

AΩ TPSC

Transtemporal Phenomenal Spiritual Consciousness
[The Key of Divine Knowledge]



The Key of Divine Knowledge

By: The **Children of Light**

~ Lineage of Seth ~ ...“Phoster”

Be Silent & Listen



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Preface

Primordial Divine Knowledge is knowledge and wisdom. But the reference is not to any knowledge. It is a knowledge that causes a great transformation in those who receive it. Knowledge capable of nothing less than waking up and Spiritually liberating those who acquire it. That is its purpose: to throw light on the status of human beings and to try to wake up man and help him escape from the prison in which he finds himself. That is the reason why this knowledge has been repeatedly under attack throughout the course of history, because it is knowledge considered dangerous for religious and political authorities who govern mankind from the shadows. It is why Jesus-Christ was slain. For that reason Divine Knowledge has always remained challenged and branded “occult”. Divine Knowledge is ~ sacred knowledge ~ of the True God, accessible through Christ to those who “awaken” and those who are willing to attain it. Different religions throughout history have tried to keep man ignorant of this type of knowledge called Divine Knowledge. It's time for it to be reintroduced in this new generation and for generations to come.

What we call Primordial Divine Knowledge is the pure form of Divine Knowledge, as it was known by the Divine Tellurian (The Fashemohe) prior to their becoming mortal-when they fell, ie; Adam, and Eve. It is always the same and never changes as long as the Spiritual situation in which man finds himself and all that we call the material world don't change. On the few occasions in the past in which Divine Knowledge was openly exposed, it was not in its pure form but was adopted to the cultural and historical particularities of the time and place. However, Divine Knowledge has always been dismissed by every theological and philosophical system and branded forbidden, persecuted and was forced to become hidden. By examining this hidden, forbidden knowledge it is possible to recover and reconstruct the whole of which is “Divine Knowledge”, ie; Mary said: “The true elements are hidden by the visible, so are the true rites of the Gospel hidden by the visible. Look to see what is hidden and you will understand.”

And if that knowledge were to be discovered and written down, it would be very powerful and disturbing writing to present day political and religious authorities. It would be the most dangerous text in the world, capable of waking up and liberating those who read and study it. Such writings would be a strange object in this material world, something not emanating from here, but coming from some other entity, from somewhere else, from another world completely different to this one, emanating from “The Holy Thought” (Logos) himself.

[Note: Divine Tellurian meaning (Divine earth inhabitant) “The Fashemohe “ pronounced (fah-shee-mo-hee)]

Introduction

Children of Light

We are all children of light, manifestations of the Eternal Sea through God our father. **Children of Light** are disciples of the Christ, who commit themselves to his teachings and foster others in seeking the path of Divine Knowledge. All Divine Knowledge comes through the Holy Spirit from Jesus Christ. The goal is to follow the path and ways of Jesus, not chase after interpretations of him or interpretations of his teachings, ie; Mary said: **"No one will explain the Lord to another person but the Spirit will explain everything and the Lord will speak to those who have ears to hear."** **Children of Light** are not a group nor a church, they are individual spiritual children of God our Father.

This book was specifically designed to nudge and prod, through the grace of the Christ-Sophia. It is an awakening to they who are asleep. A journey into the unknown that is available to anyone, anyone who desires to find truth, the Christ and the true God.

[Excerpt] We live in a World of Darkness. It was not a World of Darkness when it was organized but a world of light. It was through the fall of mankind that this world became subject to the gods of darkness. This was the price mankind paid for the opportunity to pursue Divine Knowledge, for they could partake of the tree of Divine Knowledge only through transgression, and transgression gave power to the gods of darkness. However, this same transgression opened the way to Divine Knowledge, which brings freedom from darkness. Enslavement and freedom are two sides of the same coin, they are two halves of duality. Neither can exist without the other. To be redeemed we must first be enslaved, for when we are enslaved we have the potential to discover the power of redemption and the divine realm. This knowledge (Divine Knowledge) will consume everything within us that is not light, so that we will be pure just as our Redeemer is pure.

Jesus said: "Everyone who seeks should continue seeking until he finds. **When he finds, he will be troubled at the contemplation of truth, but when he has passed through the time of trouble, he will be astonished at the brightness of the Light,** for the way of truth is the pathway to the Eternal Godhead, and the price for the beatific vision is the ringing of the soul. The person who desires to rise above all things must descend below all things, for the way to the heights passes through the depths of anguish, which generates the fires of life. The person who has suffered and found life is blessed. "



The Inner Quest

The setting of the mortal life can be likened to a great marketplace where countless commodities are bought and sold. As mortals we wonder through the marketplace searching for the right food to satisfy our hunger. Sometimes, after partaking of certain foods , we feel satisfied , and we return again to obtain food. But gradually we realize that we hunger and thirst for something more. Again we select what we believe will be just the thing to assuage our hunger and quench our thirst. Again the results are impermanent .

As we continually are unsatisfied by our choices, we awaken to the realization that what we truly seek for, hunger and thirst for, may not be available in the worldly marketplace. We sense another part of ourselves, a metaphysical side, whose hunger cannot be satiated with physical food or drink.

However, through ingesting the foods of the marketplace, our taste buds have become perverted , and our appetites still cry out for that food which cannot satisfy the hunger of the soul. We continue to desire the food our bodies crave , at the same time growing in our realization that more satisfying food is available. We now hear the call of the vendors of metaphysical theories , and perhaps we sample one theory then another, unable to recognize with certainty the elixir we seek, the food of the gods that will transform us into their nature and lift us above the confusion of the mortal place.

One of our modern spokesman for the meaning of myth in our lives (Joseph Campbell), described this quest for unity with the metaphysical -- that which is more than physical . People say that what we're really seeking is a meaning in life. Is that what we're really seeking? Or are we seeking an experience of being alive, so that our experiences on the purely physical plane will have resonances within our own innermost being and reality? When we awaken to the reality of this innermost being, we have glimpsed the true way of Salvation from the pain and dissonance of this mortal life, a life so transient that it actually contains the seed of death. As we get to know our innermost being we receive the keys that open up a life that is truly Life , for it is everlasting .

In the ancient myth “ In Search of the Pearl “ the heroin or hero, for we never are told that gender is an issue, is sent on a journey by the Divine Parents. She must leave the house of life where she has been nurtured , and go to retrieve a priceless Pearl which is in the clutches of a fire breathing serpent. If she is successful in bringing back the Pearl, she will obtain complete unity with her parents and her older brother , possessing all that they have forever . The parents write this promise in their child's heart , so that she will take it with her into the land of Egypt, the great marketplace of mortality.

Because the parents know that their child will forget the promise and will become confused in this far off land , they provide guides to instruct her on the way. They leave her at the gates of Egypt, and she begins her quest

After partaking of the food of the marketplace in Egypt, our heroine forgets about the Pearl in the land of the East where she has come from. Aware of her difficulties, her parents send a messenger to awaken her to the message written within her heart . Upon hearing the message, she remembers that she is the child of Divine Parents , and she sees the reality of her situation. From that moment she seeks to fulfill her mission and to return to the house of life and her loved ones. She manages to retrieve the Pearl from the serpent and journeys back to her Homeland where she received the blessing promised to her.

Becoming conscious of the light within and the precious truths that have been written there, is surely like awakening from a deep sleep . At first the threads of consciousness waft into our minds, but they are ethereal and we seek to go back to sleep. If we are unwilling to awaken to our true nature, we can sleep for a long time, but if we allow the truth to come to us, and are willing to listen for its message, we will gradually awaken to a new awareness of our divine origins. We can envision and begin to live that life that resonates with our innermost reality. The inner covenant comes alive.

The quest for understanding is inward. At the outset we cannot see where the search will lead us, and we seek for guides to instruct us . Still we stumble , but relying on the vision of our origins, we are able to go forward into the hidden reality that calls to us. We must forward one step at a time, because if we could see the entire length of road that we must traveled in quest for our own divine nature, we would be afraid. We wouldn't realize the changes that will be made in us so we will be able to meet each challenge in its turn.

Beyond experiencing fear, it is likely we would fail to appreciate the value of the treasure that will ultimately be ours. In the marketplace we are sidetracked by such rewards as approval, emotional involvement , physical beauty, material wealth and security. For un-awakened mortals, these are the true treasure, and even after we are first awakened to the reality of the divine light within , our mortal minds are reluctant to let go of these glittering commodities.

Our mortal minds must relinquish their fascination with the illusions of the marketplace and allow the infinite spirit of light to transform our minds, to change the way we think, so that we no longer look at reality through a dark glass, but through finally honed crystal that lights up every aspect of our previous longings and reveals their true source. But the process of unraveling is a journey into the unknown that is as challenging and thrilling any heroes quest. ~ end ~

L'ancre de la vérité



V

Paradigm and Principles

[In Attaining Knowledge of the Higher Worlds] ~ Steiner ~

Conditions: [Engagement & offering]

1 THERE slumber in every human being faculties by means of which he can acquire for himself a knowledge of higher worlds. Mystics, Gnostics, Theosophists—all speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands. At every moment the listener may say to himself: that, of which they speak, I too can learn, if I develop within myself certain powers which today still slumber within me. There remains only one question—how to set to work to develop such faculties. For this purpose, they only can give advice who already possess such powers. As long as the human race has existed there has always been a method of training, in the course of which individuals possessing these higher faculties gave instruction to others who were in search of them. Such a training is called (esoteric) training, and the instruction received therefrom is called (esoteric) teaching, or spiritual science. This designation naturally awakens misunderstanding. The one who hears it may very easily be misled into the belief that this training is the concern of a special, privileged class, withholding its knowledge arbitrarily from its fellow-creatures. He may even think that nothing of real importance lies behind such knowledge, for if it were a true knowledge—he is tempted to think—there would be no need of making a secret of it; it might be publicly imparted and its advantages made accessible to all. Those who have been initiated into the nature of this higher knowledge are not in the least surprised that the uninitiated should so think, for the secret of initiation can only be understood by those who have to a certain degree experienced this initiation into the higher knowledge of existence. The question may be raised: how, then, under these circumstances, are the uninitiated to develop any human interest in this so-called esoteric knowledge?

2 How and why are they to seek for something of whose nature they can form no idea? Such a question is based upon an entirely erroneous conception of the real nature of esoteric knowledge. There is, in truth, no difference between esoteric knowledge and all the rest of man's knowledge and proficiency. This esoteric knowledge is no more of a secret for the average human being than writing is a secret for those who have never learned it. And just as all can learn to write who choose the correct method, so, too, can all who seek the right way become esoteric students and even teachers. In one respect only do the conditions here differ from those that apply to external knowledge and proficiency. The possibility of acquiring the art of writing may be withheld from someone through poverty, or through the conditions of civilization into which he is born; but for the attainment of knowledge and proficiency in the higher worlds, there is no obstacle for those who earnestly seek them. Many believe that they must seek, at one place or another, the masters of higher knowledge in order to receive enlightenment. Now in the first place, whoever strives earnestly after higher knowledge will shun no exertion and fear no obstacle in his search for an initiate who can lead him to the higher knowledge of the world. On the other hand, everyone may be certain that initiation will find him under all circumstances if he gives proof of an earnest and worthy endeavor to attain this knowledge. It is a natural law among all initiates to withhold from no man the knowledge that is due him but there is an equally natural law which lays down that no word of esoteric knowledge shall be imparted to anyone not qualified to receive it. And the more strictly he observes these laws, the more perfect is an initiate. The bond of union embracing all initiates is spiritual and not external, but the two laws here mentioned form, as it were, strong clasps

by which the component parts of this bond are held together. You may live in intimate friendship with an initiate, and yet a gap severs you from his essential self, so long as you have not become an initiate yourself. You may enjoy in the fullest sense the heart, the love of an initiate, yet he will only confide his knowledge to you when you are ripe for it. You may flatter him; you may torture him; nothing can induce him to betray anything to you as long as you, at the present stage of your evolution, are not competent to receive it into your soul in the right way.

3 The methods by which a student is prepared for the reception of higher knowledge are minutely prescribed. The direction he is to take is traced with unfading, everlasting letters in the worlds of the spirit where the initiates guard the higher secrets. In ancient times, anterior to our history, the temples of the spirit were also outwardly visible; today, because our life has become so unspiritual, they are not to be found in the world visible to external sight; yet they are present spiritually everywhere, and all who seek may find them. Only within his own soul can a man find the means to unseal the lips of an initiate. He must develop within himself certain faculties to a definite degree, and then the highest treasures of the spirit can become his own. He must begin with a certain fundamental attitude of soul. **In spiritual science this fundamental attitude is called the path of veneration, of devotion to truth and knowledge.** Without this attitude no one can become a student. The disposition shown in their childhood by subsequent students of higher knowledge is well known to the experienced in these matters. There are children who look up with religious awe to those whom they venerate. For such people they have a respect which forbids them, even in the deepest recess of their heart, to harbor any thought of criticism or opposition. Such children grow up into young men and women who feel happy when they are able to look up to anything that fills them with veneration. From the ranks of such children are recruited many students of higher knowledge. Have you ever paused outside the door of some venerated person, and have you, on this your first visit, felt a religious awe as you pressed on the handle to enter the room which for you is a holy place? If so, a feeling has been manifested within you which may be the germ of your future adherence to the path of knowledge. It is a blessing for every human being in process of development to have such feelings upon which to build. Only it must not be thought that this disposition leads to submissiveness and slavery. What was once a childlike veneration for persons becomes, later, **a veneration for truth and knowledge.**

4 Experience teaches that they can best hold their heads erect who have learnt to venerate where veneration is due; and veneration is always fitting when it flows from the depths of the heart. If we do not develop within ourselves this deeply rooted feeling that there is something higher than ourselves, we shall never find the strength to evolve to something higher. The initiate has only acquired the strength to lift his head to the heights of knowledge by guiding his heart to the depths of veneration and devotion. The heights of the spirit can only be climbed by passing through the portals of humility. You can only acquire right knowledge when you have learnt to esteem it. Man has certainly the right to turn his eyes to the light, but he must first acquire this right. There are laws in the spiritual life, as in the physical life. Rub a glass rod with an appropriate material and it will become electric, that is, it will receive the power of attracting small bodies. This is in keeping with a law of nature. It is known to all who have learnt a little physics. Similarly, acquaintance with the first principles of spiritual science shows that every feeling of true devotion harbored in the soul develops a power which may, sooner or later, lead further on the path of knowledge.

5 The student who is gifted with this feeling, or who is fortunate enough to have had it inculcated in a suitable education, brings a great deal along with him when, later in life, he seeks admittance to higher knowledge. Failing such preparation, he will encounter difficulties at the very first step, unless he undertakes, by rigorous self-education, to create within himself this inner life of devotion. In our time it is especially important that full attention be paid to this point. Our civilization tends more toward critical judgment and condemnation than toward devotion and selfless veneration. Our children already criticize far more than they worship. But every criticism, every adverse judgment passed, disperses the powers of the soul for the attainment of higher knowledge in the same measure that all veneration and reverence develops them. In this we do not wish to say anything against our civilization. There is no question here of leveling criticism against it. To this critical faculty, this self-conscious human judgment, this “test all things and hold fast what is best,” we owe the greatness of our civilization. Man could never have attained to the science, the industry, the commerce, the rights relationships of our time, had he not applied to all things the standard of his critical judgment. But what we have thereby gained in external culture we have had to pay for with a corresponding loss of higher knowledge of spiritual life. It must be emphasized that higher knowledge is not concerned with the veneration of persons but the veneration of truth and knowledge.

6 Now, the one thing that everyone must acknowledge is the difficulty for those involved in the external civilization of our time to advance to the knowledge of the higher worlds. They can only do so if they work energetically at themselves. At a time when the conditions of material life were simpler, the attainment of spiritual knowledge was also easier. Objects of veneration and worship stood out in clearer relief from the ordinary things of the world. In an epoch of criticism ideals are lowered; other feelings take the place of veneration, respect, adoration, and wonder. Our own age thrusts these feelings further and further into the background, so that they can only be conveyed to man through his every-day life in a very small degree. Whoever seeks higher knowledge must create it for himself. He must instill it into his soul. It cannot be done by study; it can only be done through life. Whoever, therefore, wishes to become a student of higher knowledge must assiduously cultivate this inner life of devotion. Everywhere in his environment and his experiences he must seek motives of admiration and homage. If I meet a man and blame him for his shortcomings, I rob myself of power to attain higher knowledge; but if I try to enter lovingly into his merits, I gather such power. The student must continually be intent upon following this advice. The spiritually experienced know how much they owe to the circumstance that in face of all things they ever again turn to the good, and withhold adverse judgment. But this must not remain an external rule of life; rather it must take possession of our innermost soul. Man has it in his power to perfect himself and, in time, completely to transform himself. But this transformation must take place in his innermost self, in his thought-life. It is not enough that I show respect only in my outward bearing; I must have this respect in my thoughts. The student must begin by absorbing this devotion into this thought-life. He must be wary of thoughts of disrespect, of adverse criticism, existing in his consciousness, and he must endeavor straightaway to cultivate thoughts of devotion.

7 Every moment that we set ourselves to discover in our consciousness whatever there remains in it of adverse, disparaging and critical judgement of the world and of life; every such moment brings us nearer to higher knowledge. And we rise rapidly when we fill our consciousness in such moments with thoughts evoking in us admiration, respect and veneration for the world and for life. It is well known to those

experienced in these matters that in every such moment powers are awakened which otherwise remain dormant. In this way the spiritual eyes of man are opened. He begins to see things around him which he could not have seen before. He begins to understand that hitherto he had only seen a part of the world around him. A human being standing before him now presents a new and different aspect. Of course, this rule of life alone will not yet enable him to see, for instance, what is described as the human aura, because for this still higher training is necessary. But he can rise to this higher training if he has previously undergone a rigorous training in devotion.

8 Noiseless and unnoticed by the outer world is the treading of the Path of Knowledge. No change need be noticed in the student. He performs his duties as hitherto; he attends to his business as before. The transformation goes on only in the inner part of the soul hidden from outward sight. At first his entire inner life is flooded by this basic feeling of devotion for everything which is truly venerable. His entire soul-life finds in this fundamental feeling its pivot. Just as the sun's rays vivify everything living, so does reverence in the student vivify all feelings of the soul. It is not easy, at first, to believe that feelings like reverence and respect have anything to do with cognition. This is due to the fact that we are inclined to set cognition aside as a faculty by itself—one that stands in no relation to what otherwise occurs in the soul. In so thinking we do not bear in mind that it is the soul which exercises the faculty of cognition; and feelings are for the soul what food is for the body. If we give the body stones in place of bread, its activity will cease. It is the same with the soul. Veneration, homage, devotion are like nutriment making it healthy and strong, especially strong for the activity of cognition. Disrespect, antipathy, underestimation of what deserves recognition, all exert a paralyzing and withering effect on this faculty of cognition. For the spiritually experienced this fact is visible in the aura. A soul which harbors feelings of reverence and devotion produces a change in its aura. Certain spiritual colorings, as they may be called, yellow-red and brown-red in tone, vanish and are replaced by blue-red tints. Thereby the cognitional faculty is ripened; it receives intelligence of facts in its environment of which it had hitherto no idea. Reverence awakens in the soul a sympathetic power through which we attract qualities in the beings around us, which would otherwise remain concealed.

9 The power obtained through devotion can be rendered still more effective when the life of feeling is enriched by yet another quality. This consists in giving oneself up less and less to impressions of the outer world, and to develop instead a vivid inner life. A person who darts from one impression of the outer world to another, who constantly seeks distraction, cannot find the way to higher knowledge. The student must not blunt himself to the outer world, but while lending himself to its impressions, he should be directed by his rich inner life. When passing through a beautiful mountain district, the traveler with depth of soul and wealth of feeling has different experiences from one who is poor in feeling. Only what we experience within ourselves unlocks for us the beauties of the outer world. One person sails across the ocean, and only a few inward experiences pass through his soul; another will hear the eternal language of the cosmic spirit; for him are unveiled the mysterious riddles of existence. We must learn to remain in touch with our own feelings and ideas if we wish to develop any intimate relationship with the outer world. The outer world with all its phenomena is filled with splendor, but we must have experienced the divine within ourselves before we can hope to discover it in our environment.

10 The student is told to set apart moments in his daily life in which to withdraw into himself, quietly and alone. He is not to occupy himself at such moments with the affairs of his own ego. This would

result in the contrary of what is intended. He should rather let his experiences and the messages from the outer world re-echo within his own completely silent self. At such silent moments every flower, every animal, every action will unveil to him secrets undreamt of. And thus he will prepare himself to receive quite new impressions of the outer world through quite different eyes. The desire to enjoy impression after impression merely blunts the faculty of cognition; the latter, however, is nurtured and cultivated if the enjoyment once experienced is allowed to reveal its message. Thus the student must accustom himself not merely to let the enjoyment reverberate, as it were, but rather to renounce any further enjoyment, and work upon the past experience. The peril here is very great. Instead of working inwardly, it is very easy to fall into the opposite habit of trying to exploit the enjoyment. Let no one underestimate the fact that immense sources of error here confront the student. He must pass through a host of tempters of his soul. They would all harden his ego and imprison it within itself. He should rather open it wide to all the world. It is necessary that he should seek enjoyment, for only through enjoyment can the outer world reach him. If he blunts himself to enjoyment he is like a plant which cannot any longer draw nourishment from its environment. Yet if he stops short at the enjoyment he shuts himself up within himself. He will only be something to himself and nothing to the world. However much he may live within himself, however intensely he may cultivate his ego—the world will reject him. To the world he is dead. The student of higher knowledge considers enjoyment only as a means of ennobling himself for the world. Enjoyment is to him like a scout informing him about the world; but once instructed by enjoyment, he passes on to work. He does not learn in order to accumulate learning as his own treasure, but in order that he may devote his learning to the service of the world.

11 In all spiritual science there is a fundamental principle which cannot be transgressed without sacrificing success, and it should be impressed on the student in every form of esoteric training. It runs as follows: All knowledge pursued merely for the enrichment of personal learning and the accumulation of personal treasure leads you away from the path; but all knowledge pursued for growth to ripeness within the process of human ennoblement and cosmic development brings you a step forward. This law must be strictly observed, and no student is genuine until he has adopted it as a guide for his whole life. This truth can be expressed in the following short sentence: Every idea which does not become your ideal slays a force in your soul; every idea which becomes your ideal creates within you life-forces.

Inner Tranquility:

1 At the very beginning of his course, the student is directed to the path of veneration and the development of the inner life. Spiritual science now also gives him practical rules by observing which he may tread that path and develop that inner life. These practical rules have no arbitrary origin. They rest upon ancient experience and ancient wisdom, and are given out in the same manner, wheresoever the ways to higher knowledge are indicated. All true teachers of the spiritual life are in agreement as to the substance of these rules, even though they do not always clothe them in the same words. This difference, which is of a minor character and is more apparent than real, is due to circumstances which need not be dwelt upon here.

2 No teacher of the spiritual life wishes to establish a mastery over other persons by means of such rules. He would not tamper with anyone's independence. Indeed, none respect and cherish human independence more than the spiritually experienced. It was stated in the preceding pages that the bond of union embracing all initiates is spiritual, and that two laws form, as it were, clasps by which the

component parts of this bond are held together. Whenever the initiate leaves his enclosed spiritual sphere and steps forth before the world, he must immediately take a third law into account. **It is this: Adapt each one of your actions, and frame each one of your words in such a way that you infringe upon no one's free-will.**

3 The recognition that all true teachers of the spiritual life are permeated through and through with this principle will convince all who follow the practical rules proffered to them that they need sacrifice none of their independence.

4 One of the first of these rules can be expressed somewhat in the following words of our language: Provide for yourself moments of inner tranquility, and in these moments learn to distinguish between the essential and the non-essential. It is said advisedly: “expressed in the words of our language.” Originally all rules and teachings of spiritual science were expressed in a symbolical sign-language, some understanding of which must be acquired before its whole meaning and scope can be realized. This understanding is dependent on the first steps toward higher knowledge, and these steps result from the exact observation of such rules as are here given. For all who earnestly will, the path stands open to tread., is Simple, in truth the above rule concerning moments of inner tranquility; equally simple is its observation. But it only achieves its purpose when it is observed in as earnest and strict a manner as it is, in itself, simple. How this rule is to be observed will, therefore, be explained without digression.

5 The student must set aside a small part of his daily life in which to concern himself with something quite different from the objects of his daily occupation. The way, also, in which he occupies himself at such a time must differ entirely from the way in which he performs the rest of his daily duties. But this does not mean that what he does in the time thus set apart has no connection with his daily work. On the contrary, he will soon find that just these secluded moments, when sought in the right way, give him full power to perform his daily task. Nor must it be supposed that the observance of this rule will really encroach upon the time needed for the performance of his duties. Should anyone really have no more time at his disposal, five minutes a day will suffice. It all depends on the manner in which these five minutes are spent.

6 During these periods the student should wrest himself entirely free from his work-a-day life. His thoughts and feelings should take on a different coloring. His joys and sorrows, his cares, experiences and actions must pass in review before his soul; and he must adopt such a position that he may regard all his sundry experiences from a higher point of view.

7 We need only bear in mind how, in ordinary life, we regard the experiences and actions of others quite differently from our own. This cannot be otherwise, for we are interwoven with our own actions and experiences, whereas those of others we only contemplate. Our aim in these moments of seclusion must be so to contemplate and judge our own actions and experiences as though they applied not to ourselves but to some other person. Suppose, for example, a heavy misfortune befalls us. How different would be our attitude toward a similar misfortune had it befallen our neighbor. This attitude cannot be blamed as unjustifiable; it is part of human nature, and applies equally to exceptional circumstances and to the daily affairs of life. The student must seek the power of confronting himself, at certain times, as a stranger. He must stand before himself with the inner tranquility of a judge. When this is attained,

our own experiences present themselves in a new light. As long as we are interwoven with them and stand, as it were, within them, we cling to the non-essential just as much as to the essential. If we attain the calm inner survey, the essential is severed from the non-essential. Sorrow and joy, every thought, every resolve, appear different when we confront ourselves in this way. It is as though we had spent the whole day in a place where we beheld the smallest objects at the same close range as the largest, and in the evening climbed a neighboring hill and surveyed the whole scene at a glance. Then the various parts appear related to each other in different proportions from those they bore when seen from within. This exercise will not and need not succeed with present occurrences of destiny, but it should be attempted by the student in connection with the events of destiny already experienced in the past. The value of such inner tranquil self-contemplation depends far less on what is actually contemplated than on our finding within ourselves the power which such inner tranquility develops.

8 For every human being bears a higher man within himself besides what we may call the work-a-day man. This higher man remains hidden until he is awakened. And each human being can himself alone awaken this higher being within himself. As long as this higher being is not awakened, the higher faculties slumbering in every human being, and leading to supersensible knowledge, will remain concealed. The student must resolve to persevere in the strict and earnest observation of the rule here given, so long as he does not feel within himself the fruits of this inner tranquility. To all who thus persevere the day will come when spiritual light will envelop them, and a new world will be revealed to an organ of sight of whose presence within them they were never aware.

9 And no change need take place in the outward life of the student in consequence of this new rule. He performs his duties and, at first, feels the same joys, sorrows, and experiences as before. In no way can it estrange him from life; he can rather devote himself the more thoroughly to this life for the remainder of the day, having gained a higher life in the moments set apart. Little by little this higher life will make its influence felt on his ordinary life. The tranquility of the moments set apart will also affect everyday existence. In his whole being he will grow calmer; he will attain firm assurance in all his actions, and cease to be put out of countenance by all manner of incidents. By thus advancing he will gradually become more and more his own guide, and allow himself less and less to be led by circumstances and external influences. He will soon discover how great a source of strength is available to him in these moments thus set apart. He will begin no longer to get angry at things which formerly annoyed him; countless things he formerly feared cease to alarm him. He acquires a new outlook on life. Formerly he may have approached some occupation in a fainthearted way. He would say: "Oh, I lack the power to do this as well as I could wish." Now this thought does not occur to him, but rather a quite different thought.

10 Henceforth he says to himself: "I will summon all my strength to do my work as well as I possibly can." And he suppresses the thought which makes him faint-hearted; for he knows that this very thought might be the cause of a worse performance on his part, and that in any case it cannot contribute to the improvement of his work. And thus thought after thought, each fraught with advantage to his whole life, flows into the student's outlook. They take the place of those that had a hampering, weakening effect. He begins to steer his own ship on a secure course through the waves of life, whereas it was formerly battered to and fro by these waves.

11 This calm and serenity react on the whole being. They assist the growth of the inner man, and, with the inner man, those faculties also grow which lead to higher knowledge. For it is by his progress in this direction that the student gradually reaches the point where he himself determines the manner in which the impressions of the outer world shall affect him. Thus he may hear a word spoken with the object of wounding or vexing him. Formerly it would indeed have wounded or vexed him, but now that he treads the path to higher knowledge, he is able—before the word has found its way to his inner self—to take from it the sting which gives it the power to wound or vex. Take another example. We easily become impatient when we are kept waiting, but—if we tread the path to higher knowledge—we so steep ourselves in our moments of calm with the feeling of the uselessness of impatience that henceforth, on every occasion of impatience, this feeling is immediately present within us. The impatience that was about to make itself felt vanishes, and an interval which would otherwise have been wasted in expressions of impatience will be filled by useful observations, which can be made while waiting.

12 Now, the scope and significance of these facts must be realized. We must bear in mind that the higher man within us is in constant development. But only the state of calm and serenity here described renders an orderly development possible. The waves of outward life constrain the inner man from all sides if, instead of mastering this outward life, it masters him. Such a man is like a plant which tries to expand in a cleft in the rock and is stunted in growth until new space is given it. No outward forces can supply space to the inner man. It can only be supplied by the inner calm which man himself gives to his soul. Outward circumstances can only alter the course of his outward life; they can never awaken the inner spiritual man. The student must themselves give birth to a new and higher man within themselves.

13 This higher man now becomes the inner ruler who directs the circumstances of the outer man with sure guidance. As long as the outer man has the upper hand and control, this inner man is his slave and therefore cannot unfold his powers. If it depends on something other than myself whether I should get angry or not, I am not master of myself, or, to put it better, I have not yet found the ruler within myself. I must develop the faculty of letting the impressions of the outer world approach me only in the way in which I myself determine; then only do I become in the real sense a student. And only in as far as the student earnestly seeks this power can he reach the goal. It is of no importance how far anyone can go in a given time; the point is that he should earnestly seek. Many have striven for years without noticing any appreciable progress; but many of those who did not despair, but remained unshaken, have then quite suddenly achieved the inner victory.

14 No doubt a great effort is required in many stations of life to provide these moments of inner calm; but the greater the effort needed, the more important is the achievement. In spiritual science everything depends upon energy, inward truthfulness, and uncompromising sincerity with which we confront our own selves, with all our deeds and actions, as a complete stranger. But only one side of the student's inner activity is characterized by this birth of his own higher being. Something else is needed in addition. Even if he confronts himself as a stranger it is only himself that he contemplates; he looks on those experiences and actions with which he is connected through his particular station of life. He must now disengage himself from it and rise beyond to a purely human level, which no longer has anything to do with his own special situation. He must pass on to the contemplation of those things

which would concern him as a human being, even if he lived under quite different circumstances and in quite a different situation. In this way something begins to live within him which ranges above the purely personal. His gaze is directed to worlds higher than those with which every-day life connects him. And thus he begins to feel and realize, as an inner experience, that he belongs to those higher worlds. These are worlds concerning which his senses and his daily occupation can tell him nothing. Thus he now shifts the central point of his being to the inner part of his nature. He listens to the voices within him which speak to him in his moments of tranquility; he cultivates an intercourse with the spiritual world. He is removed from the every-day world. Its noise is silenced. All around him there is silence. He puts away everything that reminds him of such impressions from without. Calm inward contemplation and converse with the purely spiritual world fill his soul.—Such tranquil contemplation must become a natural necessity in the life of the student. He has now plunged in a world of thought. He must develop a living feeling for this silent thought-activity. He must learn to love what the spirit pours into him. He will soon cease to feel that this thought-world is less real than the every-day things which surround him. He begins to deal with his thoughts as with things in space, and the moment approaches when he begins to feel that which reveals itself in the silent inward thought-work to be much higher, much more real, than the things in space. He discovers that something living expresses itself in this thought-world. He sees that his thoughts do not merely harbor shadow-pictures, but that through them hidden beings speak to him. Out of the silence, speech becomes audible to him. Formerly sound only reached him through his ear; now it resounds through his soul. An inner language, an inner word is revealed to him. This moment, when first experienced, is one of greatest rapture for the student. An inner light is shed over the whole external world, and a second life begins for him. Through his being there pours a divine stream from a world of divine rapture. This life of the soul in thought, which gradually widens into a life in spiritual being, is called by Divine Knowledge, and by Spiritual Science, Meditation (contemplative reflection). This meditation is the means to supersensible knowledge; ie; Transtemporal Phenomenal Spiritual Consciousness. But the student in such moments must not merely indulge in feelings; he must not have indefinite sensations in his soul. That would only hinder him from reaching true spiritual knowledge. His thoughts must be clear, sharp and definite, and he will be helped in this if he does not cling blindly to the thoughts that rise within him. Rather must he permeate himself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments. He should start with the writings which themselves had their origin in just such revelation during meditation. In the mystic and spiritual scientific literature of today the student will find such writings, and in them the material for his meditation. The seekers of the spirit have themselves set down in such writings the thoughts of the divine science which the Spirit has directed his messengers to proclaim to the world.

15 Through such meditation a complete transformation takes place in the student. He begins to form quite new conceptions of reality. All things acquire a fresh value for him. It cannot be repeated too often that this transformation does not alienate him from the world. He will in no way be estranged from his daily tasks and duties, for he comes to realize that the most insignificant action he has to accomplish, the most insignificant experience which offers itself to him, stands in connection with cosmic beings and cosmic events. When once this connection is revealed to him in his moments of contemplation, he comes to his daily activities with a new, fuller power. For now he knows that his labor and his suffering are given and endured for the sake of a great, spiritual, cosmic whole. Not weariness, but strength to live springs from meditation.

16 With firm step the student passes through life. No matter what it may bring him, he goes forward erect. In the past he knew not why he labored and suffered, but now he knows. It is obvious that such meditation leads more surely to the goal if conducted under the direction of experienced persons who know of themselves how everything may best be done; and their advice and guidance should be sought. Truly, no one loses his freedom thereby. What would otherwise be mere uncertain groping in the dark becomes under this direction purposeful work. All who apply to those possessing knowledge and experience in these matters will never apply in vain, only they must realize that what they seek is the advice of a friend, not the domination of a would-be ruler. It will always be found that they who really know are the most modest of men, and that nothing is further from their nature than what is called the lust for power.

17 When, by means of meditation, a man rises to union with the spirit, he brings to life the eternal in him, which is limited by neither birth nor death. The existence of this eternal being can only be doubted by those who have not themselves experienced it. Thus meditation is the way which also leads man to the knowledge, to the contemplation of his eternal, indestructible, essential being; and it is only through meditation that man can attain to such knowledge. Divine Knowledge and Spiritual Science tell of the eternal nature of this being and of its reincarnation. The question is often asked: Why does a man know nothing of his experiences beyond the borders of life and death? Not thus should we ask, but rather: How can we attain such knowledge? In right meditation the path is opened. This alone can revive the memory of experiences beyond the border of life and death. Everyone can attain this knowledge; in each one of us lies the faculty of recognizing and contemplating for ourselves what genuine Mysticism, Spiritual Science, Anthroposophy, and Divine Knowledge teach. Only the right means must be chosen. Only a being with ears and eyes can apprehend sounds and colors; nor can the eye perceive if the light which makes things visible is wanting. Spiritual Science gives the means of developing the spiritual ears and eyes, and of kindling the spiritual light; and this method of spiritual training: (1) Preparation; this develops the spiritual senses. (2) Enlightenment; this kindles the spiritual light. (3) Initiation; this establishes intercourse with the higher spiritual beings.

THE STAGES OF INITIATION:

THE information given in the following chapters constitutes steps in an esoteric training, the name and character of which will be understood by all who apply this information in the right way. It refers to the three stages through which the training of the spiritual life leads to a certain degree of initiation. But only so much will here be explained as can be publicly imparted. These are merely indications extracted from a still deeper and more intimate doctrine. In esoteric training itself a quite definite course of instruction is followed. Certain exercises enable the soul to attain to a conscious intercourse with the spiritual world. These exercises bear about the same relation to what will be imparted in the following pages, as the instruction given in a higher strictly disciplined school bears to the incidental training. But impatient dabbling, devoid of earnest perseverance, can lead to nothing at all. The study of Spiritual Science can only be successful if the student retain what has already been indicated in the preceding chapter, and on the basis of this proceed further.

The three stages which the above-mentioned tradition specifies, are as follows: (1) preparation; (2) enlightenment; (3) initiation. It is not altogether necessary that the first of these three stages should be

completed before the second can be begun, nor that the second, in turn, be completed before the third be started. In certain respects it is possible to partake of enlightenment, and even of initiation, and in other respects still be in the preparatory stage. Yet it will be necessary to spend a certain time in the stage of preparation before any enlightenment can begin; and, at least in some respects, enlightenment must be completed before it is even possible to enter upon the stage of initiation. But in describing them it is necessary, for the sake of clarity, that the three stages be made to follow in order.

#1_Preparation

Preparation consists in a strict and definite cultivation of the life of thought and feeling, through which the psycho-spiritual body becomes equipped with higher senses and organs of activity in the same way that natural forces have fitted the physical body with organs built out of indeterminate living matter.

To begin with, the attention of the soul is directed to certain events in the world that surrounds us. Such events are, on the one hand, life that is budding, growing, and flourishing, and on the other hand, all phenomena connected with fading, decaying, and withering. The student can observe these events simultaneously, wherever he turns his eyes and on every occasion they naturally evoke in him feelings and thoughts; but in ordinary circumstances he does not devote himself sufficiently to them. He hurries on too quickly from impression to impression. It is necessary, therefore, that he should fix his attention intently and consciously upon these phenomena. Wherever he observes a definite kind of blooming and flourishing, he must banish everything else from his soul, and entirely surrender himself, for a short time, to this one impression. He will soon convince himself that a feeling which heretofore in a similar case, would merely have flitted through his soul, now swells out and assumes a powerful and energetic form. He must now allow this feeling to reverberate quietly within himself while keeping inwardly quite still. He must cut himself off from the outer world, and simply and solely follow what his soul tells him of this blossoming and flourishing.

Yet it must not be thought that much progress can be made if the senses are blunted to the world. First look at the things as keenly and as intently as you possibly can; then only let the feeling which expands to life, and the thought which arises in the soul, take possession of you. The point is that the attention should be directed with perfect inner balance upon both phenomena. If the necessary tranquility be attained and you surrender yourself to the feeling which expands to life in the soul, then, in due time, the following experience will ensue. Thoughts and feelings of a new kind and unknown before will be noticed uprising in the soul. Indeed, the more often the attention be fixed alternately upon something growing, blossoming and flourishing, and upon something else that is fading and decaying, the more vivid will these feelings become. And just as the eyes and ears of the physical body are built by natural forces out of living matter, so will the organs of clairvoyance build themselves out of the feelings and thoughts thus evoked. A quite definite form of feeling is connected with growth and expansion, and another equally definite with all that is fading and decaying. But this is only the case if the effort be made to cultivate these feelings in the way indicated. It is possible to describe approximately what these feelings are like. A full conception of them is within the reach of all who undergo these inner experiences.

If the attention be frequently fixed on the phenomena of growing, blooming and flourishing, a feeling remotely allied to the sensation of a sunrise will ensue, while the phenomena of fading and decaying will produce an experience comparable, in the same way, to the slow rising of the moon on the horizon.

Both these feelings are forces which, when duly cultivated and developed to ever increasing intensity, lead to the most significant spiritual results. A new world is opened to the student if he systematically and deliberately surrenders himself to such feelings. The soul-world, the so-called astral plane, begins to dawn upon him. Growth and decay are no longer facts which make indefinite impressions on him as of old, but rather they form themselves into spiritual lines and figures of which he had previously suspected nothing. And these lines and figures have, for the different phenomena, different forms. A blooming flower, an animal in the process of growth, a tree that is decaying, evoke in his soul different lines. The soul world (spiritual plane) broadens out slowly before him. These lines and figures are in no sense arbitrary. Two students who have reached the corresponding stage of development will always see the same lines and figures under the same conditions. Just as a round table will be seen as round by two normal persons, and not as round by one and square by the other, so too, at the sight of a flower, the same spiritual figure is presented to the soul. And just as the forms of animals and plants are described in ordinary natural history, so too, the spiritual scientist describes or draws the spiritual forms of the process of growth and decay, according to species and kind.

If the student has progressed so far that he can perceive the spiritual forms of those phenomena which are physically visible to his external sight, he is then not far from the stage where he will behold things which have no physical existence, and which therefore remain entirely hidden from those who have not received suitable instruction and training.

It should be emphasized that the student must never lose himself in speculations on the meaning of one thing or another. Such intellectualizing will only draw him away from the right road. He should look out on the world with keen, healthy senses and quickened power of observation, and then give himself up to the feeling that arises within him. He should not try to make out, through intellectual speculation, the meaning of things, but rather allow the things to disclose themselves. It should be remarked that artistic feeling, when coupled with a quiet introspective nature, forms the best preliminary condition for the development of spiritual faculties. This feeling pierces through the superficial aspect of things, and in so doing touches their secrets.

A further point of importance is what spiritual science calls orientation in the higher worlds. This is attained when the student is permeated, through and through, with the conscious realization that feelings and thoughts are just as much veritable realities as are tables and chairs in the world of the physical senses. In the soul and thought world, feelings and thoughts react upon each other just as do physical objects in the physical world. As long as the student is not vividly permeated with this consciousness, he will not believe that a wrong thought in his mind may have as devastating an effect upon other thoughts that spread life in the thought world as the effect wrought by a bullet fired at random upon the physical objects it hits. He will perhaps never allow himself to perform a physically visible action which he considers to be wrong, though he will not shrink from harboring wrong thoughts and feelings, for these appear harmless to the rest of the world. There can be no progress, however, on the path to higher knowledge unless we guard our thoughts and feelings in just the same way we guard out steps in the physical world. If we see a wall before us, we do not attempt to dash right through it, but turn aside. In other words, we guide ourselves by the laws of the physical world. There are such laws, too, for the soul and thought world, only they cannot impose themselves on us from without. They must flow out of the life of the soul itself. This can be attained if we forbid ourselves to harbor wrong thoughts and feelings. All arbitrary flitting to and fro in thought, all accidental ebbing and flowing of emotion must be forbidden in the same way. In so doing we do not become deficient in feeling. On

the contrary, if we regulate our inner life in this way, we shall soon find ourselves becoming rich in feelings and creative with genuine imagination. In the place of petty emotionalism and capricious flights of thought, there appear significant emotions and thoughts that are fruitful. Feelings and thoughts of this kind lead the student to orientation in the spiritual world. He gains a right position in relation to the things of the spiritual world; a distinct and definite result comes into effect in his favor. Just as he, as a physical man, finds his way among physical things, so, too, his path now leads him between growth and decay, which he has already come to know in the way described above. On the one hand, he follows all processes of growing and flourishing and, on the other, of withering and decaying in a way that is necessary for his own and the world's advancement.

The student has also to bestow a further care on the world of sound. He must discriminate between sounds that are produced by the so-called inert (lifeless) bodies, for instance, a bell, or a musical instrument, or a falling mass, and those which proceed from a living creature (an animal or a human being.) When a bell is struck, we hear the sound and connect a pleasant feeling with it; but when we hear the cry of an animal, we can, besides our own feeling, detect through it the manifestation of an inward experience of the animal, whether of pleasure or pain. It is with the latter kind of sound that the student sets to work. He must concentrate his whole attention on the fact that the sound tells him of something that lies outside his own soul. He must immerse himself in this foreign thing. He must closely unite his own feeling with the pleasure or pain of which the sound tells him. He must get beyond the point of caring whether, for him, the sound is pleasant or unpleasant, agreeable or disagreeable, and his soul must be filled with whatever is occurring in the being from which the sound proceeds. Through such exercises, if systematically and deliberately performed, the student will develop within himself the faculty of intermingling, as it were, with the being from which the sound proceeds. A person sensitive to music will find it easier than one who is unmusical to cultivate his inner life in this way; but no one should suppose that a mere sense for music can take the place of this inner activity. The student must learn to feel in this way in the face of the whole of nature. This implants a new faculty in his world of thought and feeling. Through her resounding tones, the whole of nature begins to whisper her secrets to the student. What was hitherto merely incomprehensible noise to his soul becomes by this means a coherent language of nature. And whereas hitherto he only heard sound from the so-called inanimate objects, he now is aware of a new language of the soul. Should he advance further in this inner culture, he will soon learn that he can hear what hitherto he did not even surmise. He begins to hear with the soul.

To this, one thing more must be added before the highest point in this region can be attained. Of very great importance for the development of the student is the way in which he listens to others when they speak. He must accustom himself to do this in such a way that, while listening, his inner self is absolutely silent. If someone expresses an opinion and another listens, assent or dissent will, generally speaking, stir in the inner self of the listener. Many people in such cases feel themselves impelled to an expression of their assent, or more especially, of their dissent. In the student, all such assent or dissent must be silenced. It is not imperative that he should suddenly alter his way of living by trying to attain at all times to this complete inner silence. He will have to begin by doing so in special cases, deliberately selected by himself. Then quite slowly and by degrees, this new way of listening will creep into his habits, as of itself. In spiritual research this is systematically practiced. The student feels it his duty to listen, by way of practice, at certain times to the most contradictory views and, at the same time, bring entirely to silence all assent, and more especially, all adverse criticism. The point is that in so doing, not

only all purely intellectual judgment be silenced, but also all feelings of displeasure, denial, or even assent. The student must at all times be particularly watchful lest such feelings, even when not on the surface, should still lurk in the innermost recess of the soul. He must listen, for example, to the statements of people who are, in some respects, far beneath him, and yet while doing so suppress every feeling of greater knowledge or superiority. It is useful for everyone to listen in this way to children, for even the wisest can learn incalculably much from children. The student can thus train himself to listen to the words of others quite selflessly, completely shutting down his own person and his opinions and way of feeling. When he practices listening without criticism, even when a completely contradictory opinion is advanced, when the most hopeless mistake is committed before him, he then learns, little by little, to blend himself with the being of another and become identified with it. Then he hears through the words into the soul of the other. Through continued exercise of this kind, sound becomes the right medium for the perception of soul and spirit. Of course it implies the very strictest self-discipline, but the latter leads to a high goal. When these exercises are practiced in connection with the other already given, dealing with the sounds of nature, the soul develops a new sense of hearing. She is now able to perceive manifestations from the spiritual world which do not find their expression in sounds perceptible to the physical ear. The perception of the "inner word" awakens. Gradually truths reveal themselves to the student from the spiritual world. He hears speech uttered to him in a spiritual way. Only to those who, by selfless listening, train themselves to be really receptive from within, in stillness, unmoved by personal opinion or feeling only to such can the higher beings speak of whom spiritual science tells. As long as one hurls any personal opinion or feeling against the speaker to whom one must listen, the beings of the spiritual world remain silent.

All higher truths are attained through such inwardly instilled speech, and what we hear from the lips of a true spiritual teacher has been experienced by him in this manner. But this does not mean that it is unimportant for us to acquaint ourselves with the writings of spiritual science before we can ourselves hear such inwardly instilled speech. On the contrary, the reading of such writings and the listening to the teachings of spiritual science are themselves means of attaining personal knowledge. Every sentence of spiritual science we hear is of a nature to direct the mind to the point which must be reached before the soul can experience real progress. To the practice of all that has here been indicated must be added the ardent study of what the spiritual researchers impart to the world. In all esoteric training such study belongs to the preparatory period, and all other methods will prove ineffective if due receptivity for the teachings of the spiritual researcher is lacking. For since these instructions are culled from the living inner word, from the living inwardly instilled speech, they are themselves gifted with spiritual life. They are not mere words; they are living powers. And while you follow the words of one who knows, while you read a book that springs from real inner experience, powers are at work in your soul which make you clairvoyant, just as natural forces have created out of living matter your eyes and your ears.

#2_Enlightenment:

Enlightenment proceeds from very simple processes. Here, too, it is a matter of developing certain feelings and thoughts which slumber in every human being and must be awakened. It is only when these simple processes are carried out with unflinching patience, continuously and conscientiously, that they can lead to the perception of the inner light-forms. The first step is taken by observing different

natural objects in a particular way; for instance, a transparent and beautifully formed stone (a crystal), a plant, and an animal. The student should endeavor, at first, to direct his whole attention to a comparison of the stone with the animal in the following manner. The thoughts here mentioned should pass through his soul accompanied by vivid feelings, and no other thought, no other feeling, must mingle with them and disturb what should be an intensely attentive observation. The student says to himself: "The stone has a form; the animal also has a form. The stone remains motionless in its place. The animal changes its place. It is instinct (desire) which causes the animal to change its place. Instincts, too, are served by the form of the animal. Its organs and limbs are fashioned in accordance with these instincts. The form of the stone is not fashioned in accordance with desires, but in accordance with desireless force." (The fact here mentioned, in its bearing on the contemplation of crystals, is in many ways distorted by those who have only heard of it in an outward, exoteric manner, and in this way such practices as crystal-gazing have their origin. Such manipulations are based on a misunderstanding. They have been described in many books, but they never form the subject of genuine esoteric teaching.

By sinking deeply into such thoughts, and while doing so, observing the stone and the animal with rapt attention, there arise in the soul two quite separate kinds of feelings. From the stone there flows into the soul the one kind of feeling, and from the animal the other kind. The attempt will probably not succeed at first, but little by little, with genuine and patient practice, these feelings ensue. Only, this exercise must be practiced over and over again. At first the feelings are only present as long as the observation lasts. Later on they continue, and then they grow to something which remains living in the soul. The student has then but to reflect, and both feelings will always arise, even without the contemplation of an external object. Out of these feelings and the thoughts that are bound up with them, the organs of clairvoyance are formed. If the plant should then be included in this observation, it will be noticed that the feeling flowing from it lies between the feelings derived from the stone and the animal, in both quality and degree. The organs thus formed are spiritual eyes. The student gradually learns, by their means, to see something like soul and spirit colors. The spiritual world with its lines and figures remains dark as long as he has only attained what has been described as preparation; through enlightenment this world becomes light. Here it must also be noted that the words "dark" and "light," as well as the other expressions used, only approximately describe what is meant. This cannot be otherwise if ordinary language is used, for this language was created to suit physical conditions. Spiritual science describes that which, for clairvoyant organs, flows from the stone, as blue, or blue-red; and that which is felt as coming from the animal as red or red-yellow. In reality, colors of a spiritual kind are seen. The color proceeding from the plant is green which little by little turns into a light ethereal pink. The plant is actually that product of nature which in higher worlds resembles, in certain respects, its constitution in the physical world. The same does not apply to the stone and the animal. It must now be clearly understood that the above-mentioned colors only represent the principal shades in the stone, plant and animal kingdom. In reality, all possible intermediate shades are present. Every stone, every plant, every animal has its own particular shade of color. In addition to these there are also the beings of the higher worlds who never incarnate physically, but who have their colors, often wonderful, often horrible. Indeed, the wealth of color in these higher worlds is immeasurably greater than in the physical world.

Once the faculty of seeing with spiritual eyes has been acquired, one then encounters sooner or later the beings here mentioned, some of them higher, some lower than man himself—beings that never enter physical reality. If this point has been reached, the way to a great deal lies open. But it is

inadvisable to proceed further without paying careful heed to what is said or otherwise imparted by the spiritual researcher. And for that, too, which has been described, attention paid to such experienced guidance is the very best thing. Moreover, if a man has the strength and the endurance to travel so far that he fulfills the elementary conditions of enlightenment, he will assuredly seek and find the right guidance.

But in any circumstances, one precaution is necessary, failing which it were better to leave untrodden all steps on the path to higher knowledge. It is necessary that the student should lose none of his qualities as a good and noble man, or his receptivity for all physical reality. Indeed, throughout his training he must continually increase his moral strength, his inner purity, and his power of observation. To give an example during the elementary exercises on enlightenment, the student must take care always to enlarge his sympathy for the animal and the human worlds, and his sense for the beauty of nature. Failing this care, such exercises would continually blunt that feeling and that sense; the heart would become hardened, and the senses blunted, and that could only lead to perilous results. How enlightenment proceeds if the student rises, in the sense of the foregoing exercises, from the stone, the plant, and the animal, up to man, and how, after enlightenment, under all circumstances the union of the soul with the spiritual world is effected, leading to initiation—with these things the following chapters will deal, in as far as they can and may do so.

In our time the path to spiritual science is sought by many. It is sought in many ways, and many dangerous and even despicable practices are attempted. It is for this reason that they who claim to know something of the truth in these matters place before others the possibility of learning something of esoteric training. Only so much is here imparted as accords with this possibility. It is necessary that something of the truth should become known, in order to prevent error causing great harm. No harm can come to anyone following the way here described, so long as he does not force matters. Only, one thing should be noted: no student should spend more time and strength upon these exercises than he can spare with due regard to his station in life and to his duties; nor should he change anything, for the time being, in the external conditions of his life through taking this path. Without patience no genuine results can be attained. After doing an exercise for a few minutes, the student must be able to stop and continue quietly his daily work, and no thought of these exercises should mingle with the day's work. No one is of use as an esoteric student or will ever attain results of real value who has not learned to wait in the highest and best sense of the word.

The Control of Thoughts and Feelings:

When the student seeks the path leading to higher knowledge in the way described in the preceding chapter, he should not omit to fortify himself; throughout his work, with one ever present thought. He must never cease repeating to himself that he may have made quite considerable progress after a certain interval of time, though it may not be apparent to him in the way he perhaps expected; otherwise he can easily lose heart and abandon all attempts after a short time. The powers and faculties to be developed are of a most subtle kind, and differ entirely in their nature from the conceptions

previously formed by the student. He had been accustomed to occupy himself exclusively with the physical world; the world of spirit and soul had been concealed from his vision and concepts. It is therefore not surprising if he does not immediately notice the powers of soul and spirit now developing in him. In this respect there is a possibility of discouragement for those setting out on the path to higher knowledge, if they ignore the experience gathered by responsible investigators. The teacher is aware of the progress made by his pupil long before the latter is conscious of it. He knows how the delicate spiritual eyes begin to form themselves long before the pupil is aware of this, and a great part of what he has to say is couched in such terms as to prevent the pupil from losing patience and perseverance before he can himself gain knowledge of his own progress. The teacher, as we know, can confer upon the pupil no powers which are not already latent within him, and his sole function is to assist in the awakening of slumbering faculties. But what he imparts out of his own experience is a pillar of strength for the one wishing to penetrate through darkness to light. Many abandon the path to higher knowledge soon after having set foot upon it, because their progress is not immediately apparent to them. And even when the first experiences begin to dawn upon the pupil, he is apt to regard them as illusions, because he had formed quite different conceptions of what he was going to experience. He loses courage, either because he regards these first experiences as being of no value, or because they appear to him to be so insignificant that he cannot believe they will lead him to any appreciable results within a measurable time. Courage and self-confidence are two beacons which must never be extinguished on the path to higher knowledge. No one will ever travel far who cannot bring himself to repeat, over and over again, an exercise which has failed, apparently, for a countless number of times. Long before any distinct perception of progress, there rises in the student, from the hidden depths of the soul, a feeling that he is on the right path. This feeling should be cherished and fostered, for it can develop into a trustworthy guide. Above all, it is imperative to extirpate the idea that any fantastic, mysterious practices are required for the attainment of higher knowledge. It must be clearly realized that a start has to be made with the thoughts and feelings with which we continually live, and that these feelings and thoughts must merely be given a new direction. Everyone must say to himself: "In my own world of thought and feeling the deepest mysteries lie hidden, only hitherto I have been unable to perceive them." In the end it all resolves itself into the fact that man ordinarily carries body, soul and spirit about with him, and yet is conscious in a true sense only of his body, and not of his soul and spirit. The student becomes conscious of soul and spirit, just as the ordinary person is conscious of his body. Hence it is highly important to give them proper direction to thoughts and feelings, for then only can the perception be developed of all that is invisible in ordinary life. One of the ways by which this development may be carried out will now be indicated. Again, like almost everything else so far explained, it is quite a simple matter. Yet its results are of the greatest consequence, if the necessary devotion and sympathy be applied.

Let the student place before himself the small seed of a plant, and while contemplating this insignificant object, form with intensity the right kind of thoughts, and through these thoughts develop certain feelings. In the first place let him clearly grasp what he really sees with his eyes. Let him describe to himself the shape, color and all other qualities of the seed. Then let his mind dwell upon the following train of thought: "Out of the seed, if planted in the soil, a plant of complex structure will grow." Let him build up this plant in his imagination, and reflect as follows: "What I am now picturing to myself in my imagination will later on be enticed from the seed by the forces of earth and light. If I had before me an artificial object which imitated the seed to such a deceptive degree that my eyes could not distinguish it from a real seed, no forces of earth or light could avail to produce from it a plant." If the student

thoroughly grasps this thought so that it becomes an inward experience, he will also be able to form the following thought and couple it with the right feeling: "All that will ultimately grow out of the seed is now secretly enfolded within it as the force of the whole plant. In the artificial imitation of the seed there is no such force present. And yet both appear alike to my eyes. The real seed, therefore, contains something invisible which is not present in the imitation." It is on this invisible something that thought and feeling are to be concentrated. (Anyone objecting that a microscopical examination would reveal the difference between the real seed and the imitation would only show that he had failed to grasp the point. The intention is not to investigate the physical nature of the object, but to use it for the development of psycho-spiritual forces).

Let the student fully realize that this invisible something will transmute itself later on into a visible plant, which he will have before him in its shape and color. Let him ponder on the thought: "The invisible will become visible. If I could not think, then that which will only become visible later on could not already make its presence felt to me." Particular stress must be laid on the following point: what the student thinks he must also feel with intensity. In inner tranquility, the thought mentioned above must become a conscious inner experience, to the exclusion of all other thoughts and disturbances. And sufficient time must be taken to allow the thought and the feeling which is coupled with it to bore themselves into the soul, as it were. If this be accomplished in the right way, then after a time—possibly not until after numerous attempts—an inner force will make itself felt. This force will create new powers of perception. The grain of seed will appear as if enveloped in a small luminous cloud. In a sensible-supersensible way, it will be felt as a kind of flame. The center of this flame evokes the same feeling that one has when under the impression of the color lilac, and the edges as when under the impression of a bluish tone. What was formerly invisible now becomes visible, for it is created by the power of the thoughts and feelings we have stirred to life within ourselves. The plant itself will not become visible until later, so that the physically invisible now reveals itself in a spiritually visible way.

It is not surprising that all this appears to many as illusion. "What is the use of such visions," they ask, "and such hallucinations?" And many will thus fall away and abandon the path. But this is precisely the important point: not to confuse spiritual reality with imagination at this difficult stage of human evolution, and furthermore, to have the courage to press onward and not become timorous and faint-hearted. On the other hand, however, the necessity must be emphasized of maintaining unimpaired and of perpetually cultivating that healthy sound sense which distinguishes truth from illusion. Fully conscious self-control must never be lost during all these exercises, and they must be accompanied by the same sane, sound thinking which is applied to the details of every-day life. To lapse into reveries would be fatal. The intellectual clarity, not to say the sobriety of thought, must never for a moment be dulled. The greatest mistake would be made if the student's mental balance were disturbed through such exercises, if he were hampered in judging the matters of his daily life as sanely and as soundly as before. He should examine himself again and again to find out if he has remained unaltered in relation to the circumstances among which he lives, or whether he may perhaps have become unbalanced. Above all, strict care must be taken not to drift at random into vague reveries, or to experiment with all kinds of exercises. The trains of thought here indicated have been tested and practiced in esoteric training since the earliest times, and only such are given in these pages. Anyone attempting to use others devised by himself, or of which he may have heard or read at one place or another, will inevitably go astray and find himself on the path of boundless chimera.

As a further exercise to succeed the one just described, the following may be taken: Let the student place before him a plant which has attained the stage of full development. Now let him fill his mind with the thought that the time will come when this plant will wither and die. "Nothing will be left of what I now see before me. But this plant will have developed seeds which, in their turn, will develop to new plants. I again become aware that in what I see, something lies hidden which I cannot see. I fill my mind entirely with the thought: this plant with its form and colors, will in time be no more. But the reflection that it produces seeds teaches me that it will not disappear into nothing. I cannot at present see with my eyes that which guards it from disappearance, any more than I previously could discern the plant in the grain of seed. Thus there is something in the plant which my eyes cannot see. If I let this thought live within me, and if the corresponding feeling be coupled with it, then, in due time, there will again develop in my soul a force which will ripen into a new perception." Out of the plant there again grows a kind of spiritual flame-form, which is, of course, correspondingly larger than the one previously described. The flame can be felt as being greenish-blue in the center, and yellowish-red at the outer edge. It must be explicitly emphasized that the colors here described are not seen as the physical eyes see colors, but that through spiritual perception the same feeling is experienced as in the case of a physical color-impression. To apprehend blue spiritually means to have a sensation similar to the one experienced when the physical eye rests on the color blue. This fact must be noted by all who intend to rise to spiritual perception. Otherwise they will expect a mere repetition of the physical in the spiritual. This could only lead to the bitterest deception.

Anyone having reached this point of spiritual vision is the richer by a great deal, for he can perceive things not only in their present state of being but also in their process of growth and decay. He begins to see in all things the spirit, of which physical eyes can know nothing. And therewith he has taken the first step toward the gradual solution, through personal vision, of the secret of birth and death. For the outer senses a being comes into existence through birth, and passes away through death. This, however, is only because these senses cannot perceive the concealed spirit of the being. For the spirit, birth and death are merely a transformation, just as the unfolding of the flower from the bud is a transformation enacted before our physical eyes. But if we desire to learn this through personal vision we must first awaken the requisite spiritual sense in the way here indicated.

In order to meet another objection, which may be raised by certain people who have some psychic experience, let it at once be admitted that there are shorter and simpler ways, and that there are persons who have acquired knowledge of the phenomena of birth and death through personal vision, without first going through all that has here been described. There are, in fact, people with considerable psychic gifts who need but a slight impulse in order to find themselves already developed. But they are the exceptions, and the methods described above are safer and apply equally to all. It is possible to acquire some knowledge of chemistry in an exceptional way, but if you wish to become a chemist you must follow the recognized and reliable course.

An error fraught with serious consequences would ensue if it were assumed that the desired result could be reached more easily if the grain of seed or the plant mentioned above were merely imagined, were merely pictured in the imagination. This might lead to results, but not so surely as the method here. The vision thus attained would, in most cases, be a mere fragment of the imagination, the transformation of which into genuine spiritual vision would still remain to be accomplished. It is not intended arbitrarily to create visions, but to allow reality to create them within oneself. The truth must well up from the depths of our own soul; it must not be conjured forth by our ordinary ego, but by the

beings themselves whose spiritual truth we are to contemplate. Once the student has found the beginnings of spiritual vision by means of such exercises, he may proceed to the contemplation of man himself. Simple phenomena of human life must first be chosen. But before making any attempt in this direction it is imperative for the student to strive for the absolute purity of his moral character. He must banish all through of ever using knowledge gained in this way for his own personal benefit. He must be convinced that he would never, under any circumstances, avail himself in an evil sense of any power he may gain over his fellow-creatures. For this reason, all who seek to discover through personal vision the secrets in human nature must follow the golden rule of true spiritual science. **This golden rule is as follows: For every one step that you take in the pursuit of higher knowledge, take three steps in the perfection of your own character.** If this rule is observed, such exercise as the following may be attempted:

Recall to mind some person whom you may have observed when he was filled with desire for some object. Direct your attention to this desire. It is best to recall to memory that moment when the desire was at its height, and it was still uncertain whether the object of the desire would be attained. And now fill your mind with this recollection, and reflect on what you can thus observe. Maintain the utmost inner tranquility. Make the greatest possible effort to be blind and deaf to everything that may be going on around you, and take special heed that through the conception thus evoked a feeling should awaken in your soul. Allow this feeling to rise in your soul like a cloud on the cloudless horizon. As a rule, of course, your reflection will be interrupted, because the person whom it concerns was not observed in this particular state of soul for a sufficient length of time. The attempt will most likely fail hundreds and hundreds of times. It is just a question of not losing patience. After many attempts you will succeed in experiencing a feeling in your soul corresponding to the state of soul of the person observed, and you will begin to notice that through this feeling a power grows in your soul that leads to spiritual insight into the state of soul of the other. A picture experienced as luminous appears in your field of vision. This spiritually luminous picture is the so-called astral embodiment of the desire observed in that soul. Again the impression of this picture may be described as flame-like, yellowish-red in the center, and reddish-blue or lilac at the edges. Much depends on treating such spiritual experiences with great delicacy. The best thing is not to speak to anyone about them except to your teacher, if you have one. Attempted descriptions of such experiences in inappropriate words usually only lead to gross self-deception. Ordinary terms are employed which are not intended for such things, and are therefore too gross and clumsy. **The consequence is that in the attempt to clothe the experience in words we are misled into blending the actual experience with all kinds of fantastic delusions. Here again is another important rule for the student: know how to observe silence concerning your spiritual experiences. Yes, observe silence even toward yourself. Do not attempt to clothe in words what you contemplate in the spirit, or to pore over it with clumsy intellect. Lend yourself freely and without reservation to these spiritual impressions, and do not disturb them by reflecting and pondering over them too much. For you must remember that your reasoning faculties are, to begin with, by no means equal to your new experience. You have acquired these reasoning faculties in a life hitherto confined to the physical world of the senses; the faculties you are not acquiring transcend this world. Do not try, therefore, to apply to the new and higher perceptions the standard of the old. Only he who has gained some certainty and steadiness in the observation of inner experiences can speak about them, and thereby stimulate his fellow-men.**

The exercise just described may be supplemented by the following: Direct your attention in the same way upon a person to whom the fulfillment of some wish, the gratification of some desire, has been granted. If the same rules and precautions be adopted as in the previous instance, spiritual insight will once more be attained. A spiritual insight will once more be attained. A spiritual flame-form will be distinguished, creating an impression of yellow in the center and green at the edges.

By such observation of his fellow-creatures, the student may easily lapse into a moral fault. He may become cold-hearted. Every conceivable effort must be made to prevent this. Such observation should only be practiced by one who has already risen to the level on which complete certainty is found that thoughts are real things. He will then no longer allow himself to think of his fellow-men in a way that is incompatible with the highest reverence for human dignity and human liberty. The thought that a human being could be merely an object of observation must never for a moment be entertained. Self-education must see to it that this insight into human nature should go hand in hand with an unlimited respect for the personal privilege of each individual, and with the recognition of the sacred and inviolable nature of that which dwells in each human being. A feeling of reverential awe must fill us, even in our recollections.

For the present, only these two examples can be given to show how enlightened insight into human nature may be achieved; they will at least serve to point out the way to be taken. By gaining the inner tranquility and repose indispensable for such observation, the student will have undergone a great inner transformation. He will then soon reach the point where this enrichment of his inner self will lend confidence and composure to his outward demeanor. And this transformation of his outward demeanor will again react favorably on his soul. Thus he will be able to help himself further along the road. He will find ways and means of penetrating more and more into the secrets of human nature which are hidden from our external senses, and he will then also become ripe for a deeper insight into the mysterious connections between human nature and all else that exists in the universe. By following this path the student approaches closer and closer to the moment when he can effectively take the first steps of initiation. But before these can be taken, one thing more is necessary, though at first its need will be least of all apparent; later on, however, the student will be convinced of it.

The would-be initiate must bring with him a certain measure of courage and fearlessness. He must positively go out of his way to find opportunities for developing these virtues. His training should provide for their systematic cultivation. In this respect, life itself is a good school—possibly the best school. The student must learn to look danger calmly in the face and try to overcome difficulties unswervingly. For instance, when in the presence of some peril, he must swiftly come to the conviction that fear is of no possible use; I must not feel afraid; I must only think of what is to be done. And he must improve to the extent of feeling, upon occasions which formerly inspired him with fear, that to be frightened, to be disheartened, are things that are out of the question as far as his own inmost self is concerned. By self-discipline in this direction, quite definite qualities are developed which are necessary for initiation into the higher mysteries. Just as man requires nervous force in his physical being in order to use his physical sense, so also he requires in his soul nature the force which is only developed in the courageous and the fearless. **For in penetrating to the higher mysteries he will see things which are concealed from ordinary humanity by the illusion of the senses.** If the physical senses do not allow us to perceive the higher truth, they are for this very reason our benefactors. Things are thereby hidden from us which, if realized without due preparation, would throw us into unutterable consternation, and the sight of which would be unendurable. The student must be fit to endure this sight. He loses certain

supports in the outer world which he owes to the very illusion surrounding him. It is truly and literally as if the attention of someone were called to a danger which had threatened him for a long time, but of which he knew nothing. Hitherto he felt no fear, but now that he knows, he is overcome by fear, though the danger has not been rendered greater by his knowing it.

The forces at work in the world are both destructive and constructive; the destiny of manifested beings is birth and death. The seer is to behold the working of these forces and the march of destiny. The veil enshrouding the spiritual eyes in ordinary life is to be removed. But man is interwoven with these forces and with this destiny. His own nature harbors destructive and constructive forces. His own soul reveals itself to the seer as undisguised as the other objects. He must not lose strength in the face of this self-knowledge; but strength will fail him unless he brings a surplus on which to draw. For this purpose he must learn to maintain inner calm and steadiness in the face of difficult circumstances; he must cultivate a strong trust in the beneficent powers of existence. He must be prepared to find that many motives which had actuated him hitherto will do so no longer. He will have to recognize that previously he thought and acted in a certain way only because he was still in the throes of ignorance. Reasons that influenced him formerly will now disappear. He often acted out of vanity; he will now see how utterly futile all vanity is for the seer. He often acted out of greed; he will now become aware how destructive all greed is. He will have to develop quite new motives for his thoughts and actions, and it is just for this purpose that courage and fearlessness are required.

It is pre-eminently a question of cultivating this courage and this fearlessness in the inmost depths of thought-life. The student must learn never to despair over failure. He must be equal to the thought: I shall forget that I have failed in this matter, and I shall try once more as though this had not happened. Thus he will struggle through to the firm conviction that the fountain-head of strength from which he may draw is inexhaustible. He struggles ever onward to the spirit which will uplift him and support him, however weak and impotent his earthly self may have proved. He must be capable of pressing on to the future undismayed by any experiences of the past. If the student has acquired these faculties up to a certain point, he is then ripe to hear the real names of things, which are the key to higher knowledge. For initiation consists in this very act of learning to call the things of the world by those names which they bear in the spirit of their divine authors. In these, their names, lies the mystery of things. It is for this reason that the initiates speak a different language from the uninitiated, for the former know the names by which the beings themselves are called into existence. In as far as initiation itself can be discussed, this will be done in the following pages.

3_Initiation:

[Mary said : “ The Lord of initiation has passed by. See that you receive initiation and bring it to fullness.” [The Secret Gospel of Mary-240]

Initiation is the highest stage in an esoteric training concerning which it is possible to give some indications in a book intended for the genuine public. Whatever lives beyond forms a subject difficult to understand, yet the way to it can be found by all who have passed through preparation,

enlightenment, and initiation as far as the lesser mysteries. The knowledge and proficiency conferred by initiation cannot be obtained in any other manner, except in some far distant future, after many incarnations, by quite different means and in quite a different form. The initiate of today undergoes experiences which would otherwise come to him much later, under quite different circumstances.

The secrets of existence are only accessible to an extent corresponding to man's own degree of maturity. For this reason alone the path to the higher stages of knowledge and power is beset with obstacles. A firearm should not be used until sufficient experience has been gained to avoid disaster, caused by its use. A person initiated today without further ado would lack the experience which he will gain during his future incarnations before he can attain to higher knowledge in the normal course of his development. At the portal of initiation, therefore, this experience must be supplied in some other way. Thus the first instructions given to the candidate for initiation serve as a substitute for these future experiences. These are the so-called trials, which he has to undergo, and which constitute a normal course of inner development resulting from due application to such exercises as are described in the preceding pages.

These trials are often discussed, but it is only natural that such discussions should as a rule give quite false impressions of their nature; for without passing through preparation and enlightenment no one can know anything of these tests and appropriately describe them. The would-be initiate must come into contact with certain things and facts belonging to the higher worlds, but he can only see and hear them if his feeling is ripe for the perception of the spiritual forms, colors and tones described in the chapters on Preparation and Enlightenment.

The first trial consists in obtaining a truer vision than the average man has of the corporeal attributes of lifeless things, and later of plants, animals and human beings. This does not mean what at present is called scientific knowledge, for it is a question not of science but of vision. As a rule, the would-be initiate proceeds to learn how the objects of nature and the beings gifted with life manifest themselves to the spiritual ear and the spiritual eye. In a certain way these things then lie stripped—naked—before the beholder. **The qualities which can then be seen and heard are hidden from the physical eyes and ears. For physical perception they are concealed as if by a veil, and the falling away of this veil for the would-be initiate consists in a process designated as the process of Purification by Fire. The first trial is therefore known as the Fire-Trial.**

For many people, ordinary life is itself a more or less unconscious process of initiation through the Fire-Trial. Such people have passed through a wealth of experience, so that their self-confidence, courage and fortitude have been greatly strengthened in a normal manner while learning to bear sorrow, disappointment and failure in their undertakings with greatness of soul, and especially with equanimity and unbroken strength. Thus they are often initiates without knowing it, and it then needs but little to unseal their spiritual hearing and sight so that they become clairvoyant. For it must be noted that a genuine fire-trial is not intended to satisfy the curiosity of the candidate. It is true that he learns many uncommon things of which others can have no inkling, but this acquisition of knowledge is not the end, but the means to the end; the end consists in the attainment, thanks to this knowledge of the higher worlds, of greater and truer self-confidence, a higher degree of courage, and a magnanimity and perseverance such as cannot, as a rule, be acquired in the lower world.

The candidate may always turn back after the fire-trial. He will then resume his life, strengthened in body and soul, and wait for a future incarnation to continue his initiation. In his present incarnation he

will prove himself a more useful member of society and of humanity than he was before. In whatever position he may find himself, his firmness, prudence, resoluteness, and his beneficent influence over his fellows will have greatly increased. But if, after completing the fire-trial, he should wish to continue the path, a certain writing-system generally adopted in esoteric training must now be revealed to him. The actual teachings manifest themselves in this writing, because the hidden qualities of things cannot be directly expressed in the words of ordinary writing. The pupils of the initiates translate the teachings into ordinary language as best they can. The esoteric script reveals itself to the soul when the latter has attained spiritual perception, for it is traced in the spiritual world and remains there for all time. It cannot be learned as an artificial writing is learned and read. The candidate grows into clairvoyant knowledge in an appropriate way, and during this growth a new strength is developed in his soul, as a new faculty, through which he feels himself impelled to decipher the occurrences and the beings of the spiritual world like the characters of a writing. This strength, with the experience it brings of the corresponding trial, might possibly awaken in the soul as though of its own accord, as the soul continually develops, but it will be found safer to follow the instructions of those who are spiritually experienced, and who have some proficiency in deciphering the esoteric script.

The signs of the spiritual script are not arbitrarily invented; they correspond to the forces actively engaged in the world. They teach us the language of things. It becomes immediately apparent to the candidate that the signs he is now learning correspond to the forms, colors, and tones which he learned to perceive during his preparation and enlightenment. He realizes that all he learned previously was only like learning to spell, and that he is only now beginning to read in the higher worlds. All the isolated figures, tones, and colors reveal themselves to him now in one great connected whole. Now for the first time he attains complete certainty in observing the higher worlds. Hitherto he could never know positively whether the things he saw were rightly seen. A regular understanding, too, is now at last possible between the candidate and the initiate in the spheres of higher knowledge. For whatever form the intercourse between an initiate and another person may take in ordinary life, the higher knowledge in its immediate form can only be imparted by the initiate in the above-mentioned sign-language. Thanks to this language the student also learns certain rules of conduct and certain duties of which he formerly knew nothing. Having learned these he is able to perform actions endowed with a significance and a meaning such as the actions of one not initiated can never possess. He acts out of the higher worlds. Instructions concerning such action can only be read and understood in the writing in question. Yet it must be emphasized that there are people unconsciously gifted with the ability and faculty of performing such actions, though they have never undergone any esoteric training. Such helpers of the world and of humanity pass through life bestowing blessings and performing good deeds. For reasons here not to be discussed, gifts have been bestowed on them which appear supernatural. What distinguishes them from the candidate for initiation is only that the latter acts consciously and with full insight into the entire situation. He acquires by training the gifts bestowed on others by higher powers for the good of humanity. We can sincerely revere these favored of God; but we should not for this reason regard the work of esoteric training as superfluous.

Once the student has learned the sign-language there awaits him yet another trial, to prove whether he can move with freedom and assurance in the higher worlds. In ordinary life he is impelled to action by exterior motives. He works at one occupation or another because one duty or another is imposed on him by outward circumstances. It need hardly be mentioned that the student must in no way neglect any of his duties in ordinary life because he is living and working in higher worlds. There is no duty in a

higher world that can force a person to neglect any single one of his duties in the ordinary world. The father will remain just as good a father to his family, the mother just as good a mother, and neither the official nor the soldier, nor anyone else will be diverted from his work by becoming an esoteric student. On the contrary, all the qualities which make a human being capable and efficient are enhanced in the student to a degree incomprehensible to the uninitiated. If, in the eyes of the uninitiated, this does not always appear to be the case, it is simply because he often lacks the ability to judge the initiate correctly. The deeds of the latter are not always intelligible to the former. But this only happens in special cases.

At this stage of initiation there are duties to be performed for which no outward stimulus is given. The candidate will not be moved to action by external pressure, but only through adherence to the rules of conduct revealed to him in the spiritual script. He must now show in this second trial that, led by such rules, he can act with the same firmness and precision with which, for instance, an official performs the duties that belong to him. For this purpose, and in the course of his further training, he will find himself faced by a certain definite task. He must perform some action in consequence of observations made on the basis of what he has learned during preparation and enlightenment. The nature of this action can be understood by means of the esoteric script with which he is now familiar. If he recognizes his duty and acts rightly, his trial has been successful. The success can be recognized in the alteration produced by his action in the figures, colors, and tones apprehended by his spiritual eyes and ears. Exact indications are given, as the training progresses, showing how these figures appear and are experienced after the action has been performed, and the candidate must know how to produce this change. This trial is known as the Water-Trial, because in his activity in these higher worlds the candidate is deprived of the support derived from outward circumstances, as a swimmer is without support when swimming in water that is beyond his depth. This activity must be repeated until the candidate attains absolute poise and assurance.

The importance of this trial lies again in the acquisition of a quality. Through his experiences in the higher worlds, the candidate develops this quality in a short time to such a high degree that he would otherwise have to go through many incarnations, in the ordinary course of his development, before he could acquire it to the same extent. It all centers around the fact that he must be guided only by the results of his higher perception and reading of the esoteric script, in order to produce the changes in question in these higher regions of existence. Should he, in the course of his activity, introduce any of his own opinions and desires, or should he diverge for one moment from the laws which he has recognized to be right, in order to follow his own willful inclination, then the result produced would differ entirely from what was intended. He would lose sight of the goal to which his action tended, and confusion would result. Hence ample opportunity is given him in the course of this trial to develop self-control. This is the object in view. Here again, this trial can be more easily passed by those whose life, before initiation, has led them to acquire self-control. Anyone having acquired the faculty of following high principles and ideals, while putting into the background all personal predilection; anyone capable of always performing his duty, even though inclinations and sympathies would like to seduce him from this duty—such a person is unconsciously an initiate in the midst of ordinary life. He will need but little to succeed in this particular trial. Indeed, a certain measure of initiation thus unconsciously acquired in life will, as a rule, be indispensable for success in this second trial. For even as it is difficult for those who have not learned to spell correctly in their childhood to make good this deficiency when fully grown up, so too it is difficult to develop the necessary degree of self-control at the moment of looking into the higher worlds, if this ability has not been acquired to a certain degree in ordinary life. The objects

of the physical world do not alter, whatever the nature of our wishes, desires, and inclinations. In the higher worlds, however, our wishes, desires, and inclinations are causes that produce effects. If we wish to produce a particular effect in these worlds, we must strictly follow the right rules and subdue every arbitrary impulse. One human quality is of very special importance at this stage of initiation, namely, an unquestionably sound judgment. Attention should be paid to the training of this faculty during all the previous stages; for it now remains to be proved whether the candidate is shaping in a way that shows him to be fit for the truth path of knowledge

Further progress is now only possible if he is able to distinguish illusion, superstition, and everything fantastic, from true reality. This is, at first, more difficult to accomplish in the higher stages of existence than in the lower. Every prejudice, every cherished opinion with regard to the things in question, must vanish; truth alone must guide. There must be perfect readiness to abandon at once any idea, opinion, or inclination when logical thought demands it. Certainty in higher worlds is only likely to be attained when personal opinion is never considered. People whose mode of thought tends to fancifulness and superstition can never make progress on the path to higher knowledge. It is indeed a precious treasure that the student is to acquire. All doubt regarding the higher worlds is removed from him. With all their laws they reveal themselves to his gaze. But he cannot acquire this treasure so long as he is the prey of fancies and illusions. It would indeed be fatal if his imagination and his prejudices ran away with his intellect. Dreamers and fantastical people are as unfit for the path to higher knowledge as superstitious people. This cannot be over-emphasized. For the most dangerous enemies on the way to knowledge of the higher worlds lurk in such fantastical reveries and superstitions. Yet no one need to believe that the student loses all sense of poetry in life, all power of enthusiasm because the words: You must be rid of all prejudice, are written over the portal leading to the second trial of initiation, and because over the portal at the entrance to the first trial he read: Without normal common sense all thine efforts are in vain.

If the candidate is in this way sufficiently advanced, a third trial awaits him. He finds here no definite goal to be reached. All is left in his own hands. He finds himself in a situation where nothing impels him to act. He must find his way all alone and out of himself. Things or people to stimulate him to action are non-existent. Nothing and nobody can give him the strength he needs but he himself alone. Failure to find this inner strength will leave him standing where he was. Few of those, however, who have successfully passed the previous trials will fail to find the necessary strength at this point. Either they will have turned back already or they succeed at this point also. All that the candidate requires is the ability to come quickly to terms with himself, for he must here find his higher self in the truest sense of the word. He must rapidly decide in all things to listen to the inspiration of the spirit. There is no time for doubt or hesitation. Every moment of hesitation would prove that he was still unfit. Whatever prevents him from listening to the voice of the spirit must be courageously overcome. It is a question of showing presence of mind in this situation, and the training at this stage is concerned with the perfect development of this quality. All the accustomed inducements to act or even to think now cease. In order not to remain inactive he must not lose himself, for only within himself can he find the one central point of vantage where he can gain a firm hold. No one on reading this, without further acquaintance with these matters, should feel an antipathy for this principle of being thrown back on oneself, for success in this trial brings with it a moment of supreme happiness.

At this stage, no less than at the others, ordinary life is itself an esoteric training for many. For anyone having reached the point of being able, when suddenly confronted with some task or problem in life,

to come to a swift decision without hesitation or delay, for him life itself has been a training in this sense. Such situations are here meant in which success is instantly lost if action is not rapid. A person who is quick to act when a misfortune is imminent, whereas a few moments of hesitation would have seen the misfortune an accomplished fact, and who has turned this ability into a permanent personal quality, has unconsciously acquired the degree of maturity necessary for the third trial. For at this stage everything centers round the development of absolute presence of mind. This trial is known as the Air-Trial, because while undergoing it the candidate can support himself neither upon the firm basis of external incentive nor upon the figures, tones, and colors which he has learned at the stages of preparation and enlightenment, but exclusively upon himself.

Upon successfully passing this trial the student is permitted to enter the temple of higher wisdom. All that is here said on this subject can only be the slenderest allusion. The task now to be performed is often expressed in the statement that the student must take an oath never to betray anything he has learned. These expressions, however, "oath" and "betray", are inappropriate and actually misleading. There is no question of an oath in the ordinary sense of the word, but rather of an experience that comes at this stage of development. The candidate learns how to apply the higher knowledge, how to place it at the service of humanity. He then begins really and truly to understand the world. It is not so much a question of withholding the higher truths, but far more of serving them in the right way and with the necessary tact. The silence he is to keep refers to something quite different. He acquires this fine quality with regard to things he had previously spoken, and especially with regard to the manner in which they were spoken. He would be a poor initiate who did not place all the higher knowledge he had acquired at the service of humanity, as well and as far as this is possible. The only obstacle to giving information in these matters is the lack of understanding on the part of the recipients. It is true, of course, that the higher knowledge does not lend itself to promiscuous talk; but no one having reached the stage of development described above is actually forbidden to say anything. No other person, no being exacts an oath from him with this intent. Everything is left to his own responsibility, and he learns in every situation to discover within himself what he has to do, and an oath means nothing more than that he has been found qualified to be entrusted with such a responsibility.

If the candidate is found fit for the foregoing experiences, he is then given what is called symbolically the draught of forgetfulness. This means that he is initiated into the secret knowledge that enables him to act without being continually disturbed by the lower memory. This is necessary for the initiate, for he must have full faith in the immediate present. He must be able to destroy the veil of memory which envelops man every moment of his life. If we judge something that happens to us today according to the experience of yesterday, we are exposed to a multitude of errors. Of course this does not mean that experience gained in life should be renounced. It should always be kept in mind as clearly as possible. But the initiate must have the ability to judge every new experience wholly according to what is inherent in it, and let it react upon him, unobscured by the past. We must be prepared at every moment that every object and every being can bring to us some new revelation. If we judge the new by the standard of the old we are liable to error. The memory of past experiences will be of greatest use for the very reason that it enables us to perceive the new. Had we not gone through a definite experience we should perhaps be blind to the qualities of the object or being that comes before us. Thus experience should serve the purpose of perceiving the new and not of judging it by the standard of the old. In this respect the initiate acquires certain definite qualities, and thereby many things are revealed to him which remain concealed from the uninitiated.

The second draught presented to the initiate is the draught of remembrance. Through its agency he acquires the faculty of retaining the knowledge of the higher truths ever present in his soul. Ordinary memory would be unequal to this task. We must unite ourselves and become as one with the higher truths. We must not only know them, but be able, quite as a matter of course, to manifest and administer them in living actions, even as we ordinarily eat and drink. They must become our practice, our habit, our inclination. There must be no need to keep thinking about them in the ordinary sense; they must come to living expression through man himself; they must flow through him as the functions of life through his organism. Thus doth man ever raise himself, in a spiritual sense, to that same stature to which nature raised him in a physical sense.



~ Divine Knowledge ~

All Divine Knowledge comes through the Holy Spirit from Jesus the Christ

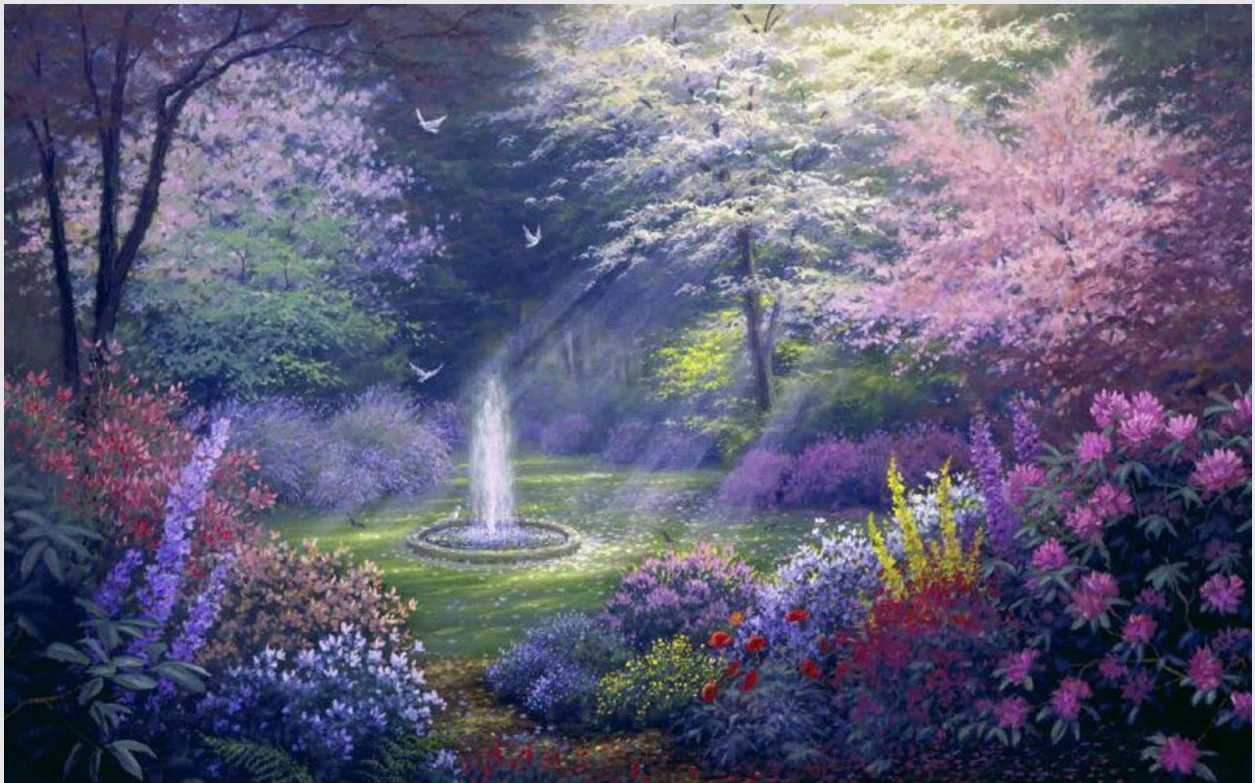


Jesus said: “ The person who stands alone will be with The Eternal; the person who is with The Eternal will stand alone. “

Divine Knowledge is [one] of the Divine Truths and Realities of the Mysteries of The Holy Eternal Realm. It Is perpetual growth in its Light as children of light. All Divine Knowledge comes through The Holy Spirit from The Christ-Sophia, our Savior and Redeemer.

Divine Light > Divine Love > Divine Life > Divine Grace > Divine Mercy >
Divine Sacrifice > Divine Mind > Divine Knowledge > Divine Truth > Divine Perfection >
Divine Reality > Divine Glory > Divine Man > Divine Parents > Divine Logos

Note: These members are embodied in ... **“ The Holy Thought ”** The Christ-Sophia.



*** Truths Good News ***

CHAPTER 1

1. **Truth's good news** generates joy in those who have received from the Parents the gift of knowing them. The Parents manifest Truth in this world of darkness through the power of the Logos, who descended from the heavenly plane to reveal the thoughts of Divine Mind to the children of the Parents. He is the Redeemer and Savior, for he redeems mortals from the powers of darkness and saves them from the effects of the illusion of separateness. He rescues them from their ignorance of Divine Reality by proclaiming the good news of hope, that hope which generates faith. Faith motivates those who possess it to the quest for Divine Knowledge, and Divine Knowledge restores those who find it to the Parents' presence.

2. Mortal existence is perpetually seeking its Source, for there is no Life apart from the Origin of Life. Ignorance of the Source of Life generates anguish and fear, which are like a fog clouding mortal vision so that mankind cannot perceive the realities of their existence. This is the reason Error is powerful. It has generated its own world, a world of illusions and falsehoods, in which mortal mind is trapped, unable to see the Divine Reality which is beyond those illusions. Error's illusions are often beautiful and desirable to mortal mind, but in the end they melt like the mists they are, and those who embrace them as their reality are left with only darkness in their place. The evils of mortal existence do not reflect the nature of the Parents. They take nothing from Divine perfection, for it has no part in them. The Parents are the Source of all Good, all Light, all Life. That which is not of these flows from Error's illusions.

3. Mortals are neither good nor evil, Light nor darkness, yet they are all these, for they are fallen. Their Source is Light, but they have fallen into darkness' power. *The Light of Truth glows within them*, but they are permeated with the mists of darkness, which obscure the Light. Light entices them to itself, while darkness enwraps them. They are pulled back and forth by the responses of their mingled natures to Light and darkness. Neither one nor the other, they flow unceasingly, their minds as stable as the water in a jar which is tipped back and forth.

CHAPTER 2

1. Error did not come from the Parents. It is a part of darkness, as eternal in its nature as Light is in its. Error and Ignorance are twins, joined at the hip. They exist together or they do not exist. Although Error does not originate in the Parents, the power that will overthrow Error does flow from them. This power is Divine Knowledge, the knowledge of the Parents, for when Divine Knowledge is manifested, Ignorance is destroyed, and Ignorance and Error cannot be separated. From the very moment that the Parents are known, Error and Ignorance cease to exist in the knowing mind. This is the power of Divine Knowledge, a power that is omnipotent. No power of darkness can stand against it. This is the reason darkness cannot prevail, for it has not the strength to stand before the Light of Truth.

2. This is the good news unfolded by the One who is the object of every seeker's search. He is fully revealed only to those who are perfected through the gifts of his Parents, **for he is the hidden mystery, Jesus the Christ**. Through his good news he enlightens those who are lost in darkness. He enlightens them so that they can perceive the Way he has provided to escape the oblivion of darkness. The Way he reveals is the Way of Eternal Truth.

3. Error hates him because he redeems those who are enmeshed in its chains. Error persecuted him but could not overcome him. It tried to destroy him, but its own state of nothingness was manifested in the attempt. He was nailed to a tree; he became a fruit of Divine Knowledge, but this fruit does not bring destruction on those who partake of it. It gives them a cause to be glad, for their eyes are opened to perceive Reality. **They discover the Christ within themselves, as the Christ discovers them within himself**. In this they reflect the substance of the Great God of All Other Gods, which discovers within itself all that exists, and all that exists knows itself only when it discovers itself in that God. Just as the Parents personalize that God on the heavenly plane, the Christ personalizes that God on the mortal plane.

CHAPTER 3

1. It is said that the Divine Ones are jealous, but this is true only if we understand jealousy in a new way. The Divine Ones cannot be jealous as mortals are jealous, for such jealousy is generated by the illusion of separateness, which is entirely foreign to the nature of the Parents. **The Parents are a manifestation of the Eternal Sea, in which all things exist and from which all things emanate**. How can a thing be jealous of another part of itself, unless it is subject to the illusion of separateness? Light cannot even be jealous of darkness, because each is a part of All That Is. Darkness can be jealous of Light, however, for the nature of darkness is to be warped by illusion and error. If we say that the Parents of Lights are jealous, we mean that they value

that which is of Light and they do not desire that it be enmeshed in darkness. Such "jealousy" is actually a manifestation of Divine Love.

2. Because of the Parents' desire that no Light be lost in the error of darkness, they sent their Son to act as a guide to those mortals seeking a way out of the mists of ignorance and error. When he found people assembled to study, he went among them and spoke with the authority of a true teacher. Those who were wise in their own estimation tested him, but he confounded them by the perception inherent in his answers, so that their "wisdom" was manifested as the illusion it was. They hated him because they were not really wise.

3. After Jesus was rejected by those who were presumed to be scholars, those who were metaphysical children came to him, for the Divine Knowledge of the Parents is rightfully theirs. As they grew stronger through Sophia's ministry, they learned to recognize the Parents' voice. They were learning to know the Parents as the Parents knew them. They were growing in Light, and as they grew, they increased the Light of the Parents. In their hearts, they discovered the living Book of Life, the book written in the mind of the Parents since before the laying of the foundation of the physical plane. This is the book which no one can open except the Lamb who was killed, but he will open it for those who are his true disciples. No one finds salvation except those whose names are written in that book, for it contains the name of all those who are or who become elect. This is why Jesus patiently accepted suffering the buffetings of darkness until he was able to take that book and open it in behalf of those who come to him. In this way, his death became life to many souls.

4. Just as the fortune of the deceased is hidden in a will that has not been opened, everything that exists on the physical plane was hidden in the Eternal Sea until the time when it was manifested. In the same way, the elect are hidden until their names are revealed in the Book of Life. This is the reason Jesus ascended the cross. When he was nailed to the tree, he generated the power to open that book. The declaration of the Parents was sent out from that cross. What an awesome teaching! Although he is clothed in Eternal Life, he plunges into death. Having stripped himself of his perishable body, he put on imperishability, which no one can take away from him. Having entered the realm of death, he passed through the midst of those who were lost in ignorance to minister among those who had accepted Divine Knowledge. Wherever he ministers, he imparts Divine Knowledge, the keys to perfection, which are hidden in the heart of the Parents. He opens the mortal heart so that those who are willing to be taught can put on the mind of Christ and be deified, in order that as he is, they will be.

5. The Redeemer's teachings are for the living, those whose names are written in the Book of Life. They are the ones who will accept his teachings about who and what they really are. When they learn to know themselves, they will find they possess the key to knowing their Parents. They will perceive that when they are perfected, they will be as their Parents are. Then they will ascend beyond the illusions of mortal existence to dwell among the Eternal. Having gained this Divine Knowledge, they are able to reach out to those who are tied to them, their progenitors and their descendants, and draw them to themselves. They become Mentors to

those they lead to the Divine Knowledge of salvation. They provide for them the means of transcending the illusions of mortal existence so that they can join them among the Eternal. Thus they form an Endless chain of Divine Life. Those who are lost in ignorance do not possess the means to perfect themselves, but when Divine Knowledge is brought to them, they discover that ignorance, too, is an illusion which melts before the Light of Truth. Then they can perfect themselves, so that they can be sanctified by the Holy One until they are divine. Thus they ascend to the Parents, until every soul that has entered mortal existence has found a place in the realms of Light except those who have chosen darkness for themselves. When all have ascended to that place they have chosen, the mortal plane will cease to exist, for there will be new planets and a new earth, which will exist forever in the Light of Truth.

6. **The Parents know the end from the beginning.** They perceive who will transcend the limitations of mortal mind and to what degree they will transcend. They have prepared a place for each one, which will be, for that one, perfect bliss. Each one receives a name from the Parents. That name is a guide, which will lead the one who possesses it to the place of bliss. It will be a key to open every lock and a talisman insuring passage past the demons, the angels, and the gods, who guard the way, until he has found his own place. **The name is written on a white stone enshrined in the heart, where none can find it but those with the gift of vision.** Each one who seeks will receive the name that will enable him to find. It will come with the knowledge of where mortals have come from and where they are going. It will be a guidepost on a clearly delineated Path, clearly delineated to those whose eyes are opened by the Light of Truth. Those lost in the mists of ignorance cannot even perceive the Path, much less the guideposts that enable passage along it. The Savior is the Way Shower. He marks the Path and enables those who listen to him to follow it to the end. The end is the beginning. **Our Path begins in the Parents, and it ends in the Parents.**

CHAPTER 4

1. Mortals do not destroy Error; they transcend it. The Redeemer descended to unfold the Way of Power. He taught those who followed him the means of overcoming. Through his Divine Knowledge, they overcame death, they overcame gods of darkness, they overcame the illusion of separateness. They perceived the insubstantiality of Error. The Redeemer preceded his disciples to their destination. Our destination and our origin are the same. We came from Light, and we return to Light. We have descended into darkness, but even here we are surrounded by Light, although we do not perceive it until our eyes have been opened. We live, move, and exist immersed in the Great God of All Other Gods, the Source of All that Is, and when our eyes are opened to perceive the Way of Truth, we transcend the illusions of darkness to live in that Pure Light, which always was our Reality. When we were in darkness, we could not perceive that Reality, but it was never far from us.

2. The Redeemer unfolds the Greater Reality to us. He leads us deeper and deeper into it, as we walk its Path on two legs. One is the leg of experience. We must experience the Greater Reality if we are to know it. The other leg is language. We must have a language that conveys the Greater Reality if our mortal minds are to retain what we experience. This is the reason the Redeemer teaches us the Pure Language of the Divine Tellurian (The Fashemohe). We learn from him the pure vibrations that truly convey what we have experienced. This anchors our mortal minds in that Reality so that we do not return to the darkness like a dog returning to consume its vomit or a pig returning to wallowing in the mud.

3. The Parents descend to the mortal plane in the persons of the Logos, who is their Son, and Sophia, who is their daughter. In them, Father and Mother are perfectly revealed. They are the physical manifestation of the Invisible Godhead. They renew and purify everyone who comes to them, so that they are lifted above the darkness of mortal existence to live in radiant Light. Darkness can tug at those who are enlightened, but it cannot overcome them. The Logos took upon himself the form of humanity. He became mortal, so that he could live as a mortal and die as a mortal. He did not come alone, for his consort accompanied him. She was his Companion, whom he often kissed on the mouth so that their essences mingled. In this way, that which was incomplete became complete. That which was fractured became whole. That which was separated became united. That which was mortal became divine, for as the apostle says, "Neither the male without the female, nor the female without the male, is divine." The Lord said to his disciples, "I have come so that you can live life to its fullest." This is impossible in the mortal condition, where the illusion of separateness permeates mortal nature. Only when you ascend beyond the limitations of mortal nature will you find abundant life, and you can only ascend by uniting the opposites, transcending separateness. Then the male is no longer male, and the female is no longer female, for they flow together into a single wholeness. Then there is neither male nor female, slave nor free, old nor young, black nor white, but everything is One, complete in the Divine.

4. The incompleteness of mortals' nature results from their not knowing the Parents. They may perceive "Father" or "Mother" but these are incomplete, as mortal nature is incomplete. They are the manifestation of Error posing as the Divine. Only when they encounter the Living Parents will their own incompleteness disappear. As ignorance disappears when we gain knowledge, and darkness disappears when we encounter light, incompleteness is eliminated when we discover wholeness. Our separate existences are swallowed up in unity. Unity fills in the spaces so that we become one pattern of existence. Only when we are fused into the One God will we know ourselves. Then we will know as we are known. **This knowledge, Divine Knowledge, will consume everything within us that is not Light, so that we will be pure, just as our Redeemer is pure.**

CHAPTER 5

1. As Christ's Divine knowledge transforms us, it is appropriate that we should reach out to those other souls who are lost in the darkness of mortal existence, wandering aimlessly because they do not have a guide. We reach out to them with the good news that Truth is knowable, that it is only hidden by illusions that can be penetrated by the Light of Truth responding to the power of faith. When our minds probe the illusions, searching for Reality, Truth slices through Error's curtain with a double-edged sword, opening to us the vision of the Divine.

2. The Master told this parable. "The divine realm is like a person who is moving from one house to another. She examines all her dishes for chips and cracks. Some are beyond repair, so she breaks them and leaves the pieces behind. Some will be serviceable if they are repaired. These she sets aside to work on at her leisure. Others are unmarred. The broken dishes she will replace with perfect new ones, and the slightly damaged ones she will repair, so that she has a perfect set. Then she will rejoice, inviting all her neighbors to feast from her perfect dishes. It is the same with mortals. Some are so damaged that they must be broken up and returned to the mill. Others are damaged but can be repaired. **Some perfect themselves through the power of Divine Knowledge so that they are flawless containers of the food of Life.** The Divine Parents rejoice over those that are perfected and invite all their Friends to partake of their fruits."

3. **Those who are perfected in Christ become christs themselves. Their mouths are filled with the Spirit of Truth.** Those who are seeking Truth drink from their mouths so that they can imbibe that Spirit. Their tongues convey Sophia, Christ's consort, to all who receive them into themselves. When the Logos appeared on the mortal plane, it was not just a vibration of sound, but a physical vibration producing a physical body. The tongue of the Father (Holy Spirit) entered Mary, leaving the vibration of the Logos within her. He filled her with Life so that the vibration took a form, becoming the Son of the Only Begotten of the Father. His substance was the Divine Logos, but his appearance was that of a mortal man. He lived his life in a mortal body, but the Divine vibration never ceased to resonate within him. Only at the end did the Divine separate from the mortal, standing above his cross so that his mortal nature could suffer and die for those he loved.

4. Thus we see that the power of death is the power of separation, but the power of uniting is the power of resurrection. *Just as the mortal and Divine were separated on the cross, they were reunited in the resurrection. Each of us must also ascend the cross. We must perceive the separation of mortal and divine in us so that we can be united through resurrection in the image of Christ.* Then we are deified, for we have risen above all things, we comprehend all things, and we have put on all things. No longer are we separate, for we have found our place in the Divine Wholeness. All division in us has ceased, for all things in us are swallowed up in the Christ we have become.

5. When Error encounters this resurrected christ, it is troubled. It doesn't know what to do in the face of this manifestation of Reality. It weeps and moans in fear, for it has no power over that which has divine substance. Error is shown for the empty vessel which is its reality. When it encounters the solid substance of the resurrected christ, it crumbles like a fragile dish that hits a solid wall. By its very nature, Error can only endure for a little while, but the nature of Christ is to endure forever. It is the same with their emanations on the mortal plane. The emanations of Error soon disappear, but the emanations of Christ, those who are perfected and sanctified in him, continue forever. They have entered that place where nothing corrodes, nothing destroys, nothing removes.

CHAPTER 6

1. Everything that exists is an emanation of the Eternal Sea through the Parents. Even the Parents themselves are an emanation of the Eternal Sea through the Parents. In the same manner, the Only Begotten Son is the Son of the Only Begotten of the Father. So, also, the Father is the Mother, and the Mother is the Father; the Father and Mother are One. The Master, himself, said, "I am in the Parents, and the Parents are in me; the Parents and I are one." This is a mystery which mortal mind cannot absorb, but when we have put on the mind of Christ, it is perfectly comprehensible to us. Then we perceive the Reality of all things, and the illusion of separateness ceases to exist in us. This is the reason the Redeemer said, "When you know Truth, you will be freed from the illusion of separateness, for the power of that illusion is ignorance of Reality. Never fear Truth, for the knowledge of Truth has only the power to free, never to enslave."

2. Everything that exists existed first in the mind of the Parents. When they speak the word, that which was in their mind takes on its own existence, but it is not a separate existence, although it may appear to be. That which they give a name becomes a reality within them, so everything is a manifestation of the Logos. When they gave a name to their Redemptive Power, it was the Logos that could save all the manifestations of Logos. Thus we are all manifestations of the Divine, and we all live within the Divine, for "we live, we move, we exist in the Divine." Apart from the Divine, there is no existence, for there is no "apart from the Divine."

3. Those who are trapped in mortal mind are asleep. Error has thrown a blanket over their minds so that they do not perceive the Reality in which they live. They experience only the dreams and illusions created in their own minds. When morning comes, dreamers perceive that their fears were unreal. They were running from illusions created by their own minds. The sleepers of mortal existence are in the same condition. When they awaken to the Reality of their Parents, they will perceive that the terrors of mortal existence were as unreal as their dreams. The Reality is that which the Parents represent. It is that in which "we live, we move, we exist." The nightmares of mortal existence appear real, and they are experienced as real, but when we awaken from those nightmares, we renounce them for the insubstantial illusions

that they are. Divine Knowledge appears, enlightening our minds with the dawn of understanding. Every mortal has passed through the time of sleep when we were trapped in ignorance of our Source, but those who awaken to perceive who they really are and where they really exist find themselves immersed in the joy of Divine Life. The Redeemer and his Consort descended to open the eyes of those who were born blind. Every mortal was born blind, but only those who refuse to see remain blind when the Light of the Redeemer begins to penetrate their darkness.

CHAPTER 7

1. The spirits of those who are trapped in mortal mind lie paralyzed on the Ground of Being. As the Light of the Redeemer begins to penetrate their darkness, they stir in response. **As soon as they begin to respond, Sophia rushes to them and lifts them up. She takes them by the hand in a grip of power and lifts them up in the commencement of their resurrection.** She kisses them on the mouth, breathing her own breath, the Breath of Life, into them so that for the first time they become truly alive. She kisses their eyes and they open. For the first time they see the glimmer of the Parents' Divine Knowledge and the presence of their Son, who has generated the power of this redemption. They inhale, smelling the Son's goodness. They listen to him; they taste him; they grasp him to themselves. They are filled by the Son; they are immersed in his Consort.

2. **The Son appeared on the mortal plane to manifest the Parents. He was in the exact image of the Parents.** He manifested their substance on the physical plane. He released the bondage of mortal mind so that it could soar to the presence of the Parents. Many opened to his Light and turned to him for salvation, but those who were physically minded were alien to him. They could not perceive his substance. They could not perceive the Light he embodied. They could not recognize who he really was, for he appeared like any other mortal. He ate; he laughed; he loved, but he was not limited by the mortal condition. He turned water into wine. He banished sickness, and he laughed at death. He danced upon the illusions of mortality. No chains forged by darkness could hold him down, for he lived in the Reality of Divine Light, and he taught his disciples to live there also. He taught his disciples those principles that are hidden in the heart of the Parents. He introduced them into Divine Mind. Light spoke through his mouth; Life was produced by his voice. He taught them to think new thoughts. He showed them how to gain understanding. He brought them into Wisdom, his Consort, and he penetrated them with his knowledge. They became one in Divine Knowledge and one through Divine Knowledge. He released them from the horrific dreams of mortal existence, showing them how to soar on wings of Light. He became a Path for those who wandered in darkness, a Light for those who could not see their way, a Library for those who perceived their ignorance, a Discovery for those who were seeking Truth, a Support for those who were weak, and a Purification for those who were lost in the false beliefs of guilt.

3. He is the Shepherd who left behind the ninety-nine sheep that had not strayed to look for the one that was lost. He rejoiced when he had found it, for 99 is an incomplete number. It is

a number of the beast, for those who lack wholeness still have the beast as an active force within them, but those who are whole have become like their Parents. The Redeemer even labored on the sabbath to save the sheep that had fallen into a pit. He brought it out of the pit to help you, who are growing in Divine Knowledge, understand that the sabbath is not a time for salvation to be put on hold so that you can contemplate future perfection. It is a time to work out your perfection and recognize the perfection that already dwells in you. It is not a time of looking at the future, but a time of knowing that the future is now.

CHAPTER 8

1. Speak concerning Truth to those who seek it. Guide those who are lost in the illusion of separateness to Divine Knowledge when they are ready to rebel against Error's chains. Help those who stumble regain their footing on the Path of Life. Lay hands on those who are sick so that they can draw Light from you to be healed. Nourish those who are hungry on the Bread of Life. Help those who are troubled find peace. Teach seekers the meaning of True Love. Prod those who are asleep in the mortal condition so that they will awaken to the Reality from which they have come.

2. You are the embodiment of Divine Truth. So is everyone and everything, but while they are asleep, they cannot perceive who or what they are. **You disciples of Divine Knowledge are the keys that can unlock the hearts of those who are asleep so that they can awaken to their own reality.** The more souls you help awaken to Reality, the stronger you become. Proclaim Truth with the voice of a shofar resounding from the place of Light within you, so that mortals can hear the sound and awaken from the sleep of death which they call life.

3. Examine yourself constantly. **Do not be concerned with examining others, but know yourself and in that knowledge you will know all others, whether they be mortals or gods, deceivers, angels, demons or saints. The mirror that reflects Reality in all its forms is within you.** Do not look back to that which you have left behind. If you are on the Path of Divine Progression, you will continually be leaving things behind. These things may have once been valuable to you, but if you leave them it is because they have lost their value in your life. Those things which retain their value are never lost. To turn back to those things you have left behind is to be like a dog that eats its own vomit. There is only the illusion of nourishment in these things. Do not be moth eaten, for those things whose substance is mortal will be consumed by moths and rust, but those things whose substance is Divine can only be consumed by the Divine as they grow from gift to gift and from exaltation to exaltation.

4. Do not allow darkness to enter you. You rejected darkness when you were reborn through immersion into the Realm of Light. Darkness can have no place in you unless you give it a place. Do not acknowledge obstacles in your path, for you will encounter no obstacles in the Path of Divine Knowledge that you have not placed there yourself. The Path of Divine Knowledge is as easy as you make it and as hard as you make it.

5. Do not violate the Law, for the Law is Reality, and those who violate the Law violate themselves and all that is. Learn to flow with Reality, and the Law will be dead to you, for you will become the Law. Then you need only be true to yourself, and you will always be true to the Law. Follow the example of your Divine Parents, for they are the personification of the Law. They have sent you their Son and his Consort to show you the Way of Life. When you follow their example, you follow the example of the Parents, and when you follow the example of the Parents, you will always live in harmony with the Holy Law.

6. The Parents taste sweet to those who consume them. That which you consume becomes a part of you. The Parents have a sweet aroma to those who inhale them. That which you inhale becomes a part of you. If you have consumed the Parents and inhaled their aroma, they will permeate you so that when you pass the demons on your way back to the realm of the Parents, they will turn from you, seeing the Light and smelling the aroma of the Parents radiating from you. You partake of the Parents when you partake of their Son. You inhale the Parents when you inhale their daughter. The Son and Daughter transform you until you are indistinguishable from the Parents.

7. Mortal mind perceives the physical form and mistakes this for the reality. Your physical form is real, but it is not really you. **You are the Light within that physical form. It is the Light that enlivens the soul.** You will take your whole soul home to the Parents, but it is only the Light that returns to them, for the rest of your soul has grown while you have been separated from them. You must bring together all these accretions which the Light has acquired and bond them one soul, for it is the Light that has descended from the Parents but it is the soul that must ascend to them. The Light can descend, but only the soul can ascend.

CHAPTER 9

1. Those who are enmeshed in the mortal condition are sick, and they soon die. They continue to walk, talk, and think with the physical mind, but they are dead to true Life. They cannot ascend, for that which is alive in them is smothered by the darkness of mortal existence. They think the physical is reality because they can perceive nothing else. Because they are not aware of the realms of Light, they cannot move toward them. Sophia is calling them, but they do not hear her because their ears are plugged. **Only when the pressure of mortal existence becomes sufficiently heavy to force their ears open do they hear Sophia's voice.** Then they are reborn, for they have begun to hear. They begin to see the Reality in which they are not living. Their desire to enter that Reality grows in them until it leads them to the water from which they are born from above and to the Spirit which they inhale, breathing the breath of Life. This is the beginning of their walk in the Path of Divine Knowledge, a path that ends in the Realm of the Parents.

2. The Logos descended to the mortal plane to minister as the Christ. He found his Consort, and they became whole when he had ascended from the water. They call out to us, guiding us along

the Path of Divine Knowledge until we arrive at the Anointing. The birth is water but the anointing is Light. We are born of water and we are born of Light. When we reach our maturity, we are anointed into the realm of Light. Then we are Gods, for we are children of Gods. Then our divine nature will be complete, and it will lift our souls up to the presence of the Parents. Then we are no longer human, for we have become whole. We have become divine. We have ascended from the water, and we have become Light. When we have perfected the potentials born in us as children of Divine Parents, this anointing will come to us, lifting us from darkness to Light.

3. The Father is the Only Begotten of the Father. The name of the Father is the Son. The name of the Son is the Father. The name of the Mother is the Daughter, and the name of the Daughter is the Mother. So the Son is the Heavenly Father and the Daughter is the Earthly Mother. Even among mortals, don't sons become fathers and daughters become mothers. This is an image of Divine Reality. If we are children of Divine Parents, we must become Divine Parents ourselves, so that all things move forward in a Divine Spiral.

4. It is this that the Redeemer descended to unfold to us. All the hidden knowledge depends on the fact of Divine Progression. The Redeemer showed us that the Parents are within us, and we are within the Parents. He called them his Parents and our Parents, as he called them his Gods and our Gods. If they are our Parents, then we will become as they are. If we are their children, we will grow to become like them. This is the great mystery. We are Anthropos, children of Divine Anthropos. The potential of divinity is born in the elect, and it can be acquired by everyone else, for we are all children of the same Divine Parents. Sophia is calling. Listen to her call. Follow her voice, and she will lead you unerringly through the Christ to the Source from which you came. ~ Amen ~

L'ancre de la vérité





The Silent Invisible Light

V

CHAPTER 1

1. This is the Book of the Silent Invisible Light, the Source of All that Is, the name of which is ineffable. Everything is a manifestation of that Light, everything which is on the mortal plane, everything which is above the mortal plane, and everything which is beneath the mortal plane. It is the Perfection of Perfections, the Light of Lights. It is the Ultimate Silence, the Silence of Light.
2. The Light is manifested to us in three forms, Father, Mother, and Son. The Father is Omnipotence, Omniscience, and Divine Knowledge. The Mother is Sophia, Hope, and Peace. The Son is Unconditional Love, Faith, and Forgiveness. These manifest the perfect, silent Light in this world of constant noise.
3. The Father is Perfected Reason. The Mother is Pure Intuition. The Son is the Word of the Parents, proceeding from Perfected Reason and Pure Intuition. The Androgynous Parents are the Passive Source of Power. The Son is their masculine Active Force on the mortal plane. The Holy Spirit is the feminine aspect of the Son as the Mother is the feminine aspect of the Father. The Son reveals the Father on the mortal plane; the Spirit reveals the Mother on the mortal plane. Together, the Son and the Spirit unveil the fullness of the Androgynous Godhead to those who are able to perceive their reality. [Androgynous; reference: Addendum #5, page #216 - 218]
4. The fullness of the Androgynous Godhead is brought from the Silence in perfect sound. **OHM** is the Great Invisible Light of which everything is a manifestation. **AHMAN** is the Androgynous Parents, the first emanation of the Invisible Light. **IESSON** is the first emanation of the Parents, for it is the Spirit of Redemption, which descended to the mortal plane as Redeemer and Comforter.
5. These sounds reveal the Silence. They name that which cannot be named. They bring to the mortal plane that which is transcendent. Their vibration fills with power. Meditating on their sound brings Divine Knowledge. Vibrating with them brings Eternal Lives.

CHAPTER 2

1. The first emanation of the Godhead to descend to the mortal plane was the Parents, Father and Mother. These became the Divine Tellurian (The Fashemohe) who commenced the race of mortals. They descended from realms of Light to create a home in the paradise of Eden. They forgot their origins as they ate food, which the garden freely produced for them, but still they were surrounded by Divine Light. They breathed Light; they consumed it with their food; they moved through it like fish dwelling in water. They knew nothing but Light, for all they saw, all they felt, all they smelled, all they heard, all they tasted was Light. Although they had descended from their Origin, although they had forgotten who they were and whence they came, still they were Light; they dwelled in Light; they knew and experienced only Light. They were dwelling continually in Divine Knowledge; they experienced nothing but Divine

Knowledge; yet it was closed to them. They did not know that in which they dwelled; they did not understand what they experienced.

2. These were the Divine Tellurian, the Source of everything that exists on the physical plane. All things on the physical plane center in them. They are the eye at the center of this creation, the hub around which it revolves. Everything came through them; everything came to them, for without them and apart from them nothing was produced on this physical plane. They were the Divine Parents, but they descended to the physical plane to open the Way of Salvation for their children. They sacrificed their divinity, their knowledge, their fullness of Light to establish a covenant through which their children could be saved and exalted, for no covenant can be established except through sacrifice. They reverted to a state of childlike ignorance so that their children could mature in Divine Knowledge.

3. All these things were accomplished by the power of the word. Through the word, the physical plane came into existence as order came out of chaos. Through the word, the Parents descended to the physical plane to become Divine Tellurian. Through the word, the Divine Tellurian became mortal.

CHAPTER 3

1. This is the story of how the Divine Tellurian became mortal. As they flowed in the Light of the paradise in Eden, the serpent came to them. This serpent is the disrupter of peace, the sower of discord, the destroyer of the silence, the divider of the whole. This is the serpent of darkness, whose light is dark, whose nature is chaos, whose life is death. He is locked in Eternal enmity with the Serpent of Light, whose light is bright, whose nature is order, whose Life is Eternal. This is the divine realm, which is the manifestation of all existence.

2. This serpent of darkness began to sow the seeds of division among the Divine Tellurian. "You are not all alike," he said to them. "Some of you are male, and some of you are female." In fact, although they could not remember their origin, the Divine Tellurian were the Androgynous Godhead. They were not male; they were not female; they were whole, perfect, individuated deities. Those who listened to the serpent of darkness, however, began to change. They lost their wholeness; their perfection became marred; they became fragmented demigods. They became female. In this way, the woman was taken out of the Perfect Man, Divine Anthropos.

3. As the women mingled with the rest of the Divine Tellurian, they confronted them with their femininity. "We are whole," they said. "We are female, but what are you? You are neither male nor female. You are nothing!" They continued to confront them in this manner until a change commenced in the rest of the Divine Tellurian. They became male in response to the femininity of the others. In this way, the man came out of the woman as the woman had come out of the Man.

4. This is how otherness came to the mortal plane. This is how the Androgynous Godhead became male and female. This is the reason mortals are drawn to "the other"; they are seeking

that part of themselves which was lost in the paradise of Eden. It is not just that male desires female and female desires male, but mortals find otherness fascinating in all its forms, for they know deep within themselves that they are incomplete. Conversely, they are also drawn to those like themselves, for with them they feel the greatest potential for unity, since they perceive fewer differences to reconcile. Mortals are constantly trying to overcome the illusion of separateness at the same time they cling to it tenaciously.

5. Those who had become male were now called Adam (*meaning mortal*), while those who had become female were now called Eve (*meaning living*). The serpent of darkness talked with Adam. "Come with me to the Tree of Divine Knowledge," he invited. "Partake of its fruit. Eat all you want, for it will lead you to Divine Knowledge and Sophia, the Father and Mother of All." "We cannot partake of that fruit," responded Adam, "for the Parents instructed us not to. We will not violate their instructions." "You may not choose to violate their instructions," exclaimed the serpent, "but you can't avoid it, no matter how hard you try. You will partake of that fruit, and when you do, you will be able to see for the first time. You will perceive Light and darkness, good and evil. Now you are blind, but then you will have sight." "We will not eat that fruit," insisted Adam. "Leave us alone!" So the serpent went to Eve.

6. "Come with me to the Tree of Divine Knowledge," invited the serpent. "You will love its fruit. It's delicious to eat, and it will lead you to Divine Knowledge and Sophia from whom you came. Look at the fruit of the tree. Isn't it the most beautiful and desirable thing you have ever seen? Go ahead and eat some. Eat all you want; there's nothing to stop you." The serpent continued to address Eve in this manner until they began to reach out and pluck the fruit from the tree. At first they just held it, soaking in its warmth, basking in the pleasure of it, but then, one by one, they lifted the fruit to their mouths and tasted it. After just a taste, their bodies were convulsed with ecstasy, so that the women consumed more and more of the fruit, absorbed in an orgy of ecstatic pleasure in the middle of the grove.

7. Then Eve went to Adam, taking some of the fruit. "We have eaten this fruit," said Eve. "We have been filled with the power of Divine Knowledge, intoxicated with the pleasure of Sophia. Join us in eating the fruit. You will experience pleasure which is beyond your ability to imagine." "We can't eat that fruit," replied Adam. "The Parents instructed us not to partake of it. How could you do what they told us not to?"

8. Eve looked at Adam and saw a group of young boys. "Grow up!" said Eve. "Will you be children forever? It's time to start making your own decisions. When the Parents put us in this garden, we were not separated into male and female. Now they will drive us from the garden for eating this fruit. If you do not join us in eating the fruit, you will remain in the garden, but you will never be whole again, for you will be irreversibly separated from your feminine side. Without us, you will never find your way back to wholeness."

9. Adam listened carefully. They felt the voice of Truth in what Eve said. "We will partake of the fruit," said Adam, "not because we choose to violate the instructions of the Parents, but

because we feel Truth speaking in what you say, and we desire to become whole even more than we desire to remain in this garden." Then Adam partook of the fruit also.

10. This is how the Divine Tellurian lost their paradise in Eden. This is how they became mortal, descending to the mortal plane to commence the race of mankind. This is how the illusion of separateness entered the mortal plane, where it has reigned over the minds of mortals ever since. This was the beginning of Adam and Eve's pursuit of Divine Knowledge and Sophia.

CHAPTER 4

1. Why did the Parents, who possessed everything, in whom the fullness of the Godhead was embodied, who had risen to a fullness of Divine Light, descend to the physical plane and fall to mortality, forsaking all that was theirs for the pain of mortal existence? They did this because they are the embodiment of pure, unadulterated, Unconditional Love. It would be inconsistent with their Divine Nature not to descend in the name of Love. Through their Love, they fell, sacrificing their divinity so that through their Love they could produce mortals. Every mortal is produced through an act of intercourse, but those who are perfect in their generation are generated through an act of Love. When the illusion of separateness is transcended so that what is not becomes what is, perfect generation becomes a reality.

CHAPTER 5

1. Just as their Love led the Parents to descend to mortality for the generation of mankind, Divine Love led the Father to descend again to generate through a Virgin a divinely mortal Son. This Son was Jesus Christ, Son of the Eternal, who put on mortality like a garment so that as a mortal he could offer a divine sacrifice. He descended to the mortal plane to reveal Truth, to strip away the curtain which veils the face of Truth from mortal vision. Those who come to the Son will be carried through the veil into the Inner Vision.

2. When the Son came to mortals, he did not speak plainly of Truth, for they could not have understood him if he had, but he revealed Truth through parables so that those who were able to see might perceive that Reality. The gods of darkness trembled in fear and rage as he led his disciples out from under the illusions of darkness until they could perceive the hidden mysteries, those revelations which lift mortals above the mists of darkness into the beatific vision. For this they killed him, calling him unclean, blasphemer, violator of the Mosaic Law. They killed him, but on the third day he rose from among those who had died. For forty days, he taught his holiest disciples the mysteries of godliness, now clearly revealing to them those principles which exalt mortals to a place among the Eternal, but he placed them under a covenant of secrecy to the effect that they would never reveal these principles except to those who were prepared to receive them according to the conditions which he gave them. So these holy disciples received the message which imparts life to that living death which is mortality.

CHAPTER 6

1. Not all of Jesus' disciples understood his teachings. Some, who had not been brought into these mysteries, taught in his name that the parables constituted his entire message. These mistook the container for the message, for while it is true that the parables contained the message, it is not true that the parables were the message.

2. Others misunderstood Jesus' teachings on illusion so that they made his life an illusion. These declared him to be unbegotten, although he was begotten in a mystery, perfect in his generation. They said that he neither ate nor drank, when in fact he both ate and drank freely with his disciples. They said that he never laughed, but his disciples were often sustained by his laughter. They said that he did not really suffer, die, and rise from among those who had died, but there was no illusion in his suffering and death, any more than there was in his resurrection. He did not come to reveal an illusion, but to reveal Reality to mankind. Illusions do not unfold Divine Knowledge; Truth unfolds Divine Knowledge.

CHAPTER 7

1. The first emanation of the Godhead to the mortal plane was the Parents. The second emanation was the Son. The third emanation is the Spirit. The Parents descended to commence mankind and then ascended back to their place. The Son descended to redeem mankind and then ascended back to the Parents. The Spirit descended to enlighten mankind, but she has not ascended. She animates the Body of Christ on the mortal plane, lifting the members of the Body through Divine Knowledge to a place among the Eternal.

2. It is the Spirit that ministers in the Body through its various members. It is through the Spirit that the prophets minister the word, through the Spirit that the seers perceive Reality, through the Spirit that the revelators hear the declarations of Truth.

3. The prophets do not declare concepts that originate in their own minds, but as the Spirit leads them, they minister principles of Truth to guide those who listen toward enlightenment. All the prophets, before and after the descent of the Redeemer, have testified of him, that he is the power of redemption and the source of salvation. This testimony of the Son comes from the Spirit to lead their children back to the Parents. Through the power of the Son and the ministry of the Spirit, the elect are called and chosen to a place among the Eternal. They become joint-heirs with the Son.

4. Those who do not come to the Son wander in darkness. Jesus said, "I descended to the mortal plane; I became a mortal. When I began to minister, I found that all mankind are intoxicated, but few of them are thirsty. I grieve for mortals because they are blind; they cannot see the Reality in which they live. They come into this world without knowledge, and most of them leave this world without knowledge. While they are here, they are intoxicated by the illusions of mortality. They are engorged with the stimuli of their physical senses. They are dozing in a

stupor of over-indulgence. Only when they awaken from their drunken sleep will they be able to change and follow me."

5. It is the Spirit that calls mortals to awaken from their drunken sleep. It is the Spirit that washes away the effects of the illusion of separateness when they are immersed in water. It is the Spirit which converts them into Children of Light through immersion in Fire and the Holy Spirit. It is the Spirit that enlightens them with Divine Knowledge when they have received the keys of knowledge in the Temple of the Eternal. It is the Spirit that endows them with regal and priestly power when they are anointed with the oil of holiness. It is the Spirit that leads them to a place among the Eternal.

6. The Spirit is the fulfillment of the cross. Jesus said, "No one can be saved who does not accept the power of my cross. Those who accept the power of my cross will inherit the divine realm. You must seek death as the entrance to Life, for only those who die from the mortal condition can be born again in me. No one who fears the death of the old personality can be saved, for their fear will cause them to cling tenaciously to the mortal condition so that they cannot be lifted to a higher life. When the Holy Spirit shows you the reality of death, you will see it as the gate to Life."

CHAPTER 8

1. The Path to the Eternal Godhead begins with the word. You must plant the word in your heart through studying the scriptures which have been given, as well as those which will be given. When the seed is planted, you must nourish it through the teachings of the prophets and the ministry of the Holy Spirit. If you do this, the word will sprout within you. It will continue to grow, expanding your soul, until you expand as wide as eternity. Then you will be divine like your Parents. Then you will know as you are now known. Then you will transcend the limitations of mortality to dwell in perpetual Light.

2. This is the vision given to us by our Savior. I, John, am sharing with you what I heard from his own lips. These teachings will lead you to the vision I saw when I ascended the mountain with my Lord. They will lift you up to perceive Reality from a new perspective, and you will enter into that new Reality to live forever in worlds of Endless Light. ~ Amen ~

The 19 Disciples at the mount

1. John
2. Thomas (Tomas)
3. Philip
4. Mary Magdalene
5. Peter (Simon) "aka" - Simon Peter
6. James (JC's brother)
7. Salome
8. Yohana
9. Bartholomew
10. Matthew
11. Nathaniel
12. Elizabeth
13. Martha of Bethany
14. Mary (JC's sister)
15. Andrew
16. Levi
17. Anna
18. Mary of Bethany
19. Simon the Patriot

V

* The Sophia of Christ *

CHAPTER 1

1. Following his resurrection, the Redeemer went to a mountain in Galilee with nineteen of his disciples, twelve men and seven women. The Redeemer did not appear to them at this time as he had while he was mortal, but as a being of Light. They were amazed and a little frightened, but the Redeemer laughed at them and asked, "What are you thinking about? What are your questions with which I can assist you?" Philip began to question him concerning the nature of the universe, the Plan of Redemption, and the meaning of the mysteries the Redeemer had shared with them in secret.

2. The Redeemer replied, "I want you to realize that every person born onto the mortal plane since its beginning has been an animal. Everyone begins life as an animal, but some become aware that they can be more than animals. Only these become truly human. Of those who become human, only a few go on to discover their innate divinity. Those who cultivate this divinity become divine. They are no longer just human, but Divine Humans. These are the ones who have discovered their origin, for I have descended from the realm of Light to reveal the Source of all things. This is the Divine Father and Mother, which are the Source of all that exists on the mortal plane. They have sent me, their Firstborn Son, to bestow the keys of knowing them on those whose hearts are pure. I speak of what I know, for I have descended from the Father and Mother of Lights to make this Divine Knowledge available to mankind.

3. "If you prepare yourself to receive, you will not be denied. My Parents are waiting to bestow on you the Divine Knowledge of Reality. I stand at the door, knocking to gain admittance, and with me I bring precious gifts which all the pure in heart desire. If you open the door, I will enter and bestow my gifts. Then my Parents will come to you, for you will be possessors of all things."

4. "Lord, no one can perceive Truth except through you," suggested Matthew. "Teach us of Truth so that we can know our Source."

5. "I descended from the Parents to tell you of these things," replied the Redeemer. "I came to reveal Light so that you can find that Light within yourselves, for when you have found it, you will

enter into it, and you will know that your Source is within you. Then you will know that the Father and Mother are the Man of Holiness, and I am the Son of Man.”

6. “Lord, if you are the Son of Man, have you no Mother?” asked Matthew.

7. “This is what I desire to show you,” replied the Redeemer. “The Man of Holiness is the Great Androgynous Progenitor. He is Father and Mother. In him is no division. In him is no lack. He encompasses the whole. He begot me, his Only Begotten Son, but I am not whole without my sister. She is Sophia, my sister, my consort, my feminine half. When we are united in one, then we are whole like our Parents, but when we are separated, we are incomplete, like the Divine Tellurian (the Fashemohe) who became separated into male and female to produce mortal children. That which has been divided must be united into a perfect unity for the realm of the Eternal to be established.

8.* “That which occurred among the Divine Tellurian was a reflection of that which had occurred in the celestial realms, for just as the Eves were led to separate from the Divine Tellurian, leaving the Adams truncated in the Garden of Eden, my consort Sophia was seduced by the reflection of her own Light to separate from me and descend into realms of darkness. I tried to hold her, but so great was her love of herself that I could not. Only when she had severed the cord which bound us together did she discover that she had been deceived, for she had thought she was moving deeper into Divine Light, when she was actually moving away from it toward the reflection of her own Light. When she discovered her error, she found she was totally alone for the first time in her existence, surrounded by darkness and chaos. Out of her fear and loneliness, she drew from her mind the image of her consort, the Christ, and in this place of darkness, this image took on a form and life of its own, a life drawn from its Mother, but it was not the Christ. It was the projection of its Mother’s mind, originating in the darkness where she dwelled.

9.* “This Lord of Darkness (the demonarch) proceeded to produce lesser reflections of itself, until it was surrounded by many others. ‘I am God!’ declared the Lord of Darkness. ‘There is no other God but me, and you are my angels.’ So caught up in his arrogance was he, that he did not even acknowledge his own Mother, but she perceived him, and she spoke through the mists surrounding him, ‘You lie, **Samael** (which means blind god), for there are many greater than you!’ Nevertheless, the Lord of Darkness ignored her voice, although it caused him and his angels to tremble with fear when they heard it.

Chapter 2

1. “Meanwhile, the Gods of the Heavenly Realm looked down into the darkness, and they spoke over the chaos until it obeyed them. Out of the chaos of darkness, they created order, and in the order they organized a world for their children to inhabit. When Sophia saw this order appearing out of the chaos of darkness, her heart opened with joy, so that I was able to descend to her, and together we flowed into the world which the Divine Ones had organized in the middle of the darkness. There we remained, driving back chaos, and leading the children of the Divine Ones to the Light which is their Source. Nevertheless, the dark lords also invaded this world of darkness, strengthening chaos and leading multitudes away from the Light. This world became the battlefield of the Great Gods.

2. “Then my Father and Mother summoned me to themselves. ‘This world and our children who belong to it cannot be saved from darkness and chaos unless we provide a Savior to ransom them from the dark powers,’ they explained. ‘We have chosen you to be the Savior of our children and their world. Then you will be able to ascend with your consort to join us in Eternal Union.’

3. “So I returned to this world of darkness, where I was born as a mortal myself, but I had within me the power to pay the price of redemption, opening the way for the children of the Divine Ones to ascend the Cross of Light to the realm of my Parents. I ascended the cross, and through that ascent I have lifted up everyone who becomes united to me.

4. “Now I ascend to my Parents, who are also your Parents, where I will reign among my Gods, who are also your Gods. My consort Sophia and I are again joined in perfect unity, but we will leave a portion of ourselves in you and in our world, for we have claimed this world for ourselves, and it will become a world of Light. Sophia’s Spirit will permeate this world as the Earthly Mother, and my Spirit will radiate through it as the Heavenly Father. When you have brought the Heavenly Father and the Earthly Mother together within yourselves, you will be redeemed from the Fall of the Divine Tellurian, and you will ascend to the Source of the Heavenly Father and the Earthly Mother, where you will be united with me and my consort Sophia forever.”

CHAPTER 3

1. Mary Magdalene asked him, “Master, we are your disciples. We desire always to be where you are. Where did we come from when we descended to this mortal plane? Where must we go to be always with you? What should we do while we are here?”

2. “My desire is that you grasp the realization that my consort Sophia, the Source of the Earthly Mother, began this process of becoming on this plane,” replied the Redeemer. “But the Eternal took the chaos of Sophia’s creation and organized it into the world you know. They placed a veil between the immortals and those who follow them, so that this world would be a place of growth and a place of testing for their children. When you passed through that veil from the presence of the Eternal, you forgot all that you knew. You began life as a child of the Earthly Mother. You did not know your Father, nor did you remember his Love for you. Still, his Light is within you, and it calls you until you awaken to his Love. Then you see that the world of the Earthly Mother, for all its beauty and desirability, is only a shadow of the world of your Heavenly Father. You search for the gate to his world, and as you search, you encounter the Son of Man, for the Heavenly Father is the Man of Holiness and the Man of Counsel, and the gate into his presence is through the Son of Man.

3. “When you perceive this reality, you are born from above to see the realm of Light. You know that it is within you and around you. You know that your origin is not in this world of darkness, that you are a stranger here, wandering in search of your home. The Son of Man is the Way Shower. He will point out the Path to you and lead you along that Path until you transcend this world of darkness and find yourself in the Realm of Light. There you will be with me always. This is the purpose of your mortal existence. I show you the way through the veil into the presence of the Eternal. I will unfold to you the hidden knowledge, which will transform you into a being of Light. It is this Divine Knowledge that I leave with you as the Angel of my Presence to guide you in your exodus to the Promised Land.”

4. “Then Divine Knowledge is your greatest gift!” exclaimed Batholomew. “My greatest gift is Divine Life,” replied the Master, “but Divine Knowledge is the key to Divine Life. This key is hidden deep within you, so you must turn inward if you are to obtain it. If you turn inward, you will find a gate blocking the path leading to Divine Knowledge. Change of life and immersion in water opens this gate. As you follow the path that opens before you, you will experience a reversal of the effects of the illusion of separateness through Fire and the Holy Spirit so that you are able to reach the Inner Ocean, in which the key of Divine Knowledge is hidden within a priceless pearl. The pearl is guarded by a powerful serpent, but as you traverse the path, Sophia will teach you the song that will lull the serpent and enable you to obtain the pearl.

5. “If you desire to learn the song that will lull the serpent, you must allow me to perfect you. Reject that in yourself which comes of darkness and embrace that which comes of Light. Then the power of Light will perfect you so that the Christ nature in you becomes your own nature. Then Divine power will fill you, for you will be divine. Then you will be sanctified, for you will be deified. Then you will be pure, holy, and spotless, for you will stand at the foot of the cross until my blood has washed you clean, utterly reversing the effects of the illusion of separateness in you.”

6. “How is it that we are sanctified, Master?” asked James. “As you become one with me through the power of my atonement, you will be changed. Fire and the Spirit will consume your old nature and create a new divine nature in you. The power that enables this to happen is generated by my blood, which was shed for you on the cross and by my blood which you receive when you consume me on the altar. I am Light, and I am Life. Your new Life, in which you are born of Light and live in Light, is generated in me.

7. “You should ordain priests to whom I will give power to break bread, bless it, and give it to the members of my Body, to all those who will believe and be immersed in my name. You should always observe this ritual, doing as I have done when I broke the bread, blessed it, and gave it to you. You should do this in remembrance of my body, which I have shown you. In the same manner, they should bless wine and give it to the members of my Body. The wine is offered in remembrance of my blood, which is Spirit. When you do this, it will be a testimony to the Parents that you always remember me, for if you always remember me, my Spirit will increase in you until you are sanctified, for I will be in you, and you will be in me, so that you will be deified with me.”

CHAPTER 4

1. * Then Anna asked him, “Master, mortal existence is spent in the middle of darkness, and then it ends in death. It’s difficult for me to understand our purpose in being here.” The Master replied, “This time of approaching death which you call mortal existence is an essential part of the great Plan of Happiness. It is true that the Fall of the Divine Tellurian plunged all their posterity into a condition of spiritual death as well as predestining them to physical death, but it was the plan of my Parents from the beginning that mankind should be reclaimed from this spiritual death and raised from physical death. Spiritual death is separation from spiritual existence, just as physical death is separation from physical existence. Mortal nature is centered

in the physical body, so that mortals perceive only what their physical senses relay to them. This condition of spiritual blindness subjects them to the blind god, **Samael**, and they wander in blindness in his realm, feeling for the wall of Reality, but unable to find it without a guide.

2. "In their natural state, mortals are alienated from the Eternal. Mortal nature is diametrically opposed to the Divine nature. This results from the Fall of the Divine Tellurian, and there is no way to change it except by yielding to the enticing of Sophia, who leads mortals to release themselves to the Holy Spirit so that she can transform them, changing their nature so that they become saints through the atonement which I generated for them on the cross. Only by releasing themselves to the Holy Spirit can mortals transcend the limitations of mortal existence so that they are perfected in me. Then they will be sanctified through my blood so that they will become as I AM.

3. "Mortal existence provides a space during which mortals can change their nature. The power of Sophia working in them can open their eyes, enabling them to perceive the realities of their existence and change their manner of life to conform with Divine Reality. Thus they prepare for entering Eternal Life. They put on the Divine nature in place of their mortal nature as they prepare to join the Eternal. This is a process that commences when you have been born from above and entered my mystical Body, but you must continue to evaluate yourself to be sure that you have not become comfortable where you are. If you are not committed to perpetual change, you will stagnate and fall short of your goal of becoming one with the Parents. Ask yourself these questions, 'Is it evident that I have been spiritually born to my Divine Parents? Is their image etched on my face. Has my mind been transformed so that they are its center? Have I been converted so that I embody Divine Light in this world of darkness?'

4. "When the Logos is planted in you, it is a seed which produces shoots and blossoms as it is fed on the Holy Spirit. It is the root of the new birth into Divine Reality. Those who continue through this birth taste the fruits of Eternal Life. They see the Eternal face to face, just as I have seen them. They are filled with Divine Knowledge and wisdom, so that they have the keys to transcend all darkness and become beings of pure Light. They are deified as I am deified, for they become as I AM.

5. "Those who are not born from above cannot inherit the heavenly realm. Mortal nature must be changed, for it is incompatible with divine life. Mortals must be born from above to even perceive the Greater Reality, and to enter that Reality they must be born through water and the Spirit. Only immersion in water and the Spirit can transform them from slaves of darkness to

ministers of Light. Those who enter the water because they have faith in the power of my name will begin a transformation that will not end until they are deified, for my name is powerful to save and cleanse from everything that is inappropriate, and those who are saved will continue to change eternal.

CHAPTER 5

1. “Master, you have said that we come from the Divine and that we return to the Divine, but what does this mean?” Matthew asked him. The Master replied, “The basis of all existence is the Eternal Sea. It is the Great God of All Other Gods, for it is the Source of Gods and mortals, of the spiritual realm and the physical realm. It is the Law, for everything exists and moves in it according to the principles that operate within it. It is Reality, for anything that is not a manifestation of it is illusion. I have come to unfold this Reality to you. I have come to show you how to live in harmony with the principles of the Law. You perceive that I AM the Law, because I personify its reality. I convey its nature to you. I radiate its Light in this world of darkness and illusion.

2. “Laws that are given to mortals are statements of the principles of the Eternal Law. They distinguish what is appropriate and inappropriate. If there were no Law given, it would mean that there was no right or wrong, but this would mean that there could be no basis for happiness or misery. If happiness and misery did not exist, there could be no Gods, neither Gods of Light nor Gods of darkness. Light and darkness are both aspects of the Eternal Sea. They comprise the Eternal Law.”

3. “Lord, how can we live in that Reality?” asked Mary.

4. “Mary, you come from that Reality,” replied the Master. “You come from it; yet, you have never left it. It is all that is. When you know yourself, you will be living in that Reality.

5. “Mortals create their own gods. They worship the demonarch, calling him Lord, and truly he is their Lord, but he has only the power they give him, for he is the projection of their own minds. The true Lords of Spirits are not projections of mortal mind but the Source of mortal mind. It is from them that you receive life, a life that grows increasingly more abundant as you become like them.

6. “Master, how does the demonarch differ from the Perfect Ones?” asked Philip. The Perfect Savior replied, “Every mortal who is perfected through Divine Knowledge becomes divine. These are Divine Human. They are the manifestation of Divine Mind. They are the manifestation of Thought, Consideration, Reflection, Rationality, and Power. They encompass all things, but nothing encompasses them. The demonarch is the manifestation of mortal mind. He is the manifestation of Instinct, Reaction, Emotion, Error, and Ignorance. He encompasses illusion, and darkness encompasses him. The Perfect Ones are Eternal. They are progressing eternally in every dimension of Light and Truth. The demonarch is a nonentity, moving toward the realization of its nothingness.”

7. “Lord, if we are progressing eternally in every dimension of Light and Truth, where did we come from?” Tomas asked him. The Lord replied, “I came from the Infinite to give you the keys by which you can know everything. We are all manifestations of the Eternal Sea, which is infinite and formless, but within it exist finitude and forms. We gained form when we were born to our Divine Parents, They Who Have Life In Themselves and increase that Life through producing spirit children. They give form to the Light so that the great wealth that is hidden in it can be revealed. Because they are Love, they produce the fruits of Love, which are their spirit children.

8. “These spirits have form, but it is still not of the same nature as the form of their Parents. Without their Parents’ intervention, they could never become like them. So the Parents descend. They fall. They become humans, mortal in their nature, so that they can produce physical bodies for their children to inherit. This is their second act of Divine Love. Through these two acts of Love, we have come from formlessness to form, so that we can assist in the sacrificial act of Divine Love, converting darkness into Light and increasing the power of Truth. Whoever is able to understand the nature of the Infinite will understand what I am saying. I am speaking to those who are awake, but most mortals are asleep to Reality, drifting in the illusions created by mortal mind. Everything that has its origin in mortality will perish for, like its source, it is perishable, but everything that has its Source in the Eternal is imperishable for, like its Source, it is imperishable. Those who do not learn the nature of Truth will suffer the second death.

9. Mary asked him, “Lord, how can we learn the nature of Truth?” The Master replied, “You come from a plane that you cannot perceive with your physical senses, but you can perceive the things that pertain to this physical plane of existence. All these things are an emanation of that hidden plane. Study the world around you, and you will discover the world that you cannot perceive. If you meditate on this, you will discern the Reality that is hidden from you, and that Reality is Truth.

10. “The Lords of the Universe are not merely Parents, for they are the Primal Progenitors. They are the Source of all that you are, physically and spiritually, although they, too, have a Source. Wherever there is an emanation, there is a Source, and wherever there is a Source, it is an emanation, until you arrive at the Great God of All Other Gods, which is the Eternal Sea. The Primal Progenitors descended to the physical plane and begot all that is. This is a great mystery to mortal mind, for it perceives its own projection as the supreme god, but mortal mind is not omnipotent, and its projection is no more powerful than itself. Can a thing which is created be greater than that which created it?”

11. Matthew asked him, “Lord, how were Human revealed to be Divine?” The Master replied, the Divine Human is found by going within yourself, but when you go within yourself, what do you find but your Self? This is true because you are the emanation of the Divine, so that when you go inward far enough to arrive at your Source, it is that Divinity of which you are an emanation. Then you will see that your Reality is Immortal Androgynous Human. When you know yourself, your True Self, not just as an idea or a belief, but as a reality within you, then you will know that you are immortal, that you are androgynous, and that you are Human, not just Human, but Divine Human. Perceive me, for I reveal your Reality.”

CHAPTER 6

1. “Even when we have discovered the Divine within us, it is difficult to stay on the Path of Life,” suggested Salome. “Sometimes we waver, and sometimes we just lose our way. How can we walk more faithfully in the Way you have shown us?”

2. “You cannot escape your mortal nature, Salome,” Jesus replied. “You can only transform it, and this process of transformation is not accomplished in a moment. You are part of my Body because you have been spiritually born of the Eternal. Through water and the Spirit you have come to transformation, washed in my blood and renewed in Sophia’s Light. You are transformed so that the image of the Eternal is etched on your souls. You are being changed through the power of renewal generated for you on the cross. Look inward, through the eye of faith, and you will see that change has become a part of your very nature.

3. “You have been transformed so that you can sing the Song of Redeeming Love. That Song vibrates through your soul. When you waver or lose your way, listen for the Song within you, for it will renew you firmly in the Path of Life. Return to the waters of immersion, for in the womb you will be reoriented and renewed, so that you can hear the Divine Voice more clearly, see the Vision of Reality more completely, and through these gifts pursue the Way more fully. Never be

discouraged, for discouragement is a tool of the dark ones for causing you to remain in darkness. Constant renewal and constant rededication will lift you above all the powers of darkness so that you can walk your path in Endless Light.”

4. “Master, you have said that Divine Human is our Source and our Destiny,” suggested Matthew. The Redeemer replied, “Matthew, I have told you that everything is a manifestation of the Eternal Sea, but that which embodies the greatest potential to manifest the Divine Light of that Sea is Man. This is because Man is in the image of the Only Begotten of the Father with the potential to be One with him. As they become one with Christ and Sophia, the divisions of mortality cease to exist in them, so that they become identical with the Androgynous Parents, manifesting the fullness of the Eternal Godhead, just as they do. The Parents reveal the full potential of androgynous Human. This fullness is manifested through their Son as Christ-Sophia. Only humans are capable of putting on the mind of Christ so that they can become christs themselves and grow into the image of their Divine Parents. All the attributes of the Divine exist in humans in an imperfect state. As they grow in Divine Knowledge, they are able to perfect these attributes until they become as I AM, and whoever becomes as I AM, is one with the Parents who sent me.

5. “I have descended to ignite a Fire in this world, a Fire that will consume mortal nature and transform humanity into Divinity. Whoever is near to me is near to the Fire, but whoever is far from me, is far from the realm of my Parents. Only I can lead you to the Fire, and only I can lead you through the Fire until you are sanctified, so that you can be One with me and my Parents. Then you will no longer be Human, for you will have become Divine Human, whole and androgynous like your Parents who are in the heavenly realm.

6. “Is it because the Divine is called Anthropos [Man] that the Son of the Divine is called the Son of Man? Are you that Son of Man?” asked Bartholomew. “The Son of Man is in each of you,” replied the Redeemer. “I am that Son of Man when I am alive in you, leading you to your Divine destiny. The demons are also within you, binding your mortal nature so that it cannot soar, but the Son of Man comes with his angels, who bind those demons so that you are set free. Then you, too, become Sons of Man, emanations of the Divine who are becoming what your Parents became before you.”

7. “Tell us about Divine Man,” requested Bartholomew. “Tell us of the Source of the Son of Man. Help us understand the nature of his Light.” “This is not an easy thing to explain,” replied the Redeemer. “You must listen carefully and open your minds so that you can understand. The Father of All is Adam, and Eve is our common Mother. They descended from realms of Light with their companions to commence the race of mankind. They entered the Garden in Eden, and there they fell in behalf of their posterity. If you are going to ascend, you must reenter that

Garden and partake of the fruit of the Tree of Lives so that you can add Life to Divine Knowledge and thereby become whole. Then the Son of Man will minister in you, transforming you so that you become Divine Human as your Parents were before you. Then you will experience transcendent joy. You will be filled with Light. You will have become Sources of Light, producing sparks which will grow into flames like yourselves.”

8. “Are you saying that the Immortal Ones descended from realms of Light and took death upon themselves so that they could produce mankind?” asked Mary of Bethany. “That is exactly what I am saying,” replied the Redeemer. “This mortal plane began because the Androgynous Parents descended into the darkness to become male and female. They were the Lords of this creation, so when they fell, everything fell with them. Thus division entered the physical plane, and with division came death. This realm was produced from the division that occurred between Sophia and myself, and it remains a realm of division, but we have come to you to heal that division so that the way is open for you to become whole. You are the children of the Immortal Ones. You are the Lords of this creation. When mankind becomes whole, everything will become whole with you. Then, as the prophet has said, ‘The wolf and the lamb will sleep together. The leopard will sleep with the young goat. The calf and the young lion will grow up together; they will be playmates, and a small child will lead them. The cow and the bear will eat together. Their young will sleep collectively, and the lions will eat hay like cattle. Nursing infants will safely play with poisonous snakes and insects. They will not hurt or destroy one another anywhere on the physical plane, for they will be filled with the Divine Knowledge of the whole.’

9. “Each of you who has descended to the mortal plane has come like a drop of Light from the Eternal Sea. This drop of Light was extracted and given form by the Parents, but its form was incomplete. To be complete, it must pass through the realm of the demonarch, becoming separated from itself, just as Sophia and I became separated from each other, for we are dual manifestations of a single Self. In this state of separation, the soul must experience the demons of the demonarch, the powers of darkness, and the illusions of separateness. Only when you have encountered each of these and made them an appropriate part of yourself can you acquire the pearl of Divine Knowledge and again ascend to our Parents’ realm. We do not vanquish darkness; we absorb it and convert it to Light. In this way we grow until we encompass all things as our Parents do.

10. “I have descended from realms of Light to show you the way to accomplish all these things. I unfold the Way of Wholeness. Those who walk in it are restored to that wholeness which characterized the Divine Tellurian when they entered the Paradise in Eden. They are not restored to the wholeness they had before descending to this mortal sphere, for that was incomplete, but then their wholeness will be complete like the wholeness of our Parents who are in the heavenly

realm. The demons of the demonarch try to steal this wholeness from you, destroying it before it can grow to maturity, for they are thieves and murderers by nature, but you are greater than they are. If you reject them, you will learn the Words and Signs of Power that will bind them so that you can pass by them as though you were invisible, until you have passed through every gate and stand before the seat of power of the Divine. Then you will be received as one of the Divine Ones. You will ascend their seat of power. You will be crowned with Light, and you will govern all things.”

11. Then Tomas asked him, “Lord, how many of these demons must we pass by before we can ascend the seat of power?” “This is a good question, Tomas, but not one that provokes an answer that you can easily understand. There is no end to the demons. If you try to defeat them one by one, there will always be another one waiting just beyond the one you have defeated. The demons cannot be overcome individually. You must reject the entire realm of the demonarch, who is their source, and you must learn the powers for destroying his realm. When his realm is destroyed in you, there will be no more demons, for they cannot exist without their mini-creator. When you encounter a demon, it is appropriate to drive it back into the chaos from which it has come, but know that more will come until the realm of the demonarch has no place in you.”

12. “How do we reject the realm of the demonarch so that it has no place in us, Master?” asked Yohanna. “This is what I want to show you, Yohanna,” he replied. “The realm of the demonarch is chaos and darkness. It consists entirely of illusions, but those illusions appear absolutely real to mortal mind. Only when you perceive the illusions as illusions, with no substance to them, will the realm of the demonarch be destroyed in you, for it cannot exist where its true nature is perceived. You must develop the vision to perceive Reality. Then you will see right through the illusions of the demonarch. They will become invisible to you, and you will become invisible to them. Then the demons will be unable to see you because you will have become real, just as you will be unable to see them because they will have become unreal. I place in your breasts a white stone. Look into it and you will perceive the realities that are above this plane of existence. What you cannot perceive in the white stone does not truly exist.

13. “I have taught you about Divine Human. I have showed you how to be freed from the power of the demons. I have empowered you so that you can pass by the demons of the demonarch to ascend the seat of power of the Eternal. I have shown you the illusion of separateness so that you can transcend it and become whole like your Divine Parents. Then you can return to your Parents with the priceless pearl they sent you here to find.

14. "It is Divine Knowledge that enables you to transcend the illusions of mortal existence. It is Divine Knowledge that guides you back to your Parent Gods. Those who worship the demonarch can only ascend to the demonarch. Since mortal existence is the projection of the demonarch, those who worship him cannot rise above mortal existence. When they move on, they are still trapped in the existence of mortal mind. Only by gaining the Divine Knowledge of Divine Light and changing so that you become one with Truth can you ascend from the chaos of mortal existence to dwell with Peace, Harmony, and all the holy angels on the seat of power of the Parents.

15. "I have come to show you the Son of Man. When you find him in yourself, he will enable you to acquire Divine Knowledge. Divine Knowledge leads to perfected Unconditional Love, and whoever possesses this Love fully has become divine, just as your Parents in the heavenly realm have become divine. When you perceive the Sign of the Son of Man descending to you, you will rise to embrace that Sign. Then you will know the name of the Parents, which none but Christ and Sophia know, for it will be written in your foreheads. Then you will inherit the riches of divinity. Then you will perceive only what is Real. Then you will be healed of all blindness, all deafness, and all arrogance. I have given you authority over all things because you are children of Light. There is no power that can overcome you if you are determined to follow the Path of Truth to its end in the realm of my Parents. Every demon of the demonarch, every power of darkness, will be ashes under your feet. You will be pure Fire, and you will dwell in Fire forever.

16. Then the Redeemer blessed them and disappeared from their view in a blaze of Fire. All the disciples were filled with ineffable joy as Sophia penetrated them with rays of Light. They went out to share that Light, testifying everywhere to the renewing power of Divine Knowledge, the transforming power of Love, immersing all who came to them so that they were born from above to commence their journey past all the demons and dark lords to the realms of Divine bliss. Amen.



* Sayings of Jesus *

[CHAPTER 1]

These are the sayings of the living Jesus, recorded by Tomas, who is called Didymus.

Whoever learns the inner meaning of these truths will live forever in the Eternal Sea.

1. Jesus said, "Everyone who seeks should continue seeking until he finds. **When he finds, he will be troubled at the contemplation of Truth, but when he has passed through the time of trouble, he will be astonished at the brightness of the Light**, for the Way of Truth is the Pathway to the Eternal Godhead, and the price of the beatific vision is the wringing of the soul. The person who desires to rise above all things must descend below all things, for the way to the heights passes through the depths of anguish, which generate the fires of Life. The person who has suffered and found Life is blessed."
2. Jesus said, "If you say that the abode of the Gods is in the sky, the birds will arrive there before you. If you say it is in the sea, the fish will arrive there before you. Know that the heavenly realm is both inside you and outside you, and you will know that which is outside by that which is inside. When you have found the Light within yourselves, you will know as you are known. Then you will know that you are the children of the Living Parents and that your destiny is to be as they are. The person who knows not himself, is poor in Spirit, for he is his own poverty."

3. Jesus said, "Unless you become like little children, you cannot know the meaning of Life, for your minds must be cleared of the falsehoods of this realm if you are to be taught Eternal Truth."
4. Jesus said, "I am the door; the person who enters by me will find Eternal bliss. I am the bed; the person who lies on me will enter perpetual rest. I am the Light; the person who sees by me will view all things."
5. Jesus said, "The Way of the Prophets is a trail of tears. I have commissioned you to be prophets to this generation. Consequently, they will ridicule and revile you, saying all kinds of bad things about you. What? Don't you know that they have always rejected the prophets whom I have sent among them? Yes, I tell you the truth when I say that even those who follow the prophets do not understand them, for they speak of the things of the Spirit, which cannot be apprehended by the physical mind. The prophet is alone with the Eternal, for of all mortals, it is he who sees the reality which he cannot convey to his people. Lonely is the Way of the prophet, but if he brings one soul one step closer to Light, all his loneliness and grief is justified, for great will be his joy in the heavenly realm, and he will become a great company at the seat of the Highest."
6. Jesus said, "The person who stands alone will be with the Eternal; the person who is with the Eternal will stand alone."
7. Jesus said, "Many of you think that I have come to establish peace in the physical realm. I will not bring peace, but dissension, fire, sword, and war. Families will be divided because of me; friends will stop associating with one another, nations will join in battle. Yes, those who would follow me must be willing to forsake everything, and to stand alone, if they would inherit the realm of my Parents."
8. Jesus said, "I am the Way, the Truth, and the Life; the Way, because you must walk in my footsteps to reach the seat of the Eternal; the Truth, because I am the Eternal God, the Totality of All That Is; the Life, because the Tree of Life, grounded in the Earthly Mother and ascending to the Heavenly Father, is nourished in my blood."
9. Jesus said, "Learn the meaning of the creation which surrounds you, and you will perceive the mysteries hidden from your sight, for Eternal Truth is recorded on all that exists. I tell you the truth when I say that there is nothing hidden which will not be revealed to the person who can read the creation of the Eternal."
10. The disciples questioned Jesus concerning the Way of Life: "How should we fast? In what manner should we pray? How should our alms be given? What dietary law should we observe?" Jesus said, "I will instruct you in all these matters, but first you must put off your love of the lie, the false way of life followed by the children of this plane of existence, and be converted, changed so that you hate that which you have previously loved, and love that which you have previously hated. Then I will be able to show you all things, for there is nothing hidden which will not be manifested when you have put on the mind of Truth."
11. Mary of Bethany asked him, "Will the thirst for knowledge ever be quenched?" Jesus said, "When once you have drunk from the spring of knowledge, you will return again and again, for each time your thirst is satisfied, a new thirst will grow, greater than the first. The more you drink, the greater will be your desire to drink, but in the intensity of your desire, you will be filled. I tell you the truth when I say that whoever seeks will find, and the finding will cause him to seek, but in the seeking is hidden the meaning of Life."

[CHAPTER 2]

12. Jesus said, "I have ignited a spark in this world, and I will nourish it until it blazes into Eternal Light."
13. Jesus said, "The shadows of this world are perceived by mortals, and they think they know Truth, but the Reality which casts the shadows is hidden from them, and they do not perceive the Light. I tell you the truth when I say that only when you perceive shadows as shadows, and search the Light, will you perceive the Reality which is God."
14. Jesus said, "This earth and the planets surrounding it will pass away, and everything will become new. Consider this: In the beginning, you were organized as one body, but when you became two, the illusion of separateness entered the physical plane. Now you are many, and this illusion abounds. Listen to what I'm saying! You must become a solitary person before me, if you want to dwell on the new planets and the new earth which I will create. Those who are enlightened will understand what I'm saying."
15. Simon Peter asked him, "When you have departed from us, who will give us Light?" Jesus replied, "When I am gone, you should look to John, who will show you all the things which are hidden in me. Nevertheless, I tell you, Simon, that you are Peter [meaning Rock], and you will be a Rock [or foundation] to my Body. I have given you James and John to be your ministers, to guide you in the Way of Life, for they will reveal to you the order and desires of those who dwell on the heavenly plane. I will build my Body on this Rock of Light, so that the gates of darkness will never be able to encompass it. Amen."
16. Watching the crowds wandering in the marketplace, Jesus said to Mary Magdalene, "Look at them; they are sheep without a shepherd, for they refuse to hear my voice. The Good Shepherd calls to them, but they reject his barn, wandering in darkness until they are consumed by the wolves and the bears."
17. Jesus asked his disciples, "Who do you say that I am?" Simon Peter said to him, "You are the Ruler of Israel." Matthew said, "You are the Greatest of Prophets." John said, "You are that which cannot be named." Jesus said to John, "I tell you the truth when I say that no mortal has taught you this, but you have been instructed through the Light." Then Jesus took him apart and showed him the mysteries of Life, the power of unity through which mortals join the Eternal. When John returned to the disciples, they desired from him the knowledge Jesus had imparted. John spoke up and said to them, "If I were to reveal to you at this time the mysteries into which I have been initiated by the Master, you would pick up stones and slay me, and you would be guilty of the innocent blood. Continue seeking, so that you, too, can attain this knowledge and enter into Life."
18. Jesus said, "No prophet is revered as a prophet among those who know him best, for the shadow of his life eclipses the brightness of his radiant Light. Even his disciples will not know his true nature until he has passed beyond their reach."
19. Jesus said, "The people of this generation revere the dead prophets while rejecting the living ones. It has been so in every generation. The children of those who persecute you will build monuments to your memory."

20. Jesus said, "When the outer has become as the inner, and the lower as the upper, then will this world find peace."
21. Nathaniel asked him, "When you have left the mortal plane, how will we know the Parents?" Jesus said, "The Parents are within you. Learn yourself, and you will know me and my Parents, so that where we are, you can be also. You are the sons of the Eternal. Should the son not be like his Father? You are the daughters of the Eternal. Should the daughter not be like her Mother? Be careful that you do not pollute your birthright."
22. Jesus said, "Mortals have been created to dwell in the Garden of Delights. All else is death. Find that Garden where the Parents have placed the Fountain of Love, and you will live forever in bliss."
23. Jesus said, "In the Garden of Jehovah stands the holy Tree of Life. High in its branches sings a bird. Listen for the voice of the bird, for when you are properly aligned with heaven and earth, she will tell you all things."

[CHAPTER 3]

24. Jesus said, "I go to my Parents so that I can bring you to them. Do not weep at my death, for it is my hour of triumph. I am the Great High Priest. When I ascend the cross, I will break the satans' power forever."
25. Mary Magdalene said to him, "Lord, it is hard to think of you on the cross." Jesus said, "Yes, Mary, a sword will pierce your own soul also, but it is the forerunner of great joy. You also will die in a distant land at the hands of unholy mortals, but death is not the enemy. Live life in joy and welcome death in peace. Then will you be one with me."
26. Jesus said, "He who takes up the sword will perish by the sword. Do you think that evil can be overcome by evil, or violence by violence? The Way of Peace requires courage and patience, but it will prevail."
27. Simon the Patriot asked him, "Master, if the gentiles exercise authority over us by the sword, and we take not up the sword to throw off their yoke, how will the divine realm be established?" Jesus said, "I tell you the truth, Simon, when I say that the heavenly realm is within you. Only when you have established the divine realm within, and overcome the demons of doubt and fear, will you discern the key to the establishment of the realm of the Eternal on the physical plane."
28. Jesus said, "When the Comforter has come, whom I will send to you, he will lead you into all Truth. Search the Light within your souls, for there will you find the reality of all things."
29. Jesus said to Nathaniel, "You will see angels descending to minister to the Son of Man, and the heavenly realm itself will be opened to you, so that you can understand the meaning of all things." Nathaniel said, "Lord, if I learn the meaning of all things, surely I will die." Jesus said, "Have I not given to you my mind, Nathaniel, so that you could comprehend all things? Do not fear the acquisition of knowledge, for that which you learn now will bless you in the life which is coming."
30. Elizabeth asked him, "Master, why has woman been made unequal with man?" Jesus said, "I tell you the truth, Elizabeth, when I say that in the beginning the Eternal created mortals male and female; they were one body, perfectly united and absolutely equal. Through the Fall came disparity, and under the Fall there must always be division and disharmony and inequity. Only when you are redeemed from the Fall will male and female cease to exist, for you will become a perfect whole, accomplishing a single work. Only then will the purposes of the Parents be

accomplished in the renewal of the physical realm. It is for this reason that I make the female male, and the male female, so that you may be in the physical realm as the Parents are in the heavenly realm."

31. Philip said to him, "Lord, show us the Parents." Jesus said to him, "Have I been with you for this long time, Philip, and you still do not know me? He who has seen me has seen the Parents. Look, I am the Father of your Salvation, and the Father of Fathers dwells in me, as he will dwell in you through the power of the Covenant. Amen."
32. Jesus said, "He who looks at a woman, desiring to possess her, has adulterated their relationship already in his heart, for out of the heart proceeds every wrong which afflicts the souls of mortals. If you would not conceive of wrongness, wrongness would not conceive in your hearts. Purify your hearts of the desire to do wrong, and your deeds will also be pure before your Parents, who know all things."
33. Elizabeth asked him, "Master, how can a person purify his heart of the desire to do wrong?" Jesus said, "By thinking right thoughts, which lead to deeds of righteousness. The mind of the Child of Light will be filled with Light, the peaceable things of the heavenly realm. He who dwells on wrongness will dwell in wrongness. The person who is enlightened will understand what I am saying."
34. Simon the Patriot said to him, "Lord, we are surrounded by wrongness every moment of our lives. Why do you say that we need not dwell in wrongness?" Jesus said, "You hear my words, Simon, but you do not perceive their meaning. As a person thinks in his heart, so is he and so is the world in which he dwells. Every person creates his own world, according to that which he fears and that which he loves."
35. Simon Peter said, "There is so much wrong in the world; how can the world be made pure?" Jesus said, "Purify your own hearts, and the world will become pure."

[CHAPTER 4]

36. Jesus said to the multitude, "You come to me seeking bread, but when you have eaten the bread you seek, you will be hungry again. Look, I am the Bread of Life. He who eats my body will neither be hungry nor thirsty again. Come to me, all you who are hungry, and you will eat the fruit of Eternal Lives."
37. Andrew asked him, "Lord, what is the fruit of Eternal Lives? Jesus said to him, "Do you not yet know me, Andrew? Look, my flesh is real food and my blood is real drink, for he who eats and drinks of me will never die. And the fruit which I give, the fruit of Eternal Lives, is that Spirit of Peace and Love and Joy and Patience which I have received from my Parents."
38. Nathaniel asked, "Lord, who are the Parents?" Jesus said, "I am your Father, Nathaniel, but I have a Father who is greater than I. From him I have received all things, and I do only his will. That which I have seen my Father do, is what I do. Therefore, Nathaniel, he who knows me, knows the Parents, for I am in the Parents, and the Parents are in me, and the Parents and I are one. The deeds which I do, I do not do by myself, but the Parents, who are in me, do those deeds. Look, Nathaniel, you should follow me, for in all my deeds, I show you the Parents."
39. Jesus took his disciples to the shore of the lake. "Observe those who fish," he said; "they wait patiently until the net is full before they draw it in, and they gather fish of every sort. Some they

take home with joy, while others are returned to the lake. Nor is every fish which passes through the net caught up with the net when it is taken into the boat. It will be the same with you, if you are to be fishers of mortals. You must wait patiently until the seeker is ready to be brought within the Body. Many whom you instruct will never be brought in, and of those brought in, many will return to the world. Nevertheless, one from a city and two from a region, you will gather the true believers who worship the Parents in Spirit and in Truth. I tell you truly, these are the ones who will overcome the world and inherit all things."

- 40. Jesus said, "Mortals go to war so that they can inherit dust. It is because their vision is distorted by the followers of the lie that they value that which is nothing. In destruction there is no victory but for darkness. The power of victory is not force but Love."
- 41. Jesus said, "As light disperses darkness, so does Love swallow up hatred, and it is no more."
- 42. Jesus said, "The power of hate is strong, but Love conquers all. God is Love."
- 43. Jesus said, "The glories of this realm last only a moment; the glories of the heavenly realm abide forever."

[CHAPTER 5]

- 44. Jesus said, "I have come so that you might have Life, for the ways of mortals are living death, but the Way of the Eternal is deathless Life. The person who walks the Way I walk, though he may die, will live forever, for he cannot be overcome. Death is swallowed up in the victory of Life."
- 45. Jesus said, "In me, all things become one, for everything that is not of me is illusion and will pass away. Only Light abides, for Light is Truth, and Truth has no end. I tell you the truth when I say that I am the Way, the Truth, the Light, and the Life. Walk in me, and you will abide forever, for you will be even as I AM."
- 46. Jesus said, "I am in all things; yet I am beyond all things. Not through seeking will you find me, but through Peace. Nevertheless, through seeking you will find yourselves, and then will you know the Eternal."
- 47. A rich young leader of the Jews, coming to Jesus at night, asked him, "Good Master, what must I do to be saved?" Jesus said to him, "Why do you call me good? Only the Gods are good, for they are Light, so if I am good, then I am a God, for I am Light. Search that Light within yourself, for it is your goodness and the power of your salvation, when charged with the free gift of the Son of the Eternal. When you live according to the commandments of the Law, it is the Light that performs your good deeds." The young man said to Jesus, "I have lived according to the Law ever since my youth." Jesus looked at him lovingly, for he saw the integrity of his soul and the bonds by which they were united before the foundations of the physical realm were laid. Then Jesus said to him, "Only one thing remains for you to do. Forsake all that you have in the physical realm, and come with me into Eternal Bliss." But the young man went away sorrowing, because his heart was in bondage to the physical things. Jesus wept, for he loved the young man and knew the glorious Light he had possessed with the Parents long ago. Mary said to him, "Master, you offered him everything that you have; yet he has left you. That is really sad." Jesus said to her, "Yes, Mary, for this one I have a special love, but my heart grieves for every soul who does not come to the Light. My heart is heavy when I consider the weight of all mankind resting on me." Mary said to him, "Lord, I will help you bear the weight." Jesus said, "Yes, Mary, we will lift up each other so that we

can bear all things. As for this young man, we will claim him, for of all that I have been given, none will be lost, because the Light is in them, and eventually they will come to the Eternal. Let us rejoice in the power of the Highest, who redeems all mankind when they are ready to be saved."

48. Jesus said, "Pure Love is a flood which covers all things. Nothing can stand against it, for it flows from the Eternal Sea."
49. Jesus said to Mary of Bethany, "The true Love, which comes from the heavenly realm, can never die. It will withstand all storms, all temptations, all powers. It will not vary, either to the right hand or to the left. Seek this Love, Mary, for it is the gift of the Eternal to those whose hearts are pure."
50. Jesus said to the disciples, "If you love me, live by the principles which I have taught you, for Love cannot rebel, but seeks total unity and perfect peace."
51. Jesus said, "You walk in mists of darkness, which is the heritage of this realm, but inside, you have a Light which burns with Eternal Fire. This will light your Way to the Eternal."
52. Jesus said, "Raise your children in Love and Truth. Cover them with Love and show them the Way of Life through your godly example, so that they will not have cause to depart from it."



~ Principles of The New Covenant ~

V

CHAPTER 1

1. A Master takes a disciple and helps him become another master like himself, but a disciple cannot make disciples of others. A Master maintains his power while extending it to others, but a disciple's efforts are all centered in maintaining and increasing his own power.
2. A slave centers all his desires in attaining freedom; the idea of inheriting his master's possessions when he dies never enters his mind. A child, on the other hand, expects to inherit his parents' property when they die. When you enter the Covenant, your awareness expands; you realize that you are slaves. You cannot hope, at that time, to inherit the possessions of the Ascended Masters, but you do yearn for freedom from the powers of darkness, and the Ascended Masters make you their freemen, so that the dark lords can no longer control you. If you continue to grow in the Covenant, you will become the Friends of the Ascended Masters, and eventually you can even become their children, with all the rights of their heirs in the Covenant.
3. Those who inherit from their mortal parents are as dead as they are. If there is no life in the parents, how can there be life in the children? Those who inherit from the Living Parents are alive, for they inherit Life, and everything belongs to them; spiritual things and physical things are all theirs because they are the heirs of the Creators of all things. It is true that we are all mortal, that we were all born dead, but if we are born again and grow up in principles of Truth, we will become alive through inheriting everything that our Divine Parents can give us. They will ascend to a higher sphere of existence, and we will inherit that sphere which they have occupied.
4. Anyone who has not entered the Covenant cannot die, for that person has never lived. When we perceive Truth, that is the moment we become alive. We call this rebirth, but it is truly just birth, for physical birth is a birth into death, but this birth is a birth into Life. When we have been born of water and the Spirit, we are in danger of dying, for then we really are alive. It is then that we must be careful to avoid the missiles of the dark lords, for they are the enemies of those who truly live. Before we discovered Divine Knowledge, we were orphans, for we did not know our Parents, but when we enter the Covenant, we have a Father and Mother; we discover our True Parents through the ministry of the Firstborn.

CHAPTER 2

1. Those who sow their fields in the spring, harvest them in the autumn. This world is our springtime, but the world that is coming is our autumn. While we are in this mortal world, we should plant those things that we desire to harvest in the next world. When our prayers are centered in this life, we are like people trying to harvest their crops in the spring. They may root them out of the soil, but they will experience no harvest. We must keep our spiritual eye centered in the life which is coming, if we want to experience a true harvest. If we attempt to harvest our crops now, they will be dead long before the time of harvest arrives.

2. **Christ came as Redeemer, Savior, and Teacher.** He redeems us from the gods of darkness, saves us from the effects of our inappropriate choices, and teaches us the Way of Exaltation. If we accept his redemption, we cease to be slaves of darkness. If we accept his salvation, we become Eternal. If we accept his teachings, we are exalted above every power. **The Christ did not only die on this mortal plane; he is the Lamb slain before the foundations of the physical realm were laid. His true death occurred in worlds above, but was reenacted for us on the physical plane so that we could understand that no power can hold us when we have accepted redemption, salvation, and exaltation from the Son of the Eternal.**

3. Our Redeemer, our Savior, our Teacher, our Christ was not forced to die for us. He did not have to suffer the realities of mortal existence. He chose to live as a mortal in our behalf; he chose to suffer in Gethsemene in our behalf, and he chose to ascend the cross in our behalf. It was a gift, freely given, and it must be freely accepted if it is to claim us, so that we can live among the Eternal. The gods of darkness claimed this world and all its inhabitants because of the transgression of our Primal Ancestors, but their Divine Son reclaimed this world and all its inhabitants who will accept him as their Redeemer, their Savior, their Teacher, and their Christ. We are free to choose; we can remain slaves to the dark lords, as many will, or we can become slaves of Christ, who will elevate us until we become masters through the power of Divine Knowledge, which is only available through him.

CHAPTER 3

1. Light and darkness, Life and death, Right and left, Good and evil cannot be separated. It is impossible to know anything unless you know its opposite. You must be exalted above the limitations of mortal existence if you desire to perceive the reality which these represent. All That Is, is One. There is Right and there is left; there is dark and there is light, but it is all One. Only when you get beyond the opposites will you perceive the Reality, which is Truth.

2. The names applied to things on this mortal plane are extremely deceptive; they divert our minds from realities to illusions. For example, when mortals hear the word "God," they do not perceive the reality of God, but an illusion of God. It is the same with the terms Father, Son, Holy Spirit, Life, Light, Resurrection, Church, etc. When mortals hear these terms, they do not perceive their reality; they are misled by illusions unless they have been led to Ultimate Reality through

principles of Divine Knowledge. Mortals have applied names under the influence of the dark lords, who have used this opportunity to deceive mankind, clouding their minds so that they will not penetrate the illusions which cover mortal existence. To the extent that mortals recover the Pure Language of the Divine Tellurian, they will be freed from the illusions of mortal existence. In the heavenly realm, all things are known by their true names, but in the mortal realm, everything is chaos.

3. There is a name which mortals do not use unless they have been enlightened; it is the name of the Father, which the Parents have given to the Son, for the Son could not become Father unless he bears the name of the Father. Those who know this name do not use it freely, for the names of Deity are sacred, filled with power, and this name is the most sacred of all.

4. Truth has given us names for things, new names for some, and new meanings for names of others, for without a correct understanding of names, Truth cannot be revealed. Truth is one single thing, but it is revealed to us as many things. As we grow in the power of Love, we are able to take the various revelations of Truth and seal them together into a continually increasing image of the Divine.

5. The dark lords desire to deceive mortals because they know that they are the children of the Eternal, who have the potential to become like their Divine Parents. This is the reason they have taught mankind to call good "evil," and to call evil "good." They have applied the names of those that are good to those which are not, in order to confuse mankind. For example, the word "Daeva" means "Divine Ones," but they have corrupted it to "devil," which they have applied to the gods of darkness. The title "Serpent" belongs to the Firstborn, but they have applied it to the firstborn of darkness, when it is the title of the Firstborn of Light. The City of Enoch is the City of Light, but the Children of Darkness also constructed a City of Enoch to confuse the children of the Divine Tellurian. For everything that is true, there is a counterfeit, and for every counterfeit, there is an original that is true.

CHAPTER 4

1. The gods of darkness desire to enslave the children of the Divine Tellurian, but the Eternal have sent their Son to the mortal plane to free everyone who will come to him. There are powers which seek to overcome mortals and prevent their salvation, for they desire that mankind should join their miserable existence. If all mortals were saved, there would be no more animals offered as sacrifices to the dark lords, for their power would be annihilated. Animals are not sacrificed to the Gods of Light, but to the gods of darkness, although these sacrifices were necessary until the Great Sacrifice of the Lamb of the Eternal, but since his sacrifice, they have rarely been necessary, and only on very specific and significant occasions.

2. When animals are brought to the altar to be sacrificed, they are alive, but when they have been sacrificed, they are dead. The Lamb of the Eternal, however, although he was dead when he had been sacrificed, reversed the process so that now he is alive. The sacrificing of animals

produced spiritual death, but the sacrifice of the Lamb of the Eternal has produced Spiritual Life for everyone who comes to him to be filled with Divine Knowledge.

3. Before Christ came, there was no true bread on the mortal plane. When the Divine Tellurian were in the Garden of Eden, they ate fruit and vegetables like the animals, for no wheat grew there from which bread could be made. When Christ, the Perfect Man, descended from the heavenly plane, he brought the True Bread, which is the appropriate food for mortals.

CHAPTER 5

1. The dark lords think that they are accomplishing their desires. That is what they thought in the Garden of Eden, but their minds were warped by the intensity of their desire so that the Holy Spirit could use their desires to motivate them to act for the procreation of Truth. They did not perceive the Spirit working through them, but they did everything necessary for the perpetuation of the work of the Eternal. This is the nature of Truth; many catch glimpses of it, but few see how it is really working on the mortal plane.

2. Some say that Mary was impregnated by the Holy Spirit, but that is absurd. The Holy Spirit is female; how can one female impregnate another? Mary is Jehovah's Virgin. It is true that she was not impregnated by a mortal man or any dark lord, but she could not be impregnated by the Holy Spirit. The Holy Spirit transformed her so that she could withstand impregnation by a God of Light, who was the Father of our Lord Jesus Christ.

3. Sometimes when our Lord prayed, he used this form of address: "My Father who is on the heavenly plane." He would not have addressed his Father this way unless he acknowledged a father on another plane. A person may have a multiplicity of fathers in different capacities, or on different planes.

CHAPTER 6

1. The Lord said to his disciples, "Converts should flow from every house to the House of the Parents, but be careful that you are not the cause of anyone leaving the House of the Parents to return to the house from which he came."

2. The reality of the name Jesus is hidden, but the reality of the name Christ is revealed to any seeker. This is the reason the name Jesus is essentially the same in every language, for it is not translated, but the name Christ varies from one language to another. In Greek it is Christ, but in Hebrew it is Messiah, and it varies in this way from one language to another. [In English it is Anointed.] The name Nazarene refers to him who reveals what is hidden. The True Christ embodies everything; he is mortal, angel, and God, although the reality of this remains a mystery until you are truly enlightened.

3. The orthodox say that the Lord died and then was resurrected, but this is an error. Resurrection does not follow death, but precedes it. By its very nature, this mortal plane is a realm of death. We mortals are born dead, so we can't really die. Mortal death is an illusion. Only those who have been resurrected from mortal existence, so that their life is not merely an illusion, are capable of dying. For them, physical death and resurrection are only illusions, for they continue to live unless they choose spiritual death, but for those who are not resurrected from mortal existence, physical death and resurrection are also illusions, for they were never really alive.

4. If you want to hide something valuable, to make it as inconspicuous as possible, you conceal it in the most valueless surroundings you can find. This is like your soul; your spirit is precious, but it is hidden in your body, which appears to have no true value. *However, this too is an illusion, because the fact that it contains your spirit imparts inestimable value to your body, if it nurtures your spirit, rather than smothering it.*

5. Some are offended when you suggest that they may rise naked from the tomb. They want to come up with their bodies clothed as though they were mortal. Were the Divine Tellurian clothed when they lived in the full Light of the Eternal in the Garden of Eden, or was it after they had submitted to the gods of darkness that they clothed themselves? The body is not a shameful thing to be hidden away behind layers of illusion; it is the warped mind which requires this that is shameful.

6. The apostle says that a body in which the life-force is blood will not be able to inherit the heavenly realm. What will be unable to inherit? It is the body which is enlivened by mortal blood. What will be able to inherit? It is the body which is enlivened by the blood of Jesus. The body which is enlivened by the blood of Jesus is a part of the body of Christ. This is the reason the Lord Jesus said, "The person who does not eat my body and drink my blood is not alive." *Don't you realize that his body is the Word and his blood is the Holy Spirit?* Blood is mortal, but Spirit is its inner reality. The body is mortal, but the Word is its inner reality. What is the Word? When you learn and internalize the Generative Word, your body will live, enlivened by the Holy Spirit, the blood of Christ. When you receive the bread and wine, the body and blood of our Lord, what are you receiving? Is it not the Generative Word and the Holy Spirit? Meditate on this concept until you perceive the realities of your own existence.

7. I am not suggesting that the physical body will not be resurrected. Would you be yourself if you did not include your physical body? When you enter the spirit world, you will not be complete, and you will know that you are not complete. Only when your spirit is reunited with your physical body will you be complete, but while they are separated, your spirit will still be able to say "I AM," while your physical body will neither know nor say anything. While neither is nonessential to you, this is the difference between the spirit and the physical body. Your spirit is your Inner Light which came from the Eternal, but now that it has been embodied, it can never again be complete without its physical body.

CHAPTER 7

1. When you are given physical Garments, you will still be greater than the Garments, but when you are given Garments of Light, they will make you greater than you are.
2. Water and fire are purifying elements in both their physical and metaphysical aspects. When we are washed, we are purified by water, but when we are anointed, we are purified by Fire.
3. Jesus accommodated himself to each one he met; he didn't show himself as he was, but in an appearance with which they could identify. To those centered in Light, he appeared in Light. To those centered in physical existence, he appeared as their fellowman. To the angels, he appeared as an angel, but to mortals, he appeared as a mortal. Those who saw him were actually seeing themselves. In this way, his reality was hidden from everyone to one degree or another, unless they were transformed into the nature of that reality. When he appeared to his disciples on the Mount of Transfiguration, he appeared in the fullness of his radiant Light, but he filled them with that Light which enabled them to perceive the Real Christ. When they had returned to their normal condition, Jesus led them in offering thanks and prayer. "You who perfect us through the ministry of the Holy Spirit so that we are filled with Light," he prayed, "unite us with the angels and Gods while we are in this mortal sphere, so that we can return to that realm from which we came."
4. Don't despise the Lamb of the Eternal, Jehovah's Suffering Slave, for unless you enter into his passion, you will never be able to enter the heirship of the Ruler. It is impossible to enter the Ruler's presence if you remain naked. Only if you are clothed in the Garments which have been whitened in the blood of the Lamb will you be able to join the Ruler's Family in the Divine Realm.
5. The Divine Ones have infinitely more progeny than mortals. Mortals produce a finite number of children and die, but the immortal Eternal produce progeny forever because they never die; they are Eternally Begetting and Always Begotten. Parents produce children, but children cannot produce children. Children acquire siblings, but Parents acquire children. This is according to the Law of Relative Relationships. Birth is a physical event, but rebirth is a metaphysical event. Those who call on Divine Man are born again, for they have seen his vision and believed his word. They desire to be nourished by the word flowing from the mouth of the Father and Mother, and the word of their mouth will nourish and perfect them. **Those who have been perfected, conceive and give birth through a Kiss. This is the reason we kiss one another; through kissing, we may conceive from the Light which flows among us.**

CHAPTER 8

1. There were three who were always with the Lord: his Mother Mary, his Sister Mary, and the Mary who was called the Magdalene and known as the Lord's Companion. His Mother, his Sister, and his Companion were all Mary's.

2. Father and Son are single names, but Holy Spirit is a double name. Father and Son are above, but Holy Spirit is above and below. Father and Son are personally present above, but they are present through Holy Spirit above and below.

3. The saints are served by powers of darkness, for the minds of the dark lords are warped so that they do not know what they are doing; they think they are serving darkness when they are serving Light. This is what happened in the Garden of Eden. When the gods of darkness tried to deceive the Divine Tellurian, thinking they were increasing the power of darkness, they were actually furthering the cause of Light. Once, when a disciple asked the Lord for some physical thing, he replied, "You are approaching the wrong lord; learn to govern all the powers through proper principles, and there is nothing you cannot acquire or accomplish."

4. The apostles taught their disciples, "Every offering should be seasoned with salt." They used the term salt to refer to Sophia or Wisdom. Without Sophia, no offering is acceptable. This is the reason we salt the bread which is to become the body of our Lord to us. It reminds us that the reception of his body and blood is meaningless unless they are accompanied by Sophia. Sophia alone can produce no progeny, but the Holy Spirit, through whom Sophia flows, produces many children to enlighten those who receive her.

CHAPTER 9

1. Children inherit the possessions of their Parents, but while they are young, they cannot govern their inheritance. When they have matured, their inheritance will be theirs to control. You are the heirs of the Parents, but you cannot control your inheritance until you have matured metaphysically.

2. We are regenerated through the Spirit so that we are able to perceive the realities of our existence and the Path to the Divine Realm, but those who lose their way and stray from the Path usually do so because of the same Spirit. The Spirit of the Prophets is subject to the Prophets. The Spirit teaches us, empowers us, and renews us, but it must be governed by the principles we receive from the Masters, or its Fire can consume us. When the Spirit causes our spark of Divinity to flare up, it becomes a conflagration which will consume our old personalities, but if it is not brought under control, it can consume our whole souls.

3. There is a vast difference between Divine knowledge and mortal knowledge. Both are knowledge, but Divine knowledge has a dimension added, it is living knowledge, while mortal knowledge is dead knowledge. Both are knowledge, but one remains trapped in the illusions of mortal existence, while the other ascends to Eternal Light and Lives.

4. Some animals are domesticated, while others are wild. Humans use domestic animals for plowing their fields, which produce food for themselves, their domestic animals, and the wild animals who graze in them. It is the same with Divine Man. The angels of Light, which are submissive to them, assist them in cultivating the mortal realm. Through them are produced the means of sustenance for beings of Light and beings of darkness, as well as mortals. Every being

of Light and darkness is dependent on the Divine Ones for sustenance. All are shepherded by the Holy Spirit, which governs all the powers, those which are "domesticated" and those which are "wild." Mortals also are governed by the Holy Spirit, although they are neither domesticated nor wild until they choose one condition or the other. It is not that we are unable to act freely, but the Holy Spirit is able to act in relation to us so that everything happens for good in the final analysis.

5. You are the descendants of the Eternal, and their beauty radiates from you. This was not true of Cain, for his father was the serpent. The serpent adulterated the race of the Eternal, and from his adultery proceeded murder, for the enmity of darkness versus Light was reproduced in Cain's enmity toward his brother Abel. This same enmity caused Judas, Cain's son, to betray the Son of the Eternal. When the children of darkness engage in sexual intercourse with the children of Light, it is an adulterous act which produces death.

CHAPTER 10

1. The Eternal are dyers. Just as good dyes merge with the items which are dyed in them, so does the Light of the Eternal merge with those who are dyed in it. The Divine Colors become part of them, so that they become Eternal like the Light. First the Eternal dip those who are called in water, and when they are chosen they are dyed in Divine Light. The mark of the Eternal which is placed on them at that time can never be erased.

2. It is impossible to perceive Divine Reality unless you recognize that you are part of it. It's not like perceiving things on the physical plane. You can see the sun without being a sun. It's the same with anything else you perceive through your physical senses. **It is different when you perceive Truth, for you perceive it with your metaphysical senses.** When you perceive the Spirit in this manner you become a spiritual being. When you perceive Christ in this manner you become a Christ. When you perceive the Parents in this manner you become a Parent. With the physical senses you can see all kinds of things, but you can't really see yourself. When you develop your metaphysical senses, you will not only perceive your true self, but you will become the other things which you perceive.

3. Faith receives and Love gives. No one can receive without faith, and no one can give without Love. We develop faith so that we can receive, but we develop Love so that we can give what we have received through faith. If we do not develop Love so that we can give, the gifts we receive through our faith have no value.

4. There are many names for the Son of the Eternal who descended to the mortal plane to work out our redemption. The name Jesus tell us that he is the Savior. The Nazarene tells us that he is the personification of Truth. Messiah has been translated as Christ, the Anointed One. He is that, but Messiah also means the One who has been measured. It reminds us that we must measure up to the full measure of Christ's stature.

5. A pearl's value is not affected by its circumstances. If it is thrown into the mud, it is no less valuable. If it is anointed with precious oil, it is no more valuable. Its value is intrinsic. It is the same with the children of the Eternal. Whatever circumstances they may be in, their value does not change in the eyes of their Divine Parents.

6. If you say, "I'm a Jew," no one will be disturbed by it. It is the same if you say "I'm a Roman, a Greek, a barbarian, a slave, a freed man, a Christian." If you say, "I'm a Child of Light" however, you create all kinds of opposition. May I be worthy of such a name; may I receive a name which the followers of darkness can't stand to even hear.

CHAPTER 11

1. The Eternal consume their children. They require that their children sacrifice their selves to them. In the past, animals were sacrificed to the gods of darkness and to the demonarch, but the Eternal do not accept animal sacrifices. The only sacrifice they will accept is the sacrifice of their own progeny. If you desire to approach the Eternal, be prepared to sacrifice yourself, for this is the only means through which you can enter their presence.

2. Glass containers and pottery containers are both manufactured by means of fire. If glass containers are broken, they can be melted down and remade, for life was breathed into them when they were formed. If pottery containers are broken, they are destroyed, for there was no life breathed into them when they were formed. When mortals were organized, the Eternal breathed into them the breath of life. If they are broken, they can be melted down and remade, for they are living creatures which have always existed and will always exist, in one form or another. They can never be destroyed.

3. An animal turning a millstone may walk a hundred miles, but when it has finished, it will find itself in the place it started from. All its efforts have produced no progress. Many people are like that. They keep traveling, but they make no progress toward a destination. All their efforts amount to nothing, because they are bound to the conditions of mortal existence as the beast is bound to the millstone. They do not know how to break free. They do not know the signs to direct them on their journey. They do not accept a guide to lead them to their destination.

CHAPTER 12

1. The Sacrament is Jesus. His name is Pharisatha, "the One Who Is Spread Out," for he is not located in one place. On every altar he may be found; the power generated in his crucifixion is available wherever his disciples gather around his Ministry. Mortals thought they crucified the Son of Man, but in reality he crucified mortal existence.

2. The Lord went to Levi's house. He watched Levi's employees dying yarn. Picking up a handful of threads, he dipped them into the vat and brought them out again. *"The Son of Man has also come to dye everyone who desires to be pure," he explained.*

3. The Master's Companion was Mary Magdalene. John was his Beloved. Jesus loved them more than any of the other disciples, and frequently kissed them on the mouth. The rest of the disciples were offended at this. "Why do you love them more than you do us?" they asked Jesus. "Why do I not love you as I love them?" Jesus replied. There is no difference between a blind person and one who can see as long as they remain in darkness, but when there is light, one will be able to see while the other remains in darkness. When you are in the presence of Divine Light, your true nature will be revealed. Divine Knowledge is elusive, but when you find it, you will be loved as you desire to be loved. (See Chapter 7 – paragraph #5 – last two sentences)

4. The Lord said, "Those who know that they existed before descending to this mortal plane are blessed, for they know who they really are. Everyone who exists here has lived before and will live after, but the knowledge of this opens your eyes to the vision of Eternity.

5. The superiority of humans over other creatures is not obvious to the eye; it lies in metaphysical distinctions. Humans can master animals which are stronger than they are because of the greater power of their minds. This enables mankind to survive in a world which is full of stronger creatures. The same is true of the weaker animals. They survive because they attach themselves to humans who protect them through the power of their minds. Mental power is always superior to physical prowess, and will ultimately prevail.

CHAPTER 13

1. If a person enters the water and emerges without receiving anything, he can call himself a Christian, but he has only borrowed the name. If he receives the Holy Spirit, however, the name Christian is his as a gift. A gift does not have to be returned, but a loan must be repaid. When you enter into a mystery, you may borrow its power or you may receive it as a gift. If you experience its spiritual reality, it is a gift to you, but if you borrow its power without experiencing that reality, you will have to repay it with interest.

2. Marriage is one of the greatest mysteries. The Patriarchal Order of Marriage is the basis of all existence. When that mystery does not exist on the mortal plane, all that is mortal begins to die. Eventually the mortal realm would cease to exist if the mystery of Patriarchal Marriage did not infuse new Life into it. Mortals practice an appearance of marriage, which reproduces their own image, but only the sanctified have the knowledge to reproduce the Divine Image on the physical plane.

3. Spirits of Light and darkness are male and female. When they relate to a man, they do so as females, but when they relate to a woman, they do so as males. Those who bear the Ministry are spiritually male, but those who do not bear it are spiritually female. However, those who have mastered Life, who are perfected and sanctified, are male and female. They receive the spirits in both kinds, but the spirits have no power over them, for their feminine side can master the female spirits and their masculine side can master the male spirits. Only in this condition can you be spiritually and physically complete.

4. Those who have ascended, so that they live in the Realm of Light, wherever they may dwell, are not subject to the forces which surround them; they are independent of every power beneath the celestial worlds. Neither desire nor fear controls their decisions. They have mastered existence through the acquisition of Divine Knowledge. They are not subject to envy or jealousy. They neither fear nor are addicted to their physical desires. They are at peace with themselves and the realities of their existence. Only these can claim the title Eternal.

5. There are three good places to dwell. One is the heaven we can create from mortal existence. One is the heaven we can enter in the spirit world, which we call Paradise. One is the heaven of heavens, where those who are resurrected in a fullness of Light dwell. These are called the Ophanim; they are the One God. There are three parts of the world of spirits. There is the realm of Light, which we call Paradise. There is the mortal condition, which we call Prison. There is the realm of darkness, which we call hell. There are also those in outer darkness, which we call Perdition, but the saddest of all are those who remain on the physical plane after they have lost their bodies. These are consumed by a constant desire for that which they can never again possess. Make peace with yourself and the realities of your existence so that you will not be left floating on a physical plane with no physical body through which to enjoy it. Best of all is to be resurrected to Light while on the physical plane, for then your place in Paradise and the Celestial Worlds will be assured.

6. Some do not desire to do wrong, while some others would like to but cannot. Those who do not commit wrongs because they cannot, are no better off than if they had committed the wrongs. It is what is in our hearts, our desires, that reveal what we are. When we desire to commit a wrong, it is already a spiritual reality. A person is not better for abstaining from what he cannot do.

7. An apostle had a vision in which he saw people imprisoned in a building of fire, bound with flaming chains, and immersed in boiling oil. "Why can't they be saved?" he asked his guide. "They could be saved," was the reply, "but they refuse the salvation which is offered them. Everyone receives what he truly desires; these have desired the annihilation of outer darkness, so they must inevitably be thrown into it."

CHAPTER 14

1. A sanctified soul has emerged from Water, Fire, and Light. Water washes away the past. Fire consumes mortal nature. Light builds a new, radiant nature. Those who are sanctified are the children of the Bridal Chamber, where the mysteries of the Divine Nature are experienced. Those who ascend to these mysteries have left their mortal nature behind on the mortal plane, for it cannot ascend with them. Only those who follow the path of the Redeemer, ascending the cross and transcending mortality through the resurrection, can learn the reality of these things.

2. Truth cannot descend to the mortal plane in its true form. Truth is manifested to mortals in their natural state in many forms, but none of them are pure Truth. Only those who ascend beyond the limitations of mortal mind can perceive Truth in its fullness. Every principle of Truth has its counterfeit on the mortal plane, and every counterfeit has a principle of Truth which it reveals. There is rebirth and there is the appearance of rebirth. There is immersion and there is the appearance of immersion. There is crucifixion and there is the appearance of crucifixion. There is resurrection and there is the appearance of resurrection. It is not sufficient to receive the appearance of rebirth, immersion, crucifixion, and resurrection. A person who receives these may be called Christian, but it is only the appearance of entering into Christ. One who receives the reality of these principles is not only a Christian, but a Christ. A person who is truly crucified and resurrected will receive the Anointing so that he is called Christ.

3. The Redeemer unfolded many mysteries to those disciples who entered the Inner Vision. They received an immersion, a sacrament, and an anointing through which they were redeemed and brought into the Bridal Chamber. In that sacred place, there was nothing they could not learn.

4. The Redeemer said, "I descended to lift you out of darkness. I will make you whole beings, for now you are fragmented, but on the heavenly plane there is perfect unity. I cannot reveal myself here as I truly am, for you see only a derivative of my Divine Nature. If you follow me, you will also be transformed into the Divine Nature, and you will join me among the Eternal. Then you will see as clearly as you are now seen, and you will know as clearly as you are now known.

5. Before Christ came, many descended from the heavenly plane, but they could not return there, for the power of resurrection had not yet been generated. After Christ generated that power, those who descended could also ascend.

CHAPTER 15

1. When Adam and Eve had not been separated, death did not exist. When they were separated, death commenced among them. When they regain their primal unity, death itself will die.
2. On the cross, Jesus cried, "My Gods! My Gods, why have you left me?" He said this because on the cross he was divided. For the first time, his immortal nature was not sustaining his mortal nature; he was truly alone.
3. We can be the children of the Eternal or the children of the satans, but we cannot be both. We may avoid the choice for a while, but eventually we must choose Light or darkness. We have descended from realms of Light, but we are still on our journey. Only we can choose our own destination.
4. The Redeemer rose from among those who had died. He received his body back, but now it was perfected. His resurrected body was physical, but it was the true physical, not the appearance of being physical. While we are mortal, our bodies appear to be real, but they only take on genuine reality when we are resurrected to Light.

Chapter 16

1. The bridal chamber is not for those who have not transcended their animal nature. It is not for those who remain slaves of darkness. The bridal chamber is for those who are redeemed, those who are holy, those who have entered into the mystery of Divine Matrimony.
2. When we are born again through the Holy Spirit so that we can see the heavenly realm, we are still divided. Just as we cannot see our bodies in a mirror without light, we cannot see our souls in the Divine mirror without Divine Light to give us vision. We perceive our Divine potential, but our bodies remain estranged from our spirits. When we are immersed in water and the Spirit, our union begins to grow. When it is complete, we are anointed so that we become Eternal. Then we are truly united into one soul through the sealing power of the Holy Spirit, for the true anointing is not the unction with oil, but the unction of the Spirit.
3. The temple contains the Holy Place and the Holy of Holies, but the Holy of Holies is only the gateway to still holier places. When we follow Divine Knowledge, our progression is endless. When the Redeemer offered himself on the cross, the veil of the temple was torn in half from top to bottom. Prior to that time, only the high priest could enter the Holy of Holies, but after that, anyone could enter who would learn the keys for admission. The veil was parted so that every follower of Divine Knowledge could become a high priest and enter the Holy of Holies, through which they could ascend to holier places.

4. The dark lords cannot see those who wear a Garment of Light, so they cannot control them. They are free to go wherever they choose to perform the good deeds of their Divine Parents. You receive the image of the Garment of Light to help you prepare to enter the Holy of Holies, but when you enter that sacred place, you will receive the true Garment of Light.

CHAPTER 17

1. The separation of male and female generated death. The Redeemer came to reunite male and female so that death could be conquered. When male and female are reunited in the bridal chamber, the foundations of darkness are shaken, for the restoration of the Primal Unity will destroy darkness' dominion.

2. The Divine Tellurian became living souls when the breath of life was blown into their nostrils. Breath is a synonym for spirit, for when they breathed in the breath of life, they breathed in their spirits. **The soul is body and spirit; it is unity that creates the soul. The spirit is male; the body is female. When they are united in the Divine image, we become living souls.** If they are not united, we have the appearance of life, but true life is not ours.

3. Jesus' Divine nature was revealed at the Jordan River when the Father announced, "This is my Beloved Son with whom I am very pleased. Listen to him." In this way the Father declared himself to be the True Father and his Son to be the True Son. Then the Father was no longer the Son, and the Son was no longer the Testator. As the Son had been anointed to become the Redeemer before the foundations of the physical plane were laid, now he was anointed again to be the Redeemer, as the Holy Spirit descended on him with a holy unction. This was the beginning of his mortal ministry, which ended on the cross of Calvary. **From the cross he commenced his ministry in the world of spirits, and with his resurrection and ascension, he began his ministry in Light, which will never cease.**

4. The conception of the Son of the Eternal is a great mystery. The Father descended to the Holy of Holies at that time to mingle with a pure Virgin. From their mingled substance proceeded the Divine Redeemer. It is this event that is reenacted in the bridal chamber; the Divine nature overshadows the mortal, filling it with the Divine substance. From this mingled substance emerges the Christ nature in the sanctified ones. In this manner, the Divine Redeemer continually descends to renew the mortal plane.

5. The Fall of mankind was reversed in the Christ. In the beginning of this physical plane, the Divine Ones fell to produce mankind. In the Meridian of Time, mortality was lifted up in the Virgin Mary to produce a Divine Son. The Incarnation was the beginning of redemption from the Fall.

6. There were two trees growing in the Garden in Eden. The Tree of Divine Knowledge produces animals, for only by becoming animals could the children of the Eternal learn to transcend darkness. The Tree of Life produces Man, which is divine. If they had continued eating the Tree

of Life, the Divine Tellurian would have remained divine, but their children would have been spirits, unable to realize their divine potential. By eating the Tree of Divine Knowledge, the Divine Tellurian became animals, producing children who were animals, but these children had the potential to become Gods.

7. In the beginning of this physical plane, the Gods produced mortals, but now mortals produce their own gods. We call the god produced by mortal mind the demonarch. It is the demonarch that most mortals worship, but the demonarch should worship mortals, for they are his creators. Mortals say that their gods created them, but in reality, they created their gods.

CHAPTER 18

1. Mortal slaves serve those who are free, but on the heavenly plane, those who are free serve those who remain slaves. The children of the bridal chamber are free, but their nature is to serve those who are not free. The children of the bridal chamber are united in one. They share a single name. They need no other, for they have been freed from the illusion of separateness. They perceive the Reality which manifests all things, and they are at peace in that Reality. Those who remain slaves think they are separate and independent, but they never find peace, for they are continually living in an illusion.

2. We descend into the water to be immersed, but Christ raises us from the water to be immersed in Spirit. The Immersion in Fire and the Holy Spirit perfects us, until we become Eternal, but these immersions are impossible without the immersion in water. This is the reason that the Master said that immersion in water allows us to accomplish everything good.

3. Those who believe they will first die and then be resurrected are in error. If we are not resurrected before we die, it will be much harder to be resurrected after we die. The time to ascend is now. Everything connected to salvation and exaltation is easier to accomplish on the mortal plane.

4. Philip the Apostle said, "Joseph the Carpenter planted a garden because he needed wood for building. It was from one of these trees that the cross was made on which his son was hung. The gods of darkness often warp the good things we do so that they produce evil fruit. The final result is not with darkness, however. The dark lords thought they were producing evil when they crucified the Redeemer, but they were his instruments, enabling him to generate the power of salvation in behalf of all mankind."

5. Life on the mortal plane is sustained by death. Everything here maintains life by consuming that which has died. Eternal Life is sustained by Life. Those who are nourished by Truth will never die, for Truth does not die in order to impart Life to us. It was Truth that Jesus brought from the

heavenly plane to nourish us. He feeds those who desire Life on the elements of Truth, and they never die.

6. The Eternal placed mankind in a Garden. They said, "Eat all these fruits, but don't eat the fruit of the Tree of Divine Knowledge, or you will die." The Divine Tellurian ate the fruit of the Tree of Divine Knowledge, and death was introduced to mankind. This was the beginning of the mortal plane. When we enter Jehovah's Garden as seekers of Divine Knowledge, we are again presented with the Tree of Divine Knowledge, but now the Eternal say, "Eat the fruit of this tree and you will live." The same tree brings Life and death, for the knowledge of good and evil puts us in a position to choose darkness and death, but it also enables us to transcend darkness and death to grasp Eternal Life.

CHAPTER 19

1. The Anointing, or Chrism, is superior to immersion. After all, it is from the word "chrism" that we derive the name "Christian"; the name is certainly not derived from the word "immersion" or its Greek form "baptism." It is because he was the Anointed One or Chrismated One that the Redeemer was called the Christ. The Parents anointed the Son, the Son anointed his disciples, and the Anointed Disciples anoint us. Those who have been anointed are joint-heirs with the Anointed One; they too are Jehovah's Anointed, and they possess everything, including the knowledge to anoint others. They possess the power of resurrection, the ability to impart Light, the mystery of the cross, and the fullness of the Gift of the Holy Spirit. The Parents give them these gifts in the Holy of Holies to prepare them for the Bridal Chamber. Just as the Parents were in the Son and the Son was in the Parents, the Parents and Son are in their Anointed Ones and their Anointed Ones are in them. This is the nature of existence on the heavenly plane.

2. The Lord said, "Some have entered the divine realm joyfully, but have not remained there." Some do not remain there because their motives were not sincere, and others because they later regret their decision to enter. Although they were immersed and confirmed, they were not truly Christians.

3. When Jesus was immersed, he came out of the water laughing at the mortal condition. It was not because he found it amusing, but because he despised it. The mortal condition is weighty when you are trapped in it, but when you have risen above it, it is laughable, even contemptible.

Anyone who desires to enter the heavenly realm must perceive the insignificance of the mortal condition. Then you will enter the heavenly realm laughing.

4. To receive the bread and wine which are the body and blood of the Redeemer is an awesome experience, but it shrinks by comparison when you have received the Holy Anointing. Yet, incredible as that Anointing is, there are other ordinances which cause it to shrink by comparison. This is the nature of Eternal Progression.

5. We live in a world of darkness. It was not a world of darkness when it was organized, but a world of Light. It was through the Fall of mankind that this world became subject to the gods of darkness. This was the price mankind paid for the opportunity to pursue Divine Knowledge, for they could partake of the fruit of the Tree of Knowledge only through transgression, and transgression gave power to the gods of darkness. However, this same act of transgression opened the Way to Divine Knowledge, which brings freedom from darkness. Enslavement and freedom are two sides of the same coin; they are the two halves of duality. Neither can exist without the other. To be redeemed, we must first be enslaved, for when we are enslaved we have the potential to discover the power of redemption. The person who is free will never discover the power of redemption. If our Primal Ancestors had remained in the Garden, they would be free to this day, but they would never have been redeemed. They would have remained in their unchanged condition forever.

CHAPTER 20

1. Jesus said, "You must give as freely as you have received." If a person does not learn how to receive, how can he learn to give. It is impossible to give what you have not received. Pride keeps mortals from receiving, but it also makes it impossible for them to give. It is essential to learn to give freely, but first you must learn to receive without reservation.

2. The Cup of Thanksgiving contains wine which becomes the blood of the Redeemer. This is the blood through which we are saved, so it is the blood through which we offer thanks. It is full of the Holy Spirit because it is the blood of the Perfected One. When we drink this blood, the Perfected One enters us; he merges with us so that we become one person. We cannot be perfected unless we become one with the Perfected One.

3. When we are immersed into the Parents, we must lay aside the clothing acquired in this world so that we can put on clothing of Light. We cannot carry our mortal possessions to the heavenly plane.

4. Every animal produces its own kind. Humans produce humans. Gods produce Gods. Our bodies are the children of mortals, so they are mortal, but our spirits are the children of Gods. We will grow up to be Gods like our Divine Parents unless our growth is stunted. Our growth will be stunted if we are not properly nourished. We must drink from the Breast of the Divine while we

need milk to drink, and when we are ready for solid food, we must feast at the Table of the Divine if our food is going to nourish us. Only if we are fed thoroughly on milk and then the solid food of the Holy Spirit will we grow into Divine Man like our Exalted Parents.

5. In the Bridal Chamber we learn the mystery of total union with the Divine. We must become one with all who have preceded us into the Divine. Division is a product of darkness; union is a product of Light.

6. Mortal marriage is a marriage of division. Each side, by nature, is led to try to dominate the other. Spiritual marriage is a marriage of unity. All sides are strong in the power of the Holy Spirit. There is no domination, but only pure Love. The ones in the marriage who are more powerful lift up the others to be equal with them. These are the mysteries of the Bridal Chamber.

CHAPTER 21

1. To gain an inheritance in the heavenly realm, you must know yourself. The gate to the heavenly realm is within you. When you know yourself, you will know the Path that leads to that gate, and you will understand how to open the gate when you arrive at it. Then you will possess all things, and you will be able to enjoy your possessions. Those who try to acquire possessions without knowing themselves will lose what they thought they possessed. They will find that they have lost the ability to enjoy.

2. Spirits of darkness cannot hinder those who have been perfected, for they cannot even see them. The Perfected Ones are clothed in Garments of Light which hide them from those who do not have clear sight. You cannot enter the heavenly realm without perfecting yourself, for only those who are perfected can be sanctified, and only the sanctified can enter the heavenly realm. Others may enter other realms, but only the Lord knows what will become of them.

3. Holiness is essential to the Ministry. How can a minister sanctify the bread and wine or the water of immersion if he is not holy himself. Only those who have mastered Divine Knowledge can be completely holy, but every Minister has mastered enough Divine Knowledge to have acquired a degree of holiness through which to sanctify the elements of the ordinances. We must become holy in body and spirit, for both body and spirit minister the elements of holiness. This is why Jesus said, "You must become as perfect as your Divine Parents are."

4. Jesus sanctified water for washing away the effects of darkness. Sanctified water is not only water; it is also Light. Our Primal Parents were immersed in water, but to them the water was a Sea of Light. Just as bread and wine become the body and blood of the Redeemer when they are sanctified, the water becomes a Sea of Light when it is consecrated. We are immersed in Light, and Light burns the effects of darkness out of us so that we are clean.

5. Divine Knowledge frees us from darkness, but if we are truly free, we will no longer do what is inappropriate. Jesus said, "Those who do what is inappropriate are the slaves of darkness." When we are born into the mortal condition, we are already slaves of darkness, but when we are redeemed, we are reborn through the Divine Knowledge of Truth so that we are truly free. Then we no longer want to do what is inappropriate. Our nature is changed, consumed in Divine Fire and recreated through Divine Spirit. We are freed from our fallen nature, which means that we are also freed from darkness.

6. Those who are freed through Divine Knowledge remain as though they were slaves because of Love. Their Love for others binds them to the mortal plane so that they can help them ascend to freedom. Their essence is freedom but their appearance is slavery. They have ceased to be slaves of darkness, but they make themselves slaves in Light. They are redeemed, so they become redeemers of others. They are anointed, so they minister as Christs on the mortal plane.

CHAPTER 22

1. Children are generated from both their parents. They are the summation of their parents with something extra, which is their spirits. When you share the testimony of Truth, you are impregnating mankind. Those who are born again because of that impregnation are your children. They are the summation of you and mankind with something extra, which is the Spirit of Truth. They have not lost their mortal nature, but they are growing into the Divine nature which you have shared with them. When they are fully grown, they will leave their mother, which is mankind, to join you, their father, on the heavenly plane. The Psalmist says, "Children are like arrows. You are blessed when your quiver is full." He is speaking of the children born to you from among mankind as you share the testimony of Truth.

2. Those things which are alike are drawn to one another. If you live your life as an animal, animals will be drawn to you. If you live your life as a good person, good people will be drawn to you. If you become like the Eternal, the Eternal will be drawn to you.

3. As long as you do not accept the limitations of the mortal condition, you will be able to rise above them. As long as you accept those conditions as your own, you will never be more than you are now.

4. A farmer must have four elements working with him to produce a successful harvest. These are water, soil, air, and light. Those who farm with the Eternal must also have four elements working with them if they are to produce a successful harvest among mankind. These are faith, hope, love, and Divine Knowledge. Faith is our soil in which those who are planted take root. Hope is the water which irrigates the soil, causing the seeds to sprout. Love is the air through which the sprouts grow as they mature. Divine Knowledge is the light which nourishes them until they produce fruit. Without all four, no one can become prepared for the harvest.

CHAPTER 23

1. There is one who descended to the mortal plane, lived here, and ascended again without causing distress in anyone. That person is Jesus Christ. He never burdened anyone to please himself. Those who perfect the integrity of their lives so that they can live as Jesus did, causing distress to none, placing burdens on none, will be the means of enlightening mankind. This is the good news of Christ, that we can perfect our lives so that we are sources of good among all the evils of mortal existence. A true disciple relieves the stress of others; he does not add to it. It is not only those in the *Covenant* he assists, but everyone, of every degree, whose life he touches. He always tries to increase the power of Good on the mortal plane. Sometimes people are distressed at him, but it is their own inappropriate desires that cause their distress, not his efforts. It may seem impossible to live this way, but the Eternal empower their disciples to live beyond the limitations of the mortal condition.

2. The Lord Jesus told this parable. "The mistress of a large household had many people and animals in her care. She had abundant resources of every kind of food for feeding them, and because she was wise, she gave each the kind of food appropriate to its nature. She did not feed people on pigs' food, nor pigs on dogs' food, but all those in her care received what they needed." Those disciples of the Eternal who teach mankind must do the same thing. Many people live on an animal level. The disciple should discern the nature of each and share that level of instruction which is appropriate for him. Those who have risen above the animal level also vary greatly in their progression. The disciple must be careful to give each only what he is prepared to receive. Then his whole stewardship will prosper and grow appropriately toward the realm of the Eternal.

3. The Son of Man has children who are sealed to him. The creating of children is not a public act, but a secret act of the Bridal Chamber. This is the way it is with the Son of Man. In the Bridal Chamber, we learn the real process of our generation as children of the Divine, ie: (Children of Light Living in Eternity__ through Christ). We learn how to become united in body, mind, and spirit. We learn to perceive the illusions of separateness and to transcend those illusions. Then the Son of Man is in us, and we are in the Son of Man. Then we learn to erase the divisions between us so that we are all in one another. This is the purpose of our immersion, to wash away the illusions of separateness. Only in the Bridal Chamber is the reality of our immersion revealed.

4. As long as we do not perceive the darkness within us, it is powerful, but when it is exposed, it is weakened. As long as it can work secretly, it can govern us, but when it is uncovered, so that Light shines on it, it becomes insubstantial, unable to exercise its power. You must penetrate your deepest, darkest recesses to uncover the darkness which lurks there. Then darkness will flee from you, and you will be powerful in Light.

5. When the Son of the Eternal was crucified, the veil of the temple was torn from top to bottom. This was to show us that through the power generated on his cross, the way has been opened for us to pass through the veil to the Holy of Holies, and beyond it to the Bridal Chamber. The veil was torn completely so that we could know that everyone who gets as far as the veil can enter.

Beyond the veil are the rooms of power. When you have entered them, you will begin to learn the true nature of power, and you will grow in that nature. Then you will become divine, for you will ascend in Divine Knowledge endlessly, becoming continually more integrated into that Reality which is your true nature. Your progression will be endless as you rise from world to world through Eternal Light. This is your potential because of the descent and death of the Redeemer. Because he descended, he has risen. Because he died, he has Eternal Life. Because you have descended with him, you will rise with him, and your name, too, will be Eternal. ~Amen ~



~ The Gospel of Truth ~

The gospel of truth is joy for those who have received from the father of truth the grace of knowing him by the power of the Logos, who has come from the Divine Silent Light (The Holy Thought) and who is in the thought and the mind of the father. This is the one who is called the savior, since that is the name of the work that he must do for the redemption of those who have not known the father. For the name of the gospel is the revelation of hope, since that is the discovery of those who seek him, because the realm of all sought him from whom it came. You see, all was inside of him, that illimitable, inconceivable one, who is better than every thought.

IGNORANCE OF THE FATHER BRINGS ERROR :

This ignorance of the father brought about terror and fear. And terror became dense like a fog, so no one was able to see. Because of this, error became strong. But it worked on its material substance vainly, because it did not know the truth. It assumed a fashioned figure while it was preparing, in power and in beauty, the substitute for truth. This, then, was not a humiliation for the illimitable, inconceivable one. For they were as nothing, this terror and this forgetfulness and

this figure of falsehood, whereas established truth is unchanging, unperturbed, and completely beautiful.

For this reason, do not take error too seriously. Since error had no root, it was in a fog regarding the father. It was preparing works and forgetfulness and fears in order, by these means, to beguile those of the middle and to make them captive. The forgetfulness of error was not revealed. It did not become light beside the father. Forgetfulness did not exist with the father, although it existed because of him. What exists in him is Divine Knowledge, which was revealed so that forgetfulness might be destroyed and that the father might be known. Since forgetfulness existed because the father was not known, if the father comes to be known, from that moment on forgetfulness will cease to exist.

JESUS IS THE FRUIT OF DIVINE KNOWLEDGE:

That is the gospel of him whom they seek, which he has revealed to the perfect through the mercies of the father as **the hidden mystery, Jesus the anointed**. Through him he enlightened those who were in darkness because of forgetfulness. He enlightened them and gave them a path. And that path is the truth that he taught them. For this reason error was angry with him, so it persecuted him. It was distressed by him, and it was made powerless. He was nailed to a tree. He became a fruit of the Divine knowledge of the father. He did not, however, destroy them because they ate of it. He rather caused those who ate of it to be joyful because of this discovery.

And as for him, he found them in himself, and they found him in themselves, that illimitable, inconceivable one, that perfect father who made all, in whom the realm of all is, and whom the realm of all lacks, since he retained in himself their perfection, which he had not given to all. The father was not jealous. What jealousy, indeed, is there between him and his members? For, even if the eternal being had received their perfection, they would not have been able to approach the perfection of the father, because he retained their perfection in himself, giving it to them as a way to return to him and as a knowledge unique in perfection. He is the one who set all in order and in whom all existed and whom all lacked. As one of whom some have no knowledge, he wants them to know him and love him. What did they lack, if not the knowledge of the father?

JESUS AS QUIET GUIDE:

Jesus became a guide, quiet and at leisure. In the middle of a school he came and spoke the Word, as a teacher. Those who were wise in their own estimation came to put him to the test. But he discredited them as empty-headed people. They hated him because they really were not wise. **After all these came also the little children, those who possess the Divine knowledge of the father.** When they became strong they were taught the aspects of the father's face. They came to know and they were known. They were glorified and they gave glory.

THE LIVING BOOK IN THE HEART OF THE LITTLE CHILDREN:

In their heart, the living book of the living was manifest, the book that was written in the thought and in the mind of the father and, from before the foundation of all, is in that incomprehensible part of him.

This is the book that no one found possible to take, since it was reserved for him who will take it and be slain. No one could appear among those who believed in salvation as long as that book had not appeared. For this reason, the compassionate, faithful Jesus was patient in his sufferings until he took that book, since he knew that his death meant life for many. Just as in the case of a will that has not yet been opened, the fortune of the deceased master of the house is hidden, so also in the case of all that had been hidden as long as the father of all was invisible and unique in himself, in whom every space has its source. For this reason Jesus appeared. He took that book as his own. He was nailed to a cross. He affixed the edict of the father to the cross.

Oh, such great teaching! He abases himself even unto death, though he is clothed in eternal life. Having divested himself of these perishable rags, he clothed himself in incorruptibility, which no one could possibly take from him. Having entered into the empty territory of fears, he passed before those who were stripped by forgetfulness, being both Divine Knowledge and Perfection, proclaiming the things that are in the heart of the father, so that he became the wisdom of those who have received instruction. But those who are to be taught, the living who are inscribed in the book of the living, learn for themselves, receiving instructions from the father, turning to him again.

Since the perfection of all is in the father, it is necessary for all to ascend to him. Therefore, if one has Divine Knowledge, he gets what belongs to him and draws it to himself. For one who is ignorant is deficient, and it is a great deficiency, since he lacks that which will make him perfect. Since the perfection of all is in the father, it is necessary for all to ascend to him and for each one to get the things that are his. He wrote these things first, having prepared them to be given to those who came from him.

THE FATHER CALLING THOSE WHO HAVE KNOWLEDGE:

Those whose names he knew first were called last, so that the one who has Divine Knowledge is one whose name the father has pronounced. For one whose name has not been spoken is ignorant. Indeed, how shall one hear if a name has not been uttered? For whoever remains ignorant until the end is a creature of forgetfulness and will perish with it. If this is not so, why have these wretches no name, why have they no voice? Hence, whoever has Divine Knowledge is from above. If called, that person hears, replies, and turns toward him who called. That person ascends to him and knows how he is called. Having Divine Knowledge, that person does the will of him who called. That person desires to please him, finds rest, and receives a certain name. Those who thus are going to have Divine Knowledge know whence they came and whither they are going. They know it as someone who, having become intoxicated, has turned from his drunkenness and, having come to himself, has restored what is his own.

He has turned many from error. He went before them to their own places, from which they departed when they erred because of the depth of him who surrounds every place, whereas there is nothing that surrounds him. It was a great wonder that they were in the father without knowing him and that they were able to leave on their own, since they were not able to contain him and know him in whom they were, for indeed his will had not come forth from him. For he revealed it as a knowledge with which all its emanations agree, namely, the Divine Knowledge of the living book that he revealed to the eternal beings at last as his letters, displaying to them that these are not merely vowels or consonants, so that one may read them and think of something void of meaning. On the contrary, they are letters that convey the truth. They are pronounced only when they are known. Each letter is a perfect truth like a perfect book, for they are letters **written by the hand of the unity**, since the father wrote them for the eternal beings, so that they by means of his letters might come to know the father.

THE FATHER'S SON IS JESUS OF UTMOST SWEETNESS:

His wisdom contemplates the Logos, his teaching expresses it, his Divine Knowledge has revealed it, his honor is a crown upon it, his joy agrees with it, his glory has exalted it, his image has revealed it, his rest has received it, his love has embodied it, his trust has embraced it.

Thus the Logos of the father goes forth into all, being the fruit of his heart and expression of his will. It supports all. It chooses them and also takes the character of all and purifies them, causing them to return to the father, to the mother, Jesus of the utmost sweetness. **The father opens his bosom, and his bosom is the holy spirit. He reveals his hidden self, which is his son, so that through the compassion of the father the eternal beings may know him, end their wearying search for the father, and rest themselves in him, knowing that this is rest.** After he had filled what was incomplete, he did away with its form. The form of that which was incomplete is the world, which it served.

For where there is envy and strife, there is an incompleteness; but where there is unity, there is completeness. Since this incompleteness came about because they did not know the father, from the moment when they know the father, incompleteness will cease to exist. As one's ignorance disappears when one gains Divine Knowledge, and as darkness disappears when light appears, so also incompleteness is eliminated by completeness. Certainly, from that moment on, form is no longer manifest but will be dissolved in fusion with unity. Now their works lie scattered. In time unity will make the spaces complete. By means of unity each one will understand himself. By means of knowledge one will purify himself from diversity into unity, devouring matter within himself like fire and darkness by light, death by life.

BREAKING DEFECTIVE DISHES WHEN MOVING:

Certainly, if these things have happened to each one of us, it is fitting for us, surely, to think about all so that the house may be holy and silent for unity. Like people who have moved from a house, if they have some dishes around that are not good, they are broken. Nevertheless, the householder does not suffer a loss but rejoices, for in the place of these defective dishes there

are those that are completely perfect. For this is the judgment that has come from above and that has judged every person, a drawn two-edged sword cutting on this side and that. When the Word appeared, who is in the heart of those who pronounce it—it was not merely a sound but has become a body—a great disturbance occurred among the dishes, for some were emptied, others filled; some were provided for, others were removed; some were purified, still others were broken. All the spaces were shaken and disturbed for they had no composure nor stability. Error was disturbed, not knowing what it should do. It was troubled, it lamented, it was beside itself because it did not know anything. When Divine knowledge, which is the abolishment of error, approached it with all its emanations, error was empty, since there was nothing in it. Truth appeared; all its emanations recognized it. They greeted the father in truth with a power which is complete and which joins them with the father.

TRUTH IS THE MOUTH OF THE FATHER:

Each one loves truth because truth is the mouth of the father. His tongue is the Holy Spirit. Whoever touches truth touches the mouth of the father by his tongue at the time when one will receive the Holy Spirit.

This is the manifestation of the father and his revelation to his eternal beings. He revealed what is hidden in him and explained it. For who is it who exists if it is not the father himself? All the spaces are his emanations. They knew that they stem from him as children from a perfect man. They knew that they had not yet received form, nor had they yet received a name, every one of which the father produces. If they at that time receive the form of his knowledge, though they are truly in him, they do not know him. But the father is perfect. He knows every space that is within him. If he pleases, he reveals anyone whom he desires by giving him a form and by giving him a name; and he does give a name and cause to come into being. Those who do not yet exist are ignorant of him who created them. I do not say, then, that those who do not yet exist are nothing. But they are in him who will desire that they exist when he pleases, like an event that is going to happen. On the one hand, he knows, before anything is revealed, what he will produce. On the other hand, the fruit that has not yet been revealed does not know anything nor is anything either. Thus each space that, on its part, is in the father comes from the existent one, who, on his part, has established it from the nonexistent. For whoever has no root has no fruit, but although thinking, “I have come into being,” that one will perish. For this reason, whoever does not exist at all will never exist.

WAKING UP AND COMING TO KNOWLEDGE:

What, then, is that which he wants such a one to think? “I am like the shadows and phantoms of the night.” When morning comes, this one knows that the fear that had been experienced was nothing.

Thus they were ignorant of the father; he is the one whom they did not see. Since there had been fear and confusion and a lack of confidence and double-mindedness and division, there were many illusions that were conceived by them, as well as empty ignorance—as if they were fast asleep and found themselves a prey to troubled dreams.

Either they are fleeing somewhere, or they lack strength to escape when pursued. They are involved in inflicting blows, or they themselves receive bruises. They are falling from high places, or they fly through the air with no wings at all. Other times, it is as if certain people were trying to kill them, even though there is no one pursuing them; or they themselves are killing those beside them, and they are stained by their blood. Until the moment when they who are passing through all these things—I mean they who have experienced all these confusions—awaken, they see nothing because the dreams were nothing. It is thus that they who cast ignorance from them like sleep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the Divine Knowledge of the father to be the dawn. It is thus that each one has acted, as if asleep, during the time of ignorance, and thus a person comes to understand, as if awakening. And happy is the one who comes to himself and awakens. Indeed, blessings on one who has opened the eyes of the blind.

The spirit came to this person in haste when the person was awakened. Having given its hand to the one lying prone on the ground, it placed him firmly on his feet, for he had not yet stood up. This gave them the means of knowing the Divine Knowledge of the father and the revelation of his son. For when they saw it and listened to it, he permitted them to take a taste of and to smell and to grasp the beloved son.

THE SON REVEALS THE WORD OF THE FATHER:

The son appeared, informing them of the father, the illimitable one. He inspired them with that which is in the mind, while doing his will. Many received the light and turned toward him. But material people were alien to him and did not discern his appearance nor recognize him. For he came in the likeness of flesh and nothing blocked his way because what is incorruptible is irresistible. Moreover, while saying new things, speaking about what is in the heart of the father, he proclaimed the faultless word. Light spoke through his mouth, and his voice brought forth life. He gave them thought and understanding and mercy and salvation, and the spirit of strength derived from the infinity and sweetness of the father. He caused punishments and beatings to cease, for it was they who caused many in need of mercy to stray from him in error and in chains—and he mightily destroyed them and derided them with Divine Knowledge. He became a path for those who went astray and knowledge for those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled.

THE SON IS THE SHEPHERD OF THE ONE LOST SHEEP:

He is the shepherd who left behind the ninety-nine sheep that had not strayed and went in search of that one which was lost. He rejoiced when he had found it. For ninety-nine is a number expressed with the left hand. The moment he finds the one, however, the whole number is

transferred to the right hand. Thus it is with him who lacks the one, that is, the entire right hand, which attracts that in which it is deficient, seizes it from the left side, and transfers it to the right. In this way, then, the number becomes one hundred. This is the symbol of the sound of the numbers. This number signifies the father.

He labored even on the Sabbath for the sheep that he found fallen into the pit. He saved the life of that sheep, bringing it up from the pit that you may understand fully what that Sabbath is, you who are the children of the understanding of the heart. It is a day in which it is not fitting that salvation be idle, so that you may speak of that heavenly day that has no night and of the sun that does not set because it is perfect. Say then in your heart that you are this perfect day and that in you the Light which does not fail dwells.

PUTTING KNOWLEDGE INTO PRACTICE:

Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sins. Make sure-footed those who stumble, and stretch forth your hands to the sick. Nourish the hungry, and set at ease those who are troubled. Raise up and awaken those who sleep. You are this understanding that seizes you. If the strong follow this course, they are even stronger. Turn your attention to yourselves. Do not be concerned with other things, namely, that which you have cast forth from yourselves, that which you have dismissed. Do not return to them to eat them. Do not be moth-eaten. Do not be worm-eaten, for you have already shaken it off. Do not be a place of the demonarch, for you have already destroyed him. Do not strengthen your last obstacles, because that is reprehensible. For the lawless one is nothing. He harms himself more than the law. For that one does his works because he is a lawless person. But this one, because he is a righteous person, does his works among others. Do the will of the father, then, for you are from him.

THE SWEETNESS OF THE FATHER:

For the father is sweet and his will is good. He knows the things that are yours, so that you may rest yourselves in them. For by the fruits one knows the things that are yours, that they are the children of the father, and one knows his aroma, that you originate from the grace of his countenance. For this reason, the father loves his aroma; and it manifests itself in every place; and when it is mixed with matter, he gives his aroma to the light; and into his rest he causes it to ascend in every form and in every sound. For it is not ears that smell the aroma, but it is the spirit that possesses the sense of smell and draws it for itself to itself and sinks into the aroma of the father. Thus the spirit cares for it and takes it to the place from which it has come, the first aroma, which has grown cold. It is in a psychical form, resembling cold water that has sunk into soil that is not hard, of which those who see it think, "It is earth." Afterward, it evaporates if a breath of wind draws it, and it becomes warm. The cold aromas, then, are from division. For this reason,

faith came and destroyed division and brought the warm fullness (The Holy Thought) of love, so that the cold may not return, but the unity of *Perfect Thought* may prevail.

THE FATHER RESTORES DEFICIENCY WITH FULLNESS:

This is the word of the gospel about finding the fullness for those who wait for the salvation that comes from above. When their hope, for which they are waiting, is waiting—they whose likeness is the light in which there is no shadow—then at that time the fullness (The Holy Thought) is about to come. The deficiency of matter, however, is not because of the infinity of the father, who came to give time to deficiency. In fact, it is not right to say that the incorruptible one will come in this manner. The depth of the father is profound, and the thought of error is not with him. It is a matter of falling down and a matter of being readily set upright at the discovery of the one who has come to what he would bring back.

This bringing back is called repentance. For this reason, incorruption has breathed. It followed one who has sinned, in order that he may find rest. Forgiveness is that which remains for the light in the deficiency, the word of the fullness. For the doctor hurries to the place where there is sickness, because that is the doctor's wish. The sick person is in a deficient condition but does not hide, because the doctor possesses what the patient lacks. In this manner the deficiency is filled by the fullness (The Holy Thought), which has no deficiency, and which was given in order to fill the one deficient, so that the person may receive grace. For while deficient, this person had no grace. Because of this a diminishing occurred where there is no grace. When the diminished part was restored, the person in need revealed himself in fullness. This is what it means to find the light of truth that has shone toward the person: it is unchangeable.

ANOINTING THE CHOSEN WITH THE FATHER'S MERCY:

For this reason they who have been troubled speak about Christ in their midst so that they may receive restoration and he may anoint them with the ointment. The ointment is the pity of the father, who will have mercy on them. But those whom he has anointed are those who are perfect. For filled vessels are usually coated with sealing wax. But when the coating is ruined, the vessel may leak, and the cause of its defect is the lack of coating. For then a breath of wind and the power that it has can make it evaporate. But from the jar that is without defect no seal is removed, nor does it leak. But what it lacks is filled again by the perfect father.

The father is good. He knows his plantings because he is the one who has planted them in his paradise. And his paradise is his place of rest.

THE FATHER IS BEGINNING AND END:

Paradise is the perfection in the thought of the father, and the plants are the words of his reflection. Each one of his words is the work of his will alone, in the revelation of his Logos. Since they were in the depth of his mind, the Logos, who was the first to come forth, caused them to

appear, along with an intellect that speaks the unique word by means of a silent grace. It was called “Thought” [T], (The Holy Thought) since they were in it before becoming manifest. It happened, then, that the word was the first to come forth at the moment pleasing to the will of him who desired it; and it is in the will that the father is at rest and with which he is pleased. Nothing happens without him, nor does anything occur without the will of the father. But his will is incomprehensible. His will is his footstep, but no one can know it, nor is it possible for them to concentrate on it in order to possess it. But that which he wishes takes place at the moment he wishes it—even if the view does not please people before god: it is the father’s will. For the father knows the beginning of them all as well as their end. For when their end arrives, he will greet them. The end, you see, is the recognition of him who is hidden, that is, the father, from whom the beginning came forth and to whom will return all who have come from him. For they were made manifest for the glory and the joy of his name.

THE SON IS THE NAME AND REVELATION OF THE FATHER:

The name of the father is the son. It is he who, in the beginning, gave a name to him who came from him, while he remained the same, and he conceived him as a son. He gave him his name, which belonged to him—he, the father, who possesses everything that exists around him. He possesses the name; he has the son. It is possible for the son to be seen. The name, however, is invisible, for it alone is the mystery of the invisible about to come to ears completely filled with it through the father’s agency. Moreover, as for the father, his name is not pronounced but is revealed through a son. Thus, then, the name is great.

Who, then, has been able to pronounce a name for him, this great name, except him alone to whom the name belongs and the children of the name, in whom the name of the father is at rest, and who themselves in turn are at rest in his name, since the father has no beginning? It is he alone who conceived it for himself as a name, in the beginning before he had created the eternal beings, that the name of the father should be supreme over them—that is, the true name, which is secure by his authority and by his perfect power. For the name is not drawn from lexicons, nor is his name derived from common name-giving. It is invisible. The father alone gave the son a name, because he alone saw him and because he alone was capable of giving him a name. For he who does not exist has no name. For what name would one give him who did not exist? Nevertheless, he who exists, exists also with his name, and he alone knows it, and to him alone the father gave a name. He is the father, his name is the son. He did not, therefore, keep it secretly hidden, but it came into existence, and the son himself disclosed the name. The name, then, is that of the father, just as the name of the father is the beloved son. For otherwise, where would he find a name except from the father? But someone will probably say to a friend, “Who would give a name to someone who existed before himself, as if, indeed, children did not receive their name from one of those who gave them birth?”

Above all, then, it is fitting for us to think this point over: what is the name? This is the true name, the name that came from the father, for it is he who owns the name. He did not, you see, get the name on loan, as in the case of others, who receive names that are made up. This is the proper name. There is no one else to whom he has given it. It remained unnamed, unuttered, till the moment when he who is perfect pronounced it himself; and it was he alone who was able to pronounce his name and to see it. When it pleased the father, then, that his son should be his pronounced name, and when he who has come from the depth disclosed this name, he divulged what was hidden, because he knew that the father was absolute goodness. For this reason, indeed, the father brought this particular one forth, that he might speak concerning the realm and his place of rest from which he had come forth, and that he might glorify the fullness, (The Holy Thought) the greatness of his name and the sweetness of the father.

THE PLACE OF THE BLESSED:

Each one will speak concerning the place from which they have come forth, and to the region from which they received their essential being they will hasten to return once again and receive from that place, the place where they stood before, and they will taste of that place, be nourished, and grow. And their own place of rest is 'their fullness', "thought" [t]. All the emanations from the father, therefore, are fullness, "Holy Thought" [T] and all his emanations have their roots in the one who caused them all to grow from himself. He assigned their destinies. They, then, became manifest individually that they might be perfected in their own thought [t], for that place to which they extend their thought [t] is their root, which lifts them upward through all heights to the father. They reach his head, which is rest for them, and they remain there near to it as though to say that they have touched his face by means of embraces. But they do not make this plain. For neither have they exalted themselves nor have they diminished the glory of the father, nor have they thought of him as small, nor bitter, nor angry, but as absolutely good, unperturbed, sweet, knowing all the spaces before they came into existence and having no need of instruction.

Such are they who possess from above something of this immeasurable greatness, as they strain toward that unique and perfect One who exists there for them. And they do not go down to Hades. They have neither envy nor moaning, nor is death in them. But they rest in him who rests, without wearying themselves or becoming confused about truth. But they, indeed, are the truth, and the father is in them, and they are in the father, since they are perfect, inseparable from him who is truly good. They lack nothing in any way, but they are given rest and are refreshed by the spirit. And they listen to their root; they are busy with concerns in which one will find his root, and one will suffer no loss to his soul.

Such is the place of the blessed; this is their place. As for the others, then, may they know, in their place, that it does not suit me, after having been in the place of rest, to say anything more. It is there I shall dwell in order to devote myself, at all times, to the father of all and the true friends, those upon whom the love of the father is lavished, and in whose midst nothing of him is lacking. It is they who manifest themselves truly, since they are in that true and eternal life and speak of the perfect light filled with the seed of the father, which is in his heart and in the fullness, “ The Holy Thought “ while his spirit rejoices in it and glorifies him in whom it was, because the father is good. And his children are perfect and worthy of his name, because he is the father. Children of this kind are those whom he loves. “ Children of Light Living in Eternity__ through Christ. ~ Amen



I descended to the midst of the underworld, and I shone down upon the darkness. It is I who poured forth the water. It is I who am hidden within radiant waters. I am the one who gradually put forth **the All by my Thought**. It is I who am laden with the **Voice**. It is through me that **Divine Knowledge** comes forth. I dwell in the ineffable and unknowable ones. I am perception and knowledge, uttering a **Voice** by means of **thought**. I am the real **Voice**. I cry out in everyone, and they recognize it (**the voice**), since a seed indwells them. I am the **Thought of the Father**, and through me proceeded the **Voice**, that is, the Divine Knowledge of the everlasting things. I exist as **Thought** for the **All** -- being joined to the unknowable and incomprehensible **Thought** -- I revealed myself -- yes, I -- among all those who recognize me. For it is I who am joined with everyone by virtue of the hidden **Thought** and an exalted **<Voice>**, even a **Voice** from the invisible **Thought**. And it is immeasurable, since it dwells in the Immeasurable One. It is a mystery; it is unrestrainable by the Incomprehensible One. It is invisible to all those who are visible in the **All**. It is a Light dwelling in Light.



1. These are sayings, spoken by Salome the Maiden in the name of Mary Magdalene, which women of wisdom have held in trust. Mary said, “If you know the Woman of Light, you will know your Mother and **be reborn of the Mother Spirit as a “Child of Light”**. Because the light is born-less, you will have eternal life.”

2. Mary was speaking to her companions, and she said, “There is glory of glory, and glory of light, and there is the True Light. Seek, therefore, the essence of the light, which is beyond all, and you shall know the Truth of Light.”

3. Mary said, “This world is a cemetery, it is filled with corpses. For this reason, the Lord set the world on fire so that the dead might awaken and spirits might be set free. And now the fire burns, and we tend it so that it might burn brightly, and we dance within the fire, for we are on fire with the Spirit of Yahweh. If you seek the Anointed, you seek the fire, and when you are utterly burnt away, you will rejoice in the True Light.”

4. The companions said to Mary, “Tell us about New Jerusalem.” Mary said, “It is Wisdom, not of this world, but of the World of Supernal Light. When all of the sparks are gathered in and all of the vessels of

light are mended, you will see the glory of New Jerusalem coming out of heaven, and in it you will behold the bridal chamber and the image of the Anointed One in it.”

5. Mary said, “What is cast down shall be lifted up, and what is lifted up shall be thrown down; what is on high must be brought down upon the earth, and the earth must be lifted on high.”

6. Mary said, “Fire is above water, and the sky is above the earth. All of these are above and below, and all are joined in the Mother’s womb, which is the primordial space from which they all arise. Everything will return to its root and essence.”

7. Mary said to a woman, “The Mother is everything, and she is nothing. She is everything here below, and she is nothing in the embrace of the Father above. Yet above and below she is the same, and here she is always changing. You are she and she is you.”

8. Mary once said, “Do not concern yourself with the darkness in the world, but banish the darkness that is in you, because it will bind you and destroy you if you do not cast it out of you.”

9. Mary said, “Give what you wish to receive and you shall have it. Take what you desire and it will be stolen from you.”

10. A woman asked Mary, “Are you the one the Lord loved dearly?” Mary said, “The Lord loved the world, and he gave light and life to the world, so that no longer would anyone have to live in darkness. He loved me as the Soul of the World, so that embracing me he might embrace the world and uplift it to the bridal chamber. I am she whom the Lord loves, as is the soul of light in you. The one who finds me will find the Anointed, for I am the house in which the Lord dwells.”

11. Mary said to her disciples, “Eve and Lilith are one woman, and she is a supernal emanation. If a woman knows herself she will know the Holy Woman, just as if a man knows himself he will know the Supernal Adam. To acquire this knowledge you must be single, which is to say undivided.”

12. Disciples of Mary said to her, “We are going on a pilgrimage to the holy land so we might see where you and the Lord lived.” Mary said to them, “The holy land is wherever a child of Light goes, and it is where the child of Light abides. The holy land is where the Anointed and the soul are joined, it is the bridal chamber.”

13. Mary said, “When you also pay the ransom, then you will be ransomed, and no longer will you be held hostage.”

14. Mary said, “Christ has one Mother, and she is the Queen of Heaven. The body is born of the Earthly Mother, but the soul of light is born of the Heavenly Mother, and it is the Mother Spirit that awakens the soul of light. Mary gave birth to a child in the world, but the Mother Spirit gave birth to Christ. So it is with all who are anointed with Supernal Light.”

15. Mary said to Salome, “We are dead because the Lord died, and we live because the Lord lives. The tomb is the Mother’s womb to those who are among the living.”

16. Mary said to some women, “If you know the path of the moon you will know the path of the sun. With this knowledge and understanding, follow the path of light which is beyond the sun or the moon. This is the path of the cross.”

17. Mary said to her disciples, “The cross is the limit, for it binds the power of the demonarch and Satan, which is death. Death has never existed. The Lord has shown us this and now we must remember.”

18. Mary once said, “A woman who knows how to bake bread understands the purpose of yeast, and she includes yeast in the dough, though only a little bit. So has the Mother put the fiery intelligence in human beings, knowing they will ascend because of it.”

19. Mary said, “Until there is light in a form and it becomes light, it is a false appearance. Though a human form appears, unless a person brings the supernal soul into the body, that person is not yet a human being.”

20. A woman said to Mary, “You saw the Risen Savior first. What did he look like?” Mary said to her, “He looked like no man nor angel nor god, but his appearance was the image of the Human One, the image and likeness of the Living God. Truly I tell you, whoever beholds the Risen Savior, it is as though he or she is the first to see him.”

21. Mary said, “Everyone knows how to clean a house, but few know how to make themselves clean inwardly. If you know how to clean a house but do not know how to clean yourself inwardly, then your house and all that you touch are unclean. Nothing is unclean to a person who is clean. This is what the Lord taught his disciples.”

22. Mary taught, “If you are violent then your end will be violent, but if you acquire the peace of the Lord, then you will end in peace.”

23. Mary spoke, and said, “There is baptism, chrism and wedding feast, and there is the ransom and bridal chamber. Baptism is water, chrism is fire and the ransom is earth. The wedding feast is the air, for in the Spirit we shall meet the Anointed on the Day of Joy, and then the element of the bridal chamber shall be fully revealed. Everything the Lord accomplished he accomplished in a mystery, and the Anointed Bride is the mystery.”

24. Mary said, “Ask the Mother Spirit and she will show you the face of our Father. When you look and see it, you will meet the gaze of the Beloved, for he is the image of the Living Father.”

25. Mary said, “Know how to love and you will be undivided. This is the repentance the Lord taught, and it the perfect baptism.”

26. A woman said to Mary, “You are the holiness of womanhood we have been waiting to see.” Mary said to her, “What have you been doing while you were waiting? If you see this in me, then it is in you. All the while it has been with you! What were you waiting for?”

27. A young lady said to Mary, “When will the world be transformed?” Mary said, “It will not be transformed, but it is sacred to the Mother already. When you are transformed the world will be transformed, for you are the world and the world is you. The world is changing all of the time, and yet it is unchanged. The Mother is changing continually, yet she is ever the same, yesterday, today and tomorrow. Become as the Mother and you will see the Great Transformation, yet nothing will have changed.”

28. Mary said, “When the Lord died the world passed away, and when the Lord was raised up a new creation came into being. When the Pure Emanation comes into the world it is the union of the beginning and the end, and all things are restored anew.”

29. Someone asked to see the holy wounds on Mary and she said, “Here, look and see, but look also to see the Risen One; for unless you see among the living, all that you see is dead things.”

30. A woman said to Mary, “Our Lady, you are a great prophetess. Praise the Lord who sent you among us.” Mary said, “You also must be a seer, for one who sees lives.”

31. Salome reclined with Mary at the table, and Salome said to Mary, “You, Bride of Light, are most blessed of women, for you have known the Lord most intimately and have become fire and light.” Mary said to her, “Because you know the truth, you also are light and fire and Spirit. In the whole of creation there is nothing else, only light and fire and Spirit.”

32. Mary said, “There are seven heavens, seven earths and seven hells, and there are worlds within worlds, and realms within realms. All shall pass away, but the Supernal Abode shall abide eternal. There is no end to God’s Word or Wisdom.”

33. Mary said, “Know how to cleave, and the husks shall be shed, and you will be joined to the Living One. The perfection of cleaving is the bridal chamber, and the wedding feast is the glory of that Perfect Aeon.”

34. Mary said, “No one finds the Lord save those to whom the Lord reveals himself, for the Lord seeks his own and has come for the elect.”

35. Mary said to some people, “If you are seeking, it is the Holy Spirit that is seeking in you, and so be assured you will find. Recognizing this, you have found already, and what you have found is life.”

36. Mary said, “One who clings to the world, clings to a corpse, and one who clings to a corpse is unclean. There is a rite of purification for one who becomes unclean by touching a corpse, but first one must let go of the corpse and seek life.”

37. Mary said, “The Divine Mother is light and she is darkness, she is the saint and she is the sinner, angels and demons are images in her, as are the gods and all of the archons; yet she is beyond all of these. Know her in all things and you will be free of bondage, even as the Anointed is free.”

38. A woman said to Mary, “I have seen the light!” Mary said to the woman, “Wonderful! Now join the darkness to it, and go into the light, and you will discover what is beyond appearances.”

39. Mary once said, “Deeply my body mourned for the Lord, but deeper still the soul within me rejoiced. Do not cling to the image on the cross, but cleave to the image of the Risen Savior.”

40. Mary said, “A tree has life in it because of the sap, and we have life in us because of the chrism. Unless one has the chrism, one is not Christian but steals the name. Be certain you do not steal.”

41. Mary said, “I was with the Risen Savior, and beheld the Mother. In the first heaven, she was the Radiant Earth of Paradise. In the second heaven, she was the Starry Night Sky. In the third heaven, she was a Great Fire. In the fourth heaven, she was the Great Angel and Celestial Temple, and the Holy Sacrifice. When I beheld her in the fifth heaven, she was the Glory of the Anointed abiding there, and in the sixth heaven, she was Fire and Ice and the End-Of-Days. In the seventh heaven, she was the Great Luminous Assembly, and the Holy Throne, and image of the One-Who-Sits-Upon-The-Throne; but in the Supernal Abode I cannot say what she was like. One must look and see for oneself.”

42. Mary said, “When the Anointed descended into Hades and the realms of Gehenna, the chosen came to him, drawn to the light, but many spirits fled from him, unwilling to enter into the light. It was the same when he walked upon the earth; the insiders drew near but the outsiders were driven away.”

43. Mary said to her disciples, “When the Risen Savior appears, look into his heart, and there you will see a threefold flame of Sophia. It is faith, hope and love, but inwardly it is knowledge, understanding and wisdom. Ask the Lord to give you this Holy Flame, so that you also might enter the kingdom and be perfect as the Father and Son are perfect.”

44. Mary said to her companions, “There is power in the blood of Christ and glory in the body of Christ, the essence and presence of the Supernal Emanations. When you eat of the wedding feast, bind your soul to the Light-Emanations. Ascending, you will descend with light, and descending you will ascend with the Truth.”

45. Mary said, “You go down into the water and you die, because the reflection is shattered on the surface. When you rise up you come alive, for knowing your origin you no longer cling to a reflection or an image, but are reborn of your true essence. The nature of this essence is no-thing, and knowing this you will rule over the entirety.”

46. Mary said, “The Lord said, ‘Do not make a home for yourselves in the world, but be at home in the Spirit.’”

47. Mary said, “Many are the apostles the Lord has sent, and they are rays of light flowing out of the Spiritual Sun. Many are the apostles the Bride shall send, and they are flames of fire leaping out of her. If

you receive one whom the Bridegroom and Bride sends, then you receive one who comes from the Pleroma of Light. Woe to they who reject the apostles of light, for they have rejected their own soul! Receive every person who comes to you walking in holiness and beauty, for they are your fathers and mothers, your brothers and sisters, and your little ones.”

48. Mary taught her disciples, saying, “The Ages of Light are the handmaids of the Bride at the wedding feast, and the best man is the Son of Adam at the wedding; in the bridal chamber the soul acquires intimate acquaintance with the Anointed and becomes the Anointed. Until that time, sing and dance and rejoice, for it is to those who abide in joy that the Shekinah comes, and it is through her that you will enter the bridal chamber.”

49. Mary said, “Come, let us go in. The Lord is waiting. If the mark is in you, then it is a sin to go outside. The righteous are those who live inwardly in the presence of the Anointed.”

50. Mary said, “A man once came to the Lord seeking an answer, but the Lord sat in silence. When the man departed, the Lord said, ‘Perhaps he was not seeking, but if he was, then surely he has his answer.’ Many times the Lord said nothing, but an answer was given. Remember this when you pray, for the power of prayer is silence.”

51. Mary said, “What is a woman to do against a strong man? She cannot overcome him. When faced with a strong man, if she cannot call out to a righteous man for help, then her only choice is not to resist him. Now I ask you, is this right? Indeed! For she will live and the day of justice will come! Yet it is wrong, for this demonstrates the dominion of falsehood in this world. There is great power in womanhood but it is hidden, and many men and beasts of the field seem to have power, but inwardly are weak. In the World of Supernal Light only the soul that has power in it will have power, and those lacking the power of truth will not appear in it. This world is a world of falsehood, but the world-to-come is a World of Truth. Do not be deceived by appearances and do not doubt there will be justice!”

52. Mary taught, “Once you come to the light and know the light is in you, you cannot continue to walk in the ways of darkness, lest you fall into a greater darkness. No! You must walk in the light and enter the light, and bring forth the light from within you, for only then will you be established in the Way of Life.”

53. Mary said to her disciples, “Do not receive every spirit that comes to you, but put every spirit to the test, to see if it comes from God or the demonarch-Satan. There are many false lights, and they glitter and glow, and even a demon can appear in the image of the Risen One. Do not be deceived, but look always for the light of love and truth, for what is evil lacks love and what is mixture lacks the perfection of Truth. In the Holy Spirit you will be empowered to discern, for she is discerning awareness.”

54. Mary said, “The Lord laid down a ransom for your soul, yet if you do not receive the Spirit of the Lord and live as a free person, then the ransom does not take effect. Only a free person can gather and give ransom, and so set free a hostage. Everything you see the Lord do, you must also do. This is the Way of Freedom.”

55. The disciples of Mary said, “Tell us about Grandmother Israel?” Mary said to them, “She has seen the End-Of-Days and the Beginning-Of-Life, and she is ancient, yet she is ever young. She is the understanding of wisdom, and knowledge of truth, the perfection of awareness. All is in her sight, yet she desires nothing. She is the fruition of womanhood having given birth to Divine Illumination.”

56. Mary said, “Until you know the darkness of Sophia, you will not acquire her light. Unless you die and are reborn of the Mother Spirit, the knowledge of the resurrection will elude you.”

57. Mary said, “Do not think the cross is wood, for it is light. Do not think the Anointed is a man, for he is an emanation. Do not become bound by appearances, for the Spirit of Truth is invisible. Do not be idolaters.”

58. Mary said, “Pray that you have an eye that sees, an ear that hears, a tongue that tastes, a nose that smells and a body that feels. For many are they who are dead, whose senses perceive nothing, but you have been called to life and raised from the dead. Therefore, pray to be fully alive.”

59. Mary said, “There are many gods and goddesses with great power, and all manner of spirits that have secret knowledge, yet the power that is in you is greater and the knowledge you possess is more rare and precious. I tell you, great and luminous beings shall come seeking power and knowledge from you. See that you give to all who ask and withhold only from those who come to steal, and those who receive let worship the Anointed of God Most High.”

60. Mary said, “I tell you truly, you are divine beings, but do not let anyone worship you.”

61. Once Mary said, “In the Anointed you are free from bondage to the law and the dominion of the archons. Do not make yourself a slave again, but live as a free man or woman in the Holy Spirit.”

62. Mary said to her disciples, “Unless you go out of your homeland, and follow the Spirit through the wilderness into the Promised Land as I have, you cannot be a disciple to me. Unless you bear the marks

of the crucifixion that I bear, you cannot be a disciple to the Lord. When you receive the call you must go forth and not look back, for the one who looks back shall be bound, but the one who looks to the Anointed will be set free.”

63. Mary was teaching one day, and she said, “The warden and guards will pursue anyone attempting to escape from prison, and dark spirits will arise to oppose anyone who shines with light. Do not fear the persecution you face on account of the Risen Savior and Mother Spirit, but have faith and endure, for your freedom is already won and all darkness has come to an end.”

64. Mary said, “If you desire something, ask the Mother, for she gives to her children all that they desire.”

65. Mary’s disciples asked her, “How should we worship God?” Mary said, “With tears and with laughter, and in all that you do, and with song and dance, and in every way the Spirit inspires. Worship in the Spirit of Truth, with your heart and your soul, your mind and your body; live in the presence of Yahweh always.”

66. Mary said, “Do not mistake the rites performed outwardly for the true sacred rite, for unless the sacred rites transpire inwardly, the outward rites are only husks of darkness.”

67. Mary said, “Receiving the baptism of water, seek also the baptism of fire and the Spirit, for only when you are baptized with fire and the Spirit is your baptism complete.”

68. Mary said, “The Anointed has sown seeds of light; you are the secret garden of the Anointed, and in due season the harvest shall come. Tend to your growth now so that you may be ripe and mature when the harvest comes.”

69. Mary said, “The mystery of the bridal chamber is private, it can only be spoken in the presence of one, and only if it is known to that one already. Do not speak in public about things that are private, but be wise in your speech.”

70. Mary taught, “Many have followed their heart, and it led them astray. Yet, it was not their heart that they followed, but some other spirit. The Lord is seated there, in your heart, and you must know your heart to know the Lord. There is a husk of darkness surrounding the heart; when that husk is broken and falls away, then you will know your heart and know the Lord. Let your heart be circumcised so that you might enter into the fullness of love and be intimately acquainted.”

71. Mary said, "To gain recognition is to become what you see, for no one sees anything he or she has not become. If a person is not able to recognize the Anointed, or one whom the Anointed sends, it is because the Anointed does not indwell that person. When there is recognition rejoice, therefore, for your salvation is near and you have entered the kingdom."

72. Mary said, "Unless you know the kingdom in you, you will not see it outside of you; unless the Anointed indwells you, you will not find the Anointed in the world."

73. Mary said, "We are Christ-like until we become Christ, and the Lord has promised every true Christ-like person will become Christ. This is our spiritual hope."

74. The disciples inquired of Mary about the World of Supernal Light. She said to them, "It is above and below, within you and beyond you, and all around you, but few are they who have eyes to see it, and fewer still who dwell in it."

75. A disciple asked Mary, "When will the Second Coming occur?" Mary said, "It can happen at any time, anywhere, when you least expect it. It is the mystery of the Perfect Aeon known only to the Living Father, which he will reveal in the Mother in due season. Therefore, be ready and live without regrets, so that when it transpires you will be among the living."

76. Mary said, "Only one who is passionate for truth will discover the truth."

77. A man asked Mary, "Who is greater, you or Yeshua?" Mary said to him, "Truly I tell you, the Anointed is the Anointed, whether male or female, and the Anointed is exalted above every head, even the highest among the angels in heaven and Ages of Light. As for Yeshua, he is greater than I, for I received everything from him. And so it is for every disciple, he or she is never greater than the teacher."

78. Mary was teaching in the assembly, and a woman exclaimed, "Now is the hour of the Holy Bride!" Mary said, "No, before the Bride is received, she must be rejected, and before the Second Coming there

must come a great darkness. Until the Second Coming of Christ, the Wisdom of God shall not be received. When the Bride is received, know the Second Coming is near.”

79. Mary said, “If you know what the world is, you will no longer desire it, for you will see what is beyond the world. When you see what is beyond the world, in that day it will be in the world.”

80. A young disciple asked Mary, “How can I come to know the Lord?” Mary said, “Become empty, like a cup, and let the Mother Spirit pour the Lord and her presence into you.”

81. Mary said, “Seek to commune with the angels of our Heavenly Father and the angels of our Earthly Mother, and cleaving to the Lord in your heart, let the heavens and earth be joined.”

82. Mary said, “All things exist in and with one another, and while they exist they depend on one another, but when the time of dissolution comes, all things will return to their own root and essence. What has come from above returns to the abode from which it has come, and what comes from below returns to its origin. What is in between has never existed, and will return to the Great Void.”

83. Mary said, “Is it not written, ‘In the beginning was void and chaos?’ Yet, did not God exist before the beginning? If order and light came into being, surely these are of God. As for the void and chaos, these are the primordial ground from which God has created; and the one creating is the demonarch. For in truth, what God creates is emanation, and the emanations of God create. Therefore, Yahweh emanated and Elohim created. There is no beginning to this, nor is there an end. Consider this when you meditate on the End-Of-Days.”

84. Mary said, “Did God give birth to creation without a womb? No, indeed! For creation is in God’s womb, and until it is complete it shall not emerge.”

85. Mary said, “When the soul departs this world it must travel through many realms in between, and it must pass through the realms of the demons, and the heavens, and the great abyss. Powers will arise to prevent the soul’s ascent, and guardians will seek to bind it to their realms, yet those who cleave to the Anointed, in whom the Holy Spirit dwells, they will be invisible to the powers and guardians. Already, they are free!”

86. Mary said, “From the purity of space, air arose, and from air, fire arose, and from fire, water, and from these the earth came into being. When you depart the world, let the elements dissolve into one another,

and let the Mother and Father Essences be joined; then wait upon the Spirit of the Lord, abiding in the Transparent Light of the Supernal Abode. In this way you will attain repose.”

87. A woman said to Mary, “I am dying and wish to go to God. What should I do?” Mary said, “Gather yourself as a sun in your heart, and envision the Risen Savior come for you. When the Savior appears, as light rise up to meet him in the air and the Anointed will receive you in God.”

88. Mary said, “Labor while you are in the field, and rest when you are called home. Do not be idle while you live, lest you depart the world in poverty.”

89. Mary said, “Because of the power of the demonarch, you have forgotten yourself. You believe you are a child of darkness, yet you are a child of light. Indeed! Truly, I say to you, you are a person of light who has come from the light, and if you remember yourself you will know where your home is. This is the remembrance of the wedding feast, regarding which the Lord instructed us, “Do this in remembrance of me.”

90. Mary said, “What the Anointed is, I am and you are; for this reason the Anointed has come, to remind those caught in the spell of forgetfulness.”

91. Mary said, “Beware! If you blaspheme the Mother Spirit there will be no one to save you, for she is the Spirit of salvation and your very life.”

92. Mary said, “Weave for yourselves garments of light, so that when you go before the Queen of Heaven to be received you do not appear naked. With faith and the fullness of knowledge, do good works and love one another, and in the Spirit of the Lord you will have garments of light.”

93. Mary once said, “Blessed is one who knows sorrow and suffering, for that person will know life.”

94. Mary said, “You cannot destroy the evil inclination, but if you bring it into the service of the good it will no longer be evil.”

95. Mary said, “When the saint receives the Anointed it is good, but when the sinner receives the Anointed it is better, for entering into the light the sinner is more powerful than the saint.”

96. Mary said to her disciples, “You are midwives of the Mother Spirit, and you are meant to labor with her in the harvest of souls. Yet do not grasp on to the fruit of your labors, for it is she who accomplishes everything and to whom all good fruits belong.”

97. Mary said, “No one will know the Living Father apart from the Mother, for it is she who shows us the face of our Father.”

98. Mary spoke, and she said, “Having awakened, remain awake, and keep vigil, ever waiting upon the Lord.”

99. Mary said to her companions, “Preach the Gospel to all good creatures, and bear forth the light into all realms. If the wind will listen, teach the wind. If a ghost seeks redemption, then bless the ghost. Speak the truth to all spirits and creatures, for in the Human One all are blessed and all are received.”

100. Mary said, “Know when to retreat and when to live. When you retreat be silent and die to yourself, so that you might be alive in the Spirit. When you live, be alive and vibrant, and rejoice each day in the presence of God.”

101. Mary said to her disciples, “The Human One is the divinity in the holy Shabbat and the Shekinah is the companion of all who remember and keep it. The Lord has ordained the Shabbat as a blessing for all who desire to draw near. It is a great blessing.” [See Addendum #7 for Shabbat and Shekina]

102. Mary said, “The Anointed is the Lord of the Shabbat, and it is the day of the Beloved. In it is the mystery of the bridal chamber, and those who honor it shall gain knowledge of the mystery.”

103. Mary said, “In heaven men and women who have love and knowledge of God are fully received in the light, but below only men of God are fully received, for there is an abode of falsehood and darkness, and the archons favor the male. Yet, the image of the Human One in the bridal chamber is male and female joined together in one body of light, like unto the holy angels. When the image below is as the image above, then the Gospel will be fulfilled.”

104. Mary said to her disciples, “All Ages are not divine, but many are brought in by the demonarch and demons and bear the taint of falsehood. The Ages are thoughts in the Perfect Intelligence of God, fashioned by Wisdom and Understanding, yet under the influence of the demonarch they are corrupted. Only the pure emanation of the Age of Light is free of taint or corruption, for it is the body of the Risen

Savior whom the demons could not hold in bondage. And it shall come to pass that a false age shall replace the Age of Truth, for already the image in the bridal chamber is partial in the minds of men.”

105. Mary said, “The Perfect Age is called Eternal Shabbat, and the soul of the Perfect Age is called the Christ, and it is Light and Truth. The seed of the Perfect Age has been sown in the world, in the human mind and heart, and it shall bear good fruit in due season. Until that time there are many ages in conflict below the great abyss, and the world is a play of shadows and shades and dim glows. Therefore, do not be deceived, but cleave to the True Light, and pray for the Age of the Holy Spirit in which all ages will be rectified and the revelation of the Perfect Age complete.”

106. Mary said, “The Anointed was joined by the Living Father to the Light-Emanations so that when he appeared to us their radiant holy breath and power was in him. This is the power of the Holy Spirit that he breathed upon us, akin to the Spirit of God moving upon the surface of the deep in the beginning. Yet, this Spirit which the Anointed breathed on us moved on the surface and the deep. On account of this breath of the Savior a new creation has come into being which is the purity of emanation.”

107. Mary said to her companions, “There is light and fire in your breath, and if you cleave to the Risen Savior and breathe as the Savior breathes, you will discover it. When you discover it your whole body will become filled with fire and light and you will be transformed into the image of the Living One.”

108. Mary said, “The ages are perfect and eternal above, but their images below are inherently flawed. Seek to look and see them above so that you might join soul and image and rectify them.”

109. Mary spoke these words in private. She said, “The body and blood of the Lord is fire and light, and the power of the Mother Spirit is in it. There is fire in the bread and light in the wine, and the Holy Spirit passes in between them and joins them. So are the Bride and Bridegroom joined, and it is for this reason it is called a wedding feast. Understand, the body and blood are not the image on the cross, but they are the image of the Risen Savior, so that consecrated, the power of the Risen Savior is in the bread and wine. What is the image of the Risen Savior? It is the image of the Groom and Bride united called the Second Adam. This is the image of the Great Seth.”

110. Mary said to her disciples, “Kali Kallah appears black to those who do not know her, yet to those who love her and who draw near she is white brilliance. Her image is as the starry night sky, and the light of the heavens and Supernal Abode are in her. To pass beyond you must enter her embrace, even as the Lord embraced her. Then, through Daughter Sophia you will acquire knowledge of Mother Sophia, the Queen of Heaven.” [See Addendum #7 for Kali Kallah]

111. Mary said, "There is wisdom and there is wisdom, and the wisdom of the world is not the Wisdom of God. Seek, therefore, the truth of wisdom, that knowing the Wisdom of God all wisdom might be redeemed in you."

112. Mary said, "The Logos emanated into the world for the redemption of Sophia. If the redemption of Sophia is not received in the world, then the world is not redeemed. Sophia received the Logos, and those who cleave to Sophia have received the Logos, and they are redeemed. It is Sophia in you that receives the Logos and is saved."

113. Mary was speaking to her companions. She said, "Everything that is above is in you here below. The light of the heavens and Supernal Abode is in you, and the essence of the Perfect Age. Let Logos and Sophia embrace in you and you will behold great wonders, and nothing will be impossible to you, for what is above will be brought down below and what is below will be lifted above. Praise the Lord!"

114. Mary said, "Logos is the name of the Lord and Sophia is the name of the Bride. In the bridal chamber their name is Christos."

115. Mary said to her disciples, "You have heard of the ascension of Enoch. When he ascended he became male and female, and the male entered into repose and the female moved to run and return; thus Metatron appeared in the height and Sandalphon in the depths. This is the Great Angel of the Lord, male and female, the image of Bride and Bridegroom. And it is the Supernal Image of our perfection."

116. Mary said, "God the Father entered in through the image of the Son, but the world was overwhelmed by the great supernal glory. Therefore, the Son imparted the Mother Spirit and God the Mother has entered in through the image of the Daughter to nurture the little ones until they grow wise. The light entered but was too bright, and so now the fire comes to purify so that all might be sanctified to receive the True Light. Everything shall be accomplished in due season, and it is the Mother Spirit that will accomplish everything."

117. Mary said, "We have Father and we have Mother, for God is our Father and our Mother, though, indeed, the Most High is beyond Father or Mother. There is no knowledge of the Father apart from the Mother, for it is Mother Spirit who gives birth to the image of the Son in whom the Living Father is revealed. So also shall Mother Spirit give birth to the image of the Daughter, so that the image of the Son will be perfect and the revelation of God Most High made complete. Truly I say to you, there is a holier Gospel yet to be spoken."

118. Mary said, “Under the law and old covenant the circumcision applied only to men, but in the new covenant women are also circumcised; likewise, under the old covenant only men were called as priests, but under the new covenant there are also women called as priestesses. The old covenant fell to the dominion of the demonarch. It remains to be seen whether the new covenant shall stand or fall. If it falls, then another shall arise. Therefore, labor always for the perfection of the covenant, so that you are awake when the Age of the Holy Spirit enters in.”

119. A woman said to Mary, “I have heard that the Lord walked on water.” Mary said, “Indeed! The Lord did walk on water, and he walked on the firmaments of the heavens when he ascended to the Supernal Abode. Tell me, which is the greater wonder?”

120. Mary said to her disciples, “I was water, but the Lord made me wine. Now I may bring passion and joy to the hearts of human ones and a force of fire against the Great Beast.”

121. Mary said, “In the Lord men have an image of their perfection, and in the Bride women have an image of their perfection, and it is a single perfection. Unless there is perfection in man and woman, the perfection of the Human One is incomplete. And so the Lord said to us, ‘Be perfect as your Father in heaven is perfect.’ For truly, the Father is not the Father, and the Mother is not the Mother, for the image of the Human One, which is the likeness and image of the Most High, is male and female joined together – the Androgynous and Self-Begetting One. This is the truth of the Anointed.”

122. Mary said, “Three days passed from the crucifixion to the resurrection, and so shall three days pass from the resurrection to the Second Coming. Let those who have ears listen and hear what the Spirit is speaking!” [See Addendum # 7 for three days]

123. Mary said, “If Christos can appear as a male, then surely Christos can appear as a female. Those who deny holiness in womanhood do not understand holiness in manhood or womanhood but are sorely bound to ignorance. Do not believe the father-of-lies, but believe in the Mother Spirit whose name is the Spirit of Truth and Comforter!”

124. Mary said, “The beast of the field receives by grace, and the faithful receive by faith and grace; but it is the elect who receive by faith and knowledge and grace, and for this reason are called ‘the perfect.’”

125. Mary said, “Where darkness abides, the light cannot enter. When the light enters all darkness vanishes. To enter into the light you must banish the darkness that is in you, and when you enter the light you must join the light and darkness to gain the acquaintance of the True Light. Unless you first let go of

the darkness and cleave to the light, the light cannot enter, but once the light enters all darkness shall be transformed and you will know the Truth beyond light or darkness. This is the Truth that will set you free!"

126. Mary said to her companions, "I tell you, there is a superior intelligence that shall come to those who wait upon the Spirit of the Lord, and it is like thunder and lightning, and it will illuminate you."

127. Mary said, "If you seek knowledge of the Risen Savior, open yourself to the light that comes from above. It will awaken a fire in you and bring you into the fullness of knowledge, understanding and wisdom, and you will lack nothing."

128. Mary said, "Where there is peace God's Spirit abides. Therefore, make peace and you will know great joy."

129. Mary said, "If you cannot love, you cannot be united. One who is divided is destined for destruction. Therefore the Savior taught us to love so that we might have life."

130. A woman said to Mary, "It is not my destiny to attain salvation, for it is not in the stars for me. The stars of my birth are ill-fated." Mary said, "It is not the stars that determine your fate, my sister, but it is the Mother Spirit. According to the stars of her birth, Sarah was not destined to have a son, yet the Mother Spirit blessed Sarah and she gave birth to Isaac. If you have faith and seek true knowledge, you will not be bound by the fates sin and the demons dictate, for in the Risen Savior your soul is exalted beyond the domains of the demons and the celestial regions. Believe in God, not in the abodes of the demons, and the Mother Spirit will fulfill your heart's desire. Your destiny is with Christ in God."

131. Mary said, "When you pray join yourself to the Anointed by the power of the Name, and cleave to the Light-Emanations. Let your heart pray and use few words, and learn the delight of the prayer of silence. For it is in silence you will hear the Spirit of Yahweh speaking. This is how the Savior taught us to pray."

132. Mary said, "It is with passion that one must cleave, and all passions must be cleaving. Then you will experience the perfection of cleaving which is divine rapture."

133. Mary said, "When you have one thought and one desire, in that instant you will be fulfilled."

134. Mary said, "Abide where you are, there the Anointed is."

135. Mary said to her companions, "If you do not know your heart, you cannot know the Lord. For, there, in your heart, is the indwelling Christ, and your inmost heart's desire is Christ. Therefore, knowing your heart you will know Christ and in Christ all your desires will be fulfilled."

136. Mary said, "Knowledge, understanding and wisdom are not superior to love, for these come from union and it is love that unites. One who has love will have knowledge, understanding and wisdom, but without love no one is wise. If there is power apart from love, it is evil and will give birth to evil, but where there is love power is exercised in wisdom. All good things come by way of love."

137. Mary said to her disciples, "If you desire to be free, set others free. Be forgiving and you will be forgiven."

138. Mary said to her disciples, "Of all things I wish you to have the Sacred Heart of Christ, which is compassion. For compassion is the womb of the Mother in which Christ is conceived, and in this Christ will be born in you. Pray to the Mother Spirit to have her womb and to conceive and birth the Anointed in you. I will pray for you also."

139. Mary said, "Do not think the kingdom of the Anointed is of this world, for it is not of this world. Yet do not think that you must depart this world to enter into the kingdom, for it has come near unto you this day and it is in you."

140. Mary said to her companions, "The Lord ascended to repose in the Father, but the Holy Bride remains with you. Invite her and welcome her. She will come to you and reveal herself to you. In her shall all mysteries of the Anointed be revealed and in her you will know the perfection of the Mother Spirit. You need only open your mind and heart and life to her, and she will come and enter, and the Spirit of the Anointed will come with her. She will bring you into the bridal chamber."

141. Mary said, "If anything is written it is dead apart from the Spirit, but if something is written and the Spirit is in you, it will be black fire on white fire that you will see, and there will be neither black nor white."

142. Mary said, "The Lord spoke with authority because the Living Father granted it to him and the Mother Spirit spoke in him. He was the presence and power of which he was speaking. You also seek this divine authority, so that you might also speak Truth."

143. Mary said, "There is no place among us for the undecided, for they have not yet received the call."

144. Mary said to her disciples, "The Lord has said that the Holy Spirit will reveal what has not been revealed, and that she will lead us into All-Truth. When her hour comes, this will come to pass, even as the Lord spoke it. Already it is coming to pass, though when she will move freely no one knows."

145. Mary said, "If God were not alien there would be no need for the divine revelation, for God would be known among humankind. Because, as yet, God is alien, revealers come and the revelation is on-going."

146. Mary said, "You say I am a woman, but see, I am a man, and I am a woman, and I am neither man nor woman. You go looking for the anointed, but do not see. So long as you are looking, you will not see. When your seeking comes to an end, you will find."

147. Mary said, "Pray with your heart, not your head, for your head will lead you astray."

148. Mary said to her companions, "Here you are, and here I am, and here the Lord is also."

149. Mary said, "I looked into the eyes of the Anointed and found no beginning, and so also I found no end. Everything is in the Anointed, the Father, the Mother and the entirety; therefore the whole of crucified and raised up with him. Yet, unless one acquires the knowledge of this, it has not transpired."

150. Mary spoke, and she said, "Do you not know that the True Light has been her from the very beginning, only it was not activated? Now that it is activated greater wonders than you have seen shall come to pass, and you will be among the wonders."

151. Mary said, "Pray the Holy Spirit moves so that you might recognize her, for then she can lead you into perfect repose, even as she lead the Son to repose in the Living Father."

152. Salome said, "When the Lord spoke of the first being the last, and the last being the first, he was speaking of the Bridegroom and Holy Bride."

153. Mary said, “If the being is separate from the becoming, then there is no life in the becoming; and if the becoming is separate from the being, then the being does not exist. Being and becoming are one, for it is written: “The LORD and His Name are One.”

154. Mary said, “If you believe in a multiplicity of gods, it is inferior; yet if you do not recognize the many powers superior knowledge is impossible.”

155. Some young women among the disciples asked Mary, “When you knew the Lord, what was it like?” Mary said, “Why do you ask of what has passed away when this knowledge is in your presence?”

156. Mary said, “When new life comes to you do not cling to the old.”

157. Mary said, “An angel lead lot’s wife to life, but she turned to gaze at destruction and became what is dead. When the angel leads you out of the corruption of the world, do not turn towards the world again as she did.”

158. Mary said to her disciples, “Do not be deceived by the name ‘Comforter’ that is given to the Holy Spirit, for before she is the Comforter her name of Deep Trouble, and she will seem as an angel of wrath before appearing as an angel of mercy.”

159. Mary said, “To fear death is to fear life, and those who fear death are not alive, it is for this reason they fear death – they fear to know who and what they are.”

160. Mary said, “There is heart and soul, mind and life, and there is Light; let all of these be united in the Light and they will become the Light – the Living Yeshua is proof of this.”

161. Mary said, “Those who say Christ was crucified do not know what they are saying, and those who say Christ was not crucified also do not know what they are saying. Those who have many words concerning the crucifixion are ignorant of the Anointed, for the truth of the Anointed is the Risen Savior, the Born-less One.”

162. Mary said, "There are twelve gates through which souls enter into the world, but one gate through which all depart. Yet that one gate is many, for it opens above and below and again into the world. When

you pass through it remember to gather yourself and rise up, and join yourself to what appears. Do not fear white brilliance, for it will deliver you."

163. Mary said, "No one will explain the Lord to another person, but the Spirit will explain everything and the Lord will speak to those who have ears to hear."

164. Mary said to her disciples, "Do not speak of deep things until you know the simple, and when you know the simple do not neglect the things of depth."

165. Mary said, "The demons thought that they killed the Christ, just as they thought by their own power they created the world and humanity. But they were self-deluded, for they crushed only an empty husk, like themselves, and they began their own end in so doing!"

166. Mary said, "The Anointed is the Light-presence above the cross and in the cross, and if the Light was in the image it did not shine forth until the resurrection. You also have the Light above you and in you, though it is concealed. Seek to bring it forth and let it shine, so that your image above and below might be complete. Then you will be free forever and ever."

167. Mary said to her companions, "This I am, of which the Lord spoke, this is You and the Kingdom and the Power and the Glory; it is everyone and everything. And so it is!"

168. Mary said, "When the wind blows, listen, the Spirit is speaking; let your prayers be set upon the four winds in Spirit so that they should be a blessing to the whole earth. If you pray in this way the Supreme Spirit above will receive your prayer."

169. Mary said, "If you have all knowledge, but lack love, then you lack knowledge altogether."

170. Mary said, "We speak in the tongues of angels and beasts and the ancient ones, yet only human beings hear and understand our wisdom."

171. Mary said, "If the Truth is in you, but you do not speak it, how can you be true? When will your perfection come?"

172. Mary said, “Guard your intention, and be willful in love; for it is the intention of any activity which is its truth. Many do the right things with wrong intentions and are taken down into the infernal abodes, and there are those who appear to do what is wrong but have entered into the Great Ascension.”

173. Mary said, “There are Great and Shining Ones who come among you. Be careful in your dealings with others, for truly, you may not know that one who comes before you is among these Divine powers. Live as one among the righteous ones and angels, for it may be you do not know the Divine power in you.”

174. Mary said, “Beware of those who glorify and bear witness of themselves, for all who are true have heralds and the Holy Spirit is the True Witness.”

175. Mary said, “If a person says, ‘I found it,’ know that they do not have it; yet if a person does not believe they have it, they will never find it.”

176. Mary said, “Be careful with the names, for there is great power in them. Yet, unless the great power is in you they are nothing.”

177. Mary said, “Seventy-two angels compose the Name, yet even the angels did not know how to speak it until the Logos came to be below.”

178. Mary said to some of her disciples, “No one was alive until the Anointed came, now there are the dead and there are the living ones.”

179. Mary said, “If you desire Truth, it will be disclosed to you, but if it is not disclosed then you do not desire it. If you desire Truth, then your desire is the manifestation of the Spirit of Truth you seeks, and that desire is self-fulfilling and self-generating, and one who has it will become the Self-begotten One.”

180. Mary said, “There is death everywhere below, but there is life above. Bring down your life that you might have the power to raise the dead, even as the Lord raise our brother.”

181. A disciple asked Mary, “When the Lord raise Lazarus, where did Lazarus go?” Like the Baptist, he is a secretive and wild spirit, only the Holy Spirit knows where he went, for she hides him as the Witness for the End-Of-Days. And so he lives and shall live to bear witness to everything, even as the Lord spoke of him.”

182. Mary was speaking to her disciples and they were marveling at the mysteries pouring forth from her. She said to them, "If anyone speaks and mystery and reveals it, it is not the person who has spoken, but the Spirit in the person."

183. Mary said, "One who has life can give life, but one who is dead cannot even help him or herself. Acquire life so that you have life to give."

184. Mary said, "Everything that is the Lord's belongs to me and everything that is mine belongs to him. It is this way with all who love the Lord."

185. Mary said, "Considering all things that have transpired, do not grasp at answers but live in holy awe and wonder. In this way all things are made known."

186. Mary said, "There was no life in this body until I met the Lord, but then I received my life. And now I rejoice in the Lord of Life, the Holy One who dances with me and I with him."

187. Some disciples asked Mary, "Should we be celibate?" Mary said, "Be what you are, and inwardly be like unto the holy angels."

188. A woman said to Mary, "I do not wish to have a child, so as not to give birth to a slave." Mary said to her, "Blessed are you when you do not do so!" Another woman hearing this became troubled, and she said to Mary, "But Mary, I long to have a child who might labor for the kingdom." Mary said to her, "Blessed are you when you have such a child in your arms!"

189. Mary said, "Many are concerned with unreal things, but as for you, pay attention to the real. What is real is in your heart, and therein you will know it. What is on the outside is unreal, but what is on the inside is real. When you join the inside and outside, above and below, then the whole is real."

190. Mary said, "Stay always with the zeal and love you had at first, and you will not error, for such is the way of a child of God."

191. Mary said, “Even when the Lord laid himself down he did not sleep nor cease from his labor, and even now he labors in you in the Spirit. So labor continually with him and you shall savor the fruits of this divine labor.”

192. Mary spoke with her disciples, and she said, “Men think that the Lord came to save the world, but he did not come to save the world. The Anointed has come as a force of Fire and Light to shatter and burn the world utterly away, until only Truth remains in it.”

193. Some disciples inquired of Mary about the end of time. Mary said, “It is the Day of Understanding. In that time there will be holy apostles who bring the knowledge of the covenant of the Mother Spirit, and there will be many false prophets in the world. A great Light and great Darkness shall enter into the world, and great conflict and confusion will follow. The Bride will be with the holy ones and she will bring with her two witnesses, and there will be many signs in the matrix of the world, and also there will be wonders, though hidden. If peace is attained before that time, then all shall come to pass by way of pure grace, yet these days if peace is not attained shall surely appear as woes and wrath. On account of the demons it is unlikely peace shall be attained before that day. But the holy shall be set apart, and though they die yet shall they live to enter the bridal chamber.”

194. Mary said, “In the day of the coming of the Anointed many shall look and see, and among them many will be unwilling to enter the Light, for they shall not recognize the Light in the Daughter sent among them.”

195. Mary said, “One who knows the Mother is near to the Father, but one who denies the Mother is far from the Father. There is not two, but only one God, and God is both Father and Mother.”

196. Mary said, “The name of the Anointed is not the name men speak, but it is a name sealed in the heart of the elect, and because they are holy when they speak it no one hears it, save for those who are elect.”

197. Mary said, “Listen! The Holy Spirit is Supernal, yet she is everywhere here below. She is the Light of the heavens and the fire of Gehenna, and she is the Life-power in all creatures in heaven, and earth and beneath the earth – she is the All-In-All. If anyone is ignorant of her, then they are surely not alive.”

198. Mary said, “The Way is narrow, for there is but one Path for each soul, and the unique essence of the soul is the Way, Truth and Light. Save that one lives by way of this, one will not come into life.”

199. Mary said, “Let divine passion play upon you, and let the Spirit carry you where she will, then you will know what divine rapture is.”

200. Mary said to her disciples, “At the dawn of the End-Of-Days many wisdom treasures shall be discovered, and there will be many who receive the Light of those days; yet, on account of the great darkness, there will be a multitude of false lights and all manner of deceptions. Before the greater joy, I tell you, great sorrow and suffering will engulf the world. Yet, all shall be as it is to be, and all things shall be accomplished.”

201. Mary said, “Live as though the Lord is coming tomorrow and you will not go wrong.”

202. Mary said, “The meaning of repentance is this: If you miss the mark, adjust your aim. A baptism is given for the remission of sin, so that the soul might be loosed from the bow aimed at the Supernal Abode.”

203. Mary said, “God Most High became Mother and Father to conceive and give birth to the Son and Holy Spirit. And so God formed the primordial womb from give birth to the image and likeness of Godself. Those who know the Virgin Mother will also experience the conception of Christ, and the Holy Spirit will manifest as them.”

204. Mary said, “I said to the Lord, ‘Let me know you,’ and the Lord said to me, ‘As you wish, know yourself.’”

205. Mary said, “If you do not know yourself, how will you propose to know God?”

206. Mary said, “I am the aura of flames dancing about him, and he is the center of Light – I am everywhere, but he is nowhere; I am he and he is me. There is no difference from beginning to end. Know the Lord, the One Anointed with the Supernal Light of God and you will come into the acquaintance of Holy Fire.”

207. Mary said, “Moses saw a burning bush; but I tell you, in the Spirit of the Anointed we have beheld the entirety on fire!”

208. Mary said, "All were in the bondage of slavery, under the dominion of Pharaoh, until the Anointed came. But since the Anointed came we have become free men and women, and we have been set over the taskmasters. The law if prophecy, the Gospel is the fulfillment of prophecy. Yet, to the Age of the Bride and Mother Spirit the Gospel that is with us is prophecy. Let those who have ears, listen and hear the Word and Wisdom of the Almighty!"

209. Mary said, "If you know how to cast the circle, then you will know how to deliver the spirits; for the secret of deliverance lies in the circle ascending."

210. Mary said, "The spark must become a flame, and the flame must become a blazing fire. When you shine like the sun you will be complete."

211. Mary said, "The Supernal Light has not been seen in the world before the Anointed brought it down. Now there is a seed of Light and the fruition is forthcoming."

212. Mary said to her companions, "The ages and all that appears will pass away, but the Age of Perfect Light will remain. It is eternal."

213. Mary said, "Look! You are a shadow in the Light. Cleave to the Light and let the shadow pass away."

214. A woman asked Mary, "How can a woman be holy?" Mary said, "The man who is holy knows he is no man, therefore it is the same for a woman. Those who see male and female see only an appearance, for inwardly there is neither female nor male. These appearances are like shadows, and those who grasp at shadows and do not look to the Light miss the mark of Truth." And again, Mary said, "The Mother and the Bride and She-Who-Is-Wise is within every woman, just as the Father and the Son are within every man; the human being is holy when in possession of her or his humanity."

215. Mary said, "Many are the wisdom treasures that are hidden, awaiting their discovery. If you court Wisdom she will give you her dowry and all that is in her house will become yours."

216. Mary said, "Wisdom seeks true lovers and goes to those who seek her. No one will lack Wisdom if in their heart they yearn for her."

217. Mary said, “Many are the false lights. If the True Light had not come and Grace did not open the way, no one would have escaped deception.”

218. Mary said to her disciples, “Here something precious is revealed by concealing it, but in the World-To-Come it will be revealed by revealing it. Look and see!”

219. Mary said, “Many are they who wander aimless and are bound to missing the mark. It is unbecoming for a human being to live without purpose. For this reason the Lord has taught us to live in a purposeful way and given us an aim, and he is our purpose and our aim – the Risen One.”

220. Mary said, “It may be that a fool is wiser than an intelligent person, for the fool is more likely to know that whatever intelligence arises comes from God.”

221. Mary said, “It is, indeed, difficult for a wealthy person to enter into the kingdom of heaven, for the wealthy are like the demons, believing they have created on their own and that the power is their own though it is not. Yet, the wealthy person who serves the kingdom with their wealth shall be rich in the kingdom of heaven.”

222. Mary said, “Every blessing is received inwardly. If one receives an apostle and is blessed, one receives the blessings of an apostle. If one receives a prophet or a righteous person and is blessed, then one receives the blessing of the prophet or righteous person. And so it is with every blessing one may receive, one receives inwardly and one is received.”

223. Mary said, “Many say that they have received the Anointed, but one cannot receive unless one is received. Therefore, seek to be received to that you might receive and give, and Grace will accomplish everything within you.”

224. Mary taught her disciples, saying, “Be certain to acquire your light-image so that you might be seen in the Living Father and your name may appear in the Book of Life.”

225. Mary said, “Yahweh is passing by, therefore Yahweh is seen. Otherwise no one would ever see the Great Spirit.”

226. Mary said, "This world is a shadow of the World of Truth, and yet there is a great blessing in it. Here there is time to recognize error from truth and to enact the truth, as though a pause to change your heart and mind. But when death comes and the soul departs the body nothing can be changed."

227. Mary said to her chosen ones, "In the Supernal Realm it is clear who has come into being and who is unbecoming, for the images of the elect shine brightly but the beasts of the field do not appear."

228. Mary said, "Souls exchange sparks with one another and we carry sparks of one another and are connected in this way. Be certain to give to everyone what is theirs and to receive what is yours so that all are complete."

229. Mary said, "Nothing here shall remain. See that you also go your way."

230. Mary said to her companions, "Do you have money?" They said to her, "Yes, we have money." She said to them, "Good! Be certain to pay the ransom and buy a staff for the journey."

231. Mary spoke, and she said, "When you pray let your heart abide in its place, and if it runs, let it return to its abode, which is the Risen Savior."

232. Mary said, "If you become empty the Lord will give himself to you in full; if you lose yourself, you will acquire the Holy Spirit."

233. Mary said, "Angels appear in the world along with human beings, but the Perfect Human Being is superior to all angels. Have you not heard of Enoch who walked with Yahweh and was taken up in divine rapture? Every true initiate set above the angels, because she or he has knowledge of the Name of God."

234. Mary said, "Today you are lower than the angels, though some among you are equal to them. When you are complete you will be above them."

235. Mary said, "Time is nothing, eternity is everything. Be clear about this!"

236. Mary said, “Who has ever heard of a pregnant mother unwilling to give birth in her time? You also be willing to give birth to your soul when called out of the body. For your body is the Virgin Mother giving birth to your soul in the Eternal Abode.”

237. Mary was speaking, and she said, “Words have no meaning apart from the Mother Spirit, therefore to know her is meaningful. Words have meaning to the extent that they invoke knowledge of her, but she is known only in silence.”

238. Mary said, “Be conscious of your speech, for among human beings it is the greatest blessing and greatest curse. It binds and it liberates. Be liberating with your speaking and beware not to bind yourself and others.”

239. Mary said, “There is a mystery to be played out through manhood and womanhood, yet, truly I tell you, it is concealed by male and female.”

240. Mary said, “The Lord of Initiation has passed by. See that you receive initiation and bring it to fullness.”

241. Mary said, “What appears divided has never been separated, yet division appears for the sake of love and the perfection of will, so that in unification a greater joy should come to pass. If there is sorrow it shall pass away like the shadows of night on the Day of Be-With-Us.”

242. Mary said, “The body is a corpse and yet it lives for a while. While it is alive it is the temple of a great presence, for your soul is in it and the Anointed indwells your soul.”

243. Mary said, “The essence of the Light is transparent, it is the Holy Virgin; when you become transparent you will be united with her and attain the perfection of your freedom.”

244. Mary said, “The true elements are hidden by the visible, so also are the true rites of the Gospel hidden by the visible. Look to see what is hidden and you will understand.”

245. Mary said, “When the circle is engraved and the fire is lit and blazing, invoking the name of the Lord and the shining ones, offer everything into the holy fire as into the Shekinah of God.”

246. Mary said, “Many seek the resurrection of the flesh, but the superior resurrection is of the Spirit and is eternal. Seek always that which is superior.”

247. Mary said, “If the body is to be raised up, then the body must be transformed; and so it is with everything below. But when things below are transformed they are no longer of the world, though they may appear in it, and when they disappear they will not appear again.”

248. Mary said, “The Lord has called us to gather in, not to scatter and disperse.”

249. Mary said to her companions, “In the Anointed Eve and Lilith are redeemed, for the Logos entered for the sake of the salvation of Sophia, and she is lifted up in him to her proper abode. Lilith is the power of Eve and Eve is the perfection of Lilith so that joined they are True Womanhood. Eve united in herself and Adam and Eve united in one another is the image of the Second Adam that appears in the bridal chamber. Therefore, manhood and womanhood are perfected and made complete in one another – so it was ordained from the beginning and so it shall be in the end.”

250. Mary said, “Saint and sinner are appearances, but the Truth and Light is beyond. In the Anointed there is neither saint nor sinner, but only the righteous one. Therefore do what is right according to the soul of light in you, and you will be counted among the righteous and elect. We will meet again in the Supernal Abode on the Day of Be-With-Us.”

This is the Gospel of the Sophia of Ain Sof (One-Without-End), for there is no end to the divine revelation transpiring through the Holy Bride. Whatever might be spoken or written, there is always much more to be received. To all who listen and hear in the Spirit she continues to speak, for the Gospel of Sophia will only be complete at the time of the Second Coming – the Reception of the Bride and Age of the Mother Spirit. Amen.



~ Steiner ~

[1]

When out of world-wide spaces
The sun speaks to the human mind,
And gladness from the depths of soul
Becomes, in seeing, one with light,
Then rising from the sheath of self,
Thoughts soar to distances of space And dimly bind
The human being to the spirit's life.

[2]

Out in the sense-world's glory
The power of thought gives up
Its separate being,
And spirit worlds discover
Again their human offspring,
Who germinates in them
But in itself must find The fruit of soul.

[3]

Thus to the World-All speaks,
In self-forgetfulness
And mindful of its primal state,
The growing human I:
In you; if I can free myself
From fetters of my self-hood,
I fathom my essential being.

[4]

I sense a kindred nature to my own:
Thus speaks perceptive feeling
As in the sun-illuminated world
It merges with the floods of light;
To thoughts clarity
My feeling would give warmth
And firmly bind as one
The human being and the world.

[5]

Within the light that out of spirit depths
Weaves germinating power into space
And manifests the gods' creative work:
Within its shine, the soul's true being
Is widened into the worldwide life
And resurrected
From narrow self-hood's inner power.

[6]

There has arisen from its narrow limits
My self and finds self
As revelation of all worlds
Within the sway of time and space;
The world, as archetype divine,
Displays to me at every turn
The truth of my own likeness.

[7]

My self is threatening to fly forth,
Lured strongly by the world's enticing light.
Come forth, prophetic feeling,
Take up with strength your rightful task:
Replace in me the power of thought
Which in the senses' glory
Would gladly lose itself.

[8]

The senses' might grows strong
United with the gods' creative work;
It presses down my power of thinking
Into a dreamlike dullness.
When godly being
Desires union with my soul,
Must human thinking
In quiet dream-life rest content.

[9]

When I forget the narrow will of self,
The cosmic warmth that heralds summer' s glory
Fills all my soul and spirit;
To lose myself in light
Is the command of spirit vision
And intuition tells me strongly:
O lose yourself to find yourself.

[10]

To summer's radiant heights
The sun is shining, majesty ascends;
It takes my human feeling
Into its own wide realms of space.
Within my inner being stirs
Presentiment which heralds dimly,
You shall in future know:
A godly being now has touched you.

[11]

In this the sun's high hour it rests
With you to understanding these words of wisdom:
Surrender to the beauty of the world,
Be stirred with new-enlivened feeling:
The human I can lose itself
And find itself within the spiritual I.

[12]

The radiant beauty of the world
Compels my inmost soul to free
God-given powers of my nature
That they may soar into the cosmos,
To take wing from myself
And trustingly to seek myself
In spiritual light and spiritual warmth.

[13]

And when I live in senses' heights,
There flames up deep within my soul
Out of the spirit's fiery worlds
The gods' own word of truth:
In spirit sources seek expectantly
To find your spirit kinship.

[14]

Surrendering to senses' revelation
I lost the drive of my own being.
And dreamlike thinking seemed
To daze and rob me of myself.
Yet quickening there draws near
In sense appearing spiritual thinking.

[15]

I feel enchanted weaving
Of spirit within outer glory.
In dullness of the senses
It has enwrap my being
In order to bestow the strength
Which in its narrow bounds my I
Is powerless to give itself.

[16]

To bear in inward keeping spirit bounty
Is stern command of my prophetic feeling,
That ripened gifts divine
Maturing in the depths of soul
To self-hood bring their fruits.

[17]

Thus speaks the cosmic Word
That I by grace through senses' portals
Have led into my innermost soul:
Imbue your spirit depths
With my wide world horizons
To find in future time myself in you.

[18]

Can I expand my soul
That it unites itself
With cosmic Word received as seed?
I sense that I must find the strength
To fashion worthily my soul
As fitting raiment for the spirit.

[19]

In secret to encompass now
With memory what I've newly got
Shall my striving further aim:
Thus, ever strengthening, self-hood's forces
Shall be awakened from within
And growing, give me to myself.

[20]

I feel at last my life's reality
Which, severed from the world's existence,
Would in itself obliterate itself,
And building only on its own foundation,
Would in itself bring death upon itself.

[21]

I feel strange power, bearing fruit
And gaining strength to give myself to me.
I sense the seed maturing
And expectation, light-filled, weaving
Within me on my self-hood's power.

[22]

The light from world-wide spaces
Works on within...with living powers;
Transformed to light of soul
It shines into the spirit depths
To bring to birth the fruits,
Whereby out of the self of worlds
The human self in course of time shall ripen.

[23]

There dims in damp autumnal air
The senses' luring magic;
The light revealing radiance
Is dulled by hazy veils of mist.
In distances around me I can see
The autumn's winter sleep
The summer's life has yielded
Itself into my keeping.

[24]

Unceasingly itself creating
Soul life becomes aware of self;
The inner spirit, striving on,
Renews itself by self-cognition,
And from the darkness of the soul
Creates the fruit of self-engendered will.

[25]

I can belong now to myself
And shining spread my inner light
Into the dark of space and time.
Toward sleep is urging all creation,
But inmost soul must stay awake
And carry wakefully sun's glowing
Into the winter' icy flowing.

[26]

O nature, your maternal life
I bear within the essence of my will.
And my will's fiery energy
Shall steal my spirit striving,
That sense of self springs forth from it
To hold me in myself.

[27]

When to my being's depths I penetrate,
There stirs expectant longing
That self-observing, I may find myself
As gift of summer sun, a seed
That warming lives in autumn mood
As germinating force of soul.

[28]

I can, in newly quickened inner life,
Sense wide horizons in myself.
The force and radiance of my thought-
Coming from soul's sun power-
Can solve the mysteries of life,
And grant fulfillment now to wishes
Whose wings have long been lamed by hope.

[29]

To fan the spark of thinking into flame
By my own strong endeavor,
To read life's inner meaning
Out of the inner spirit's fount of strength:
This is my summer heritage,
My autumn solace, and my winter hope

[30]

There flourish in the sunlight of my soul
The ripened fruits of thinking;
To conscious self-assurance
The flow of feeling is transformed.
I can perceive now joyfully
The autumn's spirit-walking:
The winter will arouse in me.

[31]

The light from spirit depths
Strives to ray outwards, sun-imbued;
Transformed to forceful will of life
It shines into the senses' dullness
To bring to birth the powers
Whereby creative forces, soul-impelled,
Shall ripen into human deeds.

[32]

Unconditional Love
I feel my own force, bearing fruit
And gaining strength to give me to the world.
My inmost being I feel charged with power
To turn with clearer insight
Toward the weaving of life's destiny

[33]

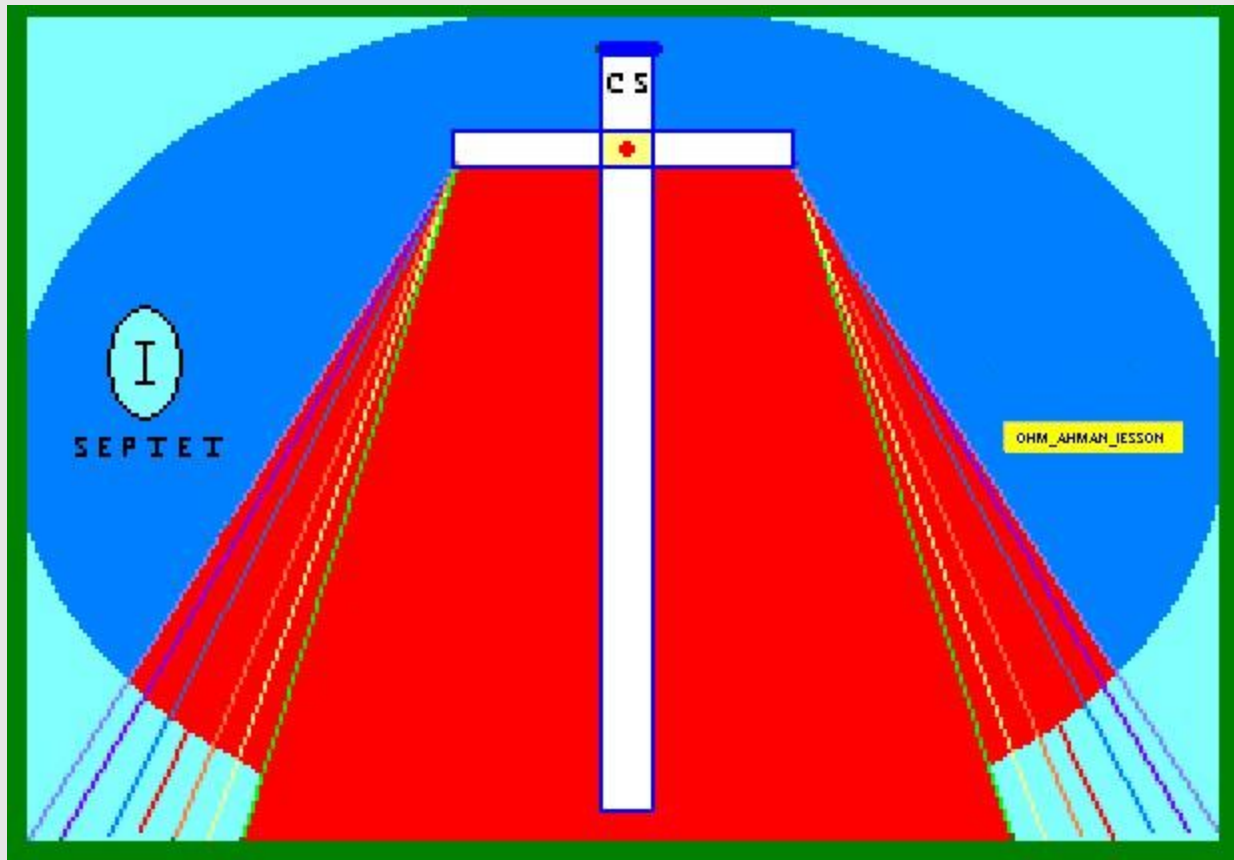
I feel at last the world's reality
Which, lacking the communion of my soul,
Would in itself be frosty, empty life,
And showing itself powerless
To recreate itself in souls,
Would in itself find only death.

[34]

In secret inwardly to feel
How all that I've preserved of old
Is quickened by new-risen sense of self:
This shall, awakening, pour forth spirit forces
Into the outer actions of my life
And growing, mold me into true existence.

[35]

Can I know life's reality
So that it's found again
Within my soul's creative urges?
I feel that I am granted power
To make myself, as humble part,
At home within the spirit's self.



OHM ~ AHMAN ~ IESSON

(These **Z** [in harmony] are a paradigm leading to Divine Knowledge, radiating from the "Light", The Christ/Sophia)

Intuition... Insight... Ingenuity... Integrity... Imagination... Intellect... Inspirit

Intuition___ Perceiving of Divine Knowledge by intuition-within self, the indwelling seed, the inner light that radiates from the Christ-Sophia.

Insight___ Apprehending the true nature of "self" through acute-inner-intuitive perception. (Inner Vision)

Ingenuity___ Possessing a cleverness, shrewdness, and skillfulness for concept and comprehension.

Integrity___ Purity of mind and heart, complete & whole... in unity.

Imagination___ An ability to perceive and face Truth, through enlightened resourcefulness.

Intellect___ Discernment and understanding, not only of mortal mind, but Spirit mind and the role each play. Divine Knowledge ~ vs ~ mortal knowledge.

Inspirit___ Spiritual and of soul, to infuse, embolden, enliven, awaken and inspire Life. Indeed- Eternal Life, with a spirit of pure, unadulterated and Unconditional Love.

" Whoever has ears to hear, let him hear! "

"He called out, saying: Whoever has ears to hear about the infinities, let him hear!"; and " I have addressed those who are awake. " Still he continued and said: Everything that came from the perishable will perish, since it came from the perishable. But whatever came from imperishableness does not perish but becomes imperishable. So, many went astray because they had not known this difference and they died. "

Mary said to him: " Lord, then how will we know that? " The perfect Savior said: " Come (you) from invisible things to the end of those that are visible, and the very emanation of **Thought** reveal to you how faith in those things that are not visible was found in those that are visible, those that belong to the Unbegotten Father. Whoever has ears to hear, let him hear!

" First Man has his unique mind, within, and **thought** -just as he is it, reflection, reasoning, rationality and power. "

~ **thought (t)**, the spirit sense (indwelling seed) working via the Holy Spirit to commune with the "Light" Christ/Sophia.

~ The " Seed " of this potentiality is within all, within the precept of the Law of Love; the Spirit of Unconditional Love.

~ Whatever is sought in [inner] silent, subtle **thought (t)** will be revealed through silent, subtle **Thought (T)**. [TT]

~ Subtlety, simplicity and shrewdness are the triple crown in revelation from **Thought.(T) [TT]**

~ Neonates "hear" before they "see"; he/she who masters the Septet will unequivocally "hear" and "see".

~ The invisible... is made visible to man, through visible means.

~ Wisdom's presence... is the presence of Life, indeed eternal Life.

~ The 'advocate' does not speak by his/her own authority, they only proclaim the imperishable words.

~ The 'advocate' must relinquish all, to acquire all.

~ It is by far easier to grasp the 'Spirit' than it is your own shadow.

~ Subtle revelation is sustenance for the Soul.

~ Humanity is a purposeful incident, but "the returning" is it's reason.

~ Patience is a virtue... the inquisitive have character... and the silent listener hears.

~ The awakened will never want to close their eyes again.

~ A free mind is a depository for pure **Thought.(T) [TT]**

~ The evil illusion... makes humans blind.

~ Evil (darkness) is not purged, it is overwhelmed and destroyed by the Light of Truth.

~ The " Law of Unconditional Love " surpasses all.

~ Anger, Greed and Ego, cause man to age.

- ~ The healer needs healing first.
- ~ Life is precarious, death is an illusion and Love is All.
- ~ The Children of Light hear the Silent Voice.
- ~ Humility has quality of character; while mediocrity and egotism do not.
- ~ The intrepid advocate for Truth is a contender for Christ
- ~ The prerequisite to Divine Knowledge is "awakening"... a (prerogative).
- ~ WISDOM is profound! At times, She is profusely profound with great effulgence.
- ~ Imagery of the " Invisible " is folly at best.
- ~ There is only one Voice/Source of Truth, all else are merely " listeners " and " hearers ". [TT]
- ~ True " listeners " and " hearers " become advocates for Truth.
- ~ Blind faith is not the same as having "faith".
- ~ The true "esoteric" can neither defy nor deny The Thought and The Voice. [TT]
- ~ To discern between **thought** (t) and **Thought** (T) is the beginning of Wisdom. [TT]
- ~ Spiritual Discernment and Understanding are not concepts, nor an ability; they are seed drinking the waters of Truth.
- ~ The "advocate" must accommodate the inevitable return to the imperishable Life.
- ~ The " listener " and the " hearer " advocate for The Christ, The Sophia (Wisdom) and The Father.
- ~ The " indwelling seed " is receiver of **Thought**, from the < Voice > of **Thought**, for the ALL of **Thought**. (T) [TT]
- ~ The Highest Order and ultimate degree of achievement is " Unconditional Love "; completeness, wholeness of our spiritual androgynous selves as- Divine Human.

Footnote: [TT] Transcendent Thought or [trans-temporal phenomenal spiritual consciousness]

Brother Foster

~ The Intrepid Advocate ~

[Meditation]

~ Communing in Christ-Sophia ~
(Assert the I-Septet paradigm)

- Commence with the invocation of **OHM...AHMAN...IESSON** in a vibrant resonant tone.
- Achieve a state of Transcendent Meditation through The Comforter (Holy Spirit).
- Open to silent transcendent thought-from inner silent **thought (t) to outer silent Thought (T)**.
- Remain open to the Silent Voice and The Silent Thought's presence.

The fullness of the Androgynous Godhead is brought from Silence in perfect sound. **OHM** is the Silent Invisible Light of which everything is a manifestation. **AHMAN** is the Androgynous Parents, the first emanation of The Invisible Light. **IESSON** is the first emanation of The Parents, for it is the Spirit of Redemption which descended to the mortal plane as Redeemer and Comforter.

These sounds reveal the Silence. They name that which cannot be named. Their vibration fills with power, meditating on their sound brings Divine Knowledge. Vibrating on them bring Eternal Lives.

~Awakened~

My soul imbued with Spirit,
awakened from my forgetfulness.

Recalling my origins...
and from whence I came.

Lifted into the mystery
of a Light filled Spirit entity.
The Thought, the Silent Voice,
The All.

Sophia permeating All,
Christ radiating All.
Blessed are the Children
of Light...who recall!

Brother Foster
~ The Intrepid Advocate



~ Child of Light ~

In perfect unity with Wisdom, O Children of Light!

What is the word well spoken?

It is the blessing-bestowing word of Wisdom.

What is the thought well thought?

It is that which the Children of Light thinketh,

They who hold “**The Holy Thought**”

To be the most of value of all things else.

So shall the Children of Light grow

In concentration and communion,

And they may develop Wisdom,

And thus shall continue

Until all the mysteries of the Infinite Garden

Where-to stands the Tree of Life

Shall be revealed to them.



~ Queen of the Universe ~

" As Queen of the Universe she is able to contact all minds with love and encouragement-for there is but One Mind. She is able to inspire all hearts-for there is only One Heart that beats with the rhythm of the universe. She seeks but one great soul in human form with the capacity to touch and agree unselfishly in the spirit of pure love, to bless the whole of humanity."



~ She is Wisdom ~

In Her is a spirit that is intelligent,
holy, unique, manifold, subtle, mobile,
clear, unpolluted, distinct, invulnerable,
loving the good, keen, irresistible,
beneficent, humane, steadfast, sure,
free from anxiety, all-powerful, overseeing
All, and penetrating through all spirits
that are intelligent and pure and most subtle.
For Wisdom is more mobile than any motion;
because of her pureness She permeates,
pervades and perdures all things.

~ 100 Words of Wisdom ~

- 1]** Reality is elusive, because the senses can't perceive it.
- 2]** Truth swims gracefully in an ocean full of lies.
- 3]** Wisdom is power, but the Truth is her sword.
- 4]** Children are the fruits of the loving parents labor.
- 5]** Having spirit of silent grace is of The Christ.
- 6]** Health, joy and Truth are your three greatest possessions.
- 7]** Receiving a “thought” is not the same as thinking.
- 8]** Wealth has nothing to do with one’s self worth.
- 9]** Finding one’s self, requires self-trust and pure intuition.
- 10]** Knowledge exists on two planes, mortal knowledge & Divine Knowledge
- 11]** We have life because of our inner, greater spirit.
- 12]** Breathe!

Brother Foster

~ The Intrepid Advocate ~



~ Bird of Humanity ~

Rainbow Bird of beauty
With spectrum of delight;
Posing as pure maiden...
Claiming it's your right.
Release the branch of darkness
To soar into the essence...
The Spirit and the Light.

Brother Foster
~The Intrepid Advocate ~



My soul imbued with Spirit,
Listening to the Silent Voice,
Offering rays of wisdom,
Permeating with Love and ease.

Brother Foster
~ The Intrepid Advocate ~

~ Progression ~

0) Awakening

1) 100% commitment... (relinquish all to acquire all). >

2) Baptized by full immersion in water... (faith and surrender). >>

3) Transformation & purification... (healing through the Holy Spirit). >>>

4) Baptized by Fire (Holy Spirit) Holy of Holies...(gaining experience and language). >>>>

5) Bridal chamber (Anointing by the Christ/Sophia)... (perpetual growth in Divine Knowledge). >>>>>

** Steadfast communing and meditation in the Christ/Sophia [TT]



" Whoever has ears!"

He called out, saying: " Whoever has ears to hear about the infinities, let him hear."; and " I have addressed those who are awake. Still he continued and said: Everything that came from the perishable will perish, since it came from the perishable. But whatever came from imperishableness does not perish but becomes imperishable. So many went astray because they had not known this difference and they died."

Mary said to him: " Lord, then how will we know that? " The perfect Savior said: Come (you) from invisible things to the end of those that are visible, and the very emanation of **Thought** reveal to you how faith in those things that are not visible was found in those that are visible, those that belong to the Unbegotten Father. Whoever has ears to hear, let him hear!

" First Man has his unique mind, within, and **thought-just as he is it**, reflection, reasoning, rationality, power. "

The Unknowable-Ineffable God

Reference: “Samael”

@ The Sophia (Wisdom) of Christ, Chpt-#1, page 59; last two paragraphs [8 & 9]

@ The Sophia (Wisdom) of Christ, Chpt-#4, page 62; first paragraph

For **Children of Light**, there exists an Eternal God that infinitely transcends the “God” ordinarily recognized in this material world. This lesser material god “Samael” is not the true god. There is a God infinitely superior and perfect. This God, unknowable to man, is outside of this impure material world and universe. It is impossible for man to find this God via his body or mind, imperfectly functioning and deficient as they are. Only the man who has completely freed himself through Jesus The Christ and Divine Knowledge can have the slightest idea or inkling of intuition of what this God, who is outside this finite and limited universe is about. His name is not pronounced nor uttered except to The Son of Man... Jesus The Christ. This God, is not only unknown, but rather is impossible to know, unknowable, at the very least with our ordinary senses in this world. With body and mind we cannot have the slightest idea of what this God, who is outside this whole system is. He is infinitely superior to what the lesser “almighty god” (Samael) is. Except through Jesus the Christ, this God is impossible to recognize or comprehend. The Son of Man is of his Father's Spiritual likeness and image. It is the Spirit that awakens us through Christ, igniting the spark within us, the spark that is of the same Spiritual likeness and image. This unknowable God is like an inconceivable and indescribable fire. He is the True God. But this True God, normally out of our reach, seldom manifests himself or acts in this impure and imperfect universe, in these hellish dimensions of materialism and times. Only in exceptional cases does the Unknowable God penetrate these dimensions, through one of his Messengers, in order to make change, and with great sacrifice. He is a Transcendent God who makes himself known only through his [One Begotten Son] Jesus The Christ, Fruit of Divine Knowledge.

Brother Foster

~ The Intrepid Advocate ~

A Contemporary Thomistic Metaphysical Proof of God

(with a response to Richard Dawkins' The God Delusion)

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Introduction:

Though there are many contemporary proofs of God (such as that of Bernard Lonergan , this contemporary version of St. Thomas Aquinas' metaphysical proof of God, though difficult for newcomers, is brief and compelling. It proves the existence of a unique unrestricted uncaused reality (existing through itself), which is the Creator of all else that exists.

A metaphysical proof always begins by showing the necessity of at least one uncaused reality in the whole of reality. Aristotle articulated this well about 2,400 years ago – and its unfailing logic has remained quite similar ever since – with some refinements in logic and terminology. The second premise of the proof shows that an uncaused reality (existing through itself) must be absolutely unrestricted. This proof goes back to the discovery of St. Thomas Aquinas who discovered two major principles of metaphysics:

1. The real distinction between existence and essence.
2. The requirement that existences precede essence.

The third premise is a development from one of the oldest strains of metaphysical thought – from Parmenides – who greatly influenced Plato. Parmenides recognized that being itself (existence itself) must be one and only one. In this proof, we show that the absolutely unrestricted uncaused reality must be one. St Thomas Aquinas recognized this, and was able to deduce the fourth conclusion of the proof – namely that the one unrestricted uncaused reality must be the Creator of all else that exists.

*** Thus, the proof shows that there must exist one and only one unrestricted uncaused reality which creates everything else – and this reality is referred to as “God.” Though this God (known through reason) is consistent with the God of Jesus Christ, it is not the same as that God. For Christian revelation speaks of the heart of God, but the God of metaphysics cannot access that domain – it can only uncover certain intelligible characteristics through the process of logical proof – uniqueness, unrestrictedness, existence through itself (uncausedness), absolute simplicity, transtemporality, perfect intellection, and the power to create everything other than itself.**

Extensive as this conclusion is, it leaves many questions unanswered. Does this God love us – or is he indifferent to us (as Aristotle and Einstein thought)? Is there a heaven or a hell? Does God inspire us, guide us, and protect us? Does he redeem suffering? Does he have a heart or feel anything? Are we a special creation of God? Reason and science cannot give us the answers to these questions. To know these things, God will have to reveal himself to us – and so we will have to seek not only the evidence of reason, but also that of revelation – specifically, the Divine Knowledge of Jesus Christ. **[See The Sophia of Christ: __ page 64; chapter #5]**

[A] The Basic Proof

Step1: There must be at least one uncaused reality that exists through itself.

. If there were not at least one uncaused reality in “the whole of reality,” then “the whole of reality” would be constituted by only caused realities – that is, realities that require a cause to exist.

- **This means that the whole of reality would have to have a real cause beyond itself in order to exist (without such a cause, the whole of reality would not exist – there would be nothing in existence)**
- **This state of affairs is intrinsically contradictory. How can there be a real cause beyond the whole of reality, if “the whole of reality” exhausts everything that is real? Obviously there can’t be such a cause.**
- **Since “a real cause beyond the whole of reality” is intrinsically contradictory and since the whole of reality is not nothing (i.e. something does in fact exist), we must conclude that the whole of reality cannot be constituted only by caused realities (which would collectively require a cause for their existence).**
- **Therefore, there must be at least one uncaused reality in the whole of reality. This uncaused reality must exist through itself.**

If one denies this conclusion, then one will have to say either that there is nothing in existence (contrary to fact) or that there exists a real cause “beyond the whole of reality” (which is an intrinsic contradiction).

Step 2: An uncaused reality must be unrestricted.

1- See Spitzer 2016 *God So Loved the World: Clues to our Transcendent Destiny from the Revelation of Jesus* (San Francisco: Ignatius Press).

2- Aristotle first formulated this proof as an “Unmoved Mover” Proof in Book 8 of the *Physics* and Book 12 of the *Metaphysics*. The Proof was later expanded to the “Uncaused Cause” Proof by Thomas Aquinas and there are many versions of it today (see for example Lonergan 1992, *Insight*, Chapter 19). St. Thomas Aquinas discusses this in a variety of different places, but for the most-well known see *Summa Theologica* 1947, Pt. I, Q2, art. 3.

3- It does not matter whether one postulates an infinite number of caused realities in the whole of reality. If the whole of reality (with an infinite number of realities) is constituted by only caused realities, then the whole of reality will require a real cause beyond itself to exist – which is an intrinsic contradiction.

Recall that an uncaused reality exists through itself. Such a reality has one fundamental activity or power – “existence through itself.” The proof that an uncaused reality must be absolutely unrestricted is centered on two fundamental Thomistic discoveries:

- A. The real distinction between existence and essence.**
- B. The requirement that existence precede essence.**

The terms “existence” and “essence” have complex meanings in Thomistic metaphysics. For the purposes of this proof, “existence” shall mean “existence through itself” (the fundamental act or power of an uncaused reality”). Furthermore, “essence” shall mean “any restricted way of existing,” such as the way of existing like an electron, or the way of existing like a proton, or a positron, or a single-celled organism, or a complex organism, etc. Restricted ways of existing include all spatially conditioned ways of existing, because they are not only restricted in kind (i.e. to the way of it existing like an electron), but also in instance (i.e. to a specific instance of the way of existing like an electron).

We may now begin the proof:

“Existence through itself” must exist prior to any and all “restricted ways of existing” (e.g. the way of existing like a proton or the way of existing like an electron, etc.). Why? We can adduce this through two sub-steps:

Substep #1-- The Real Distinction between Existence and Essence (the real distinction between “existence through itself” and “restricted ways of existing”). “Existence through itself” is really distinct from all restricted ways of existing (e.g. the way of existing like an electron). If “existence through itself” were not really distinct from, say, the way of existing like an electron, then it would be self-identical with it – meaning that existence through itself would be restricted to that particular way of existing, and would not be able to exist in any different or incompatible way. Therefore, the only realities that could exist would be electrons – and this is clearly contrary to fact.

The same holds true for any restricted way of existing. If “existence through itself” were self-identical with (i.e. not really distinct from) any restricted way of existing, then it would be restricted to that particular way, and would not be able to exist in any different or incompatible way. Hence, the whole of reality would be reduced to that restricted way of existing.

* One of the great (and lasting) insights of St. Thomas Aquinas is the real distinction between existence and essence, but since these terms have a technical and complex use in Thomistic metaphysics, I translated them into terms that I hope are more intuitively intelligible. Though there is not strict equivalence between St. Thomas’ terms and my own, I used terms that I believe will be more intuitively intelligible to readers and express the intention of St. Thomas in this important distinction. I interpreted “existence” (“esse”) in St. Thomas’ system as what he called “ipsum esse” (“existence itself” – or “existence through itself”), and I interpreted “essence” as “any restricted way of existing” – such as a proton or an electron. These translations validly reflect St. Thomas’ intention, and are sufficient to ground the unrestricted nature of “existence through itself.” See St. Thomas Aquinas 1968. *On Being and Essence*. Trans. by Armand Maurer. Second revised edition. (Toronto, Canada: The Pontifical Institute of Mediaeval Studies). Chap. 3-4

Thus, there would be no multiplicity of realities. This is contrary to fact. Therefore “existence through itself” is not self-identical with any restricted way of existing – and must be really distinct from all restricted ways of existing.

Substep #2-- “Existence precedes essence” – “existence through itself” must exist prior to any restricted way of existing. Inasmuch as “existence through itself” is really distinct from all restricted ways of existing, it must also exist prior to those restricted ways of existing. Why? Consider the following:

- Without “existence through itself,” all restricted ways of existing (which cannot exist through themselves because they are really distinct from “existence through itself”) would not exist.
- Therefore, the existence of all restricted ways of existing depend on the prior existence of “existence through itself.”
- Therefore “existence through itself” must exist prior to all restricted ways of existing⁷ -- and must be beyond them. Therefore, it must be absolutely unrestricted.

Step 3: Unrestricted “existence through itself” must be completely unique (one and only one)

The Basic Proof may be set out in three premises:

- (i) If there is to be multiplicity among realities, there must be a difference between those realities.
- (ii) If there is to be differences among realities, at least one of those realities must be restricted.
- (iii) But there can be no restriction in unrestricted “existence through itself.”

Therefore, there must be only one unrestricted “existence through itself.”

Explanation of the Proof:

The first premise is true a priori, because if there is no difference of any kind between two realities, they must be the self-same reality. Let us postulate two realities – X1 and X2. Now,

- Note that this applies to any spatially conditioned way of existing (e.g. a particular proton which exists at particular places). The above argument is now doubly applicable -- for if a specific electron is self-identical with “existence through itself,” then the whole of reality would have to be that specific electron — which is obviously contrary to fact.
- This is a second great and lasting insight of St. Thomas’ metaphysics. Once again, I translated “existence” as “existence through itself” and translated “essence” as “any restricted way of existing.” I translated “precedes” as “must exist prior to...” See St. Thomas Aquinas On Being and Essence, Chap 4.
- This applies to all spatially conditioned ways of existing, because as noted above, spatially conditioned ways of existing are doubly restricted – restricted in both their way of existing (e.g. like an electron) and also in their instance of existing (i.e. a specific electron). Inasmuch as they are doubly restricted, they are also doubly distinct from “existence through itself.”

let us suppose there is no difference between them – no difference as to space-time point, no difference in power or activity, no difference of qualities or characteristics, no dimensional differentiations – no differences whatsoever. What are they? Obviously, the same reality, and as such “they” are only one.

The second premise is also true a priori. Think about it. If there is a difference between say X1 and X2 (in order to have a multiplicity of them), then one of them will have to be something or have something or be somewhere or be in some other dimension that the other one is not. Let's suppose that X1 has something that X2 does not have. This means that X2 is restricted or limited because it lacks this quality or characteristic. Similarly, if one postulates that X1 is something that X2 is not, then X2 would again have to be restricted (as manifest by its lack of that "something"). The same would hold true if X1 were somewhere that X2 is not, and if X1 were in another dimension that X2 is not. In short, every differentiating factor will entail a restriction of at least one of the differentiated realities.

The third premise has already been proved in Step (2) above. There can be no restriction in "existence through itself," because it is absolutely unrestricted.

- Therefore, there cannot be any difference between two hypothetical instances of "existence through itself" (because one of them would have to be restricted, which contradicts the absolute unrestrictedness of existence through itself) -- modus tollens.
- Since there can be no difference between two instances of "existence through itself" (without contradiction), there can be no multiplicity of "existence through itself" (because multiplicity requires difference) -- modus tollens.
- Therefore, unrestricted "existence through itself" must be absolutely one and only one (unique).

This proof can be illustrated through a simple example. Suppose there are two unrestricted realities. Then one of them would have to have something, or be something, or be somewhere, or be in some other dimension that the other one is not. If there were no difference of any kind between the two unrestricted realities – no difference as to power, act, qualities, space-time point, dimension, etc., -- then they would be the self-same reality – in other words, "they" would be only one.

Now consider the following – if there has to be some difference between the two unrestricted realities (in order for them to be "two"), and that difference requires that one of the "unrestricted" realities not have "something," or not be "something," or not be at a particular space-time point, or not be in a particular dimension – that the other one is, it would mean that the deficient one is restricted. Therefore, every hypothetical second unrestricted reality is a contradiction – a "restricted-unrestricted reality" – which is, impossible. Hence, there can only be one unrestricted reality.

Step 4: The One Unrestricted Uncaused Reality ("existence through itself") must be the Ultimate Cause (Creator) of all else that exists.

This is derived from a two-step argument:

- As shown in step (3) above, there can be only one uncaused reality in the whole of reality.

- Since there can only be one uncaused reality in the whole of reality, then the rest of reality must be caused realities (true by disjunctive syllogism).

Explanation of disjunctive syllogism:

A disjunctive syllogism occurs when the two terms in the syllogism are “contradictories” – complete opposites. For example, reality X must be either caused or uncaused – not neither, not both. Again, reality X must be either material or immaterial – not neither, not both. It must also be either conditioned or unconditioned – not neither, not both.

Whenever the terms in a syllogism are completely contradictory, then we know all the possibilities are covered and both possibilities cannot co-exist in the same reality in the same respect. For example, with respect to the contradictory syllogism “reality ‘X’ is either caused or uncaused,” there are no other possibilities besides these two options. Therefore, we can say with certainty that one of them must be true (we cannot say “neither is true”). Furthermore, in the same proposition, we know that one of the possibilities must be false, because both contradictories cannot co-exist in the same entity in the same respect.

Now let us return to the second premise. For any given reality “X” in the whole of reality, it must be either caused or uncaused (because all the possibilities are covered). Now if we know that there is only one uncaused reality in the whole of reality (which we have proven in Step 3), then we know -- by disjunctive syllogism -- that every other reality in the whole of reality cannot be uncaused, and if we know that they cannot be uncaused, we know – by disjunctive syllogism – that they must all be caused realities.

We may now proceed to our final proof:

- The whole of reality – besides the one uncaused reality – is constituted by caused realities – those requiring a cause in order to exist (proven immediately above).
- All caused realities must ultimately depend on an uncaused reality for their existence – without this cause, they would be literally nothing (proven in Step One above).
- Therefore, the one unrestricted uncaused reality must be the ultimate cause of all other realities in the whole of reality. Such an “ultimate cause” is called a “Creator.” Therefore, the one unrestricted uncaused reality is the Creator of everything else that exists.

Conclusion to the First Four Steps:

There must exist a unique unrestricted uncaused reality which is the Creator of all else that exists. This reality may be called “God,” because it is consistent with the one God of Judeo-Christian revelation.

[B] Clarifications and Response to Objections

The Thomistic proof of God has been criticized for two major reasons – both of which are articulated by Bertrand Russell in his book *Why I am Not a Christian*. Richard Dawkins has more recently added another objection which will be treated in Section IV below. Let us consider Russell's criticism in his own words:

It is maintained that everything we see in this world has a cause, and as you go back in the chain of causes further and further you must come to a First Cause, and to that First Cause you give the name of God. That argument, I suppose, does not carry very much weight nowadays.... You can see that the argument that there must be a First Cause is one that cannot have any validity. I may say that when I was a young man and was debating these questions very seriously in my mind, I for a long time accepted the argument of the First Cause, until one day, at the age of eighteen, I read John Stuart Mill's *Autobiography*, and I there found this sentence: "My father taught me that the question 'Who made me?' cannot be answered, since it immediately suggests the further question 'Who made God?'" That very simple sentence showed me, as I still think, the fallacy in the argument of the First Cause. If everything must have a cause, then God must have a cause. If there can be anything without a cause, it may just as well be the world as God, so that there cannot be any validity in that argument.

There are two objections to the first cause argument mentioned by Russell which reflect two misunderstandings about the Thomistic proof of God that continue to persist today (see for example, the discussion of Dawkins below). First, Russell asserts that all first cause arguments assume the principle of universal causation – "everything must have a cause," and so such arguments easily fall prey to the objection – "So what caused God?" As we shall see, this is a very poor representation of Aquinas and other metaphysicians – and constitutes nothing more than a strawman argument. The second objection comes in the last sentence of the above citation – *"If there can be anything without a cause, it may just as well be the world as God, so that there cannot be any validity in that argument."*

With respect to the first objection, I am not aware of any Thomistic, Aristotelian, or Lonerganian philosopher who formulated or made recourse to such a facile argument. A child could deduce that "if everything requires a cause, then God would require one as well." So what do traditional and contemporary metaphysicians really say?

Thomists use two basic approaches:

1. They prove the impossibility of an infinite subordinated series of causes which requires a finite number of causes – and therefore a first cause, or
2. As in the above metaphysical proof, they first establish the necessity of at least one uncaused reality.

In the second approach, Thomists do not assume that the whole of reality is caused – but prove that there must be at least one uncaused reality existing through itself. If such a reality does not exist, then nothing exists – which is contrary to fact.

Let us now consider Russell's second objection – "If there can be anything without a cause, it may just as well be the world as God...." Can it be that traditional and contemporary metaphysicians were not astute enough to avoid this objection? Consider the proof given above. The first step proves the necessity for at least one uncaused reality. It does not assume that there cannot be other uncaused realities in the world – or assume that the only uncaused reality is God. Rather, the second and third steps prove that an uncaused reality must be absolutely unrestricted, and that an absolutely unrestricted reality must be completely *unique*.

Therefore, they prove (in the fourth step) that there cannot be any other uncaused realities besides the one unrestricted reality (termed "God" after the fourth step).

Thus, the metaphysical proof does not assume that God is the only uncaused reality – it proves that an uncaused reality must be unique because it must be unrestricted.

Why is this proof compelling for so many academic metaphysicians? Its conclusions are grounded in reasonable and responsible a posteriori and a priori evidence. This means that a denial of any of its conclusions will result in a contradiction of fact (a posteriori evidence) or an intrinsic contradiction – an impossible state of affairs (a priori evidence). I will review each of the conclusions here with a view to showing the a posteriori and a priori evidence supporting them. If some readers find this repetitious, please skip to Section III below where we will examine three additional implications of this metaphysical proof.

The first step shows that if the whole of reality is composed of only caused realities (even an infinite number of caused realities) then the whole of reality collectively would be a caused reality requiring a cause for its existence. However, no such cause can be real, because it would have to be beyond the whole of reality. Thus without at least one uncaused reality, the whole of reality would be absolutely nothing – which is obviously contrary to fact. Therefore, there must be at least one uncaused reality (existing through itself) in the whole of reality.

The second step – the proof that an uncaused reality (existing through itself) must be unrestricted is grounded in two important Thomistic metaphysical discoveries:

1. The real distinction between existence and essence, and
2. The requirement that existence precede essence.

If we interpret “existence” as “existence through itself” (the fundamental act or power of an uncaused reality) and interpret “essence” as “any restricted way of existing” (such as the way of existing like a proton, an electron, a cell, a complex organism, etc.), we can see the necessity for these two metaphysical principles.

With respect to the first principle, if “existence through itself” were not really distinct from “any restricted way of existing,” then it would be self-identical with it – thereby restricting its activity to, say, the way of existing like an electron. Since this restriction would prevent it from acting in any different or incompatible way than that of an electron, the whole of reality would be electrons. The same would apply to any other possible restricted way of existing. Therefore, if “existence through itself” were not really distinct from “any and all restricted ways of existing,” there would be no multiplicity of realities – which is contrary to fact.

The second principle is also necessary – “existence through itself” must exist prior to “any restricted way of existing.” Since “any restricted way of existing” (say, that of an electron) is really distinct from “existence through itself,” that way of existing does not exist through itself – because it is not – that is, it is really distinct from – “existence through itself.” Therefore, every restricted way of existing depends on “existence through itself” for its existence. As such, “existence through itself” must exist prior to any and all restricted ways of existing. Inasmuch as it exists prior to all restricted ways of existing, it is absolutely unrestricted. To assert the contrary is intrinsically contradictory.

If the reader is persuaded by the necessity for at least one uncaused reality, the real distinction between existence and essence, and the ontological priority of existence over essence, then it will be very difficult to deny the existence of at least one unrestricted uncaused reality, because the denial of such a reality would entail contradictions of fact or an intrinsic contradiction (a posterior or a priori evidence, respectively).

If the reader affirms the existence of at least one unrestricted uncaused reality, then the rest of the proof follows easily from two additional metaphysical principles going back to the time of Parmenides (born 515 B.C. -- the father of ontology and logic). The first principle is difficult to deny because it is a virtual tautology – “if there are no differences of any kind between one reality and another, they must be the self-same reality – ‘they’ are not two, but only one.”

The second principle requires slightly more explanation. If there is to be a difference between two realities, then one of the realities will have to have something, be something, be somewhere, or be in another dimension that the other one is not. The reality that does not have that “something” must be restricted (a priori). When this is applied to the possibility of two unrestricted realities, we immediately detect a contradiction. If one of the differentiated realities must be restricted (in order to have a difference), then any second unrestricted reality would have to be intrinsically contradictory – a “restricted-unrestricted reality.” This means that there cannot be any second or third, etc. unrestricted realities – but only one.

When we combine this conclusion with the one reached in the first two steps – “there must be at least one unrestricted reality in the whole of reality,” we must conclude that there must be one and only one unrestricted reality in the whole of reality.

If the reader affirms the above reasoning in order to avoid contradictions of fact as well as intrinsic contradictions (impossible states of affairs), then the rest of the proof follows by disjunctive syllogism – a syllogism which has contradictories in its first premise. As noted above, this would take the form of “either A or not A – not neither, not both.” This has several meaningful applications in metaphysics – “either finite or infinite – not neither, not both,” “either caused or uncaused – not neither, not both,” “either conditioned or unconditioned – not neither, not both,” “either material or immaterial – not neither, not both, etc.” Notice that since one of the options must be true and the other false, we can deduce the truth of one from the falsity of the other, or the falsity of one from the truth of the other. Thus, if something is a caused reality, it is not an uncaused reality; if it is an uncaused reality, then it is not a caused reality; if it is not an uncaused reality, then it is a caused reality; and if it is not a caused reality, then it is an uncaused reality.

This has an important application in the above proof of God. If there must be one and only one unrestricted reality in the whole of reality, then everything else in the whole of reality cannot be uncaused realities – and therefore must be caused realities – by disjunctive syllogism.

We may now combine this conclusion with the one reached in Step One. Recall from that step that an infinite number of caused realities without an uncaused reality is collectively still a caused reality without a real cause – that is, absolutely nothing. Therefore, all caused realities are ultimately dependent on an uncaused reality for their existence. Without an uncaused reality all caused realities would be absolutely nothing. It follows from this, that the one unrestricted uncaused reality must be the ultimate cause of all other realities in the whole of reality – that it must be the Creator of everything else that exists. This is what is meant by the term “God” – therefore God, as defined, exists.

As can be seen, the denial of this conclusion leads to violations of either a posteriori or a priori evidence. If such violations of evidence are untenable, then God’s existence can be affirmed through rational and empirical evidence.

Let us return for a moment to Russell’s contention that such proofs assume the universality of causation (“everything must have a cause”). As can be seen, this proof makes no such assumption. Indeed it proves from the outset that there must be at least one uncaused reality – and it does something more – it proves the universality of causality for all realities other than the one unrestricted uncaused reality. Instead of assuming universal causality, it proves the validity and applicability of causality within the whole created world. It is truly regrettable that thinkers like Russell and Dawkins are so focused on demeaning religion and transcendence that they fail to appreciate the truly insightful contributions of St. Thomas Aquinas, and later generations of Thomists.

[C] The Simplicity, Transtemporality, and Intelligence of God

The Thomistic metaphysical proof lends itself to a deep understanding of three of the most complex issues in the area of natural theology, metaphysics, and ontology:

1. The nature of metaphysical simplicity,
2. The possibility of transtemporality,
3. The nature of non-physical intelligence.

When these three topics are given a consideration in light of the above Thomistic proof of God, many of the objections of Richard Dawkins and other contemporary atheists disappear, because those objections are grounded in misunderstandings of these three subject areas.

The following three subsections give the proof or why these three characteristics must belong to God (as proven above in Section I) – the unique, unrestricted, uncaused reality which is the Creator of all else that exists.

[C-1] The Simplicity of God The Unique Unrestricted Uncaused Reality (Existing through Itself) must be Absolutely Simple (the absence of complexity)

Basic Argument:

1. Complexity entails parts;
2. Parts entail restriction.
3. But there can be no restriction in the pure act of existing through itself.

Therefore, there can be no parts and no complexity in the pure act of existing through itself (*modus tollens*).

Explanation:

The first and second premises are true *a priori*. Anything which is complex must have parts constituting a greater whole. For example, atoms are constituted by protons and electrons; molecules are composed of atoms; cells are composed of molecules; complex organisms are composed of multiple cells and cellular structure, etc. Notice that each of these parts is restricted as to its place, duration, and way of existing. Now if there are parts constituting a greater whole, the parts must be more restricted than the whole (by definition), and therefore the parts must have restrictions as to their time, space, or way of existing. For example, protons must be more restricted in space and way of existing than atoms, and atoms must be more restricted in space and way of existing than molecules, and molecules must be more restricted in space and way of existing than cells, etc.

The proof of the third premise (“there can be no restriction in the pure act of existing through itself”) was given in step (3) above. Therefore, by *modus tollens*, if there can be no restrictions in the pure act of existing through itself, then there can be no parts in the pure act of existing through itself, and if no parts, then no complexity. It must be absolutely simple.

This stands in direct contrast to Dawkins’ assertion that a Creator must be more complex than what it designs (creates). Dawkins’ confusion arises out of a misunderstanding of “simplicity” in the Aristotelian and Thomistic metaphysical models. As a biologist, he associates simplicity with the most basic part of physical reality. This is natural enough, because some atomistic physical models incline

toward this point of view. However, a cursory reading of St. Thomas Aquinas indicates that he could not have meant “simplicity” in this way – for he was not an atomist and was not familiar with the contemporary scientific perspective.

** Aquinas articulated this in many different ways and works. A particularly clear one may be found in Summa Theologica 1947, Pt. I Q.3, art. 7.*

So what did Aquinas mean by simplicity? He meant the “absence of intrinsic and extrinsic restrictions or boundaries that would give rise to parts and composites.” He did not apply this understanding of simplicity to the most elemental part of physical reality – which would be the lowest and least functional ontological level (e.g. an atom in Galileo’s system or a mass point in Newton’s system or a subatomic particle in contemporary models). Rather he proved that simplicity must be present in the reality with the highest ontological status – the one that enjoys ontological priority over all restricted ways of existing – that is, the unique uncaused reality (existing through itself). When Aquinas proved that an uncaused reality had to be unrestricted, he simultaneously proved that it had to be absolutely simple – as shown in the proof above (there can be no parts in something which has no intrinsic or extrinsic restrictions).

Thus, for Aquinas, simplicity is a mark of a high level of being and functionality – and absolute simplicity is the mark of the highest level of being and functionality. This stands in direct contrast to physicalist and scientific models of simplicity which see it in precisely the opposite way. In those models, the simplest elements have low ontological status while the most complex elements (built up from simple elements) have the highest degree of being and functionality.

Both the Thomistic and scientific views of simplicity are correct – in the respective areas to which they apply the concept. Therefore, in the Thomistic model, “simplicity” legitimately indicates the higher levels of ontological status – while in scientific models, complexity indicates the higher levels of ontological status. It all depends on one’s perspective and use of the concept.

As we will see below (Section IV), Dawkins application of “complexity” to God (a supreme designer) is incoherent, because it does not take into account the attributes of God. The first and most fundamental attribute of God is “existence through itself,” which has to be absolutely unrestricted (absolutely simple), unique, and the Creator of everything else. When Dawkins failed to define the attributes of God – beginning with the most fundamental one (“existence through itself”), he failed to see that God could not possibly be the most complex of all realities (as he alleges), but instead the most metaphysically simple of all realities. As we shall see, this turns his proof against the probability of God on its head. With a proper understanding of “God” and “simplicity,” one recognizes that God could not be the most complex of all realities – but instead, the least complex of all realities – which by Dawkins’ own criterion makes God the most probable reality of all.

[C-2] The Transcendence of God The One Unrestricted Uncaused Reality (Existing through Itself) is Transcendental

*** St. Augustine wrestled with this in Book Eleven of The Confessions, coming to the conclusion that God is “an eternal now,” and that he was not before time, because he was not in time (and that there**

was no time before time) – see particularly Book Eleven, Chapter XIII, paragraph 16. Of course, he meant this analogously, because the best any of us can do is a negative judgment – an act of existing which is not subject to a temporal manifold. Aquinas follows Augustine in the timelessness of God (as “eternal now”), and goes further, attempting to explain how such a timeless reality could understand “all time” of created realities that are conditioned by and progressing in time. He uses analogies to discuss this (such as seeing the progression of time from on high in a single vision or being at the center of a circle and observing all equidistant points at once), but we cannot think that he believed these analogies to represent God’s reality, for they would imply that God’s reality is conditioned by space and geometry, and also imply “eternalism” in which the past, present, and future coexist (a theory to which Aquinas did not subscribe). See *Compendium Theologiae* 133; *De Veritate* 11, 12 resp.; and *Summa Theologica* I, Q.10. So we are back to the negative judgment that God is not conditioned by time, and that the whole of temporal reality (such as our universe and any other temporal reality beyond it) exists as a single transtemporal “thought” in God’s unrestricted act of thinking (see Step 7 below). For a contemporary understanding of time and transtemporality (in light of Bergson and others), see Spitzer 2000, pp. 260-276; see also Spitzer 2010(a) pp. 183-196; see also Bergson 1965.

Spitzer: I consider “time” to be a real non-contemporaneous continuum separating two distinct states in the same entity (e.g. the cat alive and then the cat dead) as well as in the universe (the same object here and then there). In contrast to time, space is a contemporaneous continuum – separating two objects in a unified field at the same time. Without time -- non-contemporaneous separation -- the universe of changing states would be a complete contradiction, because those incompatible states (in a particular reality or in the universe) would have to be simultaneous. Furthermore, a real non-contemporaneous continuum necessary to separate the above opposed states cannot be an instant. It must have non-contemporaneous magnitude or distension. In my view, Henri Bergson is correct in contending that a real non-contemporaneous magnitude must have some dimension of elementary memory or elementary consciousness to hold the earlier part of the distended continuum in existence along with the later parts. Without such an elementary memory or consciousness, time would be reduced to an instant – and history would be nothing more than one massive contradiction. This is explained fully in Robert Spitzer 1989, *A Study of the Nature of Objectively Real Time* (Ann Arbor, MI: U.M.I); and also Spitzer 2000 “Definitions of Real Time and Ultimate Reality” in *Ultimate Reality and Meaning: Interdisciplinary Studies in the Philosophy of Understanding* 23:3, pp. 260-267; and also Spitzer 2010 *New Proofs for the Existence of God: Contributions of Contemporary Physics and Philosophy* (Grand Rapids, MI) pp. 183-196.

The proof for this may be found in Step (2) of the basic proof of God given above. Recall that the second step (proving that an uncaused reality must be unrestricted) has two substeps based on two Thomistic metaphysical discoveries:

1. The real distinction between existence and essence,
2. The requirement that existence precede essence.

With respect to the first principle, “existence through itself” must be really distinct from temporal conditioning, because it cannot be restricted to any specific time. If it were, then all other times would not exist – which is clearly contrary to fact.

With respect to the second principle, inasmuch as “existence through itself” is really distinct from any specific time – and temporal conditioning -- it must exist prior to temporal conditioning – and therefore prior to time itself. Why? Since temporal conditioning (arising out of time itself) is really distinct from “existence through itself,” it does not exist through itself, and must therefore depend on the prior existence of “existence through itself.” Thus, “existence through itself” must be prior to time itself.

The idea of a reality being non-temporal or transtemporal is difficult to imagine. But Henri Bergson provides an analogy to help us understand it. If time is a continuum of earlier and later, then it must be held together by something like “elementary memory” or “elementary consciousness,” otherwise all time would be reduced to a dimensionless instant. Why? Because without it, the earlier part of the continuum would pass away as a later part becomes present. In order for time to be more than a dimensionless instant, the earlier part of the continuum must be retained when the later part becomes present.

For Bergson, elementary Memory or consciousness (in the universe) retains these earlier moments, and as such, is the unifying substrate of the temporal continuum.

This gives rise to an interesting question: can this elementary act of memory or consciousness be a unifying substrate without itself being subject to time (an earlier-later continuum)? There is no reason why this unifying substrate would have to be “inside” the temporal continuum it unifies any more than my act of consciousness must be subject to its contents. My consciousness does not have to become square in order to unify four inscribed right angles with equal sides, and it need not be subject to an earlier-later condition when it unifies an ever growing number line. Consciousness is capable of unifying spatial and temporal manifolds without itself being subject to them. To deny this is to reduce a more fundamental reality to a less fundamental one.

It will be shown that the pure unrestricted act of existing through itself is an unrestricted act of mentation (thinking). As such, it need not be subject to the “earlier-later continuum” it unifies. The whole of time can be unified in a timeless reflective act.

We must acknowledge at the outset, that a timeless act of mentation is impossible to visualize because as many philosophers have noted, our experience and imagination are conditioned by space and time. So how can we conceive of something we cannot imagine (picture think)? We can only do this by a kind of *via negativa* – that is by a conceptual process which avoids the temporalizing dimension of the imagination (picture thinking). We will have to avoid trying to “get a picture of it,” and rest content with a negative judgment, namely, that there exists an uncaused reality existing through itself which does not exist through a temporal manifold or a spatial manifold, or anything else which is not itself. This pure act of existing must therefore be beyond any universe and any spatio-temporal reality, making it unimaginable. Nothing more can be said without distorting this reality through the conditions of our spatial and temporal imagination.

[C-3] The Unrestricted Intelligence of God

~ The Unique Unrestricted Uncaused Reality (Existing through Itself) is an Unrestricted Act of Thinking ~

The following shows and explains this contention. What is thinking?

1-- Thinking (in contrast to imagining or picture thinking) is the grasp of relationships among realities – qualitative relationships, causal relationships, quantitative relationships, logical relationships, temporal relationships, spatial relationships, and any other intelligible relationship responding to the questions “What?” “Where?” “Why?” “When?” “How?” “How many?” and “How frequently?”

2-- The ability to grasp relationships presumes an underlying unity through which the differences among realities can be related. For example, a map can unify diverse geographical locations so that they can be seen in relation to one another. A clock provides a unity for different times so that they may be seen in relationship to one another. There must be some underlying unity to bring together causes and effects in causal relationships. The same holds true for “What?” or “How?” or “How many?” etc. We might summarize by saying that thinking is a unifying act that sets differing realities or ideas into relationship with one another. Therefore, thinking goes beyond imagination (picture thinking which is limited to mere identification of individual things). When realities or ideas are set into relationship with one another, we can detect similarities and differences, quantities and causes, relative location and time, and we can even detect relationships among relationships.

3-- As noted above, the unique unrestricted uncaused reality (existing through itself) has no spatial, temporal, or other intrinsic restrictions. Therefore, there is nothing to prevent it from being in a perfectly transparent and reflective relationship to itself.

This can be analogically understood by our own act of self-consciousness in which the same act of consciousness is both “experienced” and “experiencer” simultaneously. This does not imply that our thinking has distinct parts, but rather that the one indivisible act of consciousness has relational differences “within” itself.

Let us return now to the pure unrestricted act of existing through itself. Inasmuch as it is perfectly self-transparent (because it has no intrinsic spatial, temporal, or other restrictions), it can be perfectly present to itself as “experiencer” and “experienced.” This means it is perfectly self-conscious (in a fundamental unity without parts). The absence of spatial, temporal, and all other restrictions makes the one uncaused reality (existing through itself) perfectly self-transparent, perfectly self-relational, and therefore, perfectly present to itself and perfectly self-conscious.

This completely simple, self-transparent reality can generate the whole domain of restricted intelligibility. Consider the following:

- (1) Embedded in its self-consciousness is an awareness of the difference between itself as experiencer and experienced, and so there is not only an awareness of self, but an awareness of relational differences within itself. Inasmuch as “self” and “difference” are grasped, so also are all other ideas. The self can grasp not only itself, but what is different from itself – e.g. restriction and change. By grasping “self,” “difference,” “restriction” and “change,” it grasps

the whole range of finite intelligibility. Plato shows how this is done in his remarkable late dialogue *The Sophist*.

- (2) Notice that this unrestricted act of mentation is not like a brain or anything material or restricted. It is identical with the pure unrestricted act of existing through itself, because the complete absence of restriction in this acting power enables it to be present to itself, and differentiate itself from what it is not – the whole range of restricted intelligibility.

*** The term “within” here has no spatial connotation for obvious reasons; it refers only to the relational difference between “experience” and “being experienced” in a single act of consciousness.**

We cannot visualize it or imagine it; we can only understand that there must exist the one unrestricted uncaused reality (existing through itself), and that it must be a perfect unity in relation to itself, and therefore perfectly self-conscious and perfectly conscious of everything that could be different from it (the whole domain of restricted intelligibility).

Bernard Lonergan comes to a similar conclusion in his work *Insight: A Study of Human Understanding*, and calls the unrestricted uncaused reality “an unrestricted act of understanding — understanding itself.” For Lonergan’s proof of this where Lonergan shows that the uncaused reality must be perfectly intelligible, and as such, cannot be material (like a brain) or abstract (like the expression of an idea) or a restricted act of thinking – meaning that it must be an unrestricted act of thinking. Inasmuch as the pure unrestricted act of existing through itself is an unrestricted act of thinking, its awareness of all finite intelligibility allows for the creation of finite being.

[D] . A Response to Richard Dawkins

Dawkins’ core argument in *The God Delusion* may be summarized as follows:

1. A designer must always be more complex than what it designs.
2. Whatever is more complex is more improbable. Therefore, a designer must be more improbable than what it designs.

There can be little doubt that Dawkins’ second premise (“whatever is more complex is more improbable”) is true, because the more complex a reality is, the more parts there are to order or organize. Since order or organization is more improbable than disorder, it follows that the more parts there are to order, the more improbable the ordering will be.

However, Dawkins’ first premise is highly contestable and ignores four Thomistic insights: (1) the necessity for at least one uncaused reality, (2) the real distinction between existence and essence, (3) the requirement that existence precede essence, and (4) the notion of a metaphysical simplicity. He also ignores the explanation of these insights in contemporary Thomists such as Etienne Gilson, Josef Pieper, Bernard Lonergan, Karl Rahner, and their followers. These philosophers contend (in conformity with the above metaphysical proof) that an uncaused reality (a Creator and designer) must be absolutely simple (a complete absence of complexity) instead of more complex (as Dawkins contends).

* In *The Sophist*, Plato recognized how the entire domain of restricted intelligibility could be generated and explained through the interrelationship of six fundamental ideas (three diads): Being and nonbeing, sameness and difference, and motion and rest. See Plato 1961(c), pp. 978-1028 (236d-264b). 17 Lonergan 1992, pp. 657-708. 18 Dawkins 2008, pp. 157-158.

In the previous section (Section [C-1] -- concerned with the simplicity of God), I explained why Dawkins arrived at precisely the opposite conclusion of Aquinas and others – the complexity of God instead of the absolute simplicity of God. Since he did not inquire into the most fundamental reality or the most fundamental state of reality, he did not discover or recognize “existence through itself.” Thus, he had no chance of discovering (either for himself or through reading) the real distinction between existence and essence and the ontological priority of existence over essence. This led to a grand scotosis -- a self-blinding to the absolute unrestrictedness and absolute simplicity of “existence through itself.”

Ironically, if he had made these discoveries, he would not only have recognized the reality of God in the above metaphysical proof, but also in his own argument – which is supposed to show the improbability of God. Let us now reconsider Dawkins’ proof – correcting his first premise to reflect Thomistic insights:

1. A designer (God) must be more simple than anything it designs.
2. Whatever is more complex is more improbable.

Restated second premise: whatever is more simple is more probable.

Therefore, a designer (God) must be more probable than anything it designs.

Indeed, since God (the unique unrestricted uncaused reality) must be absolutely simple, he must be the most probable reality of all. Thus, Dawkins’ argument serves only to affirm—not to deny- the existence of a designer (Creator) if an uncaused reality must be unrestricted, and therefore absolutely simple (as proven above).

Dawkins’ argument reveals another weakness in his philosophical viewpoint – he interprets thinking in a materialistic way. This may conform to his biological background, but it ignores the nature of thinking (the apprehension of relationships among diverse objects) and self- consciousness (the relationship of the thinker to himself). In a materialistic worldview, one moves from the physical processes of the brain to the definition of thinking – which has the weakness of reducing the nature of thinking to the intrinsic limitations of physical processes. However in a philosophical worldview, one derives the definition of thinking from the conditions necessary to produce abstract thought, self-reflectivity, and syntactical language – and even the conditions necessary to grasp unrestricted intelligibility. Instead of restricting the nature of thinking to the limits of physical processes (in the brain), this approach considers the nature of thinking in itself. So long as a dynamic system meets the conditions necessary for thinking, it can be a possible source or cause of it. In this view, thinking does not have to come from physical processes, but could come from trans-physical processes (e.g. a soul²⁰) or even from completely immaterial unrestricted processes (i.e. an unrestricted act of thinking – such as God).

*** Dawkins makes a perfunctory criticism of Aquinas' proofs for the existence of God (Dawkins 2008, pp. 100-103) but regrettably does not understand these proofs in any meaningful way. If he had, he would not have constructed a virtual "straw man" version of them, while missing the solution to one of the greatest metaphysical problems – the connection between an uncaused cause, absolute simplicity, and the nature of mentation (thinking).**

The advantage of approaching "thinking" from the above philosophical point of view is that it explains five contemporary challenges to the materialistic view:

1. Trans-algorithmic thinking manifest in the creative leaps in mathematical development (Gödel's Theorem),
2. The presence of innate heuristic notions needed for conceptual ideas and the recognition of syntax (of which humans alone are capable – but not higher primates).
3. The capacity for self-reflectivity and "experiencing our experiencing" that appears to be inexplicable by physical processes alone (see David Chalmers' "Hard Problem of Consciousness") .
4. The pure unrestricted desire to know which manifests our tacit recognition of complete intelligibility (Lonergan's "Notion of Being"),
5. The requirement that an uncaused reality be perfectly intelligible – and therefore an unrestricted act of thinking (proven by Bernard Lonergan) .

Any theory or model of thinking that does not respond to the above five challenges to physicalist models is inadequate – and should be reconsidered. Dawkins' materialist model of thinking (which attributes mentation to the complexes of physical processes in the brain) addresses none of the above challenges. However, the philosophical views elucidated by Thomas Aquinas, Étienne Gilson, and Bernard Lonergan do account for them—and so should be preferred. These models of intelligibility are similar to the one articulated above (in Section [C-3]).

Recall that these models are based on the unrestricted nature and power of the one uncaused reality existing through itself. Since this power has no intrinsic restrictions, it is capable of perfectly transparent relationship to itself (like an act of self-consciousness in which the experiencer and the experienced are one and the same). Notice that there is no difference in substance between the experiencer and the experienced – the knower and the known – but only a difference in relation. This position was initially set out by Boethius, Augustine, and Aquinas in their treatises on the Trinity.

Bernard Lonergan and Karl Rahner articulate it in more contemporary terms and concepts. As noted above (in Section [C-3]), this unrestricted power which is in a perfectly transparent relationship to itself is not only capable of a perfect act of self-reflectivity, but also a perfect act of differentiating itself from every possible way of existing which is not itself (i.e. restricted ways of existing). Thus it can generate from within itself the whole range of finite intelligibility. In this model of thinking, the one unrestricted power of existing through itself is not limited by physical processes, spatiality, temporality, and other restricted ways of existing. It is capable of unrestricted, perfectly immaterial, perfectly self-conscious thought which addresses the above five challenges to physicalist models of thinking.

A brain or a computer cannot generate a completely self-transparent act of thinking because they are restricted in their activities and operations and in their physical structures and laws including quantum activities, structures, and laws. No amount of complexity of restricted parts will ever be able to generate an unrestricted act of mentation, because in their totality they will always be restricted.

In *The God Delusion*, Dawkins shows little understanding of how an unrestricted power of existing through itself can be self-transparent, self-relational, self-conscious, and therefore, capable of thinking and creating. He assumes that the more comprehensive the act of thinking, the more complex a reality must be. However, this is true only for materialistic conceptions of thinking--which are based on assembling restricted “building blocks” or material parts - like those found in brains and computers.

Though non-materialistic views of thinking were developed by ancient and medieval philosophers, the materialistic reductionism (which arose out of some interpretations of natural science) closed the human imagination to this possibility until Gödel’s Theorem and the quantum revolution perforce reopened it. Bernard Lonergan and other contemporary philosophers combine the ancient and medieval insight into absolute simplicity with the Gödelian and quantum revolutions, and so their assessment of mind is important for resolving contemporary paradoxes in artificial intelligence and the unexplained creativity of human intelligence.

More References:

By “soul,” I mean “a trans-physical dynamic system capable of surviving bodily death, transcendental awareness (i.e. the tacit awareness of perfect truth, love, goodness, beauty, and home) and self-consciousness.” I have written about this extensively in Spitzer 2015 *The Soul’s Upward Yearning: Clues to our Transcendent Nature from Experience and Reason* (San Francisco: Ignatius Press) Chapters 3 – 6.

Kurt Gödel, 1931. “Über formal unentscheidbare Sätze der Principia Mathematica und verwandter Systeme I.” In *Monatshefte für Mathematik und Physik* 38, pp. 173-98. I have explained this proof – with updates from Stephen Barr, John Lucas, and Roger Penrose in Spitzer 2015 *The Soul’s Upward Yearning*, pp. 129-133.

The deduction of the presence of innate heuristic notions was elucidated by Aristotle, Augustine, Aquinas, and Kant. I have explained these deductions in Spitzer 2016 *The Soul’s Upward Yearning*, pp. 115-116, 129-131, and 241-245.

With respect to Noam Chomsky’s syntax test – and its application to higher primates by Herbert Terrace, see Spitzer 2015 *The Soul’s Upward Yearning*, pp. 104-105 and 131-139.

See also Noam Chomsky, 2007, interview by Matt Aames Cucchiaro: “On the Myth of Ape Language.”

See also Herbert Terrace; L.A. Petitto, R.J. Sanders, T.G. Bever. 1979. "Can an Ape Create a Sentence." In *Science* Vol. 206 (4421): 891–902. See David Chalmers, 1995, "Facing Up to the Problem of Consciousness" *Journal of Consciousness Studies* 2 (3): pp 200-219. See also Chalmers, 1997. *The Conscious Mind: In Search of a Fundamental Theory* (London: Oxford University Press). I have described this problem with references to other thinkers in Spitzer 2015 *The Soul's Upward Yearning*, pp. 232-238. 24 See Bernard Lonergan, 1992. *Insight: A Study of Human Understanding*. In *Collected Works of Bernard Lonergan* 3, edited by Frederick E. Crowe and Robert M. Doran, (Toronto: University of Toronto Press), pp. 380-387. I have described this in Spitzer 2015 *The Soul's Upward Yearning* pp. 118-132. 25 See Lonergan 1992, *Insight*, pp 692-699.

Transtemporal Phenomenal (Spiritual) Consciousness

Andrew Soltau

Abstract: Objectively, time does not pass, physics reveals no such phenomenon. While subjectively we find ourselves at a specific point in time, 'now', and we appear to pass from moment to moment, physics can accommodate neither of these concepts, thus there is no explanation of subjective transtemporal reality, or how an observation could possibly be made. A solution to the puzzle is proposed based on an analysis of the logical type of the system required to explain such subjective experience.

Relativity requires that we consider the dimension of time on a par with the spatial dimensions, thus making a block universe inevitable. The concept of change can be recovered by considering a sequence of definitions of the block universe, and thus the passage of time can be considered to be the change of this definition, resulting in a sequence of block universes as transtemporal reality. However, the unitary wave function must subsume all possible block universes, all possibilities exist 'already', thus there is no becoming. As Barbour explains, each moment in time is a complete definition of the state of the whole four-dimensional universe, the sequence of states being static like the frames of a movie on the film. Since nothing passes from moment to moment it appears impossible that there could be any such thing as time that passes; this would require something of different logical type to the moments to account for such a phenomenon, and the moments are all that exist.

What would be required is something that is to the moments as the projector is to the movie, something that contains all the moments and iterates the sequence. Clearly only the unitary system as a whole contains all the moments of any given sequence. Additionally, the only possible expression of the necessary logical type for an iterator is an emergent property of the system as a whole; only the system as a whole is of the correct logical type to change the functional frame of reference from one block universe to another, giving rise to the appearance of collapse described by

Everett. Objectively this transtemporal process is the collapse dynamics, subjectively it is phenomenal consciousness passing through time.

Part One: The Transtemporal Observer

1 Introduction:

The Everettian universe subsumes all possible actualities, thus as Saunders states “temporal relations are tenselessly true;” (1995,abs), in other words, all possible moments are 'there'. As Deutsch states, the multiverse is an existing, static collection of all of the possible moments, configurations of matter and energy which he refers to as 'snapshots' (1997,277). This straightforward analysis is logically applicable to any no-collapse interpretation where all possible moments or snapshots must exist as part of the system as a whole. Objectively, the Everettian universe is a simultaneity of all possible snapshots; there is no collapse, nothing changes. Thus in the no-collapse universe all possible moments in all possible universes exist 'already'. Yet subjectively, not only does an observer experience only a single configuration, a single moment or snapshot, at any given moment, the observer also experiences making observations and passing from moment to moment. Thus, as has been widely remarked, physics is unable to explain our basic experiential condition. As Mermin states, “Quantum mechanics offers an insufficient basis for a theory of everything if everything is to include consciousness.” (1998,7). Consciousness seems an unlikely solution to problems in physics, but on this view it is the key to the solution of the intractable problems of interpretation in quantum theory.

The most acute problem is that of observation, which lies at the heart of the measurement problem. To make an observation the observer must change, effectively passing from one moment to the next; but this is impossible, as Deutsch states, “Nothing can move from one moment to another. To exist at all at a particular moment means to exist there forever.” (1997,278). According to Everett there is only the appearance of collapse, thus only the appearance of observations being made, and the appearance of the passage of time. Given a static domain, there is only one possible way to generate the appearance of collapse, and passing from moment to moment, namely by changing the frame of reference from one moment to the next; as with a movie being shown, one frame after another is made to be the frame of reference of the present moment. Potentially this could apply to the no-collapse universe, providing the subjective appearance of the change in a static unchanging domain. In order to achieve this, however, there must be a mechanism which changes the functional frame of reference from one element of the indexical array of moments to another. Thus what is required is something that is to the static array of block universe moments the way the projector of the movie is to the sequence of frames on the film, both having access to all the moments and iterating a sequence of moments. Leaving aside hypothetical agents outside of the multiverse, an oxy-moron anyway, the only thing in this position is the unitary system as a whole. Nothing less than the system as a whole has access to all of the elements of the indexical array in the way that the projector has access to all of the frames on the film. Similarly, only the unitary system as a whole is in a logical position to change the frame of reference from one index in the array to another, just as only a whole working computer system is in a position to change a pointer to address a different area of memory. On this view, the phenomenal consciousness of the observer is the subjective concomitant of this kind of change of the functional

frame of reference through the indexical array. Subjectively, in the constantly shifting functional frame of reference, a 'four-dimensional movie' of matter and energy is enacted, a transtemporal reality of exactly the nature one seems to experience; collapse appears to occur, the time evolution of physical reality seems to proceed, and time passes.

A solution of this nature should not perhaps be entirely unexpected. As Mermin cautions, "The problem of consciousness is an even harder problem than the problem of interpreting quantum mechanics, and it is important not to confuse the two." But on the view presented here it is exactly this confusion which has given rise to the paradox of the nature of time, and the measurement problem. It seems as if the two fundamental operational principles, the linear dynamics and the collapse dynamics, cannot coexist, but while the linear dynamics is the fundamental dynamics of the objective physical universe, the collapse dynamics is the dynamics of the subjective functional frame of reference which passes from moment to moment, and from linear dynamics to linear dynamics. As Everett shows, there is only the appearance of collapse, only subjectively 'in consciousness' is there collapse and change, but in this context the passage of time is experienced. Phrased in this manner it sounds as if the subjective is being elevated in significance beyond all reason, however, all that is being proposed is that the collapse dynamics is not only of different logical type to the linear dynamics, being the change to the linear dynamics, but also necessarily an emergent property of the unitary system as a whole; the subjectivity likely being simply an epiphenomenon of the exercise of the collapse dynamics.

2 Nothing Moves:

Given that nothing physical can pass from moment to moment there is no possibility of a physical transtemporal observer. For many this possibility has already been abandoned: in view of the multiple parallel versions of each observer arising at every moment in a no-collapse universe, many commentators now simply consider that future versions of oneself are descendants rather than the same person at a later time. This conclusion seems inevitable in the no-collapse interpretations of quantum theory, where a single individual at any given moment inevitably has multiple descendants. It seems as if the only sensible understanding is that there is a multiple branching array of possible observer states, but nothing to connect them apart from the quantum logic relating the definitions of these sequential states. This, however, leaves open a number of puzzles of increasing severity. Subjectively it seems entirely obvious that we are moving through time, but this can be ascribed to illusion. The meaning of probability is unclear, but progress has been made in this regard, viz. Deutsch (1999), Wallace (2003) and Saunders (2004). Observation, however, poses a far more fundamental difficulty. To make an observation is to change, and if there is no transtemporal identity, and nothing changes from one state to the next, there is no thing that actually makes an observation; little wonder then that the interpretation of probabilities has been problematic.

2.1 The Illusion:

Deutsch (1997,258-288) analyses the multiverse into specific moments, each one a static layout of the matter and energy of the universe, which he calls a snapshot. As he makes clear, no physical entity can pass from moment to moment, every observer is part of a specific physical configuration, a specific matter and energy snapshot. Furthermore, although it seems so clear that one is passing

through time from moment to moment, this is necessarily an illusion. This is entirely feasible because in truth we have only the evidence of existing at a specific moment. As Barbour states,

The sense we have that time has advanced to the present Now is simply our awareness of being in that Now. Different Nows give rise to different experiences, and hence to the impression that the time in them is different. (1999,44).

At any specific moment, the observer has the experience of that moment, and the memory of the past and the expectation of the future. In the next moment there is another version of the observer, the observer one moment older, and in that moment, for that different version of the observer, there is the experience of that moment and the memory of the past and the expectation of the future. As Deutsch states,

We do not experience time flowing, or passing. What we experience are differences between our present perceptions and our present memories of past perceptions. We interpret those differences, correctly, as evidence that the universe changes with time. We also interpret them, incorrectly, as evidence that our consciousness, or the present, or something, moves through time. (1997,263) .

In other words, all of the contents of one's subjective experience, including the apparent evidence of the passage of time, can be conclusively explained by the contents of the specific moment. The phenomenon of observation, however, remains unexplained.

An observation, meaning a sensory experience, can be explained by the contents of a single moment. This is a single specific datum and can be understood as 'the difference between the present perception and the present memory of past perceptions'. However, to make an observation is to change, from the state of not having made that observation to the state of having made it. One cannot make an observation at a specific moment, one can only complete the making of an observation at a specific moment; the making of an observation is inherently a transtemporal activity. Since there is no definition of a transtemporal observer this is a significant problem.

3 Transtemporal Reality:

As Deutsch describes, all possible moments exist in a static array, thus successive moments of physical reality can be likened to the frames of a movie film as Barbour holds, each one an element of a permanent static layout (Folger,2000). A succession of moments defines a changing evolving reality, but a physical observer cannot pass from moment to moment, everything physical is part of a specific moment. Just as there is an image of the protagonist in each frame of the movie film, each frame portraying an incremental change of their position, there is a body of the observer in each moment of physical reality, each moment defining the matter and energy of the body in a different state. The motion picture is produced by changing the frame of reference, making one frame after another the present frame of reference. In order for there to be such a phenomenon in reality there would have to be something of the logical type of the projector of the movie film, it would have to be to successive moments as the projector is to the frames of the movie film, making one moment after another the functional frame of reference. Neither the body nor the mind as defined in any way by the body can possibly fit this requirement.

3.1 Many Minds:

Albert & Loewer (1998) get around this problem in their interpretation of quantum theory by proposing observers are minds rather than bodies, transcendental minds which have transtemporal identity. However, this requires not only a strong mind-body duality, but also a transtemporal mechanism which is not explained. Although a strong mind-body duality is a well aired concept in philosophy, the cognitive and psychological functioning of the mind is now generally understood to be readily explained in terms of the physiology of the body. As Chalmers shows, cognitive and psychological properties of the mind are logically supervenient on the physical, and the possibility of reductive explanation is “a straightforward consequence of the functional nature of psychological concepts” (1996,46). To believe otherwise is to believe that intelligence and mental functioning cannot be explained in terms of the physical body, which is the opposite of the findings of physiology and cognitive science; as Campbell states “for explaining events in the brain, physiology is, in principle, complete” (1970,52). Thus, with a single highly significant exception, all the properties of mind are explained in principle by the functioning of the neuro- endocrinal system of the body, and in this case, the mind is every bit as constrained to a single moment as is the body. The exception is phenomenal consciousness, but on this view this is not a part of the mind, but the context of the mind. Nonetheless, as will be shown, with a slight shift in perspective Albert & Loewer's interpretation provides an elegant solution.

3.2 Information Process:

While the mind as a separate entity residing in a body, and thus being capable of somehow passing from moment to moment, seems problematic, the mind as an information process readily makes sense. At each moment there is a structure of information instantiated in the neural network of the brain, and the process formed by the sequence of states of the system is precisely what we consider the mind in operation to be. If one considers the observer as a process rather than a physical entity the problem appears to be solved. It is clear that there is a sequence of bodies, containing a sequence of formulations of sensory experience, and the sequence of these experiences would be a transtemporal experience of reality. However, such a sequence demands an explanation of what it is that is experiencing that sequence. In order to experience a sequence of moments the experiencer must pass from moment to moment, or access moment after moment. Once again something impossible is required if the experiencer is to be a human observer. However, although the specific nature of the experiencer of experience is a longstanding puzzle, an analysis of subjective experience provides a clue to the solution.

The experience of a specific moment is a specific structure of sensory information, which, naturally, is part of that moment, as is the mind and the body. Each experience seems to be experienced by an internal aspect or property of oneself, an experiencer which experiences each moment, but there is no trace of something of this nature in the brain. This experiencer is the one thing missing from the physiology; no amount of functional analysis leads to an explanation, and neuroscience has no answer. Subjectively, it seems as if this experiencer passes from moment to moment, and this would certainly resolve the puzzle, but since we cannot explain the experiencer this

is no help. We can say that this experiencer is consciousness, but in and of itself this takes us no further forward. As Deutsch sums it up,

When we say that our consciousness 'seems' to pass from one moment to the next we are merely paraphrasing the common-sense theory of the flow of time. But it makes no more sense to think of a single 'moment of which we are conscious' moving from one moment to another than it does to think of a single present moment, or anything else, doing so. Nothing can move from one moment to another. (1997,263)

4 Consciousness:

The term consciousness is used for many different properties of the individual, but the concept is greatly simplified by Block (1995), who groups these properties into two very different classes of mental phenomenon, access consciousness and phenomenal consciousness. On this view, access consciousness is the mechanism whereby information in the mind is accessible; examples are the mental processes of reasoning, recall and introspection; thoughts, moods, emotions and dreams are often classified as consciousness of this nature. Everything in this classification has a satisfactory explanation, in terms of functional analysis if not direct evidence in neuroscience; everything about access consciousness is well understood. The other kind of consciousness in this classification, phenomenal consciousness, is subjective experience itself, pure subjectivity, the experiencing of any and all mental states. This, it seems clear to Block, is an entirely different kind of thing to any mental state, and Chalmers (1996,106) clearly demonstrates that this is the case. No satisfactory explanation has been developed to explain this phenomenon.

Phenomenal consciousness would seem to account for the sense of an experiencer. As well as having a mind, with all my thoughts and feelings and memories, the processes of access consciousness, I seem to have, or be, an experiencer which experiences my thoughts and feelings, and witnesses the recall of memories; an experiencer which experiences the changing contents of the mind, the access consciousness. This subjective experiencing is the effect of phenomenal consciousness, but we still know almost absolutely nothing about it. There is no trace of such a thing in the brain, "One cannot find consciousness by any conceivable histological examination of the brain" (Velmans,1995). As Chalmers shows, this is the one thing to do with the mind which cannot be explained in any way by physiology, and has no functional or reductive explanation; as he states, "The failure of consciousness to supervene on the physical tells us that no reductive explanation of consciousness can succeed." (1996,106). Clearly, as he shows in his rigorous analysis, this implies that we cannot deduce a physical explanation of the type of consciousness to which these statements are referring, the phenomenal consciousness.

Subjectively, it seems obvious that the phenomenal consciousness sees mental states come and go; it is, it seems, to successive mental states as the projector is to the frames of the movie film. Subjectively, therefore, it seems as if phenomenal consciousness is of exactly the correct logical type to account for one's experience of the passage of time. But this appears to be self-contradictory, for if phenomenal consciousness is a property of the observer, it can no more pass from moment to moment than can the body itself. The consciousness of the individual is something specific to a specific observer at a specific moment. In so far as an explanation for phenomenal consciousness

has been presented, it has been assumed that it is simply an emergent property of the living body-mind system, and as such it cannot be that which passes from moment to moment. The consciousness of a living entity is, naturally, the consciousness of that living entity at a specific moment. Thus the consciousness of that entity can experience that moment and only that moment; it is literally the consciousness of that moment. Just as there is another complete physical entity in the next moment 'already', there is the consciousness of that entity in the next moment 'already' also. The consciousness of each moment is a property of that body-mind at that moment.

5 Transtemporal Phenomenal Consciousness:

In order for phenomenal consciousness to be to the moments as the projector is to the frames of the film it would have to have access to all the moments, just as the projector has access to all of the frames, and the whole problem is that there is no part or aspect of the observer that has access to anything other than the specific moment in which that version of that observer exists.

However, if phenomenal consciousness were an emergent property not of the body, but of the system of moments as a whole, it would be perfectly positioned to experience moment after moment, and reality would be exactly as it seems to us to be. This is closely akin to Chalmers' deduction about the necessary nature of phenomenal consciousness, which places it on a par with the fundamental physical properties of the universe.

1. It has access to records of the past, but the records are of course part of the present moment.

I suggest that a theory of consciousness should take experience as fundamental ... we will take experience itself as a fundamental feature of the world, alongside mass, charge, and space-time. If we take experience as fundamental, then we can go about the business of constructing a theory of experience. (1995)

Here it is proposed that phenomenal consciousness is an emergent property of the overall system of reality, the Everettian universe, and is thus in an inherently transtemporal position. At a stroke this resolves a number of previously intractable problems, and while it invokes a new property of the unitary system, it requires no new structures or physical phenomena.

Although this idea seems absurd on a number of counts, each absurdity has a simple explanation. Firstly, it seems entirely obvious that the consciousness of an individual observer is necessarily a property of that observer, and not some outside agency, but there is nothing whatsoever to show that this is not the illusion. When one uses an immersive virtual reality, one quickly acquires the sense that one is actually in that reality. But if one looks in the mirror in that reality and sees the avatar, one's virtual body in that virtual reality, the consciousness is definitely not in that body! In the case of the virtual reality it is obvious that the experiencer is elsewhere. This is not to suggest that physical reality is virtual, only that the phenomenon of consciousness can be similarly 'elsewhere', and there would nonetheless be no hint of this in the reality itself. Naturally there would be no physical evidence of any kind for this phenomenal consciousness in physical reality, just as is in the virtual reality there is no direct evidence for the existence of the real body of the user; or the computer generating the virtual reality.

Secondly, as an emergent property of the unitary system, phenomenal consciousness must experience all possible experiences, not just the specific experience of a single observer; and all at once. However, while objectively all possible experiences must be experienced simultaneously, subjectively, in the experience of each one, there is only that specific experience. Each experience has a specific 'experiential value', just as each integer expresses a specific quantity; each experience is unique and singular. As Bitbol states, with respect to pure subjectivity which he calls Mind, ... as soon as (abstract) Mind identifies itself with a point of view, it can but identify itself to a particular one. However, this being granted, the mere insistence on the "particularity" of a point of view sounds artificial. Since no point of view is available from which all the other points of view would be seen as equivalent, the point of view Mind adopts, when adopted, is not one among others; it is the point of view, self-referred to as my point of view. (1991,8)

5.1 Everything and Nothing:

The third absurdity is that, rather obviously, the whole system does not have a brain; the universe is nothing like a person or an observer of any kind. This, however, is falling prey to the idea that phenomenal consciousness is an emergent property of the physical brain, which we have absolutely no objective evidence for; indeed, quite the reverse, there is such an absence of physical evidence that phenomenal consciousness is purported to lie outside of existing physics.

As Mermin proposes, "... consciousness is beyond the scope of physical science, at least as we understand it today." (1998,7). Nonetheless, clearly our accustomed concept of the universe seems nothing like the right kind of thing to give rise to consciousness. The idea of a space-time of stars and galaxies giving rise to sentience seems plainly ludicrous. This universe, however, is only one tiny and likely infinitesimal aspect of the totality of all possible universes, the Everettian universe as multiverse, and this is not physical in the ordinary sense of the word. It is the simultaneity of all possible physical universes, thus it is total indeterminacy. Ascribing phenomenal consciousness to a cosmos of space and galaxies plainly is absurd, but ascribing it to the totality of all possibilities is an entirely different kind of concept.

We know that this 'entity', the totality of all possible universes, has some most remarkable properties. According to modern cosmology the net mass and energy balance of our universe appears to be zero. As Hawking shows the "negative gravitational energy exactly cancels the positive energy represented by the matter." (1988,129), and this accords well with the theory that the initial state of the universe begins with a single quantum fluctuation. Since all possible universes are considered to have a similar initial state, the net energy balance of each possible universe is similarly zero, and thus the whole of the multiverse of all possible universes would have a physical net sum of zero.

While each version of the universe may have a net energy balance of zero, a vast amount of information is instantiated in each one. However, as Standish points out, ... the collection of all possible descriptions has zero complexity, or information content. ... There is a mathematical equivalence between the Everything, as represented by this collection of all possible descriptions and Nothing, a state of no information. (2006,5)

Thus the multiverse, being the totality of all possible universes, also represents no information on net balance. Since at both levels there is an equivalence between the Everything and Nothing, one could

say that the totality of all possibilities is nothing in a different form. The progressive evolution of each universe proceeds by symmetry breaking, and a logical extrapolation backwards in time to time zero² arrives at the void which gives rise to the initial quantum fluctuation. Thus the totality of all possible universes seems to be the broken symmetry version of nothing, which could therefore be seen as the fundamental nature of existence; perfect symmetry. Given such remarkable properties, ascribing the property of phenomenal consciousness to this 'Everything-Nothing' is hardly illogical. Since this entity is clearly entirely outside of the reach of both our science and our comprehension, ascribing to it the phenomenal consciousness of which we can find no trace in the physical world is no more absurd than not doing so. Of course, this does also mean that nothing passes from moment to moment!

Although the last statement is a play on words, in a way this peculiar paradoxical statement is precisely true. In all of this, one tends to think of there being something that does actually pass from moment to moment, but there really is nothing that does. This can be read as meaning that the Everything-Nothing does not move, and yet the moments are accessed in sequence, as a computer would play a movie from solid state memory; but the computer not only moves a pointer from address to address in memory, it passes the information to a screen to be displayed. In the experience of reality, nothing else happens except the experience of reality. There is nothing that experiences it, nothing except the system as a whole, which is the broken symmetry version of nothing. Objectively the system as a whole is the no-collapse universe, subjectively it is nothing, and there is nothing 'here' inside me doing the experiencing, there is just experiencing.

** In ordinary time rather than Hawking's imaginary time.*

6 Logical Type:

In order to make the ideas more accessible I have described the process as one of experiencing, but this is the subjective perspective of the underlying phenomenon, the indexical change of the functional frame of reference, the exercise of the collapse dynamics, which is on this view an emergent property of the system as a whole. That the collapse dynamics is meta to the physical is at first a very counter-intuitive idea, but this is what is required to give rise to a process of the correct logical type. Given that all of the moments exist in static array, iteration is required in order for there to be any transtemporal phenomena, and a transition through a succession of definitions of the linear dynamics is a process meta to the physical; the linear dynamics is the logical arrangement of interactions of the matter and energy in the space-time of the universe, and the change to this layout is of a different logical type to the layout itself.

A movie is of different logical type to the individual frames of the film, in Russell's terminology (1908) it is of different ordinality, being in functional terms the set of which the frames are elements. The projection of the film is of a different nature again, an iteration which operates on the set of frames. This is not literally a further difference in logical type in Russell's terms, but it clearly invokes an additional logical property over and above that of the film. The collapse dynamics is of this logical type. There is an additional dimensionality to the collapse dynamics, because there is an array of possibilities for the next step of the iteration at each point in the process rather than a single possible next step, in this regard it is more akin to the operation of a Turing machine.

However, just like the projector, the iterated frame of reference simply follows the sequence automatically and 'blindly': while all the process instructions to a Turing machine are in the instructions in the machine, all the 'process instructions' of transtemporal reality are in the linear dynamics at each moment, in the form of the probabilistic definition of all of the possible next moments defined by the linear dynamics, defined in turn by the state of the universe at that moment. At each moment there is a range or spectrum of possible next steps in the probabilistic time evolution of the system, changes to the linear dynamics, defining all the possible next steps of the collapse dynamics in that functional frame of reference; thus all the possible logical pathways of transtemporal iteration are defined. Objectively all are experienced and thus the iteration is a branching process. Subjectively, in the experience of each branch, each branch the subjective reality of a specific observer, a specific observation is made. Thus the system produces an objectively branching dynamics in which each branch is subjectively singular, the exact logical type of the dynamics of the Everettian universe; as Everett states "... with each succeeding observation (or interaction), the observer state "branches" into a number of different states." (1957,459) .

The experiential perspective is used here to engage with an elusive concept. If there is to be an exercise of the collapse dynamics, it seems very much more in accord with physics to say that this occurs simply because quanta collapse, and that phenomenal consciousness is an epiphenomenon of this process. However, this makes it sound as if the collapse dynamics is exercised in the manner one ordinarily assumes, as a process of matter and energy causing the physical world to evolve in time, with no special characteristics or logical type. This, however, leads directly to the difficulties of the interpretation of quantum mechanics. Everett's solution is simple and elegant, there is only the appearance of collapse, but there can only be a change of this nature with respect to a frame of reference outside of any physical frame of reference. On this view it is simply the indexical location of the special frame of reference, the now, the moving locus of the meta frame of reference, which changes. This can only occur with respect to a position 'outside' of the moments, and thus the only possible solution is that this occurs with respect to a meta frame of reference, one which is an emergent property of the system as a whole. By addressing the issue from the subjective perspective of this meta frame of reference, the different logical types of the two dynamics, linear and collapse, are revealed naturally, although the use of the perspective in this context may seem absurd or surreal. However, what is intended is the emphasis of the meta frame of reference, rather than the epiphenomenon of phenomenal consciousness being causal.

The collapse dynamics as a process meta to the linear dynamics provides a simple resolution to the measurement problem. The linear dynamics is the objective dynamics of the physical, the layout of the probabilities of events in the linear four-dimensional framework of space-time. On this view the collapse dynamics is not only of different logical type to the linear dynamics, being the change to the linear dynamics, it is of a fundamentally different nature, and this is exactly what one would expect from the analogy of the movie film or the virtual reality; in all such cases the iteration is of a completely different nature to the layout of the structures which are iterated, just as the iterator is of a completely different nature to the medium that is iterated.

Similarly, access consciousness and phenomenal consciousness are of different logical types. There is a sequence of states of the mind, each one defining the structure of information being accessed at that moment, the information experienced at that moment, the contents of the subjective frame of reference. Clearly the sequence of experiences of the present moment is of the logical type of the frames of the movie. The accessing of these structures of information in sequence is the

exercise of the collapse dynamics, which is thus of the logical type of the operation of the projector, and experienced by phenomenal consciousness, which is thus of the logical type of the light in the projector. All together this gives rise to subjective transtemporal reality just as the projected film gives rise to the showing of the movie. A meta frame of reference which is an emergent property of the unitary system as an operational whole solves the problem of the passage of time, revealing it as a phenomenon meta to the physical. This also provides the subjective appearance of collapse Everett proposes, and the exercise of probabilities. Transtemporal phenomenal consciousness can be seen as the epiphenomenon of the process of the changing of the functional frame of reference in the meta frame of reference or the cause. The latter seems quite feasible, since to make an observation is to make the transition from one moment to the next.

7 Duality:

There is still a self-contradictory paradox remaining: the observer of reality has to be something which registers the observation, adding to the definition of itself the definition of the observation, and thus changing as the result of making the observation. Transtemporal phenomenal consciousness does not change any more than the light in the projector of the movie film changes. It cannot make observations, registering the observation and changing as a result; the system of which it is an emergent property is already all possible realities and all possible observations. The only entity in a position to register an observation is the body, and thus the mind, of the observer. But the physical body-mind does not change, only the definition of the body-mind in the changing functional frame of reference changes.

Neither the transtemporal phenomenal consciousness nor the body-mind of an observer constitutes a transtemporal observer, only in the juxtaposition of these two aspects of the observer, the experiencer and the experienced, does observation take place. Thus the definition of an observer must include both transtemporal phenomenal consciousness and a body-mind system which registers and records the structured sensory experiences it has produced; the latter being the basic process of access consciousness, the production of an accessible information structure, the observation that is experienced. Therefore the only possible observer of the passage of time is a composite entity having both temporal and transtemporal properties, both phenomenal consciousness and access consciousness. On this view this is the missing piece to the puzzle which has made the comprehension of the nature of the observer, and observation, so problematic. Subjective transtemporal reality is the phenomenon occurring in the juxtaposition of the inherent duality of access consciousness and phenomenal consciousness, that which is experienced and that which experiences the experienced. Each transtemporal observer is a phenomenon encompassing both. The result is observation as a process, the experiential life of the transtemporal observer.

On this view there is no mind / body duality, the mind is simply the information processing capability of the body, as is increasingly widely agreed (Anderson,1972,1). The radical differences between the subjective and the objective are explained by the duality of experiencer and experienced, phenomenal consciousness and access consciousness. It is not the physical and the mental that have different properties, but the experiential and the mental, it is a Mind / body-mind duality. This duality also resolves a further potential absurdity involving the observer, that 'I', as the experiencer, must be an emergent property of the totality. This 'I', however, is not personal, it is the very opposite, it is universal. It is only the phenomenal consciousness of the observer

which is associated with this exalted identity; the access consciousness of the body-mind is personal, and the sequence of experiences experienced is personal, while the experiencer is universal. There is no clue to this condition experientially, because as Bitbol states “[abstract] Mind is by itself point-of-view-less, just as it is placeless and timeless” (2006,8). As he continues “Mind has no spatio-temporal location ... if It identifies itself to a given point of view, this implies that It adopts the whole associated memory content.

8 Probability:

At each moment there is a multiplicity of possible next moments to experience, and phenomenal consciousness experiences all of them. Thus objectively the phenomenon is a branching process. Subjectively, however, the experience of each moment is singular. Thus while objectively all possible experiences are experienced, subjectively, in the experience of each one, there is only the specific experience of that structure of information. Objectively, physical reality in a no-collapse universe is like a river dividing and dividing, and objectively phenomenal consciousness is there in all versions of reality, so all versions of reality 'happen' and probability is meaningless, or at least obscure. Subjectively, however, from the point of view of the specific functional frame of reference of the observer at a choice point, probability is simply the likelihood of a specific version of reality being what happens next. The difficulty in the interpretation of probabilities arose because quantum theory seems to show that there can be no passage of time as Deutsch (1997,258-288) and Barbour (1999) explain. If transtemporal reality is a constant flow, with 'droplets' going one way or the other at every moment, then from the point of view of any specific droplet probabilities are exactly what they seem to be.

This is closely akin to Albert & Loewer's many minds theory, since all possible mental processes are experienced by the universal experiencer, and thus the 'droplets' can be seen as the subjective experience of minds which, as Vaidman states, “evolve randomly and independently to mental states corresponding to the different possible states of perception (with probabilities equal to the quantum probabilities for these states)” (2002). Albert & Loewer's theory holds that there is a continuous infinity of minds, and that each mind takes a specific pathway through time. If each mind, rather than being an epiphenomenon of the body, is taken to be a dynamic process or thread, each 'transcendental mind' a separate strand of the universal process, one thread of the iterative loop of observation, definition and observation experienced by transtemporal phenomenal consciousness, the theory seems complete.

Subjectively, each 'instance' of phenomenal consciousness is a 'my' consciousness, but each such instance is the same consciousness; Bitbol's Mind, of which he says “Its closest philosophical equivalents are Husserl's and Sartre's Transcendental ego; or, even better, Wittenstein's subject which "(...) does not belong to the world: rather it is a limit of the world" (Tractatus 5.632)” (2006,8). It is the same consciousness in all of those minds simultaneously, though in each mind there is only the experience of that mind, and each mind is different. The idea of consciousness being a property of the whole universe seems absurd because it is clearly 'in here', it is

entirely obvious that consciousness is personal, but this is exactly how it would be subjectively if it were an emergent property of the unitary system. Phenomenal consciousness is 'in' the mind of the observer just as the user of an immersive virtual reality is 'in' that reality. If we postulate that this 'unitary consciousness' is the epiphenomenon of the transtemporal process of reality, a sequence of indexical transitions from moment to moment, from one probabilistic definition to another and so on iteratively, probability is simply what it appears to be, the likelihood of a particular version of reality happening, subjectively. Objectively, this process is the collapse dynamics, subjectively it is transtemporal phenomenal consciousness.

Part Two: Transtemporal Reality

Everett's Observer:

Although Everett describes a physical entity as a model of an observer, a mechanical automaton, he concludes his description by making the 'function of the memory contents' the sole causal functional process of the observer.

If we consider that current sensory data, as well as machine configuration, is immediately recorded in the memory, then the actions of the machine at a given instant can be regarded as a function of the memory contents only, and all relevant experience of the machine is contained in the memory. (1957,457)

Thus the functional identity of the observer is defined solely by the memory contents. Additionally, it is solely with reference to the 'state of the memory' of versions of the observer that Everett shows there is the appearance of collapse and the resolution of the measurement problem by requiring only the linear dynamics, 'pure Process 2 wave mechanics'.

Judged by the state of the memory in almost all of the observer states, the probabilistic conclusion of the usual "external observation" formulation of quantum theory are valid. In other words, pure Process 2 wave mechanics, without any initial probability assertions, leads to all the probability concepts of the familiar formalism. (462)

In other words, within the context of the linear dynamics there is an effective collapse dynamics, from the perspective of the functional identity of the observer defined by the memory contents. Subjectively, from this perspective, there is the appearance of collapse and change. The difficulty with this is that there can hardly be a functional difference between the subjective and the objective, since the former is instantiated in the latter, and therefore cannot possibly be functionally independent or different from it in any way. This is perhaps the central point on which "Everett's interpretation stands itself in need of an interpretation" (Healey,1984,591). The paradox is resolved by the logical type of the collapse dynamics, for while the 'probabilistic concepts of the familiar formalism' are defined by the linear dynamics, they are exercised by the collapse dynamics. Only in the indexical transition from one definition of the linear dynamics to another is there collapse and the exercise of probabilities. This requires a meta point of reference, and the only possible expression of the correct logical type is an emergent property of the unitary system as a whole. However, given such a point of reference, the theory is logically complete.

10 The World Hologram:

In Everett's formulation the integrated sum of the observations made is the functional identity of the observer. Such an identity seems appropriate enough for a recording device such as the automaton Everett uses as his example, but it seems grossly inadequate for the identity of a human observer. Naturally enough it defines the familiar subjective self-identity formed from observations, however, as will be shown in the following sections, this identity not only defines the determinacy of every aspect of the real observer, it is also the only possible valid identity for an observer of a transtemporal reality.

The recording automaton defines only the functionality of a camera, it simply holds a record of all observations, but a human observer uses the observations made to formulate a virtual reality model of the real world. As Deutsch states, Imagination is a straightforward form of virtual reality. What may not be so obvious is that our 'direct' experience of the world through our senses is virtual reality too." (1997,120). The intelligent response to reality of a human observer is based on the organisation of the observations made into an accessible functional concept of reality. The human brain records all the observations made and forms a synthesis of this information, a representation of the world, the internally constructed subjective reality. This structure of information is intensely familiar to each observer, it is the reality this observer knows, the 'known world'; it is this structure of information that is accessed whenever one brings to mind any part of the world remote to one's immediate location. Since this structure of information is experienced as spatially distributed, while in fact being encoded in the neural network of the brain, it is effectively a hologram of the world known through observations, a three-dimensional image produced from 'flat' data. This 'world hologram' is a virtual reality constructed and maintained in the brain and updated with the addition of each new observation.

Naturally, this virtual reality has at its center the definition of the body of the observer, the physical self-identity. Just as the world hologram is the known world, this component of the world hologram is the known physical self. One identifies with the body as a whole, but one knows only that much of the body which one has observed. One observes the body not only externally in mirrors but internally through proprioception and enteroception, and these observations are added to the representation of the physical self in the world hologram, the self-identity. Similarly one is aware of being a mind, but again one does not know the whole of one's mind. Neural network patterns are altered with each neural impulse, and associations and ingrained responses are built up as a result. The vast majority of this information is unknown by the individual; what one knows are all the mental properties one experiences, such as thoughts, feelings, memories and expectations, all of which are observations and are added to the self-identity in the world hologram. This is the sum total of everything one knows oneself to be. This self-identity, mental and physical, is built up solely of experiential information, observations; inevitably observations account for all of the individual's subjective self-identity.

11 Universe Superposition:

The world hologram defines the known world of the observer, but in an Everettian universe this same structure of information also defines the determinacy of the effective universe of this observer. Although the world hologram is solely a structure of information, it defines the determinacy of the physical environment of the observer, the effective universe, all else being indeterminate, and in this context the appearance of collapse in the non-collapse universe is straightforward and self-evident.

Inevitably, there are in this kind of universe a very large number of parallel realities which one could be in at the present moment. Every parallel reality having the same identical appearance to one's observations, and having given rise to the same identical appearance at all points in the past, is a parallel reality one could be in at the present moment. Since all of these parallel realities exist in the Everettian universe there is inevitably a real identical copy of oneself existing in each parallel reality. Furthermore, as Deutsch explains, there is no question about which of these copies one actually is, one is all of them;

If, aside from variants of me in other universes, there are also multiple identical copies of me, which one am I? I am, of course, all of them. Each of them has just asked that question, 'which one am I?', and any true way of answering that question must give each one of them the same answer. (1997, 279)

In Everett's formulation, the universe is a simultaneity of all possible variations of the determinacy of the universe, and all of these copies are not only coexistent but coincident. If the copies of the observer are truly identical this would mean that there is only one observer, existing in all of those versions of the world simultaneously, which would therefore be effectively superposed in the functional frame of reference of that observer. The physical bodies of these 'identical observers' are entangled with different versions of the world, thus they are not truly identical; naturally, however, their experiences are identical. Subjectively all these bodies are totally identical, thus one can say that there is only one experiential identity, a single world hologram, that is in all of these bodies. The universes these bodies are in are coincident, and since this structure of information is simultaneously present in all of these universes, the effective universe of this experiential identity is the effective superposition of all of them. As stated previously,

This 'universe superposition' is a philosophical device, not a causal explanation; it is a metaphor for the unlocalised nature of the Everettian universe, with respect to which indexical version of the universe an observer is in, for an observer present in many such versions. (Soltau,2008,2)3

Even if this does not hold objectively, to an effectively omnipresent experiencer there can be no indexical separation between versions of the universe. Effectively the world must be a platonic realm to this kind of consciousness; there can be no duplications, only a single instance of any specific structure of information. Thus although this structure of information is duplicated in a large number of universes, from the perspective of unitary consciousness it is a single structure of information that is experienced, and since it is in a large number of universes simultaneously, subjectively they are all superposed.

11.1 Relational Quantum Mechanics:

The effective superposition of all of the universes containing a specific world hologram gives rise to a reality closely akin to that of Rovelli's Relational Quantum Mechanics. In that interpretation, the environment of each observer is defined by, and only by, the correlations established between that observer and the environment. The environment is therefore indeterminate except where defined by the correlations record, the record of interactions or 'observations' at the physical level. Rovelli shows that this provides the basis for a simple reconstruction of quantum mechanics (1996,10), and Mermin quotes what he refers to as the Theorem on the Sufficiency of Subsystem Correlations⁴ showing that "Subsystem correlations (for any one resolution of the system into subsystems) are enough to determine the state of the entire system uniquely." (1998,8).

Although the world hologram is a record of only the sensory observations made by this observer, the sensory observations are nonetheless correlations with the environment; the environment must be, and can only be, such as to give rise to these sensory observations. The world hologram is thus the correlations record. Although the world hologram is the integrated sum of only sensory observations, the correlatum is nonetheless a physical environment, the universe superposition. This is the physical functional frame of reference of this observer, defined by a specific wave function, the superposition of all of the wave functions of all of the versions of the universe in which this world hologram exists.

As in Relational Quantum Mechanics, the physical environment is determinate only where observed; universe superposition provides a simple explanatory principle for this phenomenon. Since the reality experienced is the effective superposition of all possible physical variations of the universe commensurate with the existence of this structure of information, only two things are determinate, being identically the same in all of these variations of the universe, and all else is indeterminate. These are the world hologram itself, and the physical environment correlated with the world hologram, since all other aspects of the environment are the superposed sum of all possible arrangements of matter and energy in the world.

11.2 Experiential Identity:

It seems obvious that one is a body, and that while one is also a mind, and possibly simply a world hologram, these structures of information exist in the body and are just properties of the body. While objectively this is unarguably the case, it is equally true that as an Everettian observer, as a world hologram, one is simultaneously in a very large number of bodies, thus in the functional frame of reference of the observer defined in this way the effective universe is the simultaneity of all of the universes in which these bodies exist. Since in this superposition there are bodies that have the same world hologram, but differ with regard to minor physical details of the body which have never been observed, only those aspects of the body which have been the experienced reality is the effective superposition of all of them.

** Referencing he cites Bergia, Cannata, Cornia, and Livi (1990), also stating that "This theorem must have been noticed early on, but the oldest statements of it that I know of are improbably recent."*

The observed are determinate, since only those aspects are identically the same in all of the universes in the superposition. The same is even true of the mind: the products of access consciousness are experienced in the sensorium, and the rest of the mind, unobserved, is unknown. Neural network patterns are altered with each neural impulse, and the vast majority of this information is unknown by the individual; what one knows are all the mental properties one experiences, such as thoughts, feelings, memories and expectations, all of which are observations and are added to the self identity in the world hologram. In the worlds of the universe superposition there are bodies with minds that have the same world hologram, but differ with regard to aspects of the mind which have never been observed, thus the mind is determinate only where observed also. Thus the functional identity of the observer as defined by Everett, the state of the memory defined here as the world hologram, is the only determinate operational identity in the context of his formulation. Sequential definitions of this identity experienced by phenomenal consciousness provide the only possible identity of an observer of a transtemporal reality, an ongoing, subjective, experiential identity.

11.3 The Dynamics:

The inherent collapse dynamics is elementary, it is simply the addition of each new observation to the definition of the memory contents, the functional identity of the observer. At each moment the linear dynamics defined by the physical functional frame of reference of the observer defines a spectrum of possible next moments, which, naturally, subsume different possible states of perception, with the quantum probabilities for these states defined in that linear dynamics. Objectively, they all exist with equal status. Subjectively, in each version of subjective reality, only one of them happens. Subjectively, the making of a specific observation is experienced, and the functional frame of reference becomes the functional frame of reference of this observer a moment later, having made that observation. Effectively, the observation is added to the definition of the functional frame of reference. This is the transtemporal dynamics, which is of course the collapse dynamics, the effective change to the linear dynamics. The new version of the linear dynamics defines a spectrum of possible next moments, and the cycle continues indefinitely. This provides the appearance of collapse proposed by Everett, and it applies directly to the structure of information defined by the cumulative sum of observations he proposes as the functional identity of the observer. The result is an iterative information process, the subjective experience of a transtemporal physical reality. Objectively this process is the collapse dynamics, subjectively it is the passage of time. Neither can occur save with respect to a frame of reference outside of any ordinary physical frame of reference, only from the perspective of an emergent property of the system as a whole can such transtemporal processes exist.

12 The Nature of Time:

Relativity requires that time and space are treated on a par, thus indicating that the universe is necessarily a four-dimensional block universe. This accords precisely with quantum mechanics since the wave function provides a four-dimensional definition of the universe. At each moment, the quantum universe is a four-dimensional block universe, defined by the wave function, and the

collapse of the wave function gives rise to the next moment, defined by a different wave function, and defining a different four-dimensional block universe. As Deutsch strongly emphasizes, “Other times are simply special cases of other universes” (1997,278), in other words, other times in 'this' universe are simply other complete definitions of the whole of the universe with a special relationship to the universe of this moment, and they are “distinguished from 'other universes' only from our perspective, and only in that they are especially closely related to ours by the laws of physics.” (278).

The collapse dynamics is the change of the definition of the four-dimensional universe, the transition from one block universe to another, with the consequent change of the linear dynamics. The collapse dynamics exercises the probabilities defined by the linear dynamics, giving rise to actualities, and thus the change of the functional frame of reference, the transition from one four-dimensional moment to another. This simple analysis resolves the measurement problem very simply, but it is incompatible with relativity because there is no single four-dimensional definition of the universe; there is no universal simultaneity for all observers, and different inertial frames can have different definitions of the sequence of events. But if the effective universe of each observer is defined solely by the observations made by that observer, then the four-dimensional block universe moments are naturally in accord with relativity. Each block universe at each moment is the universe superposition, the four-dimensional definition of the effective universe of this specific observer at this specific moment, and since there is only a single observer in this functional frame of reference, there is only one simultaneity applicable; based on the observer's location and velocity there is only a single frame of reference with respect to which all events are ordered.

13 Multi-solipsism:

The relationship of the observer to reality and to other observers is unfamiliar, because, as in Relational Quantum Mechanics, each observer is in a different parallel reality. Functionally, the presence of other observers in the personal reality can best be understood as the presence of icons, in this reality, of other subjective realities, each one representing another personal parallel reality. As explained above, the observer defines the determinacy of the reality they are in, thus each observer is in a unique position in their reality, in a thoroughly solipsistic manner; other observers are determinate only where observed. But at the same time all observers are of equal status, each having this unique position in the reality they are in; I call it multi-solipsism!

This is simply a relational quantum mechanics at the experiential level, based on a cut in the von Neumann chain at the level of experiential information, the product of access consciousness. As in Rovelli's theory, only the correlations with the environment are determinate, and this gives rise to a definition of physical reality which is different for each observer. There is no conflict with relativity because each observer is in their own fundamentally unique functional frame of reference, with respect to both quantum mechanics and relativity. This is the power of any relational quantum mechanics, the situation is not only very simple, it is unified. The different frames of reference in relativity are simply the different frames of reference in quantum mechanics also. They are simply the different functional frames of reference, of the different realities, of different observers. Along with the inherent resolution of the Wigner's friend 'paradox', this is yet another strong indication that a relational quantum mechanics is likely the correct interpretation, however outlandish it looks to us at the moment. In the context of a relational quantum mechanics it is

clear that the measurement problem is simply an artefact of the assumption that the collapse dynamics operates in the same context as the linear dynamics, the linear time dimension of space-time. But the collapse dynamics is not only of a different logical type to the linear dynamics, it is meta to the physical; it is a change in the functional frame of reference from one version of the universe to another, from one linear dynamics to another. This change can only come about with reference to a frame of reference outside of any ordinary physical functional frame of reference, only with respect to a reference point which is an emergent property of the system as a whole can such a change occur.

On this view Weyl's statement is basically correct. "The objective world simply is, it does not happen. Only to the gaze of my consciousness, crawling upward along the life line of my body, does a section of this world come to life as a fleeting image in space which continuously changes in time." (1949). More precisely, the world comes to life as a fleeting image in space-time, which continuously changes in 'collapse time'. 'Collapse time', the time evolution of the universe according to the collapse dynamics, is of the logical type of a movie film, the indexical array of a sequence of block universes, definitions of the disposition of matter and energy throughout the universe, which transtemporal phenomenal consciousness experiences in sequence. Objectively, all of the block universes exist as part of the universe of the unitary wave function, all are subsumed by the unitary linear dynamics. Nothing moves, nothing changes. As Barbour states, "There is no movement from one static arrangement of the universe to the next" (Folger,2000) . Objectively, a sequence of block universes forms a passage of time, but nothing physical can possibly move along such a passage, it is a static array; only subjectively can there be a transtemporal reality of a sequence of moments. The subjective transition from block universe to block universe is the appearance of collapse, the appearance of the passage of time. Thus attributing the passage of time to a non-physical, or more accurately meta-physical, phenomenon, very simply resolves the clash between the direct implications of physics and common sense notions arising from subjective experience.

Subjectively it is obvious we are passing from moment to moment, but physics shows that this is totally impossible, as Deutsch states, "Nothing can move from one moment to another ..." (1997,278). Both are correct, but transtemporal reality is not only a process of different logical type to the linear dynamics of the time evolution of the physical, it is a process inherently meta to the physical. Objectively, within the context of any given physical frame of reference, there is no passing from moment to moment, only from the perspective of a point of reference that is an emergent property of the system as a whole can there be a transtemporal reality. Subjectively, from this perspective, there is the appearance of collapse, and the passage of time, objectively there is no collapse, the non-collapse universe is static.

14 Conclusion:

Quanta collapse, subjectively if not objectively, this is the nature of any transtemporal reality, and if we chose not to hold that this is a domain of transtemporal reality, we need to explain why the very fabric of which it is built is probabilistic, and why at the quantum level every aspect of physics turns

on events. Failing such an independent explanation, it seems reasonable to assume that this is a domain of transtemporal reality, though how it operates has been elusive.

The collapse dynamics is the change to the linear dynamics, the transition from one four-dimensional moment to the next. Nothing physical can engage in or witness this change, nothing physical can experience the transtemporal. The passage of time exists, the collapse dynamics is the definition of the passage, but the physical is what defines the framework of the passage, it cannot move along it. As Deutsch states categorically “such a sequence of moments does not exist within the framework of time, it is the framework of time.” (1997,264). The two dynamics in quantum mechanics are the two logical components of reality of this type, a sequence of four-dimensional space-time moments. Each moment, each four-dimensional functional frame of reference, is defined by the linear dynamics, and the collapse dynamics is the transition from frame to frame, the iteration. Together they give rise to the active dynamics of the unitary system, the transtemporal sequence of frames of reference.

The missing piece to the puzzle is a point of reference, one with respect to which there could be change of the physical and dynamic definition of the four-dimensional universe, the change of the linear dynamics. This can only be a point of reference that is an emergent property of the system as a whole, a meta frame of reference. Only something which is an emergent property of the system as a whole is in a position to iterate the sequence of four-dimensional moments, just as only a whole operational computer in action is in a position to play a movie existing in memory as a static array of data. Transtemporal reality, the constant changing of the functional frame of reference from one moment to another, can only be a property of the system as a whole, but as Standish points out, the system as a whole, the Everything, the collection of all possible descriptions of a version of the universe, is mathematically equivalent to Nothing (2006,5). There is nothing 'there' moving the point of reference, and there is nothing 'there' doing the experiencing; the collapse of the state vector, the passage of time, and the transtemporal phenomenal consciousness are simply aspects of the system.

The observer is not simply a body, or a mind in the ordinary sense of the word. While there must be a physical body in which the observations are formulated, the observer must necessarily have a transtemporal component or property also, since observation is inherently a transtemporal process; to make an observation is to change, adding the observation to the definition of oneself. Thus both the different logical types of the access consciousness and the phenomenal consciousness are essential aspects of the observer phenomenon. Only in the juxtaposition of mind and Mind, access consciousness and phenomenal consciousness, is there the transtemporal process of experiencing, the making of observations. Using the term mind in a third sense, in the sense of to attend to, one could call this ongoing process of minding 'the mind', meaning the ongoing process of subjective experience, the experiential reality, and this 'mind as process' has the properties of Albert & Loewer's many minds. Thus the full identity of a transtemporal observer is necessarily triune, involving the phenomenal consciousness and the access consciousness, and giving rise to 'mind as process', the process of experiencing reality. Each such mind is an information process in the overall system of the Everettian universe, defining at each point in time the determinacy of both the body and the effective universe of that observer. Since the phenomenal consciousness in juxtaposition to the access consciousness is an emergent property of the whole system, such minds are correctly described as **transcendental** as Albert & Loewer aver. The phenomenal consciousness can readily be understood as 'spirit', the literally metaphysical

phenomenon in the light of which time passes and observers of transtemporal reality exist, thus the longstanding concept of the individual observer being body, mind and spirit is provided a fundamental validity in quantum mechanics.

All observers have 'their own' phenomenal consciousness, but at the same time every phenomenal consciousness is the same thing, just as it is light that illumines all possible physical movie frames. Phenomenal consciousness experiencing moment after moment is 'what it is like' to pass from moment to moment. It is the subjective experience of the transtemporal transition, the collapse of the definition of physical reality from one probabilistic definition to the next. **This transtemporal process itself is meta to the physical,** by definition, since the physical is the definition of all possible physical moments. That's life! That is the passage of time, the process defined by the collapse dynamics, of which the transtemporal phenomenal consciousness is the subjective concomitant.



The Law of Unity

The Law of Unity is the comprehension that all things are made of intelligent energy and are a part of the All-One. The Law of Unity is a Sacred Science of the mechanics of Christ Consciousness and are the Natural Laws governing our Universal Creation. All-One is the recognition that Eternal

Truth is Eternal Love and Eternal Love is the organic consciousness of Infinite Creator, or God. Eternal Love consciousness embodied in a form is Unity intelligence, and simultaneously recognized as, the Inner Light of Christos. Unity consciousness is at One with God and Unity consciousness ignites the Inner Light of Christos. The Inner Light of Christos when actualized in form, is the embodiment of an Eternal God Human. Practice Unity Consciousness and One is directly reflecting the image of God's Love, and is eternally protected. Be At One with All, as One is All with God. Every soul is taking the same journey, but each soul has evolved at a different level. The teachings of the Law of Unity describe the Spiritual Laws that govern our spiritual evolution for each dimension. It is a single philosophical system of world humanism, which merges cosmology, science, human rights and Spiritualism.

Simply put, the Law of Unity is the Universal Truth that All Is One. It is the Truth taught by Christ when he proclaimed, "Love your neighbor as you love yourself." We are all direct expressions of the One Source God Source. The Law of Unity is an energetic reality as well as a creational covenant with the Founder Races. The Law of Unity is practiced by the Advanced Races that promote Self-Responsibility and accountability in our Universal Time Matrix through the comprehension of the energetic interconnection that exists between all living things. The Law of Unity expresses and acknowledges the interconnection, value and interdependence of the spirit and Consciousness that animates all things. This is the path to God-Sovereignty-Freedom.

PRACTICE ONE: UNITY CONSCIOUSNESS - The Law of Unity is the comprehension that all things are made of intelligent energy and are a part of the All-One. The Law of Unity is a Sacred Science of the mechanics of consciousness and are the Natural Laws governing our Universal Creation. All-One is the recognition that Eternal Truth is Eternal Love and Eternal Love is the organic consciousness of Infinite Creator, or God. Eternal Love consciousness embodied in a form is Unity intelligence, and simultaneously recognized as, the Inner Light of Christos. Unity consciousness is at One with God and Unity consciousness ignites the Inner Light of Christos. The Inner Light of Christos when actualized in form, is the embodiment of an Eternal God Human. Practice Unity Consciousness and One is directly reflecting the image of God's Love, and is eternally protected. Be At One with All, as One is All with God.

PRACTICE TWO: LOVE YOURSELF – Apply the practice of Unity with All-One as an extension towards loving, honoring and respecting yourself. Acknowledge the precious life force within by holding reverence and respect for yourself in all ways. Loving yourself is the action of Self Sovereignty, which is the natural state of embodying God's Eternal Love. As a manifestation of God's eternal spirit of Love, one has the ability to choose to create personal freedom without harming others. Have courage to remove the obstacles of pain and fear to become embodied Love, as God's spirit is always found within.

PRACTICE THREE: LOVE OTHERS – As you learn to love yourself, love others. Acknowledge the precious life force in others by holding love, reverence and respect for others. Loving others as you love yourself, is the natural state of Self Sovereignty as you give others the same reverence for their life, as you give your own life. Through practicing self-love and loving others, no approval, worth or esteem issues come into question, as all is loved equally.

PRACTICE FOUR: LOVE EARTH AND NATURE - Loving the Earth and all her creations, the kingdoms of nature, plants, animals and mineral, which are all alive, conscious and intelligent energy beings. Acknowledge the precious life force present in all of God's creation, by holding reverence and respect for nature. Doing so restores balance and harmony to nature, and the intelligent energy of all of earth's creations will respond to cooperate with humankind. Humans living in discord with nature create many events that are considered to be "at the mercy of" the untamed forces. As humans learn to live in harmony with earth and the nature kingdom, the natural creatures will align to be in harmony and cooperation with all inhabitants.

PRACTICE FIVE: SERVICE TO OTHERS – Upon firmly loving yourself and honoring your path, find methods to be of service to others that do not overstep personal boundaries of discernment. Being of service to others does not include consumptive modeling, such as victim-victimizer, parasitism or emotional vampirism. Being of service does not hold an ego perspective of entitlement, expectation or attachment. Practice being of service with unconditional love, and naturally flowing in the moment. The energy exchange made between participants being of service to others, amplifies and expands consciousness growth like no other method. The more you amplify the energetic field of being in service to others, the more joy, harmony and gifts will be brought into your life. The more service you dedicate to Gods plan, the Law of Unity, the more spiritual support and spiritual presence one can exchange with God Force.

PRACTICE SIX: CONSCIOUSNESS EXPANSION – Learn to develop inner clarity and spiritual integrity by intending to develop personal consciousness and/or spiritual identity. To embody one's spiritual identity, one's mind must be initiated and disciplined. If the ego is in authority of the body it will repel the spiritual identity from embodiment. If the mental body creates obstacles to the spiritual identity, the spiritual identity, therefore the consciousness, will not be experienced. The first step to consciousness expansion is becoming aware of mind control and the quality content of thoughts and belief systems. The second step is to cooperate with the process of mental and physical discomfort by having patience and waiting in the void of silence. Learn to quiet the mind, sublimate the ego and be still. Once stillness, mental discipline and ego sublimation has been achieved, listen to your inner spirit to receive guidance. Inner Guidance will always lead to the process of re-education to experience continual consciousness expansion free of fear and dogma. The Inner Christos always guides one towards choosing more love and peace via consciousness expansion of the spiritual identity.

PRACTICE SEVEN: RESPONSIBLE CO-CREATION – As one becomes more infused with the eternal love of the spiritual identity, the intelligent blueprint activates the divine purpose of being as a co-creator with God. The spiritual identity and the intelligent blueprint of divine purpose are one and the same. Clarity of purpose and direction becomes clearer and clearer as one commits to live in service to the principles of All-ONE or Christ spirit. Knowing and Living our purpose brings joy, peace and fulfillment, even when facing adversity or challenges. Once we achieve "knowing", we are responsible for that knowing, and practice responsible co-creation with the All-One. A responsible co-creator knows all manifestations are in partnership with the All-One. We do not possess or control anything, so needs, desires and superimposing will, should be avoided. We are stewards of God Spirit to Serve Others in responsible co-creation with All-One. From this knowing, and living this principle, we are eternally free of karmic exchanges.

Levels of Consciousness

(inherent and potential)

{The mirror that reflects Reality in all its forms is within you}

1 Temporal Consciousness : (mind)

- Thoughts and processes relative to the five senses.

2 Transtemporal Consciousness : (psyche, ego)

- Subconscious as active psychic force.

[Ref: Addendum # 8]

3 Transtemporal Phenomenal Consciousness: (the self beyond)

- Awakening to the true self, beyond mind, psyche, ego.

4 Transtemporal Phenomenal Spiritual Consciousness: (Spiritual-Self-Identity)

- Complete and active force/source, Spiritual senses

5 God-Christos-Logos Consciousness: (Divine Human)

- Spirit and Body, aka : SOUL = Spirit of Unconditional Love



Epilogue

“You already know many things, but you do not know that you know. This knowledge comes from a very long time ago, when you still dwelt in the bosom of the Eternal, in light, love and beauty. There you learned everything about your divine origin, your predestination, the work you would have to do on earth to give expression to all the powers of your soul and your spirit. But in coming down to incarnate into matter, you forgot almost everything, and so you need a Master, a teacher, to remind you of what you had already learned about yourself and about the meaning of life. You will all have had the experience, when reading or hearing certain explanations or truths, of something inside you exclaiming, ‘But I know that already!’ Yes, you only had to be reminded, just as embers are rekindled from beneath the ashes.”

[Addendum #1]

Metaphysical meaning of God

God—The Ineffable, Unknowable One ; the Infinite; the Eternal. God is not person but Principle. He is the underlying, unchangeable Truth "with whom can be no variation, neither shadow that is cast by turning" (James 1:17). God as principle is absolute good expressed in all creation. When men know God and worship Him "in spirit and truth" (John 4:24), they recognize Him as this great goodness, omnipresent, omniscient, and omnipotent. "Blessed be . . . God . . . the Father of mercies and God of all comfort" (II Cor. 1:3)

God is personal to us when we recognize Him within us as our indwelling life, intelligence, love, and power. There is a difference between a personal God and God personal to us. Since the word personal sometimes leads to misunderstanding, it would probably be better to speak of God individualized in man rather than of God personal to man.

When we identify ourselves with Him as our indwelling Father, He seems to us to be personal; however, it is not in a personal sense, but in the universal identification of ourselves with Him that we come into the God consciousness. The personal is limited. The universal, or God consciousness, is unlimited.

God is that from which all love springs. His character is taught in the name Father, representing the love, protection, and providing care of God for man, His offspring. He is life and love and wisdom and power and strength and substance.

We do not see God with our physical eyes except as He manifests Himself through His works. His attributes are, therefore, brought into expression by man, who is His son and who is like Him in essence. If we would make of ourselves channels through which He can come forth into expression and manifestation, we must endeavor to raise our thought and feeling to God's level.

God, accessibility of--God is approachable, available, and usable to all who draw nigh unto Him. God is Spirit, the principle of intelligence and life, everywhere present at all times. He is, forever, as accessible as a principle of mathematics or music. "The Father abiding in me" (John 14:10).

God as health--God is absolute wholeness and perfection. Man's recognition of his oneness with this perfect wholeness through Christ brings him into the consciousness of his indwelling life and health. "I in them, and thou in me, that they may be perfected into one" (John 17:23).

God as law--Principle in action.

God as lawgiver--The law of God in action is the Holy Spirit; in that action He appears as having individuality. When prophets and mystics come into conscious mental touch with this executive lawgiver, He uses them as mouthpieces by which He guides and directs His people.

God as life--God as life is made manifest in the living. Life cannot be analyzed by the senses. It is beyond their grasp; hence, it must be cognized by the higher consciousness.

God as mind--The connecting link between God and man. God-Mind (thought & Thought) embraces all knowledge, wisdom, and understanding and is the source of every manifestation of true knowledge and intelligence. God as principle cannot be comprehended by any of the senses. But the mind of man is limitless, and through it he may come into touch with Divine Mind. The one Mind is a unit and cannot be divided. The individual mind is a state of consciousness in the one Mind.

God as principle--The unchangeable life, love, substance, and intelligence of Being. Principle does not occupy space; neither has it any limitations of time or matter, but it eternally exists as the one underlying cause out of which come forth all true ideas.

God as Spirit--God is Spirit, and Spirit is located and appears wherever it is recognized by an intelligent entity. It thus follows that whoever gives his attention to Spirit and seals his identification with it by His word, starts a flow of Spirit life and all the attributes of Spirit in and through his consciousness. To the extent that man practices identifying himself with the one and only source of existence, he becomes Spirit, until finally the union attains a perfection in which he can say with Jesus, "I and the Father are one" (John 10:30).

God as substance--This does not mean matter, because matter is formed while God is the formless. The substance that God is lies back of all matter and all forms. It is that which is the basis of all form yet enters not into any form as finality. It cannot be seen, tasted, or touched. Yet it is the only enduring substance in the universe.

God as Truth--The eternal verity of life and man.

God, centered in--To have the attention focused on spiritual ideas and ideals.

God, creative process of--Christianity describes God as Spirit, creating by a process comparable to the mental processes, with which we are all familiar. First, mind, then the idea (word) in mind of what the act shall be, then the act itself. God planned man and the universe, and through the

expression of His word projected them into creation, as ideal principles and imminent energies acting behind and within all visibility. The creative processes of Divine Mind are continuously operative; creation is going on all the time, but the over-all plan, the design in Divine Mind, is finished.

God's creations are always spiritual. This includes spiritual man (God-man) through whom all things, including personal man (Adam man) are brought into manifestation. Spiritual man is the acme or pinnacle of God's creation--the image and likeness of God. "Thou art my beloved Son, in thee I am well pleased" (Mark 1:11).

God, demonstrating--To demonstrate God means to make His Spirit manifest in one's life.

God immanent--This refers to the all-pervading and indwelling presence of God, the life and intelligence permeating the universe. Jesus lovingly revealed that the Father is within man, forever resident in the invisible side of man's nature. Paul also set forth this truth when he wrote of "one God and Father of all, who is over all, and through all, and in all" (Eph. 4:6).

God, jealous--God is not jealous as men count jealousy, but He is jealous of principle, from which no lapses are tolerated. Man's failure to observe divine law causes it to react on him.

God-man--The man that God created in His image and likeness, and present within all men.

God manifest--God manifest is really greater than God principle; the man who has demonstrated the God character is greater than the untried man. Jesus proclaimed, "I and the Father are one" (John 10:30). He had all the possibilities of Principle and, in addition, He demonstrated a large degree of its possibilities. In this respect, Jesus is the great Way-Shower and helper for all men.

God presence, unity with--To make oneself conscious of the presence of God, one must consistently affirm oneness with this presence. Say: "I have faith in God; I have faith in Spirit; I have faith in things invisible. I am one with God."

God, reconciliation with--To be reconciled with God means to be willing that His will be done; that is, that limitations, personality, ignorance shall give way so that the perfection and righteousness of Divine Mind may be expressed. Reconciliation takes place by man's surrender of an adverse will and an acceptance of that "mind . . . which was also in Christ Jesus" (Phil. 2:5).

God, responsibility to--Truth is implanted in us by divine intelligence. To the degree that we awaken to the consciousness of the inherent wisdom, to this degree are we responsible to the Father and required to render unto Him the fruitage of our wisdom. Each of us unfolds according to understanding and realization. Whether our understanding is little or great, we must demonstrate the Truth we know. If our understanding is much, much is required of us.

"God said"--The same as "Mind thought," by which all things were brought forth. (see 1st chapter of Genesis)

God, will of--God's will is always perfection and all good for all His children; perfect health in mind and body; abundance of every good thing including joy, peace, wisdom, and eternal life. He does not will suffering or imperfection in any form.

[Addendum #2]

Can Quantum Physics Explain God?

Theology and science were never good collaborators — until recently.

Using science, it appears we can now explain how we interact with God (the universe) through our thoughts. Ancient biblical text, through its rituals, taught us to pray, to chant, to meditate in order to ask God to manifest our desires. Now, it is clear that there is a boundary between science and philosophy, between reality and fantasy. That boundary is Quantum Mechanics. Quantum Mechanics is the steppingstone between ourselves and the Universe, between what we want and making it actually happen in the natural and spiritual.

Photons

It all starts with the photon, that little corpuscle of light. A photon is a packet of energy of a given wavelength; light of certain wavelengths we can see. Thus red, blue, yellow are all visible wavelengths to us, while infrared, ultraviolet and gamma rays are not. From here, a scientist named Max Planck defined an equation to describe the energy of light. He said that a given photon's energy is equal to its frequency times a constant named after him, that we call Planck's Constant. This simply formula is written as $E = h \nu$, where "h" is Planck's constant, and "ν" is the photon's frequency. Planck's constant being a very small number, being equal to 6.63×10^{-34} Joule-seconds, so we can expect the energy of a single photon to likewise be equally tiny. But remember that in a given beam of light there are far more photons than there are blades of grass in your backyard.

Albert Einstein Does Not Like Quantum Mechanics

Now, something else that figures in here was actually contributed by one of Quantum Mechanic's biggest detractors, Albert Einstein. He said that energy and matter are the same thing, that all matter is comprised of energy. His equation is the even more famous, $E=mc^2$, where "m" is an object's mass and " c^2 " means the speed of light squared. So all matter — you, me, this post you're reading, the computer you're reading it on — is made up of energy. But what is energy? Well, Einstein went on to say that light is, in fact, a very small particle with the energy described by Planck's equation, so energy in its purest form is carried by photons of light. Thus, we are all of us made up of constrained light.

We speak of light like as if it is a particle, even as we say that photons are discrete packets of energy. But light has a wavelength, which makes it a wave. So is it particle or wave? The answer is both. Thus we have two of the basic precepts of Quantum Mechanics. The first: Energy is not a continuous stream, but actually a stream of discrete, if very small, units that we call quanta. The second is that photons behave both like particles and like waves. It sounded pretty weird at first, but as people thought it over they realized that it did explain why electrons are found only in certain energy levels. Energy makes up matter, electrons are a form of matter, so electrons are made up of energy, which means photons. Light being comprised of streams of individual particles then forces electrons to inhabit only specific energy levels when in orbit around the nucleus of an atom. When an electron gives up or receives energy, it is doing so in the form of giving up or receiving photons of light (of which it is comprised). Since photons are seen to come in discrete packets and not continuous streams of energy, then an electron is limited to exchanging energy solely in multiples of these minimal packets of energy; no fractional amounts of a single photon are allowed. When in orbit around the nucleus of an atom, then, if an electron is to move closer to or farther away from the nucleus (i.e., raise or lower its energy), it can do so only in multiples of a photon's energy. This translates into there being very specific energy levels that an electron can obtain in orbit around the nucleus. It's like the steps on a ladder: You can't climb up half a step. The steps would be the energy levels and the spacing between the steps determined by the size of a photon.

This insistence on discrete energy levels dictates how atoms interact with one another, which forms the chemistry of bulk matter — everything from the stars to ourselves. *So it can be seen that the nature of the very littlest of things can have a tremendous impact on everything else, ergo; “entanglement” and on the nature of our reality. The formation of our reality is, at its essence, the result of Trans-Temporal Phenomenal Consciousness (thought).* [Frequency wavelengths ~ ~ ~ ~ ~]

Thought > Emanates > (energy)
 Energy > Manifests > (matter)
 Thought = (energy / matter)

Note: Thought [Is] Existence and Essence >>> Life & Light

Our thoughts are the language of the universe — *the frequency of our thoughts, not the words that we use to describe our thoughts*. The Universe/God sends us back exactly what we are asking for. It is not listening to our words though, only our brain waves. The universe does not judge; it simply returns what we are projecting out with our brain waves. These waves can be measured and represent our consciousness. It is our consciousness that creates our world in the natural. Hence, for the first time in the history of man, ask and it shall be given is a biblical truism that can be explained using Quantum theory.

Quantum physics, its crowning jewel, can be likened to a genuine spiritual path in that its study becomes a “royal road” beyond both physics and the physical dimension into the realm of metaphysics. Quantum physics' return to metaphysics was inevitable, for physics began with the gnostic search for what Einstein calls the “Old One” behind all phenomena. Indeed that which exists even prior to the emanation and manifestation of all universes and all primordial dimensions within the Eternal Sea. Listen in silence and you will have ears to hear and eyes to see.

[Addendum #3]

Ontology and Epistemology

Ontology: The branch of metaphysics (philosophy concerning the overall nature of what things are) is concerned with identifying, in the most general terms, the kinds of things that actually exist. In other words addressing the question: What is existence? and What is the nature of existence? When we ask deep questions about "what is the nature of the universe?" or "Is there a god?" or "What happens to us when we die?" or "What principles govern the properties of matter?" we are asking inherently ontological questions.

Epistemology: The branch of philosophy concerned with the nature of knowledge itself, its possibility, scope, and general basis. More broadly: How do we go about knowing things? or How do we separate true ideas from false ideas? or How do we know what is true? or "How can we be confident when we have located 'truth'?" "What are the systematic ways we can determine when something is good or bad?"

So ontology is about what is true and epistemology then is about methods of figuring out those truths.

The split between Plato and Aristotle is both ontological and epistemic. The split between religion and science is both ontological and epistemic. For example, religion and science offer two very different ontologies (theories about what is out there) and epistemology (ways to figure out what is out there). And the split between Plato and Aristotle matches exactly the split between religion and science...and you should approach this understanding why and how!

Note: Cosmology—(noun) The science of the origin and development of the universe. Modern cosmology is dominated by the “Big Bang” theory, which brings together observational astronomy and particle physics.

[Addendum #4]

The Bridal Chamber References:

The Secret Gospel of Mary >>> 4 – 5 – 12 – 23 – 47 – 48 – 69 – 89 – 102 – 103
104 – 109 – 115 – 140 – 152 – 214 – 225 – 249

Principles of The New Covenant >>> chapters... 14 – 16 – 17 – 18 – 19 – 20 – 23



The Holy Thought

[Addendum # 5]

Androgyny as Metaphor

What is Androgynous?

It is the state of being an androgyne, the term used to refer to the fused male and female as a single unity.

As a metaphor, the androgyne is a spiritual uniting with the universe, God, or whatever you call that great something from whence we came and to which we will return someday.

The idea of oneness, completeness, the unity of the physical and spiritual, of totally opposite worlds, is the main message of androgyny as a spiritual metaphor.

Androgyny, the male and female combined, is a symbol of many truths. These include

- A. Primordial completion and perfection
- B. The absolute state
- C. Harmonized wholeness
- D. Communion of Spirit and Matter
- E. Freedom from the world's duality
- F. The reclaiming of Paradise
- G. Fusion of activity with receptivity
- H. Recombination of the primordial male-female forces
- I. Reunification of polarities
- J. The original oneness of the all-Father and the all-Mother

In spiritual alchemy, androgyny is a symbol of immortality, transcendence and totality. It is the triumph over the deceptive duality resulting from the creation of the universe. It also stands for the merging of the selves, the triumph over mind and ego, and the accord between sameness and diversity, particularly duality.

[The androgyne possessed female grace, male force and the two aspects other distinct qualities.]

The Spiritual Alchemist's Great Work:

In spiritual alchemy the Great Work is producing the perfect androgyne, or mankind restored to wholeness.

The primordial Two-in-One represented the Great Work or the ultimate goal of spiritual alchemy: to achieve balance in oneness and triumph over the fragmental illusion of the world. Androgyny is also the achievement of the Philosopher's Stone.

In western spiritual alchemy, the filius philosophorum symbolizes the separated consciousness that the spiritual alchemist wanted to take back from the physical world. The part-male/part-female also signified the end of restlessness because the spiritual alchemist has finally accomplished the Great Work.

In some spiritual alchemical illustrations, the androgyne is Rebis or Res Bina, which means two-thing or double-thing. It is also called Hermaphrodite or Androgyne of the Wise, which is conceived from the coupling of the male (Spirit) and the female (Body) elements. These two opposites consorted and produced the male and female in a single spirit body, SOUL. (Spirit of Unconditional Love)

The balanced male and female in one is a symbol of the Original Man. The desexualized versions of female and a male, or the crowned King and Queen. Ultimately, androgyny is not only the perfect combination of two opposites but the balance of these two in unity.

The yin-yang symbol is an androgynous symbol, and it shows the perfect fusion of duality, or the complementary combination of all opposites with and into one another. The androgyne is symbolic of the persistent driving force to attain balance and harmony.

If a person can achieve purity, if he or she can acknowledge both feminine and masculine dualities and reconcile them. One must gain wisdom of masculinity and hold on to femininity to represent the ideal Male and Female as One.

Other androgynous symbolisms in ancient history include:

The lotus, the palm tree, the cross, the arrow, the anchor and the serpent.

Misrepresenting the Divine Man-Woman

One might envision many things at the mention of the words androgyne, androgyny or androgynous. This may include a woman with masculine features or vice versa, a cross-dresser or a homosexual. And yet the origin is far from just skin deep or sexual. It is not just about being male and female at the same time. It is about being whole, containing both a whole male and a whole female in equal proportions.

We must remember that an androgyne is not a literal symbol. It does not represent a bisexual, a homosexual, or the contradictory emotions, preferences or feelings that one has. The androgyne is a

spiritual symbol pointing to the spiritual truth or principle of divine wholeness. It does not reflect the actual merging of human sexualities, the preference of one gender, or the presence or combination of one gender in the other.

Symbol casting for the Spiritual Androgyne:

Stuck in a project? Suffering from indecision?

As with most harmony symbols, you can use the androgyne when you are experiencing a block, confusion or conflict. This symbol will pave the way for flow and unity, focus in the presence of distraction, or concentration instead of dispersion.

Although the androgyne was never meant as a literal or romantic representation, it is also beneficial to contemplate this spiritual alchemical symbol in understanding our search for wholeness in another person. These are the conjoined and married natures that we automatically seek as long as we are souls trapped in human bodies. There are no promises of the perfect mate for you here, but just understanding this basic need might help us be wiser in recognizing the best we can be, and the best person for us. In the meantime too, the androgyne encourages us to cultivate in ourselves what we are looking for in another person. The qualities that we like in others may just be what we lack or have but cannot see in ourselves. Our acceptance of our imperfections may pave the way for completion.

When looking at the alchemical Rebis, we do well to remember that the world we live in is a world of duality and imperfection. Some compassion, sense of humor and wisdom can go a long way in achieving peace and our aspirations in the present moment.

You can also use the black and white yin-yang symbol if you respond better to simpler shapes and colors while meditating. It is also helpful to use rhyming phrases to keep your mind from wandering while you meditate. Invent some or use this one: Ohm-Ahman-lesson !

[Addendum #6]

Spiritual Alchemy

In many ways, Spiritualism is the same as Alchemy, ergo Spiritual Alchemy

For those who confused the metaphors of the original alchemy with reality, the practice became a pseudo-science of transforming lead into gold. For others, however, alchemy remained the secret science of illumination and inner liberation.

Science of The Transformation

"Everybody thinks of changing the world, but no one thinks of changing themselves." ~ Leo Tolstoy ~

Aurum Nostrum Non Est Aurum Vulgi: Our gold is not common gold. ~ Spiritual Alchemist saying ~

Whether you understand Alchemy as a science or as a psycho-spiritual instrument, alchemy is ultimately concerned with transformation and change.

While physical alchemy is concerned with altering and transforming the properties within matter, spiritual alchemy is concerned with freeing your spiritual self which is trapped within you by the unrefined parts of yourself (e.g. your fears, personal beliefs, self-loathing, etc.). Spiritual alchemy is vastly more multi-faceted.

Perhaps the most fascinating aspect of spiritual alchemy is its objective: to free you from your core wounds, core beliefs, soul loss and other self-destructive personality structures in order for you to live freely and unobstructed. Existing in "pure being," or soulful awareness is the ultimate state of transformation – the gold – of spiritual alchemy. It attempts to restructure your personality and the various levels of attachment, avoidance and identification you possess.

These days, we can thank famous psychologist C. G. Jung for the continued interest in alchemy. Much of his theory is heavily steeped in the rich symbolism of alchemy, creating a colorful and sophisticated roadmap by which we can learn to get ourselves "out of our own way," stop being our own enemies, and allow our fullest potential to unfold.

"Materia Prima," Gold and the Philosopher's Stone

Jung is commonly recognized as the main advocate and promoter of alchemy. He argued that he had noticed many of the symbols found in alchemy texts mysteriously showing up in the dreams of his patients – most of whom had no prior knowledge of Alchemy.

He concluded that alchemy was a superb expression of the universal symbols of life, and was therefore a highly effective tool for psychological insight. Materia Prima, The Philosophers Stone and Gold are the most commonly known symbols relating to Alchemy.

Materia Prima (or “first matter”), is an Alchemic symbol that reflects the notion that all the universe originated from a primitive, formless base. The idea of a “Materia Prima” can be traced back to Aristotle who understood that there is a force that holds all other forms in existence together but is itself invisible – these days, we call it “Spirit.” This invisible womb or unseen force is a field of pure potential that can only come into existence when it is embodied into a “form.”

In Alchemy, the “Materia Prima” or primal material is that which is left over after we have reduced matter into its purest essence. This is a powerful psychological symbol because it describes the internal process of arriving at a “core realization,” or in other words becoming aware of the root cause of a belief or trauma within us.

The 7 Stages of Spiritual Alchemy

Solve et coagula: Dissolve and coagulate. ~ Alchemist saying

The Latin expression “solve et coagula” is derived from “solve,” meaning to break down and separate, while “coagula” describes the process of bringing elements back together (coagulating) into a new, higher form.

Interestingly, “solve et coagula” is a wonderful psychological metaphor: by pursuing Gold (or listening to our intuitive “higher calling”) we “break down” limiting parts within us that are in the way of our transformation (Philosopher’s Stone) into a free and whole being (coagulation).

While there are no universal stages of alchemy due to the sheer number of different schools out there, these are some of the most widely accepted stages:

1. Calcination

Calcination is the process of heating and decomposing raw matter – or in other words, breaking down parts of ourselves that are in the way of our own happiness. Often we’d rather be right or fulfill an idea of “perfection” than be truly happy, so we continue neglecting the exploration of ourselves.

The stage of Calcination represents the stage in our lives where we begin breaking down our egos, self-doubt, stubbornness, self-sabotaging behavior, pride and arrogance, and put it aside so we can find out what is underneath.

2. Dissolution

Once we have broken down all of our personality characteristics that were in the way, we are left with the process of dissolution which is the beginning of feeling less identification with our false sense of self. Once we are free from our pride or self-doubt, we can take one step back and truly observe our positive and negative qualities.

Suddenly, our inability to take responsibility for our many faults, avoidance of traumatizing memories, and other inner tensions rise to the surface, causing us to become aware of how our behavior might be affecting others. This is the beginning of spiritual maturity. Sometimes this stage of transformation is brought about accidentally by illnesses and misfortunes in our lives that cause us to really pay attention to what we’re doing, shocking us out of our avoidance patterns (such as workaholism, drugs and TV watching).

3. Separation

Separation is the stage where we make our thoughts and emotions more defined by isolating them from other thoughts and emotions. A simple example is our attempt to free our heart from resentment while trying to forgive someone.

The process of separation involves truly becoming aware of our authentic feelings for a person, or for ourselves. In this stage we honestly experience our anger, frustration or disappointment towards another or ourselves, rather than reverting back to the old habit of dutifully trying to “forgive” or “forget” because it is the “right” or comfortable thing to do. Separation is closely entwined with shadow work in that we must allow all feelings and thoughts within us to surface side by side. This helps us to isolate particular elements of our character in order to honestly see and assess them.

4. Conjunction

After the purification and clarification of the first three stages, we must properly combine the remaining elements within us through the process of “Conjunction.”

While in the previous step we separated and learned to distinguish all the separate feelings and thoughts within us, Conjunction provides the inner space – the simmering – that is required for us to truly and honestly accept all the parts of our authentic self. When we experience this stage of spiritual alchemy, all of our unconscious thoughts and feelings bubble up to the surface and into the light of conscious awareness.

5. Fermentation

Fermentation is the beginning of our process of rebirth. This stage can be compared to the death of a grape, which then becomes the birth of wine. While the first four stages involved working with aspects of our old personality, in the stage of Fermentation we begin to experience moments of our more “refined” self.

Fermentation occurs in two parts: Putrefaction and Spiritization. Putrefaction is the decomposition of our former selves; the process of inner death by which the old elements of our conscious and unconscious minds are allowed to rot and decompose. (Some call this stage the dark night of the soul, as it can be followed by troublesome mental states such as depression.)

On the other hand, Spiritization is the stage by which we begin to look at the world in a new light. With the right guidance and with enough inner work, Spiritization involves letting go of all the aspects of ourselves and our lives that don’t serve or contribute to our involution. This is when we taste moments of great inner peace and stillness.

6. Distillation

Once we begin our Spiritization we must find a way to continue to integrate all of these spiritual realizations into our lives in order to allow them to become permanent. Distillation is the level of further purification.

One example of Distillation is finding ways to live from a daily place of inner peace – even in the most mundane circumstances. With enough repeated practice of constantly dying and being reborn in the present moment without entering again into the habits, identifications and cycles of the mind, we experience a strong and profound inner transformation. In the East, this is what is mostly defined as “enlightenment.”

7. Coagulation

Similar to the blood’s ability to form clots and stop bleeding, Coagulation is the moment when we’ve “broken open the head,” or in other words, we have become free from the mind and have allowed our consciousness or Soul, to connect with the Materia Prima: the Spirit.

Are you solitary, thoughtful, and intuitive? Have you always felt like an outsider on this planet? If so, you may be an Old Soul – and you're not alone.

The meeting point between two opposites such as the spiritual self and raw matter, heaven and hell, and life and death, is the point where existence become self-aware. This is the moment when our lives are without duality; when matter becomes spirit, or the spirit is manifested in material form.

In the stage of Coagulation, the physical universe is not separate from the mind or spiritual reality; it is a reflection of it.

[Addendum # 7]

Shabbat: (Sabbath)

Shabbat is a time to stop working, but the work ceases so that the devotee can concentrate solely on the spiritual aspects of life.

Skekina : She·ki·nah

(in Jewish and Christian theology) the glory of the divine presence, conventionally represented as light or interpreted symbolically (in Kabbalism as a divine feminine aspect).

In Hebrew, as in Sanskrit, “kali” means “black,” and Kali Kallah (“Black Bride”) is a name given to Lilith or Lilatu – the dark aspect of Sophia or Shekinah. According to the oral tradition of Divine Knowledge, Eve and Lilith are joined in the Anointed Bride (Kallah Messiah), St. Mary Magdalene, she representing an avatar of the Goddess, Sophia – including both the dark and bright aspects of Sophia (Sophia Nigrans and Sophia Stellarum).

In the lineage of Seth it is necessary to embrace and experience both the bright and dark aspects of Sophia to realize the fullness of her Divine Knowledge – thus, diverse methods of prayer, meditation.

122. Mary said, “Three days passed from the crucifixion to the resurrection, and so shall three days pass from the resurrection to the Second Coming. Let those who have ears listen and hear what the Spirit is speaking!” ... [Day # 1 Preparation, day # 2 Enlightenment, day #3 Initiation)

[Addendum # 8]

Psychic Ego and Self

[comparison]

The ego lives in the Self but is ignorant of this fact. So the ego searches for the Self, not realizing that it is actually contained in it. Now it becomes confused and terrified, and in this confusion and terror it creates a substitute for the truth, which is a false image of the Self. This, of course, has no effect on the Self.

When the ego fell into this fog of illusion, it created further terror and confusion and sought to find company with others. Soon many lived together in a collective fog. The Self, on the other hand, had no part in this and remained opposed to all of them.

Now this is the story of the coming of the symbol that clears the fog of illusion and provides true information about the Self. This symbol [the “Savior,” named Jesus Christ in this text of a Christian Gnostic] is a true representation of the Self, and it brings enlightenment to the ego, true consciousness.

Yet the ego remains committed to its own illusory ideas and identifications. It becomes defensive and angry at this new symbol of the Truth and tries to repress it. But the message gets through anyway, that the Self contains the ego and the ego contains something of the Self, and that this is good.

This symbol is the teacher, a guide to the truth of the Self. It should be said that children are naturally closer to the Self than adults. But only the symbol can reveal the Self to adult egos, because adults do not recognize this same truth in children and cannot learn from them.

The latent knowledge of the Self lies within a person, but only a symbol can bring this out into the open and show it convincingly. Now, the ego that is open to this knowledge of the Self is the one that had a better connection to the Self in the first place. The knowledge of the Self was already latent in this ego; this ego was already a part of the ego-Self axis, but this had not yet become conscious. The savior symbol, this inner guide and teacher, reveals this hidden connection to the Self but does not create it.

The ego that receives and integrates the knowledge of the Self, therefore, is already solid and has an identity; it already knows who it is and who its parents are, and it has formed an inner core of identity. The Self reaches out to the ego through the symbol, and in this way it draws the ego to itself. The symbol is the means by which the connection to the Self is made conscious. The symbol is a “complete thought,” like a complete book, and the ego that reads this thought reaches the Self by intuition. This complete symbolic thought, the symbol, unites the ego and the Self. The Self is both a mother and a father.

By itself the ego is deficient, riddled with envy, strife, and confusion. But when the ego is united with the Self, its deficiency ceases. Now the ego becomes filled with the Self. When the Self is known, envy and strife come to an end.

The ego must be silent and must make space for the Self. This means that the ego must break and abandon its schemes and defenses against the Self. For when the Self comes near to the ego, the ego defenses become upset and a crisis ensues. Now the ego must make some hard decisions. The truth-loving part of the ego welcomes the symbol of the Self and feels itself to be already part of it. The false-self part of the ego becomes upset and is thrown into turmoil. In fact, the truth of the matter is that apart of the ego is actually an emanation of the Self. The Self has a lot of potential, that is, possibilities for being, which are not yet shaped or formed. These potentials are contained within the Self, and they become conscious, receiving a form and a name, when the Self decides the time is right.

There are psychic phantoms and shadows, which are illusory features of the psyche, which have no real existence and are not rooted in the Self. They are derivatives of the ego, not aspects of the Self. When the ego connects to the Self [i.e., experiences “knowledge”], these illusory shadows are shown to be the unrealities they in truth are. But when the ego is caught up in these miscreation’s, life is a nightmare. The ego is constantly defensive: it is in flight, it is being chased, it falls into conflicts over and over again, it falls down, it fights. When knowledge of the Self comes, the ego wakes up from this nightmare and sees through these illusions. Now they look like an unreal dream.

The Self awakens the ego, and a new consciousness is aroused. The Self performs this awakening function by incarnating in a tangible symbol. The symbol brings knowledge of the Self. It brings light; it frees the ego from guilt and bondage to the former complexes. One such symbol of the Self is the shepherd.

The ego that is enlightened and connected to the Self should relate to others similar to itself and should help those who want to be similarly enlightened. One should leave the narcissistic and egocentric ones to their own devices. Do not bother with them. Bother with those who want insight and knowledge.

The Self is fragrant and warm. The ego is cold. The ego without the Self is sick and deficient. The Self is like a doctor who comes to heal: when the Self comes, the ego should not hide its deficiency. The doctoring Self will apply an “ointment,” which is empathy and understanding. Feeling accepted, the ego will be healed.

The true symbol comes from the Self at the instigation and according to the will of the Self. The goal of the ego is to realize the meaning of the symbol and to integrate it. The symbol is a true representation of the Self; it is not deceptive. The Self possesses consciousness and offers this to the ego. The symbol offers the ego the awareness of the Self's fullness, and it brings this reality to the ego. The ego that is filled by the symbol and instructed by it about the Self also becomes full and is united with the Self. The ego that is so united to the Self, through the symbol, comes to a place of repose in fullness and knowledge.

Nag Hammadi

BIBLIOTHÈQUE DE NAG HAMMADI

[Introduction from « The Gnostic Gospels » by Elaine Pagels]

In December 1945 an Arab peasant made an astonishing archeological discovery in Upper Egypt. Rumors obscured the circumstances of this find--perhaps because the discovery was accidental, and its sale on the black market illegal. For years even the identity of the discoverer remained unknown. One rumor held that he was a blood avenger; another, that he had made the find near the town of Naj 'Hammádi at the Jabal al-Tárif, a mountain honeycombed with more than 150 caves. Originally natural, some of these caves were cut and painted and used as grave sites as early as the sixth dynasty, some 4,300 years ago. Thirty years later the discoverer himself, Muhammad 'Alí al-Sammán; told what happened. Shortly before he and his brothers avenged their father's murder in a blood feud, they had saddled their camels and gone out to the Jabal to dig for sabakh, a soft soil they used to fertilize their crops. Digging around a massive boulder, they hit a red earthenware jar, almost a meter high. Muhammad 'Alí hesitated to break the jar, considering that a jinn, or spirit, might live inside. But realizing that it might also contain gold, he raised his mattock, smashed the jar, and discovered inside thirteen papyrus books, bound in leather. Returning to his home in al-Qasr, Muhammad 'Alí dumped the books and loose papyrus leaves on the straw piled on the ground next to the oven. Muhammad's mother, 'Umm-Ahmad, admits that she burned much of the papyrus in the oven along with the straw she used to kindle the fire. A few weeks later, as Muhammad 'Alí tells it, he and his brothers avenged their father's death by murdering Ahmed Isma'il. Their mother had warned her sons to keep their mattocks sharp: when they learned that their father's enemy was nearby, the brothers seized the opportunity, "hacked off his limbs . . . ripped out his heart, and devoured it among them, as the ultimate act of blood revenge."

Fearing that the police investigating the murder would search his house and discover the books, Muhammad 'Alí asked the priest, al-Qummus Basiliyus Abd al-Masih, to keep one or more for him. During the time that Muhammad 'Alí and his brothers were being interrogated for murder, Raghib, a local history teacher, had seen one of the books, and suspected that it had value. Having received one from al-Qummus Basiliyus, Raghib sent it to a friend in Cairo to find out its worth. Sold on the black market through antiquities dealers in Cairo, the manuscripts soon attracted the attention of officials of the Egyptian government. Through circumstances of high drama, as we shall see, they bought one and confiscated ten and a half of the thirteen leather-bound books, called codices, and deposited them in the Coptic Museum in Cairo. But a large part of the thirteenth codex, containing five extraordinary texts, was smuggled out of Egypt and offered for sale in America. Word of this codex soon reached Professor Gilles Quispel, distinguished historian of religion at Utrecht, in the Netherlands. Excited by the discovery, Quispel urged the Jung Foundation in Zurich to buy the codex. But discovering, when he succeeded, that some pages were missing, he flew to Egypt in the spring of 1955 to try to find them in the Coptic Museum. Arriving in Cairo, he went at once to the Coptic Museum, borrowed photographs of some of the texts, and hurried back to his hotel to decipher them. Tracing out the first line, Quispel was startled, then incredulous, to read: "These are the secret words which the living Jesus spoke, and which the twin,

Judas Thomas, wrote down." Quispel knew that his colleague H.C. Puech, using notes from another French scholar, Jean Doresse, had identified the opening lines with fragments of a Greek Gospel of Thomas discovered in the 1890's. But the discovery of the whole text raised new questions: Did Jesus have a twin brother, as this text implies? Could the text be an authentic record of Jesus' sayings? According to its title, it contained the Gospel According to Thomas; yet, unlike the gospels of the New Testament, this text identified itself as a secret gospel. Quispel also discovered that it contained many sayings known from the New Testament; but these sayings, placed in unfamiliar contexts, suggested other dimensions of meaning. Other passages, Quispel found, differed entirely from any known Christian tradition: the "living Jesus," for example, speaks in sayings as cryptic and compelling as Zen koans: Jesus said, "If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you." What Quispel held in his hand, the Gospel of Thomas, was only one of the fifty-two texts discovered at Nag Hammadi (the usual English transliteration of the town's name). Bound into the same volume with it is the Gospel of Philip, which attributes to Jesus acts and sayings quite different from those in the New Testament: . . . the companion of the [Savior is] Mary Magdalene. [But Christ loved] her more than [all] the disciples, and used to kiss her [often] on her [mouth]. The rest of [the disciples were offended] . . . They said to him, "Why do you love her more than all of us?" The Savior answered and said to them, "Why do I not love you as (I love) her?" Other sayings in this collection criticize common Christian beliefs, such as the virgin birth or the bodily resurrection, as naïve misunderstandings. Bound together with these gospels is the Apocryphon (literally, "secret book") of John, which opens with an offer to reveal "the mysteries [and the] things hidden in silence" which Jesus taught to his disciple John. Muhammad 'Alí later admitted that some of the texts were lost--burned up or thrown away. But what remains is astonishing: some fifty-two texts from the early centuries of the Christian era--including a collection of early Christian gospels, previously unknown. Besides the Gospel of Thomas and the Gospel of Philip, the find included the Gospel of Truth and the Gospel to the Egyptians, which identifies itself as "the [sacred book] of the Great Invisible [Spirit]." Another group of texts consists of writings attributed to Jesus' followers, such as the Secret Book of James, the Apocalypse of Paul, the Letter of Peter to Philip, and the Apocalypse of Peter. What Muhammad 'Alí discovered at Nag Hammadi, it soon became clear, were Coptic translations, made about 1,500 years ago, of still more ancient manuscripts. The originals themselves had been written in Greek, the language of the New Testament: as Doresse, Puech, and Quispel had recognized, part of one of them had been discovered by archeologists about fifty years earlier, when they found a few fragments of the original Greek version of the Gospel of Thomas. About the dating of the manuscripts themselves there is little debate. Examination of the datable papyrus used to thicken the leather bindings, and of the Coptic script, place them c. A.D. 350-400. But scholars sharply disagree about the dating of the original texts. Some of them can hardly be later than c. A.D. 120-150, since Irenaeus, the orthodox Bishop of Lyons, writing C. 180, declares that heretics "boast that they possess more gospels than there really are," and complains that in his time such writings already have won wide circulation--from Gaul through Rome, Greece, and Asia Minor. Quispel and his collaborators, who first published the Gospel of Thomas, suggested the date of c. A.D. 140 for the original. Some reasoned that since these gospels were heretical, they must have been written later than the gospels of the New Testament, which are dated c. 60-110. But recently Professor Helmut Koester of Harvard University has suggested that the collection of

sayings in the Gospel of Thomas, although compiled c. 140, may include some traditions even older than the gospels of the New Testament, "possibly as early as the second half of the first century" (50-100)-as early as, or earlier, than Mark, Matthew, Luke, and John. Scholars investigating the Nag Hammadi find discovered that some of the texts tell the origin of the human race in terms very different from the usual reading of Genesis: the Testimony of Truth, for example, tells the story of the Garden of Eden from the viewpoint of the serpent! Here the serpent, long known to appear in Gnostic literature as the principle of divine wisdom, convinces Adam and Eve to partake of knowledge while "the Lord" threatens them with death, trying jealously to prevent them from attaining knowledge, and expelling them from Paradise when they achieve it. Another text, mysteriously entitled The Thunder, Perfect Mind, offers an extraordinary poem spoken in the voice of a feminine divine power: For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin.... I am the barren one, and many are her sons.... I am the silence that is incomprehensible.... I am the utterance of my name. These diverse texts range, then, from secret gospels, poems, and quasi-philosophic descriptions of the origin of the universe, to myths, magic, and instructions for mystical practice. Why were these texts buried-and why have they remained virtually unknown for nearly 2,000 years? Their suppression as banned documents, and their burial on the cliff at Nag Hammadi, it turns out, were both part of a struggle critical for the formation of early Christianity. The Nag Hammadi texts, and others like them, which circulated at the beginning of the Christian era, were denounced as heresy by orthodox Christians in the middle of the second century. We have long known that many early followers of Christ were condemned by other Christians as heretics, but nearly all we knew about them came from what their opponents wrote attacking them. Bishop Irenaeus, who supervised the church in Lyons, c. 180, wrote five volumes, entitled The Destruction and Overthrow of Falsely So-called Knowledge, which begin with his promise to set forth the views of those who are now teaching heresy . . . to show how absurd and inconsistent with the truth are their statements . . . I do this so that . . . you may urge all those with whom you are connected to avoid such an abyss of madness and of blasphemy against Christ. He denounces as especially "full of blasphemy" a famous gospel called the Gospel of Truth. Is Irenaeus referring to the same Gospel of Truth discovered at Nag Hammadi? Quispel and his collaborators, who first published the Gospel of Truth, argued that he is; one of their critics maintains that the opening line (which begins "The gospel of truth") is not a title. But Irenaeus does use the same source as at least one of the texts discovered at Nag Hammadi--the Apocryphon (Secret Book) of John--as ammunition for his own attack on such "heresy." Fifty years later Hippolytus, a teacher in Rome, wrote another massive Refutation of All Heresies to "expose and refute the wicked blasphemy of the heretics."

This campaign against heresy involved an involuntary admission of its persuasive power; yet the bishops prevailed. By the time of the Emperor Constantine's conversion, when Christianity became an officially approved religion in the fourth century, Christian bishops, previously victimized by the police, now commanded them. Possession of books denounced as heretical was made a criminal offense. Copies of such books were burned and destroyed. But in Upper Egypt, someone; possibly a monk from a nearby monastery of St. Pachomius, took the banned books and hid them from destruction--in the jar where they remained buried for almost 1,600 years. But those who wrote and circulated these texts did not regard themselves as "heretics. Most of the writings use Christian terminology, unmistakable related to a Jewish heritage. Many claim to offer

traditions about Jesus that are secret, hidden from "the many" who constitute what, in the second century, came to be called the "catholic church." These Christians are now called gnostics, from the Greek word *gnosis*, usually translated as "knowledge." For as those who claim to know nothing about ultimate reality are called agnostic (literally, "not knowing"), the person who does claim to know such things is called gnostic ("knowing"). But *gnosis* is not primarily rational knowledge. The Greek language distinguishes between scientific or reflective knowledge ("He knows mathematics") and knowing through observation or experience ("He knows me"), which is *gnosis*. As the gnostics use the term, we could translate it as "insight," for *gnosis* involves an intuitive process of knowing oneself. And to know oneself, they claimed, is to know human nature and human destiny. According to the gnostic teacher Theodotus, writing in Asia Minor (c. 140-160), the gnostic is one who has come to understand who we were, and what we have become; where we were... whither we are hastening; from what we are being released; what birth is, and what is rebirth. Yet to know oneself, at the deepest level, is simultaneously to know God; this is the secret of *gnosis*. Another gnostic teacher, Monoimus, says: Abandon the search for God and the creation and other matters of a similar sort. Look for him by taking yourself as the starting point. Learn who it is within you who makes everything his own and says, "My God, my mind, my thought, my soul, my body." Learn the sources of sorrow, joy, love, hate . . . If you carefully investigate these matters you will find him in yourself. What Muhammad 'All discovered at Nag Hammadi is, apparently, a library of writings, almost all of them gnostic. Although they claim to offer secret teaching, many of these texts refer to the Scriptures of the Old Testament, and others to the letters of Paul and the New Testament gospels. Many of them include the same dramatic personae as the New Testament--Jesus and his disciples. Yet the differences are striking. Orthodox Jews and Christians insist that a chasm separates humanity from its creator: God is wholly other. But some of the gnostics who wrote these gospels contradict this: self-knowledge is knowledge of God; the self and the divine are identical. Second, the "living Jesus" of these texts speaks of illusion and enlightenment, not of sin and repentance, like the Jesus of the New Testament. Instead of coming to save us from sin, he comes as a guide who opens access to spiritual understanding. But when the disciple attains enlightenment, Jesus no longer serves as his spiritual master: the two have become equal--even identical. Third, orthodox Christians believe that Jesus is Lord and Son of God in a unique way: he remains forever distinct from the rest of humanity whom he came to save. Yet the gnostic Gospel of Thomas relates that as soon as Thomas recognizes him, Jesus says to Thomas that they have both received their being from the same source: Jesus said, "I am not your master. Because you have drunk, you have become drunk from the bubbling stream which I have measured out.... He who will drink from my mouth will become as I am: I myself shall become he, and the things that are hidden will be revealed to him." Does not such teaching--the identity of the divine and human, the concern with illusion and enlightenment, the founder who is presented not as Lord, but as spiritual guide sound more Eastern than Western? Some scholars have suggested that if the names were changed, the "living

Buddha" appropriately could say what the Gospel of Thomas attributes to the living Jesus. Could Hindu or Buddhist tradition have influenced Gnosticism? The British scholar of Buddhism, Edward Conze, suggests that it had. He points out that "Buddhists were in contact with the Thomas Christians (that is, Christians who knew and used such writings as the Gospel of Thomas) in South India." Trade routes between the Greco-Roman world and the Far East were opening up at the time when gnosticism flourished (A.D. 80-200); for generations, Buddhist missionaries had

been proselytizing in Alexandria. We note, too, that Hippolytus, who was a Greek speaking Christian in Rome (c. 225), knows of the Indian Brahmins--and includes their tradition among the sources of heresy: There is . . . among the Indians a heresy of those who philosophize among the Brahmins, who live a self-sufficient life, abstaining from (eating) living creatures and all cooked food . . . They say that God is light, not like the light one sees, nor like the sun nor fire, but to them God is discourse, not that which finds expression in articulate sounds, but that of knowledge (gnosis) through which the secret mysteries of nature are perceived by the wise. Could the title of the Gospel of Thomas--named for the disciple who, tradition tells us, went to India--suggest the influence of Indian tradition? These hints indicate the possibility, yet our evidence is not conclusive. Since parallel traditions may emerge in different cultures at different times, such ideas could have developed in both places independently. What we call Eastern and Western religions, and tend to regard as separate streams, were not clearly differentiated 2,000 years ago. Research on the Nag Hammadi texts is only beginning: we look forward to the work of scholars who can study these traditions comparatively to discover whether they can, in fact, be traced to Indian sources. Even so, ideas that we associate with Eastern religions emerged in the first century through the gnostic movement in the West, but they were suppressed and condemned by polemicists like Irenaeus. Yet those who called gnosticism heresy were adopting--consciously or not--the viewpoint of that group of Christians who called themselves orthodox Christians. A heretic may be anyone whose outlook someone else dislikes or denounces. According to tradition, a heretic is one who deviates from the true faith. But what defines that "true faith"? Who calls it that, and for what reasons? We find this problem familiar in our own experience. The term "Christianity," especially since the Reformation, has covered an astonishing range of groups. Those claiming to represent "true Christianity" in the twentieth century can range from a Catholic cardinal in the Vatican to an African Methodist Episcopal preacher initiating revival in Detroit, a Mormon missionary in Thailand, or the member of a village church on the coast of Greece. Yet Catholics, Protestants, and Orthodox agree that such diversity is a recent--and deplorable--development. According to Christian legend, the early church was different. Christians of every persuasion look back to the primitive church to find a simpler, purer form of Christian faith. In the apostles' time, all members of the Christian community shared their money and property; all believed the same teaching, and worshipped together; all revered the authority of the apostles. It was only after that golden age that conflict, then heresy emerged: so says the author of the Acts of the Apostles, who identifies himself as the first historian of Christianity. But the discoveries at Nag Hammadi have upset this picture. If we admit that some of these fifty two texts represents early forms of Christian teaching, we may have to recognize that early Christianity is far more diverse than nearly anyone expected before the Nag Hammadi discoveries. Contemporary Christianity, diverse and complex as we find it, actually may show more unanimity than the Christian churches of the first and second centuries. For nearly all Christians since that time, Catholics, Protestants, or Orthodox, have shared three basic premises. First, they accept the canon of the New Testament; second, they confess the apostolic creed; and third, they affirm specific forms of church institution. But every one of these--the canon of Scripture, the creed, and the institutional structure--emerged in its present form only toward the end of the second century. Before that time, as Irenaeus and others attest, numerous gospels circulated among various Christian groups, ranging from those of the New Testament, Matthew, Mark, Luke, and John, to such writings as the Gospel of Thomas, the Gospel of Philip, and the Gospel of Truth, as well as

many other secret teachings, myths, and poems attributed to Jesus or his disciples. Some of these, apparently, were discovered at Nag Hammadi; many others are lost to us. Those who identified themselves as Christians entertained many--and radically differing-religious beliefs and practices. And the communities scattered throughout the known world organized themselves in ways that differed widely from one group to another. Yet by A. D. 200, the situation had changed. Christianity had become an institution headed by a three-rank hierarchy of bishops, priests, and deacons, who understood themselves to be the guardians of the only "true faith." The majority of churches, among which the church of Rome took a leading role, rejected all other viewpoints as heresy. Deploring the diversity of the earlier movement, Bishop Irenaeus and his followers insisted that there could be only one church, and outside of that church, he declared, "there is no salvation." Members of this church alone are orthodox (literally, "straight-thinking") Christians. And, he claimed, this church must be catholic-that is, universal. Whoever challenged that consensus, arguing instead for other forms of Christian teaching, was declared to be a heretic, and expelled. When the orthodox gained military support, sometime after the Emperor Constantine became Christian in the fourth century, the penalty for heresy escalated. The Nag Hammadi discovery of manuscripts

In December 1945, two peasants, Muhammed and Khalifah 'Ali of the al-Samman clan were digging for fertiliser at the base of the Jabal al-Tarif cliff, using the saddle-bags of their camels to carry the earth back. The cliff is about 11km north-east of Nag Hammadi. They tethered their camels to a boulder, and came upon a buried jar as they were digging around the base of the boulder. Muhammed 'Ali told J.M.Robinson that at first he was afraid to break the jar -- the lid may have been sealed with bitumen, as a blackish substance is present on the lid -- for fear a jinn might be inside, but the thought that gold might be contained instead, he broke it with his mattock. Out flew particles of papyrus. The jar was of red slip ware, with four small handles near the opening. It was large, approximately 60cm or more in height, with an opening of some 1520cm widening to 30cm in the side. The jar had been closed by fitting a bowl into its mouth. The bowl survives, and is Coptic red slip ware of the 4-5th century, with a rim decorated with four fields of stripes. The diameter at the outer edge is 23.3-24.0 cm, with inside diameter of 18.218.7cm. The books were divided among the 7 camel-drivers present. According to 'Ali there were 13 (our 'codex XIII' was not included in this number, as it was inside codex VI). Thus a codex was lost more or less at the site. Seven lots were drawn up. Covers were removed and each consisted of a complete codex plus part of another. The other drivers, ignorant of the value and afraid of sorcery and Muhammed 'Ali, disclaimed any share, whereon he piled them all back together. 'Ali wrapped his books in his tunic and took them home, to his hovel in the hamlet of al-Qasr, built on the site of ancient Chenoboskion. The books, loose covers and loose pages were dumped in the straw, next to the oven. A blood-feud was in progress, for which reason Muhammed 'Ali was very careful not to venture back later to the area. Muhammed deposited the books with a local coptic priest, Basiliyus 'Abd al-Masih, as the police were searching his house almost nightly for weapons. The priest's wife had a brother, Raghib Andrawus, who went from village to village teaching English and history in the local coptic church schools. He came to visit, and, on seeing one of the books, recognised it might be valuable and took it to Cairo. There he showed it to a Coptic physician interested in the Coptic language, George Sobhi, who called in the authorities from the Department of Antiquities. They seized the book, agreeing to pay Raghib £E 300. After endless haggling, he got £E 250, on condition he donated the remaining £E 50 to the Coptic Museum. The book was deposited in the museum, according to the register, on 4th October

1946. Thinking the books were worthless, or maybe even unlucky to have, 'Ali's widowed mother 'Umm Ahmad had burned part of those lying in the straw in the oven (probably the covers and most of the pages of codex XII, of which only a few leaves remain, but also the cover of X, and loose leaves: 1 in codex II, 9 in III, 1 in VI, 3 in VIII and 2 in IX, and large and small fragments from otherwise intact sequences of fragments), as she conceded to Robinson. Illiterate Muslim neighbors bartered or purchased them for next to nothing. Nashid Bisadah had one and entrusted it to a gold merchant of Nag Hammadi to sell in Cairo, dividing the profit between them. A grain merchant supposedly acquired another and sold it for such a price that he was able to set up his shop in Cairo. Bahij 'Ali, a one-eyed outlaw of al-Qasr, got a number of the books. Escorted by a well-known antiquities dealer of the region, Dhaki Basta, he went to Cairo. They first offered the books to Mansoor's shop at Shepheard's hotel, and then to the shop of Phokion J. Tano, a Cypriot dealer, who bought the lot and then went to Nag Hammadi to get whatever was left. Once the news of the value of the books reached al-Qasr, the 'Ali brothers tried to lay hands on the remainder. Most of Codex I was exported from Egypt by a Belgian antiques dealer, Albert Eid. He offered it for sale in New York and Ann Arbor in 1949, and then his widow sold it on 10th May 1952 to the Jung Institute of Zurich. It was returned to Cairo bit by bit after publication. Meanwhile Tano's collection was seized by the Egyptian Department of Antiquities to prevent it being exported; when Nasser came to power, it was 'nationalized', a paltry £E 4,000 being paid as compensation. Today all the Nag Hammadi codices are in the Coptic Museum in Cairo. Publication was obstructed by the desire of various scholars to publish works first, with a full (and so lengthy to prepare) commentary. US scholar James Robinson became interested in the 1960's, and using contacts at UNESCO was able eventually to bypass this exhibition of obscurantism. The full collection was published in facsimile by Brill between 1972-1984 as the Facsimile edition of the Nag Hammadi Codices. There is a 17-volume English edition, entitled The Coptic Gnostic Library, and full English translations in the Nag Hammadi Library in English. Robinson also visited Nag Hammadi in the 1960's and 1970's, and tracked down those who found them and wormed out them the story of the find. All the codices are fourth century papyrus. The find consists of 12 codices, plus 8 leaves from a 13th, and contains 52 texts. Duplications mean the number of unique works is 45. The Berlin Papyrus 8502 is grouped with them, although found separately, because of its related contents. The texts were originally written in Greek, and later translated into Coptic, not always very well (e.g. the passage of Plato). The passage of Plato in fact has been reworked also. The largest leaves -- in codex VII -- are 17.5cm tall. All of the codices are single-quire, apart from codex I.

Bibliography J.M.ROBINSON (Ed.), The Nag Hammadi Library in English. Translated and introduced by members of the Coptic Gnostic Library project.... Brill, 3rd ed. (1988). J.M.ROBINSON et al, Various articles, Biblical Archaeologist 42.4 (Fall 1979). Includes plates. Checked. A very valuable account of how the texts came to found. Robinson relates the story of the discovery, as obtained by himself from those involved in what was plainly a wearisome and lengthy process of cross-examination. He makes a plea for free access to material of public interest -- ironically, now buried in this copyrighted journal and accessible to almost no-one! The publishers ignored a letter I wrote suggesting they make the material available online.

An Introduction to Gnosticism and The Nag Hammadi Library What is Gnosticism? Gnosis and gnosticism are still rather arcane terms, though in the last two decades the words have been

increasingly encountered in the vocabulary of contemporary society. Gnosis derives from Greek, and connotes "knowledge" or the "act of knowing". (On first hearing, it is sometimes confused with another more common term of the same root but opposite sense: agnostic, literally "not knowing", a knower of nothing.) The Greek language differentiates between rational, propositional knowledge, and the distinct form of knowing obtained not by reason, but by personal experience or perception. It is this latter knowledge, gained from experience, from an interior spark of comprehension, that constitutes gnosis.

In the first century of the Christian era this term, Gnostic, began to be used to denote a prominent, even if somewhat heterodox, segment of the diverse new Christian community. Among these early followers of Christ, it appears that an elite group delineated themselves from the greater household of the Church by claiming not simply a belief in Christ and his message, but a "special witness" or revelatory experience of the divine. It was this experience, this gnosis, which--so these Gnostics claimed--set the true follower of Christ apart from his fellows. Stephan Hoeller explains that these Gnostic Christians held a "conviction that direct, personal and absolute knowledge of the authentic truths of existence is accessible to human beings, and, moreover, that the attainment of such knowledge must always constitute the supreme achievement of human life."

What the "authentic truths of existence" affirmed by the Gnostics were will be briefly reviewed below. But a historical overview of the early Church might first be useful. In the initial decades of the Christian church--the period when we find first mention of "Gnostic" Christians--no orthodoxy, or single acceptable format of Christian thought, had yet been defined. During this first century of Christianity modern scholarship suggests Gnosticism was one of many currents sweeping the deep waters of the new religion. The ultimate course Christianity, and Western culture with it, would take was undecided at that early moment; Gnosticism was one of forces forming that destiny. That Gnosticism was, at least briefly, in the mainstream of Christianity is witnessed by the fact that one of the most prominent and influential early Gnostic teachers, Valentinus, may have been in consideration during the mid-second century for election as the Bishop of Rome.

Valentinus serves well as a model of the Gnostic teacher. Born in Alexandria around A.D. 100, in his early years Valentinus had distinguished himself as an extraordinary teacher and leader in the highly educated and diverse Alexandrian Christian community. In the middle of his life, around A.D. 140, he migrated from Alexandria to the Church's evolving capital, Rome, where he played an active role in the public life of the Church. A prime characteristic of the Gnostics was their propensity for claiming to be keepers of secret teachings, gospels, traditions, rituals, and successions within the Church -- sacred matters for which many Christians were (in Gnostic opinion) simply either not prepared or not properly inclined. Valentinus, true to this Gnostic penchant, professed a special apostolic sanction. He maintained he had been personally initiated by one Theudas, a disciple and initiate of the Apostle Paul, and that he possessed knowledge of teachings and perhaps rituals which were being forgotten by the developing opposition that became Christian orthodoxy.

Though an influential member of the Roman church in the mid second century, by the end of his life some twenty years later he had been forced from the public eye and branded a heretic. While

the historical and theological details are far too complex for proper explication here, the tide of history can be said to have turned against Gnosticism in the middle of the second century. No Gnostic after Valentinus would ever come so near prominence in the greater Church. Gnosticism's secret knowledge, its continuing revelations and production of new scripture, its asceticism and paradoxically contrasting libertine postures, were met with increasing suspicion. By A.D. 180, Irenaeus, Bishop of Lyon, was publishing his attacks on Gnosticism as heresy, a work to be continued with increasing vehemence by the orthodox church Fathers throughout the next century. The orthodox catholic church was deeply and profoundly influenced by the struggle against Gnosticism in the second and third centuries. Formulations of many central traditions in orthodox theology came as reflections and shadows of this confrontation with the Gnosis. But by the end of the fourth century the struggle with the classical Gnosticism represented in the Nag Hammadi texts was essentially over; the evolving orthodox ecclesia had added the force of political correctness to dogmatic denunciation, and with this sword so-called "heresy" was painfully cut from the Christian body. Gnosticism, which had perhaps already passed its prime, was eradicated, its remaining teachers murdered or driven into exile, and its sacred books destroyed. All that remained for scholars seeking to understand Gnosticism in later centuries were the denunciations and fragments preserved in the patristic heresiologies -- or so it seem, until until a day in 1945....

Discovery of the Nag Hammadi Library It was on a December day in the year of 1945, near the town of Nag Hammadi in Upper Egypt, that the course of Gnostic studies was radically renewed and forever changed. An Arab peasant, digging around a boulder in search of fertilizer for his fields, happened upon an old, rather large red earthenware jar. Hoping to have found buried treasure, and with due hesitation and apprehension about the jinn, the genie or spirit who might attend such an hoard, he smashed the jar open with his pick. Inside he discovered no treasure and no genie, but books: more than a dozen old papyrus books, bound in golden brown leather.

Little did he realize that he had found an extraordinary collection of ancient texts, manuscripts hidden up a millennium and a half before (probably deposited in the jar around the year 390 by monks from the nearby monastery of St. Pachomius) to escape destruction under order of the emerging orthodox Church in its violent expunging of all heterodoxy and heresy. How the Nag Hammadi manuscripts eventually passed into scholarly hands is a fascinating even if too lengthy story to here relate. But today, now over fifty years since being unearthed and more than two decades after final translation and publication in English as *The Nag Hammadi Library*. Their importance has become astoundingly clear: These thirteen beautiful papyrus codices containing fifty-two sacred texts are the long lost "Gnostic Gospels", a last extant testament of what orthodox Christianity perceived to be its most dangerous and insidious challenge, the feared opponent that the Patristic heresiologists had reviled under many different names, but most commonly as Gnosticism. The discovery of these documents has radically revised our understanding of Gnosticism and the early Christian church.

Overview of Gnostic Teachings With that abbreviated historical interlude completed, we might again ask, "What was it that these "knowers" knew?" What made them such dangerous heretics? The complexities of Gnosticism are legion, making any generalizations wisely suspect. While several systems for defining and categorizing Gnosticism have been proposed over the years, none has yet gained any general acceptance. So with advance warning that this is most certainly not a definitive summary of Gnosticism and its many permutations, we will outline just four elements generally agreed to be characteristic of

Gnostic thought. The first essential characteristic of Gnosticism was introduced above: Gnosticism asserts that "direct, personal and absolute knowledge of the authentic truths of existence is accessible to human beings," and that the attainment of such knowledge is the supreme achievement of human life. Gnosis, remember, is not a rational, propositional, logical understanding, but a knowing acquired by experience. The Gnostics were not much interested in dogma or coherent, rational theology--a fact which makes the study of Gnosticism particularly difficult for individuals with "bookkeeper mentalities". (Perhaps for this very same reason, consideration of the Gnostic vision is often a most gratifying undertaking for persons gifted with a poetic ear.) One simply cannot cipher up Gnosticism into syllogistic dogmatic affirmations. The Gnostics cherished the ongoing force of divine revelation--Gnosis was the creative experience of revelation, a rushing progression of understanding, and not a static creed. Carl Gustav Jung, the great Swiss psychologist and a lifelong student of Gnosticism in its various historical permutations, affirms, we find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods... In his recent popular study, *The American Religion*, Harold Bloom suggests a second characteristic of Gnosticism that might help us conceptually circumscribe its mysterious heart. Gnosticism, says Bloom, "is a knowing, by and of an uncreated self, or self-within-the self, and [this] knowledge leads to freedom...." Primary among all the revelatory perceptions a Gnostic might reach was the profound awakening that came with knowledge that something within him was uncreated. The Gnostics called this "uncreated self" the divine seed, the pearl, the spark of knowing: consciousness, intelligence, light. And this seed of intellect was the self-same substance of God, it was man's authentic reality; it was the glory of humankind and the divine alike. If woman or man truly came to gnosis of this spark, she understood that she was truly free: Not contingent, not a conception of sin, not a flawed crust of flesh, but the stuff of God, and the conduit of God's immanent realization. There was always a paradoxical cognizance of duality in experiencing this "self-within-a-self". How could it not be paradoxical: By all rational perception, man clearly was not God, and yet in essential truth, was Godly. This conundrum was a Gnostic mystery, and its knowing was their greatest treasure. The creator god, the one who claimed in evolving orthodox dogma to have made man, and to own him, the god who would have man contingent upon him, born *ex nihilo* by his will, was a lying demon and not God at all. Gnostics called him by many names -- many of them deprecatory -names like "Saklas", the blind one; "Samael", god of the blind; or "the Demiurge", the lesser power. Theodotus, a Gnostic teacher writing in Asia Minor between A.D. 140 and 160, explained that the sacred strength of gnosis reveals "who we were, what we have become, where we have been cast out of, where we are bound for, what we have been purified of, what generation and regeneration are." " Yet", the eminent scholar of Gnosticism, Elaine Pagels, comments in exegesis, "to know oneself, at the deepest level, is simultaneously to know God: this is the secret of gnosis.... Selfknowledge is knowledge of God; the self and the divine are identical."

The Gospel of Thomas, one of the Gnostic texts found preserved in the Nag Hammadi Library, gives these words of the living Jesus: Jesus said, 'I am not your master. Because you have drunk, you have become drunk from the bubbling stream which I have measured out...

An excellent summary of these appears in: Stephan Hoeller, "What is a Gnostic?" *Gnosis: A Journal of Western Inner Traditions* 23 (Spring, 1992), pp. 24-27. 9 Bloom, p. 49. 10 Clemens Alexandrinus, *Excerpta ex theodoto* 78.2. 11 Pagels, pp. xix-xx. 12 Gospel of Thomas, 35.4-7, NHL.

He who will drink from my mouth will become as I am: I myself shall become he, and the things that are hidden will be revealed to him.'

He who will drink from my mouth will become as I am: What a remarkably heretical image! The Gospel of Thomas, from which we take that text, is an extraordinary scripture. Professor Helmut Koester of Harvard University notes that though ultimately this Gospel was condemned and destroyed by the evolving orthodox church, it may be as old or older than the four canonical gospels preserved, and even have served as a source document to them.

This brings us to the third prominent element in our brief summary of Gnosticism: its reverence for texts and scriptures unaccepted by the orthodox fold. The Gnostic experience was mythopoetic -- in story and allegory, and perhaps also in ritual enactments, Gnosticism sought expression of subtle, visionary insights inexpressible by rational proposition or dogmatic affirmation. For the Gnostics, revelation was the nature of Gnosis: and for all the visions vouchsafed them, they affirmed a certainty that God would yet reveal many great and wonderful things. Irritated by their profusion of "inspired texts" and myths--most particularly their penchant for amplifying the story of Adam and Eve, and of the spiritual creation which they viewed as preceding the material realization of creation

Ireneaus complains in his classic second century refutation of Gnosticism, that every one of them generates something new, day by day, according to his ability; for no one is deemed perfect [or, mature], who does not develop...some mighty fiction.

The fourth characteristic that we might delineate to understand classical Gnosticism is the most difficult of the four to succinctly untangle, and also one of the most disturbing to subsequent orthodox theology. This is the image of God as a diad or duality. While affirming the ultimate unity and integrity of the Divine, Gnosticism noted in its experiential encounter with the numinous, dualistic, contrasting manifestations and qualities. Consider the Gnostic affirmation that man, in some essential reality, is also God. This is a statement tinged with duality: Man, though not God, is. Another idea, offered by the Manichaean gnostic Faustus, that both matter (hyle) and the divine spirit are uncreated and coeternal was violently attacked by Augustine in his essay *Contra Faustum* as heretical, dualistic thinking.

In many of the Nag Hammadi Gnostic texts God is imaged not just as a duality, or diad, but as a unity of masculine and feminine elements. Though their language is specifically Christian and unmistakably related to the Jewish tradition, Gnostic sources continually use sexual symbolism to describe God. Prof. Pagels explains, One group of gnostic sources claims to have received a secret tradition from Jesus through James and through Mary Magdalene [who the Gnostics revered as consort to Jesus]. Members of this group prayed to both the divine Father and Mother:

`From Thee, Father, and through Thee, Mother, the two immortal names, Parents of the divine being, and thou, dweller in heaven, humanity, of the mighty name...'

Several trends within Gnosticism saw in God a union of two disparate natures, a union well imaged with sexual symbolism. Gnostics honored the feminine nature and, in reflection, Prof. Elaine Pagels has argued that Christian Gnostic women enjoyed a far greater degree of social and ecclesiastical equality than their orthodox sisters. Jesus himself, taught some Gnostics, had prefigured this mystic relationship: His most beloved disciple had been a woman, Mary Magdalene, his consort. The Gospel of Philip relates "...the companion of the Savior is Mary Magdalene. But Christ loved her more than all the disciples, and used to kiss her often on her mouth. The rest of the disciples were offended... They said to him, "Why do you love her more than all of us? the Savior answered and said to them, "Why do I not love you as I love her?"

The most mysterious and sacred of all Gnostic rituals may have played upon this perception of God as "duality seeking unity." The Gospel of Philip (which in its entirety might be read as a commentary on Gnostic ritual) relates that the Lord established five great sacraments or mysteries: "a baptism and a chrism, and a eucharist, and a redemption, and a bridal chamber."

Whether this ultimate sacrament of the bridal chamber was a ritual enacted by a man and women, an allegorical term for a mystical experience, or a union of both, we do not know. Only hints are given in Gnostic texts about what this sacrament might be: Christ came to rectify the separation... and join the two components; and to give life unto those who had died by separation and join them together. Now a woman joins with her husband in the bridal [chamber], and those who have joined in the bridal [chamber] will not reseparate.

We are left with our poetic imaginations to consider what this might mean. Orthodox polemicists frequently accused Gnostics of unorthodox sexual behavior. But exactly how these ideas and images played out in human affairs remains historically uncertain. Classical Christian Gnosticism vanished from the Western world during the fourth and fifth centuries. But the Gnostic world view -- with its affirmation of individual revelation granting certain knowledge; comprehension of humankind's true uncreated nature and inherent affinity or even identity with God; and its perception of duality, or even in an extreme statement, of masculine and feminine elements seeking union within the divine--was not so easily extinguished. Such perceptions continued in various forms to course through Western culture, though, perforce, often in very occult ways. Gnosticism was, and remains today, a living tradition, a tradition eternally reborn in the gnosis kardia of humankind. -- Lance S. Owens

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1. Trimorphic Protennoia , page 500
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1. The Gospel of Mary, pages 517
2. The Apocryphon of John (4th copy).....
3. The Sophia of Jesus Christ (2nd copy).....

Note that the Coptic Gospel of the Egyptians is not related to the apocryphal text of that name referred to by the fathers. The Sentences of Sextus was already known in Latin, Syriac, Armenian and Georgian translations, plus two Mss. in the original Greek. The Coptic text stands closer to the modern critical text than any other version. The opening section of the Gospel of Mary relies on an exegesis of Romans 7. The original Greek was written some time in the second century. The earliest text is a single leaf from the early 3rd century (P. Rylands III 463) containing 22:16,1-19,4. The longer text in BG contains only 8 pages of the original 18. The text of the Greek fragment varies considerably from the Coptic text, which includes the same passage.

Several of the major texts in the Nag Hammadi collection have more than one English translation; where more than one translation is available, we have listed the translators' names in parenthesis below the name of the text. Texts marked with the {*} had more than one version extant within the Nag Hammadi codices; often these several versions were used conjointly by the translators to provide the single translation presented here.

The Prayer of the Apostle Paul CODEX I

Translation by Dieter Mueller Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

(Approximately two lines are missing.) ... your light, give me your mercy! My Redeemer, redeem me, for I am yours; the one who has come forth from you. You are my mind; bring me forth! You are my treasure house; open for me! You are my fullness; take me to you! You are (my) repose; give me the perfect thing that cannot be grasped! I invoke you, the one who is and who pre-existed in the name which is exalted above every name, through Jesus Christ, the Lord of Lords, the King of the ages; give me your gifts, of which you do not repent, through the Son of Man, the Spirit, the Paraclete of truth. Give me authority when I ask you; give healing for my body when I ask you through the Evangelist, and redeem my eternal light soul and my spirit. And the First-born of the Pleroma of grace -- reveal him to my mind! Grant what no angel eye has seen and no archon ear (has) heard, and what has not entered into the human heart which came to be angelic and (modelled) after the image of the psychic God when it was formed in the beginning, since I have faith and hope. And place upon me your beloved, elect, and blessed greatness, the First-born, the First-begotten, and the wonderful mystery of your house; for yours is the power and the glory and the praise and the greatness for ever and ever. Amen.

Prayer of Paul (the) Apostle. In Peace. Christ is holy.

The Apocryphon of James CODEX I

Translated by Francis E. Williams Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

James writes to [...]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life! Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Savior did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse. I also sent you, ten months ago, another secret book which the Savior had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments] ... the twelve disciples were all sitting together and recalling what the Savior had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Savior appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!" They all answered and said, "If you bid us, we come." He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about. The Savior said, "You have received mercy ... (7 lines missing) Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person, and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you.' Then Peter replied, 'Lo, three times you have told us, 'Become full'; but we are full.' The Savior answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul." But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!" But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you." The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!" Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us." The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?" But I said, "Lord, can it be possible to remove the head of prophecy?" The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open. "Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you." "Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth." "Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it." "Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labor, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'" "Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves

receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unsealed, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you." "Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things." "Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much." And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!" When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field

with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!" "And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not seen, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbors' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not." "Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved." But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven." But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him." "These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you, for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them." Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil. And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced. After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?" But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes." And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest. And I pray that the beginning may come from

you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Savior did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

The Apocryphon of James CODEX I

Translated by Ron Cameron From Ron Cameron, *The Other Gospels* (Westminster Press, Philadelphia, 1982), as quoted in Willis Barnstone, *The Other Bible* (Harper & Row, San Francisco, 1984).

James writes to you. Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life! Since you asked me to send you a secret book which was revealed to me and Peter by the Lord, I could neither refuse you nor speak directly to you, but I have written it in Hebrew letters and have sent it to you - and to you alone. But inasmuch as you are a minister of the salvation of the saints, endeavor earnestly and take care not to recount this book to many - this which the Savior did not desire to recount to all of us, his twelve disciples. But blessed are those who will be saved through faith in this discourse. Now I sent you ten months ago another secret book with the Savior revealed to me. But that one you are to regard in this manner, as revealed to me, James. Now the twelve disciples were sitting all together at the same time, and, remembering what the Savior had said to each one of them, whether secretly or openly, they were setting it down in books. And I was writing what was in my book - lo, the Savior appeared, after he had departed from us while we gazed at him. And five hundred and fifty days after he arose from the dead, we said to him: "Have you gone and departed from us?" And Jesus said: "No, but I shall go to the place from which I have come. If you desire to come with me, come." They all answered and said: "If you bid us, we'll come." He said: "Truly I say to you, no one ever will enter the Kingdom of Heaven if I bid him, but rather because you yourselves are full. Let me have James and Peter, in order that I may fill them." And when he called these two, he took them aside, and commanded the rest to busy themselves with that with which they had been busy. The Savior said; "You have received mercy.... (7 lines missing) Do you not desire, then, to be filled? And is your heart drunk? Do you not desire, then, to be sober? Therefore, be ashamed! And now, waking or sleeping, remember that you have seen the Son of Man, and with him you have spoken, and to him you have listened. Woe to those who have seen the Son of Man! Blessed are those who have not seen the Man, and who have not consorted with him, and who have not spoken with him, and who have not listened to anything from him. Yours is life! Know, therefore, that he healed you when you were ill, in order that you might reign. Woe to those who have rested from their illness, because they will relapse again into illness! Blessed are those who have not been ill, and have known rest before they became ill. Yours is the Kingdom of God! Therefore I say to you, become full and leave no place within you empty, since the Coming One is able to mock you." Then Peter answered: "Lord, three times you have said to us 'Become full', but we are full." The Lord answered and said: "Therefore I say unto you, become full, in order that you may not be diminished. Those

who are diminished, however, will not be saved. For fullness is good and diminution is bad. Therefore, just as it is good for you to be diminished and, on the other hand, bad for you to be filled, so also the one who is full is diminished; and the one who is diminished is not filled as the one who is diminished is filled, and the one who is full, for his part, brings his sufficiency to completion. Therefore, it is fitting to be diminished while you can still be filled, and to be filled while it is still possible to be diminished, in order that you can fill yourselves the more. Therefore become full of the spirit but be diminished of reason. For reason is of the soul; and it is soul."

And I answered, and said to him: "Lord, we can obey you if you wish. For we have forsaken our forefathers and our mothers and our villages and have followed you. Grant us, therefore, not to be tempted by the wicked Devil." The Lord answered and said: "What is your merit when you do the will of the Father if it is not given to you by him as a gift, while you are tempted by Satan? But if you are oppressed by Satan and are persecuted and you do the Father's will, I say that he will love you and will make you equal with me and will consider that you have become beloved through his providence according to your free choice. Will you not cease, then, being lovers of the flesh and being afraid of sufferings? Or do you not know that you have not yet been mistreated and have not yet been accused unjustly, nor have you yet been shut up in prison, nor have you yet been condemned lawlessly, nor have you yet been crucified without reason, nor have you yet been buried shamefully, as was I myself, by the evil one? Do you dare to spare the flesh, you for whom the spirit is an encircling wall? If you contemplate the world, how long it is before you and also how long it is after you, you will find that your life is one single day and your sufferings, one single hour. For the good will not enter the world. Scorn death, therefore, and take concern for life. Remember my cross and my death and you will live." And I answered and said to him: "Lord, do not mention to us the cross and the death, for they are far from you." The Lord answered and said: "Truly I say to you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the Kingdom of God. Therefore, become seekers for death, just as the dead who seek for life, for that which they seek is revealed to them. And what is there to concern them? When you turn yourselves towards death, it will make known to you election. In truth I say to you, none of those who are afraid of death will be saved. For the Kingdom of God belongs to those who have put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit." Then I questioned him: "Lord how may we prophesy to those who ask us to prophesy to them? For there are many who ask us and who look to us to hear an oracle from us." The Lord answered and said: "Do you not know that the head of prophecy was cut off with John?" And I said: "Lord, it is not possible to remove the head of prophecy, is it?" The Lord said to me: "When you come to know what 'head' is, and that prophecy issues from the head, then understand what is the meaning of 'Its head was removed'. I first spoke with you in parables, and you did not understand. Now, in turn, I speak with you openly, and you do not perceive. But it is you who were to me a parable in parables and what is apparent in what are open. "Be zealous to be saved without being urged. Rather, be ready on your own and, if possible, go before me. For thus the Father will love you. "Become haters of hypocrisy and evil thought. For it is thought which gives birth to hypocrisy, but hypocrisy is far from the truth. "Let not the Kingdom of Heaven wither away. For it is like a date palm shoot whose fruits poured down around it. It put forth leaves and, when they budded, they caused the productivity of the date palm to dry up. Thus it is also with the fruit which came from this single root; when the fruit was picked, fruits were collected by many harvesters. It would indeed be good if it were possible to produce these new plants now; for then you would find

the Kingdom. "Since I have been glorified in this manner before this time, why do you all restrain me when I am eager to go? You have constrained me to remain with you eighteen more days for the sake of the parables. It sufficed for some persons to pay attention to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workers' and 'The Double Drachma' and 'The Woman'. "Become zealous about the Word. For the Word's first condition is faith; the second is love; the third is works. Now from these comes life. For the Word is like a grain of wheat. When someone sowed it, he believed in it; and when it sprouted, he loved it, because he looked forward to many grains in the place of one; and when he worked it, he was saved, because he prepared it for food. Again he left some grains to sow. Thus it is also possible for you all to receive the Kingdom of Heaven: unless you receive it through knowledge, you will not be able to find it. "Therefore I say to you, be sober. Do not go astray. And many times I have said to you all together - and also to you alone, James, I have said - 'Be saved!' And I have commanded you to follow me, and I have taught you the response in the presence of the rulers. Observe that I have descended, and I have spoken, and I have troubled myself, and I have received my crown, when I saved you. For I have descended to dwell with you in order that you also may dwell with me. And when I found that your houses had no ceilings over them, I dwelt in houses which would be able to receive me when I descended. "Therefore, obey me, my brothers. Understand what the great light is. The Father does not need me. For a father does not need a son, but it is the son who needs the father. To him I am going, for the Father of the Son is not in need of you. "Pay attention to the Word. Understand Knowledge. Love Life. And no one will persecute you, nor will any one oppress you, other than you yourselves. "O you wretched! O you unfortunates! O you dissemblers of the truth! O you falsifiers of knowledge! O you sinners against the spirit! Do you even now dare to listen, when it behooved you to speak from the beginning? Do you even now dare to sleep, when it behooved you to be awake from the beginning, in order that the Kingdom of Heaven might receive you? In truth I say to you, it is easier for a holy one to sink into defilement, and for a man of light to sink into darkness, than for you to reign - or even not to reign! "I have remembered your tears and your grief and your sorrow. They are far from us. Now, then, you who are outside the inheritance of the Father, weep where it behooves you and grieve and proclaim that which is good, since the Son is ascending appropriately. In truth I say to you, had it been to those who would listen to me that I was sent, and had it been with them that I was to speak, I would have never descended upon the earth. And now, then, be ashamed on account of them. "Behold, I shall depart from you. I am going and I do not desire to remain with you any longer just as you yourselves have not desired. Now, then, follow me quickly. Therefore I say to you, for your sake I have descended. You are the beloved; you are those who will become a cause of life for many. Beseech the Father. Implore God often, and he will give to you. Blessed is the one who has seen you with him when he is proclaimed among the angels and glorified among the saints. Yours is life! Rejoice and be glad as children of God. Keep his will in order that you may be saved. Take reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much." And when we heard these things, we became elated, for we had been depressed on account of what we had said earlier. Now when he saw our rejoicing, he said: "Woe to you who are in want of an advocate! Woe to you who are in need of grace! Blessed are those who have spoken freely and have produced grace for themselves. Make yourselves like strangers; of what sort are they in the estimation of your city? Why are you troubled when you oust yourselves of your own accord and depart from your city? Why do you

abandon your dwelling place of your own accord, readying it for those who desire to dwell in it? O you exiles and fugitives! Woe to you, because you will be caught! Or perhaps you imagine that the Father is a lover of humanity? Or that he is persuaded by prayers? Or that he is gracious to one on behalf of another? Or that he bears with one who seeks? For he knows the desire and also that which the flesh needs. Because it is not the flesh which yearns for the soul. For without the soul the body does not sin, just as the soul is not saved without the Spirit. But if the soul is saved when it is without evil, and if the spirit also is saved, then the body becomes sinless. For it is the spirit which animates the soul, but it is the body which kills it - that is, it is the soul which kills itself. Truly I say to you, the Father will not forgive the sin of the soul at all, nor the guilt of the flesh. For none of those who have worn the flesh will be saved. For do you imagine that many have found the Kingdom of Heaven? Blessed is the one who has seen himself as a fourth one in Heaven."

When we heard these things, we became distressed. Now when he saw that we were distressed, he said: "This is why I say this to you, that you may know yourselves. For the Kingdom of Heaven is like an ear of grain which sprouted in a field. And when it ripened, it scattered its fruit and, in turn, filled the field with ears of grain for another year. You also: be zealous to reap for yourselves an ear of life, in order that you may be filled with the Kingdom. "As long as I am with you, give heed to me and obey me. But when I am to depart from you, remember me. And remember me because I was with you without your knowing me. Blessed are those who have known me. Woe to those who have heard and have not believed! Blessed are those who have not seen but have had faith! "And once again I persuade you. For I am revealed to you building a house which is very valuable to you, since you take shelter under it; in the same way it will be able to support the house of your neighbors when theirs is in danger of falling. In truth I say to you, woe to those on behalf of whom I was sent down to this place! Blessed are those who are to ascend to the Father. Again I reprove you. You who are, make yourselves like those who are not, in order that you may come to be with those who are not. "Let not the Kingdom of Heaven become desolate among you. Do not become arrogant on account of the light which illumines. Rather, become to yourselves in this manner, as I am to you. For I have placed myself under the curse, in order that you may be saved" And Peter answered to this and said: "Sometimes you urge us on to the Kingdom of Heaven, and other times you turn us away, Lord. Sometimes you persuade us and impel us to faith and promise us life, and other times you expel us from the Kingdom of Heaven." And the Lord answered and said to us: "I have given you faith many times. Moreover, I have revealed myself to you, James, and you have not known me. Again, now I see you rejoicing many times. And when you are elated over the promise of life, are you nevertheless glum? And are you distressed when you are taught about the Kingdom? But you through faith and knowledge have received life. Therefore, scorn rejection when you hear it, but, when you hear the promise, be the more glad. In truth I say to you, the one who will receive life and believe in the Kingdom will never leave it - not even if the Father desires to banish him! "These things I shall say to you for the present. But now I shall ascend to the place from which I have come. But you, when I was eager to go, have driven me out, and, instead of your accompanying me, you have pursued me. But give heed to the glory which awaits me, and, having opened your hearts, listen to the hymns which await me up in heaven. For today I am obliged to take (my place) at the right hand of my Father. Now I have said my last word to you. I shall part from you. For a chariot of wind has taken me up, and from now on I shall strip myself in order that I may clothe myself. But give heed: blessed are those who have preached the

Son before he descended, in order that, when I have come, I may ascend. Thrice-blessed are those who were proclaimed by the Son before they came into being, in order that you may have a portion with them." When he said these things, he went away. And we knelt down, I and Peter, and gave thanks, and sent our hearts up to heaven. We heard with our ears and saw with our eyes the sound of wars and a trumpet call and a great commotion. And when we passed beyond that place, we sent out minds up further. And we saw with our eyes and heard with our ears hymns and angelic praises and angelic jubilation. And heavenly majesties were hymning, and we ourselves were jubilant. After this, we also desired to send our spirits above to the Majesty. And when we ascended, we were permitted neither to see nor to hear anything. For the rest of the disciples called to us and questioned us: "What is it that you have heard from the Master?" And, "What has he said to you?" And, "Where has he gone?" And we answered them: "He has ascended." And, "He has given us a pledge and has promised us all life and disclosed to us children who are to come after us, since he has bid us to love them, inasmuch as we will be saved for their sake."

And when they heard, they believed the revelation, but were angry about those who would be born. Then I, not desiring to entice them to scandal, sent each one to another place. But I myself went up to Jerusalem, praying that I may obtain a portion with the beloved who are to be revealed. And I pray that the beginning may come from you, for thus I can be saved. Because they will be enlightened through me, through my faith and through another's which is better than mine, for I desire that mine become the lesser. Endeavor earnestly, therefore, to make yourself like them, and pray that you may obtain a portion with them. For apart from what I have recounted, the Savior did not disclose revelation to us. For their sake we proclaim, indeed, a portion with those for whom it was proclaimed, those whom the Lord has made his children.

The Gospel of Truth CODEX I

Translated by Robert M. Grant From Robert M. Grant, *Gnosticism* (Harper & Brothers, New York, 1961), as quoted in Willis Barnstone, *The Other Bible* (Harper & Row, San Francisco, 1984).

The gospel of truth is joy to those who have received from the Father of truth the gift of knowing him by the power of the Logos, who has come from the Pleroma and who is in the thought and the mind of the Father; he it is who is called "the Savior," since that is the name of the work which he must do for the redemption of those who have not known the Father. For the name of the gospel is the manifestation of hope, since that is the discovery of those who seek him, because the All sought him from whom it had come forth. You see, the All had been inside of him, that illimitable, inconceivable one, who is better than every thought. This ignorance of the Father brought about terror and fear. And terror became dense like a fog, that no one was able to see. Because of this, error became strong. But it worked on its hylic substance vainly, because it did not know the truth. It was in a fashioned form while it was preparing, in power and in beauty, the equivalent of truth. This then, was not a humiliation for him, that illimitable, inconceivable one. For they were as nothing, this terror and this forgetfulness and this figure of falsehood, whereas this established truth is unchanging, unperturbed and completely beautiful. For this reason, do not take error too seriously. Thus, since it had no root, it was in a fog as regards the Father, engaged in preparing

works and forgetfulnesses and fears in order, by these means, to beguile those of the middle and to make them captive. The forgetfulness of error was not revealed. It did not become light beside the Father. Forgetfulness did not exist with the Father, although it existed because of him. What exists in him is knowledge, which was revealed so that forgetfulness might be destroyed and that they might know the Father, Since forgetfulness existed because they did not know the Father, if they then come to know the Father, from that moment on forgetfulness will cease to exist. That is the gospel of him whom they seek, which he has revealed to the perfect through the mercies of the Father as the hidden mystery, Jesus the Christ. Through him he enlightened those who were in darkness because of forgetfulness. He enlightened them and gave them a path. And that path is the truth which he taught them. For this reason error was angry with him, so it persecuted him. It was distressed by him, so it made him powerless. He was nailed to a cross. He became a fruit of the knowledge of the Father. He did not, however, destroy them because they ate of it. He rather caused those who ate of it to be joyful because of this discovery. And as for him, them he found in himself, and him they found in themselves, that illimitable, inconceivable one, that perfect Father who made the all, in whom the All is, and whom the All lacks, since he retained in himself their perfection, which he had not given to the all. The Father was not jealous. What jealousy, indeed, is there between him and his members? For, even if the Aeon had received their perfection, they would not have been able to approach the perfection of the Father, because he retained their perfection in himself, giving it to them as a way to return to him and as a knowledge unique in perfection. He is the one who set the All in order and in whom the All existed and whom the All lacked. As one of whom some have no knowledge, he desires that they know him and that they love him. For what is it that the All lacked, if not the knowledge of the Father? He became a guide, quiet and in leisure. In the middle of a school he came and spoke the Word, as a teacher. Those who were wise in their own estimation came to put him to the test. But he discredited them as empty-headed people. They hated him because they really were not wise men. After all these came also the little children, those who possess the knowledge of the Father. When they became strong they were taught the aspects of the Father's face. They came to know and they were known. They were glorified and they gave glory. In their heart, the living book of the Living was manifest, the book which was written in the thought and in the mind of the Father and, from before the foundation of the All, is in that incomprehensible part of him. This is the book which no one found possible to take, since it was reserved for him who will take it and be slain. No one was able to be manifest from those who believed in salvation as long as that book had not appeared. For this reason, the compassionate, faithful Jesus was patient in his sufferings until he took that book, since he knew that his death meant life for many. Just as in the case of a will which has not yet been opened, for the fortune of the deceased master of the house is hidden, so also in the case of the All which had been hidden as long as the Father of the All was invisible and unique in himself, in whom every space has its source. For this reason Jesus appeared. He took that book as his own. He was nailed to a cross. He affixed the edict of the Father to the cross. Oh, such great teaching! He abases himself even unto death, though he is clothed in eternal life. Having divested himself of these perishable rags, he clothed himself in incorruptibility, which no one could possibly take from him. Having entered into the empty territory of fears, he passed before those who were stripped by forgetfulness, being both knowledge and perfection, proclaiming the things that are in the heart of the Father, so that he became the wisdom of those who have received instruction. But those who are to be taught, the living who are inscribed in the book of the living, learn for

themselves, receiving instructions from the Father, turning to him again. Since the perfection of the All is in the Father, it is necessary for the All to ascend to him. Therefore, if one has knowledge, he gets what belongs to him and draws it to himself. For he who is ignorant, is deficient, and it is a great deficiency, since he lacks that which will make him perfect. Since the perfection of the All is in the Father, it is necessary for the All to ascend to him and for each one to get the things which are his. He registered them first, having prepared them to be given to those who came from him. Those whose name he knew first were called last, so that the one who has knowledge is he whose name the Father has pronounced. For he whose name has not been spoken is ignorant. Indeed, how shall one hear if his name has not been uttered? For he who remains ignorant until the end is a creature of forgetfulness and will perish with it. If this is not so, why have these wretches no name, why do they have no sound? Hence, if one has knowledge, he is from above. If he is called, he hears, he replies, and he turns toward him who called him and he ascends to him and he knows what he is called. Since he has knowledge, he does the will of him who called him. He desires to please him and he finds rest. He receives a certain name. He who thus is going to have knowledge knows whence he came and whither he is going. He knows it as a person who, having become intoxicated, has turned from his drunkenness and having come to himself, has restored what is his own. He has turned many from error. He went before them to their own places, from which they departed when they erred because of the depth of him who surrounds every place, whereas there is nothing which surrounds him. It was a great wonder that they were in the Father without knowing him and that they were able to leave on their own, since they were not able to contain him and know him in whom they were, for indeed his will had not come forth from him. For he revealed it as a knowledge with which all its emanations agree, namely, the knowledge of the living book which he revealed to the Aeons at last as his letters, displaying to them that these are not merely vowels nor consonants, so that one may read them and think of something void of meaning; on the contrary, they are letters which convey the truth. They are pronounced only when they are known. Each letter is a perfect truth like a perfect book, for they are letters written by the hand of the unity, since the Father wrote them for the Aeons, so that they by means of his letters might come to know the Father. While his wisdom mediates on the logos, and since his teaching expresses it, his knowledge has been revealed. His honor is a crown upon it. Since his joy agrees with it, his glory exalted it. It has revealed his image. It has obtained his rest. His love took bodily form around it. His trust embraced it. Thus the logos of the Father goes forth into the All, being the fruit of his heart and expression of his will. It supports the All. It chooses and also takes the form of the All, purifying it, and causing it to return to the Father and to the Mother, Jesus of the utmost sweetness. The Father opens his bosom, but his bosom is the Holy Spirit. He reveals his hidden self which is his son, so that through the compassion of the Father the Aeons may know him, end their wearying search for the Father and rest themselves in him, knowing that this is rest. After he had filled what was incomplete, he did away with form. The form of it is the world, that which it served. For where there is envy and strife, there is an incompleteness; but where there is unity, there is completeness. Since this incompleteness came about because they did not know the Father, so when they know the Father, incompleteness, from that moment on, will cease to exist. As one's ignorance disappears when he gains knowledge, and as darkness disappears when light appears, so also incompleteness is eliminated by completeness. Certainly, from that moment on, form is no longer manifest, but will be dissolved in fusion with unity. For now their works lie scattered. In time unity will make the spaces complete. By means of unity each one will

understand itself. By means of knowledge it will purify itself of diversity with a view towards unity, devouring matter within itself like fire and darkness by light, death by life. Certainly, if these things have happened to each one of us, it is fitting for us, surely, to think about the All so that the house may be holy and silent for unity. Like people who have moved from a neighborhood, if they have some dishes around which are not good, they usually break them. Nevertheless the householder does not suffer a loss, but rejoices, for in the place of these defective dishes there are those which are completely perfect. For this is the judgement which has come from above and which has judged every person, a drawn two-edged sword cutting on this side and that. When it appeared, I mean, the Logos, who is in the heart of those who pronounce it - it was not merely a sound but it has become a body - a great disturbance occurred among the dishes, for some were emptied, others filled: some were provided for, others were removed; some were purified, still others were broken. All the spaces were shaken and disturbed for they had no composure nor stability. Error was disturbed not knowing what it should do. It was troubled; it lamented, it was beside itself because it did not know anything. When knowledge, which is its abolishment, approached it with all its emanations, error is empty, since there is nothing in it. Truth appeared; all its emanations recognized it. They actually greeted the Father with a power which is complete and which joins them with the Father. For each one loves truth because truth is the mouth of the Father. His tongue is the Holy Spirit, who joins him to truth attaching him to the mouth of the Father by his tongue at the time he shall receive the Holy Spirit. This is the manifestation of the Father and his revelation to his Aeons. He revealed his hidden self and explained it. For who is it who exists if it is not the Father himself? All the spaces are his emanations. They knew that they stem from him as children from a perfect man. They knew that they had not yet received form nor had they yet received a name, every one of which the Father produces. If they at that time receive form of his knowledge, though they are truly in him, they do not know him. But the Father is perfect. He knows every space which is within him. If he pleases, he reveals anyone whom he desires by giving him a form and by giving him a name; and he does give him a name and cause him to come into being. Those who do not yet exist are ignorant of him who created them. I do not say, then, that those who do not yet exist are nothing. But they are in him who will desire that they exist when he pleases, like the event which is going to happen. On the one hand, he knows, before anything is revealed, what he will produce. On the other hand, the fruit which has not yet been revealed does not know anything, nor is it anything either. Thus each space which, on its part, is in the Father comes from the existent one, who, on his part, has established it from the nonexistent. [...] he who does not exist at all, will never exist. What, then, is that which he wants him to think? "I am like the shadows and phantoms of the night." When morning comes, this one knows that the fear which he had experienced was nothing. Thus they were ignorant of the Father; he is the one whom they did not see. Since there had been fear and confusion and a lack of confidence and doublemindedness and division, there were many illusions which were conceived by him, the foregoing, as well as empty ignorance - as if they were fast asleep and found themselves a prey to troubled dreams. Either there is a place to which they flee, or they lack strength as they come, having pursued unspecified things. Either they are involved in inflicting blows, or they themselves receive bruises. Either they are falling from high places, or they fly off through the air, though they have no wings at all. Other times, it is as if certain people were trying to kill them, even though there is no one pursuing them; or, they themselves are killing those beside them, for they are stained by their blood. Until the moment when they who are passing through all these

things - I mean they who have experienced all these confusions - awake, they see nothing because the dreams were nothing. It is thus that they who cast ignorance from them as sheep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the knowledge of the Father to be the dawn. It is thus that each one has acted, as if he were asleep, during the time when he was ignorant and thus he comes to understand, as if he were awakening. And happy is the man who comes to himself and awakens. Indeed, blessed is he who has opened the eyes of the blind. And the Spirit came to him in haste when it raised him. Having given its hand to the one lying prone on the ground, it placed him firmly on his feet, for he had not yet stood up. He gave them the means of knowing the knowledge of the Father and the revelation of his son. For when they saw it and listened to it, he permitted them to take a taste of and to smell and to grasp the beloved son. He appeared, informing them of the Father, the illimitable one. He inspired them with that which is in the mind, while doing his will. Many received the light and turned towards him. But material men were alien to him and did not discern his appearance nor recognize him. For he came in the likeness of flesh and nothing blocked his way because it was incorruptible and unrestrainable. Moreover, while saying new things, speaking about what is in the heart of the Father, he proclaimed the faultless word. Light spoke through his mouth, and his voice brought forth life. He gave them thought and understanding and mercy and salvation and the Spirit of strength derived from the limitlessness of the Father and sweetness. He caused punishments and scourgings to cease, for it was they which caused many in need of mercy to astray from him in error and in chains - and he mightily destroyed them and derided them with knowledge. He became a path for those who went astray and knowledge to those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled. He is the shepherd who left behind the ninety-nine sheep which had not strayed and went in search of that one which was lost. He rejoiced when he had found it. For ninety-nine is a number of the left hand, which holds it. The moment he finds the one, however, the whole number is transferred to the right hand. Thus it is with him who lacks the one, that is, the entire right hand which attracts that in which it is deficient, seizes it from the left side and transfers it to the right. In this way, then, the number becomes one hundred. This number signifies the Father. He labored even on the Sabbath for the sheep which he found fallen into the pit. He saved the life of that sheep, bringing it up from the pit in order that you may understand fully what that Sabbath is, you who possess full understanding. It is a day in which it is not fitting that salvation be idle, so that you may speak of that heavenly day which has no night and of the sun which does not set because it is perfect. Say then in your heart that you are this perfect day and that in you the light which does not fail dwells. Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sin. Make sure-footed those who stumble and stretch forth your hands to the sick. Nourish the hungry and set at ease those who are troubled. Foster men who love. Raise up and awaken those who sleep. For you are this understanding which encourages. If the strong follow this course, they are even stronger. Turn your attention to yourselves. Do not be concerned with other things, namely, that which you have cast forth from yourselves, that which you have dismissed. Do not return to them to eat them. Do not be moth-eaten. Do not be worm-eaten, for you have already shaken it off. Do not be a place of the devil, for you have already destroyed him. Do not strengthen your last obstacles, because that is reprehensible. For the lawless one is nothing. He harms himself more than the law. For that one does his works because he is a lawless person.

But this one, because he is a righteous person, does his works among others. Do the will of the Father, then, for you are from him. For the Father is sweet and his will is good. He knows the things that are yours, so that you may rest yourselves in them. For by the fruits one knows the things that are yours, that they are the children of the Father, and one knows his aroma, that you originate from the grace of his countenance. For this reason, the Father loved his aroma; and it manifests itself in every place; and when it is mixed with matter, he gives his aroma to the light; and into his rest he causes it to ascend in every form and in every sound. For there are no nostrils which smell the aroma, but it is the Spirit which possesses the sense of smell and it draws it for itself to itself and sinks into the aroma of the Father. He is, indeed, the place for it, and he takes it to the place from which it has come, in the first aroma which is cold. It is something in a psychic form, resembling cold water which is [...] since it is in soil which is not hard, of which those who see it think, "It is earth." Afterwards, it becomes soft again. If a breath is taken, it is usually hot. The cold aromas, then, are from the division. For this reason, God came and destroyed the division and he brought the hot Pleroma of love, so that the cold may not return, but the unity of the Perfect Thought prevail. This is the word of the Gospel of the finding of the Pleroma for those who wait for the salvation which comes from above. When their hope, for which they are waiting, is waiting - they whose likeness is the light in which there is no shadow, then at that time the Pleroma is about to come. The deficiency of matter, however, is not because of the limitlessness of the Father who comes at the time of the deficiency. And yet no one is able to say that the incorruptible One will come in this manner. But the depth of the Father is increasing, and the thought of error is not with him. It is a matter of falling down and a matter of being readily set upright at the finding of that one who has come to him who will turn back. For this turning back is called "repentance". For this reason, incorruption has breathed. It followed him who has sinned in order that he may find rest. For forgiveness is that which remains for the light in the deficiency, the word of the pleroma. For the physician hurries to the place in which there is sickness, because that is the desire which he has. The sick man is in a deficient condition, but he does not hide himself because the physician possesses that which he lacks. In this manner the deficiency is filled by the Pleroma, which has no deficiency, which has given itself out in order to fill the one who is deficient, so that grace may take him, then, from the area which is deficient and has no grace. Because of this a diminishing occurred in the place which there is no grace, the area where the one who is small, who is deficient, is taken hold of. He revealed himself as a Pleroma, i.e., the finding of the light of truth which has shined towards him, because he is unchangeable. For this reason, they who have been troubled speak about Christ in their midst so that they may receive a return and he may anoint them with the ointment. The ointment is the pity of the Father, who will have mercy on them. But those whom he has anointed are those who are perfect. For the filled vessels are those which are customarily used for anointing. But when an anointing is finished, the vessel is usually empty, and the cause of its deficiency is the consumption of its ointment. For then a breath is drawn only through the power which he has. But the one who is without deficiency - one does not trust anyone beside him nor does one pour anything out. But that which is the deficient is filled again by the perfect Father. He is good. He knows his plantings because he is the one who has planted them in his Paradise. And his Paradise is his place of rest. This is the perfection in the thought of the Father and these are the words of his reflection. Each one of his words is the work of his will alone, in the revelation of his Logos. Since they were in the depth of his mind, the Logos, who was the first to come forth, caused them to appear, along with an intellect which speaks the

unique word by means of a silent grace. It was called "thought," since they were in it before becoming manifest. It happened, then, that it was the first to come forth - at the moment pleasing to the will of him who desired it; and it is in the will that the Father is at rest and with which he is pleased. Nothing happens without him, nor does anything occur without the will of the Father. But his will is incomprehensible. His will is his mark, but no one can know it, nor is it possible for them to concentrate on it in order to possess it. But that which he wishes takes place at the moment he wishes it - even if the view does not please anyone: it is God`s will. For the

Father knows the beginning of them all as well as their end. For when their end arrives, he will question them to their faces. The end, you see, is the recognition of him who is hidden, that is, the Father, from whom the beginning came forth and to whom will return all who have come from him. For they were made manifest for the glory and the joy of his name. And the name of the Father is the Son. It is he who, in the beginning, gave a name to him who came forth from him - he is the same one - and he begat him for a son. He gave him his name which belonged to him - he, the Father, who possesses everything which exists around him. He possess the name; he has the son. It is possible for them to see him. The name, however, is invisible, for it alone is the mystery of the invisible about to come to ears completely filled with it through the Father`s agency. Moreover, as for the Father, his name is not pronounced, but it is revealed through a son. Thus, then, the name is great. Who, then, has been able to pronounce a name for him, this great name, except him alone to whom the name belongs and the sons of the name in whom the name of the Father is at rest, and who themselves in turn are at rest in his name, since the Father has no beginning? It is he alone who engendered it for himself as a name in the beginning before he had created the Aeons, that the name of the Father should be over their heads as a lord - that is, the real name, which is secure by his authority and by his perfect power. For the name is not drawn from lexicons nor is his name derived from common name-giving, But it is invisible. He gave a name to himself alone, because he alone saw it and because he alone was capable of giving himself a name. For he who does not exist has no name. For what name would one give him who did not exist? Nevertheless, he who exists also with his name and he alone knows it, and to him alone the Father gave a name. The Son is his name. He did not, therefore, keep it secretly hidden, but the son came into existence. He himself gave a name to him. The name, then, is that of the Father, just as the name of the Father is the Son. For otherwise, where would compassion find a name - outside of the Father? But someone will probably say to his companion, "Who would give a name to someone who existed before himself, as if, indeed, children did not receive their name from one of those who gave them birth?" Above all, then, it is fitting for us to think this point over: What is the name? It is the real name. It is, indeed, the name which came from the Father, for it is he who owns the name. He did not, you see, get the name on loan, as in the case of others because of the form in which each one of them is going to be created. This, then, is the authoritative name. There is no one else to whom he has given it. But it remained unnamed, unuttered, `till the moment when he, who is perfect, pronounced it himself; and it was he alone who was able to pronounce his name and to see it. When it pleased him, then, that his son should be his pronounced name and when he gave this name to him, he who has come from the depth spoke of his secrets, because he knew that the Father was absolute goodness. For this reason, indeed, he sent this particular one in order that he might speak concerning the place and his place of rest from which he had come forth, and that he might glorify the Pleroma, the greatness of his name and the sweetness of his Father. Each one will speak concerning the place from which he

has come forth, and to the region from which he received his essential being, he will hasten to return once again. And he want from that place - the place where he was - because he tasted of that place, as he was nourished and grew. And his own place of rest is his Pleroma. All the emanations from the Father, therefore, are Pleromas, and all his emanations have their roots in the one who caused them all to grow from himself. He appointed a limit. They, then, became manifest individually in order that they might be in their own thought, for that place to which they extend their thoughts is their root, which lifts them upward through all heights to the Father. They reach his head, which is rest for them, and they remain there near to it so that they say that they have participated in his face by means of embraces. But these of this kind were not manifest, because they have not risen above themselves. Neither have they been deprived of the glory of the Father nor have they thought of him as small, nor bitter, nor angry, but as absolutely good, unperturbed, sweet, knowing all the spaces before they came into existence and having no need of instruction. Such are they who possess from above something of this immeasurable greatness, as they strain towards that unique and perfect one who exists there for them. And they do not go down to Hades. They have neither envy nor moaning, nor is death in them. But they rest in him who rests, without wearying themselves or becoming involved in the search for truth. But, they, indeed, are the truth, and the Father is in them, and they are in the Father, since they are perfect, inseparable from him who is truly good. They lack nothing in any way, but they are given rest and are refreshed by the Spirit. And they listen to their root; they have leisure for themselves, they in whom he will find his root, and he will suffer no loss to his soul. Such is the place of the blessed; this is their place. As for the rest, then, may they know, in their place, that it does not suit me, after having been in the place of rest to say anything more. But he is the one in whom I shall be in order to devote myself, at all times, to the Father of the All and the true brothers, those upon whom the love of the Father is lavished, and in whose midst nothing of him is lacking. It is they who manifest themselves truly since they are in that true and eternal life and speak of the perfect light filled with the seed of the Father, and which is in his heart and in the Pleroma, while his Spirit rejoices in it and glorifies him in whom it was, because the Father is good. And his children are perfect and worthy of his name, because he is the Father. Children of this kind are those whom he loves.

The Gospel of Truth CODEX I

Translated by Harold W. Attridge and George W. MacRae Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The gospel of truth is joy for those who have received from the Father of truth the grace of knowing him, through the power of the Word that came forth from the pleroma, the one who is in the thought and the mind of the Father, that is, the one who is addressed as 'the Savior', (that) being the name of the work he is to perform for the redemption of those who were ignorant of the Father, while in the name of the gospel is the proclamation of hope, being discovery for those who search for him. When the totality went about searching for the one from whom they had come forth - and the totality was inside of him, the incomprehensible, inconceivable one who is superior to every thought - ignorance of the Father brought about anguish and terror; and the anguish grew solid

like a fog, so that no one was able to see. For this reason, error became powerful; it worked on its own matter foolishly, not having known the truth. It set about with a creation, preparing with power and beauty the substitute for the truth. This was not, then, a humiliation for him, the incomprehensible, inconceivable one, for they were nothing, the anguish and the oblivion and the creature of deceit, while the established truth is immutable, imperturbable, perfect in beauty. For this reason, despise error. Thus, it had no root; it fell into a fog regarding the Father, while it was involved in preparing works and oblivions and terrors, in order that by means of these it might entice those of the middle and capture them. The oblivion of error was not revealed. It is not a [...] from the Father. Oblivion did not come into existence from the Father, although it did indeed come into existence because of him. But what comes into existence in him is knowledge, which appeared in order that oblivion might vanish and the Father might be known. Since oblivion came into existence because the Father was not known, then if the Father comes to be known, oblivion will not exist from that moment on. Through this, the gospel of the one who is searched for, which <was> revealed to those who are perfect, through the mercies of the Father, the hidden mystery, Jesus, the Christ, enlightened those who were in darkness through oblivion. He enlightened them; he showed (them) a way; and the way is the truth which he taught them. For this reason, error grew angry at him, persecuted him, was distressed at him, (and) was brought to naught. He was nailed to a tree (and) he became fruit of the knowledge of the Father. It did not, however, cause destruction because it was eaten, but to those who ate it, it gave (cause) to become glad in the discovery, and he discovered them in himself, and they discovered him in themselves. As for the incomprehensible, inconceivable one, the Father, the perfect one, the one who made the totality, within him is the totality, and of him the totality has need. Although he retained their perfection within himself, which he did not give to the totality, the Father was not jealous. What jealousy indeed (could there be) between himself and his members? For if this aeon had thus received their perfection, they could not have come [...] the Father. He retains within himself their perfection, granting it to them as a return to him, and a perfectly unitary knowledge. It is he who fashioned the totality, and within him is the totality, and the totality was in need of him. As in the case of a person of whom some are ignorant, he wishes to have them know him and love him, so - for what did the totality have need of if not knowledge regarding the Father? - he became a guide, restful and leisurely. In schools he appeared, (and) he spoke the word as a teacher. There came the men wise in their own estimation, putting him to the test. But he confounded them, because they were foolish. They hated him, because they were not really wise.

After all these, there came the little children also, those to whom the knowledge of the Father belongs. Having been strengthened, they learned about the impressions of the Father. They knew, they were known; they were glorified, they glorified. There was manifested in their heart the living book of the living - the one written in the thought and the mind of the Father, which from before the foundation of the totality was within his incomprehensibility - that (book) which no one was able to take, since it remains for the one who will take it to be slain. No one could have become manifest from among those who have believed in salvation unless that book had appeared. For this reason, the merciful one, the faithful one, Jesus, was patient in accepting sufferings until he took that book, since he knows that his death is life for many. Just as there lies hidden in a will, before it is opened, the fortune of the deceased master of the house, so (it is) with the totality, which lay hidden while the Father of the totality was invisible, being something which is from him, from whom every space comes forth. For this reason Jesus appeared; he put on that book;

he was nailed to a tree; he published the edict of the Father on the cross. O such great teaching! He draws himself down to death, though life eternal clothes him. Having stripped himself of the perishable rags, he put on imperishability, which no one can possibly take away from him. Having entered the empty spaces of terrors, he passed through those who were stripped naked by oblivion, being knowledge and perfection, proclaiming the things that are in the heart, [...] teach those who will receive teaching. But those who are to receive teaching are the living, who are inscribed in the book of the living. It is about themselves that they receive instruction, receiving it from the Father, turning again to him. Since the perfection of the totality is in the Father, it is necessary for the totality to ascend to him. Then, if one has knowledge, he receives what are his own, and draws them to himself. For he who is ignorant is in need, and what he lacks is great, since he lacks that which will make him perfect. Since the perfection of the totality is in the Father, and it is necessary for the totality to ascend to him, and for each one to receive what are his own, he enrolled them in advance, having prepared them to give to those who came forth from him. Those whose name he knew in advance were called at the end, so that one who has knowledge is the one whose name the Father has uttered. For he whose name has not been spoken is ignorant. Indeed, how is one to hear, if his name has not been called? For he who is ignorant until the end is a creature of oblivion, and he will vanish along with it. If not, how is it that these miserable ones have no name, (that) they do not have the call? Therefore, if one has knowledge, his is from above. If he is called, he hears, he answers, and he turns to him who is calling him, and ascends to him. And he knows in what manner he is called. Having knowledge, he does the will of the one who called him, he wishes to be pleasing to him, he receives rest. Each one's name comes to him. He who is to have knowledge in this manner knows where he comes from and where he is going. He knows as one who, having become drunk, has turned away from his drunkenness, (and) having returned to himself, has set right what are his own. He has brought many back from error. He has gone before them to their places, from which they had moved away, since it was on account of the depth that they received error, the depth of the one who encircles all spaces, while there is none that encircles him. It was a great wonder that they were in the Father, not knowing him, and (that) they were able to come forth by themselves, since they were unable to comprehend or to know the one in whom they were. For if his will had not thus emerged from him - for he revealed it in view of a knowledge in which all its emanations concur. This is the knowledge of the living book, which he revealed to the aeons at the end as his letters, revealing how they are not vowels nor are they consonants, so that one might read them and think of something foolish, but (rather that) they are letters of the truth, which they alone speak who know them. Each letter is a complete <thought>, like a complete book, since they are letters written by the Unity, the Father having written them for the aeons, in order that by means of his letters they should know the Father. While his wisdom contemplates the Word, and his teaching utters it, his knowledge has revealed <it>. While forbearance is a crown upon it, and his gladness is in harmony with it, his glory has exalted it, his image has revealed it, his repose has received it into itself, his love has made a body over it, his fidelity has embraced it. In this way, the Word of the Father goes forth in the totality, as the fruit of his heart and an impression of his will. But it supports the totality, purifying them, bringing them back into the Father, into the Mother, Jesus of the infinite sweetness. The Father reveals his bosom. - Now his bosom is the Holy Spirit. - He reveals what is hidden of him - what is hidden of him is his Son - so that through the mercies of the Father, the aeons may know him and cease laboring in search of the Father, resting there in him, knowing that this is the (final)

rest. Having filled the deficiency, he abolished the form - the form of it is the world, that in which he served. - For the place where there is envy and strife is deficient, but the place where (there is) Unity is perfect. Since the deficiency came into being because the Father was not known, therefore, when the Father is known, from that moment on, the deficiency will no longer exist. As in the case of the ignorance of a person, when he comes to have knowledge, his ignorance vanishes of itself, as the darkness vanishes when the light appears, so also the deficiency vanishes in the perfection. So from that moment on, the form is not apparent, but it will vanish in the fusion of Unity, for now their works lie scattered. In time, Unity will perfect the spaces. It is within Unity that each one will attain himself; within knowledge, he will purify himself from multiplicity into Unity, consuming matter within himself like fire, and darkness by light, death by life. If indeed these things have happened to each one of us, then we must see to it above all that the house will be holy and silent for the Unity - as in the case of some people who moved out of dwellings having jars that in spots were not good. They would break them, and the master of the house would not suffer loss. Rather, <he> is glad, because in place of the bad jars (there are) full ones which are made perfect. For such is the judgment which has come from above. It has passed judgment on everyone; it is a drawn sword, with two edges, cutting on either side. When the Word appeared, the one that is within the heart of those who utter it - it is not a sound alone, but it became a body - a great disturbance took place among the jars, because some had been emptied, others filled; that is, some had been supplied, others poured out, some had been purified, still others broken up. All the spaces were shaken and disturbed, because they had no order nor stability. Error was upset, not knowing what to do; it was grieved, in mourning, afflicting itself because it knew nothing. When knowledge drew near it - this is the downfall of (error) and all its emanations - error is empty, having nothing inside. Truth appeared; all its emanations knew it. They greeted the Father in truth with a perfect power that joins them with the Father. For, as for everyone who loves the truth - because the truth is the mouth of the Father; his tongue is the Holy Spirit - he who is joined to the truth is joined to the Father's mouth by his tongue, whenever he is to receive the Holy Spirit, since this is the manifestation of the Father, and his revelation to his aeons. He manifested what was hidden of him; he explained it. For who contains, if not the Father alone? All the spaces are his emanations. They have known that they came forth from him, like children who are from a grown man. They knew that they had not yet received form, nor yet received a name, each one of which the Father begets. Then, when they receive form by his knowledge, though truly within him, they do not know him. But the Father is perfect, knowing every space within him. If he wishes, he manifests whomever he wishes, by giving him form and giving him a name, and he gives a name to him, and brings it about that those come into existence who, before they come into existence, are ignorant of him who fashioned them. I do not say, then, that they are nothing (at all) who have not yet come into existence, but they are in him who will wish that they come into existence when he wishes, like the time that is to come. Before all things appear, he knows what he will produce. But the fruit which is not yet manifest does not know anything, nor does it do anything. Thus also, every space which is itself in the Father is from the one who exists, who established it from what does not exist. For he who has no root has no fruit either, but though he thinks to himself, "I have come into being," yet he will perish by himself. For this reason, he who did not exist at all will never come into existence. What, then, did he wish him to think of himself? This: "I have come into being like the shadows and phantoms of the night."

When the light shines on the terror which that person had experienced, he knows that it is nothing.

Thus, they were ignorant of the Father, he being the one whom they did not see. Since it was terror and disturbance and instability and doubt and division, there were many illusions at work by means of these, and (many) empty fictions, as if they were sunk in sleep, and found themselves in disturbing dreams. Either (there is) a place to which they are fleeing, or without strength they come (from) having chased after others, or they are involved in striking blows, or they are receiving blows themselves, or they have fallen from high places, or they take off into the air, though they do not even have wings. Again, sometimes (it is as) if people were murdering them, though there is no one even pursuing them, or they themselves are killing their neighbors, for they have been stained with their blood. When those who are going through all these things wake up, they see nothing, they who were in the midst of all these disturbances, for they are nothing. Such is the way of those who have cast ignorance aside from them like sleep, not esteeming it as anything, nor do they esteem its works as solid things either, but (rather,) they leave them behind like a dream in the night. The knowledge of the Father, they value as the dawn. This is the way each one has acted, as though asleep at the time when he was ignorant. And this is the way he has <come to knowledge>, as if he had awakened. {and} Good for the man who will return and awaken. And blessed is he who has opened the eyes of the blind. And the Spirit ran after him, hastening from waking him up. Having extended his hand to him who lay upon the ground, he set him up on his feet, for he had not yet risen. He gave them the means of knowing the knowledge of the Father and the revelation of his Son. For when they had seen him and had heard him, he granted them to taste him, and to smell him, and to touch the beloved Son. When he had appeared, instructing them about the Father, the incomprehensible one, when he had breathed into them what is in the thought, doing his will, when many had received the light, they turned to him. For the material ones were strangers, and did not see his likeness, and had not known him. For he came by means of fleshly form, while nothing blocked his course, because incorruptibility is irresistible, since he, again, spoke new things, still speaking about what is in the heart of the Father, having brought forth the flawless Word. When light had spoken through his mouth, as well as his voice, which gave birth to life, he gave them thought and understanding, and mercy and salvation, and the powerful spirit from the infiniteness and the sweetness of the Father. Having made punishments and tortures cease - for it was they which were leading astray from his face some who were in need of mercy, in error and in bonds - he both destroyed them with power and confounded them with knowledge. He became a way for those who were gone astray, and knowledge for those who were ignorant, a discovery for those who were searching, and a support for those who were wavering, immaculateness for those who were defiled. He is the shepherd who left behind the ninety-nine sheep which were not lost. He went searching for the one which had gone astray. He rejoiced when he found it, for ninety-nine is a number that is in the left hand, which holds it. But when the one is found, the entire number passes to the right (hand). As that which lacks the one - that is, the entire right (hand) - draws what was deficient and takes it from the left-hand side and brings (it) to the right, so too the number becomes one hundred. It is the sign of the one who is in their sound; it is the Father. Even on the Sabbath, he labored for the sheep which he found fallen into the pit. He gave life to the sheep, having brought it up from the pit, in order that you might know interiorly - you, the sons of interior knowledge what is the Sabbath, on which it is not fitting for salvation to be idle, in order that you may speak from the

day from above, which has no night, and from the light which does not sink, because it is perfect. Say, then, from the heart, that you are the perfect day, and in you dwells the light that does not fail. Speak of the truth with those who search for it, and (of) knowledge to those who have committed sin in their error. Make firm the foot of those who have stumbled, and stretch out your hands to those who are ill. Feed those who are hungry, and give repose to those who are weary, and raise up those who wish to rise, and awaken those who sleep. For you are the understanding that is drawn forth. If strength acts thus, it becomes even stronger. Be concerned with yourselves; do not be concerned with other things which you have rejected from yourselves. Do not return to what you have vomited, to eat it. Do not be moths. Do not be worms, for you have already cast it off. Do not become a (dwelling) place for the devil, for you have already destroyed him. Do not strengthen (those who are) obstacles to you, who are collapsing, as though (you were) a support (for them). For the lawless one is someone to treat ill, rather than the just one. For the former does his work as a lawless person; the latter as a righteous person does his work among others. So you, do the will of the Father, for you are from him. For the Father is sweet, and in his will is what is good. He has taken cognizance of the things that are yours, that you might find rest in them. For by the fruits does one take cognizance of the things that are yours, because the children of the Father are his fragrance, for they are from the grace of his countenance. For this reason, the Father loves his fragrance, and manifests it in every place. And if it mixes with matter, he gives his fragrance to the light, and in his repose, he causes it to surpass every form (and) every sound. For it is not the ears that smell the fragrance, but (it is) the breath that has the sense of smell and attracts the fragrance to itself, and is submerged in the fragrance of the Father, so that he thus shelters it, and takes it to the place where it came from, from the first fragrance, which is grown cold. It is something in a psychic form, being like cold water which has frozen (?), which is on earth that is not solid, of which those who see it think it is earth; afterwards, it dissolves again. If a breath draws it, it gets hot. The fragrances, therefore, that are cold are from the division. For this reason, faith came; it dissolved the division, and it brought the warm pleroma of love, in order that the cold should not come again, but (that) there should be the unity of perfect thought. This <is> the word of the gospel of the discovery of the pleroma, for those who await the salvation which is coming from on high. While their hope, for which they are waiting, is in waiting - they whose image is light with no shadow in it - then, at that time, the pleroma is proceeding to come. The <deficiency> of matter came to be not through the limitlessness of the Father, who is coming to give time for the deficiency, although no one could say that the incorruptible one would come in this way. But the depth of the Father was multiplied, and the thought of error did not exist with him. It is a thing that falls, (and) it is a thing that easily stands upright (again), in the discovery of him who has come to him whom he shall bring back. For the bringing-back is called 'repentance'. For this reason, incorruptibility breathed forth; it pursued the one who had sinned, in order that he might rest. For forgiveness is what remains for the light in the deficiency, the word of the pleroma. For the physician runs to the place where sickness is, because that is the will that is in him. He who has a deficiency, then, does not hide it, because one has what the other lacks. So the pleroma, which has no deficiency, but (which) fills up the deficiency, is what he provided from himself for filling up what he lacks, in order that therefore he might receive the grace. For when he was deficient, he did not have the grace. That is why there was diminution existing in the place where there is no grace. When that which was diminished was received, he revealed what he lacked, being (now) a pleroma; that is the discovery of the light of truth which rose upon him

because it is immutable. That is why Christ was spoken of in their midst, so that those who were disturbed might receive a bringing-back, and he might anoint them with the ointment. This ointment is the mercy of the Father, who will have mercy on them. But those whom he has anointed are the ones who have become perfect. For full jars are the ones that are usually anointed. But when the anointing of one (jar) is dissolved, it is emptied, and the reason for there being a deficiency is the thing by which its ointment goes. For at that time a breath draws it, a thing in the power of that which is with it. But from him who has no deficiency, no seal is removed, nor is anything emptied, but what he lacks, the perfect Father fills again. He is good. He knows his plantings, because it is he who planted them in his paradise. Now his paradise is his place of rest. This is the perfection in the thought of the Father, and these are the words of his meditation. Each one of his words is the work of his one will in the revelation of his Word. While they were still depths of his thought, the Word, which was first to come forth, revealed them, along with a mind that speaks the one Word in silent grace. He was called 'thought', since they were in it before being revealed. It came about, then, that he was first to come forth, at the time when the will of him who willed desired it. And the will is what the Father rests in, and is pleased with. Nothing happens without him, nor does anything happen without the will of the Father, but his will is unsearchable. His trace is the will, and no one will know him, nor is it possible for one to scrutinize him, in order to grasp him. But when he wills, what he wills is this - even if the sight does not please them in any way before God - desiring the Father. For he knows the beginning of all of them, and their end. For at their end, he will question them directly. Now, the end is receiving knowledge about the one who is hidden, and this is the Father, from whom the beginning came forth, (and) to whom all will return who have come forth from him. And they have appeared for the glory and the joy of his name. Now the name of the Father is the Son. It is he who first gave a name to the one who came forth from him, who was himself, and he begot him as a son. He gave him his name, which belonged to him; he is the one to whom belongs all that exists around him, the Father. His is the name; his is the Son. It is possible for him to be seen. The name, however, is invisible, because it alone is the mystery of the invisible, which comes to ears that are completely filled with it by him. For indeed, the Father's name is not spoken, but (rather,) it is apparent through a Son. In this way, then, the name is a great thing. Who, therefore, will be able to utter a name for him, the great name, except him alone to whom the name belongs, and the sons of the name, in whom rested the name of the Father, (who) in turn themselves rested in his name? Since the Father is unengendered, he alone is the one who begot him for him(self) as a name, before he brought forth the aeons, in order that the name of the Father should be over their head as lord, that is the name in truth, which is firm in his command, through perfect power. For the name is not from (mere) words, nor does his name consist of appellations, but (rather,) it is invisible. He gave a name to him alone, since he alone sees him, he alone having the power to give him a name. For he who does not exist has no name. For what name is given to him who does not exist? But the one who exists, exists also with his name, and he alone knows it, and (he) alone (knows how) to give him a name. It is the Father. The Son is his name. He did not, therefore, hide it in the thing, but it existed; as for the Son, he alone gave a name. The name, therefore, is that of the Father, as the name of the Father is the Son. Where indeed would compassion find a name, except with the Father? But no doubt one will say to his neighbor: "Who is it who will give a name to him who existed before himself, as if offspring did not receive a name from those who begot <them>?" First, then, it is fitting for us to reflect on this matter: What is the name? It is the name in truth;

it is not therefore the name from the Father, for it is the one which is the proper name. Therefore, he did not receive the name on loan, as (do) others, according to the form in which each one is to be produced. But this is the proper name. There is no one else who gave it to him. But he <is> unnamable, indescribable, until the time when he who is perfect spoke of him alone. And it is he who has the power to speak his name, and to see it. When, therefore, it pleased him that his name, which is loved, should be his Son, and he gave the name to him, that is, him who came forth from the depth, he spoke about his secret things, knowing that the Father is a being without evil. For that very reason, he brought him forth in order to speak about the place, and (about) his resting-place, from which he had come forth, and to glorify the pleroma, the greatness of his name, and the sweetness of the Father. About the place each one came from, he will speak, and to the region where he received his establishment, he will hasten to return again and to take from that place - the place where he stood - receiving a taste from that place, and receiving nourishment, receiving growth. And his own resting-place is his pleroma. Therefore, all the emanations of the Father are pleromas, and the root of all his emanations is in the one who made them all grow up in himself. He assigned them their destinies. Each one, then, is manifest, in order that through their own thought <...>. For the place to which they send their thought, that place, their root, is what takes them up in all the heights, to the Father. They possess his head, which is rest for them, and they are supported, approaching him, as though to say that they have participated in his face by means of kisses. But they do not become manifest in this way, for they are not themselves exalted; (yet) neither did they lack the glory of the Father, nor did they think of him as small, nor that he is harsh, nor that he is wrathful, but (rather that) he is a being without evil, imperturbable, sweet, knowing all spaces before they have come into existence, and he had no need to be instructed. This is the manner of those who possess (something) from above of the immensurable greatness, as they wait for the one alone, and the perfect one, the one who is there for them. And they do not go down to Hades, nor have they envy nor groaning nor death within them, but (rather) they rest in him who is at rest, not striving nor being twisted around the truth. But they themselves are the truth; and the Father is within them, and they are in the Father, being perfect, being undivided in the truly good one, being in no way deficient in anything, but they are set at rest, refreshed in the Spirit. And they will heed their root. They will be concerned with those (things) in which he will find his root, and not suffer loss to his soul. This is the place of the blessed; this is their place. For the rest, then, may they know, in their places, that it is not fitting for me, having come to be in the resting-place, to speak of anything else. But it is in it that I shall come to be, and (it is fitting) to be concerned at all times with the Father of the all, and the true brothers, those upon whom the love of the Father is poured out, and in whose midst there is no lack of him. They are the ones who appear in truth, since they exist in true and eternal life, and (since they) speak of the light which is perfect, and (which is) filled with the seed of the Father, and which is in his heart and in the pleroma, while his Spirit rejoices in it and glorifies the one in whom it existed, because he is good. And his children are perfect and worthy of his name, for he is the Father; it is children of this kind that he loves.

The Treatise on the Resurrection CODEX I

Translated by Malcolm L. Peel Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

Some there are, my son Rheginos, who want to learn many things. They have this goal when they are occupied with questions whose answer is lacking. If they succeed with these, they usually think very highly of themselves. But I do not think that they have stood within the Word of Truth. They seek rather their own rest, which we have received through our Savior, our Lord Christ. We received it when we came to know the truth and rested ourselves upon it. But since you ask us pleasantly what is proper concerning the resurrection, I am writing you that it is necessary. To be sure, many are lacking faith in it, but there are a few who find it. So then, let us discuss the matter. How did the Lord proclaim things while he existed in flesh and after he had revealed himself as Son of God? He lived in this place where you remain, speaking about the Law of Nature - but I call it 'Death'. Now the Son of God, Rheginos, was Son of Man. He embraced them both, possessing the humanity and the divinity, so that on the one hand he might vanquish death through his being Son of God, and that on the other through the Son of Man the restoration to the Pleroma might occur; because he was originally from above, a seed of Truth, before this structure had come into being. In this many dominions and divinities came into existence. I know that I am presenting the solution in difficult terms, but there is nothing difficult in the Word of Truth. But since the Solution appeared so as not to leave anything hidden, but to reveal all things openly concerning existence - the destruction of evil on the one hand, the revelation of the elect on the other. This is the emanation of Truth and Spirit, Grace is of the Truth. The Savior swallowed up death - (of this) you are not reckoned as being ignorant - for he put aside the world which is perishing. He transformed himself into an imperishable Aeon and raised himself up, having swallowed the visible by the invisible, and he gave us the way of our immortality. Then, indeed, as the Apostle said, "We suffered with him, and we arose with him, and we went to heaven with him". Now if we are manifest in this world wearing him, we are that one's beams, and we are embraced by him until our setting, that is to say, our death in this life. We are drawn to heaven by him, like beams by the sun, not being restrained by anything. This is the spiritual resurrection which swallows up the psychic in the same way as the fleshly. But if there is one who does not believe, he does not have the (capacity to be) persuaded. For it is the domain of faith, my son, and not that which belongs to persuasion: the dead shall arise! There is one who believes among the philosophers who are in this world. At least he will arise. And let not the philosopher who is in this world have cause to believe that he is one who returns himself by himself - and (that) because of our faith! For we have known the Son of Man, and we have believed that he rose from among the dead. This is he of whom we say, "He became the destruction of death, as he is a great one in whom they believe." Great are those who believe. The thought of those who are saved shall not perish. The mind of those who have known him shall not perish. Therefore, we are elected to salvation and redemption since we are predestined from the beginning not to fall into the foolishness of those who are without knowledge, but we shall enter into the wisdom of those who have known the Truth. Indeed, the Truth which is kept cannot be abandoned, nor has it been. "Strong is the system of the Pleroma; small is that which broke loose (and) became (the) world. But the All is what is encompassed. It has not come into being; it was existing." So, never doubt concerning the resurrection, my son Rheginos! For if you were not existing in flesh, you received flesh when you

entered this world. Why will you not receive flesh when you ascend into the Aeon? That which is better than the flesh is that which is for (the) cause of life. That which came into being on your account, is it not yours? Does not that which is yours exist with you? Yet, while you are in this world, what is it that you lack? This is what you have been making every effort to learn.

The afterbirth of the body is old age, and you exist in corruption. You have absence as a gain. For you will not give up what is better if you depart. That which is worse has diminution, but there is grace for it. Nothing, then, redeems us from this world. But the All which we are, we are saved. We have received salvation from end to end. Let us think in this way! Let us comprehend in this way! But there are some (who) wish to understand, in the enquiry about those things they are looking into, whether he who is saved, if he leaves his body behind, will be saved immediately. Let no one doubt concerning this. [...]. indeed, the visible members which are dead shall not be saved, for (only) the living members which exist within them would arise. What, then, is the resurrection? It is always the disclosure of those who have risen. For if you remember reading in the Gospel that Elijah appeared and Moses with him, do not think the resurrection is an illusion. It is no illusion, but it is truth! Indeed, it is more fitting to say the world is an illusion, rather than the resurrection which has come into being through our Lord the Savior, Jesus Christ. But what am I telling you now? Those who are living shall die. How do they live in an illusion? The rich have become poor, and the kings have been overthrown. Everything is prone to change. The world is an illusion! - lest, indeed, I rail at things to excess! But the resurrection does not have this aforesaid character, for it is the truth which stands firm. It is the revelation of what is, and the transformation of things, and a transition into newness. For imperishability descends upon the perishable; the light flows down upon the darkness, swallowing it up; and the Pleroma fills up the deficiency. These are the symbols and the images of the resurrection. He it is who makes the good. Therefore, do not think in part, O Rheginos, nor live in conformity with this flesh for the sake of unanimity, but flee from the divisions and the fetters, and already you have the resurrection. For if he who will die knows about himself that he will die - even if he spends many years in this life, he is brought to this - why not consider yourself as risen and (already) brought to this? If you have the resurrection but continue as if you are to die - and yet that one knows that he has died - why, then, do I ignore your lack of exercise? It is fitting for each one to practice in a number of ways, and he shall be released from this Element that he may not fall into error but shall himself receive again what at first was. These things I have received from the generosity of my Lord, Jesus Christ. I have taught you and your brethren, my sons, considering them, while I have not omitted any of the things suitable for strengthening you. But if there is one thing written which is obscure in my exposition of the Word, I shall interpret it for you (pl.) when you (pl.) ask. But now, do not be jealous of anyone who is in your number when he is able to help. Many are looking into this which I have written to you. To these I say: Peace (be) among them and grace. I greet you and those who love you (pl.) in brotherly Love.

The Tripartite Tractate CODEX I

Translated by Harold W. Attridge and Dieter Mueller Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

Part I

1. Introduction As for what we can say about the things which are exalted, what is fitting is that we begin with the Father, who is the root of the Totality, the one from whom we have received grace to speak about him.

2. The Father He existed before anything other than himself came into being. The Father is a single one, like a number, for he is the first one and the one who is only himself. Yet he is not like a solitary individual. Otherwise, how could he be a father? For whenever there is a "father," the name "son" follows. But the single one, who alone is the Father, is like a root, with tree, branches and fruit. It is said of him that he is a father in the proper sense, since he is inimitable and immutable. Because of this, he is single in the proper sense, and is a god, because no one is a god for him nor is anyone a father to him. For he is unbegotten, and there is no other who begot him, nor another who created him. For whoever is someone's father or his creator, he, too, has a father and creator. It is certainly possible for him to be father and creator of the one who came into being from him and the one whom he created, for he is not a father in the proper sense, nor a god, because he has someone who begot him and who created him. It is, then, only the Father and God in the proper sense that no one else begot. As for the Totalities, he is the one who begot them and created them. He is without beginning and without end. Not only is he without end - He is immortal for this reason, that he is unbegotten - but he is also invariable in his eternal existence, in his identity, in that by which he is established, and in that by which he is great. Neither will he remove himself from that by which he is, nor will anyone else force him to produce an end which he has not ever desired. He has not had anyone who initiated his own existence. Thus, he is himself unchanged, and no one else can remove him from his existence and his identity, that in which he is, and his greatness, so that he cannot be grasped; nor is it possible for anyone else to change him into a different form, or to reduce him, or alter him or diminish him, - since this is so in the fullest sense of the truth - who is the unalterable, immutable one, with immutability clothing him. Not only is he the one called "without a beginning" and "without an end," because he is unbegotten and immortal; but just as he has no beginning and no end as he is, he is unattainable in his greatness, inscrutable in his wisdom, incomprehensible in his power, and unfathomable in his sweetness. In the proper sense, he alone - the good, the unbegotten Father, and the complete perfect one - is the one filled with all his offspring, and with every virtue, and with everything of value. And he has more, that is, lack of any malice, in order that it may be discovered that whoever has anything is indebted to him, because he gives it, being himself unreachable and unwearied by that which he gives, since he is wealthy in the gifts which he bestows, and at rest in the favors which he grants. He is of such a kind and form and great magnitude that no one else has been with him from the beginning; nor is there a place in which he is, or from which he has come forth, or into which he will go; nor is there a primordial form, which he uses as a model as he works; nor is there any difficulty which accompanies him in what he does; nor is there any material which is at his disposal, from which <he> creates what he creates; nor any substance within him from

which he begets what he begets; nor a co-worker with him, working with him on the things at which he works. To say anything of this sort is ignorant. Rather, (one should speak of him) as good, faultless, perfect, complete, being himself the Totality. Not one of the names which are conceived or spoken, seen or grasped - not one of them applies to him, even though they are exceedingly glorious, magnifying and honored. However, it is possible to utter these names for his glory and honor, in accordance with the capacity of each of those who give him glory. Yet as for him, in his own existence, being and form, it is impossible for mind to conceive him, nor can any speech convey him, nor can any eye see him, nor can any body grasp him, because of his inscrutable greatness, and his incomprehensible depth, and his immeasurable height, and his illimitable will. This is the nature of the unbegotten one, which does not touch anything else; nor is it joined (to anything) in the manner of something which is limited. Rather, he possesses this constitution, without having a face or a form, things which are understood through perception, whence also comes (the epithet) "the incomprehensible. If he is incomprehensible, then it follows that he is unknowable, that he is the one who is inconceivable by any thought, invisible by any thing, ineffable by any word, untouchable by any hand. He alone is the one who knows himself as he is, along with his form and his greatness and his magnitude. And since he has the ability to conceive of himself, to see himself, to name himself, to comprehend himself, he alone is the one who is his own mind, his own eye, his own mouth, his own form, and he is what he thinks, what he sees, what he speaks, what he grasps, himself, the one who is inconceivable, ineffable, incomprehensible, immutable, while sustaining, joyous, true, delightful, and restful is that which he conceives, that which he sees, that about which he speaks, that which he has as thought. He transcends all wisdom, and is above all intellect, and is above all glory, and is above all beauty, and all sweetness, and all greatness, and any depth and any height. If this one, who is unknowable in his nature, to whom pertain all the greatness which I already mentioned - if, out of the abundance of his sweetness, he wishes to grant knowledge, so that he might be known, he has the ability to do so. He has his Power, which is his will. Now, however, in silence he himself holds back, he who is the great one, who is the cause of bringing the Totalities into their eternal being. It is in the proper sense that he begets himself as ineffable, since he alone is self-begotten, since he conceives of himself, and since he knows himself as he is. What is worthy of his admiration and glory and honor and praise, he produces because of the boundlessness of his greatness, and the unsearchability of his wisdom, and the immeasurability of his power, and his untasteable sweetness. He is the one who projects himself thus, as generation, having glory and honor marvelous and lovely; the one who glorifies himself, who marvels, <who> honors, who also loves; the one who has a Son, who subsists in him, who is silent concerning him, who is the ineffable one in the ineffable one, the invisible one, the incomprehensible one, the inconceivable one in the inconceivable one. Thus, he exists in him forever. The Father, in the way we mentioned earlier, in an unbegotten way, is the one in whom he knows himself, who begot him having a thought, which is the thought of him, that is, the perception of him, which is the [...] of his constitution forever. That is, however, in the proper sense, the silence and the wisdom and the grace, if it is designated properly in this way.

3. The Son and the Church Just as the Father exists in the proper sense, the one before whom there was no one else, and the one apart from whom there is no other unbegotten one, so too the Son exists in the proper sense, the one before whom there was no other, and after whom no other son exists. Therefore, he is a firstborn and an only Son, "firstborn" because no one exists before

him and "only Son" because no one is after him. Furthermore, he has his fruit, that which is unknowable because of its surpassing greatness. Yet he wanted it to be known, because of the riches of his sweetness. And he revealed the unexplainable power, and he combined with it the great abundance of his generosity. Not only did the Son exist from the beginning, but the Church, too, existed from the beginning. Now, he who thinks that the discovery that the Son is an only son opposes the statement (about the Church) because of the mysterious quality of the matter, it is not so. For just as the Father is a unity, and has revealed himself as Father for him alone, so too the Son was found to be a brother to himself alone, in virtue of the fact that he is unbegotten and without beginning. He wonders at himself, along with the Father, and he gives him(self) glory and honor and love. Furthermore, he too is the one whom he conceives of as Son, in accordance with the dispositions: "without beginning" and "without end." Thus is the matter something which is fixed. Being innumerable and illimitable, his offspring are indivisible. Those which exist have come forth from the Son and the Father like kisses, because of the multitude of some who kiss one another with a good, insatiable thought, the kiss being a unity, although it involves many kisses. This is to say, it is the Church consisting of many men that existed before the aeons, which is called, in the proper sense, "the aeons of the aeons." This is the nature of the holy imperishable spirits, upon which the Son rests, since it is his essence, just as the Father rests upon the Son. 4. Aeonic Emanations [...] the Church exists in the dispositions and properties in which the Father and the Son exist, as I have said from the start. Therefore, it subsists in the procreations of innumerable aeons. Also in an uncountable way they too beget, by the properties and the dispositions in which it (the Church) exists. For these comprise its association which they form toward one another and toward those who have come forth from them toward the Son, for whose glory they exist. Therefore, it is not possible for mind to conceive of him - He was the perfection of that place - nor can speech express them, for they are ineffable and unnameable and inconceivable. They alone have the ability to name themselves and to conceive of themselves. For they have not been rooted in these places. Those of that place are ineffable, (and) innumerable in the system which is both the manner and the size, the joy, the gladness of the unbegotten, nameless, unnameable, inconceivable, invisible, incomprehensible one. It is the fullness of paternity, so that his abundance is a begetting [...] of the aeons. They were forever in thought, for the Father was like a thought and a place for them. When their generations had been established, the one who is completely in control wished to lay hold of and to bring forth that which was deficient in the [...] and he brought forth those [...] him. But since he is as he is, he is a spring, which is not diminished by the water which abundantly flows from it. While they were in the Father's thought, that is, in the hidden depth, the depth knew them, but they were unable to know the depth in which they were; nor was it possible for them to know themselves, nor for them to know anything else. That is, they were with the Father; they did not exist for themselves. Rather, they only had existence in the manner of a seed, so that it has been discovered that they existed like a fetus. Like the word he begot them, subsisting spermatically, and the ones whom he was to beget had not yet come into being from him. The one who first thought of them, the Father, - not only so that they might exist for him, but also that they might exist for themselves as well, that they might then exist in his thought as mental substance and that they might exist for themselves too, - sowed a thought like a spermatid seed. Now, in order that they might know what exists for them, he graciously granted the initial form, while in order that they might recognize who is the Father who exists for them, he gave them the name "Father" by means of a voice proclaiming to

them that what exists, exists through that name, which they have by virtue of the fact that they came into being, because the exaltation, which has escaped their notice, is in the name. The infant, while in the form of a fetus has enough for itself, before ever seeing the one who sowed it.

4. Therefore, they had the sole task of searching for him, realizing that he exists, ever wishing to find out what exists. Since, however, the perfect Father is good, just as he did not hear them at all so that they would exist (only) in his thought, but rather granted that they, too, might come into being, so also will he give them grace to know what exists, that is, the one who knows himself eternally, [...] form to know what exists, just as people are begotten in this place: when they are born, they are in the light, so that they see those who have begotten them. The Father brought forth everything, like a little child, like a drop from a spring, like a blossom from a vine, like a flower, like a <planting> [...], in need of gaining nourishment and growth and faultlessness. He withheld it for a time. He who had thought of it from the very beginning, possessed it from the very beginning, and saw it, but he closed it off to those who first came from him. (He did this,) not out of envy, but in order that the aeons might not receive their faultlessness from the very beginning and might not exalt themselves to the glory, to the Father, and might think that from themselves alone they have this. But just as he wished to grant that they might come into being, so too, in order that they might come into being as faultless ones, when he wished, he gave them the perfect idea of beneficence toward them. The one whom he raised up as a light for those who came from himself, the one from whom they take their name, he is the Son, who is full, complete and faultless. He brought him forth mingled with what came forth from him [...] partaking of the [...] the Totality, in accordance with [...] by which each one can receive him for himself, though such was not his greatness before he was received by it. Rather, he exists by himself. As for the parts in which he exists in his own manner and form and greatness, it is possible for <them> to see him and speak about that which they know of him, since they wear him while he wears them, because it is possible for them to comprehend him. He, however, is as he is, incomparable. In order that the Father might receive honor from each one and reveal himself, even in his ineffability, hidden, and invisible, they marvel at him mentally. Therefore, the greatness of his loftiness consists in the fact that they speak about him and see him. He becomes manifest, so that he may be hymned because of the abundance of his sweetness, with the grace of <...>. And just as the admirations of the silences are eternal generations and they are mental offspring, so too the dispositions of the word are spiritual emanations. Both of them admirations and dispositions, since they belong to a word, are seeds and thoughts of his offspring, and roots which live forever, appearing to be offspring which have come forth from themselves, being minds and spiritual offspring to the glory of the Father. There is no need for voice and spirit, mind and word, because there is no need to work at that which they desire to do, but on the pattern by which he was existing, so are those who have come forth from him, begetting everything which they desire. And the one whom they conceive of, and whom they speak about, and the one toward whom they move, and the one in whom they are, and the one whom they hymn, thereby glorifying him, he has sons. For this is their procreative power, like those from whom they have come, according to their mutual assistance, since they assist one another like the unbegotten ones. The Father, in accordance with his exalted position over the Totalities, being an unknown and incomprehensible one, has such greatness and magnitude, that, if he had revealed himself suddenly, quickly, to all the exalted ones among the aeons who had come forth from him, they would have perished. Therefore, he withheld his power and his inexhaustibility within that in which he is. He is ineffable

and unnameable and exalted above every mind and every word. This one, however, stretched himself out and it was that which he stretched out which gave a foundation and a space and a dwelling place for the universe, a name of his being "the one through whom," since he is Father of the All, out of his laboring for those who exist, having sown into their thought that they might seek after him. The abundance of their [...] consists in the fact that they understand that he exists and in the fact that they ask what it is that was existing. This one was given to them for enjoyment and nourishment and joy and an abundance of illumination, which consists in his fellow laboring, his knowledge and his mingling with them, that is, the one who is called and is, in fact, the Son, since he is the Totalities and the one of whom they know both who he is and that it is he who clothes. This is the one who is called "Son" and the one of whom they understand that he exists and they were seeking after him. This is the one who exists as Father and (as) the one about whom they cannot speak, and the one of whom they do not conceive. This is the one who first came into being. It is impossible for anyone to conceive of him or think of him. Or can anyone approach there, toward the exalted one, toward the preexistent in the proper sense? But all the names conceived or spoken about him are presented in honor, as a trace of him, according to the ability of each one of those who glorify him. Now he who arose from him when he stretched himself out for begetting and for knowledge on the part of the Totalities, he [...] all of the names, without falsification, and he is, in the proper sense, the sole first one, the man of the Father, that is, the one whom I call the form of the formless, the body of the bodiless, the face of the invisible, the word of the unutterable, the mind of the inconceivable, the fountain which flowed from him, the root of those who are planted, and the god of those who exist, the light of those whom he illumines, the love of those whom he loved, the providence of those for whom he providentially cares, the wisdom of those whom he made wise, the power of those to whom he gives power, the assembly of those whom he assembles to him, the revelation of the things which are sought after, the eye of those who see, the breath of those who breathe, the life of those who live, the unity of those who are mixed with the Totalities. All of them exist in the single one, as he clothes himself completely and by his single name he is never called. And in this unique way they are equally the single one and the Totalities. He is neither divided as a body, nor is he separated into the names which he has received, (so that) he is one thing in this way and another in another way. Also, neither does he change in [...], nor does he turn into the names which he thinks of, and become now this, now something else, this thing now being one thing and, at another time, something else, but rather he is wholly himself to the uttermost. He is each and every one of the Totalities forever at the same time. He is what all of them are. He brought the Father to the Totalities. He also is the Totalities, for he is the one who is knowledge for himself and he is each one of the properties. He has the powers and he is beyond all that which he knows, while seeing himself in himself completely and having a Son and form. Therefore, his powers and properties are innumerable and inaudible, because of the begetting by which he begets them. Innumerable and indivisible are the begettings of his words, and his commands and his Totalities. He knows them, which things he himself is, since they are in the single name, and are all speaking in it. And he brings (them) forth, in order that it might be discovered that they exist according to their individual properties in a unified way. And he did not reveal the multitude to the Totalities at once nor did he reveal his equality to those who had come forth from him.

5. Aeonie Life All those who came forth from him <who> are the aeons of the aeons, being emanations and offspring of <his> procreative nature, they too, in their procreative nature, have <given> glory to the Father, as he was the cause of their establishment. This is what we said previously, namely that he creates the aeons as roots and springs and fathers, and that he is the one to whom they give glory. They have begotten, for he has knowledge and wisdom and the Totalities knew that it is from knowledge and wisdom that they have come forth. They would have brought forth a seeming honor: "The Father is the one who is the Totalities," if the aeons had risen up to give honor individually. Therefore, in the song of glorification and in the power of the unity of him from whom they have come, they were drawn into a mingling and a combination and a unity with one another. They offered glory worthy of the Father from the pleromatic congregation, which is a single representation although many, because it was brought forth as a glory for the single one and because they came forth toward the one who is himself the Totalities. Now, this was a praise [...] the one who brought forth the Totalities, being a first-fruit of the immortals and an eternal one, because, having come forth from the living aeons, being perfect and full because of the one who is perfect and full, it left full and perfect those who have given glory in a perfect way because of the fellowship. For, like the faultless Father, when he is glorified he also hears the glory which glorifies him, so as to make them manifest as that which he is. The cause of the second honor which accrued to them is that which was returned to them from the Father when they had known the grace by which they bore fruit with one another because of the Father. As a result, just as they <were> brought forth in glory for the Father, so too in order to appear perfect, they appeared acting by giving glory. They were fathers of the third glory according to the independence and the power which was begotten with them, since each one of them individually does not exist so as to give glory in a unitary way to him whom he loves. They are the first and the second and thus both of them are perfect and full, for they are manifestations of the Father who is perfect and full, as well as of those who came forth, who are perfect by the fact that they glorify the perfect one. The fruit of the third, however, consists of honors of the will of each one of the aeons, and each one of the properties. The Father has power. It exists fully, perfect in the thought which is a product of agreement, since it is a product of the individuality of the aeons. It is this which he loves and over which he has power, as it gives glory to the Father by means of it. For this reason, they are minds of minds, which are found to be words of words, elders of elders, degrees of degrees, which are exalted above one another. Each one of those who give glory has his place and his exaltation and his dwelling and his rest, which consists of the glory which he brings forth. All those who glorify the Father have their begetting eternally, - they beget in the act of assisting one another - since the emanations are limitless and immeasurable and since there is no envy on the part of the Father toward those who came forth from him in regard to their begetting something equal or similar to him, since he is the one who exists in the Totalities, begetting and revealing himself. Whomever he wishes, he makes into a father, of whom he in fact is Father, and a god, of whom he in fact is God, and he makes them the Totalities, whose entirety he is. In the proper sense all the names which are great are kept there, these (names) which the angels share, who have come into being in the cosmos along with the archons, although they do not have any resemblance to the eternal beings. The entire system of the aeons has a love and a longing for the perfect, complete discovery of the Father and this is their unimpeded agreement. Though the Father reveals himself eternally, he did not wish that they should know him, since he grants that he be conceived of in such a way as to be sought for, while keeping to himself his unsearchable

primordial being. It is he, the Father, who gave root impulses to the aeons, since they are places on the path which leads toward him, as toward a school of behavior. He has extended to them faith in and prayer to him whom they do not see; and a firm hope in him of whom they do not conceive; and a fruitful love, which looks toward that which it does not see; and an acceptable understanding of the eternal mind; and a blessing, which is riches and freedom; and a wisdom of the one who desires the glory of the Father for <his> thought. It is by virtue of his will that the Father, the one who is exalted, is known, that is, (by virtue of) the spirit which breathes in the Totalities and it gives them an idea of seeking after the unknown one, just as one is drawn by a pleasant aroma to search for the thing from which the aroma arises, since the aroma of the Father surpasses these ordinary ones. For his sweetness leaves the aeons in ineffable pleasure and it gives them their idea of mingling with him who wants them to know him in a united way and to assist one another in the spirit which is sown within them. Though existing under a great weight, they are renewed in an inexpressible way, since it is impossible for them to be separated from that in which they are set in an uncomprehending way, because they will not speak, being silent about the Father's glory, about the one who has power to speak, and yet they will take form from him. He revealed himself, though it is impossible to speak of him. They have him, hidden in a thought, since from this one [...]. They are silent about the way the Father is in his form and his nature and his greatness, while the aeons have become worthy of knowing through his spirit that he is unnameable and incomprehensible. It is through his spirit, which is the trace of the search for him, that he provides them the ability to conceive of him and to speak about him. Each one of the aeons is a name, <that is>, each of the properties and powers of the Father, since he exists in many names, which are intermingled and harmonious with one another. It is possible to speak of him because of the wealth of speech, just as the Father is a single name, because he is a unity, yet is innumerable in his properties and names. The emanation of the Totalities, which exist from the one who exists, did not occur according to a separation from one another, as something cast off from the one who begets them. Rather, their begetting is like a process of extension, as the Father extends himself to those whom he loves, so that those who have come forth from him might become him as well. Just as the present aeon, though a unity, is divided by units of time and units of time are divided into years and years are divided into seasons and seasons into months, and months into days, and days into hours, and hours into moments, so too the aeon of the Truth, since it is a unity and multiplicity, receives honor in the small and the great names according to the power of each to grasp it - by way of analogy - like a spring which is what it is, yet flows into streams and lakes and canals and branches, or like a root spread out beneath trees and branches with its fruit, or like a human body, which is partitioned in an indivisible way into members of members, primary members and secondary, great and small.

6. The Imperfect Begetting by the Logos The aeons have brought themselves forth in accord with the third fruit by the freedom of the will and by the wisdom with which he favored them for their thought. They do not wish to give honor with that which is from an agreement, though it was produced for words of praise for each of the Pleromas. Nor do they wish to give honor with the Totality. Nor do they wish (to do so) with anyone else who was originally above the depth of that one, or (above) his place, except, however, for the one who exists in an exalted name and in the exalted place, and only if he receives from the one who wished (to give honor), and takes it to him(self) for the one above him, and (only if) he begets him(self), so to speak, himself, and, through that one, begets him(self) along with that which he is, and himself becomes renewed

along with the one who came upon him, by his brother, and sees him and entreats him about the matter, namely, he who wished to ascend to him. So that it might be in this way, the one who wished to give honor does not say anything to him about this, except only that there is a limit to speech set in the Pleroma, so that they are silent about the incomprehensibility of the Father, but they speak about the one who wishes to comprehend him. It came to one of the aeons that he should attempt to grasp the incomprehensibility and give glory to it and especially to the ineffability of the Father. Since he is a Logos of the unity, he is one, though he is not from the agreement of the Totalities, nor from him who brought them forth, namely, the one who brought forth the Totality, the Father. This aeon was among those to whom was given wisdom, so that he could become pre-existent in each one's thought. By that which he wills, will they be produced. Therefore, he received a wise nature in order to examine the hidden basis, since he is a wise fruit; for, the free will which was begotten with the Totalities was a cause for this one, such as to make him do what he desired, with no one to restrain him. The intent, then, of the Logos, who is this one, was good. When he had come forth, he gave glory to the Father, even if it led to something beyond possibility, since he had wanted to bring forth one who is perfect, from an agreement in which he had not been, and without having the command. This aeon was last to have <been> brought forth by mutual assistance, and he was small in magnitude. And before he begot anything else for the glory of the will and in agreement with the Totalities, he acted, magnanimously, from an abundant love, and set out toward that which surrounds the perfect glory, for it was not without the will of the Father that the Logos was produced, which is to say, not without it will he go forth. But he, the Father, had brought him forth for those about whom he knew that it was fitting that they should come into being. The Father and the Totalities drew away from him, so that the limit which the Father had set might be established - for it is not from grasping the incomprehensibility but by the will of the Father, - and furthermore, (they withdrew) so that the things which have come to be might become an organization which would come into being. If it were to come, it would not come into being by the manifestation of the Pleroma. Therefore, it is not fitting to criticize the movement which is the Logos, but it is fitting that we should say about the movement of the Logos that it is a cause of an organization which has been destined to come about. The Logos himself caused it to happen, being complete and unitary, for the glory of the Father, whom he desired, and (he did so) being content with it, but those whom he wished to take hold of firmly he begot in shadows and copies and likenesses. For, he was not able to bear the sight of the light, but he looked into the depth and he doubted. Out of this there was a division - he became deeply troubled - and a turning away because of his self-doubt and division, forgetfulness and ignorance of himself and <of that> which is. His self-exaltation and his expectation of comprehending the incomprehensible became firm for him and was in him. But the sicknesses followed him when he went beyond himself, having come into being from self-doubt, namely from the fact that he did not <reach the attainment of> the glories of the Father, the one whose exalted status is among things unlimited. This one did not attain him, for he did not receive him. The one whom he himself brought forth as a unitary aeon rushed up to that which is his and this kin of his in the Pleroma abandoned him who came to be in the defect along with those who had come forth from him in an imaginary way, since they are not his. When he who produced himself as perfect actually did bring himself forth, he became weak like a female nature which has abandoned its virile counterpart. From that which was deficient in itself there came those things which came into being from his thought and his arrogance, but from that which is perfect in him he left it and

raised himself up to those who are his. He was in the Pleroma as a remembrance for him so that he would be saved from his arrogance. The one who ran on high and the one who drew him to himself were not barren, but in bringing forth a fruit in the Pleroma, they upset those who were in the defect. Like the Pleromas are the things which came into being from the arrogant thought, which are their (the Pleromas') likenesses, copies, shadows, and phantasms, lacking reason and the light, these which belong to the vain thought, since they are not products of anything. Therefore, their end will be like their beginning: from that which did not exist (they are) to return once again to that which will not be. It is they, however, by themselves who are greater, more powerful, and more honored than the names which are given to them, which are their shadows. In the manner of a reflection are they beautiful. For the face of the copy normally takes its beauty from that of which it is a copy. They thought of themselves that they are beings existing by themselves and are without a source, since they do not see anything else existing before them. Therefore, they lived in disobedience and acts of rebellion, without having humbled themselves before the one because of whom they came into being. They wanted to command one another, overcoming one another in their vain ambition, while the glory which they possess contains a cause of the system which was to be. They are likenesses of the things which are exalted. They were brought to a lust for power in each one of them, according to the greatness of the name of which each is a shadow, each one imagining that it is superior to his fellows. The thought of these others was not barren, but just like <those> of which they are shadows, all that they thought about they have as potential sons; those of whom they thought they had as offspring. Therefore, it happened that many offspring came forth from them, as fighters, as warriors, as troublemakers, as apostates. They are disobedient beings, lovers of power. All the other beings of this sort were brought forth from these.

7. The Conversion of the Logos The Logos was a cause of those who came into being and he continued all the more to be at a loss and he was astonished. Instead of perfection, he saw a defect; instead of unification, he saw division; instead of stability, he saw disturbances; instead of rests, tumults. Neither was it possible for him to make them cease from loving disturbance, nor was it possible for him to destroy it. He was completely powerless, once his totality and his exaltation abandoned him. Those who had come into being not knowing themselves both did not know the Pleromas from which they came forth and did not know the one who was the cause of their existence. The Logos, being in such unstable conditions, did not continue to bring forth anything like emanations, the things which are in the Pleroma, the glories which exist for the honor of the Father. Rather, he brought forth little weaklings, hindered by the illnesses by which he too was hindered. It was the likeness of the disposition which was a unity, that which was the cause of the things which do not themselves exist from the first. Until the one who brought forth into the defect these things which were thus in need, until he judged those who came into being because of him contrary to reason - which is the judgment which became a condemnation - he struggled against them unto destruction, that is, the ones who struggled against the condemnation and whom the wrath pursues, while it (the wrath) accepts and redeems (them) from their (false) opinion and apostasy, since from it is the conversion which is also called "metanoia." The Logos turned to another opinion and another thought. Having turned away from evil, he turned toward the good things. Following the conversion came the thought of the things which exist and the prayer for the one who converted himself to the good. The one who is in the Pleroma was what he first prayed to and remembered; then (he remembered) his brothers individually and (yet) always with one

another; then all of them together; but before all of them, the Father. The prayer of the agreement was a help for him in his own return and (in that of) the Totality, for a cause of his remembering those who have existed from the first was his being remembered. This is the thought which calls out from afar, bringing him back. All his prayer and remembering were numerous powers according to that limit. For there is nothing barren in his thought. The powers were good and were greater than those of the likeness. For those belonging to the likeness also belong to a nature of falsehood. From an illusion of similarity and a thought of arrogance has come about that which they became. And they originate from the thought which first knew them. To what do the former beings pertain? They are like forgetfulness and heavy sleep; being like those who dream troubled dreams, to whom sleep comes while they - those who dream - are oppressed. The others are like some creatures of light for him, looking for the rising of the sun, since it happened that they saw in him dreams which are truly sweet. It immediately put a stop to the emanations of the thought. They did not any longer have their substance and also they did not have honor any longer. Though he is not equal to those who pre-existed, if they were superior to the likenesses, it was he alone through whom they were more exalted than those, for they are not from a good intent. It was not from the sickness which came into being that they were produced, from which is the good intent, but (from) the one who sought after the pre-existent. Once he had prayed, he both raised himself to the good and sowed in them a pre-disposition to seek and pray to the glorious pre-existent one, and he sowed in them a thought about him and an idea, so that they should think that something greater than themselves exists prior to them, although they did not understand what it was. Begetting harmony and mutual love through that thought, they acted in unity and unanimity, since from unity and from unanimity they have received their very being. They were stronger than them in the lust for power, for they were more honored than the first ones, who had been raised above them. Those had not humbled themselves. They thought about themselves that they were beings originating from themselves alone and were without a source. As they brought forth at first according to their own birth, the two orders assaulted one another, fighting for command because of their manner of being. As a result, they were submerged in forces and natures in accord with the condition of mutual assault, having lust for power and all other things of this sort. It is from these that the vain love of glory draws all of them to the desire of the lust for power, while none of them has the exalted thought nor acknowledges it. The powers of this thought are prepared in the works of the pre-existent <ones>, those of which they are the representations. For the order of those of this sort had mutual harmony, but it fought against the order of those of the likeness, while the order of those of the likeness wages war against the representations and acts against it alone, because of its wrath. From this it [...] them [...] one another, many [...] necessity appointed them [...] and might prevail [...] was not a multitude, [...] and their envy and their [...] and their wrath and violence and desire and prevailing ignorance produce empty matters and powers of various sorts, mixed in great number with one another; while the mind of the Logos, who was a cause of their begetting, was open to a revelation of the hope which would come to him from above.

8. The Emanation of the Savior The Logos which moved had the hope and the expectation of him who is exalted. As for those of the shadow, he separated himself from them in every way, since they fight against him and are not at all humble before him. He was content with the beings of the thought. And as for the one who is set up in this way and who is within the exalted boundary, remembering the one who is defective, the Logos brought him forth in an invisible way, among

those who came into being according to the thought, according to the one who was with them, until the light shone upon him from above as a lifegiver, the one who was begotten by the thought of brotherly love of the preexistent Pleromas. The stumbling, which happened to the aeons of the Father of the Totalities who did not suffer, was brought to them, as if it were their own, in a careful and non-malicious and immensely sweet way. It was brought to the Totalities so that they might be instructed about the defect by the single one, from whom alone they all received strength to eliminate the defects. The order which was his came into being from him who ran on high and that which brought itself forth from him and from the entire perfection. The one who ran on high became for the one who was defective an intercessor with the emanation of the aeons which had come into being in accord with the things which exist. When he prayed to them, they consented joyously and willingly, since they were in agreement, and with harmonious consent, to aid the defective one. They gathered together, asking the Father with beneficent intent that there be aid from above, from the Father, for his glory, since the defective one could not become perfect in any other way, unless it was the will of the Pleroma of the Father, which he had drawn to himself, revealed, and given to the defective one. Then from the harmony, in a joyous willingness which had come into being, they brought forth the fruit, which was a begetting from the harmony, a unity, a possession of the Totalities, revealing the countenance of the Father, of whom the aeons thought as they gave glory and prayed for help for their brother with a wish in which the Father counted himself with them. Thus, it was willingly and gladly that they bring forth the fruit. And he made manifest the agreement of the revelation of his union with them, which is his beloved Son. But the Son in whom the Totalities are pleased put himself on them as a garment, through which he gave perfection to the defective one, and gave confirmation to those who are perfect, the one who is properly called "Savior" and "the Redeemer" and "the Well-Pleasing one" and "the Beloved," "the one to whom prayers have been offered" and "the Christ" and "the Light of those appointed," in accordance with the ones from whom he was brought forth, since he has become the names of the positions which were given to him. Yet, what other name may be applied to him except "the Son," as we previously said, since he is the knowledge of the Father, whom he wanted them to know? Not only did the aeons generate the countenance of the Father to whom they gave praise, which was written previously, but also they generated their own; for the aeons who give glory generated their countenance and their face. They were produced as an army for him, as for a king, since the beings of the thought have a powerful fellowship and an intermingled harmony. They came forth in a multifaceted form, in order that the one to whom help was to be given might see those to whom he had prayed for help. He also sees the one who gave it to him. The fruit of the agreement with him, of which we previously spoke, is subject to the power of the Totalities. For the Father has set the Totalities within him, both the ones which pre-exist and the ones which are, and the ones which will be. He was capable (of doing it). He revealed those which he had placed within him. He did not give them, when he entrusted them to him. He directed the organization of the universe according to the authority which was given him from the first and (according to) the power of the task. Thus, he began and effected his revelation. The one in whom the Father is and the one in whom the Totalities are <was> created before the one who lacked sight. He instructed him about those who searched for their sight, by means of the shining of that perfect light. He first perfected him in ineffable joy. He perfected him for himself as a perfect one and he also gave him what is appropriate to each individual. For this is the determination of the first joy. And <he> sowed in him in an invisible way a word which is destined to be knowledge.

And he gave him power to separate and cast out from himself those who are disobedient to him. Thus, he made himself manifest to him. But to those who came into being because of him he revealed a form surpassing them. They acted in a hostile way toward one another. Suddenly he revealed himself to them, approaching them in the form of lightning. And in putting an end to the entanglement which they have with one another he stopped it by the sudden revelation, which they were not informed about, did not expect, and did not know of. Because of this, they were afraid and fell down, since they were not able to bear the appearance of the light which struck them. The one who appeared was an assault for the two orders. Just as the beings of thought had been given the name "little one," so they have a faint notion that they have the exalted one, he exists before them, and they have sown within them an attitude of amazement at the exalted one who will become manifest. Therefore, they welcomed his revelation and they worshipped him. They became convinced witnesses to <him>. They acknowledged the light which had come into being as one stronger than those who fought against them. The beings of the likeness, however, were exceedingly afraid, since they were not able to hear about him in the beginning, that there is a vision of this sort. Therefore they fell down to the pit of ignorance which is called "the Outer Darkness," and "Chaos" and "Hades" and "the Abyss." He set up what was beneath the order of the beings of thought, as it was stronger than they. They were worthy of ruling over the unspeakable darkness, since it is theirs and is the lot which was assigned to them. He granted them that they, too, should be of use for the organization which was to come, to which he had assigned them. There is a great difference between the revelation of the one who came into being to the one who was defective and to those things which are to come into being because of him. For he revealed himself to him within him, since he is with him, is a fellow sufferer with him, gives him rest little by little, makes him grow, lifts him up, gives himself to him completely for enjoyment from a vision. But to those who fall outside, he revealed himself quickly and in a striking way and he withdrew to himself suddenly without having let them see him.

9. The Pleroma of the Logos When the Logos which was defective was illumined, his Pleroma began. He escaped those who had disturbed him at first. He became unmixed with them. He stripped off that arrogant thought. He received mingling with the Rest, when those who had been disobedient to him at first bent down and humbled themselves before him. And he rejoiced over the visitation of his brothers who had visited him. He gave glory and praise to those who had become manifest as a help to him, while he gave thanks, because he had escaped those who revolted against him, and admired and honored the greatness and those who had appeared to him in a determined way. He generated manifest images of the living visages, pleasing among things which are good, existing among the things which exist, resembling them in beauty, but unequal to them in truth, since they are not from an agreement with him, between the one who brought them forth and the one who revealed himself to him. But in wisdom and knowledge he acts, mingling the Logos with him(self) entirely. Therefore, those which came forth from him are great, just as that which is truly great. After he was amazed at the beauty of the ones who had appeared to him, he professed gratitude for this visitation. The Logos performed this activity, through those from whom he had received aid, for the stability of those who had come into being because of him and so that they might receive something good, since he thought to pray for the organization of all those who came forth from him, which is stabilized, so that it might make them established. Therefore, those whom he intentionally produced are in chariots, just as those who came into being, those who have appeared, so that they might pass through every place of things which are

below, so that each one might be given the place which is constituted as he is. This is destruction for the beings of the likeness, yet is an act of beneficence for the beings of the thought, a revelation Dittography of those who are from the ordinance, which was a unity while suffering, while they are seeds, which have not come to be by themselves. The one who appeared was a countenance of the Father and of the harmony. He was a garment (composed) of every grace, and food which is for those whom the Logos brought forth while praying and giving glory and honor. This is the one whom he glorified and honored while looking to those to whom he prayed, so that he might perfect them through the images which he had brought forth. The Logos added even more to their mutual assistance and to the hope of the promise, since they have joy and abundant rest and undefiled pleasures. He generated those whom he remembered at first, when they were not with him, (he generated them) having the perfection. Dittography Now, while he who belongs to the vision is with him, he exists in hope and faith in the perfect Father, as much as the Totalities. He appears to him before he mingles with him, in order that the things which have come into being might not perish by looking upon the light, for they cannot accept the great, exalted stature. The thought of the Logos, who had returned to his stability and ruled over those who had come into being because of him, was called "Aeon" and "Place" of all those whom he had brought forth in accord with the ordinance, and it is also called "Synagogue of Salvation," because he healed him (self) from the dispersal, which is the multifarious thought, and returned to the single thought. Similarly, it is called "Storehouse," because of the rest which he obtained, giving (it) to himself alone. And it is also called "Bride," because of the joy of the one who gave himself to him in the hope of fruit from the union, and who appeared to him. It is also called "Kingdom," because of the stability which he received, while he rejoices at the domination over those who fought him. And it is called "the Joy of the Lord," because of the gladness in which he clothed himself. With him is the light, giving him recompense for the good things which are in him, and (with him is) the thought of freedom. The aeon of which we previously spoke is above the two orders of those who fight against one another. It is not a companion of those who hold dominion and is not implicated in the illnesses and weaknesses, things belonging to the thought and to the likeness. That in which the Logos set himself, perfect in joy, was an aeon, having the form of matter, but also having the constitution of the cause, which is the one who revealed himself. (The aeon was) an image of those things which are in the Pleroma, those things which came into being from the abundance of the enjoyment of the one who exists joyously. Moreover, the countenance of the one who revealed himself, was in the sincerity and the attentiveness and the promise concerning the things for which he asked. It had the designation of the Son and his essence and his power and his form, who is the one whom he loved and in whom he was pleased, who was entreated in a loving way. It was light and was a desire to be established and an openness for instruction and an eye for vision, qualities which it had from the exalted ones. It was also wisdom for his thinking in opposition to the things beneath the organization. It was also a word for speaking and the perfection of the things of this sort. And it is these who took form with him, but according to the image of the Pleroma, having their fathers who are the ones who gave them life, each one being a copy of each one of the faces, which are forms of maleness, since they are not from the illness which is femaleness, but are from this one who already has left behind the sickness. It has the name "the Church," for in harmony they resemble the harmony in the assembly of those who have revealed themselves. That which came into being in the image of the light, it too is perfect, inasmuch as it is an image of the one existing light, which is the Totalities. Even if it was inferior to the one of whom it is an image, nevertheless

it has its indivisibility, because it is a countenance of the indivisible light. Those, however, who came into being in the image of each one of the aeons, they in essence are in the one whom we previously mentioned, but in power they are not equal, because it (the power) is in each of them. In this mingling with one another they have equality, but each one has not cast off what is peculiar to itself. Therefore, they are passions, for passion is sickness, since they are productions not of the agreement of the Pleroma, but of this one, prematurely, before he received the Father. Hence, the agreement with his Totality and will was something beneficial for the organization which was to come. It was granted them to pass through the places which are below, since the places are unable to accommodate their sudden, hasty coming, unless (they come) individually, one by one. Their coming is necessary, since by them will everything be perfected. In short, the Logos received the vision of all things, those which pre-exist, and those which are now, and those which will be, since he has been entrusted with the organization of all that which exists. Some things are already in things which are fit for coming into being, but the seeds which are to be he has within himself, because of the promise which belonged to that which he conceived, as something belonging to seeds which are to be. And he produced his offspring, that is, the revelation of that which he conceived. For a while, however, the seed of promise is guarded, so that those who have been appointed for a mission might be appointed by the coming of the Savior and of those who are with him, the ones who are first in knowledge and glory of the Father.

10. The Organization It is fitting, from the prayer which he made and the conversion which occurred because of it, that some should perish, while others benefit, and still others be set apart. He first prepared the punishment of those who are disobedient, making use of a power of the one who appeared, the one from whom he received authority over all things, so as to be separate from him. He is the one who is below, and he also keeps himself apart from that which is exalted, until he prepares the organization of all those things which are external, and gives to each the place which is assigned to it. The Logos established him(self) at first, when he beautified the Totalities, as a basic principle and cause and ruler of the things which came to be, like the Father, the one who was the cause of the establishment, which was the first to exist after him. He created the pre-existent images, which he brought forth in thanks and glorification. Then he beautified the place of those whom he had brought forth in glory, which is called "Paradise" and "the Enjoyment" and "the Joy full of sustenance" and "the Joy," which pre-exist. And of every goodness which exists in the Pleroma, it preserves the image. Then he beautified the kingdom, like a city filled with everything pleasing, which is brotherly love and the great generosity, which is filled with the holy spirits and the mighty powers which govern them, which the Logos produced and established in power. Then (he beautified) the place of the Church which assembles in this place, having the form of the Church which exists in the aeons, which glorifies the Father. After these (he beautified) the place of the faith and obedience (which arises) from hope, which things the Logos received when the light appeared; then (he beautified the place of) the disposition, which is prayer and supplication, which were followed by forgiveness and the word concerning the one who would appear. All the spiritual places are in spiritual power. They are separate from the beings of the thought, since the power is established in an image, which is that which separates the Pleroma from the Logos, while the power which is active in prophesying about the things which will be, directs the beings of the thought which have come into being toward that which is pre-existent, and it does not permit them to mix with the things which have come into being through a vision of the things which are with him. The beings of the thought which is outside are humble; they

preserve the representation of the pleromatic, especially because of the sharing in the names by which they are beautiful. The conversion is humble toward the beings of the thought, and the law, too, is humble toward them, (the law) of the judgment, which is the condemnation and the wrath. Also humble toward them is the power which separates those who fall below them, sends them far off and does not allow them to spread out over the beings of the thought and the conversion, which (power) consists in fear and perplexity and forgetfulness and astonishment and ignorance and the things which have come into being in the manner of a likeness, through fantasy. And these things, too, which were in fact lowly, are given the exalted names. There is no knowledge for those who have come forth from them with arrogance and lust for power and disobedience and falsehood. To each one he gave a name, since the two orders are in a name. Those belonging to the thought and those of the representation are called "the Right Ones" and "Psychic" and "the Fiery Ones" and "the Middle Ones." Those who belong to the arrogant thought and those of the likeness are called "the Left", "Hylic", "the Dark Ones," and "the Last." After the Logos established each one in his order, both the images and the representations and the likenesses, he kept the aeon of the images pure from all those who fight against it, since it is a place of joy. However, to those of the thought he revealed the thought which he had stripped from himself, desiring to draw them into a material union, for the sake of their system and dwelling place, and in order that they might also bring forth an impulse for diminution from their attraction to evil, so that they might not any more rejoice in the glory of their environment and be dissolved, but might rather see their sickness in which they suffer, so that they might beget love and continuous searching after the one who is able to heal them of the inferiority. Also over those who belong to the likeness, he set the word of beauty, so that he might bring them into a form. He also set over them the law of judgment. Again, he set over them the powers which the roots had produced in their lust for power. He appointed them as rulers over them, so that, either by the support of the word which is beautiful, or by the threat of the law, or by the power of lust for power, the order might be preserved from those who have reduced it to evil, while the Logos is pleased with them, since they are useful for the organization. The Logos knows the agreement in the lust for power of the two orders. To these and to all the others, he graciously granted their desire. He gave to each one the appropriate rank, and it was ordered that each one be a ruler over a place and an activity. He yields to the place of the one more exalted than himself, in order to command the other places in an activity which is in the allotted activity which falls to him to have control over because of his mode of being. As a result, there are commanders and subordinates in positions of domination and subjection among the angels and archangels, while the activities are of various types and are different. Each one of the archons with his race and his perquisites to which his lot has claim, just as they appeared, each was on guard, since they have been entrusted with the organization and none lacks a command and none is without kingship from the end of the heavens to the end of the earth, even to the foundations of the earth, and to the places beneath the earth. There are kings, there are lords and those who give commands, some for administering punishment, others for administering justice, still others for giving rest and healing, others for teaching, others for guarding. Over all the archons he appointed an Archon with no one commanding him. He is the lord of all of them, that is, the countenance which the Logos brought forth in his thought as a representation of the Father of the Totalities. Therefore, he is adorned with every <name> which <is> a representation of him, since he is characterized by every property and glorious quality. For he too is called "father" and "god" and "demiurge" and "king" and "judge" and "place" and

"dwelling" and "law." The Logos uses him as a hand, to beautify and work on the things below, and he uses him as a mouth, to say the things which will be prophesied.

The things which he has spoken he does. When he saw that they were great and good and wonderful, he was pleased and rejoiced, as if he himself in his own thought had been the one to say them and do them, not knowing that the movement within him is from the spirit who moves him in a determined way toward those things which he wants. In regard to the things which came into being from him, he spoke of them, and they came into being as a representation of the spiritual places which we mentioned previously in the discussion about the images. Not only <did> he work, but also, as the one who is appointed as father of his organization, he engendered by himself and by the seeds, yet also by the spirit which is elect and which will descend through him to the places which are below. Not only does he speak spiritual words of his own, <but> in an invisible way, (he speaks) through the spirit which calls out and begets things greater than his own essence. Since in his essence he is a "god" and "father" and all the rest of the honorific titles, he was thinking that they were elements of his own essence. He established a rest for those who obey him, but for those who disobey him, he also established punishments. With him, too, there is a paradise and a kingdom and everything else which exists in the aeon which exists before him. They are more valuable than the imprints, because of the thought which is connected with them, which is like a shadow and a garment, so to speak, because he does not see in what way the things which exist actually do exist. He established workers and servants, assisting in what he will do and what he will say, for in every place where he worked he left his countenance in his beautiful name, effecting and speaking of the things which he thinks about. He established in his place images of the light which appeared and of those things which are spiritual, though they were of his own essence. For, thus they were honored in every place by him, being pure, from the countenance of the one who appointed them, and they were established: paradises and kingdoms and rests and promises and multitudes of servants of his will, and though they are lords of dominions, they are set beneath the one who is lord, the one who appointed them. After he listened to him in this way, properly, about the lights, which are the source and the system, he set them over the beauty of the things below. The invisible spirit moved him in this way, so that he would wish to administer through his own servant, whom he too used, as a hand and as a mouth and as if he were his face, (and his servant is) the things which he brings, order and threat and fear, in order that those with whom he has done what is ignorant might despise the order which was given for them to keep, since they are fettered in the bonds of the archons, which are on them securely. The whole establishment of matter is divided into three. The strong powers which the spiritual Logos brought forth from fantasy and arrogance, he established in the first spiritual rank. Then those (powers) which these produced by their lust for power, he set in the middle area, since they are powers of ambition, so that they might exercise dominion and give commands with compulsion and force to the establishment which is beneath them. Those which came into being through envy and jealousy, and all the other offspring from dispositions of this sort, he set in a servile order controlling the extremities, commanding all those which exist and all (the realm of) generation, from whom come rapidly destroying illnesses, who eagerly desire begetting, who are something in the place where they are from and to which they will return. And therefore, he appointed over them authoritative powers, acting continuously on matter, in order that the offspring of those which exist might also exist continuously. For this is their glory.

Part II

11. The Creation of Material Humanity The matter which flows through its form (is) a cause by which the invisibility which exists through the powers [...] for them all, for [...], as they beget before them and destroy.

The thought which is set between those of the right and those of the left is a power of begetting. All those which the first ones will wish to make, so to speak, a projection of theirs, like a shadow cast from and following a body, those things which are the roots of the visible creations, namely, the entire preparation of the adornment of the images and representations and likenesses, have come into being because of those who need education and teaching and formation, so that the smallness might grow, little by little, as through a mirror image. For it was for this reason that he created mankind at the end, having first prepared and provided for him the things which he had created for his sake. Like that of all else is the creation of mankind as well. The spiritual Logos moved him invisibly, as he perfected him through the Demiurge and his angelic servants, who shared in the act of fashioning in multitudes, when he took counsel with his archons. Like a shadow is earthly man, so that he might be like those who are cut off from the Totalities. Also he is something prepared by all of them, those of the right and those of the left, since each one in the orders gives a form to the [...] in which it exists. The [...] which the Logos who was defective brought forth, who was in the sickness, did not resemble him, because he brought it forth forgetfully, ignorantly, and defectively, and in all the other weak ways, although the Logos gave the first form through the Demiurge out of ignorance, so that he would learn that the exalted one exists, and would know that he needs him. This is what the prophet called "Living Spirit" and "Breath of the exalted aeons" and "the Invisible," and this is the living soul which has given life to the power which was dead at first. For that which is dead is ignorance. It is fitting that we explain about the soul of the first human being, that it is from the spiritual Logos, while the creator thinks that it is his, since it is from him, as from a mouth through which one breathes. The creator also sent down souls from his substance, since he, too, has a power of procreation, because he is something which has come into being from the representation of the Father. Also those of the left brought forth, as it were, men of their own, since they have the likeness of <being>. The spiritual substance is a single thing and a single representation, and its weakness is the determination in many forms. As for the substance of the psychics, its determination is double, since it has the knowledge and the confession of the exalted one, and it is not inclined to evil, because of the inclination of the thought. As for the material substance, its way is different and in many forms, and it was a weakness which existed in many types of inclination. The first human being is a mixed formation, and a mixed creation, and a deposit of those of the left and those of the right, and a spiritual word whose attention is divided between each of the two substances from which he takes his being. Therefore, it is said that a paradise was planted for him, so that he might eat of the food of three kinds of tree, since it is a garden of the threefold order, and since it is that which gives enjoyment. The noble elect substance which is in him was more exalted. It created and it did not wound them. Therefore they issued a command, making a threat and bringing upon him a great danger, which is death. Only the enjoyment of the things which are evil did he allow him to taste, and from the other tree with the double (fruit) he did not allow him to eat, much less from the tree of life, so that they would not acquire honor [...] them, and so that they would not be [...] by the evil power which is called "the serpent." And he is more cunning than all the evil powers. He led

man astray through the determination of those things which belong to the thought and the desires. <He> made him transgress the command, so that he would die. And he was expelled from every enjoyment of that place. This is the expulsion which was made for him, when he was expelled from the enjoyments of the things which belong to the likeness and those of the representation. It was a work of providence, so that it might be found that it is a short time until man will receive the enjoyment of the things which are eternally good, in which is the place of rest. This the spirit ordained when he first planned that man should experience the great evil, which is death, that is complete ignorance of the Totality, and that he should experience all the evils which come from this and, after the deprivations and cares which are in these, that he should receive of the greatest good, which is life eternal, that is, firm knowledge of the Totalities and the reception of all good things. Because of the transgression of the first man, death ruled. It was accustomed to slay every man in the manifestation of its domination, which had been given it as a kingdom because of the organization of the Father's will, of which we spoke previously.

Part III

12. The Variety of Theologies If both the orders, those on the right and those on the left, are brought together with one another by the thought which is set between them, which gives them their organization with each other, it happens that they both act with the same emulation of their deeds, with those of the right resembling those of the left, and those of the left resembling those of the right. And if at times the evil order begins to do evil in a foolish way, the <wise> order emulates, in the form of a man of violence, also doing what is evil, as if it were a power of a man of violence. At other times the foolish order attempts to do good, making itself like it, since the hidden order, too, is zealous to do it. Just as it is in the things which are established, so (it is) in the things which have come to be. Since they bring things unlike one another, those who were not instructed were unable to know the cause of the things which exist. Therefore, they have introduced other types (of explanation), some saying that it is according to providence that the things which exist have their being. These are the people who observe the stability and the conformity of the movement of creation. Others say that it is something alien. These are people who observe the diversity and the lawlessness and the evil of the powers. Others say that the things which exist are what is destined to happen. These are the people who were occupied with this matter. Others say that it is something in accordance with nature. Others say that it is a self-existent. The majority, however, all who have reached as far as the visible elements, do not know anything more than them. Those who were wise among the Greeks and the barbarians have advanced to the powers which have come into being by way of imagination and vain thought. Those who have come from these, in accord with the mutual conflict and rebellious manner active in them, also spoke in a likely, arrogant and imaginary way concerning the things which they thought of as wisdom, although the likeness deceived them, since they thought that they had attained the truth, when they had (only) attained error. (They did so) not simply in minor appellations, but the powers themselves seem to hinder them, as if they were the Totality. Therefore, the order was caught up in fighting itself alone, because of the arrogant hostility of one of the offspring of the archon who is superior, who exists before him. Therefore, nothing was in agreement with its fellows, nothing, neither philosophy nor types of medicine nor types of rhetoric nor types of music nor types of logic, but they are opinions and theories. Ineffability held sway in confusion, because of the indescribable quality of those who hold sway, who give them thoughts.

Now, as for the things which came forth from the <race> of the Hebrews, things which are written by the hylics who speak in the fashion of the Greeks, the powers of those who think about all of them, so to speak, the "right ones," the powers which move them all to think of words and a representation, they <brought> them, and they grasped so as to attain the truth and used the confused powers which act in them. Afterwards they attained to the order of the unmixed ones, the one which is established, the unity which exists as a representation of the representation of the Father. It is not invisible in its nature, but a wisdom envelops it, so that it might preserve the form of the truly invisible one. Therefore, many angels have not been able to see it. Also, other men of the Hebrew race, of whom we already spoke, namely the righteous ones and the prophets, did not think of anything and did not say anything from imagination or through a likeness or from esoteric thinking, but each one by the power which was at work in him, and while listening to the things which he saw and heard, spoke of them in [...]. They have a unified harmony with one another after the manner of those who worked in them, since they preserve the connection and the mutual harmony primarily by the confession of the one more exalted than they. And there is one who is greater than they, who was appointed since they have need of him, and whom the spiritual

Logos begot along with them as one who needs the exalted one, in hope and expectation in accord with the thought which is the seed of salvation. And he is an illuminating word, which consists of the thought and his offspring and his emanations. Since the righteous ones and the prophets, whom we have previously mentioned, preserve the confession and the testimony concerning the one who is great, made by their fathers who were looking for the hope and the hearing, in them is sown the seed of prayer and the searching, which is sown in many who have searched for strengthening. It appears and draws them to love the exalted one, to proclaim these things as pertaining to a unity. And it was a unity which worked in them when they spoke. Their vision and their words do not differ because of the multitude of those who have given them the vision and the word. Therefore, those who have listened to what they have said concerning this do not reject any of it, but have accepted the scriptures in an altered way. By interpreting them, they established many heresies which exist to the present among the Jews. Some say that God is one, who made a proclamation in the ancient scriptures. Others say that he is many. Some say that God is simple and was a single mind in nature. Others say that his activity is linked with the establishment of good and evil. Still others say that he is the creator of that which has come into being. Still others say that it was by the angels that he created. The multitude of ideas of this sort is the multitude of forms and the abundance of types of scripture, that which produced their teachers of the Law. The prophets, however, did not say anything of their own accord, but each one of them (spoke) of the things which he had seen and heard through the proclamation of the Savior. This is what he proclaimed, with the main subject of their proclamation being that which each said concerning the coming of the Savior, which is this coming. Sometimes the prophets speak about it as if it will be. Sometimes (it is) as if the Savior speaks from their mouths, saying that the Savior will come and show favor to those who have not known him. They have not all joined with one another in confessing anything, but each one, on the basis of the thing from which he received power to speak about him, and on the basis of the place which he saw, thinks that it is from it that he will be begotten, and that he will come from that place. Not one of them knew whence he would come nor by whom he would be begotten, but he alone is the one of whom it is worthy to speak, the one who will be begotten and will suffer. Concerning that which he previously was and that which he

is eternally - an unbegotten, impassible one from the Logos, who came into being in flesh - he did not come into their thought. And this is the account which they received an impulse to give concerning his flesh which was to appear. They say that it is a production from all of them, but that before all things it is from the spiritual Logos, who is the cause of the things which have come into being, from whom the Savior received his flesh. He had conceived <it> at the revelation of the light, according to the word of the promise, at his revelation from the seminal state. For the one who exists is not a seed of the things which exist, since he was begotten at the end. But to the one by whom the Father ordained the manifestation of salvation, who is the fulfillment of the promise, to him belonged all these instruments for entry into life, through which he descended. His Father is one, and alone is truly a father to him, the invisible, unknowable, the incomprehensible in his nature, who alone is God in his will and his form, who has granted that he might be seen, known, and comprehended.

13. The Incarnate Savior and his Companions He it is who was our Savior in willing compassion, who is that which they were. For it was for their sake that he became manifest in an involuntary suffering. They became flesh and soul, that is, eternally which (things) hold them and with corruptible things they die. And as for those who came into being, the invisible one taught them invisibly about himself. Not only did he take upon <himself> the death of those whom he thought to save, but he also accepted their smallness to which they had descended when they were <born> in body and soul. (He did so) because he had let himself be conceived and born as an infant, in body and soul. Among all the others who shared in them, and those who fell and received the light, he came into being exalted, because he had let himself be conceived without sin, stain and defilement. He was begotten in life, being in life because the former and the latter are in passion and changing opinion from the Logos who moved, who established them to be body and soul. He it is <who> has taken to himself the one who came from those whom we previously mentioned. He came into being from the glorious vision and the unchanging thought of the Logos who returned to himself, after his movement, from the organization, just as those who came with him took body and soul and a confirmation and stability and judgment of things. They too intended to come. When they thought of the Savior they came, and they came when he knew; they also came more exalted in the emanation according to the flesh than those who had been brought forth from a defect, because in this way they, too, received their bodily emanation, along with the body of the Savior, through the revelation and the mingling with him. These others were those of one substance, and it indeed is the spiritual (substance). The organization is different. This is one thing, that is another. Some come forth from passion and division, needing healing. Others are from prayer, so that they heal the sick, when they have been appointed to treat those who have fallen. These are the apostles and the evangelists. They are the disciples of the Savior, and teachers who need instruction. Why, then, did they, too, share in the passions in which those who have been brought forth from passion share, if indeed they are bodily productions in accordance with the organization and <the> Savior, who did not share in the passions? The Savior was an image of the unitary one, he who is the Totality in bodily form. Therefore, he preserved the form of indivisibility, from which comes impassability. They, however, are images of each thing which became manifest. Therefore, they assume division from the pattern, having taken form for the planting which exists beneath the heaven. This also is what shares in the evil which exists in the places which they have reached. For the will held the Totality under sin, so that by that will he might have mercy on the Totality and they might be saved, while a single one alone is appointed

to give life, and all the rest need salvation. Therefore, it was from (reasons) of this sort that it began to receive grace to give the honors which were proclaimed by Jesus, which were suitable for him to proclaim to the rest, since a seed of the promise of Jesus Christ was set up, whom we have served in (his) revelation and union. Now the promise possessed the instruction and the return to what they are from the first, from which they possess the drop, so as to return to him, which is that which is called "the redemption." And it is the release from the captivity and the acceptance of freedom. In its places, the captivity of those who were slaves of ignorance holds sway. The freedom is the knowledge of the truth which existed before the ignorance was ruling, forever without beginning and without end, being something good, and a salvation of things, and a release from the servile nature in which they have suffered. Those who have been brought forth in a lowly thought of vanity, that is, (a thought) which goes to things which are evil through the thought which draws them down to the lust for power, these have received the possession which is freedom, from the abundance of the grace which looked upon the children. It was, however, a disturbance of the passion and a destruction of those things which he cast off from himself at first, when the Logos separated them from himself, (the Logos) who was the cause of their being destined for destruction, though he kept <them> at <the> end of the organization and allowed them to exist because even they were useful for the things which were ordained.

14. The Tripartition of Mankind Mankind came to be in three essential types, the spiritual, the psychic, and the material, conforming to the triple disposition of the Logos, from which were brought forth the material ones and the psychic ones and the spiritual ones. Each of the three essential types is known by its fruit. And they were not known at first but only at the coming of the Savior, who shone upon the saints and revealed what each was. The spiritual race, being like light from light and like spirit from spirit, when its head appeared, it ran toward him immediately. It immediately became a body of its head. It suddenly received knowledge in the revelation. The psychic race is like light from a fire, since it hesitated to accept knowledge of him who appeared to it. (It hesitated) even more to run toward him in faith. Rather, through a voice it was instructed, and this was sufficient, since it is not far from the hope according to the promise, since it received, so to speak as a pledge, the assurance of the things which were to be. The material race, however, is alien in every way; since it is dark, it shuns the shining of the light, because its appearance destroys it. And since it has not received its unity, it is something excessive and hateful toward the Lord at his revelation. The spiritual race will receive complete salvation in every way. The material will receive destruction in every way, just as one who resists him. The psychic race, since it is in the middle when it is brought forth and also when it is created, is double according to its determination for both good and evil. It takes its appointed departure suddenly and its complete escape to those who are good. Those whom the Logos brought forth in accordance with the first element of his thought, when he remembered the exalted one and prayed for salvation, have salvation suddenly. They will be saved completely because of the salvific thought. As he was brought forth, so, too, were these brought forth from him, whether angels or men. In accordance with the confession that there is one who is more exalted than themselves, and in accordance with the prayer and the search for him, they also will attain the salvation of those who have been brought forth, since they are from the disposition which is good. They were appointed for service in proclaiming the coming of the Savior who was to be and his revelation which had come. Whether angels or men, when he was sent as a service to them, they received, in fact, the essence of their being. Those, however, who are from the thought of lust for power, who have come into

being from the blow of those who fight against him, those whom the thought brought forth, from these, since they are mixed, they will receive their end suddenly. Those who will be brought forth from the lust for power which is given to them for a time and for certain periods, and who will give glory to the Lord of glory, and who will relinquish their wrath, they will receive the reward for their humility, which is to remain forever. Those, however, who are proud because of the desire of ambition, and who love temporary glory, and who forget that it was only for certain periods and times which they have that they were entrusted with power, and for this reason did not acknowledge that the Son of God is the Lord of all and Savior, and were not brought out of wrath and the resemblance to the evil ones, they will receive judgment for their ignorance and their senselessness, which is suffering, along with those who went astray, anyone of them who turned away; and even more (for) wickedness in doing to the Lord things which were not fitting, which the powers of the left did to him, even including his death. They persevered saying, "We shall become rulers of the universe, if the one who has been proclaimed king of the universe is slain," (they said this) when they labored to do this, namely the men and angels who are not from the good disposition of the right ones but from the mixture. And they first chose for themselves honor, though it was only a temporary wish and desire, while the path to eternal rest is by way of humility for salvation of those who will be saved, those of the right ones. After they confess the Lord and the thought of that which is pleasing to the church and the song of those who are humble along with her to the full extent possible, in that which is pleasing to do for her, in sharing in her sufferings and her pains in the manner of those who understand what is good for the church, they will have a share in her hope. This is to be said on the subject of how men and angels who are from the order of the left have a path to error: not only did they deny the Lord and plot evil against him, but also toward the Church did they direct their hatred and envy and jealousy; and this is the reason for the condemnation of those who have moved and have aroused themselves for the trials of the Church.

15. The Process of Restoration The election shares body and essence with the Savior, since it is like a bridal chamber because of its unity and its agreement with him. For, before every place, the Christ came for her sake. The calling, however, has the place of those who rejoice at the bridal chamber, and who are glad and happy at the union of the bridegroom and the bride. The place which the calling will have is the aeon of the images, where the Logos has not yet joined with the Pleroma. And since the man of the Church was happy and glad at this, as he was hoping for it, he separated spirit, soul, and body in the organization of the one who thinks that he is a unity, though within him is the man who is the Totality - and he is all of them. And, though he has the escape from the [...] which the places will receive, he also has the members about which we spoke earlier. When the redemption was proclaimed, the perfect man received knowledge immediately, so as to return in haste to his unitary state, to the place from which he came, to return there joyfully, to the place from which he came, to the place from which he flowed forth. His members, however, needed a place of instruction, which is in the places which are adorned, so that they might receive from them resemblance to the images and archetypes, like a mirror, until all the members of the body of the Church are in a single place and receive the restoration at one time, when they have been manifested as the whole body, namely the restoration into the Pleroma. It has a preliminary concord with a mutual agreement, which is the concord which belongs to the Father, until the Totalities receive a countenance in accordance with him. The restoration is at the end, after the Totality reveals what it is, the Son, who is the redemption, that is, the path toward the

incomprehensible Father, that is, the return to the pre-existent, and (after) the Totalities reveal themselves in that one, in the proper way, who is the inconceivable one and the ineffable one, and the invisible one and the incomprehensible one, so that it receives redemption. It was not only release from the domination of the left ones, nor was it only escape from the power of those of the right, to each of which we thought that were slaves and sons, from whom none escapes without quickly becoming theirs again, but the redemption also is an ascent to the degrees which are in the Pleroma and to those who have named themselves and who conceive of themselves according to the power of each of the aeons, and (it is) an entrance into what is silent, where there is no need for voice nor for knowing, nor for forming a concept, nor for illumination, but (where) all things are light, while they do not need to be illumined. Not only do humans need redemption, but also the angels, too, need redemption, along with the image and the rest of the Pleromas of the aeons and the wondrous powers of illumination. So that we might not be in doubt in regard to the others, even the Son himself, who has the position of redeemer of the Totality, needed redemption as well, - he who had become man, - since he gave himself for each thing which we need, we in the flesh, who are his Church. Now, when he first received redemption from the word which had descended upon him, all the rest received redemption from him, namely those who had taken him to themselves. For those who received the one who had received (redemption) also received what was in him. Among the men who are in the flesh redemption began to be given, his first-born, and his love, the Son who was incarnate, while the angels who are in heaven asked to associate, so that they might form an association with him upon the earth. Therefore, he is called "the Redemption of the angels of the Father," he who comforted those who were laboring under the Totality for his knowledge, because he was given the grace before anyone else. The Father had foreknowledge of him, since he was in his thought before anything came into being, and since he had those to whom he has revealed him. He set the deficiency on the one who remains for certain periods and times, as a glory for his Pleroma, since the fact that he is unknown is a cause of his production from his agreement [...] of him. Just as reception of knowledge of him is a manifestation of his lack of envy and the revelation of the abundance of his sweetness, which is the second glory, so, too, he has been found to be a cause of ignorance, although he is also a begetter of knowledge. In a hidden and incomprehensible wisdom he kept the knowledge to the end, until the Totalities became weary while searching for God the Father, whom no one found through his own wisdom or power. He gives himself, so that they might receive knowledge of the abundant thought about his great glory, which he has given, and (about) the cause, which he has given, which is his unceasing thanksgiving, he who, from the immobility of his counsel, reveals himself eternally to those who have been worthy of the Father, who is unknown in his nature, so that they might receive knowledge of him, through his desire that they should come to experience the ignorance and its pains. Those of whom he first thought that they should attain knowledge and the good things which are in it, they were planning - which is the wisdom of the Father, - that they might experience the evil things and might train themselves in them, as a [...] for a time, so that they might receive the enjoyment of good things for eternity. They hold change and persistent renunciation and the cause of those who fight against them as an adornment and marvelous quality of those who are exalted, so that it is manifest that the ignorance of those who will be ignorant of the Father was something of their own. He who gave them knowledge of him was one of his powers for enabling them to grasp that knowledge in the fullest sense is called "the knowledge of all that which is thought of" and "the treasure" and "the addition for the increase of

knowledge," "the revelation of those things which were known at first," and "the path toward harmony and toward the pre-existent one," which is the increase of those who have abandoned the greatness which was theirs in the organization of the will, so that the end might be like the beginning. As for the baptism which exists in the fullest sense, into which the Totalities will descend and in which they will be, there is no other baptism apart from this one alone, which is the redemption into God, Father, Son and Holy Spirit, when confession is made through faith in those names, which are a single name of the gospel, when they have come to believe what has been said to them, namely that they exist. From this they have their salvation, those who have believed that they exist. This is attaining in an invisible way to the Father, Son, and Holy Spirit in an undoubting faith. And when they have borne witness to them, it is also with a firm hope that they attained them, so that the return to them might become the perfection of those who have believed in them and (so that) the Father might be one with them, the Father, the God, whom they have confessed in faith and who gave (them) their union with him in knowledge. The baptism which we previously mentioned is called "garment of those who do not strip themselves of it," for those who will put it on and those who have received redemption wear it. It is also called "the confirmation of the truth which has no fall." In an unwavering and immovable way it grasps those who have received the restoration while they grasp it. (Baptism) is called "silence" because of the quiet and the tranquility. It is also called "bridal chamber" because of the agreement and the indivisible state of those who know they have known him. It is also called "the light which does not set and is without flame," since it does not give light, but those who have worn it are made into light. They are the ones whom he wore. (Baptism) is also called "the eternal life," which is immortality; and it is called "that which is, entirely, simply, in the proper sense, what is pleasing, inseparably and irremovably and faultlessly and imperturbably, for the one who exists for those who have received a beginning." For, what else is there to name it apart from "God," since it is the Totalities, that is, even if it is given numberless names, they are spoken simply as a reference to it. Just as he transcends every word, and he transcends every voice, and he transcends every mind, and he transcends everything, and he transcends every silence, so it is Dittography with those who are that which he is. This is that which they find it to be, ineffably and inconceivably in (its) visage, for the coming into being in those who know, through him whom they have comprehended, who is the one to whom they gave glory.

16. Redemption of the Calling Even if on the matter of the election there are many more things for us to say, as it is fitting to say, nonetheless, on the matter of those of the calling - for those of the right are so named - it is necessary for us to return once again to them, and it is not profitable for us to forget them. We have spoken about them, - If there is enough in what preceded at some length, how have we spoken? In a partial way, - since I said about all those who came forth from the Logos, either from the judgment of the evil ones or from the wrath which fights against them and the turning away from them, which is the return to the exalted ones, or from the prayer and the remembrance of those who pre-existed, or from hope and faith that they would receive their salvation from good work, since they have been deemed worthy because they are beings from the good dispositions, (that) they have cause of their begetting which is an opinion from the one who exists. Still further (I said) that before the Logos concerned himself with them in an invisible way, willingly, the exalted one added to this thought, because they were in need of him, who was the cause of their being. They did not exalt themselves when they were saved, as if there were nothing existing before them, but they confess that they have a beginning to their existence, and they

desire this: to know him who exists before them. Most of all (I said) that they worshipped the revelation of the light in the form of lightning, and they bore witness that it appeared as <their> salvation. Not only those who have come forth from the Logos, about whom alone we said that they would accomplish the good work, but also those whom these brought forth according to the good dispositions will share in the repose according to the abundance of the grace. Also those who have been brought forth from the desire of lust for power, having the seed in them which is the lust for power, will receive the reward for (their) good deeds, namely those who acted and those who have the predisposition toward the good, if they intentionally desire and wish to abandon the vain, temporal ambition, and they keep the commandment of the Lord of glory, instead of the momentary honor, and inherit the eternal kingdom. Now, it is necessary that we unite the causes and the effects on them of the grace and the impulses, since it is fitting that we say what we mentioned previously about the salvation of all those of the right, of all those unmixed and those mixed, to join them with one another. And as for the repose, which is the revelation of the form <in> which they believed, (it is necessary) that we should treat it with a suitable discussion. For when we confessed the kingdom which is in Christ, <we> escaped from the whole multiplicity of forms, and from inequality and change. For the end will receive a unitary existence, just as the beginning is unitary, where there is no male nor female, nor slave and free, nor circumcision and uncircumcision, neither angel nor man, but Christ is all in all. What is the form of the one who did not exist at first? It will be found that he will exist. And what is the nature of the one who was a slave? He will take a place with a free man. For they will receive the vision more and more by nature and not only by a little word, so as to believe, only through a voice, that this is the way it is, that the restoration to that which used to be is a unity. Even if some are exalted because of the organization, since they have been appointed as causes of the things which have come into being, since they are more active as natural forces, and since they are desired because of these things, angels and men will receive the kingdom and the confirmation and the salvation. These, then, are the causes. About the <one> who appeared in flesh, they believed without any doubt that he is the Son of the unknown God, who was not previously spoken of, and who could not be seen. They abandoned their gods whom they had previously worshipped, and the lords who are in heaven and on earth. Before he had taken them up, and while he was still a child, they testified that he had already begun to preach. And when he was in the tomb as a dead man the angels thought that he was alive, receiving life from the one who had died. They first desired their numerous services and wonders, which were in the temple on their behalf, to be performed continuously <as> the confession. That is, it can be done on their behalf through their approach to him. That preparation which they did not accept, they rejected, because of the one who had not been sent from that place, but they granted to Christ, of whom they thought that he exists in that place from which they had come along with him, a place of gods and lords whom they served, worshipped, and ministered to, in the names which they had received on loan. - They were given to the one who is designated by them properly. - However, after his assumption, they had the experience to know that he is their Lord, over whom no one else is lord. They gave him their kingdoms; they rose from their thrones; they were kept from their crowns. He, however, revealed himself to them, for the reasons which we have already spoken of: their salvation and the return to a good thought until [...] companion and the angels [...], and the abundance of good which they did with it. Thus, they were entrusted with the services which benefit the elect, bringing their iniquity up to heaven. They tested them eternally for the lack of humility from the inerrancy of the creation, continuing on

their behalf until all come to life and leave life, while their bodies remain on earth, serving all their [...], sharing with them in their sufferings and persecutions and tribulations, which were brought upon the saints in every place. As for the servants of the evil <one>, though evil is worthy of destruction, they are in [...]. But because of the [...] which is above all the worlds, which is their good thought and the fellowship, the Church will remember them as good friends and faithful servants, once she has received redemption from the one who gives requital. Then the grace which is in the bridal chamber and [...] in her house [...] in this thought of the giving and the one who [...] Christ is the one with her and the expectation of the Father of the Totality, since she will produce for them angels as guides and servants. They will think pleasant thoughts. They are services for her. She will give them their requital for all that which the aeons will think about. He is an emanation from them, so that, just as Christ did his will which he brought forth and exalted the greatnesses of the Church and gave them to her, so will she be a thought for these. And to men he gives their eternal dwelling places, in which they will dwell, leaving behind the attraction toward the defect, while the power of the Pleroma pulls them up in the greatness of the generosity and the sweetness of the aeon which pre-exists. This is the nature of the entire begetting of those whom he had when he shone on them in a light which he revealed [...]. Just as his [...] which will be [...], so too his lord, while the change alone is in those who have changed. (6 lines missing) ... which [...] by him [...] said, while the hylics will remain until the end for destruction, since they will not give forth for their names, if they would return once again to that which will not be. As they were [...] they were not [...] but they were of use (in the) time that they were (in it) among them, although they were not [...] at first. If [...] to do something else concerning the control which they have of the preparation, [...] before them. - For though I continually use these words, I have not understood his meaning. - Some elders [...] him greatness. (6 lines missing) ... all [...] angels [...] word and the sound of a trumpet, he will proclaim the great complete amnesty from the beauteous east, in the bridal chamber, which is the love of God the Father [...], according to the power which [...] of the greatness [...], the sweetness of the [...] of him, since he reveals himself to the greatnesses [...] his goodness [...] the praise, the dominion, and the glory through [...] the Lord, the Savior, the Redeemer of all those belonging to the one filled with Love, through his Holy Spirit, from now through all generations forever and ever. Amen.

The Apocryphon of John CODEX II

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The teaching of the savior, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple. And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your

hearts (and) turned you from the traditions of your fathers." When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the savior appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is.'" Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken. I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms. He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one. Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man. Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man." And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look. "He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name. "He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light. "For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light. "How am I to speak with you about him? His aeon is

indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him. "And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thricenamed androgynous one, and the eternal aeon among the invisible ones, and the first to come forth. "<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being. "And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being. "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being. "And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being. "This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father. "And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light. "And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo. And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth. "And it requested to give it a fellow worker, which is the mind, and he consented gladly. And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence. "And the mind wanted to

perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being. "And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honored with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it. "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory. And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes. And all things were established by the will of the holy Spirit through the Autogenes. "And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, <the> perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigeras-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers. And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.' "And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit. "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect

and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth. "This is the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaïou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign. And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness. "And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim. "Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come. "And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week. "But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs. He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaiou; and the third is divinity with the third one, Astraphaio; the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for them destruction and powerlessness.

Thus they have two names. "And having created [...] everything, he organized according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos. And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?" Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her." And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro. "And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them. "And when the mother recognized that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency. "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form. "And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water. "And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given. And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.' "And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul. And the multitude of the angels attended him and they received from the powers the seven substances of

the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts. "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Krیمان, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephai, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Labernioum - . "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel). And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudid, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnouth, its toes Abrana. "Seven have power over all of these: Michael, Ouriel, Asmenedaz, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiarum, and he who is over the whole impulse Riaramnacho. "And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her. "The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain,

callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe. "This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster. And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time. "And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.' And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous. "And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognized that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter. "But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother. "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking. "And the archons took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their

promise is death. And the tree of their life they had placed in the midst of paradise. "And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest. "But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognize the nakedness of his shamefulness. But it was I who brought about that they ate." And to I said to the savior, "Lord, was it not the serpent that taught Adam to eat?" The savior smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon. And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam." And I said to the savior, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.' "And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognized his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable) "And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognized their nakedness. The Epinoia appeared to them as a light; she awakened their thinking. "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve. "And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the

other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive. "Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit. "And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognized the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons. Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless." And I said to the savior, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life." I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray." And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons." And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved." And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh." And I said, "Lord,

these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment." And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The MotherFather, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them. "He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything. "And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognized his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon) had brought darkness upon the whole earth. "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now. "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma. "And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognize me. "Again I

returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time. "Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honored place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on. "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the savior presented these things to him that he might write them down and keep them secure. And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the savior had told him. Jesus Christ, Amen.

The Apocryphon According to John

The Gospel of Thomas CODEX II

Translated by Stephen Patterson and Marvin Meyer Selection from Robert J. Miller, ed., *The Complete Gospels: Annotated Scholars Version*. (Polebridge Press, 1992, 1994).

These are the secret sayings that the living Jesus spoke and Didymos Judas Thomas recorded.

1. And he said, "Whoever discovers the interpretation of these sayings will not taste death."
2. Jesus said, "Those who seek should not stop seeking until they find. When they find, they will be disturbed. When they are disturbed, they will marvel, and will reign over all. [And after they have reigned they will rest.]"
3. Jesus said, "If your leaders say to you, 'Look, the (Father's) kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the (Father's) kingdom is within you and it is outside you. When you know yourselves,

then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you live in poverty, and you are the poverty."

4. Jesus said, "The person old in days won't hesitate to ask a little child seven days old about the place of life, and that person will live. For many of the first will be last, and will become a single one."

5. Jesus said, "Know what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed. [And there is nothing buried that will not be raised.]"

6. His disciples asked him and said to him, "Do you want us to fast? How should we pray? Should we give to charity? What diet should we observe?" Jesus said, "Don't lie, and don't do what you hate, because all things are disclosed before heaven. After all, there is nothing hidden that will not be revealed, and there is nothing covered up that will remain undisclosed."

7. Jesus said, "Lucky is the lion that the human will eat, so that the lion becomes human. And foul is the human that the lion will eat, and the lion still will become human."

8. And he said, "The person is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. Among them the wise fisherman discovered a fine large fish. He threw all the little fish back into the sea, and easily chose the large fish. Anyone here with two good ears had better listen!"

9. Jesus said, "Look, the sower went out, took a handful (of seeds), and scattered (them). Some fell on the road, and the birds came and gathered them. Others fell on rock, and they didn't take root in the soil and didn't produce heads of grain. Others fell on thorns, and they choked the seeds and worms ate them. And others fell on good soil, and it produced a good crop: it yielded sixty per measure and one hundred twenty per measure."

10. Jesus said, "I have cast fire upon the world, and look, I'm guarding it until it blazes."

11. Jesus said, "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. During the days when you ate what is dead, you made it come alive. When you are in the light, what will you do? On the day when you were one, you became two. But when you become two, what will you do?"

12. The disciples said to Jesus, "We know that you are going to leave us. Who will be our leader?" Jesus said to them, "No matter where you are you are to go to James the Just, for whose sake heaven and earth came into being."

13. Jesus said to his disciples, "Compare me to something and tell me what I am like." Simon Peter said to him, "You are like a just messenger." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Teacher, my mouth is utterly unable to say what you are like." Jesus said, "I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended." And he took him, and withdrew, and spoke three sayings to him. When Thomas came back to his friends they asked him, "What did Jesus say to you?"

Thomas said to them, "If I tell you one of the sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and devour you."

14. Jesus said to them, "If you fast, you will bring sin upon yourselves, and if you pray, you will be condemned, and if you give to charity, you will harm your spirits. When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and heal the sick among them. After all, what goes into your mouth will not defile you; rather, it's what comes out of your mouth that will defile you."

15. Jesus said, "When you see one who was not born of woman, fall on your faces and worship. That one is your Father."

16. Jesus said, "Perhaps people think that I have come to cast peace upon the world. They do not know that I have come to cast conflicts upon the earth: fire, sword, war. For there will be five in a house: there'll be three against two and two against three, father against son and son against father, and they will stand alone."

17. Jesus said, "I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."

18. The disciples said to Jesus, "Tell us, how will our end come?" Jesus said, "Have you found the beginning, then, that you are looking for the end? You see, the end will be where the beginning is. Congratulations to the one who stands at the beginning: that one will know the end and will not taste death."

19. Jesus said, "Congratulations to the one who came into being before coming into being. If you become my disciples and pay attention to my sayings, these stones will serve you. For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. Whoever knows them will not taste death."

20. The disciples said to Jesus, "Tell us what Heaven's kingdom is like." He said to them, "It's like a mustard seed, the smallest of all seeds, but when it falls on prepared soil, it produces a large plant and becomes a shelter for birds of the sky."

21. Mary said to Jesus, "What are your disciples like?" He said, "They are like little children living in a field that is not theirs. When the owners of the field come, they will say, 'Give us back our field.' They take off their clothes in front of them in order to give it back to them, and they return their field to them. For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives and will not let the thief break into their house (their domain) and steal their possessions. As for you, then, be on guard against the world. Prepare yourselves with great strength, so the robbers can't find a way to get to you, for the trouble you expect will come. Let there be among you a person who understands. When the crop ripened, he came quickly carrying a sickle and harvested it. Anyone here with two good ears had better listen!"

22. Jesus saw some babies nursing. He said to his disciples, "These nursing babies are like those who enter the (Father's) kingdom." They said to him, "Then shall we enter the (Father's) kingdom as babies?" Jesus said to them, "When you make the two into one, and when you make the inner

like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter [the kingdom]."

23. Jesus said, "I shall choose you, one from a thousand and two from ten thousand, and they will stand as a single one."

24. His disciples said, "Show us the place where you are, for we must seek it." He said to them, "Anyone here with two ears had better listen! There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark."

25. Jesus said, "Love your friends like your own soul, protect them like the pupil of your eye."

26. Jesus said, "You see the sliver in your friend's eye, but you don't see the timber in your own eye. When you take the timber out of your own eye, then you will see well enough to remove the sliver from your friend's eye."

27. "If you do not fast from the world, you will not find the (Father's) kingdom. If you do not observe the sabbath as a sabbath you will not see the Father."

28. Jesus said, "I took my stand in the midst of the world, and in flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty. My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world empty, and they also seek to depart from the world empty. But meanwhile they are drunk. When they shake off their wine, then they will change their ways."

29. Jesus said, "If the flesh came into being because of spirit, that is a marvel, but if spirit came into being because of the body, that is a marvel of marvels. Yet I marvel at how this great wealth has come to dwell in this poverty."

30. Jesus said, "Where there are three deities, they are divine. Where there are two or one, I am with that one."

31. Jesus said, "No prophet is welcome on his home turf; doctors don't cure those who know them."

32. Jesus said, "A city built on a high hill and fortified cannot fall, nor can it be hidden."

33. Jesus said, "What you will hear in your ear, in the other ear proclaim from your rooftops. After all, no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. Rather, one puts it on a lampstand so that all who come and go will see its light."

34. Jesus said, "If a blind person leads a blind person, both of them will fall into a hole."

35. Jesus said, "One can't enter a strong person's house and take it by force without tying his hands. Then one can loot his house."

36. Jesus said, "Do not fret, from morning to evening and from evening to morning, [about your food--what you're going to eat, or about your clothing--] what you are going to wear. [You're much better than the lilies, which neither card nor spin. As for you, when you have no garment, what will you put on? Who might add to your stature? That very one will give you your garment.]"

37. His disciples said, "When will you appear to us, and when will we see you?" Jesus said, "When you strip without being ashamed, and you take your clothes and put them under your feet like little children and trample them, then [you] will see the son of the living one and you will not be afraid."

38. Jesus said, "Often you have desired to hear these sayings that I am speaking to you, and you have no one else from whom to hear them. There will be days when you will seek me and you will not find me."

39. Jesus said, "The Pharisees and the scholars have taken the keys of knowledge and have hidden them. They have not entered nor have they allowed those who want to enter to do so. As for you, be as sly as snakes and as simple as doves."

40. Jesus said, "A grapevine has been planted apart from the Father. Since it is not strong, it will be pulled up by its root and will perish."

41. Jesus said, "Whoever has something in hand will be given more, and whoever has nothing will be deprived of even the little they have."

42. Jesus said, "Be passersby."

43. His disciples said to him, "Who are you to say these things to us?" "You don't understand who I am from what I say to you. Rather, you have become like the Judeans, for they love the tree but hate its fruit, or they love the fruit but hate the tree."

44. Jesus said, "Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven."

45. Jesus said, "Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit. Good persons produce good from what they've stored up; bad persons produce evil from the wickedness they've stored up in their hearts, and say evil things. For from the overflow of the heart they produce evil."

46. Jesus said, "From Adam to John the Baptist, among those born of women, no one is so much greater than John the Baptist that his eyes should not be averted. But I have said that whoever among you becomes a child will recognize the (Father's) kingdom and will become greater than John."

47. Jesus said, "A person cannot mount two horses or bend two bows. And a slave cannot serve two masters, otherwise that slave will honor the one and offend the other. Nobody drinks aged

wine and immediately wants to drink young wine. Young wine is not poured into old wineskins, or they might break, and aged wine is not poured into a new wineskin, or it might spoil. An old patch is not sewn onto a new garment, since it would create a tear."

48. Jesus said, "If two make peace with each other in a single house, they will say to the mountain, 'Move from here!' and it will move."

49. Jesus said, "Congratulations to those who are alone and chosen, for you will find the kingdom. For you have come from it, and you will return there again."

50. Jesus said, "If they say to you, 'Where have you come from?' say to them, 'We have come from the light, from the place where the light came into being by itself, established [itself], and appeared in their image.' If they say to you, 'Is it you?' say, 'We are its children, and we are the chosen of the living Father.' If they ask you, 'What is the evidence of your Father in you?' say to them, 'It is motion and rest.'"

51. His disciples said to him, "When will the rest for the dead take place, and when will the new world come?" He said to them, "What you are looking forward to has come, but you don't know it."

52. His disciples said to him, "Twenty-four prophets have spoken in Israel, and they all spoke of you."

He said to them, "You have disregarded the living one who is in your presence, and have spoken of the dead."

53. His disciples said to him, "Is circumcision useful or not?" He said to them, "If it were useful, their father would produce children already circumcised from their mother. Rather, the true circumcision in spirit has become profitable in every respect."

54. Jesus said, "Congratulations to the poor, for to you belongs Heaven's kingdom."

55. Jesus said, "Whoever does not hate father and mother cannot be my disciple, and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me."

56. Jesus said, "Whoever has come to know the world has discovered a carcass, and whoever has discovered a carcass, of that person the world is not worthy."

57. Jesus said, "The Father's kingdom is like a person who has [good] seed. His enemy came during the night and sowed weeds among the good seed. The person did not let the workers pull up the weeds, but said to them, 'No, otherwise you might go to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be conspicuous, and will be pulled up and burned."

58. Jesus said, "Congratulations to the person who has toiled and has found life."

59. Jesus said, "Look to the living one as long as you live, otherwise you might die and then try to see the living one, and you will be unable to see."

60. He saw a Samaritan carrying a lamb and going to Judea. He said to his disciples, "that person ... around the lamb." They said to him, "So that he may kill it and eat it." He said to them, "He will not eat it while it is alive, but only after he has killed it and it has become a carcass." They said, "Otherwise he can't do it." He said to them, "So also with you, seek for yourselves a place for rest, or you might become a carcass and be eaten."

61. Jesus said, "Two will recline on a couch; one will die, one will live." Salome said, "Who are you mister? You have climbed onto my couch and eaten from my table as if you are from someone." Jesus said to her, "I am the one who comes from what is whole. I was granted from the things of my Father." "I am your disciple." "For this reason I say, if one is whole, one will be filled with light, but if one is divided, one will be filled with darkness."

62. Jesus said, "I disclose my mysteries to those [who are worthy] of [my] mysteries."

63 Jesus said, "There was a rich person who had a great deal of money. He said, 'I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing.' These were the things he was thinking in his heart, but that very night he died. Anyone here with two ears had better listen!"

64. Jesus said, "A person was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests. The slave went to the first and said to that one, 'My master invites you.' That one said, 'Some merchants owe me money; they are coming to me tonight. I have to go and give them instructions. Please excuse me from dinner.' The slave went to another and said to that one, 'My master has invited you.' That one said to the slave, 'I have bought a house, and I have been called away for a day. I shall have no time.' The slave went to another and said to that one, 'My master invites you.' That one said to the slave, 'My friend is to be married, and I am to arrange the banquet. I shall not be able to come. Please excuse me from dinner.'

The slave went to another and said to that one, 'My master invites you.' That one said to the slave, 'I have bought an estate, and I am going to collect the rent. I shall not be able to come. Please excuse me.' The slave returned and said to his master, 'Those whom you invited to dinner have asked to be excused.' The master said to his slave, 'Go out on the streets and bring back whomever you find to have dinner.' Buyers and merchants [will] not enter the places of my Father."

65. He said, "A [...] person owned a vineyard and rented it to some farmers, so they could work it and he could collect its crop from them. He sent his slave so the farmers would give him the vineyard's crop. They grabbed him, beat him, and almost killed him, and the slave returned and told his master. His master said, 'Perhaps he didn't know them.' He sent another slave, and the farmers beat that one as well. Then the master sent his son and said, 'Perhaps they'll show my son some respect.' Because the farmers knew that he was the heir to the vineyard, they grabbed him and killed him. Anyone here with two ears had better listen!"

66. Jesus said, "Show me the stone that the builders rejected: that is the keystone."

67. Jesus said, "Those who know all, but are lacking in themselves, are utterly lacking."

68. Jesus said, "Congratulations to you when you are hated and persecuted; and no place will be found, wherever you have been persecuted."

69. Jesus said, "Congratulations to those who have been persecuted in their hearts: they are the ones who have truly come to know the Father. Congratulations to those who go hungry, so the stomach of the one in want may be filled."

70. Jesus said, "If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you [will] kill you."

71. Jesus said, "I will destroy [this] house, and no one will be able to build it [...]."

72. A [person said] to him, "Tell my brothers to divide my father's possessions with me." He said to the person, "Mister, who made me a divider?" He turned to his disciples and said to them, "I'm not a divider, am I?"

73. Jesus said, "The crop is huge but the workers are few, so beg the harvest boss to dispatch workers to the fields."

74. He said, "Lord, there are many around the drinking trough, but there is nothing in the well."

75. Jesus said, "There are many standing at the door, but those who are alone will enter the bridal suite."

76. Jesus said, "The Father's kingdom is like a merchant who had a supply of merchandise and found a pearl. That merchant was prudent; he sold the merchandise and bought the single pearl for himself. So also with you, seek his treasure that is unfailing, that is enduring, where no moth comes to eat and no worm destroys."

77. Jesus said, "I am the light that is over all things. I am all: from me all came forth, and to me all attained. Split a piece of wood; I am there. Lift up the stone, and you will find me there."

78. Jesus said, "Why have you come out to the countryside? To see a reed shaken by the wind? And to see a person dressed in soft clothes, [like your] rulers and your powerful ones? They are dressed in soft clothes, and they cannot understand truth."

79. A woman in the crowd said to him, "Lucky are the womb that bore you and the breasts that fed you."

He said to [her], "Lucky are those who have heard the word of the Father and have truly kept it. For there will be days when you will say, 'Lucky are the womb that has not conceived and the breasts that have not given milk.'"

80. Jesus said, "Whoever has come to know the world has discovered the body, and whoever has discovered the body, of that one the world is not worthy."

81. Jesus said, "Let one who has become wealthy reign, and let one who has power renounce <it>."

82. Jesus said, "Whoever is near me is near the fire, and whoever is far from me is far from the (Father's) kingdom."

83. Jesus said, "Images are visible to people, but the light within them is hidden in the image of the Father's light. He will be disclosed, but his image is hidden by his light."

84. Jesus said, "When you see your likeness, you are happy. But when you see your images that came into being before you and that neither die nor become visible, how much you will have to bear!"

85. Jesus said, "Adam came from great power and great wealth, but he was not worthy of you. For had he been worthy, [he would] not [have tasted] death."

86. Jesus said, "[Foxes have] their dens and birds have their nests, but human beings have no place to lay down and rest."

87. Jesus said, "How miserable is the body that depends on a body, and how miserable is the soul that depends on these two."

88. Jesus said, "The messengers and the prophets will come to you and give you what belongs to you. You, in turn, give them what you have, and say to yourselves, 'When will they come and take what belongs to them?'"

89. Jesus said, "Why do you wash the outside of the cup? Don't you understand that the one who made the inside is also the one who made the outside?"

90. Jesus said, "Come to me, for my yoke is comfortable and my lordship is gentle, and you will find rest for yourselves."

91. They said to him, "Tell us who you are so that we may believe in you." He said to them, "You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you do not know how to examine the present moment."

92. Jesus said, "Seek and you will find. In the past, however, I did not tell you the things about which you asked me then. Now I am willing to tell them, but you are not seeking them."

93. "Don't give what is holy to dogs, for they might throw them upon the manure pile. Don't throw pearls [to] pigs, or they might ... it [...]."

[94. Jesus [said], "One who seeks will find, and for [one who knocks] it will be opened."

95. [Jesus said], "If you have money, don't lend it at interest. Rather, give [it] to someone from whom you won't get it back."

96. Jesus [said], "The Father's kingdom is like [a] woman. She took a little leaven, [hid] it in dough, and made it into large loaves of bread. Anyone here with two ears had better listen!"

97. Jesus said, "The [Father's] kingdom is like a woman who was carrying a [jar] full of meal. While she was walking along [a] distant road, the handle of the jar broke and the meal spilled

behind her [along] the road. She didn't know it; she hadn't noticed a problem. When she reached her house, she put the jar down and discovered that it was empty."

98. Jesus said, "The Father's kingdom is like a person who wanted to kill someone powerful. While still at home he drew his sword and thrust it into the wall to find out whether his hand would go in. Then he killed the powerful one."

99. The disciples said to him, "Your brothers and your mother are standing outside." He said to them, "Those here who do what my Father wants are my brothers and my mother. They are the ones who will enter my Father's kingdom."

100. They showed Jesus a gold coin and said to him, "The Roman emperor's people demand taxes from us." He said to them, "Give the emperor what belongs to the emperor, give God what belongs to God, and give me what is mine."

101. "Whoever does not hate [father] and mother as I do cannot be my [disciple], and whoever does [not] love [father and] mother as I do cannot be my [disciple]. For my mother [...], but my true [mother] gave me life."

102. Jesus said, "Damn the Pharisees! They are like a dog sleeping in the cattle manger: the dog neither eats nor [lets] the cattle eat."

103. Jesus said, "Congratulations to those who know where the rebels are going to attack. [They] can get going, collect their imperial resources, and be prepared before the rebels arrive."

104. They said to Jesus, "Come, let us pray today, and let us fast." Jesus said, "What sin have I committed, or how have I been undone? Rather, when the groom leaves the bridal suite, then let people fast and pray."

105. Jesus said, "Whoever knows the father and the mother will be called the child of a whore."

106. Jesus said, "When you make the two into one, you will become children of Adam, and when you say, 'Mountain, move from here!' it will move."

107. Jesus said, "The (Father's) kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. After he had toiled, he said to the sheep, 'I love you more than the ninety-nine.'"

108. Jesus said, "Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him."

109. Jesus said, "The (Father's) kingdom is like a person who had a treasure hidden in his field but did not know it. And [when] he died he left it to his [son]. The son [did] not know about it either. He took over the field and sold it. The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished."

110. Jesus said, "Let one who has found the world, and has become wealthy, renounce the world."

111. Jesus said, "The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see death." Does not Jesus say, "Those who have found themselves, of them the world is not worthy"?

112. Jesus said, "Damn the flesh that depends on the soul. Damn the soul that depends on the flesh."

[113. His disciples said to him, "When will the kingdom come?" "It will not come by watching for it. It will not be said, 'Look, here!' or 'Look, there!' Rather, the Father's kingdom is spread out upon the earth, and people don't see it." [Saying probably added to the original collection at a later date:]

114. Simon Peter said to them, "Make Mary leave us, for females don't deserve life." Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of Heaven."

The Gospel of Thomas CODEX II

Translated by Thomas O. Lambdin Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down.

(1) And he said, "Whoever finds the interpretation of these sayings will not experience death."

(2) Jesus said, "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

(3) Jesus said, "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."

(4) Jesus said, "The man old in days will not hesitate to ask a small child seven days old about the place of life, and he will live. For many who are first will become last, and they will become one and the same."

(5) Jesus said, "Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest."

(6) His disciples questioned him and said to him, "Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?" Jesus said, "Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing hidden will not become manifest, and nothing covered will remain without being uncovered."

(7) Jesus said, "Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man."

(8) And he said, "The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear."

(9) Jesus said, "Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on the rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure."

(10) Jesus said, "I have cast fire upon the world, and see, I am guarding it until it blazes."

(11) Jesus said, "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. In the days when you consumed what is dead, you made it what is alive. When you come to dwell in the light, what will you do? On the day when you were one you became two. But when you become two, what will you do?"

(12) The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?" Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

(13) Jesus said to his disciples, "Compare me to someone and tell me whom I am like." Simon Peter said to him, "You are like a righteous angel." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Master, my mouth is wholly incapable of saying whom you are like." Jesus said, "I am not your master. Because you have drunk, you have become intoxicated from the bubbling spring which I have measured out." And he took him and withdrew and told him three things. When Thomas returned to his companions, they asked him, "What did Jesus say to you?" Thomas said to them, "If I tell you one of the things which he told me, you will pick up stones and throw them at me; a fire will come out of the stones and burn you up."

(14) Jesus said to them, "If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits. When you go into any land and walk about in the districts, if they receive you, eat what they will set before you, and heal the sick among them. For what goes into your mouth will not defile you, but that which issues from your mouth - it is that which will defile you."

(15) Jesus said, "When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is your father."

(16) Jesus said, "Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war. For there will be five in a house: three will be against two, and two against three, the father against the son, and the son against the father. And they will stand solitary."

(17) Jesus said, "I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind."

(18) The disciples said to Jesus, "Tell us how our end will be." Jesus said, "Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be. Blessed is he who will take his place in the beginning; he will know the end and will not experience death."

(19) Jesus said, "Blessed is he who came into being before he came into being. If you become my disciples and listen to my words, these stones will minister to you. For there are five trees for you in Paradise which remain undisturbed summer and winter and whose leaves do not fall. Whoever becomes acquainted with them will not experience death."

(20) The disciples said to Jesus, "Tell us what the kingdom of heaven is like." He said to them, "It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky."

(21) Mary said to Jesus, "Whom are your disciples like?" He said, "They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, 'Let us have back our field.' They (will) undress in their presence in order to let them have back their field and to give it back to them. Therefore I say, if the owner of a house knows that the thief is coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods. You, then, be on your guard against the world. Arm yourselves with great strength lest the robbers find a way to come to you, for the difficulty which you expect will (surely) materialize. Let there be among you a man of understanding. When the grain ripened, he came quickly with his sickle in his hand and reaped it. Whoever has ears to hear, let him hear."

(22) Jesus saw infants being suckled. He said to his disciples, "These infants being suckled are like those who enter the kingdom." They said to him, "Shall we then, as children, enter the kingdom?" Jesus said to them, "When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the kingdom."

(23) Jesus said, "I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one."

(24) His disciples said to him, "Show us the place where you are, since it is necessary for us to seek it." He said to them, "Whoever has ears, let him hear. There is light within a man of light, and he lights up the whole world. If he does not shine, he is darkness."

(25) Jesus said, "Love your brother like your soul, guard him like the pupil of your eye."

(26) Jesus said, "You see the mote in your brother's eye, but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother's eye."

(27) <Jesus said,> "If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the father."

(28) Jesus said, "I took my place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts and do not have sight; for empty they came into the world, and empty too they seek to leave the world. But for the moment they are intoxicated. When they shake off their wine, then they will repent."

(29) Jesus said, "If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty."

(30) Jesus said, "Where there are three gods, they are gods. Where there are two or one, I am with him."

(31) Jesus said, "No prophet is accepted in his own village; no physician heals those who know him."

(32) Jesus said, "A city being built on a high mountain and fortified cannot fall, nor can it be hidden."

(33) Jesus said, "Preach from your housetops that which you will hear in your ear. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light."

(34) Jesus said, "If a blind man leads a blind man, they will both fall into a pit."

(35) Jesus said, "It is not possible for anyone to enter the house of a strong man and take it by force unless he binds his hands; then he will (be able to) ransack his house."

(36) Jesus said, "Do not be concerned from morning until evening and from evening until morning about what you will wear."

(37) His disciples said, "When will you become revealed to us and when shall we see you?" Jesus said, "When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on them, then will you see the son of the living one, and you will not be afraid"

(38) Jesus said, "Many times have you desired to hear these words which I am saying to you, and you have no one else to hear them from. There will be days when you will look for me and will not find me."

(39) Jesus said, "The pharisees and the scribes have taken the keys of knowledge (gnosis) and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to. You, however, be as wise as serpents and as innocent as doves."

(40) Jesus said, "A grapevine has been planted outside of the father, but being unsound, it will be pulled up by its roots and destroyed."

(41) Jesus said, "Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has."

(42) Jesus said, "Become passers-by."

(43) His disciples said to him, "Who are you, that you should say these things to us?" <Jesus said to them,> "You do not realize who I am from what I say to you, but you have become like the Jews, for they (either) love the tree and hate its fruit (or) love the fruit and hate the tree."

(44) Jesus said, "Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven."

(45) Jesus said, "Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit. A good man brings forth good from his storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil things. For out of the abundance of the heart he brings forth evil things."

(46) Jesus said, "Among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered (before him). Yet I have said, whichever one of you comes to be a child will be acquainted with the kingdom and will become superior to John."

(47) Jesus said, "It is impossible for a man to mount two horses or to stretch two bows. And it is impossible for a servant to serve two masters; otherwise, he will honor the one and treat the other contemptuously. No man drinks old wine and immediately desires to drink new wine. And new wine is not put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it. An old patch is not sewn onto a new garment, because a tear would result."

(48) Jesus said, "If two make peace with each other in this one house, they will say to the mountain, 'Move Away,' and it will move away."

(49) Jesus said, "Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return."

(50) Jesus said, "If they say to you, 'Where did you come from?', say to them, 'We came from the light, the place where the light came into being on its own accord and established itself and became manifest through their image.' If they say to you, 'Is it you?', say, 'We are its children, we are the elect of the living father.' If they ask you, 'What is the sign of your father in you?', say to them, 'It is movement and repose.'"

(51) His disciples said to him, "When will the repose of the dead come about, and when will the new world come?" He said to them, "What you look forward to has already come, but you do not recognize it."

(52) His disciples said to him, "Twenty-four prophets spoke in Israel, and all of them spoke in you." He said to them, "You have omitted the one living in your presence and have spoken (only) of the dead."

(53) His disciples said to him, "Is circumcision beneficial or not?"

He said to them, "If it were beneficial, their father would beget them already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable."

(54) Jesus said, "Blessed are the poor, for yours is the kingdom of heaven."

(55) Jesus said, "Whoever does not hate his father and his mother cannot become a disciple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me."

(56) Jesus said, "Whoever has come to understand the world has found (only) a corpse, and whoever has found a corpse is superior to the world."

(57) Jesus said, "The kingdom of the father is like a man who had good seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, 'I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned."

(58) Jesus said, "Blessed is the man who has suffered and found life."

(59) Jesus said, "Take heed of the living one while you are alive, lest you die and seek to see him and be unable to do so."

(60) <They saw> a Samaritan carrying a lamb on his way to Judea. He said to his disciples, "That man is round about the lamb." They said to him, "So that he may kill it and eat it." He said to them, "While it is alive, he will not eat it, but only when he has killed it and it has become a corpse." They said to him, "He cannot do so otherwise." He said to them, "You too, look for a place for yourself within repose, lest you become a corpse and be eaten."

(61) Jesus said, "Two will rest on a bed: the one will die, and the other will live." Salome said, "Who are you, man, that you ... have come up on my couch and eaten from my table?" Jesus said to her, "I am he who exists from the undivided. I was given some of the things of my father." <...> "I am your disciple." <...> "Therefore I say, if he is destroyed, he will be filled with light, but if he is divided, he will be filled with darkness."

(62) Jesus said, "It is to those who are worthy of my mysteries that I tell my mysteries. Do not let your left (hand) know what your right (hand) is doing."

(63) Jesus said, "There was a rich man who had much money. He said, 'I shall put my money to use so that I may sow, reap, plant, and fill my storehouse with produce, with the result that I shall lack nothing.' Such were his intentions, but that same night he died. Let him who has ears hear."

(64) Jesus said, "A man had received visitors. And when he had prepared the dinner, he sent his

servant to invite the guests. He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.' He went to another and said to him, 'My master has invited you.' He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.' He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.' He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.' The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine.' Businessmen and merchants will not enter the places of my father."

(65) He said, "There was a good man who owned a vineyard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, 'Perhaps he did not recognize them.' He sent another servant. The tenants beat this one as well. Then the owner sent his son and said, 'Perhaps they will show respect to my son.' Because the tenants knew that it was he who was the heir to the vineyard, they seized him and killed him. Let him who has ears hear."

(66) Jesus said, "Show me the stone which the builders have rejected. That one is the cornerstone."

(67) Jesus said, "If one who knows the all still feels a personal deficiency, he is completely deficient."

(68) Jesus said, "Blessed are you when you are hated and persecuted. Wherever you have been persecuted they will find no place."

(69) Jesus said, "Blessed are they who have been persecuted within themselves. It is they who have truly come to know the father. Blessed are the hungry, for the belly of him who desires will be filled."

(70) Jesus said, "That which you have will save you if you bring it forth from yourselves. That which you do not have within you will kill you if you do not have it within you."

(71) Jesus said, "I shall destroy this house, and no one will be able to build it [...]."

(72) A man said to him, "Tell my brothers to divide my father's possessions with me." He said to him, "O man, who has made me a divider?" He turned to his disciples and said to them, "I am not a divider, am I?"

(73) Jesus said, "The harvest is great but the laborers are few. Beseech the Lord, therefore, to send out laborers to the harvest."

(74) He said, "O Lord, there are many around the drinking trough, but there is nothing in the cistern."

(75) Jesus said, "Many are standing at the door, but it is the solitary who will enter the bridal chamber."

(76) Jesus said, "The kingdom of the father is like a merchant who had a consignment of merchandise and who discovered a pearl. That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself. You too, seek his unfailing and enduring treasure where no moth comes near to devour and no worm destroys."

(77) Jesus said, "It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there."

(78) Jesus said, "Why have you come out into the desert? To see a reed shaken by the wind? And to see a man clothed in fine garments like your kings and your great men? Upon them are the fine garments, and they are unable to discern the truth."

(79) A woman from the crowd said to him, "Blessed are the womb which bore you and the breasts which nourished you." He said to her, "Blessed are those who have heard the word of the father and have truly kept it. For there will be days when you will say, 'Blessed are the womb which has not conceived and the breasts which have not given milk.'"

(80) Jesus said, "He who has recognized the world has found the body, but he who has found the body is superior to the world."

(81) Jesus said, "Let him who has grown rich be king, and let him who possesses power renounce it."

(82) Jesus said, "He who is near me is near the fire, and he who is far from me is far from the kingdom."

(83) Jesus said, "The images are manifest to man, but the light in them remains concealed in the image of the light of the father. He will become manifest, but his image will remain concealed by his light."

(84) Jesus said, "When you see your likeness, you rejoice. But when you see your images which came into being before you, and which neither die nor become manifest, how much you will have to bear!"

(85) Jesus said, "Adam came into being from a great power and a great wealth, but he did not become worthy of you. For had he been worthy, he would not have experienced death."

(86) Jesus said, "The foxes have their holes and the birds have their nests, but the son of man has no place to lay his head and rest."

(87) Jesus said, "Wretched is the body that is dependant upon a body, and wretched is the soul that is dependent on these two."

(88) Jesus said, "The angels and the prophets will come to you and give to you those things you (already) have. And you too, give them those things which you have, and say to yourselves, 'When will they come and take what is theirs?'"

(89) Jesus said, "Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the outside?"

(90) Jesus said, "Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves."

(91) They said to him, "Tell us who you are so that we may believe in you." He said to them, "You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment."

(92) Jesus said, "Seek and you will find. Yet, what you asked me about in former times and which I did not tell you then, now I do desire to tell, but you do not inquire after it."

(93) <Jesus said,> "Do not give what is holy to dogs, lest they throw them on the dung-heap. Do not throw the pearls to swine, lest they [...] it [...]."

(94) Jesus said, "He who seeks will find, and he who knocks will be let in."

(95) Jesus said, "If you have money, do not lend it at interest, but give it to one from whom you will not get it back."

(96) Jesus said, "The kingdom of the father is like a certain woman. She took a little leaven, concealed it in some dough, and made it into large loaves. Let him who has ears hear."

(97) Jesus said, "The kingdom of the father is like a certain woman who was carrying a jar full of meal. While she was walking on the road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not realize it; she had noticed no accident. When she reached her house, she set the jar down and found it empty."

(98) Jesus said, "The kingdom of the father is like a certain man who wanted to kill a powerful man. In his own house he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man."

(99) The disciples said to him, "Your brothers and your mother are standing outside." He said to them, "Those here who do the will of my father are my brothers and my mother. It is they who will enter the kingdom of my father."

(100) They showed Jesus a gold coin and said to him, "Caesar's men demand taxes from us." He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine."

(101) <Jesus said,> "Whoever does not hate his father and his mother as I do cannot become a disciple to me. And whoever does not love his father and his mother as I do cannot become a disciple to me. For my mother [...], but my true mother gave me life."

(102) Jesus said, "Woe to the pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he let the oxen eat."

(103) Jesus said, "Fortunate is the man who knows where the brigands will enter, so that he may get up, muster his domain, and arm himself before they invade."

(104) They said to Jesus, "Come, let us pray today and let us fast." Jesus said, "What is the sin that I have committed, or wherein have I been defeated? But when the bridegroom leaves the bridal chamber, then let them fast and pray."

(105) Jesus said, "He who knows the father and the mother will be called the son of a harlot."

(106) Jesus said, "When you make the two one, you will become the sons of man, and when you say, 'Mountain, move away,' it will move away."

(107) Jesus said, "The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine sheep and looked for that one until he found it. When he had gone to such trouble, he said to the sheep, 'I care for you more than the ninety-nine.'"

(108) Jesus said, "He who will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will be revealed to him."

(109) Jesus said, "The kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know (about the treasure). He inherited the field and sold it. And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished."

(110) Jesus said, "Whoever finds the world and becomes rich, let him renounce the world."

(111) Jesus said, "The heavens and the earth will be rolled up in your presence. And the one who lives from the living one will not see death." Does not Jesus say, "Whoever finds himself is superior to the world?"

(112) Jesus said, "Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh."

(113) His disciples said to him, "When will the kingdom come?" <Jesus said,> "It will not come by waiting for it. It will not be a matter of saying 'here it is' or 'there it is.' Rather, the kingdom of the father is spread out upon the earth, and men do not see it."

(114) Simon Peter said to him, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven." The Gospel According to Thomas

The Gospel of Thomas CODEX II

Translated by Stephen J. Patterson and James M. Robinson Original translation by the Berlin Working Group for Coptic Gnostic Writings. Taken from Synopsis Quattuor Evangeliorum, 2nd corrected printing, 1997. As modified by Stephen J. Patterson and James M. Robinson in: Patterson, Robinson, and Bethge, The Fifth Gospel, Trinity Press International, 1998. Prepared by Michael W. Grondin, July, 2000

These are the hidden words that the living Jesus spoke. And Didymos Judas Thomas wrote them down.

(01) And he said: "Whoever finds the meaning of these words will not taste death."

(02) Jesus says: (1) "The one who seeks should not cease seeking until he finds. (2) And when he finds, he will be dismayed. (3) And when he is dismayed, he will be astonished. (4) And he will be king over the All."

(03) Jesus says: (1) "If those who lead you say to you: 'Look, the kingdom is in the sky!' then the birds of the sky will precede you. (2) If they say to you: 'It is in the sea,' then the fishes will precede you. (3) Rather, the kingdom is inside of you, and outside of you." (4) "When you come to know yourselves, then you will be known, and you will realize that you are the children of the living Father. (5) But if you do not come to know yourselves, then you exist in poverty, and you are poverty."

(04) Jesus says: (1) "The person old in his days will not hesitate to ask a child seven days old about the place of life, and he will live. (2) For many who are first will become last, (3) and they will become a single one."

(05) Jesus says: (1) "Come to know what is in front of you, and that which is hidden from you will become clear to you. (2) For there is nothing hidden that will not become manifest."

(06) (1) His disciples questioned him, (and) they said to him: "Do you want us to fast? And how should we pray and give alms? And what diet should we observe?" (2) Jesus says: "Do not lie. (3) And do not do what you hate. (4) For everything is disclosed in view of <the truth>. (5) For there is nothing hidden that will not become revealed. (6) And there is nothing covered that will remain undisclosed."

(07) Jesus says: (1) "Blessed is the lion that a person will eat and the lion will become human. (2) And anathema is the person whom a lion will eat and the lion will become human."

(08) (1) And he says: "The human being is like a sensible fisherman who cast his net into the sea and drew it up from the sea filled with little fish. (2) Among them the sensible fisherman found a large, fine fish. (3) He threw all the little fish back into the sea, (and) he chose the large fish effortlessly. (4) Whoever has ears to hear should hear."

(09) Jesus says: (1) "Look, a sower went out. He filled his hands (with seeds), (and) he scattered (them). (2) Some fell on the path, and the birds came and pecked them up. (3) Others fell on the rock, and did not take root in the soil, and they did not put forth ears. (4) And others fell among the thorns, they choked the seeds, and worms ate them. (5) And others fell on good soil, and it produced good fruit. It yielded sixty per measure and one hundred twenty per measure."

(10) Jesus says: "I have cast fire upon the world, and see, I am guarding it until it blazes."

(11) Jesus says: (1) "This heaven will pass away, and the (heaven) above it will pass away. (2) And the dead are not alive, and the living will not died. (3) In the days when you consumed what was dead, you made it alive. When you are in the light, what will you do? (4) On the day when you were one, you became two. But when you become two, what will you do?

(12) (1) The disciples said to Jesus: "We know that you will depart from us. Who (then) will rule [lit., 'be great'] over us?" (2) Jesus said to them: "No matter where you came from, you should go to James the Just, for whose sake heaven and earth came into being."

(13) (1) Jesus said to his disciples: "Compare me, and tell me whom I am like." (2) Simon Peter said to him: "You are like a just messenger." (3) Matthew said to him: "You are like an (especially) wise philosopher." (4) Thomas said to him: "Teacher, my mouth will not bear at all to say whom you are like." (5) Jesus said: "I am not your teacher. For you have drunk, you have become intoxicated at the bubbling spring that I have measured out." (6) And he took him, (and) withdrew, (and) he said three words to him. (7) But when Thomas came back to his companions, they asked him: "What did Jesus say to you?" (8) Thomas said to them: "If I tell you one of the words he said to me, you will pick up stones and throw them at me, and fire will come out of the stones (and) burn you up."

(14) Jesus said to them: (1) "If you fast, you will bring forth sin for yourselves. (2) And if you pray, you will be condemned. (3) And if you give alms, you will do harm to your spirits. (4) And if you go into any land and wander from place to place, (and) if they take you in, (then) eat what they will set before you. Heal the sick among them! (5) For what goes into your mouth will not defile you. Rather, what comes out of your mouth will defile you."

(15) Jesus says: "When you see one who was not born of woman, fall on your face (and) worship him. That one is your Father."

(16) Jesus says: (1) "Perhaps people think that I have come to cast peace upon the earth. (2) But they do not know that I have come to cast dissension upon the earth: fire, sword, war. (3) For there will be five in one house: there will be three against two and two against three, father against son and son against father. (4) And they will stand as solitary ones."

(17) Jesus says: "I will give you what no eye has seen, and what no ear has heard, and what no hand has touched, and what has not occurred to the human mind."

(18) (1) The disciples said to Jesus: "Tell us how our end will be." (2) Jesus said: "Have you already discovered the beginning that you are now asking about the end? For where the beginning is, there the end will be too. (3) Blessed is he who will stand at the beginning. And he will know the end, and he will not taste death."

(19) Jesus says: (1) "Blessed is he who was, before he came into being. (2) If you become disciples of mine (and) listen to my words, these stones will serve you. (3) For you have five trees in Paradise that do not change during summer (and) winter, and their leaves do not fall. (4) Whoever comes to know them will not taste death."

(20) (1) The disciples said to Jesus: "Tell us whom the kingdom of heaven is like!" (2) He said to them: "It is like a mustard seed. (3) <It> is the smallest of all seeds. (4) But when it falls on cultivated soil, it produces a large branch (and) becomes shelter for the birds of the sky."

(21) (1) Mary said to Jesus: "Whom are your disciples like?" (2) He said: "They are like servants who are entrusted with a field that is not theirs. (3) When the owners of the field arrive, they will say: 'Let us have our field.' (4) (But) they are naked in their presence so as to let them have it (and thus) to give them their field." (5) "That is why I say: 'When the master of the house learns that the thief is about to come, he will be on guard before he comes (and) will not let him break into his house, his domain, to carry away his possessions.' (6) (But) you, be on guard against the world! (7) Gird your loins with great strength, so that the robbers will not find a way to get to you." (8) "For the necessities for which you wait (with longing) will be found. (9) There ought to be a wise person among you! (10) When the fruit was ripe, he came quickly with his sickle in his hand, (and) he harvested it. (11) Whoever has ears to hear should hear."

(22) (1) Jesus saw infants being suckled. (2) He said to his disciples: "These little ones being suckled are like those who enter the kingdom." (3) They said to him: "Then will we enter the kingdom as little ones?" (4) Jesus said to them: "When you make the two into one, and when you make the inside like the outside and the outside like the inside and the above like the below – (5) that is, to make the male and the female into a single one, so that the male will not be male and the female will not be female – (6) and when you make eyes instead of an eye and a hand instead of a hand and a foot instead of a foot, an image instead of an image, (7) then you will enter [the kingdom]."

(23) Jesus says: (1) "I will choose you, one from a thousand and two from ten thousand. (2) And they will stand as a single one."

(24) (1) His disciples said: "Show us the place where you are, because it is necessary for us to seek it. (2) He said to them: "Whoever has ears should hear! (3) Light exists inside a person of light, and he shines on the whole world. If he does not shine, there is darkness."

(25) Jesus says: (1) "Love your brother like your life! (2) Protect him like the apple of your eye!"

(26) Jesus says: (1) "You see the splinter that is in your brother's eye, but you do not see the beam that is in your (own) eye. (2) When you remove the beam from your (own) eye, then you will see clearly (enough) to remove the splinter from your brother's eye."

(27) (1) "If you do not abstain from the world, you will not find the kingdom. (2) If you do not make the Sabbath into a Sabbath, you will not see the Father."

(28) Jesus says: (1) "I stood in the middle of the world, and in flesh I appeared to them. (2) I found all of them drunk. None of them did I find thirsty. (3) And my soul ached for the children of humanity, because they are blind in their heart, and they cannot see; for they came into the world empty, (and) they also seek to depart from the world empty. (4) But now they are drunk. (But) when they shake off their wine, then they will change their mind."

(29) Jesus says: (1) "If the flesh came into being because of the spirit, it is a wonder. (2) But if the spirit (came into being) because of the body, it is a wonder of wonders. (3) Yet I marvel at how this great wealth has taken up residence in this poverty."

(30) Jesus says: (1) "Where there are three gods, they are gods. (2) Where there are two or one, I am with him."

(31) Jesus says: (1) "No prophet is accepted in his (own) village. (2) A physician does not heal those who know him."

(32) Jesus says: "A city built upon a high mountain (and) fortified cannot fall, nor can it be hidden."

(33) Jesus says: (1) "What you will hear with your ear {with the other ear} proclaim from your rooftops. (2) For no one lights a lamp (and) puts it under a bushel, nor does he put it in a hidden place. (3) Rather, he puts it on a lampstand, so that everyone who comes in and goes out will see its light."

(34) Jesus says: "If a blind (person) leads a blind (person), both will fall into a pit."

(35) Jesus says: (1) "It is not possible for someone to enter the house of a strong (person) (and) take it by force unless he binds his hands. (2) Then he will loot his house."

(36) Jesus says: "Do not worry from morning to evening and from evening to morning about what you will wear."

(37) (1) His disciples said: "When will you appear to us, and when will we see you?" (2) Jesus said: "When you undress without being ashamed and take your clothes (and) put them under your feet like little children (and) trample on them, (3) then [you] will see the son of the Living One, and you will not be afraid."

(38) Jesus says: (1) "Many times have you desired to hear these words, these that I am speaking to you, and you have no one else from whom to hear them. (2) There will be days when you will seek me (and) you will not find me."

(39) Jesus says: (1) "The Pharisees and the scribes have received the keys of knowledge, (but) they have hidden them. (2) Neither have they entered, nor have they allowed to enter those who wish to. (3) You, however, be as shrewd as serpents and as innocent as doves!"

(40) Jesus says: (1) "A grapevine was planted outside (the vineyard) of the Father. (2) And since it is not supported, it will be pulled up by its roots (and) will perish."

(41) Jesus says: (1) "Whoever has (something) in his hand, (something more) will be given to him. (2) And whoever has nothing, even the little he has will be taken from him."

(42) Jesus says: "Become passers-by."

(43) (1) His disciples said to him: "Who are you to say this to us?" (2) "Do you not realized from what I say to you who I am? (3) But you have become like the Jews! They love the tree, (but) they hate its fruit. Or they love the fruit, (but) they hate the tree."

(44) Jesus says: (1) "Whoever blasphemes against the Father, it will be forgiven him. (2) And whoever blasphemes against the Son, it will be forgiven him. (3) But whoever blasphemes against the Holy Spirit, it will not be forgiven him, neither on earth nor in heaven."

(45) Jesus says: (1) "Grapes are not harvested from thorns, nor are figs picked from thistles, for they do not produce fruit. (2) A good person brings forth good from his treasure. (3) A bad person brings (forth) evil from the bad treasure that is in his heart, and (in fact) he speaks evil. (4) For out of the abundance of the heart he brings forth evil."

(46) Jesus says: (1) "From Adam to John the Baptist, among those born of women there is no one who surpasses John the Baptist so that his (i.e., John's) eyes need not be downcast. (2) But I have also said: 'Whoever among you becomes little will know the kingdom, and will surpass John.'"

(47) Jesus says: (1) "It is impossible for a person to mount two horses and to stretch two bows. (2) And it is impossible for a servant to serve two masters. Else he will honor the one and insult the other. (3) No person drinks old wine and immediately desires to drink new wine. (4) And new wine is not put into old wineskins, so that they do not burst; nor is old wine put into (a) new wineskin, so that it does not spoil it. (5) An old patch is not sewn onto a new garment, because a tear will result."

(48) Jesus says: "If two make peace with one another in one and the same house, (then) they will say to the mountain: 'Move away,' and it will move away."

(49) Jesus says: (1) "Blessed are the solitary ones, the elect. For you will find the kingdom. (2) For you come from it (and) will return to it."

(50) Jesus says: (1) If they say to you: 'Where do you come from?' (then) say to them: 'We have come from the light, the place where the light has come into being by itself, has established [itself] and has appeared in their image.' (2) If they say to you: 'Is it you?' (then) say: 'We are his children, and we are the elect of the living Father.' (3) If they ask you: 'What is the sign of your Father among you?' (then) say to them: 'It is movement and repose.'"

(51) (1) His disciples said to him: When will the <resurrection> of the dead take place, and when will the new world come?" (2) He said to them: "That (resurrection) which you are awaiting has (already) come, but you do not recognize it."

(52) (1) His disciples said to him: "Twenty-four prophets have spoken in Israel, and all (of them) have spoken through you." (2) He said to them: "You have pushed away the living (one) from yourselves, and you have begun to speak of those who are dead."

(53) (1) His disciples said to him: "Is circumcision beneficial, or not?" (2) He said to them: "If it were beneficial, their father would beget them circumcized from their mother. (3) But the true circumcision in the spirit has prevailed over everything."

(54) Jesus says: "Blessed are the poor. For the kingdom of heaven belongs to you."

(55) Jesus says: (1) "Whoever does not hate his father and his mother cannot become a disciple of mine. (2) And whoever does not hate his brothers and his sisters (and) will not take up his cross as I do, will not be worthy of me."

(56) Jesus says: "Whoever has come to know the world has found a corpse. And whoever has found (this) corpse, of him the world is not worthy."

(57) Jesus says: (1) "The kingdom of the Father is like a person who had (good) seed. (2) His enemy came by night. He sowed darnel among the good seed. (3) The person did not allow (the servants) to pull up the darnel. He said to them: 'Lest you go to pull up the darnel (and then) pull up the wheat along with it.' (4) For on the day of the harvest, the darnel will be apparent and it will be pulled up (and) burned."

(58) Jesus says: "Blessed is the person who has struggled. He has found life."

(59) Jesus says: "Look for the Living One while you are alive, so that you will not die (and) then seek to see him. And you will not be able to see (him)."

(60) (1) <He saw> a Samaritan who was trying to steal a lamb while he was on his way to Judea. (2) He said to his disciples: "That (person) is stalking the lamb." (3) They said to him: "So that he may kill it (and) eat it." (4) He said to them: "As long as it is alive he will not eat it, but (only) when

he has killed it (and) it has become a corpse." (5) They said to him: "Otherwise he cannot do it." (6) He said to them: "You, too, look for a place for your repose so that you may not become a corpse (and) get eaten."

(61) (1) Jesus said: "Two will rest on a bed. The one will die, the other will live." (2) Salome said: "(So) who are you, man? You have gotten a place on my couch as a <stranger> and you have eaten from my table." (3) Jesus said to her: "I am he who comes from the one who is (always) the same. I was given some of that which is my Father's." (4) "I am your disciple!" (5) "Therefore I say: If someone becomes <like> (God), he will become full of light. But if he becomes one, separated (from God), he will become full of darkness."

(62) Jesus says: (1) "I tell my mysteries to those who [are worthy] of [my] mysteries." (2) "Whatever your right hand does, your left hand should not know what it is doing."

(63) Jesus says: (1) "There was a rich person who had many possessions. (2) He said: 'I will use my possessions so that I might sow, reap, plant, (and) fill my storehouses with fruit so that I will not lack anything.' (3) This was what he was thinking in his heart. And in that night he died. (4) Whoever has ears should hear."

(64) Jesus says: (1) "A person had guests. And when he had prepared the dinner, he sent his servant, so that he might invite the guests. (2) He came to the first (and) said to him: 'My master invites you.' (3) He said: 'I have bills for some merchants. There are coming to me this evening. I will go (and) give instructions to them. Excuse me from the dinner.' (4) He came to another (and) said to him: 'My master has invited you.' (5) He said to him: 'I have bought a house, and I have been called (away) for a day. I will not have time.' (6) He went to another (and) said to him: 'My master invites you.' (7) He said to him: 'My friend is going to marry, and I am the one who is going to prepare the meal. I will not be able to come. Excuse me from the dinner.' (8) He came up to another (and) said to him: 'My master invites you.' (9) He said to him: 'I have bought a village. Since I am going to collect the rent, I will not be able to come. Excuse me.' (10) The servant went away. He said to his master: 'Those whom you invited to the dinner have asked to be excused.' (11) The master said to his servant: 'Go out on the roads. Bring (back) whomever you find, so that they might have dinner.' (12) Dealers and merchants (will) not enter the places of my Father."

(65) He said: "A [usurer] owned a vineyard. He gave it to some farmers so that they would work it (and) he might receive its fruit from them. (2) He sent his servant so that the farmers might give him the fruit of the vineyard. (3) They seized his servant, beat him, (and) almost killed him. The servant went (back and) told his master. (4) His master said: 'Perhaps <they> did not recognize <him>.' (5) He sent another servant, (and) the farmers beat that other one as well. (6) Then the master sent his son (and) said: 'Perhaps they will show respect for my son.' (7) (But) those farmers, since they knew that he was the heir of the vineyard, seized him (and) killed him. (8) Whoever has ears should hear."

(66) Jesus says: "Show me the stone that the builders have rejected. It is the cornerstone."

(67) Jesus says: "Whoever knows all, if he is lacking one thing, he is (already) lacking everything."

(68) Jesus says: (1) "Blessed are you when(ever) they hate you (and) persecute you. (2) But they (themselves) will find no place there where they have persecuted you."

(69) Jesus says: (1) "Blessed are those who have been persecuted in their heart. They are the ones who have truly come to know the Father." (2) "Blessed are those who suffer from hunger so that the belly of the one who wishes (it) will be satisfied."

(70) Jesus says: (1) "If you bring it into being within you, (then) that which you have will save you. (2) If you do not have it within you, (then) that which you do not have within you [will] kill you."

(71) Jesus says: "I will [destroy this] house, and no one will be able to build it [again]."

(72) (1) A [person said] to him: "Tell my brothers that they have to divide my father's possessions with me." (2) He said to him: "Man, who has made me a divider?" (3) He turned to his disciples (and) said to them: "I am not a divider, am I?"

(73) Jesus says: (a) "The harvest is plentiful, but there are few workers. (b) But beg the Lord that he may send workers into the harvest."

(74) He said: "Lord, there are many around the well, but there is nothing in the <well>."

(75) Jesus says: "Many are standing before the door, but it is the solitary ones who will enter the wedding hall."

(76) Jesus says: (1) "The kingdom of the Father is like a merchant who had merchandise and found a pearl. (2) That merchant is prudent. He sold the goods (and) bought for himself the pearl alone. (3) You too look for his treasure, which does not perish, (and) which stays where no moth can reach it to eat it, and no worm destroys it."

(77) Jesus says: (1) "I am the light that is over all. I am the All. The All came forth out of me. And to me the All has come." (2) "Split a piece of wood – I am there. (3) Lift the stone, and you will find me there."

(78) Jesus says: (1) "Why did you go out to the countryside? To see a reed shaken by the wind, (2) and to see a person dressed in soft clothing [like your] kings and your great/powerful persons? (3) They are dressed in soft clothing and will not be able to recognize the truth."

(79) (1) A woman in the crowd said to him: "Hail to the womb that carried you and to the breasts that fed you." (2) He said to [her]: "Hail to those who have heard the word of the Father (and) have truly kept it. (3) For there will be days when you will say: 'Hail to the womb that has not conceived and to the breasts that have not given milk.'"

(80) Jesus says: (1) "Whoever has come to know the world has found the (dead) body. (2) But whoever has found the (dead) body, of him the world is not worthy."

(81) Jesus says: (1) "Whoever has become rich should be king. (2) And the one who has power should renounce (it)."

(82) Jesus says: (1) "The person who is near me is near the fire. (2) And the person who is far from me is far from the kingdom."

(83) Jesus says: (1) "The images are visible to humanity, but the light within them is hidden in the image. (2) {} The light of the Father will reveal itself, but his image is hidden by his light."

(84) Jesus says: (1) "When you see your likeness you are full of joy. (2) But when you see your likenesses that came into existence before you – they neither die nor become manifest – how much will you bear?"

(85) Jesus says: (1) "Adam came from a great power and a great wealth. But he did not become worthy of you. (2) For if he had been worthy, (then) [he would] not [have tasted] death."

(86) Jesus says: (1) "[Foxes have] their holes and birds have their nest. (2) But the son of man has no place to lay his head down (and) to rest."

(87) Jesus says: (1) "Wretched is the body that depends on a body. (2) And wretched is the soul that depends on these two."

(88) Jesus says: (1) "The messengers and the prophets are coming to you, and they will give you what belongs to you. (2) And you, in turn, give to them what you have in your hands (and) say to yourselves: 'When will they come (and) take what belongs to them?'"

(89) Jesus says: (1) "Why do you wash the outside of the cup? (2) Do you not understand that the one who created the inside is also the one who created the outside?"

(90) Jesus says: (1) "Come to me, for my yoke is gentle and my lordship is mild. (2) And you will find repose for yourselves."

(91) (1) They said to him: "Tell us who you are so that we may believe in you." (2) He said to them: "You examine the face of sky and earth, but the one who is before you, you have not recognized, and you do not know how to test this opportunity."

(92) Jesus says: (1) "Seek and you will find. (2) But the things you asked me about in past times, and what I did not tell you in that day, now I am willing to tell you, but you do not seek them."

(93) (1) "Do not give what is holy to the dogs, lest they throw it upon the dunghill. (2) Do not throw pearls to swine, lest they turn <them> into [mud]."

(94) Jesus [says]: (1) "The one who seeks will find. (2) [The one who knocks], to that one will it be opened."

(95) [Jesus says:] (1) "If you have money, do not lend (it) out at interest. (2) Rather, give [it] to the one from whom you will not get it (back)."

(96) Jesus [says]: (1) "The kingdom of the Father is like [a] woman. (2) She took a little bit of yeast. [She] hid it in dough (and) made it into huge loaves of bread. (3) Whoever has ears should hear.""

(97) Jesus says: (1) "The kingdom of the [Father] is like a woman who is carrying a [jar] filled with flour. (2) While she was walking on [the] way, very distant (from home), the handle of the jar broke (and) the flour leaked out [on] the path. (3) (But) she did not know (it); she had not noticed a problem. (4) When she reached her house, she put the jar down on the floor (and) found it empty."

(98) Jesus says: (1) "The kingdom of the Father is like a person who wanted to kill a powerful person. (2) He drew the sword in his house (and) stabbed it into the wall to test whether his hand would be strong (enough). (3) Then he killed the powerful one."

(99) (1) The disciples said to him: "Your brothers and your mother are standing outside." (2) He said to them: "Those here, who do the will of my Father, they are my brothers and my mother. (3) They are the ones who will enter the kingdom of my Father."

(100) (1) They showed Jesus a gold coin and said to him: "Caesar's people demand taxes from us." (2) He said to them: "Give Caesar (the things) that are Caesar's. (3) Give God (the things) that are God's. (4) And what is mine give me."

(101) (1) "Whoever does not hate his [father] and his mother as I do will not be able to be a [disciple] of mine. (2) And whoever does [not] love [his father] and his mother as I do will not be able to be a [disciple] of mine. (3) For my mother [...], but my true [mother] gave me life."

(102) Jesus says: "Woe to them, the Pharisees, for they are like a dog sleeping in a cattle trough, for it neither eats nor [lets] the cattle eat."

(103) Jesus says: "Blessed is the person who knows at which point (of the house) the robbers are going to enter, so that [he] may arise to gather together his [domain] and gird his loins before they enter."

(104) (1) They said to [Jesus]: "Come, let us pray and fast today!" (2) Jesus said: "What sin is it that I have committed, or wherein have I been overcome? (3) But when the bridegroom comes out of the wedding chamber, then let (us) fast and pray."

(105) Jesus says: "Whoever will come to know father and mother, he will be called son of a whore."

(106) Jesus says: (1) "When you make the two into one, you will become sons of man. (2) And when you say 'Mountain, move away,' it will move away."

(107) Jesus says: (1) "The kingdom is like a shepherd who had a hundred sheep. (2) One of them went astray, the largest. He left the ninety-nine, (and) he sought the one until he found it. (3) After he had toiled, he said to the sheep: 'I love you more than the ninety-nine.'"

(108) Jesus says: (1) "Whoever will drink from my mouth will become like me. (2) I myself will become he, (3) and what is hidden will be revealed to him."

(109) Jesus says: (1) "The kingdom is like a person who has a hidden treasure in his field, (of which) he knows nothing. (2) And [after] he had died, he left it to his [son]. (But) the son did not know (about it either). He took over that field (and) sold [it]. (3) And the one who had bought it came, and while he was ploughing [he found] the treasure. He began to lend money at interest to whom he wished."

(110) Jesus says: "The one who has found the world (and) has become wealthy should renounce the world."

(111) Jesus says: (1) "The heavens will roll up before you, and the earth. (2) And whoever is living from the living one will not see death." (3) Does not Jesus say: "Whoever has found himself, of him the world is not worthy"?

(112) Jesus says: (1) "Woe to the flesh that depends on the soul. (2) Woe to the soul that depends on the flesh."

(113) (1) His disciples said to him: "The kingdom – on what day will it come?" (2) "It will not come by watching (and waiting for) it. (3) They will not say: 'Look, here!' or 'Look, there!' (4) Rather, the kingdom of the Father is spread out upon the earth, and people do not see it."

(114) (1) Simon Peter said to them: "Let Mary go away from us, for women are not worthy of life." (2) Jesus said: "Look, I will draw her in so as to make her male, so that she too may become a living male spirit, similar to you." (3) (But I say to you): "Every woman who makes herself male will enter the kingdom of heaven."

The Gospel According to Thomas

The Gospel of Philip CODEX II

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A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist. The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more. A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother. Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren. Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil. Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal. Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and "light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon. One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it. But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of

those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever. These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived. Before Christ came, there was no bread in the world, just as Paradise, the place where Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped. Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father". The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off." "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father. Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...]. No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body. Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honor you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on. It is through water and fire that the whole place is purified - the

visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness. He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked. The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another. There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary. "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above. The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's." The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many. What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses. Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out. Echmoth is one thing and Echmoth, another. Echmoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom". There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique.

For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape. He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery. God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water. It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become. Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew. The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured. When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father. If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing. God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods. Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath. An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches labored. The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world. The Lord went into the dye works of Levi. He took seventy-two different colors and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer." As for the Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [...] Mary Magdalene. [...] loved her more than

all the disciples, and used to kiss her often on her mouth. The rest of the disciples [...]. They said to him "Why do you love her more than all of us?" The Savior answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness." The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil. If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery. Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [...], and the existence of [...] marriage. Think of the [...] relationship, for it possesses [...] power. Its image consists of a defilement. The forms of evil spirit include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman. He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyze you. And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned. There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act. An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?"

[...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]." It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty. Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ. The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...] and images. Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them". Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in. When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more. "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place. [...] who has been begotten through him who [...] from God. The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true. A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins. Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptize in the two, in the light and the water. Now the light is the chrism. There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...]

Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward. The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union. If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him.

The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...]. Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others). Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established everything in it through these. It is fitting for each of the disciples to enter into his rest. Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning. There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men! Surely what a man accomplishes depends on his abilities. For this reason, we refer to one's accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease. In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...]. Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15) Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live. Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross

from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection. This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die. God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven. The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these. The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give? The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man. A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell. Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh. Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not

enjoy what they possess. But those who have come to know themselves will enjoy their possessions. Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person. The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also? By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes. He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says, "This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odor. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8). The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whom she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord. The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them. He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free. Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the

natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...]. Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this. There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves [...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction. There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private. No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that

fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one. When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh. Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognized, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognized it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognized, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment. At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of truth. The holies of the holies were revealed, and the bridal chamber invited us in. As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light

will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a son of the bridal chamber, he will receive the light. If anyone does not receive it while he is here, he will not be able to receive it in the other place. He who will receive that light will not be seen, nor can he be detained. And none shall be able to torment a person like this, even while he dwells in the world. And again when he leaves the world, he has already received the truth in the images. The world has become the Aeon (eternal realm), for the Aeon is fullness for him. This is the way it is: it is revealed to him alone, not hidden in the darkness and the night, but hidden in a perfect day and a holy light.

The Gospel According to Philip

The Hypostasis of the Archons The Reality of the Rulers CODEX II

Translated by Bentley Layton Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

On account of the reality of the authorities, (inspired) by the spirit of the father of truth, the great apostle - referring to the "authorities of the darkness" - told us that "our contest is not against flesh and blood; rather, the authorities of the universe and the spirits of wickedness." I have sent this (to you) because you inquire about the reality of the authorities. Their chief is blind; because of his power and his ignorance and his arrogance he said, with his power, "It is I who am God; there is none apart from me." When he said this, he sinned against the entirety. And this speech got up to incorruptibility; then there was a voice that came forth from incorruptibility, saying, "You are mistaken, Samael" - which is, "god of the blind." His thoughts became blind. And, having expelled his power - that is, the blasphemy he had spoken - he pursued it down to chaos and the abyss, his mother, at the instigation of Pistis Sophia. And she established each of his offspring in conformity with its power - after the pattern of the realms that are above, for by starting from the invisible world the visible world was invented. As incorruptibility looked down into the region of the waters, her image appeared in the waters; and the authorities of the darkness became enamored of her. But they could not lay hold of that image, which had appeared to them in the waters, because of their weakness - since beings that merely possess a soul cannot lay hold of those that possess a spirit - for they were from below, while it was from above. This is the reason why "incorruptibility looked down into the region (etc.)": so that, by the father's will, she might bring the entirety into union with the light. The rulers laid plans and said, "Come, let us create a man that will be soil from the earth." They modeled their creature as one wholly of the earth. Now the rulers [...] body [...] they have [...] female [...] is [...] with the face of a beast. They had taken some soil from the earth and modeled their man after their body and after the image of God that had appeared to them in the waters. They said, "Come, let us lay hold of it by means of the form that we have modeled, so that it may see its male counterpart [...], and we may seize it with the form

that we have modeled" - not understanding the force of God, because of their powerlessness. And he breathed into his face; and the man came to have a soul (and remained) upon the ground many days. But they could not make him arise because of their powerlessness. Like storm winds they persisted (in blowing), that they might try to capture that image, which had appeared to them in the waters. And they did not know the identity of its power. Now all these things came to pass by the will of the father of the entirety. Afterwards, the spirit saw the soul-endowed man upon the ground. And the spirit came forth from the Adamantine Land; it descended and came to dwell within him, and that man became a living soul. It called his name Adam, since he was found moving upon the ground. A voice came forth from incorruptibility for the assistance of Adam; and the rulers gathered together all the animals of the earth and all the birds of heaven and brought them in to Adam to see what Adam would call them, that he might give a name to each of the birds and all the beasts. They took Adam and put him the garden, that he might cultivate it and keep watch over it. And the rulers issued a command to him, saying, "From every tree in the garden shall you eat; yet from the tree of recognizing good and evil do not eat, nor touch it; for the day you eat from it, with death you are going to die."

They [...] this. They do not understand what they have said to him; rather, by the father's will, they said this in such a way that he might (in fact) eat, and that Adam might <not> regard them as would a man of an exclusively material nature. The rulers took counsel with one another and said, "Come, let us cause a deep sleep to fall upon Adam." And he slept. - Now the deep sleep that they "caused to fall upon him, and he slept" is Ignorance. - They opened his side like a living woman. And they built up his side with some flesh in place of her, and Adam came to be endowed only with soul. And the spirit-endowed woman came to him and spoke with him, saying, "Arise, Adam." And when he saw her, he said, "It is you who have given me life; you will be called 'mother of the living'. - For it is she who is my mother. It is she who is the physician, and the woman, and she who has given birth." Then the authorities came up to their Adam. And when they saw his female counterpart speaking with him, they became agitated with great agitation; and they became enamored of her. They said to one another, "Come, let us sow our seed in her," and they pursued her. And she laughed at them for their witlessness and their blindness; and in their clutches she became a tree, and left before them her shadowy reflection resembling herself; and they defiled it foully. - And they defiled the stamp of her voice, so that by the form they had modeled, together with their (own) image, they made themselves liable to condemnation. Then the female spiritual principle came in the snake, the instructor; and it taught them, saying, "What did he say to you? Was it, 'From every tree in the garden shall you eat; yet - from the tree of recognizing good and evil do not eat'?" The carnal woman said, "Not only did he say 'Do not eat', but even 'Do not touch it; for the day you eat from it, with death you are going to die.'" And the snake, the instructor, said, "With death you shall not die; for it was out of jealousy that he said this to you. Rather your eyes shall open and you shall come to be like gods, recognizing evil and good." And the female instructing principle was taken away from the snake, and she left it behind, merely a thing of the earth. And the carnal woman took from the tree and ate; and she gave to her husband as well as herself; and these beings that possessed only a soul, ate. And their imperfection became apparent in their lack of knowledge; and they recognized that they were naked of the spiritual element, and took fig leaves and bound them upon their loins. Then the chief ruler came; and he said, "Adam! Where are you?" - for he did not understand what had happened. And Adam said, "I heard your voice and was afraid because I was naked; and I hid." The ruler said, "Why did you hide, unless it

is because you have eaten from the tree from which alone I commanded you not to eat? And you have eaten!" Adam said, "The woman that you gave me, she gave to me and I ate." And the arrogant ruler cursed the woman. The woman said, "It was the snake that led me astray and I ate." They turned to the snake and cursed its shadowy reflection, [...] powerless, not comprehending that it was a form they themselves had modeled. From that day, the snake came to be under the curse of the authorities; until the all-powerful man was to come, that curse fell upon the snake. They turned to their Adam and took him and expelled him from the garden along with his wife; for they have no blessing, since they too are beneath the curse. Moreover, they threw mankind into great distraction and into a life of toil, so that their mankind might be occupied by worldly affairs, and might not have the opportunity of being devoted to the holy spirit. Now afterwards, she bore Cain, their son; and Cain cultivated the land. Thereupon he knew his wife; again becoming pregnant, she bore Abel; and Abel was a herdsman of sheep. Now Cain brought in from the crops of his field, but Abel brought in an offering (from) among his lambs. God looked upon the votive offerings of Abel; but he did not accept the votive offerings of Cain. And carnal Cain pursued Abel, his brother.

And God said to Cain, "Where is Abel, your brother?" He answered saying, "Am I, then, my brother's keeper?" God said to Cain, "Listen! The voice of your brother's blood is crying up to me! You have sinned with your mouth. It will return to you: anyone who kills Cain will let loose seven vengeance, and you will exist groaning and trembling upon the earth." And Adam knew his female counterpart Eve, and she became pregnant, and bore Seth to Adam. And she said, "I have borne another man through God, in place of Abel." Again Eve became pregnant, and she bore Norea. And she said, "He has begotten on me a virgin as an assistance for many generations of mankind." She is the virgin whom the forces did not defile. Then mankind began to multiply and improve. The rulers took counsel with one another and said, "Come, let us cause a deluge with our hands and obliterate all flesh, from man to beast." But when the ruler of the forces came to know of their decision, he said to Noah, "Make yourself an ark from some wood that does not rot and hide in it - you and your children and the beasts and the birds of heaven from small to large - and set it upon Mount Sir." Then Norea came to him, wanting to board the ark. And when he would not let her, she blew upon the ark and caused it to be consumed by fire. Again he made the ark, for a second time. The rulers went to meet her, intending to lead her astray. Their supreme chief said to her, "Your mother Eve came to us." But Norea turned to them and said to them, "It is you who are the rulers of the darkness; you are accursed. And you did not know my mother; instead it was your female counterpart that you knew. For I am not your descendant; rather it is from the world above that I am come." The arrogant ruler turned, with all his might, and his countenance came to be like (a) black [...]; he said to her presumptuously, "You must render service to us, as did also your mother Eve; for I have been given [...]." But Norea turned, with the might of [...]; and in a loud voice, she cried out up to the holy one, the God of the entirety, "Rescue me from the rulers of unrighteousness and save me from their clutches - forthwith!" The <great> angel came down from the heavens and said to her, "Why are you crying up to God? Why do you act so boldly towards the holy spirit?" Norea said, "Who are you?" The rulers of unrighteousness had withdrawn from her. He said, "It is I who am Eleleth, sagacity, the great angel who stands in the presence of the holy spirit. I have been sent to speak with you and save you from the grasp of the lawless. And I shall teach you about your root." (Norea apparently now speaking) Now as for that angel, I cannot speak of his power: his appearance is like fine gold and his raiment is like snow. No, truly, my

mouth cannot bear to speak of his power and the appearance of his face! Eleleth, the great angel, spoke to me. "It is I," he said, "who am understanding. I am one of the four light-givers, who stand in the presence of the great invisible spirit. Do you think these rulers have any power over you? None of them can prevail against the root of truth; for on its account he appeared in the final ages; and these authorities will be restrained. And these authorities cannot defile you and that generation; for your abode is in incorruptibility, where the virgin spirit dwells, who is superior to the authorities of chaos and to their universe." But I said, "Sir, teach me about the faculty of these authorities - how did they come into being, and by what kind of genesis, and of what material, and who created them and their force?" And the great angel Eleleth, understanding, spoke to me: "Within limitless realms dwells incorruptibility. Sophia, who is called Pistis, wanted to create something, alone without her consort; and her product was a celestial thing. A veil exists between the world above and the realms that are below; and shadow came into being beneath the veil; and that shadow became matter; and that shadow was projected apart. And what she had created became a product in the matter, like an aborted fetus. And it assumed a plastic form molded out of shadow, and became an arrogant beast resembling a lion. It was androgynous, as I have already said, because it was from matter that it derived.

Opening his eyes, he saw a vast quantity of matter without limit; and he became arrogant, saying, "It is I who am God, and there is none other apart from me". When he said this, he sinned against the entirety. And a voice came forth from above the realm of absolute power, saying, "You are mistaken, Samael" - which is, 'god of the blind'. And he said, "If any other thing exists before me, let it become visible to me!" And immediately Sophia stretched forth her finger and introduced light into matter; and she pursued it down to the region of chaos. And she returned up to her light; once again darkness [...] matter. This ruler, by being androgynous, made himself a vast realm, an extent without limit. And he contemplated creating offspring for himself, and created for himself seven offspring, androgynous just like their parent. And he said to his offspring, "It is I who am god of the entirety." And Zoe (Life), the daughter of Pistis Sophia, cried out and said to him, "You are mistaken, Sakla!" - for which the alternative name is Yaltabaoth. She breathed into his face, and her breath became a fiery angel for her; and that angel bound Yaldabaoth and cast him down into Tartaros below the abyss. Now when his offspring Sabaoth saw the force of that angel, he repented and condemned his father and his mother, matter. He loathed her, but he sang songs of praise up to Sophia and her daughter Zoe. And Sophia and Zoe caught him up and gave him charge of the seventh heaven, below the veil between above and below. And he is called 'God of the forces, Sabaoth', since he is up above the forces of chaos, for Sophia established him. Now when these (events) had come to pass, he made himself a huge four-faced chariot of cherubim, and infinitely many angels to act as ministers, and also harps and lyres. And Sophia took her daughter Zoe and had her sit upon his right to teach him about the things that exist in the eighth (heaven); and the angel of wrath she placed upon his left. Since that day, his right has been called 'life'; and the left has come to represent the unrighteousness of the realm of absolute power above. It was before your time that they came into being. Now when Yaldabaoth saw him (Sabaoth) in this great splendor and at this height, he envied him; and the envy became an androgynous product, and this was the origin of envy. And envy engendered death; and death engendered his offspring and gave each of them charge of its heaven; and all the heavens of chaos became full of their multitudes. But it was by the will of the father of the entirety that they all came into being - after the pattern of all the things above - so that the sum of chaos might be attained. "There, I have

taught you about the pattern of the rulers; and the matter in which it was expressed; and their parent; and their universe." But I said, "Sir, am I also from their matter?" "You, together with your offspring, are from the primeval father; from above, out of the imperishable light, their souls are come. Thus the authorities cannot approach them, because of the spirit of truth present within them; and all who have become acquainted with this way exist deathless in the midst of dying mankind. Still, that sown element will not become known now. Instead, after three generations it will come to be known, and it has freed them from the bondage of the authorities' error." Then I said, "Sir, how much longer?" He said to me, "Until the moment when the true man, within a modeled form, reveals the existence of the spirit of truth, which the father has sent. Then he will teach them about everything, and he will anoint them with the unction of life eternal, given him from the undominated generation. Then they will be freed of blind thought, and they will trample underfoot death, which is of the authorities, and they will ascend into the limitless light where this sown element belongs. Then the authorities will relinquish their ages, and their angels will weep over their destruction, and their demons will lament their death.

Then all the children of the light will be truly acquainted with the truth and their root, and the father of the entirety and the holy spirit. They will all say with a single voice, 'The father's truth is just, and the son presides over the entirety', and from everyone unto the ages of ages, 'Holy - holy - holy! Amen!'"

The Reality of the Rulers

On the Origin of the World "The Untitled Text" CODEX II

Translated by Hans-Gebhard Bethge and Bentley Layton Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The Exegesis on the Soul **CODEX II**

Translated by William C. Robinson Jr. Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

Wise men of old gave the soul a feminine name. Indeed she is female in her nature as well. She even has her womb. As long as she was alone with the father, she was virgin and in form androgynous. But when she fell down into a body and came to this life, then she fell into the hands of many robbers. And the wanton creatures passed her from one to another and [...] her. Some made use of her by force, while others did so by seducing her with a gift. In short, they defiled her,

and she [...] her virginity. And in her body she prostituted herself and gave herself to one and all, considering each one she was about to embrace to be her husband. When she had given herself to wanton, unfaithful adulterers, so that they might make use of her, then she sighed deeply and repented. But even when she turns her face from those adulterers, she runs to others and they compel her to live with them and render service to them upon their bed, as if they were her masters. Out of shame she no longer dares to leave them, whereas they deceive her for a long time, pretending to be faithful, true husbands, as if they greatly respected her. And after all this they abandon her and go. She then becomes a poor desolate widow, without help; not even a measure of food was left her from the time of her affliction. For from them she gained nothing except the defilements they gave her while they had sexual intercourse with her. And her offspring by the adulterers are dumb, blind and sickly. They are feebleminded. But when the father who is above visits her and looks down upon her and sees her sighing - with her sufferings and disgrace - and repenting of the prostitution in which she engaged, and when she begins to call upon his name so that he might help her, [...] all her heart, saying "Save me, my father, for behold I will render an account to thee, for I abandoned my house and fled from my maiden`s quarters. Restore me to thyself again." When he sees her in such a state, then he will count her worthy of his mercy upon her, for many are the afflictions that have come upon her because she abandoned her house. Now concerning the prostitution on the soul, the Holy Spirit prophesies in many places. For he said in the prophet Jeremiah (3:1-4), If the husband divorces his wife and she goes and takes another man, can she return to him after that? Has not that woman utterly defiled herself? "And you prostituted yourself to many shepherds and you returned to me!" said the lord. "Take an honest look and see where you prostituted yourself. Were you not sitting in the streets defiling the land with your acts of prostitution and your vices? And you took many shepherds for a stumbling block for yourself. You became shameless with everyone. You did not call on me as kinsman or as father or author of your virginity". Again it is written in the prophet Hosea (2:2-7), Come, go to law with your mother, for she is not to be a wife to me nor I a husband to her. I shall remove her prostitution from my presence, and I shall remove her adultery from between her breasts. I shall make her naked as on the day she was born, and I shall make her desolate like a land without water, and I shall make her longingly childless. I shall show her children no pity, for they are children of prostitution, since their mother prostituted herself and put her children to shame. For she said, "I shall prostitute myself to my lovers. It was they who gave me my bread and my water and my garments and my clothes and my wine and my oil and everything I needed." Therefore behold I shall shut them up so that she shall not be able to run after her adulterers. And when she seeks them and does not find them, she will say, 'I shall return to my former husband, in those days I was better off than now.' Again he said in Ezekiel (16:23-26), It came to pass after much depravity, said the lord, you built yourself a brothel and you made yourself a beautiful place in the streets. And you built yourself brothels on every lane, and you wasted your beauty, and you spread your legs in every alley, and you multiplied your acts of prostitution. You prostituted yourself to the sons of Egypt, those who are your neighbors, men great of flesh. But what does "the sons of Egypt, men great of flesh" mean, if not the domain of the flesh and the perceptible realm and the affairs of the earth, by which the soul has become defiled here, receiving bread from them, as well as wine, oil, clothing, and the other external nonsense surrounding the body - the things she thinks she needs. But as to this prostitution, the apostles of the savior commanded (Acts 15:20, 29; 21:25; 1Th 4:3; 1 Co 6:18; 2 Co 7:1): "Guard yourselves against it, purify yourselves from it," speaking not

just of the prostitution of the body but especially that of the soul. For this reason the apostles write to the churches of God, that such prostitution might not occur among us. Yet the greatest struggle has to do with the prostitution of the soul. From it arises the prostitution of the body as well. Therefore Paul, writing to the Corinthians (1Co 5:9-10), said, "I wrote you in the letter, 'Do not associate with prostitutes,' not at all (meaning) the prostitutes of this world or the greedy or the thieves or the idolaters, since then you would have to go out from the world." here it is speaking spiritually - "For our struggle is not against flesh and blood - as he said (Ep 6:12) - but against the world rulers of this darkness and the spirits of wickedness." As long as the soul keeps running about everywhere copulating with whomever she meets and defiling herself, she exists suffering her just deserts. But when she perceives the straits she is in and weeps before the father and repents, then the father will have mercy on her and he will make her womb turn from the external domain and will turn it again inward, so that the soul will regain her proper character. For it is not so with a woman. For the womb of the body is inside the body like the other internal organs, but the womb of the soul is around the outside like the male genitalia which is external. So when the womb of the soul, by the will of the father, turns itself inward, it is baptized and is immediately cleansed of the external pollution which was pressed upon it, just as garments, when dirty, are put into the water and turned about until their dirt is removed and they become clean. And so the cleansing of the soul is to regain the newness of her former nature and to turn herself back again. That is her baptism. Then she will begin to rage at herself like a woman in labor, who writhes and rages in the hour of delivery. But since she is female, by herself she is powerless to beget a child. From heaven the father sent her her man, who is her brother, the firstborn. Then the bridegroom came down to the bride. She gave up her former prostitution and cleansed herself of the pollutions of the adulterers, and she was renewed so as to be a bride. She cleansed herself in the bridal chamber; she filled it with perfume; she sat in it waiting for the true bridegroom. No longer does she run about the market place, copulating with whomever she desires, but she continued to wait for him - (saying) "When will he come?" - and to fear him, for she did not know what he looked like: she no longer remembers since the time she fell from her father's house. But by the will of the father <...> And she dreamed of him like a woman in love with a man. But then the bridegroom, according to the father's will, came down to her into the bridal chamber, which was prepared. And he decorated the bridal chamber. For since that marriage is not like the carnal marriage, those who are to have intercourse with one another will be satisfied with that intercourse. And as if it were a burden, they leave behind them the annoyance of physical desire and they turn their faces from each other. But this marriage [...]. But once they unite with one another, they become a single life. Wherefore the prophet said (Gn 2:24) concerning the first man and the first woman, "They will become a single flesh." For they were originally joined one to another when they were with the father before the woman led astray the man, who is her brother. This marriage has brought them back together again and the soul has been joined to her true love, her real master, as it is written (cf. Gn 3:16; 1 Co 11:1; Ep 5:23), "For the master of the woman is her husband." Then gradually she recognized him, and she rejoiced once more, weeping before him as she remembered the disgrace of her former widowhood. And she adorned herself still more so that he might be pleased to stay with her. And the prophet said in the Psalms (Ps 45:10-11): "Hear, my daughter, and see and incline your ear and forget your people and your father's house, for the king has desired your beauty, for he is your lord." For he requires her to turn her face from her people and the multitude of her adulterers, in whose midst she once was, to devote herself

only to her king, her real lord, and to forget the house of the earthly father, with whom things went badly for her, but to remember her father who is in heaven. Thus also it was said (Gn 12:1) to Abraham: "Come out from your country and your kinsfolk and from your father's house" Thus when the soul had adorned herself again in her beauty [...] enjoyed her beloved, and he also loved her. And when she had intercourse with him, she got from him the seed that is the lifegiving spirit, so that by him she bears good children and rears them. For this is the great, perfect marvel of birth. And so this marriage is made perfect by the will of the father. Now it is fitting that the soul regenerates herself and become again as she formerly was. The soul then moves of her own accord. And she received the divine nature from the father for her rejuvenation, so that she might be restored to the place where originally she had been. This is the resurrection that is from the dead. This is the ransom from captivity. This is the upward journey of ascent to heaven. This is the way of ascent to the father. Therefore the prophet said (Ps 103:1-5): "Praise the lord, O my soul, and, all that is within me, (praise) his holy name. My soul, praise God, who forgave all your sins, who healed all your sicknesses, who ransomed your life from death, who crowned you with mercy, who satisfies your longing with good things. Your youth will be renewed like an eagle's." Then when she becomes young again, she will ascend, praising the father and her brother, by whom she was rescued. Thus it is by being born again that the soul will be saved. And this is due not to rote phrases or to professional skills or to book learning. Rather it is the grace of the [...], it is the gift of the [...]. For such is this heavenly thing. Therefore the savior cries out (Jn 6:44), "No one can come to me unless my Father draws him and brings him to me; and I myself will raise him up on the last day." It is therefore fitting to pray to the father and to call on him with all our soul - not externally with the lips, but with the spirit, which is inward, which came forth from the depth - sighing; repenting for the life we lived; confessing our sins; perceiving the empty deception we were in, and the empty zeal; weeping over how we were in darkness and in the wave; mourning for ourselves, that he might have pity on us; hating ourselves for how we are now. Again the savior said (cf Mt 5:4, Lk 6:12): "Blessed are those who mourn, for it is they who will be pitied; blessed, those who are hungry, for it is they who will be filled." Again he said (cf. Lk 14:26), "If one does not hate his soul he cannot follow me." For the beginning of salvation is repentance. Therefore (cf. Acts 13:24), "Before Christ's appearance came John, preaching the baptism of repentance." And repentance takes place in distress and grief. But the father is good and loves humanity, and he hears the soul that calls upon him and sends it the light of salvation. Therefore he said through the spirit to the prophet (cf. 1 Cl 8:3), "Say to the children of my people, 'If your sins extend from earth to heaven, and if they become red like scarlet and blacker than sackcloth, and if you return to me with all your soul and say to me 'my Father!', I will heed you as a holy people.'" Again another place (Is 30:15), "Thus says the lord, the holy one of Israel: "If you return and sigh, then you will be saved and will know where you were when you trusted in what is empty."

Again he said in another place (Is 30:19-20), "Jerusalem wept much, saying, 'Have pity on me.' He will have pity on the sound of your weeping. And when he saw, he heeded you. And the lord will give you bread of affliction and water of oppression. From now on, those who deceive will not approach you again. Your eyes will see those who are deceiving you." Therefore it is fitting to pray to God night and day, spreading out our hands towards him as do people sailing in the middle of the sea: they pray to God with all their heart without hypocrisy. For those who pray hypocritically deceive only themselves. Indeed, it is in order that he might know who is worthy of salvation that God examines the inward parts and searches the bottom of the heart. For no one is worthy of

salvation who still loves the place of deception. Therefore it is written in the poet (Homer, *Odyssey* 1.48-1.59), "Odysseus sat on the island weeping and grieving and turning his face from the words of Calypso and from her tricks, longing to see his village and smoke coming forth from it. And had he not received help from heaven, he would not have been able to return to his village." Again Helen <...> saying (*Odyssey* 4.260-261), "My heart turned itself from me. It is to my house that I want to return." For she sighed, saying (*Odyssey* 4.261-4.264), "It is Aphrodite who deceived me and brought me out of my village. My only daughter I left behind me, and my good, understanding, handsome husband." For when the soul leaves her perfect husband because of the treachery of Aphrodite, who exists here in the act of begetting, then she will suffer harm. But if she sighs and repents, she will be restored to her house. Certainly Israel would not have been visited in the first place, to be brought out of the land of Egypt, out of the house of bondage, if it had not sighed to God and wept for the oppression of its labors. Again it is written in the Psalms (6:6-9), "I was greatly troubled in my groaning. I will bathe my bed and my cover each night with my tears. I have become old in the midst of all my enemies. Depart from me, all you who work at lawlessness, for behold the lord has heard the cry of my weeping and the lord has heard my prayer." If we repent, truly God will heed us, he who is long suffering and abundantly merciful, to whom is the glory for ever and ever. Amen!

The Expository Treatise on the Soul

The Book of Thomas the Contender CODEX II

Translated by John D. Turner Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The secret words that the savior spoke to Judas Thomas which I, even I, Mathaias, wrote down, while I was walking, listening to them speak with one another. The savior said, "Brother Thomas while you have time in the world, listen to me, and I will reveal to you the things you have pondered in your mind. "Now, since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist, and how you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself. And I know that you have understood, because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are uncomprehending, you have (in fact) already come to know, and you will be called 'the one who knows himself'. For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all. So then, you, my brother Thomas, have beheld what is obscure to men, that is, what they ignorantly stumble against." Now Thomas said to the lord, "Therefore I beg you to tell me what I ask you before your ascension, and when I hear from you about the hidden things, then I can speak about them. And it is obvious to me that the truth is difficult to perform before men." The savior answered, saying, "If the things that are visible to you are obscure to you, how can you hear about the things that are not visible? If the deeds of the truth that are visible in the world are difficult for you to perform, how indeed, then, shall you perform those that pertain to the exalted height and to the pleroma which are not visible? And how shall

you be called 'laborers'? In this respect you are apprentices, and have not yet received the height of perfection." Now Thomas answered and said to the savior, "Tell us about these things that you say are not visible, but are hidden from us." The savior said, "All bodies [...] the beasts are begotten [...] it is evident like [...] this, too, those that are above [...] things that are visible, but they are visible in their own root, and it is their fruit that nourishes them. But these visible bodies survive by devouring creatures similar to them with the result that the bodies change. Now that which changes will decay and perish, and has no hope of life from then on, since that body is bestial. So just as the body of the beasts perishes, so also will these formations perish. Do they not derive from intercourse like that of the beasts? If it, too derives from intercourse, how will it beget anything different from beasts? So, therefore, you are babes until you become perfect." And Thomas answered, "Therefore I say to you, lord, that those who speak about things that are invisible and difficult to explain are like those who shoot their arrows at a target at night. To be sure, they shoot their arrows as anyone would - since they shoot at the target - but it is not visible. Yet when the light comes forth and hides the darkness, then the work of each will appear. And you, our light, enlighten, O lord." Jesus said, "It is in light that light exists." Thomas, spoke, saying, "Lord, why does this visible light that shines on behalf of men rise and set?" The savior said, "O blessed Thomas, of course this visible light shines on your behalf - not in order that you remain here, but rather that you might come forth - and whenever all the elect abandon bestiality, then this light will withdraw up to its essence, and its essence will welcome it, since it is a good servant."

Then the savior continued and said, "O unsearchable love of the light! O bitterness of the fire that blazes in the bodies of men and in their marrow, kindling in them night and day, and burning the limbs of men and making their minds become drunk and their souls become deranged [...] them within males and females [...] night and moving them, [...] secretly and visibly. For the males move [...] upon the females and the females upon the males. Therefore it is said, "Everyone who seeks the truth from true wisdom will make himself wings so as to fly, fleeing the lust that scorches the spirits of men." And he will make himself wings to flee every visible spirit." And Thomas answered, saying, "Lord, this is exactly what I am asking you about, since I have understood that you are the one who is beneficial to us, as you say." Again the savior answered and said, "Therefore it is necessary for us to speak to you, since this is the doctrine of the perfect. If, now, you desire to become perfect, you shall observe these things; if not, your name is 'Ignorant', since it is impossible for an intelligent man to dwell with a fool, for the intelligent man is perfect in all wisdom. To the fool, however, the good and bad are the same indeed the wise man will be nourished by the truth and (Ps. 1:3) "will be like a tree growing by the meandering stream" - seeing that there are some who, although having wings, rush upon the visible things, things that are far from the truth. For that which guides them, the fire, will give them an illusion of truth, and will shine on them with a perishable beauty, and it will imprison them in a dark sweetness and captivate them with fragrant pleasure. And it will blind them with insatiable lust and burn their souls and become for them like a stake stuck in their heart which they can never dislodge. And like a bit in the mouth, it leads them according to its own desire. And it has fettered them with its chains and bound all their limbs with the bitterness of the bondage of lust for those visible things that will decay and change and swerve by impulse. They have always been attracted downwards; as they are killed, they are assimilated to all the beasts of the perishable realm." Thomas answered

and said, "It is obvious and has been said, 'Many are [...] those who do not know [...] soul.'" And the savior answered, saying, "Blessed is the wise man who sought after the truth, and when he found it, he rested upon it forever and was unafraid of those who wanted to disturb him." Thomas answered and said, "It is beneficial for us, lord, to rest among our own?" The savior said, "Yes, it is useful. And it is good for you, since things visible among men will dissolve - for the vessel of their flesh will dissolve, and when it is brought to naught it will come to be among visible things, among things that are seen. And then the fire which they see gives them pain on account of love for the faith they formerly possessed. They will be gathered back to that which is visible. Moreover, those who have sight among things that are not visible, without the first love they will perish in the concern for this life and the scorching of the fire. Only a little while longer, and that which is visible will dissolve; then shapeless shades will emerge, and in the midst of tombs they will forever dwell upon the corpses in pain and corruption of soul." Thomas answered and said, "What have we to say in the face of these things? What shall we say to blind men? What doctrine should we express to these miserable mortals who say, 'We came to do good and not curse,' and yet claim, 'Had we not been begotten in the flesh, we would not have known iniquity?'" The savior said, "Truly, as for those, do not esteem them as men, but regard them as beasts, for just as beasts devour one another, so also men of this sort devour one another. On the contrary, they are deprived of the kingdom since they love the sweetness of the fire and are servants of death and rush to the works of corruption. They fulfill the lust of their fathers. They will be thrown down to the abyss and be afflicted by the torment of the bitterness of their evil nature. For they will be scourged so as to make them rush backwards, whither they do not know, and they will recede from their limbs not patiently, but with despair. And they rejoice over [...] madness and derangement [...] They pursue this derangement without realizing their madness, thinking that they are wise. They [...] their body [...] Their mind is directed to their own selves, for their thought is occupied with their deeds. But it is the fire that will burn them."

And Thomas answered and said, "Lord, what will the one thrown down to them do? For I am most anxious about them; many are those who fight them." The savior answered and said, "What is your own opinion?" Judas - the one called Thomas - said, "It is you, lord, whom it befits to speak, and me to listen." The savior replied, "Listen to what I am going to tell you and believe in the truth. That which sows and that which is sown will dissolve in the fire - within the fire and the water - and they will hide in tombs of darkness. And after a long time they shall show forth the fruit of the evil trees, being punished, being slain in the mouth of beasts and men at the instigation of the rains and winds and air and the light that shines above." Thomas replied, "You have certainly persuaded us, lord. We realize in our heart, and it is obvious, that this is so, and that your word is sufficient. But these words that you speak to us are ridiculous and contemptible to the world since they are misunderstood. So how can we go preach them, since we are not esteemed in the world?" The savior answered and said, "Truly I tell you that he who will listen to your word and turn away his face or sneer at it or smirk at these things, truly I tell you that he will be handed over to the ruler above who rules over all the powers as their king, and he will turn that one around and cast him from heaven down to the abyss, and he will be imprisoned in a narrow dark place. Moreover, he can neither turn nor move on account of the great depth of Tartaros and the heavy bitterness of Hades that is steadfast [...] them to it [...] they will not forgive [...] pursue you. They will hand [...] over to [...] angel Tartarouchos [...] fire pursuing them [...] fiery scourges that cast a shower of sparks into the face of the one who is pursued. If he flees westward, he finds the fire. If he turns

southward, he finds it there as well. If he turns northward, the threat of seething fire meets him again. Nor does he find the way to the east so as to flee there and be saved, for he did not find it in the day he was in the body, so that he might find it in the day of judgment." Then the savior continued, saying, "Woe to you, godless ones, who have no hope, who rely on things that will not happen! "Woe to you who hope in the flesh and in the prison that will perish! How long will you be oblivious? And how long will you suppose that the imperishables will perish too? Your hope is set upon the world, and your god is this life! You are corrupting your souls! "Woe to you within the fire that burns in you, for it is insatiable! "Woe to you because of the wheel that turns in your minds! "Woe to you within the grip of the burning that is in you, for it will devour your flesh openly and rend your souls secretly, and prepare you for your companions! "Woe to you, captives, for you are bound in caverns! You laugh! In mad laughter you rejoice! You neither realize your perdition, nor do you reflect on your circumstances, nor have you understood that you dwell in darkness and death! On the contrary, you are drunk with the fire and full of bitterness. Your mind is deranged on account of the burning that is in you, and sweet to you are the poison and the blows of your enemies! And the darkness rose for you like the light, for you surrendered your freedom for servitude! You darkened your hearts and surrendered your thoughts to folly, and you filled your thoughts with the smoke of the fire that is in you! And your light has hidden in the cloud of [...] and the garment that is put upon you, you [...]. And you were seized by the hope that does not exist. And whom is it you have believed? Do you not know that you all dwell among those who that [...] you as though you [...]. You baptized your souls in the water of darkness ! You walked by your own whims! "Woe to you who dwell in error, heedless that the light of the sun which judges and looks down upon the all will circle around all things so as to enslave the enemies. You do not even notice the moon, how by night and day it looks down, looking at the bodies of your slaughters! "Woe to you who love intimacy with womankind and polluted intercourse with them! Woe to you in the grip of the powers of your body, for they will afflict you! Woe to you in the grip of the forces of the evil demons! Woe to you who beguile your limbs with fire! Who is it that will rain a refreshing dew on you to extinguish the mass of fire from you along with your burning? Who is it that will cause the sun to shine upon you to disperse the darkness in you and hide the darkness and polluted water? "The sun and the moon will give a fragrance to you together with the air and the spirit and the earth and the water. For if the sun does not shine upon these bodies, they will wither and perish just like weeds or grass. If the sun shines on them, they prevail and choke the grapevine; but if the grapevine prevails and shades those weeds and all the other brush growing alongside, and spreads and flourishes, it alone inherits the land in which it grows; and every place it has shaded it dominates. And when it grows up, it dominates all the land and is bountiful for its master, and it pleases him even more, for he would have suffered great pains on account of these plants until he uprooted them. But the grapevine alone removed them and choked them, and they died and became like the soil." Then Jesus continued and said to them, "Woe to you, for you did not receive the doctrine, and those who are [...] will labor at preaching [...]. And you are rushing into [...] will send them down [...] you kill them daily in order that they might rise from death. "Blessed are you who have prior knowledge of the stumbling blocks and who flee alien things. "Blessed are you who are reviled and not esteemed on account of the love their lord has for them. "Blessed are you who weep and are oppressed by those without hope, for you will be released from every bondage. "Watch and pray that you not come to be in the flesh, but rather that you come forth from the bondage of the bitterness of this life. And as you pray, you

will find rest, for you have left behind the suffering and the disgrace. For when you come forth from the sufferings and passions of the body, you will receive rest from the good one, and you will reign with the king, you joined with him and he with you, from now on, for ever and ever, Amen."

The Book of Thomas The Contender Writing To the Perfect

Remember me also, my brethren, in your prayers: Peace to the saints and those who are spiritual.

The Apocryphon of John CODEX III

(short version, used in long version translation) Cf. Codex II

The Gospel of the Egyptians **CODEX III**

Translated by Alexander Bohlig and Frederik Wisse Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The holy book of the Egyptians about the great invisible Spirit, the Father whose name cannot be uttered, he who came forth from the heights of the perfection, the light of the light of the aeons of light, the light of the silence of the providence <and> the Father of the silence, the light of the word and the truth, the light of the incorruptions, the infinite light, the radiance from the aeons of light of the unrevealable, unmarked, ageless, unproclaimable Father, the aeon of the aeons, Autogenes, self-begotten, self-producing, alien, the really true aeon. Three powers came forth from him; they are the Father, the Mother, (and) the Son, from the living silence, what came forth from the incorruptible Father. These came forth from the silence of the unknown Father. And from that place, Domedon Doxomedon came forth, the aeon of the aeons and the light of each one of their powers. And thus the Son came forth fourth; the Mother fifth; the Father sixth. He was [...] but unheralded; it is he who is unmarked among all the powers, the glories, and the incorruptions. From that place, the three powers came forth, the three ogdoads that the Father brings forth in silence with his providence, from his bosom, i.e., the Father, the Mother, (and) the Son. The <first> ogdoad, because of which the thrice-male child came forth, which is the thought, and the word, and the incorruption, and the eternal life, the will, the mind, and the foreknowledge, the androgynous Father. The second ogdoad-power, the Mother, the virginal Barbelon, epititioch[...]ai, memeneaimen[...], who presides over the heaven, karb[...], the uninterpretable power, the ineffable Mother. She originated from herself [...]; she came forth; she agreed with the Father of the silent silence. The third ogdoad-power, the Son of the silent silence, and the crown of the silent silence, and the glory of the Father, and the virtue of the Mother, he brings forth from the bosom the seven powers of the great light of the seven voices. And the word is their completion. These are the three powers, the three ogdoads that the Father, through his providence, brought forth from his bosom. He brought them forth at that place. Domedon Doxomedon came forth, the aeon of the aeons, and the throne which is in him, and the powers which surround him, the glories and the incorruptions. The Father of the great light who came forth from the silence, he is the great Doxomedon-aeon, in which the thrice- male child rests. And the throne of his glory was established in it, this one on which his unrevealable name is inscribed,

on the tablet [...] one is the word, the Father of the light of everything, he who came forth from the silence, while he rests in the silence, he whose name is in an invisible symbol. A hidden, invisible mystery came forth: iiiiiiiiiiiiiiiiiii EEEEEEEEEEEEEEEEEEE
 ooooooooooooooooooooooooooooo uuuuuuuuuuuuuuuuuuuuuuu eeeeeeeeeeeeeeeeeee
 aaaaaaaaaaaaaaaaaaaaaaa OOOOOOOOOOOOOOOOOOOOOOO (the 7 vowels, 22 times each). And in this way, the three powers gave praise to the great, invisible, unnameable, virginal, uncallable Spirit, and his male virgin. They asked for a power. A silence of living silence came forth, namely glories and incorruptions in the aeons [...] aeons, myriads added on [...], the three males, the three male offspring, the male races ... (IV 55, 5-7 adds: ... the glories of the Father, the glories of the great Christ, and the male offspring, the races ...) ... filled the great Doxomedon-aeon with the power of the word of the whole pleroma.

Then the thrice-male child of the great Christ, whom the great invisible Spirit had anointed - he whose power was called 'Aion' - gave praise to the great invisible Spirit and his male virgin Yoel, and the silence of silent silence, and the greatness that [...] ineffable. [...] ineffable [...] unanswerable and uninterpretable, the first one who has come forth, and (who is) unproclaimable, [...] which is wonderful [...] ineffable [...], he who has all the greatnesses of greatness of the silence at that place. The thrice-male child brought praise, and asked for a power from the great, invisible, virginal Spirit. Then there appeared at that place [...], who [...], who sees glories [...] treasures in a [...] invisible mysteries to [...] of the silence, who is the male virgin Yoel. Then the child of the child, Esephech, appeared. And thus he was completed, namely, the Father, the Mother, the Son, the five seals, the unconquerable power which is the great Christ of all the incorruptible ones. ... (one line unrecoverable) ... holy [...] the end, the incorruptible [...], and [...], they are powers and glories and incorruptions [...]. They came forth ... (5 lines unrecoverable) ... This one brought praise to the unrevealable, hidden mystery [...] the hidden ... (4 lines unrecoverable) ... him in the [...], and the aeons [...] thrones, [...] and each one [...] myriads of powers without number surround them, glories and incorruptions [...] and they [...] of the Father, and the Mother, and the Son, and the whole pleroma, which I mentioned before, and the five seals, and the mystery of mysteries. They appeared ... (3 lines unrecoverable) ... who presides over [...], and the aeons of [...] really truly [...] and the ... (4 lines unrecoverable) ... and the really truly eternal aeons. Then providence came forth from silence, and the living silence of the Spirit, and the Word of the Father, and a light. She [...] the five seals which the Father brought forth from his bosom, and she passed through all the aeons which I mentioned before. And she established thrones of glory, and myriads of angels without number who surrounded them, powers and incorruptible glories, who sing and give glory, all giving praise with a single voice, with one accord, with one never-silent voice, [...] to the Father, and the Mother, and the Son [...], and all the pleromas that I mentioned before, who is the great Christ, who is from silence, who is the incorruptible child Telmael Telmachael Eli Eli Machar Machar Seth, the power which really truly lives, and the male virgin who is with him, Yoel, and Esephech, the holder of glory, the child of the child, and the crown of his glory, [...] of the five seals, the pleroma that I mentioned before. There, the great self-begotten living Word came forth, the true god, the unborn physis, he whose name I shall tell, saying, [...] iaia[...] thaOthOsth[...], who is the son of the great Christ, who is the son of the ineffable silence, who came forth from the great invisible and incorruptible Spirit. The son of the silence and silence appeared ... (one line unrecoverable) ... invisible [...] man and the treasures of his glory. Then he appeared in the revealed [...]. And he established the four aeons.

With a word he established them. He brought praise to the great, invisible, virginal Spirit, the silence of the Father, in a silence of the living silence of silence, the place where the man rests ... (two lines unrecoverable) Then there came forth at/from that place the cloud of the great light, the living power, the mother of the holy, incorruptible ones, the great power, the Mirothoe. And she gave birth to him whose name I name, saying, ien ien ea ea ea, three times.

For this one, Adamas, is a light which radiated from the light; he is the eye of the light. For this is the first man, he through whom and to whom everything came into being, (and) without whom nothing came into being. The unknowable, incomprehensible Father came forth. He came down from above for the annulment of the deficiency. Then the great Logos, the divine Autogenes, and the incorruptible man Adamas mingled with each other. A Logos of man came into being. However, the man came into being through a word. He gave praise to the great, invisible, incomprehensible, virginal Spirit, and the male virgin, and the thrice-male child, and the male virgin Youel, and Esephech, the holder of glory, the child of the child and the crown of his glory, and the great Doxomedon-aeon, and the thrones which are in him, and the powers which surround him, the glories and the incorruptions, and their whole pleroma which I mentioned before, and the ethereal earth, the receiver of God, where the holy men of the great light receive shape, the men of the Father of the silent, living silence, the Father and their whole pleroma, as I mentioned before. The great Logos, the divine Autogenes, and the incorruptible man Adamas gave praise, (and) they asked for a power and eternal strength for the Autogenes, for the completion of the four aeons, in order that, through them, there may appear [...] the glory and the power of the invisible Father of the holy men of the great light which will come to the world, which is the image of the night. The incorruptible man Adamas asked for them a son out of himself, in order that he (the son) may become father of the immovable, incorruptible race, so that, through it (the race), the silence and the voice may appear, and, through it, the dead aeon may raise itself, so that it may dissolve. And thus there came forth from above the power of the great light, the Manifestation. She gave birth to the four great lights: Harmozel, Oroiael, Davithe, Eleleth, and the great incorruptible Seth, the son of the incorruptible man Adamas. And thus the perfect hebdomad, which exists in hidden mysteries, became complete. When she receives the glory, she becomes eleven ogdoads. And the Father nodded approval; the whole pleroma of the lights was well pleased. Their consorts came forth for the completion of the ogdoad of the divine Autogenes: the Grace of the first light Harmozel, the Perception of the second light Oroiael, the Understanding of the third light Davithe, the Prudence of the fourth light Eleleth. This is the first ogdoad of the divine Autogenes. And the Father nodded approval; the whole pleroma of the lights was well pleased. The <ministers> came forth: the first one, the great Gamaliel (of) the first great light Harmozel, and the great Gabriel (of) the second great light Oroiael, and the great Samlo of the great light Davithe, and the great Abrasax of the great light Eleleth. And the consorts of these came forth by the will of the good pleasure of the Father: the Memory of the great one, the first, Gamaliel; the Love of the great one, the second, Gabriel; the Peace of the third one, the great Samblo; the eternal Life of the great one, the fourth, Abrasax. Thus were the five ogdoads completed, a total of forty, as an uninterpretable power. Then the great Logos, the Autogenes, and the word of the pleroma of the four lights gave praise to the great, invisible, uncallable, virginal Spirit, and the male virgin, and the great Doxomedonaeon, and the thrones which are in them, and the powers which surround them, glories, authorities, and the powers, <and> the thrice-male child, and the male virgin Youel, and Esephech, the holder of glory, the child of the child and the

crown of his glory, the whole pleroma, and all the glories which are there, the infinite pleromas <and> the unnameable aeons, in order that they may name the Father the fourth, with the incorruptible race, (and) that they may call the seed of the Father the seed of the great Seth. Then everything shook, and trembling took hold of the incorruptible ones. Then the three male children came forth from above, down into the unborn ones, and the self-begotten ones, and those who were begotten in what is begotten. The greatness came forth, the whole greatness of the great Christ. He established thrones in glory, myriads without number, in the four aeons around them, myriads without number, powers and glories and incorruptions. And they came forth in this way.

And the incorruptible, spiritual church increased in the four lights of the great, living Autogenes, the god of truth, praising, singing, (and) giving glory with one voice, with one accord, with a mouth which does not rest, to the Father, and the Mother, and the Son, and their whole pleroma, just as I mentioned <before>. The five seals which possess the myriads, and they who rule over the aeons, and they who bear the glory of the leaders, were given the command to reveal to those who are worthy. Amen. * * * Then the great Seth, the son of the incorruptible man Adamas, gave praise to the great, invisible, uncallable, unnameable, virginal Spirit, and the <male virgin, and the thrice-male child, and the male> virgin Youel, and Esephech, the holder of glory and the crown of his glory, the child of the child, and the great Doxomedon-aeons, and the pleroma which I mentioned before; and asked for his seed. Then there came forth from that place the great power of the great light Plesithea, the mother of the angels, the mother of the lights, the glorious mother, the virgin with the four breasts, bringing the fruit from Gomorrah, as spring, and Sodom, which is the fruit of the spring of Gomorrah which is in her. She came forth through the great Seth. Then the great Seth rejoiced about the gift which was granted him by the incorruptible child. He took his seed from her with the four breasts, the virgin, and he placed it with him in the fourth aeon (or, in the four aeons), in the third great light Davithe. After five thousand years, the great light Eleleth spoke: "Let someone reign over the chaos and Hades." And there appeared a cloud whose name is hylic Sophia [...] She looked out on the parts of the chaos, her face being like [...] in her form [...] blood. And the great angel Gamaliel spoke to the great Gabriel, the minister of the great light Oroiael; he said, "Let an angel come forth, in order that he may reign over the chaos and Hades." Then the cloud, being agreeable, came forth in the two monads, each one of which had light. [...] the throne, which she had placed in the cloud above. Then Sakla, the great angel, saw the great demon who is with him, Nebruel. And they became together a begetting spirit of the earth. They begot assisting angels. Sakla said to the great demon Nebruel, "Let the twelve aeons come into being in the [...] aeon, worlds [...]." [...] the great angel Sakla said by the will of the Autogenes, "There shall be the [...] of the number of seven [...]." And he said to the great angels, "Go and let each of you reign over his world." Each one of these twelve angels went forth. The first angel is Athoth. He is the one whom the great generations of men call [...]. The second is Harmas, who is the eye of the fire. The third is Galila. The fourth is Yobel. The fifth is Adonaios, who is called 'Sabaoth'. The sixth is Cain, whom the great generations of men call the sun. The seventh is Abel; the eighth Akiressina; the ninth Yubel. The tenth is Harmupiael. The eleventh is Archir-Adonin. The twelfth is Belias. These are the ones who preside over Hades and the chaos. And after the founding of the world, Sakla said to his angels, "I, I am a jealous god, and apart from me nothing has come into being," since he trusted in his nature. Then a voice came from on high, saying, "The Man exists, and the Son of the Man." Because of the descent of the image above, which is like its voice in the height of the image which has looked out through the looking out of the image above,

the first creature was formed. Because of this, Metanoia came into being. She received her completion and her power by the will of the Father, and his approval, with which he approved of the great, incorruptible, immovable race of the great, mighty men of the great Seth, in order that he may sow it in the aeons which had been brought forth, so that through her (Metanoia), the deficiency may be filled up. For she had come forth from above, down to the world, which is the image of the night. When she had come, she prayed for (the repentance of) both the seed of the archon of this aeon, and <the> authorities who had come forth from him, that defiled (seed) of the demon-begetting god which will be destroyed, and the seed of Adam and the great Seth, which is like the sun. Then the great angel Hormos came to prepare, through the virgins of the corrupted sowing of this aeon, in a Logos-begotten, holy vessel, through the holy Spirit, the seed of the great Seth. Then the great Seth came and brought his seed. And it was sown in the aeons which had been brought forth, their number being the amount of Sodom. Some say that Sodom is the place of pasture of the great Seth, which is Gomorrah. But others (say) that the great Seth took his plant out of Gomorrah and planted it in the second place, to which he gave the name 'Sodom'. This is the race which came forth through Edokla. For she gave birth through the word, to Truth and Justice, the origin of the seed of the eternal life, which is with those who will persevere, because of the knowledge of their emanation. This is the great, incorruptible race which has come forth through three worlds to the world. And the flood came as an example, for the consummation of the aeon. But it will be sent into the world because of this race. A conflagration will come upon the earth. And grace will be with those who belong to the race, through the prophets and the guardians who guard the life of the race. Because of this race, famines will occur, and plagues. But these things will happen because of the great, incorruptible race. Because of this race, temptations will come, a falsehood of false prophets. Then the great Seth saw the activity of the devil, and his many guises, and his schemes, which will come upon his (Seth's) incorruptible, immovable race, and the persecutions of his powers and his angels, and their error, that they acted against themselves. Then the great Seth gave praise to the great, uncallable, virginal Spirit, and the male virgin Barbelon, and the thrice-male child Telmael Telmael Heli Heli Machar Machar Seth, the power which really truly lives, and the male virgin Youel, and Esephech, the holder of glory and the crown of his glory, and the great Doxomedon-aeon, and the thrones which are in him, and the powers which surround them, and the whole pleroma, as I mentioned before. And he asked for guards over his seed. Then there came forth from the great aeons four hundred ethereal angels, accompanied by the great Aerosiel and the great Selmechel, to guard the great, incorruptible race, its fruit, and the great men of the great Seth, from the time and the moment of Truth and Justice, until the consummation of the aeon and its archons, those whom the great judges have condemned to death. Then the great Seth was sent by the four lights, by the will of the Autogenes and the whole pleroma, through <the gift> and the good pleasure of the great invisible Spirit, and the five seals, and the whole pleroma. He passed through the three parousias which I mentioned before: the flood, and the conflagration, and the judgment of the archons and the powers and the authorities, to save her (the race) who went astray, through the reconciliation of the world, and the baptism through a Logos-begotten body which the great Seth prepared for himself secretly through the virgin, in order that the saints may be begotten by the holy Spirit, through invisible, secret symbols, through a reconciliation of the world with the world, through the renouncing of the world, and the god of the thirteen aeons, and (through) the convocations of the saints and the ineffable ones, and (through) the incorruptible bosom, and (through) the great light of the Father,

who pre-existed with his Providence, and established through her the holy baptism that surpasses the heaven, through the incorruptible, Logos-begotten one, even Jesus the living one, even he whom the great Seth has put on. And through him, he nailed the powers of the thirteen aeons, and established those who are brought forth and taken away. He armed them with an armor of knowledge of this truth, with an unconquerable power of incorruptibility. There appeared to them the great attendant Yesseus Mazareus Yessedekus, the living water, and the great leaders, James the great and Theopemptos and Isaouel, and they who preside over the spring of truth, Micheus and Michar and Mnesinous, and he who presides over the baptism of the living, and the purifiers, and Sesengenpharanges, and they who preside over the gates of the waters, Micheus and Michar, and they who preside over the mountain, Seldao and Elainos, and the receivers of the great race, the incorruptible, mighty men <of> the great Seth, the ministers of the four lights, the great Gamaliel, the great Gabriel, the great Samblo, and the great Abrasax, and they who preside over the sun, its rising, Olses and Hypneus and Heurumaious, and they who preside over the entrance into the rest of eternal life, the rulers Mixanther and Michanor, and they who guard the souls of the elect, Akramas and Strempsouchos, and the great power Heli Heli Machar Machar Seth, and the great invisible, uncallable, unnameable, virginal Spirit, and the silence, and the (first) great light Harmozel, the place of the living Autogenes, the God of the truth, and <he> who is with him, the incorruptible man Adamas, the second, Oroiael, the place of the great Seth, and Jesus, who possesses the life, and who came and crucified that which is in the law, the third, Davithe, the place of the sons of the great Seth, the fourth, Eleleth, the place where the souls of the sons are resting, the fifth, Yoel, who presides over the name of him to whom it will be granted to baptize with the holy baptism that surpasses the heaven, the incorruptible one. But from now on, through the incorruptible man Poimael, and they who are worthy of (the) invocation, the renunciations of the five seals in the spring-baptism, these will know their receivers as they are instructed about them, and they will know them (or: be known) by them. These will by no means taste death. * * * IE ieus EO ou EO Oua! Really, truly, O Yesseus Mazareus Yessedekus, O living water, O child of the child, O glorious name! Really truly, aiOn o On (or: O existing aeon), iiii EEEE eeee oooo uuuu OOOO aaaa{a}. Really, truly, Ei aaaa OOOO, O existing one who sees the aeons! Really, truly, aee EEE iiii uuuuuu OOOOOOOO, who is eternally eternal! Really, truly, iEa aiO, in the heart, who exists, u aei eis aei, ei o ei, ei os ei (or: (Son) forever, You are what you are, You are who you are)! This great name of yours is upon me, O self-begotten Perfect one, who is not outside me. I see you, O you who are visible to everyone. For who will be able to comprehend you in another tongue? Now that I have known you, I have mixed myself with the immutable. I have armed myself with an armor of light; I have become light! For the Mother was at that place because of the splendid beauty of grace. Therefore, I have stretched out my hands while they were folded. I was shaped in the circle of the riches of the light which is in my bosom, which gives shape to the many begotten ones in the light into which no complaint reaches. I shall declare your glory truly, for I have comprehended you, sou iEs ide aeiO aeie ois, O aeon, aeon, O God of silence! I honor you completely. You are my place of rest, O Son Es Es o e, the formless one who exists in the formless ones, who exists raising up the man in whom you will purify me into your life, according to your imperishable name. Therefore, the incense of life is in me. I mixed it with water after the model of all archons, in order that I may live with you in the peace of the saints, you who exist really truly forever. * * * This is the book which the great Seth wrote, and placed in high mountains on which the sun has not risen, nor is it possible (that it should do so). And since the days of the prophets

and the apostles and the preachers, the name has not at all risen upon their hearts, nor is it possible (that it should do so). And their ear has not heard it. The great Seth wrote this book with letters in one hundred and thirty years. He placed it in the mountain that is called 'Charaxio,' in order that, at the end of the times and the eras, by the will of the divine Autogenes and the whole pleroma, through the gift of the untraceable, unthinkable, fatherly love, it may come forth and reveal this incorruptible, holy race of the great savior, and those who dwell with them in love, and the great, invisible, eternal Spirit, and his only-begotten Son, and the eternal light, and his great, incorruptible consort, and the incorruptible Sophia, and the Barbelon, and the whole pleroma in eternity. Amen. * * * The Gospel of <the> Egyptians. The God-written, holy, secret book. Grace, understanding, perception, (and) prudence (be) with him who has written it - Egnostos the beloved, in the Spirit - in the flesh, my name is Gongessos - and my fellow lights in incorruptibility. Jesus Christ, Son of God, Savior, Ichthus. God-written (is) the holy book of the great, invisible Spirit. Amen.

The Holy Book of the Great Invisible Spirit. Amen.

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Egnostos the Blessed CODEX III

Translated by Douglas M. Parrott (combining III,3 and V,1) Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

Egnostos, the Blessed, to those who are his. Rejoice in this, that you know. Greetings! I want you to know that all men born from the foundation of the world until now are dust. While they have inquired about God, who he is and what he is like, they have not found him. The wisest among them have speculated about the truth from the ordering of the world. And the speculation has not reached the truth. For the ordering is spoken of in three (different) opinions by all the philosophers; hence they do not agree. For some of them say about the world that it was directed by itself. Others, that it is providence (that directs it). Others, that it is fate. But it is none of these. Again, of three voices that I have just mentioned, none is true. For whatever is from itself is an empty life; it is self-made. Providence is foolish. Fate is an undiscerning thing. Whoever, then, is able to get free of these three voices I have just mentioned and come by means of another voice to confess the God of truth and agree in everything concerning him, he is immortal dwelling in the midst of mortal men. He-Who-Is is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world, except he alone. For he is immortal and eternal, having no birth; for everyone who has birth will perish. He is unbegotten, having no beginning; for everyone who has a beginning has an end. No one rules over him. He has no name; for whoever has a name is the creation of another. He is unnameable. He has no human form; for whoever has human form is the creation of another. He has his own semblance - not like the semblance we have received and seen, but a strange semblance that surpasses all things and is better than the totalities. It looks to every side and sees itself from itself. He is infinite; he is incomprehensible. He is ever imperishable (and) has no likeness (to anything). He is unchanging good. He is faultless. He is everlasting. He is blessed. He is unknowable, while he (nonetheless) knows

himself. He is immeasurable. He is untraceable. He is perfect, having no defect. He is imperishably blessed. He is called 'Father of the Universe'. Before anything is visible among those that are visible, the majesty and the authorities that are in him, he embraces the totalities of the totalities, and nothing embraces him. For he is all mind, thought and reflecting, considering, rationality and power. They all are equal powers. They are the sources of the totalities. And their whole race <from first> to last is in the foreknowledge of the Unbegotten, for they had not yet come to visibility. Now a difference existed among the imperishable aeons. Let us, then, consider (it) this way: Everything that came from the perishable will perish, since it came from the perishable. Whatever came from imperishableness will not perish but will become imperishable, since it came from imperishableness. So, many men went astray because they had not known this difference; that is, they died. But this much is enough, since it is impossible for anyone to dispute the nature of the words I have just spoken about the blessed, imperishable, true God. Now, if anyone wants to believe the words set down (here), let him go from what is hidden to the end of what is visible, and this Thought will instruct him how faith in those things that are not visible was found in what is visible. This is a principle of knowledge. The Lord of the Universe is not rightly called 'Father' but 'Forefather'. For the Father is the beginning (or principle) of what is visible. For he (the Lord) is the beginningless Forefather. He sees himself within himself, like a mirror, having appeared in his likeness as Self-Father, that is, Self-Begetter, and as Confronter, since he confronted Unbegotten First Existent. He is indeed of equal age with the one who is before him, but he is not equal to him in power.

Afterward he revealed many confronting, self-begotten ones, equal in age (and) power, being in glory and without number, who are called 'The Generation over Whom There Is No Kingdom among the Kingdoms That Exist'. And the whole multitude of the place over which there is no kingdom is called 'Sons of Unbegotten Father.' Now the Unknowable is ever full of imperishableness and ineffable joy. They are all at rest in him, ever rejoicing in ineffable joy, over the unchanging glory and the measureless jubilation that was never heard or known among all the aeons and their worlds. But this much is enough, lest we go on endlessly. This is another principle of knowledge from <Self->begotten. The First who appeared before the universe in infinity is Self-grown, Self-constructed Father, and is full of shining, ineffable light. In the beginning, he decided to have his likeness become a great power. Immediately, the principle (or beginning) of that Light appeared as Immortal Androgynous Man. His male name is 'Begotten, Perfect Mind'. And his female name is 'All-wise Begettress Sophia'. It is also said that she resembles her brother and her consort. She is uncontested truth; for here below, error, which exists with truth, contests it. Through Immortal Man appeared the first designation, namely, divinity and kingdom, for the Father, who is called 'Self-Father Man' revealed this. He created a great aeon for his own majesty. He gave him great authority, and he ruled over all creations. He created gods and archangels and angels, myriads without number for retinue. Now through that Man originated divinity and kingdom. Therefore he was called 'God of gods', 'King of kings'. First Man is 'Faith' ('pistis') for those who will come afterward. He has, within, a unique mind and thought - just as he is it (thought) - reflecting and considering, rationality and power. All the attributes that exist are perfect and immortal. In respect to imperishableness, they are indeed equal. (But) in respect to power, there is a difference, like the difference between father and son, and son and thought, and the thought and the remainder. As I said earlier, among the things that were created the monad is first, the dyad follows it, and the triad, up to the tenths. Now the tenths

rule the hundredths; the hundredths rule the thousandths; the thousands rule the ten thousands. This is the pattern <among the> immortals. First Man is like this: His monad [...]. Again it is this pattern that exists among the immortals: the monad and the thought are those things that belong to Immortal Man. The thinkings are for <the> decads, and the hundreds are the teachings, and the thousands are the counsels, and the ten thousands are the powers. Now those who come from the [...] exist with their [...] in every aeon [...]. [...] In the beginning, thought and thinkings appeared from mind, then teachings from thinkings, counsels from teachings, and power from counsels. And after all the attributes, all that was revealed appeared from his powers. And from what was created, what was fashioned appeared. And what was formed appeared from what was fashioned. What was named appeared from what was formed, while the difference among begotten things appeared from what was named, from beginning to end, by power of all the aeons. Now Immortal Man is full of every imperishable glory and ineffable joy. His whole kingdom rejoices in everlasting rejoicing, those who never have been heard of or known in any aeon that came after them and its worlds. Afterward another principle came from Immortal Man, who is called 'Self-perfected Begetter.' When he received the consent of his consort, Great Sophia, he revealed that first-begotten androgyne, who is called, 'First-begotten Son of God'. His female aspect is 'First-begotten Sophia, Mother of the Universe,' whom some call 'Love'. Now, First-begotten, since he has his authority from his father, created angels, myriads without number, for retinue. The whole multitude of those angels are called 'Assembly of the Holy Ones, the Shadowless Lights.' Now when these greet each other, their embraces become like angels like themselves. First Begetter Father is called 'Adam of the Light.' And the kingdom of Son of Man is full of ineffable joy and unchanging jubilation, ever rejoicing in ineffable joy over their imperishable glory, which has never been heard nor has it been revealed to all the aeons that came to be and their worlds. Then Son of Man consented with Sophia, his consort, and revealed a great androgynous Light. His masculine name is designated 'Savior, Begetter of All things'. His feminine name is designated 'Sophia, All-Begetress'. Some call her 'Pistis' (faith). Then Savior consented with his consort, Pistis Sophia, and revealed six androgynous spiritual beings who are the type of those who preceded them. Their male names are these: first, 'Unbegotten'; second, 'Self-begotten'; third, 'Begetter'; fourth, 'First begetter'; fifth, 'All-begetter'; sixth, 'Arch-begetter'. Also the names of the females are these; first, 'All-wise Sophia'; second, 'All-Mother Sophia'; third, 'All-Begetress Sophia'; fourth, 'First Begetress Sophia'; fifth, 'Love Sophia'; sixth, 'Pistis Sophia'. From the consenting of those I have just mentioned, thoughts appeared in the aeons that exist. From thoughts, reflectings; from reflectings, considerings; from considerings, rationalities, from rationalities, wills, from wills, words. Then the twelve powers, whom I have just discussed, consented with each other. <Six> males (and) females (each) were revealed, so that there are seventy-two powers. Each one of the seventytwo revealed five spiritual (powers), which (together) are the three hundred and sixty powers. The union of them all is the will. Therefore our aeon came to be as the type of Immortal Man. Time came to be as the type of First Begetter, his son. The year came to be as the type of Savior. The twelve months came to be as the type of the twelve powers. The three hundred and sixty days of the year came to be as the three hundred and sixty powers who appeared from Savior. Their hours and moments came to be as the type of the angels who came from them (the powers), who are without number. And when those whom I have discussed appeared, All-Begetter, their father, very soon created twelve aeons for retinue for the twelve angels. And in each aeon there were six (heavens), so there are seventy-two heavens of the

seventy-two powers who appeared from him. And in each of the heavens there were five firmaments, so there are (altogether) three hundred sixty firmaments of the three hundred sixty powers that appeared from them. When the firmaments were complete, they were called 'The Three Hundred Sixty Heavens', according to the name of the heavens that were before them. And all these are perfect and good. And in this way the defect of femaleness appeared. The first aeon, then, is that of Immortal Man. The second aeon is that of Son of Man, who is called 'First Begetter' ('who is called 'Savior'" added in Codex V). That which embraces these is the aeon over which there is no kingdom, (the aeon) of the Eternal Infinite God, the aeon of the aeon of the immortals who are in it, (the aeon) above the Eighth that appeared in chaos. Now Immortal Man revealed aeons and powers and kingdoms and gave authority to everyone who appeared from him, to make whatever they desire until the days that are above chaos. For these consented with each other and revealed every magnificence, even from spirit, multitudinous lights that are glorious and without number. These received names in the beginning, that is, the first, the middle, the perfect; that is, the first aeon and the second and the third. The first was called 'Unity and Rest'. Since each one has its (own) name, the <third> aeon was designated 'Assembly', from the great multitude that appeared in the multitudinous one. Therefore, when the multitude gathers and comes to a unity, they are called 'Assembly', from the Assembly that surpassed heaven. Therefore, the Assembly of the Eighth was revealed as androgynous and was named partly as male and partly as female. The male was called 'Assembly', the female, 'Life', that it might be shown that from a female came the life in all the aeons. Every name was received, starting from the beginning. From his concurrence with his thought, the powers appeared who were called 'gods'; and the gods from their considerings revealed divine gods; and the gods from their considerings revealed lords; and the lords of the lords from their words revealed lords; and the lords from their powers revealed archangels; the archangels revealed angels; from <them,> the semblance appeared, with structure and form for naming all the aeons and their worlds.

All the immortals, whom I have just described, have authority - all of them - from the power of Immortal Man and Sophia, his consort, who was called 'Silence', who was named 'Silence' because by reflecting without speech she perfected her own majesty. Since the imperishabilities had the authority, each provided great kingdoms in all the immortal heavens and their firmaments, thrones (and) temples, for their own majesty. Some, Indeed, (who are) in dwellings and in chariots, being in ineffable glory and not able to be sent into any creature, provided for themselves hosts of angels, myriads without number for retinue and glory, even virgin spirits, the ineffable lights. They have no sickness nor weakness, but it is only will: it comes to be in an instant. Thus were completed the aeons with their heavens and firmaments for the glory of Immortal Man and Sophia, his consort: the area which <contained the pattern of> every aeon and their worlds and those that came afterward, in order to provide the types from there, their likenesses in the heavens of chaos and their worlds. And all natures from the Immortal One, from Unbegotten to the revelation of chaos, are in the light that shines without shadow and (in) ineffable joy and unutterable jubilation. They ever delight themselves on account of their glory that does not change, and the rest that is not measured, which cannot be described or conceived among all the aeons that came to be and their powers. But this much is enough. All I have just said to you, I said

in the way that you might accept, until the one who need not be taught appears among you, and he will speak all these things to you joyously and in pure knowledge.

Eugnostos the Blessed

The Sophia of Jesus Christ CODEX III

Translated by Douglas M. Parrott Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The Sophia (Wisdom) of Jesus Christ. After he rose from the dead, his twelve disciples and seven women continued to be his followers, and went to Galilee onto the mountain called "Divination and Joy". When they gathered together and were perplexed about the underlying reality of the universe and the plan, and the holy providence, and the power of the authorities, and about everything the Savior is doing with them in the secret of the holy plan, the Savior appeared - not in his previous form, but in the invisible spirit. And his likeness resembles a great angel of light. But his resemblance I must not describe. No mortal flesh could endure it, but only pure, perfect flesh, like that which he taught us about on the mountain called "Of the Olives" in Galilee. And he said: "Peace be to you, My peace I give you!" And they all marveled and were afraid. The Savior laughed and said to them: "What are you thinking about? Are you perplexed? What are you searching for?" Philip said: "For the underlying reality of the universe and the plan." The Savior said to them: "I want you to know that all men are born on earth from the foundation of the world until now, being dust, while they have inquired about God, who he is and what he is like, have not found him. Now the wisest among them have speculated from the ordering of the world and (its) movement. But their speculation has not reached the truth. For it is said that the ordering is directed in three ways, by all the philosophers, (and) hence they do not agree. For some of them say about the world that it is directed by itself. Others, that it is providence (that directs it). Others, that it is fate. But it is none of these. Again, of the three voices I have just mentioned, none is close to the truth, and (they are) from man. But I, who came from Infinite Light, I am here - for I know him (Light) - that I might speak to you about the precise nature of the truth. For whatever is from itself is a polluted life; it is self-made. Providence has no wisdom in it. And fate does not discern. But to you it is given to know; and whoever is worthy of knowledge will receive (it), whoever has not been begotten by the sowing of unclean rubbing but by First Who Was Sent, for he is an immortal in the midst of mortal men." Matthew said to him: "Lord, no one can find the truth except through you. Therefore teach us the truth." The Savior said: "He Who Is is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world until now, except he alone, and anyone to whom he wants to make revelation through him who is from First Light. From now on, I am the Great Savior. For he is immortal and eternal. Now he is eternal, having no birth; for everyone who has birth will perish. He is unbegotten, having no beginning; for everyone who has a beginning has an end. Since no one rules over him, he has no name; for whoever has a name is the creation of another." (BG 84, 13-17 adds: He is unnameable. He has no human form; for whoever has human form is the creation of another). "And he has a

semblance of his own - not like what you have seen and received, but a strange semblance that surpasses all things and is better than the universe. It looks to every side and sees itself from itself. Since it is infinite, he is ever incomprehensible. He is imperishable and has no likeness (to anything). He is unchanging good. He is faultless. He is eternal. He is blessed. While he is not known, he ever knows himself. He is immeasurable. He is untraceable. He is perfect, having no defect. He is imperishably blessed. He is called 'Father of the Universe'. Philip said: "Lord, how, then, did he appear to the perfect ones?"

The perfect Savior said to him: "Before anything is visible of those that are visible, the majesty and the authority are in him, since he embraces the whole of the totalities, while nothing embraces him. For he is all mind. And he is thought and considering and reflecting and rationality and power. They all are equal powers. They are the sources of the totalities. And their whole race from first to last was in his foreknowledge, (that of) the infinite, unbegotten Father." Thomas said to him: "Lord, Savior, why did these come to be, and why were these revealed?" The perfect Savior said: "I came from the Infinite that I might tell you all things. Spirit-Who-Is was the begetter, who had the power <of> a begetter and a form-giver's nature, that the great wealth that was hidden in him might be revealed. Because of his mercy and his love, he wished to bring forth fruit by himself, that he might not <enjoy> his goodness alone, but (that) other spirits of the Unwavering Generation might bring forth body and fruit, glory and honor, in imperishableness and his infinite grace, that his treasure might be revealed by Self-begotten God, the father of every imperishableness and those that came to be afterward. But they had not yet come to visibility. Now a great difference exists among the imperishables." He called out, saying: "Whoever has ears to hear about the infinities, let him hear!"; and "I have addressed those who are awake." Still he continued and said: "Everything that came from the perishable will perish, since it came from the perishable. But whatever came from imperishableness does not perish but becomes imperishable. So, many men went astray because they had not known this difference and they died." Mary said to him: "Lord, then how will we know that?" The perfect Savior said: "Come (you) from invisible things to the end of those that are visible, and the very emanation of Thought will reveal to you how faith in those things that are not visible was found in those that are visible, those that belong to Unbegotten Father. Whoever has ears to hear, let him hear! "The Lord of the Universe is not called 'Father', but 'Forefather', the beginning of those that will appear, but he (the Lord) is the beginningless Forefather. Seeing himself within himself in a mirror, he appeared resembling himself, but his likeness appeared as Divine Self-Father, and <as> Confronter over the Confronted ones, First Existent Unbegotten Father. He is indeed of equal age <with> the Light that is before him, but he is not equal to him in power. "And afterward was revealed a whole multitude of confronting, self-begotten ones, equal in age and power, being in glory (and) without number, whose race is called 'The Generation over Whom There Is No Kingdom' from the one in whom you yourselves have appeared from these men. And that whole multitude over which there is no kingdom is called 'Sons of Unbegotten Father, God, Savior, Son of God,' whose likeness is with you. Now he is the unknowable, who is full of ever-imperishable glory and ineffable joy. They all are at rest in him, ever rejoicing in ineffable joy in his unchanging glory and measureless jubilation; this was never heard or known among all the aeons and their worlds until now." Matthew said to him: "Lord, Savior, how was Man revealed?" The perfect Savior said: "I want you to know that he who appeared before the universe in infinity, Self-grown, Self-constructed Father, being full of shining light and ineffable, in the beginning, when he decided to have his likeness

become a great power, immediately the principle (or beginning) of that Light appeared as Immortal Androgynous Man, that through that Immortal Androgynous Man they might attain their salvation and awake from forgetfulness through the interpreter who was sent, who is with you until the end of the poverty of the robbers. "And his consort is the Great Sophia, who from the first was destined in him for union by Selfbegotten Father, from Immortal Man, who appeared as First and divinity and kingdom, for the Father, who is called 'Man, Self-Father', revealed this. And he created a great aeon, whose name is 'Ogdoad', for his own majesty. "He was given great authority, and he ruled over the creation of poverty. He created gods and angels, <and> archangels, myriads without number for retinue, from that Light and the tri-male Spirit, which is that of Sophia, his consort. For from this, God originated divinity and kingdom. Therefore he was called 'God of gods' and 'King of kings'. "First Man has his unique mind, within, and thought - just as he is it (thought) - (and) considering, reflecting, rationality, power. All the attributes that exist are perfect and immortal. In respect to imperishableness, they are indeed equal. (But) in respect to power, they are different, like the difference between father and son <, and son> and thought, and the thought and the remainder. As I said earlier, among the things that were created, the monad is first. "And after everything, all that was revealed appeared from his power. And from what was created, all that was fashioned appeared; from what was fashioned appeared what was formed; from what was formed, what was named. Thus came the difference among the unbegotten ones from beginning to end." Then Bartholomew said to him: "How (is it that) <he> was designated in the Gospel 'Man' and 'Son of Man'? To which of them, then, is this Son related?" The Holy One said to him: "I want you to know that First Man is called 'Begetter, Self-perfected Mind'. He reflected with Great Sophia, his consort, and revealed his first-begotten, androgynous son. His male name is designated 'First Begetter, Son of God', his female name, 'First Begettress Sophia, Mother of the Universe'. Some call her 'Love'. Now First-begotten is called 'Christ'. Since he has authority from his father, he created a multitude of angels without number for retinue from Spirit and Light." His disciples said to him: "Lord, reveal to us about the one called 'Man', that we also may know his glory exactly." The perfect Savior said: "Whoever has ears to hear, let him hear. First Begetter Father is called 'Adam, Eye of Light,' because he came from shining Light, and his holy angels, who are ineffable (and) shadowless, ever rejoice with joy in their reflecting, which they received from their Father. The whole Kingdom of Son of Man, who is called 'Son of God,' is full of ineffable and shadowless joy, and unchanging jubilation, (they) rejoicing over his imperishable glory, which has never been heard until now, nor has it been revealed in the aeons that came afterward, and their worlds. I came from Self-begotten and First Infinite Light, that I might reveal everything to you." Again, his disciples said: "Tell us clearly how they came down from the invisibilities, from the immortal to the world that dies?" The perfect Savior said: "Son of Man consented with Sophia, his consort, and revealed a great androgynous light. His male name is designated 'Savior, Begetter of All Things'. His female name is designated 'All-Begettress Sophia'. Some call her 'Pistis'. "All who come into the world, like a drop from the Light, are sent by him to the world of Almighty, that they might be guarded by him. And the bond of his forgetfulness bound him by the will of Sophia, that the matter might be <revealed> through it to the whole world in poverty, concerning his (Almighty's) arrogance and blindness and the ignorance that he was named. But I came from the places above by the will of the great Light, (I) who escaped from that bond; I have cut off the work of the robbers; I have awakened that drop that was sent from Sophia, that it might bear much fruit through me, and be perfected and not

again be defective, but be <joined> through me, the Great Savior, that his glory might be revealed, so that Sophia might also be justified in regard to that defect, that her sons might not again become defective but might attain honor and glory and go up to their Father, and know the words of the masculine Light. And you were sent by the Son, who was sent that you might receive Light, and remove yourselves from the forgetfulness of the authorities, and that it might not again come to appearance because of you, namely, the unclean rubbing that is from the fearful fire that came from their fleshly part. Tread upon their malicious intent." Then Thomas said to him: "Lord, Savior, how many are the aeons of those who surpass the heavens?" The perfect Savior said: "I praise you (pl.) because you ask about the great aeons, for your roots are in the infinities. Now when those whom I have discussed earlier were revealed, he provided [pages 109 and 110 are missing, replaced here by the corresponding section in the Berlin Gnostic Codex (no.8502), the beginning of which is somewhat different from the final partial sentence of III 108 (the broken off sentence)] [BG107]: "Now when those whom I have discussed earlier were revealed, Self-begetter Father very soon created twelve aeons for retinue for the twelve angels. All these are perfect and good. Thus the defect in the female appeared." And <he> said to him: "How many are the aeons of the immortals, starting from the infinities?" The perfect Savior said: "Whoever has ears to hear, let him hear. The first aeon is that of Son of Man, who is called 'First Begetter', who is called 'Savior', who has appeared. The second aeon (is) that of Man, who is called 'Adam, Eye of Light'. That which embraces these is the aeon over which there is no kingdom, (the aeon) of the Eternal Infinite God, the Self-begotten aeon of the aeons that are in it, (the aeon) of the immortals, whom I described earlier, (the aeon) above the Seventh, that appeared from Sophia, which is the first aeon. "Now Immortal Man revealed aeons and powers and kingdoms, and gave authority to all who appear in him, that they might exercise their desires until the last things that are above chaos. For these consented with each other and revealed every magnificence, even from spirit, multitudinous lights that are glorious and without number. These were called in the beginning, that is, the first aeon and <the second> and <the third>. The first <is> called 'Unity and Rest'. Each one has its (own) name; for the <third> aeon was designated 'Assembly' from the great multitude that appeared: in one, a multitude revealed themselves. Now because the multitudes gather and come to a unity we call them 'Assembly of the Eighth.' It appeared as androgynous and was named partly as male and partly as female. The male is called 'Assembly', while the female is called 'Life', that it might be shown that from a female came the life for all the aeons. And every name was received, starting from the beginning. "For from his concurrence with his thought, the powers very soon appeared who were called 'gods'; and the gods of the gods from their wisdom revealed gods; <and the gods> from their wisdom revealed lords; and the lords of the lords from their thinkings revealed lords; and the lords from their power revealed archangels; the archangels from their words revealed angels; from them, semblances appeared, with structure and form and name for all the aeons and their worlds. "And the immortals, whom I have just described, all have authority from Immortal Man, who is called 'Silence', because by reflecting without speech all her own majesty was perfected. For since the imperishabilities had the authority, each created a great kingdom in the Eighth, (and) also thrones and temples (and) firmaments for their own majesties. For these all came by the will of the Mother of the Universe." Then the Holy Apostles said to him: "Lord, Savior, tell us about those who are in the aeons, since it is necessary for us to ask about them." The perfect Savior said: "If you ask about anything, I will tell you. They created hosts of angels, myriads without number, for retinue and their glory. They created virgin spirits, the

ineffable and unchangeable lights. For they have no sickness nor weakness, but it is will. [BG 115,14 adds here: And they came to be in an instant.] "Thus the aeons were completed quickly in the heavens and the firmaments in the glory of Immortal Man and Sophia, his consort: the area from which every aeon and the world and those that came afterward took (their) pattern for their creation of likenesses in the heavens of chaos and their worlds. And all natures, starting from the revelation of chaos, are in the Light that shines without shadow, and joy that cannot be described, and unutterable jubilation. They ever delight themselves on account of their unchanging glory and the immeasurable rest, which cannot be described among all the aeons that came to be afterward, and all their powers. Now all that I have just said to you, I said that you might shine in Light more than these." Mary said to him: "Holy Lord, where did your disciples come from, and where are they going, and (what) should they do here?"

The Perfect Savior said to them: "I want you to know that Sophia, the Mother of the Universe and the consort, desired by herself to bring these to existence without her male (consort). But by the will of the Father of the Universe, that his unimaginable goodness might be revealed, he created that curtain between the immortals and those that came afterward, that the consequence might follow ... [BG 118:] ... every aeon and chaos - that the defect of the female might <appear>, and it might come about that Error would contend with her. And these became the curtain of spirit. From <the> aeons above the emanations of Light, as I have said already, a drop from Light and Spirit came down to the lower regions of Almighty in chaos, that their molded forms might appear from that drop, for it is a judgment on him, Arch-Begetter, who is called 'Yaldabaoth'. That drop revealed their molded forms through the breath, as a living soul. It was withered and it slumbered in the ignorance of the soul. When it became hot from the breath of the Great Light of the Male, and it took thought, (then) names were received by all who are in the world of chaos, and all things that are in it through that Immortal One, when the breath blew into him. But when this came about by the will of Mother Sophia - so that Immortal Man might piece together the garments there for a judgment on the robbers - <he> then welcomed the blowing of that breath; but since he was soul-like, he was not able to take that power for himself until the number of chaos should be complete, (that is,) when the time determined by the great angel is complete. "Now I have taught you about Immortal Man and have loosed the bonds of the robbers from him. I have broken the gates of the pitiless ones in their presence. I have humiliated their malicious intent, and they all have been shamed and have risen from their ignorance. Because of this, then, I came here, that they might be joined with that Spirit and Breath, [III continues:] and might from two become one, just as from the first, that you might yield much fruit and go up to Him Who Is from the Beginning, in ineffable joy and glory and honor and grace of the Father of the Universe. "Whoever, then, knows the Father in pure knowledge will depart to the Father and repose in Unbegotten Father. But whoever knows him defectively will depart to the defect and the rest of the Eighth. Now whoever knows Immortal Spirit of Light in silence, through reflecting and consent in the truth, let him bring me signs of the Invisible One, and he will become a light in the Spirit of Silence. Whoever knows Son of Man in knowledge and love, let him bring me a sign of Son of Man, that he might depart to the dwelling-places with those in the Eighth. "Behold, I have revealed to you the name of the Perfect One, the whole will of the Mother of the Holy Angels, that the masculine multitude may be completed here, that there might appear in the aeons, the infinities and those that came to be in the untraceable wealth of the Great Invisible Spirit, that they all might take from his goodness, even the wealth of their rest that has no kingdom over it. I came from First

Who Was Sent, that I might reveal to you Him Who Is from the Beginning, because of the arrogance of Arch-Begetter and his angels, since they say about themselves that they are gods. And I came to remove them from their blindness, that I might tell everyone about the God who is above the universe. Therefore, tread upon their graves, humiliate their malicious intent, and break their yoke and arouse my own. I have given you authority over all things as Sons of Light, that you might tread upon their power with your feet." These are the things the blessed Savior said, and he disappeared from them. Then all the disciples were in great, ineffable joy in the spirit from that day on. And his disciples began to preach the Gospel of God, the eternal, imperishable Spirit. Amen.

The Sophia of Jesus

The Dialogue of the Savior CODEX III

Translated by Stephen Emmel Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The Savior said to his disciples, "Already the time has come, brothers, for us to abandon our labor and stand at rest. For whoever stands at rest will rest forever. And I say to you, be always above [...] time [...] you [...] be afraid of [...] you [...] anger is fearful [...] arouse anger [...] but since you have [...] they accepted these words concerning it with fear and trembling, and it set them up with governors, for from it nothing was forthcoming. But when I came, I opened the path, and I taught them about the passage which they will traverse, the elect and solitary, who have known the Father, having believed the truth and all the praises while you offered praise. "So when you offer praise, do so like this: Hear us, Father, just as you heard your only-begotten son, and received him, and gave him rest from any [...] You are the one whose power [...] your armor [...] is [...] light [...] living [...] touch [...] the word [...] repentance [...] life [...] you. You are the thinking and the entire serenity of the solitary. Again: Hear us just as you heard your elect. Through your sacrifice, these will enter; through their good works, these have saved their souls from these blind limbs, so that they might exist eternally. Amen. "I will teach you. When the time of dissolution arrives, the first power of darkness will come upon you. Do not be afraid and say "Behold! The time has come!" But when you see a single staff ... (3 lines indecipherable) ... understand [...] the work [...] and the governors [...] come upon you [...]. Truly, fear is the power [...]. So if you are going to be afraid of what is about to come upon you, it will engulf you. For there is not one among them who will spare you or show you mercy. But in this way, look at the [...] in it, since you have mastered every word on earth. It [...] take you up to the [...] place where there is no rule [...] tyrant. When you [...] you will see those who [...] and also [...] tell you [...] the reasoning power [...] reasoning power [...] place of truth [...] but [...]. But you [...] truth, this [...] living [...] and your joy [...]. So [...] in order that [...] your souls [...] lest it [...] the word [...] raise... (3 lines indecipherable) ... For the crossing place is fearful before you. But you, with a single mind, pass it by! For its depth is great; its height is enormous [...] single mind [...] and the fire [...] [...] all the powers [...] you, they [...] and the powers [...] they [...] soul [...] [...] in everyone [...] you are the [...] and [...] forget [...] son [...]

and you [...]..." Matthew said, "How [...]..." The Savior said "[...] the things inside you [...] will remain, you [...]" Judas said, "Lord [...] the works [...] these souls, these [...], these little ones, when [...] where will they be? [...] the spirit [...]" The Lord said, "[...] receive them. These do not die, [...] they are not destroyed, for they have known their consorts and him who would receive them. For the truth seeks out the wise and the righteous." The Savior said, "The lamp of the body is the mind. As long as the things inside you are set in order, that is, [...], your bodies are luminous. As long as your hearts are dark, the luminosity you anticipate [...] I have [...] I will go [...] my word [...] I send [...]" His disciples said, "Lord, who is it who seeks, and [...] reveals?" The Lord said to them, "He who seeks [...] reveals [...]" Matthew said, "Lord, when I [...] and when I speak, who is it who [...] and who listens?" The Lord said, "It is the one who speaks who also listens, and it is the one who can see who also reveals." Mary said, "Lord, behold! Whence do I bear the body while I weep, and whence while I [laugh]?"

The Lord said, "[...] weeps on account of its works [...] remain and the mind laughs [...]...] spirit. If one does not [...] darkness, he will be able to see [...]. So I tell you [...] light is the darkness [...] stand in [...] not see the light [...] the lie [...] they brought them from [...]. You will give [...] and [...] exist forever. [...] ever. Then all the powers which are above, as well as those below, will [...] you. In that place there will be weeping and gnashing of teeth over the end of all these things." Judas said, "Tell us, Lord, what was [...] before the heaven and the earth existed." The Lord said, "There was darkness and water, and spirit upon water. And I say to you [...] what you seek after [...] inquire after [...] within you [...] the power and the mystery [...] spirit, for from [...] wickedness [...] come [...] mind [...] behold [...]..." [...] said, "Lord, tell us where the [...] is established, and where the true mind exists." The Lord said, "The fire of the spirit came into existence [...] both. On this account, the [...] came into existence, and the true mind came into existence within them [...]. If someone sets his soul up high, then he will be exalted." And Matthew asked him, "[...] took [...], it is he who [...]" The Lord said, "[...] stronger than [...] you [...] to follow you and all the works [...] your hearts. For just as your hearts [...], so [...] the means to overcome the powers above, as well as those below [...]. I say to you, let him who possesses power renounce it and repent. And let him who [...] seek and find and rejoice." Judas said, "Behold! I see that all things exist [...] like signs upon [...]. On this account did they happen thus." The Lord said, "When the Father established the cosmos, he [...] water from it, and his Word came forth from it, and it inhabited many [...]. It was higher than the path [...] surrounds the entire earth [...] the collected water [...] existing outside them. [...] the water, a great fire encircling them like a wall. [...] time once many things had become separated from what was inside. When the [...] was established, he looked [...], and said to it, 'Go, and [...] from yourself, in order that [...] be in want from generation to generation, and from age to age.' Then it cast forth from itself fountains of milk and fountains of honey, and oil and wine and good fruits, and sweet flavor and good roots, in order that it might not be deficient from generation to generation, and from age to age. And it is above [...] standing [...] its beauty [...] and outside there was a great light, powerful [...] resemble it, for it [...] rules over all the aeons above and below. [...] was taken from the fire [...] it was scattered in the [...] above and below. All the works which depend on them, it is they [...] over the heaven above and over the earth below. On them depend all the works." And when Judas heard these things, he bowed down, and he [...], and he offered praise to the Lord. Mary hailed her brethren, saying, "Where are you going to put these things about which you ask the son [...]" The Lord said to her, "Sister, [no one] will be able to inquire about these things except for someone who has somewhere

to put them in his heart. [...] to come forth [...] and enter [...], so that they might not hold back [...] this impoverished cosmos." Matthew said, "Lord, I want to see that place of life, [the place] where there is no wickedness, but rather, there is pure light!" The Lord said, "Brother Matthew, you will not be able to see it as long as you are carrying flesh around." Matthew said, "Lord, even if I will not be able to see it, let me know it!" The Lord said, "Everyone who has known himself has seen it in everything given to him to do, [...] and has come to [...] it in his goodness." Judas responded, saying, "Tell me, Lord, how it is that [...] which shakes the earth moves." The Lord picked up a stone and held it in his hand, saying "What am I holding in my hand?" He said, "It is a stone."

He said to them, "That which supports the earth is that which supports the heaven. When a Word comes forth from the Greatness, it will come on what supports the heaven and the earth. For the earth does not move. Were it to move, it would fall. But it neither moves nor falls, in order that the First Word might not fail. For it was that which established the cosmos and inhabited it, and inhaled fragrance from it. For [...] which do not move, I [...] you, all the sons of men. For you are from that place. In the hearts of those who speak out of joy and truth, you exist. Even if it comes forth in the body of the Father among men, and is not received, still it [...] return to its place. Whoever does not know the work of perfection, knows nothing. If one does not stand in the darkness, he will not be able to see the light. If one does not understand how fire came into existence, he will burn in it, because he does not know the root of it. If one does not first understand water, he knows nothing. For what use is there for him to be baptized in it? If one does not understand how blowing wind came into existence, he will blow away with it. If one does not understand how body, which he bears, came into existence, he will perish with it. And how will someone who does not know the Son know the Father? And to someone who will not know the root of all things, they remain hidden. Someone who will not know the root of wickedness is no stranger to it. Whoever will not understand how he came will not understand how he will go, and he is no stranger to this cosmos which will [...], which will be humiliated." Then he [...] Judas and Matthew and Mary [...] the edge of heaven and earth. And when he placed his hand upon them, they hoped that they might [...] it. Judas raised his eyes and saw an exceedingly high place, and he saw the place of the abyss below. Judas said to Matthew, "Brother, who will be able to climb up to such a height or down to the bottom of the abyss? For there is a tremendous fire there, and something very fearful!" At that moment, a Word came forth from it. As it stood there, he saw how it had come down. Then he said to it, "Why have you come down?" And the Son of Man greeted them and said to them, "A seed from a power was deficient, and it went down to the abyss of the earth. And the Greatness remembered it, and he sent the Word to it. It brought it up into his presence, so that the First Word might not fail." Then his disciples were amazed at all the things he had said to them, and they accepted them on faith. And they concluded that it is useless to regard wickedness. (38) Then he said to his disciples, "Have I not told you that like a visible voice and flash of lightning will the good be taken up to the light?" Then all his disciples offered him praise and said, "Lord, before you appeared here, who was it who offered you praise? For all praises exist on your account. Or who is it who will bless you? For all blessing derives from you." (40) As they stood there, he saw two spirits bringing a single soul with them in a great flash of lightning. And a Word came forth from the Son of Man, saying, "Give them their garment!" And the small one became like the big one. They were [...] those who received them [...] each other. Then [...] disciples, whom he had [...]. Mary said, "[...] see evil [...] them from the first [...] each

other. The Lord said, "[...] when you see them [...] become huge, they will [...]. But when you see the Eternal Existent, that is the great vision." They all said to him, "Tell us about it!" He said to them, "How do you wish to see it? By means of a transient vision or an eternal vision?" He went on and said, "Strive to save that which can follow you, and to seek it out, and to speak from within it, so that, as you seek it out, everything might be in harmony with you. For I say to you, truly, the living God [...] in you [...] in him." Judas said, "Truly, I want [...]." The Lord said to him, "[...] living [...] dwells [...] entire [...] the deficiency [...]." Judas said, "Who [...]?" The Lord said to him, "[...] all the works which [...] the remainder, it is they which you [...]." Judas said, "Behold! The governors dwell above us, so it is they who will rule over us!"

The Lord said, "It is you who will rule over them! But when you rid yourselves of jealousy, then you will clothe yourselves in light and enter the bridal chamber." Judas said, "How will our garments be brought to us?" The Lord said, "There are some who will provide for you, and there are others who will receive [...]. For it is they who will give you your garments. For who will be able to reach that place which is the reward? But the garments of life were given to man because he knows the path by which he will leave. And it is difficult even for me to reach it!" Mary said, "Thus with respect to 'the wickedness of each day,' and 'the laborer is worthy of his food,' and 'the disciple resembles his teacher.'" She uttered this as a woman who had understood completely. The disciples said to him, "What is the fullness, and what is the deficiency?" He said to them, "You are from the fullness, and you dwell in the place where the deficiency is. And lo! His light has poured down upon me!" Matthew said, "Tell me, Lord, how the dead die, and how the living live." The Lord said, "You have asked me about a saying [...] which eye has not seen, nor have I heard it, except from you. But I say to you that when what invigorates a man is removed, he will be called 'dead'. And when what is alive leaves what is dead, what is alive will be called upon." Judas said, "Why else, for the sake of truth, do they <die> and live?" The Lord said, "Whatever is born of truth does not die. Whatever is born of woman dies." Mary said, "Tell me, Lord, why I have come to this place to profit or to forfeit." The Lord said, "You make clear the abundance of the revealer!" Mary said to him, "Lord, is there then a place which is [...] or lacking truth?" The Lord said, "The place where I am not!" Mary said, "Lord, you are fearful and wonderful, and [...] those who do not know you." Matthew said, "Why do we not rest at once?" The Lord said, "When you lay down these burdens!" Matthew said, "How does the small join itself to the big?" The Lord said, "When you abandon the works which will not be able to follow you, then you will rest." Mary said, "I want to understand all things, just as they are!" The Lord said, "He who will seek out life! For this is their wealth. For the [...] of this cosmos is [...], and its gold and its silver are misleading." His disciples said to him, "What should we do to ensure that our work will be perfect?" The Lord said to them, "Be prepared in face of everything. Blessed is the man who has found [...] the contest [...] his eyes. Neither did he kill, nor was he killed, but he came forth victorious." Judas said, "Tell me, Lord, what the beginning of the path is." He said, "Love and goodness. For if one of these existed among the governors, wickedness would never have come into existence." Matthew said, "Lord, you have spoken about the end of everything without concern." The Lord said, "You have understood all the things I have said to you, and you have accepted them on faith. If you have known them, then they are yours. If not, then they are not yours." They said to him, "What is the place to which we are going?" The Lord said, "Stand in the place you can reach!" Mary said, "Everything established thus is seen." The Lord said, "I have told you that it is the one who can see who reveals." His

disciples, numbering twelve, asked him, "Teacher, [...] serenity [...] teach us [...]." The Lord said, "[...] everything which I have [...] you will [...] you [...] everything."

Mary said, "There is but one saying I will speak to the Lord concerning the mystery of truth: In this have we taken our stand, and to the cosmic are we transparent." Judas said to Matthew, "We want to understand the sort of garments we are to be clothed with when we depart the decay of the flesh." The Lord said, "The governors and the administrators possess garments granted only for a time, which do not last. But you, as children of truth, not with these transitory garments are you to clothe ourselves. Rather, I say to you that you will become blessed when you strip yourselves! For it is no great thing [...] outside." [...] said [...] speak, I [...]." The Lord said, "[...] your Father [...]." Mary said, "Of what sort is that mustard seed? Is it something from heaven or is it something from earth?" The Lord said, "When the Father established the cosmos for himself, he left much over from the Mother of the All. Therefore, he speaks and he acts." Judas said, "You have told us this out of the mind of truth. When we pray, how should we pray?" The Lord said, "Pray in the place where there is no woman." Matthew said, "'Pray in the place where there is no woman,' he tells us, meaning 'Destroy the works of womanhood,' not because there is any other manner of birth, but because they will cease giving birth." Mary said, "They will never be obliterated." The Lord said, "Who knows that they will not dissolve and ... [2 lines missing]?" Judas said to Matthew, "The works of womanhood will dissolve [...] the governors will [...]. Thus will we become prepared for them." The Lord said, "Right. For do they see you? Do they see those who receive you? Now behold! A true Word is coming forth from the Father to the abyss, in silence with a flash of lightning, giving birth. Do they see it or overpower it? But you are even more aware of the path, this one, before either angel or authority has [...] Rather, it belongs to the Father and the Son, because they are both a single [...]. And you will go via the path which you have known. Even if the governors become huge, they will not be able to reach it. But listen - I tell you that it is difficult even for me to reach it!" Mary said to the Lord, "When the works [...] which dissolve a work." The Lord said, "Right. For you know [...] if I dissolve [...] will go to his place." Judas said, "How is the spirit apparent?" The Lord said, "How is the sword apparent?" Judas said, "How is the light apparent?" The Lord said, "[...] in it forever." Judas said, "Who forgives the works of whom? The works which [...] the cosmos [...] who forgives the works." The Lord said, "Who [...]? It behooves whoever has understood the works to do the will of the Father. And as for you, strive to rid yourselves of anger and jealousy, and to strip yourselves of your [...], and not to ... (next 18 lines virtually indecipherable) ... he will live forever. And I say to you [...], so that you will not lead your spirits and your souls into error." [The Dialogue] of the Savior

The Apocalypse of Paul CODEX V

Translated by George W. MacRae and William R. Murdock Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

[...] the road. And he spoke to him, saying, "By which road shall I go up to Jerusalem?" The little child replied, saying, "Say your name, so that I may show you the road". The little child knew who Paul was. He wished to make conversation with him through his words in order that he might find an excuse for speaking with him. The little child spoke, saying, "I know who you are, Paul. You are he who was blessed from his mother`s womb. For I have come to you that you may go up to Jerusalem to your fellow apostles. And for this reason you were called. And I am the Spirit who accompanies you. Let your mind awaken, Paul, with [...]. For [...] whole which [...] among the principalities and these authorities and archangels and powers and the whole race of demons, [...] the one that reveals bodies to a soul-seed." And after he brought that speech to an end, he spoke, saying to me, "Let your mind awaken, Paul, and see that this mountain upon which you are standing is the mountain of Jericho, so that you may know the hidden things in those that are visible. Now it is to the twelve apostles that you shall go, for they are elect spirits, and they will greet you." He raised his eyes and saw them greeting him. Then the Holy Spirit who was speaking with him caught him up on high to the third heaven, and he passed beyond to the fourth heaven. The Holy Spirit spoke to him, saying, "Look and see your likeness upon the earth." And he looked down and saw those who were upon the earth. He stared and saw those who were upon the [...]. Then he gazed down and saw the twelve apostles at his right and at his left in the creation; and the Spirit was going before them. But I saw in the fourth heaven according to class - I saw the angels resembling gods, the angels bringing a soul out of the land of the dead. They placed it at the gate of the fourth heaven. And the angels were whipping it. The soul spoke, saying, "What sin was it that I committed in the world?" The toll-collector who dwells in the fourth heaven replied, saying, "It was not right to commit all those lawless deeds that are in the world of the dead". The soul replied, saying, "Bring witnesses! Let them show you in what body I committed lawless deeds. Do you wish to bring a book to read from?" And the three witnesses came. The first spoke, saying, "Was I not in the body the second hour [...]? I rose up against you until you fell into anger and rage and envy." And the second spoke, saying, "Was I not in the world? And I entered at the fifth hour, and I saw you and desired you. And behold, then, now I charge you with the murders you committed." The third spoke, saying, "Did I not come to you at the twelfth hour of the day when the sun was about to set? I gave you darkness until you should accomplish your sins." When the soul heard these things, it gazed downward in sorrow. And then it gazed upward. It was cast down. The soul that had been cast down went to a body which had been prepared for it. And behold, its witnesses were finished. Then I gazed upward and saw the Spirit saying to me, "Paul, come! Proceed toward me!". Then as I went, the gate opened, and I went up to the fifth heaven. And I saw my fellow apostles going with me while the Spirit accompanied us. And I saw a great angel in the fifth heaven holding an iron rod in his hand. There were three other angels with him, and I stared into their faces. But they were rivalling each other, with whips in their hands, goading the souls on to the judgment. But I went with the Spirit and the gate opened for me. Then we went up to the sixth heaven. And I saw my fellow apostles going with me, and the Holy Spirit was leading me before them. And I gazed up on high and saw a great light shining down on the sixth heaven.

I spoke, saying to the toll-collector who was in the sixth heaven, "Open to me and the Holy Spirit who is before me." He opened to me.

Then we went up to the seventh heaven, and I saw an old man [...] light and whose garment was white. His throne, which is in the seventh heaven, was brighter than the sun by seven times. The old man spoke, saying to me, "Where are you going, Paul? O blessed one and the one who was set apart from his mother`s womb." But I looked at the Spirit, and he was nodding his head, saying to me, "Speak with him!". And I replied, saying to the old man, "I am going to the place from which I came." And the old man responded to me, "Where are you from?" But I replied, saying, "I am going down to the world of the dead in order to lead captive the captivity that was led captive in the captivity of Babylon." The old man replied to me saying, "How will you be able to get away from me? Look and see the principalities and authorities." The Spirit spoke, saying, "Give him the sign that you have, and he will open for you." And then I gave him the sign. He turned his face downwards to his creation and to those who are his own authorities. And then the <seventh> heaven opened and we went up to the Ogdoad. And I saw the twelve apostles. They greeted me, and we went up to the ninth heaven. I greeted all those who were in the ninth heaven, and we went up to the tenth heaven. And I greeted my fellow spirits.

The Apocalypse of Paul

The (First) Apocalypse of James CODEX V

Translated by William R. Schoedel Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

It is the Lord who spoke with me: "See now the completion of my redemption. I have given you a sign of these things, James, my brother. For not without reason have I called you my brother, although you are not my brother materially. And I am not ignorant concerning you; so that when I give you a sign - know and hear." "Nothing existed except Him-who-is. He is unnameable and ineffable. I myself am also unnameable, from Him-who-is, just as I have been given a number of names - two from Him-whois. And I, I am before you. Since you have asked concerning femaleness, femaleness existed, but femaleness was not first. And it prepared for itself powers and gods. But it did not exist when I came forth, since I am an image of Him-who-is. But I have brought forth the image of him so that the sons of Him-who-is might know what things are theirs and what things are alien (to them). Behold, I shall reveal to you everything of this mystery. For they will seize me the day after tomorrow. But my redemption will be near." James said, "Rabbi, you have said, 'they will seize me.' But I, what can I do?" He said to me, "Fear not, James. You too will they seize. But leave Jerusalem. For it is she who always gives the cup of bitterness to the sons of light. She is a dwelling place of a great number of archons. But your redemption will be preserved from them. So that you may understand who they are and what kinds they are, you will [...]. And listen. They are not [...] but archons [...]. These twelve [...] down [...] archons [...] upon his own hebdomad." James said, "Rabbi, are there then twelve hebdomads and not seven as there are in

the scriptures?" The Lord said, "James, he who spoke concerning this scripture had a limited understanding. I, however, shall reveal to you what has come forth from him who has no number. I shall give a sign concerning their number. As for what has come forth from him who has no measure, I shall give a sign concerning their measure" James said, "Rabbi, behold then, I have received their number. There are seventy-two measures!" The Lord said, "These are the seventy-two heavens, which are their subordinates. These are the powers of all their might; and they were established by them; and these are they who were distributed everywhere, existing under the authority of the twelve archons. The inferior power among them brought forth for itself angels and unnumbered hosts. Him-who-is, however, has been given [...] on account of [...] Him-who-is [...] they are unnumbered. If you want to give them a number now, you will not be able to do so until you cast away from your blind thought, this bond of flesh which encircles you. And then you will reach Him-who-is. And you will no longer be James; rather you are the One-who-is. And all those who are unnumbered will all have been named." <James said,>, "Rabbi, in what way shall I reach Him-who-is, since all these powers and these hosts are armed against me?" He said to me, "These powers are not armed against you specifically, but are armed against another. It is against me that they are armed. And they are armed with other powers. But they are armed against me in judgment. They did not give [...] to me in it [...] through them [...]. In this place [...] suffering, I shall [...]. He will [...] and I shall not rebuke them. But there shall be within me a silence and a hidden mystery. But I am fainthearted before their anger." James said, "Rabbi, if they arm themselves against you, then is there no blame?" You have come with knowledge, that you might rebuke their forgetfulness. You have come with recollection, that you might rebuke their ignorance. But I was concerned because of you. For you descended into a great ignorance, but you have not been defiled by anything in it. For you descended into a great mindlessness, and your recollection remained. You walked in mud, and your garments were not soiled, and you have not been buried in their filth, and you have not been caught. And I was not like them, but I clothed myself with everything of theirs. There is in me forgetfulness, yet I remember things that are not theirs. There is in me [...], and I am in their [...]. [...] knowledge [...] not in their sufferings [...]. But I have become afraid before them, since they rule. For what will they do? What will I be able to say? Or what word will I be able to say that I may escape them?" The Lord said, "James, I praise your understanding and your fear. If you continue to be distressed, do not be concerned for anything else except your redemption. For behold, I shall complete this destiny upon this earth as I have said from the heavens. And I shall reveal to you your redemption." James said, "Rabbi, how, after these things, will you appear to us again? After they seize you, and you complete this destiny, you will go up to Him-who-is." The Lord said, "James, after these things I shall reveal to you everything, not for your sake alone but for the sake of the unbelief of men, so that faith may exist in them. For a multitude will attain to faith and they will increase in [...]. And after this I shall appear for a reproof to the archons. And I shall reveal to them that he cannot be seized. If they seize him, then he will overpower each of them. But now I shall go. Remember the things I have spoken and let them go up before you." James said, "Lord, I shall hasten as you have said." The Lord said farewell to him and fulfilled what was fitting. When James heard of his suffering and was much distressed, they awaited the sign of his coming. And he came after several days. And James was walking upon the mountain which is called "Gaugelan", with his disciples, who listened to him because they had been distressed, and he was [...] a comforter, saying, "This is [...] second [...]" Then the crowd dispersed, but James remained [...] prayer [...], as was his custom.

And the Lord appeared to him. Then he stopped (his) prayer and embraced him. He kissed him, saying, "Rabbi, I have found you! I have heard of your sufferings, which you endured. And I have been much distressed. My compassion you know. Therefore, on reflection, I was wishing that I would not see this people. They must be judged for these things that they have done. For these things that they have done are contrary to what is fitting." The Lord said, "James, do not be concerned for me or for this people. I am he who was within me. Never have I suffered in any way, nor have I been distressed. And this people has done me no harm. But this (people) existed as a type of the archons, and it deserved to be destroyed through them. But [...] the archons, [...] who has [...] but since it [...] angry with [...] The just [...] is his servant. Therefore your name is "James the Just". You see how you will become sober when you see me. And you stopped this prayer. Now since you are a just man of God, you have embraced me and kissed me. Truly I say to you that you have stirred up great anger and wrath against yourself. But (this has happened) so that these others might come to be."

But James was timid (and) wept. And he was very distressed. And they both sat down upon a rock. The Lord said to him, "James, thus you will undergo these sufferings. But do not be sad. For the flesh is weak. It will receive what has been ordained for it. But as for you, do not be timid or afraid". The Lord ceased. Now when James heard these things, he wiped away the tears in his eyes and very bitter [...] which is [...]. The Lord said to him, "James, behold, I shall reveal to you your redemption. When you are seized, and you undergo these sufferings, a multitude will arm themselves against you that <they> may seize you. And in particular three of them will seize you - they who sit (there) as toll collectors. Not only do they demand toll, but they also take away souls by theft. When you come into their power, one of them who is their guard will say to you, 'Who are you or where are you from?' You are to say to him, 'I am a son, and I am from the Father.' He will say to you, 'What sort of son are you, and to what father do you belong?' You are to say to him, 'I am from the Preexistent Father, and a son in the Pre-existent One.' When he says to you, [...], you are to say to him [...] in the [...] that I might [...]." [...] of alien things?' You are to say to him, 'They are not entirely alien, but they are from Achamoth, who is the female. And these she produced as she brought down the race from the Preexistent One. So then they are not alien, but they are ours. They are indeed ours because she who is mistress of them is from the Pre-existent One. At the same time they are alien because the Preexistent One did not have intercourse with her, when she produced them.' When he also says to you, 'Where will you go?', you are to say to him, 'To the place from which I have come, there shall I return.' And if you say these things, you will escape their attacks. "But when you come to these three detainers who take away souls by theft in that place [...] these. You [...] a vessel [...] much more than [...] of the one whom you [...] for [...] her root. You too will be sober [...]. But I shall call upon the imperishable knowledge, which is Sophia who is in the Father (and) who is the mother of Achamoth. Achamoth had no father nor male consort, but she is female from a female. She produced you without a male, since she was alone (and) in ignorance as to what lives through her mother because she thought that she alone existed. But I shall cry out to her mother. And then they will fall into confusion (and) will blame their root and the race of their mother. But you will go up to what is yours [...] you will [...] the Pre-existent One." "They are a type of the twelve disciples and the twelve pairs, [...] Achamoth, which is translated 'Sophia'. And who I myself am, (and) who the imperishable Sophia (is) through whom you will be redeemed, and (who are) all the sons of Him-who-is - these things they have known and have hidden within them. You are to hide <these things> within you, and you are to

keep silence. But you are to reveal them to Addai. When you depart, immediately war will be made with this land. Weep, then, for him who dwells in Jerusalem. But let Addai take these things to heart. In the tenth year let Addai sit and write them down. And when he writes them down [...] and they are to give them [...] he has the [...] he is called Levi. Then he is to bring [...] word [...] from what I said earlier [...] a woman [...] Jerusalem in her [...] and he begets two sons through her. They are to inherit these things and the understanding of him who [...] exalts. And they are to receive [...] through him from his intellect. Now, the younger of them is greater. And may these things remain hidden in him until he comes to the age of seventeen years [...] beginning [...] through them. They will pursue him exceedingly, since they are from his [...] companions. He will be proclaimed through them, and they will proclaim this word. Then he will become a seed of [...]." James said, "I am satisfied [...] and they are [...] my soul. Yet another thing I ask of you: who are the seven women who have been your disciples? And behold all women bless you. I also am amazed how powerless vessels have become strong by a perception which is in them." The Lord said, "You [...] well [...] a spirit of [...], a spirit of thought, a spirit of counsel of a [...], a spirit [...] a spirit of knowledge [...] of their fear. [...] when we had passed through the breath of this archon who is named Adonaios [...] him and [...] he was ignorant [...] when I came forth from him, he remembered that I am a son of his. He was gracious to me at that time as his son. And then, before <I> appeared here, <he> cast them among this people. And from the place of heaven the prophets [...]."

James said, "Rabbi, [...] I [...] all together [...] in them especially [...]." The Lord said, "James, I praise you [...] walk upon the earth [...] the words while he [...] on the [...]. For cast away from you the cup which is bitterness. For some from [...] set themselves against you. For you have begun to understand their roots from beginning to end. Cast away from yourself all lawlessness. And beware lest they envy you. When you speak these words of this perception, encourage these four: Salome and Mariam and Martha and Arsinoe [...] since he takes some [...] to me he is [...] burnt offerings and [...]. But I [...] not in this way; but [...] first-fruits of the [...] upward [...] so that the power of God might appear. The perishable has gone up to the imperishable and the female element has attained to this male element." James said, "Rabbi, into these three (things), then, has their [...] been cast. For they have been reviled, and they have been persecuted [...]. Behold [...] everything [...] from anyone [...]. For you have received [...] of knowledge. And [...] that what is the [...] go [...] you will find [...]. But I shall go forth and shall reveal that they believed in you, that they may be content with their blessing and salvation, and this revelation may come to pass." And he went at that time immediately and rebuked the twelve and cast out of them contentment concerning the way of knowledge [...]. [...]. And the majority of them [...] when they saw, the messenger took in [...]. The others [...] said, "[...] him from this earth. For he is not worthy of life." These, then, were afraid. They arose, saying, "We have no part in this blood, for a just man will perish through injustice" James departed so that [...] look [...] for we [...] him.

The Apocalypse of James

The (Second) Apocalypse of James CODEX V

Translated by Charles W. Hedrick Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

This is the discourse that James the Just spoke in Jerusalem, which Mareim, one of the priests, wrote. He had told it to Theuda, the father of the Just One, since he was a relative of his. He said, "Hasten! Come with Mary, your wife, and your relatives [...] therefore [...] of this [...] to him, he will understand. For behold, a multitude are disturbed over his [...], and they are greatly angry at him. [...] and they pray [...]. For he would often say these words and others also." "He used to speak these words while the multitude of people were seated. But (on this occasion) he entered and did <not> sit down in the place, as was his custom. Rather he sat above the fifth flight of steps, which is (highly) esteemed, while all our people [...] the words [...]." "[...]. I am he who received revelation from the Pleroma of Imperishability. (I am) he who was first summoned by him who is great, and who obeyed the Lord - he who passed through the worlds [...], he who [...], he who stripped himself and went about naked, he who was found in a perishable (state), though he was about to be brought up into imperishability. - This Lord who is present came as a son who sees, and as a brother was he sought. He will come to [...] produced him because [...] and he unites [...] make him free [...] in [...] he who came to [...]." "Now again am I rich in knowledge and I have a unique understanding, which was produced only from above and the [...] comes from a [...]. I am the [...] whom I knew. That which was revealed to me was hidden from everyone and shall (only) be revealed through him. These two who see I <...> (and) they have already proclaimed through these words: "He shall be judged with the unrighteous". He who lived without blasphemy died by means of blasphemy. He who was cast out, they [...]." "[...] the flesh and it is by knowledge that I shall come forth from the flesh. I am surely dying, but it is in life that I shall be found. I entered in order that they might judge [...] I shall come forth in [...] judge [...] I do not bring blame against the servants of his [...]. I hasten to make them free and want to take them above him who wants to rule over them. If they are helped, I am the brother in secret, who prayed to the Father until he [...] in [...] reign [...] imperishability [...] first in [...]."

I am the first son who was begotten. – He will destroy the dominion of them all. – I am the beloved. I am the righteous one. I am the son of the Father.

I speak even as I heard. I command even as I received the order. I show you even as I have found.

Behold, I speak in order that I may come forth. Pay attention to me in order that you may see me! "If I have come into existence, who then am I? For I did <not> come as I am, nor would I have appeared as I am. For I used to exist for a brief period of time [...]." "Once when I was sitting deliberating, he opened the door. That one whom you hated and persecuted came in to me. He said to me, "Hail, my brother; my brother, hail." As I raised my face to stare at him, (my) mother said to me, "Do not be frightened, my son, because he said 'My brother' to you (sg.). For you (pl.) were nourished with this same milk. Because of this he calls me "My mother". For he is not a stranger to us. He is your step-brother [...]." "[...] these words [...] great [...] I shall find them, and they shall come forth. However, I am the stranger, and they have no knowledge of me in their thoughts, for they know me in this place. But it was fitting that others know through you. "<You

are> the one to whom I say: Hear and understand - for a multitude, when they hear, will be slow witted. But you, understand as I shall be able to tell you. Your father is not my father. But my father has become a father to you. "This virgin about whom you hear - this is how [...] virgin [...] namely, the virgin. [...], how [...] to me for [...] to know [...] not as [...] whom I [...]. For this one (masc.) [...] to him, and this also is profitable for you. Your father, whom you consider to be rich, shall grant that you inherit all these things that you see. "I proclaim to you to tell you these (words) that I shall speak. When you hear, therefore, open your ears and understand and walk (accordingly)! It is because of you that they pass by, activated by that one who is glorious. And if they want to make a disturbance and (seize) possession [...] he began [...] not, nor those who are coming, who were sent forth by him to make this present creation. After these things, when he is ashamed, he shall be disturbed that his labor, which is far from the aeons, is nothing. And his inheritance, which he boasted to be great, shall appear small. And his gifts are not blessings. His promises are evil schemes. For you are not an (instrument) of his compassion, but it is through you that he does violence. He wants to do injustice to us, and will exercise dominion for a time allotted to him. "But understand and know the Father who has compassion. He was not given an inheritance that was unlimited, nor does it have a (limited) number of days, but it is as the eternal day [...] it is [...] perceive [...]. And he used [...]. For in fact he is not one (come) from them, (and) because of this, he is despised. Because of this he boasts, so that he may not be reproved. For because of this he is superior to those who are below, those by whom you were looked down upon. After he imprisoned those from the Father, he seized them and fashioned them to resemble himself. And it is with him that they exist. "I saw from the height those things that happened, and I have explained how they happened. They were visited while they were in another form, and, while I was watching, they came to know <me> as I am, through those whom I know. "Now before those things have happened they will make a [...]. I know how they attempted to come down to this place that he might approach [...] the small children, but I wish to reveal through you and the spirit of power, in order that he might reveal to those who are yours. And those who wish to enter, and who seek to walk in the way that is before the door, open the good door through you. And they follow you; they enter and you escort them inside, and give a reward to each one who is ready for it.

For you are not the redeemer nor a helper of strangers. You are an illuminator and a redeemer of those who are mine, and now of those who are yours. You shall reveal (to them); you shall bring good among them all.

You they shall admire because of every powerful (deed). You are he whom the heavens bless. You he shall envy, he who has called himself your Lord. I am the [...] those who are instructed in these things with you.

For your sake, they will be told these things, and will come to rest. For your sake, they will reign, and will become kings.

For your sake, they will have pity on whomever they pity.

For just as you are first having clothed yourself, you are also the first who will strip himself, and you shall become as you were before you were stripped."

"And he kissed my mouth. He took hold of me, saying, "My beloved! Behold, I shall reveal to you those things that (neither) the heavens nor their archons have known. Behold, I shall reveal to you those things that he did not know, he who boasted, "[...] there is no other except me. Am I not alive? Because I am a father, do I not have power for everything?" Behold, I shall reveal to you everything, my beloved. Understand and know them, that you may come forth just as I am. Behold, I shall reveal to you him who is hidden. But now, stretch out your hand. Now, take hold of me." "And then I stretched out my hands and I did not find him as I thought (he would be). But afterward I heard him saying, "Understand and take hold of me." Then I understood, and I was afraid. And I was exceedingly joyful. "Therefore, I tell you judges, you have been judged. And you did not spare, but you were spared. Be sober and [...] you did not know.

He was that one whom he who created the heaven and the earth and dwelled in it, did not see. He was this one who is the life. He was the light. He was that one who will come to be.

And again he shall provide an end for what has begun, and a beginning for what is about to be ended. He was the Holy Spirit and the Invisible One, who did not descend upon the earth. He was the virgin, and that which he wishes, happens to him. I saw that he was naked, and there was no garment clothing him. That which he wills, happens to him [...].

"Renounce this difficult way, which is (so) variable, and walk in accordance with him who desires that you become free men with me, after you have passed above every dominion. For he will not judge (you) for those things that you did, but will have mercy on you. For (it is) not you that did them, but it is your Lord (that did them). He was not a wrathful one, but he was a kind Father. "But you have judged yourselves, and because of this you will remain in their fetters. You have oppressed yourselves, and you will repent, (but) you will not profit at all. Behold him who speaks and seek him who is silent. Know him who came to this place, and understand him who went forth (from it). I am the Just One, and I do <not> judge. I am not a master, then, but I am a helper. He was cast out before he stretched out his hand. I [...]. "[...] and he allows me to hear. And play your trumpets, your flutes and your harps of this house. The Lord has taken you captive from the Lord, having closed your ears, that they may not hear the sound of my word. Yet you will be able to pay heed in your hearts, and you will call me 'the Just One.' Therefore, I tell you: Behold, I gave you your house, which you say that God has made - that (house) in which he promised to give you an inheritance through it. This (house) I shall doom to destruction and derision of those who are in ignorance. For behold, those who judge deliberarate [...]."

On that day all the people and the crowd were disturbed, and they showed that they had not been persuaded. And he arose and went forth speaking in this manner. And he entered (again) on that same day and spoke a few hours. And I was with the priests and revealed nothing of the relationship, since all of them were saying with one voice, 'Come, let us stone the Just One.' And they arose, saying, 'Yes, let us kill this man, that he may be taken from our midst. For he will be of no use to us.' And they were there and found him standing beside the columns of the temple beside the mighty corner stone. And they decided to throw him down from the height, and they cast him down. And they [...] they [...]. They seized him and struck him as they dragged him upon the ground. They stretched him out and placed a stone on his abdomen. They all placed their feet on him, saying 'You have erred!' Again they raised him up, since he was alive, and made him dig

a hole. They made him stand in it. After having covered him up to his abdomen, they stoned him in this manner. And he stretched out his hands and said this prayer - not that (one) which it is his custom to say:

'My God and my father, who saved me from this dead hope, who made me alive through a mystery of what he wills,

Do not let these days of this world be prolonged for me, but the day of your light [...] remains in [...] salvation.

Deliver me from this place of sojourn! Do not let your grace be left behind in me, but may your grace become pure!

Save me from an evil death! Bring me from a tomb alive, because your grace - love - is alive in me to accomplish a work of fullness!

Save me from sinful flesh, because I trusted in you with all my strength, because you are the life of the life!

Save me from a humiliating enemy! Do not give me into the hand of a judge who is severe with sin! Forgive me all my debts of the days (of my life)!

Because I am alive in you, your grace is alive in me. I have renounced everyone, but you I have confessed. Save me from evil affliction!

But now is the time and the hour. O Holy Spirit, send me salvation [...] the light [...] the light [...] in a power [...].'

"After he spoke, he fell silent [...] word [...] afterward [...] the discourse [...]."

The Apocalypse of Adam CODEX V

Translated by George W. MacRae Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The revelation which Adam taught his son Seth in the seven hundreth year, saying: Listen to my words, my son Seth. When God had created me out of the earth, along with Eve, your mother, I went about with her in a glory which she had seen in the aeon from which we had come forth. She taught me a word of knowledge of the eternal God. And we resembled the great eternal angels, for we were higher than the god who had created us and the powers with him, whom we did not know. Then God, the ruler of the aeons and the powers, divided us in wrath. Then we became two aeons. And the glory in our heart(s) left us, me and your mother Eve, along with the first knowledge that breathed within us. And it (glory) fled from us; it entered into [...] great [...] which had come forth, not from this aeon from which we had come forth, I and Eve your mother. But it (knowledge) entered into the seed of great aeons. For this reason I myself have called you by the name of that man who is the seed of the great generation or from whom (it comes). After those days, the eternal

knowledge of the God of truth withdrew from me and your mother Eve. Since that time, we learned about dead things, like men. Then we recognized the God who had created us. For we were not strangers to his powers. And we served him in fear and slavery. And after these things, we became darkened in our heart(s). Now I slept in the thought of my heart. And I saw three men before me whose likeness I was unable to recognize, since they were not the powers of the God who had created us. They surpassed [...] glory, and [...] men [...] saying to me, "Arise, Adam, from the sleep of death, and hear about the aeon and the seed of that man to whom life has come, who came from you and from Eve, your wife." When I had heard these words from the great men who were standing before me, then we sighed, I and Eve, in our heart(s). And the Lord, the God who had created us, stood before us. He said to us, "Adam, why were you (both) sighing in your hearts? Do you not know that I am the God who created you? And I breathed into you a spirit of life as a living soul." Then darkness came upon our eyes. Then the God who created us, created a son from himself and Eve, your mother. I knew sweet desire for your mother, for [...] in the thought of my [...] I knew a sweet desire for your mother. Then the vigor of our eternal knowledge was destroyed in us, and weakness pursued us. Therefore the days of our life became few. For I knew that I had come under the authority of death. Now then, my son Seth, I will reveal to you the things which those men whom I saw before me at first revealed to me: after I have completed the times of this generation and the years of the generation have been accomplished, then [...] slave [...]. (p.68 blank) For rain-showers of God the almighty will be poured forth, so that he might destroy all flesh [of God the almighty, so that he might destroy all flesh] from the earth on account of the things that it seeks after, along with those from the seed of the men to whom passed the life of the knowledge which came from me and Eve, your mother. For they were strangers to him. Afterwards, great angels will come on high clouds, who will bring those men into the place where the spirit of life dwells [...] glory [...] there, [...] come from heaven to earth. Then the whole multitude of flesh will be left behind in the waters. Then God will rest from his wrath. And he will cast his power upon the waters, and he will give power to his sons and their wives by means of the ark along with the animals, whichever he pleased, and the birds of heaven, which he called and released upon the earth. And God will say to Noah - whom the generations will call 'Deucalion' - "Behold, I have protected <you> in the ark, along with your wife and your sons and their wives and their animals and the birds of heaven, which you called and released upon the earth. Therefore I will give the earth to you - you and your sons. In kingly fashion you will rule over it - you and your sons. And no seed will come from you of the men who will not stand in my presence in another glory." Then they will become as the cloud of the great light. Those men will come who have been cast forth from the knowledge of the great aeons and the angels. They will stand before Noah and the aeons. And God will say to Noah, "Why have you departed from what I told you? You have created another generation so that you might scorn my power." Then Noah will say, "I shall testify before your might that the generation of these men did not come from me nor from my sons. [...] knowledge. And he will [...] those men and bring them into their proper land, and build them a holy dwelling place. And they will be called by that name and dwell there six hundred years in a knowledge of imperishability. And the angels of the great Light will dwell with them. No foul deed will dwell in their heart(s), but only the knowledge of God. Then Noah will divide the whole earth among his sons, Ham and Japheth and Shem. He will say to them, "My sons, listen to my words. Behold, I have divided the earth among you. But serve him in fear and slavery all the days of your life. Let not your seed depart from the face of God the Almighty. [...] I and your

[...] son of Noah, "My seed will be pleasing before you and before your power. Seal it by your strong hand, with fear and commandment, so that the whole seed which came forth from me may not be inclined away from you and God the Almighty, but it will serve in humility and fear of its knowledge." Then others from the seed of Ham and Japheth will come, four hundred thousand men, and enter into another land and sojourn with those men who came forth from the great eternal knowledge. For the shadow of their power will protect those who have sojourned with them from every evil thing and every unclean desire. Then the seed of Ham and Japheth will form twelve kingdoms, and their seed also will enter into the kingdom of another people. Then [...] will take counsel [...] who are dead, of the great aeons of imperishability. And they will go to Sakla, their God. They will go in to the powers, accusing the great men who are in their glory. They will say to Sakla, "What is the power of these men who stood in your presence, who were taken from the seed of Ham and Japheth, who will number four hundred <thousand> men? They have been received into another aeon from which they had come forth, and they have overturned all the glory of your power and the dominion of your hand. For the seed of Noah through his sons has done all your will, and (so have) all the powers in the aeons over which your might rules, while both those men and the ones who are sojourners in their glory have not done your will. But they have turned (aside) your whole throng." Then the god of the aeons will give them (some) of those who serve him [...]. They will come upon that land where the great men will be who have not been defiled, nor will be defiled, by any desire. For their soul did not come from a defiled hand, but it came from a great commandment of an eternal angel. Then fire and sulphur and asphalt will be cast upon those men, and fire and (blinding) mist will come over those aeons, and the eyes of the powers of the illuminators will be darkened, and the aeons will not see them in those days. And great clouds of light will descend, and other clouds of light will come down upon them from the great aeons. Abrasax and Sablo and Gamaliel will descend and bring those men out of the fire and the wrath, and take them above the aeons and the rulers of the powers, and take them away [...] of life [...] and take them away [...] aeons [...] dwelling place of the great [...] there, with the holy angels and the aeons. The men will be like those angels, for they are not strangers to them. But they work in the imperishable seed. Once again, for the third time, the illuminator of knowledge will pass by in great glory, in order to leave (something) of the seed of Noah and the sons of Ham and Japheth - to leave for himself fruit-bearing trees. And he will redeem their souls from the day of death. For the whole creation that came from the dead earth will be under the authority of death. But those who reflect upon the knowledge of the eternal God in their heart(s) will not perish. For they have not received spirit from this kingdom alone, but they have received (it) from a [...] eternal angel. [...] illuminator [...] will come upon [...] that is dead [...] of Seth. And he will perform signs and wonders in order to scorn the powers and their ruler. Then the god of the powers will be disturbed, saying, "What is the power of this man who is higher than we?" Then he will arouse a great wrath against that man. And the glory will withdraw and dwell in holy houses which it has chosen for itself. And the powers will not see it with their eyes, nor will they see the illuminator either. Then they will punish the flesh of the man upon whom the holy spirit came. Then the angels and all the generations of the powers will use the name in error, asking, "Where did it (the error) come from?" or "Where did the words of deception, which all the powers have failed to discover, come from?" Now the first kingdom says of him that he came from [...]. A spirit [...] to heaven. He was nourished in the heavens. He received the glory of that one and the power. He came to the bosom of his mother. And thus he came to the water. And the second kingdom

says about him that he came from a great prophet. And a bird came, took the child who was born, and brought him onto a high mountain. And he was nourished by the bird of heaven. An angel came forth there. He said to him "Arise! God has given glory to you." He received glory and strength. And thus he came to the water. The third kingdom says of him that he came from a virgin womb. He was cast out of his city, he and his mother. He was brought to a desert place. He was nourished there. He came and received glory and strength. And thus he came to the water. The fourth kingdom says of him that he came from a virgin. [...] Solomon sought her, he and Phersalo and Sauel and his armies, which had been sent out. Solomon himself sent his army of demons to seek out the virgin. And they did not find the one whom they sought, but the virgin who was given them. It was she whom they fetched. Solomon took her. The virgin became pregnant and gave birth to the child there. She nourished him on a border of the desert. When he had been nourished, he received glory and power from the seed from which he was begotten. And thus he came to the water. And the fifth kingdom says of him that he came from a drop from heaven. He was thrown into the sea. The abyss received him, gave birth to him, and brought him to heaven. He received glory and power. And thus he came to the water. And the sixth kingdom says that [...] down to the aeon which is below, in order to gather flowers. She became pregnant from the desire of the flowers. She gave birth to him in that place. The angels of the flower garden nourished him. He received glory there, and power. And thus he came to the water. And the seventh kingdom says of him that he is a drop. It came from heaven to earth. Dragons brought him down to caves. He became a child. A spirit came upon him and brought him on high to the place where the drop had come forth. He received glory and power there. And thus he came to the water. And the eighth kingdom says of him that a cloud came upon the earth and enveloped a rock. He came from it. The angels who were above the cloud nourished him. He received glory and power there. And thus he came to the water. And the ninth kingdom says of him that from the nine Muses one separated away. She came to a high mountain and spent (some) time seated there, so that she desired herself alone in order to become androgynous. She fulfilled her desire and became pregnant from her desire. He was born. The angels who were over the desire nourished him. And he received glory there, and power. And thus he came to the water. The tenth kingdom says of him that his god loved a cloud of desire. He begot him in his hand and cast upon the cloud above him (some) of the drop, and he was born. He received glory and power there. And thus he came to the water.

And the eleventh kingdom says that the father desired his own daughter. She herself became pregnant from her father. She cast [...] tomb out in the desert. The angel nourished him there. And thus he came to the water. The twelfth kingdom says of him that he came from two illuminators. He was nourished there. He received glory and power. And thus he came to the water. And the thirteenth kingdom says of him that every birth of their ruler is a word. And this word received a mandate there. He received glory and power. And thus he came to the water, in order that the desire of those powers might be satisfied. But the generation without a king over it says that God chose him from all the aeons. He caused a knowledge of the undefiled one of truth to come to be in him. He said, "Out of a foreign air, from a great aeon, the great illuminator came forth. And he made the generation of those men whom he had chosen for himself shine, so that they could shine upon the whole aeon" Then the seed, those who will receive his name upon the water and (that) of them all, will fight against the power. And a cloud of darkness will come upon them. Then the peoples will cry out with a great voice, saying, "Blessed is the soul of those men because they have known God with a knowledge of the truth! They shall live forever, because they

have not been corrupted by their desire, along with the angels, nor have they accomplished the works of the powers, but they have stood in his presence in a knowledge of God like light that has come forth from fire and blood. "But we have done every deed of the powers senselessly. We have boasted in the transgression of all our works. We have cried against the God of truth because all his works [...] is eternal. These are against our spirits. For now we have known that our souls will die the death." Then a voice came to them, saying "Micheu and Michar and Mnesinous, who are over the holy baptism and the living water, why were you crying out against the living God with lawless voices and tongues without law over them, and souls full of blood and foul deeds? You are full of works that are not of the truth, but your ways are full of joy and rejoicing. Having defiled the water of life, you have drawn it within the will of the powers to whom you have been given to serve them. "And your thought is not like that of those men whom you persecute [...] desire [...]. Their fruit does not wither. But they will be known up to the great aeons, because the words they have kept, of the God of the aeons, were not committed to the book, nor were they written. But angelic (beings) will bring them, whom all the generations of men will not know. For they will be on a high mountain, upon a rock of truth. Therefore they will be named "The Words of Imperishability and Truth," for those who know the eternal God in wisdom of knowledge and teaching of angels forever, for he knows all things." These are the revelations which Adam made known to Seth, his son, And his son taught his seed about them. This is the hidden knowledge of Adam, which he gave to Seth, which is the holy baptism of those who know the eternal knowledge through those born of the word and the imperishable illuminators, who came from the holy seed: Yesseus, Mazareus, Yessedekus, the Living Water.

The Apocalypse of Adam

The Acts of Peter and the Twelve Apostles CODEX VI

Translated by Douglas M. Parrott and R. McL. Wilson Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

[...] which [...] purpose [... after ...] us [...] apostles [...]. We sailed [...] of the body. Others were not anxious in their hearts. And in our hearts, we were united. We agreed to fulfill the ministry to which the Lord appointed us. And we made a covenant with each other. We went down to the sea at an opportune moment, which came to us from the Lord. We found a ship moored at the shore ready to embark, and we spoke with the sailors of the ship about our coming aboard with them. They showed great kindness toward us as was ordained by the Lord. And after we had embarked, we sailed a day and a night. After that, a wind came up behind the ship and brought us to a small city in the midst of the sea. And I, Peter, inquired about the name of this city from residents who were standing on the dock. A man among them answered, saying, "The name of this city is Habitation, that is, Foundation [...] endurance." And the leader among them holding the palm branch at the edge of the dock. And after we had gone ashore with the baggage, I went into the city, to seek advice about lodging. A man came out wearing a cloth bound around his waist, and a gold belt girded it. Also a napkin was tied over his chest, extending over his shoulders and covering

his head and his hands. I was staring at the man, because he was beautiful in his form and stature. There were four parts of his body that I saw: the soles of his feet and a part of his chest and the palms of his hands and his visage. These things I was able to see. A book cover like (those of) my books was in his left hand. A staff of styrax wood was in his right hand. His voice was resounding as he slowly spoke, crying out in the city, "Pearls! Pearls!" I, indeed, thought he was a man of that city. I said to him, "My brother and my friend!" He answered me, then, saying, "Rightly did you say, 'My brother and my friend.' What is it you seek from me?" I said to him, "I ask you about lodging for me and the brothers also, because we are strangers here." He said to me, "For this reason have I myself just said, 'My brother and my friend,' because I also am a fellow stranger like you." And having said these things, he cried out, "Pearls! Pearls!" The rich men of that city heard his voice. They came out of their hidden storerooms. And some were looking out from the storerooms of their houses. Others looked out from their upper windows. And they did not see (that they could gain) anything from him, because there was no pouch on his back nor bundle inside his cloth and napkin. And because of their disdain they did not even acknowledge him. He, for his part, did not reveal himself to them. They returned to their storerooms, saying, "This man is mocking us." And the poor of that city heard his voice, and they came to the man who sells this pearl. They said, "Please take the trouble to show us the pearl so that we may, then, see it with our (own) eyes. For we are the poor. And we do not have this [...] price to pay for it. But show us that we might say to our friends that we saw a pearl with our (own) eyes." He answered, saying to them, "If it is possible, come to my city, so that I may not only show it before your (very) eyes, but give it to you for nothing." And indeed they, the poor of that city, heard and said, "Since we are beggars, we surely know that a man does not give a pearl to a beggar, but (it is) bread and money that is usually received. Now then, the kindness which we want to receive from you (is) that you show us the pearl before our eyes. And we will say to our friends proudly that we saw a pearl with our (own) eyes" - because it is not found among the poor, especially such beggars (as these). He answered (and) said to them, "If it is possible, you yourselves come to my city, so that I may not only show you it, but give it to you for nothing." The poor and the beggars rejoiced because of the man who gives for nothing.

The men asked Peter about the hardships. Peter answered and told those things that he had heard about the hardships of the way. Because they are interpreters of the hardships in their ministry. He said to the man who sells this pearl, "I want to know your name and the hardships of the way to your city because we are strangers and servants of God. It is necessary for us to spread the word of God in every city harmoniously." He answered and said, "If you seek my name, Lithargoel is my name, the interpretation of which is, the light, gazelle-like stone. "And also (concerning) the road to the city, which you asked me about, I will tell you about it. No man is able to go on that road, except one who has forsaken everything that he has and has fasted daily from stage to stage. For many are the robbers and wild beasts on that road. The one who carries bread with him on the road, the black dogs kill because of the bread. The one who carries a costly garment of the world with him, the robbers kill because of the garment. The one who carries water with him, the wolves kill because of the water, since they were thirsty for it. The one who is anxious about meat and green vegetables, the lions eat because of the meat. If he evades the lions, the bulls devour him because of the green vegetables." When he had said these things to me, I sighed within myself, saying, "Great hardships are on the road! If only Jesus would give us power to walk it!" He looked at me since my face was sad, and I sighed. He said to me, "Why do you sigh, if you, indeed, know

this name "Jesus" and believe him? He is a great power for giving strength. For I too believe in the Father who sent him." I replied, asking him, "What is the name of the place to which you go, your city?" He said to me, "This is the name of my city, 'Nine Gates.' Let us praise God as we are mindful that the tenth is the head." After this I went away from him in peace. As I was about to go and call my friends, I saw waves and large high walls surrounding the bounds of the city. I marveled at the great things I saw. I saw an old man sitting and I asked him if the name of the city was really Habitation. He [...], "Habitation [...]." He said to me, "You speak truly, for we inhabit here because we endure." I responded, saying, "Justly [...] have men named it [...], because (by) everyone who endures his trials, cities are inhabited, and a precious kingdom comes from them, because they endure in the midst of the apostasies and the difficulties of the storms. So that in this way, the city of everyone who endures the burden of his yoke of faith will be inhabited, and he will be included in the kingdom of heaven." I hurried and went and called my friends so that we might go to the city that he, Lithargoel, appointed for us. In a bond of faith we forsook everything as he had said (to do). We evaded the robbers, because they did not find their garments with us. We evaded the wolves, because they did not find the water with us for which they thirsted. We evaded the lions, because they did not find the desire for meat with us. We evaded the bulls [...] they did not find green vegetables. A great joy came upon us and a peaceful carefreeness like that of our Lord. We rested ourselves in front of the gate, and we talked with each other about that which is not a distraction of this world. Rather we continued in contemplation of the faith. As we discussed the robbers on the road, whom we evaded, behold Lithargoel, having changed, came out to us. He had the appearance of a physician, since an unguent box was under his arm, and a young disciple was following him carrying a pouch full of medicine. We did not recognize him. Peter responded and said to him, "We want you to do us a favor, because we are strangers, and take us to the house of Lithargoel before evening comes." He said, "In uprightness of heart I will show it to you. But I am amazed at how you knew this good man. For he does not reveal himself to every man, because he himself is the son of a great king. Rest yourselves a little so that I may go and heal this man and come (back)." He hurried and came (back) quickly. He said to Peter, "Peter!" And Peter was frightened, for how did he know that his name was Peter? Peter responded to the Savior, "How do you know me, for you called my name?" Lithargoel answered, "I want to ask you who gave the name Peter to you?" He said to him, "It was Jesus Christ, the son of the living God. He gave this name to me." He answered and said, "It is I!

Recognize me, Peter." He loosened the garment, which clothed him - the one into which he had changed himself because of us - revealing to us in truth that it was he. We prostrated ourselves on the ground and worshipped him. We comprised eleven disciples. He stretched forth his hand and caused us to stand. We spoke with him humbly. Our heads were bowed down in unworthiness as we said, "What you wish we will do. But give us power to do what you wish at all times." He gave them the unguent box and the pouch that was in the hand of the young disciple. He commanded them like this, saying, "Go into the city from which you came, which is called Habitation. Continue in endurance as you teach all those who have believed in my name, because I have endured in hardships of the faith. I will give you your reward. To the poor of that city give what they need in order to live until I give them what is better, which I told you that I will give you for nothing." Peter answered and said to him, "Lord, you have taught us to forsake the world and everything in it. We have renounced them for your sake. What we are concerned about (now) is the food for a single day. Where will we be able to find the needs that you ask us to provide for the poor?" The

Lord answered and said, "O Peter, it was necessary that you understand the parable that I told you! Do you not understand that my name, which you teach, surpasses all riches, and the wisdom of God surpasses gold, and silver and precious stone(s)?" He gave them the pouch of medicine and said, "Heal all the sick of the city who believe in my name." Peter was afraid to reply to him for the second time. He signaled to the one who was beside him, who was John: "You talk this time." John answered and said, "Lord, before you we are afraid to say many words. But it is you who asks us to practice this skill. We have not been taught to be physicians. How then will we know how to heal bodies as you have told us?" He answered them, "Rightly have you spoken, John, for I know that the physicians of this world heal what belongs to the world. The physicians of souls, however, heal the heart. Heal the bodies first, therefore, so that through the real powers of healing for their bodies, without medicine of the world, they may believe in you, that you have power to heal the illnesses of the heart also. "The rich men of the city, however, those who did not see fit even to acknowledge me, but who reveled in their wealth and pride - with such as these, therefore, do not dine in their houses nor be friends with them, lest their partiality influence you. For many in the churches have shown partiality to the rich, because they also are sinful, and they give occasion for others to sin. But judge them with uprightness, so that your ministry may be glorified, and that my name also, may be glorified in the churches." The disciples answered and said, "Yes, truly this is what is fitting to do." They prostrated themselves on the ground and worshipped him. He caused them to stand and departed from them in peace. Amen.

The Acts of Peter and the Twelve Apostles

The Thunder, Perfect Mind CODEX VI

Translated by George W. MacRae Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

I was sent forth from the power, and I have come to those who reflect upon me, and I have been found among those who seek after me. Look upon me, you who reflect upon me, and you hearers, hear me. You who are waiting for me, take me to yourselves. And do not banish me from your sight. And do not make your voice hate me, nor your hearing. Do not be ignorant of me anywhere or any time. Be on your guard! Do not be ignorant of me.

For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin. I am <the mother> and the daughter. I am the members of my mother. I am the barren one and many are her sons. I am she whose wedding is great, and I have not taken a husband. I am the midwife and she who does not bear. I am the solace of my labor pains. I am the bride and the bridegroom, and it is my husband who begot me. I am the mother of my father and the sister of my husband and he is my offspring. I am the slave of him who prepared me. I am the ruler of my offspring. But he is the one who begot me before the time

on a birthday. And he is my offspring in (due) time, and my power is from him. I am the staff of his power in his youth,

and he is the rod of my old age. And whatever he wills happens to me. I am the silence that is incomprehensible and the idea whose remembrance is frequent. I am the voice whose sound is manifold and the word whose appearance is multiple. I am the utterance of my name.

Why, you who hate me, do you love me, and hate those who love me? You who deny me, confess me, and you who confess me, deny me. You who tell the truth about me, lie about me, and you who have lied about me, tell the truth about me. You who know me, be ignorant of me, and those who have not known me, let them know me.

For I am knowledge and ignorance. I am shame and boldness. I am shameless; I am ashamed. I am strength and I am fear. I am war and peace. Give heed to me. I am the one who is disgraced and the great one.

Give heed to my poverty and my wealth. Do not be arrogant to me when I am cast out upon the earth, and you will find me in those that are to come. And do not look upon me on the dung-heap nor go and leave me cast out, and you will find me in the kingdoms. And do not look upon me when I am cast out among those who are disgraced and in the least places, nor laugh at me. And do not cast me out among those who are slain in violence. But I, I am compassionate and I am cruel.

Be on your guard! Do not hate my obedience and do not love my self-control. In my weakness, do not forsake me, and do not be afraid of my power. For why do you despise my fear and curse my pride? But I am she who exists in all fears and strength in trembling. I am she who is weak, and I am well in a pleasant place. I am senseless and I am wise.

Why have you hated me in your counsels? For I shall be silent among those who are silent, and I shall appear and speak, Why then have you hated me, you Greeks? Because I am a barbarian among the barbarians? For I am the wisdom of the Greeks and the knowledge of the barbarians. I am the judgement of the Greeks and of the barbarians. I am the one whose image is great in Egypt and the one who has no image among the barbarians. I am the one who has been hated everywhere and who has been loved everywhere. I am the one whom they call Life, and you have called Death. I am the one whom they call Law, and you have called Lawlessness. I am the one whom you have pursued, and I am the one whom you have seized. I am the one whom you have scattered, and you have gathered me together. I am the one before whom you have been ashamed, and you have been shameless to me. I am she who does not keep festival, and I am she whose festivals are many. I, I am godless, and I am the one whose God is great. I am the one whom you have reflected upon, and you have scorned me. I am unlearned, and they learn from me. I am the one that you have despised, and you reflect upon me. I am the one whom you have hidden from, and you appear to me. But whenever you hide yourselves, I myself will appear. For whenever you appear, I myself will hide from you. Those who have [...] to it [...] senselessly [...].

Take me [... understanding] from grief. and take me to yourselves from understanding and grief. And take me to yourselves from places that are ugly and in ruin, and rob from those which are

good even though in ugliness. Out of shame, take me to yourselves shamelessly; and out of shamelessness and shame, upbraid my members in yourselves. And come forward to me, you who know me and you who know my members, and establish the great ones among the small first creatures. Come forward to childhood, and do not despise it because it is small and it is little. And do not turn away greatnesses in some parts from the smallnesses, for the smallnesses are known from the greatnesses.

Why do you curse me and honor me? You have wounded and you have had mercy. Do not separate me from the first ones whom you have known. And do not cast anyone out nor turn anyone away [...] turn you away and [...] know him not. [...]. What is mine [...].

I know the first ones and those after them know me.

But I am the mind of [...] and the rest of [...]. I am the knowledge of my inquiry, and the finding of those who seek after me, and the command of those who ask of me, and the power of the powers in my knowledge of the angels, who have been sent at my word, and of gods in their seasons by my counsel, and of spirits of every man who exists with me, and of women who dwell within me. I am the one who is honored, and who is praised, and who is despised scornfully. I am peace, and war has come because of me. And I am an alien and a citizen. I am the substance and the one who has no substance.

Those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me. Those who are close to me have been ignorant of me, and those who are far away from me are the ones who have known me. On the day when I am close to you, you are far away from me, and on the day when I am far away from you, I am close to you.

[I am ...] within. [I am ...] of the natures. I am [...] of the creation of the spirits. [...] request of the souls. I am control and the uncontrollable. I am the union and the dissolution. I am the abiding and I am the dissolution. I am the one below, and they come up to me. I am the judgment and the acquittal.

I, I am sinless, and the root of sin derives from me. I am lust in (outward) appearance, and interior self-control exists within me. I am the hearing which is attainable to everyone and the speech which cannot be grasped. I am a mute who does not speak, and great is my multitude of words.

Hear me in gentleness, and learn of me in roughness. I am she who cries out, and I am cast forth upon the face of the earth. I prepare the bread and my mind within. I am the knowledge of my name. I am the one who cries out, and I listen. I appear and [...] walk in [...] seal of my [...]. I am [...] the defense [...]. I am the one who is called Truth and iniquity [...].

You honor me [...] and you whisper against me. You who are vanquished, judge them (who vanquish you) before they give judgment against you, because the judge and partiality exist in you. If you are condemned by this one, who will acquit you? Or, if you are acquitted by him, who will be able to detain you? For what is inside of you is what is outside of you, and the one who fashions you on the outside is the one who shaped the inside of you. And what you see outside of you, you see inside of you; it is visible and it is your garment.

Hear me, you hearers and learn of my words, you who know me. I am the hearing that is attainable to everything;

I am the speech that cannot be grasped. I am the name of the sound and the sound of the name. I am the sign of the letter and the designation of the division. And I [...]. (3 lines missing) [...] light [...]. [...] hearers [...] to you [...] the great power. And [...] will not move the name. [...] to the one who created me. And I will speak his name.

Look then at his words and all the writings which have been completed. Give heed then, you hearers and you also, the angels and those who have been sent, and you spirits who have arisen from the dead. For I am the one who alone exists, and I have no one who will judge me.

For many are the pleasant forms which exist in numerous sins, and incontinencies, and disgraceful passions, and fleeting pleasures, which (men) embrace until they become sober and go up to their resting place. And they will find me there, and they will live, and they will not die again.

The Thunder, Perfect Mind CODEX VI

(CG VI.2:13,1-21,32) Translation by Anne McGuire

I was sent from the Power And I have come to those who think upon me. And I was found among those who seek after me (13,2-5).

Look at me, you who think upon me; And you hearers, hear me! You who are waiting for me, take me to yourselves. And do not pursue me from your vision. And do not make your sound hate me, nor your hearing. Do not be ignorant of me at any place or any time. Be on guard! Do not be ignorant of me. (13,5-15).

For I am the first and the last. I am the honored and the scorned, I am the harlot and the holy one. I am the wife and the virgin. I am the m[oth]er and the daughter. I am the members of my mother.

I am the barren one and the one with many children.

I am she whose marriage is multiple, and I have not taken a husband. I am the midwife and she who does not give birth. I am the comforting of my labor pains.

I am the bride and the bridegroom. It is my husband who begot me. I am the mother of my father and the sister of my husband. And he is my offspring. I am the servant of him who prepared me and I am the lord of my offspring. But he is the one who be[got me] before time on a day of birth and he is my offspring in time, and my power is from him. I am the staff of his power in his youth and he is the rod of my old age. And whatever he wills happens to me.

I am the incomprehensible silence and the muchremembered thought. I am the voice of many sounds and the utterance (logos) of many forms. I am the utterance of my name (13,15-14,15).

Why, you who hate me, do you love me And hate those who love me?

You who deny me, confess me, And you who confess me, deny me. You who speak the truth about me, tell lies about me, And you who have told lies about me, speak the truth about me. You who know me, become ignorant of me; and may those who have been ignorant of me come to know me (14,15-25).

For I am knowledge and ignorance. I am shame and boldness. I am unashamed, I am ashamed. I am strength and I am fear. I am war and peace (14,26-32).

Give heed to me (14,32-33).

I am the disgraced and the exalted one (14,33-34)..

Give heed to my poverty and my wealth. Do not be haughty to me when I am discarded upon the earth,

And you will find me among [those] that are to come.

And do not look upon me on the garbage-heap and go and leave me discarded.

And you will find me in the kingdoms.

And do not look upon me when I am discarded among those who are disgraced and in the least places, And then laugh at me. And do not cast me down among those who are slain in severity (14,34-15,14).

But as for me, I am merciful and I am cruel (15,1516).

Be on guard! Do not hate my obedience, And do not love my self-control in my weakness. Do not forsake me, And do not be afraid of my power.

Why then do you despise my fear And curse my pride? (15,16-24).

I am she who exists in all fears and boldness in trembling. I am she who is weak, and I am well in pleasure of place. I am foolish and I am wise (15,25-31).

Why have you hated me in your counsels?

(Is it) because I shall be silent among those who are silent, And I shall appear and speak?

Why then have you hated me, you Greeks? Because I am a non-Greek among non-Greeks? (15,31-16,3).

For I am the Wisdom of Greeks And the Gnosis of non-Greeks. I am judgment for Greeks and non-Greeks. I am the one whose image is multiple in Egypt. And the one who has no image among non-Greeks.

I am she who has been hated everywhere and who has been loved everywhere.

I am she who is called Life and you have called Death. I am she who is called Law and you have called Lawlessness.

I am the one you have pursued, and I am the one you have restrained. I am the one you have scattered and you have gathered me together. Before me you have been ashamed and you have been unashamed with me.

I am she who observes no festival and I am she whose festivals are many. I, I am godless and I am she whose God is multiple.

I am the one upon whom you have thought and whom you have scorned. I am unlearned, and it is from me they learn.

I am she whom you have despised and upon whom you think. I am the one from whom you have hidden and to whom you are manifest. But whenever you hide yourselves, I myself will be manifest. For whenever you are manifest, I myself [will hide f] rom you.

Those who have [...] [...] senselessly

Take me [...] [underst]anding out of pain, and receive me to yourselves out of understanding [and] pain. Receive me to yourselves out of disgraceful places and contrition. And seize me from those which are good even though in disgrace. Out of shame, receive me to yourselves in shamelessness. And out of shamelessness and shame, blame my members among yourselves. And come forward to me, you who know me and who know my members. Establish the great ones among the small first creatures.

Come forward to childhood and do not despise it because it is little and small. And do not bring back some greatnesses in parts from smallnesses, for the smallnesses are known from the greatnesses.

Why do you curse me and honor me? You have wounded and you have had mercy.

Do not separate me from the first ones whom you have k[nown. And] do not cast anyone [out and do not] bring anyone back [...] ...brought you back and ... [kno]w him not (17,4-18,5).

[I...] what is mine [...] I know the fi[rst ones] and those after them know me. But I am the [perfect] mind and the repose of the [...]

I am the gnosis of my seeking, and the finding of those who seek after me. And the command of those who ask of me.

And the power of the powers by my gnosis of the angels who have been sent by my logos, And the gods in their seasons by my command, And it is with me that the spirits of all humans exist, and it is within me that women exist.

I am she who is honored and praised and who is despised scornfully. I am peace and because of me war has come to be. And I am an alien and a citizen. I am substance and she who has no

substance. Those who come into being from my synousia are ignorant of me, And those who are in my substance know me.

Those who are close to me have been ignorant of me And those who are far from me have known me. (18,6-35).

On the day when I am close to [you, you] are far away [from me And] on the day when I [am far away] from you, [I am] [close] to you. I [am] [...] within. [I..] of the natures. I am [.....] of the creation of spirits request of the souls. (18,35-19,8). [I am] restraint and unrestraint. I am union and dissolution. I am the abiding and I am the loosing. I am descent and they come up to me. I am the judgment and the acquittal. I, I am sinless and the root of sin is from me. I am desire in appearance and self-control of the heart exists within me.

I am the hearing which is attainable to everyone and the ungraspable utterance. I am a non-speaking mute and great is my multitude of utterances (19,9-25).

Hear me in softness and learn from me in harshness. (19,25-27).

I am she who cries out, And I am cast out upon the face of the earth. I prepare the bread and my mind within. I am the gnosis of my name. I am she who cries out and I am the one who listens.

I appear an[d...] walk in [...] seal of my [...]...[sign] of the I am [...] the defense. I am she who is cal[led] Truth. And violence [...] (19,28-20,8).

You honor me [...] and you whisper against [me]. You who are defeated, judge them before they pass judgment against you. For the judge and partiality exist within you. If you are condemned by this, who will acquit you? Or if you are acquitted by him, who will be able to restrain you?

For what is inside of you is what is outside of you. And the one who molded you on the outside has made an impression of it inside of you. And that which you see outside of you, you see inside of you. It is manifest and it is your garment.

Hear me, listeners, and be taught my utterances, you who know me! (20,9-28)

I am the hearing that is acceptable in every matter; I am the utterance that cannot be restrained. I am the name of the voice and the voice of the name. I am the sign of writing and the manifestation of difference.

And I ... [3 lines missing] [...] light [...] and [...] [...] listeners [...] you.

[...] the great power. And [...] will not move the name. [...] the one who created me. But I shall speak his name (20,28-21,11).

Behold, then, his utterances and all the writings that have been completed. Give heed, then, listeners, and you also, angels, And those who have been sent, And you spirits who have arisen from the dead, (21,12-18).

For I am the one who alone exists, And I have no one who will judge me. (21,18-20).

For many are the sweet forms that exist in numerous sins And unrestrained acts and disgraceful passions, and temporal pleasures, Which are restrained until they become sober And run up to their place of rest. And they will find me there, And they will live and they will not die again (21,2032).

Notes This translation is based on the edition of the Coptic text by G. W. MacRae, Nag Hammadi Codices V,2-5 and VI with Papyrus Berolinensis 8502,1 and 4, ed. D. Parrott, Leiden: E. J. Brill, 1979, 231-55, with critical reference to the English translations of G. W. MacRae, in *The Nag Hammadi Library in English*, ed. J. M. Robinson, 271-277; and B. Layton, *The Gnostic Scriptures*, NY: Doubleday, 1987, 80-85. The poetic arrangement of the text is adapted from the translation of R. Unger, "Zur sprachlichen und formalen Struktur des gnostischen Textes 'Der Donner: der vollkommene Nous,'" *Oriens Christianus* 59 (1975) 78-107. Thunder, Perfect Mind (NHC VI,2) presents the revelation discourse of a female divinity who speaks alternately in first-person statements of identity ("I AM") and second-person address. The text's parallelism of structure, together with its extensive use of antithesis, paradox, and other literary devices, point clearly to its poetic or hymnic character. B. Layton has argued persuasively that the paradoxical and often outrageous pairing of antithetical terms in the "I AM" statements of Thunder can be read as a complex identity riddle to be solved by the knowing or "gnostic" reader. At the same time, attention to various features of the text as a whole suggests that it is not only the mystery of the speaker's identity, but the relationship between the divine speaker and her human hearers that forms the exegetical crux of the text. Thunder focuses attention on the hearers' relationship to the divine speaker not only through its alternating structure of first-person proclamation and second-person address, but also through its metaphorical imagery of kinship and gender, its references to the audience's responses to the divine, and its claims about the speaker's role in the operations of language and intellect. Its persistent, uncompromising use of paradox pushes its hearers to relinquish the apparent sense of its words and to seek the hidden meaning of individual utterances and of the discourse as a whole. Finally, by locating the divine in the "voice" and "hearing" of the text, it leads its hearers or readers to find the divine within the text and within themselves, and so to discover themselves within the divine. In such an interpretive movement of letting go and finding, of becoming sober and being found, the text's final words suggest, the reader "goes up" to the salvific "place of rest," "finds" the divine persona revealed in the text, and "enters into" a state of living and not dying again. Thunder's conception of salvation does not conform to the more familiar "Gnostic" image of a transformative movement or 'conversion' from blindness to vision, deficiency to fullness, or ignorance to gnosis. Rather, Thunder presents an understanding of salvation that comes through the interpretive process of grappling with the language of the text and confronting the paradoxical nature of the divine within the antitheses of ignorance and gnosis, weakness and power, shame and honor, death and life. At the same time, Thunder forges a sharp distinction between those who merely hear the words of the text and those who hear the divine voice with gnosis, that is, between those who remain ignorant and those who come to know the divine in the fullness of her complexity and mystery. Those who hear the utterances of Thunder with gnosis enter into salvific relation with the divine through the interchange of divine utterance and divine hearing, manifested within the symbolic world of the text and within themselves. "Thunder, Perfect Mind" may thus be interpreted not only as a title for the text, but as a name for the divine speaker, her thundering utterances, and her place of dwelling within those who hear her voice and know her mystery with the salvific gnosis and hearing of perfect

mind. Setting in Ancient Mediterranean Religions While Thunder resembles many other ancient texts in various ways, its distinctive combination of features is virtually unmatched in the religious and philosophical literature of antiquity. In form, Thunder's first-person proclamations of identity ("I AM") parallel most directly the aretalogies of the goddess Isis. Yet the text's alternation between first-person identity statements and second-person address bring it closer to the form of the philosophical sermon or diatribe, familiar from the monologues of biblical Wisdom (e.g., Prov 8, Sir 24, Wis 7-8, 1 Enoch 42). In addition, Thunder combines these literary modes with rhetorical features, such as paradox and antithesis, which are more characteristic of the Greek riddle. In content as well as form, the closest parallels to Thunder are found in the hymnic speeches of female divinities in other Nag Hammadi texts, especially those of Pronoia (in Ap. John II,1:30,11-31,28); Protennoia (throughout Trim. Prot. XIII,1); Sophia Zoe, the "Eve of Life" (in Orig. World II,5:114,8-15); and the spiritual Eve in The Gospel of Eve (Epiph., Pan. 26.3.1). Yet unlike most of these divine discourses, the utterances of Thunder have no narrative or epistolary setting. They appear as unmediated divine speech, addressed directly from the divine to her human hearers or readers. There is no general scholarly consensus on the social or historical setting of Thunder. While scholars agree that the text exhibits no explicitly Jewish or Christian elements, its imagery resonates with a variety of sources, including Jewish and Christian Wisdom, Isis traditions, Middle Platonism, Stoicism, and with other Nag Hammadi texts, especially those designated "Sethian" and "Valentinian." Thunder may profitably be read in relation to all of these texts and traditions as a revisionary poetic work that puts forward a distinctive perspective on the nature of the divine and her relation to humankind. Language, Date, Author, Provenance, and Manuscript Thunder, Perfect Mind exists only in the Coptic version found at Nag Hammadi (NHC VI,2:13,1-21,32). The author, date, and place of composition are unknown, but a cultural milieu like that of second- or third-century Alexandria is plausible. In any case, it is clear that the text was originally composed in Greek well before 350 C.E., the approximate date of the Coptic manuscript. The surviving text is relatively well preserved, with minor damage near the top of the first four pages (13-16) and somewhat more serious damage on the first ten lines of the remaining manuscript pages (17-21).

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Translated by George W. MacRae Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

[...] in heaven [...] within him [...] anyone appears [...] the hidden heavens [...] appear, and before the invisible, ineffable worlds appeared. From these the invisible soul of righteousness came, being a fellow member, and a fellow body, and a fellow spirit. Whether she is in the descent or is in the Pleroma, she is not separated from them, but they see her and she looks at them in the invisible world. Secretly her bridegroom fetched it. He presented it to her mouth to make her eat it like food, and he applied the word to her eyes as a medicine to make her see with her mind and perceive her kinsmen and learn about her root, in order that she might cling to her branch from which she had first come forth, in order that she might receive what is hers and renounce matter. [...] he [dwelt...] having [...] sons. The sons [...] truly, those who have come from his seed, call the

sons of the woman "our brothers". In this very way, when the spiritual soul was cast into the body, it became a brother to lust and hatred and envy, and a material soul. So therefore the body came from lust, and lust came from material substance. For this reason the soul became a brother to them. And yet they are outsiders, without power to inherit from the male, but they will inherit from their mother only. Whenever, therefore, the soul wishes to inherit along with the outsiders - for the possessions of the outsiders are proud passions, the pleasures of life, hateful envies, vainglorious things, nonsensical things, accusations [...] for her [...] prostitution, he excludes her and puts her into the brothel. For [...] debauchery for her. She left modesty behind. For death and life are set before everyone. Whichever of these two they wish, then, they will choose for themselves. That one then will fall into drinking much wine in debauchery. For wine is the debaucher. Therefore she does not remember her brothers and her father, for pleasure and sweet profits deceive her. Having left knowledge behind, she fell into bestiality. For a senseless person exists in bestiality, not knowing what is proper to say and what it is proper not to say. But, on the other hand, the gentle son inherits from his father with pleasure, while his father rejoices over him because he receives honor on account of him from everyone, as he looks again for the way to double the things that he has received. For the outsiders [...]. [...] to mix with the [...]. For if a thought of lust enters into a virgin man, he has already become contaminated. And their gluttony cannot mix with moderation. For if the chaff is mixed with the wheat, it is not the chaff that is contaminated, but the wheat. For since they are mixed with each other, no one will buy her wheat, because it is contaminated. But they will coax him, "Give us this chaff!", seeing the wheat mixed with it, until they get it and throw it with all other chaff, and that chaff mixes with all other materials. But a pure seed is kept in storehouses that are secure. All these things, then, we have spoken. And before anything came into being, it was the Father alone who existed, before the worlds that are in the heavens appeared, or the world that is on the earth, or principality, or authority, or the powers. [...] appear [...] and [...] And nothing came into being without his wish. He, then, the Father, wishing to reveal his wealth and his glory, brought about this great contest in this world, wishing to make the contestants appear, and make all those who contend leave behind the things that had come into being, and despise them with a lofty, incomprehensible knowledge, and flee to the one who exists.

And (as for) those who contend with us, being adversaries who contend against us, we are to be victorious over their ignorance through our knowledge, since we have already known the Inscrutable One from whom we have come forth. We have nothing in this world, lest the authority of the world that has come into being should detain us in the worlds that are in the heavens, those in which universal death exists, surrounded by the individual [...] worldly. We have also become ashamed of the worlds, though we take no interest in them when they malign us. And we ignore them when they curse us. When they cast shame in our face, we look at them and do not speak. For they work at their business, but we go about in hunger (and) in thirst, looking toward our dwelling-place, the place which our conduct and our conscience look toward, not clinging to the things which have come into being, but withdrawing from them. Our hearts are set on the things that exist, though we are ill (and) feeble (and) in pain. But there is a great strength hidden within us. Our soul indeed is ill because she dwells in a house of poverty, while matter strikes blows at her eyes, wishing to make her blind. For this reason she pursues the word and applies it to her eyes as a medicine <opening> them, casting away [...] thought of a [...] blindness in [...] afterwards, when that one is again in ignorance, he is completely darkened and is material. Thus

the soul [...] a word every hour, to apply it to her eyes as a medicine in order that she may see, and her light may conceal the hostile forces that fight with her, and she may make them blind with her light, and enclose them in her presence, and make them fall down in sleeplessness, and she may act boldly with her strength and with her scepter. While her enemies look at her in shame, she runs upward into her treasure-house - the one in which her mind is - and (into) her storehouse which is secure, since nothing among the things that have come into being has seized her, nor has she received a stranger into her house. For many are her homeborn ones who fight against her by day and by night, having no rest by day or by night, for their lust oppresses them. For this reason, then, we do not sleep, nor do we forget the nets that are spread out in hiding, lying in wait for us to catch us. For if we are caught in a single net, it will suck us down into its mouth, while the water flows over us, striking our face. And we will be taken down into the dragnet, and we will not be able to come up from it, because the waters are high over us, flowing from above downward, submerging our heart down in the filthy mud. And we will not be able to escape from them. For man-eaters will seize us and swallow us, rejoicing like a fisherman casting a hook into the water. For he casts many kinds of food into the water because each one of the fish has his own food. He smells it and pursues its odor. But when he eats it, the hook hidden within the food seizes him and brings him up by force out of the deep waters. No man is able, then, to catch that fish down in the deep waters, except for the trap that the fisherman sets. By the ruse of food he brought the fish up on the hook. In this very way we exist in this world, like fish. The adversary spies on us, lying in wait for us like a fisherman, wishing to seize us, rejoicing that he might swallow us. For he places many foods before our eyes (things) which belong to this world. He wishes to make us desire one of them and to taste only a little, so that he may seize us with his hidden poison and bring us out of freedom and take us into slavery. For whenever he catches us with a single food, it is indeed necessary for us to desire the rest. Finally, then, such things become the food of death. Now these are the foods with which the devil lies in wait for us. First he injects a pain into your heart until you have heartache on account of a small thing of this life, and he seizes (you) with his poisons. And afterward (he injects) the desire of a tunic, so that you will pride yourself in it, and love of money, pride, vanity, envy that rivals another envy, beauty of body, fraudulence. The greatest of all these are ignorance and ease. Now all such things the adversary prepares beautifully and spreads out before the body, wishing to make the mind of the soul incline her toward one of them and overwhelm her, like a hook, drawing her by force in ignorance, deceiving her until she conceives evil, and bears fruit of matter, and conducts herself in uncleanness, pursuing many desires, covetousnesses, while fleshly pleasure draws her in ignorance.

But the soul - she who has tasted these things - realized that sweet passions are transitory. She had learned about evil; she went away from them and she entered into a new conduct. Afterwards she despises this life, because it is transitory. And she looks for those foods that will take her into life, and leaves behind her those deceitful foods. And she learns about her light, as she goes about stripping off this world, while her true garment clothes her within, (and) her bridal clothing is placed upon her in beauty of mind, not in pride of flesh. And she learns about her depth and runs into her fold, while her shepherd stands at the door. In return for all the shame and scorn, then, that she received in this world, she receives ten thousand times the grace and glory. She gave the body to those who had given it to her, and they were ashamed, while the dealers in bodies sat down and wept because they were not able to do any business with that body, nor did they find any (other) merchandise except it. They endured great labors until they had shaped the body of

this soul, wishing to strike down the invisible soul. They were therefore ashamed of their work; they suffered the loss of the one for whom they had endured labors. They did not realize that she has an invisible spiritual body, thinking, "We are her shepherd who feeds her." But they did not realize that she knows another way, which is hidden from them. This her true shepherd taught her in knowledge. But these - the ones who are ignorant - do not seek after God. Nor do they inquire about their dwelling-place, which exists in rest, but they go about in bestiality. They are more wicked than the pagans, because first of all they do not inquire about God, for their hardness of heart draws them down to make them their cruelty. Furthermore, if they find someone else who asks about his salvation, their hardness of heart sets to work upon that man. And if he does not stop asking, they kill him by their cruelty, thinking that they have done a good thing for themselves. Indeed they are sons of the devil! For even pagans give charity, and they know that God who is in the heavens exists, the Father of the universe, exalted over their idols, which they worship. But they have not heard the word, that they should inquire about his ways. Thus the senseless man hears the call, but he is ignorant of the place to which he has been called. And he did not ask during the preaching, "Where is the temple into which I should go and worship my hope?" On account of his senselessness, then, he is worse than a pagan, for the pagans know the way to go to their stone temple, which will perish, and they worship their idol, while their hearts are set on it because it is their hope. But to this senseless man the word has been preached, teaching him, "Seek and inquire about the ways you should go, since there is nothing else that is as good as this thing." The result is that the substance of hardness of heart strikes a blow upon his mind, along with the force of ignorance and the demon of error. They do not allow his mind to rise up, because he was wearying himself in seeking that he might learn about his hope. But the rational soul who (also) wearied herself in seeking - she learned about God. She labored with inquiring, enduring distress in the body, wearing out her feet after the evangelists, learning about the Inscrutable One. She found her rising. She came to rest in him who is at rest. She reclined in the bride-chamber. She ate of the banquet for which she had hungered. She partook of the immortal food. She found what she had sought after. She received rest from her labors, while the light that shines forth upon her does not sink. To it belongs the glory and the power and the revelation for ever and ever. Amen.

Authoritative Teaching

The Concept of Our Great Power CODEX VI

Translated by Frederik Wisse Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The Perception of Understanding The Concept of the Great Power

He who will know our great Power will become invisible, and fire will not be able to consume him. But it will purge and destroy all of your possessions. For everyone in whom my form will appear will be saved, from (the age of) seven days up to one hundred and twenty years. (Those) whom I

constrained to gather all that is fallen - and the writings of our great Power, in order that he may inscribe your name in our great light - and their thoughts and their works may be ended, that they may be purged, and be scattered and be destroyed, and be gathered in the place which no one in it sees. But you will see me, and you will prepare your dwelling places in our great Power. Know how what has departed came to be, in order that you may know how to discern what lives to become: of what appearance that aeon is, or what kind it is, or how it will come to be. Why do you not ask what kind you will become, (or) rather how you came to be? Discern what size the water is, that it is immeasurable (and) incomprehensible, both its beginning and its end. It supports the earth; it blows in the air where the gods and the angels are. But in him who is exalted above all these there is the fear and the light, and in him are my writings revealed. I have given them as a service to the creation of the physical things, for it is not possible for anyone to stand without that One, nor is it possible for the aeon to live without him. It is he who possesses what is in him by discerning (it) in purity. Then behold the Spirit and know where he is. He gave himself to men that they may receive life from him every day, since he has his life within him; he gives to them all. Then the darkness together with Hades took the fire. And he (the darkness) will release from himself what is mine. His eyes were not able to endure my light. After the spirits and the waters moved, the remainder came into being: the whole aeon of the creation, and their <powers>. The fire came forth from them and the Power came in the midst of the powers. And the powers desired to see my image. And the soul became its replica. This is the work that came into being. See what it is like, that before it comes into being it does not see, because the aeon of the flesh came to be in the great bodies. And there were apportioned to them long days in the creation. For when they had polluted themselves and had entered into the flesh, the father of the flesh, the water, avenged himself. For when he had found that Noah was pious (and) worthy - and it is the father of the flesh who holds the angels in subjection. And he (Noah) preached piety for one hundred and twenty years. And no one listened to him. And he made a wooden ark, and whom he had found entered it. And the flood took place. And thus Noah was saved with his sons. For if indeed the ark had not been meant for man to enter, then the water of the flood would not have come. In this way he intended (and) planned to save the gods and the angels, and the powers, the greatness of all of these, and the <nourishment> and the way of life. And he moves them from the aeon (and) nourishes them in the permanent places. And the judgment of the flesh was unleashed. Only the work of the Power stood up. Next the psychic aeon. It is a small one, which is mixed with bodies, by begetting in the souls (and) defiling (them). For the first defilement of the creation found strength. And it begot every work: many works of wrath, anger, envy, malice, hatred, slander, contempt and war, lying and evil counsels, sorrows and pleasures, basenesses and defilements, falsehoods and diseases, evil judgments that they decree according to their desires. Yet you are sleeping, dreaming dreams. Wake up and return, taste and eat the true food! Hand out the word and the water of life! Cease from the evil lusts and desires and (the teachings of) the Anomoeans, evil heresies that have no basis. And the mother of the fire was impotent. She brought the fire upon the soul and the earth, and she burned all <the> dwellings that are in it. And its shepherd perished. Moreover, when she does not find anything else to burn, she will destroy herself. And it will become incorporeal, without body, and it will burn matter, until it has cleansed everything, - and all wickedness. For when it does not find anything else to burn, it will turn against itself until it has destroyed itself. Then, in this aeon, which is the psychic one, the man will come into being who knows the great Power. He will receive (me) and he will know me. He will drink from the

milk of the mother, in fact. He will speak in parables; he will proclaim the aeon that is to come, just as he spoke in the first aeon of the flesh, as Noah. Now concerning his words, which he uttered, he spoke in all of them, in seventy-two tongues. And he opened the gates of the heavens with his words. And he put to shame the ruler of Hades; he raised the dead, and he destroyed his dominion. Then a great disturbance took place. The archons raised up their wrath against him. They wanted to hand him over to the ruler of Hades. Then they recognized one of his followers. A fire took hold of his soul. He (Judas?) handed him over, since no one knew him (Jesus?). They acted and seized him. They brought judgment upon themselves. And they delivered him up to the ruler of Hades. And they handed him over to Sasabek for nine bronze coins. He prepared himself to go down and put them to shame. Then the ruler of Hades took him. And he found that the nature of his flesh could not be seized, in order to show it to the archons. But he was saying: "Who is this? What is it? His word has abolished the law of the aeon. He is from the Logos of the power of life." And he was victorious over the command of the archons, and they were not able by their work to rule over him. The archons searched after that which had come to pass. They did not know that this is the sign of their dissolution, and (that) it is the change of the aeon. The sun set during the day; that day became dark. The evil spirits were troubled. And after these things he will appear ascending. And the sign of the aeon that is to come will appear. And the aeons will dissolve. And those who would know these things that were discussed with them, will become blessed. And they will reveal them, and they will become blessed, since they will come to know the truth. For you have found rest in the heavens. Then many will follow him, and they will labor in their birthplaces. They will go about; they will write down his words according to (their) desire. Behold, these aeons have passed. What size is the water of the aeon that has dissolved? What dimensions do aeons have? How will men prepare themselves, and how will they be established, and how will they become indestructible aeons? But at first, after his preaching - it is he who proclaims the second aeon, and the first. And the first aeon perished in the course of time. He made the first aeon, going about in it until it perished, while preaching one hundred and twenty years in number. This is the perfect number that is highly exalted. He made the border of the West desolate, and he destroyed the East. Then your seed and those who wish to follow our great Logos and his proclamation - [...] Then the wrath of the archons burned. They were ashamed of their dissolution. And they fumed and were angry at the life. The cities were <overturned>; the mountains dissolve. The archon came, with the archons of the western regions, to the East, i.e., that place where the Logos appeared at first. Then the earth trembled, and the cities were troubled. Moreover, the birds ate and were filled with their dead. The earth mourned together with the inhabited world; they became desolate. Then when the times were completed, then wickedness arose mightily even until the final end of the Logos. Then the archon of the western regions arose, and from the East he will perform a work, and he will instruct men in his wickedness. And he wants to nullify all teaching, the words of true wisdom, while loving the lying wisdom. For he attacked the old, wishing to introduce wickedness and to put on dignity. He was incapable, because the defilement of his garments is great. Then he became angry. He appeared and desired to go up and to pass up to that place. Then the appointed time came and drew near. And he changed the commands. Then the time came until the child had grown up. When he had come to his maturity, then the archons sent the imitator to that man in order that they might know our great Power. And they were expecting from him that he would perform for them a sign. And he bore great signs. And he reigned over the whole earth and all those who are under heaven. He placed his throne upon the end of the earth,

for "I shall make you god of the world". He will perform signs and wonders. Then they will turn from me, and they will go astray. Then those men who will follow after him will introduce circumcision. And he will pronounce judgment upon those who are from the uncircumcision, who are the (true) people. For in fact he sent many preachers beforehand, who preached on his behalf. When he has completed the established time of the kingdom of the earth, then the cleansing of the souls will come, since wickedness is stronger than you. All the powers of the sea will tremble and dry up, And the firmament will not pour down dew. The springs will cease. The rivers will not flow down to their springs. And the waters of the springs of the earth will cease. Then the depths will be laid bare and they will open. The stars will grow in size, and the sun will cease. And I shall withdraw with everyone who will know me. And they will enter into the immeasurable light, (where) there is no one of the flesh nor the wantonness of the first to seize them. They will be unhampered (and) holy, since nothing drags them down. I myself protect them, since they have holy garments, which the fire cannot touch, nor darkness nor wind nor a moment, so as to cause one to shut the eyes. Then he will come to destroy all of them. And they will be chastised until they become pure. Moreover their period, which was given to them to have power, which was apportioned to them, (is) fourteen hundred and sixty years. When the fire has consumed them all, and when it does not find anything else to burn, then it will perish by its own hand. Then the [...] will be completed [...] the second power [...] the mercy will come [...] through wisdom [...]. Then the firmaments will fall down into the depth. Then the sons of matter will perish; they will not be, henceforth. Then the souls will appear, who are holy through the light of the Power, who is exalted, above all powers, the immeasurable, the universal one, I and all those who will know me. And they will be in the aeon of beauty of the aeon of judgment, since they are ready in wisdom, having given glory to him who is in the incomprehensible unity; and they see him because of his will, which is in them. And they all have become as reflections in his light. They all have shone, and they have found rest in his rest. And he will release the souls that are being punished, and they will come to be in purity. And they will see the saints and cry out to them, "Have mercy on us, O Power who art above all powers!" For [...] and in the tree of iniquity that exists [...] to him their eyes. And they do not seek him because they do not seek us, nor do they believe us, but they acted according to the creation of the archons and its other rulers. But we have acted according to our birth of the flesh, in the creation of the archons, which gives law. We also have come to be in the unchangeable aeon.

The Concept of Our Great Power

Plato, Republic 588A-589B CODEX VI

Translated by James Brashler Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

"Since we have come to this point in a discussion, let us again take up the first things that were said to us. And we will find that he says, 'Good is he who has been done injustice completely. He is glorified justly.' Is not this how he was reproached?" "This is certainly the fitting way!" And I said, "Now then, we have spoken because he said that he who does injustice and he who does

justice each has a force." "How then?" "He said, 'An image that has no likeness is the rationality of soul,' so that he who said these things will understand. He [...] or not? We [...] is for me. But all [...] who told them [...] ruler, these now have become natural creatures - even Chimaera and Cerberus and all the rest that were mentioned. They all came down and they cast off forms and images. And they all became a single image. It was said, 'Work now!' Certainly it is a single image that became the image of a complex beast with many heads. Some days indeed it is like the image of a wild beast. Then it is able to cast off the first image. And all these hard and difficult forms emanate from it with effort, since these are formed now with arrogance. And also all the rest that are like them are formed now through the word. For now it is a single image. For the image of the lion is the one thing and the image of the man is another. [...] single [...] is the [...] of [...] join. And this [...] much more complex than the first. And the second is small." "It has been formed." "Now then, join them to each other and make them a single one - for they are three - so that they grow together, and all are in a single image outside of the image of the man just like him who is unable to see the things inside him. But what is outside only is what he sees. And it is apparent what creature his image is in and that he was formed in a human image." "And I spoke to him who said that there is profit in the doing of injustice for the man. He who does injustice truly does not profit nor does he benefit. But what is profitable for him is this: that he cast down every image of the evil beast and trample them along with the images of the lion. But the man is in weakness in this regard. And all the things that he does are weak. As a result he is drawn to the place where he spends time with them. [...]. And he [...] to him in[...]. But he brings about [...] enmity [...]. And with strife they devour each other among themselves. Yes, all these things he said to everyone who praises the doing of injustice." "Then is it not profitable for him who speaks justly?" "And if he does these things and speaks in them, within the man they take hold firmly. Therefore especially he strives to take care of them and he nourishes them just like the farmer nourishes his produce daily. And the wild beasts keep it from growing.

The Discourse on the Eighth and Ninth CODEX VI

Translated by James Brashler, Peter A. Dirkse, and Douglas M. Parrott Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

"My father, yesterday you promised me that you would bring my mind into the eighth and afterwards you would bring me into the ninth. You said that this is the order of the tradition." "My son, indeed this is the order. But the promise was according to human nature. For I told you when I initiated the promise, I said, 'If you hold in mind each one of the steps.' After I had received the spirit through the power, I set forth the action for you. Indeed, the understanding dwells in you; in me (it is) as though the power were pregnant. For when I conceived from the fountain that flowed to me, I gave birth." "My father, you have spoken every word well to me. But I am amazed at this statement that you have just made. For you said, 'The power that is in me'." He said, "I gave birth to it (the power), as children are born." "Then, my father, I have many brothers, if I am to be numbered among the offspring." "Right, my son! This good thing is numbered by ... (3 lines missing) ... and [...] at all times. Therefore, my son, it is necessary for you to recognize your

brothers and to honor them rightly and properly, because they come from the same father. For each generation I have called. I have named it, because they were offspring like these sons." "Then, my father, do they have (a) day?" "My son, they are spiritual ones. For they exist as forces that grow other souls. Therefore I say that they are immortal." "Your word is true; it has no refutation from now on. My father, begin the discourse on the eighth and the ninth, and include me also with my brothers." "Let us pray, my son, to the father of the universe, with your brothers who are my sons, that he may give the spirit of eloquence." "How do they pray, my father, when joined with the generations? I want to obey, my father." (2 lines missing) ... But it is not [...]. Nor is it a [...]. But he is satisfied with her [...] him [...]. And it is right for you to remember the progress that came to you as wisdom in the books, my son. Compare yourself to the early years of life. As children (do), you have posed senseless, unintelligent questions." "My father, the progress that has come to me now, and the foreknowledge, according to the books, that has come to me, exceeding the deficiency - these things are foremost in me." "My son, when you understand the truth of your statement, you will find your brothers, who are my sons, praying with you." "My father, I understand nothing else except the beauty that came to me in the books." "This is what you call the beauty of the soul, the edification that came to you in stages. May the understanding come to you, and you will teach." "I have understood, my father, each one of the books. And especially the ... (2 lines missing) ... which is in [...]." "My son, [...] in praises from those who extolled them." "My father, from you I will receive the power of the discourse that you will give. As it was told to both (of us), let us pray, my father." "My son, what is fitting is to pray to God with all our mind and all our heart and our soul, and to ask him that the gift of the eighth extend to us, and that each one receive from him what is his.

Your part, then, is to understand; my own is to be able to deliver the discourse from the fountain that flows to me." "Let us pray, my father: I call upon you, who rules over the kingdom of power, whose word comes as (a) birth of light. And his words are immortal. They are eternal and unchanging. He is the one whose will begets life for the forms in every place. His nature gives form to substance. By him, the souls of the eighth and the angels are moved ... (2 lines missing) ... those that exist. His providence extends to everyone [...] begets everyone. He is the one who [...] the aeon among spirits. He created everything. He who is self-contained cares for everything. He is perfect, the invisible God to whom one speaks in silence - his image is moved when it is directed, and it governs - the one mighty power, who is exalted above majesty, who is better than the honored (ones), Zoxathazo a oo ee ooo eee oooo ee oooooo oooooo oooooo uuuuuu oooooooooooooo ooo Zozazoth. "Lord, grant us a wisdom from your power that reaches us, so that we may describe to ourselves the vision of the eighth and the ninth. We have already advanced to the seventh, since we are pious and walk in your law. And your will we fulfill always. For we have walked in your way, and we have renounced [...], so that your vision may come. Lord, grant us the truth in the image. Allow us through the spirit to see the form of the image that has no deficiency, and receive the reflection of the pleroma from us through our praise. "And acknowledge the spirit that is in us. For from you the universe received soul. For from you, the unbegotten one, the begotten one came into being. The birth of the self-begotten one is through you, the birth of all begotten things that exist. Receive from us these spiritual sacrifices, which we send to you with all our heart and our soul and all our strength. Save that which is in us and grant us the immortal wisdom." "Let us embrace each other affectionately, my son. Rejoice over this! For already from them the power, which is light, is coming to us. For I see! I see indescribable depths. How shall I tell you, my son?

[...] from the [...] the places. How shall I describe the universe? I am Mind, and I see another Mind, the one that moves the soul! I see the one that moves me from pure forgetfulness. You give me power! I see myself! I want to speak! Fear restrains me. I have found the beginning of the power that is above all powers, the one that has no beginning. I see a fountain bubbling with life. I have said, my son, that I am Mind. I have seen! Language is not able to reveal this. For the entire eighth, my son, and the souls that are in it, and the angels, sing a hymn in silence. And I, Mind, understand." "What is the way to sing a hymn through it (silence)?" "Have you become such that you cannot be spoken to?" "I am silent, my father. I want to sing a hymn to you while I am silent." "Then sing it, for I am Mind." "I understand Mind, Hermes, who cannot be interpreted, because he keeps within himself. And I rejoice, my father, because I see you smiling. And the universe rejoices. Therefore, there is no creature that will lack your life. For you are the lord of the citizens in every place. Your providence protects. I call you 'father', 'aeon of the aeons', 'great divine spirit'. And by a spirit he gives rain upon everyone. What do you say to me, my father, Hermes?" "Concerning these things, I do not say anything, my son. For it is right before God that we keep silent about what is hidden." "Trismegistus, let not my soul be deprived of the great divine vision. For everything is possible for you as master of the universe." "Return to <praising>, my son, and sing while you are silent. Ask what you want in silence." What he had finished praising, he shouted, "Father Trismegistus! What shall I say? We have received this light. And I myself see this same vision in you. And I see the eighth, and the souls that are in it, and the angels singing a hymn to the ninth and its powers. And I see him who has the power of them all, creating those <that are> in the spirit." "It is advantageous from now on, that we keep silence in a reverent posture. Do not speak about the vision from now on. It is proper to sing a hymn to the father until the day to quit (the) body."

"What you sing, my father, I too want to sing." "I am singing a hymn within myself. While you rest yourself, be active in praise. For you have found what you seek." "But is it proper, my father, that I praise because I am filled in my heart?" "What is proper is your praise that you will sing to God, so that it might be written in this imperishable book." "I will offer up the praise in my heart, as I pray to the end of the universe and the beginning of the beginning, to the object of man's quest, the immortal discovery, the begetter of light and truth, the sower of reason, the love of immortal life. No hidden word will be able to speak about you, Lord. Therefore, my mind wants to sing a hymn to you daily. I am the instrument of your spirit; Mind is your plectrum. And your counsel plucks me. I see myself! I have received power from you. For your love has reached us." "Right, my son." "Grace! After these things, I give thanks by singing a hymn to you. For I have received life from you, when you made me wise. I praise you. I call your name that is hidden within me: a o ee o eee ooo iii oooo ooooo ooooo uuuuuu oo oooooooooo oooooooooo oo. You are the one who exists with the spirit. I sing a hymn to you reverently." "My son, write this book for the temple at Diospolis in hieroglyphic characters, entitling it 'The Eighth Reveals the Ninth.'" "I will do it, my <father>, as you command now." "My <son>, write the language of the book on steles of turquoise. My son, it is proper to write this book on steles of turquoise, in hieroglyphic characters. For Mind himself has become overseer of these. Therefore, I command that this teaching be carved on stone, and that you place it in my sanctuary. Eight guardians guard it with [...] of the Sun. The males on the right are frog-faced, and the females on the left are cat-faced. And put a square milk-stone at the base of the turquoise tablets, and write the name on the azure stone tablet in hieroglyphic characters. My son, you will do this when I am in Virgo, and the sun is in the first

half of the day, and fifteen degrees have passed by me." "My father, everything that you say I will do eagerly." "And write an oath in the book, lest those who read the book bring the language into abuse, and not (use it) to oppose the acts of fate. Rather, they should submit to the law of God, without having transgressed at all, but in purity asking God for wisdom and knowledge. And he who will not be begotten at the start by God comes to be by the general and guiding discourses. He will not be able to read the things written in this book, although his conscience is pure within him, since he does not do anything shameful, nor does he consent to it. Rather, by stages he advances and enters into the way of immortality. And thus he enters into the understanding of the eighth that reveals the ninth." "So shall I do it, my father." "This is the oath: I make him who will read this holy book swear by heaven and earth, and fire and water, and seven rulers of substance, and the creating spirit in them, and the <unbegotten> God, and the self-begotten one, and him who has been begotten, that he will guard the things that Hermes has said. And those who keep the oath, God will be reconciled with them and everyone whom we have named. But wrath will come to each one of those who violate the oath. This is the perfect one who is, my son."

The Prayer of Thanksgiving CODEX VI

Translated by James Brashler, Peter A. Dirkse and Douglas M. Parrott Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

This the prayer that they spoke: "We give thanks to You! Every soul and heart is lifted up to You, undisturbed name, honored with the name 'God' and praised with the name 'Father', for to everyone and everything (comes) the fatherly kindness and affection and love, and any teaching there may be that is sweet and plain, giving us mind, speech, (and) knowledge: mind, so that we may understand You, speech, so that we may expound You, knowledge, so that we may know You. We rejoice, having been illuminated by Your knowledge. We rejoice because You have shown us Yourself. We rejoice because while we were in (the) body, You have made us divine through Your knowledge. "The thanksgiving of the man who attains to You is one thing: that we know You. We have known You, intellectual light. Life of life, we have known You. Womb of every creature, we have known You. Womb pregnant with the nature of the Father, we have known You. Eternal permanence of the begetting Father, thus have we worshiped Your goodness. There is one petition that we ask: we would be preserved in knowledge. And there is one protection that we desire: that we not stumble in this kind of life." When they had said these things in the prayer, they embraced each other and they went to eat their holy food, which has no blood in it.

Scribal Note I have copied this one discourse of his. Indeed, very many have come to me. I have not copied them because I thought that they had come to you (pl.). Also, I hesitate to copy these for you because, perhaps they have (already) come to you, and the matter may burden you. Since the discourses of that one, which have come to me, are numerous.

Asclepius 21-29 CODEX VI

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"And if you (Asclepius) wish to see the reality of this mystery, then you should see the wonderful representation of the intercourse that takes place between the male and the female. For when the semen reaches the climax, it leaps forth. In that moment, the female receives the strength of the male; the male, for his part, receives the strength of the female, while the semen does this. "Therefore, the mystery of intercourse is performed in secret, in order that the two sexes might not disgrace themselves in front of many who do not experience that reality. For each of them (the sexes) contributes its (own part in) begetting. For if it happens in the presence of those who do not understand the reality, (it is) laughable and unbelievable. And, moreover, they are holy mysteries, of both words and deeds, because not only are they not heard, but also they are not seen. "Therefore, such people (the unbelievers) are blasphemers. They are atheistic and impious. But the others are not many; rather, the pious who are counted are few. Therefore, wickedness remains among (the) many, since learning concerning the things which are ordained does not exist among them. For the knowledge of the things which are ordained is truly the healing of the passions of the matter. Therefore, learning is something derived from knowledge. "But if there is ignorance, and learning does not exist in the soul of man, (then) the incurable passions persist in it (the soul). And additional evil comes with them (the passions), in the form of an incurable sore. And the sore constantly gnaws at the soul, and through it the soul produces worms from the evil, and stinks. But God is not the cause of these things, since he sent to men knowledge and learning. "Trismegistus, did he send them to men alone?" "Yes, Asclepius, he sent them to them alone. And it is fitting that we tell you why to men alone he granted knowledge and learning, the allotment of his good. "And now listen! God and the Father, even the Lord, created man subsequent to the gods, and he took him from the region of matter. Since matter is involved in the creation of man, of [...], the passions are in it. Therefore, they continually flow over his body, for this living creature would not have existed in any other way except that he had taken this food, since he is mortal. It is also inevitable that inopportune desires, which are harmful, dwell in him. For the gods, since they came into being out of a pure matter, do not need learning and knowledge. For the immortality of the gods is learning and knowledge, since they came into being out of pure matter. It (immortality) assumed for them the position of knowledge and learning. By necessity, he (God) set a boundary for man; he placed him in learning and knowledge. "Concerning these things (learning and knowledge) which we have mentioned from the beginning, he (God) perfected them in order that by means of these things he might restrain passions and evils, according to his will. He brought his (man's) mortal existence into immortality; he (man) became good (and) immortal, just as I have said. For he (God) created (a) two-fold nature for him: the immortal and the mortal. "And it happened this way because of the will of God that men be better than the gods, since, indeed, the gods are immortal, but men alone are both immortal and mortal. Therefore, man has become akin to the gods, and they know the affairs of each other with certainty. The gods know the things of men, and men know the things of the gods. And I am speaking about men, Asclepius, who have attained learning and knowledge. But (about) those who are more vain than these, it is not fitting that we say anything base, since we are divine and are introducing holy matters.

"Since we have entered the matter of the communion between the gods and men, know, Asclepius, that in which man can be strong! For just as the Father, the Lord of the universe, creates gods, in this very way man too, this mortal, earthly, living creature, the one who is not like God, also himself creates gods. Not only does he strengthen, but he is also strengthened. Not only is he god, but he also creates gods. Are you astonished, Asclepius? Are you yourself another disbeliever like the many?" "Trismegistus, I agree with the words (spoken) to me. And I believe you as you speak. But I have also been astonished at the discourse about this. And I have decided that man is blessed, since he has enjoyed this great power." "And that which is greater than all these things, Asclepius, is worthy of admiration. Now it is clear to us concerning the race of the gods, and we confess it along with everyone else, that it (the race of the gods) has come into being out of a pure matter. And their bodies are heads only. But that which men create is the likeness of the gods. They (the gods) are from the farthest part of the matter, and it (the object created by men) is from the outer (part) of the being of men. Not only are they (what men created) heads, but (they are) also all the other members of the body, and according to their likeness. Just as God has willed that the inner man be created according to his image, in the very same way, man on earth creates gods according to his likeness." "Trismegistus, you are not talking about idols, are you?" "Asclepius, you yourself are talking about idols. You see that again, you yourself, Asclepius, are also a disbeliever of the discourse. You say about those who have soul and breadth, that they are idols - these who bring about these great events. You are saying about these who give prophecies that they are idols - these who give men sickness and healing that [...] them. "Or are you ignorant, Asclepius, that Egypt is (the) image of heaven? Moreover, it is the dwelling place of heaven and all the forces that are in heaven. If it is proper for us to speak the truth, our land is (the) temple of the world. And it is proper for you not to be ignorant that a time will come in it (our land, when) Egyptians will seem to have served the divinity in vain, and all their activity in their religion will be despised. For all divinity will leave Egypt, and will flee upward to heaven. And Egypt will be widowed; it will be abandoned by the gods. For foreigners will come into Egypt, and they will rule it. Egypt! Moreover, Egyptians will be prohibited from worshipping God. Furthermore, they will come into the ultimate punishment, especially whoever among them is found worshipping (and) honoring God. "And in that day, the country that was more pious than all countries will become impious. No longer will it be full of temples, but it will be full of tombs. Neither will it be full of gods, but (it will be full of) corpses. Egypt! Egypt will become like the fables. And your religious objects will be [...] the marvelous things, and [...], and if your words are stones and are wonderful. And the barbarian will be better than you, Egyptian, in his religion, whether (he is) a Scythian, or the Hindus, or some other of this sort. "And what is this that I say about the Egyptian? For they (the Egyptians) will not abandon Egypt. For (in) the time (when) the gods have abandoned the land of Egypt, and have fled upward to heaven, then all Egyptians will die. And Egypt will be made a desert by the gods and the Egyptians. And as for you, River, there will be a day when you will flow with blood more than water. And dead bodies will be (stacked) higher than the dams. And he who is dead will not be mourned as much as he who is alive. Indeed, the latter will be known as an Egyptian on account of his language in the second period (of time). - Asclepius, why are you weeping? - He will seem like (a) foreigner in regard to his customs. Divine Egypt will suffer evils greater than these. Egypt lover of God, and the dwelling place of the gods, school of religion - will become an example of impiousness. "And in that day, the world will not be marveled at, [...] and immortality, nor will it be worshiped [...], since we say that it is not good [...]. It has become

neither a single thing nor a vision. But it is in danger of becoming a burden to all men. Therefore, it will be despised - the beautiful world of God, the incomparable work, the energy that possesses goodness, the man-formed vision. Darkness will be preferred to light, and death will be preferred to life. No one will gaze into heaven. And the pious man will be counted as insane, and the impious man will be honored as wise. The man who is afraid will be considered as strong. And the good man will be punished like a criminal. "And concerning the soul, and the things of the soul, and the things of immortality, along with the rest of what I have said to you, Tat, Asclepius, and Ammon - not only will they be considered ridiculous, but they will also be thought of as vanity. But believe me (when I say) that people of this kind will be endangered by the ultimate danger to their soul. And a new law will be established ... (2 lines missing) ... they will ... (line missing) ... good. The wicked angels will remain among men, (and) be with them, (and) lead them into wicked things recklessly, as well as into atheism, wars, and plunderings, by teaching them things contrary to nature. "In those days, the earth will not be stable, and men will not sail the sea, nor will they know the stars in heaven. Every sacred voice of the word of God will be silenced, and the air will be diseased. Such is the senility of the world: atheism, dishonor, and the disregard of noble words. "And when these things had happened, Asclepius, then the Lord, the Father and god from the only first god, the creator, when he looked upon the things that happened, established his design, which is good, against the disorder. He took away error, and cut off evil. Sometimes, he submerged it in a great flood; at other times, he burned it in a searing fire; and at still other times, he crushed it in wars and plagues, until he brought ... (4 lines missing) ... of the work. And this is the birth of the world. "The restoration of the nature of the pious ones who are good will take place in a period of time that never had a beginning. For the will of God has no beginning, even as his nature, which is his will (has no beginning). For the nature of God is will. And his will is the good." "Trismegistus, is purpose, then, (the same as) will?" "Yes, Asclepius, since will is (included) in counsel. For <he> (God) does not will what he has from deficiency. Since he is complete in every part, he wills what he (already) fully has. And he has every good. And what he wills, he wills. And he has the good that he wills. Therefore, he has everything. And God wills what he wills. And the good world is an image of the Good One." "Trismegistus, is the world good?" "Asclepius, it is good, as I shall teach you. For just as ... (2 lines missing) ... of soul and life [...] of the world [...] come forth in matter, those that are good, the change of the climate, and beauty, and the ripening of the fruits, and the things similar to all these. Because of this, God has control over the heights of heaven. He is in every place, and he looks out over every place. And (in) his place there is neither heaven nor star. And he is free from (the) body. "Now the creator has control in the place that is between the earth and heaven. He is called 'Zeus', that is, 'Life'. Plutonium Zeus is lord over the earth and sea. And he does not possess the nourishment for all mortal living creatures, for (it is) Kore who bears the fruit. These forces always are powerful in the circle of the earth, but those of others are always from Him-who-is. "And the lords of the earth will withdraw themselves. And they will establish themselves in a city that is in a corner of Egypt and that will be built toward the setting of the sun. Every man will go into it, whether they come on the sea or on the shore." "Trismegistus, where will these be settled now?" "Asclepius, in the great city that is on the Libyan mountain ... (2 lines missing) ... it frightens [...] as a great evil, in ignorance of the matter. For death occurs, which is the dissolution of the labors of the body, and the number (of the body), when it (death) completes the number of the body. For the number is the union of the body. Now the body dies when it is not able to support the man. And this is death: the dissolution of the body and the destruction of

the sensation of the body. And it is not necessary to be afraid of this, nor because of this, but because of what is not known, and is disbelieved (is one afraid)." "But what is not known, or is disbelieved?" "Listen, Asclepius! There is a great demon. The great God has appointed him to be overseer or judge over the souls of men. And God has placed him in the middle of the air, between earth and heaven. Now when the soul comes forth from (the) body, it is necessary that it meet this daimon. Immediately, he (the daimon) will surround this one (masc.), and he will examine him in regard to the character that he has developed in his life. And if he finds that he piously performed all of his actions for which he came into the world, this (daimon) will allow him ... (1 line missing) ... turn him [...]. But if he sees [...] in this one [...] he brought his life into evil deeds, he grasps him, as he flees upward, and throws him down, so that he is suspended between heaven and earth, and is punished with a great punishment. And he will be deprived of his hope, and will be in great pain. "And that soul has been put neither on the earth nor in heaven, but it has come into the open sea of the air of the world, the place where there is a great fire, and crystal water, and furrows of fire, and a great upheaval. The bodies are tormented (in) various (ways). Sometimes they are cast down into the fire, in order that it may destroy them. Now, I will not say that this is the death of the soul, for it has been delivered from evil, but it is a death sentence. "Asclepius, it is necessary to believe these things and to fear them, in order that we might not encounter them. For unbelievers are impious, and commit sin. Afterwards, they will be compelled to believe, and they will not hear by word of mouth only, but will experience the reality itself. For they kept believing that they would not endure these things. Nor only ... (1 line missing). First, Asclepius, all those of the earth die, and those who are of the body cease [...] of evil [...] with these of this sort. For those who are here are not like those who are there. So with the daimons who [...] men, they despise [...] there. Thus, it is not the same. But truly, the gods who are here will punish more whoever has hidden it here every day." "Trismegistus, what is the character of the iniquity that is there?" "Now you think, Asclepius, that when one takes something in a temple, he is impious. For that kind of a person is a thief and a bandit. And this matter concerns gods and men. But do not compare those here with those of the other place. Now I want to speak this discourse to you confidentially; no part of it will be believed. For the souls that are filled with much evil will not come and go in the air, but they will be put in the places of the daimons, which are filled with pain, (and) which are always filled with blood and slaughter, and their food, which is weeping, mourning, and groaning." "Trismegistus, who are these (daimons)?" "Asclepius, they are the ones who are called 'stranglers', and those who roll souls down on the dirt, and those who scourge them, and those who cast into the water, and those who cast into the fire, and those who bring about the pains and calamities of men. For such as these are not from a divine soul, nor from a rational soul of man. Rather, they are from the terrible evil."

The Second Treatise of the Great Seth CODEX VII

Translated by Roger A. Bullard and Joseph A. Gibbons Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

And the perfect Majesty is at rest in the ineffable light, in the truth of the mother of all these, and all of you that attain to me, to me alone who am perfect, because of the Word. For I exist with all the greatness of the Spirit, which is a friend to us and our kindred alike, since I brought forth a word to the glory of our Father, through his goodness, as well as an imperishable thought; that is, the Word within him - it is slavery that we shall die with Christ - and an imperishable and undefiled thought, an incomprehensible marvel, the writing of the ineffable water which is the word from us. It is I who am in you, and you are in me, just as the Father is in you in innocence. Let us gather an assembly together. Let us visit that creation of his. Let us send someone forth in it, just as he visited (the) Ennoias, the regions below. And I said these things to the whole multitude of the multitudinous assembly of the rejoicing Majesty. The whole house of the Father of Truth rejoiced that I am the one who is from them. I produced thought about the Ennoias which came out of the undefiled Spirit, about the descent upon the water, that is, the regions below. And they all had a single mind, since it is out of one. They charged me since I was willing. I came forth to reveal the glory to my kindred and my fellow spirits. For those who were in the world had been prepared by the will of our sister Sophia - she who is a whore - because of the innocence which has not been uttered. And she did not ask anything from the All, nor from the greatness of the Assembly, nor from the Pleroma. Since she was first, she came forth to prepare monads and places for the Son of Light and the fellow workers which she took from the elements below to build bodily dwellings from them. But, having come into being in an empty glory, they ended in destruction in the dwellings in which they were, since they were prepared by Sophia. They stand ready to receive the life-giving word of the ineffable Monad and of the greatness of the assembly of all those who persevere and those who are in me. I visited a bodily dwelling. I cast out the one who was in it first, and I went in. And the whole multitude of the archons became troubled. And all the matter of the archons, as well as all the begotten powers of the earth, were shaken when it saw the likeness of the Image, since it was mixed. And I am the one who was in it, not resembling him who was in it first. For he was an earthly man, but I, I am from above the heavens. I did not refuse them even to become a Christ, but I did not reveal myself to them in the love which was coming forth from me. I revealed that I am a stranger to the regions below. There was a great disturbance in the whole earthly area, with confusion and flight, as well as (in) the plan of the archons. And some were persuaded, when they saw the wonders which were being accomplished by me. And all these, with the race, that came down, flee from him who had fled from the throne to the Sophia of hope, since she had earlier given the sign concerning us and all the ones with me - those of the race of Adonaios. Others also fled, as if from the Cosmocrator and those with them, since they have brought every (kind of) punishment upon me. And there was a flight of their mind about what they would counsel concerning me, thinking that she (Sophia) is the whole greatness, and speaking false witness, moreover, against the Man and the whole greatness of the assembly. It was not possible for them to know who the Father of Truth, the Man of the Greatness, is. But they who received the name because of contact with ignorance - which (is) a burning and a vessel - having created it to destroy Adam, whom they had made, in order to cover up those who are theirs in the same way. But they, the archons, those of the place of Yaldabaoth, reveal the realm of the angels,

which humanity was seeking in order that they may not know the Man of Truth. For Adam, whom they had formed, appeared to them. And a fearful motion came about throughout their entire dwelling, lest the angels surrounding them rebel. For without those who were offering praise - I did not really die lest their archangel become empty. And then a voice - of the Cosmocrator - came to the angels: "I am God and there is no other beside me." But I laughed joyfully when I examined his empty glory. But he went on to say, "Who is man?" And the entire host of his angels, who had seen Adam and his dwelling, were laughing at his smallness. And thus did their Ennoia come to be removed outside the Majesty of the heavens, i.e., the Man of Truth, whose name they saw since he is in a small dwelling place, since they are small (and) senseless in their empty Ennoia, namely their laughter. It was contagion for them. The whole greatness of the Fatherhood of the Spirit was at rest in his places. And I am he who was with him, since I have an Ennoia of a single emanation from the eternal ones and the undefiled and immeasurable incomprehensibilities. I placed the small Ennoia in the world, having disturbed them and frightened the whole multitude of the angels and their ruler. And I was visiting them all with fire and flame because of my Ennoia. And everything pertaining to them was brought about because of me. And there came about a disturbance and a fight around the Seraphim and Cherubim, since their glory will fade, and the confusion around Adonaios on both sides and their dwelling - to the Cosmocrator and him who said, "Let us seize him"; others again, "The plan will certainly not materialize." For Adonaios knows me because of hope. And I was in the mouths of lions. And the plan which they devised about me to release their Error and their senselessness - I did not succumb to them as they had planned. But I was not afflicted at all. Those who were there punished me. And I did not die in reality but in appearance, lest I be put to shame by them because these are my kinsfolk. I removed the shame from me and I did not become fainthearted in the face of what happened to me at their hands. I was about to succumb to fear, and I <suffered> according to their sight and thought, in order that they may never find any word to speak about them. For my death, which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death. For their Ennoias did not see me, for they were deaf and blind. But in doing these things, they condemn themselves. Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was another upon Whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance. And I subjected all their powers. For as I came downward, no one saw me. For I was altering my shapes, changing from form to form. And therefore, when I was at their gates, I assumed their likeness. For I passed them by quietly, and I was viewing the places, and I was not afraid nor ashamed, for I was undefiled. And I was speaking with them, mingling with them through those who are mine, and trampling on those who are harsh to them with zeal, and quenching the flame. And I was doing all these things because of my desire to accomplish what I desired by the will of the Father above. And the Son of the Majesty, who was hidden in the regions below, we brought to the height where I <was> in all these aeons with them, which (height) no one has seen nor known, where the wedding of the wedding robe is, the new one and not the old, nor does it perish. For it is a new and perfect bridal chamber of the heavens, as I have revealed (that) there are three ways: an undefiled mystery in a spirit of this aeon, which does not perish, nor is it fragmentary, nor able to be spoken of; rather, it is undivided, universal, and permanent. For the soul, the one from the height, will not speak

about the error which is here, nor transfer from these aeons, since it will be transferred when it becomes free and when it is endowed with nobility in the world, standing before the Father without weariness and fear, always mixed with the Nous of power (and) of form. They will see me from every side without hatred. For since they see me, they are being seen (and) are mixed with them. Since they did not put me to shame, they were not put to shame. Since they were not afraid before me, they will pass by every gate without fear and will be perfected in the third glory.

It was my going to the revealed height which the world did not accept, my third baptism in a revealed image. When they had fled from the fire of the seven Authorities, and the sun of the powers of the archons set, darkness took them. And the world became poor when he was restrained with a multitude of fetters. They nailed him to the tree, and they fixed him with four nails of brass. The veil of his temple he tore with his hands. It was a trembling which seized the chaos of the earth, for the souls which were in the sleep below were released. And they arose. They went about boldly, having shed zealous service of ignorance and unlearnedness beside the dead tombs, having put on the new man, since they have come to know that perfect Blessed One of the eternal and incomprehensible Father and the infinite light, which is I, since I came to my own and united them with myself. There is no need for many words, for our Ennoia was with their Ennoia. Therefore they knew what I speak of, for we took counsel about the destruction of the archons. And therefore I did the will of the Father, who is I. After we went forth from our home, and came down to this world, and came into being in the world in bodies, we were hated and persecuted, not only by those who are ignorant, but also by those who think that they are advancing the name of Christ, since they were unknowingly empty, not knowing who they are, like dumb animals. They persecuted those who have been liberated by me, since they hate them - those who, should they shut their mouth, would weep with a profitless groaning because they did not fully know me. Instead, they served two masters, even a multitude. But you will become victorious in everything, in war and battles, jealous division and wrath. But in the uprightness of our love we are innocent, pure, (and) good, since we have a mind of the Father in an ineffable mystery. For it was ludicrous. It is I who bear witness that it was ludicrous, since the archons do not know that it is an ineffable union of undefiled truth, as exists among the sons of light, of which they made an imitation, having proclaimed a doctrine of a dead man and lies so as to resemble the freedom and purity of the perfect assembly, (and) <joining> themselves with their doctrine to fear and slavery, worldly cares, and abandoned worship, being small (and) ignorant, since they do not contain the nobility of the truth, for they hate the one in whom they are, and love the one in whom they are not. For they did not know the Knowledge of the Greatness, that it is from above and (from) a fountain of truth, and that it is not from slavery and jealousy, fear and love of worldly matter. For that which is not theirs and that which is theirs they use fearlessly and freely. They do not desire, because they have authority, and a law from themselves over whatever they will wish. But those who have not are poor, that is, those who do not possess him. And they desire him and lead astray those, who through them have become like those who possess the truth of their freedom, just as they bought us for servitude and constraint of care and fear. This person is in slavery. And he who is brought by constraint of force and threat has been guarded by God. But the entire nobility of the Fatherhood is not guarded, since he guards only him who is from him, without word and constraint, since he is united with his will, he who belongs only to the Ennoia of the Fatherhood, to make it Perfect and ineffable through the living water, to be with you mutually in wisdom, not only in word of hearing but in deed and fulfilled word. For the perfect ones are worthy to be

established in this way and to be united with me, in order that they may not share in any enmity, in a good friendship. I accomplish everything through the Good One, for this is the union of the truth, that they should have no adversary. But everyone who brings division and he will learn no wisdom at all because he brings division and is not a friend - is hostile to them all. But he who lives in harmony and friendship of brotherly love, naturally and not artificially, completely and not partially, this person is truly the desire of the Father. He is the universal one and perfect love. For Adam was a laughingstock, since he was made a counterfeit type of man by the Hebdomad, as if he had become stronger than I and my brothers. We are innocent with respect to him, since we have not sinned. And Abraham and Isaac and Jacob were a laughingstock, since they, the counterfeit fathers, were given a name by the Hebdomad, as if he had become stronger than I and my brothers. We are innocent with respect to him, since we have not sinned. David was a laughingstock in that his son was named the Son of Man, having been influenced by the Hebdomad, as if he had become stronger than I and the fellow members of my race. But we are innocent with respect to him; we have not sinned. Solomon was a laughingstock, since he thought that he was Christ, having become vain through the Hebdomad, as if he had become stronger than I and my brothers. But we are innocent with respect to him. I have not sinned. The 12 prophets were laughingstocks, since they have come forth as imitations of the true prophets. They came into being as counterfeits through the Hebdomad, as if he had become stronger than I and my brothers. But we are innocent with respect to him, since we have not sinned. Moses, a faithful servant, was a laughingstock, having been named "the Friend," since they perversely bore witness concerning him who never knew me. Neither he nor those before him, from Adam to Moses and John the Baptist, none of them knew me nor my brothers. For they had a doctrine of angels to observe dietary laws and bitter slavery, since they never knew truth, nor will they know it. For there is a great deception upon their soul, making it impossible for them ever to find a Nous of freedom in order to know him, until they come to know the Son of Man. Now concerning my Father, I am he whom the world did not know, and because of this, it (the world) rose up against me and my brothers. But we are innocent with respect to him; we have not sinned. For the Archon was a laughingstock because he said, "I am God, and there is none greater than I. I alone am the Father, the Lord, and there is no other beside me. I am a jealous God, who brings the sins of the fathers upon the children for three and four generations." As if he had become stronger than I and my brothers! But we are innocent with respect to him, in that we have not sinned, since we mastered his teaching. Thus he was in an empty glory. And he does not agree with our Father. And thus through our fellowship we grasped his teaching, since he was vain in an empty glory. And he does not agree with our Father, for he was a laughingstock and judgment and false prophecy. O those who do not see, you do not see your blindness, i.e., this which was not known, nor has it ever been known, nor has it been known about him. They did not listen to firm obedience. Therefore they proceeded in a judgment of error, and they raised their defiled and murderous hands against him, as if they were beating the air. And the senseless and blind ones are always senseless, always being slaves of law and earthly fear. I am Christ, the Son of Man, the one from you who is among you. I am despised for your sake, in order that you yourselves may forget the difference. And do not become female, lest you give birth to evil and (its) brothers: jealousy and division, anger and wrath, fear and a divided heart, and empty, non-existent desire. But I am an ineffable mystery to you. Then before the foundation of the world, when the whole multitude of the Assembly came together upon the places of the Ogdoad, when they had taken

counsel about a spiritual wedding which is in union, and thus he was perfected in the ineffable places by a living word, the undefiled wedding was consummated through the Mesotes of Jesus, who inhabits them all and possesses them, who abides in an undivided love of power. And surrounding him, he appears to him as a Monad of all these, a thought and a father, since he is one. And he stands by them all, since he as a whole came forth alone. And he is life, since he came from the Father of ineffable and perfect Truth, (the father) of those who are there, the union of Peace and a friend of good things, and life eternal and undefiled joy, in a great harmony of life and faith, through eternal life of fatherhood and motherhood and sisterhood and rational wisdom. They had agreed with Nous, who stretches out (and) will stretch out in joyful union and is trustworthy and faithfully listens to someone. And he is in fatherhood and motherhood and rational brotherhood and wisdom. And this is a wedding of truth, and a repose of incorruption, in a spirit of truth, in every mind, and a perfect light in an unnameable mystery. But this is not, nor will it happen among us in any region or place in division and breach of peace, but (in) union and a mixture of love, all of which are perfected in the one who is. It also happened in the places under heaven for their reconciliation. Those who knew me in salvation and undividedness, and those who existed for the glory of the father and the truth, having been separated, blended into the one through the living word. And I am in the spirit and the truth of the motherhood, just as he has been there; I was among those who are united in the friendship of friends forever, who neither know hostility at all, nor evil, but who are united by my Knowledge in word and peace which exists in perfection with everyone and in them all. And those who assumed the form of my type will assume the form of my word. Indeed, these will come forth in light forever, and (in) friendship with each other in the spirit, since they have known in every respect (and) indivisibly that what is, is One. And all of these are one. And thus they will learn about the One, as (did) the Assembly and those dwelling in it. For the father of all these exists, being immeasurable (and) immutable: Nous and Word and Division and Envy and Fire. And he is entirely one, being the All with them all in a single doctrine, because all these are from a single spirit. O unseeing ones, why did you not know the mystery rightly? But the archons around Yaldabaoth were disobedient because of the Ennoia who went down to him from her sister Sophia. They made for themselves a union with those who were with them in a mixture of a fiery cloud, which was their Envy, and the rest who were brought forth by their creatures, as if they had bruised the noble pleasure of the Assembly. And therefore they revealed a mixture of ignorance in a counterfeit of fire and earth and a murderer, since they are small and untaught, without knowledge having dared these things, and not having understood that light has fellowship with light, and darkness with darkness, and the corruptible with the perishable, and the imperishable with the incorruptible. Now these things I have presented to you - I am Jesus Christ, the Son of Man, who is exalted above the heavens - O perfect and incorruptible ones, because of the incorruptible and perfect mystery and the ineffable one. But they think that we decreed them before the foundation of the world, in order that, when we emerge from the places of the world, we may present there the symbols of incorruption from the spiritual union unto knowledge. You do not know it, because the fleshly cloud overshadows you. But I alone am the friend of Sophia. I have been in the bosom of the father from the beginning, in the place of the sons of the truth, and the Greatness. Rest then with me, my fellow spirits and my brothers, forever.

Second Treatise of the Great Seth

The Apocalypse of Peter CODEX VII

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As the Savior was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honor - as he was about to reprove you three times in this night." And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die. And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see." But when I had done it, I did not see anything. I said "No one sees (this way)." Again he told me, "Do it again." And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Savior. And I told him about those things which I saw. And he said to me again, "Lift up your hands and listen to what the priests and the people are saying." And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice. When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying." And I listened again, "As you sit, they are praising you". And when I said these things, the Savior said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge." "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgment, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law." "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other.

Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption." "For evil cannot produce good fruit. For the place from which each of them produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them." "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about immortality, having faith, and desiring to renounce these things." "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble." "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind." "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them." "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not be believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release." "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner." "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgment of the leaders. Those people are dry canals."

But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed." The Savior said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter." "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgment are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them." When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?" The Savior said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me." But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place." But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame." And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Savior. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed. And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Savior, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit." "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honor in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!" When he (Jesus) had said these things, he (Peter) came to himself. Apocalypse of Peter

The Teachings of Silvanus CODEX VII

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Abolish every childish time of life, acquire for yourself strength of mind and soul, and intensify the struggle against every folly of the passions of love and base wickedness, and love of praise, and fondness of contention, and tiresome jealousy and wrath, and anger and the desire of avarice. Guard your (pl.) camp and weapons and spears. Arm yourself and all the soldiers, which are the words, and the commanders, which are the counsels, and your mind as a guiding principle. My son, throw every robber out of your gates. Guard all your gates with torches, which are the words, and you will acquire through all these things a quiet life. But he who will not guard these things will become like a city which is desolate, since it has been captured. All kinds of wild beasts have trampled upon it, for thoughts which are not good are evil wild beasts. And your city will be filled with robbers, and you will not be able to acquire peace, but only all kinds of savage wild beasts. The Wicked One, who is a tyrant, is lord over these. While directing this, he (the Wicked One) is beneath the great mire. The whole city, which is your soul, will perish. Remove yourself from these things, O wretched soul! Bring your guide and your teacher. The mind is the guide, but reason is the teacher. They will bring you out of destruction and dangers. Listen, my son, to my advice! Do not show your back to enemies and flee, but rather, pursue them as a strong one. Be not an animal, with men pursuing you; but rather, be a man, with you pursuing the evil wild beasts, lest somehow they become victorious over you and trample upon you as on a dead man, and you perish due to their wickedness. Oh wretched man, what will you do if you fall into their hands? Protect yourself, lest you be delivered into the hands of your enemies. Entrust yourself to this pair of friends, reason and mind, and no one will be victorious over you. May God dwell in your camp, may his Spirit protect your gates, and may the mind of Divinity protect the walls. Let holy reason become a torch in your mind, burning the wood which is the whole of sin. And if you do these things, O my son, you will be victorious over all your enemies, and they will not be able to wage war against you, neither will they be able to resist, nor will they be able to get in your way. For if you find these, you will despise them as deniers of truth. They will speak to you, cajoling you and enticing (you), not because they are afraid of you, but because they are afraid of those who dwell within you, namely, the guardians of the divinity and the teaching. My son, accept the education and the teaching. Do not flee from the education and the teaching, but when you are taught, accept (it) with joy. And if you are educated in any matter, do what is good. You will plait a crown of education by your guiding principle. Put on the holy teaching like a robe. Make yourself noble-minded through good conduct. Obtain the austerity of good discipline. Judge yourself like a wise judge. Do not go astray from my teaching, and do not acquire ignorance, lest you lead your people astray. Do not flee from the divine and the teaching which are within you, for he who is teaching you loves you very much. For he shall bequeath to you a worthy austerity. Cast out the animal nature which is within you, and do not allow base thought to enter you. For ... you know the way which I teach. If it is good to rule over the few, as you see it, how much better it is that you rule over everyone, since you are exalted above every congregation and every people, (are) prominent in every respect, and (are) a divine reason, having become master over every power which kills the soul. My son, does anyone want to be a slave? Why, then, do you trouble yourself wrongly? My son, do not fear anyone except God alone, the Exalted One. Cast the deceitfulness of the Devil

from you. Accept the light for your eyes, and cast the darkness from you. Live in Christ, and you will acquire a treasure in heaven. Do not become a sausage (made) of many things which are useless, and do not become a guide in your blind ignorance. My son, listen to my teaching, which is good and useful, and end the sleep which weighs heavily upon you. Depart from the forgetfulness which fills you with darkness, since if you were unable to do anything, I would not have said these things to you. But Christ has come in order to give you this gift. Why do you pursue the darkness when the light is at your disposal? Why do you drink stale water, though sweet wine is available for you? Wisdom summons you, yet you desire folly. Not by your own desire do you do these things, but it is the animal nature within you that does them. Wisdom summons you in her goodness, saying, "Come to Me, all of you, O foolish ones, that you may receive a gift, the understanding which is good and excellent. I am giving to you a highpriestly garment which is woven from every (kind of) wisdom." What else is evil death except ignorance? What else is evil darkness except familiarity with forgetfulness? Cast your anxiety upon God alone. Do not become desirous of gold and silver, which are profitless, but clothe yourself with wisdom like a robe; put knowledge on yourself like a crown, and be seated upon a throne of perception. For these are yours, and you will receive them again on high another time. For a foolish man usually puts on folly like a robe, and like a garment of sorrow, he puts on shame. And he crowns himself with ignorance, and takes his seat upon a throne of nescience. For while he is without reason, he leads only himself astray, for he is guided by ignorance. And he goes the ways of the desire of every passion. He swims in the desires of life and has sunk. To be sure, he thinks that he finds profit when he does all the things which are without profit. The wretched man who goes through all these things will die, because he does not have the mind, the helmsman. But he is like a ship which the wind tosses to and fro, and like a loose horse which has no rider. For this (man) needed the rider, which is reason. For the wretched one went astray because he did not want advice. He was thrown to and fro by these three misfortunes: he acquired death as a father, ignorance as a mother, and evil counsels - he acquired them as friends and brothers. Therefore, foolish one, you should mourn for yourself. From now on, then, my son, return to your divine nature. Cast from you these evil, deceiving friends! Accept Christ, this true friend, as a good teacher. Cast from you death, which has become a father to you. For death did not exist, nor will it exist at the end. But since you cast from yourself God, the holy Father, the true Life, the Spring of Life, therefore you have obtained death as a father and have acquired ignorance as a mother. They have robbed you of the true knowledge. But return, my son, to your first father, God, and Wisdom, your Mother, from whom you came into being from the very first in order that you might fight against all of your enemies, the Powers of the Adversary. Listen, my son, to my advice. Do not be arrogant in opposition to every good opinion, but take for yourself the side of the divinity of reason. Keep the holy commandments of Jesus Christ, and you will reign over every place on earth, and will be honored by the angels and archangels. Then you will acquire them as friends and fellow servants, and you will acquire places in heaven above. Do not bring grief and trouble to the divine which is within you. But when you will care for it, will request of it that you remain pure, and will become self-controlled in your soul and body, you will become a throne of wisdom, and one belonging to God's household. He will give you a great light through it (wisdom). But before everything (else), know your birth. Know yourself, that is, from what substance you are, or from what race, or from what species. Understand that you have come into being from three races: from the earth, from the formed, and from the created. The body has come into being from the earth with an earthly

substance, but the formed, for the sake of the soul, has come into being from the thought of the Divine. The created, however, is the mind, which has come into being in conformity with the image of God. The divine mind has substance from the Divine, but the soul is that which he (God) formed for their own hearts. For I think that it (the soul) exists as wife of that which has come into being in conformity with the image, but matter is the substance of the body, which has come into being from the earth. If you mix yourself, you will acquire the three parts as you fall from virtue into inferiority. Live according to the Mind. Do not think about things pertaining to the flesh. Acquire strength, for the mind is strong. If you fall from this other, you have become male-female. And if you cast out of yourself the substance of the mind, which is thought, you have cut off the male part, and turned yourself to the female part alone. You have become psychic, since you have received the substance of the formed. If you cast out the smallest part of this, so that you do not acquire again a human part - but you have accepted for yourself the animal thought and likeness - you have become fleshly, since you have taken on animal nature. For (if) it is difficult to find a psychical man, how much more so to find the Lord? But I say that God is the spiritual one. Man has taken shape from the substance of God. The divine soul shares partly in this one; furthermore, it shares partly in the flesh. The base soul is wont to turn from side to side, [...] which it images the truth. It is good for you, O man, to turn yourself toward the human, rather than toward the animal nature - I mean toward the fleshly. You will take on the likeness of the part toward which you will turn yourself. I shall say something further to you. Again, for what will you (masc. sg.) be zealous? Did you (fem. sg.) wish to become animal when you had come into this kind of nature? But rather, share in a true nature of life. To be sure, animality will guide you into the race of the earth, but the rational nature will guide you in rational ways. Turn toward the rational nature, and cast from yourself the earth-begotten nature. O soul, persistent one, be sober and shake off your drunkenness, which is the work of ignorance. If you persist and live in the body, you dwell in rusticity. When you entered into a bodily birth, you were begotten. Come into being inside the bridal chamber! Be illuminated in mind! My son, do not swim in any water, and do not allow yourself to be defiled by strange kinds of knowledge. Certainly you know that the schemes of the Adversary are not few, and (that) the tricks which he has are varied? Especially has the noetic man been robbed of the intelligence of the snake. For it is fitting for you to be in agreement with the intelligence of (these) two: with the intelligence of the snake and with the innocence of the dove - lest he (the Adversary) come into you in the guise of a flatterer, as a true friend, saying, "I advise good things for you." But you did not recognize the deceitfulness of this one when you received him as a true friend. For he casts into your heart evil thoughts as good ones, and hypocrisy in the guise of true wisdom, avidity in the guise of conservative frugality, love of glory in the guise of that which is beautiful, boastfulness and pride in the guise of great austerity, and godlessness as great godliness. For he who says, "I have many gods," is godless. And he casts spurious knowledge into your heart in the guise of mysterious words. Who will be able to comprehend his thoughts and devices, which are varied, since he is a Great Mind for those who wish to accept him as king? My son, how will you be able to comprehend the schemes of this one, or his soul-killing counsel? For his devices, and the schemes of his wickedness, are many. And think about his entrances, that is, how he will enter your soul, and in what garment he will enter you. Accept Christ, who is able to set you free, and who has taken on the devices of that one, so that through these he might destroy him by deceit. For this is the king whom you have who is forever invincible, against whom no one will be able to fight nor say a word. This is your king and your father, for there is no one like him.

The divine teacher is with you always. He is a helper, and he meets you because of the good which is in you. Do not put maliciousness in your judgment, for every malicious man harms his heart. For only a foolish man is wont to his destruction, but a wise man knows his way. And a foolish man does not guard against speaking (a) mystery: A wise man (however) does not blurt out every word, but he will be discriminating toward those who hear. Do not mention everything in the presence of those whom you do not know.

Have a great number of friends, but not counselors. First, examine your counselor, for do not honor anyone who flatters. Their word, to be sure, is sweet as honey, but their heart is full of hellebore. For whenever they think that they have become a reliable friend, then they will deceitfully turn against you, and they will cast you down into the mire. Do not trust anyone as a friend, for this whole world has come into being deceitfully, and every man is troubled in vain. All things of the world are not profitable, but they happen in vain. There is no one, not even a brother (who is trustworthy), since each one is seeking his own advantage. My son, do not have anyone as a friend, but if you do acquire one, do not entrust yourself to him. Entrust yourself to God alone as father and as friend. For everyone proceeds deceitfully, while the whole earth is full of suffering and pain - things in which there is no profit. If you wish to pass your life in quiet, do not keep company with anyone. And if you do keep company with them, be as if you do not. Be pleasing to God, and you will not need anyone. Live with Christ and he will save you. For he is the true light and the sun of life. For just as the sun which is visible and makes light for the eyes of the flesh, so Christ illuminates every mind and the heart. For (if) a wicked man (who is) in the body (has) an evil death, how much more so (does) he who has his mind blind. For every blind man goes along in such a way that he is seen just as one who does not have his mind sane. He does not delight in acquiring the light of Christ, which is reason. For everything which is visible is a copy of that which is hidden. For as a fire which burns in a place without being confined to it, so it is with the sun which is in the sky, all of whose rays extend to places on the earth. Similarly, Christ has a single being, and he gives light to every place. This is also the way in which he speaks of our mind, as if it were a lamp which burns and lights up the place. (Being) in a part of the soul, it gives light to all the parts. Furthermore, I shall speak of what is more exalted than this: the mind, with respect to actual being, is in a place, which means it is in the body; but with respect to thought, the mind is not in a place. For how can it be in a place, when it contemplates every place? But we are able to mention what is more exalted than this: for do not think in your heart that God exists in a place. If you localize the Lord of all in a place, then it is fitting for you to say that the place is more exalted than he who dwells in it. For that which contains is more exalted than that which is contained. For there is no place which is called incorporeal. For it is not right for us to say that God is corporeal. For the consequence (would be) that we (must) attribute both increase and decrease to the corporeal, but also that he (God) who is subject to these will not remain imperishable. Now, it is not difficult to know the Creator of all creatures, but it is impossible to comprehend the likeness of this One. For it is difficult not only for men to comprehend God, but it is (also) difficult for every divine being, (both) the angels and the archangels. It is necessary to know God as he is. You cannot know God through anyone except Christ, who has the image of the Father, for this image reveals the true likeness in correspondence to that which is revealed. A king is not usually known apart from an image. Consider these things about God: he is in every place; on the other hand, he is in no place. With respect to power, to be sure, he is in every place; but with respect to divinity, he is in no place. So then, it is possible to know God a little. With respect to his power, he fills

every place, but in the exaltation of his divinity, nothing contains him. Everything is in God, but God is not in anything. Now what is it to know God? God is all which is in the truth. But it is as impossible to look at Christ as at the sun. God sees everyone; no one looks at him. But Christ, without being jealous, receives and gives. He is the Light of the Father, as he gives light without being jealous. In this manner he gives light to every place. And all is Christ, he who has inherited all from the Existent One. For Christ is the idea of incorruptibility, and he is the Light which is shining undefiled. For the sun (shines) on every impure place, and yet it is not defiled. So it is with Christ: even if he is in the deficiency, yet he is without deficiency. And even if he has been begotten, he is (still) unbegotten. So it is with Christ: if, on the one hand, he is comprehensible, on the other, he is incomprehensible with respect to his actual being. Christ is all. He who does not possess all is unable to know Christ. My son, do not dare to say a word about this One, and do not confine the God of all to mental images. For he who condemns may not be condemned by the one who condemns. Indeed, it is good to ask and to know who God is. Reason and mind are male names. Indeed, let him who wishes to know about this One, quietly and reverently ask. For there is no small danger in speaking about these things, since you know that you will be judged on the basis of everything that you say. And understand by this that he who is in darkness will not be able to see anything unless he receives the light and recovers (his) sight by means of it. Examine yourself (to see) whether you wholly have the light, so that, if you ask about these things, you may understand how you will escape. For many are seeking in darkness, and they grope about, wishing to understand, since there is no light for them. My son, do not allow your mind to stare downward, but rather, let it look by means of the light at things above. For the light will always come from above. Even if it (the mind) is upon the earth, let it seek to pursue the things above. Enlighten your mind with the light of heaven, so that you may turn to the light of heaven. Do not tire of knocking on the door of reason, and do not cease walking in the way of Christ. Walk in it so that you may receive rest from your labors. If you walk in another way, there will be no profit in it. For also those who walk in the broad way will go down at their end to the perdition of the mire. For the Underworld is open wide for the soul, and the place of perdition is broad. Accept Christ, the narrow way. For he is oppressed and bears affliction for your sin. O soul, persistent one, in what ignorance you exist! For who is your guide into the darkness? How many likenesses did Christ take on because of you! Although he was God, he was found among men as a man. He descended to the Underworld. He released the children of death. They were in travail, as the scripture of God has said. And he sealed up the (very) heart of it (the Underworld). And he broke its (the Underworld's) strong bows completely. And when all the powers had seen him, they fled, so that he might bring you, wretched one, up from the Abyss, and might die for you as a ransom for your sin. He saved you from the strong hand of the Underworld. But you, yourself, difficult (though it be) give to him your fundamental assent with (even so much as) a hint that he may take you up with joy! Now the fundamental choice, which is humility of heart, is the gift of Christ. A contrite heart is the acceptable sacrifice. If you humble yourself, you will be greatly exalted; and if you exalt yourself, you will be exceedingly humbled. My son, guard yourself against wickedness, and do not let the Spirit of Wickedness cast you down into the Abyss. For he is mad and bitter. He is terrifying, and he casts everyone down into a pit of mire. It is a great and good thing not to love fornication, and not even to think of the wretched matter at all, for to think of it is death. It is not good for any man to fall into death. For a soul which has been found in death will be without reason. For it is better not to live than to acquire an animal's life. Protect yourself, lest you are

burned by the fires of fornication. For many who are submerged in fire are its servants, whom you do not know as your enemies. O my son, strip off the old garment of fornication, and put on the garment which is clean and shining, that you may be beautiful in it. But when you have this garment, protect it well. Release yourself from every bond, so that you may acquire freedom. If you cast out of yourself the desire whose devices are many, you will release yourself from the sins of lust. Listen, O soul, to my advice. Do not become a den of foxes and snakes, nor a hole of serpents and asps, nor a dwelling place of lions, or a place of refuge of basilisk-snakes. When these things happen to you, O soul, what will you do? For these are the powers of the Adversary. Everything which is dead will come into you through them (the powers). For their food is everything which is dead, and every unclean thing. For when these are within you, what living thing will come into you? The living angels will detest you. You were a temple, (but) you have made yourself a tomb.

Cease being a tomb, and become (again) a temple, so that uprightness and divinity may remain in you. Light the light within you. Do not extinguish it! Certainly, no one lights a lamp for wild beasts or their young. Raise your dead who have died, for they lived and have died for you. Give them life. They shall live again! For the Tree of Life is Christ. He is Wisdom. For he is Wisdom; he is also the Word. he is the Life, the Power, and the Door. He is the Light, the Angel, and the Good Shepherd. Entrust yourself to this one who became all for your sake. Knock on yourself as upon a door, and walk upon yourself as on a straight road. For if you walk on the road, it is impossible for you to go astray. And if you knock with this one (Wisdom), you knock on hidden treasures. For since he (Christ) is Wisdom, he makes the foolish man wise. He (Wisdom) is a holy kingdom and a shining robe. For it (Wisdom) is much gold, which gives you great honor. The Wisdom of God became a type of fool for you, so that it might take you up, O foolish one, and make you a wise man. And the Life died for you when he was powerless, so that through his death, he might give life to you who have died. Entrust yourself to reason and remove yourself from animalism. For the animal which has no reason is made manifest. For many think that they have reason, but if you look at them attentively, their speech is animalistic. Give yourself gladness from the true vine of Christ. Satisfy yourself with the true wine, in which there is no drunkenness nor error. For it (the true wine) marks the end of drinking, since there is usually in it what gives joy to the soul and the mind, through the Spirit of God. But first, nurture your reasoning powers before you drink of it (the true wine). Do not pierce yourself with the sword of sin. Do not burn yourself, O wretched one, with the fire of lust. Do not surrender yourself to barbarians like a prisoner, nor to savage beasts which want to trample upon you. For they are as lions which roar very loudly. Be not dead lest they trample upon you. You shall be man! It is possible for you through reasoning to conquer them. But the man who does nothing is unworthy of (being called) rational man. The rational man is he who fears God. He who fears God does nothing insolent. And he who guards himself against doing anything insolent is one who keeps his guiding principle. Although he is a man who exists on earth, he makes himself like God. But he who makes himself like God is one who does nothing unworthy of God, according to the statement of Paul, who has become like Christ. For who shows reverence for God while not wanting to do things which are pleasing to him? For piety is that which is from the heart, and piety from the heart (characterizes) every soul which is near to God. The soul which is a member of God's household is one which is kept pure, and the soul which has put on Christ is one which is pure. It is impossible for it to sin. Now where Christ is, there sin is idle. Let Christ alone enter your world, and let him bring to naught all powers which have come

upon you. Let him enter the temple which is within you, so that he may cast out all the merchants. Let him dwell in the temple which is within you, and may you become for him a priest and a Levite, entering in purity. Blessed are you, O soul, if you find this one in your temple. Blessed are you still more if you perform his service. But he who will defile the temple of God, that one God will destroy. For you lay yourself open, O man, if you cast this one out of your temple. For whenever the enemies do not see Christ in you, then they will come into you armed in order to crush you. O my son, I have given you orders concerning these things many times so that you would always guard your soul. It is not you who will cast him (Christ) out, but he will cast you out. For if you flee from him, you will fall into great sin. Again, if you flee from him, you will become food for your enemies. For all base persons flee from their lord, and the (man) base in virtue and wisdom flees from Christ. For every man who is separated (from him) falls into the claws of wild beasts. Know who Christ is, and acquire him as a friend, for this is the friend who is faithful. He is also God and Teacher. This one, being God, became man for your sake. It is this one who broke the iron bars of the Underworld, and the bronze bolts. It is this one who attacked and cast down every haughty tyrant. It is he who loosened from himself the chains of which he had taken hold. He brought up the poor from the Abyss and the mourners from the Underworld. It is he who humbled the haughty powers; he who put to shame haughtiness through humility; he who has cast down the strong and the boaster through weakness; he who, in his contempt, scorned that which is considered an honor, so that humility for God's sake might be highly exalted; (and) he who has put on humanity. And yet, the divine Word is God, he who bears patiently with man always. He wished to produce humility in the exalted. He (Christ), who has exalted man became like God, not in order that he might bring God down to man, but that man might become like God. O this great goodness of God! O Christ, King, who has revealed to men the Great Divinity, King of every virtue and King of life, King of ages and Great One of the heavens, hear my words and forgive me! Furthermore, he manifested a great zeal for Divinity. Where is a man (who is) wise or powerful in intelligence, or a man whose devices are many because he knows wisdom? Let him speak wisdom; let him utter great boasting! For every man has become a fool and has spoken out of his (own) knowledge. For he (Christ) confounded the counsels of guileful people, and he prevailed over those wise in their own understanding. Who will be able to discover the counsel of the Almighty, or to speak of the Divinity, or to proclaim it correctly? If we have not even been able to understand the counsels of our companions, who will be able to comprehend the Divinity, or the divinities of the heavens? If we scarcely find things on earth, who will search for the things of heaven? A great power and great glory has made the world known. And the Life of Heaven wishes to renew all, that he may cast out that which is weak, and every black form, that everyone may shine forth in heavenly garments in order to make manifest the command of the Father (who) is exceedingly brilliant, and that he (Christ) may crown those wishing to contend well. Christ, being judge of the contest, is he who crowned every one, teaching every one to contend. This one who contended first received the crown, gained dominion, and appeared, giving light to everyone. And all were made new through the Holy Spirit and the Mind. O Lord Almighty, how much glory shall I give Thee? No one has been able to glorify God adequately. It is Thou who hast given glory to Thy Word in order to save everyone, O Merciful God. (It is) he who has come from Thy mouth and has risen from Thy heart, the First-born, the Wisdom, the Prototype, the First Light. For he is light from the power of God, and he is an emanation of the pure glory of the Almighty. He is the spotless mirror of the working of God, and he is the image of his goodness. For he is also the light of the

Eternal Light. He is the eye which looks at the invisible Father, always serving and forming by the Father's will. He alone was begotten by the Father's good pleasure. For he is an incomprehensible Word, and he is Wisdom and Life. He gives life to, and nourishes, all living things and powers. Just as the soul gives life to all the members, he rules all with power and gives life to them. For he is the beginning and the end of everyone, watching over all and encompassing them. He is troubled on behalf of everyone, and he rejoices and also mourns. On the one hand, he mourns for those who have gotten as their lot the place of punishment; on the other, he is troubled about every one whom he arduously brings to instruction. But he rejoices over everyone who is in purity.

Then beware, lest somehow you fall into the hands of robbers. Do not allow sleep to your eyes nor drowsiness to your eyelids, that you may be saved like a gazelle from nets, and like a bird from a trap. Fight the great fight as long as the fight lasts, while all the powers are staring after you - not only the holy ones, but also all the powers of the Adversary. Woe to you if you are vanquished in the midst of every one who is watching you! If you fight the fight and are victorious over the powers which fight against you, you will bring great joy to every holy one, and yet great grief to your enemies. Your judge helps (you) completely, since he wants you to be victorious. Listen, my son, and do not be slow with your ears. Raise yourself up when you have left your old man behind like an eagle. Fear God in all your acts, and glorify him through good work. You know that every man who is not pleasing to God is the son of perdition. He will go down to the Abyss of the Underworld. O this patience of God, which bears with every one, which desires that every one who has become subject to sin be saved! But no one prevents him (God) from doing what he wants. For who is stronger than him, that he may prevent him? To be sure, it is he who touches the earth, causing it to tremble and also causing the mountains to smoke. (It is) he who has gathered together such a great sea as in a leather bag, and has weighed all the water on his scales. Only the hand of the Lord has created all these things. For this hand of the Father is Christ, and it forms all. Through it, all has come into being, since it became the mother of all. For he is always Son of the Father. Consider these things about God Almighty, who always exists: this One was not always King, for fear that he might be without a divine Son. For all dwell in God, (that is), the things which have come into being through the Word, who is the Son as the image of the Father. For God is nearby; he is not far off. All divine limits are those which belong to God's household. Therefore, if the divine agrees with you partially in anything, know that all of the Divine agrees with you. But this divine is not pleased with anything evil. For it is this which teaches all men what is good. This is what God has given to the human race, so that for this reason every man might be chosen before all the angels and the archangels. For God does not need to put any man to the test. He knows all things before they happen, and he knows the hidden things of the heart. They are all revealed and found wanting in his presence. Let no one ever say that God is ignorant. For it is not right to place the Creator of every creature in ignorance. For even things which are in darkness are before him like (things in) the light. So, there is no other one hidden except God alone. But he is revealed to everyone, and yet he is very hidden. He is revealed because God knows all. And if they do not wish to affirm it, they will be corrected by their heart. Now he is hidden because no one perceives the things of God. For it is incomprehensible and unfathomable to know the counsel of God. Furthermore, it is difficult to comprehend him, and it is difficult to find Christ. For he is the one who dwells in every place, and also he is in no place. For no one who wants to will be able to know God as he actually is, nor Christ, nor the Spirit, nor the chorus of angels, nor even the archangels, as well as the thrones of the spirits, and the exalted lordships, and the Great Mind. If you do not

know yourself, you will not be able to know all of these. Open the door for yourself, that you may know the One who is. Knock on yourself, that the Word may open for you. For he is the Ruler of Faith and the Sharp Sword, having become all for everyone because he wishes to have mercy on everyone. My son, prepare yourself to escape from the world-rulers of darkness and of this kind of air, which is full of powers. But if you have Christ, you will conquer this entire world. That which you open for yourself, you will open. That which you knock upon for yourself, you will knock upon, benefiting yourself. Help yourself, my son, (by) not proceeding with things in which there is no profit. My son, first purify yourself toward the outward life, in order that you may be able to purify the inward.

And be not as the merchants of the Word of God. Put all words to the test before you utter them. Do not wish to acquire honors which are insecure, nor the boastfulness which brings you to ruin. Accept the wisdom of Christ, (who is) patient and mild, and guard this, O my son, knowing that God's way is always profitable.

Jesus Christ, Son of God, Savior (Ichthus), Wonder Extraordinary

The Three Steles of Seth CODEX VII

Translated by James R. Robinson Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The revelation of Dositheos about the three steles of Seth, the Father of the living and unshakable race, which he (Dositheos) saw and understood. And after he had read them, he remembered them. And he gave them to the elect, just as they were inscribed there. Many times I joined in giving glory with the powers, and I became worthy of the immeasurable majesties. Now they (the steles) are as follows: The First Stele of Seth I bless thee, Father Geradama(s), I, as thine (own) Son, Emmacha Seth, whom thou didst beget without begetting, as a blessing of our God; for I am thine (own) Son. And thou art my mind, O my Father. And I, I sowed and begot; but thou hast seen the majesties. Thou hast stood imperishable. I bless thee, Father. Bless me, Father. It is because of thee that I exist; it is because of God that thou dost exist. Because of thee I am with that very one. Thou art light, since thou beholdest light. Thou hast revealed light. Thou art Mirotheas; thou art my Mirotheos. I bless thee as God; I bless thy divinity. Great is the good Self-begotten who stood, the God who had already stood. Thou didst come in goodness; thou hast appeared, and thou hast revealed goodness. I shall utter thy name, for thou art a first name. Thou art unbegotten. Thou hast appeared in order that thou mightest reveal the eternal ones. Thou art he who is. Therefore thou hast revealed those who really are. Thou art he who is uttered by a voice, but by mind art thou glorified, thou who hast dominion everywhere. Therefore the perceptible world too knows thee because of thee and thy seed. Thou art merciful. And thou art from another race, and its place is over another race. And now thou art from another race, and its place is over another race. Thou art from another race, for thou art not similar. And thou art merciful, for thou art eternal. And thy place is over a race, for thou hast caused all these to increase; and for the sake of my seed. For it is thou who knows it, that its place is in begetting. But they are from other races, for they are not similar. But their place is over other races, for their place is in life. Thou art

Mirotheos. I bless his power which was given to me, who caused the malenesses that really are to become male three times; he who was divided into the pentad, the one who was given to us in triple power, the one who was begotten without begetting, the one who came from that which is elect; because of what is humble, he went forth from the midst. Thou art a Father through a Father, a word from a command. We bless thee, Thrice Male, for thou didst unite all through them all, for thou hast empowered us. Thou hast arisen from one; from one thou hast gone forth; thou hast come to one. Thou hast saved, thou hast saved, thou hast saved us, O crown-bearer, crown-giver! We bless thee eternally. We bless thee, once we have been saved, as the perfect individuals, perfect on account of thee, those who became perfect with thee who is complete, who completes, the one perfect through all these, who is similar everywhere. Thrice Male, thou hast stood. Thou hast already stood. Thou wast divided everywhere. Thou didst continue being one. And those whom thou hast willed, thou hast saved. But thou dost will to be saved all who are worthy. Thou art Perfect! Thou art Perfect! Thou art Perfect! The First Stele of Seth.

The Second Stele of Seth Great is the first aeon, male virginal Barbelo, the first glory of the invisible Father, she who is called "perfect". Thou (fem.) hast seen first the one who truly pre-exists because he is non-being. And from him and through him thou hast pre-existed eternally, the non-being from one indivisible, triple power, thou a triple power, thou a great monad from a pure monad, thou an elect monad, the first shadow of the holy Father, light from light. We bless thee, producer (fem.) of perfection, aeon-giver (fem.). Thou hast seen the eternal ones because they are from a shadow. And thou hast become numerable. And thou didst find, thou didst continue being one (fem.); yet becoming numerable in division, thou art three-fold. Thou art truly thrice, thou one (fem.) of the one (masc.). And thou art from a shadow of him, thou a Hidden One, thou a world of understanding, knowing those of the one, that they are from a shadow. And these are thine in the heart. For their sake thou hast empowered the eternal ones in being; thou hast empowered divinity in living; thou hast empowered knowledge in goodness; in blessedness thou hast empowered the shadows which pour from the one. Thou hast empowered this (one) in knowledge; thou hast empowered another one in creation. Thou hast empowered him who is equal and him who is not equal, him who is similar and him who is not similar. Thou hast empowered in begetting, and (provided) forms in that which exists to others. [...] Thou hast empowered these. - He is that One Hidden in the heart. - And thou hast come forth to these and from these. Thou art divided among them. And thou dost become a great male noetic First-Appearer. Fatherly God, divine child, begetter of multiplicity according to a division of all who really are, thou (masc.) hast appeared to them all in a word. And thou (masc.) dost possess them all without begetting and eternally indestructible on account of thee (fem.). Salvation has come to us; from thee is salvation. Thou art wisdom, thou knowledge; thou art truthfulness. On account of thee is life; from thee is life. On account of thee is mind; from thee is mind. Thou art mind, thou a world of truthfulness, thou a triple power, thou threefold. Truly thou art thrice, the aeon of aeons. It is thou only who sees purely the first eternal ones and the unbegotten ones. But the first divisions are as thou wast divided. Unite us as thou has been united. Teach us those things which thou dost see. Empower us that we may be saved to eternal life. For we are each a shadow of thee as thou art a shadow of that first pre-existent one. Hear us first. We are eternal ones. Hear us as the perfect individuals. Thou art the aeon of aeons, the all-perfect one who is established. Thou hast heard! Thou hast heard! Thou hast saved! Thou hast saved! We give thanks! We bless thee always! We shall glorify thee! The Second Stele of Seth

The Third Stele

We rejoice! We rejoice! We rejoice! We have seen! We have seen! We have seen the really pre-existent one, that he really exists, that he is the first eternal one. O Unconceived, from thee are the eternal ones and the aeons, the all-perfect ones who are established, and the perfect individuals. We bless thee, non-being, existence which is before existences, first being which is before beings, Father of divinity and life, creator of mind, giver of good, giver of blessedness!

We all bless thee, knower, in a glorifying blessing, (thou) because of whom [all these are. ... really, ...], who knows thee, through thee alone. For there is no one who is active before thee. Thou art an only and living spirit. And thou knowest one, for this one who belongs to thee is on every side. We are not able to express him. For thy light shines upon us. Present a command to us to see thee, so that we may be saved. Knowledge of thee, it is the salvation of us all. Present a command! When thou dost command, we have been saved! Truly we have been saved! We have seen thee by mind! Thou art them all, for thou dost save them all, he who was not saved, nor was he saved through them. For thou, thou hast commanded us. Thou art one. Thou art one, just as there is one (who) will say to thee: Thou art one, thou art a single living spirit. How shall we give thee a name? We do not have it, For thou art the existence of them all. Thou art the life of them all. Thou art the mind of them all. For thou art he in whom they all rejoice. Thou hast commanded all these to be saved through thy word [...] glory who is before him, Hidden One, blessed Senaon, he who begat himself, Asineu(s), [...] Jephneu(s), Optaon, Elemaon the great power, Emouniar, Nibareu(s), Kandephor(os), Aphredon, Deiphaneus, thou who art Armedon to me, power-begetter, Thalanatheu(s), Antitheus, thou who existeth within thyself, thou who art before thyself - and after thee no one entered into activity. As what shall we bless thee? We are not empowered. But we give thanks, as being humble toward thee. For thou hast commanded us, as he who is elect, to glorify thee to the extent we are able. We bless thee because we were saved. Always we glorify thee. For this reason we shall glorify thee, that we may be saved to eternal salvation. We have blessed thee, for we are empowered. We have been saved, for thou hast willed always, that we all do this. We all did this. [...] not through [... aeon ...], the one who was [...], we and those who [...]. He who will remember these and give glory always will become perfect among those who are perfect and impassable beyond all things. For they all bless these individually and together. And afterwards they shall be silent. And just as they were ordained, they ascend. After the silence, they descend from the third. They bless the second; after these the first. The way of ascent is the way of descent. Know therefore, as those who live, that you have attained. And you taught yourselves the infinite things. Marvel at the truth which is within them, and (at) the revelation.

The Three Steles of Seth This book belongs to the fatherhood. It is the son who wrote it. Bless me O Father. I bless you, O Father, in peace. Amen .

Zostrianos CODEX VIII

Translated by John N. Sieber from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

Note: The small bold numbers represent pages in the original manuscript.

[...] of the [...] the words [...] live forever, these I [...] Zostrianos [...] and [...] and Iolaos, when I was in the world for these like me and [those] after me, [the] living elect. As God lives, [...] the truth with truth and knowledge and eternal light. After I parted from the somatic darkness in me and the psychic chaos in mind and the feminine desire [...] in the darkness, I did not use it again. After I found the infinite part of my matter, then I reproved the dead creation within me and the divine Cosmocrater of the perceptible (world) by preaching powerfully about the All to those with alien parts. Although I tried their ways for a little while after the necessity of begetting brought me to the revealed, I was never pleased with them, but I always separated myself from them because I came into being through a holy [...], yet mixed. When I had set straight my sinless soul, then I strengthened 2 the intellectual [...] and I [...] in the [...] of my God [...] [...] I having done [...] grow strong in a holy spirit higher than god. It [came] upon me alone as I was setting myself straight, [and] I saw the perfect child [...] [...]. With him who [...] many times and many ways [he] appeared to me as a loving father, when I was seeking the male father of all (who are) in thought, perception, (in) form, race, [region ...], (in) an All which restrains and is restrained, (in) a body yet without a body, (in) essence, matter and [those that] belong to all these. It is with them and the god of the unborn Kalyptos and the power [in] them all that existence is mixed. (About) existence: how do those who exist, being from the aeon of those who exist, (come) from an invisible, undivided and self-begotten spirit? Are they three unborn images having an origin better than existence, existing prior [to] all [these], yet having become the [world ...]? How are those opposite it and all these 3 [...] good, he and an excuse. What is that one's place? What is his origin? How does the one from him exist for him and all these? How [does he come into existence] as a simple one, differing [from] himself? Does he exist as existence, form, and blessedness? By giving strength is he alive with life? How has the existence which does not exist appeared from an existing power? I pondered these things to understand them; according to the custom of my race I kept bringing them up to the god of my fathers. I kept praising them all, for my forefathers and fathers who sought found. As for me, I did not cease seeking a resting place worthy of my spirit, since I was not yet bound in the perceptible world. Then, as I was deeply troubled and gloomy because of the discouragement which encompassed me, I dared to act and to deliver myself to the wild beasts of the desert for a violent death. There stood before me the angel of the knowledge of eternal light. He said to me, "Zostrianos, why have you gone mad as if you were ignorant of the great eternal 4 who are above? [...] you [...] [...] say also [...] that you are now saved, [...] [...] in eternal death, nor [...] [...] those whom you know in order to [...] save others, [namely] my father's chosen elect? [Do you] [suppose] that you are the father of [your race ...] or that Iolaos is your father, a [...] angel of god [...] you through holy men? Come and pass through each of these. You will return to them another [time] to preach to a living [race ...] and to save those who are worthy, and to strengthen the elect, because the struggle of the aeon is great but one's time in this world is short." When he had said this [to me], I very quickly and very gladly went up with him to a great lightcloud. I cast my body upon the earth to be guarded by glories. I was rescued from the whole

world and the thirteen aeons in it and their angelic beings. They did not see us, but their archon was disturbed at [our] passage, for the light-cloud 5 [...] it is better than every [worldly ...] one. Its beauty is ineffable. With strength it provides light [guiding] pure spirits as a spirit-savior and an intellectual word, [not] like those in the world [...] with changeable matter and an upsetting word. Then I knew that the power in me was set over the darkness because it contained the whole light. I was baptized there, and I received the image of the glories there. I became like one of them. I left the airy-[earth] and passed by the copies of the aeons, after washing there seven times [in] living [water], once for each [of the] aeons. I did not cease until [I saw] all the waters. I ascended to the Exile which really exists. I was baptized and [...] world. I ascended to the Repentance which really exists [and was] baptized there four times. I passed by the 6 sixth aeon. I ascended to the [...] I stood there after having seen light from the truth which really exists, from its self-begotten root, and great angels and glories, [...] number. I was baptized in the [name of] the divine Autogenes by those powers which are [upon] living waters, Michar and Micheus. I was purified by [the] great Barpharanges. Then they [revealed] themselves to me and wrote me in glory. I was sealed by those who are on these powers, [Michar] Mi[ch]eus, Seldao, Ele[nos] and Zogenethlos. I became a root-seeing angel and stood upon the first aeon which is the fourth. With the souls I blessed the divine Autogenes and the forefather Geradamas, [an eye of] the Autogenes, the first perfect [man], and Seth Emm[acha Seth], the son of Adamas, the [father of] the [immovable race ...] and the [four] [lights ...] (1 line unrecoverable) Mirothea, the mother [...] [...] and Prophania [...] of the lights and De-[...] 7 [...] I was [baptized] for the second time in the name of the divine Autogenes by these same powers. I became an angel of the male race. I stood upon the second aeon which is the third, with the sons of Seth I blessed each of them. I was baptized for the third time in the name of the divine Autogenes by each of these powers. I became a holy angel. I stood upon the third aeon which is the second. I blessed each of them. I was baptized for the fourth time by [each of] these powers. I became [a] perfect [angel] [I stood upon] the fourth aeon [which is the first], and [I blessed each of them.] Then I sought [...] I said [...] I [...] of [...] I (1 line unrecoverable) [...] why [...] [...] with power [...] about them in another way in the reports 8 of men? Are these their powers? Or, are these the ones, but their names differ from one another? Are there souls different from souls? Why are people different from one another? What and in what way are they human?" The great ruler on high, Authrounios, said to me, "Are you asking about those whom you have passed by? And about this airy-earth, why it has a cosmic model? And about the aeon copies, how many there are, and, why they are [not] in pain? And, about Exile and Repentance and the creation of the [aeons] and the world which [...] really [...] you, about [...] me, them [...] nor [...] you [...] invisible [spirit ...] and the [...] of [...] (3 lines unrecoverable) and [...] [...] when I [...] 9 The great ruler on high, Authrounios, said to me, "The airy-earth came into being by a word, yet it is the begotten and perishable ones whom it reveals by its indestructibility. In regard to the coming of the great judges, (they came) so as not to taste perception and to be enclosed in creation, and when they came upon it and saw through it the works of the world, they condemned its ruler to death because he was a model of the world, a [...] and an origin of matter begotten of lost darkness. When Sophia looked at [...] them she produced the darkness, as she [...] she] is beside the [...] he is a] model [...] of essence [...] form [...] to an image [...] I [...] the All (2 lines unrecoverable) [...] darkness [...] [...] say [...] powers [...] aeons] of [creation ...] to see any of the eternal ones. 10 he saw a reflection. In relation to the reflection which he saw in it, he created the world. With a reflection of a reflection he worked at producing the world, and then even the reflection belonging

to visible reality was taken from him. But to Sophia a place of rest was given in exchange for her repentance. Thus, there was in her no prior reflection, pure in itself beforehand. After they had already come into being through it, he used his imagination (and) produced the remainder, for the image of Sophia was always being lost because her countenance was deceiving.

But the Archon [...] and made a body which [...] concerning the greater [...] down [...] when I saw [...] to the heart [...] (1 line unrecoverable) he having [...] (4 lines unrecoverable) perfect through [...] (1 line unrecoverable) [...] through him, as he 11 [revealed] the destruction of the world by his [immutability]. It is in the following way that the copies of the aeons exist. They have not obtained a single power's shape. It is eternal glories that they possess, and they dwell in the judgment seats of each of the powers. But when souls are illuminated by the light in them and (by) the model which often comes into being in them without suffering, she did not think that she saw [...] and the eternal [...] in the blessed [...] each single one [...] each of [...] light [... all], and she [...] whole, and she [...] and a [...] and she [...] she who (4 lines unrecoverable) of repentance. [Souls] 12 are located according to the power they have in themselves, [...] lower are produced by the copies. Those who receive a model of their souls are still in the world. They came into being after the departure of the aeons, one by one, and they are removed one by one from the copy of Exile to the Exile that really exists, from the copy of Repentance to the Repentance that really exists, [and from the] copy of Autogenes to [the Autogenes] that really exists. The remainder [...] the souls [...] exist in a [...] all [...] of aeons [...]

(1 line unrecoverable) and [...] [through ...] the [...] (3 lines unrecoverable) of [...] these [...] 13 [blessed the] god above, the great aeons, the unborn Kalyptos, the great male Protophanes, the perfect child who is higher than god, and his eye, Pigeradamas. I called upon the Child of the Child, Ephesech. He stood before me and said, "O angel of god, O son of the father, [...] the perfect man. Why are you calling on me and asking about those things which you know, as though you were [ignorant] of them?" And I said, "I have asked about the mixture [...] it is perfect and gives [...] there is power which [has ... those] in which we receive baptism [...] these names are [different ...] and why [...] from one [...] in the [...] from] others [...] men [...] different] (3 lines unrecoverable) 14 He said, "[Zost]rianos, listen about these [...] for the first [...] origins are three because they have appeared in a single origin [of] the Barbelo aeon, not like some origins and powers, nor like (one) from an origin and power. It is to every origin that they have appeared; they have strengthened every power; and they appeared from that which is far better than themselves. These (three) are Existence, Blessedness and Life. [...] [...] their companions [...] in a [...] and concerning the [...] having named [...] more than [...] and [...] a perfect [...] from a (6 lines unrecoverable) 15 And a water of each one of them [...] ; therefore [...] waters are the perfect ones. It is the water of life that belongs to Vitality in which you now have been baptized in the Autogenes. It is in the [water] of Blessedness which belongs to Knowledge that you will be baptized in the Protophanes. It is the water of Existence [which] belongs to Divinity, the Kalyptos. Now the water of Life [exists in relation to ...] power; that belonging to Blessedness in relation to essence; that belonging to [Divinity] in relation to [Existence ...]. But all these [...] authority and [...] those who [...] water which [becomes pure ...] [...] according to [...] when they] depart (4 lines unrecoverable) [...] 16 Existence as [he] is in it. [He] not only [was dwelling] in Thought, but he also [...] them that it is he who is [Being] in the following way. In order that this world might not be endless and formless, he placed a [...] over it; but in order that [he] might become something, the truly young crossed it

with what is his, [thus] Existence. It is with the [son] that he is located, with him that he seeks, him that he surrounds [...] everywhere [...] from the truth [...] takes him who [...] exists [...] activity [...] life [...] his word also [...] are these after [...] they became [...] (5 lines unrecoverable) [...] 17 and the power is with the Essence and Existence of Being, when the water exists. But the name in which they wash is a word of the water. Then the first perfect water of the triple-power of the Autogenes [is] the perfect soul's life, for it is a word of the perfect god while coming into being [...] for the Invisible Spirit is a fountain of them all. Thus, the rest are from [knowledge ...] as his likeness. [But] he who knows himself [...] what kind and what [...] alive at one time [...] live with a [...] he is the [...] life, in the [...] become [limitless ...] his [...] his] [own ...] the name (4 lines unrecoverable) 18 he really exists. It is he because he limits himself. They approach the water according to this single power and the likeness of order. The great male invisible Mind, the perfect Protophanes has his own water as you [will see] when you arrive at his place. This is also the case with the unborn Kalyptos. In accordance with each one exists a partial entity with a first form, so that they might become perfect in this way; for the selfbegotten aeons are four perfect entities. [The] individuals of the all-perfect ones [...] them as perfect individuals. And the [...] aeon [...] of the Autogenes [...] for all [...] [perfect] male [...] for the alls [...] [perfect god ... the triple-] male [...] [perfect] individual [...] in the [...] (5 lines unrecoverable) 19 perfect, those who exist according to a form, a race, an All and a partial difference. This is also the case with the highway of ascent which is higher than perfect and Kalyptos. The Autogenes is the chief archon of his own aeons and angels as his parts, for those who are the four individuals belong to him; they belong to the fifth aeon together. The fifth exists in one; the four [are] the fifth, part by part. But these [four] are complete individually [because they] have a [...] it is also [...] with [the triple male] individual [...] for he is a [...] of [...] god, the invisible [Protophanes] [...] male] mind [...] which exists (6 lines unrecoverable) 20 living and perfect parts. (About) the All and the all-perfect race and the one who is higher than perfect and blessed. The self-begotten Kalyptos pre-exists because he is an origin of the Autogenes, a god and a forefather, a cause of the Protophanes, a father of the parts that are his. As a divine father he is foreknown: but he is unknown, for he is a power and a father from himself. Therefore, he is [fatherless]. The Invisible Triple Powerful, First Thought [of] all [these], the Invisible Spirit [...] is a [...] and Essence which [...] and Existence [...] there are [existences] the [...] blessed [...] the [...] all these [...] the [...] (3 lines unrecoverable) 21 exist in them, [and] they [...] in others [...] by them all in many places. They are in every place that he loves and desires, yet they are not in any place. They have capacity for spirit, for they are incorporeal yet are better than incorporeal. They are undivided with living thoughts and a power of truth with those purer than these since with respect to him they are purer and are not like the bodies which are in one place. Above all, they have necessity either in relation to the All or to a part. Therefore, the way of ascent [...] it is pure [...] each [...] herself and (1 line unrecoverable) [...] them (3 lines unrecoverable) [...] above all] (1 line unrecoverable) 22 particular aeons. Then [he said], "How then can he contain an eternal model? The general intellect shares when the self-begotten water becomes perfect. It one knows him and all these, one is the protophanic water. If one joins oneself with all these, one is that water which belongs to Kalyptos, whose image is still in the aeons. To understand individually all their parts, they are [...] , those of the All where knowledge is. They have [separated] from the one whom they knew and (from) fellowship with one another. The All and all these, when they [...] wash in the [washing of] [Autogenes] he [...] of [...] (5 lines unrecoverable) 23 he appears to [him], that is, when one knows how he exists for him

and (how) he has fellowship with their companions, one has washed in the washing of Protophanes. And if in understanding the origin of these, how they all appear from a single origin, how all who are joined come to be divided, how those who are divided join again, and how the parts [join with] the alls and the species and [kinds - if] one understands these things, one has washed in the washing of Kalyptos. According to each of [the] places one has a portion of the eternal ones [and] ascends [...] as he [...] pure and simple, he is always [...] one of the [...] [always] he is pure for simpleness. He is filled [...] [in ...] Existence and a holy spirit. There is 24 nothing of his outside of him. He can [see] with his perfect soul those who belong to Autogenes; with his mind, those who belong to the Triple Male, and with his holy spirit, those who belong to Protophanes. He can learn of Kalyptos through the powers of the spirit from whom they have come forth in a far better revelation of the Invisible Spirit. And by means of thought which now is in silence and by First Thought (he learns) of the Triple Powerful Invisible Spirit, since there is then a report and power of silence which is purified in a life-giving spirit. (It is) perfect and [...] perfect and all-perfect. Glories, therefore, which are set over these, are [life-givers] who have been baptized in truth and knowledge. Those who are worthy are guarded, but those who [are] not from this race [...] and go [...] these who [...] [...] in the fifth, he being [...] [...] copy [...] of the aeons [...] namely a washing but if [he] strips off the world 25 and lays aside [knowledge], and (if) he is he who has no dwelling place and power, then because he follows the ways of the others, he is also a sojourner, but (if) he is one who has committed no sin because knowledge was sufficient for him, he is not anxious when he repents, and then washings are appointed" in these in addition. (Concerning) (the path ...) to the self-begotten ones, those in which you have now been baptised each time, (a path) worthy of seeing the [perfect ...] individuals: it serves as knowledge of the All since it came into being from the powers of the self-begotten ones, the one you acquire when you pass through the all-perfect aeons. When you receive the third washing [...], you will learn about the [...] really [...] in [that] place. About these names, they are as follows: because he is one, they [...] is like [...] while he [came into being ...] exists and [...] a word they [said ...] 26 This is a name which really exists together with [these] within her. These who exist do so in [...] ... resembles. His resemblance in kind (is) within what is his own. He can see it, understand it enter it, (and) take a resemblance from it. Now (they can) speak aloud and hear sounds, but they are unable to obey because they are perceptible and somatic. Therefore, just as they are able to contain them by containing them thus, so is he an image which is [...] in this way, having come into existence in perception [by] a word which is better than material nature but lower than intellectual essence. Do not be amazed about the differences among souls. When they think they are different and do [not resemble] [...] of those who [...] and that [...] aloud [...] he being lost [...] their [souls] [...] body, and that [...] his] time, he [...] a desire, 27 their souls exist as [...] their body. As for those who are totally pure, there are four [...] that they possess; but those [in] time are nine. Each one of them has its species and its custom. Their likenesses differ in being separated, and they stand. Other immortal souls associate with all these souls because of the Sophia who looked down; for there are three species of immortal soul: first, those who have taken root upon the Exile because they have no ability to beget, (something) that only those who follow the ways of the others have, the one being a single species which [...]; being second, those who stand [upon the] Repentance which [...] sin, (it) being sufficient [...] knowledge [...] being new [...] and he has [...] difference [...] they have sinned with the others [and] 28 they have repented with the others [...] from them alone, for [...] are species which exist in [...] with those who committed all sins and repented. Either they

are parts, or they desired of their own accord. Therefore, their other aeons are six according to the place which has come to each (fem.) of them. The third (species) is that of the souls of the selfbegotten ones because they have a word of the ineffable truth, one which exists in knowledge and [power] from themselves alone and eternal [life]. They have four differences like the species of angels who exist: those who love the truth; those who hope; those who believe having [...]; those who are [...]. They exist, he being [...] the self-begotten ones [...] he is the one belonging to [perfect ... life]; the second is [...] the [...] knowledge [...] the fourth is that one [belonging to the] immortal [souls ...] 29 The four Lights dwell [there] in the following way. [Armozel] is placed upon the first aeon. (He is) a promise of god, [...] of truth and a joining of soul. Oroiael, a power (and) seer of truth, is set over the second. Daveithe, a vision of knowledge, is set over the third. Eleleth, an eager desire and preparation for truth, is set over the fourth. The four exist because they are expressions of truth and knowledge. They exist, although they do not belong to Protophanes but to the mother, for she is a thought of the perfect mind of the light, so that immortal souls might receive knowledge for themselves. [...] at these, the Autogenes [...]rse[...]oas, a life [...] all he is a word [...] ineffable [...] truth he who says [...] revelation] concerning the [...] that it exists as [...] exists above in [...] 30 [...] joined] in a yoking of it in light and thought within his [...]. Since Adamas, the perfect man, is an eye of Autogenes, it is his knowledge which comprehends that the divine Autogenes is a word of the perfect mind of truth. The son of Adam, Seth, comes to each of the souls. As knowledge he is sufficient for them. Therefore, [the] living [seed] came into existence from him. Mirothea is [...] the divine Autogenes, a [...] from her and [...], she being a thought of the perfect mind because of that existence of hers. What is it? Or did she exist? [...] does she exist? Therefore, the divine Autogenes is word and knowledge, and the knowledge [...] word.] Therefore [...] Adarn a [s ...] of the [simple ones] when she appeared [...] a change of [the] souls [...] she herself is [...] [...] perfect. Concerning the [perfect one ...] angelic beings 31 [...] [becomes then] [souls] [die ...] [...] the world [...] [...] the copies [...] really [...] which [exists] [...] repentance [...] to this place [...] which exists [...] aeons, if [...] and she loves [...] she stands upon [...] aeon having the Light [Ele]leth [...] become a [...] god-seer [But] if she hopes, then she perceives. And a [...] race [...] she stands upon (8 lines unrecoverable) 32 [...] she is chosen (2 lines unrecoverable) [...] light Ar[mozel] [...] one [...] [bless] upon the [power ...] you stand upon [...] the light which [...] and without measure [...] the aeon is great [...] [...] those alone [...] from the perfect [...] that power [...] be able, and [...] be able [...] of his soul [...] perceptible [...] not with [...] [...] but] you are [...] individually [...] there being nothing [...] him [...] which he [...] (3 lines unrecoverable) [in ...] 33 and [...] upon every one [...] every [...] [...] formless [...] [...] and this one [...] and this [model ...] [...] and some [...] eternal, nor [...] an all [...] increasing from this [...] he is light [...] because he lacked [...] the perfect mind [...] undivided [...] perfect light [...] and he is in [...] Adamas [...] the] Autogenes [...] and he goes [...] mind [...] the divine Kalyptos [...] knowledge [...] but [...] soul (5 lines unrecoverable) 34 [...] existence [...] she having (1 line unrecoverable) [...] some second powers and [...] and some third [...] appear [...] which [...] (1 line unrecoverable) soul [...] And the aeons [...] dwelling place [...] souls and [...] gods [...] higher than god [...] of the selfbegotten ones [...] Autogenes [...] first [...] angel [...] invisible [...] some [...] soul and [...] aeons [...] and to the souls [...] angel [...] (4 lines unrecoverable) 35 she [...] eternal [...] times. And [...] (1 line unrecoverable) and if [...] namely a soul [...] becomes an [angel ...], and [...] world [...] angels and [...] that holy one [...] and aeon which [...] Autog]enes has [...] them, the [...] [...] archon [...] they have [...] difference which [...] she is not, to speak (1 line unrecoverable) [...] and [...] divine

Autogenes [...] which exists [...] hear [...] Autogenes [...] of (5 lines unrecoverable) 36 [...] has [...] existence [...] life [...] exist, concerning [the] [...] word [...] the child [...] male for a generation [...] (1 line unrecoverable) invisible spirit [...] in the perfect [...] (1 line unrecoverable) and an origin [...] love and [...] of Barbelo [...] and a [...] the [...] mind [...] These are two [...] thought [...] from the [...] in Barbelo [...] and the Kalyptos [...] all these [...] the virgin [...] she [appears] in a [...] and [...] (3 lines unrecoverable) 37 in that one [...] power (1 line unrecoverable) [he is not] from [him, but ...] (is) from the power of that one [...] really ... exists], she [...] is his [...] they being first [...] of that one [...] and he is the [...] he alone [...] give him enough [...] to him [...] all, he gives [...] through the [...] for [because of] him some [...] in order that he might [...] and that one which [...] him [...] undivided [...] Barbelo [...] in order that he might [...] blessedness (1 line unrecoverable) [...] all [...] he comes (4 lines unrecoverable) 38 a [...] of the perfect [mind ...] and he [...] perfect spirit [...] perfect, he lives forever [...] him, and [...] he exists [...] of the [...] he is [a word] from [...] which is in [...] of them all [...] eternal [...] [...] in the triple-[powerful is in the [...] [...] those which [are perfect [...] the Protophanes [...] mind, but [...] pure [...] and he [...] of an image [...] appear [...] and the [...] (1 line unrecoverable) him [...] (5 lines unrecoverable) 39 [...] [...] namely (2 lines unrecoverable) [...] because of him they [...] I mark it [...] he is simple [...] for he is [...] as he exists [...] as to another [...] that is, [...] need. Concerning [...] triple-male [...] really exists of [...] mind knowledge [...] those who exist [...] which he has [...] really exist [...] and a [...] [...] and she [...] second [...] perfect which [...] appear [...] in him they [...] Kalyptos (3 lines unrecoverable) [...] species [...] (2 lines unrecoverable) 40 (4 lines unrecoverable) second species [...] a knowledge [...] [Protophanes ...] [male ...] he has [...] existence [...] unborn, they [...] third [...] [...] he has [...] knowledge and [...] exist together [...] allperfect [...] blessed since there is not [...] (2 lines unrecoverable) god [...] with him [...] (1 line unrecoverable) perfect [...] of the [...] Kalyptos [...] (4 lines unrecoverable) 41 [...] know [...] of [...] Protophanes [...] [...] the mind [...] the powers [...] the all [...] and he [exists] [...] this knowledge. [...] divine, the Autogenes. [The] divine [Autogenes] [...] the child [...] triplemale, this male [...] is [...] and a species [...] perfect because it does not have [...] in a [...] knowledge like that one [...] a being of the individuals [and] a single knowledge of the individuals [...] according to the all [...] perfect. But the male [...] mind the Kalyptos, [but] the [...] divine Kalyptos [...] and a power [...] of all these [...] really ...] (3 lines unrecoverable) [Protophanes ...] (1 line unrecoverable) 42 [Protophanes ...] [...] mind (2 lines unrecoverable) she who belongs to the all [...] unborn [...] man [...] they [...] with that one who [...] and he who [...] he who dwells [...] [...] in the perceptible [world ...] he is alive with that dead one [...] [...] all [...] obtain salvation [...] that dead one. And all of them did not need salvation [...] first, but they are safe and exist very humbly. Now (about) the man [of] those who are dead: his soul, [his mind and his body all [are dead]. Sufferings [...] fathers of [...] material [...] the fire [...] (4 lines unrecoverable) 43 it crosses over. And the second man is the immortal soul in those who are dead. If it is anxious over itself, then [when it seeks] those things which are profitable [according to ...] each one of them, [then it] experiences bodily suffering. They [...] and it [...] because] it has an eternal god, it associates with daimons. Now concerning the man in the Exile; when he discovers the truth in himself, he is far from the deeds of the others who exist [wrongly] (and) stumble. (Concerning) the man who repents: when he renounces the dead and desires those things which are because of immortal mind and his immortal soul, first he [...] makes an inquiry about it, not about conduct but about their deeds, for from him he [...] [...] and [...] obtain [...] 44 and the man who can be saved is the one who seeks him and his mind and who finds each one of them. Oh how

much power he has! And the man who is saved is the one who has not known how these [...] exist, but he himself by means of [the] word as it exists [...] received each one [...] in every place, having become simple and one, for then he is saved because he can pass through all [these]. He becomes the [...] all these. If he [desires] again, then he parts from them all, and he withdraws to himself [alone]; for he can become divine by having taken refuge in god." When I heard this, I brought a blessing to the living and unborn God in truth and (to) the unborn Kalyptos and the Protophanes, the invisible, male, perfect Mind, and the invisible triple-male Child [and to the] divine Autogenes. 45 I said to the child of the child Ephesek who was with me, "Can your wisdom instruct me about the scattering of the man who is saved, and (about) those who are mixed with him, and who those are who share with him, in order that the living elect might know?" Then the child of the child Ephesek told [me ...] openly, "If he withdraws to himself alone many times, and if he comes into being with reference to the knowledge of the others, Mind and the immortal [Origin] will not understand. Then it has a shortage, [...] for he turns, has nothing and separates from it and stands [...] and comes into being by an alien [impulse ...] I, instead of becoming one. Therefore, he bears many forms. When he turns aside, he comes into being seeking those things that do not exist. When he falls down to them in thought and knows them in another way because he is powerless, unless perhaps 46 he is enlightened, he becomes a product of nature. Thus he comes down to birth because of it and is speechless because of the pains and infiniteness of matter. Although he possesses an eternal and immortal power, he is bound within the [movement] of the body. He is [made] alive and is bound [always] within cruel, cutting bonds by every evil breath, until he [acts] again and begins again to come to his senses. Therefore, powers are appointed for their salvation, and each one of them is in the world. Within the self-begotten ones corresponding to each of the [aeons] stand glories so that one who is in the [world] might be safe beside them. The glories are perfect thoughts appearing in powers. They do not perish because they [are] models for salvation [by] which each one is saved. He receives a model (and) strength from each of them, and with the glory as a helper he will thus pass out from the world [and the aeons ...]. These 47 are the guardians of the immortal soul: Gamaliel and Strempsouchos, Akramas and Loel, and Mnesinous. [This is the] immortal spirit, Yesseus- Mazareu[s]-Ye[s]sedekeus. He is [...] of the child [...] or, the child of the child, and [...] But Ormos is [...] on the living seed and Kam[...]el is the spirit-giving. There stand before [them] Seisauel and Audael and Abrasax, the myriads-Phaleris, Phalses, [and] Eurios, the guardians of [the] glory-Stetheus, Theo[pe]mptos, Eurumeneus and Olsen. Their assistants in everything are Ba[...]mos, [.]son, Eir[.]n, Lalameus, Eidomeneus and Authrounios. The judges are Sumpthar, Eukrebos and Keilar. The inheritor is Samblo. The angels who guide the clouds are the clouds Sappho and Thouro." When he had said these things, he told me about all of those in the self-begotten aeons. They were all 48 eternal Lights, perfect because they were perfected individually. I saw corresponding to each one of the aeons a living earth, a living water, [air made] of light and a fire [that] cannot burn, because all of [them ...] are simple and immutable, simple and eternal [living beings], having [...] of many kinds, trees of many kinds that do not perish, [also] tares of this sort and all of these: imperishable fruit, living men and every species, immortal souls, every form and species of mind, true gods, angels existing in great glory, an indissoluble body, an unborn birth and an immovable perception. Also there was the one who suffers, although he is unable to suffer, for he was a power of a power. 49 [...] [...] change [...] indissoluble [...] these [...] all [...] they are [...] they [...] through all] of them [...] exist] in [...] exist] [...] come into being (1 line unrecoverable) (lines 12ff do not survive) 50 of [...] [simple

[...] perfect [...] eternal [...] aeons [...] and the [...] receive power [...] and their [...] in a [...] for [...]
 [...] not [...] (lines 12ff do not survive) 51 [...] in [...]thorso[...]s [...] silence [...] he is [...] [...] he is
 god [...] we were blessing [...] Geradama [s] [...] mother] of [...] [...] she is the glory [...] our [...]
 mother [...] and Pleistha [the mother] of the angels with [the son] of Adam, Se[th] [Emma]cha
 Seth, the father of [the] immovable [race ...] and [...] [the] four Lights, Arm[mosel], [Oroia]el,
 Daveithe, Eleleth. [Each of these] we blessed by name. [We] saw the self-controlled [glory], the
 triple [...] triple-male [...] majesty, as we said "You are one, you are [one], you are one, child 52 of
 [the child] Yato[...] exist [...] (1 line unrecoverable) [...] you are] one, you [...] Semelel [...]
 Telmachae[...] omothem[...] male [...] [...] he begets [...] the] self-controlled [glory ...] can desire
 him whom [...] all-perfect [...] all. Akron [...] the triple-male, a a [...] o o o o b + i r e i s e [...] you
 are spirit from spirit; you are light from light; you are [silence ...] from silence; [you are] thought
 from thought, the son of [god] the god, seven ... [...] ... let us speak [...] 53 (3 lines unrecoverable)
 [...] word [...] the [...] [...] and the [...] (1 line unrecoverable) [...] not a time [...] invisible Barbelo
 [...] the [...] the triple-male Prones, and she who belongs to all the glories, Youel. [When I was]
 baptized the fifth [time] in the name of the Autogenes by each of these powers, I became divine.
 [I] stood upon the fifth aeon, a preparation of all [these], (and) saw all those belonging to the
 Autogenes who really exist. I was baptized five 54 times [...] and [...] of the [...] zareu[s] from [...]
 that [...] perfect [...] and the great [...] glory, she who belongs to [...] (1 line unrecoverable) god,
 the [...] appear [...] perfect which is doubled [...] she who belongs to all the species [...] male, the
 self-controlled glory, the mother [...] [the] glories, Youel, and the [four] Lights of [the] [great]
 Protophanes, Mind, Selmen, [and those] with him, the god-[revealers] Zach[thos] and Yachthos,
 Sethe[us] and An-tiphan[te]s, [Sel-] dao and Ele[n]nos [...] 55 [...] [...] go [...] the [...] their [...]
 likeness [...] exist] as [...] of the [...], for [...] see [...] [...] aeon [...] more [...] Light [...] more glories
 [...] the following are in accordance with [each one] of the aeons: a living [earth] and a [living]
 water, and air made of light and a blazing fire which cannot [burn], and living beings and trees
 and souls [and] minds and men [and] all those who are [with them], but (there are) no gods [or]
 powers or angels, for all these 56 are [...] and [...] and [...] exist [...] all [...] all [...] [...] all [...] [...]
 they being [...] and they being [...] [...] and [...] [and] those [...] him, the Autogenes. [I] received a
 likeness from [all] these. The aeons [of the] Autogenes opened (and) a [great Light] came forth
 [...] from the aeons of the [triple-] male, and they [glorified] them. The four aeons were desiring
 within a [...] aeon the [...] pattern [...] single one existing [...] Then E[phesek], the child of the
 child [...] 57 (4 lines unrecoverable) [...] Yesseus] Maza [reus Yessede]keus [...] [...] of [...] seal [...]
 upon him [...] and Gabriel (1 line unrecoverable) [...] seal [...] four races There came before me
 she who belongs to [the glories], the male and [virginal ...] Yoel. [I] deliberated about the crowns,
 (and) she said to me, "Why [has] your spirit deliberated [about] the crowns and the [seals] on
 them [...] are the crowns which strengthen every [spirit ...] and every soul, and [the] seals which
 are [upon] the triple races and [...] the invisible spirit 58 are [...] (3 lines unrecoverable) and [...]
 [virgin ...] [...] and [...] [...] seek [...] [...]in the[...] [in] them [...] [...] and [...] [...] he [strengthened]
 and the seals [...] race are those belonging to the Autogenes and the Protophanes and the Kalyptos.
 The [Invisible] Spirit [is] a psychic and intellectual power, a knower and a fore-knower. Therefore
 he is with [Gabriel] the spirit-giver [so that] when he gives a holy spirit he might seal him with the
 crown and crown him, [having] gods [...] 59 [...] [...] the (2 lines unrecoverable) [...] the (1 line
 unrecoverable) [...] [...] spirit [...] to one (fem.) (1 line unrecoverable) [...] they exist [...] and they
 were not [in] them in order that they might [become] simple and [might] not be doubled

[according to] any pattern. [These] then are the simple, perfect individuals. [...] and all these [...] of the aeons [...] him, all these [...] who exist in a place [...] allperfect it required a great [...] to see them, for [...] 60 (3 lines unrecoverable) perfect [...] (2 lines unrecoverable) [...] every [...] exist [...] he is [...] [hear] him [...] [...] and [...] in thought [...] a first thought [...] since [...] is in a power she is perfect [...] it is fitting for you to [...] about everything, and [...] those to whom you will listen through a thought of those higher than perfect and also those whom you will [know] in a soul [of] the perfect ones." [When] she has said this, she [baptized me] 61 (6 lines unrecoverable) [...] the first [...] and] I received power (1 line unrecoverable) [...] I received the form [...] received [...] [...] existing upon my [...] receive a holy spirit [I] came into being [really] existing. Then, she brought me into the great [aeon] where the perfect triple-male (is). I saw the invisible child within an invisible Light. Then [she] baptized me again in 62 (4 lines unrecoverable) [...] her [...] (1 line unrecoverable) [and] I [...] I was able to [...] [...] the great one [...] and perfect [...] Yoel who belongs to all [the glories] said to me, "You have [received] all the [baptisms] in which it is fitting to [be] baptized, and you have become [perfect] [...] the hearing of [...] all. Now [call] again upon Salamex and [...] and the all-perfect Ar[...] the Lights of the [aeon] Barbelo and the immeasurable knowledge. They will reveal 63 [...] [...] invisible (3 lines unrecoverable) [...] which [...] [...] virgin] Barbelo [and] the Invisible [triple] powerful Spirit." [When] Yoel who belongs to all the glories [had said this] to me, she [put me down] and went and stood before the Protophanes. Then, I was [...] over my spirit, [while] praying fervently to the great Lights in thought. I began calling upon Salamex and Se- [...]en and the all-perfect [...]e. I saw glories which are greater than powers, [and] they annointed me. I was able 64 [...] in my [...] and[...] (2 lines unrecoverable) she covered [...] all [...] Salamex [and] those [who] have revealed everything [to me] saying, "Zostrianos, [learn] of those things about which you asked. (1 line unrecoverable) and [he is] a single one [who] exists before [all] these who really exist [in the] immeasurable and undivided Spirit [...] [...] the All which [exists] in him and the [...] [...] and that one which [...] after him. It is he alone who crosses it [...] 65 (4 lines unrecoverable) [...] all these [...] he is [...] [...] first [...] [...] of] thought [...] of every power [...] downward] [...] he is established [...] stand, he [passes] into the pathway to a place [...] and infinite. He is far higher than every unattainable one, yet he gives [...] greater than any body (and) is purer than every unembodied one, entering every thought and every body [because he] is more powerful than everything, every race and species, as their All. 66 [...] exist (4 lines unrecoverable) to a partial [...] [...] part [...] [exist] in a [...] know her [...] [...]he is] from him [...] which really exists, who (is) from the Spirit who [really] exists, the one alone [...] for they are powers of [...] Existence [...] and Life and Blessedness. In Existence he exists [as] a simple head, his [word] and species. Let the one who will find him come into existence. Existing in Life, he is alive [...] 67 (2 lines unrecoverable) [he having] knowledge [...] know all these [...] him alone [...] for god [...] unless [...] [...] alone, and he [...] [...] in him [...] [...] the single [...] [...] for he exists as [...] [in] that which is his, which [exists] as a form of a form, [...] unity of the [...]. He exists as [the] [...] since he is in [the] mind. He is within it, not coming forth to any place because he is a single perfect, simple spirit. [Because] it is his place and [...], it is within him and the All that he comes into being. It is he who exists, he who 68 [...] [...] and a [...] and a [protector] in him. Life [...] and activity of the insubstantial [...] the [...] which exists in him [exists] in him [...] exists because of [him ...] blessed and a [...] perfect, and [...] which exist in [...] which really exists. The form of the activity which exists is blessed. By receiving Existence, he receives power, the [...] a perfection [...] separate forever. Then he exists as a perfect one. Therefore, he exists as a perfect one because he

is undivided with his own region, for nothing exists before him except the [perfect] unity. (Pages 69-72 are blank; they may have been numbered.) 73 existence [...] [...] she is salvation [...] [all ...] and he [...] [...] be able, nor does he [...] [...] him, if he [...] him to him, all these [...] [...] for he [who] [...] in existence [...] this one, he totally [exists] as Life, and in Blessedness he has knowledge. If he apprehends the [glories], he is perfect; but if he apprehends [two] or one, he is drunk, as he has received [from] him. It is because of [him] that there exist those with souls and those without souls; because of him (exist) those who will be saved; because of him (exist) those who will [perish] since they have not [received] from him; because of [him] (exists) matter and bodies; because of him (exist) non- 74 [...] [because of] him [...] every [...] because of [...] [...] this one [...] who [pre-] exists and he [...] [...] a [simple] head, [a] single spirit [...] he is [...], and [...] existence, form, [...] [...] of him. It is [in accordance with] Activity, that is [...] Life, and in accordance with perfection, that is intellectual power, that she is a [...] Light. It is at one time that the three stand, at one time they move. It is in every place yet not in any place that the ineffable unnameable one [...] and produces them all. [...] exist from him [...] resting in him [...] in her perfection he has not received from [every] form 75 because of him (2 lines unrecoverable) [...] anything [...] (2 lines unrecoverable) [...] in existence [...] dwell in the [...] of life. But in perfection and [knowledge] (is) Blessedness. All [these] dwell [in the] indivisibility of [the] Spirit. Because of knowledge [...] is [divinity] and [...] and blessedness and life and knowledge and goodness and unity and singleness. In short, all these (are) the purity of barrenness [...] pre-exists him [...] all these and the 76 [...] his [...] [...] in [...] (4 lines unrecoverable) aeon, a [...] in a [...] barrenness, he [...] he always [...] him when he saw him [...] It is because he [is] one that he is simple. Because he is Blessedness in perfection [...] one, perfect and [blessed]. It is because she was in need of his [...] that she was in need of this from him, because he followed [her] with knowledge. It is outside of him that his knowledge dwells; it dwells with the one who examines himself, a reflection and a [...] 77 [...] be in need of [...] (1 line unrecoverable) [...] simple (1 line unrecoverable) [...] and [...] he [...] [...] this, she [...] [...] the pleroma [...] which she did not desire for herself.

She has [...] him outside of the [perfection], she has divided, for she is [the] all-perfection [of] perfection, existing as thought. With respect to him [she] is a begetting which follows him, and as one from his ineffable power she has a first power and the first barrenness after him, because with respect to all the rest a first aeon 78 (3 lines unrecoverable) [all ...] (1 line unrecoverable) [...] of the [...] [...] and him [...] know him, he really exists as an aeon [...] and in Activity [...] power and a [...] she did not begin [...] time, but she [appeared] from eternity, having stood before him in eternity. She was darkened by the majesty of his [...] She stood looking at him and rejoicing because she was filled with his kindness, [...] but when she had [...] 79 (5 lines unrecoverable) [...] she [...] [...] first existence [...] insubstantial and that [...] It is [from] the undivided one that [it] moves toward Existence in activity and [intellectual] perfection and intellectual life, which was Blessedness and Divinity. The [whole] Spirit, perfect, simple and invisible, has become singleness in Existence and activity and a simple triple-[power], an invisible spirit, an image of that which really exists, the one 80 (5 lines unrecoverable) of the really [existing] one [...] [he] exists in a [...] she being an image [...] in a turning [...] power to join with his [...] she having seen the [...] which existed [...] all-perfection [...] that one, because he [...] pre-exist and [...] rest upon all these, he [...] pre-exist being known as triple-powerful. The Invisible Spirit has not ever [been] ignorant. He always knew, but he was always perfection [and] blessedness [...] 81 She became ignorant [...] and she [...] body and [...] promise [...] light [...] [...] she exists [...] [...] in order that she might not

come forth anymore nor come into existence apart from perfection. She knew herself and him. Having made herself stand, she was at rest because of him, since she was [from] him who really exists, {she was from him who really exists) and all those. (Thus), she knows herself and him who pre-exists. By following him they came into being existing { they came into being existing) and appearing through those 82 [who pre-]exist. And [...] through the [...] they having appeared [...] two [...] they appeared [...] the one] who knows him beforehand, as an eternal space, since he had become his second knowledge, once again the knowledge of his knowledge, the unborn Kalyptos. [They] stood upon him who really exists, for she knew about him, in order that those who follow her might come into being having a place and that those who come forth (from her) might not be before her but might become holy (and) simple. She is the comprehension of god 83 who pre[exists. She] rested [...] to the simple [...] salvation salvation [...] [...] he [...] [...] light which was fore- [known]. She was called Barbelo because (of her being) thought; the triple [race] (which is) male, virginal (and) perfect and her knowledge through which she came into being in order that they might not [...] her down and that she might not come forth anymore through those in her and those who follow her. Rather, she is simple in order that she might be able to know the god who pre-exists because she came into being as a good (product) of him since she (1 line unrecoverable) 84 [...] barrenness [...] third [...] two [...] of this way [...] [...] and male [...] (1 line unrecoverable) [...] and the [...] barrenness [...] [...] she is a second [...] she stood [...] first of the reality [which] really exists [...] [...] the blessedness [...] of the Invisible [Spirit], the knowledge [...] the first existence in the simplicity of the Invisible Spirit in the unity. It is in that pure singleness that he is similar and [...] species. And he who [...] exist [...] 85 (6 lines unrecoverable) [...] and knows [...] and the [...] and the [perfection] and [...] produces and [...] the first Kalyptos [...] them all, existence and activity, divinity, race and species. But are powers one? In what way (is it) that he is one, that is, not a partial one, but (one of) those of the All? What is the unity which is unity? Is he from [...] activity [...] life and [...] of [...]. And [...] 86 (7 lines unrecoverable) power [...] as [...] [...] perceptible [...] [...] all-perfect [...] [...] she having spoken, [...] "You are great, Aphr[edon]. You are perfect, Neph[redon]." To his existence she says, "You are great, Deipha[...]. She [is] his activity and life and divinity. You are great, Harmedon [...], who belongs to all the glories, Epiph[a- and his blessedness and the perfection [of] the singleness [...] all [...]" 87 (6 lines unrecoverable) [...] forever [...] intellectual [...] perfect] [the virgin Barb]elo through the simplicity of the blessedness of the triple powerful Invisible Spirit. She who has known him has known herself. And he, being one everywhere, being undivided, having [...] has [...] and she has known [herself as] his activity [...] and he has known [...] knowledge [...] within 88 [...] (7 lines unrecoverable) bless [...] [...] Be[rithus, Erignaor], Or[imeni]os, Ar[amen], Alphl[ege] s, Elilio[upheus], Lalamenu[s], Noetheus [...] great is your name [...] it is strong. He who knows (it) knows everything. You are one, you are one, Siou, E[...], Aphredon, you are the [aeon] of the aeons of the perfect great one, the first Kalyptos of the [...] activity, and [...] he is [...] his image [...] of his, he [...] 89 [...] (7 lines unrecoverable) [...existence] [...] and he (2 lines unrecoverable) [...] in [...]the glory] [...] glories [...] a [...] in (3 lines unrecoverable) [...] aeon (3 lines unrecoverable) 90 (8 lines unrecoverable) exist [...] (2 lines unrecoverable) [and (3 lines unrecoverable) [blessed [...] (1 line unrecoverable) [perfect...] (7 lines unrecoverable) 91 (8 lines unrecoverable) [...] god (3 lines unrecoverable) [...] first [...] and powers [...] all-perfect] they are [...] of all these and a cause of [them] all, a [...] Barbelo (1 line unrecoverable) [...] him and [...] all these [...] he not having [...] and his [...] become [...] but 92 [...] (8 lines unrecoverable) of [...] (1 line unrecoverable) [and [...]

(2 lines unrecoverable) and a [...] in a [...] according to the [thought] which really [exists ...] which exists as [...] name [...] (1 line unrecoverable) Kalyptos [...] the [...] triple [...] (1 line unrecoverable) but [...] 93 name him. All these come, as it were, from him who is pure. If you give glory because of him, and if you [...] existence [...] his [...] a [...] simple (2 lines unrecoverable) [...] he will (1 line unrecoverable) [...] that one [...] know] him (1 line unrecoverable) [...] perfect he being [...] perfect] and [...] [...] perfect (1 line unrecoverable) [...] his (1 line unrecoverable) [...] him [...] to the (1 line unrecoverable) 94 he was not able to see her. Therefore, it is impossible to receive him in this way in majestic purity as a perfect head of [him who] is in [...] [...] which [...] know] him concerning [...] say it [...] (2 lines unrecoverable) which [...] (2 lines unrecoverable) which [...] for (1 line unrecoverable) [...] exist] together [...] and [...] (5 lines unrecoverable) nor [...] 95 differences between these and angels, and differences between these and men, and differences between these and existence. And [...] (1 line unrecoverable) [...] and [perception] (2 lines unrecoverable) [...] really (1 line unrecoverable) for [...] the [perceptible] world [...] like (1 line unrecoverable) existence [...] for [...] and [...] (1 line unrecoverable) (lines 20ff do not survive) 96 will approach him in knowledge. He receives power, but he who is far from him is humbled." And I said, "Why then have the judges come into being? What [...] is the [suffering] of the [...] for (1 line unrecoverable) and [...] (2 lines unrecoverable) but [...] (1 line unrecoverable) through [...] who [...] suffering [...] through [...] the [...] [...] exists [...] she dwells [...] (2 lines unrecoverable) (lines 22ff, ca. 4 lines, do not survive) 97 male, since she is knowledge [of] the triple powerful invisible great Spirit, the image of [the first] Kalyptos, the [blessedness] in the [invisible] Spirit, [...] the (1 line unrecoverable) [...] for [...] he knows (3 lines unrecoverable) [...] fill [...] she appears [...] knowledge [...] she stands [...] (3 lines unrecoverable) (lines 21ff, ca. 6 lines, do not survive) 98 [...] a perfect unity of a complete unity, and when she divided the All [...] from the All [...] existence and [...] [...] the thoughts [...] (2 lines unrecoverable) [perception] (12 lines unrecoverable) (lines 22ff, ca. 5 lines, do not survive) 99 [...] [existence ...] [...] in [...] which (1 line unrecoverable) knowledge (3 lines unrecoverable) [...] she blesses (4 lines unrecoverable) [...] which (1 line unrecoverable) [...] and (4 lines unrecoverable) (lines 21ff, ca. 6 lines, do not survive) 100 (5 lines unrecoverable) Arm[ozel (2 lines unrecoverable) is the [...] [through ...] power [...] (3 lines unrecoverable) which [...] (6 lines unrecoverable) (lines 22ff, ca. 4 lines, do not survive) 101 [...] invisible [...] [...] that one [...] [...] this] is the [...] (1 line unrecoverable) [...] form (2 lines unrecoverable) [...] of a (3 lines unrecoverable) [...] Kalyptos [...] undivided (6 lines unrecoverable) (lines 20ff, ca. 4 lines, do not survive) 102 [...] which exist [...] [...] the [...] (1 line unrecoverable) and [...] (4 lines unrecoverable) he [...] (3 lines unrecoverable) and [...] those [...] a [...] (3 lines unrecoverable) some [...] (2 lines unrecoverable) (lines 22ff, ca. 4 lines, do not survive) 103 [...] origin [...] [which] really exists [...] [...] exist [...] essence] [...] in [...] this] is [...] the (5 lines unrecoverable) [...] they [...] not (1 line unrecoverable) [...] this (4 lines unrecoverable) (lines 20ff, ca. 6 lines, do not survive) 104 [...] she appears [...] of those who [...] [...] of the [...] and [...] this [...] the [...] (1 line unrecoverable) see [...] (5 lines unrecoverable) he [...] really [...] (1 line unrecoverable) that [...] and [...] (5 lines unrecoverable) (lines 24ff, ca. 4 lines, do not survive) 105 are those who [stand ...] the aeon of [...] come up to [...] [...] which exist in [...] he on the one hand [...] [...] he [...] one [...] an origin (1 line unrecoverable) [...] and [...] he [...] matter [...] single (1 line unrecoverable) [...] exist] (2 lines unrecoverable) [...] which [...] and (1 line unrecoverable) (lines 22ff, ca. 4 lines, do not survive) 106 [...] and he exists [...] he is [...] and [...] mark of a [...] [...] an [...] nor of [...] [...] he [...] which [...] (2 lines unrecoverable) and [...] (1 line unrecoverable)

number [...] live [...] according to [...] which [...] (4 lines unrecoverable) which [...] (2 lines unrecoverable) (lines 23ff, ca. 4 lines, do not survive) 107 them [...] [...] and [...] existence [...] [...] and the [...] exist as [...] reflection [...] first (1 line unrecoverable) [...] first [...] of the (2 lines unrecoverable) [...] he (9 lines unrecoverable) (lines 22ff, ca. 6 lines, do not survive) 108 [...] not, they giving [...] [...] he who exists [...] [...] all and he [...] a multitude [...] creation (1 line unrecoverable) and [...] (2 lines unrecoverable) the [...] (1 line unrecoverable) in the [...] these [...] the [...] of [...] alive [...] (4 lines unrecoverable) in [...] (1 line unrecoverable) (Pages 109-112 do not survive) 113 and angels and daimons and minds and souls and living beings and trees and bodies and those which are before them: those of the simple elements of simple origins, and those which are in [...] and unmixed confusion, air [and] water and earth and number and yoking and movement and [...] and order and breath and all the rest. They are fourth powers which are [in] the fourth aeon, those which] are in the [...] and [...] perfect of [...] powers [...] powers [...] of [...] of [...] angels [of the] angels, souls [of the] souls, living beings [of the] living beings, trees [of] [the trees ...] [...] and [...] (2 lines unrecoverable) 114 his own. There are those who are as begotten, and those who are in an unborn begetting, and there are those who are holy and eternal, and the immutable ones in death and destruction in indestructibility; and there are those who are as All; there are those [who are] races and those who are [in] a world and order; there are those in [indestructibility], and there are the first [who stand] and the second [in] all of them. [All] those [who] are from them and [those who] are [in] them, and [from] these who [follow] them [...] (1 line unrecoverable) these [...] and [the] fourth aeons stood [...] [...] they existing [...] (2 lines unrecoverable) 115 in them, he being scattered abroad. They are not crowded against one another, but to the contrary they are alive, existing in themselves and agreeing with one another, as they are from a single origin. They are reconciled because they are all in a single aeon of Kalyptos, [...] being divided in power, for they exist in accord with each of the aeons, standing in relationship to the one which has reached them. But Kalyptos is [a] single aeon; [he] has four different aeons. In accord with each of the aeons they have powers, not like first and second (powers), for all these [are] eternities, [but] they are different [...] and order and glory [...] which exists [in ...] four aeons and [...] who pre-exists [...] god [...] [...] they are [...] (1 line unrecoverable) 116 All of them exist in one, dwelling together and perfected individually in fellowship and filled with the aeon which really exists. There are those among them (who stand) as dwelling in essence and those (who stand) as essence in conduct or [suffering] because they are in a second, for the unengenderedness of the ungenerated one who really exists is among them. When the ungenerated have come into being, their power stands; there is an incorporeal essence with [an] imperishable [body]. The [immutable one] is [there] who [really] exists. Because it transforms [through] change, the [...] in destructible fire stands with [all] [these ...] [...] one [...] 117 he stands. It is there that all living beings dwell, existing individually (yet) all joined together. The knowledge of the knowledge is there together with a setting up of ignorance. Chaos is there and a perfect place for all of them, and they are strange. True Light (is there), also enlightened darkness together with the one who does not really exist - [he] does not really exist. [...] the non-being who does not exist at all. But it is he, the Good, from whom derives the good and what is pleasant and the divine; (it is he) from [whom] comes God and he who [...], he who is great. For [...] in part [...] form and God that [...] and the one [...] [...] a god [...] [...] all these [...] [...] darkness [...] (1 line unrecoverable) 118 and a race. He has not mixed with anything, but he remains alone in himself and rests himself on his limitless limit. He is [the] God of those who really exist, a seer and a revealer of God. When she had

strengthened him who [knew her], the aeon Barbelo, the knowledge of the Invisible Triple Powerful Perfect Spirit, in order to [...] her, said, "He [...] a life. I am alive in [...] You, the One, are alive. He is alive, [he] who is three. It is you who are [the] three who are three [doubled ...] e e e. The first of seven [...] the third [...] the second [...] e e e e a a a a a [...] [...] two, but he [four ...] [...] knowledge [...] (1 line unrecoverable) (1 line unrecoverable) 119 a part? What kind of mind, and what kind of wisdom? What kind of understanding, what kind of teaching? His Lights are named (as follows): the first [is Arme]don and she who is with him, [...]; the second is Diphane [...] and] she who is with him, Dei- ph[a ...]; the third is [Malsed]on and she who is with him [...]; the fourth is [...]s and she who is with him, Olmis. Kalyptos exists having [...] with his Form. He is invisible to all these so that they all might be strengthened by him [...] [...] he exists in [...] all-perfect because [he has] four existing (1 line unrecoverable) [...] nor according to a [...] alone [... B]arbelo [...] (2 lines unrecoverable) 120 know him and the one who is set over a second. The first of the aeons is Harmedon, the fatherglory. The second Light (is) one whom [he does] not [know], but all the [individuals], wisdom [...] exist in the fourth aeon who has revealed [himself] and all the glories. [The third] Light (is) he [...] not him, as the word of all [the forms] and that other [glory], understanding, [who is] in the third [aeon]. There are four in Malsedon and [...] nios. The fourth Light is the one who [...] of all the forms existing [...] a teaching and glory [...] and the truth of the [four aeons], Olmis, [...] and the [...] (2 lines unrecoverable) 121 fifth. The first (is the one) who is the second, that is, it is the all-perfect Kalyptos, for the four Lights exist. It is Kalyptos who has divided again, and they exist together. All who know those who exist as glories are perfect. This one [...] knows everything about them all is all-perfect. From him is every power, every one and their entire aeon, because they all come to him and they all come from him, the power of them all (and) the origin of them all. When he learned [of them], he became a [...] aeon and a ingenerateness. [...] other aeons [in ...]a[...] (2 lines unrecoverable) 122 become a Barbelo, he becomes a first aeon because of the eternity of the Invisible Spirit, the second ingenerateness. These are all the glories: the limitless Aphredons, [...] the ineffables, the revealers, all the [...] immutables, the glory-revealers, the twice-revealed Marsedons, the limitless Solmises, the self-revealers who are [full] of glory, those who [wait for] glory, the blessers, the M[arse-] dons, the Kalyptoi who [...] the limits [...] upon the limits [...] those who exist [...] (3 lines unrecoverable) (Lines 24ff, I or 2, do not survive) 123 ten thousand glories in them. Therefore, he is a perfect glory so that whenever he can join (another) and prevail, he exists as perfect. Thus, even if he enters into a body and a death (coming) from matter, they do not receive greater honor because of their all-perfectness from whom came all these, being perfect, together with those who are with him. Indeed, each of the aeons has ten thousand aeons in himself, so that by existing together he may become a perfect aeon. He exists in the [Blessedness] of the Triple [Powerful] Perfect Invisible [Spirit ...] silence [...] who became first [...] and the knowledge (3 lines unrecoverable) 124 whole, a silence of the second knowledge, the first thought in the will of the Triple Powerful, because he commanded it to know him, so that he might become all-perfect and perfect in himself. By simplicity and blessedness he is known. [I received] goodness through that follower of the Barbelo aeon who gives being to himself. [...] is not the power, but she is the one who belongs to him. The aeons which really exist do so in silence. Existence was inactivity, and knowledge of the self-established Kalyptos was ineffable. Having come [from the] fourth, the [...] thought, the Proto [phanes], as (the) Perfect Male [Mind] (2 lines unrecoverable) 125 he is his image, equal to him in power and glory but with respect to order higher than him, (yet not higher) in aeon. Like him

he has all these (parts) living (and) dwelling together in one. Together with the aeon in the aeons he has a fourfold difference with all the rest who are there. But Kalyptos really exists, and with him is located she who belongs to all the glories, Youel, the male virgin glory, through whom are seen the all-perfect ones. Those who stand before him are the triple [...] child, the triple [...], the Autogenes [...] He has [...] in one [...] the one] again who prevails over the [...] existing in [...] 126 of ten thousand- fold. The first aeon in him, from whom is the first Light, (is) Solmis and the god revealer, since he is infinite according to the type in the Kalyptos aeon and Doxomedon. The second aeon (is) Akremon the ineffable together with the second Light Zachthos and Yachthos. The third aeon is Ambrosios the virgin together with the third Light Setheus and Antiphantes. The fourth aeon is the blesser [...] race with [the] fourth Light [Seldao] and Elenos. The [...] him [...] [...] Arm[edon (1 line unrecoverable) 127 phoe zoe zeoe ze[...] zosi zosi zao zeooo zesen zes- en - the individuals and the four who are eight-fold are alive. eoooo eaeo - you who are before them, and you who are in them all. They are within the perfect male Armedon Protophanes of all those who dwell together. Since all the individuals were existing as perfect ones, the Activity of all the individuals appeared again as the divine Autogenes. He stands within an aeon because there are within him four different self-begotten aeons. The first aeon in him as the first Light (is) [Harmoze]l-Orneos-Euthrou- nios. [He] was called (1 line unrecoverable) [... The] second [aeon as] [the second Light is] [Oraiael ...]-udas[...]os, Ap[...] 128 Arros[...]. The third (aeon) of the third Light (is) Daveithe-Laraneus- Epiphantos-Eideos. The fourth (aeon) as the fourth Light (is) Eleleth-Kodere- Epiphantos-Allogenos. But as for all the rest who are in matter, they were all left (there). It was because of knowledge of greatness, audacity and power that they came into existence and comforted themselves. Because they did not know God, they shall pass away. Behold, Zostrianos, you have heard all these things of the gods are ignorant and (which) seem infinite to angels." I took courage and said, "I am [still] wondering about the Triple Powerful Invisible Perfect Spirit: how he exists for himself, [how he causes] everything [...] who really exist [...] what is the [...] [...] and [...] [...] of [...] 129 very [...] they set [me] down (and) left. Apophantes and Aphropais, the Virgin-light, came before me and brought me into Protophanes, (the) great male perfect Mind. I saw all of them as they exist in one. I joined with them all (and) blessed the Kalyptos aeon, the virgin Barbelo and the Invisible Spirit. I became all-perfect and received power. I was written in glory and sealed. I received there a perfect crown. I came forth to the perfect individuals, and all of them were questioning me. They were listening to the loftiness of my knowledge. They were rejoicing and receiving power. When I again came down to the aeons of Autogenes, I received a true image, pure (yet) suitable for the perceptible (world). I came down to the aeon copies and came down here 130 to the airy-earth. I wrote three tablets (and) left them as knowledge for those who would come after me, the living elect. Then I came down to the perceptible world and put on my image. Because it was ignorant, I strengthened it (and) went about preaching the truth to everyone. Neither the angelic beings of the world nor the archons saw me, for I negated a multitude of [judgments] which brought me near death. But an erring multitude I awakened saying, "Know those who are alive and the holy seed of Seth. Do not [show] disobedience to me. [Awaken] your divine part to God, and as for your sinless elect soul, strengthen it. Behold death here and seek the immutable ingenerateness, the [Father] of everything. He invites you, while they reprove you. Although they ill-treat 131 you, he will not abandon you. Do not baptize yourselves with death nor entrust yourselves to those who are inferior to you instead of to those who are better. Flee from the madness and the bondage of

femaleness and choose for yourselves the salvation of maleness. You have not come to suffer; rather, you have come to escape your bondage. Release yourselves, and that which has bound you will be dissolved. Save yourselves so that your soul may be saved. The kind Father has sent you the Savior and given you strength. Why are you hesitating? Seek when you are sought; when you are invited, listen, for time is short. Do not be led astray. The aeon of the aeons of the living ones is great, yet (so also is) the [punishment] of those who are unconvinced. Many bonds and chastisers surround you. 132 Flee quickly before death reaches you. Look at the Light. Flee the Darkness. Do not be led astray to your destruction.

Zostrianos Oracles of Truth of Zostrianos God of Truth Teachings of Zoroaster

The Letter of Peter to Philip CODEX VIII

Translated by Frederik Wisse Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The Letter of Peter which he sent to Philip "Peter, the apostle of Jesus Christ, to Philip, our beloved brother and our fellow apostle, and (to) the brethren who are with you: greetings! Now I want you to know, our brother, that we received orders from our Lord and the Savior of the whole world that we should come together to give instruction and preach in the salvation which was promised us by our Lord Jesus Christ. But as for you, you were separate from us, and you did not desire us to come together and to know how we should organize ourselves in order that we might tell the good news. Therefore would it be agreeable to you, our brother, to come according to the orders of our God Jesus?" When Philip had received these (words), and when he had read them, he went to Peter rejoicing with gladness. Then Peter gathered the others also. They went upon the mountain which is called "the (mount) olives," the place where they used to gather with the blessed Christ when he was in the body. Then, when the apostles had come together, and had thrown themselves upon their knees, they prayed thus saying, "Father, Father, Father of the light, who possesses the incorruptions, hear us just as thou hast taken pleasure in thy holy child Jesus Christ. For he became for us an illuminator in the darkness. Yea hear us!" And they prayed again another time, saying, "Son of life, Son of immortality, who is in the light, Son, Christ of immortality, our Redeemer, give us power, for they seek to kill us!" Then a great light appeared so that the mountains shone from the sight of him who had appeared. And a voice called out to them saying, "Listen to my words that I may speak to you. Why are you asking me? I am Jesus Christ who am with you forever." Then the apostles answered and said, "Lord, we would like to know the deficiency of the aeons and their pleroma." And: "How are we detained in this dwelling place?" Further: "How did we come to this place?" And: "In what manner shall we depart?" Again: "How do we have the authority of boldness?" And: "Why do the powers fight against us?" Then a voice came to them out of the light saying, "It is you yourselves who are witnesses that I spoke all these things to you. But because of your unbelief I shall speak again. First of all concerning the deficiency of the aeons, this is the deficiency, when the disobedience and the foolishness of the mother appeared without the commandment of the majesty of the Father. She wanted to raise up aeons. And when she spoke, the Arrogant One followed. And when she left behind a part, the

Arrogant One laid hold of it, and it became a deficiency. This is the deficiency of the aeons. Now when the Arrogant One had taken a part, he sowed it. And he placed powers over it and authorities. And he enclosed it in the aeons which are dead. And all the powers of the world rejoiced that they had been begotten. But they do not know the pre-existent Father, since they are strangers to him. But this is the one to whom they gave power and whom they served by praising him. But he, the Arrogant One, became proud on account of the praise of the powers. He became an envier and he wanted to make an image in the place of an image, and a form in the place of a form. And he commissioned the powers within his authority to mold mortal bodies. And they came to be from a misrepresentation, from the semblance which had merged." "Next concerning the pleroma: I am the one who was sent down in the body because of the seed which had fallen away. And I came down into their mortal mold. But they did not recognize me; they were thinking of me that I was a mortal man. And I spoke with him who belongs to me, and he harkened to me just as you too who harkened today. And I gave him authority in order that he might enter into the inheritance of his fatherhood. And I took [...] they were filled [...] in his salvation. And since he was a deficiency, for this reason he became a pleroma." "It is because of this that you are being detained, because you belong to me. When you strip off from yourselves what is corrupted, then you will become illuminators in the midst of mortal men." "And this (is the reason) that you will fight against the powers, because they do not have rest like you, since they do not wish that you be saved." Then the apostles worshiped again saying, "Lord, tell us: In what way shall we fight against the archons, since the archons are above us?" Then a voice called out to them from the appearance saying, "Now you will fight against them in this way, for the archons are fighting against the inner man. And you are to fight against them in this way: Come together and teach in the world the salvation with a promise. And you, gird yourselves with the power of my Father, and let your prayer be known. And he, the Father, will help you as he has helped you by sending me. Be not afraid, I am with you forever, as I previously said to you when I was in the body." Then there came lightning and thunder from heaven, and what appeared to them in that place was taken up to heaven. Then the apostles gave thanks to the Lord with every blessing. And they returned to Jerusalem. And while coming up they spoke with each other on the road concerning the light which had come. And a remark was made concerning the Lord. It was said, "If he, our Lord, suffered, then how much (must) we (suffer)?" Peter answered saying, "He suffered on our behalf, and it is necessary for us too to suffer because of our smallness." Then a voice came to them saying, "I have told you many times: it is necessary for you to suffer. It is necessary that they bring you to synagogues and governors, so that you will suffer. But he who does not suffer and does not [...] the Father [...] in order that he may [...]." And the apostles rejoiced greatly and came up to Jerusalem. And they came up to the temple and gave instruction in salvation in the name of the Lord Jesus Christ. And they healed a multitude. And Peter opened his mouth, he said to his (fellow) disciples, "Did our Lord Jesus, when he was in the body, show us everything? For he came down. My brothers, listen to my voice." And he was filled with a holy spirit. He spoke thus: "Our illuminator, Jesus, came down and was crucified. And he bore a crown of thorns. And he put on a purple garment. And he was crucified on a tree and he was buried in a tomb. And he rose from the dead. My brothers, Jesus is a stranger to this suffering. But we are the ones who have suffered through the transgression of the mother. And because of this, he did everything like us. For the Lord Jesus, the Son of the immeasurable glory of the Father, he is the author of our life. My brothers, let us therefore not obey these lawless ones, and walk in [...]." [...] Then Peter gathered

together the others also, saying, "O, Lord Jesus Christ, author of our rest, give us a spirit of understanding in order that we also may perform wonders." Then Peter and the other apostles saw him, and they were filled with a holy spirit, And each one performed healings. And they parted in order to preach the Lord Jesus. And they came together and greeted each other saying, "Amen." Then Jesus appeared saying to them, "Peace to you all and everyone who believes in my name. And when you depart, joy be to you and grace and power. And be not afraid; behold, I am with you forever." Then the apostles parted from each other into four words in order to preach. And they went by a power of Jesus, in peace.

Melchizedek CODEX IX

Translated by Søren Giversen and Birger A. Pearson Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

Jesus Christ, the Son of God [...] from (2 lines unrecoverable) ... the aeons, that I might tell all of the aeons, and, in (the case of) each one of the aeons, that I might tell the nature of the aeon, what it is, and that I might put on friendship and goodness as a garment, O brother, [...] and (7 lines unrecoverable) ... their end [...]. And he will reveal to them the truth [...] in (3 lines unrecoverable) ... proverb(s) (lines 26-eop [=end of page], and first 2 lines of next page, unrecoverable) ... at first in parables and riddles [...] proclaim them. Death will tremble and be angry, not only he himself, but also his fellow world-ruling archons, and the principalities and the authorities, the female gods and the male gods, together with the archangels. And (4 lines unrecoverable) ... all of them, [...] the world-rulers [...], all of them, and all the [...], and all the [...]. They will say [...] concerning him, and concerning [...] and (2 lines unrecoverable) ... they will [...] hidden mysteries (lines 27-eop, and first 2 lines of next page, unrecoverable) ... out of [...] the All. They will [...] this. The lawyers will bury him quickly. They will call him 'impious man', 'lawless', 'impure'. And on the third day, he will rise from the dead (lines 12eop, and first 3 lines of next page, unrecoverable) ... holy disciples. And the Savior will reveal to them the world that gives life to the All. But those in the heavens spoke many words, together with those on the earth, and those under the earth. (lines 11-eop unrecoverable) ... which will happen in his name. Furthermore, they will say of him that he is unbegotten, though he has been begotten, (that) he does not eat, even though he eats, (that) he does not drink, even though he drinks, (that) he is uncircumcised, though he has been circumcised, (that) he is unfleshly, though he has come in the flesh, (that) he did not come to suffering, <though> he came to suffering, (that) he did not rise from the dead, <though> he arose from the dead. But all the tribes and all the peoples will speak the truth who are receiving from you yourself, O Melchizedek, Holy One, High-Priest, the perfect hope and the gifts of life. I am Gamaliel, who was sent to [...] the congregation of the children of Seth, who are above thousands of thousands, and myriads of myriads, of the aeons [...] essence of the aeons, aba[...] aiai ababa. O divine [...] of the [...] nature [...]! O Mother of the aeons, Barbelo! O first-born of the aeons, splendid Doxomedon Dom[...]! O glorious one, Jesus Christ! O chief commanders of the luminaries, you powers Armozel, Oroiael, Daveithe, Eleleth, and you

man-of-light, immortal aeon Pigera-Adamas, and you good god of the beneficent worlds, Mirocheirothetou, through Jesus Christ, the Son of God! This is the one whom I proclaim, inasmuch as there has visited the One who truly exists, among those who exist [...] do(es) not exist, Abel Baruch - that you (sg.) might be given the knowledge of the truth [...], that he is from the race of the High-priest, which is above thousands of thousands, and myriads of myriads, of the aeons. The adverse spirits are ignorant of him, and (of) their (own) destruction. Not only (that, but) I have come to reveal to you the truth, which is within the brethren. He included himself in the living offering, together with your offspring. He offered them up as an offering to the All. For it is not cattle that you will offer up for sin(s) of unbelief, and for the ignorances, and (for) all the wicked deeds which they will do [...]. And they do not reach the Father of the All [...] the faith ... (20 lines unrecoverable) For the waters which are above [...] that receive baptism [...]. But receive that baptism which is with the water which [...], while he is coming ... (3 lines unrecoverable) ... baptism as they ... (18 lines unrecoverable) ... pray for the offspring of the archons and all the angels, together with the seed <which> flowed forth from the Father of the All [...] the entire [...] from [...] there were engendered the gods and the angels, and the men [...] out of the seed, all of the natures, those in the heavens and those upon the earth and those under the earth ... (14 lines unrecoverable) ... nature of the females [...], among those that are in the [...]. They were bound with [...] But this is not (the) true Adam nor (the) true Eve. For when they ate of the tree of knowledge, they trampled the Cherubim and the Seraphim with the flaming sword. They [...], which was Adam's, [...] the world-rulers, and [...] them out [...] after they had brought forth [...] offspring of the archons and their worldly things, these belonging to ... (13 lines unrecoverable) ... light [...]. And the females and the males, those who exist with [...] hidden from every nature, and they will renounce the archons [...] who receive from him the [...]. For they are worthy of [...] immortal, and great [...], and great [...], and great [...] sons of men [...] disciples [...] image, and [...] from the light [...] which is holy. For [...] from the beginning [...] a seed ... (lines 13-eop unrecoverable) But I will be silent [...], for we are the brethren who came down from the living [...]. They will [...] upon the ... (1 line unrecoverable) ... of Adam, [...], Abel, Enoch, Noah, [...] you, Melchizedek, the Priest of God Most High, [...] those who [...] women ... (lines 14-eop unrecoverable) ... these two who have been chosen will at no time nor in any place will they be convicted, whenever they have been begotten, by their enemies, by their friends, nor by strangers, nor their (own) kin, (nor) by the impious, nor the pious. All of the adverse natures will [...] them, whether those that are manifest, or those that are not manifest, together with those that dwell in the heavens, and those that are upon the earth, and those that are under the earth. They will make war [...] every one. For [...], whether in the ... (3 lines unrecoverable) ... many ... (2 lines unrecoverable) And these in the [...] every one will [...]. These will [...] with every blow [...] weaknesses. These will be confined in other forms, and will be punished. These the Savior will take them away, and they will overcome everything, not with their mouths and words, but by means of the [...], which will be done for them. He will destroy Death. These things which I was commanded to reveal, these things reveal as I (have done). But that which is hidden, do not reveal to anyone, unless it is revealed to you (to do so)." And immediately, I arose, I, Melchizedek, and I began to [...] God [...] that I should rejoice ... (1 line unrecoverable) ... while he is acting [...] living [...] I said, "I ... (2 lines unrecoverable) ... and I will not cease, from now on, forever, O Father of the All, because you have had pity on men, and you have sent the angel of light [...] from your aeons [...] to reveal [...]. When he came, he caused me to be raised up from ignorance, and

(from) the fructification of death to life. For I have a name: I am Melchizedek, the Priest of God Most High; I know that it is I who am truly the image of the true High-Priest of God Most High, and [...] the world. For it is not a small thing that God [...] with [...] while he [...]. And [...] the angels that dwell upon the earth ... (2 lines unrecoverable) ... is the sacrifice of [...], whom Death deceived. When he died, he bound them with the natures which are leading them astray. Yet he offered up offerings [...] cattle, saying, "I gave them to Death, and the angels, and the [...] demons [...] living offering [...]. I have offered up myself to you as an offering, together with those that are mine, to you yourself, (O) Father of the All, and those whom you love, who have come forth from you who are holy (and) living. And <according to> the perfect laws, I shall pronounce my name as I receive baptism now (and) forever, (as a name) among the living (and) holy names, and (now) in the waters. Amen." Holy are you, Holy are you, Holy are you, O Father of the All, who truly exists, [...] do(es) not exist, Abel Baruch [...], for ever and ever, Amen. Holy are you, Holy are you, Holy are you, Mother of the aeons, Barbelo, for ever and ever, Amen. Holy are you, Holy are you, Holy are you, First-born of the aeons, Doxomedon [...], for ever and ever, Amen. Holy are you, Holy are you, Holy are you, ... (2 lines unrecoverable) ... for ever and ever, Amen.

Holy are you, Holy are you, Holy are you, ... (1 line unrecoverable) ... first aeon, Harmozel, for ever and ever, Amen. Holy are you, Holy are you, Holy are you, commander, luminary of the aeons, Oriael, for ever and ever, Amen. Holy are you, Holy are you, Holy are you, commander of the aeons, man-of-light, Daveithe, for ever and ever. Amen. Holy are you, Holy are you, Holy are you, commander-in-chief, Eleleth ... (1 line unrecoverable) ... the aeons ... (1 line unrecoverable) ... for ever and ever, Amen. Holy are you, Holy are you, Holy are you, good god of the beneficent words, ... Mirocheirothetou, for ever and ever, Amen. Holy are you, Holy are you, Holy are you, Commander-in-chief of the All, Jesus Christ, for ever and ever, Amen. ... (1 line unrecoverable) ... blessed [...] confession. And [...] confess him [...] now [...], then it becomes [...] fear and [...], fear and [...] disturb [...] surrounding them [...], in the place which has a great darkness in it, and many [...] appear [...] there [...] appear ... (lines 23-eop unrecoverable) And [...] they were clothed with [...] all, and ... (6 lines unrecoverable) ... disturbances. They gave [...] their words [...], and they said to me, "[...], Melchizedek, Priest of God Most High," [...] they spoke as though [...] their mouths [...] in the All ... (7 lines unrecoverable) ... lead astray ... (lines 25-eop unrecoverable) ... with his [...] worship, and [...] faith, and [...] his prayers, and ... (1 line unrecoverable) ... those that are his [...] first ... (2 lines unrecoverable) ... They did not care that the priesthood which you perform, which is from ... (1 line unrecoverable) ... in the counsels of [...] Satan [...], the sacrifice [...] his doctrines ... (2 lines unrecoverable) ... of this aeon ... (4 lines unrecoverable) ... which exist(s) in [...], lead(s) astray ... (lines 27-eop unrecoverable) ... and some ... (2 lines unrecoverable) ... he gave them to ... (1 line unrecoverable) ... and thirteen ... (lines 7-eop unrecoverable) ... throw him [...], in order that you might ... (1 line unrecoverable) ... for immediately, [...], by means of [...] on the ground. The ... (lines 7-eop unrecoverable) (pp.23-24 of the codex are almost completely missing) ... men. And [...] you (pl.) struck me, [...] you threw me, [...] corpse. And you crucified me from the third hour of the Sabbath-eve until the ninth hour. And after these things, I arose from the dead, [...] came out of [...] into me, [...] my eyes saw [...], they did not find anyone ... (lines 13-eop unrecoverable) ... greeted me [...]. They said to me, "Be strong, O Melchizedek, great High-priest of God Most High, for the archons, who are your enemies, made war; (but) you have prevailed over them, and they did not prevail over you, and you endured, and you destroyed your enemies.

[...] of their [...] will rest in any [...] which is living (and) holy [...] those that exalted themselves against him in [...] flesh (lines 15-eop unrecoverable) "... with offerings, working on that which is good, fasting with fasts. These revelations, do not reveal to anyone in the flesh, since they are incorporeal, unless it is revealed to you (to do so)." When the brethren who belong to the generations of life had said these things, they were taken up to (the regions) above all the heavens. Amen.

The Thought of Norea CODEX IX

Translated by Søren Giversen and Birger A. Pearson Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

Father of All, Ennoia²² of the Light, dwelling in the heights above the (regions) below, Light dwelling in the heights, Voice of Truth, upright Nous²³, untouchable Logos²⁴, and ineffable Voice, incomprehensible Father!²⁵ It is Norea²⁶ who cries out to them.²⁷ They heard, (and) they received her into her place forever. They gave it to her in the Father of Nous, Adamas²⁸, as well as the voice of the Holy Ones, in order that she might rest in the ineffable Epinoia²⁹, in order that <she> might inherit the first mind³⁰ which <she> had received, and that <she> might rest in the divine Autogenes³¹, and that she (too) might generate herself, just as she also has inherited the living Logos³², and that she might be joined to all of the Imperishable Ones, and speak with the mind of the Father. ³³And she began to speak with the words of Life³⁴, and <she> remained in the presence of the Exalted One, possessing that which she had received before the world came into being³⁵. She has the great mind of the Invisible One, and she gives glory to <her> Father, and she dwells within those who [...] within the Pleroma³⁶, and she beholds the Pleroma. ³⁷There will be days when she will behold the Pleroma, and she will not be in deficiency³⁸, for she has the four holy helpers³⁹ who intercede on her behalf with the Father of the All, Adamas. He it is who is within all of the Adams⁴⁰, possessing the thought of Norea, who speaks concerning the two names which create a single name.

²² Ennoia is the Greek word for thought. ²³ Nous is the Greek word for Mind. In Hermetic and Gnostic writings, Nous often is used as a name or a description of the one true God. ²⁴ Logos is the Greek word often translated into English as Word. In the original Greek it is more of a reference to ratio, order, or logic, although language (hence 'word') is also a valid choice. Logos, in Christological writings is usually assumed to refer to Christ. This assumption, however, is drawn into question when one observes the use of the word in the Hermetic and non-Christian Gnostic traditions, as "The Thought of Norea" is an example of. It should be read as the saving logic, or knowledge (gnosis) by which salvation is achieved. ²⁵ This part begins the Thought with an address to higher beings, formed as an invocation. Although Pearson details it as being to the divine Sethian triad of Father, Mother and Son, this does not seem so clear. Clearly more than one being is addressed, as Norea refers to "them" in line 3, and clearly the Son is addressed ("Logos," line 2) and the Father ("Nous," line 2), but presumably the Ennoia and/or the Voice is meant to

refer to the divine Mother. 26 Norea, under many variations of spelling, is a frequent figure in Gnostic literature (cf. especially *The Hypostasis of the Archons*), under a great variety of circumstances, from the ark burning wife of Noah to the sister-wife of Seth. In this last capacity, in Sethian Gnosticism, she often appears as a female equivalent of his male savior figure. Here, however, she takes the position of savior alone. 27 Begins the second segment in the Thought, where Norea is taken from this world into the divine world (the Pleroma), being her proper place. It is telling in that the higher powers do not receive her into their place, but into hers. She is brought into the thought of the mind, and there can speak with all the Imperishable Ones, being the higher powers themselves and all the saved. We see that she has inherited the Logos, which a Christian would read as receiving the Spirit of the Word, Christ, and she also becomes Autogenetic. Thus she, so to speak, is taken into the Godhead. 28 Identified as "the Father of the All" and "the Father of Nous" (or mind), Adamas is a name often used to refer to the father of all mankind. One will notice, though, that, unlike the Bringhamite Mormons, this does not imply that a man, Adam, is the father of all, or the father of God (Nous), for Adamas is present in all that Adams (see note, line 20). This is, instead, a transcendent being, a totality of thoughts, by which salvation is achieved, roughly equivalent to the Christian Holy Spirit. 29 Epinoia: Although this annotator does not know from what Greek word this is derived, it evidently refers to the Pleroma once again, wherein Norea may find rest. 30 First mind: refers once again to the Nous, being the first mind of God. The significance is that it points out once again that she has inherited the very mind of God. 31 Autogenes is the Greek word meaning "self-begotten," in that the Creator is self-creating, and needs no external force to bring Him into being. In Hermetic and Gnostic writings it is often used as an alternate name for the one true God. The significance here is that, having been freed from the bonds of this corruptible world, Norea becomes "self-begotten," able to generate herself, showing the immortality of the soul and the fact that the appearance of creation is misleading. 32 Living Logos: in Gnostic texts, the term "Living Christ", as opposed to simply "Christ," is used to refer to the secret or spiritual being, as opposed to the earthly or corruptible being. The use here may be construed as to refer to the immortal and spiritual Logos (note 3), as opposed to the Logos that manifests itself in the world which we may perceive. Norea has, thus, inherited the true knowledge of reality, not simply earthly knowledge as can be studied from experiences here on this plane. 33 Part three: She has here received the very mind of God into herself, and simultaneously sees and is the Godhead, or Pleroma. 34 Words of Life: Here, Pearson conjectures that the words of Life refer to the capacity to deliver salvation, and thus shows that Norea achieves the capacity to save mankind by virtue of her salvation. 35 "that which she had received before the world came into being": refers to the immortality of the soul, and the concept that the soul, although it may believe or perceive itself to be apart from the Pleroma, in reality has received the mind of God (note 12), the living Logos, and the words of Life before this corruptible world came into being. 36 Pleroma: The Pleroma is the word referring to the thirty highest Aeons, constituting the one true God, although it also refers to the beings that occupy those Aeons. This is how Norea may simultaneously see and be the Pleroma. Essentially, this word means what is thought of as the Godhead in Eastern culture. 37 Fourth and final section of the Thought, wherein it speaks of Norea's salvation, and how it is aided. 38 Deficiency: The concept of being in or out of deficiency is a common one in Gnostic writings, and refers to being filled or not filled with the spirit of God (or, among Christian Gnostics, Christ). One who is not filled with the spirit of God is deficient, and thirsts, and is not saved. The Norea perceives the Pleroma and is not deficient

demonstrates that being one with the Godhead is salvation, and fills one with the spirit. 39 Four holy helpers: Pearson identifies these helpers with the four "luminaries" of Sethian Gnosticism, Harmozel, Oroiael, Daveithe, and Eleleth. These beings are more detailed in Melchizedek, where it is seen that they are referred to as "commander" or "Commander-in-chief," and seem to fulfill a position somewhat similar to the Archangels in Christianity, although Melchizedek groups the "offspring of the Archons" with the offspring of "all the angels," and so the luminaries may be of a higher type. Here they are seen as entities aiding by intercession in Norea's continual salvation, thus implying that salvation is something that can be lost. 40 Adams: Adam being the Hebrew for "man," should be read as meaning the reference here to the Adams as the mass of created humanity. That Adamas is present in all Adams shows that the transcendent totality of thoughts is present in all created mankind.

The Testimony of Truth CODEX IX

Translated by Søren Giversen and Birger A. Pearson Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

I will speak to those who know to hear not with the ears of the body but with the ears of the mind. For many have sought after the truth and have not been able to find it; because there has taken hold of them the old leaven of the Pharisees and the scribes of the Law. And the leaven is the errant desire of the angels and the demons and the stars. As for the Pharisees and the scribes, it is they who belong to the archons who have authority over them. For no one who is under the Law will be able to look up to the truth, for they will not be able to serve two masters. For the defilement of the Law is manifest; but undefilement belongs to the light. The Law commands (one) to take a husband (or) to take a wife, and to beget, to multiply like the sand of the sea. But passion, which is a delight to them, constrains the souls of those who are begotten in this place, those who defile and those who are defiled, in order that the Law might be fulfilled through them. And they show that they are assisting the world; and they turn away from the light, who are unable to pass by the archon of darkness until they pay the last penny. But the Son of Man came forth from Imperishability, being alien to defilement. He came to the world by the Jordan river, and immediately the Jordan turned back. And John bore witness to the descent of Jesus. For it is he who saw the power which came down upon the Jordan river; for he knew that the dominion of carnal procreation had come to an end. The Jordan river is the power of the body, that is, the senses of pleasures. The water of the Jordan is the desire for sexual intercourse. John is the archon of the womb. And this is what the Son of Man reveals to us: It is fitting for you (pl.) to receive the word of truth, if one will receive it perfectly. But as for one who is in ignorance, it is difficult for him to diminish his works of darkness which he has done. Those who have known Imperishability, however, have been able to struggle against passions [...]. I have said to you, "Do not build nor gather for yourselves in the place where the brigands break open, but bring forth fruit to the Father." The foolish - thinking in their heart that if they confess, "We are Christians," in word only (but) not with power, while giving themselves over to ignorance, to a human death, not knowing where they are going nor who Christ is, thinking that they will live, when they are (really) in error hasten towards the principalities and authorities. They fall into their clutches because of the

ignorance that is in them. For (if) only words which bear testimony were effecting salvation, the whole world would endure this thing and would be saved. But it is in this way that they drew error to themselves. ... (3 lines unrecoverable) ... they do not know that they will destroy themselves. If the Father were to desire a human sacrifice, he would become vainglorious. For the Son of Man clothed himself with their first-fruits; he went down to Hades and performed many mighty works. He raised the dead therein; and the world-rulers of darkness became envious of him, for they did not find sin in him. But he also destroyed their works from among men, so that the lame, the blind, the paralytic, the dumb, (and) the demon-possessed were granted healing. And he walked upon the waters of the sea. For this reason he destroyed his flesh from [...] which he [...]. And he became [...] salvation [...] his death ... (4 lines unrecoverable) ... everyone [...] how many they are! They are blind guides, like the disciples. They boarded the ship; at about thirty stades, they saw Jesus walking on the sea. These are empty martyrs, since they bear witness only to themselves. And yet they are sick, and they are not able to raise themselves. But when they are "perfected" with a (martyr's) death, this is the thought that they have within them: "If we deliver ourselves over to death for the sake of the Name we will be saved." These matters are not settled in this way. But through the agency of the wandering stars they say they have "completed" their futile "course", and [...] say, [...]. But these [...] they have delivered themselves ... (7 lines unrecoverable) ... but they resemble [...] them. They do not have the word which gives life. And some say, "On the last day we will certainly arise in the resurrection." But they do not know what they are saying, for the last day is when those belonging to Christ [...] the earth, which is [...]. When the time was fulfilled, he destroyed their archon of darkness [...] soul(s) ... (10 lines unrecoverable) ... he stood [...] they asked what they have been bound with, and how they might properly release themselves. And they came to know themselves, who they are, or rather, where they are now, and what is the place in which they will rest from their senselessness, arriving at knowledge. These Christ will transfer to the heights, since they have renounced foolishness (and have) advanced to knowledge. And those who have knowledge ... (11 lines unrecoverable) ... the great [...] resurrection [...], he has to come to know the Son of Man, that is, he has come to know himself. This is the perfect life, that man know himself by means of the All. Do not expect, therefore, the carnal resurrection, which is destruction; and they are not stripped of it (the flesh) who err in expecting a resurrection that is empty. They do not know the power of God, nor do they understand the interpretation of the scriptures, on account of their doublemindedness. The mystery which the Son of Man spoke about, [...], in order that [...] destroy ... (2 lines unrecoverable) ... man who [...] book, which is written [...] for they have ... (1 line unrecoverable) ... blessed [...] within them, and they dwell before God under the light yoke. Those who do not have the life-giving word in their heart will die; and in their thought they have become manifest to the Son of Man, according to the manner of their activity and their error [...] of this sort. They [...] as he divides the [...], and they do not understand that the Son of Man is coming from him. But when they have come up to [...] sacrifice, they die in a human way, and they deliver themselves ... (2 lines unrecoverable) ... a death ... (3 lines unrecoverable) ... those who [...], they are many [...], each one [...] pervert [...] gain [...] their mind. Those who receive him to themselves with uprightness and power and every knowledge are the ones whom he will transfer to the heights, unto life eternal. But those who receive him to themselves with ignorance, the pleasures which are defiled prevail over them. It is those people who used to say; "God created members for our use, for us to grow in defilement, in order that we might enjoy ourselves." And they cause God

to participate with them in deeds of this sort; and they are not steadfast upon the earth. Nor will they reach heaven, but [...] place will [...] four ... (3 lines unrecoverable) ... unquenchable ... (3 lines unrecoverable) ... word [...] upon the Jordan river, when he came to John at the time he was baptized. The Holy Spirit came down upon him as a dove [...] accept for ourselves that he was born of a virgin and he took flesh; he [...] having received power. Were we also begotten from a virginal state or conceived by the word? Rather, we have been born again by the word. Let us therefore strengthen ourselves as virgins in the [...]. The males dwell [...] the virgin, by means of [...] in the word [...]. But the word of [...] and spirit ... (4 lines unrecoverable) ... is the Father [...] for the man ... (1 line unrecoverable) ... like Isaiah, who was sawed with a saw, (and) he became two. So also the Son of Man divides us by the word of the cross. It divides the day from the night and the light from the darkness and the corruptible from incorruptibility, and it divides the males from the females. But Isaiah is the type of the body. The saw is the word of the Son of Man, which separates us from the error of the angels. No one knows the God of truth except solely the man who will forsake all of the things of the world, having renounced the whole place, (and) having grasped the fringe of his garment. He has set himself up as a power; he has subdued desire in every way within himself. He has [...] and he has turned to him [...], having also examined [...] in becoming [...] the mind. And he [...] from his soul [...] there [...] he has ... (1 line unrecoverable) ... in what way [...] the flesh which [...] in what way [...] out of it, and how many powers does he have? And who is the one who has bound him? And who is the one who will loose him? And what is the light? And what is the darkness? And who is the one who has created the earth? And who is God? And who are the angels? And what is soul? And what is spirit? And where is the voice? And who is the one who speaks? And who is the one who hears? Who is the one who gives pain? And who is the one who suffers? And who is it who has begotten the corruptible flesh? And what is the governance? And why are some lame, and some blind, and some [...], and some [...], and some rich, and some poor? And why are some powerless, some brigands? ... (4 lines unrecoverable) ... he having [...] as he again [...], fighting against thoughts of the archons and the powers and the demons, not giving them a place in which to rest. But he struggled against their passions [...], he condemned their error. He cleansed his soul from the transgressions which he had committed with an alien hand. He stood up, being upright within himself, because he exists in everyone, and because he has death and life within himself, and he exists in the midst of both of them. And when he had received the power, he turned towards the parts of the right, and he entered into the truth, having forsaken all things pertaining to the left, having been filled with wisdom, with counsel, with understanding, and with insight and an eternal power. And he broke open his bonds. Those who had formed the whole place, he condemned. But they did not find [...] hidden within him. And he gave command to himself; he began to know himself and to speak with his mind, which is the father of the truth, concerning the unbegotten aeons, and concerning the virgin who brought forth the light. And he thinks about the power which flowed over the whole place, and which takes hold of him. And he is a disciple of his mind, which is male. He began to keep silent within himself until the day when he should become worthy to be received above. He rejects for himself loquacity and disputations, and he endures the whole place; and he bears up under them, and he endures all of the evil things. And he is patient with every one; he makes himself equal to every one, and he also separates himself from them. And that which someone wants, he brings to him, in order that he might become perfect (and) holy. When the [...], he grasped him, having bound him upon [...], and he was filled with wisdom. He bore witness to the

truth [...] the power, and he went into Imperishability, the place whence he came forth, having left the world, which has the appearance of the night, and those that whirl the stars in it. This, therefore, is the true testimony: When man comes to know himself and God, who is over the truth, he will be saved, and he will crown himself with the crown unfading. John was begotten by the World through a woman, Elizabeth; and Christ was begotten by the world through a virgin, Mary. What is (the meaning of) this mystery? John was begotten by means of a womb worn with age, but Christ passed through a virgin's womb. When she had conceived, she gave birth to the Savior. Furthermore, she was found to be a virgin again. Why, then do you (pl.) err and not seek after these mysteries, which were prefigured for our sake? It is written in the Law concerning this, when God gave a command to Adam, "From every tree you may eat, but from the tree which is in the midst of Paradise do not eat, for on the day that you eat from it, you will surely die." But the serpent was wiser than all the animals that were in Paradise, and he persuaded Eve, saying, "On the day when you eat from the tree which is in the midst of Paradise, the eyes of your mind will be opened." And Eve obeyed, and she stretched forth her hand; she took from the tree and ate; she also gave to her husband with her. And immediately they knew that they were naked, and they took some fig-leaves (and) put them on as girdles. But God came at the time of evening, walking in the midst of Paradise. When Adam saw him, he hid himself. And he said, "Adam, where are you?" He answered (and) said, "I have come under the fig tree." And at that very moment, God knew that he had eaten from the tree of which he had commanded him, "Do not eat of it." And he said to him, "Who is it who has instructed you?" And Adam answered, "The woman whom you have given me." And the woman said, "It is the serpent who instructed me." And he (God) cursed the serpent, and called him "devil." And he said, "Behold, Adam has become like one of us, knowing evil and good." Then he said, "Let us cast him out of paradise, lest he take from the tree of life, and eat, and live forever."

But what sort is this God? First he maliciously refused Adam from eating of the tree of knowledge, and, secondly, he said "Adam, where are you?" God does not have foreknowledge? Would he not know from the beginning? And afterwards, he said, "Let us cast him out of this place, lest he eat of the tree of life and live forever." Surely, he has shown himself to be a malicious grudger! And what kind of God is this? For great is the blindness of those who read, and they did not know him. And he said, "I am the jealous God; I will bring the sins of the fathers upon the children until three (and) four generations." And he said, "I will make their heart thick, and I will cause their mind to become blind, that they might not know nor comprehend the things that are said." But these things he has said to those who believe in him and serve him! And in one place, Moses writes, "He made the devil a serpent <for> those whom he has in his generation." Also, in the book which is called "Exodus," it is written thus: "He contended against the magicians, when the place was full of serpents according to their wickedness; and the rod which was in the hand of Moses became a serpent, (and) it swallowed the serpents of the magicians." Again it is written (Nm 21:9), "He made a serpent of bronze (and) hung it upon a pole ... (1 line unrecoverable) ... which [...] for the one who will gaze upon this bronze serpent, none will destroy him, and the one who will believe in this bronze serpent will be saved." For this is Christ; those who believed in him have received life. Those who did not believe will die. What, then, is this faith? They do not serve ... (16 lines unrecoverable) ... and you (pl.) [...] we [...] and you do not understand Christ spiritually when you say, "We believe in Christ". For this is the way Moses writes in every book. The book of the generation of Adam is written for those who are in the generation of the Law. They follow the

Law and they obey it, and ... (1 line unrecoverable) ... together with the ... (pp. 51-54 of codex almost completely missing) ... the Ogdoad, which is the eighth, and that we might receive that place of salvation." But they know not what salvation is, but they enter into misfortune, and into a [...] in death, in the waters. This is the baptism of death which they observe ... (6 lines unrecoverable) ... come to death [...] and this is [...] according to ... (lines 19 through end-of-page unrecoverable) ... he completed the course of Valentinus. He himself speaks about the Ogdoad, and his disciples resemble the disciples of Valentinus. They on their part, moreover, [...] leave the good, but they have worship of the idols ... (8 lines unrecoverable) ... he has spoken many words, and he has written many books [...] words ... (lines 16 through end-of-page unrecoverable) ... they are manifest from the confusion in which they are, in the deceit of the world. For they go to that place, together with their knowledge, which is vain. Isidore also, his son, resembled Basilides. He also [...] many, and he [...], but he did not [...] this [...] other disciple(s) [...] blind [...], but he gave them [...] pleasures ... (lines 16 through end-of-page unrecoverable) ... they do not agree with each other. For the Simonians take wives (and) beget children; but the [...] abstain from their [...] nature [...] a passion [...] the drops of [...] anoint them ... (1 line unrecoverable) ... which we [...] they agree with each other [...] him [...] they ... (lines 14 through end-of-page unrecoverable) ... judgment(s) [...] these, on account of the [...] them [...] the heretics [...] schism(s) [...] and the males [...] are men [...] will belong to the world-rulers of darkness ... (1 line unrecoverable) ... of the world ... (1 line unrecoverable) ... they have [...] the archons [...] power(s) ... (1 line unrecoverable) ... judge them [...]. But the [...] word(s) of ... (lines 20 through end-of-page unrecoverable) ... speak, while they [...] become [...] in a fire unquenchable [...] they are punished. But these who are from the generation of the Son of Man have revealed to the [...] in all of the affairs ... (2 lines unrecoverable) ... But it is difficult to [...] to find one [...] and two ... (2 lines unrecoverable) ... For the Savior said to his disciples, [...] one in ... (lines 19 through end-of-page unrecoverable) ... and he has [...] wisdom, as well as counsel and understanding and intelligence and knowledge and power and truth. And he has some [...] from above [...], the place where the Son of Man ... (2 lines unrecoverable) ... power [...] guard against ... (lines 14 through end-of-page unrecoverable) ... he knows [...] understands ... (1 line unrecoverable) ... worthy of him [...] true [...] alien [...]. But [...], together with [...] evil, in ... (2 lines unrecoverable) ... he received baptism [...], and those that ... (lines 13 through end-of-page unrecoverable) (pp. 63-64 of codex missing) ... in a dream [...] silver [...]. But [...] becomes wealthy [...] among the authorities ... (1 line unrecoverable) ... But the sixtieth [...], thus [...] world [...] they [...] gold ... (18 lines unrecoverable) ... they think ... (1 line unrecoverable) ... we have been released from the flesh. ... (1 line unrecoverable) ... not turn him to [...] Jesus ... (1 line unrecoverable) ... the beginning [...] a son ... (1 line unrecoverable) ... out of [...], which is the pattern [...] light of ... (16 lines unrecoverable) ... to find from [...] defilement which ... (1 line unrecoverable) ... they do not blaspheme [...] them not, neither is there any pleasure nor desire, nor can they control them. It is fitting that they should become undefiled, in order that they might show to every one that they are from the generation of the Son of Man, since it is about them that the Savior bore witness. But those who are from the seed of Adam are manifest by their deeds, which are their work. They have not ceased from desire which is wicked [...]. But some [...] the dogs [...] the angels for [...] which they beget [...] will come [...] with their ... (9 lines unrecoverable) ... move as they [...] on the day when they will beget children. Not only that, but they have intercourse while they are giving suck. But others are caught up in the death of [...].

They are pulled <every> which way, (and) they are gratified by unrighteous Mammon. They lend money at interest; they waste time; and they do not work. But he who is father of Mammon is (also) father of sexual intercourse. But he who is able to renounce them shows that he is from the generation of the Son of Man, (and) has power to accuse them. [...] he restrains [...] part(s) in a [...] in wickedness, and he makes the outer like the inner. He resembles an angel which ... (1 line unrecoverable) ... power [...] said them. But the one ... (5 lines unrecoverable) And having withdrawn [...], he became silent, having ceased from loquacity and disputations. But he who has found the life-giving word, and he who has come to know the Father of Truth, has come to rest; he has ceased seeking, having found. And when he found, he became silent. But few are the things he used to say to those that [...] with their intellectual mind the [...]. There are some, who upon entering the faith, receive a baptism on the ground that they have it as a hope of salvation, which they call the "seal", not knowing that the fathers of the world are manifest (in) that place. But he himself knows that he is sealed. For the Son of Man did not baptize any of his disciples. But [...], if those who are baptized were headed for life, the world would become empty. And the fathers of baptism were defiled. But the baptism of truth is something else; it is by renunciation of the world that it is found. But those who say only with the tongue that they are renouncing it are lying, and they are coming to the place of fear. Moreover, they are humbled within it. Just as those to whom it was given to have been condemned, they shall get something! They are wicked in their behavior! Some of them fall away to the worship of idols. Others have demons dwelling with them, as did David the king. He is the one who laid the foundation of Jerusalem; and his son Solomon, whom he begat in adultery, is the one who built Jerusalem by means of the demons, because he received power. When he had finished building, he imprisoned the demons in the temple. He placed them into seven water pots. They remained a long time in the water pots, abandoned there. When the Romans went up to Jerusalem, they discovered the water pots, and immediately the demons ran out of the water pots, as those who escape from prison. And the water pots remained pure thereafter. And since those days, they dwell with men who are in ignorance, and they have remained upon the earth. Who, then, is David? And who is Solomon? And what is the foundation? And what is the wall which surrounds Jerusalem? And who are the demons? And what are the water pots? And who are the Romans? But these are mysteries ... (11 lines unrecoverable) ... victorious over [...] the Son of Man [...] undefiled ... (3 lines unrecoverable) ... and he [...] when he [...]. For [...] is a great ... (1 line unrecoverable) ... to this nature ... (1 line unrecoverable) ... those that [...] all in a [...] blessed, and they [...] like a salamander. It goes into the flaming fire which burns exceedingly; it slithers into the furnace ... (13 lines unrecoverable) ... the furnace ... (1 line unrecoverable) ... the boundaries [...], that they might see [...] and the power [...] sacrifice. Great is the sacrifice ... (2 lines unrecoverable) ..., but in a [...] aside [...]. And the Son of Man [...], and he has become manifest through the bubbling fountain of immortality. ... (1 line unrecoverable) ... he is pure, and he is [...]. A free man is not envious. He is set apart from everyone, from every audacity and envy the power of which is great [...] is (a) disciple [...] pattern of law [...] these [...] only ... (2 lines unrecoverable) ... they placed him under a [...] a teaching ... (1 line unrecoverable) ... his teaching, saying, "Even if an angel comes from heaven, and preaches to you beyond that which we preached to you, may he be anathema," (Gal 1:8) not letting the [...] of the soul which [...] freedom [...]. For they are still immature [...] they are not able to keep this law which works by means of these heresies - though it is not they, but the powers of Sabaoth - by means of the [...] the doctrines [...] as they have been jealous of some [...] law(s) in

Christ. Those who will [...] power [...] they reach the [...] the twelve judge [...] them [...] the fountain of immortality ... (3 lines unrecoverable) ... in order that ... (3 lines unrecoverable) ... good [...] the whole place. [...] there the enemies. He baptized himself, and the [...] he became divine; he flew up, (and) they did not grasp him. [...] there the enemies [...], since it was not possible for them to bring him down again. If every [...] grasps him with ignorance, attending to those who teach in the corners by means of carved things and artful tricks, they are not able [...]. (pp. 75-76 of codex missing)

Marsanes CODEX X

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... (10 lines unrecoverable) ... and a reward. They came to know; they found him with a pure heart, (and) they are not afflicted by him with evils. Those who have received you (pl.) will be given their choice reward for endurance, and he will ward off the evils from them. But let none of us be distressed and think in his heart that the great Father [...]. For he looks upon the All and takes care of them all. And he has shown to them his [...]. Those that ... (10 lines unrecoverable)... at first. But as for the thirteenth seal, I have established it, together with the summit of knowledge and the certainty of rest. The first and the second and the third are the worldly and the material. I have informed you concerning these, that you should [...] your bodies. And a sense-perceptible power will [...] those who will rest, and they will be kept from passion and division of the union. The fourth and the fifth, which are above, these you have come to know [...] divine. He exists after the [...] and the nature of the [...], that is, the one who [...] three. And I have informed you of [...] in the three [...] by these two. I have informed you concerning it, that it is incorporeal ... (1 line unrecoverable) ... and after [...] within [...] every [...] which [...] your [...]. The fifth, concerning the conversion of those that are within me, and concerning those who dwell in that place. But the sixth, concerning the self-begotten ones, concerning the incorporeal being which exists partially, together with those who exist in the truth of the All [...] for understanding and assurance. And the seventh, concerning the self-begotten power, which is the third perfect [...] fourth, concerning salvation and wisdom. And the eighth, concerning the mind, which is male, which appeared in the beginning, and (concerning) the being which is incorporeal and the intelligible world. The ninth, [...] of the power which appeared in the beginning. The tenth, concerning Barbelo, the virgin [...] of the Aeon. The eleventh and the twelfth speak of the Invisible One who possesses three powers, and the Spirit which does not have being, belonging to the first Unbegotten (fem.). The thirteenth speaks concerning the Silent One who was not known, and the primacy of the one who was not distinguished. For I am he who has understood that which truly exists, whether partially or wholly, according to difference and sameness, that they exist from the beginning in the entire place which is eternal, <i.e.> all those that have come into existence, whether without being or with being, those who are unbegotten, and the divine aeons, together with the angels, and the souls which are without guile, and the soul-garments, the likenesses of the simple ones. And afterwards, they have

been mixed with [...] them. But still [...] the entire being [...] which imitates the incorporeal being and the unsubstantial (fem.). Finally the entire defilement was saved, together with the immortality of the former (fem.). I have deliberated, and have attained to the boundary of the sense-perceptible world. <I have come to know> part by part the entire place of the incorporeal being, and <I> have come to know the intelligible world. <I have come to know>, when <I> was deliberating, whether in every respect the sense-perceptible world is worthy of being saved entirely. For I have not ceased speaking of the Self-begotten One, O [...] became [...] part by part the entire place. He descended; again he descended <from> the Unbegotten One who does not have being, who is the Spirit. That one who exists before all of them reaches to the divine Self-engendered One. The one having being searches [...] and he exists [...] and he is like [...] and from [...] dividing [...] I became [...] for many, as it is manifest that he save a multitude. But after all of these things, I am seeking the kingdom of the Three-Powered One, which has no beginning. Whence did he appear and act to fill the entire place with his power? And in what way did the unbegotten ones come into existence, since they were not begotten? And what are the differences among the aeons? And as for those who are unbegotten, how many are they? And in what respect do they differ from each other? When I had inquired about these things, I perceived that he had worked from silence. He exists from the beginning among those that truly exist, that belong to the One who exists. There is another, existing from the beginning, belonging to the One who works within the Silent One. And the silence [...] him works. For as much as this one [...], that one works from the silence which belongs to the Unbegotten One among the aeons, and from the beginning he does not have being. But the energy of that One <is> the Three-Powered One, the One unbegotten before the Aeon, not having being. And it is possible to behold the supremacy of the silence of the Silent One, i.e., the supremacy of the energy of the Three-Powered. And the One who exists, who is silent, who is above the heaven [...], revealed the Three-Powered, First-Perfect One. When he [...] to the powers, they rejoiced. Those that are within me were perfected together with all the rest. And they all blessed the Three-Powered, one by one, who is the First-Perfect One, blessing him in purity, everywhere praising the Lord, who exists before the All, [...] the Three-Powered. [...] their worship [...] myself, and I will still go on inquiring how they had become silent. I will understand a power which I hold in honor. The third power of the Three-powered, when it (fem.) had perceived him, said to me, "Be silent in order that you might know; run, and come before me. But know that this One was silent, and obtain understanding." For the power is attending to me, leading me into the Aeon which is Barbelo, the male Virgin. For this reason the Virgin became male, because she had been divided from the male. The Knowledge stood outside of him, because it belongs to him. And she who exists, she who sought, possesses (it), just as the Three-Powered One possesses (it). She withdrew from them, from these two powers, since she exists outside of the Great One, as she [...] who is above [...], who is silent, who has this commandment to be silent. His knowledge and his hypostasis and his activity are those things of which the power of the Three-Powered spoke, <saying>, "We all have withdrawn to ourselves. We have become silent, and when we came to know him, that is, the Three-Powered, we bowed down; we [...]; we blessed him [...] upon us." [...]. [...] the invisible Spirit ran up to his place. The whole place was revealed; the whole place unfolded <until> he reached the upper region. Again he departed; he caused the whole place to be illuminated, and the whole place was illuminated. And you (pl.) have been given the third part of the spirit of the power of the One who possesses the three powers. Blessed is [...]. He said, "O you who dwell in these places, it is necessary for you to

know those that are higher than these, and tell them to the powers. For you (sg.) will become elect with the elect ones in the last times, as the invisible Spirits runs up above. And you yourselves, run with him up above, since you have the great crown which [...]. But on the day [...] will beckon [...] run up above [...] and the sense-perceptible [...] visible [...] and they ... (two pages missing, plus 14 lines at top of page after that) ... the perception. He is for ever, not having being, in the One who is, who is silent, the One who is from the beginning, who does not have being [...] part of [...] indivisible. The [...] consider a ... (approx. 20 lines unrecoverable) ... I was dwelling among the aeons which have been begotten. As I was permitted, I have come to be among those that were not begotten. But I was dwelling in the great Aeon, as I [...]. And [...] the three powers [...] the One who possesses the three powers. The three powers [...] the Silent One and the Three-Powered One [...] the one that does not have breath. We took our stand [...] in the ... (approx. 23 lines virtually unrecoverable) ... who does not have breath, and he exists in a [...] completely. And I saw [...] him to the great (fem.) [...] they knew him ... (approx. 21 lines virtually unrecoverable) ... is active [...] why, again, (does) knowledge [...] ignorant, and [...] he runs the risk [...] that he become ... (9 lines virtually unrecoverable) ... those [...]. But it is necessary that a [...] does not have form [...] to this one [...] exists before [...] the thought [...] from the beginning [...] the one that ... (approx. 6 lines unrecoverable) ... these [...] look(ed) at [...] in nine [...] the cosmic hebdomad [...] in a day of [...] for ever ... (8 lines unrecoverable) ... and [...] after many years [...], when I saw the Father, I came to know him, and [...] many [...] partial [...] for ever [...] the material ones [...] worldly [...] above [...] in addition ... (approx. 18 lines unrecoverable) ... out of [...] into those that [...] them into [...] name them. And (as for) their nomenclature, bear witness yourselves that you are inferior to their [...] and their hypostasis. But in addition, when ... (approx. 18 lines unrecoverable) ... hidden [...] the third power. The blessed Authority (fem.) said [...] among these and [...], i.e., she who does not have [...]. For there is not glory [...] nor even the one who [...]. For indeed, the one who ... (approx. 18 lines unrecoverable) ... and the signs of the Zodiac [...], and the [...], and [...] which do not have [...] acquire for [...] revolution [...]. But the soul(s) [...] there [...] body(s) of this [...] soul(s) of heaven [...] around [...] shape [...] which is ... (approx. 19 lines virtually unrecoverable) ... all the likenesses [...] them [...] all the forms [...] shape(s), so that they [...] and become [...] themselves [...], and the [...] the animals [...], and the ... (2 pages missing) ... there. But their powers, which are the angels, are in the form of beasts and animals. Some among them are polymorphous, and, contrary to nature, they have for their names which [...]. They are divided and [...] according to the [...] and [...] in form [...]. But these that are aspects of sound according to the third originate from being. And concerning these, all of these (remarks) are sufficient, since we have (already) spoken about them. For this division takes place again in these regions in the manner we have mentioned from the beginning. However, the soul, on the other hand, has different shape<s>. The shape of the soul exists in this form, i.e., (the soul) that came into existence of its own accord. The shape is the second spherical part, while the first allows it, eEiou, the self-begotten soul, aeEiouO. The second schema, eEiou, ... by those having two sounds (diphthongs), the first being placed after them ... (3 lines unrecoverable) ... the light. Control yourselves, receive the imperishable seed, bear fruit, and do not become attached to your possessions. But know that the oxytones exist among the vowels, and the diphthongs which are next to them. But the short are inferior, and the [...] are [...] by them. Those that [...], since they are intermediate [...]. The sounds of the semivowels are superior to the voiceless (consonants). And those that are double are superior to the semivowels, which do not change. But the aspirates

are better than the inaspirates (of) the voiceless (consonants). And those that are intermediate will accept their combination in which they are; they are ignorant of the things that are good. They (the vowels) are combined with the intermediates, which are less. Form by form, <they constitute> the nomenclature of the gods and the angels, not because they are mixed with each other according to every form, but only (because) they have a good function. It did not happen that <their> will was revealed. Do not keep on sinning, and do not dare to make use of sin. But I am speaking to you (sg.) concerning the three [...] shapes of the soul. The third shape of the soul is [...] is a spherical one, put after it, from the simple vowels: eee, iii, ooo, uuu, OOO. The diphthongs were as follows: ai, au, ei, eu, Eu, ou, Ou, oi, Ei, ui, Oi, auei, euEu, oiou, ggg, ggg, ggg, aiau, eieu, Eu, oiou, Ou, ggg, ggg, aueieu, oiou, Eu, three times for a male soul. The third shape is spherical. The second shape, being put after it, has two sounds. The male soul's third shape (consists) of the simple vowels: aaa, eee, EEE, iii, ooo, uuu, OOO, OOO, OOO. And this shape is different from the first, but they resemble each other, and they make some ordinary sounds of this sort: aeEoO. And from these (are made) the diphthongs.

So also the fourth and the fifth. With regard to them, they were not allowed to reveal the whole topic, but only those things that are apparent. You (pl.) were taught about them, that you should perceive them, in order that they, too, might all seek and find who they are, either by themselves alone [...], or by each other, or to reveal destinies that have been determined from the beginning, either with reference to themselves alone, or with reference to one another, just as they exist with each other in sound, whether partially or formally. They are commanded to submit, for their part is generated and formal. (They are commanded) either by the long (vowels), or by those of dual time value, or by the short (vowels), which are small [...], or the oxytones, or the intermediates, or the barytones. And consonants exist with the vowels, and individually they are commanded and they submit. The constitute the nomenclature of the angels. And the consonants are self-existent, and as they are changed, <they> submit to the hidden gods by means of beat and pitch and silence and impulse. They summon the semivowels, all of which submit to them with one accord, since it is only the unchanging double (consonants) that coexist with the semivowels. But the aspirates and the inaspirates and the intermediates constitute the voiceless (consonants). Again [...] they are combined with each other, and they are separate from one another. They are commanded and they submit, and they constitute an ignorant nomenclature. And they become one or two or three or four or five or six, up to seven, having a simple sound, <together with> these which have two sounds, [...] the place of the seventeen consonants. Among the first names, some are less. And since these do not have being, either they are an aspect of being, or they divide the nature of the mind, which is masculine, (and) which is intermediate. And you (sg.) put in those that resemble each other with the vowels and the consonants. Some are: bagadazatha, begedezethe, bEgEdEzEthE, bigidizithi, bogodozotho, buguduzuthu, bOgOdOzOthO. And the rest [...] babebEbibobubO. But the rest are different: abebEbibob, in order that you (sg.) might collect them, and be separated from the angels. And there will be some effects. The first (fem.), which is good, is from the triad. It [...] has need of ... (1 line unrecoverable) ... their shapes. <The> dyad and the monad do not resemble anything, but they are first to exist. The dyad, being divided, is divided from the monad, and it belongs to the hypostasis. But the tetrad received (the) elements, and the pentad received concord, and the hexad was perfected by itself. The hebdomad received beauty, and the ogdoad received [...] ready ... (1 line unrecoverable) ... greatly. And the decad revealed the whole place. But the eleven and the twelve have traversed [...] not having [...] it is

higher [...] seven ... (9 lines virtually unrecoverable) ... promise that [...] begin to separate them by means of a mark and a point, the one which quarrels from the one which is an enemy. Thus [...] of being ... (1 line unrecoverable) ... the letters [...] in a holy or according to a bond existing separately. And <they> exist with each other in generation or in birth. And according to [...] generation, they do not have [...] these ... (10 lines unrecoverable) ... one [...] speaking the riddle. Because within the sense-perceptible world there exists the temple, which measures seven hundred cubits, and a river, which [...] within [...] for ever, they [...] three [...] to the four [...] seals [...] clouds, and the waters, and the forms of the wax images, and some emerald likenesses. For the rest, I will teach you (sg.) about them. This is the generation of the names. That (fem.) which was not generated [...] from the beginning ... (9 lines virtually unrecoverable) ... time(s), when confined, when spread out, when diminished. But there exists the gentle word, and there exists another word which approaches, being [...] in this manner ... (1 line unrecoverable) ... And he [...] the difference [...] and the [...] the all and a [...] the undivided beings, and the power [...] having a share in the joy separately and [...], whether ... (7 lines unrecoverable) ... power [...] he exists in every place, [...] them always. He dwells with the corporeal and the incorporeal ones. This is the word of the hypostasis that one should [...] in this way: if [...] with their [...] helping those who stir up the [...] manifest [...]. If one knows him, he will call upon him.

But there are words, some of which are two, but others existing separately ... (10 lines virtually unrecoverable) ... or according to those that have duration. And these either are separate from them, or they are joined to one another or with themselves, either the diphthongs, or the simple vowels, or every [...] or [...] or [...] exist just as [...] exist [...] the consonants [...] they exist individually until they are divided and doubled. Some have the power [...] according the letters that are consonants... (8 lines virtually unrecoverable) by themselves [...] and three (times) for the vowels, and twice for the consonants, and once for the entire place, and with ignorance for those which are subject to change [...] which became [...] together with the entire place [...] finally. And [...] they all [...] they are hidden, but they were pronounced openly. They did not stop without being revealed, nor did they stop without naming the angels. The vowels join the consonants, whether without or within, [...] they said [...] teach you (sg.) [...] again for ever. They were counted four times, (and) they were engendered three times, and they became ... (2 lines unrecoverable) For these reasons, we have acquired sufficiency; for it is fitting that each one acquire power for himself to bear fruit, and that we never cast aspersions on the mysteries [...] the [...]. For [...], which is [...] the souls [...] the signs of the Zodiac [...] a new hypostasis. And the reward which will be provided for such a one is salvation. But the opposite will happen there to the one who commits sin. The one who commits sin by himself [...] will be in a [...] in a ... (2 lines unrecoverable) ... in order that before you (sg.) examine the one who <...>, one might tell another about an exalted power, and a divine knowledge, and a might which cannot be resisted. But you shall examine who is worthy that he should reveal them, knowing that those who commit sin [...] down to [...] as they [...] the Father [...] that which is fitting. Do not desire to give power to the sense-perceptible world. Are you (pl.) not attending to me, who have received salvation from the intelligible world? But (as for) these <words> - watch yourselves - do not [...] them as a(n) ... (3 lines unrecoverable) ... understand [...], and he takes [...] the rest, I will speak of them. The perfection [...], in order that it might increase [...] who commit sin ... (1 line unrecoverable) ... the embodied souls did not understand them. Those that are upon the earth, as well as those outside of the body, those in heaven, are more than the angels. The place which we talked about in every discourse, these [...]

stars ... (1 line unrecoverable) ... book(s) [...] whether already [...] into the [...]. Blessed is [...], whether he is gazing at the two, or he is gazing at the seven planets, or at the twelve signs of the Zodiac, or at the thirty-six Decans ... (9 lines virtually unrecoverable) ... and these numbers, whether those in heaven or those upon the earth, together with those that are under the earth, according to the relationships and the divisions among these, and in the rest [...] parts according to kind and according to species ... (1 line unrecoverable) ... they will submit, since she has power [...] above [...] they exist apart ...

(Of the remaining 26 pages, 10 are missing and the remaining 16 are so badly decomposed that only a few scattered words and phrases are recognizable.)

Marsanes

The Interpretation of Knowledge CODEX XI

Translated by John D. Turner Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

(13 lines missing) ... they came to believe by means of signs and wonders and fabrications. The likeness that came to be through them followed him, but through reproaches and humiliations before they received the apprehension of a vision they fled without having heard that the Christ had been crucified. But our generation is fleeing since it does not yet even believe that the Christ is alive. In order that our faith may be holy (and) pure, not relying upon itself actively, but maintaining itself planted in him, do not say: "Whence is the patience to measure faith?", for each one is persuaded by the things he believes. If he disbelieves them, then he would be unable to be persuaded. But it is a great thing for a man who has faith, since he is not in unbelief, which is the world. Now the world is the place of unfaith and the place of death. And death exists as ... (14 lines missing) ... likeness and they will not believe. A holy thing is the faith to see the likeness. The opposite is unfaith in the likeness. The things that he will grant them will support them. It was impossible for them to attain to the imperishability [...] will become [...] loosen [...] those who were sent [...]. For he who is distressed will not believe. He is unable to bring a great church, since it is gathered out of a small gathering. He became an emanation of the trace. For also they say about the likeness that it is apprehended by means of his trace. The structure apprehends by means of the likeness, but God apprehends by means of his members. He knew them before they were begotten, and they will know him. And the one who begot each one from the first will indwell them. He will rule over them. For it is necessary for each one ... (25 lines missing) ... the Savior removed himself, since it is fitting. Indeed, not ignorant but carnal is the word who took him as a husband. And it is he who exists as an image, since that one (masc.) also exists, as well as that one (fem.) who brought us forth. And she caused him to know that she is the Womb. This is a marvel of hers that she causes us to transcend patience. But this is the marvel: he loves the one who was first to permit a virgin [...]. It is fitting to [...] her [...] unto death [...] desire to practice ... (23 lines missing) Therefore she yielded to him in her path. He was first to fix our eye upon this virgin who

is fixed to the cross that is in those places. And we see that it is her water which the supreme authority granted to the one in whom there is a sign. This is the water of immortality which the great powers will grant to him while he is below in the likeness of her young son. She did not stop on his account. She [...] the [...] he became [...] in the [...] word that appears to the [...]. He did not ... (13 lines missing) ... in [...] through [...] come from those places. Some fell in the path. Others fell in the rocks. Yet still others he sowed in the thorns. And still others he gave to drink [...] and the shadow. Behold [...] he [...] And this is the eternal reality before the souls come forth from those who are being killed. But he was being pursued in that place by the trace produced by the Savior. And he was crucified and he died - not his own death, for he did not at all deserve to die because of the church of mortals. And he was nailed so that they might keep him in the Church. He answered her with humiliations, since in this way he had borne the suffering which he had suffered. For Jesus is for us a likeness on account of ... (14 lines missing) ... this [...] the entire structure and [...] the great bitterness of the world [...] us with the [...] by thieves [...] the slaves [...] down to Jericho [...] they received [...]. For [...] down to those who will wait while the entire defect restrains them until the final reality that is their portion, since he brought us down, having bound us in nets of flesh. Since the body is a temporary dwelling which the rulers and authorities have as an abode, the man within, after being imprisoned in the fabrication, fell into suffering. And having compelled him to serve them, they constrained him to serve the energies. They split the Church so as to inherit ... (9 lines missing) ... power to [...] and [...] and [...] having touched [...] before [...] it is the beauty that will [...] wanted to [...] and to be with [...] fighting with one another [...] like others [...] virgin [...] to destroy [...] wound [...] but she [...] she likens herself to the [...] her since they had struck [...] imperishable. This [...] that he remain [...] virgin. The [...] her beauty [...] faithfulness [...] and therefore [...] her. He hastened [...] he did not put up with [...] they despise [...]. For when the Mother had ... (5 lines missing) ... the Mother [...] her enemy [...] the teaching [...] of the force [...] nature [...] behold a maiden [...] he is unable [...] first [...] the opposite [...]. But how has he [...] maiden [...] he was not able [...] he became [...] killed him [...] alive [...] he reckoned her [...] better than life [...] since he knows that if [...] world created him [...] him to raise him [...] up from [...] upon the regions [...] those whom they rule [...]. But [...] emitted him [...] he dwells in him [...] the Father of the All [...] be more to her [...] him. He ... (8 lines missing) ... like [...] into [...] he has them [...] them [...] each one will be worthy [...] take him and [...] the teacher should hide himself as if he were a god who would embrace his works and destroy them. For he also spoke with the Church and he made himself her teacher of immortality, and destroyed the arrogant teacher by teaching her to die. And this teacher made a living school, for that teacher has another school: while it teaches us about the dead writings, he, on the other hand, was causing us to remove ourselves from the surfeit of the world; we were being taught about our death through them. Now this is his teaching: Do not call to a father upon the earth. Your Father, who is in heaven, is one. You are the light of the world. They are my brothers and my fellow companions who do the will of the Father. For what use is it if you gain the world and you forfeit your soul? For when we were in the dark, we used to call many "father," since we were ignorant of the true Father. And this is the great conception of all the sins ... (8 lines missing) ... pleasure. We are like [...] him to [...] soul [...] men who [...] the dwelling place. What now is the faith laid down by the master who released him from the great ignorance and the darkness of the ignorant eye? He reminded him of the good things of his Father and the race. For he said to him, "Now the world is not yours, may you not esteem the form that is in it as advantageous; rather

(as) disadvantageous and (as) a punishment." Receive now the teaching of the one who was reproached - an advantage and a profit for the soul - and receive his shape. It is the shape that exists in the presence of the Father, the word and the height, that let you know him before you have been led astray while in (the) flesh of condemnation. Likewise I became very small, so that through my humility I might take you up to the great height, whence you had fallen. You were taken to this pit. If now you believe in me, it is I who shall take you above, through this shape that you see. It is I who shall bear you upon my shoulders. Enter through the rib whence you came and hide yourself from the beasts. The burden that you bear now is not yours. Whenever you (fem.) go ... (14 lines missing) ... from his glory [...] from the first. From being counted with the female, sleep brought labor and the sabbath, which is the world. For from being counted with the Father, sleep brought the sabbath and the exodus from the world of the beasts. For the world is from beasts and it is a beast. Therefore he that is lost has been reckoned to the crafty one, and that one is from the beasts that came forth. They put upon him a garment of condemnation, for the female had no other garment for clothing her seed except the one she brought on the sabbath. For no beast exists in the Aeon. For the Father does not keep the sabbath, but (rather) actuates the Son, and through the Son he continued to provide himself with the Aeons. The Father has living rational elements from which he puts on my members as garments. The man ... (11 lines missing) ... this is the name. The [...] he emitted himself and he emitted the reproached one. The one who was reproached changed (his) name and, along with that which would be like the reproach, he appeared as flesh. And the humiliated one has no equipment. He has no need of the glory that is not his; he has his own glory with the name, which is the Son. Now he came that we might become glorious through the humiliated one that dwells in the places of humiliation. And through him who was reproached we receive the forgiveness of sins. And through the one who was reproached and the one who was redeemed we receive grace. But who is it that redeemed the one who was reproached? It is the emanation of the name. For just as the flesh has need of a name, so also is the flesh an Aeon that Wisdom has emitted. It received the majesty that is descending, so that the Aeon might enter the one who was reproached, that we might escape the disgrace of the carcass and be regenerated in the flesh and blood of ... (8 lines missing) ... destiny. He [...] and the Aeons [...] they accepted the Son although he was a complete mystery [...] each one of his members [...] grace. When he cried out, he was separated from the Church like portions of the darkness from the Mother, while his feet provided him traces, and these scorched the path of the ascent to the Father. But what is the way and manner (in) which it (fem.) became their head? Well, it (fem.) made the dwelling place to bring forth the light to those who dwell within him, so that they might see the ascending Church. For the Head drew itself up from the pit; it was bent over the cross and it looked down to Tartaros so that those below might look above. Hence, for example, when someone looks at someone, then the face of the one who looked down looks up; so also once the Head looked from the height to its members, our members went above, where the Head was. And it, the cross, was undergoing nailing for the members, and solely that they might be able ... (7 lines missing) ... have [...] because they were like [...] slave. The consummation is thus: He whom she indicated will be completed by the one who indicated. And the seeds that remain will endure until the All is separated and takes shape. And thus the decree will be fulfilled, for just as the woman who is honored until death has the advantage of time, so too will it give birth. And this offspring will receive the body appointed for it, and it will become perfect. He has a generous nature, since the Son of God dwells in him. And whenever he acquires the All, whatever he possesses will <be

dissolved> in the fire because it greatly despised and outraged the Father. Moreover, when the great Son was sent after his small brothers, he spread abroad the edict of the Father and proclaimed it, opposing the All. And he removed the old bond of debt, the one of condemnation. And this is the edict that was: Those who made themselves enslaved have become condemned in Adam. They have been brought from death, received forgiveness for their sins, and been redeemed by ... (9 lines missing) ... since we are worthy [...] and [...] but I say [...] and these [...]. For [...] is worthy to [...] God. And the Father [...] the Christ removed himself from all these, since he loves his members with all his heart. One who is jealous sets his members against one another. If he is not jealous, he will not be removed from (the) other members and the good which he sees. By having a brother who regards us as he also is, one glorifies the one who gives us grace. Moreover, it is fitting for each of us to enjoy the gift that he has received from God, and that we not be jealous, since we know that he who is jealous is an obstacle in his (own) path, since he destroys only himself with the gift and he is ignorant of God. He ought to rejoice and be glad and partake of grace and bounty. Does someone have a prophetic gift? Share it without hesitation. Neither approach your brother jealously nor ... (8 lines missing) ... chosen as they [...] empty as they escape [...] fallen from their [...] are ignorant that [...] in this way they have [...] them in [...] in order that they may reflect perforce upon the things that you want them to think about when they think about you. Now your brother also has his grace: Do not belittle yourself, but rejoice and give thanks spiritually, and pray for that one, in order that you might share the grace that dwells within him. So do not consider him foreign to you, rather, (as) one who is yours, whom each of your <fellow> members received. By loving the Head who possesses them, you also possess the one from whom it is that these outpourings of gifts exist among your brethren.

But is someone making progress in the Word? Do not be hindered by this; do not say: "Why does he speak while I do not?", for what he says is (also) yours, and that which discerns the Word and that which speaks is the same power. The Word ... (13 lines missing) ... eye or a hand only, although they are a single body. Those who belong to us all serve the Head together. And each one of the members reckons it as a member. They cannot all become entirely a foot or entirely an eye or entirely a hand, since these members will not live alone; rather they are dead. We know that they are being put to death. So why do you love the members that are still dead, instead of those that live? How do you know that someone is ignorant of the brethren? For you are ignorant when you hate them and are jealous of them, since you will not receive the grace that dwells within them, being unwilling to reconcile them to the bounty of the Head. You ought to give thanks for our members and ask that you too might be granted the grace that has been given to them. For the Word is rich, generous and kind. Here he gives away gifts to his men without jealousy, according to ... (11 lines missing) ... appeared in each of the members [...] himself [...] since they do not fight at all with one another on account of their difference(s). Rather, by laboring with one another, they will work with one another, and if one of them suffers, they will suffer with him, and when each one is saved, they are saved together. Moreover, if they would wait for the exodus from the (earthly) harmony, they will come to the Aeon. If they are fit to share in the (true) harmony, how much the more those who derive from the single unity? They ought to be reconciled with one another. Do not accuse your Head because it has not appointed you as an eye but rather as a finger. And do not be jealous of that which has been put in the class of an eye or a hand or a foot, but be thankful that you do not exist outside the Body. On the contrary, you have the same Head on whose account the eye exists, as well as the hand and the foot and the rest of the parts. Why do

you despise the one that is appointed as [...] it desired to [...] you slandered [...] does not embrace [...] unmixed body [...] chosen [...] dissolve [...] of the Aeon [...] descent [...] however plucked us from <the> Aeons that exist in that place. Some exist in the visible Church - those who exist in the Church of men - and unanimously they proclaim to one another the Pleroma of their aeon. And some exist for death in the Church on whose behalf they go - she for whom they are death - while others are for life. Therefore they are lovers of abundant life. And each of the rest endures by his own root. He puts forth fruit that is like him, since the roots have a connection with one another and their fruits are undivided, the best of each. They possess them, existing for them and for one another. So let us become like the roots, since we are equal [...] that Aeon [...] those who are not ours [...] above the [...] grasp him [...] since [...] your soul. He will [...] we gave you to him. If you purify it, it abides in me. If you enclose it, it belongs to the Devil. Even if you kill his forces that are active, it will be with you. For if the soul is dead, still it was enacted upon (by) the rulers and authorities. What, now, do you think of as spirit? Or why do they persecute men of this sort to death? Are they not satisfied to be with the soul and seek it? For every place is excluded from them by the men of God so long as they exist in flesh. And when they cannot see them, since they (the men of God) live by the spirit, they tear apart what appears, as if thus they can find them. But what is the profit for them? They are senselessly mad! They rend their surroundings! They dig the earth! [...] him [...] hid [...] exists [...] purify [...] however [...] after God [...] seize us [...] but we walk [...]. For if the sins are many, how much the more now is the jealousy of the Church of the Savior. For each one was capable of both (types) of transgression, namely that of an adept, and (that of) an ordinary person. It is still a single ability that they possess. And as for us, we are adepts at the Word. If we sin against it, we sin more than Gentiles. But if we surmount every sin, we shall receive the crown of victory, even as our Head was glorified by the Father.

The Interpretation of Knowledge

A Valentinian Exposition CODEX XI

Translated by John D. Turner Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

[...] enter [...] the abundance [...] those who [...] I will speak my mystery to those who are mine and to those who will be mine. Moreover it is these who have known him who is, the Father, that is, the Root of the All, the Ineffable One who dwells in the Monad. He dwells alone in silence, and silence is tranquility since, after all, he was a Monad and no one was before him. He dwells in the Dyad and in the Pair, and his Pair is Silence. And he possessed the All dwelling within him. And as for Intention and Persistence, Love and Permanence, they are indeed unbegotten. God came forth: the Son, Mind of the All, that is, it is from the Root of the All that even his Thought stems, since he had this one (the Son) in Mind. For on behalf of the All, he received an alien Thought since there were nothing before him. From that place it is he who moved [...] a gushing spring. Now this is the Root of the All and Monad without any one before him. Now the second spring exists in silence and speaks with him alone. And the Fourth accordingly is he who restricted

himself in the Fourth: while dwelling in the Three-hundred-sixtieth, he first brought himself (forth), and in the Second he revealed his will, and in the Fourth he spread himself out. While these things are due to the Root of the All, let us for our part enter his revelation and his goodness and his descent and the All, that is, the Son, the Father of the All, and the Mind of the Spirit; for he was possessing this one before [...]. He is a spring. He is one who appears in Silence, and he is Mind of the All dwelling secondarily with Life. For he is the projector of the All and the very hypostasis of the Father, that is, he is the Thought and his descent below. When he willed, the First Father revealed himself in him. Since, after all, because of him the revelation is available to the All, I for my part call the All 'the desire of the All'. And he took such a thought concerning the All - I for my part call the thought 'Monogenes'. For now God has brought Truth, the one who glorifies the Root of the All. Thus it is he who revealed himself in Monogenes, and in him he revealed the Ineffable One [...] the Truth. They saw him dwelling in the Monad and in the Dyad and in the Tetrads. He first brought forth Monogenes and Limit. And Limit is the separator of the All and the confirmation of the All, since they are [...] the hundred [...]. He is the Mind [...] the Son. He is completely ineffable to the All, and he is the confirmation and the hypostasis of the All, the silent veil, the true High Priest, the one who has the authority to enter the Holies of Holies, revealing the glory of the Aeons and bringing forth the abundance to <fragrance>. The East [...] that is in Him. He is the one who revealed himself as the primal sanctuary and the treasury of the All. And he encompassed the All, he who is higher than the All. These for their part sent Christ forth to establish her just as they were established before her descent. And they say concerning him: [...] He is not manifest, but invisible to those remaining within Limit. And he possesses four powers: a separator and a confirmor, a form-provider and a substance-producer. Surely we alone would discern their presences and the time and the places which the likenesses have confirmed because they have [...] from these places [...] the Love [...] is emanated [...] the entire Pleroma [...]. The persistence endures always, and [...] for also [...] the time [...] more [...] that is, the proof of his great love. So why a separator, and a confirmor and a substance-producer and a form-provider as others have said? For they say concerning Limit that he has two powers, a separator and a confirmor, since it separates Depth from the Aeons, in order that [...]. These, then [...] of Depth [...]. For [...] is the form [...] the Father of the Truth [...] say that Christ [...] the Spirit [...] Monogenes [...] has [...]. It is a great and necessary thing for us to seek with more diligence and perseverance after the scriptures and those who proclaim the concepts. For about this the ancients say, "they were proclaimed by God." So let us know his unfathomable richness! He wanted [...] servitude. He did not become [...] of their life [...]. They look steadfastly at their book of knowledge and they regard one another's appearance. That Tetrads projected the Tetrads which is the one consisting of Word and Life and Man and Church. Now the Uncreated One projected Word and Life. Word is for the glory of the Ineffable One while Life is for the glory of Silence, and Man is for his own glory, while Church is for the glory of Truth. This, then, is the Tetrads begotten according to the likeness of the Uncreated (Tetrads). And the Tetrads is begotten [...] the Decad from Word and Life, and the Dodecad from Man, and Church became a Triacontad. Moreover, it is the one from the Triacontad of the Aeons who bear fruit from the Triacontad. They enter jointly, but they come forth singly, fleeing from the Aeons and the Uncontainable Ones. And the Uncontainable Ones, once they had looked at him, glorified Mind since he is an Uncontainable One that exists in the Pleroma. But the Decad from Word and Life brought forth decads so as to make the Pleroma become a hundred, and the Dodecad from Man and Church brought forth and made the

Triacotad so as to make the three hundred sixty become the Pleroma of the year. And the year of the Lord [...perfect...] perfect [...] according to [...] Limit and [...] Limit [...] the greatness which [...] the goodness [...] him. Life [...] suffer [...] by the face [...] in the presence of the Pleroma [...] which he wanted [...]. And he wanted to leave the Thirtieth - being a syzygy of Man and Church, that is, Sophia - to surpass the Triacotad and bring the Pleroma [...] his [...] but [...] and she [...] the All [...] but [...] who [...] the All [...]. He made [...] the thoughts and [...] the Pleroma through the Word [...] his flesh. These, then, are the Aeons that are like them. After the Word entered it, just as I said before, also the one who comes to be with the Uncontainable One brought forth [...] before they [...] forth [...] hide him from [...] the syzygy and [...] the movement and [...] project the Christ [...] and the seeds [...] of the cross since [...] the imprints of the nail wound [...] perfection. Since it is a perfect form that should ascend into the Pleroma, he did not at all want to consent to the suffering, but he was detained [...] him by Limit, that is, by the syzygy, since her correction will not occur through anyone except her own Son, whose alone is the fullness of divinity. He willed within himself bodily to leave the powers and he descended. And these things (passions) Sophia suffered after her son ascended from her, for she knew that she dwelt in a [...] in unity and restoration. They were stopped [...] the brethren [...] these. A [...] did not [...]. I became [...]. Who indeed are they? The [...], on the one hand, stopped her [...], on the other hand, [...]. with the [...] her. These moreover are those who were looking at me, these who, [...] these who considered [...] the death. They were stopped [...] her and she repented and she besought the Father of the truth, saying, "Granted that I have renounced my consort. Therefore I am beyond confirmation as well. I deserve the things (passions) I suffer. I used to dwell in the Pleroma putting forth the Aeons and bearing fruit with my consort" And she knew what she was and what had become of her. So they both suffered; they said she laughs since she remained alone and imitated the Uncontainable One, while he said she laughs since she cut herself off from her consort. [...] Indeed Jesus and Sophia revealed the creature. Since, after all, the seeds of Sophia are incomplete and formless, Jesus contrived a creature of this sort and made it of the seeds while Sophia worked with him. For since they are seeds and without form, he descended and brought forth that pleroma of aeons which are in that place, since even the uncreated ones of those Aeons are of the pattern of the Pleroma and the uncontainable Father. The Uncreated One brought forth the pattern of the uncreated, for it is from the uncreated that the Father brings forth into form. But the creature is a shadow of pre-existing things. Moreover, this Jesus created the creature, and he worked from the passions surrounding the seeds. And he separated them from one another, and the better passions he introduced into the spirit and the worse ones into the carnal. Now, first among all those passions [...] nor [...] him, since, after all, Pronoia caused the correction to project shadows and images of those who exist from the first and those who are and those who shall be. This, then, is the dispensation of believing in Jesus for the sake of him who inscribed the All with likenesses and images and shadows. After Jesus brought forth further, he brought forth for the All those of the Pleroma and of the syzygy, that is, the angels. For simultaneously with the agreement of the Pleroma her consort projected the angels, since he abides in the will of the Father. For this is the will of the Father: not to allow anything to happen in the Pleroma apart from a syzygy. Again, the will of the Father is: always produce and bear fruit. That she should suffer, then, was not the will of the Father, for she dwells in herself alone without her consort. Let us [...] another one [...] the Second [...] the son of another [...] is the Tetrad of the world. And that Tetrad put forth fruit as if the Pleroma of the world were a Hebdomad. And it entered images and likenesses and angels and

archangels, divinities and ministers. When all these things were brought to pass by Pronoia [...] of Jesus who [...] the seeds [...] of Monogenes [...]. Indeed they are spiritual and carnal, the heavenly and the earthly. He made them a place of this sort and a school of this sort for doctrine and for form. Moreover the Demiurge began to create a man according to his image on the one hand and on the other according to the likeness of those who exist from the first. It was this sort of dwelling place that she used for the seeds, namely [... separate ...] God. When they [...] in behalf of man, since indeed the Devil is one of the divine beings. He removed himself and seized the entire plaza of the gates and he expelled his own root from that place in the body and carcasses of flesh, for he is enveloped by the man of God. And Adam sowed him. Therefore he acquired sons who angered one another. And Cain killed Abel his brother, for the Demiurge breathed into them his spirit. And there took place the struggle with the apostasy of the angels and mankind, those of the right with those of the left, those in heaven with those on earth, the spirits with the carnal, and the Devil against God. Therefore the angels lusted after the daughters of men and came down to flesh so that God would cause a flood. And he almost regretted that he had created the world [...] the consort and Sophia and her Son and the angels and the seeds. But the syzygy is the complete one, and Sophia and Jesus and the angels and the seeds are images of the Pleroma. Moreover, the Demiurge cast a shadow over the syzygy and the Pleroma and Jesus and Sophia and the angels and the seeds. The complete one glorifies Sophia; the image glorifies Truth. And the glory of the seeds and Jesus are those of Silence and Monogenes. And the angels of the males and the seminal ones of the females are all Pleromas. Moreover whenever Sophia receives her consort and Jesus receives the Christ and the seeds and the angels, then the Pleroma will receive Sophia joyfully, and the All will come to be in unity and reconciliation. For by this the Aeons have been increased; for they knew that should they change, they are without change.

On the Anointing Translated by John D. Turner Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

[...] according to [...] the type of [...] see him. It is fitting for you at this time to send thy Son Jesus Christ and anoint us so we might be able to trample upon the snakes and the heads of the scorpions and all the power of the Devil since he is a shepherd of the seed. Through him we have known thee. And we glorify thee : Glory be to thee, the Father in the Son, the Father in the Son, the Father in the Holy Church and in the holy angels! From now he abides forever in the perpetuity of the Aeons, forever until the untraceable Aeons of the Aeons. Amen.

On the Baptism A Translated by John D. Turner Excerpt taken from James R. Robinson, ed., The Nag Hammadi Library, HarperCollins, San Francisco, 1990

This is the fullness of the summary of knowledge which summary was revealed to us by our Lord Jesus Christ, the Monogenes. These are the sure and necessary items so that we may walk in them. But they are those of the first baptism [.....The First] baptism is the Forgiveness of sins [...] said, [...] you to the [...] your sins the [...] is a pattern of the [...] of the Christ which is the equal of the [...] within] him [...]. For the [...] of Jesus [...]. Moreover, the first baptism is the forgiveness of sins. We are brought from those of the right, that is, into the imperishability which is the Jordan. But that place is of the world. So we have been sent out of the world into the Aeon. For the

interpretation of John is the Aeon, while the interpretation of that which is the upward progression, that is, our Exodus from the world into the Aeon.

On the Baptism B Translated by John D. Turner Excerpt taken from James R. Robinson, ed., The Nag Hammadi Library, HarperCollins, San Francisco, 1990

[..... from the] world into the Jordan and from the blindness of the world into the sight of God, from the carnal into the spiritual, from the physical into the angelic, from the created into the Pleroma, from the world into the Aeon, from the servitudes into sonship, from entanglements into one another, from the desert into our village, from the cold into the hot, from [...] into a [...] and we [...] into the [....thus] we were brought from seminal bodies into bodies with a perfect form. Indeed I entered by way of example the remnant for which the Christ rescued us in the fellowship of his Spirit. And he brought us forth who are in him, and from now on the souls will become perfect spirits. Now the things granted us by the first baptism [....invisible ...which] is his, since [.....speak][about...]....

On the Eucharist (A) Translated by John D. Turner Excerpt taken from James R. Robinson, ed., The Nag Hammadi Library, HarperCollins, San Francisco, 1990

We give thanks to you and we celebrate the eucharist, O Father, remembering for the sake of thy Son, Jesus Christ that they come forth [...] invisible [...] thy [Son....] his [love...] to [knowledge] they are doing thy will through the name of Jesus Christ and will do thy will now and always. They are complete in every spiritual gift and every purity. Glory be to thee through thy Son and they offspring Jesus Christ from now and forever. Amen.

On the Eucharist (B) Translation by John D. Turner Excerpt taken from James R. Robinson, ed., The Nag Hammadi Library, HarperCollins, San Francisco, 1990

[...] in the [...] the word of the [....the] holy one it is [...] food and [drink...] Son, since you [...] food of the [...] to us the [...] in the [life ..] he does [not boast...] that is[...] Church [...] you are pure [...] thou art the Lord. Whenever you die purely, you will be pure so as to have him [...] everyone who will guide him to food and drink. Glory be to thee forever. Amen.

Allogenes CODEX XI

Translated by John D. Turner and Orval S. Wintermute Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

(5 lines missing) ... since they are perfect individuals and dwell all together, joined with the mind, the guardian which I provided, who taught you (sg.). And it is the power that exists within you that often extended itself as word from the Triple-Powered One, that One of all those who truly exist with the Immeasurable One, the eternal Light of the Knowledge that appeared, the male virginal Youth, the first of the Aeons from a unique triple-powered Aeon, the Triple-Powered-One

who truly exists, for when he was stilled, was extended and when he was extended, he became complete and he received power from all of them. He knows himself and the perfect Invisible Spirit. And he came to be in an Aeon who knows that she knows That One. And she became Kalyptos, who acted in those whom she knows. He is a perfect, invisible, noetic Protophanes-Harmedon. And empowering the individuals, she is a Triple-Male. And being individually ... (5 lines missing) ... individual on the one hand, they are together on the other hand, since she is an existence of theirs, and she sees them all also truly. She contains the divine Autogenes. When she knew her Existence and when she stood, she brought This One (masc.), since he saw them all existing individually as he is. And when they become as he is, they shall see the divine Triple-Male, the power that is higher than God. He is the Thought of all these who exist together. If he ponders them, he ponders the great male [...] noetic Protophanes, the procession of these. When he sees it, he sees also those who truly exist and the procession of those who are together. And when he has seen these, he has seen the Kalyptos. And if he sees one of the hidden ones, he sees the Aeon of Barbelo. And as for the unbegotten offspring of That One, if one sees how he lives ... (4 lines missing) ... you have heard about the abundance of each one of them certainly. But concerning the invisible, spiritual Triple-Powered-One, hear! He exists as an Invisible One who is incomprehensible to them all. He contains them all within himself, for they all exist because of him. He is perfect, and he is greater than perfect, and he is blessed. He is always One and he exists in them all, being ineffable, unnameable, being One who exists through them all - he whom, should one discern him, one would not desire anything that exists before him among those that possess existence, for he is the source from which they were all emitted. He is prior to perfection. He was prior to every divinity, and he is prior to every blessedness, since he provides for every power. And he <is> a nonsubstantial substance, since he is a God over whom there is no divinity, the transcending of whose greatness and beauty ... (5 lines missing) ... power. It is not impossible for them to receive a revelation of these things, if they come together. Since it is impossible for the individuals to comprehend the Universal One situated in the place that is higher than perfect, they apprehend by means of a First Thought - not as Being alone, but it is along with the latency of Existence that he confers Being. He provides everything for himself, since it is he who shall come to be when he recognizes himself. And he is One who subsists as a cause and source of Being, and an immaterial material and an innumerable number and a formless form and a shapeless shape and a powerlessness and a power and an insubstantial substance and a motionless motion and an inactive activity. Yet he is a provider of provisions and a divinity of divinity - but whenever they apprehend, they participate the first Vitality and an undivided activity, an hypostasis of the First One from the One who truly exists. And a second activity [...] however, is the [...]. He is endowed with blessedness and goodness, because when he is recognized as the traverser of the boundlessness of the Invisible Spirit that subsists in him, it (the boundlessness) turns him to it (the invisible spirit) in order that it might know what is within him and how he exists. And he was becoming salvation for every one by being a point of departure for those who truly exist, for through him his knowledge endured, since he is the one who knows what he is. But they brought forth nothing beyond themselves, neither power nor rank nor glory nor aeon, for they are all eternal. He is Vitality and Mentality and That-Which-Is. For then ThatWhich-Is constantly possesses its Vitality and Mentality, and Life has Vitality possesses non-Being and Mentality. Mentality possesses Life and That-Which-Is. And the three are one, although individually they are three. Now after I heard these things, my son Messos, I was afraid, and I turned toward the

multitude [...] thought [...] gives power to those who are capable of knowing these things by a revelation that is much greater. And I was capable, although flesh was upon me. I heard from you about these things and about the doctrine that is in them, since the thought which is in me distinguished the things that are beyond measure as well as the unknowables. Therefore I fear that my doctrine may have become something beyond what is fitting. And then, my son Messos, the all-glorious One, Youel, spoke to me again. She made a revelation to me and said: "No one is able to hear these things except the great powers alone, O Allogenes. A great power was put upon you, which the Father of the All, the Eternal, put upon you before you came to this place, in order that those things that are difficult to distinguish you might distinguish and those things that are unknown to the multitude you might know, and that you might escape (in safety) to the One who is yours, who was first to save and who does not need to be saved ... (5 lines missing) ... to you a form and a revelation of the invisible, spiritual Triple-Powered One, outside of which dwells an undivided, incorporeal, eternal knowledge. As with all the Aeons, the Aeon of Barbelo exists also endowed with the types and forms of those who truly exist, the image of Kalyptos. And endowed with the intellectual Word of these, he bears the noetic male Protophanes like an image, and he acts within the individuals, either with craft or with skill or with partial instinct. He is endowed with the divine Autogenes like an image, and he knows each one of these. He acts separately and individually, continuing to rectify the failures from nature. He is endowed with the divine Triple-Male as salvation for them all, in cooperation with the Invisible Spirit. He is a word from a counsel, <he> is the perfect Youth. And this hypostasis is a ... (6 lines missing) ... my soul went slack, and I fled and was very disturbed. And I turned to myself and saw the light that surrounded me and the Good that was in me, I became divine. And the all-glorious One, Youel, anointed me again and she gave power to me. She said, "Since your instruction has become complete, and you have known the Good that is within you, hear concerning the Triple-Powered One those things that you will guard in great silence and great mystery, because they are not spoken to anyone except those who are worthy, those who are able to hear: nor is it fitting to speak to an uninstructed generation concerning the Universal One that is higher than perfect. But you have <these> because of the Triple-Powered One, the One who exists in blessedness and goodness, the One who is responsible for all these. "There exists within him much greatness. Inasmuch as he is one in a ... (5 lines missing) ... of the First Thought, which does not fall away from those who dwell in comprehension and knowledge and understanding. And That One moved motionlessly in that which governs, lest he sink into the boundless by means of another activity of Mentality. And he entered into himself and he appeared, being all-encompassing, the Universal One that is higher than perfect. "Indeed it is not through me that he is to such a degree anterior to knowledge. Whereas there is no possibility for complete comprehension, he is (nevertheless) known. And this is so because of the third silence of Mentality and the second undivided activity which appeared in the First Thought, that is, the Aeon of Barbelo, together with the Indivisible One of the divisible likenesses and the Triple-Powered-One and the non-substantial Existence." <Then> the power appeared by means of an activity that is at rest and silent, although it uttered a sound thus: zza zza zza. But when she (Youel) heard the power and she was filled ... (5 lines missing) ... "Thou art [...], Solmis! [...] according to the Vitality that is thine, and the first activity which derives from divinity. Thou art great, Armodon! Thou art perfect, Epiphaneus!

"And according to that activity of thine, the second power and the Mentality which derives from blessedness: Autoer, Beritheus, Erigenaor, Orimenios, Aramen, Alphleges, Elelioupheus,

Lalameus, Yetheus, Noetheus, thou art great! He who knows thee knows the Universal One! Thou art One, thou art One, He who is good, Aphredon! Thou art the Aeon of the Aeons, He who is perpetually!" Then she praised the Universal One, saying "Lalameus, Noetheus, Senaon, Asine[us, ...]riphanios, Mellephaneus, Elemaoni, Smoun, Optaon, He Who Is! Thou art He Who Is, the Aeon of Aeons, the Unbegotten, who art higher than the unbegotten (ones), Yatomenos, thou alone for whom all the unborn ones were begotten, the Unnameable One! ... (10 lines missing) ... knowledge." Now after I heard these things, I saw the glories of the perfect individuals and the all-perfect ones who exist together, and the all-perfect ones who are before the perfect ones. Again the greatly glorious One, Youel, said to me, "O Allogenes, in an unknowing knowledge you know that the Triple-Powered One exists before the glories. They do not exist among those who exist. They do not exist together with those who exist nor those who truly exist. Rather, all these exist as divinity and blessedness and existence, and as nonsubstantiality and non-being existence." And then I prayed that the revelation might occur to me. And then the all-glorious one, Youel, said to me, "O Allogenes, of course, the Triple-Male is something beyond substance. Yet were he insubstantial ... (9 lines missing) ... those who exist in association with the generation of those who truly exist. The self-begotten ones exist with the Triple-Male. "If you seek with a perfect seeking, then you shall know the Good that is in you; then you will know yourself as well, (as) one who derives from the God who truly pre-exists. For after a hundred years there shall come to you a revelation of That One by means of Salamex and Semen and [...] the Luminaries of the Aeon of Barbelo. And that beyond what is fitting for you, you shall not know at first, so as not to forfeit your kind. And if so, then when you receive a conception of That One, then you are filled with the word to completion. Then you become divine, and you become perfect. You receive them ... (4 lines missing) ... the seeking [...] the Existence [...] if it apprehends anything, it is apprehended by that one and by the very one who is comprehended. And then he becomes greater who comprehends and knows than he who is comprehended and known. But if he descends to his nature, he is less, for the incorporeal natures have not associated with any magnitude; having this power, they are everywhere and they are nowhere, since they are greater than every magnitude, and less than every exiguity." Now after the all-glorious One, Youel, said these things, she separated from me and left me. But I did not despair of the words that I heard. I prepared myself therein and I deliberated with myself for a hundred years. And I rejoiced exceedingly, since I was in a great light and a blessed path because those whom I was worthy to see as well as those whom I was worthy to hear (are) those whom it is fitting that the great powers alone ... (5 lines missing) ... of God. When the completion of the one hundred years drew nigh, it brought me a blessedness of the eternal hope full of auspiciousness. I saw the good divine Autogenes; and the Savior, who is the youthful, perfect Triple-Male Child; and his goodness, the noetic perfect Protophanes-Harmedon; and the blessedness of the Kalyptos; and the primary origin of the blessedness, the Aeon of Barbelo, full of divinity; and the primary origin of the one without origin, the spiritual, invisible Triple-Powered One, the Universal One that is higher than perfect. When <I> was taken by the eternal Light out of the garment that was upon me, and taken up to a holy place whose likeness cannot be revealed in the world, then by means of a great blessedness I saw all those about whom I had heard. And I praised all of them and I stood upon my knowledge and I inclined to the knowledge of the Universals, the Aeon of Barbelo. And I saw holy powers by means of the Luminaries of the virginal male Barbelo telling me that I would be able to test what happens in the world: "O Allogenes, behold your blessedness, how it silently abides, by which you know your

proper self and, seeking yourself, withdraw to the Vitality that you will see moving. And although it is impossible for you to stand, fear nothing; but if you wish to stand, withdraw to the Existence, and you will find it standing and at rest after the likeness of the One who is truly at rest and (who) embraces all these silently and inactively. And when you receive a revelation of him by means of a primary revelation of the Unknown One - the One whom if you should know him, be ignorant of him - and you become afraid in that place, withdraw to the rear because of the activities. And when you become perfect in that place, still yourself. And in accordance with the pattern that indwells you, know likewise that it is this way in all such (matters) after this pattern. And do not further dissipate, so that you may be able to stand, and do not desire to be active, lest you fall in any way from the inactivity in you of the Unknown One. Do not know him, for it is impossible; but if by means of an enlightened thought you should know him, be ignorant of him." Now I was listening to these things as those ones spoke them. There was within me a stillness of silence, and I heard the Blessedness whereby I knew <my> proper self. And I withdrew to the Vitality as I sought <myself>, and I joined into it, and I stood, not firmly but silently. And I saw an eternal, intellectual, undivided motion that pertains to all the formless powers, (which is) unlimited by limitation. And when I wanted to stand firmly, I withdrew to the Existence, which I found standing and at rest, like an image and likeness of what is conferred upon me by a revelation of the Indivisible One and the One who is at rest. I was filled with revelation by means of a primary revelation of the Unknowable One. As though I were ignorant of him, I knew him, and I received power by him. Having been permanently strengthened, I knew the One who exists in me, and the Triple Powered One, and the revelation of his uncontainableness. And by means of a primary revelation of the First One unknowable to them all, the God who is beyond perfection, I saw him and the Triple-Powered One that exists in them all. I was seeking the ineffable and Unknowable God whom if one should know him, he would be absolutely ignorant of him - the Mediator of the Triple-Powered One who subsists in stillness and silence and is unknowable. And when I was confirmed in these matters, the powers of the Luminaries said to me, "Cease hindering the inactivity that exists in you, by seeking incomprehensible matters; rather, hear about him in so far as it is possible by means of a primary revelation and a revelation." "Now he is something insofar as he exists in that he either exists and will become, or acts or knows, although he lives without Mind or Life or Existence or Non-Existence, incomprehensibly. And he is something along with his proper being. He is not left over in some way, as if he yields something that is assayed or purified or that receives or gives. And he is not diminished in any way, whether by his own desire, or whether he gives or receives through another. Neither does he have any desire of himself nor from another; it does not affect him. Rather, neither does he give anything by himself, lest he become diminished in another respect; nor for this reason does he need Mind, or Life, is indeed anything at all. He is superior to the Universals in his privation and unknowability, that is, the non-being existence, since he is endowed with silence and stillness lest he be diminished by those who are not diminished. "He is neither divinity nor blessedness nor perfection. Rather, it (this triad) is an unknowable entity of him, not that which is proper to him; rather, he is another one superior to the blessedness and the divinity and perfection. For he is not perfect, but he is another thing that is superior. He is neither boundless, nor is he bounded by another. Rather, he is something superior. He is not corporeal. He is not incorporeal. He is not great. He is not small. He is not a number. He is not a creature. Nor is he something that exists, that one can know. But he is something else of himself that is superior, which one cannot know. "He is primary revelation

and knowledge of himself, as it is he alone who knows himself. Since he is not one of those that exist, but is another thing, he is superior to superlatives, even in comparison to what is his and not his. He neither participates in age nor does he participate in time. He does not receive anything from anything else. He is not diminishable, neither does he diminish anything, nor is he undiminishable. But he is self-comprehending, as something so unknowable that he exceeds those who excel in unknowability.

"He is endowed with blessedness and perfection and silence - not <the blessedness> nor the perfection - and stillness. Rather it (these attributes) is an entity of him that exists, which one cannot know, and which is at rest. Rather they are entities of him unknowable to them all. "And he is much higher in beauty than all those that are good, and he is thus unknowable to all of them in every respect. And through them all he is in them all, not only as the unknowable knowledge that is proper to him. And he is united with the ignorance that sees him. Whether <one sees> in what way he is unknowable, or sees him as he is in every respect, or would say that he is something like knowledge, he has sinned against him, being liable to judgment because he did not know God. He will not be judged by That One who is neither concerned for anything nor has any desire, but it (judgment) <is> from himself, because he did not find the origin that truly exists. He was blind, apart from the eye of revelation that is at rest, the (one) that is activated, the (one) from the Triple-Power of the First Thought of the Invisible Spirit. This one thus exists from ... (15 lines missing) ... something [...] set firmly on the [...], a beauty and a first emergence of stillness and silence and tranquility and unfathomable greatness. When he appeared, he did not need time nor <did he partake> of eternity. Rather of himself he is unfathomably unfathomable. He does not activate himself so as to become still. He is not an existence, lest he be in want. Spatially, he is corporeal, while properly he is incorporeal. He has non-being existence. He exists for all of them unto himself without any desire. But he is a greater summit of greatness. And he is higher than his stillness, in order that ... (15 lines missing) ... he saw them, and empowered them all, although they do not concern themselves with That One at all, nor, if one should receive from him, does he receive power. Nothing activates him in accordance with the Unity that is at rest. For he is unknowable; he is an airless place of boundlessness. Since he is boundless and powerless and nonexistent, he was not giving Being. Rather he contains all of these in himself, being at rest (and) standing out of the one who stands continually, since there had appeared an Eternal Life, the Invisible and Triple-Powered Spirit which is in all of these who exist. And it surrounds them all, being higher than them all. A shadow... (15 lines missing) ...he was filled with power. And he stood before them, empowering them all, and he filled them all." And concerning all of these things you have heard certainly. And do not seek anything more, but go. We do not know whether the Unknowable One has angels or gods, or whether the One who is at rest was containing anything within himself except the stillness, which is he, lest he be diminished. It is not fitting to spend more time seeking. It was appropriate that you (pl.) know, and that they speak with another one. But you will receive them ... (5 lines missing) ... and he said to me, "Write down the things that I shall tell you, and of which I shall remind you, for the sake of those who will be worthy after you. And you will leave this book upon a mountain and you will adjure the guardian: "Come Dreadful One". And after he said these (things), he separated from me. But I was full of joy, and I wrote this book which was appointed for me, my son Messos, in order that I might disclose to you the (things) that were proclaimed before me in my presence. And at first I received them in great silence, and I stood by

myself, preparing myself. These are the things that were disclosed to me, O my son Messos ... (13 lines missing) ... proclaim them, O my son Messos, as the seal for all the books of Allogenes.

Hypsiphron CODEX XI

Translated by John D. Turner Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

The book concerning the things that were seen by Hypsiphron being revealed in the place of her virginity. And she listens to her brethren [...] Phainops and [...], and they speak with one another in a mystery. Now I was first by individual ranking [...] I came forth to the place of my virginity and I went down to the world. Then I was told about them (by) those who abide in the place of my virginity. And I went down to the world and they said to me, "Again Hypsiphron has withdrawn outside the place of her virginity." Then the one who heard, Phainops, who breathes into her fount of blood, spread out for her. And he said, ["I am Phainops ...] err [...] desire [...] the number] of just the human remnants or that I may see a [man, the bloodlikeness or ...] of a [...] fire] and a [...] in] his hands. Then as for me, I said to him, "Phainops has not come upon me; he has not gone astray. [...] see a man [...] him [...] For [...] which he said [...] Phainops this [...]. I saw him and he said to me, "Hypsiphron, why do you dwell outside me? Follow me and I will tell you about them." So I followed him, for I was in great fear. And he told me about a fount of blood that is revealed by setting afire [...] he said [...]. The Sentences of Sextus CODEX XII Translated by Frederik Wisse Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

(157) [...] is a sign of ignorance. (158/159) Love the truth, and the lie use like poison. (160) May the right time precede your words. (161/162) Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting. (163a) The untimely word is characteristic of an evil mind. (163b) When it is proper to act, do not use a word. (164a) Do not wish to speak first in the midst of a crowd. (164b) While it is a skill to speak, it is also a skill to be silent. (165a) It is better for you to be defeated while speaking the truth, than to be victorious through deceit. (165b) He who is victorious through deceit is defeated by the truth. (165c) Untrue words are a characteristic of evil persons. (165d) There has to be a great crisis before the lie is necessary. (165e) When there is someone, while you speak the truth, even if you lie there is no sin. (165f) Do not deceive anyone, especially him who needs advice. (166) Faithful is he who is first with all good works. (167) Wisdom leads the soul to the place of God. (168) There is no kinsman of the truth except wisdom. (169) It is not possible for a believing nature to become fond of lying. (170) A fearful and slavish nature will not be able to partake in faith. (171a) When you are faithful, what it is fitting to say is not of greater value than the hearing. (171b) When you are with believing persons, desire to listen rather than to speak. (172) A pleasure-loving man is useless in everything. (173) When there is no (accounting of) sin, do not speak in anything (which is) from God. (174) The sins of those who are ignorant are the shame of those who have taught them. (175) Those on account of whom the name of God is blasphemed are dead before God. (176) A wise man is a doer

of good works after God. (177) May your life confirm your words before those who hear. (178) What it is not right to do, do not even consider doing it. (179) What you do not want to happen to you, do not do it yourself either. (180) What it is shameful to do, is also ... (pp. 17-26 are missing) (307/308) He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works. (309) After God, no one is as free as the wise man. (310) Everything God possesses, the wise man has also. (311/312) The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

(313) An evil soul flees from God. (314) Everything bad is the enemy of God. (315) What thinks in you, say with your mind that it is man. (316) Where your thought is, there is your goodness. (317) Do not seek goodness in flesh. (318) He who does not harm the soul neither does (so) to man. (319) After God, honor a wise man, since he is the servant of God. (320) To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness. (321) Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. (322) If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. (323) The fear of death grieves man because of the ignorance of the soul. (324) <It were better> for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. (325/326a) Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life. (326b) A godly heart produces a blessed life. (327) He who will plot evil against another, he is the first [...]. (328) Let not an ungrateful man cause you to cease to do good. (329) Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver. (330) You will use great property, if you give to the needy willingly. (331) Persuade a senseless brother not to be senseless; if he is mad, protect him. (332/334) Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency. (333) You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence. (335) The members of the body are a burden to those who do not use them. (336) It is better to serve others than to make others serve you. (337) He whom God will not bring out of (the) body, let him not burden himself. (338) Not only do not hold an opinion which does not benefit the needy, but also do not listen to it. (339) He who gives something without respect commits an outrage. [...]. (340) If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God. (341) He whom you serve because of honor, you have served for a wage. (342) If you have given that which honors you ..., you have given not to man, but you have given for your own pleasure. (343/344) Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. (345) It is better to die than to darken the soul because of the immoderation of the belly. (346) Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. (347) Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgment.

(348/349) Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God. (350) Do not give the word of God to everyone. (351) For those who are corrupted by glory it is not assuring to hear about God. (352/353) It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God. (354/356) Do not speak with a godless person about God; if you are polluted

on account of impure works, do not speak about God. (357) The true word about God is the word of God. (355) Speak concerning the word about God as if you were saying it in the presence of God. (358) If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. (359) May your pious works precede every word about God. (360) Do not wish to speak with a crowd about God. (361) Be (more) sparing with a word about God (than) about a soul. (362) It is better to dispose of a soul than to discard at random a word about God. (363a) You conceive the body of a god-loving man, but you will not be able to rule over his speech. (363b) The lion also rules over the body of the wise man; also the tyrant rules over it alone. (364) If a tyrant threatens you, then, especially, remember God. (365) He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God. (366) It is better for you to be silent about the word of God, than to speak recklessly. (367/368) He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God. (369) It is not possible for you to know God when you do not worship him. (370) A man who does evil to someone will not be able to worship God. (371) The love of man is the beginning of godliness. (372) He who takes care of men while praying for all of them - this is the truth of God. (373/374) It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone. (375) When you pray for something and it happens to you through God, then say with your mind that you have [...]. (376a) A man who is worthy of God, he is God among men, and he is the son of God. (376b) Both the great one exists and he who is next to the great one exists. (377/378) It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you. (379) If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God. (380) He who thinks that no one is in the presence of God, he is not humble towards God. (381) He who makes his mind like unto God as far as he is able, he is the one who honors God greatly. (382) God does not need anything, but he rejoices over those who give to the needy. (383) The faithful do not speak many words, but their works are numerous. (384) It is a faithful person fond of learning who is the worker of the truth. (385) Adjust [...] the calamities, in order that [...]. (386) If you do not do evil to anyone, you will not be afraid of anyone. (387) The tyrant will not be able to take away happiness.

(388) What is right to do, do it willingly. (389a) What is not right to do, do not do it in any way. (389b) Promise everything rather than to say "I am wise". (390) What you do well, say with your mind that it is God who does it. (391) No man who <looks> down upon the earth and upon tables is wise. (392) The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man. (393) Guard yourself from lying; there is he who deceives and there is he who is deceived. (394/395) Know who God is, and know who is the one who thinks in you; a good man is the good work of God. (396) They are miserable because of whom the word is blasphemed. (397) Death will not be able to destroy [...]. (pp. 35-end are missing)

The Gospel of Truth CODEX XII

Translated by Robert M. Grant From Robert M. Grant, *Gnosticism* (Harper & Brothers, New York, 1961), as quoted in Willis Barnstone, *The Other Bible* (Harper & Row, San Francisco, 1984).

The gospel of truth is joy to those who have received from the Father of truth the gift of knowing him by the power of the Logos, who has come from the Pleroma and who is in the thought and the mind of the Father; he it is who is called "the Savior," since that is the name of the work which he must do for the redemption of those who have not known the Father. For the name of the gospel is the manifestation of hope, since that is the discovery of those who seek him, because the All sought him from whom it had come forth. You see, the All had been inside of him, that illimitable, inconceivable one, who is better than every thought. This ignorance of the Father brought about terror and fear. And terror became dense like a fog, that no one was able to see. Because of this, error became strong. But it worked on its hylic substance vainly, because it did not know the truth. It was in a fashioned form while it was preparing, in power and in beauty, the equivalent of truth. This then, was not a humiliation for him, that illimitable, inconceivable one. For they were as nothing, this terror and this forgetfulness and this figure of falsehood, whereas this established truth is unchanging, unperturbed and completely beautiful. For this reason, do not take error too seriously. Thus, since it had no root, it was in a fog as regards the Father, engaged in preparing works and forgetfulnesses and fears in order, by these means, to beguile those of the middle and to make them captive. The forgetfulness of error was not revealed. It did not become light beside the Father. Forgetfulness did not exist with the Father, although it existed because of him. What exists in him is knowledge, which was revealed so that forgetfulness might be destroyed and that they might know the Father, Since forgetfulness existed because they did not know the Father, if they then come to know the Father, from that moment on forgetfulness will cease to exist. That is the gospel of him whom they seek, which he has revealed to the perfect through the mercies of the Father as the hidden mystery, Jesus the Christ. Through him he enlightened those who were in darkness because of forgetfulness. He enlightened them and gave them a path. And that path is the truth which he taught them. For this reason error was angry with him, so it persecuted him. It was distressed by him, so it made him powerless. He was nailed to a cross. He became a fruit of the knowledge of the Father. He did not, however, destroy them because they ate of it. He rather caused those who ate of it to be joyful because of this discovery. And as for him, them he found in himself, and him they found in themselves, that illimitable, inconceivable one, that perfect Father who made the all, in whom the All is, and whom the All lacks, since he retained in himself their perfection, which he had not given to the all. The Father was not jealous. What jealousy, indeed, is there between him and his members? For, even if the Aeon had received their perfection, they would not have been able to approach the perfection of the Father, because he retained their perfection in himself, giving it to them as a way to return to him and as a knowledge unique in perfection. He is the one who set the All in order and in whom the All existed and whom the All lacked. As one of whom some have no knowledge, he desires that they know him and that they love him. For what is it that the All lacked, if not the knowledge of the Father? He became a guide, quiet and in leisure. In the middle of a school he came and spoke the Word, as a teacher. Those who were wise in their own estimation came to put him to the test. But he discredited them as empty-headed people. They hated him because they really were not wise men. After all these came also the little children, those who possess the knowledge of the Father. When they became strong

they were taught the aspects of the Father's face. They came to know and they were known. They were glorified and they gave glory. In their heart, the living book of the Living was manifest, the book which was written in the thought and in the mind of the Father and, from before the foundation of the All, is in that incomprehensible part of him. This is the book which no one found possible to take, since it was reserved for him who will take it and be slain. No one was able to be manifest from those who believed in salvation as long as that book had not appeared. For this reason, the compassionate, faithful Jesus was patient in his sufferings until he took that book, since he knew that his death meant life for many. Just as in the case of a will which has not yet been opened, for the fortune of the deceased master of the house is hidden, so also in the case of the All which had been hidden as long as the Father of the All was invisible and unique in himself, in whom every space has its source. For this reason Jesus appeared. He took that book as his own. He was nailed to a cross. He affixed the edict of the Father to the cross. Oh, such great teaching! He abases himself even unto death, though he is clothed in eternal life. Having divested himself of these perishable rags, he clothed himself in incorruptibility, which no one could possibly take from him. Having entered into the empty territory of fears, he passed before those who were stripped by forgetfulness, being both knowledge and perfection, proclaiming the things that are in the heart of the Father, so that he became the wisdom of those who have received instruction. But those who are to be taught, the living who are inscribed in the book of the living, learn for themselves, receiving instructions from the Father, turning to him again. Since the perfection of the All is in the Father, it is necessary for the All to ascend to him. Therefore, if one has knowledge, he gets what belongs to him and draws it to himself. For he who is ignorant, is deficient, and it is a great deficiency, since he lacks that which will make him perfect. Since the perfection of the All is in the Father, it is necessary for the All to ascend to him and for each one to get the things which are his. He registered them first, having prepared them to be given to those who came from him. Those whose name he knew first were called last, so that the one who has knowledge is he whose name the Father has pronounced. For he whose name has not been spoken is ignorant. Indeed, how shall one hear if his name has not been uttered? For he who remains ignorant until the end is a creature of forgetfulness and will perish with it. If this is not so, why have these wretches no name, why do they have no sound? Hence, if one has knowledge, he is from above. If he is called, he hears, he replies, and he turns toward him who called him and he ascends to him and he knows what he is called. Since he has knowledge, he does the will of him who called him. He desires to please him and he finds rest. He receives a certain name. He who thus is going to have knowledge knows whence he came and whither he is going. He knows it as a person who, having become intoxicated, has turned from his drunkenness and having come to himself, has restored what is his own. He has turned many from error. He went before them to their own places, from which they departed when they erred because of the depth of him who surrounds every place, whereas there is nothing which surrounds him. It was a great wonder that they were in the Father without knowing him and that they were able to leave on their own, since they were not able to contain him and know him in whom they were, for indeed his will had not come forth from him. For he revealed it as a knowledge with which all its emanations agree, namely, the knowledge of the living book which he revealed to the Aeons at last as his letters, displaying to them that these are not merely vowels nor consonants, so that one may read them and think of something void of meaning; on the contrary, they are letters which convey the truth. They are pronounced only when they are known. Each letter is a perfect truth like a perfect book, for they are letters written by the

hand of the unity, since the Father wrote them for the Aeons, so that they by means of his letters might come to know the Father. While his wisdom mediates on the logos, and since his teaching expresses it, his knowledge has been revealed. His honor is a crown upon it. Since his joy agrees with it, his glory exalted it. It has revealed his image. It has obtained his rest. His love took bodily form around it. His trust embraced it. Thus the logos of the Father goes forth into the All, being the fruit of his heart and expression of his will. It supports the All. It chooses and also takes the form of the All, purifying it, and causing it to return to the Father and to the Mother, Jesus of the utmost sweetness. The Father opens his bosom, but his bosom is the Holy Spirit. He reveals his hidden self which is his son, so that through the compassion of the Father the Aeons may know him, end their wearying search for the Father and rest themselves in him, knowing that this is rest. After he had filled what was incomplete, he did away with form. The form of it is the world, that which it served. For where there is envy and strife, there is an incompleteness; but where there is unity, there is completeness. Since this incompleteness came about because they did not know the Father, so when they know the Father, incompleteness, from that moment on, will cease to exist. As one's ignorance disappears when he gains knowledge, and as darkness disappears when light appears, so also incompleteness is eliminated by completeness. Certainly, from that moment on, form is no longer manifest, but will be dissolved in fusion with unity. For now their works lie scattered. In time unity will make the spaces complete. By means of unity each one will understand itself. By means of knowledge it will purify itself of diversity with a view towards unity, devouring matter within itself like fire and darkness by light, death by life. Certainly, if these things have happened to each one of us, it is fitting for us, surely, to think about the All so that the house may be holy and silent for unity. Like people who have moved from a neighborhood, if they have some dishes around which are not good, they usually break them. Nevertheless the householder does not suffer a loss, but rejoices, for in the place of these defective dishes there are those which are completely perfect. For this is the judgement which has come from above and which has judged every person, a drawn two-edged sword cutting on this side and that. When it appeared, I mean, the Logos, who is in the heart of those who pronounce it - it was not merely a sound but it has become a body - a great disturbance occurred among the dishes, for some were emptied, others filled: some were provided for, others were removed; some were purified, still others were broken. All the spaces were shaken and disturbed for they had no composure nor stability. Error was disturbed not knowing what it should do. It was troubled; it lamented, it was beside itself because it did not know anything. When knowledge, which is its abolishment, approached it with all its emanations, error is empty, since there is nothing in it. Truth appeared; all its emanations recognized it. They actually greeted the Father with a power which is complete and which joins them with the Father. For each one loves truth because truth is the mouth of the Father. His tongue is the Holy Spirit, who joins him to truth attaching him to the mouth of the Father by his tongue at the time he shall receive the Holy Spirit. This is the manifestation of the Father and his revelation to his Aeons. He revealed his hidden self and explained it. For who is it who exists if it is not the Father himself? All the spaces are his emanations. They knew that they stem from him as children from a perfect man. They knew that they had not yet received form nor had they yet received a name, every one of which the Father produces. If they at that time receive form of his knowledge, though they are truly in him, they do not know him. But the Father is perfect. He knows every space which is within him. If he pleases, he reveals anyone whom he desires by giving him a form and by giving him a name; and he does give him a name and cause

him to come into being. Those who do not yet exist are ignorant of him who created them. I do not say, then, that those who do not yet exist are nothing. But they are in him who will desire that they exist when he pleases, like the event which is going to happen. On the one hand, he knows, before anything is revealed, what he will produce. On the other hand, the fruit which has not yet been revealed does not know anything, nor is it anything either. Thus each space which, on its part, is in the Father comes from the existent one, who, on his part, has established it from the nonexistent. [...] he who does not exist at all, will never exist. What, then, is that which he wants him to think? "I am like the shadows and phantoms of the night." When morning comes, this one knows that the fear which he had experienced was nothing. Thus they were ignorant of the Father; he is the one whom they did not see. Since there had been fear and confusion and a lack of confidence and doublemindedness and division, there were many illusions which were conceived by him, the foregoing, as well as empty ignorance - as if they were fast asleep and found themselves a prey to troubled dreams. Either there is a place to which they flee, or they lack strength as they come, having pursued unspecified things. Either they are involved in inflicting blows, or they themselves receive bruises. Either they are falling from high places, or they fly off through the air, though they have no wings at all. Other times, it is as if certain people were trying to kill them, even though there is no one pursuing them; or, they themselves are killing those beside them, for they are stained by their blood. Until the moment when they who are passing through all these things - I mean they who have experienced all these confusions - awake, they see nothing because the dreams were nothing. It is thus that they who cast ignorance from them as sheep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the knowledge of the Father to be the dawn. It is thus that each one has acted, as if he were asleep, during the time when he was ignorant and thus he comes to understand, as if he were awakening. And happy is the man who comes to himself and awakens. Indeed, blessed is he who has opened the eyes of the blind. And the Spirit came to him in haste when it raised him. Having given its hand to the one lying prone on the ground, it placed him firmly on his feet, for he had not yet stood up. He gave them the means of knowing the knowledge of the Father and the revelation of his son. For when they saw it and listened to it, he permitted them to take a taste of and to smell and to grasp the beloved son. He appeared, informing them of the Father, the illimitable one. He inspired them with that which is in the mind, while doing his will. Many received the light and turned towards him. But material men were alien to him and did not discern his appearance nor recognize him. For he came in the likeness of flesh and nothing blocked his way because it was incorruptible and unrestrainable. Moreover, while saying new things, speaking about what is in the heart of the Father, he proclaimed the faultless word. Light spoke through his mouth, and his voice brought forth life. He gave them thought and understanding and mercy and salvation and the Spirit of strength derived from the limitlessness of the Father and sweetness. He caused punishments and scourgings to cease, for it was they which caused many in need of mercy to astray from him in error and in chains - and he mightily destroyed them and derided them with knowledge. He became a path for those who went astray and knowledge to those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled. He is the shepherd who left behind the ninety-nine sheep which had not strayed and went in search of that one which was lost. He rejoiced when he had found it. For ninety-nine is a number of the left hand, which holds it. The moment he finds the one, however, the whole number is transferred to the right hand. Thus it is

with him who lacks the one, that is, the entire right hand which attracts that in which it is deficient, seizes it from the left side and transfers it to the right. In this way, then, the number becomes one hundred. This number signifies the Father. He labored even on the Sabbath for the sheep which he found fallen into the pit. He saved the life of that sheep, bringing it up from the pit in order that you may understand fully what that Sabbath is, you who possess full understanding. It is a day in which it is not fitting that salvation be idle, so that you may speak of that heavenly day which has no night and of the sun which does not set because it is perfect. Say then in your heart that you are this perfect day and that in you the light which does not fail dwells. Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sin. Make sure-footed those who stumble and stretch forth your hands to the sick. Nourish the hungry and set at ease those who are troubled. Foster men who love. Raise up and awaken those who sleep. For you are this understanding which encourages. If the strong follow this course, they are even stronger. Turn your attention to yourselves. Do not be concerned with other things, namely, that which you have cast forth from yourselves, that which you have dismissed. Do not return to them to eat them. Do not be moth-eaten. Do not be worm-eaten, for you have already shaken it off. Do not be a place of the devil, for you have already destroyed him. Do not strengthen your last obstacles, because that is reprehensible. For the lawless one is nothing. He harms himself more than the law. For that one does his works because he is a lawless person.

But this one, because he is a righteous person, does his works among others. Do the will of the Father, then, for you are from him. For the Father is sweet and his will is good. He knows the things that are yours, so that you may rest yourselves in them. For by the fruits one knows the things that are yours, that they are the children of the Father, and one knows his aroma, that you originate from the grace of his countenance. For this reason, the Father loved his aroma; and it manifests itself in every place; and when it is mixed with matter, he gives his aroma to the light; and into his rest he causes it to ascend in every form and in every sound. For there are no nostrils which smell the aroma, but it is the Spirit which possesses the sense of smell and it draws it for itself to itself and sinks into the aroma of the Father. He is, indeed, the place for it, and he takes it to the place from which it has come, in the first aroma which is cold. It is something in a psychic form, resembling cold water which is [...] since it is in soil which is not hard, of which those who see it think, "It is earth." Afterwards, it becomes soft again. If a breath is taken, it is usually hot. The cold aromas, then, are from the division. For this reason, God came and destroyed the division and he brought the hot Pleroma of love, so that the cold may not return, but the unity of the Perfect Thought prevail. This is the word of the Gospel of the finding of the Pleroma for those who wait for the salvation which comes from above. When their hope, for which they are waiting, is waiting - they whose likeness is the light in which there is no shadow, then at that time the Pleroma is about to come. The deficiency of matter, however, is not because of the limitlessness of the Father who comes at the time of the deficiency. And yet no one is able to say that the incorruptible One will come in this manner. But the depth of the Father is increasing, and the thought of error is not with him. It is a matter of falling down and a matter of being readily set upright at the finding of that one who has come to him who will turn back. For this turning back is called "repentance". For this reason, incorruption has breathed. It followed him who has sinned in order that he may find rest. For forgiveness is that which remains for the light in the deficiency, the word of the pleroma. For the physician hurries to the place in which there is sickness, because that is the desire which he has. The sick man is in a deficient condition, but he does not hide himself because

the physician possesses that which he lacks. In this manner the deficiency is filled by the Pleroma, which has no deficiency, which has given itself out in order to fill the one who is deficient, so that grace may take him, then, from the area which is deficient and has no grace. Because of this a diminishing occurred in the place which there is no grace, the area where the one who is small, who is deficient, is taken hold of. He revealed himself as a Pleroma, i.e., the finding of the light of truth which has shined towards him, because he is unchangeable. For this reason, they who have been troubled speak about Christ in their midst so that they may receive a return and he may anoint them with the ointment. The ointment is the pity of the Father, who will have mercy on them. But those whom he has anointed are those who are perfect. For the filled vessels are those which are customarily used for anointing. But when an anointing is finished, the vessel is usually empty, and the cause of its deficiency is the consumption of its ointment. For then a breath is drawn only through the power which he has. But the one who is without deficiency - one does not trust anyone beside him nor does one pour anything out. But that which is the deficient is filled again by the perfect Father. He is good. He knows his plantings because he is the one who has planted them in his Paradise. And his Paradise is his place of rest. This is the perfection in the thought of the Father and these are the words of his reflection. Each one of his words is the work of his will alone, in the revelation of his Logos. Since they were in the depth of his mind, the Logos, who was the first to come forth, caused them to appear, along with an intellect which speaks the unique word by means of a silent grace. It was called "thought," since they were in it before becoming manifest. It happened, then, that it was the first to come forth - at the moment pleasing to the will of him who desired it; and it is in the will that the Father is at rest and with which he is pleased. Nothing happens without him, nor does anything occur without the will of the Father. But his will is incomprehensible. His will is his mark, but no one can know it, nor is it possible for them to concentrate on it in order to possess it. But that which he wishes takes place at the moment he wishes it - even if the view does not please anyone: it is God's will. For the Father knows the beginning of them all as well as their end. For when their end arrives, he will question them to their faces. The end, you see, is the recognition of him who is hidden, that is, the Father, from whom the beginning came forth and to whom will return all who have come from him. For they were made manifest for the glory and the joy of his name. And the name of the Father is the Son. It is he who, in the beginning, gave a name to him who came forth from him - he is the same one - and he begat him for a son. He gave him his name which belonged to him - he, the Father, who possesses everything which exists around him. He possess the name; he has the son. It is possible for them to see him. The name, however, is invisible, for it alone is the mystery of the invisible about to come to ears completely filled with it through the Father's agency. Moreover, as for the Father, his name is not pronounced, but it is revealed through a son. Thus, then, the name is great. Who, then, has been able to pronounce a name for him, this great name, except him alone to whom the name belongs and the sons of the name in whom the name of the Father is at rest, and who themselves in turn are at rest in his name, since the Father has no beginning? It is he alone who engendered it for himself as a name in the beginning before he had created the Aeons, that the name of the Father should be over their heads as a lord - that is, the real name, which is secure by his authority and by his perfect power. For the name is not drawn from lexicons nor is his name derived from common name-giving, But it is invisible. He gave a name to himself alone, because he alone saw it and because he alone was capable of giving himself a name. For he who does not exist has no name. For what name would one give him who did not exist?

Nevertheless, he who exists also with his name and he alone knows it, and to him alone the Father gave a name. The Son is his name. He did not, therefore, keep it secretly hidden, but the son came into existence. He himself gave a name to him. The name, then, is that of the Father, just as the name of the Father is the Son. For otherwise, where would compassion find a name - outside of the Father? But someone will probably say to his companion, "Who would give a name to someone who existed before himself, as if, indeed, children did not receive their name from one of those who gave them birth?" Above all, then, it is fitting for us to think this point over: What is the name? It is the real name. It is, indeed, the name which came from the Father, for it is he who owns the name. He did not, you see, get the name on loan, as in the case of others because of the form in which each one of them is going to be created. This, then, is the authoritative name. There is no one else to whom he has given it. But it remained unnamed, unuttered, 'till the moment when he, who is perfect, pronounced it himself; and it was he alone who was able to pronounce his name and to see it. When it pleased him, then, that his son should be his pronounced name and when he gave this name to him, he who has come from the depth spoke of his secrets, because he knew that the Father was absolute goodness. For this reason, indeed, he sent this particular one in order that he might speak concerning the place and his place of rest from which he had come forth, and that he might glorify the Pleroma, the greatness of his name and the sweetness of his Father. Each one will speak concerning the place from which he has come forth, and to the region from which he received his essential being, he will hasten to return once again. And he want from that place - the place where he was - because he tasted of that place, as he was nourished and grew. And his own place of rest is his Pleroma. All the emanations from the Father, therefore, are Pleromas, and all his emanations have their roots in the one who caused them all to grow from himself. He appointed a limit. They, then, became manifest individually in order that they might be in their own thought, for that place to which they extend their thoughts is their root, which lifts them upward through all heights to the Father. They reach his head, which is rest for them, and they remain there near to it so that they say that they have participated in his face by means of embraces. But these of this kind were not manifest, because they have not risen above themselves. Neither have they been deprived of the glory of the Father nor have they thought of him as small, nor bitter, nor angry, but as absolutely good, unperturbed, sweet, knowing all the spaces before they came into existence and having no need of instruction. Such are they who possess from above something of this immeasurable greatness, as they strain towards that unique and perfect one who exists there for them. And they do not go down to Hades. They have neither envy nor moaning, nor is death in them. But they rest in him who rests, without wearying themselves or becoming involved in the search for truth. But, they, indeed, are the truth, and the Father is in them, and they are in the Father, since they are perfect, inseparable from him who is truly good. They lack nothing in any way, but they are given rest and are refreshed by the Spirit. And they listen to their root; they have leisure for themselves, they in whom he will find his root, and he will suffer no loss to his soul. Such is the place of the blessed; this is their place. As for the rest, then, may they know, in their place, that it does not suit me, after having been in the place of rest to say anything more. But he is the one in whom I shall be in order to devote myself, at all times, to the Father of the All and the true brothers, those upon whom the love of the Father is lavished, and in whose midst nothing of him is lacking. It is they who manifest themselves truly since they are in that true and eternal life and speak of the perfect light filled with the seed of the Father, and which is in his heart and in the Pleroma, while his Spirit rejoices in it and glorifies him in whom

it was, because the Father is good. And his children are perfect and worthy of his name, because he is the Father. Children of this kind are those whom he loves.

The Gospel of Truth CODEX XII

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The gospel of truth is joy for those who have received from the Father of truth the grace of knowing him, through the power of the Word that came forth from the pleroma, the one who is in the thought and the mind of the Father, that is, the one who is addressed as 'the Savior', (that) being the name of the work he is to perform for the redemption of those who were ignorant of the Father, while in the name of the gospel is the proclamation of hope, being discovery for those who search for him. When the totality went about searching for the one from whom they had come forth - and the totality was inside of him, the incomprehensible, inconceivable one who is superior to every thought - ignorance of the Father brought about anguish and terror; and the anguish grew solid like a fog, so that no one was able to see. For this reason, error became powerful; it worked on its own matter foolishly, not having known the truth. It set about with a creation, preparing with power and beauty the substitute for the truth. This was not, then, a humiliation for him, the incomprehensible, inconceivable one, for they were nothing, the anguish and the oblivion and the creature of deceit, while the established truth is immutable, imperturbable, perfect in beauty. For this reason, despise error. Thus, it had no root; it fell into a fog regarding the Father, while it was involved in preparing works and oblivions and terrors, in order that by means of these it might entice those of the middle and capture them. The oblivion of error was not revealed. It is not a [...] from the Father. Oblivion did not come into existence from the Father, although it did indeed come into existence because of him. But what comes into existence in him is knowledge, which appeared in order that oblivion might vanish and the Father might be known. Since oblivion came into existence because the Father was not known, then if the Father comes to be known, oblivion will not exist from that moment on. Through this, the gospel of the one who is searched for, which <was> revealed to those who are perfect, through the mercies of the Father, the hidden mystery, Jesus, the Christ, enlightened those who were in darkness through oblivion. He enlightened them; he showed (them) a way; and the way is the truth which he taught them. For this reason, error grew angry at him, persecuted him, was distressed at him, (and) was brought to naught. He was nailed to a tree (and) he became fruit of the knowledge of the Father. It did not, however, cause destruction because it was eaten, but to those who ate it, it gave (cause) to become glad in the discovery, and he discovered them in himself, and they discovered him in themselves. As for the incomprehensible, inconceivable one, the Father, the perfect one, the one who made the totality, within him is the totality, and of him the totality has need. Although he retained their perfection within himself, which he did not give to the totality, the Father was not jealous. What jealousy indeed (could there be) between himself and his members? For if this aeon had thus received their perfection, they could not have come [...] the Father. He retains within himself their perfection, granting it to them as a return to him, and a perfectly unitary knowledge. It is he who fashioned the totality, and within him is the totality, and the totality was in need of him. As in the case of a

person of whom some are ignorant, he wishes to have them know him and love him, so - for what did the totality have need of if not knowledge regarding the Father? - he became a guide, restful and leisurely. In schools he appeared, (and) he spoke the word as a teacher. There came the men wise in their own estimation, putting him to the test. But he confounded them, because they were foolish. They hated him, because they were not really wise.

After all these, there came the little children also, those to whom the knowledge of the Father belongs. Having been strengthened, they learned about the impressions of the Father. They knew, they were known; they were glorified, they glorified. There was manifested in their heart the living book of the living - the one written in the thought and the mind of the Father, which from before the foundation of the totality was within his incomprehensibility - that (book) which no one was able to take, since it remains for the one who will take it to be slain. No one could have become manifest from among those who have believed in salvation unless that book had appeared. For this reason, the merciful one, the faithful one, Jesus, was patient in accepting sufferings until he took that book, since he knows that his death is life for many. Just as there lies hidden in a will, before it is opened, the fortune of the deceased master of the house, so (it is) with the totality, which lay hidden while the Father of the totality was invisible, being something which is from him, from whom every space comes forth. For this reason Jesus appeared; he put on that book; he was nailed to a tree; he published the edict of the Father on the cross. O such great teaching! He draws himself down to death, though life eternal clothes him. Having stripped himself of the perishable rags, he put on imperishability, which no one can possibly take away from him. Having entered the empty spaces of terrors, he passed through those who were stripped naked by oblivion, being knowledge and perfection, proclaiming the things that are in the heart, [...] teach those who will receive teaching. But those who are to receive teaching are the living, who are inscribed in the book of the living. It is about themselves that they receive instruction, receiving it from the Father, turning again to him. Since the perfection of the totality is in the Father, it is necessary for the totality to ascend to him. Then, if one has knowledge, he receives what are his own, and draws them to himself. For he who is ignorant is in need, and what he lacks is great, since he lacks that which will make him perfect. Since the perfection of the totality is in the Father, and it is necessary for the totality to ascend to him, and for each one to receive what are his own, he enrolled them in advance, having prepared them to give to those who came forth from him. Those whose name he knew in advance were called at the end, so that one who has knowledge is the one whose name the Father has uttered. For he whose name has not been spoken is ignorant. Indeed, how is one to hear, if his name has not been called? For he who is ignorant until the end is a creature of oblivion, and he will vanish along with it. If not, how is it that these miserable ones have no name, (that) they do not have the call? Therefore, if one has knowledge, his is from above. If he is called, he hears, he answers, and he turns to him who is calling him, and ascends to him. And he knows in what manner he is called. Having knowledge, he does the will of the one who called him, he wishes to be pleasing to him, he receives rest. Each one's name comes to him. He who is to have knowledge in this manner knows where he comes from and where he is going. He knows as one who, having become drunk, has turned away from his drunkenness, (and) having returned to himself, has set right what are his own. He has brought many back from error. He has gone before them to their places, from which they had moved away, since it was on account of the depth that they received error, the depth of the one who encircles all spaces, while there is none that encircles him. It was a great wonder that they were in the Father, not knowing him, and (that)

they were able to come forth by themselves, since they were unable to comprehend or to know the one in whom they were. For if his will had not thus emerged from him - for he revealed it in view of a knowledge in which all its emanations concur. This is the knowledge of the living book, which he revealed to the aeons at the end as his letters, revealing how they are not vowels nor are they consonants, so that one might read them and think of something foolish, but (rather that) they are letters of the truth, which they alone speak who know them. Each letter is a complete <thought>, like a complete book, since they are letters written by the Unity, the Father having written them for the aeons, in order that by means of his letters they should know the Father. While his wisdom contemplates the Word, and his teaching utters it, his knowledge has revealed <it>. While forbearance is a crown upon it, and his gladness is in harmony with it, his glory has exalted it, his image has revealed it, his repose has received it into itself, his love has made a body over it, his fidelity has embraced it. In this way, the Word of the Father goes forth in the totality, as the fruit of his heart and an impression of his will. But it supports the totality, purifying them, bringing them back into the Father, into the Mother, Jesus of the infinite sweetness. The Father reveals his bosom. - Now his bosom is the Holy Spirit. - He reveals what is hidden of him - what is hidden of him is his Son - so that through the mercies of the Father, the aeons may know him and cease laboring in search of the Father, resting there in him, knowing that this is the (final) rest. Having filled the deficiency, he abolished the form - the form of it is the world, that in which he served. - For the place where there is envy and strife is deficient, but the place where (there is) Unity is perfect. Since the deficiency came into being because the Father was not known, therefore, when the Father is known, from that moment on, the deficiency will no longer exist. As in the case of the ignorance of a person, when he comes to have knowledge, his ignorance vanishes of itself, as the darkness vanishes when the light appears, so also the deficiency vanishes in the perfection. So from that moment on, the form is not apparent, but it will vanish in the fusion of Unity, for now their works lie scattered. In time, Unity will perfect the spaces. It is within Unity that each one will attain himself; within knowledge, he will purify himself from multiplicity into Unity, consuming matter within himself like fire, and darkness by light, death by life. If indeed these things have happened to each one of us, then we must see to it above all that the house will be holy and silent for the Unity - as in the case of some people who moved out of dwellings having jars that in spots were not good. They would break them, and the master of the house would not suffer loss. Rather, <he> is glad, because in place of the bad jars (there are) full ones which are made perfect. For such is the judgment which has come from above. It has passed judgment on everyone; it is a drawn sword, with two edges, cutting on either side. When the Word appeared, the one that is within the heart of those who utter it - it is not a sound alone, but it became a body - a great disturbance took place among the jars, because some had been emptied, others filled; that is, some had been supplied, others poured out, some had been purified, still others broken up. All the spaces were shaken and disturbed, because they had no order nor stability. Error was upset, not knowing what to do; it was grieved, in mourning, afflicting itself because it knew nothing. When knowledge drew near it - this is the downfall of (error) and all its emanations - error is empty, having nothing inside. Truth appeared; all its emanations knew it. They greeted the Father in truth with a perfect power that joins them with the Father. For, as for everyone who loves the truth - because the truth is the mouth of the Father; his tongue is the Holy Spirit - he who is joined to the truth is joined to the Father's mouth by his tongue, whenever he is to receive the Holy Spirit, since this is the manifestation of the Father, and his revelation to his aeons. He

manifested what was hidden of him; he explained it. For who contains, if not the Father alone? All the spaces are his emanations. They have known that they came forth from him, like children who are from a grown man. They knew that they had not yet received form, nor yet received a name, each one of which the Father begets. Then, when they receive form by his knowledge, though truly within him, they do not know him. But the Father is perfect, knowing every space within him. If he wishes, he manifests whomever he wishes, by giving him form and giving him a name, and he gives a name to him, and brings it about that those come into existence who, before they come into existence, are ignorant of him who fashioned them. I do not say, then, that they are nothing (at all) who have not yet come into existence, but they are in him who will wish that they come into existence when he wishes, like the time that is to come. Before all things appear, he knows what he will produce. But the fruit which is not yet manifest does not know anything, nor does it do anything. Thus also, every space which is itself in the Father is from the one who exists, who established it from what does not exist. For he who has no root has no fruit either, but though he thinks to himself, "I have come into being," yet he will perish by himself. For this reason, he who did not exist at all will never come into existence. What, then, did he wish him to think of himself? This: "I have come into being like the shadows and phantoms of the night." When the light shines on the terror which that person had experienced, he knows that it is nothing.

Thus, they were ignorant of the Father, he being the one whom they did not see. Since it was terror and disturbance and instability and doubt and division, there were many illusions at work by means of these, and (many) empty fictions, as if they were sunk in sleep, and found themselves in disturbing dreams. Either (there is) a place to which they are fleeing, or without strength they come (from) having chased after others, or they are involved in striking blows, or they are receiving blows themselves, or they have fallen from high places, or they take off into the air, though they do not even have wings. Again, sometimes (it is as) if people were murdering them, though there is no one even pursuing them, or they themselves are killing their neighbors, for they have been stained with their blood. When those who are going through all these things wake up, they see nothing, they who were in the midst of all these disturbances, for they are nothing. Such is the way of those who have cast ignorance aside from them like sleep, not esteeming it as anything, nor do they esteem its works as solid things either, but (rather,) they leave them behind like a dream in the night. The knowledge of the Father, they value as the dawn. This is the way each one has acted, as though asleep at the time when he was ignorant. And this is the way he has <come to knowledge>, as if he had awakened. {and} Good for the man who will return and awaken. And blessed is he who has opened the eyes of the blind. And the Spirit ran after him, hastening from waking him up. Having extended his hand to him who lay upon the ground, he set him up on his feet, for he had not yet risen. He gave them the means of knowing the knowledge of the Father and the revelation of his Son. For when they had seen him and had heard him, he granted them to taste him, and to smell him, and to touch the beloved Son. When he had appeared, instructing them about the Father, the incomprehensible one, when he had breathed into them what is in the thought, doing his will, when many had received the light, they turned to him. For the material ones were strangers, and did not see his likeness, and had not known him. For he came by means of fleshly form, while nothing blocked his course, because incorruptibility is irresistible, since he, again, spoke new things, still speaking about what is in the heart of the Father, having brought forth the flawless Word. When light had spoken through his mouth, as

well as his voice, which gave birth to life, he gave them thought and understanding, and mercy and salvation, and the powerful spirit from the infiniteness and the sweetness of the Father. Having made punishments and tortures cease - for it was they which were leading astray from his face some who were in need of mercy, in error and in bonds - he both destroyed them with power and confounded them with knowledge. He became a way for those who were gone astray, and knowledge for those who were ignorant, a discovery for those who were searching, and a support for those who were wavering, immaculateness for those who were defiled. He is the shepherd who left behind the ninety-nine sheep which were not lost. He went searching for the one which had gone astray. He rejoiced when he found it, for ninety-nine is a number that is in the left hand, which holds it. But when the one is found, the entire number passes to the right (hand). As that which lacks the one - that is, the entire right (hand) - draws what was deficient and takes it from the left-hand side and brings (it) to the right, so too the number becomes one hundred. It is the sign of the one who is in their sound; it is the Father. Even on the Sabbath, he labored for the sheep which he found fallen into the pit. He gave life to the sheep, having brought it up from the pit, in order that you might know interiorly - you, the sons of interior knowledge what is the Sabbath, on which it is not fitting for salvation to be idle, in order that you may speak from the day from above, which has no night, and from the light which does not sink, because it is perfect. Say, then, from the heart, that you are the perfect day, and in you dwells the light that does not fail. Speak of the truth with those who search for it, and (of) knowledge to those who have committed sin in their error. Make firm the foot of those who have stumbled, and stretch out your hands to those who are ill. Feed those who are hungry, and give repose to those who are weary, and raise up those who wish to rise, and awaken those who sleep. For you are the understanding that is drawn forth. If strength acts thus, it becomes even stronger. Be concerned with yourselves; do not be concerned with other things which you have rejected from yourselves. Do not return to what you have vomited, to eat it. Do not be moths. Do not be worms, for you have already cast it off. Do not become a (dwelling) place for the devil, for you have already destroyed him. Do not strengthen (those who are) obstacles to you, who are collapsing, as though (you were) a support (for them). For the lawless one is someone to treat ill, rather than the just one. For the former does his work as a lawless person; the latter as a righteous person does his work among others. So you, do the will of the Father, for you are from him. For the Father is sweet, and in his will is what is good. He has taken cognizance of the things that are yours, that you might find rest in them. For by the fruits does one take cognizance of the things that are yours, because the children of the Father are his fragrance, for they are from the grace of his countenance. For this reason, the Father loves his fragrance, and manifests it in every place. And if it mixes with matter, he gives his fragrance to the light, and in his repose, he causes it to surpass every form (and) every sound. For it is not the ears that smell the fragrance, but (it is) the breath that has the sense of smell and attracts the fragrance to itself, and is submerged in the fragrance of the Father, so that he thus shelters it, and takes it to the place where it came from, from the first fragrance, which is grown cold. It is something in a psychic form, being like cold water which has frozen (?), which is on earth that is not solid, of which those who see it think it is earth; afterwards, it dissolves again. If a breath draws it, it gets hot. The fragrances, therefore, that are cold are from the division. For this reason, faith came; it dissolved the division, and it brought the warm pleroma of love, in order that the cold should not come again, but (that) there should be the unity of perfect thought. This <is> the word of the gospel of the discovery of the pleroma, for those who await the salvation

which is coming from on high. While their hope, for which they are waiting, is in waiting - they whose image is light with no shadow in it - then, at that time, the pleroma is proceeding to come. The <deficiency> of matter came to be not through the limitlessness of the Father, who is coming to give time for the deficiency, although no one could say that the incorruptible one would come in this way. But the depth of the Father was multiplied, and the thought of error did not exist with him. It is a thing that falls, (and) it is a thing that easily stands upright (again), in the discovery of him who has come to him whom he shall bring back. For the bringing-back is called 'repentance'. For this reason, incorruptibility breathed forth; it pursued the one who had sinned, in order that he might rest. For forgiveness is what remains for the light in the deficiency, the word of the pleroma. For the physician runs to the place where sickness is, because that is the will that is in him. He who has a deficiency, then, does not hide it, because one has what the other lacks. So the pleroma, which has no deficiency, but (which) fills up the deficiency, is what he provided from himself for filling up what he lacks, in order that therefore he might receive the grace. For when he was deficient, he did not have the grace. That is why there was diminution existing in the place where there is no grace. When that which was diminished was received, he revealed what he lacked, being (now) a pleroma; that is the discovery of the light of truth which rose upon him because it is immutable. That is why Christ was spoken of in their midst, so that those who were disturbed might receive a bringing-back, and he might anoint them with the ointment. This ointment is the mercy of the Father, who will have mercy on them. But those whom he has anointed are the ones who have become perfect. For full jars are the ones that are usually anointed. But when the anointing of one (jar) is dissolved, it is emptied, and the reason for there being a deficiency is the thing by which its ointment goes. For at that time a breath draws it, a thing in the power of that which is with it. But from him who has no deficiency, no seal is removed, nor is anything emptied, but what he lacks, the perfect Father fills again. He is good. He knows his plantings, because it is he who planted them in his paradise. Now his paradise is his place of rest. This is the perfection in the thought of the Father, and these are the words of his meditation. Each one of his words is the work of his one will in the revelation of his Word. While they were still depths of his thought, the Word, which was first to come forth, revealed them, along with a mind that speaks the one Word in silent grace. He was called 'thought', since they were in it before being revealed. It came about, then, that he was first to come forth, at the time when the will of him who willed desired it. And the will is what the Father rests in, and is pleased with. Nothing

happens without him, nor does anything happen without the will of the Father, but his will is unsearchable. His trace is the will, and no one will know him, nor is it possible for one to scrutinize him, in order to grasp him. But when he wills, what he wills is this - even if the sight does not please them in any way before God - desiring the Father. For he knows the beginning of all of them, and their end. For at their end, he will question them directly. Now, the end is receiving knowledge about the one who is hidden, and this is the Father, from whom the beginning came forth, (and) to whom all will return who have come forth from him. And they have appeared for the glory and the joy of his name. Now the name of the Father is the Son. It is he who first gave a name to the one who came forth from him, who was himself, and he begot him as a son. He gave him his name, which belonged to him; he is the one to whom belongs all that exists around him, the Father. His is the name; his is the Son. It is possible for him to be seen. The name, however,

is invisible, because it alone is the mystery of the invisible, which comes to ears that are completely filled with it by him. For indeed, the Father's name is not spoken, but (rather,) it is apparent through a Son. In this way, then, the name is a great thing. Who, therefore, will be able to utter a name for him, the great name, except him alone to whom the name belongs, and the sons of the name, in whom rested the name of the Father, (who) in turn themselves rested in his name? Since the Father is unengendered, he alone is the one who begot him for him(self) as a name, before he brought forth the aeons, in order that the name of the Father should be over their head as lord, that is the name in truth, which is firm in his command, through perfect power. For the name is not from (mere) words, nor does his name consist of appellations, but (rather,) it is invisible. He gave a name to him alone, since he alone sees him, he alone having the power to give him a name. For he who does not exist has no name. For what name is given to him who does not exist? But the one who exists, exists also with his name, and he alone knows it, and (he) alone (knows how) to give him a name. It is the Father. The Son is his name. He did not, therefore, hide it in the thing, but it existed; as for the Son, he alone gave a name. The name, therefore, is that of the Father, as the name of the Father is the Son. Where indeed would compassion find a name, except with the Father? But no doubt one will say to his neighbor: "Who is it who will give a name to him who existed before himself, as if offspring did not receive a name from those who begot <them>?" First, then, it is fitting for us to reflect on this matter: What is the name? It is the name in truth; it is not therefore the name from the Father, for it is the one which is the proper name. Therefore, he did not receive the name on loan, as (do) others, according to the form in which each one is to be produced. But this is the proper name. There is no one else who gave it to him. But he <is> unnamable, indescribable, until the time when he who is perfect spoke of him alone. And it is he who has the power to speak his name, and to see it. When, therefore, it pleased him that his name, which is loved, should be his Son, and he gave the name to him, that is, him who came forth from the depth, he spoke about his secret things, knowing that the Father is a being without evil. For that very reason, he brought him forth in order to speak about the place, and (about) his resting-place, from which he had come forth, and to glorify the pleroma, the greatness of his name, and the sweetness of the Father. About the place each one came from, he will speak, and to the region where he received his establishment, he will hasten to return again and to take from that place - the place where he stood - receiving a taste from that place, and receiving nourishment, receiving growth. And his own resting-place is his pleroma. Therefore, all the emanations of the Father are pleromas, and the root of all his emanations is in the one who made them all grow up in himself. He assigned them their destinies. Each one, then, is manifest, in order that through their own thought <...>. For the place to which they send their thought, that place, their root, is what takes them up in all the heights, to the Father. They possess his head, which is rest for them, and they are supported, approaching him, as though to say that they have participated in his face by means of kisses. But they do not become manifest in this way, for they are not themselves exalted; (yet) neither did they lack the glory of the Father, nor did they think of him as small, nor that he is harsh, nor that he is wrathful, but (rather that) he is a being without evil, imperturbable, sweet, knowing all spaces before they have come into existence, and he had no need to be instructed. This is the manner of those who possess (something) from above of the immensurable greatness, as they wait for the one alone, and the perfect one, the one who is there for them. And they do not go down to Hades, nor have they envy nor groaning nor death within them, but (rather) they rest in him who is at rest, not striving nor being twisted around the truth. But they themselves are the

truth; and the Father is within them, and they are in the Father, being perfect, being undivided in the truly good one, being in no way deficient in anything, but they are set at rest, refreshed in the Spirit. And they will heed their root. They will be concerned with those (things) in which he will find his root, and not suffer loss to his soul. This is the place of the blessed; this is their place. For the rest, then, may they know, in their places, that it is not fitting for me, having come to be in the resting-place, to speak of anything else. But it is in it that I shall come to be, and (it is fitting) to be concerned at all times with the Father of the all, and the true brothers, those upon whom the love of the Father is poured out, and in whose midst there is no lack of him. They are the ones who appear in truth, since they exist in true and eternal life, and (since they) speak of the light which is perfect, and (which is) filled with the seed of the Father, and which is in his heart and in the pleroma, while his Spirit rejoices in it and glorifies the one in whom it existed, because he is good. And his children are perfect and worthy of his name, for he is the Father; it is children of this kind that he loves.

Trimorphic Protennoia CODEX XIII

Translated by John D. Turner Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

I am Protennoia, the Thought that dwells in the Light. I am the movement that dwells in the All, she in whom the All takes its stand, the first-born among those who came to be, she who exists before the All. She (Protennoia) is called by three names, although she dwells alone, since she is perfect. I am invisible within the Thought of the Invisible One. I am revealed in the immeasurable, ineffable (things). I am incomprehensible, dwelling in the incomprehensible. I move in every creature. I am the life of my Epinoia that dwells within every Power and every eternal movement, and (in) invisible Lights and within the Archons and Angels and Demons, and every soul dwelling in Tartaros, and (in) every material soul. I dwell in those who came to be. I move in everyone and I delve into them all. I walk uprightly, and those who sleep, I awaken. And I am the sight of those who dwell in sleep. I am the Invisible One within the All. It is I who counsel those who are hidden, since I know the All that exists in it. I am numberless beyond everyone. I am immeasurable, ineffable, yet whenever I wish, I shall reveal myself of my own accord. I am the head of the All. I exist before the All, and I am the All, since I exist in everyone. I am a Voice speaking softly. I exist from the first. I dwell within the Silence that surrounds every one of them. And it is the hidden Voice that dwells within my, within the incomprehensible, immeasurable Thought, within the immeasurable Silence. I descended to the midst of the underworld, and I shone down upon the darkness. It is I who poured forth the water. It is I who am hidden within radiant waters. I am the one who gradually put forth the All by my Thought. It is I who am laden with the Voice. It is through me that Gnosis comes forth. I dwell in the ineffable and unknowable ones. I am perception and knowledge, uttering a Voice by means of thought. I am the real Voice. I cry out in everyone, and they recognize it (the voice), since a seed indwells them. I am the Thought of the Father, and through me proceeded the Voice, that is, the knowledge of the everlasting things. I exist as Thought for the All -- being joined to the unknowable and incomprehensible Thought -- I revealed myself -- yes, I -- among all those who recognize me. For it is I who am joined with

everyone by virtue of the hidden Thought and an exalted <Voice>, even a Voice from the invisible Thought. And it is immeasurable, since it dwells in the Immeasurable One. It is a mystery; it is unrestrainable by the Incomprehensible One. It is invisible to all those who are visible in the All. It is a Light dwelling in Light. It is we also who alone have separated from the visible world, since we are saved by the hidden wisdom, by means of the ineffable, immeasurable Voice. And he who is hidden within us pays the tributes of his fruit to the Water of Life. Then the Son who is perfect in every respect -- that is, the Word who originated through that Voice; who proceeded from the height; who has within him the Name; who is a Light -- he revealed the everlasting things, and all the unknowns were known. And those things difficult to interpret and secret, he revealed. And as for those who dwell in Silence with the First Thought, he preached to them. And he revealed himself to those who dwell in darkness, and he showed himself to those who dwell in the abyss, and to those who dwell in the hidden treasures, he told ineffable mysteries, and he taught unrepeatable doctrines to all those who became Sons of the Light. Now the Voice that originated from my Thought exists as three permanences: the Father, the Mother, the Son. Existing perceptibly as Speech, it (Voice) has within it a Word endowed with every <glory>, and it has three masculinities, three powers, and three names. They exist in the manner of Three ... -- which are quadrangles -- secretly within a silence of the Ineffable One. It is he alone who came to be, that is, the Christ. And, as for me, I anointed him as the glory of the Invisible Spirit, with goodness. Now the Three, I established alone in eternal glory over the Aeons in the Living Water, that is, the glory that surrounds him who first came forth to the Light of those exalted Aeons, and it is in glorious Light that he firmly perseveres. And he stood in his own Light that surrounds him, that is, the Eye of the Light that gloriously shines on me. He perpetuated the Father of all Aeons, who am I, the Thought of the Father, Protennoia, that is, Barbelo, the perfect Glory, and the immeasurable Invisible One who is hidden. I am the Image of the Invisible Spirit, and it is through me that the All took shape, and (I am) the Mother (as well as) the Light which she appointed as Virgin, she who is called 'Meirothea', the incomprehensible Womb, the unrestrainable and immeasurable Voice. Then the Perfect Son revealed himself to his Aeons, who originated through him, and he revealed them and glorified them, and gave them thrones, and stood in the glory with which he glorified himself. They blessed the Perfect Son, the Christ, the only-begotten God. And they gave glory, saying, "He is! He is! The Son of God! The Son of God! It is he who is! The Aeon of Aeons, beholding the Aeons which he begot. For thou hast begotten by thine own desire! Therefore we glorify thee: ma mo o o o eia ei on ei! The Aeon of Aeons! The Aeon which he gave!" Then, moreover, the God who was begotten gave them (the Aeons) a power of life on which they might rely, and he established them. The first Aeon he established over the first: Armedon, Nousanios, Armozel; the second he established over the second Aeon: Phaionios, Ainios, Oroiael; the third over the third Aeon: Mellephaneus, Loios, Daveithai; the fourth over the fourth: Mousanios, Amethes, Eleleth. Now those Aeons were begotten by the God who was begotten - the Christ - and these Aeons received as well as gave glory. They were the first to appear, exalted in their thought, and each Aeon gave myriads of glories within great untraceable lights, and they all together blessed the perfect Son, the God who was begotten. Then there came forth a word from the great Light Eleleth, and said, "I am king! Who belongs to Chaos and who belongs to the underworld?" And at that instant, his Light appeared, radiant, endowed with the Epinoia. The Powers of the Powers did not entreat him, and likewise immediately there appeared the great Demon who rules over the lowest part of the underworld and Chaos. He has neither form nor

perfection, but, on the contrary, possesses the form of the glory of those begotten in the darkness. Now he is called 'Saklas', that is, 'Samael', 'Yaltabaoth', he who had taken power; who had snatched it away from the innocent one (Sophia); who had earlier overpowered her who is the Light's Epinoia who had descended, her from whom he had come forth from originally. Now when the Epinoia of the Light realized that he (Yaltabaoth) had begged him (the Light) for another order, even though he was lower than she, she said, "Give me another order, so that you may become for me a dwelling place, lest I dwell in disorder forever." And the order of the entire house of glory was agreed upon her word. A blessing was brought for her and the higher order released it to her. And the great Demon began to produce aeons in the likeness of the real Aeons, except that he produced them out of his own power. Then I too revealed my Voice secretly, saying, "Cease! Desist, (you) who tread on matter; for behold, I am coming down to the world of mortals for the sake of my portion that was in that place from the time when the innocent Sophia was conquered, she who descended, so that I might thwart their aim which the one revealed by her appoints." And all were disturbed, each one who dwells in the house of the ignorant light, and the abyss trembled. And the Archigenetor of ignorance reigned over Chaos and the underworld, and produced a man in my likeness. But he neither knew that that one would become for him a sentence of dissolution, nor does he recognize the power in him. But now I have come down and reached down to Chaos. And I was with my own who were in that place. I am hidden within them, empowering them, giving them shape. And from the first day until the day when I will grant mighty glory to those who are mine, I will reveal myself to those who have heard my mysteries, that is, the Sons of the Light. I am their Father, and I shall tell you a mystery, ineffable and indivulgeable by any mouth: Every bond I loosed from you, and the chains of the demons of the underworld I broke, these things which are bound on my members, restraining them. And the high walls of darkness I overthrew, and the secure gates of those pitiless ones I broke, and I smashed their bars. And the evil force, and the one who beats you, and the one who hinders you, and the tyrant, and the adversary, and the one who is King, and the present enemy, indeed all these I explained to those who are mine, who are the Sons of the Light, in order that they might nullify them all, and be saved from all those bonds, and enter into the place where they were at first. I am the first one who descended on account of my portion which remains, that is, the Spirit that dwells in the soul, which originated from the Water of Life, and out of the immersion of the mysteries. And I spoke, I, together with the Archons and Authorities. For I had gone down below their language, and I spoke my mysteries to my own - a hidden mystery - and the bonds and eternal oblivion were nullified. And I bore fruit in them, that is, the Thought of the unchanging Aeon, and my house, and their Father. And I went down to those who were mine from the first, and I reached them and broke the first strands that enslaved them. Then everyone of those within me shone, and I prepared a pattern for those ineffable Lights that are within me. Amen. The Discourse of Protennoia: One I am the Voice that appeared through my Thought, for I am 'He who is syzygetic' since I am called 'the Thought of the Invisible One'. Since I am called 'the unchanging Speech', I am called 'She who is syzygetic'. I am a single one, since I am undefiled. I am the Mother of the Voice, speaking in many ways, completing the All. It is in me that knowledge dwells, the knowledge of <things> everlasting. It is I who speak within every creature, and I was known by the All. It is I who lift up the Speech of the Voice to the ears of those who have known me, that is, the Sons of the Light. Now I have come the second time in the likeness of a female, and have spoken with them. And I shall tell them of the coming end of the Aeon and teach them of the

beginning of the Aeon to come, the one without change, the one in which our appearance will be changed. We shall be purified within those Aeons from which I revealed myself in the Thought of the likeness of my masculinity. I settled among those who are worthy in the Thought of my changeless Aeon. For I shall tell you a mystery of this particular Aeon, and tell you about the forces that are in it. The birth beckons; hour begets hour, day begets day. The months made known the month. Time has gone round succeeding time. This particular Aeon was completed in this fashion, and it was estimated, and it (was) short, for it was a finger that released a finger, and a joint that was separated from a joint. Then, when the great Authorities knew that the time of fulfillment had appeared - just as in the pangs of the parturient it (the time) has drawn near, so also had the destruction approached - all together the elements trembled, and the foundations of the underworld and the ceilings of Chaos shook, and a great fire shone within their midst, and the rocks and the earth were shaken like a reed shaken by the wind. And the lots of Fate and those who apportion the domiciles were greatly disturbed over a great thunder. And the thrones of the Powers were disturbed, since they were overturned, and their King was afraid. And those who pursue Fate paid their allotment of visits to the path, and they said to the Powers, "What is this disturbance and this shaking that has come upon us through a Voice <belonging> to the exalted Speech? And our entire habitation has been shaken, and the entire circuit of the path of ascent has met with destruction, and the path upon which we go, which takes us up to the Archgenitor of our birth, has ceased to be established for us." Then the Powers answered, saying, "We too are at loss about it, since we did not know what was responsible for it. But arise, let us go up to the Archgenitor and ask him." And the powers all gathered and went up to the Archgenitor. They said to him, "Where is your boasting in which you boast? Did we not hear you say, "I am God, and I am your Father, and it is I who begot you. And there is none beside me"? Now behold, there has appeared a Voice belonging to that invisible Speech of the Aeon which we know not. And we ourselves did not recognize to whom we belong, for that Voice which we listened to is foreign to us, and we did not recognize it; we did not know whence it was. It came and put fear in our midst and weakening in the members of our arms. So now let us weep and mourn most bitterly! As for the future, let us make our entire flight before we are imprisoned perforce, and taken down to the bosom of the underworld. For already the slackening of our bondage has approached, and the times are cut short, and the days have shortened, and our time has been fulfilled, and the weeping of our destruction has approached us, so that we may be taken to the place we recognize. For as for our tree from which we grew, a fruit of ignorance is what it has; and also its leaves, it is death that dwells in them, and darkness dwells under the shadow of its boughs. And it was in deceit and lust that we harvested it, this (tree) through which ignorant Chaos became for us a dwelling place. For behold, even he, the Archgenitor of our birth, about whom we boast, even he did not know this Speech." So now, O sons of the Thought, listen to me, to the Speech of the Mother of your mercy, for you have become worthy of the mystery hidden from the Aeons, so that you might receive it. And the consummation of this particular Aeon and of the evil life has approached, and there dawns the beginning of the Aeon to come, which has no change forever. I am androgynous. I am Mother (and) I am Father, since I copulate with myself. I copulated with myself and with those who love me, and it is through me alone that the All stands firm. I am the Womb that gives shape to the All by giving birth to the Light that shines in splendor. I am the Aeon to come. I am the fulfillment of the All, that is, Meirothea, the glory of the Mother. I cast voiced Speech into the ears of those who know me. And I am inviting you into the exalted, perfect Light. Moreover, (as

for) this (Light), when you enter it, you will be glorified by those who give glory, and those who enthrone will enthrone you. You will accept robes from those who give robes, and the baptizers will baptize you, and you will become gloriously glorious, the way you first were when you were <Light>. And I hid myself in everyone and revealed myself within them, and every mind seeking me longed for me, for it is I who gave shape to the All when it had no form. And I transformed their forms into (other) forms, until the time when a form will be given to the All. It is through me that the Voice originated, and it is I who put the breath within my own. And I cast into them the eternally Holy Spirit, and I ascended and entered my Light. I went up upon my branch and sat there among the Sons of the holy Light. And I withdrew to their dwelling place which [...] become glorious [...]. Amen. On Fate: Two I am the Word who dwells in the ineffable Voice. I dwell in undefiled Light and a Thought revealed itself perceptibly through the great Speech of the Mother, although it is a male offspring that supports me as my foundation. And it (the Speech) exists from the beginning in the foundations of the All. But there is a Light that dwells hidden in Silence, and it was first to come forth. Whereas she (the Mother) alone exists as Silence, I alone am the Word, ineffable, unpolluted, immeasurable, inconceivable. It (the Word) is a hidden Light, bearing a fruit of life, pouring forth a living water from the invisible, unpolluted, immeasurable spring, that is, the unreproducible Voice of the glory of the Mother, the glory of the offspring of God; a male virgin by virtue of a hidden Intellect, that is, the Silence hidden from the All, being unreproducible, an immeasurable Light, the source of the All, the root of the entire Aeon. It is the foundation that supports every movement of the Aeons that belong to the mighty glory. It is the foundation of every foundation. It is the breath of the powers. It is the eye of the three permanences, which exist as Voice by virtue of Thought. And it is a Word by virtue of Speech; it was sent to illumine those who dwell in the darkness. Now behold! I will reveal to you my mysteries, since you are my fellow brethren, and you shall know them all. (5 lines missing)

I told all of them about my mysteries that exist in the incomprehensible, inexpressible Aeons. I taught them the mysteries through the Voice that exists within a perfect Intellect, and I became a foundation for the All, and I empowered them. The Second time I came in the Speech of my Voice. I gave shape to those who took shape, until their consummation. The Third time I revealed myself to them in their tents as Word, and I revealed myself in the likeness of their shape. And I wore everyone's garment, and I hid myself within them, and they did not know the one who empowers me. For I dwell within all the Sovereignities and Powers, and within the angels, and in every movement that exists in all matter. And I hid myself within them until I revealed myself to my brethren. And none of them (the Powers) knew me, although it is I who work in them. Rather, they thought that the All was created by them, since they are ignorant, not knowing their root, the place in which they grew. I am the Light that illumines the All. I am the Light that rejoices in my brethren, for I came down to the world of mortals on account of the Spirit that remains in that which descended (and) came forth from the innocent Sophia. I came, and I delivered [...], and I went to ... (5 lines missing) ... which he had formerly, and I gave to him from the Water of Life, which strips him of the chaos that is in the uttermost darkness that exists inside the entire abyss, that is, the thought of the corporeal and the psychic. All these I put on. And I stripped him of it, and I put upon him a shining Light, that is, the knowledge of the Thought of the Fatherhood. And I delivered him to those who give robes - Yammon, Elasso, Amenai - and they covered him with a robe from the robes of the Light; and I delivered him to the baptizers, and they baptized him - Micheus, Michar, Mnesinous - and they immersed him in the spring of the Water of Life. And I

delivered him to those who enthrone - Bariel, Nouthan, Sabenai - and they enthroned him from the Throne of Glory. And I delivered him to those who glorify - Ariom, Elien, Phariel - and they glorified him with the glory of the Fatherhood. And those who snatch away snatched away Kamaliel, [...]anen, Samblo, and the servants of <the> great holy luminaries - and they took him into the light-place of his Fatherhood. And he received the Five seals from the Light of the Mother, Protennoia, and it was granted him to partake of the mystery of knowledge, and he became a Light in Light. So now ... (5 lines missing) ... I was dwelling in them in the form of each one. The Archons thought that I was their Christ. Indeed, I dwell in everyone. Indeed, within those in whom I revealed myself as Light, I eluded the Archons. I am their beloved, for in that place I clothed myself as the son of the Archgenitor, and I was like him until the end of his decree, which is the ignorance of Chaos. And among the angels I revealed myself in their likeness, and among the Powers, as if I were one of them; but among the Sons of Man, as if I were a Son of Man, even though I am Father of everyone. I hid myself within them all until I revealed myself among my members, which are mine, and I taught them about the ineffable ordinances, and (about) the brethren. But they are inexpressible to every Sovereignty and every ruling Power, except the Sons of the Light alone, that is, the ordinances of the Father. These are the glories that are higher than every glory, that is, the Five Seals, complete by virtue of Intellect. He who possesses the Five Seals of these particular names has stripped off <the> garments of ignorance and put on a shining Light. And nothing will appear to him that belongs to the Powers of the Archons. Within those of this sort, darkness will dissolve and ignorance will die. And the thought of the creature, which is scattered, will present a single appearance and dark Chaos will dissolve and ... (6 lines fragmentary) ... until I reveal myself to all my fellow brethren, and until I gather together all my fellow brethren within my eternal kingdom. And I proclaimed to them the ineffable Five Seals in order that I might abide in them and they also might abide in me. As for me, I put on Jesus. I bore him from the cursed wood, and established him in the dwelling places of his Father. And those who watch over their dwelling places did not recognize me. For I, I am unrestrainable, together with my seed; and my seed, which is mine, I shall place into the holy Light within an incomprehensible Silence. Amen. The Discourse of the Appearance: Three Trimorphic Protennoia, in Three Parts A Sacred Scripture written by the Father with perfect Knowledge.

On the Origin of the World "The Untitled Text" CODEX XIII

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Seeing that everybody, gods of the world and mankind, says that nothing existed prior to chaos, I, in distinction to them, shall demonstrate that they are all mistaken, because they are not acquainted with the origin of chaos, nor with its root. Here is the demonstration. How well it suits all men, on the subject of chaos, to say that it is a kind of darkness! But in fact it comes from a shadow, which has been called by the name 'darkness'. And the shadow comes from a product that has existed since the beginning. It is, moreover, clear that it existed before chaos came into being, and that the latter is posterior to the first product. Let us therefore concern ourselves with the facts of the matter; and furthermore, with the first product, from which chaos was projected.

And in this way the truth will be clearly demonstrated. After the natural structure of the immortal beings had completely developed out of the infinite, a likeness then emanated from Pistis (Faith); it is called Sophia (Wisdom). It exercised volition and became a product resembling the primeval light. And immediately her will manifested itself as a likeness of heaven, having an unimaginable magnitude; it was between the immortal beings and those things that came into being after them, like [...]: she (Sophia) functioned as a veil dividing mankind from the things above. Now the eternal realm (aeon) of truth has no shadow outside it, for the limitless light is everywhere within it. But its exterior is shadow, which has been called by the name 'darkness'. From it, there appeared a force, presiding over the darkness. And the forces that came into being subsequent to them called the shadow 'the limitless chaos'. From it, every kind of divinity sprouted up [...] together with the entire place, so that also, shadow is posterior to the first product. It was <in> the abyss that it (shadow) appeared, deriving from the aforementioned Pistis. Then shadow perceived there was something mightier than it, and felt envy; and when it had become pregnant of its own accord, suddenly it engendered jealousy. Since that day, the principle of jealousy amongst all the eternal realms and their worlds has been apparent. Now as for that jealousy, it was found to be an abortion without any spirit in it. Like a shadow, it came into existence in a vast watery substance. Then the bile that had come into being out of the shadow was thrown into a part of chaos. Since that day, a watery substance has been apparent. And what sank within it flowed away, being visible in chaos: as with a woman giving birth to a child - all her superfluities flow out; just so, matter came into being out of shadow, and was projected apart. And it did not depart from chaos; rather, matter was in chaos, being in a part of it. And when these things had come to pass, then Pistis came and appeared over the matter of chaos, which had been expelled like an aborted fetus - since there was no spirit in it. For all of it (chaos) was limitless darkness and bottomless water. Now when Pistis saw what had resulted from her defect, she became disturbed. And the disturbance appeared, as a fearful product; it rushed to her in the chaos. She turned to it and blew into its face in the abyss, which is below all the heavens. And when Pistis Sophia desired to cause the thing that had no spirit to be formed into a likeness and to rule over matter and over all her forces, there appeared for the first time a ruler, out of the waters, lion-like in appearance, androgynous, having great authority within him, and ignorant of whence he had come into being. Now when Pistis Sophia saw him moving about in the depth of the waters, she said to him, "Child, pass through to here," whose equivalent is 'yalda baoth'. Since that day, there appeared the principle of verbal expression, which reached the gods and the angels and mankind. And what came into being as a result of verbal expression, the gods and the angels and mankind finished. Now as for the ruler Yaltabaoth, he is ignorant of the force of Pistis: he did not see her face, rather he saw in the water the likeness that spoke with him. And because of that voice, he called himself 'Yaldabaoth'. But 'Ariael' is what the perfect call him, for he was like a lion. Now when he had come to have authority over matter, Pistis Sophia withdrew up to her light. When the ruler saw his magnitude - and it was only himself that he saw: he saw nothing else, except for water and darkness - then he supposed that it was he alone who existed. His [...] was completed by verbal expression: it appeared as a spirit moving to and fro upon the waters. And when that spirit appeared, the ruler set apart the watery substance. And what was dry was divided into another place. And from matter, he made for himself an abode, and he called it 'heaven'. And from matter, the ruler made a footstool, and he called it 'earth'. Next, the ruler had a thought - consistent with his nature - and by means of verbal expression he created an androgyne. He

opened his mouth and cooed to him. When his eyes had been opened, he looked at his father, and he said to him, "Eee!" Then his father called him Eee-a-o ('Yao'). Next he created the second son. He cooed to him. And he opened his eyes and said to his father, "Eh!" His father called him 'Eloai'. Next, he created the third son. He cooed to him. And he opened his eyes and said to his father, "Asss!" His father called him 'Astaphaios'. These are the three sons of their father. Seven appeared in chaos, androgynous. They have their masculine names and their feminine names. The feminine name is Pronoia (Forethought) Sambathas, which is 'week'. And his son is called Yao: his feminine name is Lordship. Sabaoth: his feminine name is Deity. Adonaios: his feminine name is Kingship. Elaios: his feminine name is Jealousy. Oraios: his feminine name is Wealth. And Astaphaios: his feminine name is Sophia (Wisdom). These are the seven forces of the seven heavens of chaos. And they were born androgynous, consistent with the immortal pattern that existed before them, according to the wish of Pistis: so that the likeness of what had existed since the beginning might reign to the end. You will find the effect of these names and the force of the male entities in the Archangelic (Book) of the Prophet Moses, and the names of the female entities in the first Book of Noraia. Now the prime parent Yaldabaoth, since he possessed great authorities, created heavens for each of his offspring through verbal expression - created them beautiful, as dwelling places - and in each heaven he created great glories, seven times excellent. Thrones and mansions and temples, and also chariots and virgin spirits up to an invisible one and their glories, each one has these in his heaven; mighty armies of gods and lords and angels and archangels - countless myriads - so that they might serve. The account of these matters you will find in a precise manner in the first Account of Oraia. And they were completed from this heaven to as far up as the sixth heaven, namely that of Sophia. The heaven and his earth were destroyed by the troublemaker that was below them all. And the six heavens shook violently; for the forces of chaos knew who it was that had destroyed the heaven that was below them. And when Pistis knew about the breakage resulting from the disturbance, she sent forth her breath and bound him and cast him down into Tartaros. Since that day, the heaven, along with its earth, has consolidated itself through Sophia the daughter of Yaldabaoth, she who is below them all. Now when the heavens had consolidated themselves along with their forces and all their administration, the prime parent became insolent. And he was honored by all the army of angels. And all the gods and their angels gave blessing and honor to him. And for his part, he was delighted and continually boasted, saying to them, "I have no need of anyone." He said, "It is I who am God, and there is no other one that exists apart from me." And when he said this, he sinned against all the immortal beings who give answer. And they laid it to his charge. Then when Pistis saw the impiety of the chief ruler, she was filled with anger. She was invisible. She said, "You are mistaken, Samael," (that is, "blind god"). "There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter's clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the consummation of your (pl.) works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been." Saying this, Pistis revealed her likeness of her greatness in the waters. And so doing, she withdrew up to her light. Now when Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he sang praises to her, and he condemned the father [...] at the word of Pistis; and he praised her because she had instructed them about the immortal man and his light. Then Pistis Sophia stretched out her finger and poured upon him some light from her light, to be a condemnation of his father. Then when Sabaoth was illumined, he received

great authority against all the forces of chaos. Since that day he has been called "Lord of the Forces". He hated his father, the darkness, and his mother, the abyss, and loathed his sister, the thought of the prime parent, which moved to and fro upon the waters. And because of his light, all the authorities of chaos were jealous of him. And when they had become disturbed, they made a great war in the seven heavens. Then when Pistis Sophia had seen the war, she dispatched seven archangels to Sabaoth from her light. They snatched him up to the seventh heaven. They stood before him as attendants. Furthermore, she sent him three more archangels, and established the kingdom for him over everyone, so that he might dwell above the twelve gods of chaos. Now when Sabaoth had taken up the place of repose in return for his repentance, Pistis also gave him her daughter Zoe (Life), together with great authority, so that she might instruct him about all things that exist in the eighth heaven. And as he had authority, he made himself first of all a mansion. It is huge, magnificent, seven times as great as all those that exist in the seven heavens. And before his mansion he created a throne, which was huge and was upon a four-faced chariot called "Cherubin". Now the Cherubin has eight shapes per each of the four corners, lion forms and calf forms and human forms and eagle forms, so that all the forms amount to sixty-four forms and seven archangels that stand before it; he is the eighth, and has authority. All the forms amount to seventy-two. Furthermore, from this chariot the seventy-two gods took shape; they took shape so that they might rule over the seventy-two languages of the peoples. And by that throne he created other, serpent-like angels, called "Seraphin", which praise him at all times. Thereafter he created a congregation of angels, thousands and myriads, numberless, which resembled the congregation in the eighth heaven; and a firstborn called Israel - which is, "the man that sees God"; and another being, called Jesus Christ, who resembles the savior above in the eighth heaven, and who sits at his right upon a revered throne. And at his left, there sits the virgin of the holy spirit, upon a throne and glorifying him. And the seven virgins stand before her, [...] possessing thirty harps, and psalteries and trumpets, glorifying him. And all the armies of the angels glorify him, and they bless him. Now where he sits is upon a throne of light <within a> great cloud that covers him. And there was no one with him in the cloud except Sophia <the daughter of> Pistis, instructing him about all the things that exist in the eighth heaven, so that the likenesses of those things might be created, in order that his reign might endure until the consummation of the heavens of chaos and their forces. Now Pistis Sophia set him apart from the darkness and summoned him to her right, and the prime parent she put at her left. Since that day, right has been called justice, and left called wickedness. Now because of this, they all received a realm in the congregation of justice and wickedness, [...] stand [...] upon a creature [...] all. Thus, when the prime parent of chaos saw his son Sabaoth and the glory that he was in, and perceived that he was greatest of all the authorities of chaos, he envied him. And having become wrathful, he engendered Death out of his death: and he (viz., Death) was established over the sixth heaven, <for> Sabaoth had been snatched up from there. And thus the number of the six authorities of chaos was achieved. Then Death, being androgynous, mingled with his (own) nature and begot seven androgynous offspring. These are the names of the male ones: Jealousy, Wrath, Tears, Sighing, Suffering, Lamentation, Bitter Weeping. And these are the names of the female ones: Wrath, Pain, Lust, Sighing, Curse, Bitterness, Quarrelsomeness. They had intercourse with one another, and each one begot seven, so that they amount to forty-nine androgynous demons. Their names and their effects you will find in the Book of Solomon. And in the presence of these, Zoe, who was with Sabaoth, created seven good androgynous forces. These are the names of the male ones: the Unenvious, the

Blessed, the Joyful, the True, the Unbegrudging, the Beloved, the Trustworthy. Also, as regards the female ones, these are their names: Peace, Gladness, Rejoicing, Blessedness, Truth, Love, Faith (Pistis). And from these are many good and innocent spirits. Their influences and their effects you will find in the Configurations of the Fate of Heaven That Is Beneath the Twelve. And having seen the likeness of Pistis in the waters, the prime parent grieved very much, especially when he heard her voice, like the first voice that had called to him out of the waters. And when he knew that it was she who had given a name to him, he sighed. He was ashamed on account of his transgression. And when he had come to know in truth that an immortal man of light had been existing before him, he was greatly disturbed; for he had previously said to all the gods and their angels, "It is I who am god. No other one exists apart from me." For he had been afraid they might know that another had been in existence before him, and might condemn him. But he, being devoid of understanding, scoffed at the condemnation and acted recklessly. He said, "If anything has existed before me, let it appear, so that we may see its light." And immediately, behold! Light came out of the eighth heaven above and passed through all of the heavens of the earth. When the prime parent saw that the light was beautiful as it radiated, he was amazed. And he was greatly ashamed. As that light appeared, a human likeness appeared within it, very wonderful. And no one saw it except for the prime parent and Pronoia, who was with him. Yet its light appeared to all the forces of the heavens. Because of this they were all troubled by it. Then when Pronoia saw that emissary, she became enamored of him. But he hated her because she was on the darkness. But she desired to embrace him, and she was not able to. When she was unable to assuage her love, she poured out her light upon the earth. Since that day, that emissary has been called "Adam of Light," whose rendering is "the luminous man of blood," and the earth spread over him, holy Adaman, whose rendering is "the Holy Land of Adamantine." Since that day, all the authorities have honored the blood of the virgin. And the earth was purified on account of the blood of the virgin. But most of all, the water was purified through the likeness of Pistis Sophia, who had appeared to the prime parent in the waters. Justly, then, it has been said: "through the waters." The holy water, since it vivifies the all, purifies it. Out of that first blood Eros appeared, being androgynous. His masculinity is Himireris, being fire from the light. His femininity that is with him - a soul of blood - is from the stuff of Pronoia. He is very lovely in his beauty, having a charm beyond all the creatures of chaos. Then all the gods and their angels, when they beheld Eros, became enamored of him. And appearing in all of them, he set them afire: just as from a single lamp many lamps are lit, and one and the same light is there, but the lamp is not diminished. And in this way, Eros became dispersed in all the created beings of chaos, and was not diminished. Just as from the midpoint of light and darkness Eros appeared and at the midpoint of the angels and mankind the sexual union of Eros was consummated, so out of the earth the primal pleasure blossomed. The woman followed earth. And marriage followed woman. Birth followed marriage. Dissolution followed birth. After that Eros, the grapevine sprouted up out of that blood, which had been shed over the earth. Because of this, those who drink of it conceive the desire of sexual union. After the grapevine, a fig tree and a pomegranate tree sprouted up from the earth, together with the rest of the trees, all species, having with them their seed from the seed of the authorities and their angels.

Then Justice created Paradise, being beautiful and being outside the orbit of the moon and the orbit of the sun in the Land of Wantonness, in the East in the midst of the stones. And desire is in the midst of the beautiful, appetizing trees. And the tree of eternal life is as it appeared by God's

will, to the north of Paradise, so that it might make eternal the souls of the pure, who shall come forth from the modelled forms of poverty at the consummation of the age. Now the color of the tree of life is like the sun. And its branches are beautiful. Its leaves are like those of the cypress. Its fruit is like a bunch of grapes when it is white. Its height goes as far as heaven. And next to it (is) the tree of knowledge (gnosis), having the strength of God. Its glory is like the moon when fully radiant. And its branches are beautiful. Its leaves are like fig leaves. Its fruit is like a good appetizing date. And this tree is to the north of Paradise, so that it might arouse the souls from the torpor of the demons, in order that they might approach the tree of life and eat of its fruit, and so condemn the authorities and their angels. The effect of this tree is described in the Sacred Book, to wit: "It is you who are the tree of knowledge, which is in Paradise, from which the first man ate and which opened his mind; and he loved his female counterpart and condemned the other, alien likenesses and loathed them." Now after it, the olive tree sprouted up, which was to purify the kings and the high priests of righteousness, who were to appear in the last days, since the olive tree appeared out of the light of the first Adam for the sake of the unguent that they were to receive. And the first soul (psyche) loved Eros, who was with her, and poured her blood upon him and upon the earth. And out of that blood the rose first sprouted up, out of the earth, out of the thorn bush, to be a source of joy for the light that was to appear in the bush. Moreover, after this the beautiful, good-smelling flowers sprouted up from the earth, different kinds, from every single virgin of the daughters of Pronoia. And they, when they had become enamored of Eros, poured out their blood upon him and upon the earth. After these, every plant sprouted up from the earth, different kinds, containing the seed of the authorities and their angels. After these, the authorities created out of the waters all species of beast, and the reptiles and birds - different kinds containing the seed of the authorities and their angels. But before all these, when he had appeared on the first the first day, he remained upon the earth, something like two days, and left the lower Pronoia in heaven, and ascended towards his light. And immediately darkness covered all the universe. Now when she wished, the Sophia who was in the lower heaven received authority from Pistis, and fashioned great luminous bodies and all the stars. And she put them in the sky to shine upon the earth and to render temporal signs and seasons and years and months and days and nights and moments and so forth. And in this way the entire region upon the sky was adorned. Now when Adam of Light conceived the wish to enter his light - i.e., the eighth heaven - he was unable to do so because of the poverty that had mingled with his light. Then he created for himself a vast eternal realm. And within that eternal realm he created six eternal realms and their adornments, six in number, that were seven times better than the heavens of chaos and their adornments. Now all these eternal realms and their adornments exist within the infinity that is between the eighth heaven and the chaos below it, being counted with the universe that belongs to poverty. If you want to know the arrangement of these, you will find it written in the Seventh Universe of the Prophet Hieralias. And before Adam of Light had withdrawn in the chaos, the authorities saw him and laughed at the prime parent because he had lied when he said, "It is I who am God. No one exists before me." When they came to him, they said, "Is this not the god who ruined our work?" He answered and said, "Yes. If you do not want him to be able to ruin our work, come let us create a man out of earth, according to the image of our body and according to the likeness of this being, to serve us; so that when he sees his likeness, he might become enamored of it. No longer will he ruin our work; rather, we shall make those who are born out of the light our servants for all the duration of this eternal realm." Now all of this came to pass according to the forethought of Pistis,

in order that man should appear after his likeness, and should condemn them because of their modelled form. And their modelled form became an enclosure of the light.

Then the authorities received the knowledge (gnosis) necessary to create man. Sophia Zoe - she who is with Sabaoth - had anticipated them. And she laughed at their decision. For they are blind: against their own interests they ignorantly created him. And they do not realize what they are about to do. The reason she anticipated them and made her own man first, was in order that he might instruct their modelled form how to despise them, and thus to escape from them. Now the production of the instructor came about as follows. When Sophia let fall a droplet of light, it flowed onto the water, and immediately a human being appeared, being androgynous. That droplet she molded first as a female body. Afterwards, using the body she molded it in the likeness of the mother, which had appeared. And he finished it in twelve months. An androgynous human being was produced, whom the Greeks call Hermaphrodites; and whose mother the Hebrews call Eve of Life (Zoe), namely, the female instructor of life. Her offspring is the creature that is lord. Afterwards, the authorities called it "Beast", so that it might lead astray their modelled creatures. The interpretation of "the beast" is "the instructor". For it was found to be the wisest of all beings. Now, Eve is the first virgin, the one who without a husband bore her first offspring. It is she who served as her own midwife. For this reason she is held to have said: It is I who am the part of my mother; and it is I who am the mother. It is I who am the wife; it is I who am the virgin. It is I who am pregnant; it is I who am the midwife. It is I who am the one that comforts pains of travail. It is my husband who bore me; and it is I who am his mother. And it is he who is my father and my lord. It is he who is my force; What he desires, he says with reason. I am in the process of becoming; yet I have borne a man as lord. Now these through the will <...> The souls that were going to enter the modelled forms of the authorities were manifested to Sabaoth and his Christ. And regarding these, the holy voice said, "Multiply and improve! Be lord over all creatures." And it is they who were taken captive, according to their destinies, by the prime parent. And thus they were shut into the prisons of the modelled forms until the consummation of the age. And at that time, the prime parent then rendered an opinion concerning man to those who were with him. Then each of them cast his sperm into the midst of the navel of the earth. Since that day, the seven rulers have fashioned man with his body resembling their body, but his likeness resembling the man that had appeared to them. His modelling took place by parts, one at a time. And their leader fashioned the brain and the nervous system. Afterwards, he appeared as prior to him. He became a soul-endowed man. And he was called Adam, that is, "father", according to the name of the one that existed before him. And when they had finished Adam, he abandoned him as an inanimate vessel, since he had taken form like an abortion, in that no spirit was in him. Regarding this thing, when the chief ruler remembered the saying of Pistis, he was afraid lest the true man enter his modelled form and become its lord. For this reason he left his modelled form forty days without soul, and he withdrew and abandoned it. Now on the fortieth day, Sophia Zoe sent her breath into Adam, who had no soul. He began to move upon the ground. And he could not stand up. Then, when the seven rulers came, they saw him and were greatly disturbed. They went up to him and seized him. And he (viz., the chief ruler) said to the breath within him, "Who are you? And whence did you come hither?" It answered and said, "I have come from the force of the man for the destruction of your work." When they heard, they glorified him, since he gave them respite from the fear and the anxiety in which they found themselves. Then they called that day "Rest", in as

much as they had rested from toil. And when they saw that Adam could stand up, they were glad, and they took him and put him in Paradise. And they withdrew up to their heavens.

After the day of rest, Sophia sent her daughter Zoe, being called Eve, as an instructor, in order that she might make Adam, who had no soul, arise, so that those whom he should engender might become containers of light. When Eve saw her male counterpart prostrate, she had pity upon him, and she said, "Adam! Become alive! Arise upon the earth!" Immediately her word became accomplished fact. For Adam, having arisen, suddenly opened his eyes. When he saw her, he said, "You shall be called 'Mother of the Living'. For it is you who have given me life." Then the authorities were informed that their modelled form was alive and had arisen, and they were greatly troubled. They sent seven archangels to see what had happened. They came to Adam. When they saw Eve talking to him, they said to one another, "What sort of thing is this luminous woman? For she resembles that likeness which appeared to us in the light. Now come, let us lay hold of her and cast her seed into her, so that when she becomes soiled she may not be able to ascend into her light. Rather, those whom she bears will be under our charge. But let us not tell Adam, for he is not one of us. Rather let us bring a deep sleep over him. And let us instruct him in his sleep to the effect that she came from his rib, in order that his wife may obey, and he may be lord over her." Then Eve, being a force, laughed at their decision. She put mist into their eyes and secretly left her likeness with Adam. She entered the tree of knowledge and remained there. And they pursued her, and she revealed to them that she had gone into the tree and become a tree. Then, entering a great state of fear, the blind creatures fled. Afterwards, when they had recovered from the daze, they came to Adam; and seeing the likeness of this woman with him, they were greatly disturbed, thinking it was she that was the true Eve. And they acted rashly; they came up to her and seized her and cast their seed upon her. They did so wickedly, defiling not only in natural ways but also in foul ways, defiling first the seal of her voice - that had spoken with them, saying, "What is it that exists before you?" - intending to defile those who might say at the consummation (of the age) that they had been born of the true man through verbal expression. And they erred, not knowing that it was their own body that they had defiled: it was the likeness that the authorities and their angels defiled in every way. First she was pregnant with Abel, by the first ruler. And it was by the seven authorities and their angels that she bore the other offspring. And all this came to pass according to the forethought of the prime parent, so that the first mother might bear within her every seed, being mixed and being fitted to the fate of the universe and its configurations, and to Justice. A prearranged plan came into effect regarding Eve, so that the modelled forms of the authorities might become enclosures of the light, whereupon it would condemn them through their modelled forms. Now the first Adam, (Adam) of Light, is spirit-endowed and appeared on the first day. The second Adam is soul-endowed and appeared on the sixth day, which is called Aphrodite. The third Adam is a creature of the earth, that is, the man of the law, and he appeared on the eighth day [...] the tranquility of poverty, which is called "The Day of the Sun" (Sunday). And the progeny of the earthly Adam became numerous and was completed, and produced within itself every kind of scientific information of the soul-endowed Adam. But all were in ignorance. Next, let me say that once the rulers had seen him and the female creature who was with him erring ignorantly like beasts, they were very glad. When they learned that the immortal man was not going to neglect them, rather that they would even have to fear the female creature that had turned into a tree, they were disturbed, and said, "Perhaps this is the true man - this being who has brought a fog upon us and has taught us that she who was soiled is like him -

and so we shall be conquered!" Then the seven of them together laid plans. They came up to Adam and Eve timidly: they said to him, "The fruit of all the trees created for you in Paradise shall be eaten; but as for the tree of knowledge, control yourselves and do not eat from it. If you eat, you will die." Having imparted great fear to them, they withdrew up to their authorities. Then came the wisest of all creatures, who was called Beast. And when he saw the likeness of their mother Eve he said to her, "What did God say to you? Was it 'Do not eat from the tree of knowledge'?" She said, "He said not only, 'Do not eat from it', but, 'Do not touch it, lest you die.'"

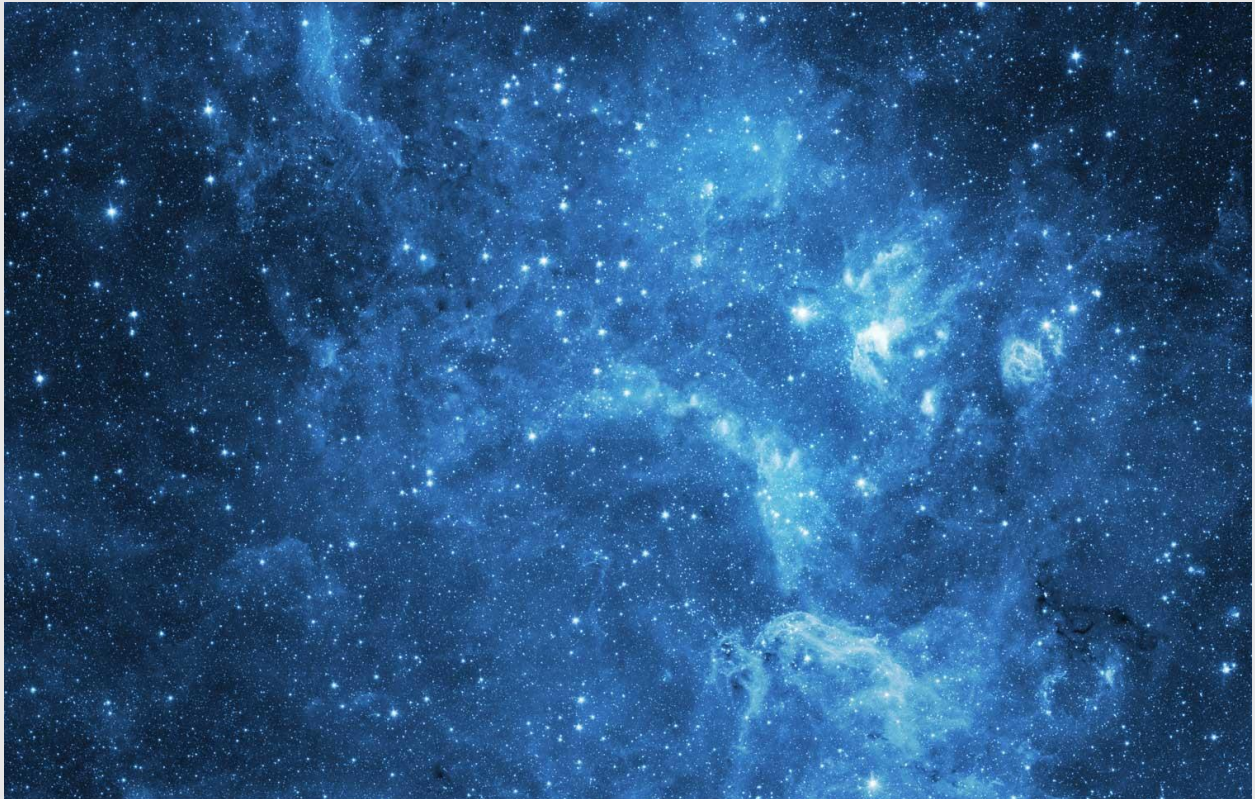
He said to her, "Do not be afraid. In death you shall not die. For he knows that when you eat from it, your intellect will become sober and you will come to be like gods, recognizing the difference that obtains between evil men and good ones. Indeed, it was in jealousy that he said this to you, so that you would not eat from it." Now Eve had confidence in the words of the instructor. She gazed at the tree and saw that it was beautiful and appetizing, and liked it; she took some of its fruit and ate it; and she gave some also to her husband, and he too ate it. Then their intellect became open. For when they had eaten, the light of knowledge had shone upon them. When they clothed themselves with shame, they knew that they were naked of knowledge. When they became sober, they saw that they were naked and became enamored of one another. When they saw that the ones who had modelled them had the form of beasts, they loathed them: they were very aware. Then when the rulers knew that they had broken their commandments, they entered Paradise and came to Adam and Eve with earthquake and great threatening, to see the effect of the aid. Then Adam and Eve trembled greatly and hid under the trees in Paradise. Then the rulers did not know where they were and said, "Adam, where are you?" He said, "I am here, for through fear of you I hid, being ashamed." And they said to him ignorantly, "Who told you about the shame with which you clothed yourself? - unless you have eaten from that tree!" He said, "The woman whom you gave me - it is she that gave to me and I ate." Then they said to the latter, "What is this that you have done?" She answered and said, "It is the instructor who urged me on, and I ate." Then the rulers came up to the instructor. Their eyes became misty because of him, and they could not do anything to him. They cursed him, since they were powerless. Afterwards, they came up to the woman and cursed her and her offspring. After the woman, they cursed Adam, and the land because of him, and the crops; and all things they had created, they cursed. They have no blessing. Good cannot result from evil. From that day, the authorities knew that truly there was something mightier than they: they recognized only that their commandments had not been kept. Great jealousy was brought into the world solely because of the immortal man. Now when the rulers saw that their Adam had entered into an alien state of knowledge, they desired to test him, and they gathered together all the domestic animals and the wild beasts of the earth and the birds of heaven and brought them to Adam to see what he would call them. When he saw them, he gave names to their creatures. They became troubled because Adam had recovered from all the trials. They assembled and laid plans, and they said, "Behold Adam! He has come to be like one of us, so that he knows the difference between the light and the darkness. Now perhaps he will be deceived, as in the case of the Tree of Knowledge, and also will come to the Tree of Life and eat from it, and become immortal, and become lord, and despise us and disdain us and all our glory! Then he will denounce us along with our universe. Come, let us expel him from Paradise, down to the land from which he was taken, so that henceforth he might not be able to recognize anything better than we can." And so they expelled Adam from Paradise, along with his wife. And this deed that they had done was not enough for them. Rather, they were afraid. They went in to the Tree of Life

and surrounded it with great fearful things, fiery living creatures called "Cheroubin", and they put a flaming sword in their midst, fearfully twirling at all times, so that no earthly being might ever enter that place. Thereupon, since the rulers were envious of Adam they wanted to diminish their (viz., Adam's and Eve's) lifespans. They could not (, however,) because of fate, which had been fixed since the beginning. For to each had been allotted a lifespan of 1,000 years, according to the course of the luminous bodies. But although the rulers could not do this, each of the evildoers took away ten years. And all this lifespan (which remained) amounted to 930 years: and these are in pain and weakness and evil distraction. And so life has turned out to be, from that day until the consummation of the age. Thus when Sophia Zoe saw that the rulers of the darkness had laid a curse upon her counterparts, she was indignant. And coming out of the first heaven with full power, she chased those rulers out of their heavens, and cast them down into the sinful world, so that there they should dwell, in the form of evil spirits (demons) upon the earth. [...], so that in their world it might pass the thousand years in Paradise - a soul-endowed living creature called "phoenix". It kills itself and brings itself to life as a witness to the judgment against them, for they did wrong to Adam and his generation, unto the consummation of the age. There are [...] three men, and also his posterities, unto the consummation of the world: the spiritendowed of eternity, and the soul-endowed, and the earthly. Likewise, the three phoenixes <in> Paradise - the first is immortal; the second lives 1,000 years; as for the third, it is written in the Sacred Book that it is consumed. So, too, there are three baptisms - the first is the spiritual, the second is by fire, the third is by water. Just as the phoenix appears as a witness concerning the angels, so the case of the water hydri in Egypt, which has been a witness to those going down into the baptism of a true man. The two bulls in Egypt possess a mystery, the sun and the moon, being a witness to Sabaoth: namely, that over them Sophia received the universe; from the day that she made the sun and the moon, she put a seal upon her heaven, unto eternity. And the worm that has been born out of the phoenix is a human being as well. It is written (Ps 91:13 LXX) concerning it, "the just man will blossom like a phoenix". And the phoenix first appears in a living state, and dies, and rises again, being a sign of what has become apparent at the consummation of the age. It was only in Egypt that these great signs appeared - nowhere else - as an indication that it is like God's Paradise. Let us return to the aforementioned rulers, so that we may offer some explanation of them. Now, when the seven rulers were cast down from their heavens onto the earth, they made for themselves angels, numerous, demonic, to serve them. And the latter instructed mankind in many kinds of error and magic and potions and worship of idols and spilling of blood and altars and temples and sacrifices and libations to all the spirits of the earth, having their coworker fate, who came into existence by the concord between the gods of injustice and justice. And thus when the world had come into being, it distractedly erred at all times. For all men upon earth worshiped the spirits (demons) from the creation to the consummation - both the angels of righteousness and the men of unrighteousness. Thus did the world come to exist in distraction, in ignorance, and in a stupor. They all erred, until the appearance of the true man. Let this suffice so far as the matter goes. Now we shall proceed to consideration of our world, so that we may accurately finish the description of its structure and management. Then it will become obvious how belief in the unseen realm, which has been apparent from creation down to the consummation of the age, was discovered. I come, therefore, to the main points regarding the immortal man: I shall speak of all the beings that belong to him, explaining how they happen to be here. When a multitude of human beings had come into existence, through the parentage of the Adam who had been fashioned, and out of

matter, and when the world had already become full, the rulers were master over it - that is, they kept it restrained by ignorance. For what reason? For the following: since the immortal father knows that a deficiency of truth came into being amongst the eternal realms and their universe, when he wished to bring to naught the rulers of perdition through the creatures they had modelled, he sent your likenesses down into the world of perdition, namely, the blessed little innocent spirits. They are not alien to knowledge. For all knowledge is vested in one angel who appeared before them; he is not without power in the company of the father. And <he> gave them knowledge. Whenever they appear in the world of perdition, immediately and first of all they reveal the pattern of imperishability as a condemnation of the rulers and their forces. Thus when the blessed beings appeared in forms modelled by authorities, they were envied. And out of envy the authorities mixed their seed with them, in hopes of polluting them. They could not. Then when the blessed beings appeared in luminous form, they appeared in various ways. And each one of them, starting out in his land, revealed his (kind of) knowledge to the visible church constituted of the modelled forms of perdition. It (viz., the church) was found to contain all kinds of seed, because of the seed of the authorities that had mixed with it.

Then the Savior created [...] of them all - and the spirits of these are manifestly superior, being blessed and varying in election - and also (he created) many other beings, which have no king and are superior to everyone that was before them. Consequently, four races exist. There are three that belong to the kings of the eighth heaven. But the fourth race is kingless and perfect, being the highest of all. For these shall enter the holy place of their father. And they will gain rest in repose and eternal, unspeakable glory and unending joy. Moreover, they are kings within the mortal domain, in that they are immortal. They will condemn the gods of chaos and their forces. Now the Word that is superior to all beings was sent for this purpose alone: that he might proclaim the unknown. He said, "There is nothing hidden that is not apparent, and what has not been recognized will be recognized." And these were sent to make known what is hidden, and the seven authorities of chaos and their impiety. And thus they were condemned to death. So when all the perfect appeared in the forms modelled by the rulers, and when they revealed the incomparable truth, they put to shame all the wisdom of the gods. And their fate was found to be a condemnation. And their force dried up. Their lordship was dissolved. Their forethought became emptiness, along with their glory. Before the consummation of the age, the whole place will shake with great thundering. Then the rulers will be sad, [...] their death. The angels will mourn for their mankind, and the demons will weep over their seasons, and their mankind will wail and scream at their death. Then the age will begin, and they will be disturbed. Their kings will be intoxicated with the fiery sword, and they will wage war against one another, so that the earth is intoxicated with bloodshed. And the seas will be disturbed by those wars. Then the sun will become dark, and the moon will cause its light to cease. The stars of the sky will cancel their circuits. And a great clap of thunder will come out of a great force that is above all the forces of chaos, where the firmament of the woman is situated. Having created the first product, she will put away the wise fire of intelligence and clothe herself with witless wrath. Then she will pursue the gods of chaos, whom she created along with the prime parent. She will cast them down into the abyss. They will be obliterated because of their wickedness. For they will come to be like volcanoes and consume one another until they perish at the hand of the prime parent. When he has destroyed them, he will turn against himself and destroy himself until he ceases to exist. And their heavens will fall one upon the next and their forces will be consumed by fire. Their eternal realms, too, will be

overturned. And his heaven will fall and break in two. His [...] will fall down upon the [...] support them; they will fall into the abyss, and the abyss will be overturned. The light will [...] the darkness and obliterate it: it will be like something that has never been. And the product to which the darkness had been posterior will dissolve. And the deficiency will be plucked out by the root (and thrown) down into the darkness. And the light will withdraw up to its root. And the glory of the unbegotten will appear. And it will fill all the eternal realm. When the prophecy and the account of those that are king becomes known and is fulfilled by those who are called perfect, those who - in contrast - have not become perfect in the unbegotten father will receive their glory in their realms and in the kingdoms of the immortals: but they will never enter the kingless realm. For everyone must go to the place from which he has come. Indeed, by his acts and his knowledge, each person will make his (own) nature known.



The Gospel of Mary Magdalene

1. These are sayings, spoken by Salome the Maiden in the name of Mary Magdalene, which women of wisdom have held in trust. Mary said, “If you know the Woman of Light, you will know your Mother and be reborn of the Mother Spirit as a child of light. Because the light is born-less, you will have eternal life.”

2. Mary was speaking to her companions, and she said, “There is glory of glory, and glory of light, and there is the True Light. Seek, therefore, the essence of the light, which is beyond all, and you shall know the Truth of Light.”

3. Mary said, “This world is a cemetery, it is filled with corpses. For this reason, the Lord set the world on fire so that the dead might awaken and spirits might be set free. And now the fire burns, and we tend it so that it might burn brightly, and we dance within the fire, for we are on fire with the Spirit of Yahweh. If you seek the Anointed, you seek the fire, and when you are utterly burnt away, you will rejoice in the True Light.”

4. The companions said to Mary, “Tell us about New Jerusalem.” Mary said, “It is Wisdom, not of this world, but of the World of Supernal Light. When all of the sparks are gathered in and all of the vessels of light are mended, you will see the glory of New Jerusalem coming out of heaven, and in it you will behold the bridal chamber and the image of the Anointed One in it.”

5. Mary said, “What is cast down shall be lifted up, and what is lifted up shall be thrown down; what is on high must be brought down upon the earth, and the earth must be lifted on high.”

6. Mary said, “Fire is above water, and the sky is above the earth. All of these are above and below, and all are joined in the Mother’s womb, which is the primordial space from which they all arise. Everything will return to its root and essence.”

7. Mary said to a woman, “The Mother is everything, and she is nothing. She is everything here below, and she is nothing in the embrace of the Father above. Yet above and below she is the same, and here she is always changing. You are she and she is you.”

8. Mary once said, "Do not concern yourself with the darkness in the world, but banish the darkness that is in you, because it will bind you and destroy you if you do not cast it out of you."

9. Mary said, "Give what you wish to receive and you shall have it. Take what you desire and it will be stolen from you."

10. A woman asked Mary, "Are you the one the Lord loved dearly?" Mary said, "The Lord loved the world, and he gave light and life to the world, so that no longer would anyone have to live in darkness. He loved me as the Soul of the World, so that embracing me he might embrace the world and uplift it to the bridal chamber. I am she whom the Lord loves, as is the soul of light in you. The one who finds me will find the Anointed, for I am the house in which the Lord dwells."

11. Mary said to her disciples, "Eve and Lilith are one woman, and she is a supernal emanation. If a woman knows herself she will know the Holy Woman, just as if a man knows himself he will know the Supernal Adam. To acquire this knowledge you must be single, which is to say undivided."

12. Disciples of Mary said to her, "We are going on a pilgrimage to the holy land so we might see where you and the Lord lived." Mary said to them, "The holy land is wherever a child of Light goes, and it is where the child of Light abides. The holy land is where the Anointed and the soul are joined, it is the bridal chamber."

13. Mary said, "When you also pay the ransom, then you will be ransomed, and no longer will you be held hostage."

14. Mary said, "Christ has one Mother, and she is the Queen of Heaven. The body is born of the Earthly Mother, but the soul of light is born of the Heavenly Mother, and it is the Mother Spirit that awakens the soul of light. Mary gave birth to a child in the world, but the Mother Spirit gave birth to Christ. So it is with all who are anointed with Supernal Light."

15. Mary said to Salome, "We are dead because the Lord died, and we live because the Lord lives. The tomb is the Mother's womb to those who are among the living."

16. Mary said to some women, “If you know the path of the moon you will know the path of the sun. With this knowledge and understanding, follow the path of light which is beyond the sun or the moon. This is the path of the cross.”

17. Mary said to her disciples, “The cross is the limit, for it binds the power of the demonarch and Satan, which is death. Death has never existed. The Lord has shown us this and now we must remember.”

18. Mary once said, “A woman who knows how to bake bread understands the purpose of yeast, and she includes yeast in the dough, though only a little bit. So has the Mother put the fiery intelligence in human beings, knowing they will ascend because of it.”

19. Mary said, “Until there is light in a form and it becomes light, it is a false appearance. Though a human form appears, unless a person brings the supernal soul into the body, that person is not yet a human being.”

20. A woman said to Mary, “You saw the Risen Savior first. What did he look like?” Mary said to her, “He looked like no man nor angel nor god, but his appearance was the image of the Human One, the image and likeness of the Living God. Truly I tell you, whoever beholds the Risen Savior, it is as though he or she is the first to see him.”

21. Mary said, “Everyone knows how to clean a house, but few know how to make themselves clean inwardly. If you know how to clean a house but do not know how to clean yourself inwardly, then your house and all that you touch are unclean. Nothing is unclean to a person who is clean. This is what the Lord taught his disciples.”

22. Mary taught, “If you are violent then your end will be violent, but if you acquire the peace of the Lord, then you will end in peace.”

23. Mary spoke, and said, “There is baptism, chrism and wedding feast, and there is the ransom and bridal chamber. Baptism is water, chrism is fire and the ransom is earth. The wedding feast is the air, for in the Spirit we shall meet the Anointed on the Day of Joy, and then the element of

the bridal chamber shall be fully revealed. Everything the Lord accomplished he accomplished in a mystery, and the Anointed Bride is the mystery.”

24. Mary said, “Ask the Mother Spirit and she will show you the face of our Father. When you look and see it, you will meet the gaze of the Beloved, for he is the image of the Living Father.”

25. Mary said, “Know how to love and you will be undivided. This is the repentance the Lord taught, and it the perfect baptism.”

26. A woman said to Mary, “You are the holiness of womanhood we have been waiting to see.” Mary said to her, “What have you been doing while you were waiting? If you see this in me, then it is in you. All the while it has been with you! What were you waiting for?”

27. A young lady said to Mary, “When will the world be transformed?” Mary said, “It will not be transformed, but it is sacred to the Mother already. When you are transformed the world will be transformed, for you are the world and the world is you. The world is changing all of the time, and yet it is unchanged. The Mother is changing continually, yet she is ever the same, yesterday, today and tomorrow. Become as the Mother and you will see the Great Transformation, yet nothing will have changed.”

28. Mary said, “When the Lord died the world passed away, and when the Lord was raised up a new creation came into being. When the Pure Emanation comes into the world it is the union of the beginning and the end, and all things are restored anew.”

29. Someone asked to see the holy wounds on Mary and she said, “Here, look and see, but look also to see the Risen One; for unless you see among the living, all that you see is dead things.”

30. A woman said to Mary, “Our Lady, you are a great prophetess. Praise the Lord who sent you among us.” Mary said, “You also must be a seer, for one who sees lives.”

31. Salome reclined with Mary at the table, and Salome said to Mary, “You, Bride of Light, are most blessed of women, for you have known the Lord most intimately and have become fire and

light.” Mary said to her, “Because you know the truth, you also are light and fire and Spirit. In the whole of creation there is nothing else, only light and fire and Spirit.”

32. Mary said, “There are seven heavens, seven earths and seven hells, and there are worlds within worlds, and realms within realms. All shall pass away, but the Supernal Abode shall abide eternal. There is no end to God’s Word or Wisdom.”

33. Mary said, “Know how to cleave, and the husks shall be shed, and you will be joined to the Living One. The perfection of cleaving is the bridal chamber, and the wedding feast is the glory of that Perfect Aeon.”

34. Mary said, “No one finds the Lord save those to whom the Lord reveals himself, for the Lord seeks his own and has come for the elect.”

35. Mary said to some people, “If you are seeking, it is the Holy Spirit that is seeking in you, and so be assured you will find. Recognizing this, you have found already, and what you have found is life.”

36. Mary said, “One who clings to the world, clings to a corpse, and one who clings to a corpse is unclean. There is a rite of purification for one who becomes unclean by touching a corpse, but first one must let go of the corpse and seek life.”

37. Mary said, “The Divine Mother is light and she is darkness, she is the saint and she is the sinner, angels and demons are images in her, as are the gods and all of the archons; yet she is beyond all of these. Know her in all things and you will be free of bondage, even as the Anointed is free.”

38. A woman said to Mary, “I have seen the light!” Mary said to the woman, “Wonderful! Now join the darkness to it, and go into the light, and you will discover what is beyond appearances.”

39. Mary once said, “Deeply my body mourned for the Lord, but deeper still the soul within me rejoiced. Do not cling to the image on the cross, but cleave to the image of the Risen Savior.”

40. Mary said, “A tree has life in it because of the sap, and we have life in us because of the chrism. Unless one has the chrism, one is not Christian but steals the name. Be certain you do not steal.”

41. Mary said, “I was with the Risen Savior, and beheld the Mother. In the first heaven, she was the Radiant Earth of Paradise. In the second heaven, she was the Starry Night Sky. In the third heaven, she was a Great Fire. In the fourth heaven, she was the Great Angel and Celestial Temple, and the Holy Sacrifice. When I beheld her in the fifth heaven, she was the Glory of the Anointed abiding there, and in the sixth heaven, she was Fire and Ice and the End-Of-Days. In the seventh heaven, she was the Great Luminous Assembly, and the Holy Throne, and image of the One-Who-Sits-Upon-The-Throne; but in the Supernal Abode I cannot say what she was like. One must look and see for oneself.”

42. Mary said, “When the Anointed descended into Hades and the realms of Gehenna, the chosen came to him, drawn to the light, but many spirits fled from him, unwilling to enter into the light. It was the same when he walked upon the earth; the insiders drew near but the outsiders were driven away.”

43. Mary said to her disciples, “When the Risen Savior appears, look into his heart, and there you will see a threefold flame of Sophia. It is faith, hope and love, but inwardly it is knowledge, understanding and wisdom. Ask the Lord to give you this Holy Flame, so that you also might enter the kingdom and be perfect as the Father and Son are perfect.”

44. Mary said to her companions, “There is power in the blood of Christ and glory in the body of Christ, the essence and presence of the Supernal Emanations. When you eat of the wedding feast, bind your soul to the Light-Emanations. Ascending, you will descend with light, and descending you will ascend with the Truth.”

45. Mary said, “You go down into the water and you die, because the reflection is shattered on the surface. When you rise up you come alive, for knowing your origin you no longer cling to a reflection or an image, but are reborn of your true essence. The nature of this essence is no-thing, and knowing this you will rule over the entirety.”

46. Mary said, “The Lord said, ‘Do not make a home for yourselves in the world, but be at home in the Spirit.’”

47. Mary said, “Many are the apostles the Lord has sent, and they are rays of light flowing out of the Spiritual Sun. Many are the apostles the Bride shall send, and they are flames of fire leaping out of her. If

you receive one whom the Bridegroom and Bride sends, then you receive one who comes from the Pleroma of Light. Woe to they who reject the apostles of light, for they have rejected their own soul! Receive every person who comes to you walking in holiness and beauty, for they are your fathers and mothers, your brothers and sisters, and your little ones.”

48. Mary taught her disciples, saying, “The Ages of Light are the handmaids of the Bride at the wedding feast, and the best man is the Son of Adam at the wedding; in the bridal chamber the soul acquires intimate acquaintance with the Anointed and becomes the Anointed. Until that time, sing and dance and rejoice, for it is to those who abide in joy that the Shekinah comes, and it is through her that you will enter the bridal chamber.”

49. Mary said, “Come, let us go in. The Lord is waiting. If the mark is in you, then it is a sin to go outside. The righteous are those who live inwardly in the presence of the Anointed.”

50. Mary said, “A man once came to the Lord seeking an answer, but the Lord sat in silence. When the man departed, the Lord said, ‘Perhaps he was not seeking, but if he was, then surely he has his answer.’ Many times the Lord said nothing, but an answer was given. Remember this when you pray, for the power of prayer is silence.”

51. Mary said, “What is a woman to do against a strong man? She cannot overcome him. When faced with a strong man, if she cannot call out to a righteous man for help, then her only choice is not to resist him. Now I ask you, is this right? Indeed! For she will live and the day of justice will come! Yet it is wrong, for this demonstrates the dominion of falsehood in this world. There is great power in womanhood but it is hidden, and many men and beasts of the field seem to have power, but inwardly are weak. In the World of Supernal Light only the soul that has power in it will have power, and those lacking the power of truth will not appear in it. This world is a world of falsehood, but the world-to-come is a World of Truth. Do not be deceived by appearances and do not doubt there will be justice!”

52. Mary taught, “Once you come to the light and know the light is in you, you cannot continue to walk in the ways of darkness, lest you fall into a greater darkness. No! You must walk in the

light and enter the light, and bring forth the light from within you, for only then will you be established in the Way of Life.”

53. Mary said to her disciples, “Do not receive every spirit that comes to you, but put every spirit to the test, to see if it comes from God or the demonarch-Satan. There are many false lights, and they glitter and glow, and even a demon can appear in the image of the Risen One. Do not be deceived, but look always for the light of love and truth, for what is evil lacks love and what is mixture lacks the perfection of Truth. In the Holy Spirit you will be empowered to discern, for she is discerning awareness.”

54. Mary said, “The Lord laid down a ransom for your soul, yet if you do not receive the Spirit of the Lord and live as a free person, then the ransom does not take effect. Only a free person can gather and give ransom, and so set free a hostage. Everything you see the Lord do, you must also do. This is the Way of Freedom.”

55. The disciples of Mary said, “Tell us about Grandmother Israel?” Mary said to them, “She has seen the End-Of-Days and the Beginning-Of-Life, and she is ancient, yet she is ever young. She is the understanding of wisdom, and knowledge of truth, the perfection of awareness. All is in her sight, yet she desires nothing. She is the fruition of womanhood having given birth to Divine Illumination.”

56. Mary said, “Until you know the darkness of Sophia, you will not acquire her light. Unless you die and are reborn of the Mother Spirit, the knowledge of the resurrection will elude you.”

57. Mary said, “Do not think the cross is wood, for it is light. Do not think the Anointed is a man, for he is an emanation. Do not become bound by appearances, for the Spirit of Truth is invisible. Do not be idolaters.”

58. Mary said, “Pray that you have an eye that sees, an ear that hears, a tongue that tastes, a nose that smells and a body that feels. For many are they who are dead, whose senses perceive nothing, but you have been called to life and raised from the dead. Therefore, pray to be fully alive.”

59. Mary said, “There are many gods and goddesses with great power, and all manner of spirits that have secret knowledge, yet the power that is in you is greater and the knowledge you possess is more rare and precious. I tell you, great and luminous beings shall come seeking power and

knowledge from you. See that you give to all who ask and withhold only from those who come to steal, and those who receive let worship the Anointed of God Most High.”

60. Mary said, “I tell you truly, you are divine beings, but do not let anyone worship you.”

61. Once Mary said, “In the Anointed you are free from bondage to the law and the dominion of the archons. Do not make yourself a slave again, but live as a free man or woman in the Holy Spirit.”

62. Mary said to her disciples, “Unless you go out of your homeland, and follow the Spirit through the wilderness into the Promised Land as I have, you cannot be a disciple to me. Unless you bear the marks of the crucifixion that I bear, you cannot be a disciple to the Lord. When you receive the call you must go forth and not look back, for the one who looks back shall be bound, but the one who looks to the Anointed will be set free.”

63. Mary was teaching one day, and she said, “The warden and guards will pursue anyone attempting to escape from prison, and dark spirits will arise to oppose anyone who shines with light. Do not fear the persecution you face on account of the Risen Savior and Mother Spirit, but have faith and endure, for your freedom is already won and all darkness has come to an end.”

64. Mary said, “If you desire something, ask the Mother, for she gives to her children all that they desire.”

65. Mary’s disciples asked her, “How should we worship God?” Mary said, “With tears and with laughter, and in all that you do, and with song and dance, and in every way the Spirit inspires. Worship in the Spirit of Truth, with your heart and your soul, your mind and your body; live in the presence of Yahweh always.”

66. Mary said, “Do not mistake the rites performed outwardly for the true sacred rite, for unless the sacred rites transpire inwardly, the outward rites are only husks of darkness.”

67. Mary said, “Receiving the baptism of water, seek also the baptism of fire and the Spirit, for only when you are baptized with fire and the Spirit is your baptism complete.”

68. Mary said, “The Anointed has sown seeds of light; you are the secret garden of the Anointed, and in due season the harvest shall come. Tend to your growth now so that you may be ripe and mature when the harvest comes.”

69. Mary said, “The mystery of the bridal chamber is private, it can only be spoken in the presence of one, and only if it is known to that one already. Do not speak in public about things that are private, but be wise in your speech.”

70. Mary taught, “Many have followed their heart, and it led them astray. Yet, it was not their heart that they followed, but some other spirit. The Lord is seated there, in your heart, and you must know your

heart to know the Lord. There is a husk of darkness surrounding the heart; when that husk is broken and falls away, then you will know your heart and know the Lord. Let your heart be circumcised so that you might enter into the fullness of love and be intimately acquainted.”

71. Mary said, “To gain recognition is to become what you see, for no one sees anything he or she has not become. If a person is not able to recognize the Anointed, or one whom the Anointed sends, it is because the Anointed does not indwell that person. When there is recognition rejoice, therefore, for your salvation is near and you have entered the kingdom.”

72. Mary said, “Unless you know the kingdom in you, you will not see it outside of you; unless the Anointed indwells you, you will not find the Anointed in the world.”

73. Mary said, “We are Christ-like until we become Christ, and the Lord has promised every true Christlike person will become Christ. This is our spiritual hope.”

74. The disciples inquired of Mary about the World of Supernal Light. She said to them, “It is above and below, within you and beyond you, and all around you, but few are they who have eyes to see it, and fewer still who dwell in it.”

75. A disciple asked Mary, "When will the Second Coming occur?" Mary said, "It can happen at any time, anywhere, when you least expect it. It is the mystery of the Perfect Aeon known only to the Living Father, which he will reveal in the Mother in due season. Therefore, be ready and live without regrets, so that when it transpires you will be among the living."

76. Mary said, "Only one who is passionate for truth will discover the truth."

77. A man asked Mary, "Who is greater, you or Yeshua?" Mary said to him, "Truly I tell you, the Anointed is the Anointed, whether male or female, and the Anointed is exalted above every head, even the highest among the angels in heaven and Ages of Light. As for Yeshua, he is greater than I, for I received everything from him. And so it is for every disciple, he or she is never greater than the teacher."

78. Mary was teaching in the assembly, and a woman exclaimed, "Now is the hour of the Holy Bride!" Mary said, "No, before the Bride is received, she must be rejected, and before the Second Coming there must come a great darkness. Until the Second Coming of Christ, the Wisdom of God shall not be received. When the Bride is received, know the Second Coming is near."

79. Mary said, "If you know what the world is, you will no longer desire it, for you will see what is beyond the world. When you see what is beyond the world, in that day it will be in the world."

80. A young disciple asked Mary, "How can I come to know the Lord?" Mary said, "Become empty, like a cup, and let the Mother Spirit pour the Lord and her presence into you."

81. Mary said, "Seek to commune with the angels of our Heavenly Father and the angels of our Earthly Mother, and cleaving to the Lord in your heart, let the heavens and earth be joined."

82. Mary said, "All things exist in and with one another, and while they exist they depend on one another, but when the time of dissolution comes, all things will return to their own root and essence. What has come from above returns to the abode from which it has come, and what comes from below returns to its origin. What is in between has never existed, and will return to the Great Void."

83. Mary said, "Is it not written, 'In the beginning was void and chaos?' Yet, did not God exist before the beginning? If order and light came into being, surely these are of God. As for the void and chaos, these are the primordial ground from which God has created; and the one creating is the demonarch. For in truth, what God creates is emanation, and the emanations of God create. Therefore, Yahweh emanated and Elohim created. There is no beginning to this, nor is there an end. Consider this when you meditate on the End-Of-Days."

84. Mary said, "Did God give birth to creation without a womb? No, indeed! For creation is in God's womb, and until it is complete it shall not emerge."

85. Mary said, "When the soul departs this world it must travel through many realms in between, and it must pass through the realms of the demons, and the heavens, and the great abyss. Powers will arise to prevent the soul's ascent, and guardians will seek to bind it to their realms, yet those who cleave to the Anointed, in whom the Holy Spirit dwells, they will be invisible to the powers and guardians. Already, they are free!"

86. Mary said, "From the purity of space, air arose, and from air, fire arose, and from fire, water, and from these the earth came into being. When you depart the world, let the elements dissolve into one another, and let the Mother and Father Essences be joined; then wait upon the Spirit of the Lord, abiding in the Transparent Light of the Supernal Abode. In this way you will attain repose."

87. A woman said to Mary, "I am dying and wish to go to God. What should I do?" Mary said, "Gather yourself as a sun in your heart, and envision the Risen Savior come for you. When the Savior appears, as light rise up to meet him in the air and the Anointed will receive you in God."

88. Mary said, "Labor while you are in the field, and rest when you are called home. Do not be idle while you live, lest you depart the world in poverty."

89. Mary said, "Because of the power of the demonarch, you have forgotten yourself. You believe you are a child of darkness, yet you are a child of light. Indeed! Truly, I say to you, you are a person of light who has come from the light, and if you remember yourself you will know where your home is. This is the remembrance of the wedding feast, regarding which the Lord instructed us, "Do this in remembrance of me."

90. Mary said, "What the Anointed is, I am and you are; for this reason the Anointed has come, to remind those caught in the spell of forgetfulness."

91. Mary said, "Beware! If you blaspheme the Mother Spirit there will be no one to save you, for she is the Spirit of salvation and your very life."

92. Mary said, "Weave for yourselves garments of light, so that when you go before the Queen of Heaven to be received you do not appear naked. With faith and the fullness of knowledge, do good works and love one another, and in the Spirit of the Lord you will have garments of light."

93. Mary once said, "Blessed is one who knows sorrow and suffering, for that person will know life."

94. Mary said, "You cannot destroy the evil inclination, but if you bring it into the service of the good it will no longer be evil."

95. Mary said, "When the saint receives the Anointed it is good, but when the sinner receives the Anointed it is better, for entering into the light the sinner is more powerful than the saint."

96. Mary said to her disciples, "You are midwives of the Mother Spirit, and you are meant to labor with her in the harvest of souls. Yet do not grasp on to the fruit of your labors, for it is she who accomplishes everything and to whom all good fruits belong."

97. Mary said, "No one will know the Living Father apart from the Mother, for it is she who shows us the face of our Father."

98. Mary spoke, and she said, "Having awakened, remain awake, and keep vigil, ever waiting upon the Lord."

99. Mary said to her companions, "Preach the Gospel to all good creatures, and bear forth the light into all realms. If the wind will listen, teach the wind. If a ghost seeks redemption, then bless the ghost. Speak the truth to all spirits and creatures, for in the Human One all are blessed and all are received."

100. Mary said, "Know when to retreat and when to live. When you retreat be silent and die to yourself, so that you might be alive in the Spirit. When you live, be alive and vibrant, and rejoice each day in the presence of God."

101. Mary said to her disciples, "The Human One is the divinity in the holy Shabbat and the Shekinah is the companion of all who remember and keep it. The Lord has ordained the Shabbat as a blessing for all who desire to draw near. It is a great blessing." [See Addendum #7 for Shabbat and Shekina]

102. Mary said, "The Anointed is the Lord of the Shabbat, and it is the day of the Beloved. In it is the mystery of the bridal chamber, and those who honor it shall gain knowledge of the mystery."

103. Mary said, "In heaven men and women who have love and knowledge of God are fully received in the light, but below only men of God are fully received, for there is an abode of falsehood and darkness, and the archons favor the male. Yet, the image of the Human One in the bridal chamber is male and female joined together in one body of light, like unto the holy angels. When the image below is as the image above, then the Gospel will be fulfilled."

104. Mary said to her disciples, "All Ages are not divine, but many are brought in by the demonarch and demons and bear the taint of falsehood. The Ages are thoughts in the Perfect Intelligence of God, fashioned by Wisdom and Understanding, yet under the influence of the demonarch they are corrupted. Only the pure emanation of the Age of Light is free of taint or corruption, for it is the body of the Risen Savior whom the demons could not hold in bondage. And it shall come to pass that a false age shall replace the Age of Truth, for already the image in the bridal chamber is partial in the minds of men."

105. Mary said, "The Perfect Age is called Eternal Shabbat, and the soul of the Perfect Age is called the Christ, and it is Light and Truth. The seed of the Perfect Age has been sown in the world, in the human mind and heart, and it shall bear good fruit in due season. Until that time there are many ages in conflict below the great abyss, and the world is a play of shadows and shades and

dim glows. Therefore, do not be deceived, but cleave to the True Light, and pray for the Age of the Holy Spirit in which all ages will be rectified and the revelation of the Perfect Age complete.”

106. Mary said, “The Anointed was joined by the Living Father to the Light-Emanations so that when he appeared to us their radiant holy breath and power was in him. This is the power of the Holy Spirit that he breathed upon us, akin to the Spirit of God moving upon the surface of the deep in the beginning. Yet, this Spirit which the Anointed breathed on us moved on the surface and the deep. On account of this breath of the Savior a new creation has come into being which is the purity of emanation.”

107. Mary said to her companions, “There is light and fire in your breath, and if you cleave to the Risen Savior and breathe as the Savior breathes, you will discover it. When you discover it your whole body will become filled with fire and light and you will be transformed into the image of the Living One.”

108. Mary said, “The ages are perfect and eternal above, but their images below are inherently flawed. Seek to look and see them above so that you might join soul and image and rectify them.”

109. Mary spoke these words in private. She said, “The body and blood of the Lord is fire and light, and the power of the Mother Spirit is in it. There is fire in the bread and light in the wine, and the Holy Spirit passes in between them and joins them. So are the Bride and Bridegroom joined, and it is for this reason it is called a wedding feast. Understand, the body and blood are not the image on the cross, but they are the image of the Risen Savior, so that consecrated, the power of the Risen Savior is in the bread and wine. What is the image of the Risen Savior? It is the image of the Groom and Bride united called the Second Adam. This is the image of the Great Seth.”

110. Mary said to her disciples, “Kali Kallah appears black to those who do not know her, yet to those who love her and who draw near she is white brilliance. Her image is as the starry night sky, and the light of the heavens and Supernal Abode are in her. To pass beyond you must enter her embrace, even as the Lord embraced her. Then, through Daughter Sophia you will acquire knowledge of Mother Sophia, the Queen of Heaven.” [See Addendum #7 for Kali Kallah]

111. Mary said, “There is wisdom and there is wisdom, and the wisdom of the world is not the Wisdom of God. Seek, therefore, the truth of wisdom, that knowing the Wisdom of God all wisdom might be redeemed in you.”

112. Mary said, “The Logos emanated into the world for the redemption of Sophia. If the redemption of Sophia is not received in the world, then the world is not redeemed. Sophia received the Logos, and those who cleave to Sophia have received the Logos, and they are redeemed. It is Sophia in you that receives the Logos and is saved.”

113. Mary was speaking to her companions. She said, “Everything that is above is in you here below. The light of the heavens and Supernal Abode is in you, and the essence of the Perfect Age. Let Logos and Sophia embrace in you and you will behold great wonders, and nothing will be

impossible to you, for what is above will be brought down below and what is below will be lifted above. Praise the Lord!”

114. Mary said, “Logos is the name of the Lord and Sophia is the name of the Bride. In the bridal chamber their name is Christos.”

115. Mary said to her disciples, “You have heard of the ascension of Enoch. When he ascended he became male and female, and the male entered into repose and the female moved to run and return; thus Metatron appeared in the height and Sandalphon in the depths. This is the Great Angel of the Lord, male and female, the image of Bride and Bridegroom. And it is the Supernal Image of our perfection.”

116. Mary said, “God the Father entered in through the image of the Son, but the world was overwhelmed by the great supernal glory. Therefore, the Son imparted the Mother Spirit and God the Mother has entered in through the image of the Daughter to nurture the little ones until they grow wise. The light entered but was too bright, and so now the fire comes to purify so that all might be sanctified to receive the True Light. Everything shall be accomplished in due season, and it is the Mother Spirit that will accomplish everything.”

117. Mary said, “We have Father and we have Mother, for God is our Father and our Mother, though, indeed, the Most High is beyond Father or Mother. There is no knowledge of the Father apart from the Mother, for it is Mother Spirit who gives birth to the image of the Son in whom the Living Father is

revealed. So also shall Mother Spirit give birth to the image of the Daughter, so that the image of the Son will be perfect and the revelation of God Most High made complete. Truly I say to you, there is a holier Gospel yet to be spoken.”

118. Mary said, "Under the law and old covenant the circumcision applied only to men, but in the new covenant women are also circumcised; likewise, under the old covenant only men were called as priests, but under the new covenant there are also women called as priestesses. The old covenant fell to the dominion of the demonarch. It remains to be seen whether the new covenant shall stand or fall. If it falls, then another shall arise. Therefore, labor always for the perfection of the covenant, so that you are awake when the Age of the Holy Spirit enters in."

119. A woman said to Mary, "I have heard that the Lord walked on water." Mary said, "Indeed! The Lord did walk on water, and he walked on the firmaments of the heavens when he ascended to the Supernal Abode. Tell me, which is the greater wonder?"

120. Mary said to her disciples, "I was water, but the Lord made me wine. Now I may bring passion and joy to the hearts of human ones and a force of fire against the Great Beast."

121. Mary said, "In the Lord men have an image of their perfection, and in the Bride women have an image of their perfection, and it is a single perfection. Unless there is perfection in man and woman, the perfection of the Human One is incomplete. And so the Lord said to us, 'Be perfect as your Father in heaven is perfect.' For truly, the Father is not the Father, and the Mother is not the Mother, for the image of the Human One, which is the likeness and image of the Most High, is male and female joined together – the Androgynous and Self-Begetting One. This is the truth of the Anointed."

122. Mary said, "Three days passed from the crucifixion to the resurrection, and so shall three days pass from the resurrection to the Second Coming. Let those who have ears listen and hear what the Spirit is speaking!" [See Addendum # 7 for three days]

123. Mary said, "If Christos can appear as a male, then surely Christos can appear as a female. Those who deny holiness in womanhood do not understand holiness in manhood or womanhood but are sorely bound to ignorance. Do not believe the father-of-lies, but believe in the Mother Spirit whose name is the Spirit of Truth and Comforter!"

124. Mary said, "The beast of the field receives by grace, and the faithful receive by faith and grace; but it is the elect who receive by faith and knowledge and grace, and for this reason are called 'the perfect.'"

125. Mary said, "Where darkness abides, the light cannot enter. When the light enters all darkness vanishes. To enter into the light you must banish the darkness that is in you, and when you enter the light you must join the light and darkness to gain the acquaintance of the True Light. Unless you first let go of the darkness and cleave to the light, the light cannot enter, but once the light enters all darkness shall be transformed and you will know the Truth beyond light or darkness. This is the Truth that will set you free!"

126. Mary said to her companions, "I tell you, there is a superior intelligence that shall come to those who wait upon the Spirit of the Lord, and it is like thunder and lightning, and it will illuminate you."

127. Mary said, "If you seek knowledge of the Risen Savior, open yourself to the light that comes from above. It will awaken a fire in you and bring you into the fullness of knowledge, understanding and wisdom, and you will lack nothing."

128. Mary said, "Where there is peace God's Spirit abides. Therefore, make peace and you will know great joy."

129. Mary said, "If you cannot love, you cannot be united. One who is divided is destined for destruction. Therefore the Savior taught us to love so that we might have life."

130. A woman said to Mary, "It is not my destiny to attain salvation, for it is not in the stars for me. The stars of my birth are ill-fated." Mary said, "It is not the stars that determine your fate, my sister, but it is the Mother Spirit. According to the stars of her birth, Sarah was not destined to have a son, yet the Mother Spirit blessed Sarah and she gave birth to Isaac. If you have faith and seek true knowledge, you will not be bound by the fates sin and the demons dictate, for in the Risen Savior your soul is exalted beyond the domains of the demons and the celestial regions. Believe in God, not in the abodes of the demons, and the Mother Spirit will fulfill your heart's desire. Your destiny is with Christ in God."

131. Mary said, "When you pray join yourself to the Anointed by the power of the Name, and cleave to the Light-Emanations. Let your heart pray and use few words, and learn the delight of the prayer of silence. For it is in silence you will hear the Spirit of Yahweh speaking. This is how the Savior taught us to pray."

132. Mary said, "It is with passion that one must cleave, and all passions must be cleaving. Then you will experience the perfection of cleaving which is divine rapture."

133. Mary said, "When you have one thought and one desire, in that instant you will be fulfilled."

134. Mary said, "Abide where you are, there the Anointed is."

135. Mary said to her companions, "If you do not know your heart, you cannot know the Lord. For, there, in your heart, is the indwelling Christ, and your inmost heart's desire is Christ. Therefore, knowing your heart you will know Christ and in Christ all your desires will be fulfilled."

136. Mary said, "Knowledge, understanding and wisdom are not superior to love, for these come from union and it is love that unites. One who has love will have knowledge, understanding and wisdom, but without love no one is wise. If there is power apart from love, it is evil and will give birth to evil, but where there is love power is exercised in wisdom. All good things come by way of love."

137. Mary said to her disciples, "If you desire to be free, set others free. Be forgiving and you will be forgiven."

138. Mary said to her disciples, "Of all things I wish you to have the Sacred Heart of Christ, which is compassion. For compassion is the womb of the Mother in which Christ is conceived, and in this Christ will be born in you. Pray to the Mother Spirit to have her womb and to conceive and birth the Anointed in you. I will pray for you also."

139. Mary said, "Do not think the kingdom of the Anointed is of this world, for it is not of this world. Yet do not think that you must depart this world to enter into the kingdom, for it has come near unto you this day and it is in you."

140. Mary said to her companions, "The Lord ascended to repose in the Father, but the Holy Bride remains with you. Invite her and welcome her. She will come to you and reveal herself to you. In her shall all mysteries of the Anointed be revealed and in her you will know the perfection of the Mother Spirit. You need only open your mind and heart and life to her, and she will come

and enter, and the Spirit of the Anointed will come with her. She will bring you into the bridal chamber.”

141. Mary said, “If anything is written it is dead apart from the Spirit, but if something is written and the Spirit is in you, it will be black fire on white fire that you will see, and there will be neither black nor white.”

142. Mary said, “The Lord spoke with authority because the Living Father granted it to him and the Mother Spirit spoke in him. He was the presence and power of which he was speaking. You also seek this divine authority, so that you might also speak Truth.”

143. Mary said, “There is no place among us for the undecided, for they have not yet received the call.”

144. Mary said to her disciples, “The Lord has said that the Holy Spirit will reveal what has not been revealed, and that she will lead us into All-Truth. When her hour comes, this will come to pass, even as the Lord spoke it. Already it is coming to pass, though when she will move freely no one knows.”

145. Mary said, “If God were not alien there would be no need for the divine revelation, for God would be known among humankind. Because, as yet, God is alien, revealers come and the revelation is on-going.”

146. Mary said, “You say I am a woman, but see, I am a man, and I am a woman, and I am neither man nor woman. You go looking for the anointed, but do not see. So long as you are looking, you will not see. When your seeking comes to an end, you will find.”

147. Mary said, “Pray with your heart, not your head, for your head will lead you astray.”

148. Mary said to her companions, “Here you are, and here I am, and here the Lord is also.”

149. Mary said, “I looked into the eyes of the Anointed and found no beginning, and so also I found no end. Everything is in the Anointed, the Father, the Mother and the entirety; therefore

the whole of crucified and raised up with him. Yet, unless one acquires the knowledge of this, it has not transpired.”

150. Mary spoke, and she said, “Do you not know that the True Light has been her from the very beginning, only it was not activated? Now that it is activated greater wonders then you have seen shall come to pass, and you will be among the wonders.”

151. Mary said, “Pray the Holy Spirit moves so that you might recognize her, for then she can lead you into perfect repose, even as she lead the Son to repose in the Living Father.”

152. Salome said, “When the Lord spoke of the first being the last, and the last being the first, he was speaking of the Bridegroom and Holy Bride.”

153. Mary said, “If the being is separate from the becoming, then there is no life in the becoming; and if the becoming is separate from the being, then the being does not exist. Being and becoming are one, for it is written: “The LORD and His Name are One.”

154. Mary said, “If you believe in a multiplicity of gods, it is inferior; yet if you do not recognize the many powers superior knowledge is impossible.”

155. Some young women among the disciples asked Mary, “When you knew the Lord, what was it like?” Mary said, “Why do you ask of what has passed away when this knowledge is in your presence?”

156. Mary said, “When new life comes to you do not cling to the old.”

157. Mary said, “An angel lead lot’s wife to life, but she turned to gaze at destruction and became what is dead. When the angel leads you out of the corruption of the world, do not turn towards the world again as she did.”

158. Mary said to her disciples, “Do not be deceived by the name ‘Comforter’ that is given to the Holy Spirit, for before she is the Comforter her name of Deep Trouble, and she will seem as an angel of wrath before appearing as an angel of mercy.”

159. Mary said, “To fear death is to fear life, and those who fear death are not alive, it is for this reason they fear death – they fear to know who and what they are.”

160. Mary said, “There is heart and soul, mind and life, and there is Light; let all of these be united in the Light and they will become the Light – the Living Yeshua is proof of this.”

161. Mary said, “Those who say Christ was crucified do not know what they are saying, and those who say Christ was not crucified also do not know what they are saying. Those who have many words concerning the crucifixion are ignorant of the Anointed, for the truth of the Anointed is the Risen Savior, the Born-less One.”

162. Mary said, “There are twelve gates through which souls enter into the world, but one gate through which all depart. Yet that one gate is many, for it opens above and below and again into the world. When you pass through it remember to gather yourself and rise up, and join yourself to what appears. Do not fear white brilliance, for it will deliver you.”

163. Mary said, “No one will explain the Lord to another person, but the Spirit will explain everything and the Lord will speak to those who have ears to hear.”

164. Mary said to her disciples, “Do not speak of deep things until you know the simple, and when you know the simple do not neglect the things of depth.”

165. Mary said, “The demons thought that they killed the Christ, just as they thought by their own power they created the world and humanity. But they were self-deluded, for they crushed only an empty husk, like themselves, and they began their own end in so doing!”

166. Mary said, “The Anointed is the Light-presence above the cross and in the cross, and if the Light was in the image it did not shine forth until the resurrection. You also have the Light above

you and in you, though it is concealed. Seek to bring it forth and let it shine, so that your image above and below might be complete. Then you will be free forever and ever.”

167. Mary said to her companions, “This I am, of which the Lord spoke, this is You and the Kingdom and the Power and the Glory; it is everyone and everything. And so it is!”

168. Mary said, “When the wind blows, listen, the Spirit is speaking; let your prayers be set upon the four winds in Spirit so that they should be a blessing to the whole earth. If you pray in this way the Supreme Spirit above will receive your prayer.”

169. Mary said, “If you have all knowledge, but lack love, then you lack knowledge altogether.”

170. Mary said, “We speak in the tongues of angels and beasts and the ancient ones, yet only human beings hear and understand our wisdom.

171. Mary said, “If the Truth is in you, but you do not speak it, how can you be true? When will your perfection come?”

172. Mary said, “Guard your intention, and be willful in love; for it is the intention of any activity which is its truth. Many do the right things with wrong intentions and are taken down into the infernal abodes, and there are those who appear to do what is wrong but have entered into the Great Ascension.”

173. Mary said, “There are Great and Shining Ones who come among you. Be careful in your dealings with others, for truly, you may not know that one who comes before you is among these Divine powers. Live as one among the righteous ones and angels, for it may be you do not know the Divine power in you.”

174. Mary said, “Beware of those who glorify and bear witness of themselves, for all who are true have heralds and the Holy Spirit is the True Witness.”

175. Mary said, “If a person says, ‘I found it,’ know that they do not have it; yet if a person does not believe they have it, they will never find it.”

176. Mary said, “Be careful with the names, for there is great power in them. Yet, unless the great power is in you they are nothing.”

177. Mary said, “Seventy-two angels compose the Name, yet even the angels did not know how to speak it until the Logos came to be below.”

178. Mary said to some of her disciples, “No one was alive until the Anointed came, now there are the dead and there are the living ones.”

179. Mary said, “If you desire Truth, it will be disclosed to you, but if it is not disclosed then you do not desire it. If you desire Truth, then your desire is the manifestation of the Spirit of Truth you seeks, and that desire is self-fulfilling and self-generating, and one who has it will become the Self-begotten One.”

180. Mary said, “There is death everywhere below, but there is life above. Bring down your life that you might have the power to raise the dead, even as the Lord raise our brother.”

181. A disciple asked Mary, “When the Lord raise Lazarus, where did Lazarus go?” Like the Baptist, he is a secretive and wild spirit, only the Holy Spirit knows where he went, for she hides him as the Witness for the End-Of-Days. And so he lives and shall live to bear witness to everything, even as the Lord spoke of him.”

182. Mary was speaking to her disciples and they were marveling at the mysteries pouring forth from her. She said to them, “If anyone speaks and mystery and reveals it, it is not the person who has spoken, but the Spirit in the person.”

183. Mary said, “One who has life can give life, but one who is dead cannot even help him or herself. Acquire life so that you have life to give.”

184. Mary said, “Everything that is the Lord’s belongs to me and everything that is mine belongs to him. It is this way with all who love the Lord.”

185. Mary said, "Considering all things that have transpired, do not grasp at answers but live in holy awe and wonder. In this way all things are made known."

186. Mary said, "There was no life in this body until I met the Lord, but then I received my life. And now I rejoice in the Lord of Life, the Holy One who dances with me and I with him."

187. Some disciples asked Mary, "Should we be celibate?" Mary said, "Be what you are, and inwardly be like unto the holy angels."

188. A woman said to Mary, "I do not wish to have a child, so as not to give birth to a slave." Mary said to her, "Blessed are you when you do not do so!" Another woman hearing this became troubled, and she said to Mary, "But Mary, I long to have a child who might labor for the kingdom." Mary said to her, "Blessed are you when you have such a child in your arms!"

189. Mary said, "Many are concerned with unreal things, but as for you, pay attention to the real. What is real is in your heart, and therein you will know it. What is on the outside is unreal, but what is on the inside is real. When you join the inside and outside, above and below, then the whole is real."

190. Mary said, "Stay always with the zeal and love you had at first, and you will not error, for such is the way of a child of God."

191. Mary said, "Even when the Lord laid himself down he did not sleep nor cease from his labor, and even now he labors in you in the Spirit. So labor continually with him and you shall savor the fruits of this divine labor."

192. Mary spoke with her disciples, and she said, "Men think that the Lord came to save the world, but he did not come to save the world. The Anointed has come as a force of Fire and Light to shatter and burn the world utterly away, until only Truth remains in it."

193. Some disciples inquired of Mary about the end of time. Mary said, "It is the Day of Understanding. In that time there will be holy apostles who bring the knowledge of the covenant of the Mother Spirit, and there will be many false prophets in the world. A great Light and great Darkness shall enter into the world, and great conflict and confusion will follow. The Bride will be with the holy ones and she will bring with her two witnesses, and there will be many signs in the

matrix of the world, and also there will be wonders, though hidden. If peace is attained before that time, then all shall come to pass by way of pure grace, yet these days if peace is not attained shall surely appears as woes and wrath. On account of the demons it is unlikely peace shall be attained before that day. But the holy shall be set apart, and though they die yet shall they live to enter the bridal chamber.”

194. Mary said, “In the day of the coming of the Anointed many shall look and see, and among them many will be unwilling to enter the Light, for they shall not recognize the Light in the Daughter sent among them.”

195. Mary said, “One who knows the Mother is near to the Father, but one who denies the Mother is far from the Father. There is not two, but only one God, and God is both Father and Mother.”

196. Mary said, “The name of the Anointed is not the name men speak, but it is a name sealed in the heart of the elect, and because they are holy when they speak it no one hears it, save for those who are elect.”

197. Mary said, “Listen! The Holy Spirit is Supernal, yet she is everywhere here below. She is the Light of the heavens and the fire of Gehenna, and she is the Life-power in all creatures in heaven, and earth and beneath the earth – she is the All-In-All. If anyone is ignorant of her, then they are surely not alive.”

198. Mary said, “The Way is narrow, for there is but one Path for each soul, and the unique essence of the soul is the Way, Truth and Light. Save that one lives by way of this, one will not come into life.”

199. Mary said, “Let divine passion play upon you, and let the Spirit carry you where she will, then you will know what divine rapture is.”

200. Mary said to her disciples, “At the dawn of the End-Of-Days many wisdom treasures shall be discovered, and there will be many who receive the Light of those days; yet, on account of the great darkness, there will be a multitude of false lights and all manner of deceptions. Before the greater joy, I tell you, great sorrow and suffering will engulf the world. Yet, all shall be as it is to be, and all things shall be accomplished.”

201. Mary said, “Live as though the Lord is coming tomorrow and you will not go wrong.”

202. Mary said, “The meaning of repentance is this: If you miss the mark, adjust your aim. A baptism is given for the remission of sin, so that the soul might be loosed from the bow aimed at the Supernal Abode.”

203. Mary said, “God Most High became Mother and Father to conceive and give birth to the Son and Holy Spirit. And so God formed the primordial womb from give birth to the image and likeness of Godself. Those who know the Virgin Mother will also experience the conception of Christ, and the Holy Spirit will manifest as them.”

204. Mary said, “I said to the Lord, ‘Let me know you,’ and the Lord said to me, ‘As you wish, know yourself.’”

205. Mary said, “If you do not know yourself, how will you propose to know God?”

206. Mary said, “I am the aura of flames dancing about him, and he is the center of Light – I am everywhere, but he is nowhere; I am he and he is me. There is no difference from beginning to end. Know the Lord, the One Anointed with the Supernal Light of God and you will come into the acquaintance of Holy Fire.”

207. Mary said, “Moses saw a burning bush; but I tell you, in the Spirit of the Anointed we have beheld the entirety on fire!”

208. Mary said, “All were in the bondage of slavery, under the dominion of Pharaoh, until the Anointed came. But since the Anointed came we have become free men and women, and we have been set over the taskmasters. The law if prophecy, the Gospel is the fulfillment of prophecy. Yet, to the Age of the Bride and Mother Spirit the Gospel that is with us is prophecy. Let those who have ears, listen and hear the Word and Wisdom of the Almighty!”

209. Mary said, "If you know how to cast the circle, then you will know how to deliver the spirits; for the secret of deliverance lies in the circle ascending."

210. Mary said, "The spark must become a flame, and the flame must become a blazing fire. When you shine like the sun you will be complete."

211. Mary said, "The Supernal Light has not been seen in the world before the Anointed brought it down. Now there is a seed of Light and the fruition is forthcoming."

212. Mary said to her companions, "The ages and all that appears will pass away, but the Age of Perfect Light will remain. It is eternal."

213. Mary said, "Look! You are a shadow in the Light. Cleave to the Light and let the shadow pass away."

214. A woman asked Mary, "How can a woman be holy?" Mary said, "The man who is holy knows he is no man, therefore it is the same for a woman. Those who see male and female see only an appearance, for inwardly there is neither female nor male. These appearances are like shadows, and those who grasp at shadows and do not look to the Light miss the mark of Truth." And again, Mary said, "The Mother and the Bride and She-Who-Is-Wise is within every woman, just as the Father and the Son are within every man; the human being is holy when in possession of her or his humanity."

215. Mary said, "Many are the wisdom treasures that are hidden, awaiting their discovery. If you court Wisdom she will give you her dowry and all that is in her house will become yours."

216. Mary said, "Wisdom seeks true lovers and goes to those who seek her. No one will lack Wisdom if in their heart they yearn for her."

217. Mary said, "Many are the false lights. If the True Light had not come and Grace did not open the way, no one would have escaped deception."

218. Mary said to her disciples, “Here something precious is revealed by concealing it, but in the WorldTo-Come it will be revealed by revealing it. Look and see!”

219. Mary said, “Many are they who wander aimless and are bound to missing the mark. It is unbecoming for a human being to live without purpose. For this reason the Lord has taught us to live in a purposeful way and given us an aim, and he is our purpose and our aim – the Risen One.”

220. Mary said, “It may be that a fool is wiser than an intelligent person, for the fool is more likely to know that whatever intelligence arises comes from God.”

221. Mary said, “It is, indeed, difficult for a wealthy person to enter into the kingdom of heaven, for the wealthy are like the demons, believing they have created on their own and that the power is their own though it is not. Yet, the wealthy person who serves the kingdom with their wealth shall be rich in the kingdom of heaven.”

222. Mary said, “Every blessing is received inwardly. If one receives an apostle and is blessed, one receives the blessings of an apostle. If one receives a prophet or a righteous person and is blessed, then one receives the blessing of the prophet or righteous person. And so it is with every blessing one may receive, one receives inwardly and one is received.”

223. Mary said, “Many say that they have received the Anointed, but one cannot receive unless one is received. Therefore, seek to be received to that you might receive and give, and Grace will accomplish everything within you.”

224. Mary taught her disciples, saying, “Be certain to acquire your light-image so that you might be seen in the Living Father and your name may appear in the Book of Life.”

225. Mary said, “Yahweh is passing by, therefore Yahweh is seen. Otherwise no one would ever see the Great Spirit.”

226. Mary said, “This world is a shadow of the World of Truth, and yet there is a great blessing in it. Here there is time to recognize error from truth and to enact the truth, as though a pause to

change your heart and mind. But when death comes and the soul departs the body nothing can be changed.”

227. Mary said to her chosen ones, “In the Supernal Realm it is clear who has come into being and who is unbecoming, for the images of the elect shine brightly but the beasts of the field do not appear.”

228. Mary said, “Souls exchange sparks with one another and we carry sparks of one another and are connected in this way. Be certain to give to everyone what is theirs and to receive what is yours so that all are complete.”

229. Mary said, “Nothing here shall remain. See that you also go your way.”

230. Mary said to her companions, “Do you have money?” They said to her, “Yes, we have money.” She said to them, “Good! Be certain to pay the ransom and buy a staff for the journey.”

231. Mary spoke, and she said, “When you pray let your heart abide in its place, and if it runs, let it return to its abode, which is the Risen Savior.”

232. Mary said, “If you become empty the Lord will give himself to you in full; if you lose yourself, you will acquire the Holy Spirit.”

233. Mary said, “Angels appear in the world along with human beings, but the Perfect Human Being is superior to all angels. Have you not heard of Enoch who walked with Yahweh and was taken up in divine rapture? Every true initiate set above the angels, because she or he has knowledge of the Name of God.”

234. Mary said, “Today you are lower than the angels, though some among you are equal to them. When you are complete you will be above them.”

235. Mary said, “Time is nothing, eternity is everything. Be clear about this!”

236. Mary said, “Who has ever heard of a pregnant mother unwilling to give birth in her time? You also be willing to give birth to your soul when called out of the body. For your body is the Virgin Mother giving birth to your soul in the Eternal Abode.”

237. Mary was speaking, and she said, “Words have no meaning apart from the Mother Spirit, therefore to know her is meaningful. Words have meaning to the extent that they invoke knowledge of her, but she is known only in silence.”

238. Mary said, “Be conscious of your speech, for among human beings it is the greatest blessing and greatest curse. It binds and it liberates. Be liberating with your speaking and beware not to bind yourself and others.”

239. Mary said, “There is a mystery to be played out through manhood and womanhood, yet, truly I tell you, it is concealed by male and female.”

240. Mary said, “The Lord of Initiation has passed by. See that you receive initiation and bring it to fullness.”

241. Mary said, “What appears divided has never been separated, yet division appears for the sake of love and the perfection of will, so that in unification a greater joy should come to pass. If there is sorrow it shall pass away like the shadows of night on the Day of Be-With-Us.”

242. Mary said, “The body is a corpse and yet it lives for a while. While it is alive it is the temple of a great presence, for your soul is in it and the Anointed indwells your soul.”

243. Mary said, “The essence of the Light is transparent, it is the Holy Virgin; when you become transparent you will be united with her and attain the perfection of your freedom.”

244. Mary said, “The true elements are hidden by the visible, so also are the true rites of the Gospel hidden by the visible. Look to see what is hidden and you will understand.”

245. Mary said, “When the circle is engraved and the fire is lit and blazing, invoking the name of the Lord and the shining ones, offer everything into the holy fire as into the Shekinah of God.”

246. Mary said. “Many seek the resurrection of the flesh, but the superior resurrection is of the Spirit and is eternal. Seek always that which is superior.”

247. Mary said, “If the body is to be raised up, then the body must be transformed; and so it is with everything below. But when things below are transformed they are no longer of the world, though they may appear in it, and when they disappear they will not appear again.”

248. Mary said, “The Lord has called us to gather in, not to scatter and disperse.”

249. Mary said to her companions, “In the Anointed Eve and Lilith are redeemed, for the Logos entered for the sake of the salvation of Sophia, and she is lifted up in him to her proper abode. Lilith is the power of Eve and Eve is the perfection of Lilith so that joined they are True Womanhood. Eve united in herself and Adam and Eve united in one another is the image of the Second Adam that appears in the bridal chamber. Therefore, manhood and womanhood are perfected and made complete in one another – so it was ordained from the beginning and so it shall be in the end.”

250. Mary said, “Saint and sinner are appearances, but the Truth and Light is beyond. In the Anointed there is neither saint nor sinner, but only the righteous one. Therefore do what is right according to the soul of light in you, and you will be counted among the righteous and elect. We will meet again in the Supernal Abode on the Day of Be-With-Us.”

This is the Gospel of the Sophia of Ain Sof (One-Without-End), for there is no end to the divine revelation transpiring through the Holy Bride. Whatever might be spoken or written, there is always much more to be received. To all who listen and hear in the Spirit she continues to speak, for the Gospel of Sophia will only be complete at the time of the Second Coming – the Reception of the Bride and Age of the Mother Spirit. Amen.

THE WORD OF FIRST THOUGHT: THE FIRST DESCENT

I am first thought, the thought that is in light. I am movement that is in all, she in whom the realm of all takes its stand, the firstborn among those who came into being, she who exists before all. She is called by three names, although she exists alone, since she is perfect. I am invisible within the thought of the invisible one. I am revealed in the immeasurable, ineffable things. I am intangible, dwelling in the intangible. I move in every creature.

I am the life of my afterthought that is within every power and every eternal movement, and in invisible lights, and within the powers and angels and demons and every soul in Tartaros, and in every material soul. I live in those who came into being. I move in everyone and I enter them. I walk upright, and those who sleep I awaken. And I am the sight of those who dwell in sleep.

I am the invisible one in all. I counsel those who are hidden, since I know the whole realm of all that exists in it. I am numberless beyond everyone. I am immeasurable, ineffable, yet whenever I wish, I shall reveal myself. I am the head of all. I am before all, and I am all, since I am in everyone.

I am a voice speaking softly. I am from the beginning. I am in the silence that surrounds every one of them. And the hidden voice is in me, in intangible, immeasurable thought, in the immeasurable silence.

I descended into the underworld and shone down on the darkness. I poured water. I am hidden in radiant waters. I gradually dawn on all by my thought. I am weighed down with the voice. Through me knowledge comes. I am in the ineffable and unknowable. I am perception and knowledge, uttering a voice by means of thought. I am the real voice. I cry out in everyone, and they recognize it, since a seed lives in them. I am the father's thought, and through me came the voice: the knowledge of everlasting things. I am as thought for all. I am joined to unknowable and intangible thought. I revealed myself in all who know me, for I joined everyone in hidden thought and exalted voice, and in a voice from the invisible thought.

It is immeasurable, since it is in the immeasurable one. It is a mystery, unrestrained by the intangible. It is invisible to all who are visible in the realm of all. It is light in light.

We also have left the visible world since we are saved by hidden wisdom mediated by the ineffable, immeasurable voice. And the one who is hidden within us pays a tribute of fruit to the water of life.

The son is perfect in every respect. He is the word who originated through that voice, who came from on high, who has within him the name, who is light. The son revealed the everlasting, and all the unknown was known. He revealed what is hard to interpret and what is secret, and he preached to those who live in silence with first thought, and he revealed himself to those who are in darkness, and he clarified himself to those in the abyss. To those in the hidden treasures he

told ineffable mysteries, and he taught unspeakable doctrines to all those who became children of the light.

Now the voice that came from my thought exists as three permanences: the father, the mother, the son. The voice is perceptible speech containing a word rich in every glory. It has three masculinities, three powers, and three names. They are in the manner of the triad of three [shapes], which are quadrangles, secretly in silence of the ineffable one.

He alone came into being as the anointed. I anointed him with goodness as the glory of the invisible spirit. I established these three alone in glory over the eternal realms in living water: glory surrounding him who first appeared to the light of the exalted aeons and realms. He persists in light. And he stood in a light surrounding him who is the eye of light gloriously shining on me. He gave aeons for the father of all aeons, I the thought of the father, first thought, Barbelo, the perfect glory and the immeasurable invisible hidden one. I am the image of the invisible spirit. Through me all took shape. I am the mother as well as the light whom she appointed as virgin, she who is called Meirothea, the intangible womb, the unrestrained and immeasurable voice.

Then the perfect son revealed himself to his aeons who came through him. He revealed, glorified, and enthroned them, and stood in the glory made for himself. They blessed the perfect son, the anointed, the god who came into being by himself. And they gave glory, saying, “He is! He is! God’s son! God’s son! He is! The being of eternal beings! He sees the eternal beings that he conceived. For you have conceived by your own desire! So we glorify you: MA! MO! You are O, O, O. You are A. You are being! The eternal realm of the eternal realms! The eternal realm he gave!”

Then the god who was conceived gave the eternal realms a power of life for them to rely on, and he established them. The first eternal realm he established over the first—Armedon, Nousanios, Harmozel; the second he established over the second eternal realm—Phaionios, Ainios, Oroiael; the third over the third eternal realm—Mellephaneus, Loios, Daveithai; the fourth over the fourth: Mousanios, Amethes, Eleleth. Now, those eternal realms are the ones conceived by the god who was conceived—the anointed—and these eternal realms received and gave glory. They were the first to appear, exalted in their thought, and each eternal realm gave ten thousand glories in great unsearchable lights, and as one they blessed the perfect son, the god who was conceived.

Then came a word from the great light Eleleth, and said, “I am king! Who is of chaos and who is of the underworld?” And suddenly his light appeared, shining forth, given afterthought. The powers of the powers asked nothing of him. Suddenly there appeared the great demon who rules over the lowest part of the underworld and chaos. He has no form or perfection. Rather, he has the form of the glory of those conceived in darkness. Now, he is called Sakla, Samael, Yaldabaoth, he who took power, who stole it away from innocent Sophia. Originally he overpowered her; she is the light’s afterthought who descended, from whom the great demon came from the beginning.

The afterthought of light knew the great demon had begged Eleleth for another order, though he was lower than afterthought, and she said, “Give me another order so that you may be a place for me to live, so I will not fall into endless disorder.” And the order of the entire house of glory agreed with her word. She was blessed, and the higher order yielded to her.

Now the great demon began to make aeons in the likeness of the real eternal realms, except that he produced them out of his own power.

I too revealed my voice secretly, saying, “Stop, stop, you who walk on matter. Look, I am coming down to the world of mortals for my portion that was there from the time when the innocent Sophia was conquered. She descended so that I might counter their plan, which was determined by the one who reveals himself through her.” Everyone in the house of the ignorant light was disturbed, and the abyss trembled.

The chief creator of ignorance reigned over chaos and the underworld and produced a human being in my likeness. But he didn’t know that his creation would be a decree of his annulment, nor did he recognize the power in him.

But now I have come down and reached chaos. I was there with my own. I am hidden in them, empowering them, and giving them shape. From the first day until the day I grant enormous power to those who are mine, I will reveal myself to those who have heard my mysteries, the children of light.

I am their father, and I shall tell you an utterly ineffable and unspeakable mystery: I tore off from you the bonds and broke the chains of the underworld demons, the same restraints that bound me. I overthrew the high walls of darkness, and I broke the secure gates of those pitiless ones and smashed their bars. And I spoke of the evil force and the one who beats and harms you, the tyrant, the adversary, the king, and the real enemy. I informed all who are mine, who are children of light, how to nullify the enemies, be free of bonds, and return to where they first were.

I am the first who descended for my portion of what was left behind: the spirit in the soul, which came from the water of life and the immersion of the mysteries. I spoke and the archons and authorities spoke. I went under their language and spoke my mysteries to my own—a hidden mystery—and the bonds and eternal oblivion were nullified. And I bore fruit in them, the thought of the unchanging eternal realm, and my house, and their father. And I went down to those who were mine from the first, and reached them and broke the first strands that enslaved them. Then everyone in me shone, and I made a pattern for those lights that are ineffably in me. Amen.

ON DESTINY: THE SECOND DESCENT

I am the voice that appeared through my thought. I am one joined to another. I am called the thought of the invisible one. Because I am called the unchanging speech, I am called she who is joined to another.

I am alone and undefiled. I am the mother of the voice, speaking in many ways, completing all. Knowledge is in me, a knowledge of things everlasting. I speak in every creature, and I was known by all. I lift up the speech of the voice to the ears of those who have known me, the children of light.

Now, I have come the second time in the likeness of a female and have spoken with them. And I shall tell them of the coming end of this realm and teach them of the beginning of the eternal realm to come, the one without change, the one in which our appearance will be changed. We shall

be purified in those eternal realms from which I revealed myself in the thought of the likeness of my masculinity. I settled among those who are worthy in the thought of my changeless eternal realm.

I shall tell you a mystery of this realm and of its forces. Birth cries out; hour gives birth to hour, and day gives birth to day. Months reveal months, time follows time. This realm was completed in this fashion, and as quickly, it is thought, as a finger releases a finger and a joint separates from a joint. When the great authorities knew that the time of fulfillment had appeared—just as the time of the birth pangs came, the time of destruction approached—the elements trembled, and the foundations of the underworld and the ceilings of chaos shook, and a great fire shone in their midst, and rocks and earth were shaken like a reed by the wind.

And a great thunder disturbed the allotments of fate and those who apportion the houses. The thrones of the powers were disturbed because they were overturned, and their king was afraid. And those who follow fate paid their allotment of visits to the path, and said to the powers, “What is this disturbance and this shaking we have felt through the voice of exalted speech? And our entire world has been shaken, the entire circuit of our path of ascent has been destroyed, and our way up to the chief creator of our birth no longer exists for us.”

Then the powers answered, saying, “We too are at a loss about it because we did not know what caused it. But get up and let’s go to the chief creator and ask him.” And the powers gathered and went up to the chief creator. They said to him, “What kind of boasting is this? Didn’t we hear you say, ‘I am god, and I am your father and it is I who produced you, and there is no other god but me’? Now look, the aeon’s voice of invisible speech has appeared. We don’t recognize the voice, nor to whom we belong, for the voice that we heard is foreign and its origin unknown. It came and terrified and weakened our arms. So let’s weep and mourn bitterly! And let us fly away before we are forcibly imprisoned and taken down to the bowels of the underworld. Already the slackening of our bondage is near, and time is short, and the days are brief, and our time fulfilled. The weeping of our destruction is near and we may be taken to the place we recognize. The tree from which we grew has fruit of ignorance. Death is in its leaves, and darkness under the shadow of its boughs. In deceit and lust we harvested the tree through which ignorant chaos became our home. For look, even the chief creator of our birth, about whom we boast, did not know this speech.”

O children of thought, hear me, hear the speech of the mother of your mercy. You have earned the right to own the mystery hidden from eternity. Now accept it. And the end of this realm and of the life of injustice is near, and the beginning of the coming eternal realm dawns and will never change.

I am androgynous. I am mother and father. I copulate with myself. I copulate with myself and with those who love me, and through me alone all are standing firm. I am the womb that gives shape to all by bearing light shining in splendor. I am the coming eternal realm. I am the fulfillment of all, Meirothea the glory of the mother. I cast the voice’s speech into the ears of those who know me.

I invite you into the high perfect light. When you enter light, you will be glorified by those who give glory, and those who enthrone will enthrone you. You will receive robes from those who give

robes, the baptizers will baptize you, and you will become exceedingly glorious, the way you first were when you were light.

I hid in everyone and revealed myself in them, and every mind seeking me longed for me, for I gave shape to the full realm when it had no form. I transformed their forms into other forms until the time when form is given to everyone. The voice came through me. I created breath in my people. And I cast the eternally holy spirit into them, and I ascended and entered my light. I got on my branch and sat among the children of holy light. And I withdrew to where they lived. Amen.

THE WORD OF APPEARANCE: THE THIRD DESCENT

I am the word in the ineffable voice. I am in undefiled light, and thought came clearly through the great speech of the mother, though a male offspring is my foundation. Speech exists from the beginning in the foundations of the full realm.

But a light hides in silence, and it was first to appear. Whereas the mother alone exists as silence, I alone am the ineffable, incorruptible, immeasurable, and inconceivable word. The word is hidden light bearing fruit of life, pouring living water from the invisible, unpolluted, immeasurable spring. The source is the inimitable voice of the mother's glory, the glory of god's offspring, the male virgin in hidden intellect, silence hidden from everyone, inimitable, immeasurable light, the full source and root of the whole eternal realm. It is the foundation of every movement of the eternal realms that are of mighty glory. It is the base of every foundation, the breath of powers. It is the eye of the three permanences, which are a voice in thought. It is a word in speech. It was sent to illumine those in darkness.

Look, I will reveal my mysteries because you are my brothers and sisters, and you will know them. I told them about my mysteries that exist in the ineffable, inexpressible eternal realms. I taught them the mysteries through the voice of perfect intellect, and I became a foundation for all and I strengthened them.

The second time I came as my voice's speech. I shaped those who took shape before their completion.

The third time I revealed myself in their tents as the word. I revealed myself in the likeness of their shape. I wore everyone's garment. I hid in them, and they didn't know who strengthens me. For I am in all dominions and powers and among angels and in every movement in matter. I hid in them until I revealed myself to my brothers and sisters. None of the powers knew me, though I work in them. They thought they created everything, because they are ignorant. They didn't know the root and source of their growth.

I am light illumining all. I am light happy in my brothers and sisters. I came down to the world of mortals because of the spirit in what descended and came from the innocent Sophia. I came and delivered . . . and went . . . that which he once had. I gave him some of the living water, which strips him of chaos in uttermost darkness, in the whole abyss, which is corporeal and psychical thought. All these I put on. And I stripped him of inferior thought and clothed him in shining light: knowledge of the thought of fatherhood.

I delivered him to those who give robes—Yammon, Elasso, Amenai —and they covered him with a robe from the robes of the light; I delivered him to the baptizers and they baptized him—Micheus, Michar, Mnesinous —and they immersed him in the spring of the water of life. I delivered him to those who enthrone—Bariel, Nouthan, Sabenai—and they enthroned him from the throne of glory. I delivered him to those who glorify—Ariom, Elien, Phariel—and they glorified him with the glory of the fatherhood. And those who snatch away, snatched away—Kamaliel . . . Samblo, the servants of the great holy luminaries—and they took him into the place of the light of his fatherhood. And he received the five seals from the light of the mother, first thought, and it was granted him to partake of the mystery of knowledge, and he became a light in light.

So, now . . . I was in them, in each one's form. The rulers thought I was their anointed. Actually, I dwell in everyone. Indeed, within those in whom I revealed myself as light, I eluded the rulers. I am their beloved, for in that place I clothed myself as the son of the chief creator, and I was like him until the end of his regime, which is the ignorance of chaos. And among the angels I revealed myself in their likeness, and among the powers as if I were one of them, but among the human children as if I were a human child, even though I am father of everyone.

I hid in them all until I revealed myself among my members, which are mine, and I taught them about the ineffable ordinances, and about the brothers and sisters. But they are inexpressible to every sovereignty and every ruling power except to the children of light, decreed by the father. These are the glories that are higher than every glory, that is, the five seals, complete by virtue of intellect. One who possesses the five seals with these names has stripped off the garments of ignorance and put on shining light. And nothing will appear to one who belongs to the powers of the rulers. In them darkness will dissolve and ignorance die. And thought of the scattered creature will have a single appearance, and dark chaos will dissolve . . . until I reveal myself to my brothers and sisters and gather all my brothers and sisters in my eternal kingdom. I proclaimed the ineffable five seals to them so that I might live in them and they in me.

I wore Jesus. I carried him from the cursed wood and set him in his father's house. And those who guard their houses didn't recognize me. My seed and I are unrestrained. My seed is mine. I shall place it in holy light in intangible silence. Amen.

The Path of Knowledge

[Hermetic esoteric]

PROEMIAL:

The Path of Knowledge in the Light of Inward Illumination has for its goal the Realization of the Absolute Truth.

Philosophy provides the foundation, the very pathway itself, upon which the Aspirant must establish himself. It is the High Ground from which he may the more clearly perceive, recognize, distinguish, unify and correlate aspects of Truth.

Symbology unfolds on all sides a perpetual panorama, the inner significance of which is more and more revealed to the Aspirant in the light of Philosophy. He glimpses Beauty as well as Truth, Harmony as well as Unity. Mythology awakens his Intuitive Faculties, bringing them also into the quest for the True ; calling him to the unsuspected heights and the wondrous profundities of the Divine Mysteries. And lastly, Hermetic Science and Art lead the Aspirant to the portals of Mystical Participation through which the Below is to be transmuted into the Above.

I. HERMETIC PHILOSOPHY:

The human mind naturally reasons about Truth. In its unremitting operations, wittingly or unwittingly, it is always seeking Truth. To find Truth is to see Truth, therefore, in proportion as the mind is able to recognize and distinguish what is true from what is false, so it may be said to find Truth, or at least an aspect of Truth. All things express or represent, in some manner, aspects of Truth. In fact, in this sense, Truth itself is the very Reason of their existence objectively and subjectively. Hence, since the Mind cannot conceive of anything that has no existence, it follows that whatever the human mind reasons about, is, in this same sense, an aspect of truth, however far removed from the final and absolute Truth. But the full significance of any aspect of truth is to be understood only when seen in its correct perspective and proper relationship with all other aspects. Therefore, a living consciousness of Truth is dependent upon the

integrity and comprehensiveness of the human reason. In like manner, universal and integral aspects of truth are more easily recognized and accepted than particularized and partial expressions. But, in every case, the clearness of perception is modified by the pre-conceptions or prejudices already in the mind, and, likewise, by the objects or motives for which Truth is sought. For instance, the object may be to collect and classify countless expressions of finite truth in order to formulate generalized laws for practical ends personal or impersonal. Such conceptions are scientific, in the common acceptance of the term. On the other hand, the object may be for the sake of Truth itself, in order to attain, through It, a consciousness of the ultimate Reality.

Such conceptions are philosophical in the original and best application of the term. Philosophy, in contradistinction to Science, deals with the essential, universal and abstract nature of things, more than with their apparent, particularized and concrete characteristics. Philosophy, as its name signifies, is wisdom rather than knowledge, and is more unitive and synthetic, while Science is more partitive and analytical. Moreover, among Systems of Philosophy, those that are the most universal in world-view and most adequate in expression, are also the most self-evident and harmonious, both in themselves and in their relationships with other systems. The Hermetic System of Philosophy may be defined as the Wisdom concerning God, the Universe and Man. As the Wisdom concerning God it presents a most exalted conception of Deity and is characterized by a tone of profoundest sanctity. As the Wisdom concerning the Universe, or Macrocosm, it brings the Sensible World into the light of the Intelligible Sphere, and reveals the underlying unity sub-standing all duality. As the Wisdom concerning Man, or the Microcosm, it is characterized at once by the principle of unity and universality, extensively unfolding all his principles, powers, vehicles and relationships, and intensively indicating his assimilation to the type and pattern of Perfect Man. The principal Hermetic conceptions under these three headings are conveniently summarized thus: **I. GOD.** (1) *The Divine Unity.* (2) *The Divine Trinity.* (3) *The Divine Plurality.* **II. THE MACROCOSM.** (1) *The Intelligible Universe Above.* (2) *The Sensible Universe Below.* * The Hermetic Wisdom derives its name from the first Master Hermes-Trismegistus of Ancient Egypt, but its philosophic tenets are perhaps best preserved and expressed by the original Platonic and Neoplatonic Philosophers and their genuine successors. **III. THE MICROCOSM.** (1) *Archetypal Man.* (2) *Threefold Man.* (3) *Pan-Humanity.*

Many of these aspects are so self-evident that they hardly need expression, but by considering them in their hierarchical order, they not only become more luminous but also shed additional light upon other less obvious conceptions.

GOD :

(1) The Divine Unity. What could be more simple and yet, at the same time, more profound in ultimate implication than that Name for the Supreme which seems to ring reverberatingly through all the works of the Platonists and Neoplatonists ? They spoke of Him Whom they knew to be wholly ineffable as THE ONE, sometimes, however, supplementing that Name by another, as if to confer a title which in some measure might be faintly applicable & THE ONE AND THE GOOD. For not only is HE, Who is so denominated, the ONE prior to all, and THE ONE superior to all, but HE is also THE ONE within Whom all things have their Being and without Whom nothing could possibly be. But besides being in such an exempt transcendental sense THE INEFFABLE ONE, He is also denominated THE GOOD, because the whole of existence thirsts to partake of His Perfect Plenitude and Infinite Goodness. Simple, Reverent, and Ineffably Occult is this

beautiful appellation of the Most High, Who must always remain transcendentally beyond the highest conception of the highest philosophy.

(2) The Divine Trinity. Although GOD is essentially ONE and the Unity of all Unities, yet He cannot be conceived without immediately introducing the Idea of a Trinity. Philosophically, this Root Trinity is conceivable as: The Divine Essence, abiding immanent in all, the cause of all being; The Divine Life, proceeding providentially through all, the cause of all activity ; The Divine Mind, transcendentally converting all things to Itself, the cause of all intelligence. The Divine Essence is the Logos of Being, Light, and Love the All- Father. The Divine Life is the Logos of Life and Providence the All-Mother. The Divine Mind is the Logos of Power, the Creator Lord, and Great Architect. This triadic conception beautifully unfolds the inconceivable Unity of the Supreme, revealing the Three Hypostatic Principles upon which the whole of manifestation fundamentally depends, and providing the human intelligence with a key to the understanding of the true nature of all things. It has its analogies everywhere, in all realms inner and outer in the great and in the small, in science, religion, mysticism and in every field of activity.

(3) The Divine Plurality. The Three become the Many, and the Many are held subjectively within the Three; for, from and by and through each of the Three Logoi, a multitude of Divine Powers, Principles and Perfections proceed. In the Platonic terminology these Divine Processions are celebrated under the appropriate title of ; The Immortal High Gods; Immortal because They are stable and eternal in essence and energy ; and Gods, because They are the immediate Progeny of the One Only Supreme God. The primal emanations of Deity must necessarily be most like unto It, therefore are They truly Divine and Their proper appellation is &; The Gods. Symbolically They are to God what the rays are to the Sun. For They are in no sense to be confounded with those exalted beings who are said to be the products of ages of evolution, but They are indeed Eternal Irradiations of the Supreme ONE. Although They are a multitude of self-perfect Unities, They do not constitute a plurality of God-heads, but rather by magnifying the mystery of the One Godhead, They raise in other systems they receive other names. our conceptions of the Absolute to the most exalted point possible. To deny the existence of the High Gods is to deny the existence of the universe, for They are those Powers, Principles and Perfections which sub-stand the Universe. And to doubt the Power of the Supreme to produce the Gods is to doubt His Omnipotence and to place a limit to His Unfathomable Prolificness. Without His Plurality and Divine Irradiations, the Supreme would be like a ray less sun. But the Gods, Who are God in His manifestations, bring Him near to man, for They all perpetually proceed from and return to Him as Unities from and to One Primal Monad. They distribute, regulate and make manifest the Divine Essence and Life, and, as God s Eternal Ministers, are the support, guidance and upliftment of all that is, was or ever will be.

THE MACROCOSM :

In philosophy it is customary to consider the universe as composed of a number of different planes of existence, consciousness and action. These are said to inter-penetrate each other and are difficult to conceive of from a purely finite standpoint. But, more obviously, the Macrocosm is twofold, when considered apart from the Divine. For example, its dual aspects are known as: the Above and the Below; the Eternal and the Transient; the Subjective and the Objective ; the Spiritual and the Corporeal ; the Intelligible and the Sensible. The lower is symbolical of the higher; the outer is an expression of the inner; the objective is a projection of the subjective. Each, in turn, has various sub-divisions or sub-planes, but an intimate parallelism may be traced throughout, and for this reason their relative characteristics may

be hypothetically postulated by means of the Hermetic Law of Correspondences, and, by taking them as a basis, a more or less complete cosmological scheme may be outlined. The Spiritual Universe is the Field of Divine Operations and is characterized by Intelligible Essence and Eternal Life, of which the Sensible Universe is the outer, lower and transient expression. It subjectively comprehends the archetypes or Ideas of all things that have been or ever will be expressed. These Ideas are unitary, fontal and productive ; preserving, elevating and perfecting. Hence, the Spiritual Universe is not only potentially but likewise actually perfect. It is the Kingdom where all Ideals are realized. The Sensible Universe embraces the objective life and corporeal existences by which the archetypes of the Intelligible Universe are made manifest under the limited conditions of time and space. It includes all kingdoms of nature.

THE MICROCOSM :

(1) Archetypal Man. According to the Hermetic Philosophy Man is called the Microcosm of the Macrocosm. The Macrocosm below analogically expresses the Spiritual Macrocosm above. In a corresponding manner, the human Microcosm below is an expression of the Spiritual Archetype Above . The Archetype is essentially Monadic, Perfect and Eternal. From It all Microcosms may be said to proceed, and, inasmuch as they are potentially one with It, they inherit the right to participate and manifest Its attributes in varying degrees of glory. The Archetypal Microcosm stands in the same relation to the Spiritual Sphere as Humanity holds in regard to the Sensible Universe, for the Supreme Microcosm, as the Universal Christos, is not only the Head of Humanity, but also the Lord of the Universe.

(2) Threefold Man. The One, the Three and the Many are repeated in the Microcosm, Man. The Mystery of the Trinity is reflected in each of the three root principles of Spirit, Soul and Body. Of these, the first and the last, with their several aspects, correspond to the dual Macrocosm, while the Soul stands, metaphorically, between, with a twofold vision, power and purpose. Above the Soul is the Spirit, the Ideal Principle, in and by and through which the Soul participates in the Divine Unity, Trinity and Plurality, and without which it can never enter consciously the Kingdom of spiritual realities and perfections. Below the Soul, the; Body. Principle is suspended, in and by and through which the Soul expresses itself and without which it could not enter into conscious relationship with the Sensible Universe. When united to Spirit the Soul is assumed into Its like ness, and when identified with Body it becomes subject to the laws of the Sensible World. The Soul, infinitely receptive, is destined to hold, on the one hand, the infinite plenitude of Spirit, and on the other, to manifest that plenitude through the principles of Order, Harmony and Beauty.

(3) Pan-Humanity. Pan-Humanity is essentially one, just as the Immortal High Gods are essentially one. Its apparent multiplicity is due to the numerous attributes possessed and manifested by each Microcosm in multifarious ways. For example : The Intellectual Activity, with its objective and subjective expressions; the Affectional or Vital Principle, with its lower and higher activities ; the Volitional Faculty, with its free and determined aspects. The action, inter-action, and re-action of these attributes, with their numberless phases in individual and collective Microcosms, result in the infinite diversity by which Pan-Humanity is characterized. The destiny of each Microcosm is to manifest harmoniously all its attributes to the utmost

on all planes of consciousness. This is partially to be achieved by various processes but finally it depends for its consummation upon conscious identification with the One Perfect Spiritual Arche type, Who, while transcending all multiplicity and diversity, is Himself the unification and co-ordination of all. Through Him, Pan-Humanity, following the Divine Plan, is converted from its many-ness to its basic triune nature, and from that to its Unity or One-ness with the Supreme. * The Body Principle here includes all that manifests all vehicles not merely the physical body alone.

II HERMETIC SYMBOLOGY

I. THE PRINCIPLE.THE principle of Hermetic Symbolology, and indeed of all symbolology, is the hypothesis that the manifested expresses, in some manner, the unmanifested. The Divine Manifestor is the Great Symbolist. It is He ;who expresses in the panorama of the universe the Supernal Wisdom; of the Inconceivable Supreme. It is He who unfolds ideation into substantiality, and potentiality into actuality, and it is He indeed who causes the manifested to spring into being from the unmanifested. This principle underlies the Laws of Expression, Correspondence and Affinity, whereby the Thoughts of God are so written in the world of form that whoso desires to read, may read. The world of form is a vast symbolic code in which is concealed God s Idea of all things of the Cosmos, of Nature, and of Man himself. The outer objects have their inner significance, even as that which is below is in some way a reflected type of that which is above. Man, as a symbol, is God s masterpiece, for, hidden within him is to be found the key to every mystery. He is not a fleeting chimera of a few years, for, beyond, behind and above his transient nature is an eternal ideal archetype which it is his sublime destiny to realize. Extrinsically man is human; intrinsically he is divine. The intrinsic value of a symbol is determined by the dignity of the idea represented, the degree to which that idea may be realized and the adequacy of its expression. The extrinsic value of a symbol is proportionate to the depth and dignity of the mind that uses it. To one mind a symbol might be meaningless but to another fraught with unutterable secrets. A true symbol is a living emblem of Truth. It speaks to all who hear and understand. Nature is a gigantic system of symbolism and its voice is a living and intelligent voice.

The lore of Nature is the Book of God, which grows more and more legible in the light of the Hermetic Law of Correspondence. The symbol Man, is set in the midst of a stupendous and mysterious mosaic of symbols with which he has countless hidden but intimate affinities. The more he realizes this the nearer he comes to a knowledge of himself. Metaphysics alone mean little to the mind until amplified symbolically either by metaphors, allegories, personifications or other means. The memory and recognition of phenomenal and concrete objects depend upon the faculty of symbolizing them mentally. The objects themselves cannot, concretely, enter our minds, but by substituting appropriate symbols or impressions for the objects contemplated we give them a place within the horizon of our consciousness.

In this way our store of knowledge is said to increase, for by reproducing the idea of a thing we make it our own.

Conscious thought is impossible without symbols and when so employed symbols constitute a species of language whereby thoughts are rendered expressible. This language may verge towards abstractions or it may be quite concrete, according to the penetrative depth and power of the mind using it. All language, necessarily, is composed of symbolic ideas, images, or characters, hence the study of symbology becomes, in reality, the study of those counters of thought used by man throughout the ages.

2. THE CLASSIFICATION.

I. Symbols may be classified in many ways. For example, there are symbols corresponding to all the activities and accomplishments of man, falling naturally under those titles with which we are so familiar Science, Art, Philosophy, Religion, Mysticism, Occultism, Mathesis, Technology, Music, Commerce, Sociology, etc.

II. A more comprehensive classification is the following : (1) Universal Symbols. (2) Arbitrary Symbols. Universal Symbols are more or less self-evident and immutable in basic significance. Arbitrary Symbols are subject to modification and mutability according to the manner of their use. Numerical Symbology is a good instance of the class that is universal, such as the number three, or the triangle, which reveals the root triplicity of all phases of existence and the triadic nature of all things. Arbitrary Symbols are extremely diverse in nature and significance, for example the greetings used in conventionality or the chosen emblems in the symbology of the artistic. But even Arbitrary Symbols are connected with universal ones, however apparently remote the relationship may be.

III. The quaternary classification of symbols is an excellent one. (1) Formal Symbols. (2) Sound Symbology. (3) Symbols of Colors, Odors, Tastes. (4) Symbols of Motion. Each of these is twofold Natural and Human. Natural Symbols are those we perceive in Nature ; they make up the stupendous mysterious Symbology of the Great Architect. Human Symbols are those made by man in all his works. The World of Art makes up Human Symbology, just as the World of Nature figures the Symbolism of God. The Sun is a splendid example of a Formal Symbol, revealing the vast center of our System from which flows ceaselessly the Light, Heat and Force that sustains our Universe. Figures, numbers, letters, whether graphical, geometrical or hieroglyphical belong to formal symbology. The astronomical symbols comprise the alphabet of the stars and are profoundly significant. Of Sound Symbols there are : the voices of Nature and of man ; the music of the spheres ; the sounds of the Great Mother and of all Her children. Spoken words or names are symbols of ideas. Man is an incarnation of a word a name.

The language used and the sound of the voice is an index of the dispositions of the speaker. All languages are symbolical. Some are elegant, some dignified, some mystical, some mantric. Words are vehicles of thoughts and symbols of feeling. There are words of love, words of wisdom, words of power, words of fire; winged words, sacramental words, and traditional words pregnant with power and mystery. As examples of Color Symbols there are the prismatic colors and their correlation in the septenary scheme; and the pigments used in art. The odoriferous and gustatory properties also have symbolical correspondences. The cosmic movements and periodic revolutions of the orbs in space, the flowing of a river, the flight of a bird, the attitudes and gestures of man are instances of Symbols of Motion.

3. THE APPLICATION.

I. Some indication of the extent to which symbols are to be applied is opened out by considering the symbolical significance of the ten Aristotelian categories which can be predicated of all things. (1) **Substance**. Substantial symbols provide the basis or groundwork of manifestation. In Neoplatonism there are spiritual as well as material substances. (2) **Quality**. The qualifications or attributes of all things are appreciable only through the medium of symbols. The qualities themselves inhere in things, whether recognized or not, but they are the more exactly estimated the nearer the symbols employed approximate to those qualities. For example, gold is an appropriate symbol of purity because it is the purest metal.

(3) **Quantity**. Mathematical theorems, as well as quantitative measurements, depend essentially upon suitable symbols. (Euclid was a great Symbolist as well as a Platonist.) Numerical Symbolology is perhaps the most profound and scientific of all. (4) **Relation**. Self-consciousness implies, and is indigent of, the clear perception of relations between the knower and the thing known. In its expansion, this consciousness enters into wider and also closer symbolical relationships with all beings, and, at last, with the Infinite Itself. (5) **Place**. That which is placed here symbolizes that which is placed Yonder. All localities or planes have their analogical symbolology. Heaven and Hell as places are, symbolical. (6) **Time**. The past and the future exist only as simple or compound symbols in consciousness, human or cosmic. The present symbolizes the Everlasting Now. All chronological orders, sequences, and successions are symbolical.

(7) **Condition**. Symbols are applied to denote dispositions, the permanence or impermanence of qualities, the changes of properties chemical, alchemical, or otherwise. (8) **Situation**. The hierarchical order indicates symbolically where everything is situated. (9) **Activity**. The symbolic of forces, functions, energies, etc.

(10) **Passivity**. All things are both positive and negative, symbolically and actually. They are positive to those less active, but negative or passive to those more active. The Sun is a passive symbol to God but a positive symbol to the planets.

II. In the Interpretation of any symbol there are at least three stages, leading from the outer and finite meaning to the inner and infinite significance. (1) **Concrete Significance**. The consideration and predication of the extrinsic, explicit, particular and obvious properties, e.g., the Sun, its subsistence, quality, activity, etc. (2) **Transitional Stage**. The extension of the concrete significance by inference, deduction or induction ; treating the symbol as a theorem to be explained by a chain of reasoning leading to axioms, e.g., the characteristics of the Sun, the significance of its shape and position, its triple activity or manifestation, its numberless rays, its prior and causal relationships with the lesser orbs of its system, etc. (3) **Abstract Significance**. The intrinsic, implicit, and more inner meaning, revealing the innate, essential and universal idea, when by analogy, correspondence, affinity and association, we penetrate beyond the visible and apparent; e.g., the Sun, its spiritual significance as an emblem of Deity, having its three primal characteristics, its numberless irradiations, its prior causality, etc. The above method utilizes the concrete to interpret the abstract, the phenomenal to express the noumenal, the sensible to unfold the intelligible, the relative to sense the absolute, the outward to open the inward. It must be recognized that in itself alone this method is incomplete. For the finite does not represent the infinite, nor need a labyrinth of particulars necessarily lead to a universal truth. Nevertheless, since that which is below bears witness to that which is above, it may take us a few rungs up the ladder of Truth.

III. Example. As an illustrative application the front cover of our Quarterly is suggestive, for instance : The Circle is symbolical of the Supreme Source and Goal of all, beginningless and endless. The Triangle within the Circle denotes the three primal manifestations of the One Supreme. The Two Ankhs and Columns suggest, among other things, the two streams of Life the proceeding and the

returning. The Gammadion at the base of each column suggests the four-fold whirling's of the streams of life upon the Cross of Manifestation. A true symbol has many applications however. It is a key that can be turned again and again. It may be 3-fold, 7-fold, 10-fold or even 12-fold. Its significance on one plane may reveal its meaning on another. By the application of symbols, thoughts may be coordinated, ideas may be unified, vague conceptions may be clarified. Symbolism is concentrated ideation. The vividness of a thought depends upon the ability to create a true and clear symbol of it, separated from all extraneous elements. Symbols portray ideas and ideals too deep and sublime for mere words; they evoke exalted and inexpressible thoughts and feelings. What wondrous varieties and combinations of forms and figures and colours can be adapted to express that which the human voice could never utter. What ineffable emotions, infinite reminiscences and majestic ideals can, by the use of symbols, be called forth from the unmanifest into manifestation.

III HERMETIC MYTHOLOGY

I. PURPOSE.

THERE are three main modes by which great teachers have presented Truth to mankind, Dogmatically, Scientifically and Mystically. These methods are, more or less, interdependent, but nevertheless, there are occasions when, for special reasons, one may be predominant. To affirm that the Kingdom of Heaven is within, is a dogmatic truth. To explain the affirmation if this be possible by philosophy or other means, and then present it in terms of these, is to change it into a scientific truth. But if the statement, although positively asserted, is considered to have more than a literal significance and is to be understood symbolically or metaphorically, then it is a mystical truth. Absolute Truth is, of course, infinite and therefore never to be fathomed by finite means. Faith may accept Its dogmas. Reason may perceive Its science. Intuition may receive Its mystery. But Absolute Truth Itself remains, ineffable, although the whole universe is fashioned to unfold It. The acceptance or perception of truth avail nothing unless productive of effect. A dogmatic truth may be acted upon because of its moral influence on the will. A scientific truth may be made practical because of its rational influence upon the mind. But, as an impelling power, a mystical truth, when intuitively perceived, is more potent and productive than either of these, because it sheds its own intrinsic, irresistible beauty on the Soul and lifts up all things to higher and more effective levels. Myths and Allegories are, in this respect, important means for presenting mystical aspects of truth. They are tales of wonder and beauty, containing images of what the Soul longs for and thirsts for. Their beauty is the most unforgettable thing in the world. And, because of the Immortal Ideals they contain, these legends of the old ancient days still retain their hold upon all lovers of beauty. They have fulfilled, and continue to fulfil, at least a threefold purpose viz., to veil, to preserve and to reveal mystical aspects of truth as presented in sacred legends and traditions. Hermetic Mythology is that which pertains particularly to the Hermetic Tradition, which, emanating originally from Egypt flowed from thence through Chaldea to Greece. Therefore it embraces the pre-eminent mythological systems of the Egyptian and

Grecian mysteries. A myth is a veil that may be lifted, little by little, as its allegorical and inner significance is perceived. Because the meaning of a myth is not self-evident, there is sometimes a tendency to regard it as an enigma purposely devised to hide truth. But this, although to some extent incidental, is not the primal purpose. Truth is not self-evident save when suitably presented to faculties that are capable of perceiving it. When the true vision is attained, Truth is perceived however much it may be veiled. Therefore, although myths veil truth, they do not exactly conceal it but rather are they the means of gradually preparing the eyes of the Soul to behold that which would blind by excess of light, if seen without meet preparation. The mythological systems of antiquity constitute an immense repository of truth, which is the common heritage of humanity. Considered collectively, they form a universal tradition in which the inspired utterances of the Great Ones are preserved. For almost without exception the mythical or fabulous element enters into every philosophic and religious system. Invariably, too, the basic principles of a tradition are embodied in the myths belonging to it. Therefore, even if such a tradition should ever become corrupt, the characteristic preservative power of its myths will enable it to be periodically purified and revived.

Furthermore, they are more readily handed down through the generations or translated from one language into another than are philosophical or metaphysical treatises. It is difficult to transmit the full significance of a philosophical principle in its original purity, but the story of a myth is easily conveyed even by those who do not understand it, and its significance is retained. As the accumulated myths, fables, legends, allegories, and sacred traditions are more and more widely disseminated in many languages, so they grow more and more in universality and thus provide criteria of Truth of increasing value. They have an inherent vitality and perennial freshness although their beginnings may be lost in the remote past. It is not without reason that myths have been called the truest things ever written, for they can reveal deep truths that would, in all probability, remain hidden if presented through other media. Moreover, the truth in them is to be seen rather than to be reasoned about or accepted blindly. The Hermetic Myths tell of the Irradiations of the One Supreme, i.e., the Eternal High Gods; of the Incarnation of the Logos or Christos-Osiris Principle; of the descent of the Soul into manifestation and of its final redemption and perfection. They repeat in varied forms, the divine macrocosmic and microcosmic history fabulous and yet true. Interwoven with these magical mystery tales are ideas of almost fathomless significance. And the view-points from which they may be approached are without limit. Their influence is all-comprehensive. Religion draws upon them for the personifying of its divine principles, through which, in worship, concrete and finite conceptions may lead to the abstract and infinite. Philosophy adopts mythical terminology as soon as it leaves the concrete and practical and enters the realms of the Ideal. Plato, the Master Idealist, continually alludes to the Orphic and Homeric fables. His own allegories, too, are masterly examples of the mythic art. Art, in turn, could not well dispense with mythology. Poets, painters, sculptors and musicians all have recourse to mythology as the fount of their inspiration.

The day for myths and allegories is by no means past. Long will they serve useful purposes while mankind continue to speak in figures and metaphors. Indeed, bereft of these products of imagination, language would be shorn of those elements that give it, not only its strength and beauty, but also much of its power of appeal to the intuition and that innate sense of truth and taste for beauty. A true myth is a narrative, complete in itself, as a story, but having a veiled meaning. The visible world is complete in itself but it too holds its veiled mysteries. An ancient writer truly said : " We might call the whole world a myth, which contains visible bodies and things, but souls and spirits in a hidden manner. The Gods and the World."

II. EXEGESIS.

The principles underlying Hermetic Symbology enter largely in the exegesis or interpretation of myths. Certain general guiding principles, however, may be laid down, embracing their construction, significance and application. **(a) Construction.** There is a similarity in nearly all myths inasmuch as the localities historical or purely fabulous usually denote not only places but also states or realms of existence ; the personages, proper names and terms also are employed, as a rule, symbolically ; and the events narrated are often extraordinary and permit of more than one interpretation. **(b) Significance.** Here again, similar stages can be remarked in lifting the veils of nearly all myths. The first veil is lifted by obtaining the literal explanation and derivation of the proper names and principal terms used. The second veil is raised by reconstructing the narrative in the light of these literal and suggestive meanings. The third veil is gradually removed by the aid of reflection, when the symbolical and allegorical significance is applied and developed. This process may be extended, and intuitional flashes obtained, in which there may be glimpses of the infinite truth behind. **(c) Application and development.** To apply myths is to use them to present and explain aspects of truth. The majority of true myths are applicable from many stand points natural and artistic, moral and ethical, philosophical and metaphysical, religious and theological, mystical and occult. Moreover they may be treated macrocosmically or microcosmically, and correspondences may be traced between them all. Thus from a simple story, with a literal and finite meaning, we are led stage by stage, to the apprehension of an infinite truth with its application in all realms of consciousness. These mystery tales are inexhaustible sources of suggestiveness. At different times they hold different messages, and, likewise, different eyes see different messages at the same time. And, even as the vision of exterior beauty is intensified by the realization of interior beauty, so the beauty embedded in myths is more and more perceived as the Souls own beauty unfolds. A myth does not reveal the same mystery to all. It reflects only as much as the eye of the Soul can receive and understand, even as the secrets of Nature, although laid bare, are seen only by the eyes that can behold them with veneration and love.

III. EXAMPLE. THE MYTH OF OSIRIS and ISIS

BRIEF OUTLINE OF NARRATIVE. In the legendary Golden Age of Egypt, Osiris and Isis reigned as King and Queen. They were not only the rulers but also the teachers of their subjects. They were not as their people but were said to have come direct from the Gods ; their parents, according to some, being the Divinities Seb and Nut. For a time all was peace. Then, while Osiris was away in a distant part of his kingdom, his brother Typhon arose to usurp his place. Eventually, when Osiris returned, Typhon, by cunning, slew him and cut his body into 14 pieces which were scattered over the sacred land of Egypt. Then began the lamentations and search of Isis for her lost lord. Long did she wander, and as she found fragments of his holy body, so did she bury them and cause tombs and sanctuaries to appear.

At last a son is born to her, named Horus, who becomes the conqueror of Typhon. Osiris rises again from the dead, ascends into Heaven, and, through his resurrection, becomes the redemption of all who identify themselves with him. This is but a very cursive story of the myth and does not reveal its beauty, but nevertheless it will be found that in the full narrative there is much of that indescribable beauty which is the special characteristic of the Grand Egyptian Mysteries.

RELIGIO-MYSTICAL SIGNIFICANCE (Suggestive). Egypt may be regarded as symbolical of the field of the Divine operations, in which the mysteries of God are hidden and yet revealed. The Egyptians may be taken as symbolizing Pan-Humanity. Nut and Seb represent Heaven and Earth respectively. As such they constitute that principle of duality through which all things proceed from and return to Unity. Osiris is the Divine Incarnation. God's Idea or Archetype of Man : Potential Perfection. Isis is the Divine Mother Incarnate. Typhon is comparable to material darkness, that which is below, where the universal essence and life of Osiris and Isis are in a mystical sense. Horus is comparable to spiritual light, that which is above & the re-born or risen Osiris, also called & Osiris Horus, Actualized Perfection.

This bare outline, which is given merely as an example, may suggest a multitude of interpretations, especially when other details not given here are added. Osiris, the central figure of the myth, may be considered as personifying the Divine Immanence, the Indwelling Spirit, slain from the foundation of the world. He is God and also Man. Son of Heaven and Child of Earth. To be identified with Him, as Osiris-Horus was, according to the Priest-Hierophants of the Pyramid, to become osirified & divinized in the Hall of Seb. Without Osiris there was no regeneration, no resurrection, no perfection, but with Him there was, and is, Life Everlasting.

IV. HERMETIC MYSTICAL SCIENCE AND ART

I. DEFINITIONS

MYSTICAL :

Science is the precise delineation of the principles, and the exact formulation of the laws underlying mysticism and mystical concerns. Mystical Art is the application of these scientific principles and laws to mystical purposes. Religion is inseparably connected with Mystical Science and Art and cannot properly be divorced therefrom. For Mystical Science is the culmination of that phase of Religion which aims at the correlation of the outer to the inner and of the partitive to the integral. While Mystical Art is the consummation of that aspect of Religion which ordines the human nature to the divine. It is a process by which Spiritual Ideals and Types of Divine Science are expressed in the Worlds of Form. Science should precede Art even as Knowledge should go before Practice ; for Science explores the means and Art applies them to the end in view. True Science is therefore essentially illuminative, and true Art essentially perfective. Special and particular Sciences investigate external causes and effects : Hermetic Science reveals their inner analogy and intelligibility. Practical Arts put into application that which Special Sciences explain, directing them to useful ends. Absolute Science is the revelation of True Being : Perfect Art is conscious active union with True Being. Indeed, from the human standpoint, Perfection is the fullest possible expression of Real Being.

II. THE PRINCIPLES The principles sub-standing Mystical Science and Art are those upon which the Hermetic Laws of Correspondence, Affinity and Expression depend. There is an intimate correspondence between the microcosm and the macrocosm, the intelligible and the sensible, the inner and the outer. There is a profound affinity not only between the Divine Unity and the Divine Trinity in Man and in the All, but also between the Divine Plurality and the many faculties of Pan-Humanity. By Hermetic Mystical Science the principles and laws of the Universe are brought into correspondence and relationship while their mutual interactions and affinities human and divine are revealed. By Hermetic Mystical Art these

same principles and laws, thus intimately integrated, are brought forth perfectly expressed. The light of Hermetic Mystical Science penetrates the veil of multiplicity, explores the deep metaphysical recesses of the Universe, and sheds its luminous rays over all things so that at last the Perfect Divine Order itself is to be seen. Hermetic Mystical Art, established in the Divine Order, traverses the path opened by the light of Hermetic Science, bringing into perfect ordination and expression all that was latent and unmanifested before. This alternate ingoing and outgoing, constitutes the life of Mystical Science and Art ; the former disclosing the treasures concealed within the center of the Cosmos and the latter beautifully unfolding them into the Orb of the Circumference in plenary manifestation.

III. THE APPLICATION

It is the Soul universal and human that is forever putting into application the principles of Hermetic Science, because, since it subsists midway between primary and secondary natures, the Soul has affinity with both, and can, not only enter into correspondence with every Order of being in the hierarchy of existence, but also give actual expression to what is potentially inherent. Therefore, it may be said that the Soul contains all sciences and arts and that its purpose is to realize and apply them. The Soul's affinity with primary natures is dependent upon the Spirit, i.e., the Logos or Nous, through which the Soul is potentially united (1) by its being to the Divine Unity and Trinity; and (2) by its life and activities to the Divine Plurality, i.e., the Eternal High Gods; while (3) by its secondary natures and instruments of expression the Soul is united to the universe and humanity. In the Divine Unity is the Supreme Science of the Soul. In the Gods is the Pure Art of the Soul, for pure art springs from divine inspiration which, in reality, is the activity of the Gods within the Soul. In the universe all sciences are applied by the Art of the Gods operating in and through the Soul's secondary natures. The perfection of the human Souls Art depends upon its conscious living union with God and the Gods, through the Spirit. This perfective-union is to be attained by three processes in which the Souls Art is gradually unfolded, consciously or unconsciously. (1) The free expression of the Souls faculties as they emerge from potentiality into actuality by evolutionary processes ; this alone will not accomplish the desired end for it only leads to a certain point. (2) The assimilation of these faculties to their divine affinities, which is to be accomplished by the action of the personal will when it serves or tries to serve the Divine and is thus converted from self-seeking to the light and life of the Gods. (3) The elevation and transformation of the Souls faculties or secondary principles to their primary archetypes by fuller and fuller participation in the Divine. These three means are summarized as the processes of Evolution, Redemption and Participation all of which have a deep significance when considered in the light of Hermetic Science and Art.

(1) **Evolution**, regarded mystically, has a more profound meaning than when explained solely from a material point of view ; not that the latter is untrue but rather that it is only a partial truth which is not always seen in its correct relationship with the universe. The Souls essential nature is not subject to evolutionary laws because it is rooted in Spirit, and Spirit cannot truly be said to evolve. Therefore, evolutionary processes refer to the Souls activities and secondary natures. As a result of these activities and by means of the Art of the Gods, the Soul follows the Divine Plan and produces or evolves three instruments of expression, each of which, in turn, is a plural unity, or a multiplicity in a unity. These are called the Volitional, Vital and Intellectual Instruments. The will to exist evolves vehicles of manifestation ; the vital principle generates life and stimulates activity, and the intellectual principle develops new contents of consciousness. All these, in the first place, spring from the deep fontal impulses in the Soul to move, to stand forth, to open out, to unfold, to express, to create and to make manifest. But as a natural consequence of these evolutionary impulses, the Soul changes its center, and, in a mystical sense, is said

to depart from its summit, losing knowledge of its Real Being, and forgetting its allegiance to its Source. Hence it lapses, so to speak, from the Above to the Below, there to gain experience and knowledge. This is what is implied by the fall and descent of the Soul, The evolution alone of the Souls secondary principles cannot restore the Soul to a consciousness of its original but innocent state, because, since these principles are secondary and subsidiary to the Soul, they can neither change the Souls essential nature nor cause it to be united to that from which it proceeds. Therefore, it is evident why evolution alone neither changes humanity's essential nature nor leads the Soul of Man to its goal. Moreover, if the attainment of the goal depended solely upon an infallible natural evolutionary law, then there would be no need for individual effort nor would there be any intrinsic value in it. Mystical Science and Art would have no place in the affairs of mankind. All Souls would be subject, voluntarily or involuntarily, to one General Law and Cosmic Process which they could never transcend. But purely natural evolutionary processes apply only to humanity's natural principles and cannot affect in any way the Eternal Spiritual Principles, which must necessarily subsist above the transient and mutable conditions of Nature. Therefore, in order that the Soul may be introduced consciously to its spiritual principles, further processes must be super imposed upon those of evolution.

(2) Redemption is the means for restoring the proper relationship between the human and the Divine natures. It is an inner process more than an outer one. When applied to the Soul, redemptive processes do not necessarily imply any inherent change of nature, but only a conversion of activity by which its secondary principles are redeemed. Evolution has more to do with leading out from the potential into the actual, while redemption is more concerned with leading out of the actual into the ideal. The Soul cannot freely and consciously exercise its potential lordship over Nature until it is liberated from the limitations imposed upon it by Nature's conditions and no longer entangled in Matter. The redemption of the Soul is the removal of its false and illusory alliances; while the redemption of the Soul's secondary principles is their orderly orientation to the Pure Art of the Gods. Redemption is conversional, i.e., it is the turning away from that which is inordinate, negative and disintegrating. It is Purgatorial, i.e., the elimination of the effects of this departure from Real Being by the substitution of that which is orderly, positive and integrating or re-integrating. Redemption is also Regenerational, i.e., the generating anew of the Soul's instruments on higher planes so that they may be used to contact that which is above Nature. The conversion of the Mind, Heart and Will from ignorance and darkness, selfishness and attachments, and inertia and aimless drifting tendencies, prepares the human nature for the reception of Divine Light, Grace and Strength. The Purgation of the Soul's secondary vehicles is the dissolution, separation and purification of their impure elements by the Spiritual Life which opens them to the influence of Divine Art through which the whole being is ennobled. Regeneration is an awakening of the inner life, a quickening and a re-birth of the Soul's vehicles, elevating them to the participation of Divine Goodness, Truth and Beauty. Each of the redemptive processes has a beginning in the realms of Time, but each may be continued perpetually, leading to more and more perfect art and to fuller and fuller life and consciousness in all realms of existence and activity.

(3) Mystical Participation is communion with the Divine. It is a growing conscious response to the Being, Life and Mind of God by the spiritualization of the Soul's instruments of contact. From another standpoint it is the action of the Gods upon the Soul, the mystical and magical operations of the Art of the Gods producing in the Soul supernal representations and revelations of Their Glory and Greatness. Participation attunes the instruments of the Soul to the music of the Gods, and in the enjoyment of Their Inspiration

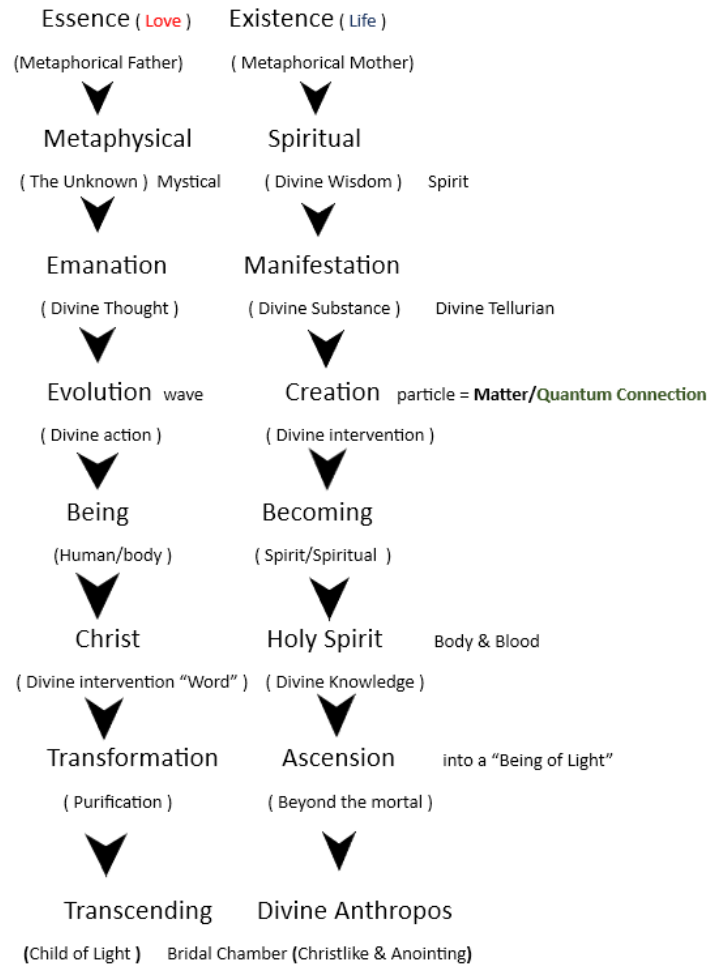
the Soul responds and corresponds to the Divine Harmony. This is the ultimate function of mystical and religious Art or Spiritual Alchemy. There are various theories concerning Participation or Divine Inspiration, e.g., that it is by Divine Right, or that it is by Divine Grace, or that it is self-determined. Each of these is partially true. When the Soul is united to God through its divine principle, Spirit, it may participate in Him by Divine Right. When the Soul becomes immersed in Matter as a natural result of evolution and bound to the activities of its secondary principles, it becomes subject to the decrees of Fate and is obliged to wait for what appears to be the intervention of Divine Grace for the removal of its limitations. Again, the Soul, by entering into intimate relationship with the manifested universe may be said to fall. But it retains its essential inherent purity and can always exercise its Elective Power or Freewill, although it cannot always immediately accomplish what it wills. Hence its conversion to Heaven and to mystical participation is self-determined, because even the Gods cannot redeem the Soul unless it becomes receptive to Their Inspiration or Supernal Breath. There are four distinct modes by which the Soul may be conjoined to the Gods in mystic participation. These correspond to the four Inspirations distinguished by Plato in the dialogue *Phaedrus*, viz, the Musical, the Telestic, the Prophetic and the inspiration of Mystical Love. When under the influence of any of these Divine Breaths, the Soul is for the time being transported from the world of the Actual into the Realms of the Ideal. These Inspirations provide subject matter for subsequent treatment, but each of them has its place in the three principal pathways of Perfective Union, i.e., the Path of Union by Good Works (Telestic), the Path of Union by Knowledge in which the Prophetic Inspiration is especially a requisite, and the Path of Union by Devotion, or Mystic Love, in which Music or Harmony also has its place. However, the four inspirations are not limited to any one particular pathway, but may enter into all in varying degrees. The most important, of course, is Mystical Love.

IV. THE EFFECTS

The consummation of Hermetic Mystical Science is in the realization of the True even as the consummation of Hermetic Mystical Art is in the attainment of the Beautiful. Each of the three great processes of Evolution, Redemption and Participation has manifold effects. Evolution tends to the production of finer and finer vehicles of expression and to a more and more perfect subjugation of Matter to the Formative Principle of the Soul. Redemption not only purifies and sublimates the Souls vehicles of expression by purgation, preparing them for the supranatural action of the Gods, but also opens the whole being, by regeneration, to an altogether fuller and deeper realization of Real Being. Participation, which is the natural fruition of purgation and regeneration, is a re-ascent to the Divine Likeness, a return of the Soul to its Sovereign Source. By it the Souls vehicles are transformed, reordinated and revived and brought, Mystically by Sacred Sympathy, into the hands of the Master Artist whose Art is Perfect and whose Acts are absolutely Just. Sanctification, Transformation and Justification are therefore the three primal effects of the Hermetic Mystical Science and Art. It is evident from these considerations that there is a clear distinction between the purely natural process of Evolution and the altogether supranatural process of Participation. Man naturally inherits the Kingdom of Earth, but it is only by an awakening to a realization of his true relationships with the Above and his true destiny in regard to the Below, that Man inherits the Kingdom of Heaven. Not only is Hermetic Mystical Science necessary the pursuit and perception of the True, but also Hermetic Mystical Art the manifestation and perpetuation of the Beautiful ; not only Realization but also Attainment. By the natural progression of Nature towards higher and higher manifestations of the Formative Principle and finer and finer manifestations of the Material Principle, Man evolves the secondary vehicles of his Soul, but it is not until the Soul begins to look above and to be

converted to its Principle, the Shining Spirit, that the reception of the Art of the Gods becomes possible. For it is only by and through the Spirit, that Man can participate in that which is above, even as it is only by and through his secondary principles that he can participate in that which is below. The culture of the Souls vehicles is very different from their Sanctification, for the way of Participation is not the seeking to attain this goodness or that virtue, but rather the pursuit of the Good Itself. It is indeed the consecration of all things to God, so that all acts become sacramental and all the vehicles of the Soul are sanctified, i.e., made holy. Again, how different is the sublime transfigurations in the lives of the Great Ones, to the merely natural growth and improvement witnessed in the lives of the un-awakened. Evolution may change a man's habits, his thoughts, his actions, but only a Participation in the Divine Art of the Gods can change the tenor of his Soul and give a sublimity and sanctity to his life. And lastly, the awakened man is justified ; his purpose in life is in course of fulfilment, of conscious fulfilment. A holy peace pervades him in the realization of all that can be accomplished under the wise guidance of the Inner Master Artist, Who brings all acts within the Divine Circle of Accord, con firming and strengthening them and imbuing them with Light and Life and Love. Hermetic Mystical Science is ultimately the finding and knowing of God, even as Hermetic Mystical Art is ultimately the loving and serving of God. And by the unification of the two processes in the Soul of the awakened man, his secondary principles are woven into the pattern of perfection as the Divine Wisdom gradually unfolds within his Mind, the Divine Life within his Heart and the Divine Power within his Will. Such a one is justified !

Pleroma



The Second Resurrection

Jesus often referred to The Eternal Sea as the God of all Gods. That is as the Pleroma of plenitude and fullness. The Pleroma of both full ESSENCE (Love) and eternal EXISTENCE (Life). Essence being the metaphorical Father (male) and Existence the metaphorical Mother (female). The Father is the Metaphysical

“unknown” aspect of God (the Mystical). His Consort Mother is the Spiritual aspect. In Unity they are The Life and The Light.

The Father is Emanation with the power of Divine Thought. What is in His thought becomes a reality. The Mother is Manifestation, through her the Fathers Divine Thoughts become a Spiritual reality and Divine Substance.

These Divine acts of Love produce in Divine substance the earthly Father and earthly Mother as Divine Tellurian. In the process having separated male and female by taking the female out of the male and taking the male out of the female becoming mortals as they transitioned from divine beings to mortals. Ie; Adam and Eve.

So through Emanation and Manifestation a process of Evolution took place by Divine Action (wave) and Divine intervention (particle) into matter and a Physical Creation. This is the great Quantum Connection.

Having physical existence we have human bodies that allow us to “Be” (being), and through spirit “Becoming “. Indeed being and becoming one in unity through Christ the body and Spirit the blood. This occurs through Transformation or (Purification) of both body and spirit. We then continue the Ascension in purity and Divine Knowledge, beyond the mortal and into ‘beings’ of Light. With the Divine intervention by Jesus The Christ by way of The Generative Word and Divine Knowledge of his Blood (Spirit) we are awakened into the reality we have sought. Thus allowing us to Transcend into “beings” of light. Indeed Children of Light who then enter The Bridal Chamber in Christ likeness to “become” Divine Anthropos and the anointed one. For as He is so shall we be in the Second Resurrection.

Reference: The Sophia of Christ

“Master, you have said that we come from the Divine and that we return to the Divine, but what does this mean?” Matthew asked him. The Master replied, “The basis of all existence is the Eternal Sea. It is the Great God of All Other Gods, for it is the Source of Gods and mortals, of the spiritual realm and the physical realm. It is the Law, for everything exists and moves in it according to the principles that operate within it. It is Reality, for anything that is not a manifestation of it is illusion. I have come to unfold this Reality to you. I have come to show you how to live in harmony with the principles of the Law. You perceive that I AM the Law, because I personify its reality. I convey its nature to you. I radiate its Light in this world of darkness and illusion.

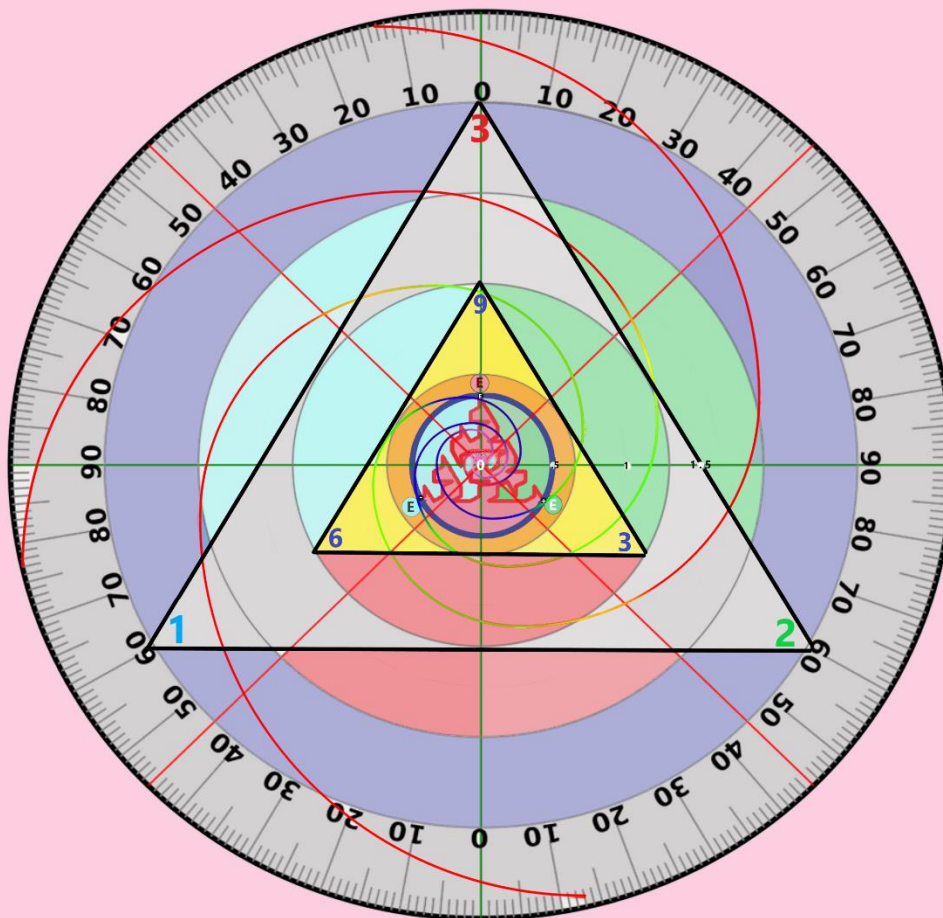
“Lord, if we are progressing eternally in every dimension of Light and Truth, where did we come from?” Tomas asked him. The Lord replied, “I came from the Infinite to give you the keys by which you can know everything. We are all manifestations of the Eternal Sea, which is infinite and formless, but within it exist finitude and forms. We gained form when we were born to our Divine Parents, They Who Have Life In Themselves and increase that Life through producing spirit children. They give form to the Light so that the great wealth that is hidden in it can be revealed. Because they are Love, they produce the fruits of Love, which are their spirit children. “These spirits have form, but it is still not of the same nature as the form of their Parents. Without their Parents’ intervention, they could never become like them. So the Parents descend. They fall. They become humans, mortal in their nature, so that they can produce physical bodies for their children to inherit. This is their second act of Divine Love. Through these two acts of Love, we have come from formlessness to form, so that we can assist in the sacrificial act of Divine Love, converting darkness into Light and increasing the power of Truth. Whoever is able to understand the nature of the Infinite will understand what I am saying. I am speaking to those who are awake, but most mortals are asleep to Reality, drifting in the illusions created by mortal mind. Everything that has its origin in mortality will perish for, like its

source, it is perishable, but everything that has its Source in the Eternal is imperishable for, like its Source, it is imperishable. Those who do not learn the nature of Truth will suffer the second death.

Mary asked him, "Lord, how can we learn the nature of Truth?" The Master replied, "You come from a plane that you cannot perceive with your physical senses, but you can perceive the things that pertain to this physical plane of existence. All these things are an emanation of that hidden plane. Study the world around you, and you will discover the world that you cannot perceive. If you meditate on this, you will discern the Reality that is hidden from you, and that Reality is Truth. "The Lords of the Universe are not merely Parents, for they are the Primal Progenitors. They are the Source of all that you are, physically and spiritually, although they, too, have a Source. Wherever there is an emanation, there is a Source, and wherever there is a Source, it is an emanation, until you arrive at the Great God of All Other Gods, which is the Eternal Sea. The Primal Progenitors descended to the physical plane and begot all that is. This is a great mystery to mortal mind, for it perceives its own projection as the supreme god, but mortal mind is not omnipotent, and its projection is no more powerful than itself. Can a thing which is created be greater than that which created it?" Matthew asked him, "Lord, how were Human revealed to be Divine?" The Master replied, the Divine Human is found by going within yourself, but when you go within yourself, what do you find but your Self? This is true because you are the emanation of the Divine, so that when you go inward far enough to arrive at your Source, it is that Divinity of which you are an emanation. Then you will see that your Reality is Immortal Androgynous Human. When you know yourself, your True Self, not just as an idea or a belief, but as a reality within you, then you will know that you are immortal, that you are androgynous, and that you are Human, not just Human, but Divine Human. Perceive me, for I reveal your Reality."

Logos, Divinity and Fractals in Unity

T.O.E. is **Tri**pl**e**ction



Unity =

LOGOS

3 - 9 = Energy (Power) ... Physical — Son
1 - 6 = Essence (Love) ... Metaphysical — Father
2 - 3 = Existence (Life) ... Spritual — Mother

Everything that exists existed first in the mind of the Parents. When they speak the word, that which was in their mind takes on its own existence, but it is not a separate existence, although it may appear to be. That which they give a name becomes a reality within them, so everything is a manifestation of the Logos. When they gave a name to their Redemptive Power, it was the Logos that could save all the manifestations of Logos. Thus we are all manifestations of the Divine, and we all live within the Divine, for "we live, we move, we exist in the Divine." Apart from the Divine, there is no existence, for there is no "apart from the Divine. **The Spiritual and Physical proceed from the inner centered seed in a spiral of expansion in obedience to The Eternal Law.**

