Pistis Sophia: The Second Book (Mead translation)

Pistis Sophia (3rd century)

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Section 1. John further explaineth the same scripture

And John also came forward and said: "Master, bid me as well expound the interpretation of the words which thy light-power prophesied of old through David." And Jesus answered and said unto John: "To thee also, John, I give commandment to expound the interpretation of the words of which my light-power prophesied by David, saying, 'Mercy and truth have met together, righteousness and peace have kissed each other. Truth hath flourished on the earth, and righteousness hath looked down from heaven.'" John answered and said: "This is the word which thou didst say unto us John once on a time, 'I came forth from the further height, I entered into Sabaôth the good; I embraced the light-power which was in him.' Now, therefore, mercy is thyself, who wast sent from the regions of the height by thy father, the first mystery, looking within, which sent thee to have mercy on the whole world. Truth also is that power of Sabaôth the good, which was implanted in thee, which thou hast sent forth to the left, thou the first mystery looking within. And the little Sabaôth the good, hath received it; he sent it forth into matter and into Barbêlô, and became the herald of the regions of truth, in all the regions of those of the left. The matter of Barbêlô, then, is that which is in thy body to-day.

"'Righteousness and peace have kissed each other.' Righteousness is thyself, who didst bring all the mysteries, by order of thy father, the first mystery looking within; and thou didst baptise this power of Sabaôth the good, and thou didst go into the region of all the rulers; thou didst give them the mysteries of the height; they have become righteous, they have become good. "Peace is also the power of Sabaôth, which indeed is thy soul, which entered into the matter of Barbêlô, and all the rulers of the six æons, or Iabraôth, made peace with the mystery of the light. "And 'truth which hath flourished on the earth' is that power of Sabaôth the good, which came forth from the region of the right, which is without the treasure of light, and came into the region of those of the left, it entered into the matter of Barbêlô, and proclaimed unto them the mysteries of the region of truth.

"Righteousness also which 'looked down from heaven,' is thyself the first mystery looking without, come forth from the spaces of the height, with the mysteries of the kingdom of light; and thou didst descend upon this light-vesture, which thou didst receive from the

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

"And the moment that the light-stream was led into chaos, it lit up mightily the whole of chaos, and extended itself in all their regions. And the emanations of Arrogant, when they had seen the great light of this stream, were terror-stricken one after the other; and the light-stream drew forth from them all the light-powers which they had taken from Pistis Sophia. The emanations of Arrogant durst not possess themselves of this light-stream in dark chaos; nor could they possess themselves of it [even] with the art of Arrogant, who rules over the emanations. "And Gabriel and Michael led the light-stream over the material body of Pistis Sophia; they infused into it all the light-powers which had been taken from her. And her material body became shining throughout; and also all the powers which were in her, and from which the light had been taken, became radiant; they ceased to lack their light, for the light had been taken back from those who had taken it away, and had been given back again by my interposition. And Michael and Gabriel—they were in attendance upon me, and had led the light-stream into chaos, to give them the mysteries of light; for it was to them that the light-stream had been entrusted, [the same] which I gave unto them and brought into chaos—and Michael and Gabriel took no light for themselves from the light-powers of Sophia which they took from the hands of the emanations of Arrogant.

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

This, then, is what the first mystery spake unto his disciples, concerning what had happened to Pistis Sophia in chaos. He continued, and said: "Understand ye how I speak unto you?"

Section 2. Peter interpreteth the narrative from the Odes of Solomon

And Peter came forward, and said: ”Master, concerning the interpretation of the words which thou hast spoken, thy light-power hath prophesied concerning them of old, through Solomon, in his Odes, [saying]: ”A flood hath taken place; it hath become a great stream, strong and wide; it hath carried all away. It hath turned towards the temple, nor could they hold it in with enclosures and structures. The skill of them that check the waters could not stop it; it spread over the whole land, and seized upon all of them. They that were in the sand of the desert have drunk; their thirst departed and was quenched, when they had received the draught from on high. Blessed are the ministers of that draught, to whom hath been entrusted the water of the lord. They have refreshed the parched lips. They who were perishing, have felt their heart rejoice; they who were breathing their last, have plucked up courage so as not to die. They have raised up the limbs which were fallen; they have given power to their countenance, and have given light to their eyes, for all of them know each other in the lord, and have been saved by the water of life everlasting.’

”Hearken, therefore, my Master, that I may utter the word in freedom, as thy power prophesied, through Solomon. ’A flood hath come forth; it hath become a great stream, strong and wide’; this is the light-stream which spread itself in chaos, in all the region of the emanations of Arrogant. ”And the word which thy power hath again uttered through Solomon, ’It hath carried all away; it poured them over the temple’; that is to say, it carried away all the light-powers from the emanations of Arrogant, which they had taken from Pistis Sophia, and it poured them again into Pistis Sophia. ”And the word thy power again hath said, ’The enclosures and structures have not been able to hold it in’; that is to say, the emanations of Arrogant have not been able to hold the light-stream within the walls of the darkness of chaos. ”And the word which it also uttered, ’It spread over the whole land, and filled everything’; that is to say, when Gabriel and Michael led it over the body of Pistis Sophia, it poured into Sophia all the light-powers which the emanations of Arrogant had taken from her, and her material body became radiant.

*SECTION 2. PETER INTERPRETETH THE NARRATIVE FROM THE ODES OF SOLOMON*4

”And the word which it also spake, 'They who were in the parched land have drunk'; that is to say, all that were in Pistis Sophia have been illuminated, [the powers] from which the light had previously been taken away. ”And the word which it uttered, 'Their thirst hath departed and is quenched'; that is to say, her powers ceased to lack their light, for they had had restored to them the light which had been taken away. ”And, again, as to the utterance of thy power, 'They have given them a draught from on high'; that is, the light hath been given unto them by the light-stream 'which came forth from myself, [who am] the first mystery.' ”And as to the saying of thy power, 'Blessed are the ministers of that draught,' that is the word which thou hast spoken, 'Gabriel and Michael, they who were in attendance, led the stream into chaos and also brought it forth again.' The mysteries of light which had been entrusted to the light-stream will be given unto them.

”And as to the further utterance of thy power, 'They have refreshed the parched lips'; that is, Gabriel and Michael have taken nothing for themselves from the light-powers of Pistis Sophia, [the powers] which they had wrested from the emanations of Arrogant, but infused them into Pistis Sophia. ”And again the word which it spake, 'They who were fainting, have felt their heart rejoice'; that is, all the other powers of Pistis Sophia, which had not been taken away by the emanations of Arrogant, rejoiced greatly; they were filled with light by their light-fellows, for they were infused into them. ”And the word which thy power again uttered, 'They have revived the souls which were breathing their last, that they might not die'; that is, when they had poured their light into Pistis Sophia, they vivified her material body from which the light had previously been taken, but which was not destined to perish.

”And again the word which thy power spake, 'They have raised up firmly the limbs which were fallen, so that they might not perish'; that is, when they had poured into her her light-powers, they confirmed all the powers which [otherwise] would have perished. ”And again as to the saying of thy light-power, 'They have had their light renewed, and they have become what they were of old,' and also the word which it spake, 'They have given light to their eyes'; that is, they have gained perception in the light, and have known the light-stream, for it was [previously] hidden in the height. ”And again the word which it spake, 'And all knew each other in the lord'; that is, all the powers of Pistis Sophia knew one another through the light-stream. ”And again the word which it uttered, 'They have been saved by the water of life everlasting; it hath drawn them over the temple'; that is, when the light-stream had taken all the light-powers of Pistis Sophia, and had wrested them from the emanations of Arrogant, it poured them into Pistis Sophia, and turned itself about, and departed from the chaos; it came upon thee, for thou art the temple.

”This is the interpretation of all the words which thy light-power spake in the Ode of Solomon.” It came to pass, therefore, when the first mystery had heard all these words which Peter had spoken, that he said unto him: ”Well said, O blessed Peter; this is the interpretation of the words which have been spoken.”

Section 3. The emanations of Arrogant cry aloud to him for help

The first mystery continued, and said: ”It came to pass, therefore, as Pistis Sophia had not yet [entirely] ascended out of chaos, because my father, the first mystery, looking within, had not yet given her commandment, that then, when the emanations of Arrogant discovered that my light-stream had taken unto itself the light-powers, which they had taken from Pistis Sophia, and had poured them again into Pistis Sophia, when they saw again Pistis Sophia radiant as she had been in former times, they were enraged against Pistis Sophia, they cried out, moreover, to Arrogant to make him come and help them, that they might again take away all the powers which were in Pistis Sophia. ”And Arrogant sent from on high, from the thirteenth æon, he sent another great light-power. It descended into chaos like a winged arrow, to help his emanations, that they might once more take away the light-powers of Pistis Sophia. And when this power had descended, the emanations of Arrogant, which were in chaos and had caused Pistis Sophia all her woe, were mightily encouraged. They persecuted Pistis Sophia afresh with great fears and mighty pains; and some of the emanations of Arrogant constrained her. One of them changed itself into the form of a monster serpent; another changed itself also into the form of a seven-headed basilisk; another changed itself into the form of a dragon. Moreover, the first power of Arrogant, the lion-faced, and all his emanations, in mighty multitude, assembled together; they constrained Pistis Sophia, they brought her again into the lower regions of chaos, and harassed her afresh exceedingly.

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

Pistis Sophia all together, seeking to take from her again the powers which were in her; they mightily constrained Pistis Sophia, and threatened her. It came to pass, therefore, when they constrained her and harassed her mightily, that she cried out to the light, and sang a song unto it, saying:

" 'O light, tis thou who didst rescue me. Let thy light descend upon me, for thou hast received me unto thyself, and I was going unto thee, O light. I trust in thee, O light; for thou art my saviour against the emanations of Arrogant, and against Adamas the tyrant. Thou shalt relieve me from all his violent threats.' " And when Pistis Sophia had said this, then, by order of my father, the first mystery looking within, I sent again Gabriel and Michael, and that great light-stream, that they might rescue Pistis Sophia. I gave order to Gabriel and Michael to bear Pistis Sophia in their hands, so that her feet should not touch the lower darkness; and I gave them commandment further to guide her in the regions of chaos, from which they were taking her. " It came to pass, therefore, when the messengers descended into chaos, they and the light-stream, when all the emanations of Arrogant and the emanations of Adamas again saw the light-stream which shone mightily, there being no measure to the light therein, that they became terror-stricken and left Pistis Sophia. And the great light-stream surrounded Pistis Sophia on every side, on the right and on the left, on every side, and became a crown of light upon her head.

Section 4. The transfiguration of Sophia

”It came to pass, therefore, when the light-stream had surrounded Pistis Sophia, that she took courage most exceedingly, and the stream ceased not to surround her on every side; and Pistis Sophia no longer feared the emanations of Arrogant, which were in chaos, nor did she any more fear that new power of Arrogant, which he had cast into chaos like a winged arrow; nor did she tremble before the dæmonial power of Adamas, which had come from the æons. ”And again, by my order, [by order of] the first mystery looking without, the light-stream which had surrounded Pistis Sophia on all sides, became most exceedingly radiant; and Pistis Sophia was tabernacled in the midst of the light, a mighty light being on her left and on her right, and on all sides, forming a crown on her head. And all the emanations of Arrogant could no longer change their appearance, nor could they stand the shock of the great light of the stream which formed a crown on the head of Sophia; and all the emanations of Arrogant collapsed, a host of them at its right, because of its mighty radiance, and other hosts of them at its left. They could no longer at all draw nigh unto Pistis Sophia because of the great light; but they fell all one on the other, and could do no harm unto Pistis Sophia, because she had trusted in the light.

”And by order of my father, the first mystery looking within, I also descended into chaos, shining most exceedingly; I directed my attack against that lion-faced power, which was shining exceedingly, and took from it all its light; I prevented all the emanations of Arrogant from entering from that hour into their region, which is the thirteenth æon; I took away the power of all the emanations of Arrogant, and they all fell into chaos powerless. And I led forth Pistis Sophia, who was on the right of Gabriel and Michael; and the great light-stream entered into them. And Pistis Sophia gazed upon her enemies, from whom I had taken their light-power. And I led Pistis Sophia forth from chaos, treading under foot the serpent-headed emanation of Arrogant, and the seven-headed basilisk emanation, the lion-faced power, and the dragon-faced. I made Sophia stand upon the seven-headed basilisk emanation of Arrogant, which was more powerful than all of them in his evil doings. And I, the first mystery, stood over it; I took all the powers which were in it, and destroyed all its matter, so that no seed should arise from it from that hour.”

The first mystery, having spoken these things unto his disciples, continued, and said: "Understand ye how I speak unto you?" And James came forward, and said: "Master, concerning the interpretation of the words which thou hast said, thy light-power prophesied concerning them of old, through David, in the ninetieth Psalm, saying:

"Whoso dwelleth under the defence of the most high shall abide under the shadow of the God of heaven. He will say unto the lord, Thou hast received me unto thyself; [thou art] my place of refuge." He is my God in whom I have trusted; for he shall save me from the snares of the hunters and from them that utter violent words. He shall shelter thee beneath his breast, and thou shalt take courage beneath his wings. His truth shall surround thee like a breast-plate; thou shalt not be afraid for the terror of the night nor for the arrow which flieth by day, for the thing that strideth in darkness, that proceedeth from the destruction of the dæmonial one at mid-day. A thousand shall fall on thy left, and ten thousand at thy right hand; but they shall not come nigh thee. Thou shalt gaze upon them, thou shalt see them receive the payment of sinners; for thou, O lord, art my hope. Thou hast established for thyself places of refuge in the height; no one shall come nigh thee, no plague come nigh thy dwelling; for he hath given commandment to his messengers concerning thee to keep thee in all thy ways, to bear thee in their hands, lest thou dash thy foot against a stone. Thou shalt mount on the serpent and basilisk; thou shalt trample under foot the lion and the dragon. Because he hath trusted in me, I will save him; I will shelter him, because he hath known my name. He will cry unto me, and I shall hear him; I am with him in his afflictions, and I will save him to glorify him, and increase him with wealth of days, and teach him my salvation.'

"This, my Master, is the interpretation of the words which thou hast said. Hearken, therefore, that I may expound it unto thee in freedom. "The word, then, which thy power spake, through David, 'Who dwelleth under the defence of the most high shall abide under the shadow of the God of heaven'; that is, when Sophia trusted in the light, she abode under the light of the light-stream which came down from the height from thee. "And the word which thy power uttered, through David, 'I will say unto the lord, Thou hast received me unto thyself," and my place of refuge is my God, in whom I have trusted'; this is the word which Pistis Sophia spake in her song, 'Thou hast received me unto thyself, and I was going unto thee.' "And, again, the word which thy power uttered, 'My God, I trusted in thee; for thou shalt save me from the snares of the hunters, and from them that utter violent words'; this is what Pistis Sophia said, 'O light, I have trusted in thee; for thou shalt save me from the emanations of Arrogant and from those of tyrant Adamas; thou, moreover, shalt save me from all their violent threats.'

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

David, 'Truth shall surround thee like a breast-plate'; that is, the light of the light-stream which surrounded Pistis Sophia like a breast-plate. "And the word which thy power uttered, He shall not be afraid for the terror of the night'; that is, that Pistis Sophia was not afraid before the terrors and troubles into which she had been sent in chaos, which is night. "And the word which thy power spake, 'He shall not be afraid of the arrow which flieth by day'; that is, that Pistis Sophia was not afraid before that power which Arrogant had sent from the top of the heights, and which descended into chaos like a flying arrow, just as thy light-power prophesied, 'Thou shalt not be afraid of the arrow that flieth by day'; for this power came forth from the thirteenth æon which is lord of the twelve æons; he it is who is light for all the æons. Therefore he [David] hath used the word 'day.'

"And again the word which thy power uttered, 'He shall not be afraid of the thing that strideth in darkness'; that is, that Sophia did not fear before the serpent-headed emanation, which made her afraid in chaos, which is 'darkness.' "And the word which thy power spake, 'He will not fear for the destruction, the dæmonial one at mid-day'; that is, that Pistis Sophia was not afraid before the dæmonial emanation of tyrant Adamas, which cast Pistis Sophia to the earth in great destruction, that which came forth from Adamas, from the twelfth æon. Therefore, thy power prophesied, 'He will not fear the destruction of the dæmonial one at mid-day'; mid-day, because it came forth from the twelfth æon, which is mid-day [the twelfth hour]; and again because it descended into chaos, which is night, or rather the night which descended from the twelfth æon which is between the two. Therefore, thy light-power spake of mid-day, because the twelve æons are between the thirteenth and chaos.

"And again the word which thy light-power spake through David, 'A thousand shall fall on thy left, and ten thousand at thy right hand, but they shall not come nigh thee'; that is to say, when the emanations of Arrogant, which were very many in number, could not stand the great light of the light-stream, a host of them fell on the left hand of Pistis Sophia, and a host at her right, and they could not at all come nigh her to do her harm. "And the word which thy power spake through David, 'But thou shalt gaze upon them, and thou shalt see the reward of sinners; for thou, O lord, art my hope'; that is, that Pistis Sophia looked upon her enemies, which are the emanations of Arrogant, who had fallen all the one on the other; and not only did she gaze upon them in this state, but thou also, my Master, the first mystery, thou didst take away the light-power which was in that lion-faced power, and further thou didst take away the power of all the emanations of Arrogant, and moreover thou didst prevent them from that hour entering their own region from chaos. Therefore did Pistis Sophia look on her enemies; that is to say, the emanations of Arrogant just precisely as David prophesied concerning her, saying, 'But thou shalt look upon them, and thou shalt see the payment of the sinners.' Not only did she look upon them fallen the one on the other, but she also beheld the payment which they have received. Just as the emanations of Arrogant thought to take away the light which was in Pistis Sophia, so hast thou recompensed them; thou hast paid them their payment, and thou hast taken the light-power which was in them, instead of the light of Sophia who had trusted in the light of the height.

"And as thy light-power spake through David, 'Thou hast established the height for thyself as a place of refuge; no evil shall come nigh thee, no plague shall enter into thy house'; that is to say, when Pistis Sophia trusted in the light, and when she was in peril, she sang unto it a song, and the emanations of Arrogant could not do her any harm, they could not injure her, they could not at all come nigh her. "And the word which thy light-power uttered through David, 'He will give commandment to his messengers concerning thee, to keep thee in all thy ways, to bear thee in their hands, lest thou dash thy foot against a stone'; that is to say also, thou hast given commandment to Gabriel and Michael to guide Pistis Sophia in all the regions of chaos, to bear her in their hands until they had helped her rise up, so that her feet should not touch the lower darkness, and they of the lower darkness should not seize hold of her.

"And the word which thy light-power spake through David, 'Thou shalt trample on the serpent and the basilisk, and thou shalt tread under foot the lion and the dragon; because he hath had trust in me, I will save him, and I will shelter him, because he hath known my name'; that is to say, when Pistis Sophia was just leaving chaos, she trod under foot the emanations of Arrogant; she trampled on them that had serpent heads, and basilisk heads, and seven heads; and she trod under foot that lion-faced power, and that dragon-headed one, because she had trusted in the light, and it had saved her from them all. "This, O Master, is the interpretation of the words which thou hast said." It came to pass, when the first mystery had heard these words, that he said: "Well said, James, thou well beloved."

Section 5. Sophia singeth a song of praise

And the first mystery again continued in his conversation, and said to his disciples: ”It came to pass, when I had led Pistis Sophia out of chaos, that she cried out anew, saying: ”’I have been rescued from chaos; I have been loosed from the bonds of darkness. I have come unto thee, O light, for thou hast been for me light on all sides, preserving and helping me. And the emanations of Arrogant, which fought against me, thou hast kept therefrom by thy light, and they have not been able to draw nigh unto me; for thy light was with me and preserved me through thy light-stream, because the emanations of Arrogant constrained me, they took away my power, and cast me into chaos deprived of my light, and I became as gross matter before them. Then came forth the power of the light-stream unto me from thee to save me; it shone on my left and on my right, surrounding me on all sides, so that no part of my being was without light, and thou didst hide me in the light of thy stream. Thou didst purge in me all my evil matters, and I rose superior to all my matters, because of thy light and of thy light-stream, which hath raised me up, and hath kept far from me the emanations of Arrogant which constrained me. I became stout of heart in thy light, and in the pure light of thy stream. And the emanations of Arrogant which constrained me withdrew themselves from me, and I became radiant in thy great power. Thou hast saved me and hast preserved me for ever.’

”This is the repentance which Pistis Sophia uttered, when she came forth from chaos and was freed from the bonds of chaos. Now, therefore, he that hath ears to hear, let him hear.” It came to pass, therefore, when the first mystery had finished saying these words unto his disciples, that Thomas came forward, and said: ”Master, my light-dweller hath ears, and my spirit understandeth the words which thou hast said. Now, therefore, give commandment unto me to expound clearly the interpretation of the words.” The first mystery answered, and said unto Thomas: ”I give thee commandment to expound the interpretation of the song which Pistis Sophia sang in my honour.” Thomas answered, and said: ”My Master, concerning the song which Pistis Sophia uttered, because she was preserved from chaos, thy light-power prophesied of old concerning thee, through Solomon, the son of David, in his Odes, saying:

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

"This, O Master, is the interpretation of the repentance which Pistis Sophia spake, when she was preserved from chaos. Hearken, therefore, while I expound it in freedom. "The word, then, which thy power spake through Solomon, 'I have been loosed from bonds, I have run unto thee, O lord'; this is the word which Pistis Sophia spake, 'I have been loosed from the bonds of darkness; I have come unto thee, O light.' "And the word which thy power uttered, 'Thou wert at my right hand, preserving and helping me'; this is again the word which Pistis Sophia spake, 'Thou hast been a light for me on all sides, and thou hast helped me.' "And the word which thy light-power spake, 'Thou hast prevented them that fought against me, and they did not show themselves'; this is the word which Pistis Sophia spake, 'And the emanations of Arrogant, which fought against me, thou hast prevented by thy light, and they have not been able to draw nigh unto me.'

"And the word which thy power spake, 'Thy countenance was with me, preserving me by its beauty'; this is the word which Pistis Sophia spake, 'Thy light was with me, preserving me in thy light-stream.' "And the word which thy power spake, 'I was despised before the crowd, and have been cast out'; this is the word which Pistis Sophia spake, 'The emanations of Arrogant constrained me, they took away my power, and I became for them an object of derision; they cast me into chaos, deprived of my light.' "And the word which thy power spake, 'I was as lead in their presence'; this is the word which Pistis Sophia spake, 'When they had taken away my light-powers, I became as gross matter before them.' "And the word which thy power spake, 'But a power came forth unto me from thee, helping me'; this is again the word which Pistis Sophia spake, 'And then the power of the light-stream came forth unto me from thee, preserving me.'

"And the word which thy power spake, 'Thou hast set lamps on my right hand and on my left, so that no part of my being should be without light'; this is the word which Pistis Sophia spake, 'Thy power shone on my right and on my left hand, surrounding me on all sides, so that no part of my being was without light.' "And the word which thy power spake, 'Thou didst shelter me under the shadow of thy mercy'; this is again the word which Pistis Sophia spake, 'And thou didst clothe me in the light of thy stream.' "And the word which thy power spake, 'I was placed above the coats of skin'; this is again the word which Pistis Sophia

spake, 'And they have purged in me all my evil matters, and I rose superior to them by thy light.' "And the word which thy power spake through Solomon, 'Thy right hand hath raised me up, and hath taken my sickness from me'; this is the word which Pistis Sophia said, 'And thy light-stream hath raised me up in the light, and hath removed from me the emanations of Arrogant, who constrained me.'

"And the word which thy power spake, 'I have become strong in thy truth, and pure in thy righteousness'; this is the word which Pistis Sophia spake, 'I became stout of heart in thy light, and I am become a pure light in thy light-stream.' And the word which thy power spake, 'They that fought against me, have withdrawn themselves from me'; this is the word which Pistis Sophia spake, 'And the emanations of Arrogant which constrained me, withdrew themselves from me.' "And the word which thy power spake through Solomon, 'And I have been justified by thy goodness, for thy rest is from eternity to eternity'; this is the word which Pistis Sophia spake, 'I have been preserved in thy goodness; for thou dost preserve the whole world.' "This, then, O my Master, is the whole interpretation of the repentance which Pistis Sophia uttered, when she had been rescued from chaos and freed from the bonds of darkness."

It came to pass, when the first mystery had heard Thomas utter these words, that he said: "Well said; it is well, Thomas, thou blessed one. This is the interpretation of the song sung by Pistis Sophia."

Section 6. Sophia singeth another song of praise

The first mystery continued in his conversation, and said unto his disciples: ”Pistis Sophia continued, and sung a song unto me, saying: ”I sing a song unto thee, unto thee, who, by thy commandment, hast led me forth from a high æon which is above; and thou hast made me come into the lower regions; and again, by thy commandment, thou hast preserved me from the lower regions. By thy grace thou hast removed the matter which was in my light-power, and I have seen. Thou hast scattered far from me the emanations of Arrogant, which constrained me and were my enemies. Thou hast given me power to unloose the bonds of the emanations of Adamas; and thou hast smitten the sevenheaded basilisk-serpent. Thou hast cast it far from my hands; and thou hast set me above its matter. Thou hast caused it to perish, so that its seed should not arise from this hour forth.

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

”This is the second song which Pistis Sophia uttered. Now, therefore, let him who understandeth the repentance come forward, and expound it.” It came to pass, when the first mystery had finished speaking those words, that Matthew came forward, and said: ”I have understood the interpretation of the song which Pistis Sophia uttered. Now, therefore, give commandment unto me, to expound it in freedom.” The first mystery answered, and said: ”I give thee commandment, O Matthew, to expound the interpretation of the song which Pistis

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

"He who hath made me to descend from the lofty regions of heaven, and who hath led me into the regions which are in the lower foundation; who hath taken therefrom them that were in the middle region, and who hath instructed them; who hath scattered my enemies and my adversaries; who hath given me power against the bonds to unloose them; who hath smitten the seven-headed serpent in my hands, and set me up upon his root, that I may blot out his seed—he is thyself who wert with me, and helped me in every region. Thy name hath surrounded me; thy right hand hath destroyed the venom of the speaker of evils; thy right hand hath opened the path for thy righteous; thou hast preserved them in the tombs, and hast borne them from the midst of the corpses. Thou hast taken dead bones, and hast clothed them with a body, and to them that stirred not thou hast given the energy of life. Thy way is void of destruction, and so also thy countenance. Thou hast led thine æon into destruction, that all might be destroyed and be again renewed, and that thy light might become a foundation for them all. Thou hast poured out thy wealth upon them, and they have become a holy place.'

"This is the interpretation, O Master, of the song which Pistis Sophia uttered. Hearken, therefore, that I may expound it openly. "The word which thy power spake through Solomon, 'He who hath made me to descend from the lofty regions of heaven, and who hath, moreover, made me enter into the regions of the lower foundation'; this is the word which Pistis Sophia spake, 'I sing a song unto thee, O thou, who, by thy commandment, hath made me come forth from this high æon above the heaven, and who hath led me into the lower regions; and thou hast preserved me also by thy commandment, thou hast made me rise up from the lower regions.' "And the word which thy power spake through Solomon, 'Who hath taken therefrom them that were in the middle region, and hath instructed me'; this is the word which Pistis Sophia spake, 'And also by thy commandment, thou hast caused the matter which was in the midst of my power to be purified; and I have seen it.'

"And also the word which thy power spake through Solomon, 'Who hath scattered my enemies and my adversaries'; this is the word which Pistis Sophia spake, "Thou hast scattered far from me the emanations of Arrogant, which constrained me, and were my enemies.' "And also the word which thy power spake, 'Who hath given me wisdom over the bonds to unloose them'; this is the word which Pistis Sophia spake, 'He hath given me wisdom to unloose the bonds of these emanations.' "And the word which thy power spake, 'Who hath smitten the seven-headed serpent in my hands, and set me up upon his root, that I may blot out his seed'; this is the word that Pistis Sophia spake, "Thou hast smitten the seven-headed serpent by my hands, and thou hast set me up above his tribes; thou hast caused it to perish, so that its seed should not arise from this hour.'

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

the word which thy power spake, 'Thy name hath surrounded me in every region'; this is the word which Pistis Sophia spake, 'And thy light hath surrounded me in all the regions.' "And the word which thy power spake, 'Thy right hand hath destroyed the venom of the speakers of evils'; this is the word which Pistis Sophia spake, 'And of thyself thou didst make all the emanations of Arrogant powerless; for thou hast taken from them their power.' "And the word which thy power hath said, 'Thy right hand hath opened the path for thy faithful'; this is the word which Pistis Sophia spake, 'Thou hast made straight my path to lead me out of chaos, for I have trusted in thee.'

"And the word which thy power spake, 'Thou hast rescued them from the tombs, and thou hast borne them from the midst of the corpses'; this is the word which Pistis Sophia spake, 'Thou hast rescued me from chaos, thou hast carried me far from this material darkness which is the murky emanation of chaos, from which thou hast taken away the light.' "And the word which thy power spake, 'Thou hast taken dead bones and hast clothed them with a body, and to them that stirred not thou hast given the energy of life'; this is the word which Pistis Sophia spake, 'And thou hast taken all my powers which had no light in them, and hast infused into them a pure light, and unto all my limbs which had no light in them, thou hast given a living light from on high.' "And the word which thy power spake, 'Thy way is void of destruction, and so also thy countenance'; this is the word which Pistis Sophia spake, 'Thou hast made straight thy way for me and the light of thy countenance; they have been a way void of destruction unto me.'

"And the word which thy power spake, 'Thou hast led thine æon into destruction, that all might be destroyed and be again renewed'; this is the word which Pistis Sophia spake, 'Thou hast brought me, thy power, into chaos and destruction, that all the matters which were in that region might be dissolved, and all my power be renewed in the light.' "And the word which thy power spake, 'And thy light hath become a foundation for them all'; this is the word which Pistis Sophia spake, 'And thy light hath been in them all.' "And the word which thy light-power uttered through Solomon, 'Thou hast poured out thy wealth upon him, and he hath become a place of holy habitation'; this is the word which Pistis Sophia spake, 'Thou hast concentrated the light of thy stream upon me, and I have become a pure light-power.' This, then, my Master, is the interpretation of the song which Pistis Sophia spake."

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

Section 7. Sophia continueth to sing

And the first mystery continued in his conversation, and said: ”’I will declare that it is thou, O light most high, that hast preserved me, and hast brought me unto thee; who hast prevented the emanations of Arrogant, which were my enemies, from taking my light, O light of light. I have sung a song unto thee; thou hast preserved me, O light; thou hast brought my power out of chaos; thou hast preserved me from them that descend into the darkness.’ ”These words Pistis Sophia uttered. Now, therefore, let him who hath a comprehending mind, and who hath understood the words uttered by Pistis Sophia, come forward and expound their interpretation.” It came to pass, therefore, when the first mystery had finished speaking these words unto his disciples, that Mary came forward, and said: ”Master, my mind is ever comprehending, so that I could come forward every time and expound the interpretation of the words which she spake; but I fear Peter, for he hath threatened me, and hateth our sex.”

And when she had spoken these words, the first mystery said unto her: ”No one shall prevent whosoever shall be filled with the spirit of light from coming forward and expounding the interpretation of what I say. Now, therefore, O Mary, expound the interpretation of the words uttered by Pistis Sophia.” And Mary answered and said unto the first mystery in the midst of the disciples: ”Master, concerning the interpretation of the words uttered by Pistis Sophia, thy light-power prophesied of old, through David, saying: ”I will magnify thee, O lord, for thou hast received me unto thyself, and thou hast not let mine enemies rejoice over me. O lord, my God, I have cried unto thee, and thou hast healed me. O lord, thou hast drawn my soul forth from hell, thou hast saved me from them that descend into the pit.”’ When Mary had spoken these things, the first mystery said unto her, ”Well said; it is well, Mary, thou blessed one.”

He continued in his conversation, and said unto his disciples: ”And Sophia continued in her song, and said: ”’The light hath been a saviour unto me; it hath changed my darkness into light; it hath cleft the darkness that surrounded me, and hath girded me with light.”’ It came to pass, therefore, when the first mystery had finished speaking these words, that Martha came forward, and said: ”Master, thy power hath prophesied of old through David,

concerning this word, saying: ”’The Lord hath been my succour; he hath changed my song of mourning into joy. He hath rent my sackcloth, and girded me with joy.”’ It came to pass, when the first mystery had finished hearing the words which Martha had uttered, that he said: ”Well said; it is well, Martha.” And the first mystery continued in his conversation, and said unto his disciples: ”Pistis Sophia further continued with her song, and said:

”’Sing a song, O my power, to the light, and forget not all the light-powers which it hath given unto thee, and all the powers which are in thee. Sing the name of his holy mystery, which remitteth every transgression; [of him] who saveth thee from all the afflictions with which the emanations of Arrogant have constrained thee; who hath preserved their light from all the emanations of Arrogant, which are numbered for destruction; who hath bestowed a crown of light upon thy head to preserve thee; who hath filled thee with pure light, and thy source shall be renewed as an invisible of the heights.’ ”These words Pistis Sophia said, in that she had been preserved and remembered all things which had been done unto her.” It came to pass, therefore, when the first mystery had finished speaking these words unto his disciples, that he said unto them: ”Let him who understandeth the interpretation of these words come forward and expound it in freedom.”

Section 8. Mary interpreteth from the Psalms

Then Mary came forward, and said: ”My Master, concerning the words which Pistis Sophia uttered in her song, thy light-power prophesied of old, through David, saying: ”’Praise the lord, O my soul; let all that is within me praise his holy name and forget not all his recompenses; [for he it is] who remitteth all thy iniquities; who healeth all thy infirmities; who saveth thy life from destruction; who putteth on thy head a crown of mercy and loving kindness; who satisfieth thy desire with good things. Thy childhood shall be renewed like an eagle’s.’ ”That is to say, Sophia shall be like those invisibles who are in the heights, for he said, ’like an eagle,’ for the dwelling of an eagle is in the heights, and the invisibles are also in the heights; that is to say, that Pistis Sophia shall become radiant like the invisibles, just as she was in the beginning.”

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

”In faith have I trusted in the light; it hath accomplished my desire, it hath brought my power out of chaos and from the lower darkness of every matter. It hath led me on high, it hath set me in an æon lofty and firm. It hath set me on the path which leadeth to my region, and hath given unto me a new mystery, which is not that of my æon. It hath given unto me a song of light. Now, therefore, O light, the rulers shall see what thou hast done; they shall fear, and they shall believe in the light.’ ”This song, therefore, Pistis Sophia uttered, rejoicing that she had been led out of chaos and brought into regions below the thirteenth æon. Now, therefore, let him whose mind is stirred, and who understandeth the

interpretation of the meaning of the song, which Pistis Sophia uttered, come forward and expound it."

And Andrew came forward and said: "My Master, this is what thy light-power prophesied of old concerning thee through David, saying: "'With tarrying I waited for the lord, and he hath inclined his ear unto me, and hath heard my prayer. He hath brought my soul out of the pit of wretchedness, and from the mire of the mud; he hath stablished my feet on a rock, and hath directed my steps. He hath put in my mouth a new song and benediction for our God. Many shall see and shall fear, and shall hope in the lord.'" It came to pass, when Andrew had expounded the meaning [of the song] of Pistis Sophia, that the first mystery said unto him: "Well said, Andrew, thou blessed one." He continued again in his conversation, and said unto his disciples: "These are all the things which befell Pistis Sophia. It came to pass, therefore, when I had brought her to the region which is below the thirteenth æon, that I was about to enter into the light and cease to busy myself concerning her. She said unto me:

" 'O light of lights, thou art about to go to the light and to cease to busy thyself concerning me, and tyrant Adamas will know that thou hast ceased to busy thyself on my behalf; he will know that he who should preserve me, is no longer [here], and he will come again to this region, he and all his rulers who hate me, and Arrogant will again give power unto his lion-faced emanation; they will all come and will constrain me together to take away all the light which is in me, that I may become powerless and again without light. Now, therefore, O light of my light, take from them their light, that they may no longer from this hour be able to constrain me.' "It came to pass, when I had heard these words which Pistis Sophia spake unto me, that I answered her, and said: 'My father, who caused me to emanate forth, hath not yet given me commandment to take their light from them; but I will seal the regions of Arrogant and of all his rulers who hate thee. And I will also seal the regions of Adamas and of his rulers, so that none of them may be able to fight against thee until their time is fulfilled, and until even the time hath come when my father shall give me commandment to take away their light.'

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

Section 9. How Sophia shall know that the time of her final deliverance hath come

”Pistis Sophia answered and said unto me: ’O light, how shall I know that three times are accomplished, so that I may rejoice, and be in gladness in that my time shall be nigh for thee to bring me into my region? Moreover, I shall rejoice when thou shalt take the lightpower from all them that hated me, for I have trusted in thy light.’ ”And I answered and said unto her: ’When thou shalt see the gate of the treasure of the great light—it openeth in the thirteenth æon, and is to the left— when this gate shall be opened, then will the three times be accomplished.’ Pistis Sophia continued and said: ’O light, how shall I know in this region, that that gate is opened?’

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

which is below the thirteenth æon, until I shall make thee once more quickly enter into thy region, whence thou didst come forth.'

"It came to pass, therefore, when Pistis Sophia had heard these words which I spake, that she rejoiced with great rejoicing. And so I left her in the region below the thirteenth æon; I passed into the light, and ceased to busy myself about her." All these things, therefore, the first mystery spake unto his disciples, for they had happened unto Pistis Sophia; he was seated on the Mount of Olives, narrating all these things in the midst of his disciples. He continued, therefore, in his conversation, and said unto them: "It came to pass, therefore, after all these things, when I was in the world of men, sitting beside the way, that is to say, in the place which is the Mount of Olives, before they had sent unto me my [first] vesture, which I had placed in the four and twentieth mystery of the interior, which is the first of the exterior, that is to say, the great uncontainable, from which I came forth, and before I had entered into the height, to receive my other two vestures, when I was seated near you in this place, which is the Mount of Olives, that the time of which I had spoken unto Pistis Sophia—' Adamas with all his rulers will constrain thee'—was fulfilled.

Section 10. The time for the final deliverance of Sophia is fulfilled

”It came to pass, therefore, when this time was fulfilled, that I was in the world of men, sitting near you, on this hill, which is the Mount of Olives. Adamas looked down from the height of the twelve æons; he saw his dæmonial power, which was in chaos, without any light at all in it; for I had taken from it its light. He saw that it was dark, and had not the strength to come to its own region, which is the twelfth æon. [Then] Adamas thought again on Pistis Sophia; he became most mightily enraged against her, thinking that it was she who had kept his power in chaos, thinking that it was she who had taken away its light; and he was exceedingly wroth, he piled rage on rage, he sent forth from himself an emanation of darkness, and also a little chaos exceedingly malignant, to plague Pistis Sophia therewith. And he created a region of darkness in his region, in order to constrain Pistis Sophia therein. He assembled the hosts of his rulers; they pursued after Pistis Sophia to make her enter into the dark chaos which [Adamas] had created, and to constrain her in that region, in order that the two emanations of darkness, which Adamas had created, might plague her, until they had taken from her all the light which was in her, and until Adamas should take the light from Pistis Sophia, and give it unto his two dark and malignant emanations, that they might carry it into the great lower chaos which is the darkness, and cast it into his power which is there, thinking that so it might come into its own region, for it was [now] exceedingly dark, because I had taken from it its light.

”It came to pass, therefore, when they pursued after her, that Pistis Sophia cried aloud, she sang a song to the light, for I had said unto her, ’If thou art constrained, sing unto me a song, and I will come in haste to aid thee.’ It came to pass, therefore, when they constrained her—I was seated near you in this place, that is to say, on the Mount of Olives—that she sang a song to the light, saying: ”’O light of lights, I have trusted in thee, save me from all these rulers who pursue after me, and preserve me, lest they should take from me my light, as that lion-faced power [once did]; for thy light is no longer with me, nor thy light-stream to preserve me. Nay, Adamas is enraged against me, saying, Tis thou who hast kept my power in the chaos.” Now, therefore, O light of lights, if I have done so, if I have kept it there, if I have done the least violence to that power, or if I have constrained it as it constrained me, let all these rulers which pursue after me, take away my light, let them leave me empty;

let Adamas my foe pursue after my power, let him seize upon it, let him take from me my light, let him cast it into his dark power, which is in chaos, let him put my power in chaos. Now, therefore, O light, raise thou me up in thy [just] wrath, lift up thy power above mine enemies, who have raised themselves up against me unto the end. Haste thee, restore me, as thou saidst unto me, "I will help thee."

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

Section 11. James interpreteth the song from Psalm vii

And James came forward, and said: ”Master, concerning this song which Pistis Sophia sang, thy light-power prophesied of old, through David, in the seventh Psalm, saying: ”’O lord, my God, in thee I have put my trust; save me from them that persecute me, and deliver me, lest they should tear my soul in pieces, like lions; for there is no saviour and no deliverer. O lord, my God, if I have done any such thing, if there hath been any malice in my hands, if I have exacted retribution from them that have recompensed me with evils; [then] let me fall beneath my enemies, and be empty; let mine enemy persecute my soul, let him seize it, let him trample down my life on the earth, and lay my glory in the dust. (Diapsalma.) Arise, O lord, in thy wrath; raise up thy power above my enemies; arise in the statute which thou hast decreed.’”

It came to pass, therefore, when the first mystery had heard the words which James had spoken, that he said unto him: ”Well said, James, thou well-beloved.” The first mystery continued again in his conversation, and said unto his disciples: ”It came to pass, therefore, when Pistis Sophia had finished uttering the words of her song, that she turned herself round to see whether Adamas and his rulers had turned themselves back to re-enter their æon; and she saw them pursuing after her. So she turned unto them and said: ”’Why run ye after me, saying that I have no help to be preserved from you? Now, therefore, my judge is the light, and he is strong. He waiteth patiently until the time of which he said unto me, I will come to thy help.” Shall he not pour out his wrath upon you in this very hour? Now is the time of which he spake unto me. Now, therefore, if ye turn not back, if ye cease not to pursue after me, the light will prepare his power, he will make ready with all his powers, he will be ready in his power to take from you all that is light in you, and ye shall be dark. He hath created his powers to take from you your power which is in you, that ye may perish.’

”When Pistis Sophia had said these words, she turned her gaze towards the region of Adamas; she saw the region of darkness and of chaos which he had created; she saw also the two exceedingly malignant emanations of darkness, which Adamas had sent forth to seize upon Pistis Sophia and cast her into the chaos which he had created, to constrain her in that region and plague her until they had taken from her her light. It came to pass, therefore,

when Pistis Sophia had seen these two emanations of darkness and the dark region which Adamas had created, that she feared exceedingly, and cried aloud to the light, saying: ”’O light, Adamas, the worker of injustice, is enraged against me; he hath created an emanation of darkness, and he hath also sent forth another chaos; he hath created another region of darkness and of chaos, and hath made it ready. Now, therefore, O light, in the [very] chaos which he hath created in order to cast me therein and then take from me my light, take from him his own; and for the plan that he devised to take away my light, his own shall be taken from him; and for the injustice of which he spake, to take away the light-powers which are in me, all of his shall be taken from him.’

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

Section 12. Martha interpreteth the words of Sophia from Psalm vii

And Martha came forward and said: ”I am sober in my mind, and I understand the words which thou hast said. Now, therefore, give unto me commandment to expound their interpretation in freedom.” The first mystery answered, and said unto Martha: ”I give unto thee commandment, O Martha, to expound the interpretation of the words which Pistis Sophia uttered in her song.” And Martha answered and said: ”My Master, these are the words which thy light-power prophesied of old through David, in the seventh Psalm, saying: ”God is a righteous judge, strong and patient, who showeth not his wrath every day. But if ye will not turn, he shall whet his sword, he shall bend his bow; he hath made it ready, he hath made ready therefor instruments of death. He hath created his arrows to burn them up. Behold, injustice hath been in labour, she hath conceived pain, she hath brought forth mischief. She hath digged a pit, she hath digged it deep. She shall fall into the pit which she hath digged; her pains shall fall on her own head, and her injustice on the midst thereof.”

And when Martha had uttered these words, the first mystery looking without said unto her: ”Well said; it is well, Martha, thou blessed one.” It came to pass, therefore, when Jesus had finished narrating to his disciples all the things which had befallen Pistis Sophia when she was in chaos, and how she had sung a song to the light until it had rescued her, and brought her forth from chaos, and led her into the twelve æons, and also how she had been preserved from all the afflictions with which the rulers of chaos had constrained her, because she had sought to go to the light, that Jesus continued in his conversation and said unto his disciples: ”It came to pass, after these things, that I took Pistis Sophia, and led her into the thirteenth æon, shining most exceedingly, there being no measure to the light which was in me. I entered into the region of the four and twentieth invisible, shining most exceedingly. They were distressed with great perturbation; they looked and saw Sophia, who was with me. Her they recognised, but they knew not who I was, they thought that I was some emanation of the light-world.

”It came to pass, therefore, when Pistis Sophia saw her fellow invisibles, that she rejoiced with great joy, and was exceedingly glad. She longed to tell them of the wonderful things which I had done for her below in the world of men, until I had rescued her; [and so] she

came forward into the midst of the invisibles, and in their midst she sang a song unto me, saying: "I will confess thee, O light, for thou art a saviour, thou art a deliverer for all time. I will utter this song to thy light, for it hath rescued me, and freed me from the hand of the rulers, mine enemies. Thou hast preserved me in all the regions, thou hast preserved me in the heights and in the depths of chaos, and in all the æons of the rulers of the sphere. And when I came forth from the heights, I gazed into regions where there is no light; nor could I return to the thirteenth æon, my abode, because there was no light in me, and no power, for my power was utterly afflicted; but the light hath preserved me in all my afflictions. I sang a song unto the light; it heard me when I was constrained, it guided me in the world of the æons, to bring me into the thirteenth æon, my abode.

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

"'I will confess thee, then, O light, for thou hast preserved me, and thy wonders have been wrought in the race of men; thou hast shattered the proud gates of darkness and the hard bolts of chaos, and thou hast turned me away from the region where I had transgressed, and when they had taken my light away from me, because I had transgressed and had ceased to perform my mystery. I have come forth from the gates of chaos, and when I was constrained, I sang a song to the light. It hath preserved me from all my afflictions. Thou hast sent unto me thy stream; it hath given me power, and hath saved me from all my anguish. "'I will confess thee, O light, for thou hast preserved me, and thy wonders have been done in the race of men.' "This, then, is the song which Pistis Sophia uttered, in the midst of the four and twenty invisibles, desiring to tell them of all the wonderful things which I had done with her, that they might know that I had descended into the world of men, and had given unto them the mysteries of the height. Now, therefore, let him who is exalted in his understanding, come forward, and expound the interpretation of the song which Pistis Sophia uttered."

Section 13. Philip interpreteth the song from Psalm cvi

It came to pass, therefore, when Jesus had finished speaking these words, that Philip came forward and said : "Jesus, my Master, my understanding is exalted, and I have understood the interpretation of the song which Pistis Sophia uttered, and David, the prophet, prophesied concerning it of old, in the one hundred and sixth Psalm, saying : " 'Confess ye the lord, for he is gracious, for his mercy endureth for ever; let them speak it forth whom the lord hath preserved, for it is he who hath preserved them from the hand of their enemies. He hath gathered them together into their own land, from the east, from the west, from the north, and from the sea. They wandered in the desert, in a place where there is no water; they found not the way to the city where was their abode. They were hungry and thirsty, their soul fainted in them; he hath saved them from their constraints. They cried unto the lord, and he hath heard them in their danger. He hath led them into a straight way that they might come to the place of their abode.

" 'Let them confess the lord in his mercies, and his wonders among the children of men; for he satisfieth the hungry soul; he hath filled the hungry soul with good things. They who sat in darkness and the shadow of death, they who were bound in misery and chains, because they had provoked the word of the lord, and had made wroth the counsel of the highest—their heart is humbled in their suffering, they have become powerless, and there was no one to help them. They cried unto the lord when they were in peril, and he hath saved them out of their constraints; he hath brought them forth from darkness and the shadow of death, and hath broken their chains. "'Let them confess the lord in his mercies and his wonders among the children of men; for he hath broken the gates of brass, he hath smitten the bolts of iron asunder. He hath received them unto himself in the way of their iniquity. For when they had been brought low because of their iniquities, their heart abhorred all nourishment, they were near to the gates of death. They cried unto the lord in their peril, —he preserved them from their afflictions.

"'Let them confess the lord in his mercies, and his wonders among the children of men.' "This, then, my Master, is the interpretation of the song, which Pistis Sophia uttered. Hearken, therefore, Master, that I may expound it clearly. The word, verily, which David spake, 'Con-

fess ye the lord, for he is gracious, for his mercy endureth for ever'; this is the word which Pistis Sophia spake, 'I will confess thee, O light, for thou art a saviour and a deliverer for all time.' And the word which David spake, 'Let them whom the lord hath preserved say, He hath preserved us from the hand of our enemies'"; this is the word which Pistis Sophia spake, 'I will utter this song to the light, for it hath preserved me and freed me from the hand of the rulers, mine enemies.' And so for the rest of the Psalm. "This, then, my Master, is the interpretation of the song which Pistis Sophia uttered in the midst of the four and twenty invisibles, desiring to tell them of all the wonders which thou hadst done for her, and that they might know that thou hast given thy mysteries to the race of men."

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

Section 14. Mary questioneth Jesus

It came to pass, therefore, after these things, that Mary came forward; she worshipped the feet of Jesus, and said unto him: "Master, be not wroth with me questioning thee, for we question concerning everything with earnestness and confidence. For thou hast said unto us aforetime, 'Seek that ye may find, knock that it may be opened unto you; for every one that seeketh shall find, and to whomsoever knocketh, it shall be opened.' Now, therefore, O Master, from whom shall we seek, or at whose door shall we knock? Who hath the power to give out the revelation of the words on which we question thee? Who knoweth the power of the words concerning which we make the questioning? For 'tis thou who has given us in our minds a mind of light; thou hast given unto us the highest perception and conception. Therefore, is there no one in the world of men, there is no one in the height of the æons, who can give out the revelation of the words on which we make our questionings, save thee alone, who knowest all, who art perfect in all; for I put not my questions like the men of the world, but we seek in the science of the height, which thou hast given unto us; and we frame our questions on the type of the excellent questioning which thou hast taught us, that we might frame our questions thereon. Now, therefore, Master, be not wroth with me, but reveal unto me the matter on which I question thee."

It came to pass, when Jesus had heard the words which Mary Magdalene had spoken, that he answered and said unto her: "Ask what thou wilt, and I will reveal it unto thee with earnestness and confidence. Amen, amen, I say unto you, rejoice with great rejoicing, and be in exceeding great gladness, questioning me concerning everything with diligence; and I shall be in exceeding great gladness, because ye question me on every matter with earnestness, and that ye question in the manner in which ye ought to question. Now, therefore, ask what thou wilt, and I will reveal it unto thee with joy." It came to pass, when Mary had heard the words which the saviour spake, that she rejoiced with great joy, and was in exceeding great gladness; she said unto Jesus: "My Master and saviour, how, then, are the four and twenty invisibles; of what type, of what quality; or of what quality is their light?"

And Jesus answered and said unto Mary: "What is there in this world which is comparable to them; or what region in this world is like unto them? Now, therefore, to what shall I liken them; or what shall I say concerning them? for there is nothing in this world with which I can compare them; nor is there a single form to which I can liken them. Indeed, there is

nothing in this world which is of the quality of heaven. Amen, I say unto you, every one of the invisibles is nine times greater than the heaven and the sphere above it, and the twelve æons all together, as I have already told you on another occasion. [Again] there is no light in this world which is superior to that of the sun. Amen, amen, I say unto you, the four and twenty invisibles are more radiant than the light of the sun which is in this world, ten thousand times, as I have told you before on another occasion; for the light of the sun in its true form is not of this world, since its light has to pierce through a host of veils of [various] regions. But the light of the sun in its true form, which is in the region of the virgin of light, is more radiant than the four and twenty invisibles, and the great invisible forefather, and also the great triple-powered god, ten thousand times more radiant, as I have already told you on another occasion.

"Now, therefore, O Mary, there is no form in this world, nor any light, nor any shape, like unto the four and twenty invisibles, and with which I could compare them. Yet a little while and I will bring thee and thy fellow disciples, thy brethren, into the three spaces of the first mystery, but only as far as the space of the ineffable, and ye shall see all their configurations as they really are and without similitude. "And when I bring you into the height, you shall see the glory of them in the height; and ye shall be in most mighty wonderment. "And when I bring you into the regions of the rulers of the fate, ye shall see the glory in which they are, and compared with their greatly superior glory, ye will regard this world as the darkness of darkness; and when ye gaze down on the whole world of men, it will be as a speck of dust for you, because of the enormous distance by which [the fate-sphere] will be distant from it, and because of the enormous superiority of its quality over it.

Section 15. Of the twelve æons

”And when I shall have brought you into the twelve æons, ye shall see the glory in which they are; and compared with their greatly superior glory, the region of the rulers of the fate will appear to you as the darkness of darkness, and will become as a speck of dust for you, because of the enormous distance it will be distant from you, and because of the enormous superiority of the quality of the æons over it, as I have already said unto you on another occasion. ”And, again, when I shall have brought you into the thirteenth æon, there shall ye see the glory in which [its inhabitants] are; the twelve æons shall appear to you like the darkness of darkness, and ye shall gaze down upon the twelve æons, and they will seem to you like a speck of dust because of the enormous distance they will be separated from you, because of the enormous superiority of its quality over them

”And when I shall have brought you to the region of them of the midst, ye shall see the glory in which they are; the thirteen æons shall seem to you like the darkness of darkness, and ye shall moreover look down on the twelve æons; and all the fate, and all the ordering, and all the spheres, and all the others which are in them all, shall be for you as a speck of dust, because of the enormous distance they will be distant, and because of the enormous superiority of its quality. ”And when I shall have brought you into the region of them of the right, ye shall see the glory in which they are; the region of them of the midst shall seem to you like the night in this world of men; and when ye look down on the midst, it will seem to you like a speck of dust because of the enormous distance which the region of them of the right is distant from it.

”And when I shall have brought you to the light-world, which is the treasure of light, ye shall see the glory of them that dwell there; the region of them of the right shall seem to you like the mid-day light in the world of men, when there is no sun; and when ye look down on the region of them of the right, it shall seem to you like a speck of dust because of the enormous distance it is distant from the treasure of light. ”And when I shall have brought you into the region of them that have received the inheritance, of them that have received the mysteries of light, ye shall see the glory of the light in which they are; the light-world shall seem to you like the light of the sun which is in the world of men; and when ye look down on the light-world, it will seem to you like a speck of dust because of the enormous distance the light-world is distant, and because of the magnitude with which it transcends it.”

It came to pass, when Jesus had finished speaking these things unto his disciples, that Mary Magdalene came forward, and said: "O Master, be not wroth with me if I question thee, for we question concerning every matter with earnestness." And Jesus answered and said unto Mary: "Ask what thou wilt, and I will reveal it to thee freely, without parable; and everything which thou askest, I will tell unto thee with earnestness and certainty. I will perfect you in every power and every perfection, from the interior of the interiors, to the exterior of the exteriors, from that ineffable to the darkness of darkness, that ye may be called perfections perfected in every wisdom. Now, therefore, Mary, ask what thou wilt, and I will reveal it to thee with great joy and great gladness." It came to pass, when Mary had heard these words which the saviour had said, that Mary again she rejoiced exceedingly and was glad, Jesus. and said: "Master, will the men of this world, who have received the mysteries of light, be higher than the emanations of the treasure in thy kingdom? For I have heard thee say, 'When I shall have brought you to the region for receiving the mysteries, the region of the light-world will seem to you like a speck of dust, because of the great distance that it will be [from you], and because of the great light which is in it'—[far greater than that of] the world of the treasure of light, the region in which are the emanations. Will, then, my Master, the men who shall have received the mysteries, be higher than the light-world, and will they be any higher than them in the kingdom of light?"

Jesus answered and said unto Mary: "Excellently, indeed, dost thou question concerning every matter with earnestness and confidence. But hearken, O Mary, that I may explain unto thee the completion of the æon and the ascension of the pleroma. There would be no place for this, had I not said unto you, 'When I shall have brought you into the region of the inheritances of those who shall have received the mystery of the light of the treasure of light, the region of the emanations shall seem to you like a speck of dust, and like the simple light of the day sun.'

Section 16. Of the twelve saviours and their regions in the inheritance

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

”In like manner, the saviour of the emanations of the third voice shall be in the region of the souls of them who shall have received the third mystery of the first mystery in the inheritance of light. ”And the saviour of the emanations of the fourth voice of the treasure of light shall be in the region of the souls which shall have received the fourth mystery of the first mystery in the inheritance of the light. ”And the fifth saviour of the fifth voice of the treasure of light shall be in the region of the souls who shall have received the fifth mystery of the first mystery in the inheritance of the light. ”And the sixth saviour of the emanations of the sixth voice of the treasure of light shall be in the region of the souls which shall have received the sixth mystery of the first mystery.

”And the seventh saviour of the emanations of the seventh voice of the treasure of light shall be in the region of the souls which shall have received the seventh mystery of the first mystery in the treasure of light. ”And the eighth saviour, that is to say the saviour of the emanations of the first tree of the treasure of light, shall be in the region of the souls which shall have received the eighth mystery of the first mystery in the inheritance of light. ”And the ninth saviour, who is the saviour of the emanations of the second tree of the treasure of light, shall be in the region of the souls which shall have received the ninth mystery of

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

”In the same manner, again, the eleventh saviour, who is the saviour of the fourth tree of the treasure of light, shall be in the region of the souls which shall have received the eleventh mystery of the first mystery in the inheritance of light. ”And the twelfth saviour, who is the saviour of the emanations of the fifth tree of the treasure of light, shall be in the region of the souls of them that shall have received the twelfth mystery of the first mystery in the inheritance of light. ”And the seven amens, and the five voices, and the three amens, shall be on my right, being kings in the inheritance of light. And the saviour of the twins, that is to say, the child of the child, and the nine guardians shall remain also at my left, being kings in the inheritance of light. ”And each of the saviours shall be king over the orders of his emanations in the inheritances of light, in the manner in which they are also in the treasure of light.

”And the nine guardians of the treasure of light shall be higher than the saviours in the inheritance of light. And the twin saviours shall be higher than the nine guardians in the kingdom [of light]. And the three amens shall be higher than the twin saviours in the kingdom [of light]. And the five trees shall be higher than the three amens in the inheritance of light. ”And Ieou, with the guardian of the veil of the great light, and the receivers of light, and the two great leaders, and the great Sabaôth, the good, [all] shall be kings in the first saviour of the first voice of the treasure of light, who shall be in the region of them that shall have received the first mystery of the first mystery; for Ieou, and the guardian of the region of them that are to the right, and Melchisedec, the great receiver of light, and the two great leaders emanated from the select and ever exceedingly pure light of the first tree up to the fifth.

Section 17. Of the powers of the light and their emanation and ascension

”Ieou is the overseer of the light, who emanated from the beginning from the pure light of the first tree; the guardian also of them that are on the right emanated from the second tree; the two leaders emanated also from the pure and select light of the third and fourth trees in the treasure of light; Melchisedec also emanated from the fifth tree; Sabaôth, the good, also, whom I have called my father, emanated from Ieou, the overseer of the light. ”These six, then, by the command of that first mystery, the last of the supporters made to dwell in the region of those of the right, according to the regulation of the assembly in the light which is above the æons of the rulers, in the worlds and in every race which they include, of each of which I will tell you the mystery [lit., thing] which hath been placed above his head, in the emanation of the pleroma. Because, therefore, of the sublimity of the mystery which hath been placed in each, they shall be fellow kings in the first mystery of the first voice of the treasure of light, which shall be in the region of the souls which shall have received the first mystery of the first mystery.

”And the virgin of light, and also the great leader of the midst, whom the rulers of the æons have named the great Iaô, after the name of the great ruler who is in their region—he and the virgin of light and the twelve ministers from whom ye received your form, and from whom ye received your power, shall all also be kings with the first saviour of the first voice in the region of souls which shall have received the first mystery of the first mystery in the inheritance of light. ”And the fifteen supporters of the seven virgins of light, who are in the midst, shall ascend from the [present] regions of the twelve saviours, with the rest of the angels, each according to his glory, that they may be kings with me in the inheritance of light. And I shall be king over them all in the inheritances of light.

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

place, but each shall be in his own region where he hath been set since the beginning, until the number of the assembly of perfect souls shall be accomplished. "The seven voices, the five trees, the three amens, the twin saviours, the nine guardians, the twelve saviours, they of the regions of the right, and they of the regions of the left, each shall dwell in the region in which he shall have been placed, until all have arrived to make the perfect number of souls of the inheritance of light.

"And all the rulers who shall have repented shall moreover dwell in the region where they have been set, until all have arrived to make up the number of souls of the light. "They will all come, each in his proper time, when he shall receive the mystery. And all will be carried through the rulers who shall have repented, and they will come to the region of those of the midst; and they of the midst will baptise them, and will give unto them the spiritual unction; they will seal them with the seals of their mysteries. And they shall be carried through those of all the regions of the midst, and they shall be carried through the regions of them of the right, and the region of the nine guardians, and the region of the twin saviours, and the region of the three amens, and of the twelve saviours, and the region of the five trees and of the seven voices. Each will give them the seal of its mystery, and they shall enter into all to come to the regions of the inheritance of light, that each may dwell in the region of which he shall have received the mystery in the inheritances of light.

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

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

Section 18. Mary interpreteth the narrative from the Scriptures

It came to pass, therefore, when Jesus had finished speaking these words, that Mary Magdalene came forward and said: ”Master, my indweller of light hath ears, and I comprehend every word which thou speakest. Now, therefore, O Master, concerning the word which thou hast spoken, to wit, ’All the souls of human kind which shall receive the mysteries of light, shall, in the inheritances of light, take precedence of all the rulers who shall repent, and all them of the region of those who are on the right, and the whole region of the treasure of light’; concerning this word, my Master, thou hast said unto us aforetime, ’The first shall be last and the last shall be first,’ that is, the ’last’ are the whole race of men who shall be first in the light-kingdom; so also they that are in the region of the height are the ’first.’ For this cause, therefore, O Master, didst thou say unto us, ’He that hath ears to hear, let him hear,’ that is to say, that thou wouldst know whether we comprehended all the words which thou hast spoken unto us. Thus, then, O Master, stands the matter.”

It came to pass, therefore, when Mary had finished saying these words, that the saviour was greatly astonished at the exposition of the words which she had given, for she had become pure spirit entirely. And Jesus answered again and said unto her: ”Well said, O spiritual and pure Mary; this is the interpretation of the word.” It came to pass, therefore, after all these things, that Jesus continued in his conversation, and said unto his disciples: ”Hearken, while I speak unto you concerning the glory of them that are in the height, how they are, just as I have spoken to you concerning them up to this day. ”Now, therefore, when I shall have brought you to the region of the last supporter, who encircles the treasure of light, when I shall have brought you to the region of this last supporter, in order that ye may see the glory in which he is, the region of the inheritance of light will seem to you simply like a city of this world, because of the magnitude of the last supporter, and because of the mighty light in which he is.

”Hereafter I will speak unto you further concerning the glory of the supporter who is above the little supporter; but I will not tell you of the region of them that are above all the supporters; for there is no kind of language for them in this world, nor any similitude in this world like unto them, to compare them therewith; there is neither quality nor light which

resembleth them, not only in this world, but also no comparison in those of the height of righteousness from their lowest region upwards. For this cause, therefore, it is not possible to describe them in this world, because of the stupendous glory of them of the height, and because of their transcendently immeasurable quality. Therefore, indeed, there is no possibility of speaking of them in this world." It came to pass, therefore, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward, and said unto Jesus: "Master, be not wroth with me if I question thee, for I importune thee many a time and oft. Now, therefore, O Master, be not wroth with me if I question thee on every matter with earnestness and confidence; for my brethren will preach it unto the race of human kind, that they may hear and repent, and be saved from the harsh judgments of the evil rulers, that they may enter into the height and inherit the kingdom of light; for, O my Master, not only are we compassionate among ourselves, but we are also merciful minded to the whole race of human kind, that they may be saved from these harsh judgments. Now, therefore, O Master, this is why we question on every matter with earnestness and confidence, that my brethren may tell it forth to the whole human race, that they may not fall into the hands of the malignant rulers of the outer darkness."

Section 19. Mary further questioneth Jesus

It came to pass, when Jesus had heard the word which Mary spake, that the saviour answered with great compassion for her, and said unto her: ”Ask what thou wilt, and I will reveal it unto thee with earnestness and certainty, and without parable.” It came to pass, therefore, when Mary had heard these words which the saviour spake, that she rejoiced with great rejoicing, and was in exceeding gladness; she said unto Jesus: ”Master, by how much, then, is the second supporter greater than the first supporter? By what distance is the former separated from the latter? Or, again, how many times is the former more radiant than the latter?” Jesus answered and said unto Mary in the midst of the disciples: ”Amen, amen, I say unto you, the second supporter is removed from the first supporter by an immeasurable distance, both with regard to height above and depth below, with regard to length and breadth; for he is enormously removed by a mighty distance which is not to be measured either by angels, or archangels, or gods, or invisibles. And the former is greater than the latter most exceedingly, by a measure which is not to be reckoned either by angels, or archangels, or gods, or invisibles. And the former is more radiant than the latter by a measure utterly impossible to compute; for there is no means of measuring the light which is in him, no possibility of computing it either by angels, or archangels, or gods, or invisibles, as I have already said unto you on another occasion.

”In like manner, the third supporter and the fourth and the fifth are greater the one than the other an infinite number of times; they are more radiant the one than the other, and are removed the one from the other by a stupendous distance, immeasurable by angels, and archangels, by gods and all invisibles, as I have already said unto you on another occasion. Moreover, I will tell unto you the type of each of them in their emanation.” It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward again, she continued [in her questioning] and said unto Jesus: ”Master, of what type in the midst of the last supporter, will be they that shall have received the mystery of light?” And Jesus answered and said unto Mary in the midst of the disciples: ”They who shall have received the mystery of light, when they shall have quitted the body of the matter of the rulers, each of them shall be in his order, according to the mystery which he shall have received. They who shall have received a high mystery, shall be in a high order; and

they who shall have received a low mystery, in a low order; in a word, of whatever regions each shall have received the mystery, he shall dwell in its order in the inheritance of light. For which cause I said unto you aforetime, 'In the region where is your heart, there also shall your treasure be'; that is to say, in the region of which each shall have received the mystery, there shall be rest."

It came to pass, when Jesus had finished speaking these words unto his disciples, that John came forward, and said unto Jesus: "My Master and saviour, give me also commandment to speak in thy presence, and be not wroth with me if I question thee on every matter with earnestness and confidence; for, O Master, thou hast promised to reveal unto us all that we should ask. Now, therefore, O Master, hide nothing from us at all of that on which we question thee." And Jesus answered with great compassion, and said unto John: "To thee, also, O blessed John, the well-beloved, I give commandment to speak the word which thou desirest, and I will reveal it unto thee face to face, without parable, and I will tell thee all that thou askest me with earnestness and certainty." And John answered and said unto Jesus: "Master, concerning the region, then, in which each shall have received the mystery and where he will have to rest, will there be no power of quitting it for other higher orders; and will there be no power of entering lower orders?"

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

Section 20. Of the first statute

”Thus he who shall have received the mystery in the first statute, shall have the power of going into the lower orders, which are all the orders of the third space; but will not have the power of going towards the height into the higher orders. ”And he who shall have received the mystery of the first mystery looking without, which is the four and twentieth mystery and the head of the first space towards the exterior—he, then, shall have the power of going into all the exterior orders; but he will not have the power of going into the higher regions or of exploring them. ”And they who shall have received the mystery in the orders of those four and twenty mysteries, each shall enter into the region where he shall have received the mystery, and each will have the power of exploring all the exterior orders and spaces; but will not have the power of going into the higher orders or of exploring them.

”And he who shall have received the mystery in the orders of the first mystery which is in the third space, shall have the power of going into all the lower orders, and of exploring them all, but he will not have the power of going into the higher regions or of exploring them. ”And he who shall have received the mystery of the first trispiritual, which is above the four and twenty mysteries, one after the other, which belong to the space of the first mystery, of which I will tell you the regions in the emanation of the pleroma—he, then, who shall have received the mystery of this trispiritual, shall have the power of descending into all the lower orders; but he will not have the power of going into the height, to the higher orders, which are all the orders of the space of the ineffable. ”And he who shall have received the mystery of the second trispiritual, shall have the power of going into all the orders of the first trispiritual, and of exploring them all and all the orders that are therein; but he will not have the power of going into the orders of the height of the third trispiritual.

”And he who shall have received the mystery of the third trispiritual, which leadeth to the three trispirituals and the three spaces of the first mystery, one after the other [shall enter therein]; but he will not have the power of going into the height, to the higher orders, which are the orders of the space of the ineffable. ”But he who shall have received the absolute Mystery of the first mystery of the ineffable, that is to say, the twelve mysteries of the first mystery, one after another, which bring him into the spaces of the first mystery—he, then, who shall have received this mystery, shall have the power of exploring all the orders of the spaces of the three trispirituals and of the three spaces of the first mystery, and also all their

orders; and he shall have the power of exploring all the orders of the inheritance of light, of exploring from without within, and from within without, from above below, and from below above, from the height to the depth, and from the depth to the height, from the length to the breadth, and from the breadth to the length; in a word, he shall have the power of exploring all the regions of the inheritances of light, and he shall have the power of remaining in the region which he shall choose, in the inheritance of the light-kingdom.

"Amen, I say unto you, this man, in the dissolution of the world, shall be king over all the orders of the inheritance of light; and he who shall have received the mystery of the ineffable, that man is myself. "That mystery knoweth why there is darkness, and why light. "That mystery knoweth why there is the darkness of darknesses, and why the light of lights. "That mystery knoweth why the chaos existeth, and why the treasure of light. "That mystery knoweth why there are judgments, and why the light-world hath been created together with the region of the inheritances of light. "That mystery knoweth why are all the punishments of sinners, and why the rest of the kingdom of light. "That mystery knoweth why there are sinners, and why inheritances of light. "That mystery knoweth why there are unrighteous, and why there are good. "That mystery knoweth why there are sentences of punishment, and why are all the emanations of light.

"That mystery knoweth why sin existeth, and why there are baptisms and mysteries of light. "That mystery knoweth why the fire of punishment existeth, and why there are seals of light to escape the burning of the fire. "That mystery knoweth why blasphemy existeth, and why there are songs to the light. "That mystery knoweth why there are prayers to the light. "That mystery knoweth why cursing existeth, and why blessing. "That mystery knoweth why killing existeth, and why the enlivening of souls. "That mystery knoweth why adultery and fornication exist, and why there is purity. "That mystery knoweth why there is intercourse, and why continence. "That mystery knoweth why there is pride and boasting, and why humility and gentleness. "That mystery knoweth why there are tears, and why laughter. "That mystery knoweth why there is slander, and why good conversation. "That mystery knoweth why there is readiness to hear, and why disregard.

"That mystery knoweth why there is murmuring, and why simpleness and holiness. "That mystery knoweth why there is sin, and why purity. "That mystery knoweth why there is strength, and why weakness. "That mystery knoweth why there is bodily impropriety, and why decency. "That mystery knoweth why there is poverty, and why riches. "That mystery knoweth why there is wealth in the world, and why bondage. "That mystery knoweth why there is death, and why life."

Section 21. The gnosis of the mystery of the ineffable continued

It came to pass, therefore, when Jesus had finished saying these words unto his disciples, that they rejoiced with great joy, and were in gladness on hearing his words. And Jesus continued further in his conversation, and said unto them : ”Hearken, therefore, now further, O my disciples, while I tell you the whole gnosis of the mystery of the ineffable. ”That mystery of the ineffable knoweth why there is pitilessness, and why compassion. ”That mystery knoweth why there is destruction, and why everlasting increase. ”That mystery knoweth why there are reptiles, and why they shall be destroyed. ”That mystery knoweth why there are wild beasts, and why they shall be destroyed. ”That mystery knoweth why there are beasts of burden, and why birds. ”That mystery knoweth why there are mountains, and why there are precious stones therein. ”That mystery knoweth why there is the matter of gold, and why that of silver.

”That mystery knoweth why there is the matter of brass, and why that of iron and steel. ”That mystery knoweth why there is the matter of lead. ”That mystery knoweth why there is the matter of glass, and why the matter of wax. ”That mystery knoweth why there are herbs and plants, and why all matters exist. ”That mystery knoweth why there are waters on the earth, and why all the things that are in them, and why there is also earth. ”That mystery knoweth why there are the seas with their waters, and why the wild denizens in the seas. ”That mystery knoweth why there is the matter of the world, and why it shall be utterly resolved.” And Jesus continued further in his conversation, and said unto his disciples: ”Yet again, O my disciples, my comrades and my brethren, let each be sober in mind, let him hear and understand all the words which I shall say unto you; for, from this hour henceforth, I shall begin to speak with you concerning the gnosis of that ineffable.

”That mystery knoweth why there is a west, and why an east. ”That mystery knoweth why there is a south, and why a north. ”Yet again, O my disciples, hearken and continue to be sober, that ye may hear the entire gnosis of the mystery of that ineffable. ”That mystery knoweth why there are demons, and why men. ”That mystery knoweth why there is heat, and why the cool breeze. ”That mystery knoweth why there are stars, and why clouds. ”That mystery knoweth why the earth is dug out, and why the waters have come over it.

”That mystery knoweth why the earth is dried up, and why the rain falleth upon it. ”That mystery knoweth why there is famine, and why abundance. ”That mystery knoweth why there is white frost, and why healthful dew. ”That mystery knoweth why there is dust, and why delightsome freshness. ”That mystery knoweth why there is hail, and why pleasant snow.

”That mystery knoweth why there is a west wind, and why an east wind. ”That mystery knoweth why there is a south wind, and why a north wind. ”That mystery knoweth why there are the planets of heaven and the disks of the light-givers, and why there is the firmament with all its veils. ”That mystery knoweth why there are rulers of the spheres, and why the sphere with all its types. ”That mystery knoweth why there are rulers of the æons, and why the æons and their veils. ”That mystery knoweth why there are rulers of the tyrant æons, and why there are repentant rulers. ”That mystery knoweth why there are servants, and why decans. ”That mystery knoweth why there are angels, and why archangels. ”That mystery knoweth why there are lords, and why gods. ”That mystery knoweth why there hath been rivalry in the height, and why there hath been lack of rivalry.

”That mystery knoweth why there is hate, and why love. ”That mystery knoweth why there is discord, and why concord. ”That mystery knoweth why there is avarice, and why renunciation of all things. ”That mystery knoweth why there hath been love of possessions. ”That mystery knoweth why there is love of fattening, and why satiety. ”That mystery knoweth why there are paired, and why unpaired. ”That mystery knoweth why there is impiety, [and why love of deity]. ”That mystery knoweth why there are light-givers, and why sparks. ”That mystery knoweth why there are triple-powers, and why invisibles. ”That mystery knoweth why there are forefathers, and why purities. ”That mystery knoweth why is the great Arrogant, and why his faithful. ”That mystery knoweth why there is the great triple-power, and why the great invisible forefather. ”That mystery knoweth why there is the thirteenth æon, and why the region of them of the midst.

”That mystery knoweth why there are the receivers of the midst, and why the virgins of light. ”That mystery knoweth why there are the ministers of the midst, and why the angels of the midst. ”That mystery knoweth why there is the light-world, and why the great receivers of the light. ”That mystery knoweth why there are the guardians of the region of them of the right, and why the leaders of these [guardians]. ”That mystery knoweth why there is the gate of life, and why Sabaôth, the good. ”That mystery knoweth why there is the region of them of the right, and why the light-world, which is the treasure of light. ”That mystery knoweth why there are the emanations of light, and why the twelve saviours. ”That mystery knoweth why there are the three gates of the treasure of light, and why the nine guardians. ”That mystery knoweth why there are the twin saviours, and why the three amens.

”That mystery knoweth why there are the five trees, and why the seven amens. ”That mystery knoweth why there is the mixture which once did not exist, and why it hath been purified.” And Jesus continued further in his conversation and said unto his disciples: ”Be sober still, my disciples, and let each of you bring the power of sensing the light before him,

that ye may hear with earnestness; for henceforth from this time I will describe for you the entire region of the truth of the ineffable, and of the manner in which it is."

Section 22. The disciples lose courage

It came to pass, therefore, when the disciples had heard the words which Jesus had spoken, that they were cast down and lost courage entirely. Mary Magdalene came forward, she bowed herself at the feet of Jesus, and worshipped them; she cried aloud and wept, saying: "Have mercy upon me, Master; for have not my brethren heard and lost all courage because of the words which thou hast spoken? Now, therefore, O Master, concerning the gnosis of all the things which thou hast said are in the mystery of that ineffable, I heard thee say, 'Henceforth from this time I shall begin to tell unto you the entire gnosis of this mystery of that ineffable'—well then, as to these words thou hast not brought us to a perfect understanding thereof. Wherefore my brethren have heard; they have lost courage, they have ceased to sense the meaning of thy speech, and [that] because of the words thou hast employed. Now, therefore, O Master, if the gnosis of all these things is in that mystery, who is the man in this world who shall be able to understand that mystery and all its gnoses, and the fashion of all the words which thou hast spoken concerning it?"

It came to pass, therefore, when Jesus had heard the words which Mary said, that he understood that the disciples had heard, but that they were beginning to lose courage. Therefore, he encouraged them, saying: "Grieve not, my disciples, concerning the mystery of that ineffable, thinking that ye will not understand it. Amen, I say unto you, that mystery is yours, and every one's who shall give ear unto you, and shall renounce the whole of this world, and all the matter therein, who shall renounce all the evil thoughts that are therein, and shall renounce all the cares of this æon. "Now, therefore, will I tell you: Whosoever shall renounce the whole world and all therein, and shall submit himself to the divinity, to him that mystery shall be far more easy than all the mysteries of the kingdom of light; it is far simpler to understand than all the rest, and it is far clearer than them all. He who shall arrive at a knowledge of that mystery, hath renounced the whole of this world and all its cares. For this cause have I said to you aforetime, 'Come unto me all ye that are oppressed with cares and labour under their weight, and I will give you rest, for my burden is light and my yoke easy.' Now, therefore, he who shall receive that mystery, hath renounced the whole world, and all the material cares that are therein.

”Wherefore, my disciples, grieve not, thinking that ye will never understand that mystery. Amen, I say unto you, that mystery is far simpler to understand than all mysteries; and amen, I say unto you, that mystery is yours and also his whosoever shall renounce the whole world and all the matter that is therein. ”Now, therefore, hearken, O my disciples, my friends and my brethren, that I may impel you to the understanding of that mystery of the ineffable. These things I say unto you, because I have already instructed you in every gnosis in the emanation of the pleroma; for the emanation of the pleroma is its gnosis. ”Now, therefore, that I may speak with you further for your understanding of these mysteries. ”That mystery knoweth why the five supporters rent themselves asunder, and why they emanated from the parentless. ”That mystery knoweth why the great light of lights rent itself asunder, and why they emanated from the parentless.

”That mystery knoweth why the first statute rent itself asunder, and why it separated itself from the seven mysteries, and why they emanated from the parentless. ”That mystery knoweth why the great light and the impression of light rent themselves asunder, and why they remained without emanation, and why they came forth from the parentless. ”That mystery knoweth why the first mystery rent itself asunder, that is to say, the four and twentieth mystery from the exterior, and why it equalled in itself the twelve mysteries according to the number of the uncontainable impassables, and why it emanated from the parentless. ”That mystery knoweth why the twelve immoveables rent themselves asunder, and why they were established with all their orders, and why they emanated from the parentless. ”That mystery knoweth why the unshakeables rent themselves asunder, and why they were established, separated from the [or into] twelve orders, and why they emanated from the parentless which pertain to the orders of the space of the ineffable.

”That mystery knoweth why the inconceivables which pertain to the two spaces [? second space] of that ineffable rent themselves asunder, and why they emanated from the parentless. ”That mystery knoweth why the twelve unmanifestables rent themselves asunder, and why they were established after all the orders of the unrevealables, which are also uncontainable impassables, and why they emanated from the parentless. ”That mystery knoweth why these unrevealables rent themselves asunder—[they] which did not reveal themselves, nor bring themselves into manifestation, according to the regulation of the one and only ineffable, and why they emanated from the parentless. ”That mystery knoweth why the super-depths rent themselves asunder, and why they set themselves in one order, and why they emanated from the parentless. ”That mystery knoweth why the twelve orders of the unspeakables rent themselves asunder, and why they were divided into three divisions, and why they emanated from the parentless.

”That mystery knoweth why all the indestructibles in their twelve orders rent themselves asunder, and why they were set in a single order, emanating one after the other, and why they were divided and formed separated orders, being also uncontainable impassables, and why they emanated from the parentless. ”That mystery knoweth why the impassables rent themselves asunder, and why they emanated from the parentless. ”That mystery knoweth

why the impassables rent themselves asunder, and why they were formed into twelve impassable spaces, and were set in three orders of spaces, according to the regulation of the one and only ineffable, and why they emanated from the parentless. "That mystery knoweth why the twelve uncontainables which belong to the orders of the one and only ineffable, rent themselves asunder, and why they emanated from the parentless, until they reached the space of the first mystery which is the second space. "That mystery knoweth why the four and twenty myriads of the laudables rent themselves asunder, and why they separated beyond the veil of the first mystery, which is the twin mystery, looking within and without, of the one and only ineffable, and why they also emanated from the parentless.

"That mystery knoweth why all the uncontainables which I have just enumerated—they which are in the regions of the second space of the ineffable, that is to say, the space of the first mystery—why they rent themselves asunder, and why these uncontainables and impassables emanated from the parentless. "That mystery knoweth why the four and twenty mysteries of the first trispiritual rent themselves asunder, and why they are called the four and twenty spaces of the first trispiritual, and why they emanated from the second trispiritual. "That mystery knoweth why the four and twenty mysteries of the second trispiritual rent themselves asunder, and why they emanated from the third trispiritual. "That mystery knoweth why the four and twenty mysteries of the third trispiritual rent themselves asunder—they which are the four and twenty spaces of the third trispiritual—and why they emanated from the parentless. "That mystery knoweth why the five trees of the first trispiritual rent themselves asunder, and why they developed in orderly sequence and mutual connection, they and all their orders, and why they emanated from the parentless.

"That mystery knoweth why the five trees of the second trispiritual rent themselves asunder, and why they emanated from the parentless. "That mystery knoweth why the five trees of the third trispiritual rent themselves asunder, and why they emanated from the parentless. "That mystery knoweth why the foreun-containables of the first of the three trispirituals rent themselves asunder, and why they emanated from the parentless. "That mystery knoweth why the foreun-containables of the second trispiritual rent themselves asunder, and why they emanated from the parentless. "That mystery knoweth why all the foreun-containables of the third trispiritual rent themselves asunder, and why they emanated from the parentless. "That mystery knoweth why the first trispiritual below, of them that pertain to the orders of the one and only ineffable, rent itself asunder, and why it emanated from the second trispiritual. "That mystery knoweth why the third trispiritual, which is the first trispiritual from above, rent itself asunder, and why it emanated from the twelfth protrispiritual, which is in the last region of the parentless.

"That mystery knoweth why all the regions which are in the space of the ineffable were emanated, together with all them which are in them, and why they emanated from the last of the limbs of the ineffable. "That mystery knoweth why he himself also rent himself asunder to emanate from the ineffable—to wit, he who commands them all; he who caused them all to emanate according to their orders.

Section 23. Jesus promiseth to explain further all in detail

”All this will I explain unto you when speaking of the emanation of the pleroma. In a word, all that I have said unto you, both that which shall be, and that which shall come, they that are emanating, and they which have emanated, they which are without them, and they that act in them, they which shall be contained in the region of the first mystery, and they which shall be in the space of the ineffable—all these I will explain unto you, by region and order, when treating of the emanation of the pleroma; and I will reveal unto you all the mysteries which command them with their protrispirituals and supertrispirituals which command their mysteries and their orders. ”Now, therefore, it is the mystery of the ineffable which knoweth why all of which I have spoken unto you hath come into existence; of a truth all this hath existed because of it. He is the mystery which is in them all; he is the emanation of them all, the re-absorption of them all, and the support of them all.

”This mystery of the ineffable is in all those of which I have spoken, and of which I shall speak in treating of the emanation of the pleroma. He is the mystery which is in them all, and he is the one mystery of the ineffable. And the gnosis of that which I have said unto you, and of what I have not yet spoken unto you, but of all of which I shall speak when treating of the emanation of the pleroma, and the whole gnosis of each of them, one after another, that is to say, why they exist—all this is the one word of the ineffable. ”And I will tell unto you the emanation of all their mysteries, the types of each of them and the manner of perfecting them in all their configurations. And I will tell unto you the mystery of the one and only ineffable, and all its types, all its configurations and all its regulation; and why also it emanated from the last of the limbs of the ineffable, for this mystery is the support of them all.

”And the mystery of the ineffable is also the one and only word, but there is another [word] on the tongue of the ineffable; it is the rule of the interpretation of all the words which I have spoken unto you. ”And he who shall receive the one and only word of that mystery which I shall now tell unto you, with all its types, and all its configurations, and the manner of accomplishing its mystery—for ye are all perfect perfect ones, and ye shall achieve all the gnosis of this mystery with all its regulation and its utterance, for unto you all mysteries

are entrusted. Hearken, then, now, while I tell you that mystery, which is this . . . He, therefore, who shall receive the one and only word of that mystery, of which I have told you, when he shall have come forth from the body of the matter of the rulers, when the receivers of wrath shall come and set him free from the body of matter of the æons—for the receivers of wrath are they who set free every soul which shall go forth from the body—when, then, the receivers of wrath shall have set free that soul which shall have received this absolute mystery of the ineffable, which I have just told unto you, then, in that hour when it shall be set free from the body of matter, it shall become a great light-stream in the midst of those receivers, and the receivers shall fear exceedingly before the light of that soul, they shall be thrown into consternation, and shall sink down, and desist entirely, for fear of the great light which they shall have seen.

"And the soul which shall have received the mystery of the ineffable, shall soar into the height as a great light-stream, and the receivers shall not be able to take hold upon it, nor will they know the way which it goeth, for it hath become a radiant stream, and fletch into the height, and no power shall be able to restrain it at all in any way, nor be able to come nigh it. "It shall pass through all the regions of the rulers and all the regions of the light-emanations; it shall give no explanation in any region, nor any apology, nor any symbol, for no power of the rulers, no power of the light-emanations, shall be able to come nigh that soul. But all the regions of the rulers, and all the regions of the light-emanations, each of them in its own region, shall sing a song unto it, in fear of the light of the stream that shall clothe that soul, until it hath passed through all of them, and entered into the region of the inheritance of the mystery which it hath received—the mystery of that one and only ineffable—and become one with the limbs [of the ineffable]. Amen, I say unto you, it shall be in all the regions during the time a man can shoot an arrow.

Section 24. Of the rank of such a soul

”Amen, I say unto you, every man who shall receive that mystery of the ineffable, and shall accomplish it in all its types and all its configurations, though he be a man in the world, yet is he higher than all angels, and shall far surpass them all. ”Though he be a man in the world, yet is he higher than all archangels, and shall far surpass them all. ”Though he be a man in the world, yet is he higher than all tyrants, and shall be exalted above them all. ”Though he be a man in the world, yet is he higher than all lords, and shall be exalted above them all. ”Though he be a man in the world, yet is he higher than all gods, and shall be exalted among them all. ”Though he be a man in the world, yet is he higher than all light-givers, and shall be exalted above them all.

”Though he be a man in the world, yet is he higher than all purities, and shall be exalted above them all. ”Though he be a man in the world, yet is he higher than all triple powers, and shall be exalted above them all. ”Though he be a man in the world, yet is he higher than all forefathers, and shall be exalted above them all. ”Though he be a man in the world, yet is he higher than all invisibles, and shall be exalted above them all. ”Though he be a man in the world, yet is he higher than all them of the midst, and shall be exalted above them all. ”Though he be a man in the world, yet is he higher than the emanations of the treasure of light, and shall be exalted above them all. ”Though he be a man in the world, yet is he higher than the mixture, and shall be exalted above the whole of it.

”Though he be a man in the world, yet is he higher than the whole region of the treasure, and shall be exalted above the whole of it. ”Though he be a man in the world, yet shall he be king with me in my kingdom. He is a man in the world, but a king in the light. ”Though he be a man in the world, yet is he a man who is not of the world. ”Amen, I say unto you, that man is myself, and I am that man. ”And in the dissolution of the world, that is to say, when the pleroma shall achieve its ascension, when the number of all the perfect souls shall have ascended, and when I shall be king in the midst of the last supporter, king over all the light-emanations, king over the seven amens, the five trees, the three amens, and the nine guardians, king over the child of the child, that is to say, over the twin saviours, king over the twelve saviours and the whole number of perfect souls which shall have received

the mystery in the light—then, all those men who shall have received the mystery in that ineffable, shall be fellow-kings with me, they shall sit on my right hand and on my left in my kingdom.

"Amen, I say unto you, those men are myself, and I am these men. "Wherefore I said unto you aforetime, 'Ye shall sit on my right hand and on my left in my kingdom, and ye shall reign with me.' "For this cause, therefore, I have not hesitated, nor have I been ashamed to call you brethren and friends, for ye shall be fellow-kings with me in my kingdom. These things, then, I said unto you, knowing that I would give unto you the mystery of that ineffable; and that mystery is myself, and I am that mystery. "Now, therefore, not only shall ye reign with me in my kingdom, but all men who shall receive the mystery of that ineffable, shall be fellow-kings with me in my kingdom, and I am they and they are myself, but my throne shall be more excellent than theirs. And because ye shall suffer griefs in this world beyond all men, until ye shall have heralded forth all the words which I shall speak unto you, your thrones shall be close to mine in my kingdom.

"Wherefore have I said unto you aforetime, 'In the place where I shall be, there will be also my twelve ministers, but Mary Magdalene and John, the virgin, shall be higher than all the disciples.' "And all men who shall receive the mystery in that ineffable, shall be on my left hand and on my right, and I am they, and they are myself. "They shall be your equals in all things, and yet your thrones shall be more excellent than theirs, and my throne shall be more excellent than yours and [than those of] all men who shall have found the word of that ineffable.

Section 25. Of the gnosis of the word of the ineffable

”Amen, I say unto you, the man who shall know this word, shall know the gnosis of all the words which I have said unto you, both with regard to depth and height, with regard to length and breadth; in a word, they shall possess the gnosis of all the words which I have said unto you, and of those which I have not spoken unto you, but which I will tell unto you, region by region and order by order, as I explain the emanation of the pleroma. ”Amen, I say unto you, they shall know how the world is constituted, and they shall know why all them of the height are constituted in such or such type, and they shall know wherefore the pleroma existeth.” And when the saviour had said these things, Mary Magdalene came forward and said: ”Master, bear with me, and be not wroth with me, if I question on every matter with earnestness and confidence. Now, therefore, my Master, surely there is no other word of the mystery of that ineffable, nor any other word of the whole gnosis?”

The saviour answered and said: ”Yea, verily; there is another mystery of that ineffable and another word of the whole gnosis.” And Mary answered again and said unto the saviour: ”Master, bear with me if I question thee, and be not wroth with me. Now, therefore, O Master, if we tarry not in life until we know the gnosis of the whole word of that ineffable, shall we not inherit the light-kingdom?” The saviour answered and said unto Mary: ”Yea, verily; every one of those who shall receive a mystery of the light, shall enter therein to inherit in the region of which he hath received the mystery; but he shall not know the whole gnosis, wherefore all things come into existence, unless he knoweth the only word of that ineffable, that is to say, the gnosis of the pleroma; further and in all openness, I am the gnosis of the pleroma. Nor is there any possibility of knowing the one and only word of gnosis, without receiving the first mystery of that ineffable; but all the men who shall receive a mystery of light, each shall enter therein to inherit up to the region of which he shall have received the mystery.

”Wherefore have I said unto you aforetime, ’He that believeth on a prophet, shall receive a prophet’s reward, and he that believeth on a just man, shall receive a just man’s reward.’ He shall enter into the region of which he shall receive the mystery. He who receiveth a lower mystery, shall inherit a lower region; and he who receiveth a higher mystery, shall inherit

the region of the height. And each shall dwell in his region in the light of my kingdom, each shall have power over the lower orders, but he will not have power to enter into the higher orders; he shall dwell in the region of the inheritance of the light of my kingdom, in stupendous light which cannot be measured either by gods or all the invisibles; he shall be in great joy and great gladness. "Now, therefore, also, hearken, I will speak with you concerning the glory of those also who shall receive the mysteries of the first mystery.

"He, therefore, who shall receive the [first] mystery of that first mystery, when the time cometh for him to depart from the body of the matter of the rulers, the receivers of wrath shall come to lead the soul of that man out of the body, but his soul shall be a mighty light-stream, and these receivers shall be in terror before the light of that soul. That soul shall enter into the height, that it may pass through all the regions of the light-emanations, and it shall give neither explanation, nor apology, nor symbol, in any of the light-regions, but it shall pass through all, and be higher than them all, so that it shall enter and reign over all the regions of the first saviour.

"In like manner, also, he who shall receive the second mystery of the first mystery, and the third, and the fourth, up to the twelfth mystery of the first mystery, when the time cometh for him to depart from the body of the matter of the rulers, the receivers of wrath shall approach him, to conduct his soul out of the body of matter; and those souls shall become mighty light-streams in the hands of the receivers of wrath, and these receivers will become terror-stricken before the light of those souls, they will be in consternation, they will sink down on their faces; and those souls shall straightway enter into the height, that they may be carried above all the regions of the rulers and all the regions of the light-emanations; they shall give neither explanation, nor apology, in any region whatever, nor any symbol, but they shall pass through all the regions, they shall enter into all and shall reign over all the regions of the twelve saviours, so that they who shall have received the second mystery of the first mystery, shall reign over all the regions of the second saviour in the inheritances of light.

"In like manner, also, they who shall have received the third mystery of the first mystery, and also the fourth, the fifth, the sixth, up to the twelfth, each shall be king over all the regions of the saviour of which he shall have received the mystery. And he who shall have received, after the others, the twelfth mystery of the first mystery, that is to say, the authentic mystery, concerning which I will speak with you — he, then, who shall have received those twelve mysteries which pertain to the first mystery, when he shall depart from the world, shall pass through all the regions of the rulers and all the regions of the light, as a mighty light-stream, and he also shall be king over all the regions of the twelve saviours. [Such souls,] however, shall not be equal to them who shall have received this one mystery of that ineffable. But he who shall have received this mystery shall dwell in those orders, in that they are excellent, and he shall dwell in the orders of the twelve saviours."

Section 26. Mary questioneth Jesus

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward, and kissed the feet of Jesus, and said unto him: ”Master, bear with me and be not wroth with me, if I question thee; but have mercy upon us, O Master, and reveal unto us the matter on which we shall question thee. Now, therefore, O Master, how is it that the first mystery hath twelve mysteries, whereas that ineffable hath but one mystery?” Jesus answered and said unto her: ”Indeed, it hath but one mystery; yet that mystery maketh three mysteries, although it is only one mystery; but the type of each of them is different. It also maketh five mysteries, while still remaining one; but the type of each is different, so that these five mysteries are equal to one another in the mystery of kingship in the inheritance of light, but the type of each of them is different, and their kingdom is higher and more exalted than all the kingdoms of the series of twelve mysteries of the first mystery; but they are not equal in the kingdom of the one and only mystery of the first mystery in the kingdom of light.

”In like manner, also, the three mysteries are not equal in the kingdom which is in the light, but the type of each of them is different, and they also are not equal in the kingdom of that one and only mystery of the first mystery in the kingdom of light. ”Different, moreover, is the type of each of these three; and the types of the configuration of each of them are different from one another. ”For when thou shalt have accomplished the first mystery [of these three], after passing through the other [twelve], if thou shalt establish thyself, and accomplish it properly in all its configurations, then dost thou depart from thy body at the proper time, thou becomest a great flame of light, a light-stream thou passest through all the regions of the rulers and all the light-regions, which became terror-stricken before such a soul, until it shall have come into the region of its kingdom.

”When also thou shalt have properly accomplished the second mystery of the first mystery, in all its configurations—the man, then, who shall accomplish its mystery, if he uttereth the mystery over the head of any man who shall be on the point of departing out of the body, if he speaketh it into his two ears, even though the man who is on the point of departure should receive the mystery a second time, and though he should already be a partaker in the word of truth—amen, I say unto you, when that man shall depart from the body of matter, his soul shall become a great light-stream, it shall pass through every region until it hath come

into the kingdom of that mystery. "But if that man hath not received the mystery, and if he is not a participator in the words of truth—when he who performeth that mystery, uttereth those mysteries over the head of a man on the point of departure from the body, [even] of him who hath not received the mystery of light, and is not a participator in the words of truth—amen, I say unto you, that man, when he shall depart from the body, shall not be judged in any region whatever, he shall not be punished in any region at all, the fire shall not touch him because of the great mystery of that ineffable, which is with him.

"But they shall make great haste to pass him from one to the other in turn, to conduct him throughout the regions and throughout the orders, until he be brought before the virgin of light, all regions being terror-stricken before the mystery and the symbol of the kingdom of that ineffable, which is with him. "And when he shall have been brought unto the virgin of light, the virgin of light will see the symbol of the mystery of the kingdom of that ineffable which shall be with him; the virgin of light will be amazed and will prove him, but he will not be brought unto the light until he have performed the whole polity of the light of that mystery, that is to say, the strict observance of the renunciation of the world and also of all the matter that is therein. "The virgin of light will seal him with an excellent seal, which is this . . . . And no matter in what month he departed from the body of matter, she will have him sent into a righteous body, which shall find the divinity of truth and the higher mysteries, that he may receive them as his inheritance and that he may receive the light for ever, that is to say, the boon of the second mystery of the first mystery of that ineffable.

"And the man who shall perform this third mystery of that ineffable, not only when he [himself] shall have departed from the body, shall he inherit the kingdom of the mystery; but when he shall complete that mystery, and when he shall perform it with all its configurations, that is to say, when he shall have created that mystery for himself, and shall have properly accomplished it, [then] when he shall have pronounced the name of that mystery over a man, departing from the body with a knowledge of that mystery, such an one, whether he have delayed or have not delayed, [even if] he pass through the dire punishments of the rulers, their harsh judgments and their various fires—amen, I say unto you, on departing from the body, when this mystery shall have been uttered over him, they shall make great haste to pass him on and hand him from one to the other, until he be brought to the virgin of light, and the virgin of light shall seal him with an excellent seal, which is this . . . : And no matter in what month he departed from the body, she will have him sent into a righteous body, which shall find the divinity of truth and the higher mystery, in order that he may inherit the kingdom of light. This, then, is the boon of the third mystery of that ineffable.

"Now, therefore, whosoever shall have received one of the five mysteries of that ineffable, when he departeth from the body, he shall inherit up to the region of that mystery. The kingdom of the five mysteries is higher than the kingdom of the twelve mysteries of the first mystery, and higher than every mystery below them. And the five mysteries of that ineffable are equal to one another in their own kingdom, but they are not equal to the three mysteries of that ineffable. "And he that receiveth one of these three mysteries of that ineffable, on

departing from the body shall inherit up to the kingdom of that mystery. And these three mysteries are equal to one another in the kingdom, and are higher than the five mysteries of the ineffable in the kingdom, and more exalted than them; but they are not equal to the one and only mystery of that ineffable.

Section 27. Of the one and only mystery

”He that receiveth also the one and only mystery of that ineffable, shall inherit the region of the whole kingdom according to its glory of which I have already spoken unto you on another occasion. Whosoever shall receive the mystery which is in the whole space of that ineffable, and also all the other sweet mysteries which are in the limbs of that ineffable, of which I have not yet spoken unto you, both concerning their emanation, and the manner in which they are constituted, and the type of each of them as it is—I have not told you why it is called the ineffable, or why it lies stretched out with all its limbs, or how many limbs there are therein, or what are all its regulations, nor will I say this unto you immediately, but only when I come to speak of the emanation of the [whole] pleroma; [then] will I tell you every detail, one by one, for it hath emanated together with its own word, just as it is in itself, together with the sum total of all its limbs which belong to the regulation of the one and only one, the changeless god of truth—in the region, therefore, of which each shall receive the mystery in the space of that ineffable, there shall he inherit up to the region which he shall have received, and also [as far as] the whole region of the space of that ineffable; nor shall he give explanation throughout the regions, nor apology, nor symbol, for [such souls] are without symbol and have no receivers, but they shall pass through all the regions until they arrive at the region of the kingdom of the mystery which they have received.

”In like manner also, they who shall receive the mystery of the second space, they [also] require neither explanation, nor apology, nor symbol, for they have no symbol in that world; it is the space of the first mystery. ”But of those of the third space towards the exterior, that is to say, the third space from the interior, every region in this space hath its receivers, its explanations, its apologies, and its symbols, [all of the mystery of the second space of] which I will tell you when I come to speak of this mystery, that is to say when I shall have finished explaining the emanation of the pleroma. ”But when the pleroma is completed, that is to say, when the number of perfect souls shall be reached, and the mystery shall be accomplished according to which the pleroma is the pleroma, I shall pass a thousand years, according to the years of the light, reigning over all the emanations of the light and the whole number of perfect souls who shall have received all the mysteries.”

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said: ”Master, how many years in years of the world is a year of the light?” Jesus answered and said unto Mary: ”A day of the light is a thousand years in the world, so that thirty-six myriads of years and a half myriad of years of the world make a single year of the light. ”I shall, therefore, pass a thousand years of the light reigning in the midst of the last supporter over all the emanations of the light, over the total number of the souls who shall have received the mysteries of the light. ”And ye, my disciples, and whosoever shall have received the mystery of that ineffable, shall rest with me, on my right hand and on my left, reigning with me in my kingdom. ”And they also who shall receive the three mysteries of the five mysteries of that ineffable, shall be fellow-kings with you, in the kingdom of light; they shall not be equal with you, with you and with them who shall have received the [one and only] mystery of that ineffable, but they shall be after you, and yet shall be kings.

”And they who shall have received the five mysteries of that ineffable, shall be after [them of] the three mysteries, and yet shall be kings. ”And they who shall have received the twelve mysteries of the first mystery, shall also be after [them of] the five mysteries of that ineffable, and they shall be kings also, according to the order of each one of them. ”And they who shall have received the mystery in all the regions of the space of that ineffable, shall also be kings, but they shall be after those who shall have received the mystery of the first mystery, distributed according to the glory of each of them, so that they who shall have received a higher mystery, shall be in the higher regions, and they who shall have received a lower mystery shall be in a lower region, reigning in the light of my kingdom.

”These only constitute the inheritance of the kingdom of the first space of that ineffable.

Section 28. Of them of the second space

”They also who shall have received all the mysteries of the second space, which is the space of the first mystery, shall be also in the light of my kingdom, distributed according to the glory of each of them, and each shall be in the mystery which he shall have received; and they who shall have received a higher mystery, shall be in the higher regions, and they who shall have received a lower mystery, shall be in the lower regions in my kingdom of light. ”This is the inheritance of the second king, for them who shall have received the mystery of the second space of the first mystery. ”They also who shall receive all the mysteries of the second space [of the first mystery], which is the first space from the exterior, they also shall be after the second king, distributed also in the light of my kingdom, according to the glory of each of them, each being in the region of which he shall have received the mystery, so that they who shall have received higher mysteries, shall be in higher regions, and they who shall have received lower mysteries, shall be in lower regions.

”These are the three inheritances of the kingdom of light. ”Now the mysteries of these three inheritances of light are exceedingly numerous. Ye shall find them in the two great Books of Ieou; but I will give you and tell you the great mysteries of each inheritance, those which are higher than all their regions, that is to say, those which are chief over all their regions and orders, those which can bring the whole human race into the higher regions, from space to space of the inheritance. ”But as for the rest of the lower mysteries, ye have no need thereof, but ye shall find them in the two Books of Ieou, which Enoch wrote when I spoke with him from the tree of knowledge, and from the tree of life, which were in the Paradise of Adam. ”Now, therefore, when I shall have finished explaining the whole of the emanation, I will give you and tell you the great mysteries of the three inheritances of my kingdom, those which are chief of the mysteries which I will give you. I will tell them unto you in all their configurations, in all their types, and in all their numbers, together with the seals of the third space, which is the first space from the exterior; and I will tell you the explanations, apologies, and symbols of that space.

”As to the second space towards the interior, they [who reach thereto] have no need either of explanation, or apology, or symbol, or number, or seal; but only of types and configurations.”

When the saviour had finished saying these words unto his disciples, Andrew came forward and said: ”Master, be not wroth with me, but have mercy upon me, and reveal unto me the mystery of the word concerning which I shall question thee, for it hath been hard for me, and I have not understood it.” The saviour answered and said unto him: ”Ask concerning that which thou desirest to question and I will reveal it unto thee face to face without parable.” And Andrew answered and said: ”I am in great wonderment and amazement, how men of this world and in bodies of matter when they depart from this world, shall pass through all those firmaments, and those rulers, all lords, all gods, all those great invisibles, and all those of the region of them of the midst, and those of the whole region of them that are on the right, and all the great emanations of them that are on the right, so that they pass through them and inherit the kingdom of light. This matter, then, is hard for me.”

Section 29. That all men are potentially all powers

When Andrew had said these words, the spirit of the saviour was moved in him, and he cried out and said: ”How long shall I bear with you, how long shall I suffer you? Do ye still not know and are ye ignorant? Know ye not, and do ye not understand that ye are all angels, all archangels, gods and lords, all rulers, all the great invisibles, all those of the midst, those of every region of them that are on the right, all the great ones of the emanations of the light with all their glory; that ye are all, of yourselves and in yourselves in turn, from one mass and one matter, and one substance; ye are all from the same mixture. ”And by the commandment of the first mystery, the mixture is constrained until all the great light-emanations with all their glory are purified, until they are cleansed from the mixture, till they are purified not of themselves, but of necessity, according to the regulation of that one and only ineffable.

”They indeed have not at all [in reality] undergone sufferings, nor changes of region, nor have they at all torn themselves asunder, nor poured themselves into different bodies, nor have they been in any affliction. ”Whereas ye others, ye are the purgations of the treasure, ye are the purgations of the region of them that are on the right, ye are the purgations of all the invisibles and of all the rulers; in a word, ye are the purgations of all of them. And ye have been in great afflictions and great tribulations, in your pourings into different bodies of this world. And after all these afflictions which came from yourselves, ye have struggled and fought, renouncing the whole world and all the matter that is in it; and ye have not held your hands in the fight, until ye found all the mysteries of the kingdom of light, which have purified you, and transformed you into refined light, most pure, and ye have become pure light itself.

”For which cause have I said unto you aforetime, ’Seek, that ye may find.’ I said, therefore, unto you, ’Ye shall seek out the mysteries of light, which purify the body of matter, and they will transform you into light of exceeding great purity.’ ”Amen, I say unto you, the race of human kind is of matter. I tore myself asunter, I brought unto them the mysteries of light, to purify them, for they are the purgations of all the matter of their matter; otherwise, no soul in the whole of human kind would have been saved; nor could it have inherited the

kingdom of light, unless I had brought unto them the purifying mysteries. "Now the light-emanations have no need of any mystery, for they are pure; but the human race hath need of purification, for all men are purgations of matter. For this cause I said unto you aforetime, 'They that are whole, need no physician, but they that are sick'; that is to say, they that are of the light have no need of the mysteries, for they are pure light-powers, but the human race hath need of them, for [men] are purgations of matter.

"For this cause, therefore, preach ye to the whole human race, saying, 'Cease not to seek day and night, until ye have found the purifying mysteries'; and say unto them, 'Renounce the whole world, and all the matter therein,' for he who buyeth and selleth in this world, he who eateth and drinketh of his own matter, who liveth in his own cares and in all his own associations, amasses ever fresh matter from his matter, in that the whole world, and all that is therein, and all its associations, are exceedingly material purgations, and they shall make enquiry of every one concerning his purity. "For which reason, then, I said to you aforetime, 'Renounce the whole world and all the matter therein,' that ye may not add other matter to the matter which is already in you. Therefore, preach ye this to the whole human race, saying, 'Renounce the whole world and all its associations, that ye may not add fresh matter to the matter which is already in you';

and say unto them, 'Cease not to seek day and night, and stay not your hands until ye have found the purifying mysteries which shall cleanse you, and will transform you into pure light, that ye may enter into the height and inherit the light of my kingdom.'

Section 30. That all who are purified shall be saved

”Now, therefore, thou, O Andrew, and all thy brethren and co-disciples, because of your renunciations, and all the sufferings which ye have endured in every region, because of your repourings into different bodies, and because of all your tribulations, ye have, after all, received the purifying mysteries, and are become pure light exceedingly refined. For this cause, therefore, ye shall enter into the height, ye shall come to the interior of all the regions of all these great emanations of the light, ye shall be kings in the kingdom of light for ever. This is the explanation of the words on which ye question me. ”Now, therefore, Andrew, still art thou in unbelief and ignorance; but when ye shall have departed from your bodies, and shall have entered into the height, and arrived at the region of the rulers, all the rulers shall be ashamed before you, in that ye are the purgations of their matter and yet have been transformed into purer light than all of them. And when ye shall have come into the region of the great invisible, and into the region of them of the midst, of them of the right, and into the regions of all those great emanations of the light, ye shall receive glory in the presence of all of them, in that ye are the purgations of their matter and are transformed into light purer than them all. And all the regions shall sing a song before you, until ye have entered into the region of the kingdom.”

When the saviour had said these things, Andrew knew clearly, and not only he but also all the other disciples, that they should inherit the kingdom of light. Then they all cast themselves on the ground, side by side, at Jesus’ feet, they cried aloud, and wept, and besought the saviour, saying: ”Master, forgive our brother the sin of ignorance.” And the saviour answered and said: ”I forgive and will forgive; for this cause hath the first mystery sent me, that I may forgive every one his sins.”

Section 31. Extract from the Books of the Saviour

”AND they that are worthy of the mysteries which lie in that ineffable, that is to say, they that have not emanated— they are prior to the first mystery. To use a similitude and correspondence of speech that ye may understand, they are the members of that ineffable; and each is according to the dignity of its glory, the head according to the dignity of the head, the eye according to the dignity of the eye, the ear according to the dignity of the ear, and the rest of the members [in like fashion]; so that it is manifest that there are many members but only one body. Of this I speak to you in a paradigm, a correspondence, and a similitude, but not in the reality of its configuration; I have not revealed the [whole] word in truth. ”But the mystery of that ineffable and every member which is in it—that is to say, they that dwell in the mystery of that ineffable, and they that dwell in [that ineffable]—and also the three spaces which follow after them, mystery by mystery, in truth and verity, all that [is myself]. I am the treasure of all of them, apart from which there is no treasure, apart from which there is no individuality in the world; but there are other words [besides the word of this world], other mysteries, other regions.

”Now, therefore, blessed is he [among men] who hath found the mysteries of the space towards the exterior. He is a god, who hath found the words of the mysteries of the second space in the midst. He is a saviour and free of every space, who hath found the words of the mysteries, the words of the third space towards the interior. He is the very pleroma itself—the object of desire of all who are in that third space—who hath found the mystery in which they [all] are and in which they are [all] set. Wherefore is he equal to [all of them]. He hath found also the words of the mysteries, which I have written down for you by a similitude, namely the members of the ineffable. Amen, I say unto you, he who hath found the words of these mysteries in the truth of God, that man is chief in the truth, he is its peer, because of these words and mysteries. The pleroma verily oweth its being to that mystery. For which cause, he who hath found the words of these mysteries, is equal to the chief [of all]. It is the gnosis of the gnosis of the ineffable, concerning which I speak unto you this day.”

Section 32. Of the preaching of the disciples

Jesus continued in his conversation and said into his disciples: ”When I shall have gone unto the light, preach unto the whole world and say unto them, ’Cease not day and night to seek until ye have found the mysteries of the kingdom of light, which will purify you and transform you into pure light, that ye may be brought to the kingdom of light.’ ”Say unto them, ’Renounce the whole world and all the matter that is in it, all its cares, all its sins, in a word, all the associations that are in it, that ye may be worthy of the mysteries of light, and be saved from all the torments which are in the judgments.’ ”Say unto them, ’Renounce murmuring, that ye may be worthy of the mysteries of light, and be saved from the fire of the dogfaced one.’ ”Say unto them, ’Renounce superstition, that ye may escape the judgment of that dog-faced one.’

”Say unto them, ’Renounce all spells, that ye may be worthy of the mysteries of light, and escape the torments of Ariel.’ ”Say unto them, ’Renounce calumny, that ye may be worthy of the mysteries of light, and escape the rivers of fire of the dog-faced one.’ ”Say unto them, ’Renounce false witness, that ye may become worthy of the mysteries of light, and escape, and be preserved from the rivers of fire of the dog-faced one.’ ”Say unto them, ’Renounce boasting and pride, that ye may be worthy of the mysteries of light, and escape the pits of fire of Ariel.’ ”Say unto them, ’Renounce gluttony, that ye may be worthy of the mysteries of light, and escape the judgments of Amenti.’ ”Say unto them, ’Renounce garrulity, that ye may be worthy of the mysteries of light, and preserved from the fires of Amenti.’ ”Say unto them, ’Renounce evil caresses, that ye may be worthy of the mysteries of light, and preserved from the torments which are in Amenti.’

”Say unto them, ’Renounce the desires of avarice, that ye may be worthy of the mysteries of light, and escape from the rivers of fire of that dog-faced one.’ Say unto them, ’Renounce the loves of the world, that ye may be worthy of the mysteries of light, and escape from the coats of pitch and fire of the dog-faced one.’ ”Say unto them, ’Renounce robbery, that ye may be worthy of the mysteries of light, and escape the rivers of fire of Ariel.’ ”Say unto them, ’Renounce evil words, that ye may be worthy of the mysteries of light, and saved from the torments of the rivers of smoke.’ ”Say unto them, ’Renounce wickedness, that ye may be

worthy of the mysteries of light, and saved from the seas of fire of Ariel.' "Say unto them, 'Renounce pitilessness, that ye may be worthy of the mysteries of light, and saved from the judgments of the dragon-faced one.'

"Say unto them, 'Renounce wrath, that ye may be worthy of the mysteries of light, and saved from the rivers of smoke of the dragon-faced.' "Say unto them, 'Renounce reviling, that ye may be worthy of the mysteries of light, and saved from the fire of the seas of the dragon-faced.' "Say unto them, 'Renounce pillage, that ye may be worthy of the mysteries of light, and saved from the seething seas of the dragon-faced.' Say unto them, 'Renounce robbery, that ye may be worthy of the mysteries of light, and saved from Ialdabaôth.' "Say unto them, 'Renounce slandering, that ye may be worthy of the mysteries of light, and saved from the rivers of fire of that lion-faced.' "Say unto them, 'Renounce quarrelling and broiling, that ye may be worthy of the mysteries of light, and saved from the seething rivers of Ialdabaôth.' "Say unto them, 'Renounce all ignorance, that ye may be worthy of the mysteries of light, and saved from the workmen of Ialdabaôth and the fires of his seas.'

"Say unto them, 'Renounce villainy, that ye may be worthy of the mysteries of light, and saved from all the demons of Ialdabaôth and all his judgments.' "Say unto them, 'Renounce sloth, that ye may be worthy of the mysteries of light, and saved from the seething seas of pitch of Ialdabaôth.' "Say unto them, 'Renounce adultery, that ye may be worthy of the mysteries of the kingdom of light, and saved from the seas of sulphur and pitch of the lion-faced.' "Say unto them, 'Renounce murder, that ye may be worthy of the mysteries of light, and saved from the crocodile-faced ruler, who dwelleth in ice, the first creation of the outer darkness.' "Say unto them, 'Renounce hardness of heart, and impiety, that ye may be worthy of the mysteries of light, and saved from the rulers of the outer darkness.' "Say unto them, 'Renounce atheism, that ye may be worthy of the mysteries of light, and saved from the weeping and gnashing of teeth.'

"Say unto them, 'Renounce [magic] potions, that ye may be worthy of the mysteries of light, and saved from the great frost and hail of the outer darkness.' "Say unto them, 'Renounce blasphemy, that ye may be worthy of the mysteries of light, and saved from the great dragon of the outer darkness.' "Say unto them, 'Renounce the doctrines of error, that ye may be worthy of the mysteries of light, and saved from all the punishments of the great dragon of the outer darkness.' "Say unto them who teach the doctrines of error, and to them who are taught by them, 'Woe unto you, for if ye repent not, and abandon not your errors, ye shall come into the torments of the great dragon of the inexorable outer darkness, and ye shall not be set free from the world for the eternity, ye shall be without existence until the end.' Say unto them that abandon the doctrines of truth of the first mystery, 'Woe unto you, for your torment shall be worse than that of all men, for ye shall dwell in the great ice, and frost, and hail, in the midst of the dragon and the outer darkness, and ye shall not be set free from the world henceforth for the eternity, ye shall be frozen up in that region, and in the ascension of the pleroma, ye shall be lost, ye shall be non-existent for the eternity.'

Section 33. What men should practise

”Say also unto the men of the world, ’Be diligent, that ye may receive the mysteries of light, and enter into the height of the kingdom of light.’ ”Say unto them, ’Be ye loving unto men, that ye may be worthy of the mysteries of light, and enter into the height, into the kingdom of light.’ ”Say unto them, ’Be ye gentle, that ye may receive the mysteries of light, and enter into the height, into the kingdom of the light.’ ”Say unto them, ’Be ye peacemakers, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.’ ”Say unto them, ’Be ye merciful, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.’ ”Say unto them, ’Be ye compassionate, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.’

”Say unto them, ’Minister unto the poor and sick and afflicted, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.’ ”Say unto them, ’Be ye loving unto God, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.’ ”Say unto them, ’Be ye righteous, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.’ ”Say unto them, ’Renounce everything, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.’ ”These are all the boundary marks of the paths of them that are worthy of the mysteries of light. ”Unto them, therefore, who shall have made this renunciation, give ye the mysteries of light; hide them not from them at all. Should they have been sinners, should they have been in all the sins and all the iniquities of the world, of which I have spoken unto you, nevertheless, if they turn themselves, and repent, and have made the renunciation which I have just described unto you, give ye unto them the mysteries of the kingdom of light; hide them not from them at all.

”It is because of sin that I have brought these mysteries into the world, for the remission of all the sins which they have committed from the beginning. Wherefore have I said unto you aforetime, ’I came not to call the righteous.’ Now, therefore, I have brought the mysteries that the sins of all men may be remitted, and they be brought into the kingdom of light. For these mysteries are the boons of the first mystery for the destruction of the sins and iniquities of all sinners.” It came to pass, when Jesus had finished speaking these words

unto his disciples, that Mary came forward and said to the saviour: "Master, surely, then, the righteous perfect in all righteousness, the man in whom there is no sin at all, such a man will not be chastised in the torments and judgments? Will they not surely bring him into the kingdom of the heavens?"

The saviour answered and said unto Mary: "A righteous man who is perfect in all righteousness, who hath committed no sin at any time, should such a one not have received the mystery of light, when the time cometh for him to pass out of the body, the receivers of light of the one great triple power, who is the great one among them, shall immediately rescue the soul of that man from the hands of the receivers of wrath. Three days shall they journey round with it in all the creatures of the world, and after the three days they shall bring it from above into chaos, to pass it through the torments of the judgments, that they may instruct it in the torments. The fires of chaos, however, will not trouble it greatly; but they will trouble it somewhat for a short space. "Quickly and with haste will they take pity on it, to bring it forth from chaos, and set it in the way of the midst of the rulers; they shall not torment it with their harsh judgments, but the fire of their regions shall trouble it somewhat. [So that] though they shall bring it into the region of these pitiless Achthanabas, they shall nevertheless not torment it in its harsh judgments, but [only] keep it there a short space, the fire of its torments troubling it [only] somewhat.

"And again with haste will they take pity on it, to bring it forth from the regions which belong to those rulers, and in like manner they will cause it to pass through all the torments. "They shall take it out of the æons entirely, lest the rulers of the æons should carry it off and ravish it; they shall lead it along the way of the sunlight, to bring it to the virgin of light. And she will prove it, to find it free of all sin, but will not have it brought to the light, because the sign of the kingdom of the mysteries is not with it. But she will seal it with an excellent seal that it may be carried into a righteous body of the æons. And [that man] shall be good so that he may find the signs of the mysteries of light, and inherit the kingdom of light for ever.

"And if a man have sinned once, or twice, or thrice, he shall be sent back into the world according to the type of the sins he hath committed; I will tell you these types when I shall come to explain the emanation of the pleroma. "But amen, amen, I say unto you, even though a righteous man have not committed any sin at all, it is impossible to take him into the kingdom of light, because the sign of the kingdom of the mysteries is not with him. In a word, it is not possible to bring a soul into the light without the mysteries of light."

Section 34. John questioneth Jesus

It came to pass, therefore, when Jesus had finished speaking these words unto his disciples, that John came forward and said: ”Master, if a man is a sinner, a transgressor, steeped in every iniquity, but hath left all this for the sake of the kingdom of the heavens, and hath renounced the whole world and all the matter therein, and we should give him the first of the mysteries of light which are in the first space from the exterior, and if a short time after he have received the mysteries, he should return to his transgression, and yet once again should repent and cease from all sin, and should renounce the whole world and all the matter therein, and if he should come [unto us], and be in great contrition, and if we should know really in truth that God willeth that we should give unto him the second mystery of the first space from the exterior; should he moreover in like manner turn again and transgress, and be in the sins of the world, and yet once more again repent and cease from the sins of the world, and again renounce the whole world and all the matter therein, and be in great contrition, and we should know it with certainty, and he is not a hypocrite, and we should again give him the mysteries of the first [space]; should he further, moreover, in like manner, turn again, and commit sin, and plunge into every type [of sin], wilt thou or not that we remit [his transgressions] unto seven times, and give him the mysteries which are in the first space from the exterior unto seven times?”

The saviour answered again and said unto John: ”Remit ye his sin not only unto seven times, but amen, I say unto you, remit ye it unto him many times seven times, and each time give ye him the mysteries from the beginning, [the mysteries] which are in the first space from the exterior; perchance ye will win the soul of that brother, so that he may inherit the kingdom of light. ”For this cause, when ye questioned me afore-time, saying, ’If our brother sin against us, wilt thou that we forgive him unto seven times?’ I answered and said unto you, ’Not only unto seven times, but unto seventy times seven.’ ”Now, therefore, remit ye his sin many times, and every time give unto him the external mysteries, those which are in the first space; perchance ye shall win the soul of that brother, so that he may inherit the kingdom of light.

”Amen, I say unto you, he who shall give life unto a single soul, and shall save it, in addition to his own proper light in the kingdom of light, he shall further receive an additional glory for the soul which he shall have saved, so that he who shall save a host of souls, in addition

to his own proper glory in the glory, he shall receive a host of additional glories for the souls which he shall have saved." When, therefore, the saviour had spoken these words, John came forward and said: "Master, bear with me if I question thee, for I will begin from this hour to question thee on every matter, concerning the way in which we are to preach to human kind. "If, then, such a brother, after I shall have given him one of the mysteries of the beginning, which are in the first space from the exterior, after I have given him a number of mysteries—[if, I say, such a brother] hath not become worthy of the kingdom of the heavens, wilt thou that we pass him on to the mysteries of the second space? Perchance we shall win the soul of that brother, he might repent, and be in contrition, and inherit the kingdom of the heavens; wilt thou or not that we pass him on to the mysteries which are in the second space?"

The saviour answered and said unto John: "If that brother is not a hypocrite, but longeth for God in truth, if ye shall have given him many times the mysteries of the beginning, and yet because of the necessity of the elements of the fate, he hath not proved worthy of the mysteries of the kingdom of light, [nevertheless] continue to remit his transgressions, pass him on, and give unto him the first mystery of the second space. Perchance ye shall win the soul of that brother. "[Even then] if he be not worthy of the mysteries of light, if he commit transgression and any kind of sin, and then again should repent and be in great contrition, and renounce the whole world, and cease from all the sins of the world, and ye know with certainty that he is not a hypocrite, [then] turn ye [to him] again, and remit his sin, pass him on, give unto him the second mystery of the second space of the first mystery. Perchance, indeed, ye shall win the soul of that brother, that he may inherit the kingdom of the heavens.

"Yet again, if he show himself not worthy of the mysteries, but commit transgression and any kind of sin, and yet again repent and be in great contrition, and renounce the whole world and all the matter therein; and cease from the sin of the world, and ye know truly that he is not a hypocrite, but longeth for the truth, turn ye again [unto him], remit his sin and accept his repentance, for the first mystery is compassionate and merciful-minded; yet again pass him on, and give him, one after another, the three mysteries of the second space of the first mystery. "[But] if that man [again] transgresseth, and is in any kind of sin, ye shall not remit his sin again from that hour, nor any more accept his repentance; let him be for you as a stumbling-block and transgressor. "For, amen, I say unto you, those three mysteries shall witness against his last repentance, and there is no more repentance for him from that hour. Amen, I say unto you, the soul of that man shall have no more probation for the world of the height henceforth from that hour, but it shall dwell in the habitations of the dragon of outer darkness.

"It is because of the souls of men of this kind that I spake unto you aforetime in parable, saying unto you, 'If thy brother sin against thee, reprove him alone; if he hearken unto thee, thou shalt have won thy brother; if he hearken not unto thee, take with thee another [brother]; if he still will not hear thee or that other [brother], bring him before the assembly;

if he hearken not unto the rest [of the brethren], let him be for you as a transgressor and a stumbling-block.' "If he prove not worthy in the first mystery, give him the second; and if he prove unworthy in the second, give him the three, one after the other—that is to say, the 'assembly'—and if he prove unworthy in the third mystery, let him be for you as a stumbling-block and a transgressor.

Section 35. A former saying explained

”And the word which I spake to you afore-time, ’By the mouth of two or three witnesses every word shall be established,’ signifieth that these three mysteries shall witness against his last repentance. Amen, I say unto you, [even] should that man repent, there is no mystery which can remit his sins and accept his repentance, there is not the least possibility of any mystery at all listening unto him, save only the first mystery of the first mystery and the mysteries of that ineffable. They alone will accept the repentance of that man and will remit his sins, for those mysteries are compassionate and merciful-minded, and grant remission at any time.” When the saviour had said these words, John continued [his questioning], and said to the saviour: ”Master, if a brother, who is a very great sinner, hath renounced the whole world and all the matter therein, all its sins and all its interests, and we shall prove him, and know that he is not a deceiver and a hypocrite, but that he hath a real desire to be in the truth, and we should know that he is worthy of the mysteries of the second space or [even] the third, wilt thou or not that we give him of the [mysteries] of the second space and even of the third, before he have received any mystery at all of the inheritance of light; wilt thou that we give them unto him or no?”

And the saviour answered and said unto John in the midst of the disciples: ”If ye know with certainty that that man hath renounced the whole world, all its interests, all its associations, and all its sins, if ye know of a certainty that he is not a deceiver or a hypocrite, or merely curious to know what kind of things the rites of the mysteries are, but that he desireth God in truth, ye shall not hide [the mystery] from this man, but ye shall give him the mysteries of the second space and [even] of the third; after ye have proved him to find out of what mystery he is worthy, then give him that mystery and hide it not from him, for should ye hide it from him, ye will be subject to a great judgment. ”[Even] if, after ye have once given him [of the mysteries] of the second space or of the third, he should return again to his transgression, [nevertheless] ye shall again give them unto him a second time, and also a third time; but if he still transgress, ye shall no longer give him them, for then these mysteries shall be witnesses against him in his last repentance. Amen, I say unto you, he who shall give the mysteries again unto such a man in the second or in the third space, is subject to a great judgment. But let that man be for you as a transgressor and a stumbling-block.

”Amen, I say unto you, for the soul of that man there is no salvation in the world from that hour; his habitation shall be in the midst of the jaws of the dragon of outer darkness, the place of weeping and gnashing of teeth, and in the dissolution of the world, his soul shall be frozen up, and shall be lost in the pitiless ice and inexorable fire, and shall cease to exist for the eternity. ”Even should he again repent and renounce the whole world, all its interests, and all its sins, and be in severe penitential discipline and great contrition, [nevertheless] no mystery shall accept his repentance, none shall give ear unto him to accept his repentance, and grant him the remission of his sins, save only the mystery of the first mystery and the mystery of that ineffable. These alone will accept repentance from such a man, and grant him the remission of his sins, for these mysteries are compassionate and merciful-minded, and grant remission of sins at any time.”

Section 36. John continueth his questioning

When the saviour had said these words, John continued [his questioning] further, and said unto him: ”Master, bear with me, for I question thee on every matter with earnestness and confidence, as to the manner in which we are to preach to the men of the world.” The saviour answered and said unto John: ”Ask concerning every matter as thou wilt, and I will reveal it unto thee, face to face, with freedom, and without parable, and with certainty.” And John answered and said: ”Master, when we go forth to preach, and enter into a city or a town, and the people of that city come to meet us, and we know not who they are, if they employ great deception and hypocrisy, and receive us, and take us into their houses, wishing to make trial of the mysteries of light; if they are hypocrites with us in their submission, and we think that they love God, and we should give them the mysteries of the kingdom of light, and afterwards we should discover that they have not acted in a manner worthy of the mysteries, and we should find out that they have been hypocrites with us, and have deceived us and have afterwards made a [mere] mock of the mysteries of the several regions, mimicking us and [making forgeries of] our mysteries also, what, then, will happen to people of this kind?”

The saviour answered and said unto John: ”When ye shall have entered into a city or a town, unto the house into which ye shall enter and in which ye shall be received, give ye one of the mysteries; if they be worthy of it, ye shall surely win their souls and they shall inherit the kingdom of light; but if they be not worthy of it, but have deceived you, and have made a [mere] mock of the mysteries, mimicking you and the mysteries, [then] shall ye appeal to the first mystery of the first mystery who hath compassion on all the world, saying, ’The mystery which we have given unto these impious and iniquitous souls, they have not performed in a manner worthy of thy mystery, but they have [merely] copied [what we did]; give back [therefore] that mystery unto us, and make them for ever strangers to the mystery of thy kingdom.’ Shake ye off the dust of your feet as a testimony against them, and say unto them, ’May your souls be as the very dust of your house.’ Amen, I say unto you, in that hour all the mysteries which ye have given unto them shall return unto you; every word and every mystery of which they shall have received the form shall be taken from them.

”Concerning people of this kind, verily, have I aforetime spoken unto you in parable, explained. saying, ’Into whatsoever house ye enter, and ye shall be received, say unto them, Peace be with you,” and if they are worthy, your peace shall rest upon them, and if they are not worthy, it shall return unto you again’—that is to say, if these people act in a manner worthy of the mysteries of the kingdom of light; but if they behave hypocritically and with deception towards you, without your being aware thereof, and ye give unto them the mysteries of the kingdom of light, and afterwards they make a mock of the mysteries, and mimic you and my mysteries, [then] ye shall celebrate the first mystery of the first mystery, and he will give back unto you every mystery that ye shall have given unto them, and will make them strangers to the mysteries of light for ever.

”Men of this kind shall have no more probation given them in this world from that hour; but, amen, I say unto you, their habitation shall be in the midst of the jaws of the dragon of outer darkness. And should they even have again a time of repentance, and should they renounce the whole world, and all the matter therein, and all the sins of the world, and should then make entire submission to the mysteries of the light, no mystery will give ear unto them or grant them remission of their sins, save only the one and only mystery of that ineffable, who hath compassion on the whole world and granteth the remission of the sins of the whole world.”

Section 37. Mary again questioneth Jesus

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary worshipped the feet of Jesus, and kissed them and said unto him: ”Master, bear with me, if I question thee, and be not wroth with me.” The saviour answered and said unto Mary: ”Ask what thou wilt, and I will reveal it unto thee with freedom.” And Mary said: ”Master, well then, supposing that a brother is good and righteous, and we have perfected him with all the mysteries of light, and that this brother hath a brother or a kinsman or some connection or other, and the latter is a sinner and impious—or even if he be not a sinner—and on this person’s passing from the body, the heart of the good brother grieves and mourns over him, in that [his friend] is in the judgments and torments; now, then, O Master, what shall we do to carry him out of the harsh torments and judgments?”

The saviour answered and said unto Mary: ”I have already spoken unto you on this subject on another occasion, but hearken while I tell you again, that ye may be perfected in every perfection. ”Now, therefore, with regard to all who commit sin, or those who do not commit sin, if ye will not only that they be taken back out of the harsh judgments and torments, but also that they should be carried into a righteous body, which shall find the mysteries of the godhead, so as to enter into the height and inherit the kingdom of light—[then] celebrate the third mystery of that ineffable, saying, ’Set ye free the soul of the man of whom we think in our hearts, set ye it free from all the torments of the rulers; haste ye speedily to bring him unto the virgin of light; in this very month let the virgin of light seal him with an excellent seal, in this very month let the virgin of light cast him into a body that shall be righteous and good, that he may enter into the height, and inherit the kingdom of light.’

”And if ye say these words, amen, I say unto you, all those that are in service in all the orders of the judgments of the rulers, will set to work to pass that soul from one to the other, until they bring it unto the virgin of light. And the virgin of light shall seal it with the sign of the kingdom of that ineffable, and give it unto her receivers, and the receivers will cast it into a righteous body, and it will find the mysteries of light, and become good, and enter into the height and inherit the kingdom of light. This is the matter on which ye have questioned me.” Mary continued and said: ”Now, then, O Master, hast thou not brought the

mysteries into the world that men may not be distressed by the death that shall come upon them from the rulers of the fate? For if it befalleth any one to die by the sword, or die by water, by tortures and questioning and the violence of the law, or by any other evil death, surely hast thou not brought the mysteries into the world that men may not thus die at the hands of the rulers of the fate, but may die by a sudden death, and not be tortured by such kinds of death? For they are in exceeding great number who persecute us because of thee, and multitudes pursue us because of thy name, so that if we be submitted to the torture, we shall utter the mystery, that we may immediately depart from the body without suffering any pain."

Section 38. How an initiate can escape from the death of the body without pain

The saviour answered and said unto his disciples: ”Concerning the matter on which ye question me, I have spoken unto you on another occasion; but hearken once more that I may tell it you again. Not only ye, but all men who shall accomplish that first mystery of the first mystery of that ineffable; [only] while a man is [still] engaged in completing that mystery in all its configurations and all its types and all its states, he shall not depart from the body [under such circumstances]; but after the perfect accomplishment of that mystery in all its configurations and all its types, [then] after this at any moment when he shall name that mystery, he shall be saved from all that might have befallen him at the hands of the rulers of the fate. In that moment he shall depart from the body of the matter of the rulers, and his soul shall become a great light-stream, it shall soar into the height, and shall pass through all the regions of the rulers and all the regions of the light, until it come into the region of its kingdom, without presenting explanation or apology in any region, for it is free of [all] symbol.”

And when Jesus had spoken these words, Mary again hastened to cast herself at Jesus’ feet, and kissed them, saying: ”Master, I will question thee [yet] again; reveal it unto us and hide nothing from us.” Jesus answered and said unto Mary: ”Ask on whatever matter thou wilt, and I will reveal it unto thee with freedom, without parable.” Mary answered and said: ”Well, then, O Master, hast thou not [also] brought the mysteries into the world because of poverty and riches, of weakness and strength, of sickness and health, in a word because of all things of this kind, so that when we come into the regions of a country, and they do not believe in us or give ear to our words, we should perform these mysteries in those regions, in order that they may know truly that we preach the words of the perfection?” The saviour answered and said unto Mary in the midst of the disciples: ”The mystery on which ye question me, [behold] I gave it unto you on another occasion; but I will answer again and explain unto you the matter.

SECTION 38. HOW AN INITIATE CAN ESCAPE FROM THE DEATH OF THE BODY WITHOUT PA

”Now, therefore, O Mary, not only ye, but all men who shall achieve the mystery of the resurrection of the dead which healeth from demonial possessions, and sufferings and every disease, [which also healeth] the blind, the lame, the halt, the dumb, and the deaf, [the mystery] which I gave unto you aforetime—whosoever shall receive of these mysteries and achieve them, if he ask for anything whatever hereafter, poverty or riches, weakness or strength, disease or health, or the whole healing of the body, and the resurrection of the dead, the power of healing the lame, the blind, the deaf and the dumb, of every disease and every suffering—in a word, whosoever shall achieve this mystery, if he ask any of the things which I have just told unto you, they shall at once be granted unto him.” When, therefore, the saviour had said these words, the disciples came forward and cried out all together, saying: ”O saviour, thou excitest us with exceeding great frenzy because of the transcendent height which thou hast revealed unto us; and thou exaltest our souls, and they have become paths on which we travel to come unto thee, for they came forth from thee. Now, therefore, because of the transcendent heights which thou hast revealed unto us, our souls have become frenzied, and they travail mightily yearning to go forth from us into the height to the region of thy kingdom.”

Section 39. How the disciples shall preach

And when the disciples had said these words, the saviour again continued his conversation, and said unto his disciples: ”If ye enter into cities, or principalities, or countries, preach ye first unto them, saying: ’Seek ye ever, and cease not, until ye have found the mysteries of the light, which will bring you unto the kingdom of light.’ Say unto them, ’Beware of the doctrines of error,’ for many shall come in my name, saying, ’It is I,’ and it shall not be so, and they shall lead astray many. ”Now, therefore, to every one that cometh unto you, and shall believe in you, and hearken unto my words, and act worthily of the mysteries of light, unto him shall ye give the mysteries of light, and hide them not from him. Unto him that is worthy of the higher mystery, give ye thereof, and to him that is worthy of the lower mystery, give ye thereof, and hide nothing from him.

”But as to the mystery of the resurrection of the dead, and of the healing of disease, give it unto none and teach it not, for that mystery pertaineth to the rulers, it and all its namings. For this cause, therefore, give it unto none, and teach it not until ye have established the faith in the whole world, in order that, when you enter into cities or countries, and they do not receive you, nor believe on you, nor give ear unto your words, ye may then raise the dead in those regions, and heal the lame, the blind, and all kinds of diseases in those regions, and by all such means, they will believe on you, that ye preach the God of the perfection, and will have faith in all your words. For this cause have I given unto you this mystery, until ye shall have established the faith in the whole world.”

And when the saviour had spoken these words he continued further in his conversation, and said unto Mary: ”Now, therefore, give ear, O Mary. Concerning the word on which thou hast questioned me, to wit, ’Who constraineth a man to sin?’—now, therefore, [will I tell it thee]. When the babe cometh into the world, the power is feeble in it, the soul also is feeble in it, and the counterfeit of the spirit is also feeble in it; in a word, the three are all of them feeble. None of them hath sense enough for any work, whether good or evil, because of the exceeding great weight of oblivion; and the body too is feeble. And the babe eateth of the delights of the world of the rulers, and the power absorbeth from the portion of the power which is in the delights, and the soul absorbeth from the portion of the soul which is in the

delights, and the counterfeit of the spirit absorbeth from the portion of the evil which is in the delights and their desires, and the body also absorbeth the unperceptive matter which is in the delights. As to the destiny, it taketh nothing from the delights, for it is not mingled with them, but it continueth of the same quality with which it came into the world.

”And little by little the power, the soul and the counterfeit of the spirit develop, and each of them senseth according to its nature. The power senseth after the light of the height; the soul also senseth after the region of mixed righteousness, which is the region of the mixture; the counterfeit of the spirit seeketh after all vices, and desires, and sins; but the body hath no power of sensing unless it be an impulse to gain strength from matter. ”And so forthwith the three develop sensation, each according to its nature. And the receivers of wrath also give order unto their workmen to follow them, and be witness to all the sins that they commit, with a view to the manner in which they shall punish them in the judgments.

Section 40. Of the counterfeit of the spirit

”Thereupon the counterfeit of the spirit deviseth and senseth after all the sins and evils which the rulers of the fate have decreed against that soul, and it bringeth them into operation against that soul. ”And so the power within impelleth the soul to seek after the region of light and the whole godhead; whereas the counterfeit of the spirit draggeth down the soul and persistently constraineth it to commit every kind of iniquity and mischief and sin, and persisteth as something foreign to the soul, and is its enemy, and maketh it commit all these sins and evils. ”It spurreth on the workmen of wrath, moreover, to bear witness to all the sins which it will constrain the soul to commit. And even when [the soul] sleepeth by night or by day, it plagueth it in dreams with the desires of the world, and causeth it to long after all the things of this world. In a word, it bindeth it to all the actions which the rulers have decreed for it, and is the enemy of the soul, causing it to do what it would not.

”Now, therefore, Mary, this thing is the enemy of the soul; this is the one that constraineth it to commit all kinds of sin. ”Now, therefore, when the life period of that man is fulfilled, first there cometh the destiny, and leadeth that man to his death, by means of the rulers and the bonds in which they have been bound by the fate. Next come the receivers of wrath, to lead that soul out of the body. ”And for three days the receivers of wrath travel round with that soul through all the regions, taking it through all the aeons of the world, and the counterfeit of the spirit and destiny accompany that soul, but the power withdraws itself to the virgin of light. ”And after three days, the receivers of wrath take that soul down into the depth of the hell of chaos, and when they have brought it to the depth of chaos, they hand it over to them that administer punishment, and the receivers return unto their own regions according to the regulation of the operations of the rulers concerning the going forth of the souls.

”And the counterfeit of the spirit becometh the receiver of that soul, and haunteth it, rebuking it in every punishment because of the sins which it hath caused it to commit; it is in exceeding great enmity to that soul. ”And when the soul hath endured the punishments in chaos according to the sins which it hath committed, the counterfeit of the spirit leadeth it forth from chaos, and haunteth it, confronting it in every region with the sins which it hath

committed, and it bringeth it forth into the way of the rulers of the midst. And when it hath come unto them, [the rulers] confront it with the mysteries of the destiny, and if it have not discovered them, then they examine their destiny. And [then] these rulers punish that soul according to the sins of which it is guilty. I will tell you the type of their punishments in explaining the emanation of the pleroma.

"When, then, it cometh to pass that the period of torment of that soul in the judgments of the rulers of the midst is fulfilled, the counterfeit of the spirit leadeth the soul out of all the regions of the rulers of the midst, and bringeth it into the light of the sun, according to the commandment of the first man Ieou, and taketh it before the judge, that is to say, the virgin of light. And she proveth that soul; she findeth that it is a sinning soul, and casteth into it her light-power, to unite it with a body and common sensory. And I will tell you the type of all this in explaining the emanation of the pleroma. And the virgin of light sealeth that soul, and handeth it over to one of her receivers, and will have it carried into a body, which is the record of the sins which it hath committed.

"Amen, I say unto you, she will not suffer that soul to escape from transmigrations into bodies until it hath given signs of [being in] its last cycle according to its record of demerit. And concerning all this I will tell you the types and also the types of bodies into which souls shall be cast according to their sins; all this will I tell you when I come to explain to you the emanation of the pleroma."

Section 41. Of the glorious ascension after death of the righteous soul that hath received the mysteries

And Jesus continued further in his conversation and said: ”But [in the case of] a soul which hath not hearkened unto the counterfeit of the spirit in all its works, but hath become righteous, and hath received the mysteries of the light which are in the second space, or even those which are in the third space towards the interior; when the time of that soul is come for its passing from the body, then the spiritual counterfeit followeth after that soul, and also the destiny. They follow after it in the way whereby it shall pass into the height. ”And before it getteth far into the height, it uttereth the mystery of the breaking of the seals and all the bonds of the counterfeit of the spirit whereby the rulers bind it to the soul; and when [the mystery] is uttered, the bonds of the counterfeit of the spirit are broken, so that it ceaseth to shackle that soul, and letteth the soul go, according to the injunctions which the rulers of the great fate have given unto it, saying, ’Let not that soul go until it hath told thee the mystery of the breaking of all the seals wherewith thou hast been bound to it.’

”It shall come to pass, therefore, when a soul hath uttered the mystery of the breaking of the seals and all the bonds of the counterfeit of the spirit, that the latter shall [at once] cease to impede that soul, and shall cease to be bound to it. ”[So then] it uttereth the mystery and causeth the destiny to depart to its own region with the rulers who are in the way of the midst; and uttering the mystery, it dismisseth the counterfeit of the spirit unto the rulers of the fate, in the region in which it was bound to it. ”And forthwith that soul becometh a mighty light-stream, exceedingly radiant, and the receivers of wrath, who have led it forth from the body, are terror-stricken before the light of that soul, and fall down upon their faces. Forthwith that soul becometh a mighty light-stream, it becometh entirely wings of light, and passeth through all the regions of the rulers and all the orders of light, until it arriveth at the region of its kingdom, of which it hath received the mystery.

SECTION 41. OF THE GLORIOUS ASCENSION AFTER DEATH OF THE RIGHTEOUS SOUL THA

”[Again in the case of] a soul which hath received the mystery in the first space towards the exterior, and after receiving the mysteries and perfecting them, it then turneth back and committeth sin once more even after the perfecting of the mysteries; when the time hath come for that soul to depart, the receivers of wrath come to lead that soul out of the body. ”Then the destiny and the counterfeit of the spirit pursue after that soul, for the counterfeit of the spirit, being bound to it by the bonds of the rulers, followeth after that soul as it travelleth on the ways of the counterfeit of the spirit. ”It uttereth the mystery of the breaking of all the bonds and all the seals with which the rulers have bound the counterfeit of the spirit to the soul; and when the soul hath uttered the mystery of the breaking of the seals, forthwith the bonds of the seals are broken, which bind the counterfeit of the spirit to the soul within; and when the soul hath uttered the mystery of the breaking of the seals, then, forthwith, the counterfeit of the spirit is unbound and ceaseth to war against the soul. In that hour [then], the soul uttereth a mystery, which shall dominate the counterfeit of the spirit and the destiny, and suffer them [simply] to follow after it, so that they have no strength, while it hath all its strength.

”And in that hour the receivers of that soul and of the mysteries it hath received, come and wrest that soul from the receivers of wrath, and those receivers go back to the operations of the rulers according to the regulation of the leading forth of souls. ”But the receivers of that soul, who pertain to the light, become wings of light for that soul, and will be a vesture of light for it; they will not lead it into chaos, for it is not lawful to bring into chaos a soul that hath received the mysteries; but they will set it in the way of the rulers of the midst, and when it hath come unto the rulers of the midst the rulers advance to meet that soul, in mighty fear and terrible burning, in many forms, in a word, in mighty terror to which there is no measure.

”And in that hour the soul uttereth the mystery of their apology, and they are stricken with exceeding great fear, and fall on their faces, in terror of the mystery which it hath uttered and of their apology. And that soul dismisseth their destiny, saying unto them, ’Take ye unto yourselves your destiny; I will not set foot in your region henceforth from this hour. I will be a stranger unto you for all time, for I go unto the region of my inheritance.’ ”When the soul hath finished speaking these words, the receivers of light will fly up with it into the height, and bring it into the æons of the fate, where it will pronounce the apology of that region and present its seals, all of which I will explain to you in the emanation of the pleroma. And it will present the counterfeit of the spirit to the rulers, and pronounce for them the mystery of the bonds whereby they have bound it to it, saying unto them, ’Take ye unto yourselves your counterfeit of the spirit; I will not set foot in your region henceforth from this hour; I will be a stranger unto you for all time.’ And it will present unto each his seal and his apology.

”And when the soul hath finished speaking these words, the receivers of light will fly with it into the height, and take it out of the æons of the fate, and carry it up into the rest of the æons. It will present the apology of every region—the apology of all the regions and

seals and tyrants of king Adamas. It will present the apology of all the rulers of all the regions of the left, of whom I will tell you all the apologies and seals when I shall explain the emanation of the pleroma.

Section 42. Of the ascension of that soul into the inheritance

”And then the receivers will bring that soul unto the virgin of light, and then that soul presenteth unto the virgin of light the seals and the glory of its songs; and the virgin of light and also the seven virgins of light all examine that soul, that they may all find their signs in it, their seals, their baptisms and chrisms. And the virgin of light sealeth that soul, and the receivers of light baptise that soul to give it the spiritual chrism. And each of the virgins of light sealeth it with her seal. ”And then the receivers of light mount up unto the great Sabaôth, the good, who is beside the gate of life in the region of them of the right, whom they call father; and that soul offereth unto him the glory of its songs, and also his seals and his apologies. And the great Sabaôth sealeth it with his seals, and the soul presenteth its gnosis and the glory of its songs and the seals to every region of them that are on the right. And all seal it with their seals; and then Melchisedec, the great receiver of light, who inhabiteth the region of them of the right, sealeth that soul, and all the receivers of Melchisedec seal that soul, and [Melchisedec] bringeth it into the treasure of light.

”And it presenteth the glory and worship and honour of its songs, with all the seals of all the region of the light; and all they of the region of the treasure of light seal it with their seals, and it cometh unto the region of the inheritance.” When, then, the saviour had spoken these things unto his disciples, he said unto them: ”Understand ye how I speak unto you?” And Mary came forward again and said: ”Yea, Master, I understand how thou speakest unto me, and I comprehend all these things. Now, therefore, concerning the words which thou hast said unto us, my mind hath had four intuitions; my indweller of light impelleth me, and blissfully seetheth within me, longing to come forth from me and enter into thee. Now, therefore, O Master, hearken while I tell thee the four intuitions which have come unto me. ”The first intuition hath come unto me concerning the word which thou hast spoken, ’Now, therefore, the soul presenteth the apology and seal unto all the rulers who are in the region of king Adamas, and it presenteth the apology and honour and glory of all their seals and of the songs of the region of the light’—concerning this word, thou didst speak unto us aforetime, when that piece of money was brought unto thee, thou didst see that it was of silver and brass, and didst ask, ’Whose is this image?’ and they answered,

'It is the king's.' And when thou didst see that it was of silver and brass, thou saidst, 'Render unto the king that which is the king's, and unto God that which is God's'; that is to say, when the soul hath received the mystery, it presenteth an apology to all the rulers and to the region of king Adamas, it offereth also honour and glory to all them of the region of the light. And the word, 'It shineth,' when thou didst see that it was of silver and brass, this is the type of the man in whom is both the light-power, that is to say refined silver, and also the counterfeit of the spirit, that is to say the brass of matter. This, O Master, is the first intuition.

"The second intuition is concerning what thou hast just said unto us about the soul which hath received the mysteries, to wit, 'When it hath come into the region of the rulers of the way of the midst, then they advance to meet it in exceeding great terror, and the soul presenteth the mystery of fear unto them, and they are in terror before it; it dismisseth the destiny to its own region and dismisseth the counterfeit of the spirit to its own region, and it presenteth their apology and seals to each of the rulers who are in the ways, and proffereth the honour and glory and worship of the seals, and its songs to all them of the region of light'—concerning this word, O Master, thou didst say unto us aforetime by the mouth of Paul, our brother, 'Give revenue to whom revenue [is due], fear to whom fear, tribute to whom tribute, honour to whom honour, worship to whom worship; leave no account unpaid'; that is to say, the soul that hath received the mysteries giveth apology in every region. This, O Master, is the second intuition.

"The third intuition is concerning the word which thou hast just now spoken unto us, 'The counterfeit of the spirit is the enemy of the soul, and constraineth it to commit every kind of sin and mischief, and rebuketh it in the one's own torments because of all the sins which house. it hath caused it to commit; in a word, it is the foe of the soul in every way'—concerning this word, therefore, thou hast spoken unto us afore-time, saying, 'The foes of a man are the dwellers in his own house'; that is to say, the dwellers in the house of the soul are the counterfeit of the spirit and the destiny, who are ever the foes of the soul, and cause it to commit every kind of sin and iniquity. This, O Master, is the third intuition.

"The fourth intuition is concerning the word which thou hast said, 'When the soul hath come forth from the body and goeth on its way with the counterfeit of the spirit, if it hath not found the mystery of the breaking of all the bonds and the seals which are bound to the counterfeit of the spirit, so that it may cease to haunt it— if, then, it hath not found it, the counterfeit of the spirit bringeth the soul before the virgin of light who is the judge, and the virgin of light examineth the soul, to see if it hath sinned and to find out also if it hath with it the mysteries of light. [The virgin of light then] handeth it over to one of her receivers, and her receiver leadeth it forth and casteth it into a body, and it is not set free from transmigration into bodies before it hath given [signs of being in] its last cycle'—concerning this word, then, O Master, thou hast said unto us aforetime, 'Agree with thine enemy whilst thou art in the way with him, lest at any time thine enemy deliver thee to the

judge, and the judge deliver thee to the officer, and the officer cast thee into prison; thou shalt not come out thence till thou hast paid the uttermost farthing.'

"Manifestly is thy word concerning this. Every soul which shall come forth from the body, and shall go on its way with the counterfeit of the spirit, and which hath not found the mystery of breaking all the seals and all the bonds, that it may be set free from the counterfeit of the spirit which is bound unto it; well, then, that soul which hath not received the mystery of light, and hath not found the mystery of detaching the counterfeit of the spirit which is bound to it within—if, then, that soul hath not found it, the counterfeit of the spirit bringeth that soul unto the virgin of light, and the virgin of light, the judge, handeth over that soul to one of her receivers, and her receiver casteth it into the spheres of the æons, and it is not set free from transmigrations into bodies, until it giveth signs of being in its last cycle. This, then, O Master, is the fourth intuition."

It came to pass, when Jesus had heard the words which Mary had spoken, that he said: "Well said, Mary, most blessed and spiritual. These are the interpretations of the words which I have spoken."

Section 43. Mary continueth to question Jesus

And Mary answered and said: ”Yet again, O Master, do I question thee, for henceforth from this hour I will begin to question thee on every matter with precision. Wherefore, then, O Master, be patient with us, reveal every matter on which we question thee as concerning the manner in which my brethren shall preach to the whole race of human kind.” This she said to the saviour. And the saviour answered, in great compassion unto her, and said: ”Amen, amen, I say unto you, not only will I reveal unto you every matter on which ye shall question me, but henceforth I will reveal unto you other matters of which ye think not to question me, matters which have not yet dawned upon the heart of man, of which even all the rest of the gods who are among men are ignorant. Now, therefore, O Mary, ask what thou wilt, and I will reveal it face to face, without parable.”

Mary answered and said: ”Well, then, O Master, of what type are the baptisms which remit sins? I have heard thee say, 'The workmen of wrath follow the soul, bearing witness to all its sins, that they may rebuke it in the judgments.' Now, therefore, O Master, do the mysteries of the baptisms cause the sins which are in the hands of the workmen of wrath to disappear so that they forget them? Now, therefore, O Master, tell unto us the types of the remission of sins; nay, we would know them with precision.” The saviour answered and said unto Mary: Of the ”Well hast thou spoken. Assuredly workmen of the workmen [of wrath] are those who wrath. bear witness of all sins; they are ever in the judgments, seizing the souls, rebuking every soul that sinneth and hath received no mystery; they keep them in chaos and chastise them; but these receivers of wrath cannot go beyond chaos, so as to enter into the orders which are higher than chaos, to rebuke the souls which leave those regions. Now, therefore, it is not lawful to do violence unto the souls which have received the mysteries, or to bring them into chaos so that the workmen of wrath may rebuke them. The workmen of wrath rebuke [only] the souls of sinners; they seize upon those which have not received the mysteries and which have been brought into chaos. But as for the souls which have received the mysteries, they have no need of rebuking them, for they do not go into their regions, and even if they should go into their regions, they would not be able to keep them there; least of all have they the power of taking them into chaos.

"[But] hearken again that I may tell you the word in truth, of what type is the mystery of baptism which remitteth sins. Now, therefore, when souls have committed sin while still in the world, yea, verily, the workmen of wrath come to bear witness of every sin which a soul hath committed, lest souls should escape from the region of chaos, and in order that they may rebuke the soul in the judgments which are within chaos; and the counterfeit of the spirit beareth witness to every sin which the soul hath committed, that it also may rebuke it in the judgments which are without chaos; not only doth it bear witness concerning the sins of the souls, but it sealeth every sin that it may be stamped on the soul, so that all the rulers of the torments of sinners may know that it is the soul of a sinner, and may be informed of the number of sins which it hath committed, by the number of seals which the counterfeit of the spirit hath stamped upon it, so that they may chastise it according to the number of sins which it hath committed. This is the fashion in which they treat the soul of the sinner.

Section 44. How the baptisms purify sins

”Now, therefore, when a man receiveth the mysteries of the baptisms, those mysteries become a mighty fire, exceedingly fierce, wise, which burneth up sins; they enter into the soul occultly and devour all the sins which the spiritual counterfeit hath implanted in it. ”And when [the fire] hath purified all the sins which the counterfeit of the spirit hath implanted in the soul, [the mysteries] enter into the body occultly, that [the fire] may secretly pursue after the pursuers and cut them off with the body. They chase after the counterfeit of the spirit and the destiny, to separate them from the power and the soul, and place them with the body, so that the spiritual counterfeit, the destiny and the body may be separated into one group, and the soul and power into another. And the mystery of baptism remaineth between the two, and separateth the one from the other, in order that it may cleanse them and make them pure, that [the soul and power] may not be fouled in matter.

”Now, therefore, O Mary, this is the way in which the mysteries of the baptisms remit sins and every iniquity.” And when the saviour had spoken these words he said unto his disciples: ”Understand ye how I speak unto you?” And Mary came forward and said: ”Yea, O Master, in truth I understand thoroughly all that thou hast said. As to the word, therefore, concerning the remission of sins, thou didst speak unto us in parable aforetime, saying, ’I am come to cast fire on the earth, and how can I not will that it should burn?’ nay, thou didst explain it openly, saying, ’I have a baptism with which to baptise, and how shall I endure until it be perfected? Think ye that I have come to bring union on the earth? Nay, but I am come to bring separation; for, from this hour, five shall be in one house, three shall be separated against two, and two against three.’ This, my Master, is the word which thou didst speak openly.

”And the word which thou spakest, ’I am come to cast fire on the earth, and how can I not will that it should burn?’ that is to say, O Master, that thou hast brought the mysteries of the baptisms into the world, and how canst thou not will that it should burn up all the sins of the soul, and purify them? And afterwards thou didst explain it openly saying, ’I have a baptism with which to baptise, and how shall I endure until it be perfected?’—that is to say, thou shalt not remain in the world until the baptisms are perfected and have made

the souls perfect. ”And again the word which thou didst speak unto us aforetime, ’Think ye that I am come to bring union on the earth? Nay, but I am come to bring separation; for, from this hour, five shall be in one house, three shall be separated against two, and two against three’; that is to say, that the mystery of the baptisms which thou hast brought into the world, hath brought about a division in the body of the world, for it hath separated the counterfeit of the spirit, the body and the destiny into one group, and the soul with the power it hath separated into another; that is to say, that three shall be against two and two against three.”

When Mary had spoken these words, the saviour said : ” Well said, O Mary, the spiritual one of pure light, that is the interpretation of the word.”

Section 45. Mary further questioneth Jesus

And Mary answered again and said : ” Master, I will continue further to question thee; now, therefore, O Master, bear with me if I question thee. We now know openly the type according to which the baptisms remit sins. Now, also, as to the mystery of those three spaces, the mysteries of that first mystery, and the mysteries of that ineffable, according to what type do they remit sins? Do they grant remission after the type of the baptisms or not?” The saviour answered and said : ” Nay rather, all the mysteries of the three spaces remit to the soul, in every region of the rulers, all the sins which hath committed from the beginning. All these they remit, and also they remit unto it the sins which it shall hereafter commit until the time when every one of these mysteries shall be in its complete possession. I will tell you the time when each of the mysteries shall be in its complete possession when I treat of the emanation of the pleroma.

”The mystery also of that first mystery and the mystery of that ineffable remit unto the soul, in every region, all the sins and every iniquity, which the soul shall have committed; and not only shall all be remitted unto it, but no sin shall be imputed unto it from that hour until the [end of] the æon of the æons, because of the boon of that great mystery and its exceeding great glory.” When, then, the saviour had spoken these words, he said unto his disciples: ”Understand ye how I speak unto you?” And Mary answered and said: ”Yea, Master, already have I seized on all the words which thou hast spoken. Now, therefore, my Master, as to the word which thou hast said, ’All the mysteries of the three spaces remit sins, they cover their transgressions’; David, the prophet, hath prophesied aforetime concerning this word, saying, ’Blessed are they whose sins have been pardoned, and whose iniquities have been covered.’ Thus, then, he prophesied aforetime concerning this word.

”And the word which thou hast spoken, ’As to the mystery of that first mystery and the mystery of that ineffable, every one who shall receive those mysteries, not only shall the sins which he hath committed from the beginning, be remitted, but also they shall not be imputed to him henceforth from that hour for ever’; concerning this word David prophesied aforetime, saying, ’Blessed are they to whom the lord shall not impute their sins,’—that is to say, their sins shall not be imputed from that hour to them who shall have received the mysteries of

the first mystery, and to them that shall have received the mystery of that ineffable." He said: "Well said, Mary, thou spiritual one of pure light. That is the interpretation of the word." And Mary continued further and said: "Well, then, O Master, if a man receiveth the mystery in the mysteries of the first mystery, and turneth back once more, and committeth sin, and then turneth again and repenteth, and offereth prayers unto that mystery whatsoever [he have received], shall his sin be remitted or not?"

The saviour answered and said unto Mary: "Amen, amen, I say unto you, who-soever shall receive the mysteries of the first mystery, and then shall turn back and transgress twelve times [even], and then should again repent twelve times, offering prayer in the mystery of the first mystery, he shall be forgiven. "But if he should transgress after twelve times, should he turn back and transgress, it shall not be remitted unto him for ever, so that he may turn again unto his mystery, whatever it be. For him there is no means of repentance unless he have received the mysteries of that ineffable, which hath compassion at all times and remitteth sins for ever and ever."

Section 46. Of such initiated who die without repentance

Mary continued further and said: ”If even they who have received the mysteries of the first mystery turn back and commit sin, and if they pass out of the body without repentance, shall they inherit the kingdom or not?” The saviour answered and said unto Mary: ”Amen, amen, I say unto you, every one that shall have received the mysteries in the first mystery, and shall have transgressed for the first, second or third time, if he pass out of the body without repentance, his judgment is more severe than every other; for his dwelling is in the midst of the jaws of the dragon of the outer darkness, and last of all he shall be frozen up in the torments and shall be lost for ever, in that he hath received the boon of the first mystery and hath not continued therein.” Mary answered and said: ”Well, then, O Master, if a man shall receive the mystery in the mystery of that ineffable, and shall transgress and fall away in his faith, and afterwards, during his life, shall turn and repent, how many times will his sin be remitted?”

The saviour answered and said unto Mary: ”Amen, amen, I say unto you, every one who shall receive the mysteries of that ineffable, not only if he transgress once and turn again and repent, shall his sin be remitted, but also if he transgress any number of times, and then, while still in life, turn again and repent, and should he not be a hypocrite, but turn again and repent and offer prayers in each of his mysteries, it shall be forgiven him every time, in that he hath received the boon of the mysteries of that ineffable, and in that those mysteries are compassionate and ever give pardon.” And Mary answered again and said unto Jesus: ”Well, then, O Master, as to those that receive the mysteries of that ineffable, and again turn back and commit sin, and fall away in their faith, and who also pass from the body without repentance, what will happen to men of that kind?”

The saviour answered and said unto Mary: ”Amen, amen, I say unto you, all men who shall receive the mysteries of that ineffable, blessed indeed are the souls that shall receive those mysteries, but if they turn back and sin, if they pass out of the body without repentance, for such men their judgment is worse than any, other, nay is the severest of all; even should such souls be new and it should be their first coming into the world, they shall not pass back into the transmigration of the world of bodies from that time forth, and shall have

no further field for action, but they shall be cast forth without into the outer darkness, and they shall perish and be non-existent for the eternity." And when the saviour had said these things, he said unto his disciples: "Understand ye how I speak unto you?" Mary answered and said: "Yea, Master, I have seized upon the words which thou hast said. Now, therefore, O Master, this is the word which thou hast said, 'They who shall receive the mysteries of that ineffable, blessed indeed are those souls; but if they turn back and sin, and if they fall away in their faith, and pass out of the body without repentance, from that moment, they are no more fit to pass back into the transmigrations of body, nor for anything else; but they shall be cast forth without into the outer darkness, they shall perish in that region, and be non-existent for the eternity.'

"Concerning this word thou hast spoken unto us aforetime, saying, 'Salt is good; but if the salt have lost its savour, wherewith shall it be salted? It is fit neither for the dunghill nor for the earth; they cast it away'; that is to say, the soul that shall receive the mysteries of that ineffable, is [indeed] blessed, but should it once transgress [without repentance], it is no longer fit to come back into the body henceforth from that hour, nor [is it fit] for anything else, but it is cast out into the outer darkness, that it may perish there." And when she had spoken these words, the saviour said: "Well said, Mary, thou spiritual one of pure light; that is the interpretation of the saying."

Section 47. Of the absolute compassion of the absolute mystery

And Mary continued and said: ”Again, O Master, as to them that shall have received the mysteries of the first mystery and the mystery of that ineffable, and who have not yet transgressed, whose faith in the mysteries is true without hypocrisy, but who by the necessity of fate shall come to sin again, and shall again turn and make repentance, and offer prayer anew in all the mysteries [they have received], how often shall it be remitted unto them?” The saviour answered and said unto Mary in the midst of his disciples: ”All those who shall have received the mysteries of the ineffable and also the mysteries of the first mystery, should they by the necessity of the fate sin no matter how many times, but, while still in life, should turn and repent, and should continue each in his several mysteries, it shall be remitted unto them no matter how many times, for those mysteries are compassionate and ever give pardon. For those mysteries shall not only remit the sins which they shall have committed from the beginning, but they shall not impute [sin] to them henceforth from that hour, [for] I have said unto you that they ever receive repentance, and that they give remission for sins that are committed again and again.

”If, also, they who shall have received the mystery of that ineffable and the mysteries of the first mystery, turn back and commit sin, and if they pass out of the body without repentance, [then] they too shall be like those that have transgressed and have not repented. Their habitation also shall be in the midst of the jaws of the dragon of outer darkness, they shall perish, they shall be non-existent for ever. For this cause have I said unto you that every man who shall receive the mysteries, and who shall not know the time of his passing from the body, he shall receive guidance that he may not sin, and that he may inherit the kingdom of light for ever.” When, then, the saviour had thus spoken unto his disciples, he said unto them: ”Understand ye how I speak unto you?” Mary answered and said: ”Yea, Master, accurately and thoroughly have I seized every word which thou hast uttered. Concerning this saying, then, thou hast spoken unto us aforetime, ’If the master of the house

should know at what hour the thief will come in the night to break into the house, he would keep awake and not suffer the fellow to break into his house.'"

And when Mary had said these things the saviour said: "Well said, O Mary, thou spiritual one; that is the word." The saviour then continued and said unto his disciples: "Now, therefore, preach ye unto every man who shall receive the mysteries in the light, and speak unto them, saying, 'Beware of falling back into sin, lest ye be cast from one into another, and pass from your body without repentance, and be strangers to the kingdom of light for ever.'" And when the saviour had said these words Mary answered and said: "Master, great is the compassion of those mysteries which ever remit sins." The saviour answered and said unto Mary in the midst of the disciples: "If even a king of to-day, a man of the world, granteth boons unto them who are like unto him, if he moreover granteth pardon unto murderers, and them that are guilty of intercourse with males, and other horrible and capital crimes; if, I say, it is in the power even of one who is a man of the world to act thus, much more then have that ineffable and that first mystery, who are the lords of the whole pleroma, power over everything to do as they will, and grant remission of sin unto every one who shall have received the mystery.

Section 48. If even men on earth are compassionate, how much more then the highest mystery

”Again, if even a king of to-day investeth a soldier with the royal mantle, and sendeth him to foreign regions, and the soldier there committeth murders and other grave offences, worthy of death, and yet they are not brought home to him, because he weareth the royal mantle, how much more, then, [is it the case with] them who are mantled in the mysteries of the vestures of that ineffable and those of the first mystery, that are lords over all them of the height and all them of the depth?” After this Jesus saw a woman, who drew near to make repentance; he had baptised her already three times, and yet she was not worthy of the baptisms. And the saviour desired to try Peter, to see if he were compassionate and would grant remission, as he had given commandment unto them; he said unto Peter; ”Lo, thrice have I baptised this soul, and yet after three times is she not worthy of the mysteries of light; therefore hath she rendered her body unfit for baptism. Now, therefore, Peter, do thou perform the mystery which cutteth off souls from the inheritance of light; celebrate the mystery which cutteth off this woman from the inheritance of light.”

When, therefore, the saviour had said these words, he tried Peter to see whether he were compassionate and would grant remission. And when the saviour had spoken these words, Peter answered and said: ”Master, pardon her yet once again this time, so that we may give unto her the higher mysteries; and, if she prove herself fit [for receiving them], thou wilt have her inherit the kingdom of light, but if she prove unfit, thou wilt cut her off from the kingdom of light.” When, therefore, Peter had thus spoken, the saviour knew that Peter was compassionate like unto himself and would give pardon. And when all this was done, the saviour said unto his disciples: ”Have ye understood all these words and also the type of this woman?” And Mary answered and said: ”O Master, I have understood the mysteries of the words which have been spoken concerning this woman. Of the things, therefore, which have been done unto her thou didst speak unto us aforetime in parable, saying, ’A certain man had a fig-tree in his garden, and came to find if there were any fruit thereon, and found none. He said to the gardener, Lo three years that I come to find fruit on this fig-tree, and I

find none thereon; therefore cut it down, for it wasteth the soil." But he answered and said unto him, "Master, let it remain one more year, until I dig about it, and manure it; and if it bear fruit next year, thou shalt let it remain, but if thou [still] find none thereon, thou shalt cut it down.'" This, O Master, is the interpretation of the saying."

The saviour answered and said unto Mary: "Well said, thou spiritual one; that is [the interpretation of] the saying." And Mary continued and said unto the saviour: "Again, Master, as to the man, who hath received the mysteries, and hath not acted in a manner worthy of them, but hath turned back and sinned, and then again hath repented in great contrition, is it lawful for my brethren to give him once more the mystery which he hath received; and if not, may they give him one of the lower mysteries?" The saviour answered and said unto Mary: "Amen, amen, I say unto you, neither the mystery which he hath received, nor any lower mystery can grant the remission of his sins; it must be the mysteries higher than those which he hath received, which can give ear unto him and grant the remission of his sins. Now, therefore, O Mary, let thy brethren give him a higher mystery than that which he hath received, and his repentance shall be heard and his sins be forgiven him. The mystery which he may receive a second time or any number of times, will not grant him the remission of his sin, but only a higher mystery to the one he hath [previously] received will grant him remission. But if he have [already] received the three mysteries in the two spaces or in the third, and [then] turneth back and transgresseth, no mystery can give ear unto him to help him in his repentance, neither mysteries higher nor lower than the one he hath received, save only the mystery of the first mystery and the mystery of that ineffable. It is these that shall give ear unto him and receive his repentance".

Section 49. There is no limit to the number of mysteries the faithful may receive

And Mary answered and said: ”Again, O Master, as to the man who hath received the mysteries twice or thrice in the two spaces and in the third, and hath not transgressed, but continueth in his faith truly and without hypocrisy, [what of him]?” The saviour answered and said unto Mary: ”Every one who hath received the mysteries in the two spaces or in the third, and who hath not transgressed, but remaineth in his faith without hypocrisy, it is lawful for such to receive the mysteries in any [of the rest of the] spaces they will, from the first to the last, for they have not transgressed.” And Mary continued and said: ”Again, Master, [as to] the man who hath known the godhead and hath received one of the mysteries of light, and [then] hath turned back and transgressed and done iniquity, and hath not turned again and repented, and also [as to] the man who hath not found the godhead, and hath not known it, and who is a sinner, and still an impious person; both of these men come to pass out of the body, which of the two, [then,] will suffer most in the judgments?”

The saviour answered again and said unto Mary: ”Amen, amen, I say unto thee, the man who hath known the godhead, who hath received the mysteries of light, who hath sinned without turning again and repenting, he shall suffer in torments of the judgments, in pains and judgments far more numerous and far more terrible than the impious and sinning man who hath not known the godhead. Now, therefore, he that hath ears to hear, let him hear.” When the saviour had spoken these words, Mary came forward and said: ”Master, my indweller of light hath ears and I have understood every word which thou hast spoken. Concerning this saying thou didst speak unto us aforetime in parable, saying, ’The servant who knoweth the will of his master, and yet hath not made ready nor done the will of his master, shall receive many stripes, but he who hath not known and hath not done [the will of his master], shall receive but few. For to whom more hath been entrusted, of him more shall be asked, and to whom many things have been committed, of him many shall be required.’ That is to say, O Master, he who knoweth the godhead and hath found all the mysteries of the light, and [then] hath transgressed, he shall be punished with greater chastisements

than him who hath not known the godhead. This, O Master, is the interpretation of the word."

And Mary continued further and said unto the saviour: "Master, if the faith and mysteries become generally known, now, therefore, if souls return to [birth in] the world for many cycles, and are indifferent so that they do not receive the mysteries, in the belief that when they return to the world in another cycle, they will receive them, shall they not, then, suffer misery in order that they may be brought to receive the mysteries?" The saviour answered and said unto his disciples: "Preach ye unto the whole world, saying unto men, 'Strive together that ye may receive the mysteries of light in this time of stress, and enter into the kingdom of light. Put not off from day to day, and from cycle to cycle, in the belief that ye will succeed in obtaining the mysteries when ye return to the world in another cycle.' "Such men know not when the number of perfect souls shall [be filled up]; for when the number of perfect souls shall be completed, I will then shut the gates of the light, and from that time none will be able to come in thereby, nor will any go forth thereafter, for the number of perfect souls shall be [completed], and the mystery of the first mystery is perfected—[the mystery] whereby all hath come into existence, and I am that mystery.

Section 50. They who procrastinate are excluded from the light

”From that hour no one shall any more enter into the light, and none shall come forth, in that the time of the number of perfect souls shall be fulfilled, [only just] before I set fire to the world, that it may purify the æons, and veils, the firmaments and the whole world, and also all the matters that are still in it, the race of human kind being still upon it. ”At that time, then, the faith will show itself forth more and more, and also the mysteries in those days. And many souls shall pass through the cycles of transmigrations of body and come back into the world in those days; and among them shall be some who are now alive and hear me teach concerning the consummation of the number of perfect souls, [and in those days] they shall find the mysteries of light, and shall receive them. They shall mount up to the gates of the light, and shall find that the number of perfect souls is complete, which is the consummation of the first mystery and the gnosis of the pleroma; they will find that I have shut the gates of the light, and that from that hour no one can come in or go forth thereby.

”These souls then will cry within through the gates of the light, saying, ’Master, open unto us.’ And I will answer unto them, saying, ’I know not whence ye are.’ And they will say unto me, ’We have received the mysteries, and we have fulfilled all thy doctrine; thou didst teach us on the high ways.’ And I will answer unto them saying, ’I know not who ye are, ye who have practised iniquity and evil even unto this day. Wherefore go [hence] into the outer darkness.’ Forthwith they will depart to the outer darkness, where there is weeping and gnashing of teeth. ”For this cause, therefore, preach ye to the whole world, saying, ’Strive ye together; renounce the whole world and all the matter therein; receive the mysteries of light before the number of perfect souls is completed, that ye may not be left before the gates of the light and sent away into the outer darkness.’

”Now, therefore, he that hath ears to hear, let him hear.” When the saviour had said these words, Mary came forward again and said: ”O Master, not only hath my indweller of light ears, but my soul also hath heard and understood all the words which thou hast spoken. Now, therefore, O Master, concerning the words which thou hast spoken, to wit, ’Preach ye to the men of the world and say unto them, Strive ye together, receive ye the mysteries of

the light, in this time of stress, that ye may inherit the kingdom of light, . . . And Mary continued further and said unto Jesus: ”Again, Master, of what type is the outer darkness? How many regions of punishment are there therein?” And Jesus answered and said unto Mary: ”The outer darkness is a huge dragon, with its tail in its mouth; it is outside the world and surroundeth it completely. There are many regions of punishment therein, for there are in it twelve [main] dungeons of horrible torment.

”In each dungeon there is a ruler; and the faces of the rulers are all different from one another. ”The first ruler, in the first dungeon, is crocodile-faced, and it hath its tail in its mouth. From the jaws of this dragon there come forth cold of every kind and freezing, and all diseases of every kind: it is called by its authentic name, in its region, Enchthonin. ”And the ruler in the second dungeon; its authentic face is a cat’s: it is called, in its region, Charachar. ”And the ruler in the third dungeon; its authentic face is a dog’s: it is called, in its region, Acharôch. ”And the ruler in the fourth dungeon; its authentic face is a serpent’s: it is called, in its region, Achrôchar. ”And the ruler in the fifth dungeon; its authentic face is a black bull’s: it is called, in its region, Marchour. ”And the ruler in the sixth dungeon; its authentic face is a boar’s: it is called, in its region, Lamchamôr.

”And the ruler in the seventh dungeon; its authentic face is a bear’s: it is called, in its region, by its authentic name, Louchar. ”And the ruler in the eighth dungeon; its authentic face is a vulture’s: it is called, in its region, Laraôch. ”And the ruler in the ninth dungeon; its authentic face is a basilisk’s: it is called, in its region, Archeôch. ”And in the tenth dungeon are many rulers; each of them, in its authentic face, hath seven dragons’ heads: and that which is above them all, in their region, is called, Xarmarôch. ”And in the eleventh dungeon, in this region also, are many rulers; each of them, with authentic faces, hath seven cats’ heads: and the great one that is over them, is called, in their region, Rhôchar. ”And in the twelfth dungeon there are also many rulers exceedingly numerous, each of them in its authentic face, hath seven dogs’ heads: and the great one that is over them, is called in their region, Chrémaôr.

”These rulers, then, of these twelve dungeons, which are in the inside of the dragon of outer darkness, each hath a name for every hour, and each of them changeth its face every hour.

Section 51. Of the doors of the dungeons

”And each of these dungeons hath a door of the doors of the dungeons. which openeth to the height, so that the dragon of outer darkness containeth twelve dungeons of darkness, each of which hath a door that openeth to the height; and an angel of the height watcheth at each of the doors of the dungeons. ”These Ieou, the first man, the overseer of the angels that watch at the doors. the light, the ancient of the first statute, hath set to watch over the dragon, lest the dragon and its rulers should turn the dungeons that are in it upside down.” And when the saviour had thus spoken, Mary Magdalene answered and said: ”Master, are the souls, then, that are brought into that region, led into it by these twelve doors, by each according to the judgment they have merited?”

The saviour answered and said unto Mary: ”No soul is brought into the dragon by these doors; but the souls of blasphemers, and of them that remain in the doctrines of error, and of those who teach such doctrines, and also of them that have intercourse with males, of the polluted and impious, atheists, murderers, adulterers, sorcerers, all souls, then, of this kind, if they have not repented while still in life, and have remained persistently in their sin, and all the other souls which have remained without [the light-world], that is to say, who have exhausted the number of the cycles apportioned to them in the sphere without repenting—they take hold of those souls, in their last cycle, them and all the souls which I have just enumerated for you, and carry them through the opening in the tail of the dragon into the dungeons of the outer darkness. And when they have finished bringing those souls into the outer darkness by the opening in its tail, it putteth back its tail again into its mouth and shutteth them in. This is the way in which souls are brought into the outer darkness.

”And the dragon of the outer darkness hath twelve authentic names which are written on its doors, a name for the door of every dungeon; and these twelve names are all different from one another, but all twelve are contained one in the other, so that he who uttereth one name will utter all. And these will I tell you, when I explain the 4 robores emanation of the pleroma. This, then, is the way in which is the outer darkness, which is also the dragon.” When the saviour had spoken these things, Mary answered and said unto the saviour: ”Master, are the torments of this dragon terrible beyond the punishment of all the

judgments?" The saviour answered and said unto Mary: "Not only are they more painful than all the chastisements of the judgments, but every soul that shall be carried into that region shall be imprisoned in relentless ice, in the hail and scorching fire which are therein. And in the dissolution of the world, that is to say in the ascension of the pleroma, these souls shall perish in the relentless ice and scorching fire, and shall be non-existent for the eternity."

Mary answered and said: "Woe for the souls of sinners! Now, therefore, O Master, whether is the fire in the world of human kind or the fire in Amenti the fiercer?" The saviour answered and said unto Mary: "Amen, I say unto thee, the fire in Amenti scorcheth far more than the fire among men, nine times more. "And the fire which is in the punishments of the great chaos is nine times fiercer than the fire in Amenti. "And the fire which is in the judgments of the rulers who are in the way of the midst, is nine times fiercer than the fire of the punishments which are in the great chaos. "And the fire which is in the dragon of outer darkness, and all the torments which it containeth, are fiercer far than the fire which is in the chastisements and judgments of the rulers who are in the way of the midst—this fire is fiercer than they seventy times."

Section 52. The disciples bewail the fate of sinners

And when the saviour had said this unto Mary, she smote her breast, she cried out aloud, with tears, and all the disciples with her, saying: "Woe for the sinners, for their torments are exceedingly great." And Mary came forward, she threw herself at the feet of Jesus and worshipped them, saying: "Master, bear with me if I question thee, and be not wroth with me for troubling thee many times, for from this moment I will question thee on every matter with precision." The saviour answered and said unto Mary: "Ask on every matter that thou wilt, and I will reveal it unto thee in openness without parable." Mary answered and said: "Again, O Master, [supposing] a righteous man, who hath accomplished all the mysteries, and he hath a kinsman, in a word some [dear] one, and this one is impious, and hath committed sins which deserve the outer darkness, and hath not repented, or if he have exhausted the number of the cycles of transmigration into body, and hath not done one useful action, and hath passed from the body, and if we know for certain that he hath deserved the outer darkness, what, then, shall we do to save him from the torments of the dragon of outer darkness, and have him carried into a righteous body which shall find the mysteries of the kingdom of light, that he may continue righteous and enter into the height and inherit the kingdom of light?"

The saviour answered and said unto Mary: "[In the case of] a sinner who hath deserved the outer darkness, or again of one who hath committed sin deserving any of the punishments of the rest of the punishments, and hath not repented, or [in the case of] a sinner who hath exhausted the number of cycles in the transmigration into body, and hath not repented—in the case of such men whom I have mentioned, when they pass out of the body, they are taken into the outer darkness; now, therefore, if you will have them taken out of the torments of the outer darkness and every judgment, and have them brought into a righteous body which shall find the mysteries of the light, that they may enter into the height and inherit the kingdom of light, celebrate the one and only mystery of that ineffable which ever remitteth sins, and when ye have finished the celebration of that mystery, say, 'May the soul of such or such a man of whom I think in my heart'—if it be in the region of the torments of the dungeons of outer darkness or in the other torments of the dragons— 'be taken out of these [torments]'—or if it have exhausted the number of its cycles of transmigrations, 'may it be

brought unto the virgin of light,' that the virgin of light may seal it with the seal of the ineffable, and no matter what month it be, pour it into a righteous body, which shall find the mysteries of light, that it may become good, and enter into the height, and inherit the kingdom of light.

"And if it have exhausted the cycles of transmigration, that soul shall be brought unto the seven virgins of light who preside over baptism, that they may baptise that soul, and seal it with the sign of the kingdom of that ineffable, and bring it into the orders of the light. This then will ye say when ye have celebrated the mystery. "Amen, I say unto you, if the soul for which ye shall pray, is in the dragon of outer darkness, [the dragon] shall take its tail out of its jaws and let that soul escape; and if it be in any region whatever of the judgments of the rulers, amen, I say unto you, the receivers of Melchisedec shall speedily take charge of it, whether the dragon have let it escape, or it be in the judgment of the rulers, in a word, the receivers of Melchisedec shall take charge of it, no matter in what region it be, and will bring it into the region of the midst unto the virgin of light, and the virgin of light will examine it to see if the sign of the kingdom of that ineffable is in that soul.

"And if it hath not yet completed the number of the cycles of changes of soul or of embodiments, the virgin of light will seal it with an excellent seal and will have it poured in that very month into a righteous body which shall find the mysteries of light, and it shall become good, that it may enter into the height into the kingdom of light. "And if that soul hath exhausted the number of the cycles, the virgin of light will test it, but will not suffer it to be chastised, although it have completed the number of its cycles, but will hand it over to the seven virgins of light, and the seven virgins of light will examine that soul, and will baptise it in their baptisms, they will give it the spiritual chrism, and will bring it into the treasure of light, to set it in the last order of the light, until the ascension of the whole number of perfect souls. And when they shall be about to draw aside the veils of the region of them of the right, they shall cleanse that soul anew and will purify it, they will make it pure so as to set it in the orders of the first saviour in the treasure of light."

Section 53. Of the light-streams

It came to pass when the saviour had finished speaking these words unto his disciples, that Mary answered and said unto Jesus: ”Master, I have heard thee say, ’He who shall receive the mysteries of that ineffable or who shall receive the mysteries of the first mysteries, they will become flames of light, or streams of light, that they may pass through all the regions until they come into the region of the inheritance.’” The saviour answered and said unto Mary: ”When they shall have received the mystery during their lifetime, and have passed from the body, they will become flames of light and streams of light, that they may pass through every region until they enter the region of the inheritance. ”But if they be sinners who have passed from the body without repentance, and if ye celebrate the mystery of that ineffable for them, to have them taken out of every punishment, and poured into a righteous body which shall be good, and shall inherit the kingdom of light, or even be set in the last order of the light, [still] they will not be able [of themselves] to pass through the regions, for they have not celebrated the mystery themselves; but the receivers of Melchisedec shall come to find them, and shall bring them unto the virgin of light, and the workmen of the judge-rulers shall make exceeding great haste to hand them from one to the other in turn, until they bring them unto the virgin of light.”

And Mary continued further and said unto the saviour: ”Again, Master, in the case of a man who hath received the mysteries of light, which are in the first space towards the exterior, and when the period for which those mysteries are efficacious is at an end, that man proceedeth to receive the mysteries which are in all the mysteries within the mysteries which he hath already received, and yet that man is negligent, and hath not uttered the prayer which removeth the evil of the delights which he hath eaten and drunk, and so by the evil of the delights he is bound to the wheel of the fate of the rulers, and by the necessity of the elements he hath again transgressed, after the period for which the mysteries were efficacious for him is at an end, in that he hath neglected to utter the prayer which removeth the evil of souls and purifieth them; [supposing] such a man passeth out of the body without again repenting, and without again receiving the mysteries in the mysteries which are within the mysteries which he hath previously received, [the mysteries] which are received again when a man repenteth in order that his sins may be remitted; when [then] such a man passeth out of the body, and we know for certain that he hath been cast into the belly of the dragon of outer darkness because of the sins he hath committed, and he hath no help in the world,

nor any one who in compassion may celebrate the mystery of that ineffable, to have him taken out of the belly of the dragon of outer darkness, and bring him unto the kingdom of light—now, then, O Master, what shall he do to be saved from the torments of the dragon of outer darkness? Abandon him not, O Master, for he hath endured pains in the persecutions, and because of the godhead in which he hath been.

"Now, therefore, O saviour, have pity upon me, that none of our kin may be of such a kind; and have mercy upon all the souls who shall be of this kind, for thou art the key that openeth the pleroma and shutteth the pleroma, and thy mystery containeth all. Have mercy upon such souls, O Master, for [even though] it were only for one day, they pronounced the mysteries, and really believed them and were not hypocrites. Yea, Master, grant them a boon in thy goodness, and give them rest in thy mercy." And when Mary had said these things, the saviour proclaimed her many many times blessed, because of the words which she had spoken; and the saviour was in great compassion, and said unto Mary: "Unto all who shall be of the type of which thou hast spoken, unto them while still in life, give ye the mystery of one of the twelve names of the dungeons of the dragon of outer darkness, which I will give unto you when I shall come to explain unto you the emanation of the pleroma from the interior to the exterior, and from the exterior to the interior.

Section 54. Of the efficacy of the names of the twelve rulers of the dungeons

”And all those who shall obtain the mystery of one of the twelve names of that dragon of outer darkness, even though they be sinners, and though they should have previously received the mysteries of the light and then have transgressed, or even if they should not have performed any mystery at all, such men when they shall have come to the end of their cycles of transmigrations—such men, [then,] if they pass out of the body without again repenting, and if they have been carried into the torments which are in the belly of the dragon of outer darkness, and remain in its cycles, remain in the torments in the belly of the dragon, such [souls, I say,] if they know the mystery of one of the twelve names of the angels, during their life, while they are in the world, and then pronounce one of their names when they are in the midst of the torments of the dragon, then, the moment they shall pronounce it, the whole dragon will be shaken and will be thrown into the greatest possible distress, and the door of the dungeon in which the souls of such men are, will open above, and the ruler of the dungeon in which they are, will cast the souls of such men out of the belly of the dragon of outer darkness, in that they have discovered the mystery of the name of the dragon.

”And when the ruler hath cast out those souls, one of the angels of Ieou, the first man, those that watch over the dungeons of that region, instantly hasteneth to take charge of such souls and bring them unto Ieou, the first man, the legate of the first order; and Ieou, the first man, inspecteth the souls, and testeth them, and findeth that they have exhausted their cycles—it is not lawful to bring them again into the world, for every soul that hath been cast into the outer darkness may not again be brought into the world—the receivers hand them over to Ieou, if they have exhausted the cycles of transmigrations into bodies, until the mystery of that ineffable is performed for them and they are put into a good body, which shall find the mysteries of light, that it may inherit the kingdom of light.

”If, then, after examining them, Ieou findeth that they have exhausted their cycles, and it is not lawful for them to go back again into the world, and that the sign of that ineffable is not with them, then Ieou hath compassion upon them, and bringeth them unto the seven virgins

of light, who baptise them in their baptisms, but do not give them the spiritual chrism; they lead them into the treasure of light, but do not set them in the orders of the inheritance, because there is not in them the sign and seal of that ineffable. But they preserve them from every chastisement and set them in the treasure, separated and apart, until the ascension of the pleroma. And when the time cometh for drawing together the veils of the treasure of light, these souls shall be cleansed again and made exceedingly pure, they shall have the mystery given them again that they may be set in the last of the orders in the treasure, and these souls shall be preserved from all the chastisements of the judgments."

And when the saviour had thus spoken, he said unto his disciples: "Understand ye how I speak unto you?" Mary answered and said: "Master, this is the word which thou didst speak unto us aforetime, in parable, saying, 'Make to yourselves friends of the mammon of iniquity, that when ye are abandoned, it may bring you into everlasting habitations.' What, then, is the mammon of iniquity, if not the dragon of outer darkness? That is to say, whosoever shall understand the mystery of one of the names of the dragons of outer darkness, if he is abandoned in the outer darkness, or if he hath exhausted the cycles of transmigration, and if he pronounceth the name of the dragon, he shall be saved, and come forth from the darkness, and receive the light of the treasure. This is the word, O Master." The saviour answered again and said unto Mary: "Well said, thou pure and spiritual one; that is the interpretation of the word."

Section 55. Of the light of the sun and the darkness of the dragon

Mary continued further and said: ”Master, doth the dragon of outer darkness come into this world or not?” The saviour answered and said unto Mary: ”When the light of the outer sun shineth, it hideth the darkness of the dragon; but if the sun is below this world, the darkness of the dragon veileth the sun and the exhalation of the darkness entereth this world like to smoke in the night; that is to say, that were the sun to withdraw its rays, it would not be possible for the world to endure the darkness of the dragon in its true form, without being dissolved and perishing.” And when the saviour had spoken these things, Mary continued further and said to the saviour: ”Yet further do I question thee; and hide it not from me. Now, therefore, O Master, who forceth a man to sin?” The saviour answered and said unto Mary: ”It is those rulers of the fate who force a man to sin.”

Mary answered and said unto the saviour: ”Master, surely the rulers do not descend into the world to force a man to sin?” The saviour answered and said unto Mary: ”No, they do not descend into the world in that fashion. But the rulers of the fate, when an old soul passeth through their hands and descendeth into the world, the rulers of that great fate [-sphere], who are in the region of the head of the æons—and this region is called the region of the kingdom of Adamas, and this region is before the virgin of light—the rulers of the region of that head give unto that old soul a draught of oblivion composed of the seed of iniquity, filled with all manner of desire and all forgetfulness. And the moment that that soul drinketh of that draught, it forgetteth all the regions through which it hath travelled, and all the chastisements through which it hath passed; and that deadly draught of oblivion becometh a body external to the soul, like unto the soul in every way, and its perfect resemblance, and hence they call it the counterfeit of the spirit.

”But if it be a new soul—they fashion [such souls] from the sweat of the rulers, or from the tears of their eyes, or from the breath of their mouths—in a word, if it be a new soul, one of the souls of this kind, [say] one fashioned out of sweat, the five great rulers of the great fate take of the sweat of all the rulers of their æons, and knead their sweatings together, and mix in a portion of each, and fashion it into a soul; or even if it be a purgation from the purified light which Melchisedec hath taken from the rulers, the five great rulers of the

great fate knead this purgation together one after the other, and mix in a portion of each, and fashion it into a soul in such a way that every one of the rulers of the æons may mix his portion into that soul. They knead all together in order that each may have a share therein.

"And when the five great rulers have fashioned them into souls from the sweat of the rulers in proper proportion, or in the case of a soul [fashioned] from the purgation of the purified light, which Melchisedec, the great receiver of light, hath taken from the rulers, or in the case of a soul [fashioned] from the tears of their eyes or the breath of their mouths, in a word, in any of these cases, when the five rulers have portioned [the matter] out so as to fashion any soul of this kind, or also if it be an old soul, the ruler himself that [ruleth] over the heads of the æons, mixeth the draught of oblivion from the seed of iniquity, mixeth it with each of the new souls at the time when it is in the region of the head, and this draught of oblivion becometh the counterfeit of the spirit, and continueth without the soul as a vesture, like unto it in every way, being the envelope of the outer vesture.

Section 56. Of the inbreathing of the power

” And the five great rulers of the great fate of the æons, and the ruler of the disk of the sun, and the ruler of the disk of the moon, breathe within into the heart of that soul, and there cometh forth therefrom a portion of my power which the last supporter cast into the mixture, and the portion of this power remaineth apart in the soul, though at the same time retaining full power over itself, according to the regulation that hath been placed upon it, to give [a higher] sense unto the soul whereby it may seek after the works of the light of the height at any time. ”And this power resembleth the configuration of the soul in every way, though while resembling it is in no way external to the soul, but remaineth within it, as I gave commandment unto it from the beginning; for when I cast it into the first statute, I gave it commandment to dwell within souls, according to the regulation of the first mystery.

”And so I will explain all this to you when I come to speak of the emanation, both concerning the power and concerning the soul, after what type they fashion it, or again what is the ruler that fashioneth it, or what are all the different kinds of souls; so will I tell you in [the revelation of] the emanation of the pleroma how many they are that have fashioned the soul, and I will tell you the name of all them that have fashioned the soul, and I will tell you the types according to which they have created the counterfeit of the spirit and the destiny, and I will tell you the name of the soul before it is purified, and its name after it hath been purified and hath become pure, and I will tell you the name of the destiny, and I will tell you the name of all the bonds whereby the rulers have bound the counterfeit of the spirit to the soul, and I will tell you the name of all the decans that work upon the soul in the bodies which the soul hath in the world, and I will tell you how they work on the soul, and I will tell you the type of every soul; I will tell you the type of the souls of men, of those of birds, of those of wild beasts, and of reptiles; and I will tell you the type of all the souls and of those of the rulers who send them into the world, that ye may be perfect in every gnosis, that ye may be called perfect in every gnosis. All this will I tell you in explaining the emanation of the pleroma. And after that I will tell you the reason of the existence of all these things.

”Hearken, therefore, while I speak with you concerning the soul as to how I have said that the five great rulers of the great fate of the æons, and the rulers of the disk of the sun, and

the rulers of the disk of the moon, breathe into that soul, and that there issueth therefrom a portion of my power, as I have just said unto you, and the portion of this power dwelleth within the soul so that it can endure, and the counterfeit of the spirit is stationed without the soul, watching over it and dogging it, and that the rulers bind it to the soul with their seals and their bonds, they seal it to it that it may force it at all times to commit its mischiefs and iniquities unremittingly, that it may be their slave for ever, and be under their subjection for ever in the transmigrations into bodies; and they seal it to it that it may be in every kind of sin and all the desires of the world.

Section 57. Who are the ”parents” we are to abandon

”It is because of things of this kind, then, that I have brought the mysteries into this world, [mysteries] which break all the bonds of the counterfeit of the spirit and all the seals which are attached to the soul, which make the soul free, and ransom it from the hands of its parents, the rulers, and transform it into pure light, to bring it into the kingdom of the true father, the first father, the first everlasting mystery. ”For this cause have I said unto you aforetime, ’He who shall not leave father and mother to follow after me is not worthy of me.’ What I said then was, ’Ye shall leave your parents the rulers, that ye may be all children of the first everlasting mystery.’” And when the saviour had said these words, Salome came forward and said: ”How, then, O Master, since the rulers are our parents, is it written in the Law of Moses, ’He who shall leave his father or mother, let him die the death’? Surely the Law doth not, then, speak of the same matter?”

And when Salome had said these words, the light-power which was in Mary Magdalene, seethed in her, and she said to the saviour: ”Master, bid me speak with my sister Salome, to tell her the interpretation of the word which she hath uttered.” It came to pass, therefore, when the saviour had heard the words which Mary had said, that he proclaimed her blessed again and again. The saviour answered and said unto Mary: ”I bid thee, O Mary, utter the interpretation of the word which Salome hath spoken.” And when the saviour had said these words, Mary hastened to Salome, and kissed her, saying: ”Salome, sister, concerning the saying which thou hast uttered, to wit, that it is written in the Law of Moses, ’He who shall leave his father and mother, let him die the death’; now, therefore, sister Salome, the Law hath spoken this neither concerning the soul, nor concerning the body, nor concerning the counterfeit of the spirit, all of which are the children of the rulers, and come forth from them; but the Law hath spoken it concerning the power which came forth from the saviour, and which is the indweller of light in [each of] us unto this day. The Law hath further said, ’Whoever shall remain without the saviour and his mysteries which are all his parents, let him die the death, nay let him be lost in utter destruction.’”

And when Mary had said these words, Salome threw her arms round Mary and kissed her again. Salome said: ”May the saviour make me illumined like unto thee!” It came to pass

when the saviour had heard the words of Mary, that he proclaimed her blessed again and again. And the saviour continued again in his conversation, and said unto Mary in the midst of his disciples: "Hearken, therefore, O Mary, who [it is that] forceth a man to sin. "Now, therefore, the rulers seal the counterfeit of the spirit to the soul, not that it may agitate it every moment and make it commit every sin and every iniquity. But they have given commandment unto the counterfeit of the spirit, saying, 'If the soul passeth out of the body, do not agitate it, dogging it, reproaching it in all the regions of the judgments, region by region, because of all the sins which thou hast caused it to commit, that it may be chastised in all the regions of the judgments, and not be able to go on high towards the light, and be made to come back into transmigrations into bodies.'

"In a word, they give commandment to the counterfeit of the spirit, saying, 'Do not agitate it at all at any time, unless it hath not received the breaking of all the seals and of all the bonds with which we have bound thee to it. But if it receiveth the mysteries, if it breaketh all the seals, all the bonds, with the apology of the region, and if it pass out, let it go, for it pertaineth to those of the light of the height, it hath become a stranger unto us and thee, thou canst not seize hold of it from that hour. But if it hath not received the mysteries of the breaking of thy bonds and of thy seals with the apologies of the region, seize hold upon it, and let it not go, rebuke it in the torments and all the regions of the judgments, because of all the sins which thou hast caused it to commit. After this, then, bring such souls unto the virgin of light, and she will send them round the cycle another time.' These are [the orders] which the rulers of the great fate have given unto the counterfeit of the spirit.

Section 58. Of the charge given unto the builders

”Then the rulers summon the workmen of their æons, to the number of three hundred and sixty-five, and hand over to them the soul and counterfeit of the spirit bound together, the one to the other, the counterfeit of the spirit being outside the soul, and the compound of the power within the soul being inside both, that they may hold together, for the power holds the two together. And the rulers give commandment to the workmen, saying, ’This is the type which ye shall set in the body of the matter of the world. Set ye the compound of the power which is in the soul within all of them, that they may hold together, for it is their support, and outside the soul place the counterfeit of the spirit.’ This is the order which they have given to their workmen, that they may set the antitypes in bodies.

”Following this plan the workmen of the rulers bring the power, the soul, and the counterfeit of the spirit, and pour them all three into the world, passing through the world of the rulers of the midst. The rulers of the midst also inspect the counterfeit of the spirit and also the destiny. The latter, whose name is the destiny, leadeth on a man until it hath him killed by the death which is destined for him. This the rulers of the great fate have bound to the soul. And the workmen of the sphere bind the soul with the power, with the counterfeit of the spirit and with the destiny. And the whole is divided so as to form two parts, to surround the man and also the woman in the world, in whom the sign hath been set for them to be sent unto them. And they give one part to the man and the other to the woman in the food of the world, either in the aery, or watery, or etheric substance which they imbibe.

”All this I will tell unto you, and the class of every soul, and the type whereby they come into bodies, either as men, or birds, or cattle, or wild beasts, or reptiles, or any other species that existeth in the world. I will tell you the type of [all of] them, and also how they enter into men, when I speak of the emanation of the pleroma. ”Now, therefore, when the workmen of the rulers have cast one part into the woman and the other into the man in the manner which I have just related, even though [the pair] be removed a great distance from one another, the workmen compel them secretly to be united together in the union of the world. Then the counterfeit of the spirit which is in the male cometh unto the part [of itself] which hath been sent into the world in the matter of the body [of the man], and sacrificeth it and

casteth it into the womb of the woman, a deposit of the seed of iniquity. And forthwith the three hundred and sixty-five workmen of the rulers enter into her, to take up their abode in her. The workmen of the two parts are all there together.

"And the workmen check the blood that cometh from all the nourishment that the woman eateth or drinketh, and keep it in the womb of the woman for forty days. And after forty days, they work the blood [that cometh] from the essence of all the Builders - Levies nourishment, and work it together carefully in the woman's womb. "After forty days, they spend another thirty days in building its members into the likeness of the body of a man; each buildeth a member. I will tell you of the decans who thus build [the body]; I will tell them unto you, when I explain the emanation of the pleroma. "Afterwards, when the workmen have completed the body entirely with all its members in seventy days, they summon into the body which they have builded, first the counterfeit of the spirit, next they summon the soul within these, and finally they summon the compound of the power within the soul, and the destiny they place outside all, for it is not blended with them, but followeth after and accompanieth them.

"And then the workmen seal them one to the other with all the seals which the rulers have given unto them. So they seal them. The day on which they took up their abode in the womb of the woman, they seal on the left hand of the plasm; the day when they finished the body, they seal on the right hand; the day on which the rulers handed [the three] over into their hands, they seal on the top of the head of the plasm; the day on which the soul came forth from the rulers, they seal on the [left side of] the head of the plasm; the day when they kneaded the members and divided them out for the soul, they seal on the right side of the head of the plasm; the day on which they bound the counterfeit of the spirit to the soul, they seal on the back of the head of the plasm; the day when the rulers breathed the power into the body, they seal on the brain which is within the head of the plasm, and also within the heart of the plasm; and also the number of years which the soul shall pass in the body, they seal on the forehead of the plasm; and so they seal all these seals on the plasm. Of all these seals I will tell you the names when I speak of the emanation of the pleroma, that is to say, why every thing hath come into existence; and if ye would know it, I am that mystery.

"Now, therefore, when the workmen have finished the man entirely, and have set all these seals on his body, the workmen take note of the peculiarity [of the seals] and bring it unto the receivers of wrath who preside over all the punishments of the judgments, and they hand it over to their receivers so that they may be able to take the souls apportioned to them out of their bodies; [that is to say] those to whom the peculiarity of the seals is given that they may know the time when those souls shall be taken out of body, and also know the time when the body shall be born, so as to send their workmen to keep themselves near, and follow the soul, to bear witness of all sins it shall commit through the counterfeit of the spirit, to know how to punish it in the judgments. "And when the workmen have given the peculiarity of the seals to the rulers of wrath, they withdraw to the administration of the works which have been imposed upon them by the æons of the great fate, and when the

number of months of the child's conception is full, the babe is born, the compound of the power being small in it, the soul being small in it, and the counterfeit of the spirit being small in it; whereas the destiny, being vast, is not mingled with the body, according to the regulation of the three, but followeth after the soul, the body, and the counterfeit of the spirit, until the soul passeth from the body according to the type of death whereby he shall die, according to what hath been decreed unto him by the rulers of the great fate.

"If he have to die by a wild beast, the destiny leadeth on that wild beast against him to slay him; or if he have to die by a serpent, or if he have to fall into a pit to his destruction, or if he have to strangle himself, or if he have to be drowned in the water, or [die] by any death of this kind, or by one worse or better than any of the above, in a word, it is the destiny which forceth his death upon him. This is the work of the destiny, and it hath no other work but this. So the destiny followeth after a man until the day of his death."

Section 59. There is no escape from destiny

Mary answered and said : ” Surely every jot which is set down in the account of every man in the world by the fate, whether good or bad, or sin, or death, or life, in a word, every jot which is set down in a man’s account by the rulers of the fate, will not be worked out ?” The ’saviour answered and said unto Mary : That is no escape from destiny. ” Amen, I say unto you, every jot that is set down in the account of every man by the fate, be it every good, or be it every evil, in a word, every jot that hath been set down, will be worked out. ” For this cause, therefore, have I brought the key of the mysteries of the kingdom of the heavens, without which no flesh could have been saved in the world; for without the mysteries no one shall enter into the kingdom of light, be he righteous or a sinner.

” For this cause, therefore, have I brought the keys of the mysteries into the world, that I may save the sinners who shall believe on me, and shall give ear unto me, that I may loose them from the bonds and seals of the æons of the rulers, and bind them to the seals and vestures and orders of the light; so that every one that I should set free in the world from the bonds and seals of the æons of the rulers should also be loosed in the height from the bonds and seals of the æons of the rulers, and every one that I should bind in the world to the seals and vestures and orders of the light, should be bound in the light-land to the orders of the inheritances of the light. ”It is for the sake of sinners, therefore, that I have torn myself open, at this time, and have brought unto them the mysteries, that I might free them from the æons of the rulers, and bind them unto the inheritances of light; and not only for the sake of sinners, but also of the just, to give them the mysteries and bring them unto the light, for without the mysteries they cannot be brought thither.

”For this cause, therefore, I have hidden nothing, but I have cried aloud, I have not separated out the sinners, but I have cried aloud, and have spoken to every man, unto sinners and unto the righteous, I have said, ’Seek that ye may find, knock that it may be opened unto you; for every one that seeketh in truth, shall find, and to him that knocketh, it shall be opened.’ For I have spoken unto all men, that they may seek out the mysteries of the kingdom of the light, which shall cleanse them and make them pure, that they may be brought unto the light. ”For this cause, therefore, John the Baptist prophesied concerning me, saying, ’I

indeed baptise you with water unto repentance and the remission of your sins. But he who cometh after me, is before me, whose fan is in his hand, and he shall purge his floor; the chaff he shall burn with fire unquenchable, but the wheat he shall gather into his garner.' The power which was in John, [thus] prophesied concerning me, knowing that I should bring the mysteries into the world, to cleanse the sins of those sinners who should believe in me, and give ear unto me, that I might transform them into pure light and bring them unto the light."

And when Jesus had thus spoken, Mary answered and said: "Again, O Master, if men begin to seek, and come upon the doctrines of error, how will they know whether they are thine or not?" The saviour answered and said unto Mary: "I have said unto you aforetime, 'Be ye as wise money-changers,' that is to say, take ye what is good, but reject that which is evil.

Section 60. The criterion of orthodoxy

”Now, therefore, say ye unto every one that seeketh the godhead, ’When the wind cometh from the north, ye know that there will be cold; when the wind cometh from the south, ye know that there will be burning and heat.’ ”Now, therefore, say ye unto them, ’If [then] ye know the face of the heaven and of the earth from the winds, if any [then] shall come unto you, to preach unto you the godhead, be very certain that their words unite and couple with all the words which we have spoken unto you according to the witness of two or of three, and agree in the constitution of the air, and heavens, and cycles, and stars and constellations, and of the whole earth and all that is therein’—say ye [then] unto them, ’All who come unto you, so that their words couple and unite with all the gnosis which hath been given unto you, receive ye them, they belong unto us.’ This, then, is what ye shall say unto men, preaching unto them that they may keep themselves aloof from the doctrines of error.

”Now, therefore, for the sake of sinners have I torn myself asunder and come into the world, to save them, and also because it is necessary that the righteous, who have never done evil, and have never committed sin, should find the mysteries which are in the Books of Ieou, which I made Enoch write down in Paradise, when I spoke to him from the tree of knowledge, and from the tree of life, and which I made him deposit in the rock of Ararad; and I set Kalapataurôth, the ruler that is over Skemmut, on whose head is the foot of Ieou—the latter surroundeth all the æons and the fate [-sphere]—I set [then] this ruler to preserve the Books of Ieou from the flood, and [also] lest any of the rulers out of enmity should destroy them. Those [books] will I give unto you, when I have finished telling you the emanation of the pleroma.”

When, then, the saviour had thus spoken, Mary answered and said: ”Master, what man is there in the world who hath not committed sin, who is entirely spotless of any transgression? For if one is pure, will not another also be pure, so as to find the mysteries which are in the Books of Ieou? I, indeed, say that no man in this world will be pure of sin, for if one is pure, then why should not another be pure also?” The saviour answered and said unto Mary: ”I tell you that there shall be found one in a thousand and two in ten thousand for the consummation of the mystery of the first mystery. These things will I tell unto you when

I have finished explaining the emanation of the pleroma. For this cause, therefore, I have torn myself asunder and brought the mysteries into the world, for all are under sin, and all have need of the boon of the mysteries."

Mary answered and said unto the saviour: "Master, had no soul entered into the light, before thou didst come into the region of the rulers and before thou didst come into the world?" The saviour answered and said unto Mary: "Amen, amen, I say unto you, before I came into the world, no soul had entered into the light. But, now that I am come, I have opened the gates of the light, I have thrown open the ways that lead to the light; and now, therefore, he who acteth worthily of the mysteries, shall receive the mysteries, that he may enter into the light."

Section 61. None of the prophets had been initiated

And Mary answered again and said: ”But, Master, I have heard it said that the prophets are entered into the light.” The saviour answered and said unto Mary: ”Amen, amen, I say unto you, no prophet hath entered into the light, but the rulers of the æons who spake to them out of the æons, have given unto them the mysteries of the æons. And when I went into the region of the æons, I turned back Elias and despatched him into the body of John the Baptist, and the others also I turned back into righteous bodies, which will find the mysteries of the light, and mount into the height and inherit the kingdom of light. ”Unto Abraham himself, and Isaac, and Jacob, I have remitted all their sins and their iniquities; I gave them the mysteries of the light in the æons, and placed them in the region of Iabraôth and of all the rulers who have repented, and when I ascend into the height, that moment when I shall enter into the light, I will take with me their souls into the light.

”But, amen, I say unto you, O Mary, he [Abraham] shall not enter into the light, before I shall have taken thy soul and those of thy brethren into the light. ”As to the rest of the patriarchs and of the righteous from the time of Adam unto this present time who are in the æons, and all the orders of the æons, when I shall ascend into the region of the æons, the region of light will see that all are sent back into bodies which will be righteous, and find the mysteries of the light, and enter into and inherit the kingdom of the light.” Mary answered and said: ”Blessed are we before all men because of these great [truths] which thou hast revealed unto us.” The saviour answered and said unto Mary and all his disciples: ”I will also reveal unto you all the grandeurs of the height, from the interior of the interiors to the exterior of the exteriors, that ye may be perfect in every gnosis, and in every pleroma, in every height of the heights and every deep of the depths.”

And Mary answered and said to the saviour: ”Now we know, O Master, freely, surely, plainly, that thou hast brought the keys of the mysteries of the kingdom of light which remit the sins of souls, that they may be cleansed, and be transformed into pure light and be brought unto the light.”

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