

“ This then, my Lord, is the solution of the song which Pistis Sophia hath uttered. Harken, therefore, that I may say it in openness.

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“ The word which thy power hath spoken through Solomon : ‘ Who hath led me down out of the higher regions which are above, he hath also led me up out of the regions which are in the bottom below,’—it is the word | which Pistis Sophia hath spoken : ‘ I sing praises unto thee ; through thy commandment hast thou led me down out of this higher æon which is above, and hast led me to the regions below. And again through thy commandment thou hast saved me and led me up out of the regions which are below.’

“ And the word which thy power hath spoken through Solomon : ‘ Who hath there taken those in the midst and hath taught me concerning them,’—it is the word which Pistis Sophis hath spoken : ‘ And again through thy commandment hast thou caused the matter in the midst of my power to be purified, and I have seen it.’

“ And moreover the word which thy power hath spoken through Solomon : ‘ Who hath scattered my foes and my adversaries,’—it is the word which Pistis Sophia hath spoken : ‘ Thou hast scattered far from me all the emanations of Self-willed which constrained me and were hostile to me.’

“ And the word which thy power hath spoken : ‘ Who hath bestowed on me wisdom over the bonds, to unloose them,’—it is the word which Pistis Sophia hath spoken : ‘ And he hath bestowed on me wisdom to loose myself from the bonds of those emanations.’

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“ And the word which thy power hath spoken : ‘ Who hath smitten | the serpent with the seven

heads with my hands, he hath set me up above its root, that I may extinguish its seed,'—it is the word which Pistis Sophia hath spoken: 'And thou hast smitten the serpent with the seven heads through my hands and set me up above its matter. Thou hast destroyed it, so that its seed may not raise itself up from now on.'

"And the word which thy power hath spoken: 'And thou wert with me, helping me,'—it is the word which Pistis Sophia hath spoken: 'And thou wert with me, giving me power in all this.'

"And the word which thy power hath spoken: 'And thy name surrounded me in all regions,'—it is the word which Pistis Sophia hath spoken: 'And thy light surrounded me in all their regions.'

"And the word which thy power hath spoken: 'And thy right hand hath destroyed the venom of the slanderers,'—it is the word which Pistis Sophia hath spoken: 'And through thee the emanations of Self-willed became powerless, for thou hast taken from them the light of their power.'

"And the word which thy power hath spoken: 'Thy hand hath cleared the way for thy faithful,'—it is the word which Pistis Sophia hath spoken: 'Thou hast made straight my way to lead me out of the chaos, because I have had faith in thee.'

"And the word which thy power hath spoken: 'Thou hast freed them out of the tombs and hast removed them from the midst of the corpses,'—it is the word which Pistis Sophia hath spoken: 'Thou hast freed me out of the chaos and removed me out of the material darkneses, that is | out ¹⁵⁹ of the dark emanations which are in the chaos, from which thou hast taken their light.'

“ And the word which thy power hath spoken : ‘ Thou hast taken dead bones and hast clothed them with a body, and to them who stirred not, thou hast given activity of life,’—it is the word which Pistis Sophia hath spoken : ‘ And thou hast taken all my powers in which was no light, and hast bestowed on them within purified light, and unto all my limbs, in which no light stirred, thou hast given life-light out of thy Height.’

“ And the word which thy power hath spoken : ‘ Thy way is become indestructibleness, and thy face [also],’—it is the word which Pistis Sophia hath spoken : ‘ And thou hast made straight thy way for me, and the light of thy face hath become for me life indestructible.’

“ And the word which thy power hath spoken : ‘ Thou hast led thy æon above decay, so that all might be loosed and renewed,’—it is the word which Pistis Sophia hath spoken : ‘ Thou hast led me, thy power, up above the chaos and above decay, that all the matters in that region may be loosed and all my powers renewed in the Light.’

“ And the word which thy power hath spoken : ‘ And thy light hath [become] foundation for them all,’—it is the word which Pistis Sophia hath spoken : ‘ And thy light hath been in them all.’ |

160. “ And the word which thy light-power hath spoken through Solomon : ‘ Thou hast put thy riches over him, and he hath become a holy dwelling-place,’—it is the word which Pistis Sophia hath spoken : ‘ Thou hast stayed the light of thy stream over me, and I have become a purified light.’

“ This then, my Lord, is the solution of the song which Pistis Sophia hath uttered.”

It came to pass then, when the First Mystery CHAP. 72. had heard Matthew speak these words, that he said: "Well said, Matthew, and finely, beloved. This is the solution of the song which Pistis Sophia hath uttered."

And the First Mystery continued again and said: Sophia continueth to sing.
 "' 1. I will declare: Thou art the higher Light, for that hast saved me and led me unto thee, and thou hast not let the emanations of Self-willed, which are hostile unto me, take my light.

"' 2. O Light of lights, I sing praises unto thee; thou hast saved me.

"' 3. O Light, thou hast led up my power out of the chaos; thou hast saved me from them which have gone down into the darkness.'

"These words again hath Pistis Sophia uttered. Now, therefore, whose mind hath become understanding, comprehending the words which Pistis Sophia hath uttered, let him come forward and set forth their solution."

It came to pass then, when the First Mystery Mary is afraid of Peter. had finished speaking these words unto the disciples, that Mary came forward and said: "My Lord, my | mind is ever understanding, at 161. every time to come forward and set forth the solution of the words which she hath uttered; but I am afraid of Peter, because he threatened me and hateth our sex."

And when she had said this, the First Mystery said unto her: "Every one who shall be filled with the spirit of light to come forward and set forth the solution of what I say,—no one shall be able to prevent him. Now, therefore, O Mary, set forth then the solution of the words which Pistis Sophia hath uttered."

Then Mary answered and said unto the First Mystery in the midst of the disciples: "My Lord, concerning the solution of the words which Pistis Sophia hath uttered, thus hath thy light-power prophesied aforetime through David:

Mary interpreteth the song of Sophia from Psalm xxix.

" ' 1. I will exalt thee, O Lord, for thou hast received me, and thou hast not made glad my foes over me.

" ' 2. O Lord, my God, I cried up unto thee, and thou hast healed me.

" ' 3. O Lord, thou hast led up my soul out of hell; thou hast saved me from them which have gone down into the pit.' "

CHAP. 73.

And when Mary had said this, the First Mystery said unto her, "Well said, finely, Mary, blessed one."

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And he continued again | in the discourse and said unto the disciples: "Sophia again continued in this song and said:

Sophia continueth her song.

" ' 1. The Light hath become my saviour.

" ' 2. And it hath changed my darkness into light, and it has rent the chaos which surrounded me and girded me with light.' "

It came to pass then, when the First Mystery had finished saying these words, that Martha came forward and said: "My Lord, thy power hath prophesied aforetime through David concerning these words:

Martha interpreteth from Psalm xxix.

" ' 10. The Lord hath become my helper.

" ' 11. He hath changed my lamentation into joy; he hath rent my mourning-robe and girded me with joy.' "

And it came to pass when the First Mystery had heard Martha speak these words, that he said: "Well said, and finely, Martha."

And the First Mystery continued again and said unto the disciples : " Pistis Sophia again continued in the song and said :

" ' 1. My power, sing praises to the Light and forget not all the powers of the Light which it hath given unto thee. Sophia continueth her song.

" ' 2. And the powers which are in thee, sing praises to the name of his holy mystery ;

" ' 3. Who forgiveth all thy transgression, who saveth thee from all the afflictions with which the emanations of Self-willed have constrained thee ;

" ' 4. Who hath saved thy light | from the emanations of Self-willed which belong to destruction ; who hath wreathed thee with light in his compassion, until he saved thee ;

" ' 5. Who hath filled thee with purified light ; and thy beginning will renew itself as an invisible of the Height.'

" With these words Pistis Sophia sang praises, because she was saved and remembered all things which I had done unto her."

It came to pass then, when the First Mystery had finished setting forth these words unto the disciples, that he said unto them : " Who hath understood the solution of these words, let him come forward and say it in openness." **CHAP. 74.**

Mary again came forward and said : " My Lord, concerning these words with which Pistis Sophia hath sung praises, thus thy light-power prophesied them through David :

" ' 1. My soul, praise the Lord, let all that is in me praise his holy name. Mary interpreteth from Psalm cii.

" ' 2. My soul, praise the Lord and forget not all his requitals.

“ ‘ 3. Who forgiveth all thy iniquities ; who healeth all thy sicknesses ;

“ ‘ 4. Who redeemeth thy life from decay ; who wreatheth thee with grace and compassion ;

“ ‘ 5. Who satisfieth thy longing with good things ; thy youth will renew itself as an eagle’s.’

“ That is : Sophia will be as the invisibles who are in the Height ; he hath, therefore, said ‘ as an eagle,’ because the dwelling-place of the eagle is in the height, and the | invisibles also are in the Height ; that is : Pistis Sophia will shine as the invisibles, as she was from her beginning.”

It came to pass then, when the First Mystery had heard Mary say these words, that he said : “ Well said, Mary, blessed one.”

It came to pass then thereafter, that the First Mystery continued again in the discourse and said unto the disciples : “ I took Pistis Sophia and led her up to a region which is below the thirteenth æon, and gave unto her a new mystery of the Light which is not that of her æon, the region of the invisibles. And moreover I gave her a song of the Light, so that from now on the rulers of the æons could not [prevail] against her. And I removed her to that region until I should come after her and bring her to her higher region.

“ It came to pass then, when I had removed her to that region, that she again uttered this song thus :

“ ‘ 1. In faith have I had faith in the Light ; and it remembered me and hearkened to my song.

“ ‘ 2. It hath led my power up out of the chaos and the nether darkness of the whole matter and it hath led me up. It hath removed me to a higher

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

She continueth to sing.

and surer æon, lofty and firm; it hath changed my place on the way which leadeth to my region.

“ ‘ 3. And it hath given unto me a new mystery, which is not that of my æon, and given unto me a song of the Light. Now, therefore, O Light, all the rulers will see what thou hast done unto me, and | be afraid and have faith in the Light.’ 165.

“ This song then Pistis Sophia uttered, rejoicing that she had been led up out of the chaos and brought to regions which are below the thirteenth æon. Now, therefore, let him whom his mind stirreth, so that he understandeth the solution of the thought of the song which Pistis Sophia hath uttered, come forward and say it.”

Andrew came forward and said: “ My Lord, this is concerning what thy light-power hath prophesied aforetime through David:

“ ‘ 1. In patience I tarried for the Lord; he hath given heed unto me and ear unto my weeping. Andrew interpreteth from Psalm xxxix.

“ ‘ 2. He hath led up my soul out of the pit of misery and out of the filthy mire; he hath set my feet on a rock and made straight my steps.

“ ‘ 3. He hath put in my mouth a new song, a song of praise for our God. Many will see and be afraid and hope in the Lord.’ ”

It came to pass then, when Andrew had set forth the thought of Pistis Sophia, that the First Mystery said unto him: “ Well said, Andrew, blessed one.”

And he continued again in the discourse and **CHAP. 75.** said unto the disciples: “ These are all adventures which have befallen Pistis Sophia. | It 166. came to pass then, when I had led her to the region which is below the thirteenth æon, and was

about to go unto the Light and depart from her, that she said unto me :

The conversation of Sophia and the Light.

“ ‘ O Light of lights, thou wilt go to the Light and depart from me. And Tyrant Adamas will know that thou hast departed from me and will know that my saviour is not at hand. And he will come again to this region, he and all his rulers who hate me, and Self-willed also will bestow power unto his lion-faced emanation, so that they all will come and constrain me all together and take my whole light from me, in order that I may become powerless and again without light. Now, therefore, O Light and my Light, take from them the power of their light, so that they may not be able to constrain me from now on.’ ”

The Light promiseth to seal the regions of Self-willed.

“ It came to pass then, when I heard these words which Pistis Sophia had spoken unto me, that I answered her, saying : ‘ My Father, who hath emanated me, hath not yet given me commandment to take their light from them ; but I will seal the regions of Self-willed and of all his rulers who hate thee because thou hast had faith in the Light. And I will also seal the regions of Adamas and of his rulers, so that none of them may be able to fight with thee, until their time is completed and the season cometh that my Father give me commandment to take their light from them.’ ”

CHAP. 76.
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“ And thereafter I said again unto her : ‘ Harken that I | may speak with thee about their time, when this which I have said unto thee, will come to pass. It will come to pass when [the] three times are completed.’ ”

“ Pistis Sophia answered and said unto me :

' O Light, by what shall I know when the three times will take place, so that I may be glad and rejoice that the time is near for thee to bring me to my region, and moreover rejoice therein that the time is come when thou wilt take the light-power from all them which hate me, because I have had faith in thy light? '

" And I answered and said unto her : ' If thou seest the gate of the Treasury of the Great Light which is opened after the thirteenth æon, and that is the left [one],—when that gate is opened, then are the three times completed. '

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

" Pistis Sophia again answered and said : ' O Light, by what shall I know,—for I am in this region,—that that gate is opened? '

" And I answered and said unto her : ' When that gate is opened, they who are in all the æons will know because of the Great Light which will obtain in all their regions. But see, I have now settled that they shall venture no ill against thee, until the three times are completed. And thou wilt have the power of going down into their twelve æons, | when it pleaseth thee, and also of returning and going into thy region, which is below the thirteenth æon, and in which thou now art. But thou wilt not have the power of passing through the gate of the Height which is in the thirteenth æon, so as to enter into thy region whence thou didst come down. Moreover, if then the three times are completed, Self-willed and all his rulers will again constrain thee, to take thy light from thee, being enraged against thee and thinking that thou hast imprisoned his power in the chaos, and thinking that thou hast taken its light from it. He will then be embittered

What will come to pass at that time.

against thee, to take from thee thy light, in order that he may send it down into the chaos and it may get down to that emanation of his, so that it may be able to come up out of the chaos and go to his region. Adamas will attempt this. But I will take all thy powers from him and give them unto thee, and I will come to take them. Now, therefore, if they constrain thee at that time, then sing praises to the Light, and I will not delay to help thee. And I will quickly come unto thee to the regions which are below thee. And I will come down to their regions to take their light from them. And I will come to this region whither I have removed thee, and which is below the thirteenth | æon, until I bring thee to thy region whence thou art come.'

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"It came to pass then, when Pistis Sophia had heard me say these words unto her, that she rejoiced with great joy. But I removed her to the region which is below the thirteenth æon. I went to the Light and departed from her."

And all these adventures the First Mystery told to the disciples, that they should come to pass for Pistis Sophia. And he sat on the Mount of Olives, narrating all these adventures in the midst of the disciples. And he continued again and said unto them: "And it came to pass again after this, while I was in the world of men and sat in the way, that is in this region which is the Mount of Olives, before my vesture was sent unto me, which I had deposited in the four-and-twentieth mystery from the interior, but the first from the exterior, which is the Great Uncontainable, in which I am enwrapped, and before I had gone to the Height to receive my second vesture,—

The time
for the final
deliverance
of Sophia is
completed.

while I sat with you in this region, which is the Mount of Olives, that the time was completed of which I had said to Pistis Sophia: 'Adamas and all his rulers will constrain thee.'

"It came to pass then, when that time came on,— **CHAP. 77.**
 and I was in the world of men, | sitting with you **170.**
 in this region, which is the Mount of Olives,—
 that Adamas looked down out of the twelve æons
 and looked down at the regions of the chaos and
 saw his demon power which is in the chaos, that
 no light at all was in it, because I had taken its
 light from it; and he saw it, that it was dark and
 could not go to his region, that is to the twelve
 æons. Thereon Adamas again remembered Pistis
 Sophia and became most exceedingly wroth
 against her, thinking that it was she who had im-
 prisoned his power in the chaos, and thinking that
 it was she who had taken its light from it. And
 he was exceedingly embittered; he piled wrath on
 wrath and emanated out of himself a dark emana-
 tion and another, chaotic and evil, the violent
 [one], so as through them to harass Pistis Sophia.
 And he made a dark region in his region, so as to
 constrain Sophia therein. And he took many of
 his rulers; they pursued after Sophia, in order
 that the two dark emanations which Adamas had
 emanated, might lead her into the dark chaos
 which he had made, and constrain her in that
 region and harass her, until they should take her
 whole light from her, and Adamas should take
 the light from Pistis Sophia and give it to the
 two dark violent emanations, and they should
 carry it to the great chaos which is below and
 dark, | and cast it into his dark power which is **171.**
 chaotic, if perchance it might be able to come to his

Adamas
 sendeth
 forth two
 emanations
 of darkness
 to plague
 Sophia.

region, because it had become exceedingly dark, for I had taken its light-power from it.

“ It came to pass then, when they pursued after Pistis Sophia, that she cried out again and sang praises to the Light, since I had said unto her: ‘ If thou shalt be constrained and singest praises unto me, I will come quickly and help thee.’ It came to pass then, when she was constrained,—and I sat with you in this region, that is on the Mount of Olives,—that she sang praises to the Light, saying:

Sophia again
singeth a
song to the
Light.

“ ‘ 1. O Light of lights, I have had faith in thee. Save me from all these rulers who pursue after me, and help me,

“ ‘ 2. That in sooth they may never take from me my light, as the lion-faced power [did]. For thy light is not with me and thy light-stream to save me. Nay, Adamas is the more enraged against me, saying unto me: Thou hast imprisoned my power in the chaos.

“ ‘ 3. Now, therefore, O Light of lights, if I have done this and have imprisoned it, if I have done any injustice at all to that power,

“ ‘ 4. Or if I have constrained it, as it hath constrained me, then let all these rulers who pursue after me, take my light from me and leave me empty;

“ ‘ 5. And let foe Adamas pursue after my power and seize upon it and take my light from me and cast it into his dark power which is in the chaos, and keep my power | in the chaos.

“ ‘ 6. Now, therefore, O Light, lay hold on me in thy wrath and lift up thy power above my foes who have lifted themselves up against me to the very end.

“ ‘ 7. Quicken me quickly, as thou hast said unto me : I will help thee.’ ”

It came to pass then, when the First Mystery CHAP. 78. had finished saying these words unto the disciples, that he said : “ Who hath understood the words which I have spoken, let him come forward and set forth their solution.”

James came forward and said : “ My Lord, concerning this song which Pistis Sophia hath sung, thus thy light-power hath prophesied afore-time through David in the seventh Psalm :

“ ‘ 1. O Lord, my God, in thee have I hoped. Free me from my pursuers and save me,

“ ‘ 2. That in sooth he may never steal away my soul as a lion, without any one to deliver and save.

“ ‘ 3. O Lord, my God, if I have done this, if injustice is on my hands,

“ ‘ 4. If I have requited those who requite me with evil, then let me fall down empty through my foes.

“ ‘ 5. And let the foe pursue after my soul and seize it, and trample my life to the ground and lay my honour in the dust. (Selah.)

“ ‘ 6. Arise, O Lord, in thy wrath, raise thyself up for the end of my foes.

“ ‘ 7. Arise according to the commandment which thou hast commanded.’ ” |

It came to pass then, when the First Mystery 173. had heard James speak these words, that he said : “ Well said, James, beloved.”

And the First Mystery continued again and CHAP. 79. said unto the disciples : “ It came to pass then, when Pistis Sophia had finished uttering the words of this song, that she turned herself back

James interpreteth the song from Psalm vii.

to see whether Adamas and his rulers had turned back to go to their æon. And she saw them, how they pursued after her. Then she turned unto them and said unto them :

Sophia addresseth
Adamas and
his rulers.

“ ‘ 1. Why pursue ye after me and say : I should not have help, that it [*sc.* the Light] should save me from you ?

“ ‘ 2. Now, therefore, my vindicator is the Light and a strong [one] ; but it is long-suffering until the time of which it hath said unto me : I will come and help thee. And it will not bring its wrath upon you always. But this is the time of which he hath spoken unto me.

“ ‘ 3. Now, therefore, if ye turn not back and cease not to pursue after me, then will the Light make ready its power, and it will make itself ready in all its powers.

“ ‘ 4. And in its power hath it made itself ready, so that it may take your lights which are in you, and ye may become dark ; and its power hath brought it to pass, so that it may take your power from you and ye go to ground.’

“ And when Pistis Sophia had said this, she looked at the region of Adamas and saw the dark and chaotic region | which he had made, and saw also the two dark exceedingly violent emanations which Adamas had emanated, in order that they might seize Pistis Sophia and cast her down into the chaos which he had made, and constrain and harass her in that region, until they should take her light from her. It came to pass then, when Pistis Sophia had seen those two dark emanations and the dark region which Adamas had made, that she feared and cried unto the Light, saying :

“ ‘ 1. O Light, lo! Adamas, the doer of violence, is wrathful; he hath made a dark emanation, Sophia again singeth to the Light.

“ ‘ 2. And he hath also emanated another chaos and hath made another dark and chaotic [one] and made it ready.

“ ‘ 3. Now, therefore, O Light, the chaos which he hath made, in order to cast me down therein and take from me my light-power, take then from him his own.

“ ‘ 4. And the plan which he hath devised, to take my light,—they are to take his own from him; and the injustice which he hath spoken, to take my lights from me,—take then all of his.’

“ These are the words which Pistis Sophia hath uttered in her song. Now, therefore, who is sober in spirit, let him come forward and set forth the solution of the words which Pistis Sophia [hath uttered] in her song.”

Martha again came forward and said: “ My Lord, | I am sober in my spirit and understand the words which thou sayest. Now, therefore, give me commandment to set forth their solution in openness.” CHAP. 80.
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And the First Mystery answered and said unto Martha: “ I give thee commandment, Martha, to set forth the solution of the words which Pistis Sophia hath uttered in her song.”

And Martha answered and said: “ My Lord, these are the words which thy light-power hath prophesied aforetime through David in the seventh Psalm, saying:

“ ‘ 12. God is a righteous vindicator and strong and long-suffering, who bringeth not on his wrath every day.

Martha interpreteth the words of Sophia from Psalm vii.

“ ‘ 13. If ye turn not, he will whet his sword ; he hath bent his bow and made it ready.

“ ‘ 14. And he hath made ready for him instruments of death ; he hath made his arrows for those who will be burnt up.

“ ‘ 15. Behold, injustice hath been in labour, hath conceived wrong and brought forth iniquity.

“ ‘ 16. It hath digged a pit and hollowed it out. It will fall into the hole which it hath made.

“ ‘ 17. Its wrong will return on its own head, and its injustice will come down on its pate.’ ”

When Martha had said this, the First Mystery which looketh without, said unto her : “ Well said, finely, Martha, blessed [one].”

CHAP. 81.

Jesus bringeth Sophia again to the thirteenth æon.

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It came to pass then, when Jesus had finished telling his disciples all the adventures which had befallen Pistis Sophia when she was in the chaos, and the way | she had sung praises to the Light, that it should save her and lead her out of the chaos, and lead her into the twelve æons, and also the way it had saved her out of all her afflictions with which the rulers of the chaos had constrained her, because she longed to go to the Light, that Jesus continued again in the discourse and said unto his disciples : “ It came to pass then after all this, that I took Pistis Sophia and led her into the thirteenth æon, shining most exceedingly, there being no measure for the light which was about me. I entered into the region of the four-and-twenty invisibles, shining most exceedingly. And they fell into great commotion ; they looked and saw Sophia, who was with me. Her they knew, but me they knew not, who I was, but held me for some sort of emanation of the Light-land.

“ It came to pass then, when Pistis Sophia saw her fellows, the invisibles, that she rejoiced in great joy and exulted exceedingly and desired to proclaim the wonders which I had wrought on her below in the earth of mankind, until I saved her. She came into the midst of the | in- 177. visibles, and in their midst sang praises unto me, saying :

“ ‘ 1. I will give thanks unto thee, O Light, for thou art a saviour; thou art a deliverer for all time. Sophia singeth the praises of the Light to her fellow-invisibles.

“ ‘ 2. I will utter this song to the Light, for it hath saved me and saved me out of the hand of the rulers, my foes.

“ ‘ 3. And thou hast preserved me in all the regions, thou hast saved me out of the height and the depth of the chaos and out of the æons of the rulers of the sphere.

“ ‘ 4. And when I was come out of the Height, I wandered round in regions in which is no light, and I could not return to the thirteenth æon, my dwelling-place.

“ ‘ 5. For there was no light in me nor power. My power was utterly weakened (?).

“ ‘ 6. And the Light saved me in all my afflictions. I sang praises unto the Light, and it hearkened unto me, when I was constrained.

“ ‘ 7. It guided me in the creation of the æons to lead me up into the thirteenth æon, my dwelling-place.

“ ‘ 8. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works unto the race of men.

“ ‘ 9. When I failed of my power, thou hast given me power; and when I failed of my light, thou didst fill me with purified light.

“ ‘ 10. I was in the darkness and in the shadow of the chaos, bound with the mighty fetters of the chaos, and no light was in me.

“ ‘ 11. For I have provoked the commandment of the Light and have transgressed, and I have made wroth the commandment of the Light, because I had gone out of my region.

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“ ‘ 12. And when I | had gone down, I failed of my light and became without light, and no one had helped me.

“ ‘ 13. And in my affliction I sang praises unto the Light, and it saved me out of my afflictions.

“ ‘ 14. And it hath also broken asunder all my bonds and led me up out of the darkness and the affliction of the chaos.

“ ‘ 15. I will give thanks unto thee, O Light, that thou hast saved me and that thy wondrous works have been wrought in the race of men.

“ ‘ 16. And thou hast shattered the upper gates of the darkness and the mighty bolts of the chaos.

“ ‘ 17. And thou didst let me depart out of the region in which I had transgressed, and my light was taken, because I have transgressed.

“ ‘ 18. And I ceased from my mysteries and went down to the gates of the chaos.

“ ‘ 19. And when I was constrained, I sang praises to the Light. It saved me out of all my afflictions.

“ ‘ 20. Thou sentest thy stream; it gave me power and saved me out of all my afflictions.

“ ‘ 21. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works in the race of men.’

“ This then is the song which Pistis Sophia

hath uttered in the midst of the four-and-twenty invisibles, desiring that they should know all the wondrous works which I had done for her, and desiring that they should know that I have gone to the world of men and have given them the mysteries of the Height. Now, therefore, who is exalted in his thought, let him come forward and say the solution of the song which Pistis Sophia hath uttered."

It came to pass then, when Jesus | had finished CHAP. 82.
saying these words, that Philip came forward and 179.
said: "Jesus, my Lord, my thought is exalted, and I have understood the solution of the song which Pistis Sophia hath uttered. The prophet David hath prophesied concerning it aforetime in the one-hundred-and-sixth Psalm, saying:

" ' 1. Give ye thanks unto the Lord, for he is good, for his grace is eternal. Philip in-
terpreteth
the song
from Psalm
cvi.

" ' 2. Let the delivered of the Lord say this, for it is he who hath delivered them out of the hand of their foes.

" ' 3. He hath gathered them together out of their lands, from the east and from the west and from the north and from the sea.

" ' 4. They wandered round in the desert, in a waterless country; they found not the way to the city of their dwelling-place.

" ' 5. Hungry and thirsty, their soul fainted in them.

" ' 6. He saved them out of their necessities. They cried unto the Lord and he hearkened unto them in their affliction.

" ' 7. He led them on a straight way, that they might go to the region of their dwelling-place.

" ' 8. Let them give thanks unto the Lord for

his graciousness and his wondrous works unto the children of men.

“ ‘ 9. For he hath satisfied a hungering soul ; he hath filled a hungering soul with good things,

“ ‘ 10. Them who sat in darkness and the shadow of death, who were fettered in misery and iron.

180. “ ‘ 11. For | they had provoked the word of God and made wroth the determination of the Most High.

“ ‘ 12. Their heart was humbled in their miseries ; they become weak and no one helped them.

“ ‘ 13. They cried unto the Lord in their affliction ; he saved them out of their necessities.

“ ‘ 14. And he led them out of the darkness and the shadow of death and brake their bonds asunder.

“ ‘ 15. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.

“ ‘ 16. For he hath shattered the gates of brass and burst the bolts of iron asunder.

“ ‘ 17. He hath taken them unto himself out of the way of their iniquity. For they were brought low because of their iniquities.

“ ‘ 18. Their heart abhorred all manner of meat and they were near unto the gates of death.

“ ‘ 19. They cried unto the Lord in their affliction and he saved them out of their necessities.

“ ‘ 20. He sent his word and healed them and freed them from their miseries.

“ ‘ 21. Let them give thanks unto the Lord for

his graciousness and his wondrous works unto the children of men.'

" This then, my Lord, is the solution of the song which Pistis Sophia hath uttered. Hearken, therefore, my Lord, that I may say it clearly. The word in sooth which David hath spoken: ' Give ye thanks unto the Lord, for he is good, for his grace is eternal,'—it is the word which Pistis Sophia hath spoken: ' I will give thanks unto thee, O Light, for thou art a saviour and thou art a deliverer for all time.'

" And the word which hath David spoken: |
' Let the delivered of the Lord say this, for he ^{181.}
hath delivered them out of the hand of their
foes,'—it is the word which Pistis Sophia hath
spoken: ' I will utter this song to the Light, for
it hath saved me and saved me out of the hand
of the rulers, my foes.' And the rest of the Psalm.

" This then, my Lord, is the solution of the song which Pistis Sophia hath uttered in the midst of the four-and-twenty invisibles, desiring that they should know all the wondrous works which thou hast done for her, and desiring that they should know that thou hast given thy mysteries to the race of men."

It came to pass then, when Jesus had heard Philip say these words, that he said: " Well said, blessed Philip. This is the solution of the song which Pistis Sophia hath uttered."

[END OF THE STORY OF PISTIS SOPHIA]

It came to pass then again, after all this, that **CHAP. 83.**
Mary came forward, adored the feet of Jesus and ^{Mary ques-}
said: " My Lord, be not wroth with me, if I ^{tioneth}
^{Jesus.}

question thee, because we question concerning everything with precision and certainty. For thou hast said unto us aforetime: 'Seek that ye may find, and knock that it may be opened unto you. For every one who seeketh shall find, and to every one who knocketh it shall be opened.' Now, therefore, my Lord, who is it whom I shall seek, or who is it at whom we shall knock? Or who rather is able to give us the decision upon the words concerning which we shall question thee? Or | who rather knoweth the power of the words concerning which we shall question? Because thou in the mind hast given us mind of the Light and hast given us sense and an exceedingly exalted thought; for which cause, therefore, no one existeth in the world of men nor any one in the height of the æons, who can give the decision on the words concerning which we question, save thee alone, who knoweth [*sic*] the universe, who is perfected in the universe; because we do not question in the manner in which the men of the world question, but because we question in the gnosis of the Height which thou hast given unto us, and we question moreover in the type of the excellent questioning which thou hast taught us, that we may question therein. Now, therefore, my Lord, be not wroth with me, but reveal unto me the matter concerning which I shall question thee."

It came to pass, when Jesus had heard Mary Magdalene say these words, that he answered and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty. Amēn, amēn, I say unto you: Rejoice in great joy and exult

most exceedingly. If ye question concerning all with precision, then shall I exult most exceedingly, because ye question concerning all with precision and question in the manner in which it beseemeth to question. Now, therefore, question concerning what thou wouldst question, | and I 183. will reveal it unto thee with joy."

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced in great joy and exulted most exceedingly and said unto Jesus: "My Lord and Saviour, of what manner then are the four-and-twenty invisibles and of what type, or rather of what quality are they, or of what quality is then their light?"

And Jesus answered and said unto Mary: **CHAP. 84.**
 "What is there in this world which is like unto Of the glory of the four-and-twenty invisibles. them, or rather what region is there in this world which is comparable to them? Now, therefore, to what am I to liken them, or rather what am I to say concerning them? For nothing existeth in this world to which I shall be able to liken them, and no form existeth in it which is able to be like them. Now, therefore, nothing existeth in this world which is of the quality of the heaven. [But] amēn, 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 said unto you at another time. And no light existeth in this world which is more excellent than the light of the sun. Amēn, amēn, I say unto you: The four-and-twenty invisibles shine ten-thousand times more than the light of the sun which is in this world, as I have already | said unto you at another time. For the light 184.

of the sun in its shape in truth is not in this world, for its light pierceth through many veils and regions. But the light of the sun in its shape in truth, which is in the region of the Virgin of Light, shineth ten-thousand times more than the four-and-twenty invisibles and the great invisible forefather and also the great triple-powered god, as I have already said unto you at another time.

“ Now, therefore, Mary, there is no form in this world, nor any light, nor any shape, which is comparable to the four-and-twenty invisibles, so that I may liken it to them. But yet a little while and I will lead thee and thy brethren and fellow-disciples into all the regions of the Height and will lead you into the three spaces of the First Mystery, save only the regions of the space of the Ineffable, and ye shall see all their shapes in truth without similitude.

“ And if I lead you into the height and ye shall see the glory of them of the height, then will ye be in very great amazement.

Of the glory
of the Fate.

“ And if I lead you into the region of the rulers of the Fate, then will ye see the glory in which they are, and because of their overtowering great glory ye will deem this world before you as darkness of darkneses, and ye will look at the whole world of men, how it will have the condition of a speck of dust for you because of the great distance it is far distant from it, and because of the great condition it is considerably greater than it.

185.

Of the glory
of the twelve
æons.

“ And if I lead you into the twelve æons, then will ye see the glory in which they are; and because of the great glory the region of the rulers of the Fate will count for you as the dark-

ness of darkneses, and it will have for you the condition of a speck of dust because of the great distance it is far distant from it and because of the great condition it is considerably greater than them, as I have already said unto you at another time.

“ And if I lead you moreover into the thirteenth æon, then will ye see the glory in which they are ; the twelve æons will count for you as the darkness of darkneses, and ye shall look at the twelve æons, how it [*sc.* their region] will have for you the likeness of a speck of dust because of the great distance it is far distant from it, and because of the great condition it is considerably greater than the former. Of the glory of the thirteenth æon.

“ And if I lead you into the region of those of the Midst, then will ye see the glory in which they are ; the thirteen æons will count for you as the darkness of darkneses. And again ye will look at the twelve æons | and upon the whole 186. Fate and the whole ordering and all the spheres and all the others in which they are ; they will have for you the condition of a speck of dust because of the great distance it [*sc.* their region] is distant from it and because of the great condition it is considerably greater than the former. Of the glory of the Midst.

“ And if I lead you into the region of those of the Right, then will ye see the glory in which they are ; the region of those of the Midst will count for you as the night which is in the world of men. And if ye look at the Midst, it will have for you the condition of a speck of dust because of the great distance the region of those of the Right is considerably distant from it. Of the glory of the Right.

“ And if I lead you into the Light-land, that

Of the glory
of the Treas-
ury.

is into the Treasury of the Light, and ye see the glory in which they are, then will the region of those of the Right count for you as the light at mid-day in the world of men, when the sun is not out; and if ye look at the region of those of the Right, it will have for you the condition of a speck of dust because of the great distance the Treasury of the Light is distant from it.

Of the glory
of the In-
heritance.

“And if I lead you into the region of those who have received the inheritances and have received the mysteries of the Light, and ye see the glory of the Light in which they are, then the Light-land will count for you as the light of the sun which is in the world of men. And if ye look upon the Light-land, | then will it count for you as a speck of dust because of the great distance the Light-land is distant from it, and because of the greatness [by which] it is considerably greater than the former.”

187.

CHAP. 85.

It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene started forward and said: “My Lord, be not wroth with me if I question thee, because we question thee concerning all with precision.”

And Jesus answered and said unto Mary: “Question concerning what thou desirest to question, and I will reveal it unto thee in openness without similitude, and all concerning which thou questionest, I will say unto thee with precision and certainty. I will perfect you in all power and all fulnesses, from the interior of the interiors to the exterior of the exteriors, from that Ineffable to the darkness of darknesses, so that ye shall be called ‘the fulnesses perfected

in all gnoses.' Now, therefore, Mary, question concerning what thou mayest question, and I will reveal it to thee with great joy and great exultation."

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced in exceedingly great joy and exulted, and said: "My Lord, will then the men of the world who have received the mysteries of the Light, | be superior to the emanations of the Treasury in thy kingdom? For I have heard thee say: 'If I lead you into the region of those who have received the mysteries of the Light, then will the region of the [emanations of the] Light-land count for you as a speck of dust because of the great distance in which it is distant from it, and because of the great light in which it is,'—that is the Light-land is the Treasury, the region of the emanations,—will therefore then, my Lord, the men who have received the mysteries, be superior to the Light-land and superior to those [emanations] in the kingdom of the Light?"

And Jesus answered and said unto Mary: **CHAP. 86.** "Finely indeed dost thou question concerning all with precision and certainty. But hearken, Mary, that I may speak with thee about the consummation of the æon and the ascension of the universe. It will not yet take place; but I have said unto you: 'If I lead you into the region of the inheritances of those who shall receive the mystery of the Light, | then will the Treasury of the Light, the region of the emanations, count for you as a speck of dust only and as the light of the sun by day.'

"I have therefore said: 'This will take place

Of the
twelve
saviours and
their re-
gions in the
Inheritance.

at the time of the consummation [and] of the ascension of the universe.' The twelve saviours of the Treasury and the twelve orders of every one of them, which are the emanations of the seven Voices and of the five Trees, they will be with me in the region of the inheritances of the Light; being kings with me in my kingdom, and every one of them being king over his emanations, and moreover every one of them 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 will be in the region of the souls of those who have received the first mystery of the First Mystery in my kingdom.

"And the saviour of the emanations of the second Voice will be in the region of the souls of those who have received the second mystery of the First Mystery.

"In like manner also will the saviour of the emanations of the third Voice be in the region of the souls of those who have received the third mystery of the First Mystery in the | inheritances of the Light.

190.

"And the saviour of the emanations of the fourth Voice of the Treasury of the Light will be in the region of the souls of those who have received the fourth mystery of the First Mystery in the inheritances of the Light.

"And the fifth saviour of the fifth Voice of the Treasury of the Light will be in the region of the souls of those who have received the fifth mystery of the First Mystery in the inheritances of the Light.

“ And the sixth saviour of the emanations of the sixth Voice of the Treasury of the Light will be in the region of the souls of those who have received the sixth mystery of the First Mystery.

“ And the seventh saviour of the emanations of the seventh Voice of the Treasury of the Light will be in the region of the souls of those who have received the seventh mystery of the First Mystery in the Treasury [*sic*] of the Light.

“ And the eighth saviour, that is the saviour of the emanations of the first Tree of the Treasury of the Light, will be in the region of the souls of those who have received the | eighth mystery of 191. the First Mystery in the inheritances of the Light.

“ And the ninth saviour, that is the saviour of the emanations of the second Tree of the Treasury of the Light, will be in the region of the souls of those who have received the ninth mystery of the First Mystery in the inheritances of the Light.

“ And the tenth saviour, that is the saviour of the emanations of the third Tree of the Treasury of the Light, will be in the region of the souls of those who have received the tenth mystery of the First Mystery in the inheritances of the Light.

“ In like manner also the eleventh saviour, that is the saviour of the fourth Tree of the Treasury of the Light, will be in the region of the souls of those who have received the eleventh mystery of the First Mystery in the inheritances of the Light.

“ And the twelfth saviour, that is the saviour of the emanations of the fifth Tree of the Treasury of the Light, will be in the region of the souls of those who have received the twelfth mystery of the First Mystery in the inheritances of the Light.

192.
Of the ascension of those of the Treasury into the Inheritance.

“ And the seven | Amēns and the five Trees and the three Amēns will be on my right, being kings in the inheritances of the Light. And the Twin-saviours, that is the Child of the Child, and the nine guards will bide also at my left, being kings in the inheritances of the Light.

Of their respective ranks in the kingdom.

“ And every one of the saviours will rule over the orders of his emanations in the inheritances of the Light as they did also in the Treasury of the Light.

“ And the nine guards of the Treasury of the Light will be superior to the saviours in the inheritances of the Light. And the Twin-saviours will be superior to the nine guards in the kingdom. And the three Amēns will be superior to the Twin-saviours in the kingdom. And the five Trees will be superior to the three Amēns in the inheritances of the Light.

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

193.

“ And Yew and the guard of the veil of the Great Light, and the receiver of Light and the two great guides and the great Sabaōth, the Good, will be kings in the first saviour of the first Voice of the Treasury of the Light, [the saviour] who will be in | the region of those who have received the first mystery of the First Mystery. For in sooth Yew and the guard of the region of those of the Right and Melchisedec, the great receiver of the Light, and the two great guides have come forth out of the purified and utterly pure light of the first Tree up to the fifth.

“ Yew in sooth is the overseer of the Light, who hath come forth first out of the pure light of the first Tree ; on the other hand the guard of the veil of those of the Right hath come forth out of the second Tree ; and the two guides again

have come forth out of the pure and utterly purified light of the third and fourth Trees of the Treasury of the Light; Melchisedec again hath come forth out of the fifth Tree; on the other hand Sabaōth, the Good, whom I have called my father, hath come forth out of Yew, the overseer of the Light.

“ These six then by command of the First Mystery the last Helper hath caused to be in the region of those of the Right, for the economy of the ingathering of the upper light out of the æons of the rulers and out of the worlds and all races in them,—of every one of whom I will tell you the employment over which he hath been set in the expansion of the universe. Because, therefore, of the importance of the employment over which they have been set, | they will be fellow-¹⁹⁴ kings in the first [saviour] of the first Voice of the Treasury of the Light, who will be in the region of the souls of those who have received the first mystery of the First Mystery. .

“ And the Virgin of Light and the great guide of the Midst, whom the rulers of the æons are wont to call the Great Yew after the name of a great ruler who is in their region,—he and the Virgin of Light and his twelve ministers, from whom ye have received your shape and from whom ye have received the power, they all will be kings with the first saviour of the first Voice in the region of the souls of those who will receive the first mystery of the First Mystery in the inheritances of the Light.

Of the powers of the Midst and their ascension.

“ And the fifteen helpers of the seven virgins of the Light who are in the Midst, they will expand themselves in the regions of the twelve saviours,

and the rest of the angels of the Midst, every one of them according to his glory, will rule with me in the inheritances of the Light. And I shall rule over them all in the inheritances of the Light.

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

“ All this then which I have said unto you, will not take place at this time, but it will take place at the consummation of the æon, that is at the ascension of the universe ; that is at the dissolution of the universe and at the total ascension of the numbering | of the perfect souls of the inheritances of the Light.

195.

“ Before the consummation, therefore, this which I have said unto you, will not take place, but every one will be in his own region, into which he hath been set from the beginning, until the numbering of the ingathering of the perfect souls is completed.

“ The seven Voices and the five Trees and the three Amëns and the Twin-saviours and the nine guards and the twelve saviours and those of the region of the Right and those of the region of the Midst, every one will abide in the region in which they have been set, until the numbering of the perfect souls of the inheritances of the Light shall be raised up all together.

“ And also all the rulers who have repented, they also will abide in the region into which they have been set, until the numbering of the souls of the Light shall be raised up all together.

Of the ascension of the souls of the perfect.

“ [The souls] will all come, every one at the time when he will receive the mysteries ; and all the rulers who have repented, will pass through and come into the region of the Midst. And those of the Midst will baptize them and give unto them the spiritual unction and seal them with the

seals of their mysteries. And they will pass through those of all the regions of the Midst, and they will pass through the region of the Right and the interior of the region of the nine guards and the interior of the region of the Twin-saviours and the interior of the region of the three | Amēns and of the twelve saviours and the interior of the five Trees and of the seven Voices. Every one giveth unto them his seal of his mystery, and they pass into the interior of them all and go to the region of the inheritances of the Light; and every one bideth in the region up to which he hath received mysteries in the inheritances of the Light.

“ In a word, all the souls of men who shall receive the mysteries of the Light, will precede all the rulers who have repented, and they will precede all those of the region of the Midst and those of the whole region of the Right, and they will precede those of the whole region of the Treasury of the Light. In a word, they will precede all those of the region [of the Treasury], and they will precede all those of the regions of the first Commandment, and they will pass into the interior of them all and go into the Inheritance of the Light up to the region of their mystery; and every one abideth in the region up to which he hath received mysteries. And those of the region of the Midst and of the Right and those of the whole region of the Treasury, every one abideth in the region of the order into which he hath been set from the beginning on, until the universe shall be raised up. And every one of them accomplisheth his economy to which he hath been set, in respect of the ingathering of the souls who

Of the rank
of the souls
of the per-
fect.

197.

have received the mysteries, in respect of this economy, so that they may seal | all the souls who will receive the mysteries and who will pass through their interior towards the Inheritance of the Light.

“ Now, therefore, Mary, this is the word concerning which thou dost question me with precision and certainty. For the rest now then, who hath ears to hear, let him hear.”

CHAP. 87.

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

Mary interpreteth the discourse from the scriptures.

“ My Lord, my indweller of light hath ears and I comprehend every word which thou sayest. Now, therefore, my Lord, on account of the word which thou hast spoken : ‘ All the souls of the race of men who shall receive the mysteries of the Light, will go into the Inheritance of the Light before all the rulers who will repent, and before those of the whole region of the Right and before the whole region of the Treasury of the Light,’—on account of this word, my Lord, thou hast said unto us aforetime : ‘ The first will be last and the last will be first,’—that is, the ‘ last ’ are the whole race of men which will enter into the Light-kingdom sooner than all those of the region of the Height, who are the ‘ first.’ On this account, therefore, my Lord, hast thou said unto us : ‘ Who hath ears to hear, let him hear,’—that is thou desirest to know whether we | comprehend every word which thou speakest. This, therefore, is the word, my Lord.”

198.

It came to pass then, when Mary had finished saying these words, that the Saviour was greatly astonished at the definitions of the words which

she spake, for she had become pure spirit utterly. Jesus answered again and said unto her: "Well said, spiritual and pure Mary. This is the solution of the word."

It came to pass then again after all these CHAP. 88. words, that Jesus continued in the discourse and said unto his disciples: "Hearken, that I may discourse with you concerning the glory of those of the Height, how they are, according to the manner in which I discoursed with you unto this day.

"Now, therefore, if I lead you into the region Of the last Helper. of the last Helper, who surroundeth the Treasury of the Light, and if I lead you into the region of that last Helper and ye see the glory in which he is, then will the region of the Inheritance of the Light count for you only for the size of a city of the world, because of the greatness in which the last Helper is, and because of the great light in which he is.

"And thereafter I will discourse with you also That the regions beyond the Helpers are indescribable. concerning the glory of the Helper who is above the little Helper. But I shall not be able to discourse with you concerning the regions of those 199. who are above all Helpers; | for there existeth no type in this world, to describe them, for there existeth in this world no likeness which is like unto them, that I may compare them therewith, nor greatness nor light which is like unto them, not only in this world, but they also have no likeness with those of the Height of Righteousness from their region upwards. On this account, therefore, there existeth in fact no manner of describing them in this world because of the great glory of those of the Height and because of the

great immeasurable greatness. On this account, therefore, there existeth no manner to describe it in this world."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said unto Jesus: "My Lord, be not wroth with me if I question thee, because I trouble repeatedly. Now, therefore, my Lord, be not wroth with me if I question thee concerning all with precision and certainty. For my brethren will herald it among the race of men, so that they may hear and repent and be saved from the violent judgments of the evil rulers and go to the Height and inherit the Light-kingdom; because, my Lord, we are compassionate not only towards ourselves, but compassionate towards the whole race of men, so that they may be saved from all the violent judgments. Now, therefore, my Lord, on this account we question concerning all with certainty; for my brethren herald it to the whole race of men, | in order that they may escape the violent rulers of the darkness and be saved out of the hands of the violent receivers of the outermost darkness."

200.

It came to pass, when Jesus had heard Mary say these words, that the Saviour answered in great compassion towards her and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty and without similitude."

CHAP. 89.

Mary further questioneth Jesus.

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced with great joy and exulted exceedingly and said unto Jesus: "My Lord, by how much

greatness then is the second Helper greater than the first Helper? By how much distance is he distant from him, or rather how many times more does he shine than the latter?"

Jesus answered and said unto Mary in the midst of the disciples: "Amēn, amēn, I say unto you: The second Helper is distant from the first Helper in great immeasurable distance in regard to the height above and the depth below and the length and the breadth. For he is exceedingly distant from him in great immeasurable distance through the angels and all the archangels and through the gods and all the invisibles. And he is very considerably greater than the latter in an incalculable measure | through the angels and archangels and through the gods and all the invisibles. And he shineth more than the latter in an utterly immeasurable measure, there being no measure for the light in which he is, and no measure for him through angels and archangels and through the gods and all the invisibles, as I have already said unto you at another time.

"In like manner also the third Helper and fourth and fifth Helper,—one is greater than the other . . . and shineth more than the latter and is distant from him in a great immeasurable distance through the angels and archangels and the gods and all the invisibles, as I have already said unto you at another time. And I will tell unto you also the type of every one [of them] at their expansion."

It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary Magdalene came forward again, continued and said unto Jesus: "My Lord, in what type will

Of the second Helper.

201.

Of the third, fourth, and fifth Helpers.

CHAP. 90.
Mary again questioneth Jesus.

be those who have received the mystery of the Light, in the midst of the last Helper ? ”

Of those
who receive
the mystery
in the last
Helper.
202.

And Jesus answered and said unto Mary in the midst of the disciples : “ They who have received the mystery of the Light, if they come out of | the body of the matter of the rulers, then will every one be in his order according to the mystery which he hath received. Those who have received the higher mysteries, will abide in the higher order ; those who have received the lower mysteries will be in the lower orders. In a word, up to what region every one hath received mysteries, there will he abide in his order in the Inheritance of the Light. For which cause I have said unto you aforetime : ‘ Where your heart is, there will your treasure be,’—that is up to what region every one hath received mysteries, there shall he be.”

It came to pass, when Jesus had finished saying these words unto his disciples, that John came forward and said unto Jesus : “ My Lord and my Saviour, give me also commandment that I discourse before thee, and be not wroth with me if I question concerning all with precision and certainty ; for thou, my Lord, hast promised me in a promise to make revelation unto us of all concerning which I shall question thee. Now, therefore, my Lord, hide nothing from us at all in the matter on which we shall question thee.”

And Jesus answered in great compassion and said unto John : “ To thee also, blessed John, and beloved, I give commandment to speak the word which pleaseth thee, and I will reveal it unto thee face to face without similitude, and I

will say unto thee | all on which thou wilt question 203.
me with precision and certainty."

And John answered and said unto Jesus: John ques-
tioneth
Jesus.
" My Lord, will then every one abide in the region
up to which he hath received the mysteries, and
hath he no power to go into other orders which
are above him ; and hath he no power to go into
the orders which are below him ? "

And Jesus answered and said unto John: **CHAP. 91.**
" Finely indeed do ye question on all with pre-
cision and certainty. But now, therefore, John,
hearken that I may discourse with thee. Every
one who hath received mysteries of the Light,
will abide in the region up to which every one hath
received mysteries, and he hath not the power
to go into the height into the orders which are
above him.

" So that he who hath received mysteries in Of the first
Command-
ment.
the first Commandment, hath the power to go
into the orders which are below him, that is into
all the orders of the third [?] space ; but he hath
not the power to go into the height to the orders
which are above him.

" And he who shall receive the mysteries of Of the first
space.
the First Mystery, which is the four-and-twenti-
eth mystery from without and the head of the
first space which is without,—he hath the power
to go into all the orders which are without
him ; but he hath not the power to go into the
regions which are above him or to pass through
them.

" And of those who have received the mysteries Of the
second
space.
in the orders of the four-and-twenty mysteries, |
every one will go into the region in which he 204.
hath received mysteries, and he will have the

power to pass through all the orders and spaces which are without him ; but he hath not the power to go into the higher orders which are above him or to pass through them.

Of the third
space.

“ And he who hath received mysteries in the orders of the First Mystery which is in the third space, hath the power to go into all the lower orders which are below him and to pass through all ; but on the other hand he hath not the power to go into the regions which are above him or to pass through them.

Of the
Thrice-spirit-
uals.

“ And he who hath received mysteries of the first Thrice-spiritual, which ruleth over the four-and-twenty mysteries all together which rule over the space of the First Mystery, of whose region at the expansion of the universe I will tell you—he, therefore, who shall receive the mystery of that Thrice-spiritual, hath the power to go down into all orders which are below him ; but he hath not the power to go into the height into the orders which are above him, that is into all the orders of the space of the Ineffable.

205.

“ And he who hath received the mystery of the second Thrice-spiritual, hath the power to go into all the orders of the first Thrice-spiritual | and to pass through them all and all their orders which are in them ; but he hath not the power to go into the higher orders of the third Thrice-spiritual.

“ And he who hath received the mystery of the third Thrice-spiritual, which ruleth over the three Thrice-spirituals and the three spaces of the First Mystery all together, [hath the power to go into all the orders which are below him] ; but he hath not the power to go into the height

into the orders which are above him, that is into the orders of the space of the Ineffable.

“ And he who hath received the master-mystery of the First Mystery of the Ineffable, that is the twelve mysteries of the First Mystery all together, which rule over all the spaces of the First Mystery,—he, therefore, who shall receive that mystery, hath the power to pass through all the orders of the spaces of the three Thrice-spirituals and the three spaces of the First Mystery and all their orders, and hath the power to pass through all the orders of the inheritances of the Light, to pass through them from without within and from within without and from above below and from below | above and from the height to the depth and from the depth to the height and from the length to the breadth and from the breadth to the length ; in a word, he hath the power to pass through all the regions of the inheritances of the Light, and he hath the power to bide in the region where he pleaseth, in the Inheritance of the Light-kingdom. Of the master-mystery. 206.

“ And amēn, I say unto you : That man will at the dissolution of the world be king over all the orders of the Inheritance of the Light. And he who shall receive that mystery of the Ineffable which I am,—

“ That mystery knoweth why the darkness hath arisen and why the light hath arisen. Of the gnosis of the master-mystery.

“ And that mystery knoweth why the darkness of the darknesses hath arisen and why the light of the lights hath arisen.

“ And that mystery knoweth why the chaos hath arisen and why the treasury of the light hath arisen.

“ And that mystery knoweth why the judgments have arisen and why the light-land and the region of the inheritances of the light have arisen.

“ And that mystery knoweth why the chastisements of the sinners have arisen and why the rest of the kingdom of the light hath arisen.

207. “ And that mystery knoweth | why the sinners have arisen and why the inheritances of the light have arisen.

“ And that mystery knoweth why the impious have arisen and why the good have arisen.

“ And that mystery knoweth why the chastisements and judgments have arisen and why all the emanations of the light have arisen.

“ And that mystery knoweth why the sins have arisen and why the baptisms and the mysteries of the light have arisen.

“ And that mystery knoweth why the fire of chastisement hath arisen and why the seals of the light, so that the fire should not harm them, have arisen.

“ And that mystery knoweth why wrath hath arisen and why peace hath arisen.

“ And that mystery knoweth why slander hath arisen and why songs of the light have arisen.

“ And that mystery knoweth why the prayers of the light have arisen.

“ And that mystery knoweth why cursing hath arisen and why blessing hath arisen.

“ And that mystery knoweth why knavery hath arisen and why deceit hath arisen.

208. “ And that mystery | knoweth why the slaying hath arisen and why the quickening of the souls hath arisen.

“ And that mystery knoweth why adultery

and fornication have arisen and why purity hath arisen.

“ And that mystery knoweth why intercourse hath arisen and why continence hath arisen.

“ And that mystery knoweth why insolence and boasting have arisen and why humbleness and meekness have arisen.

“ And that mystery knoweth why tears have arisen and why laughter hath arisen.

“ And that mystery knoweth why slander hath arisen and why good report hath arisen.

“ And that mystery knoweth why appreciation hath arisen and why disdain of men hath arisen.

“ And that mystery knoweth why murmuring hath arisen and why innocence and humbleness have arisen.

“ And that mystery knoweth why sin hath arisen and why purity hath arisen.

“ And that mystery knoweth why strength hath arisen and why weakness hath arisen.

“ And that mystery knoweth why | motion of 209. body hath arisen and why its utility hath arisen.

“ And that mystery knoweth why poverty hath arisen and why wealth hath arisen.

“ And that mystery knoweth why the freedom [?] of the world hath arisen and why slavery hath arisen.

“ And that mystery knoweth why death hath arisen and why life hath arisen.”

It came to pass then, when Jesus had finished **CHAP. 92.** saying these words unto his disciples, that they rejoiced in great joy and exulted when they heard Jesus say these words.

And Jesus continued again in the discourse and said unto them : “ Harken, therefore, now still

further, O my disciples, so that I discourse with you concerning the whole gnosis of the mystery of the Ineffable.

Of the gnosis
of the mys-
tery of the
Ineffable.

“ That mystery of the Ineffable knoweth why unmercifulness hath arisen and why mercifulness hath arisen.

“ And that mystery knoweth why ruin hath arisen and why everlasting eternity hath arisen.

“ And that mystery knoweth why the reptiles have arisen and why they will be destroyed.

210. “ And that mystery knoweth why the wild beasts have arisen | and why they will be destroyed.

“ And that mystery knoweth why the cattle have arisen and why the birds have arisen.

“ And that mystery knoweth why the mountains have arisen and why the precious stones therein have arisen.

“ And that mystery knoweth why the matter of gold hath arisen and why the matter of silver hath arisen.

“ And that mystery knoweth why the matter of copper hath arisen and why the matter of iron and of stone hath arisen.

“ And that mystery knoweth why the matter of lead hath arisen.

“ And that mystery knoweth why the matter of glass hath arisen and why the matter of wax hath arisen.

“ And that mystery knoweth why herbs, that is the vegetables, have arisen and why all matters have arisen.

“ And the mystery knoweth why the waters of the earth and all things in them have arisen and why also the earth hath arisen.

“ And that mystery knoweth why the seas |
and the waters have arisen and why the wild 211.
beasts in the seas have arisen.

“ And that mystery knoweth why the matter
of the world hath arisen and why it [the world]
will be utterly destroyed.”

Jesus continued again and said unto his dis- CHAP. 93.
ciples : “ Yet further, O my disciples and com-
panions and brethren, let every one be sober in
the spirit which is in him, let him understand and
comprehend all the words which I shall say
unto you ; for from now on will I begin to dis-
course with you concerning all the gnosés of that
Ineffable.

“ That mystery knoweth why the west hath
arisen and why the east hath arisen.

“ And that mystery knoweth why the south
hath arisen and why the north hath arisen.

“ Yet further, O my disciples, hearken and con-
tinue to be sober and hearken to the total gnosis
of the mystery of the Ineffable.

“ That mystery knoweth why the demons have
arisen and why mankind hath arisen.

“ And that mystery knoweth why the heat
hath arisen and why the pleasant air hath
arisen.

“ And that mystery knoweth why the stars
have arisen and why the clouds have arisen. |

“ And that mystery knoweth why the earth 212
became deep and why the water came thereon.

“ And that mystery knoweth why the earth
became dry and why the water came thereon.

“ And that mystery knoweth why famine hath
arisen and why superfluity hath arisen.

“ And that mystery knoweth why the hoar-

frost hath arisen and why the healthful dew hath arisen.

“ And that mystery knoweth why the dust hath arisen and why the delightsome freshness hath arisen.

“ And that mystery knoweth why the hail hath arisen and why the pleasant snow hath arisen.

“ And that mystery knoweth why the west wind hath arisen and why the east wind hath arisen.

(“ And that mystery knoweth why the fire of the height hath arisen and why the waters have arisen.

“ And that mystery knoweth why the east wind hath arisen. [? miscopied.]

“ And that mystery knoweth why the south wind hath arisen and why the north wind hath arisen.

213.

“ And that mystery knoweth why the stars of the heaven and the disks of the light-givers have arisen and why the firmament with all its veils hath arisen.

“ And that mystery knoweth why the rulers of the spheres have arisen and why the sphere with all its regions hath arisen.

“ And that mystery knoweth why the rulers of the æons have arisen and why the æons with their veils have arisen.

“ And that mystery knoweth why the tyrant rulers of the æons have arisen and why the rulers who have repented have arisen.

“ And that mystery knoweth why the servitors have arisen and why the decans have arisen.

“ And that mystery knoweth why the angels have arisen and why the archangels have arisen.

“ And that mystery knoweth why the lords have arisen and why the gods have arisen.

“ And that mystery knoweth why the jealousy in the height hath arisen and why concord hath arisen.

“ And that mystery knoweth why hate hath arisen and why love hath arisen.

“ And that mystery knoweth why discord hath arisen and why concord hath arisen.

“ And that mystery knoweth why avarice | hath ²¹⁴ arisen and why renunciation of all hath arisen and love of possessions hath arisen.

“ And that mystery knoweth why love of the belly hath arisen and why satiety hath arisen.

“ And that mystery knoweth why the paired have arisen and why the unpaired have arisen.

“ And that mystery knoweth why impiety hath arisen and why fear of God hath arisen.

“ And that mystery knoweth why the light-givers have arisen and why the sparks have arisen.

“ And that mystery knoweth why the thrice-powerful have arisen and why the invisibles have arisen.

“ And that mystery knoweth why the forefathers have arisen and why the purities have arisen.

“ And that mystery knoweth why the great self-willed hath arisen and why his faithful have arisen.

“ And that mystery knoweth why the great triple-powerful hath arisen and why the great invisible forefather hath arisen.

“ And that mystery knoweth why the thirteenth æon hath arisen and why the region | of ²¹⁵ those of the Midst hath arisen.

“ And that mystery knoweth why receivers of the Midst have arisen and why the virgins of the light have arisen.

“ And that mystery knoweth why the ministers of the Midst have arisen and why the angels of the Midst have arisen.

“ And that mystery knoweth why the light-land hath arisen and why the great receiver of the light hath arisen.

“ And that mystery knoweth why the guards of the region of the Right have arisen and why the leaders of them have arisen.

“ And that mystery knoweth why the gate of life hath arisen and why Sabaōth, the Good, hath arisen.

“ And that mystery knoweth why the region of the Right hath arisen and why the light-land, which is the treasury of the light, hath arisen.

“ And that mystery knoweth why the emanations of the light have arisen and why the twelve saviours have arisen.

“ And that mystery knoweth why the three gates of the treasury of the light have arisen and why the nine guards have arisen.

216. “ And | that mystery knoweth why the twin-saviours have arisen and why the three Amēns have arisen.

“ And that mystery knoweth why the five Trees have arisen and why the seven Amēns have arisen.

“ And that mystery knoweth why the Mixture which existeth not, hath arisen and why it is purified.”

CHAP. 94. And Jesus continued again and said unto his disciples : “ Still further, O my disciples, be

sober and let every one of you bring hither the power of sensing the Light before him, that ye may sense with sureness. For from now on I will discourse with you concerning the whole region in truth of the Ineffable and concerning the manner, how it is."

It came to pass then, when the disciples had heard Jesus utter these words, that they gave way and let go entirely. The disciples lose courage.

Then Mary Magdalene came forward, threw herself at the feet of Jesus, kissed them and wept aloud and said: "Have mercy upon me, my Lord, for my brethren have heard and let go of the words which thou saidest unto them. Now, therefore, my Lord, concerning the gnosis of all the things which thou hast said, that they are in the mystery | of the Ineffable; but I have heard thee 217. say unto me: 'From now on I will begin to discourse with you concerning the total gnosis of the mystery of the Ineffable,'—this word, therefore, which thou saidest, thou hast not gone forward to complete the word. For this cause, therefore, my brethren have heard and have let go and ceased to sense in what manner thou discourest with them. Concerning the word which thou saidest unto them, now, therefore, my Lord, if the gnosis of all this is in that mystery, where is the man who is in the world, who hath the ability to understand that mystery with all its gnosés and the type of all these words which thou hast spoken concerning it?"

It came to pass then, when Jesus had heard CHAP. 95. Mary say these words and knew that the disciples had heard and had begun to let go, that he encouraged them and said unto them: "Grieve

no more, my disciples, concerning the mystery of the Ineffable, thinking that ye will not understand it. Amēn, I say unto you : That mystery is yours, and every one's who will give ear unto you, so that they renounce this whole world and the whole matter therein and renounce all the evil thoughts therein and renounce all the cares of this æon.

“ Now, therefore, I say unto you : | For every one who will renounce the whole world and all therein and will submit himself to the godhead, that mystery is far easier than all the mysteries of the Light-kingdom and it is sooner to understand than them all and it is easier [?] than them all. He who reacheth unto the gnosis of that mystery, renounceth this whole world and all the cares therein.

“ For this cause have I said to you aforetime : ‘ All ye who are heavy under your burden, come hither unto me, and I will quicken you. For my burden is easy and my yoke is soft.’ Now, therefore, he who will receive that mystery, renounceth the whole world and the cares of all the matter therein. For this cause, therefore, my disciples, grieve not, thinking that ye will not understand that mystery. Amēn, I say unto you : That mystery is far sooner to understand than all mysteries. And amēn, I say unto you : That mystery is yours and every one's who will renounce the whole world and the whole matter therein.

“ Now, therefore, hearken, my disciples and my companions and my brethren, that I may urge you on to the gnosis of the mystery of the Ineffable | concerning which I discourse with you,

218.

Jesus explaineth that that mystery is really simpler than all mysteries.

219.

because I have in sooth gotten as far as to tell you the whole gnosis at the expansion of the universe ; for the expansion of the universe is its gnosis.

“ But now then hearken that I may discourse with you progressively concerning the gnosis of that mystery.

“ That mystery knoweth wherefor the five Helpers have rent themselves asunder and wherefor they have come forth from the Fatherless [*pl.*].

Of the rending asunder and emanation of the powers of the universe.

“ And that mystery knoweth wherefor the great Light of lights hath rent itself asunder and wherefor it hath come forth from the Fatherless.

“ And that mystery knoweth wherefor the first Commandment hath rent itself asunder and wherefor it hath divided itself into the seven mysteries and wherefor it is named the first Commandment and wherefor it hath come forth from the Fatherless.

“ And that mystery knoweth wherefor the Great Light of the Impressions of the Light hath rent itself asunder and wherefor it hath set itself up without emanations and wherefor it hath come forth from the Fatherless.

“ And that mystery knoweth wherefor the First Mystery, that is the four-and-twentieth mystery from without, hath rent itself asunder and wherefor it imitated in itself the twelve mysteries according to the number of the numbering of the Uncontainables | and Boundless and wherefor it hath come forth from the Fatherless. 220.

“ And that mystery knoweth wherefor the twelve Immoveables have rent themselves asunder and wherefor they have set themselves with all

Of those of the second space of the Ineffable.

their orders and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the Unwaverables have rent themselves asunder and wherefor they have set themselves up, divided into twelve orders, and wherefor they have come forth from the Fatherless, which belong to the orders of the space of the Ineffable.

“ And that mystery knoweth wherefor the Incomprehensibles, which pertain to the second space of the Ineffable, have rent themselves asunder and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the twelve Undesignatables have rent themselves asunder and wherefor they have set themselves up after all the orders of the Unindicatables, themselves being uncontainable and boundless, and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor these Unindicatables have rent themselves asunder,— [they] who have not indicated themselves nor brought themselves into publicity according to the economy of the One and Only, the Ineffable, and wherefor they have come forth. | from the Fatherless.

221.

“ And that mystery knoweth wherefor the Super-deeps have rent themselves asunder and wherefor they have distributed themselves, being a single order, and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the twelve orders of the Unspeakables have rent themselves asunder and wherefor they have

divided themselves, being three portions, and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor all the Imperishables, being their twelve orders, have rent themselves asunder and wherefor they have settled themselves, being expanded in a single order, and wherefor they have divided themselves and formed different orders, being uncontainable and boundless, and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the Impassables have rent themselves asunder and wherefor they have set themselves up, being twelve boundless spaces, and have settled themselves, being three orders of spaces, according to the economy of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the twelve Uncontainables, which belong to the orders | of the One and Only, the Ineffable, have ²²² rent themselves asunder and wherefor they have come forth from the Fatherless, until they were brought to the space of the First Mystery, which is the second space.

“ And that mystery knoweth wherefor the four-and-twenty myriads of Praise-singers have rent themselves asunder and wherefor they have extended themselves outside the veil of the First Mystery, which is the twin-mystery, that which looketh within and without, of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor all the

Uncontainables have rent themselves asunder— [those], which I have just named, which are in the regions of the second space of the Ineffable, which is the space of the First Mystery, and wherefor those Uncontainables and Boundless have come forth from the Fatherless.

Of those of
the first
space of the
Ineffable.

“ And that mystery knoweth wherefor the four-and-twenty mysteries of the first Thrice-spiritual have rent themselves asunder and wherefor they are called the four-and-twenty spaces of the first Thrice-spiritual and wherefor they have come forth from the second Thrice-spiritual.

223.

“ And that mystery knoweth wherefor the four-and-twenty mysteries of the | second Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the third Thrice-spiritual.

“ And that mystery knoweth why the four-and-twenty mysteries of the third Thrice-spiritual—that is the four-and-twenty spaces of the third Thrice-spiritual—have rent themselves asunder and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the five Trees of the first Thrice-spiritual have rent themselves asunder and wherefor they have extended themselves, standing one behind the other and moreover bound one to the other with all their orders, and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the five Trees of the second Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the five Trees of the third Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth why the Fore-uncontainables of the first Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the Fore-uncontainables of the second Trispiritual have rent themselves asunder and wherefor | they have come forth from the Fatherless. 224.

“ And that mystery knoweth wherefor all the Fore-uncontainables of the third Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

“ And that mystery knoweth wherefor the first Thrice-spiritual from below—those who belong to the orders of the One and Only, the Ineffable—hath rent itself asunder and wherefor it hath come forth from the second Thrice-spiritual.

“ And that mystery knoweth wherefor the third Thrice-spiritual—that is the first Thrice-spiritual from above—hath rent itself asunder and wherefor it hath come forth from the twelfth Pro-thrice-spiritual, which is in the last region of the Fatherless.

“ And that mystery knoweth wherefor all the the regions which are in the space of the Ineffable, and all those in them, have expanded themselves, and wherefor they have come forth from the last Limb of the Ineffable.

“ And that mystery knoweth itself, wherefor it hath rent itself asunder to come forth from the Ineffable,—that is from That which ruleth them

all and which expanded them all according to | their orders.

225.

CHAP. 96.

Jesus promiseth to explain further all in detail.

“ Of all these then will I speak unto you at the expansion of the universe—in a word, all those whom I have spoken of unto you: those who will arise and those who will come, those who emanate, and those who come forth, and those who are without over them, and those who are implanted in them, those who will contain the region of the First Mystery and those who are in the space of the Ineffable—of these will I speak unto you, because I will reveal them unto you, and I will speak of them unto you according to every region and according to every order, at the expansion of the universe. And I will reveal unto you all their mysteries which rule over them all, and their Pro-thrice-spirituals and their Super-thrice-spirituals which rule over their mysteries and their orders.

Of the mystery succinctly.

“ Now, therefore, the mystery of the Ineffable knoweth wherefor all these have arisen of whom I have spoken unto you in openness, and through which all these have arisen. It is the mystery which is in them all; and it is the out-going of them all, and it is the up-going of them all, and it is the setting-up of them all.

“ And the mystery of the Ineffable is the mystery which is in all these of whom I have spoken unto you, and of whom I will speak unto you at the expansion of the universe. And it is the mystery which is in them all, and it is the one only mystery of the Ineffable and the gnosis of all these | of whom I have spoken unto you, and of whom I will speak unto you, and of whom I have not spoken. Of these will I speak unto

226.

you at the expansion of the universe and of their total gnosis one with another, wherefor they have arisen. It is the one and only word of the Ineffable.

“ And I will tell you the expansion of all mysteries and the types of every one of them and the manner of their completion in all their figures. And I will tell you the mystery of the One and Only, the Ineffable, and all its types, all its figures and its whole economy, wherefor it hath come forth from the last Limb of the Ineffable. For that mystery is the setting-up of them all.

“ And that mystery of the Ineffable is more-
 over also a one and only word, which existeth
 in the speech of the Ineffable, and it is the
 economy of the solution of all the words which I
 have spoken unto you.

Of the one
and only
word of the
Ineffable.

“ And he who will receive the one and only word of that mystery which I shall now say unto you, and all its types and all its figures, and the manner of accomplishing its mystery,—for ye are perfect and all-perfect and ye will accomplish the whole gnosis of that mystery with its whole economy, for unto you all mysteries are entrusted,—hearken, therefore, now, that I may tell you that mystery, which is [. . . ?].

“ He | then, who shall receive the one and only
 word of that mystery, which I have told you, if
 he cometh forth out of the body of the matters of
 the rulers, and if the retributive receivers come
 and free him from the body of matter of the
 rulers,—that is those [receivers] who free from
 the body all out-going souls,—when, therefore,
 the retributive receivers free the soul which

227.

Of the as-
cension of
the soul of
him who
shall receive
the one and
only mys-
tery.

hath received this one and only mystery of the Ineffable, which I have just told you, then will it straightway, if it be set free from the body of matter, become a great light-stream in the midst of those receivers, and the receivers will be exceedingly afraid of the light of that soul, and the receivers will be made powerless and fall down and desist altogether for fear of the great light which they have seen.

“ And the soul which receiveth the mystery of the Ineffable, will soar into the height, being a great light-stream, and the receivers will not be able to seize it and will not know how the way is fashioned upon which it will go. For it becometh a great light-stream and soareth into the height, and no power is able to hold it down at all, nor will they be able to come nigh it at all.

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“ But it will pass through all the regions of the rulers and all the regions of the emanations of the Light, and it will not give answers in any region, nor giveth it any apologies, nor giveth it any tokens ; neither will any power of the rulers nor any power of the emanations of the Light be able to come nigh that soul. But all the regions of the rulers and all the regions of the emanations of the Light,—every one singeth unto it praises in their regions, in fear of the light of the stream which envelopeth that soul, until it passeth through them all, and goeth to the region of the inheritance of the mystery which it hath received,—that is to the mystery of the One and Only, the Ineffable,—and until it becometh one with its Limbs. Amēn, I say unto you : It will be in all the regions in the time a man shooteth an arrow.

“ Now, therefore, amēn, I say unto you : Of the rank of such a soul.
 Every man who will receive that mystery of the Ineffable and accomplish it in all its types and all its figures,—he is a man in the world, but he towereth above all angels and will tower still more above them all.

“ He is a man in the world, but he towereth above all archangels and will tower still more above | them all. 229.

“ He is a man in the world, but he towereth above all tyrants and will raise himself above them all.

“ He is a man in the world, but he towereth above all lords and will raise himself above them all.

“ He is a man in the world, but he towereth above all gods and will raise himself above them all.

“ He is a man in the world, but he towereth above all light-givers and will raise himself above them all.

“ He is a man in the world, but he towereth above all pure [ones] and will raise himself above them all.

“ He is a man in the world, but he towereth above all triple-powers and will raise himself above them all.

“ He is a man in the world, but he towereth above all forefathers and will raise himself above them all.

“ He is a man in the world, but he towereth above all invisibles and will raise himself above them all.

“ He is a man in the world, but he towereth above the great invisible forefather and will raise himself above him.

“ He is a man in the world, but he towereth above all those of the Midst and will raise himself above them all.

“ He is a man in the world, but he towereth above the emanations of the Treasury of the Light and will raise himself above them all.

230.

“ He is a man in the world, but he towereth above the Mixture | and will raise himself entirely above it.

“ He is a man in the world, but he towereth above the whole region of the Treasury and will raise himself entirely above it.

“ He is a man in the world, but he will rule with me in my kingdom.

“ He is a man in the world, but he is king in the Light.

“ He is a man in the world, but he is not one of the world.

“ And amēn, I say unto you : That man is I and I am that man.

Such souls
are one with
the First
Mystery.

“ And at the dissolution of the world, that is when the universe will be raised up and when the numbering of the perfect souls will be raised up all together, and when I am king in the midst of the last Helper, being king over all the emanations of the Light and king over the seven Amēns and the five Trees and the three Amēns and the nine guards, and being king over the Child of the Child, that is the Twin-saviours, and being king over the twelve saviours and over the whole numbering of the perfect souls who shall receive the mysteries in the Light,—then will all men who shall receive the mysteries in the Ineffable, be fellow-kings with me and will sit on my right and on my left in my kingdom.

“ And amēn, I say unto you : Those men are I, and I am they.

“ On this account have I said unto you afore-time : ‘ Ye will sit on your | thrones on my right ^{231.} and on my left in my kingdom and will rule with me.’

“ On this account, therefore, I have not hesitated nor have I been ashamed to call you my brethren and my companions, because ye will be fellow-kings with me in my kingdom. This, therefore, I say unto you, knowing that I will give you the mystery of the Ineffable ; that is : That mystery is I, and I am that mystery.

“ Now, therefore, not only will ye reign with me, but all men who shall receive the mystery of the Ineffable, will be fellow-kings with me in my kingdom. And I am they, and they are I. But my throne will tower over them. [And] because ye will suffer sorrows in the world beyond all men, until ye herald forth all the words which I shall speak unto you, your thrones shall be joined to mine in my kingdom.

Of the dignity of the thrones in the kingdom.

“ On this account I have said unto you afore-time : ‘ Where I shall be, there will be also my twelve ministers.’ But Mary Magdalene and John, the virgin, will tower over all my disciples and over all men who shall receive the mysteries in the Ineffable. And they will be on my right and on my left. And I am they, and they are I.

“ And they will be like unto you in all things save that your thrones will tower over theirs, and my throne | will tower over yours. ^{232.}

“ And all men who will find the word of the Ineffable,—amēn, I say unto you : The men

Of the gnosis
of the word
of the In-
effable.

who shall know that word, will know the gnosis of all these words which I have spoken unto you, both those of the depth and those of the height, those of the length and those of the breadth; in a word, they will know the gnosis of all these words which I have spoken unto you and which I have not yet spoken unto you, which I will speak unto you, region by region and order by order, at the expansion of the universe.

“ And amēn, I say unto you : They will know in what manner the world is established, and they will know in what type all those of the height are established, and they will know out of what ground the universe hath arisen.”

CHAP. 97.

When then the Saviour had said this, Mary Magdalene started forward and said : “ My Lord, bear with me and be not wroth with me, if I question on all things with precision and certainty. Now, therefore, my Lord, is then another the word of the mystery of the Ineffable and another the word of the whole gnosis ? ”

The Saviour answered and said : “ Yea, another is the mystery of the Ineffable and another the word of the whole gnosis.”

And Mary answered again and said unto the Saviour : “ My Lord, bear with me, if I question thee, and be not wroth with me. Now, therefore, my Lord, unless we live and know the gnosis of the whole word of the Ineffable, shall we not be able to inherit the Light-kingdom ? ”

233.

Of the distinction
between the
gnosis of the
universe and
the mys-
teries of the
Light.

And the Saviour answered | and said unto Mary : “ Surely ; for every one who shall receive a mystery of the Light-kingdom, will go and inherit up to the region up to which he hath received mysteries. But he will not know the

gnosis of the universe, wherefor all this hath arisen, unless he knoweth the one and only word of the Ineffable, which is the gnosis of the universe. And again in openness: I am the gnosis of the universe. And moreover it is impossible to know the one and only word of the gnosis, unless a man first receive the mystery of the Ineffable. But all the men who shall receive mysteries in the Light,—every one will go and inherit up to the region up to which he hath received mysteries.

“ On this account I have said unto you aforetime: ‘He who hath faith in a prophet, will receive a prophet’s reward, and he who hath faith in a righteous [man] will receive a righteous [man’s] reward,’—that is: Every one will go to the region up to which he hath received mysteries. He who receiveth a lesser mystery, will inherit the lesser mystery, and he who receiveth a higher mystery, will inherit the higher regions. And every one will abide in his region in the light of my kingdom, and every one will have power over the orders which are below him, but he will not have the power to go to the orders which are above him; but he will abide in the region of the Inheritance of the Light | of ²³⁴ my kingdom, being in a great light immeasurable for the gods and all the invisibles, and he will be in great joy and great jubilation.

“ But now, therefore, hearken, that I may discourse with you concerning the grandeur of those who shall receive the mysteries of the First Mystery.

“ He, therefore, who shall receive the [first] mystery of that First Mystery, and it shall be

Of the ascension of the souls of those who receive the twelve mysteries of the First Mystery.

at the time that he cometh out of the body of the matter of the rulers,—then the retributive receivers come and lead the soul of that man out of the body. And that soul will become a great light-stream in the hands of the retributive receivers; and those receivers will be afraid of the light of that soul. And that soul will go upwards and pass through all the regions of the rulers and all the regions of the emanations of the Light. And it will not give answers nor apologies nor tokens in any single region of the Light nor in any single region of the rulers; but it will pass through all the regions and cross over them all, so that it goeth and ruleth 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 fourth, until he shall receive the twelfth mystery of the First Mystery, if it shall be at the time| that he cometh out of the body of the matter of the rulers,—then the retributive receivers come and lead the soul of that man out of the body of matter. And those souls will become a great light-stream in the hands of the retributive receivers; and those receivers will be afraid of the light of those souls and will become powerless and fall on their faces. And those souls will straightway soar upwards and cross over all the regions of the rulers and all the regions of the emanations of the Light. They will not give answers nor apologies nor tokens in any single region; but they will pass through all the regions and will cross over them all and rule over all the regions of the twelve saviours, so that they who receive the second mystery of the First

Mystery, will rule over all the regions of the second saviour in the inheritances of the Light.

“ In like manner also those who receive the third mystery of the First Mystery and the fourth and fifth and sixth up to the twelfth,— every one will rule over all the regions of the saviour up to whom he hath received the mystery.

“ And he who shall receive in sequence the twelfth mystery of the First Mystery, that is the master-mystery concerning which I discourse with you,—| and he who, therefore, shall receive ^{238.} those twelve mysteries which belong to the First Mystery, if he goeth forth out of the world, will pass through all the regions of the rulers and all the regions of the Light, being a great light-stream, and he will moreover rule over all the regions of the twelve saviours; but they will not be able to be like unto those who receive the one and only mystery of the Ineffable. But he who shall receive those mysteries will abide in those orders, because they are exalted, and he will abide in the orders of the twelve saviours.”

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward, kissed the feet of Jesus and said unto him: “ My Lord, bear with me and be not wroth with me, if I question thee; but have mercy upon us, my Lord, and reveal unto us all things on which we shall question thee. Now, therefore, my Lord, how doth the First Mystery possess twelve mysteries, [and] the Ineffable possess a one and only mystery? ”

Jesus answered and said unto her: “ Indeed it possesseth a one and only mystery, yet that mystery constituteth three mysteries, although

CHAP. 98.

Mary again
questioneth
Jesus.

Of the three
mysteries
and five
mysteries.

237.

it is the one and only mystery ; but the type of every one of them is different. And moreover it constituteth five mysteries, although it is a one and only [one] ; but the type of every one is different. So that these five mysteries are alike with one another in the mystery | of the kingdom in the inheritances of the Light ; but the type of each of them is different. And their kingdom is higher and more exalted than the whole kingdom of the twelve mysteries together of the First Mystery ; but they are not alike in the kingdom [with the one and only mystery] of the First Mystery in the Light-kingdom.

“ In like manner also the three mysteries are not [?] alike in the Light-kingdom ; but the type of every one of them is different. And they themselves also are not alike in the kingdom with the one and only mystery of the First Mystery in the Light-kingdom ; and the type of every one of the three of them, and the type of the configuration of each of them, is different from one another.

Of the first
mystery.

“ The first [mystery of the First Mystery],— if thou accomplishest its mystery altogether and standest and accomplishest it finely in all its figures, then dost thou come straightway out of thy body, become a great light-stream and pass through all the regions of the rulers and all the regions of the Light, while all are in fear of that soul, until it cometh to the region of its kingdom.

Of the
second mys-
tery.
238.

“ The second mystery of the First Mystery, on the other hand,— | if thou accomplishest it finely in all its figures,—the man, therefore, who shall accomplish its mystery, if he speaketh that

mystery over the head of any man who goeth forth out of the body, and he speaketh it into his two ears, if indeed the man who goeth forth out of the body hath received mysteries for the second time and is sharing in the word of truth,—amēn, I say unto you: That man, if he goeth forth out of the body of matter, then will his soul become a great light-stream and pass through all the regions, until it cometh to the kingdom of that mystery.

“ But if that man hath received no mysteries and is not sharing in the words of truth,—if he who accomplisheth that mystery, speaketh that mystery over the head of a man who cometh forth out of the body and who hath received no mysteries of the Light, and shareth not in the words of truth,—amēn, I say unto you: That man, if he cometh forth out of the body, will be judged in no region of the rulers, nor can he be chastized in any region at all, nor will the fire touch him, because of the great mystery of the Ineffable which is with him. Of its efficacy for the uninitiated.

“ And they will hasten quickly and hand him over one to another in turn and lead him from region to region and | from order to order, until ^{239.} they bring him before the Virgin of Light, while all the regions are in fear of the mystery and the sign of the kingdom of the Ineffable which is with him.

“ And if they bring him before the Virgin of Light, then the Virgin of Light will see the sign of the mystery of the kingdom of the Ineffable which is with him; the Virgin of Light marvelleth and proveth him, but suffereth them not to bring him to the Light, until he accomplisheth the total

citizenship of the light of that mystery, that is the purities of the renunciation of the world and also of the total matter therein.

“The Virgin of Light sealeth him with a higher seal, which is this [. . . ?], and letteth him in that month in which he hath come out of the body of matter, light down into a body which will be righteous and find the godhead in truth and the higher mysteries, so that he may inherit them and inherit the Light eternal, which is the gift of the second mystery of the First Mystery of the Ineffable.

Of the third
mystery.

240.

Of its effi-
cacy.

“The third mystery of that Ineffable on the other hand,—the man indeed who shall accomplish that mystery, not only if he [himself] cometh forth out of the body, will he inherit the kingdom of the mystery, but if he complete that mystery and accomplish it with | all its figures, that is if he go through with that mystery and accomplish it finely and pronounce the name of that mystery over a man who cometh forth out of the body and hath known that mystery,—let the former have delayed or rather not have delayed,—one who is in the dire chastisements of the rulers and in their dire judgments and their manifold fires,—amēn, I say unto you : The man who hath come forth out of the body,—if the name of this mystery is pronounced on his behalf, they will hasten quickly to bring him over and hand him over one to another, until they bring him before the Virgin of Light. And the Virgin of Light will seal him with a higher seal, which is this [. . . ?], and in that month will she let him light down into the righteous body which will find the godhead in truth and the higher mystery, so that

he inherit the Light-kingdom. This, therefore, is the gift of the third mystery of the Ineffable.

“ Now, therefore, every one who shall receive Of the three and five mysteries. one of the five mysteries of the Ineffable,—if he cometh forth out of the body and inheriteth up to the region of that mystery, then is the kingdom of those five mysteries higher than the kingdom of the twelve mysteries of the First Mystery, and it is higher than all the mysteries | which are ²⁴¹ below them. But those five mysteries of the Ineffable are alike with one another in their kingdom, yet are they not alike with the three mysteries of the Ineffable.

“ He on the other hand who receiveth of the three mysteries of the Ineffable, if he cometh forth out of the body, will inherit up to the kingdom of that mystery. And those three mysteries are alike with one another in the kingdom and they are higher and more exalted than the five mysteries of the Ineffable in the kingdom, but they are not alike with the one and only mystery of the Ineffable.

“ He on the other hand who receiveth the one Of the mysteries of the three spaces and only mystery of the Ineffable, will inherit the region of the whole kingdom according to its whole glory, as I have already told you at another time. And every one who shall receive the mystery which is in the space of the universe of the Ineffable, and all the other mysteries which are united in the Limbs of the Ineffable, concerning which I have not yet spoken unto you, and concerning their expansion and the manner of their setting-up and the type of every one, how it is and wherefor it is named the Ineffable or wherefor it standeth expanded with all its

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Limbs and how many Limbs are in it and all its economies, | of which I will not tell you now, but when I come to the expansion of the universe I will tell you all severally,—to wit, its expansions and its description, how it is, and the aggregation [?] of all its Limbs, which belong to the economy of the One and Only, the unapproachable God in truth,—up to what region, therefore, every one shall receive the mysteries in the space of the Ineffable, up to that region will he inherit up to which he hath received. And those of the whole region of the space of that Ineffable give no answers in that region, nor give they apologies, nor give they tokens, for they are without tokens and they have no receivers, but they pass through all the regions, until they come to the region of the kingdom of the mystery which they have received.

“ In like manner also those who shall receive mysteries in the second space, they have no answers nor apologies, for they are without tokens in that world, which is the space of the first mystery of the First Mystery.

243.

“ And those of the third space, which is without, which is the third space from without [? within],—every region in that space hath | its receivers and its explanations and its apologies and its tokens, which I will one day tell you when I come to speak of that mystery, that is when I shall have told you of the expansion of the universe.

Of the reign
of a thou-
sand years
of the Light.

“ Albeit at the dissolution of the universe, that is when the number of the perfect souls is completed and the mystery [through] which the universe altogether hath risen, is completed, I

will pass a thousand years according to the years of the Light, being king over all the emanations of the Light and over the whole number of the perfect souls who have received all mysteries."

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said: "My Lord, how many years of the years of the world is a year of the Light?" CHAP. 99.

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 are a single year of the Light." What is a year of the Light.

"I shall, therefore, pass a thousand years of the Light being king in the midst of the last Helper, and being king over all the emanations of the Light and over the whole number of the perfect souls who have received the mysteries of the Light.

"And ye, my disciples, and every one who shall receive the mystery of the Ineffable, will abide with me on my right and on my left, being kings with me in my kingdom." Of those of the first space in the kingdom of the thousand years.

"And they who shall receive the three mysteries of that Ineffable, will be fellow-kings with you in the Light-kingdom; but they will not be alike with you and with those who receive the mystery of the Ineffable, but they will rather abide behind you, being kings." 244.

"And they who receive the five mysteries of the Ineffable, will also abide behind the three mysteries, being also kings.

"And moreover they who receive the twelfth mystery of the First Mystery, will also again

abide behind the five mysteries of the Ineffable, being also kings according to the order of every one of them.

“ And all who receive of the mysteries in all the regions of the space of the Ineffable, will also be kings and abide before those who receive the mystery of the First Mystery, expanded according to the glory of every one of them, so that those who receive the higher mysteries, will abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions, being kings in the light of my kingdom.

“ These alone are the allotment of the kingdom of the first space of the Ineffable. |

“ They on the other hand who receive all the mysteries of the second space, that is of the space of the First Mystery, will again abide in the light of my kingdom, expanded according to the glory of every one of them, and every one of them being in the mystery up to which he hath received. And those who receive the higher mysteries, will also abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions in the light of my kingdom.

“ This is the allotment of the second king for those who receive the mystery of the second space of the First Mystery.

“ Those on the other hand who receive the mysteries of the third space, that is of the first space from without, those again will abide behind the second king, expanded in the light of my kingdom, according to the glory of every one of them, every one abiding in the region up to which he hath received mysteries, so that those who receive the higher mysteries, will abide in the

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Of those of the second space.

Of those of the third space, the first from without.

higher regions, and those who receive the lower mysteries, will abide in the lower regions.

“ These are the three allotments of the Light-kingdom.

“ The mysteries of these three allotments of the Light are exceedingly numerous. Ye shall find them in the two great Books of Yew. But I will give you and tell you the great mysteries | of ²⁴⁶ every allotment, those which are higher than every region, that is the heads according to every region and according to every order which will lead the whole race of men into the higher regions, according to the space of the Inheritance.

“ Of the rest of the lower mysteries, therefore, ^{Of the Books of Yew.} ye have no need; but ye will find them in the two Books of Yew, which Enoch hath written whilst I spake with him out of the tree of gnosis and out of the tree of life in the paradise of Adam.

“ Now, therefore, when I shall have explained unto you the whole expansion, I will give you and tell you the great mysteries of the three allotments of my kingdom, that is the heads of the mysteries which I will give you and tell you in all their figures and all their types and in their ciphers and the seals of the last space, that is the first space from without. And I will tell you the answers and the apologies and the tokens of that space.

“ The second space which is within, possesseth no answers nor apologies nor tokens nor ciphers nor seals; but it possesseth only types and figures.”

When the Saviour had finished saying all this **CHAP. 100.** unto his disciples, | Andrew came forward and ²⁴⁷ said: “ My Lord, 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 : " Question concerning that on which thou desirest to question, and I will reveal it unto thee face to face without similitude."

Andrew
questioneth
Jesus.

And Andrew answered and said : " My Lord, I am astonished and marvel exceedingly, how the men who are in the world and in the body of this matter, if they come forth out of this world, will pass through these firmaments and all these rulers and all lords and all gods and all these great invisibles and all those of the region of the Midst and those of the whole region of the Right and all the great [ones] of the emanations of the Light, and enter into them all and inherit the Light-kingdom. . . This matter, therefore, is hard for me."

That the
disciples and
the powers
are all from
the same
Mixture.

When then Andrew had said this, the spirit of the Saviour was roused in him ; he cried out and said : " How long am I to endure you ? How long am I to bear with you ? Have ye then not even yet understood and are ye ignorant ? Know ye then not and do ye not understand that ye and all angels and all archangels and the gods and the lords and all the rulers and all the great invisibles | and all those of the Midst and those of the whole region of the Right and all the great [ones] of the emanations of the Light and their whole glory,—that ye all one with another are out of one and the same paste and the same matter and the same substance, and that ye all are out of the same Mixture.

“ And at the commandment of the First Mystery the Mixture was constrained, until all the great [ones] of the emanations of the Light and all their glory purified themselves, and until they purified themselves from the Mixture. And they have not purified themselves of themselves, but they have purified themselves by necessity according to the economy of the One and Only, the Ineffable.

“ They indeed have not at all suffered and have not at all changed themselves in the regions, nor at all torn themselves asunder nor poured themselves into bodies of different kinds and from one into another, nor have they been in any affliction at all.

“ Ye then in particular are the refuse of the Treasury and ye are the refuse of the region of the Right and ye are the refuse of the region of those of the Midst and ye are the refuse of all the invisibles and of all the rulers ; in a word, ye are the refuse of all these. And ye are in great sufferings and great afflictions in your being poured from one into another of different kinds of bodies | of the world. And after all these sufferings ye have struggled of yourselves and fought, having renounced the whole world and all the matter therein ; and ye have not left off seeking, until ye found all the mysteries of the kingdom of the Light, which have purified you and made you into refined light, exceedingly purified, and ye have become purified light.

“ For this cause have I said unto you aforetime : ‘ Seek, that ye may find.’ I have, therefore, said unto you : Ye are to seek after the mysteries of the Light, which purify the body

Of trans-
corporation
and purifi-
cation.

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of matter and make it into refined light exceedingly purified.

Of the purifying mysteries.

“ Amēn, I say unto you : For the sake of the race of men, because it is material, I have torn myself asunder and brought unto them all the mysteries of the Light, that I may purify them, for they are the refuse of the whole matter of their matter ; else would no soul of the total race of men have been saved, and they would not be able to inherit the kingdom of the Light, if I had not brought unto them the purifying mysteries.

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“ For the emanations of the Light have no need of the mysteries, for they are purified ; but it is the race of men which hath need of them, because they all are material refuse [*pl.*]. For this cause, therefore, have I said unto you aforetime : ‘ The healthy have no need | of the physician, but the sick,’—that is : Those of the Light have no need of the mysteries, for they are purified lights ; but it is the race of men which hath need of them, for [they] are material refuse [*pl.*].

“ For this cause, therefore, herald to the whole race of men, saying : Cease not to seek day and night, until ye find the purifying mysteries ; and say unto the race of men : Renounce the whole world and the whole matter therein. For he who buyeth and selleth in the world and he who eateth and drinketh of its matter and who liveth in all its cares and in all its associations, amasseth other additional matters to the rest of his matter, because this whole world and all therein and all its associations are material refuse [*pl.*], and they will make enquiry of every one concerning his purity.

“ For this cause, therefore, I have said unto you aforetime: Renounce the whole world and the whole matter therein, that ye may not amass other additional matter to the rest of your matter in you. For this cause, therefore, herald it to the whole race of men, saying: Renounce the whole world and all its associations, | that ^{251.} ye may not amass additional matter to the rest of your matter in you; and say unto them: Cease not to seek day and night and remit not yourselves until ye find the purifying mysteries which will purify you and make you into a refined light, so that ye will go on high and inherit the light of my kingdom.

“ Now, therefore, Andrew and all thy brethren thy co-disciples, because of your renunciations and all your sufferings which ye have endured in every region, and because of your changes in every region and of your being poured from one into another of different kinds of bodies and because of all your afflictions, and after all this ye have received the purifying mysteries and are become refined light exceedingly purified,—for this cause, therefore, ye will go on high and penetrate into all the regions of all the great emanations of the Light and be kings in the Light-kingdom for ever.

“ But if ye come forth out of the body and come on high and reach unto the region of the rulers, then will all the rulers be seized with shame before you, because ye are the refuse of their matter and have become light more purified than them all. And | if ye reach unto the region of ^{252.} the Great Invisible and unto the region of those of the Midst and of those of the Right and unto

That all who are purified will be saved.

That finally they will be higher than all powers.

the regions of all the great emanations of the Light, then will ye be revered among them all, because ye are the refuse of their matter and are became light more purified than them all. And all the regions will sing praises before you, until ye come to the region of the kingdom.

“This is the answer to the words on which ye question. Now, therefore, Andrew, art thou still in unfaith and unknowing?”¹

Jesus
pardoneth
the ignorance
of Andrew.

When then the Saviour said this, Andrew knew clearly, not only he but also all the disciples knew with precision that they should inherit the Light-kingdom. They all threw themselves down together at Jesus' feet, cried aloud, wept and besought the Saviour, saying: “Lord, forgive our brother the sin of unknowing.”

The Saviour answered and said: “I forgive and will forgive; for this cause, therefore, hath the First Mystery sent me, that I may forgive every one his sins.”

[SUB-SCRIPTION:]

A PORTION OF THE BOOKS OF THE SAVIOUR

[THE CONCLUSION OF ANOTHER BOOK]

CHAP. 101.
Of the
Limbs of the
Ineffable.

“AND those who are worthy of the mysteries which abide in the Ineffable, which are those which have not gone forth,—these exist before the First Mystery, and to use a likeness and similitude, that ye may understand it, they are as the Limbs of the Ineffable. And every one existeth according to the dignity of its glory: the head according

¹ These two sentences are placed at the end of the preceding paragraph, but clearly belong here.

to the dignity of the head and the eye according to the dignity | of the eyes and the ear according to ^{253.} the dignity of the ears and the rest of the Limbs [in like fashion]; so that the matter is manifest: There is a multitude of limbs but one only body. Of this indeed have I spoken in a pattern and similitude and likeness, but not in a form in truth; nor have I revealed the word in truth, but the mystery [only] of the Ineffable.

“ And all the Limbs which are in it,—according The Saviour is their treasury. to the word with which I have made comparison,— that is, those which abide on the mystery of the Ineffable, and those which abide in it, and also the three spaces which are after them according to the mysteries,—of all these in truth and verity I am their treasury beside whom there is no other treasury, who hath not his like in the world; but there are still words and mysteries and other regions.

“ Now, therefore, blessed is he who hath found Of the dignity of those who have received the mysteries. the [words of the] mysteries [of the first space] which is from without; and he is a god who hath found these words of the mysteries of the second space, which is in the midst; and he is a saviour and an uncontainable who hath found the words of the mysteries of the third space, which is within, and he is more excellent than the universe and like unto those who are in that third space. Because he hath found the mystery in which they are and in which they stand,— | for this cause, ^{254.} therefore, is he like unto them. He on the other hand who hath found the words of the mysteries which I have described unto you according to a likeness, that they are the Limbs of the Ineffable,—amên, I say unto you: That man who hath

found the words of these mysteries in divine truth, is the first in truth and like unto him [*sc.* the First, *i.e.* the Ineffable], for through those words and mysteries . . . and the universe itself standeth through that First. For this cause he who hath found the words of those mysteries, is like unto the First. For it is the gnosis of the gnosis of the Ineffable concerning which I have discoursed with you this day."

A THIRD BOOK

JESUS continued again in the discourse and said **CHAP. 102.**
unto his disciples: "When I shall have gone Of the pro-
clamation
of the dis-
ciples.
into the Light, then herald it unto the whole
world and say unto them: Cease not to seek
day and night and remit not yourselves until ye
find the mysteries of the Light-kingdom, which
will purify you and make you into refined light
and lead you into the Light-kingdom.

"Say unto them: Renounce the whole world What men
should re-
nounce.
and the whole matter therein and all its cares 255.
and all its sins, in a word all its | associations
which are in it, that ye may be worthy of the
mysteries of the Light and be saved from all the
chastisements which are in the judgments.

"Say unto them: Renounce murmuring, that
ye may be worthy of the mysteries of the Light
and be saved from the fire of the dog-faced [one].

"Say unto them: Renounce eavesdropping [?],
that ye may [be worthy of the mysteries of the
Light] and be saved from the judgments of the
dog-faced [one].

"Say unto them: Renounce litigiousness [?],
that ye may be worthy of the mysteries of the
Light and be saved from the chastisements of
Ariël.

"Say unto them: Renounce false slander,
that ye may be worthy of the mysteries of the

Light and be saved from the fire-rivers of the dog-faced [one].

“ Say unto them : Renounce false witness, that ye may be worthy of the mysteries of the Light and that ye may escape and be saved from the fire-rivers of the dog-faced [one].

“ Say unto them : Renounce pride and haughtiness, that ye may be worthy of the mysteries of the Light and be saved from the fire-pits of Ariël.

“ Say unto them : Renounce belly-love, that ye may be worthy of the mysteries of the Light and be saved from the judgments of Amente.

“ Say unto them : Renounce babbling, that ye may be worthy of the mysteries of the Light and be saved from the fires of Amente.

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“ Say unto them : | Renounce craftiness, that ye may be worthy of the mysteries of the Light and be saved from the chastisements which are in Amente.

“ Say unto them : Renounce avarice, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dog-faced [one].

“ Say unto them : Renounce love of the world, that ye may be worthy of the mysteries of the Light and be saved from the pitch- and fire-coats of the dog-faced [one].

“ Say unto them : Renounce pillage, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of Ariël.

“ Say unto them : Renounce evil conversation, that ye may be worthy of the mysteries of the Light and be saved from the chastisements of the fire-rivers

“ Say unto them : Renounce wickedness, that ye may be worthy of the mysteries of the Light and be saved from the fire-seas of Ariël.

“ Say unto them : Renounce pitilessness, that ye may be worthy of the mysteries of the Light and be saved from the judgments of the dragon-faced [ones].

“ Say unto them : Renounce wrath, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dragon-faced [ones.]

“ Say unto them : Renounce cursing, that ye may be worthy of the mysteries of the Light and be saved from the fire-seas of the dragon-faced [ones]. |

“ Say unto them : Renounce thieving, that ye ^{257.} may be worthy of the mysteries of the Light and be saved from the bubbling seas of the dragon-faced [ones].

“ Say unto them : Renounce robbery, that ye may be worthy of the mysteries of the Light and be saved from Yaldabaōth.

“ Say unto them : Renounce slandering, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the lion-faced [one].

“ Say unto them : Renounce fighting and strife, that ye may be worthy of the mysteries of the Light and be saved from the seething rivers of Yaldabaōth.

“ Say unto them : Renounce all unknowing, that ye may be worthy of the mysteries of the Light and be saved from the servitors of Yaldabaōth and the fire-seas.

“ Say unto them : Renounce evil doing, that

ye may be worthy of the mysteries of the Light and be saved from all the demons of Yaldabaōth and all his judgments.

“ Say unto them : Renounce sloth, that ye may be worthy of the mysteries of the Light and be saved from the seething pitch-seas of Yaldabaōth.

“ Say unto them : Renounce adultery, that ye may be worthy of the mysteries of the Light-kingdom and be saved from the sulphur- and pitch-seas of the lion-faced [one].

258.

“ Say unto them : Renounce murder, that ye may be worthy of the mysteries of the Light and be saved from the crocodile-faced ruler,— this one who is in the cold, | is the first chamber of the outer darkness.

“ Say unto them : Renounce pitilessness and impiety, that ye may be worthy of the mysteries of the Light and be saved from the rulers of the outer darkness.

“ Say unto them : Renounce atheism, that ye may be worthy of the mysteries of the Light and be saved from the howling and grinding of teeth.

“ Say unto them : Renounce [magic] potions, that ye may be worthy of the mysteries of the Light and be saved from the great cold and the hail of the outer darkness.

“ Say unto them : Renounce blasphemy, that ye may be worthy of the mysteries of the Light and be 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 the Light and be saved from all the chas-

tisements of the great dragon of the outer darkness.

“ Say unto those who teach the doctrines of error and to every one who is instructed by them : Woe unto you, for, if ye do not repent and abandon your error, ye will go into the chastisements of the great dragon and of the outer darkness, which is exceedingly evil, and never will ye be cast [up] into the world, but will be non-existent until the end. |

“ Say unto those who abandon the doctrines 259. of truth of the First Mystery : Woe unto you, for your chastisement is sad compared with [that of] all men. For ye will abide in the great cold and ice and hail in the midst of the dragon and of the outer darkness, and ye will never from this hour on be cast [up] into the world, but ye shall be frozen up [?] in that region and at the dissolution of the universe ye will perish and become non-existent eternally.

“ Say rather to the men of the world : Be calm, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

The boundaries of the ways of the worthy.

“ Say unto them : Be ye loving-unto-men, that ye may be worthy of the mysteries of the Light and go on high into the Light-kingdom.

“ Say unto them : Be ye gentle, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

“ Say unto them : Be ye peaceful, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

“ Say unto them : Be ye merciful, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

“ Say unto them : Give ye alms, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

260.

“ Say unto them : Minister unto the poor and the sick and distressed, that ye may receive the mysteries | of the Light and go on high into the Light-kingdom.

“ Say unto them : Be ye loving-unto-God, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

“ Say unto them : Be ye righteous, that ye may receive the mysteries [of the Light] and go on high into the Light-kingdom.

“ Say unto them : Be good, that ye may receive the mysteries [of the Light] and go on high into the Light-kingdom.

“ Say unto them : Renounce all, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

“ These are all the boundaries of the ways for those who are worthy of the mysteries of the Light.

Unto whom are the mysteries of the Light to be given.

“ Unto, such, therefore, who have renounced in this renunciation, give the mysteries of the Light and hide them not from them at all, even though they are sinners and they have been in all the sins and all the iniquities of the world, all of which I have recounted unto you, in order that they may turn and repent and be in the submission which I have just recounted unto you. Give unto them the mysteries of the Light-kingdom and hide them not from them at all; for it is because of sinfulness that I have brought the mysteries into the world, that I may forgive all their sins which they have committed from the beginning on. For this cause

The mysteries are for the forgiveness of sins.

have I said unto you aforetime : ‘ I am not come to call the righteous.’ Now, | therefore, I have ^{261.} brought the mysteries that [their] sins may be forgiven for every one and they be received into the Light-kingdom. For the mysteries are the gift of the First Mystery, that he may wipe out the sins and iniquities of all sinners.”

It came to pass then, when Jesus had finished **CHAP. 103.** saying these words unto his disciples, that Mary ^{Mary questioneth the Saviour.} came forward and said to the Saviour : “ My Lord, will then a righteous man who is perfected in all righteousness, and that man who hath no sin at all, will such an one be tormented in the chastisements and judgments or not ? Or will rather that man be brought into the kingdom of heaven or not ? ”

And the Saviour answered and said unto Mary : ^{Of the soul of the righteous man who hath not received the mysteries at death.} “ A righteous man who is perfected in all righteousness and who hath never committed any sin of any kind, and such an one who never hath received mysteries of the Light, if the time is at hand when he goeth forth out of the body, then straightway come the receivers of one of the great triple-powers,—those among whom there is a great [one],—snatch away the soul of that man from the hands of the retributive receivers and spend three days circling with it in all the creatures of the world. After three days they lead it down into the chaos, so as to lead it into all the chastisements of the judgments and to dispatch it to all the judgments. The fires of the | chaos do not trouble it greatly ; but they will ^{262.} trouble it partly for a short time.

“ And with haste they take pity on it quickly, to lead it up out of the chaos and lead it on the

way of the midst through all the rulers. And they [*sc.* the rulers] do not chastize it in their harsh judgments, but the fire of their regions troubleth it partly. And if it shall be brought into the region of Yachthanabas, the pitiless, then will he indeed not be able to chastize it in his evil judgments, but he holdeth it fast a short time, while the fire of his chastisements troubleth it partly.

“And again they take pity on it quickly, and lead it up out of those regions of theirs and they do not bring it into the æons, so that the rulers of the æons do not carry it away ravishingly; they bring it on the way of the sun and bring it before the Virgin of Light. She proveth it and findeth that it is pure of sins, but letteth them not bring it to the Light, because the sign of the kingdom of the mystery is not with it. But she sealeth it with a higher seal and letteth it be cast down into the body | into the æons of righteousness,—that body which will be good to find the signs of the mysteries of the Light and inherit the Light-kingdom for ever.

263.

“If on the contrary he hath sinned once or twice or thrice, then will he be cast back into the world again according to the type of the sins which he hath committed, the type of which I will tell you when I shall have told you the expansion of the universe.

“But amēn, amēn, I say unto you: Even if a righteous man hath committed no sins at all, he cannot possibly be brought into the Light-kingdom, because the sign of the kingdom of the mysteries is not with him. In a word, it is impossible to bring souls into the Light without the mysteries of the Light-kingdom.”

It came to pass then, when Jesus had finished **CHAP. 104.**
 saying these words unto his disciples, that John John ques-
 tioneth
 Jesus. came forward and said: "My Lord, suppose
 a sinning and a law-breaking man is re-
 plete in all iniquities, and he hath ceased from
 these for the sake of the kingdom of heaven
 and renounced the whole world and the whole
 matter therein, and we give him from the be-
 ginning onwards the mysteries of the Light which
 are in the first space from without, and if he
 receiveth the mysteries, and after a little while
 again if he returneth and transgresseth, and there-
 after again if he turneth and ceaseth from all
 sins and turneth and | renounceth the whole world 264.
 and the whole matter therein, so that he cometh
 again and is in great repentance, and if we
 know truly in truth that he longeth after God,
 so that we give him the second mystery of the
 first space which is from without;—in like manner
 if he turneth anew and transgresseth and is
 again in the sins of the world, and again if he
 thereafter turneth and ceaseth from the sins of
 the world and again renounceth the whole world
 and the whole matter therein and again is in
 great repentance, and we know it with certainty
 that he is not a play-actor, so that we turn and
 give him the mysteries of the beginning, which
 [are] in the first space from without;—in like
 manner, if he turneth again and sinneth and is
 in every type [of sin];—desirest thou that we
 forgive him unto seven times and give him the
 mysteries which are in the first space from with-
 out, unto seven times or not?"

The Saviour answered again and said unto
 John: "Not only forgive him unto seven times,

The disciples are to forgive many times seven times.

but amēn, I say unto you: Forgive him unto many times seven times, and every time give him the mysteries from the beginning onwards which are in the first space from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

265.

“ For this cause, therefore, when ye questioned me aforetime, | saying: ‘ If our brother sin against us, desirest thou that we forgive him unto seven times?’—I answered and spake unto you in a similitude, saying: ‘ Not only unto seven times, but unto seventy times seven.’

“ Now, therefore, forgive him many times and every time give him the mysteries which are in the first space which is from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

Of the reward of the savers of souls.

“ Amēn, amēn, I say unto you: He who shall keep in Life and save only one soul, besides the dignity which he possesseth in the Light-kingdom, he will receive yet another dignity for the soul which he hath saved, so that he who shall save many souls, besides the dignity which he possesseth in the Light he will receive many other dignities for the souls which he hath saved.”

CHAP. 105.

John continueth his questioning.

When then the Saviour had said this, John started forward and said: “ My Lord, bear with me if I question thee, for from now on I will begin to question thee on all things concerning the manner, how we are to herald it to mankind.

266.

“ If, therefore, I give that brother a mystery out of the mysteries of the beginning which are in the first space from without, and if I give him many mysteries and he doeth not what | is

worthy of the kingdom of heaven,—desirest thou that we let him pass through to the mysteries of the second space? Perchance we win the soul of that brother, and he turneth, repenteth and inheriteth the Light-kingdom. Desirest thou that we let him pass through to the mysteries [which are in the second space] or not?”

And the Saviour answered and said unto John :
 “ If it is a brother who is not play-acting, but in truth longeth after God, if ye have given him many times the mysteries of the beginning and because of the necessity of the elements of the Fate he hath not done what is worthy of the mysteries of the Light-kingdom, then forgive him, let him pass through and give him the first mystery which is in the second space. Perchance ye win the soul of that brother.

That the mysteries shall be given again unto a repentant brother even up to the three of the second space.

“ And if he hath not done what is worthy of the mysteries of the Light and hath committed transgression and divers sins, and thereafter hath turned again and been in great repentance and hath renounced the whole world and ceased from all the sins of the world, and ye know with certainty that he doth not play-act but in truth longeth after God, then turn ye anew, forgive him, let him pass on through and give him the second mystery in the second | space of the First Mystery. Per-
 chance ye win the soul of that brother and he inheriteth the Light-kingdom. 267.

“ And again if he hath not done what is worthy of the mysteries, but hath been in transgression and divers sins, and thereafter again hath turned and been in great repentance and hath renounced the whole world and the whole matter therein and ceased from the sins of the world, so that

ye know truly that he is not play-acting but longeth truly after God, then turn ye anew, forgive him and receive his repentance, because the First Mystery is compassionate and merciful-minded; let also that man pass through and give him the three mysteries together which are in the second space of the First Mystery.

The limit of the power of the disciples to forgive sins.

“If that man [then] transgresseth and is in divers sins, from that moment onwards ye are not to forgive him nor to receive his repentance; but let him be among you as a stumbling-block and as a transgressor.

268.

“For, amēn, I say unto you: Those three mysteries will be witnesses for his last repentance, and he hath not repentance from this moment onwards. For, amēn, I say unto you: The soul of that man will not | be cast back into the world above from this moment onwards, but will be in the abodes of the dragon of the outer darkness.

A former saying explained.

“For regarding the souls of such men I have spoken unto you aforetime in a similitude, saying: ‘If thy brother sinneth against thee, bring him over between thee alone and him. If he hearkeneth unto thee, thou wilt win thy brother; if he hearkeneth not unto thee, take with thee yet another. If he hearkeneth not unto thee and the other, bring him to the assembly. If he hearken not unto the others, let him be for you as a transgressor and as a stumbling-block.’—That is: If he is not usable in the first mystery, give him the second; and if he is not usable in the second give him the three, assembled together, which is ‘the assembly’; and if he is not usable in the third mystery, let him be for you as a stumbling-block and as a transgressor.

“ And the word which I have spoken unto you Of the master-mystery of the forgiveness of sins. aforetime : ‘ So that through two to three witnesses every word may be established,’—it is this : Those three mysteries will witness for his last repentance. And amēn, | I say unto you : 269. If that man repenteth, no mystery can forgive him his sins, nor can his repentance be received, nor can he at all be hearkened to through any mystery, save through the first mystery of the First Mystery and through the mysteries of the Ineffable. It is these alone which will receive the repentance of that man and forgive his sins ; for those mysteries in sooth are compassionate and merciful-minded and forgiving at every time.”

When then the Saviour had said this, John CHAP. 106. continued again and said to the Saviour : “ My John continueth his questioning. Lord, suppose an exceedingly sinful brother who hath renounced the whole world and the whole matter therein and all its sins and all its cares, and we shall prove him and know that he is not in deceit and play-acting but that in uprightness and in truth he longeth [after God], and we know that he hath become worthy of the mysteries of the second space or of the third,—desirest thou that we give him of the mysteries of the second space and of the third, before he hath at all received mysteries of the Inheritance of the Light or not ? Desirest thou that we give or not ? ”

And the Saviour answered and said unto John Further of the forgiveness of sins. in the midst of the disciples : “ If ye know with 270 certainty that that man | hath renounced the whole world and all its cares and all its associations and all its sins, and if ye know in truth that he

is not in deceit, neither that he was play-acting nor that he was curious to know the mysteries, how they are brought to pass, but that he longeth after God in truth, hide them not from such an one, but give him of the mysteries of the second and third space and try even of what mystery he is worthy; and that of which he is worthy, give him and hide it not from him, for if ye hide it from him, ye may be guilty of a great condemnation.

“ If ye give him once [of the mysteries] of the second space or of the third and he turneth again and sinneth, ye are to continue again the second time up to the third time. If he still sinneth, ye shall not continue to give him, for those three mysteries will be witnesses unto him for his last repentance. And amēn, I say unto you: He who shall give that man anew mysteries of the second space or of the third, is guilty of a great condemnation. But let him be for you as a transgressor and as a stumbling-block.

271.

“ Amēn, I say unto you: The soul of that man cannot be cast back into the world | from this moment onwards; but his habitation is in the midst of the jaws of the dragon of the outer darkness, the region of howling and grinding of teeth. And at the dissolution of the world his soul will be frozen up [?] and perish in the violent cold and exceedingly violent fire and will be non-existent eternally.

“ Even if he yet again turneth and renounceth the whole world and all its cares and all its sins, and he is in great citizenship and great repentance, no mystery can receive from him his repentance, nor can it hearken unto him, to have mercy

upon him and receive his repentance and forgive his sins, save the mystery of the First Mystery and the mystery of the Ineffable. It is these alone which will receive the repentance of that man and forgive his sins; for in sooth those mysteries are compassionate and merciful-minded and forgiving of sins at every time."

And when the Saviour had said this, John CHAP. 107. continued again and said: "My Lord, bear John con- with me, if I question thee, and be not wroth tinueth his with me, for I question concerning all things questioning. with surety and certainty for knowledge of the manner, how we are to herald it to the men of the world."

And the Saviour answered and said unto John: "Question concerning all things on which thou questionest, and I will reveal them unto thee, face to face | in openness without similitude, or 272. with surety."

And John answered and said: "My Lord, if we go forth and herald it and come into a city or a village, and if the men of that city come forth to meet us without our knowing who they are, and if they receive us unto themselves in great deceit and great play-acting and bring us into their house, desiring to make trial of the mysteries of the Light-kingdom, and if they play-act with us in submission and we suppose that they long after God, and we give them the mysteries of the Light-kingdom, and if we thereafter know that they have not done what is worthy of the mystery, and we know that they have play-acted with us, and have been deceitful against us and that they have also made a show of the mysteries region by region, making trial of us

and also of our mysteries,—what is then the thing which will befall such ? ”

Of pre-
tenders who
receive the
mysteries.

And the Saviour answered and said unto John :
“ If ye come into a city or a village, where ye enter into the house and they receive you unto themselves, give them a mystery. If they are worthy, ye will win their souls and they will inherit the Light-kingdom ; but if they are not worthy but are deceitful against you, and if they also make a show of the mysteries, making trial of you and also of the mysteries, then invoke | the first mystery of the First Mystery which hath mercy on every one, and say : Thou Mystery, which we have given unto these impious and iniquitous souls who have not done what is worthy of thy mystery but have made a show of us, turn back [then] the mystery unto us and make them for ever strangers to the mystery of thy kingdom. And shake ye off the dust of your feet as a witness against them, saying : May your souls be as the dust of your house. And amēn, I say unto you : In that hour all the mysteries which ye have given unto them, will return unto you, and all the words and all the mysteries of the region up to which they have received figures, will be taken from them.

273.

A former
saying ex-
plained.

“ Concerning such men, therefore, have I aforetime spoken unto you in similitude, saying : ‘ Where ye enter into a house and are received, say unto them : Peace be with you. And if they are worthy, let your peace come upon them ; and if they are not worthy, let your peace return unto you,’—that is : If those men do what is worthy of the mysteries and in truth long after God, give them the mysteries of the Light-kingdom ;

but if they play-act with you and are deceitful against you, without your having known it, | and if ye give them the mysteries of the Light-^{274.} kingdom, and again thereafter they make a show of the mysteries and they make also trial of you and also of the mysteries, then perform the first mystery of the First Mystery, and it will turn back unto you all the mysteries which ye have given unto them, and it will make them strangers to the mysteries of the Light for ever.

“And such men will not be led back to the world from this moment onwards; but amēn, I say unto you: Their dwelling is in the midst of the jaws of the dragon of the outer darkness. And if they still at a time of repentance renounce the whole world and the whole matter therein and all the sins of the world, and they are in entire submission to the mysteries of the Light, no mystery can hearken unto them nor forgive their sins, save this same mystery of the Ineffable, which hath mercy on every one and forgiveth every one his sins.”

It came to pass, when Jesus had finished **CHAP. 108.** saying these words unto his disciples, that Mary Mary again questioneth Jesus. adored the feet of Jesus and kissed them. Mary said: “My Lord, bear with me, if I question thee, and be not wroth with me.”

The Saviour answered and said unto Mary: “Question concerning what thou desirest to question, and I will reveal it | unto thee in ^{275.} openness.”

And Mary answered and said: “My Lord, suppose a good and excellent brother whom we have filled with all the mysteries of the Light, and that brother hath a brother or kinsman, in a

word he hath in general [any] man, and this [man] is a sinner and impious or better he is no sinner, and such an one hath gone out of the body, and the heart of the good brother is grieved and mourneth over him, that he is in judgments and chastisements,—now, therefore, my Lord, what are we to do to remove him out of the chastisements and harsh judgments ? ”

And the Saviour answered and said unto Mary : “ Concerning this word, therefore, I have already spoken unto you at another time, but hearken that I may say it again, so that ye may be perfected in all mysteries and be called ‘ the perfected in every fulness.’ ”

How the souls of those who have come out of the body may be helped by those on earth.

276.

“ Now, therefore, all men, sinners or better who are no sinners, not only if ye desire that they be taken out of the judgments and violent chastisements, but that they be removed into a righteous body which will find the mysteries of the godhead, so that it goeth on high and inheriteth the Light-kingdom,—then perform the third mystery of the Ineffable | and say : Carry ye the soul of this and this man of whom we think in our hearts, carry him out of all the chastisements of the rulers and haste ye quickly to lead him before the Virgin of Light ; and in every month let the Virgin of Light seal him with a higher seal, and in every month let the Virgin of Light cast him into a body which will be righteous and good, so that it goeth on high and inheriteth the Light-kingdom.

“ And if ye say this, amēn, I say unto you : All who serve in all the orders of the judgments of the rulers, hasten to hand over that soul from one to the other, until they lead it before the Virgin of Light. And the Virgin of Light sealeth

it with the sign of the kingdom of the Ineffable and handeth it over unto her receivers, and the receivers will cast it into a body which will be righteous and find the mysteries of the Light, so that it will be good and goeth on high and inheriteth the Light-kingdom. Lo, this is it on which ye question me."

And Mary answered and said: "Now, therefore, my Lord, hast thou then not brought mysteries into the world that man | may not die through the death which is appointed him by the rulers of the Fate,—be it that it is appointed one to die by the sword or die by the waters or through tortures and torturings and acts of violence which are in the law, or through any other evil death,—hast thou then not brought mysteries into the world that man may not die with them through the rulers of the Fate, but that he may die by a sudden death, so that he endure no sufferings through such kinds of death? For they are exceedingly numerous who persecute us because of thee, and numerous those who persecute us because of thy name, in order that, if they torture us, we may speak the mystery and straightway go out of the body without having endured any sufferings at all."

The Saviour answered and said unto all his disciples: "Concerning this word on which ye question me, I have spoken unto you at another time; but hearken again that I may say it unto you anew: Not only ye, but every man who will accomplish that first mystery of the First Mystery of the Ineffable,—he who, therefore, shall perform that mystery and accomplish it in all its figures and all its types and all its stations, in

CHAP. 109.

Mary continueth her questioning. 277.

How he who possesseth the mysteries can come forth out of the body without suffering.