Pistis Sophia: The First Book (Mead translation)

Pistis Sophia (3rd century)

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Section 1. Jesus hitherto instructeth his disciples only up to the region of the first mystery

It came to pass, when Jesus had risen from the dead, that he passed eleven years speaking with his disciples, and instructing them up to the regions of the first statutes only, and up to the regions of the first mystery, the mystery within the veil, within the first statute, which is the four and twentieth mystery, and below those which are in the second space of the first mystery, which is before all mysteries—the father in the likeness of a dove. And Jesus said to his disciples: ”I am come from that first mystery, which is also the last mystery, the four and twentieth mystery.” For his disciples knew not that mystery, nor did they understand that there was anything within that mystery; but they thought that that mystery indeed was the chief of the pleroma, and the head of all that exists; and they thought it was the end of all ends, for Jesus had said to them concerning that mystery: ”It surroundeth the first statute, and the five impressions, and the great light, and the five supporters, and even the whole treasure of light.”

Moreover, Jesus had not told his disciples the whole distribution of all the regions of the great invisible, and of the three triple powers, and of the four and twenty invisibles, with all their regions, their æons, and their orders, according to the manner of their distribution, for they are the emanations of the great invisible; nor of their ungenerated, self-generated, and generated, their light-givers and unpaired, their rulers and authorities, their lords and archangels, their angels and decans, their workmen and all the habitations of their spheres, and all the orders of each one of them. Nor had Jesus told his disciples the whole distribution of the emanations of the treasure, nor their orders, according to which they are distributed; nor had he told them their saviours, according to the orders of each as they are; nor had he told them what are the guardians which are beside each [gate] of the treasure of light; nor had he told them the region of the saviour of the twins, who is the child of the child; nor had he told them the regions of the three amens, in what regions they are distributed; nor had he told them in what region are the five trees, or the seven amens, which are also the seven voices, what is their region, according to the manner of their distribution.

SECTION 1. JESUS HITHERTO INSTRUCTETH HIS DISCIPLES ONLY UP TO THE REGION OF

Nor had Jesus told his disciples of what type are the five supporters, or from what region they were brought forth; nor had he told them how the great light had emanated, or from what region it had been brought forth; nor had he told them of the five impressions, nor of the first statute, from what region they had been brought forth; but he simply spoke of them, and taught them that they existed, without speaking of their emanation and the order of their regions. And this is why they did not know that there were other regions within that mystery. Nor had he told his disciples: "I pass through such or such a region until I enter that mystery, or [when] I leave it"; but, in instructing them, he merely said: "I have come from that mystery." And this is why they thought concerning that mystery, that it was the end of ends, and that it was the chief of the pleroma, and even that it was the pleroma itself. For Jesus said to his disciples: "It is that mystery which surroundeth all the pleromas of which I have spoken, from the day on which I first met with you even unto this day." And this is, therefore, why the disciples thought there was nothing within that mystery.

Section 2. Jesus and his disciples are seated on the Mount of Olives

It came to pass, therefore, that the disciples were sitting together on the Mount of Olives, speaking of these things, rejoicing with great joy, and being exceeding glad and saying one to another: ”Blessed are we before all men who are on the earth, for the saviour hath revealed this unto us, and we have received all fulness and all perfection.” And while they were saying these things the one to the other, Jesus sat a little removed from them. It came to pass, therefore, on the fifteenth day of the month of Tobe, the day of the full moon, on that day, when the sun had risen in its going, that there came forth after it a great stream of light shining exceedingly; there was no measure to the light with which it was surrounded, for it came forth from the light of lights, and it came forth from the last mystery, that is to say, the four and twentieth mystery, from the interiors to the exteriors which are in the orders of the second space of the first mystery. And this stream of light poured over Jesus, and surrounded him entirely. He was seated apart from his disciples, and was shining exceedingly; there was no measure to the light in which he was.

But the disciples saw not Jesus because of the great light in which he was, or which proceeded from him; for their eyes were blinded by the great light in which he was. They saw the light only, shooting forth great rays of light. And the rays of light were not equal together, but the light was of every kind, and of every type, from the lower to the higher part thereof; each [ray] more admirable than its fellow, in infinite manner, in a great glory of immeasurable light, which stretched from the earth to the heavens. And when the disciples saw the light, they were in great fear and great confusion. It came to pass, therefore, when this stream of light had come upon Jesus, and had gradually surrounded him, that Jesus was borne upward or soared aloft, shining exceedingly in an immeasurable light. And the disciples gazed after him, none of them speaking, until he had entered into the heaven. They were all in great silence. These things then came to pass on the fifteenth day of the moon, the day on which it is full in the month of Tobe.

It came to pass, when Jesus had ascended into heaven, after the third hour, that all the powers of the heavens were confused, and all were thrown one on another in turn, they and all their æons, all their regions, and all their orders, and the whole earth was shaken, and

all the inhabitants thereof. And confusion was upon all men in the world, and also upon the disciples, and all thought that the world would surely be destroyed. And all the powers which are in the heavens did not cease to be in confusion, they and the whole world, and all were shaken the one on the other in turn, from the third hour of the fifteenth day of the moon of Tobe, until the ninth hour of the morrow. And all the angels with their archangels, and all the powers of the height, all sang from the interior of the interiors, so that the whole world heard their voice; they ceased not till the ninth hour of the morrow. But the disciples sat together in fear, and were in the greatest possible distress. They feared because of the great earthquake which was taking place, and they wept together, saying: ”What will be? Surely the saviour will not destroy all the regions?” Thus saying, they wept together.

On the ninth hour of the morrow, the heavens were opened, and they saw scending, shining exceedingly; there was no measure to the light which surrounded him, for he shone more brightly than when he had ascended to the heavens, so that it is impossible for any in this world to describe the light in which he was. He shot forth rays shining exceedingly; his rays were without measure, nor were his rays of light equal together, but they were of every figure and of every type, some being more admirable than the others in infinite manner. And they were all pure light in every part at the same time. It was of three degrees, one surpassing the other in infinite manner. The second, which was in the midst, excelled the first which was below it, and the third, the most admirable of all, surpassed the two below it. The first glory was placed below all, like to the light which came upon Jesus before he ascended into the heavens, and was very regular as to its own light. And the three degrees of light were of every variety of light and type, each excelling the others in infinite manner.

Section 3. Jesus addresseth them

It came to pass, when the disciples had seen these things, that they feared exceedingly, and were troubled. But Jesus, the compassionate and merciful-minded, when he saw that his disciples were troubled with great confusion, spake unto them, saying: ”Take courage. It is I, be not afraid.” It came to pass, when the disciples heard these words, that they said: ”Master, if it be thou, withdraw thy glorious light that we may be able to stand, so that our eyes be not blinded. We have been dismayed, and the whole world hath been dismayed, by the greatness of the light which is in thee.” Then Jesus drew to himself the glory of his light; and when this was done, all the disciples took courage and came to Jesus, and cast themselves together at his feet and worshipped him, rejoicing with great joy. They said unto him: ”Master, whither didst thou go? or on what ministry wentest thou? or wherefore are all these confusions and shakings which have taken place?”

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

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

this vesture of light was sent me, which he had given me from the beginning, and which I had placed in the last mystery, which is the four and twentieth mystery, from the interior of those which are in the orders of the second space of the first mystery.

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

Section 4. Of the souls of the disciples and their incarnation

”For this cause have I chosen you from the beginning through the first mystery. Rejoice, therefore, and be glad, in that when I came into the world, from the beginning, I brought with me twelve powers, as I told you from the beginning. I took them from the hands of the twelve saviours of the treasure of light, according to the command of the first mystery. These powers, therefore, I cast into the wombs of your mothers, when I came into the world, and they are those which are in your bodies this day. For these powers have been given unto you before the whole world, for it is ye who are to save the whole world, and that ye may be able to bear the threat of the rulers of the world, and the calamities of the world, and their dangers, and all the persecutions which the rulers of the height must bring upon you. Many times have I said unto you, the power which is in you, I have brought it from the twelve saviours which are in the treasure of light. For which cause I said unto you from the beginning that ye were not of this world. And I also am not of this world, for all men who are of this world have taken their soul from the rulers of the æons. But the power which is in you is from me. Ye are souls which pertain to the height, which I have brought from the twelve saviours of the treasure of light, and which I have received as a share of my power, which I received from the beginning. And when I set forth to come into this world, I passed through the midst of the rulers of the sphere; I assumed the likeness of the angel Gabriel, in order that the rulers of the æons might not recognise me, but think that I was the angel Gabriel.

”It came to pass, when I had passed through the midst of the rulers of the æons, that I looked down on the world of men, by order of the first mystery; I found Elizabeth, mother of John the Baptist, before she had conceived him; I cast into her a power which I had received from the hand of the little Iaô, the good, who is in the midst, that he might preach before me and prepare my way, and baptise in the water of the remission of sins. This power, then, is in the body of John.

”Moreover, in the region of the soul of the rulers, destined to receive it, I found the soul of the prophet Elias, in the æons of the sphere, and I took him, and receiving his soul also, I brought it to the virgin of light, and she gave it to her receivers; they brought it to the sphere

of the rulers, and cast it into the womb of Elizabeth. Wherefore the power of the little Iaô, who is in the midst, and the soul of Elias the prophet, are united with the body of John the Baptist. For this cause have ye been in doubt aforetime, when I said unto you, 'John said, I am not the Christ'; and ye said unto me, 'It is written in the Scripture, that when the Christ shall come, Elias will come before him, and prepare his way.' And I, when ye had said this unto me, replied unto you, 'Elias verily is come, and hath prepared all things, according as it is written; and they have done unto him whatsoever they would.' And when I perceived that ye did not understand that I had spoken concerning the soul of Elias united with John the Baptist, I answered you openly and face to face with the words, 'If ye will receive it, John the Baptist is Elias who, I said, was for to come.'"

Section 5. Of his own incarnation through Mary

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

”And the twelve powers of the twelve saviours of the treasure of light, which I had received from the twelve ministers of the midst, I cast into the sphere of the rulers; and the decans of the rulers, with their workmen, thought that they were the souls of the rulers; and the workmen brought them, and I bound them into the bodies of your mothers. And when your time was full, ye were brought forth into the world, no soul of the rulers being in you. Ye have received your portion from the power which the last supporter breathed into the mixture, which [power] was blended with all the invisibles and rulers, and all the æons. Once only was it blended with the world of destruction, which is the mixture. This [power] I brought out from myself from the beginning; I cast it into the first statute, and the first statute cast a portion thereof into the great light, and the great light cast a portion of that which it received into the five supporters, and the last supporter took a portion of that which it received, and cast it into the mixture. And this [power] dwelleth in all those who dwell in the mixture, in the manner in which I have just told you.”

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

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

Section 6. The mystery of the five words on the vesture

”It came to pass, when the sun had risen in the regions of the east, that a great stream of light descended in which was my vesture, the same which I had laid up in the four and twentieth mystery, as I have said unto you. And I found a mystery in my vesture, written in these five words which pertain to the height, zama zama ōzza rachama ōzai. And this is the interpretation thereof: ”The mystery which is beyond the world, that whereby all things exist: It is all evolution and all involution; it projected all emanations and all things therein. Because of it all mysteries exist and all their regions. ”’Come unto us, for we are thy fellow-members. We are all one with thee. We are one and the same, and thou art one and the same. This is the first mystery, which hath existed from the beginning in the ineffable, before it came forth; and the name thereof is all of us. Now, therefore, we all live together for thee at the last limit, which also is the last mystery from the interior. That also is a part of us. Now, therefore, we have sent thee thy vesture, which, indeed, is thine from the beginning, which thou didst leave in the last limit, which also is the last mystery from the interiors, until its time should be fulfilled, according to the commandment of the first mystery. Lo, its time being fulfilled, I will give it thee.

”’Come unto us for we all stand near to clothe thee with the first mystery and all his glory, by commandment of the same, in that the first mystery gave us two vestures to clothe thee, besides the one we have sent thee, since thou art worthy of them, and art prior to us, and came into being before us. For this cause, therefore, the first mystery hath sent for thee through us the mystery of all his glory, two vestures. ”’The first hath in it the whole glory of all the names of all the mysteries, and of all the emanations of the orders of the spaces of the ineffable. ”’And the second vesture hath in it the whole glory of the name of all the mysteries, and of all the emanations which are in the orders of the two spaces of the first mystery.

”’And in this [third] vesture, which we have now sent thee, is the glory of the name of the mystery, the revealer, which also is the first statute, and the mystery of the five impressions, and the mystery of the great legate of the ineffable, which is this great light, and also the mystery of the five leaders, which are the five supporters. There is also in the vesture the

glory of the name of all the orders of the emanations of the treasure of light, with their saviours and the orders of their orders, to wit, the seven amens, which are the seven voices, and the five trees and the three amens, and the saviour of the twins, which is the child of the child; and also the mystery of the nine guardians of the three gates of the treasure of light. There is also therein all the glory of every name which is on the right, and of all those which are in the midst. Moreover, there is also therein all the glory of the great invisible, that is to say, of the great forefather, and all the mystery of the three triple powers, and the mystery of their whole region, and also the mystery of all their invisibles and of all those who are in the thirteenth æon, and the name of the twelve æons, with all their rulers, all their archangels, all their angels, and all who are in the twelve æons, and every mystery of the name of all those who are in the [sphere of] fate, and in all the heavens, and the whole mystery of the name of those in the spheres and their firmaments, and all that they contain, and their regions.

"'Lo, therefore, we have sent thee this vestre, without any knowing it from the first statute downwards, because the glory of its light was hidden in it [the first statute], and the spheres with all their regions from the first statute downwards [knew it not]. Make haste, therefore, clothe thyself with this vesture. Come unto us; for ever, until the time appointed by the ineffable was fulfilled, have we been in need of thee, to clothe thee with two of the vestures, by order of the first mystery. Lo, then, the time is fulfilled. Come, therefore, to us quickly, that we may put them on thee, until thou hast accomplished the full ministry of the perfections of the first mystery, the ministry appointed for thee by the ineffable. Come, therefore, to us quickly, in order that we may clothe thee, according to the commandment of the first mystery; for yet a little while, a very little while, and thou shalt come to us, and shalt leave the world. Come, therefore, quickly, that thou mayest receive the whole glory, the glory of the first mystery.'

Section 7. Jesus putteth on his vesture

”It came to pass, therefore, when I saw the whole mystery of those words in the vesture which had been sent me, that I at once clothed myself therewith. I became exceedingly radiant, and soared into the height. ”I drew nigh to the gate of the firmament, shining exceedingly; there was no measure to the light in which I was. The gates of the firmament were shaken one above the other in turn, and all were thrown open together. ”And all the rulers, all the powers, and all the angels therein, were at once thrown into confusion because of the great light which was in me. They gazed at the vesture of light with which I was clothed, and which was brilliantly shining; they saw the mystery which contained their names; they feared exceedingly; and all the bonds with which they were bound were loosed; each left his rank, and they bowed down before me, and worshipped me, saying, ’How hath the lord of the pleroma changed us without our knowing?’ And they sang together to the interior of the interiors, but me they saw not; but they saw only the light, and they were in great fear, and were exceedingly troubled, and sent forth their song to the interior of the interiors.

”And having left that region behind me, I came unto the first sphere, shining exceedingly, far more brightly than I shone in the firmament, forty and nine times. It came to pass, therefore, when I had come to the gate of the first sphere, that its gates were shaken, and opened of themselves all together. ”I entered into the mansions of that sphere, shining exceedingly; there was no measure to the light that was in me. And all the rulers, with all those who were in that sphere, were in confusion one with another; they saw the great light that was in me, and they gazed upon my vesture; they saw in it the mystery of their name, and were more and more distressed. And they were in great fear, saying, ’How hath the lord of the pleroma changed us without our knowing?’ And all their bonds were unloosed, as well as their regions and their orders; and each abandoned his order, they bowed themselves all together, they worshipped before me or before my vesture, and they all sang together to the interior of the interiors, being in great fear and great confusion.

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

was in me, for I shone in the fate more than in the sphere forty and nine times. ”And all the rulers and all those who were in the fate were thrown into confusion; they fell on one another, they were in exceeding great fear on seeing the great light that was in me. They gazed on my shining vesture, they saw the mystery of their names on my vesture, and were more and more confused, and were in great fear, saying, ’How hath the lord of the pleroma changed us without our knowing?’ And all the bonds of their regions, of their orders, and of their mansions were unloosed; they drew nigh all together, they bowed themselves, they worshipped before me, and sang all together to the interior of the interiors, being in great fear and great confusion.

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

”And all the angels of the æons, their arch-angels, their rulers, their gods, their lords, their authorities, their tyrants, their powers, their sparks, their light-givers, their unpaired, their invisibles, their forefathers, and their triple powers, saw me, shining exceedingly; there was no measure to the light which was in me. They were thrown into confusion the one on the other; great fear fell upon them when they saw the great light that was in me. And their great confusion and great fear reached to the region of the great invisible forefather, and of the three great triple powers. Because of the great fear of their confusion, the great forefather himself, and the three triple powers, began to run hither and thither in their region, and they could not close all their regions because of the great fear in which they were. They threw into confusion all their æons together, with all their spheres and orderings, fearing and being greatly troubled because of the great light that was in me—far different from what it was when I was on the earth of human kind, when my shining vesture came upon me, for the earth could not have borne the light such as it was in reality, else would the world be resolved and all upon it at the same time. But the light which was in me in the twelve æons was . . . myriad, and seven thousand and eight hundred times greater than when I was in the world among you.

Section 8. Adamas and the tyrants fight against the light

”It came to pass, therefore, when all those who are in the twelve æons had seen the great light which was in me, that they were all thrown into confusion one on another, and ran from one side to the other in the æons; and all the æons, with all their regions and all their ordering, were shaken on account of the great fear which came upon them, because they knew not the mystery which had taken place. And Adamas, the great tyrant, and all the tyrants which are in all the æons, began to fight in vain against the light, and they knew not with what they fought, for they saw nothing beyond the exceeding great light. It came to pass, when they fought against the light, that they expended their strength one against the other, they fell down in the æons, they became as the inhabitants of the earth who are dead, and who have no breath in them.

”And I took from all of them a third of their power, in order that they should no more prevail in their evil doings; and in order that, if the men who are in the world should invoke them in their mysteries which the transgressing angels brought down from above—that is to say, their magic rites—in order that, therefore, if they should be invoked in evil practices, they should not accomplish them. ”And the fate and sphere of which they are the lords I changed, and I brought it to pass that for six months they should turn to the left and accomplish their influences, and for six months turn to the right and accomplish their influences. For by order of the first statute, and by order of the first mystery, Ieou, the overseer of the light, had placed them facing the left for all time, accomplishing their influences and actions. It came to pass, therefore, that when I had entered into their regions, they rebelled and fought against the light. I took from them the third part of their power, in order that they should not accomplish their evil actions. And the fate and sphere over which they rule I changed, and set them facing the left for six months, accomplishing their influences, and set them to turn six months to the right, accomplishing their influences.”

And when he had spoken these things unto his disciples, he said unto them: ”He that hath ears to hear, let him hear.” It came to pass, when Mary had heard the words which the saviour said, that she gazed, as one inspired, into the air for the space of an hour. She said unto him: ”Master, give commandment unto me to speak freely.” And Jesus, the compas-

sionate, answered and said unto Mary: "Speak freely, Mary, thou blessed one, whom I will perfect in all the mysteries of the dwellers on high, thou, whose heart is right for the kingdom of the heavens more than all thy brethren." Then said Mary to the saviour: "Master, the word that thou hast spoken, to wit, 'he that hath ears to hear, let him hear,' thou hast said it unto us, in order that we may understand the word which thou hast spoken. Give ear, therefore, O Master, that I may speak freely.

"The word which thou hast spoken, to wit, 'I changed their fate and their spheres over which they rule, in order that, if the race of men should invoke them, in the mysteries which the transgressing angels taught them for the accomplishing of their evil deeds, and all that is unlawful in the mystery of their magic'—in order [then], that they might no more from this hour accomplish their impious works, (for thou hast taken from them their power, and their ordainers of the hour, and diviners, and those who teach the men of the world all that shall come to pass,) in order that they should no more from this hour have a mind for teaching them what will come to pass, (for thou hast changed their revolution, and thou hast made them turn to the left for six months, accomplishing their influences, and thou hast made them face to the right for the six remaining months, accomplishing their influences)—concerning this word, O Master, the power which was in Isaiah, the prophet, spake as follows, and delivered it in a spiritual parable, at the time when he spake of the vision of Egypt, saying, 'Where, then, O Egypt, where are thy diviners and ordainers of the hour, and those whom they evoke from the earth, and those whom they evoke from themselves? Let them show thee from this hour the deeds which the lord Sabaôth shall do!'

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

Section 9. Jesus commendeth Mary. She further questioneth him on the changing of the spheres

It came to pass, when Mary had finished saying these things, that Jesus said unto her: "Well said, Mary, since thou art blessed before all women who are on the earth, for thou shalt be the pleroma of all pleromas, and the perfection of all perfections." When Mary heard the saviour speak these words, she rejoiced greatly, and came to Jesus, and bowed herself before him, and worshipped his feet, and said unto him: "Master, give ear unto me, that I may question thee on this matter, before that thou tellest us the regions whither thou hast gone." And Jesus answered and said unto Mary: "Speak freely, and fear not. All things thou seekest, I will reveal unto thee." Mary said: "Will all men who know the mystery of the magic of all the rulers of all the æons of the fate, and of those of the sphere, in the way in which the transgressing angels have taught them; if they invoke them in their mysteries, that is to say, in their evil magic rites, to the hindering of good deeds—will they accomplish them, henceforth from this hour, or not?"

And Jesus answered and said unto Mary: "They will not accomplish them as they accomplished them from the beginning, for I have taken from them the third of their power; but they will make use of those who know the mysteries of the magic of the thirteenth æon; they will accomplish them perfectly and at their ease, for I have not taken away the power in that region, according to the command of the first mystery." It came to pass, when Jesus had finished saying these words, that Mary insisted further, and said: "Master, surely the ordainers of the hour, and diviners, will no more tell men what will come to pass, henceforth from this hour?"

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

four angles, their three angles, and their eight configurations; but now that I have made them turn to the left for six months and turn to the right for six months, he who, verily, shall find their numbering from the time when I changed them, and when I set them for six months to face their left hand, and for six months to face their right hand course, he who, verily, shall thus observe them, will discover their influences with certainty; he will foretell all that a man shall do. In the same way, also, the diviners, if they invoke the name of the rulers, if they meet with them facing the left, all things which they shall ask of their decans, the latter will tell them with accuracy.

But if the diviners invoke their names at the time when their revolution is to the right, they will not give ear unto them, because they are facing in another way from the first figure in which Ieou had placed them; for other are their names when they turn to the left, and other are their names when they turn to the right; and if they are invoked when they turn to the right, the truth will not be obtained, but confusion will seize upon them, and with threatening they will threaten them. Those, therefore, who do not know their revolution, when they turn to the right, their three angles, and their four angles, and all their configurations, will find no truth, but will be greatly confused, and will be in great error, because the operations which they were accustomed formerly to effect in their four angles, at the time when they turned to the left, and in their three angles, and in their eight configurations, the operations in which they were constant, at the time when they turned to the left—these I have now changed, and I have caused them to make all their configurations turning to the right for six months, in order that they may be confused in all their extent;

on the other hand, I have made them turn to the left for six months, accomplishing the actions of their influences and of all their configurations, in order that they may be thrown into confusion, and wander in error—the rulers who are in the æons, in their spheres, in their heavens, and in all their regions, so that they may not, even themselves, understand their path."

Section 10. Philip questioneth Jesus

It came to pass, that when Jesus had said these words—Philip was sitting writing all the words that Jesus spake—it came to pass, therefore, after this, that Philip drew nigh, bowed himself, and worshipped the feet of Jesus, saying: ”Master and saviour, grant me permission to speak before thee and to question thee on this word, before that thou tellest us of the regions whither thou didst go for thy ministry.” The saviour, the compassionate, answered and said unto Philip: ”Permission is given thee to speak what thou wilt.” And Philip answered and said unto Jesus: ”Master, on account of what mystery hast thou changed the manner in which were bound the rulers, their æons, and their fate, their sphere, and all their regions; and why hast thou plunged them into dire confusion in their path; and why do they wander in their course? Hast thou done this unto them for the salvation of the world, or hast thou not?”

And Jesus answered and said unto Philip, and to all the disciples together: ”I have changed their path for the salvation of all souls. Amen, amen, I say unto you, if I had not changed their path, they would have destroyed a host of souls, and a long period would have elapsed before the rulers of the æons would have been dissolved, together with the rulers of the fate and of the sphere, of all their regions, and of all their heavens, with those of all their æons; and the souls would have continued without this region a long period of time, and the number of perfected souls would have been kept back from its accomplishment, of those souls which shall be counted in the heritage of the height, by means of the mysteries, and shall dwell in the treasure of light. For this cause, therefore, I changed their path that they might be disturbed and thrown into confusion, so that they might lose their power, which is in the matter of their world, which they make into souls, in order that they might be quickly purified; that those who are to be saved, they and all their power, might be carried on high, while those who are not to be saved, might be quickly resolved.”

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

”Speak the word thou desirest, and I will explain it to thee in all freedom.” Mary answered and said unto Jesus: ”Master, how would the souls have delayed outside this region; and how will they be speedily purified?”

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

Section 11. The coming of Melchisedec

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

”These things they accomplished perseveringly, before their power diminished in them and they became feeble, without energy, and powerless. It came to pass, therefore, that when they were without power, when their power began to diminish in them, and they became feeble in their power, that the light which was in their region, ceased, their kingdom was dissolved, and all quickly passed through it; it came to pass, therefore, when they began to understand these things in the course of time, and when the number of the reckoning of Melchisedec, the receiver, was accomplished, that he came again, he entered into the midst of the rulers of all the æons, and into the midst of all the rulers of the fate, as well as of those of the sphere, and he threw them into confusion, and caused their circles to be quickly abandoned. And forthwith they were constrained, and cast forth their power from themselves by the breath of their mouth, by the tears of their eyes and the sweat of their bodies.

”And Melchisedec, the receiver of light, purified them, as he had constantly done; he carried their light into the treasure of light; and as to the matter of purgation, all the rulers of

the æons, the rulers of the fate, and those of the sphere, surrounded it and devoured it. They did not let it go, to become souls in the world, for they had devoured their matter, so that they might not become without power, without energy, and that their power might not cease to be in them, and their kingdom might not be dissolved; but they devoured it, in order that they might not be destroyed, but that they might linger, and cause a long delay to the completion of the number of perfected souls, who shall dwell in the treasure of light.

Section 12. Adamas and the tyrants battle against the light-vesture

”It came to pass, therefore, as the rulers of the æons, and those of the fate, with those of the sphere, persevered in so doing, in turning on themselves, in devouring the purgation of their matter, and in preventing the birth of souls into the world of men, in order that they might be kings for a longer period, and that the powers, which are the powers in them, might be for a long time excluded from this world—they continued to do this persistently for two cycles—it came to pass, therefore, when I set forth to accomplish the ministry, to which I had been called by commandment of the first mystery, that I passed through the midst of the tyrants of the rulers of the twelve æons, my vesture of light being on me, and shining exceedingly, there being no measure to the light which was in me. ”It came to pass, therefore, when these tyrants had seen the great light which was in me, that great Adamas, the tyrant, and all the tyrants of the twelve æons, all began to battle against the light of my vesture, desiring to keep it with them, in order to remain the longer in their kingdom. And this they did, not knowing then against whom they fought.

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

”But when I had taken away the third part of their power, I changed their revolution, so that for a period they faced the left, and for another period they faced the right; I changed the whole of their path and the whole of their course, and I caused the path of their course

to be hastened, so that they might be quickly purified, and they might speedily rise. And I shortened their circles, and I caused their path to be lightened, and they were greatly hurried, and were thrown into confusion in their path; and from that hour, they have no more had the power of devouring the matter of the purgation of the brilliancy of their light. Moreover, their times and their periods were shortened, in order that the perfect number of souls who shall receive the mysteries, and dwell in the treasure of light, should be speedily completed. For had I not changed their course, had I not shortened their times, they would not have permitted any soul to come into the world, because of the matter of their purgation, which they devoured, and they would have destroyed a host of souls. For this cause I said unto you before, 'I have shortened the times because of my elect,' for there would not have been a soul that could have been saved, if I had not shortened the times and the periods, because of the perfect number of souls who shall receive the mysteries, that is to say, the 'elect'; and had I not shortened their times, there would not have been a single material soul saved, but they would have perished in the fire which is in the flesh of the rulers. Such, then, is the matter on which thou hast questioned me straitly."

It came to pass, when Jesus had finished speaking these things unto his disciples, that they bowed themselves together, and worshipped him, saying: "Blessed are we among all men, for unto us thou hast revealed these sublime immensities." And Jesus continued in his conversation, and said unto his disciples: "Give ear and hearken concerning the things which befell me amid the rulers of the twelve aeons, amid all their rulers, their lords, their authorities, their angels, and their archangels. When, then, they had seen the vesture of light which was on me, they and their unpaired, each of them, saw the mystery of their name, which was in my vesture of light, with which I was clothed; they bowed themselves together, they adored the vesture of light, which was on me, and cried out all together saying, 'How hath the lord of the pleroma changed us without our knowing?' And they all sang together to the interior of the interiors. And all their triple powers, their great forefathers, their ungenerated, their self-generated, their generated, their gods, their sparks, their light-bearers, in a word, all their great ones, saw the tyrants of their region with their power diminished in them, and become feeble; and they also were in great and boundless fear, and they saw the mystery of their name in my vesture, and they strove to draw nigh to adore the mystery of their name, which was in my vesture, but they could not because of the great light that was with me; but they adored a little removed from me, they worshipped the light of my vesture, and they all cried out together, singing to the interior of the interiors.

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

those in front of them. This, therefore, will be the path of those who are in the fate and in the sphere.

Section 13. Jesus entereth the thirteenth æon and findeth Pistis Sophia

”It came to pass, after these things, that I came into the height, to the veils of the thirteenth æon. It came to pass, when I had arrived at its veils, that they were withdrawn of their own accord; they opened before me; I entered into the thirteenth æon, I found Pistis Sophia below the thirteenth æon, quite alone, no one being near her; she was sitting in that region, grieving and mourning, because she had not been brought into the thirteenth æon, her proper region in the height. And she was grieving because of the vexations which she had been made to suffer by Arrogant, who is one of the three triple powers. When I come to tell you of their emanation, I will tell you the mystery, how that that had come about. ”It came to pass, therefore, when Pistis Sophia had seen me shining exceedingly, there being no measure to the light which was in me, that she was in great distress, and gazed into the light of my vesture; she saw the mystery of her name in my vesture, and all the glory of her mystery, for formerly she had been in the region of the height, in the thirteenth æon; so she began to sing a song to the light which is in the height, which she had seen in the veil of the treasure of light. It came to pass, therefore, when she had finished singing her song to the light which is in the height, that all the rulers, who were near the two great triple powers, and her invisible paired with her, gazed [upon my vesture], as well as the two and twenty remaining invisible emanations; for Pistis Sophia and her consort, together with the two and twenty remaining emanations, make up the four and twenty emanations, which were emanated by the great invisible forefather and the two great triple powers.”

It came to pass, when Jesus had spoken these things unto his disciples, that Mary came forward and said: ”Master, I have heard thee say formerly that Pistis Sophia was also one of the four and twenty emanations. How, then, was she not in their region? For thou hast said, ’I found her below the thirteenth æon.’” And Jesus answered and said unto his disciples: ”It came to pass, when Pistis Sophia was in the thirteenth æon, in the region of all her brother invisibles, who are the four and twenty emanations of the great invisible; it came to pass, therefore, by order of the first mystery, that Pistis Sophia gazed into the height, she saw

the light of the veil of the treasure of light, and she desired to go into that region, but she could not. She ceased to do the mystery of the thirteenth æon, and began to sing a song to the light of the height, which she had seen in the light of the veil of the treasure of light.

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

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

Section 14. Arrogant uniteth himself with the rulers of the twelve æons and emanateth a lion-faced power to plague Sophia

”It came to pass, therefore, after these things, by commandment of the first statute, that this great arrogant triple power, who is one of the three triple powers, pursued Sophia in the thirteenth æon, to cause her to gaze into the lower parts, in order that she might there see his light-power which hath the face of a lion, and that she might long after it, that she might betake herself to that region [of chaos], and that it might take from her the light which was in her. ”It came to pass, therefore, after these things, that she gazed below; she saw the light-power of Arrogant in the lower parts, and she knew not that it belonged to this triple power Arrogant, but thought that it came from the light which she had seen from the beginning in the height, which came from the veil of the treasure of light; and she thought to herself, ’I will go into that region, without my consort, to take the light, which the æons of light have produced for me, so that I may go to the light of lights, which is in the height of heights.’

”Thus pondering, she went forth from her own region, the thirteenth æon, and came into the twelve æons. The cruelers of the æons pursued after her; they were enraged against her, in that she had thought to come into the greatness. Thence she went forth from the twelve æons, and came into the regions of the chaos; she drew nigh to that lion-faced light-power to devour it. But all the material emanations of Arrogant surrounded her, and the great lionfaced light-power devoured all the light-powers which were in Sophia; it expelled her light and swallowed it, and as to her matter, they cast it into the chaos. So it became a lion-faced ruler in chaos, of which the one half is fire and the other darkness—that Ialdabaôth of which I have spoken to you many times. Now, when this was done, Sophia was most exceedingly weakened, and that lion-faced light-power began to take away from Sophia all her light-powers; and all the material powers of Arrogant surrounded Sophia at the same time, and constrained her; and Pistis Sophia cried out exceedingly, she cried on high to that

light of lights, which she had seen from the beginning, in which she had trusted, and recited this repentance, saying:

" 'O light of lights, in whom I have trusted from the beginning, hearken now, therefore, O light, unto my repentance. Save me, O light, for evil thoughts have come upon me. I gazed, O light, into the lower parts; I saw a light there, and I thought, I will go into that region, to take that light. And I went forth, and [fell] into the midst of the lower chaos, and I can no more leave it to go to my region, for I am oppressed by all the emanations of this Arrogant, and this lion-faced power hath taken away the light which was in me. And I have cried for help, but my voice ascended not in the darkness. And I have gazed into the height, that the light, in which I had trusted, might help me; and when I looked into the height, I saw all the rulers of the æons in great number, angered against me, rejoicing over me, although I had done them no ill; but they hated me without a cause. And when the emanations of Arrogant had seen the rulers of the æons rejoicing over me, they knew that the rulers of the æons would not aid me; they took courage, those emanations which constrained me with violence, and the light which I had not taken from them, they took from me. Now, therefore, O light of truth, thou knowest that I have done these things in my foolishness, believing that this lion-faced light-power belonged unto thee;

and the sin which I have done is clear in thy sight. Suffer me no more to be weakened, O lord, for I have trusted in thy light from the beginning. O lord, light of powers, suffer me no more to lack my light, for it is because of thy inducement and light that I am in this agony, and shame hath covered my face. And because of thy light, I am a stranger to my brethren, the invisibles, and also to the great emanations of Barbélô. These things have befallen me, O light, because I have ardently longed for thy dwelling; and the wrath of Arrogant is fallen upon me, of him who would not give ear to thy command to send forth the emanation of his power, for I dwelt in his æon, without doing its mystery, and all the rulers of the æons have held me in derision. And I am in this region, grieving, seeking after the light, which I saw in the height. And the guardians of the gates of the æons have questioned me, and all those who keep to their mystery have mocked me. But as for me, I gazed into the height, towards thee. O light of lights, I am oppressed in the darkness of this chaos, until it be thy good pleasure to come and save me. Great is thy mercy;

hear me in truth, and preserve me, save me from the matter of this darkness, that I may no longer be plunged therein, that I may be saved from the emanations of god Arrogant which constrain me, and from their evil doings. Let not this darkness cover me, and this lion-faced power, suffer it not to devour the whole of my power entirely, and let not this chaos hide my power.

"Hear me, O light, for thy mercy is good, and look upon me according to the great mercy of thy light; turn not thy face from me, for I am exceedingly tormented. Haste thee hearken unto me, and preserve my power. Save me from the rulers which hate me, for thou knowest my afflictions, and my danger, and the peril of my power which they have taken from me. They who have set me in all these evils are in thy sight. Do unto them according to thy

good pleasure. My power looketh forth from the midst of the chaos, and from the midst of the darkness I have gazed after my consort, to see if he would come and battle for me, and he came not, and I looked that he should come and give me power, and I found him not, and when I asked for light, they gave me darkness; and when I asked for my power, they gave me matter. Now, therefore, O light of lights, let the darkness and the matter, which the emanations of Arrogant have brought upon me, be snares for them, and let them be ensnared therein; recompense them, and let them meet with stumbling-blocks, in order that they may not come into the region of their own Arrogant. Let them remain in darkness, and let them not see the light; let them ever behold the chaos and look not into the height.

Bring upon them their [own] vengeance, and let thy judgment seize upon them, let them not henceforth enter into their region near their god Arrogant; let his emanations no longer enter into their region, for their god is impious and arrogant, and thought that he had brought these evils upon me of himself, not knowing that, hadst thou not humbled me by thy commandment, he would not have prevailed against me. But when thou hadst humbled me, they pursued the more after me, and their emanations added pains to my humiliation; they took from me of my light-power, and began again to be hostile to me; they have constrained me mightily to take away all the light which was in me. Because, therefore, of the evils in which they have planted me, suffer them not to enter into the thirteenth æon, (the region of righteousness. Let them not be reckoned in the number of those whose light is purified, let them not be reckoned in the number of those who will quickly repent, that they may speedily receive the mystery in the light; for they have taken my light from me. My power hath begun to cease in me, and I am destitute of my light.

"Now, therefore, O light—[light] which is with thee and is [also] with me—I sing thy name in glory. May my song please thee, O light, as an excellent mystery, which leadeth to the interior of the gates of light, and of which they will tell who shall repent, and whose light shall be purified. Now, therefore, let all matter rejoice. Seek ye all the light, that the power of the stars which is in us may be revealed, for the light hath heard the matters, nor will it leave any without purging them. Let all souls and matters praise the lord of all the æons, and all that is therein, for God shall save their soul from all matter, and they shall prepare a city in the light, and all the souls that shall be saved shall dwell in that city, and shall inherit it. And the soul of them that shall receive the mystery shall dwell in that region, and they that shall have received the mystery in its name shall dwell therein.'"

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

Section 15. Mary interpreteth the first repentance from Psalm lxviii

And Mary came forward and said: ”Master, my indweller of light hath ears, and I hear in my light-power, and thy spirit which is with me is sober. Hearken, therefore, I will speak concerning the repentance, which Pistis Sophia made, speaking of her sin and all that befell her. Thy light-power hath prophesied of old on this matter through the prophet David, in the sixty-eighth Psalm, saying: ”’Save me, O God, for the waters are come in even unto my soul. I stick fast, or sink, in the mire of the abyss, and I have no power. I am come into the depths of the sea, a tempest hath overwhelmed me. I am a-wearied with crying, my throat is hoarse. My eyes failed me, when I set my heart on God. They that hate me without a cause are more than the hairs of my head. My foes have prevailed against me, they who pursued after me with violence. They asked me for that which I never took from them. God, thou knowest my simpleness, and my faults are not hid from thee. Let not them that wait on thee, O lord, be ashamed for my sake. O lord of powers, let not those who seek thee be confounded through me, O lord, God of Israel, O lord of powers; for it is for thy sake that I have suffered reproach, that shame hath covered my face, that I am become a stranger unto my brethren, even an alien unto my mother’s children; for the heat of thy mansion hath devoured me, and the reproaches of them that reproached thee have fallen upon me. I bowed my soul with fasting, and that was turned to my reproach. I put on sackcloth; I became a bye-word among them. They who sat at the gates mocked at me, and the drunkards made a song about me.

”But as for me, I prayed in my soul to thee, O lord. The time is thine, O God. In the greatness of thy mercy, give ear unto my salvation, in truth. Take me out of this mire, that I sink not; let me be delivered from them that hate me, and from the pit of the waters. Let not the water-flood drown me, neither let the deep devour me, let not the pit seize me with its mouth. Hear me, O lord, for thy mercy is sweet. According to the multitude of thy mercies look upon me. Turn not thy face from thy servant, for I am oppressed. Hear me speedily. Give heed to my soul and save it. Save me from my enemies, for thou hast known my rebuke, my shame, and my affliction. All they who afflict me are in thy sight. My heart gazeth on rebuke and misfortune. I looked for him who should sorrow with me, but I found him not; for him who should comfort me, and I found him not. They have given me gall for meat; and in my thirst they gave me vinegar to drink. Let their table be unto them a snare, a net, a

retribution and a stumbling-block. Bend their back for all time. Trample them under foot in thy anger, let the wrath of thy displeasure seize hold upon them. Let their habitation be desolate, let no one dwell in their realm; for they have persecuted him whom thou hast smitten. They have added bitterness to their pain.

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

It came to pass, when Mary had spoken these words unto Jesus, in the midst of the disciples, that she said unto him: "Master, this is the interpretation of the mystery of the repentance of Pistis Sophia." It came to pass, when Jesus had heard Mary speak these words, that he said unto her: "Well said, Mary, thou blessed one, the perfection of women, the most blessed of perfections, thou whom they shall beatify in every generation."

Section 16. The second repentance of Sophia

And Jesus continued in his conversation, and said: ”Pistis Sophia then sang her second repentance, saying: ’Light of lights, in whom I have trusted, leave me not in the darkness until the end of my time. Aid me, and save me, in thy mysteries. Incline thine ear unto me, and save me. May the power of thy light protect me, and carry me to the æons of the height; for it is thou who shalt save me, and take me into the height of thy æons. Preserve me, O light, from the hand of this lion-faced power, and from the hands of the emanations of god Arrogant; for thine is the light in which I have trusted; I have trusted in thy light from the beginning, I have trusted in it from the hour when it sent me forth; thou it is, who causedst me to emanate. As for me, I have trusted in thy light from the beginning. And when I trusted in thee, the rulers of the æons mocked at me, saying, She hath ceased in her mystery.” ’Tis thou who shalt save me, thou my saviour, thou my mystery, O light. My mouth hath been filled with praise, that I may tell of the mystery of thy greatness for all time. Now, therefore, O light, leave me not in chaos, until the end of all my time. Leave me not behind thee, O light, for they have taken from me my light-power entirely, and all the emanations of Arrogant have surrounded me.

They sought to take away the whole of my light to the very exterior; they have set a watch on my power, saying one to another, together—for my light had abandoned me—”Seize her, take from her all the light which is in her. Therefore, O light, go not far from me; save me, O light, save me from the hands of these pitiless ones. Let them that would take away my power fall, and be without strength. Let them that would take away my light-power be clothed with darkness, and let them be impotent.’

”This is the second repentance which Pistis Sophia spake, singing a song to the light.” It came to pass, when Jesus had finished speaking these words unto his disciples, that he said unto them: ”Do ye understand how I speak unto you?” And Peter starting forward, said unto Jesus: ”Master, we cannot endure this woman to thus take our place from us, and not suffer us to speak, but she speaks many times.” And Jesus answered and said unto his disciples: ”Let him in whom the power of his spirit seethes, to make him understand what I say, let him come forward and speak. But as for thee, Peter, I see that thy power in

thee understandeth the interpretation of the mystery of the repentance which Pistis Sophia spake. Now, therefore, Peter, expound the meaning of her repentance in the midst of thy brethren." And Peter answered and said unto Jesus :

" Master, give ear that I may expound the meaning of her repentance, of which of old thy power prophesied through David the prophet, who spake her repentance in the seventieth Psalm : " ' In thee, O God, my God, I have put my trust, let me not be put to confusion for ever. Preserve me in thy righteousness, and save me. Incline thine ear unto me to preserve me. Be thou unto me a strong God, and a stronghold to preserve me. For thou art my foundation and my refuge. O my God, save me from the hand of the sinner, from the hand of the transgressor of the law, and from the impious, for thou art my support, O lord, thou art my hope from my childhood ; by thee have I been holden up from the beginning, when thou causedst me to come forth from my mother's womb. I will call thee to mind for ever. I was as one of the foolish for the crowd. Thou art my help and my support ; thou art my saviour, O lord. My mouth is filled with blessing, that I may bless the glory of thy greatness all the day long. Cast me not away in the time of age, and cause not my soul to be without strength. Cast me not behind thee, for mine enemies speak evil against me ; and they who keep watch on my soul have taken counsel together, saying, " God hath forsaken him. Run and take him, for there is no one to help him." O God, haste thee to my help. Let them be ashamed, let them cease to accuse my soul, let them be covered with shame and affliction who seek to do me evil.'

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

Section 17. Jesus promiseth to perfect the disciples in all things

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

” ’O light of powers, give heed and save me. Let them that seek to take away my light be destitute, and let them dwell in the darkness. Let them that seek to take my power be turned into chaos, and let them be ashamed. Let them descend speedily into the darkness, who constrain me, saying, ”We have mastered her.” But let all those who seek for the light, rejoice and be glad; let them that desire thy mystery, say ever, May the mystery be exalted.” Now, therefore, O light, preserve me, for I lack my light which they have taken away; and I am destitute of my power which they have taken from me. Thou, therefore, O light, thou art my saviour. ’Tis thou who preservest me, O light. Haste thee, save me from this chaos.’” It came to pass, when Jesus had finished speaking these words unto his disciples, saying, ”This is the third repentance of Pistis Sophia,” that he said unto them: ”Let him in whom a perceptive mind is awakened, come forward, and let him expound the meaning of the repentance which Pistis Sophia spake.”

It came to pass, when Jesus had finished speaking, that Martha came forward; she bowed herself at the feet of Jesus and kissed them; she cried aloud, and wept with groaning and humbleness, saying: ”Master, have mercy upon me, and be compassionate unto me, and suffer me to expound the interpretation of the repentance which Pistis Sophia spake.” And Jesus, taking Martha by the hand, said unto her: ”Blessed is every one who humbleth himself, for on him they shall have mercy. Now, therefore, O Martha, thou art blessed.

Expound, therefore, the interpretation of the meaning of the repentance of Pistis Sophia." And Martha answered and said unto Jesus, in the midst of the disciples: "Concerning the repentance uttered by Pistis Sophia, O Jesus, my master, thy light-power of old prophesied through David, in the sixty-ninth Psalm, saying: "'O lord, my God, haste thee to my help. Let them be ashamed and confounded that seek after my soul; let them be turned backward and be put to shame, who say unto me, There, there." But let all those that seek thee be joyful; let them rejoice for thy sake; let all them that love thy salvation, say ever, "The lord be exalted." But as for me, I am poor, I am destitute; O lord, be thou my help. Thou art my help and protection, O lord, make no long tarrying.'

"This, then, is the interpretation of the third repentance spoken by Pistis Sophia, when she sang a song to the height." It came to pass, when Jesus had heard Martha speak these words, that he said unto her: "Well said, Martha; it is well."

Section 18. The fourth repentance of Sophia

And Jesus continued in his conversation, and said unto his disciples: ”Pistis Sophia continued with a fourth repentance, reciting it before they had constrained her a second time, so that they might once more take away all the light that was in her—that lion-faced power, and all the material emanations which were with it, those which Arrogant had sent into the chaos— she recited then her repentance as follows: ” ’O light, in whom I have trusted, hear my repentance, and let my voice come into thy dwelling-place. Turn not thy image of light from me, but regard me. If they constrain me, haste thee, and save me, when I shall cry unto thee, for my time passeth away as vapour, and I am become as matter. They have taken away my light, and my power is dried up. I have forgotten my mystery which I performed in the beginning; because of the din of the fear and power of Arrogant, my power hath failed in me. I am become as a mere daemon dwelling in matter; I am become like the counterfeit of the spirit, which is in a material body, in which there is no light-power; I am become like as a mere decan of the air. The emanations of Arrogant have constrained me mightily, and my consort hath said to himself, ”Instead of the light which was in her, they have filled her with chaos.” I have myself devoured the sweat of my matter, and the anguish of the tears of the matter of my eyes, that they who were constraining me might not take what remains. All these things have been done unto me, O light, by thy order and commandment, and it is thy commandment that I am therein. Thy commandment hath brought me below, and I am descended like a power of chaos, my power hath grown cold in me.

”But thou, lord, thou art the light eternal, and thou dost visit them whom they constrain, at all times. Now, therefore, O light, arise, seek my power and the soul which is in me. Thy commandment is accomplished, which thou didst decree for me in my afflictions. My time is come for thee to visit my power and my soul. This is the time which thou didst decree that thou wouldst visit me, so that the saviours should seek for the power which is in my soul (for its number is accomplished), and that they should also save the matter thereof. At that time, then, all the rulers of the material aeons shall fear thy light, and all the emanations of the thirteenth material æon shall fear the mystery of thy light, and thus cause the others to put on the glory of their light, for the saviour shall visit the power of their soul. He hath revealed his mystery, for he will regard the repentance of them who inhabit the lower regions, nor

will he disregard their repentance. This, then, is that mystery which hath become the type for the race which shall be engendered; and the race which shall be engendered will sing a song to the height, for the light hath regarded from the height of its light. It will regard every matter, to hear the sighs of them that are bound, to unloose the power of the souls whose power is bound, and to place his name in the soul, and his mystery in the power.'"

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

Section 19. John interpreteth the repentance from Psalm ci

And John answered and said: ”My master, and saviour, concerning this repentance recited by Pistis Sophia, thy power of old which was in David hath prophesied, in the one hundred and first Psalm, saying: ”Hear my prayer, O lord, and let my crying come unto thee. Turn not thy face from me; incline thine ear unto me in the day when I shall be constrained. Haste thee, and hear me, in the day when I shall cry unto thee, for my days are consumed like smoke, and my bones are parched like stone. I am mowed down like the grass, and my heart is withered, for I have forgotten to eat my bread. Because of the sound of my groaning, my bones have cleaved to my flesh. I am become like the pelican in the wilderness; like the owl in a house. I have passed the night long in watching; I am become as the sparrow alone upon the house-top. My enemies revile me all the day long, and they who honoured me, cursed me; for I have eaten ashes as though it were bread, and mingled my drink with tears, before thy indignation and thy wrath; for thou hast lifted me up and cast me to the earth. My days have declined like a shadow, and I am dried up like the grass.

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

”This, O Master, is the interpretation of the mystery of the repentance, recited by Pistis Sophia.” It came to pass, when John had finished speaking these words to Jesus, in the midst of the disciples, that Jesus said unto him: ”Well said, John, the virgin, who shall rule in the kingdom of light.” And Jesus continued his conversation, and said unto his disciples: ”It came to pass again that the emanations of Arrogant once more constrained Pistis Sophia

in the chaos, and the commandment had not yet come from the first mystery, to set her free from chaos. It came to pass, therefore, when the material emanations of Arrogant constrained her, that she cried out reciting this fifth repentance, saying:

Section 20. The fifth repentance of Sophia

”Light of my salvation, I send forth a song unto thee in the region of the height, and also in chaos. I will hymn thee in my song which I sang in the height; which I have sung too in chaos. Let it come into thy presence. Give heed, O light, to my repentance, for my power is filled with darkness, and my light hath come into chaos. I am become, also, like as the rulers of chaos, they who go into the lower darkness. I have become as a material body, which hath no one to save it in the height. I am become also like matter from which the power hath been taken; [matter] cast into chaos, which thou hast not preserved, which hath perished by thy commandment. Now, therefore, I have been set in the lower darkness; in darkness, and in dead matter, in which there is no power. Thou hast brought thy commandment upon me, and upon everything as thou hast decreed. Thy spirit hath departed, and left me. Moreover, by thy commandment, the emanations of my æon have not come to my aid. They have held me in detestation, and kept themselves from me. Yet am I not utterly ruined, though my light is diminished in me. I have cried to the light with all the light that was in me, and I have stretched forth my hands unto thee.

”’Now, therefore, O light, surely thou wilt fulfil thy commandment in chaos. Surely the saviours, who should come by thy command, surely they will arise in the darkness and come to learn of thee? Surely they will utter the mystery of thy name in chaos? Surely, at least, they will utter thy name in the matter of chaos, [the name] whereby thou wilt illuminate it? ”’But, as for me, I send forth a song unto thee, O light, and my repentance shall reach unto thee in the height. Let thy light come upon me, for they have taken away my light, and I am in affliction because of the light from the time I was made to emanate; when I gazed into the height towards the light, and I gazed below towards this light-power which is in chaos; when I rose up and fell down. Thy commandment hath come upon me, and the terrors, which thou didst decree, have thrown me into confusion; they have surrounded me in numbers like water, they have seized upon me by thy commandment, and thou hast not suffered my fellow-emanations to help me, nor hast thou permitted my companion to save me in my tribulations.’

"This is the fifth repentance which Pistis Sophia recited in the chaos, when all the material emanations of Arrogant began [again] to constrain her." Jesus, therefore, having spoken these words unto his disciples, said unto them: "He that hath ears to hear, let him hear; and let him in whom his mind seethes, come forward, and expound the interpretation of the meaning of the fifth repentance of Pistis Sophia."

Section 21. Philip, the scribe, complaineth

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

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

And Mary started forward again, she came into the midst, she stood by Philip, and said unto Jesus: "Master, my in-dweller of light hath ears, and I am ready to hear in my power, and I have understood the discourse which thou hast uttered. Now, therefore, my Master, hearken that I may speak in freedom. Thou hast said unto us, 'He that hath ears to hear, let him hear.' Concerning the discourse which thou hast uttered unto Philip, 'It is to thee, and Thomas, and Matthew, to whom it hath been entrusted—to you three by the first mystery, to write down every word of the kingdom of light, in order that ye may bear witness thereof'; hearken, therefore, while I expound the interpretation of this word, which thy light-power prophesied

of old through Moses, saying, 'By two or three witnesses everything shall abound.' The three witnesses are Philip, Thomas, and Matthew."

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

Section 22. Philip interpreteth the fifth repentance from Psalm xlvii

And Philip answered and said unto Jesus: ”Master, give ear, while I expound the interpretation of her repentance, for thy power hath prophesied of old concerning this through David, in the forty-seventh Psalm, saying: ”O lord, God of my salvation, I have cried unto thee day and night. Let my prayer enter into thy presence. Incline thine ear, O lord, unto my supplication, for my soul is full of evil, and my life draweth nigh unto hell. I am counted among them that go down into the pit. I have become as a man who hath no help. Free among the dead, like unto the wounded, stretched out and sleeping in the tombs, of whom thou, in truth, thinkest not, and who have been laid low by thy hands. They have left me in a pit below, in darkness and in the shadow of death. Thy wrath is hard upon me, and all thy disquietude hath come upon me. (Diapsalma.) Thou hast put away mine acquaintance far from me; they have looked on me as an abomination. They have abandoned me, and I cannot get forth. My eye hath become feeble in my poverty, and I have cried unto thee, O lord, the whole day long; I have stretched forth my hands unto thee. Wilt thou not show thy wonders among the dead? Shall not the physicians arise to confess thee? Shall they not utter thy name in the tombs; and thy righteousness in a land which thou hast forgotten?

”But as for me, I have cried unto thee, O lord, and my prayer shall reach thee early in the morning; turn not thy face far from me. For, as for me, I am poor, I am in misery from my childhood. When I exalted myself, I was abased; but I have risen up again. Thy wrath is come upon me, and thy fears have troubled me. They have surrounded me like water, they have seized upon me the whole day long. My comrades hast thou put away from me, and also my acquaintances, in my misery.’ ”This is the interpretation of the mystery of the fifth repentance, recited by Pistis Sophia, when she was constrained in chaos.” It came to pass, therefore, when Jesus had heard the words which Philip had spoken, that he said: ”Well said, Philip, thou well-beloved. Now, therefore, go and take thy seat, and write thy portion of all the words which I shall speak, and of all things which I shall do, and of all that thou shalt see.” And immediately Philip sat down and wrote.

It came to pass again, after that, that Jesus continued to speak. He said unto his disciples: ”Then did Pistis Sophia cry to the light, in order that her sin might be forgiven her, in leaving

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

"Now, therefore, he whose mind is exalted, let him understand." It came to pass, therefore, when Jesus had finished speaking these words unto his disciples, that he said: "Understand ye how I speak?"

Section 23. Andrew interpreteth the sixth repentance from Psalm cxxix

And Andrew came forward and said: ”Master, concerning the sixth repentance of Pistis Sophia, thy power hath prophesied of old through David, in the one hundred and twenty-ninth Psalm, saying: ”I have cried unto thee, O lord, from the depth of the abyss. Hear my voice. Let thine ears give heed to the voice of my prayer. O lord, if thou remarkest my sins, who will be able to stand? For pardon is in thy hands. Because of thy name, I have waited, O lord. My soul hath waited for thy words; my soul hath trusted in the lord, from morning until evening. Let Israel trust in the lord from the morning until the evening, for mercy is in the hand of the lord, and there is great salvation in him; and he shall redeem Israel from all his sins.”

Jesus said unto him: ”Well said, thou blessed one. That is the interpretation of her repentance. Amen, amen, I say unto you, I will perfect you in all the mysteries of light, and all the gnoses, from the interior of the interiors to the exterior of the exteriors, from the ineffable to the Andrew, darkness of darknesses, and from the light of lights to the depths of matter, from all the gods to all the dæmons, from all the lords to all the decans, from all the powers to all the workmen, from the creation of men to beasts, cattle and reptiles, in order that you may be called perfect, perfected in every perfection. Amen, amen, I say unto you, in the region where I shall be in the kingdom of my father, there shall ye be also with me. And when the number of the perfect shall be completed, so that the mixture may be resolved, I shall give order for them to bring all the tyrant gods, who refused to give the glory of their light, and shall give commandment to the fire of wisdom, through which the perfect pass, to consume to the interior those tyrants until they shall have yielded up the last glory of their light.”

It came to pass, when Jesus had spoken these words unto his disciples, that he said unto them: ”Understand ye how I speak unto you?” And Mary said unto him: ”Yea, Master, I have understood the word which thou hast spoken. Concerning, then, that which thou hast said, namely, that in the dissolution of the whole mixture, thou shouldst take thy

seat on a light-power, and thy disciples, that is to say, ourselves, should sit at thy right, that thou shouldst judge the tyrant gods, those who have not given the glory of their light, and that the fire of wisdom should devour them, until they should have yielded the last light which is in them—concerning this word, thy light-power prophesied of old through David, in the eighty-first Psalm, saying, 'God shall sit in the congregation of the gods, to judge the gods.' Jesus said unto her: "Well said, Mary." And Jesus continued to speak unto his disciples, saying: "It came to pass, when Pistis Sophia had finished reciting the sixth repentance for the remission of her sin, that she turned [again] toward the height, to see if they had pardoned her sin, and to see whether they would lead her upwards from chaos. (But, by commandment of the first mystery, not yet had they heard her, so that her sin should be pardoned, and she should be raised from chaos) And when she turned to see whether her repentance were accepted, she saw all the rulers of the twelve æons, mocking at her, and rejoicing that her repentance had not been accepted. When, therefore, she saw them mocking at her, she was in great tribulation, and raised her face to the height, saying, in her seventh repentance:

Section 24. The seventh repentance of Sophia

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

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

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

Now, therefore, O light, save my powers from the emanations of Arrogant, whereby I am constrained.' Now, therefore, he that is sober, let him be sober."

Section 25. Thomas interpreteth the seventh repentance from Psalm xxiv

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

"Unto thee, O lord, have I lifted up my soul. My God, I have placed my heart in thee. O let me not be ashamed, and let not mine enemies mock at me; for whosoever hopeth in thee shall not be ashamed. Let them who do iniquity without a cause, be ashamed. Show me thy path, O lord, and teach me thy ways. Lead me in the way of truth, and teach me, for thou art my God, and my saviour. I will hope in thee all the day long. Call to remembrance, O lord, thy mercies, and thy loving-kindnesses which have been ever of old. O remember not the sins of my childhood and my ignorance. But think upon me according to the abundance of thy mercy, because of thy goodness, O lord. The lord is gracious and righteous; therefore shall he teach sinners in the way. He will guide the gentle with judgment, he will teach the gentle his ways. All the ways of the lord are good, in sooth, for them that seek his righteousness and his testimonies. For thy name's sake, O lord, pardon my sin, for it is very great. What man is he who feareth the lord, with him shall he establish a law in the way he shall choose. His soul shall dwell at ease, and his seed shall inherit the land. The lord is the support of them that fear him; and the name of the lord is with them that fear him, to teach them his covenant.

Mine eyes gaze upon the lord for ever, for it is he who shall pluck my feet out of the snare. Look upon me, have mercy upon me, for I am an only son, I am a beggar, I. The sorrows of my heart are enlarged; O bring me out of my constraints. Look upon my abasement, my

misery, and forgive me all my sin. Consider mine enemies, how many they are, and they hate me with cruel hatred. O guard my soul, and save me; let me not be ashamed, for I have hoped in thee. The simple and the righteous clung to me, for I hoped in thee. O lord God, preserve Israel from all her troubles.'"

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

And Jesus continued in his conversation, and said unto his disciples: "It came to pass, therefore, when Pistis Sophia had uttered her seventh repentance in the chaos, that although the commandment had not come to me from the first mystery to save her, and lead her upwards in the chaos, nevertheless, I, of myself, in pity, without commandment, I conducted her into a region slightly less confined in chaos. And when the material emanations of Arrogant saw that I had conducted her into a region slightly less confined in chaos, they ceased for a time to constrain her, thinking that she would be taken out of chaos entirely. Now, when this was done, Pistis Sophia knew not that it was I who was bringing her help, and she did not recognise me at all, but she continued singing a song to the light of the treasure, which she had seen of old, and in which she had trusted, thinking that it was the light of truth, and that it was because she had trusted in the light which belongeth to the truth of the treasure, that therefore she had been taken up in the chaos, and her repentance would be accepted. But the commandment of the first mystery was not yet fulfilled for her repentance to be accepted.

"But hearken while I tell you all things that happened unto Pistis Sophia. It came to pass, when I had led her to a region slightly less confined in chaos, that the emanations of Arrogant ceased to constrain her exceedingly, thinking that she would be taken out of chaos entirely. It came to pass, therefore, when the emanations of Arrogant discovered that Pistis Sophia had not been taken out of chaos, they returned all together constraining her exceedingly. And, therefore, she uttered her eighth repentance, in that they had ceased to constrain her, and that they had returned, and again constrained her mightily. And she spake this repentance, saying:

Section 26. The eighth repentance of Sophia

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

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

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

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

Section 27. Matthew interpreteth the repentance from Psalm xxx

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

”On thee, O Lord, have I set my heart, let me never be ashamed; save me in thy righteousness. Incline thine ear unto me, haste thee, save me. Be thou unto me a strong God, and a house of refuge to save me, for my support and my refuge. For thy name’s sake thou shalt guide me, and thou shalt feed me, and thou shalt draw me out of this snare, which they have laid privily for me; for thou art my strength. I will place my spirit in thy hands; thou hast preserved me, O lord, God of truth. Thou hatest them that hold to vanity without a cause. But as for me, I have trusted, and I shall rejoice in my saviour. I shall be glad in thy spirit, for thou hast regarded my humbleness, and thou hast saved my soul from my constraints. Thou hast not closed my mouth, in the hands of the wicked, thou hast planted my feet steadily in a spacious region. Have mercy upon me, O lord, for I am in tribulation. My eye is confused because of their anger, and also my heart; for my years have been spent in sadness of heart, and my life is spent in groaning. My strength is enfeebled in poverty, and my bones are troubled. I am become an object of derision for all my enemies and them that draw nigh unto me. I am become an object of fear for them who knew me, and they who have seen me, have fled far from me.

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

*SECTION 27. MATTHEW INTERPRETETH THE REPENTANCE FROM PSALM XXX*56

And when Jesus had heard these words, he said: ”Well said, Matthew. Now, therefore, amen, I say unto you, when the number of the perfect shall be fulfilled, and when the pleroma shall rise upwards, I shall take my seat in the treasure of light, and ye also, ye shall take your seats on twelve light-powers, until ye shall have restored all the orders of the twelve saviours in the region of the inheritance pertaining to each of them.” And when he had spoken these things, he said: ”Understand ye what I say?” And Mary came forward again, and said: ”Master, on this matter thou hast spoken to us aforetime in parable, ’Ye have endured trials with me, and I will establish for you a kingdom, as my father established one for me, that ye may eat and drink at my table in my kingdom; and ye shall sit on twelve thrones, to judge the twelve tribes of Israel.’” He said unto her: ”Well said, Mary.”

Section 28. The ninth repentance of Sophia

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

”’O light, smite them that have taken away my power, and take the power of them that have taken mine; for I am thy power and thy light. Come [unto me], and save me. Let the great darkness cover them that constrain me. Say unto my power, I will set thee free. Let all them be deprived of their power, who wish to take away my light entirely. Let their power be as dust; let Ieou, thy angel, smite them. And if they shall endeavour to go into the height, let the darkness seize them; let them fall, let them return into the chaos. Let thy angel Ieou pursue them; let him cast them down into the lower darkness. For they have set snares for me with a lion-faced power, although I have done them no ill, [a power] from which shall be taken the light that is in it. They have constrained the power that is in me, and which they could not take. Now, therefore, O light, take away the glory of the lion-faced power, without its knowing, and for the thought which Arrogant hath had to take my light, take from him also his [light]. Let the light be taken from the lion-faced power, which hath laid snares for me. My own power shall rejoice in the light, it shall be glad; for [the light] shall preserve it, and all the rays of my power shall say, ”There is no saviour but thee”;

for thou shalt save me from the hands of this lion-faced power which hath taken my power from me. Thou preservest me from them that have taken away my power and my light; for they have risen against me, they have lied against me, saying that I know the mystery of the light which is in the height, [the light] in which I trusted; and they have constrained me, saying, ”Tell unto us the mysteries of the light which is in the height”—[a thing] which I knew not. They have recompensed me with all these evils, because I trusted in the light of the height; and they have deprived my power of its light. As for me, when they constrained me, I was seated in the darkness, my soul humbled in mourning.

”But do thou, O light, to whom I sing my song, deliver me; I know that thou wilt deliver me, for I acted according to thy will, when I was in my æon. I did according to thy will, like those invisibles who are in my region, and as my consort. And I was in grief, looking, searching

for the light. Now, therefore, all the emanations of Arrogant have surrounded me, they have rejoiced over me, and have mightily constrained me in my ignorance. They fled away, they left me, but they had no pity upon me; they returned, they tried me, they constrained me in great affliction; they gnashed their teeth against me, seeking to take away my light completely. How long, therefore, O light, wilt thou suffer them to constrain me? Save my power from their evil imaginations, and save me from the hands of this lion-faced power; for I alone of the invisibles, am in this region.

I will sing a song unto thee, O light, though I am in the midst of all them that are massed together against me; I will cry unto thee in the midst of them that constrain me. Now, therefore, O light, let not them that hate me, and desire to take away my power, rejoice over me—them that hate me and flash their eyes against me, though I have done nothing unto them; for they have spoken flattering words unto me, asking for the mysteries of the light which I knew not; speaking unto me with guile, and being enraged against me, because I trusted in the light which is in the height. They have opened their mouth against me, saying, "Yea, we will take from her her light." Now, therefore, O light, thou knowest their guile; suffer them not, and let not thy help be far from me. Haste thee, O light, bring about my retribution and my vindication, and judge me in thy goodness. Now, therefore, O light of lights, let them not take away my light, and let them not say among themselves, "Our power is glutted with her light." Let them not say, "We have devoured her power." But let darkness fall upon them, let them that desire to take away my light, become without power; let them be clothed with chaos and darkness, who say, "We will take away her light and her power." Now, therefore, save me that I may rejoice, for I long for the thirteenth æon, the place of righteousness, and I shall say for ever, "May the light of thy messenger Ieou shine more and more," and my tongue shall sing a song in thy gnosis all my time in the thirteenth æon.'"

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

Section 29. James interpreteth the repentance from Psalm xxxiv

And James came forward, and kissed the breast of Jesus, and said: ”Master, my spirit hath moved me, and I am eager to pronounce their interpretation. For this cause also thy power hath prophesied of old, through David, in the thirty-fourth Psalm, saying concerning the ninth repentance of Pistis Sophia:

”’Pronounce judgment, O lord, against them that do me violence; and fight thou against them that fight against me. Lay hand on arm and buckler, and stand up to help me. Draw forth a sword, and sheathe it in them that constrain me. Say unto my soul, I am thy salvation. Let them be ashamed and confounded who seek after my soul; let them be turned backward and put to shame who imagine evils against me; let them become as dust before the wind, and let the angel of the lord pursue after them. Let their way be dark and slippery, and let the angel of the lord constrain them; for without cause have they privily set a snare for me for their own hurt, and they have mocked at my soul in vain. Let a snare come upon them unawares, and let the nets that they have privily laid for me, seize hold upon them; and they shall fall into this snare. But my soul shall rejoice in the lord, and shall be joyful in his salvation. All my bones shall say, ”Lord, who is like unto thee? Thou pre-servest the poor from the hand of him who is too strong for him, and thou deliverest the poor and him that is in misery from the hands of them that spoil him. False witnesses did rise up; they asked me things that I never knew. They rewarded me evil for good, to the making sterile of my soul.

But as for me, when they were violent against me, I put on sackcloth, and I humbled my soul in fasting, and my prayer shall return unto my bosom. I did that which pleased thee, as though to one of my kinsmen and my brother; and I humbled myself as one in mourning and one who is sad. But they rejoiced over me, and they were not ashamed. Evils have poured themselves upon me unawares; they held apart from me and were not sad. They have tried me and railed at me with mocking; they have gnashed their teeth against me.

”Lord, when wilt thou look upon me? Cause my soul to stand out of their evil deeds, and save my sweet offspring from the lions. I will confess thee, O lord, in the great assembly, and I will praise thee in the midst of a countless people. O let not them that are my violent

enemies, rejoice over me, them that hate me without a cause and wink with their eyes; for assuredly they have spoken unto me with words of peace, and imagined wrath with guile. They opened their mouths wide against me, saying, Ha, ha! our eyes are filled with the sight of him." Thou hast seen, O lord. O lord, keep no longer silence; go not far from me, O lord. Arise, O lord; give heed to my retribution; give heed to my vindication, my God and my lord. Let them not rejoice over me, O my God, and let them not say, "Well done, our soul." Let them not say, "We have devoured him." Let them be ashamed, and let them be also confounded, who rejoice at my evils. Let them be covered with shame and confusion who speak great words against me. Let them that favour my righteousness, rejoice and be glad; let them say, "May the lord be great"; let them be exalted who desire the peace of his servants. My tongue shall be joyful in thy righteousness and praise all the day long."

Section 30. Jesus commendeth James, and promiseth the first place unto the disciples

And when James had spoken these words, Jesus said unto him: "Well said; it is well, James. This is the interpretation of the ninth repentance of Pistis Sophia. Amen, amen, I say unto you, ye shall be the first in the kingdom of the heavens before all the invisibles and all the gods, save only the rulers who are in the thirteenth æon, and they who are in the twelfth æon; and not only ye, but also every one who shall do my mysteries." And when he had thus spoken, he said unto them: "Understand ye how I speak unto you?" And Mary came forward again and said: "Yea, Master, this is what thou didst say to us aforetime, to wit, 'The last shall be first, and the first shall be last.' The first, they who were created before us, therefore, are the invisibles, for they were created before men, they and the gods, and the rulers; and the men who shall receive the mystery shall be with them in the region of the heavens."

Jesus said unto her: "Well said, Mary." And Jesus continued and said unto his disciples: "It came to pass, therefore, when Pistis Sophia had recited her ninth repentance, that this lion-faced power compressed her again, wishing to take from her the whole power which was in her. She cried out again to the light, saying: 'O light, in whom I have trusted from the beginning, for thy sake have I endured this great affliction; aid me.' And in this hour her repentance was accepted, the first mystery heard her, and I was sent by his commandment; I came and helped her; I led her out of chaos, in that she had repented and that she had also trusted in the light; that she had endured these great tribulations and these great perils; that they had tried to deceive her by the orders of this god Arrogant, and had not been able to deceive her in anything, save by a stream of light, because of its resemblance to the light in which she had trusted. For this cause was I sent by order of the first mystery, to succour her in secret, for I had not yet [openly] entered the region of the æons; but I had passed through the midst of them, without any power knowing it, either those of the interior of the interior, or those of the exterior of the exterior, save only the first mystery.

SECTION 30. JESUS COMMENDETH JAMES, AND PROMISETH THE FIRST PLACE UNTO THE

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

Section 31. The tenth repentance of Sophia

"'I have cried unto thee, O light of lights; save my power from the lips of the unrighteous and impious, and from the snares of guile. O light, that which they would have taken from me by perfidious snares, they would not have brought unto thee; for the snares of Arrogant are scattered about, and so are the traps of these merciless ones. Woe is me, for my dwelling is far off, and I am in the habitations of chaos. My power is in regions which are not mine, and I have entreated them that are without pity; and when I entreated them, they fought against me without a cause.'" And when Jesus had spoken these things unto his disciples, he said unto them: "Now, therefore, let him whose spirit urgeth him, come forward, and utter the interpretation of this tenth repentance of Pistis Sophia." And Peter answered and said: "Master, concerning this, thy light-power prophesied of old through David, in the one hundred and nineteenth Psalm, saying:

"'When I was in peril, I cried unto thee, O lord; and thou hast heard me. O lord, save my soul from violent lips and from a deceitful tongue. What will they give unto thee, or what will they add unto thee, like unto a deceitful tongue? The arrows of the powerful have been whetted with coals of the desert. Woe is me, for my dwelling is far off. I have dwelt in the habitations of Kedar; my soul hath been a stranger in many regions. I was peaceful with them that hate peace; if I spake unto them, they fought against me without a cause.' "This, O Saviour, is the interpretation of the tenth repentance of Pistis Sophia, which she uttered when the material emanations of Arrogant constrained her, they and his lion-faced power, and when they mightily constrained her." And Jesus said unto him: "Well said, Peter; it is well. This is the interpretation of the tenth repentance of Pistis Sophia."

And Jesus continued in his conversation, and said unto his disciples: "It came to pass, therefore, when this lion-faced power saw me draw nigh unto Pistis Sophia, shining exceedingly, that it became the more and more enraged, and cast forth from itself other hosts of exceedingly evil emanations. And when these were produced, Pistis Sophia uttered her eleventh repentance, saying: "'Why doth this mighty power boast itself in evils? It thought to take away my light for all time, like the iron that is smitten; they have taken away my power from me. I chose rather to descend into chaos than to dwell in the thirteenth æon, the region of

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

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

Section 32. Salome interpreteth the eleventh repentance from Psalm li

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

"This, then, O Master, is the interpretation of the eleventh repentance of Pistis Sophia, which thy light-power hath prompted me [to utter], and I have uttered it according to thy will." It came to pass, when Jesus had heard the speech which Salome had uttered, that he said: "Well said, Salome. Amen, amen, I say unto you, I will perfect you in all the mysteries of the kingdom of light." And Jesus continued his conversation, and said unto his disciples: "It came to pass after this that I approached nearer to chaos than formerly, shining exceedingly, to take away the power from that lion-faced power. And as I shone exceedingly it feared and cried out to its god Arrogant, that he should come and aid it. And immediately, god Arrogant looked down from the thirteenth æon, he gazed downward into chaos, in exceeding wrath, desiring to aid his lion-faced power. And in this hour, his lion-faced power and all his emanations turned on Pistis Sophia, desiring to take away the whole of the light which was in Sophia. It came to pass, therefore, when Sophia was constrained, that she cried on high, crying to me that I should aid her. It came to pass, therefore, when

she gazed on high, that she saw Arrogant mightily enraged, and she feared, she uttered her twelfth repentance because of Arrogant and his emanations. She cried unto me, saying:

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

"As for the lion-faced power, may the sin of him who sent it forth before the light, fall back upon him; may the iniquity of the matter which it hath produced, be never wiped away; nay, may their sin be ever before the light; may they never see beyond [chaos]; may their name be removed from every region, for they have not spared me; they have constrained him from whom they have taken his light and his power. Moreover, they among whom I have been sent, desired to take away my light; they loved to descend into the darkness; let them remain there, and let them not be brought forth therefrom from this hour. They sought for a habitation in the region of righteousness, and they shall no more be brought thither from this hour. He is robed in darkness as with a vesture, he hath entered into it as into water, and he is entered into all his powers like oil. Let him robe himself with chaos as a garment, and gird himself with darkness as with a girdle of skin for ever. Let this come upon them that have brought these things upon me because of the light, and on them that have said, Let us take from her all her light." But as for thee, O light, be merciful unto me, because of the mystery of thy name, and save me in the goodness of thy mercy; for they have taken from me my light and my power, and my power hath been shaken in me; I could not stand in their midst. I have been like matter that is fallen, I have been driven this way and that like a daemon of the air. My power perished, because I had no mystery in that region; and my matter hath been bound, because of my light which they have taken away. They have mocked at me, they have winked upon me. Aid me according to thy mercy.'

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

Section 33. Andrew interpreteth the repentance from Psalm cviii

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

”O God, hold not my mouth from my praise, for the mouth of the ungodly and deceitful is opened against me. They have spoken against me with a deceitful tongue, and have surrounded me with words of hate. They have fought against me without a cause; instead of loving me they have accused me. But as for me, I continued in prayer. They have raised up evil against me in return for good, and hate for love. Set thou an ungodly one over him, and may the accuser stand at his right hand. When sentence is given upon him, let him be condemned, and let his prayer be regarded as sin; may his days be shortened, and may another receive his over-seership; may his children be fatherless, and his wife a widow. May the head of his children be bowed, may they be transported, may they beg, may they be cast out of their dwelling. May the money-lender sweep away all that he hath, and may strangers carry away all his labour. Let there be no man to give him a hand, and let there be no one to take mercy on his fatherless children. Let his children be blotted out, and let them blot out his name in a single generation. Let the sin of his fathers be remembered before the lord, and let not the sin of his mother be blotted out. Let them be ever before the lord. Let his memory be destroyed on the earth, in that he hath not thought of mercy;

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

”But as for thee, O lord God, have pity on me for thy name’s sake. Save me, for I am poor and in misery. My heart is troubled within me; they have carried me away like a shadow that declineth, and they have frightened me away like [a swarm of] locusts. My feet have

become feeble with fasting, and my flesh is dried from [want of] oil. I have become an object of derision unto them; they have gazed upon me, and wagged their heads. Help, O lord God, and save me according to thy mercy. Let them know that it is thy hand, and that thou hast created it, O lord.' "This is the interpretation of the twelfth repentance uttered by Pistis Sophia, when she was in chaos."

Section 34. The thirteenth repentance of Sophia

And Jesus continued, and said unto his disciples: ”It came to pass after this that Pistis Sophia cried unto me, saying: ’O light of lights, I have transgressed in the twelve æons, I have descended from them. Therefore, have I uttered these twelve repentances, [one] for each æon. Now, therefore, O light of lights, forgive me my transgression, for it is exceeding great, for I have left behind me the regions of the height, I have come to dwell in the regions of chaos.’ When Pistis Sophia had said this, she continued to recite her thirteenth repentance, saying: ”’Hear me when I sing a song unto thee, O light of lights; hear me when I make repentance for the thirteenth æon, the region whence I came forth, in order that the thirteenth repentance of the thirteenth æon may be accomplished. I have transgressed, I have descended from among them; now, therefore, O light of lights, hear me when I sing a song in the thirteenth æon, the region from which I came forth. Save me, O light, by thy great mystery; pardon me my transgression in thy remission; give unto me the baptism; remit my sins, and purify me from my transgression. And my transgression is this lion-faced power, which hath never been hidden from thee; for because of it am I descended. Tis I alone who have transgressed among the invisibles, in whose regions I was; I have descended into chaos, I have transgressed before thee, that thy statute might be accomplished.’ This, then, Pistis Sophia said. Now, therefore, let him whose spirit urgeth him to understand her words, come forward, and expound their meaning.”

And Martha came forward, and said: ”Master, my spirit urgeth me to expose the interpretation of the things which Pistis Sophia hath spoken; thy power hath prophesied of old concerning them, through David, in the fiftieth Psalm, saying: ”Have mercy upon me, O God, according to thy great mercy; and according to the multitude of thy mercies blot out my sin. Save me throughly from my wickedness; my sin is before thee every day, that thou mayest be justified in thy words, and mayest prevail when thou shalt judge me.’ ”This is the interpretation of the words which Pistis Sophia spake.” Jesus said unto her: ”Well said; it is well, Martha, thou blessed one.” And Jesus continued in his conversation, and said unto his disciples: ”It came to pass, when Pistis Sophia had said these words, that the time was fulfilled to draw her out of chaos; and of myself, without the first mystery, I produced from myself a light-power; I sent it forth into chaos to bring Pistis Sophia forth from the depths

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

Section 35. Sophia uttereth a song of praise

”I will sing a song unto thee, O light, for I have desired to come unto thee; I will sing thee a song, O light, for thou art my saviour; leave me not. Save me, light of the height, for unto thee have I sung a song. Thou hast sent me thy light from thyself, and thou hast saved me. Thou hast brought me to the higher regions of chaos. Let the emanations of Arrogant, which pursue me, therefore, fall below into the lower regions of chaos, and let them not come into the higher regions of chaos to see me. Let great darkness cover them, and let the mighty gloom of darkness come upon them, and let them not see me in the light of thy power, which thou hast sent unto me to save me, that they may no longer have any power over me. And let the counsel which they have imagined against me, to take away my power, no longer be accomplished for them; and as they have spoken about me to take away my light, take from them theirs in place of mine. They have designed to take away my light, and have not been able to take it; for thy light-power is with me, and they have taken counsel together without thy commandment, O light. For this cause have they not been able to take away my light, because I have trusted in the light. I shall not be afraid; the light is my saviour, and I will not fear.’

”Now, therefore, let him whose power is exalted, utter the interpretation of the words which Pistis Sophia spake.” It came to pass, when Jesus had finished speaking those words unto his disciples, that Salome came forward, and said: ”Master, my power constraineth me to utter the interpretation of the words which Pistis Sophia spake. Thy power hath prophesied of old through Solomon, saying: ”I will confess myself unto thee, O lord, for thou art my God. Leave me not, O lord, for thou art my hope. Thou hast given me justice for naught; and I have been saved by thy hand. Let them that persecute me fall, and let them not see me. Let a cloud of darkness cover their eyes, and a tempest of wind blind them. Let them not see the day lest they should seize upon me. Let their counsel be impotent, and let their own conspiracy fall upon themselves. They have designed a plot, and it hath failed for them. The mighty have vanquished them, and the evils which they have prepared are fallen upon them. My hope is in the lord, and I will not fear, for thou art my God and my saviour.’”

It came to pass when Salome had finished speaking these words, that Jesus said unto her: "Well said, Salome; it is well. This is the interpretation of the words which Pistis Sophia spake." And Jesus continued in his conversation, and said unto his disciples: "It came to pass, when Pistis Sophia had finished saying these words in the chaos, that I caused the light-power, which I had sent to help her, to form a crown of light on her head, in order that henceforth from that hour the emanations of Arrogant should not prevail against her. And when it had made a crown of light on her head, all the matters which were in her were shaken, and were all purified in her. They perished and remained in chaos, while the emanations of Arrogant gazed upon them and rejoiced. And the glories of pure light which were in Sophia, added their power of light to my light-power, which had become a crown upon her head. It came to pass, therefore, again, when [my light-power] surrounded the pure light, which was in Sophia, and her pure light did not depart from the crown of power, the brilliant flame, so that the emanations of Arrogant should rob her of it—when this was done unto her, the power of unmixed light which was in Sophia began to sing a song. And she sang a song unto my light-power which was a crown unto her head, and she sang a song, saying:

"'O light, be thou a crown unto my head; nor shall I ever cause it to depart, so that the emanations of Arrogant may assail me; and though all the matters be shaken, yet shall I not be shaken. And though all my matters be lost, and remain in chaos, and the emanations of Arrogant gaze upon them, yet shall I not perish, for the light is with me, and I am with the light.'" "These words, then, were spoken by Pistis Sophia. Now, therefore, let him who knoweth the meaning of these words come forward, and utter their interpretation."

Section 36. Mary, the mother, asketh and receiveth permission to speak

Then Mary, the mother of Jesus, came forward, and said: ”My son, according to the world, my God and saviour, according to the height, bid me utter the interpretation of the words which Pistis Sophia spake.” And Jesus answered, and said unto her: ”Thou also, O Mary, thou who didst receive the form which is in Barbêlô, according to matter, and didst receive the similitude of the regions of light, according to the light, thou and the other Mary, the blessed one; the darkness hath existed because of thee, and moreover from thee did come forth the material body in which I dwell, and which I have purified—now, therefore, I bid thee utter the interpretation of the words spoken by Pistis Sophia.” And Mary, the mother of Jesus, answered, and said: ”My Master, thy light-power hath prophesied of old concerning these words, through Solomon, in his nineteenth Ode, saying: ”The lord is above my head as it were a garland, and I shall never be without it. The garland of truth hath been woven for me;

and he hath caused its branches to flourish in me, for it is not like unto a garland that withereth and flourish-eth not. Thy branches are full [of sap]; they are perfect, filled with thy salvation.’” It came to pass, when Jesus had heard these words which Mary, his mother, had spoken, that he said unto her: ”Well said; it is well. Amen, amen, I say unto thee, they shall proclaim thee blessed from one end of the earth to the other, for the covenant of the first mystery hath dwelt in thee, and by this covenant shall be saved all worlds and all heights, and this covenant is the beginning and the end.”

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

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

And when Jesus had spoken these things unto his disciples, he said unto them: "Understand ye how I speak unto you?" And Mary started forward again, and said: Mary in- "Master, I understand that of which terpreteth thou speakest. Concerning the interthe myspretation of this word, thy light-power tery. hath prophesied of old through David, in the forty-fourth Psalm, saying: 'Mercy and truth are met together, righteousness and peace have kissed each other. Truth hath flourished on the earth, and righteousness hath looked down from heaven.' Mercy, therefore, is this light-power which was sent by the first mystery; for the first mystery had heard Pistis Sophia, he had had mercy on her in all her tribulations. Truth, also, is that power which issued from thee, for that thou hast fulfilled the truth in order to save me from chaos. Righteousness, again, is that power which was sent by the first mystery, which will guide Pistis Sophia. Peace, also, is that power which issued from thee to enter into the emanations of Arrogant to take from them the light, which they had taken from Pistis Sophia; that is to say, in order that thou mightest gather them together into Sophia, and make them at peace with her power. Truth, also, is the power which issued from thee, when thou wast in the lower regions of chaos. For this cause thy power hath said through David, 'Truth hath flourished on the earth,' for thou wert in the lower regions of chaos. 'Righteousness also hath looked down from heaven'; this is the power which issued from the height, [sent] by the first mystery, [the power] which entered into Sophia."

And when Jesus had heard these words, he said: "Well said, Mary, thou blessed one, who shalt inhabit every kingdom of light." Then also Mary, the mother of Jesus, came forward, and said: "My Master and my God, bid me also utter this word of interpretation." Jesus said unto her: "He whose spirit is intelligent, I will in no way prevent, but I the more and more urge him to utter the meaning which prompteth him. Now, therefore, O Mary, my mother according to matter, thou in whom I dwelt, I bid thee also utter the meaning of the word."

Section 37. The story of the phantom spirit

And Mary answered and said: "My Master, concerning the word which thy power prophesied through David, to wit, 'Mercy and truth are met together, righteousness and peace have kissed each other; truth hath flourished on the earth, and righteousness hath looked down from heaven,' —thy power prophesied this word of old concerning thee. "When thou wert a child, before the spirit had descended upon thee, when thou wert in the vineyard with Joseph, the spirit came down from the height, and came unto me in the house, like unto thee, and I knew him not, but thought that he was thou. And he said unto me, 'Where is Jesus, my brother, that I may go to meet him?' And when he had said this unto me, I was in doubt, and thought it was a phantom tempting me. I seized him and bound him to the foot of the bed which was in my house, until I had gone to find you in the field, thee and Joseph; and I found you in the vineyard; Joseph was putting up the vine poles. It came to pass, therefore, when thou didst hear me saying this thing unto Joseph, that thou didst understand, and thou wert joyful, and saidest, 'Where is he, that I may see him? Nay [rather], I am expecting him in this place.' And it came to pass, when Joseph heard thee say these words, that he was disturbed. We went together, we entered into the house, we found the spirit bound to the bed, and we gazed upon thee and him, and found that thou wert like unto him. And he that was bound to the bed, was unloosed, he embraced thee and kissed thee, and thou also didst kiss him; ye became one and the same being.

"This, then, is the word and its interpretation. Mercy is the spirit which came from the height, [sent] by the first mystery, to take pity on the human race; he sent his spirit to pardon the sins of the whole world, that they might receive the mystery, that they might inherit the kingdom of light. Truth, also, is the power which dwelt in thee, issued from Barbêlô. It became thy material body, and the herald below the region of truth. Righteousness is thy spirit which hath brought all the mysteries from on high, to give them to the race of men. Peace, also, is the power which dwelt in thy material body, according to the world, [the body] which hath baptised the human race, to make it a stranger to sin, and at peace with thy spirit, that they may be at peace with the emanations of light, that is to say, that mercy and truth may kiss each other. As to that which hath been said, 'Truth hath flourished on the earth,' truth is thy material body which germinated in me in the earth among men, and is

the herald below the place of truth. Again, as to that which hath been said, 'Righteousness hath flourished out of heaven,' righteousness is the power which hath looked down from heaven, [the power] which will give the mysteries of light to the human race, and men shall become righteous, they shall be good, they shall inhabit the kingdom of life."

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

Section 38. The other Mary further interpreteth the same scripture from the baptism of Jesus

And the other Mary came forward, and said: "Master, suffer me, and be not wroth with me, nay, from the moment when thy mother uttered the interpretation of these words, my power hath urged me to come forward, and also expound their interpretation." And Mary said: "Master, 'Mercy and truth are met together.' Mercy, then, is the spirit which descended upon thee, when thou didst receive the baptism of John. Mercy is the spirit of divinity which descended upon thee, which had pity on the human race; it descended, it met with the power of Sabaôth which is in thee, which is the herald below the regions of truth. It hath been said again, 'Righteousness and peace have kissed each other.' Righteousness, then, is the spirit of light which came upon thee, which hath brought the mysteries of the height, to give them unto the human race. Peace, also, is the power of Sabaôth the good, who is in thee, who hath baptised and hath pardoned the human race; it [the power] hath made it at peace with the children of light. And again, as thy power hath said, through David, 'Truth hath flourished on the earth,' this is the power of Sabaôth the good.

"He hath said, 'Truth hath flourished on the earth,' [for] it hath flourished in Mary, thy mother, who dwelleth on earth. Righteousness, also, which 'hath looked down from heaven,' is the spirit which is in the height, which hath brought all the mysteries of the height, and hath given them to the human race; men have become righteous, they have become good, they have inherited the kingdom of light." And it came to pass, when Jesus had heard the discourse which Mary uttered, that he said: "Well said, Mary, inheritor of light." And again Mary, the mother of Jesus, came forward, she bowed herself at his feet, and kissed them, saying: "My Master, my son, and my saviour, be not wroth against me but pardon me, that I may tell thee once more the interpretation of these words. 'Mercy and truth are met together,' 'tis I, Mary, thy mother, with Elizabeth, mother of John, when I met her. Mercy, then, is the power of Sabaôth which is in me, [the power] which went forth from my mouth, that is to say, thyself. Thou hast had mercy on the whole human race. Truth, also, is the power which was in Elizabeth, that is to say, John, who came, and was the herald before the

truth, that is to say, who was the herald before thee. And again, Mercy and truth are met together,' 'tis thou, my saviour, when thou didst meet John, on the day when thou wast to receive the baptism. Again tis thou and John who are righteousness and peace that kissed each other.

"'Truth hath flourished on the earth, and righteousness hath looked down from heaven,' this is the time when thou didst minister to thyself. Thou didst take the form of Gabriel, thou didst look down upon me from heaven, thou didst speak unto me, and when thou hadst spoken unto me, thou didst germinate in me. This is the truth, that is to say, the power of Sabaôth the good, which is in thy material body, it is this truth which hath flourished on the earth." It came to pass, therefore, when Jesus had heard these words which Mary, his mother, spake, that he said: "Well said; it is well. This is the interpretation of all the words concerning which my light-power prophesied of old, through David, the prophet."

Source. English translation by G. R. S. Mead, from ***Pistis Sophia: a Gnostic Gospel (with extracts from the Books of the Saviour, appended), originally translated from Greek into Coptic and now for the first time Englished from Schwartze's Latin version of the Coptic text***, by G. R. S. Mead (London: Theosophical Publishing Society, 1896); public domain. The text was read by machine (Mistral OCR) from a scan of the 1896 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Mead's introduction, his table of summaries, the list of contents, the advertisements at the end and the scribal note of divine names after the first book are also left out. The headings of the sections are the short summaries that Mead printed in the margin of the book, and the numbers in brackets in the text, which are the page numbers of the Coptic manuscript, are removed. No original-language text is shown beside it, and no modern English version has been made.

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