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The Mandaean Book of John: Text and Translation

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The Mandaean Book of John

The Mandaean Book of John

Text and Translation

Edited by
Charles G. Häberl and James F. McGrath

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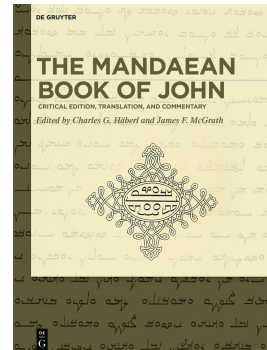
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Translators' Preface

The *Teachings of the Kings*, or “Mandæan Book of John” as it is commonly known, has provided ethical instruction to members of its ancient religious community for ages and generations. For this reason, it is one of the most commonly copied texts, and most frequently found in their homes, but until now it has never appeared in a full and unabridged English translation. Portions of it have found their way into English and other languages, and complete translations have emerged in both German and Arabic, but these universally render it in prose rather than its original verse. This new English verse translation therefore serves not only the interests of this community as it finds refuge in its diaspora around the world, but also that of a reading public perennially engaged with the sacred texts of ancient Middle East, and most particularly those that relate to its own faiths.

As elaborated in these sacred texts, the core of their faith is a doctrine known as *Nāṣerutā* or ‘Nazorenism’, the adherents of which are called ‘Nazorenes’ (*nāṣorāyi*). Within this group of people, these texts further distinguish between a priesthood, *tarmidutā*, and a laity, *mandāyutā*. The latter word, which comes from their word for knowledge (*mandā*), furnishes us with a useful term for the entire complex of beliefs, culture, faith, and practices associated with this doctrine, namely ‘Mandæism’. Thus its followers are often called Mandæans, although we could just as easily refer to them as ‘Nazorenes’ or even ‘Gnostics’, using the Greek word for knowledge (*gnōsis*) in place of an Aramaic one. To their non-Mandæan neighbors in the region, they are most commonly known as Ṣubba or Sabians, employing a term lifted from the religious vocabulary of the Qur’ān.

The “kings” referenced in its original title are spirits who have descended from the world of light and govern the material world. Their moral teachings, brought for the benefit of a humanity enmired in a fallen world, are integrated into a cosmic narrative that spans from a violent war in heaven to the creation of the material world and the strange creatures that populate it, and the apocalyptic destruction of Jerusalem with which it concludes. Above this drama presides the Great Life, the supreme being of the Mandæans, whose name closes each chapter. Among the mortal figures who grace its pages, pride of place is given to the chief prophet of the Mandæans, John, son of Zechariah, who is known to Christians as the Baptist.

When it comes to matters of interpretation, scriptures stand in a category of their own, separate from modern and post-modern literature (for which even the most traditional readers admit the potential for a multiplicity of readings) and epigraphic texts (which had long ceased to be curated by any community before they were rediscovered). While nothing prevents you or us from reading any of these works as we please, and reading our own meanings into them, scholars and people of faith alike find themselves confronted with a (somewhat self-imposed) constraint: how to read these texts correctly, which is to say, how to read the correct meaning into them. As a rule, we do not permit ourselves to read any old meaning into scriptures or ancient texts, and with good reasons.

One of the most characteristic features of scriptures is that their readings are actively and presently curated by a religious community. There may be many reasons for this; the community in question may consider them to be

- divinely authored or inspired; that is to say, whether they are attributed to a human author or not, they are ultimately of supernatural origin;
- in James Kugel’s terms, “omnisignificant,” that is, meaningful in each and every detail, and with a meaning that is eternally and directly relevant to each and every reader;
- ultimately admitting only of a single correct meaning, which can be discovered only through careful analysis, rather than a fluid multiplicity of meanings.

These three attributes of scriptures, at least as they are understood among those traditions conventionally described as “Abrahamic,” naturally exist in a certain tension with one another. If every last detail is existentially relevant but admits of only one possible divinely-ordained reading, then it behooves the scholars of that community to struggle continuously to elaborate this reading, and then guard it for the benefit of future generations, which extends to subsequent re-workings of scripture into different languages. Thus “context rather than content makes the holy untranslatable,” in the words of Christopher Shackle.

In the case of some ancient texts, these painstakingly developed schools of interpretation, laboriously constructed over the centuries, have largely disappeared along with the community that constructed them, and in their absence, other scholars have appointed themselves their custodians, and perpetuate the interpretive work of that vanished community, with an important exception—to our knowledge, no latter-day scholar of the Babylonian creation myth *Enûma Eliš* (to give one example) maintains that it is divinely inspired. While secular scholars differ from religious scholars in that respect, otherwise much of their approach to the text remains the same. They both maintain that the text admits of only one correct meaning, both at the time in which it was authored and subsequently for all time, and that this meaning reveals itself only through careful analysis. These texts then share much with more familiar and widely-disseminated scriptures, save that they are no longer curated by communities that consider them divinely inspired or divinely authored. We might therefore deem them “post-scriptures.”

An obvious tension emerges, then, when secular scholars apply the same approach to scriptures that are still being actively curated by a religious community, with their own painstakingly developed schools of interpretation. To give an example, the present-day German scholar Christoph Luxenberg disagrees with the fourteenth-century Shafi'ite scholar Ismail ibn Kathir on the divine authorship of the Qur'an, but agrees with him regarding the existence of a single exclusive meaning of this particular text, which he likewise seeks to uncover. Neither considers himself to be engaged in the business of “knowledge production,” but rather the business of “knowledge recovery,” and for this reason their readings are not only in direct competition with one another, but also mutually incompatible.

Since neither secular nor religious scholars typically admit of a fluid multiplicity of meanings, each community establishes its own conventions for producing readings, and its own criteria for assessing their merits. The conventions for secular scholars are much the same as those for religious ones. The ultimate basis for both is direct observation, either from internal factors such as the ways in which the scriptures describe the world around them, which can presumably be connected to that world in ways that might be meaningful, or from external factors, such as the age of the physical manuscripts, and what its copyists and past interpreters have to say about it. From these observations, new questions inevitably emerge, and scholars develop new readings to answer them, and hopefully test these readings in order to expand, alter, reject, or refine them.

Among communities of secular scholars, the merits of the readings so developed are assessed through the process of peer review. Ultimately, a reading's success will depend not only upon its ability to answer the questions that emerge from observation, but also upon other forms of merit, such as its originality, or the qualifications of its reader. The former is critical, to ensure that the reader has not simply replicated past scholarship, or even presented it as an original contribution. The latter is equally critical to the reading's success, but some communities employ double blind peer review, in an attempt to reduce the impact of psychological and socio-economic factors on its initial reception. In such instances, the identities of both the reader and the reviewers are obscured, until the other merits of the reading have been assessed.

In any model of scholarship, there is, was, and always will be a tension between the ways in which a reading's merits are assessed, and the ways in which they determine its ultimate impact. Some readings are accepted primarily on the strength of the reader's qualifications, and the level of prestige and support they enjoy from the scholarly establishment. This is frequently the case with secular scholars working on the religious traditions of others. Others are valued for the degree to which they affirm a scholarly or religious dogma. This is often the case with religious scholars elaborating their own religious traditions, who must necessarily deprecate originality in favor of orthodoxy. Regardless of whether we seek the support of scholarly or religious establishments, we might still conclude that the ultimate merit of our own effort at reading meaning into the text is whether it answers the questions that emerge from observation, and whether another careful reader, equipped with these same observations and furnished with these same questions, could (we dare not say “would”) arrive at the same reading. This, then, is the rubric against which we hope this reading will be evaluated.

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Text and Translation

Dedication

May God be Praised!

In the name of the Great and Strange Life from the countless worlds of light, who is above all works, may I,
_____, my wife, _____, my father, _____, and my
mother, _____ have healing and innocence, power and strength, speech and hearing, a
joyful heart and absolution from sins, by virtue of these teachings of the kings.

In the name of the Great Life,

may the sublime light be magnified!

| | |
|---|---|
| 1. Truth stands by the worlds' entrance, He says, "Tell me, how wide is the earth? How high is it from the earth | asking questions to the world. to the vault of heaven? |
| 5 Whence came Adam? Whence came Pitcher-Wine and Spring-Water, From whose settlement has this Oil, From whose headwater | Whence came his wife, Eve? who transcend the worlds? White Sesame's son come to me? do these rivers of living water come? |
| Tell me, how many thousands of excellencies | sit beneath the vine Yusmir? |
| 10 Tell me, how many thousands of excellencies Tell me, how many thousands of excellencies Who called out a great cry, Who set into motion the great conflict, Who caused the high breach, | sit beneath the vine Shar? sit beneath the vine Pirun? and roused Intellect from its place? which will not be resolved for an eternity? which will not be plugged for an eternity? |
| 15 Who will be the guardian of the house, Tell me, upon what is the bed Tell me, how many thousands of excellencies Tell me, how many thousands of excellencies Tell me, how many thousands of excellencies | as far as the enclosure of the worlds? of the great and powerful Intellect supported? sit to the right of the great and powerful Intellect? sit to the left of the great and powerful Intellect? stand before the great and powerful Intellect? |
| 20 Tell me, what are the names of the three robes Tell me, who revealed speech and hearing Tell me, who among the excellencies and brings it before Intellect? Tell me, who among the excellencies | of splendor, light, and glory? to the excellencies in their settlements? takes the incense holder, accepts prayer and praise, |

25 and takes them to store in his treasury?

Tell me, when the fetus is formed,
When its mother has it,
Who among the liliths
{Tell me, who is the guardian of the house,

30 Ptahil spoke, saying to him,

“I shall tell you the truth,
Twelve thousand leagues is
Twelve thousand leagues is
Adam was made from clay.

35 This Oil, White Sesame’s son,

These are living waters;
Twelve thousand excellencies
Twelve thousand excellencies
Twenty-four thousand excellencies

40 Yushamen set in motion the great conflict,

Abator caused the high breach,
I, Ptahil, am the guardian of the house,
The bed of the great and powerful Intellect
To the right of the great and powerful Intellect

45 To the left of the great and powerful Intellect

Before the great and powerful Intellect
As for the names of the three robes
they are self-explanatory.

Excellent Shunglan

50 and brings it before Intellect.

Excellent Samandirel
and brings them to store in his treasury.

When the fetus is formed,
It is taken from its father’s loins,

55 While the child is within its mother’s womb,

The lilith Zahriel

The triumphant Life speaks,

In the name of the Great Life,

in whose bosom is it formed?
whose scent does it inhale?
dwells in the beds of pregnant women?
as far as the enclosure of the worlds?}”

and explain to you just as it was.

the width of the earth.

the distance from the earth to the vault of heaven.

His wife Eve came from her own source.

came from the settlement of Splendid Yusmir.

they come from the reservoir of the Jordan.

sit beneath the vine Yusmir.

sit beneath the vine Shar.

sit beneath the vine Pirun.

which will not be resolved for an eternity.

which will not be plugged for an eternity.

as far as the enclosure of the worlds.

is supported upon the word of Life.

sit twelve thousand excellencies.

sit twelve thousand excellencies.

stand twenty-four thousand excellencies.

of splendor, light, and glory,

takes the incense holder

accepts prayer and praise,

it is formed in the bosom of its father.

and moved into its mother’s womb.

it inhales the scent of Life.

dwells in the beds of pregnant women.”

and the man who went here triumphs!

may the sublime light be magnified!

2. Truth stands by the worlds' entrance,
 He said,
 "Who revealed the secret of the Great,
 Who shook the settlements,
 5 Who bound Ur?
 Why did they make Abator a judge?
 Who told Spirit,
 Who brought calm,
 Who corrupted the great justice,
 10 Who caused the works to be destroyed,
 Who disturbed settlements,
 Who brought a great weapon,
 Who seized praise,
 Who offered praise,
 15 When Truth had said this,
 and he said,
 "I shall tell you the truth,
 Yushamen revealed the secret of the Great,
 Hibel shook the settlements,
 20 He caused the rumbling in Senyawis,
 Ur was bound by Life's word
 Yushamen was cast down
 and start a fight with the Mighty's house.
 He hatched wicked schemes and was bound,
 25 He cast down his own mouth,
 He had no concern and was not humbled,
 They made Abator a judge,
 He saw his son in the black water,
 and he said,
 30 "I am a king's son,
 and he said,
 "I shall place a seal on my settlement,
 He summoned his son Ptahil,
 Abator wronged his ancestors and my house,
 35 and he went to become the scales.
 Abator weeps and wails,

asking questions [to the world].
 and started the fight with the Light?
 and caused the rumbling in Senyawis?
 Who cast Yushamen down from his place?
 Why was inequality created in the world?
 and who revealed the truth to the world?
 and who created strife on high?
 and who declared war against the world?
 and who revealed the secret of the Light?
 and who spoke the word when it did not exist?
 and waged war against the world?
 divided it up, and put it in each place?
 and recited it to Life's voice from start to finish?"
 my son Yukashar searched his memory,
 and I shall explain to you just as it was.
 and started the fight with the light.
 and caused the rumbling in Senyawis.
 and revealed darkness's secret.
 with the ties that are endless.
 because he wanted to make an attack
 so Yushamen might stay put for eternity.
 because he was not orderly.
 and was not called forth like the excellencies.
 because Excellent Hibel cast him down.
 he summoned him to his settlement,
 so therefore I shall be called a king's son,"
 so that my strength will be doubled."
 and raised him to sit in his settlement.
 he was humbled and vanquished from his throne,
 and it rises up and reaches heaven,

“Whoever does good finds what is bad,
 I said that I would be great,
 I said that I would be a king,
 40 I said that I would be distinguished,
 When I was gentle and meek,
 Manda d’Heyyi told Spirit,
 Gubran revealed the truth,
 Yukabar brought calm,
 45 Ptahil caused works to be destroyed,
 Transplant disturbed the settlements,
 Ptahil brought a great weapon,
 Excellent Hibel caught praise,
 This was taken to the voice.

50 *And Life triumphs!*

In the name of the Great Life,

3. Splendor has come to me in plenty,
 The plot is the first
 The man who cast me down from this place of mine
 Do not destroy the excellencies’ construction,
 5 Do not tear up the great foundation,
 Do not toss those who disturb in the Jordan,
 Do not destroy the abode that I built.
 The day they start a fight with you,
 They came to wander around the settlements,
 10 The brothers will rally to one another.
 and they will say,
 “Our father has left the realm of Air;
 Their elder brother Sam came,
 and says,
 15 “If I start a great fight,
 You, however, go start
 you are still immature excellencies.
 “They will say they are immature excellencies,”

whoever does evil finds good.
 who has made me so small on Earth?
 who has set me up at the end of the worlds?
 who has placed the scales in my hand?
 why did they call me one who is rebellious?”
 and started the fight with Life’s house.
 and shook all the rivers.
 and Yushamen started a fight and tumult.
 and the Cloud revealed the light’s secret.
 Behram said a word when it did not exist.
 and Sprout waged war against the world.
 divided it up, and cast it about in many places.
 He called on high, and the voice rose up.”

may the sublime light be magnified!

and that which abounds in the world is light.
 that the excellencies undertake to relate to me.
 to the earth [...] you will destroy them.
 and do not drive the clouds from their places.
 because it is to your right.
 lest anyone attain its strength.

 your sons were taken to Glory’s Pride.
 wandering and seeking their father but not finding.
 The wicked will be instructed by one another,

 how shall we start a fight with him?”
 apprises himself of the situation,

 they will say the eldest is ill-raised.
 the great fight, since
 If you do it, you will succeed, and they will say,
 and not take your mistakes up on high.

Come, start a great fight,
 20 Arise, forge a great weapon,
 Gird a sword, bring wrath,
 Go down to the realm of Air,
 this one whose land is destroyed,
 Yushamen's son spoke
 25 "Come, air king!
 against Sprout, the air king!"
 "Who bound Yushamen before you,
 The air king spoke to Splendid Transplant, saying,
 "The king commanded, and bound Yushamen.
 30 Splendid Transplant opened his mouth, and raged.
 "You are not fit, and neither is
 Your father is not a powerful excellency."
 Great Sprout spoke
 "Damn you, and damn the clan
 35 You, who would end a fight with a king,
 Splendid Transplant drew a sword
 Splendid Transplant struck him once,
 Splendid Transplant struck him twice,
 Splendid Transplant struck him three times,
 40 Great Sprout spoke
 "You son of a disgraceful father,
 When Great Sprout said this,
 The eldest had put on the weapon,
 Shouting a challenge to Life,
 45 The sound of their weapons
 their sounds reached
 "How did Yushamen cut through
 Who started a fight
 Excellent Gubran saw,
 50 "It is the twenty-one sons of Yushamen,
 Then the light king said to Gubran,
 "Arm yourself
 Take and set out for the realm of Air.
 Then Gubran took a great weapon,

and destroy the works of the Creator!
 and wage a war for which there is no end!
 take the deadly arrows that do not fail!
 to your father's settlements,
 and for whom there is no throne to occupy."
 to Great Sprout, saying,
 Let us take swords unsheathed
 and he says to him,
 to end the fight with him?"

 Who ends a fight with the kings?"
 He summoned Great Sprout, and said to Great Sprout,
 the clan from which you came.

 to Splendid Transplant, saying,
 of your father, the agitator!
 are not fit for the Great Life's house!"
 and fell upon great Sprout, the air king.
 but his sword did not cut through his splendor.
 but his sword did not cut through his splendor.
 but his sword did not cut through his splendor.
 to Splendid Transplant, saying,
 the likes of me are not afraid of you!"
 the twenty-one sons of Yushamen drew their swords.
 and the youngest was battle-clad.
 they set weapons upon one another.
 and the sound of their gear:
 the great light king, and he says,
 and ruin the prison?
 with the excellencies and hid himself?"
 and said to the light king,
 they are starting a great fight that won't be resolved."

 and mount the great scorpion Parahiel!
 See whether they are the sons of Yushamen."
 mounted the scorpion Parahiel,

55 and went to the realm of Air.
 Then Gubran opened his mouth,
 “Yushamen’s son, do not start
 and go seek forgiveness for your father, my son.
 If he accepts your request, how beautiful it is!

60 Splendid Transplant, your father spoke
 See how sublime
 Now, you will destroy the earth
 if you start a conflict with
 Then Splendid Transplant let loose an arrow,

65 Splendid Transplant let loose two arrows,
 Splendid Transplant let loose three arrows,
 The fourth arrow
 Pahriel shouted out loud,
 Then the light king opened his mouth,

70 He cast his voice to the 444,000
 calling them and saying,
 “Arm yourselves, take hold of your gear,
 Grab the blade,
 Grab the sword wrathfully,

75 The light king summons and orders them
 saying to them,
 “When you arrive at the realm of Air,
 in the bosom of his mother, Lady Shine.
 Stage the attack in their midst,

80 Then 440,000 excellencies
 From the peak of Air’s realm, Intellect’s enclosure,
 With a lofty weapon, the excellencies
 like a sword borne wrathfully
 Then Splendid Yawar slew with his sword

85 Behram took as many as they have,
 One of the brothers, Yukabar,
 to his father Yushamen
 it reached his father Yushamen,
 “Who has killed my son,

90 With the shout that Yushamen shouted,

and said to Splendid Transplant,
 a war with the Mighty’s house,
 If he doesn’t, become a servant before the king!
 to your eldest brother and was not heard.
 is the chinstrap he has given me!
 with the king’s word,
 the lightworlds and frighten them.”
 and Gubran caught them in his right hand!
 and Gubran caught them in his right hand!
 and Gubran caught them in his right hand!
 settled in Pahriel’s paw.
 and his shout reached the light king.
 with endless light and splendor.
 excellencies that stand beyond,
 and mount your steeds!
 and destructive arrows forcefully!
 and mount your steeds!”
 with a splendor and light that never wane,
 fetch the head of Splendid Transplant,
 so they say, “The excellencies have been sent!”
 went down to the realm of Air.
 they reached Yushamen’s settlement.
 fall upon the realm of Air,
 or deadly arrows forcefully.
 twelve sons of Yushamen.
 nine sons of Yushamen, with his sword.
 Yushamen’s most precious son, shouted out loud,
 he shouted and his shout went forth,
 and Yushamen said,
 and who has held my beloved behind?”
 he lifted the bonds from his hands and feet.

Broken were the bonds and the chains
 He took to the great conflict,
 From the Nether Gate,
 all the settlements he reached,
 95 When he reached the realm of Air,
 The excellencies fell upon their faces,
 Their swords fell from their hands,
 The swords of the excellencies were broken off,
 They threw themselves down upon their faces.
 100 grabbed 24,000 excellencies, and threw down those
 Then 360 realms arrived
 “Cut off is the head of Gubran,
 Lands quake, mountains shake,
 and shouted out Life’s call to Yushamen.
 105 the great strength, the fight,
 that his sons’ heads with the lady,
 He dispatched 904 chains
 and they set him beside the Nether Gate,
 For seven hundred and fifty years,
 110 until the Great seeks him.

And Life triumphs!

In the name of the Great Life,

4. “By my own authority,
 I have made the time of kings,
 I called the time, and the time told me,
 I took up the sword and the blade;
 5 and the settlements I did not set up,
 so they might not raise a great sound,
 I reduced the works
 The war, which the mighty did not want,
 I stirred up a disturbance
 10 Splendid Plant spoke
 “Did I not tell you not to act out of rage

that the light king had commanded upon him.
 and remembered the great rage that was in his heart.
 to the realm of Air,
 he destroyed them.
 he shouted to the lady.
 and did not take to the heights from their steeds.
 and they did not hold tight to their steel arrows.
 and their bowstrings snapped.
 Yushamen dismounted his steed,
 who were still standing upon their feet.
 before the Great king, saying,
 who is at the right hand of the light king!”
 and the king rose from his throne,
 He lifted from him the splendor,
 and the fury that were in his mind,
 Splendid Transplant’s mother, were torn from them.
 of *zeynā*, which is heavier than iron,
 until Eighth of Darkness is summoned forth.
 he will wait in the great shackles,

may the sublime light be magnified!

by my own prayer and praise,
 and I ordain the time.
 your time is up.
 the world I did not create, I shall destroy,
 know I have thoroughly disturbed,
 and I started a fight on high.
 that were fixed in their places.
 came to me from myself.
 and brought myself to confinement.
 to Yushamen, saying,
 and start a fight in the Jordan?

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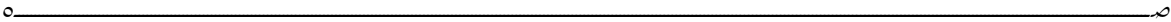
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It was not written for you to wage a war.
 You were small, you were smart.
 You had a seat at the head.
 15 You have destroyed the things you have done
 so that among your first born,
 You have destroyed your lands and buildings,
 Ladies were married by you,
 From you has been taken the first stability,
 20 You have disturbed your great nest,
 You have crushed the great nest,
 Your double will be released,
 they didn't fix the great thing that was ordered,
 You stand without judgment, Yushamen,
 25 You were not given orders or instructed,
 You didn't worry about the Jordan's clarity
 You know full well, Yushamen,
 When it left the mouth of the world,
 Did you not know, Yushamen,
 30 cannot be restored even in twenty-four
 Your offspring were taken through disputes,
 You multiplied their sighing,
 You have put tears in your eyes,
 Yushamen spoke to Splendid Plant, saying,
 35 "By my own hand, I sought sorrow.
 the sublime one's truth, and guard it

And Life triumphs!

In the name of the Great Life,

5. As my father Yushamen plotted
 he plotted in the great wilderness,
 let me see the Great Life
 Now I shall pick a great fight with him,
 5 If he comes and escapes from me,

Now, they call you a fool.
 Now, they have put you at the Nether Gate.
 since your childhood,
 you have not given company to even one.
 you removed your beds from their places.
 and ladies have been taken away from you.
 that the First [Life] bestowed upon your mind.
 and you destroyed the well-ordered works.
 and are between the two kings.
 but the kings will judge you not to be released,
 and won't correct the deeds that were ordered.
 neither humility nor concern came to your mind, and
 you did not worry.
 and you did not seek wisdom from the First [Life].
 or seek teachings from the ladies.
 the word that the king heard.
 it stopped recounting endless wonders.
 that the destruction of a thousand years
 thousand years, to just as it once was?
 and you put the great shackles upon your feet.
 and sadness will never wane from you.
 flowing down like the waters of the Jordan."
 Now I shall take and never relinquish
 until the Great [Life] does all that it wants."

may the sublime light be magnified!

in the shackles, wrathfully and defiantly,
 "Let me start a war up on high,
 waging this war with me.
 and he has created trouble for himself.
 I shall see that there is none greater than me.

Who is worse than me on high,
 I am the greatest, my splendor is great,
 As soon as Yushamen had said this,
 “I shall cover up the accomplishments
 10 He summoned Manda d’Heyyi,
 He gave him a severe warning and told him,
 Did he not say, ‘Great Sprout hated me,
 Manda d’Heyyi went forth,
 Manda d’Heyyi arrived at Yushamen’s house,
 15 “When you were not great,
 You were never great,
 I am worried and pained about you, Yushamen,
 Your prayers are completed,
 you forget your words,
 20 I am telling him what they told him on high,
 and just like they told him,
 There is no truth
 When Manda d’Heyyi had said this,
 “Were you not a messenger they sent, and had I come (instead),
 25 I would have struck you with a great blow
 your splendor would not shine,
 When Yushamen [had said this]
 his abundant strength his ancestors blessed,
 “I covered up my splendor,
 30 Then I and my brothers, the excellencies,

And Life triumphs!

Blessed is the name of Manda d’Heyyi!

6. On the day the lord taught Yushamen,
 Yushamen rose from his throne,
 “King of the Excellencies, blessed is your splendor,

And Life triumphs!

than me in the place of light?
 and there is no end to my glory.”
 the Great Life knew, and he said,
 of that good-for-nothing Yushamen.”
 he wrote a letter and sent it.
 “Look at his splendor, what will overwhelm him?
 and the light king raged against me?”
 and he came to Yushamen’s house.
 he arrived and spoke to Yushamen, saying,
 weren’t you nonetheless still drawing breath?
 so why do you stake an attack against him?
 who is caught in the fetters of the Great Life.
 your anxieties overwhelm you,
 and a tear falls from you to the ground.
 ‘I made Yushamen dwell on the ground,’
 I am saying, ‘I summoned Yushamen.’
 in your perception and no truth in your speech.”
 Yushamen spoke, saying to him,
 and put an end to your speeches;
 and the light in which you stand would falter.”
 Manda d’Heyyi saw Yushamen,
 then Yushamen knocked upon his dwelling.
 and the man cast me within the tower.
 did not change the things the kings had said.”

And Life triumphs!

Yushamen rose from his throne,
 left for Manda d’Heyyi, and said to him,
 which is risen over us!”

In the name of the Great Life,

7. When I, Yushamen, thought,
 revelation, and explanations without end,
 and sought to learn from the saying
 I set my mind to do battle with the Great.
 5 I said, “I shall do battle
 and the Life before which none come.
 I shall wage war with the light,
 In the midst of the Jordans I’ll make
 {The first time} When Yushamen plotted,
 10 and then the excellencies were in concerns,
 They sent me a messenger about him,
 The messenger, who brought the great king’s letter,
 for as long as the Great [Life] wants.
 When the messenger brought the letter,
 15 “Rise up from your throne.”
 There was fear in his mind,
 He got up from his throne,
 “Who will put the bonds on Yushamen,
 Yukashar got up from his throne,
 20 Yushamen opened his mouth,
 “How long haven’t you seen my likeness and stature,
 How long haven’t you eaten a morsel from my plate,
 How long haven’t you seen my form,
 The messenger opened his mouth,
 25 “Do not say I came to you for my own sake;
 and I couldn’t very well say to Yushamen,
 The very good took pride
 Yushamen took pride
 but his sons will be destroyed, entering a brawl,
 30 His splendor and his constant light grew dim,
 The wrath that the king has released
 You, Yushamen, you will settle down,
 Your glory will be taken from you,

may the sublime light be magnified!

I sought splendor, light,
 in the first treasure,
 that my father has given me.
 I bundled up my rage and venom in my mind.
 with the First Life, the Second Life,
 and I’ll make the tumult of battle.
 a great battle that is without end!”
 he did something disgusting, that was inappropriate,
 that grew and which they gave to me.
 that he had covered himself in wrath and battle.
 they put Yushamen in the great shackles
 he did not greet him. He said to him,
 and he spewed bile before him.
 sat upon the ground, and said,
 since the king has sent for him in rage?”
 and placed the bonds in his right hand.
 saying to the messenger,
 and not drunk from a cup with me?
 not woven the wreath, and not set [it] on your head?
 and my brightness hasn’t spread over you?”
 saying to Yushamen,
 the king sent for you in anger,
 ‘Bliss and serenity from men.’
 when they don’t act according to an evil inclination.
 in his fortresses and his buildings;
 and his ladies will leave him for some tail.
 and his accomplishments will be abandoned.
 will not dissipate for generations.
 you will go to the Nether Gate.
 the crown that the Great [Life] gave you.

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The constant light will be taken from you,
 35 The fortresses of your sons will be destroyed,
 as long as the Great [Life] wills for you.
 will not be your own wife.”

And Life triumphs!

In the name of the Great Life,

8. A voice came to me in the Jordan,
 Splendid Plant came from the realm of Air,
 He arrives at Glory's Pride,
 “Leave, messenger, and tell the Great king
 5 This message, that comes from his mouth,
 and may relief be summoned yonder.”
 He rose before the light king,
 The messenger bowed down once before
 The messenger bowed down twice before
 10 The messenger spoke,
 “Splendid Plant, Yushamen's son,
 The light king spoke,
 “Open the gate in splendor, open it,
 completely upon the truth!”
 15 Splendid Plant stood tall.
 “You are relaxed and pleasant,
 your splendor watches silently, your light
 You have no peer in your crown
 You are a glorious connoisseur,
 20 you are a glorious guide,
 Your baptism in the Jordan is established,
 If I tell you, don't become angry,
 Your vigilance, with which you ponder,
 The man who is taken out from his fortress,
 25 his sons were killed in a brawl,
 His Jordans will be stirred up, and his settlements
 His home, building, and throne were destroyed,

and darkness will settle upon your construction.
 and your thrones will be empty,
 Your wife, who will raise your clan for generations,
 They will bring down all his studs' clans.

may the sublime light be magnified!

and light was abundant in the world.
 going to Glory's Pride.
 at the messenger who guards the gate, saying,
 ‘Splendid Plant is standing at the gate!’
 give to him with all due fidelity,
 The messenger went forth.
 but the light king did not see the messenger.
 the light king, but the king did not see the messenger.
 the light king, but the king did not see the messenger.
 saying to the great king,
 stands at the gate, and seeks relief from your insight.”
 saying to the messenger,
 and may he ground his feet
 The messenger opened the gate in splendor.
 Splendid Plant spoke to the king, saying,
 your speech abounds and never flags,
 and your enlightenment abound and never flag.
 and no partner in your rule.
 a bottomless vessel,
 who reveals lessons without end.
 and all your accomplishments are your own.
 but let gentleness settle upon your mind.
 is sublime, and is unending,
 and driven with weapons from his homes:
 and his ladies wander about in filth.
 will be driven from their places.
 and he was set at the Nether Gate.

30 35 40 45 50
 31 32



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Those who disturb his world were captured,
 If you desire in your plot,
 30 set him straight through your baptism,
 Let Yushamen be, and he will recognize
 The light king, who was angered,
 When the light king heard this,
 Manda d'Heyyi rose from his throne,
 35 “The man taken from his land and settlement:
 When the light king heard this,
 “You, from your first day,
 From your first day, you hated him, since you sought
 You hold onto a great grudge;
 40 You have destroyed and ruined his household,
 Who has had done to him since the beginning,
 The man who was taken away from his land,
 Out of his firstborn sons,
 and his ladies wander about in filth.”
 45 Then the light king
 “I shall reveal secrets to you,
 the perception that is from your ancestors,
 Precious are you, precious is your Jordan,
 Both you and the place from which you came
 50 Bring your father soothing words,
 Tell him that the Great Life

And Life is praised, Life triumphs,

In the name of the Great Life,

9. “Whom shall I call, who would answer me,
 To whom should I give a word,
 Neither he whom I gave my response,
 It pained and oppresses me;
 5 How long shall I live at the Nether Gate,
 When will my quarrel come to a resolution,
 What offense have I given on high,

and they put misery on his mind.
 I shall settle and calm his mind on the spot,
 and mention your name over him.
 he has not been forsaken by your name.
 is calm, and forgiveness is on his mind.”
 he was thoroughly delighted with Splendid Plant.
 and spoke to the light king, saying,
 you were not authorized to forgive him.”
 he said to Manda d'Heyyi:
 have not been proper to Yushamen.
 a lady from his family, and he wouldn't give you.
 for generations it has not been released.
 and yet you still hold onto the grudge for ages!
 what has been done to Yushamen?
 and from the chinstrap that the Great gave him?
 not one among them remains,
 said to Splendid Plant,
 so that you will hold in clarity,
 and the wisdom that was allotted to your mind.
 and precious is the family, from which you came.
 will have abundant serenity.
 and set his heart to rest upon its support.
 was filled with kindness for you.”

and the man who went here triumphs!

may the sublime light be magnified!

and whom should I give a word?
 so that which I said will not change?
 nor he whom I told my speech, has heard.
 it has oppressed and will oppress me abundantly.
 and how long shall I dwell in sorrow?
 and will these chains of mine come undone?
 and what have I done in light's place?

[34]

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What have I done, among my deeds,
 Now it pains me, and it grieves
 10 How long shall I sigh, and grieve
 How will it shed tears,
 all of whose sons were driven away,
 I am like a lofty cedar, which the carpenters
 Like a cedar that iron has surrounded,
 15 Neither my brothers, out of pity
 remembered to extend truth[’s hand].
 They forgot the day of my reckoning,
 How long have I climbed tall mountains,
 I had a thousand friends,
 20 Now I don’t have anyone
 On what day did I say
 My mind has not been revealed to me,
 These fortresses of mine are devastated,
 My home is deserted,
 25 These desirable ladies of mine go barefoot,
 This oppresses and constrains me;
 As Yushamen said this,
 “The one who does good, finds good,
 Had you been meek,
 30 now that you have thought evil,
 When Manda d’Heyyi said this,
 “My son, I know who bound me
 If only the chain were not heavy upon me,
 I would have bellowed my great roar,
 35 I shall do to my enemies
 until the day will come
 If this comes to be,
 I shall repay a debt,
 Nevertheless, I took solace in the fact
 40 I heard from my father
 and the youth will be held responsible for their sins,
 When Yushamen said this,
 He sent Splendid Plant,

that no other has done?
 my heart.
 the front of my face?
 that one who is like me could not hold back,
 and to whose voice none respond?
 have surrounded and chopped down.
 the words of my enemies surrounded me.
 nor my friends, out of my friendship,
 my salt and cup were completely overturned by them.
 and do not recall even one of my days.
 and how long have I plumbed valley roads?
 and two thousand shared my platter!
 to take me by my hand.
 that I would be sitting here?
 and none among the excellencies taught me.
 and my sons have been taken away through strife.
 and my messengers won’t meet one another.
 even though they are wholesome women.
 my heart sinks in mourning and lamentations.”
 Manda d’Heyyi says,
 and the one who does bad things, finds evil.
 your splendor would not have left its place;
 the place in which you sit is the right one!”
 Yushamen spoke, saying,
 in the bounds that are upon me.
 and one lighter than me were encircling me,
 and destroyed all of the mountains.
 what one hasn’t managed to do to the other,
 when the prayer will be [fulfilled] for me.
 namely that my throne is re-established,
 so that evil will become good.
 that I know that I am not alone.
 that the elders will be added to the youth,
 but parents do not hate their children.”
 the Great Life delighted in his words.
 the guardian who resides in each and every place.

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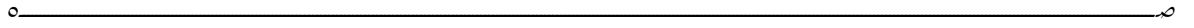
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He spoke to him, saying,
 45 “Go forth to Yushamen,
 and tell him,
 ‘You are from our creation,
 Do not say, “I am alone.”
 and your fortresses and buildings will rise like they were.
 50 Your sons will be raised up,
 Your throne will be fixed up and set like it was,
 When Splendid Plant heard this,
 he said to him, “Yushamen,
 Don’t be concerned, don’t be enraged,
 55 Why should it be destined to be so,
 The Great sent me, and told me,
 calm Yushamen, and tell him
 He will be supported, but humbled,
 Now you, Yushamen,
 60 [listen] to serenity,
 Now, the stench is fleeing from your home,
 A pure breeze is coming,
 You will shine and gleam; you will be raised up
The triumphant Life speaks,

set his heart upon its support,
 we shall not leave you alone.
 Your settlement was set in honor and glory,
 and your messengers will guard your settlement.
 and you will be called ‘king’ in your home.”
 he went forth to Yushamen,
 listen to the words that I shall say.
 and don’t let error enter your mind.
 that you should destroy the mighty?
 ‘Go to Yushamen,
 to enlighten all his excellencies.
 and know that he is established among us.’
 listen to the true word,
 and stand apart from rebellion.
 and a pleasant wind blows upon you.
 and then you will forget the trouble.
 and become a king in your world.
and the man who went here triumphs!

10. I said that I would be great,
 I said that I would be king,
 Great Sprout hated me,
 I have destroyed my world,
 5 When I was gentle and meek,
 When they rewarded me as a righteous man,
 When I was diligent and accomplished,
 When I was king at the lightworlds’ beginning,
 They set me down at the end of the worlds,
 10 Why have they called me rebellious,
 When I was king in the worlds,
 In such a manner it happens to every man,
 The excellency who listens to ladies’ chatter,

who has made me so small on Earth?
 why did they cast me down from my throne?
 and my mother Steady hated me.
 and ruin has come to my house.
 why did they call me rebellious?
 why did they call me the author of wrongdoing?
 why did they call me feckless in the world?
 why did they set me at the end of the worlds?
 and I am waiting in the shackles.
 even when I summoned the gentle from within me?
 why did they call me the author of strife?
 who listens to ladies’ chatter.
 after that he will be cast down from the world.

When I was distinguished among excellencies,
 15 Why did they separate the light from me,
 They lifted my garments from me,
 on which I seek my ancestors,
 I seek my wives,
 I seek my sons, the excellencies,
 20 When it pains and oppresses me,
 Of all the excellencies
 they repaid me
 When I was gentle before the king,
 Woe is me, whose mouth brought him down,
 25 They set me in bondage,
 and for my mouth's treachery
 When I was king, they made me
 When I was gentle and meek,
 Woe to all the droplets
 30 They have become enraged with me,
 and they have bound me to a single place.

The triumphant Life speaks,

In the name of the Great Life,

11. I am a shepherd who loves his sheep.
 The fold is around me, and from the village
 I do not bring them down them to the seashore,
 lest they come to fear the water,
 5 I come bringing them water
 I bring them to the good fold,
 from the Splendid Euphrates' mouth,
 I brought them myrtle and white sesame,
 I brush them and I wash them,
 10 I bind a girdle to them,
 No wolf leaps into our fold,
 they need not fear the wind,
 A thief cannot enter their folds,

why did they call me the Eighth One?
 and carry off my splendor?
 and bound me on the spot
 and my glance does not meet theirs.
 but my wives do not meet my glance.
 but they do not meet my glance.
 I weep for myself.
 who have done wrong,
 for the wrong I did not do.
 why did he cast me down from my throne?
 and whose tongue was an affliction to him.
 called me a wanderer,
 cast me down from my throne.
 an excellency before whom is the king.
 all the excellencies who were mine hated me.
 of whom all belonged to me.
 with a great wrath,

and the man who went here triumphs!

may the sublime light be magnified!

I tend the sheep and the lambs.
 and the fold they do not wander.
 lest they see the maelstrom;
 and not drink when they thirst.
 from my palm, until they drink and graze.
 and they graze with me from the Euphrates' mouth.
 I brought them a boon which is sublime.
 and I brought them shining banners.
 and I make them smell the scent of Life.
 which wolves see, and take fright.
 and they need not fear the fierce lion,
 or the thief that cannot enter our place.
 and they need not fear the iron knife.

While my eyes were resting peacefully
 15 a fissure opened in the heavens
 Clouds overtook one another
 Rain fell in heaps
 a mountain-destroying stone,
 The seas came
 20 There, beneath the waters,
 From the mouth, the waters carried off
 One goes and doesn't know he is going,
 I leaped up and entered the fold,
 I filled my eyes, I saw the sea,
 25 I saw the rain clouds,
 Myriads upon myriads of dragons
 I weep for my sheep,
 The little lambs weep,
 While they are entering the house like so,
 30 I call out to my sheep;
 I call them and whistle to them
 I whistle for them with my whistle,
 I say to them, "My sheep! Come, my sheep!
 Head for my voice,
 35 Come, come, to me,
 coming in my splendid ship,
 Everyone who heeded my call, heard my voice,
 I will hold in both my hands,
 Every ram and ewe that was caught,
 40 The voracious waters will devour,
 I rose to the highest point of the vessel,
 I say,
 "How greatly am I distressed by my sheep,
 The maelstrom, the rolling maelstrom,
 45 How distressed am I for the rams,
 How distressed am I for the little lambs,
 Out of a thousand, I found only one,
 Blessed is the one swept away by the water,
 Blessed are the big rams,

and my head was upon the threshold,
 and thunder boomed behind me.
 and the boisterous winds broke loose.
 and an elephant-killing stone,
 and winds bluster for an hour.
 and overflowed the whole world.
 the lowlands did not differ from the highlands.
 those who didn't have wings and feet.
 just as one comes and doesn't know he came.
 to refresh my eyes from their places.
 I saw the raging wind,
 that give no peace to one another.
 were in every single cloud.
 and my sheep weep for themselves.
 who cannot exit the gate of the fold,
 I have risen up and stood upon the highest place.
 to my sheep, so that they be with me.
 and make them hear so that they come to me.
 I beat the waters with my purifier.
 Head for my voice!
 so that you may be saved from the dragons!
 I am a shepherd, who is swiftly coming in my ship,
 and I shall come and lift my sheep and lambs."
 and turned her face towards me,
 and raise up with me to my ship.
 the maelstrom brought down.
 and whoever did not heed my voice sank.
 the bow stands close to the marker.

 who have sunk down from the scum!
 has pulled them down from me.
 the wool of whose flanks it has pulled down!
 whose bellies are not filled with milk!
 and out of an entire generation, I found only two.
 who doesn't get any water in his ear!
 who kicked with their feet!

If one remains behind beside in the fold,
 “Come, be a shepherd’s helper for me,
 25 If a lion comes and takes one,
 She’ll be the lion’s share,
 If a wolf comes and takes one,
 She’ll be the wolf’s share,
 If a thief comes and steals one,
 30 She’ll be the thief’s share,
 If one falls in a fire and burns up,
 She’ll be the fire’s share,
 If one falls in the muck and gets stuck,
 She’ll be the muck’s share,
 35 If one falls in the water and drowns,
 She’ll be the sea’s share,
 If one remains behind in the fold,
 She’ll be the foldergeist’s share,
 {but does not worship what the house worships.}
 40 she’ll be beside the foldergeist’s share,
 Come, be a shepherd’s helper for me,
 “Then I’ll be a shepherd’s helper for you,
 I’ll tend a thousand thousands!”
 Out of the myriad that bow down before him,
 45 I climbed tall mountains,
 I went and found there was nothing to pluck.
 and I set them balancing in the scales.

The triumphant Life speaks,

In the name of the Great Life,

13. To you I am speaking and teaching,
 Don’t be part of the darkness,
 Separate yourself from the evil to the good,
 Love and teach one another,
 5 Watch, listen, and learn,
 Good people sit and argue,

from where shall I get a replacement?
 and tend a thousand out of a myriad for me!
 she’ll be the lion’s share.
 because she worships the sun.
 she’ll be the wolf’s share.
 because she worships the moon.
 she’ll be the thief’s share.
 because she worships Mars.
 she’ll be the fire’s share.
 because she worships fire.
 she’ll be the muck’s share.
 because she worships the oily one.
 she’ll be the sea’s share.
 because she worships the seas.
 she will go be the foldergeist’s share.
 because she worships the gods of Nippur,
 If one remains and goes beside the foldergeist,
 because she worships the ‘Holy’ Spirit.
 and tend for me a thousand out of a myriad!”
 and I’ll tend a thousand out of a myriad for you.
 some were lost to me;
 and I plumbed deep ravines.
 One by one, I take them with my right hand,
 A thousand balance out of a myriad.

and the man who went here triumphs!

may the sublime light be magnified!

the chosen and perfect who are living in the world.
 and set your eyes upon light’s place.
 from the sinning evildoers of darkness’ place.
 so that your sins and trespasses may be forgiven.
 and successfully rise to light’s place.
 and how they argue and learn!

Good people talk, deliberate, and say,
 “Who will come and tell me?
 Who will come,
 10 Good people tell tales,
 “There were two kings,
 the king of this world
 The king of these ages assumed
 He assumed the crown of darkness,
 15 He took the sword in his right hand,
 and his sons killed one another,
 The king of the worlds beyond,
 The king of the worlds beyond
 He assumed the crown of light
 20 He took the truth in his right hand,
 and his sons instructed one another.”
 “Who will come, who will tell me:
 Before the firmament stretched forth,
 Before the earth became solid,
 25 Before the sun and the moon
 how was the soul?”
 “When the soul was sitting in the vessel,
 When the soul was sitting in the vessel,
 When the soul was sitting in the vessel,
 30 When the soul was sitting in the vessel,
 and a crown of air was set upon its head.
 Its eyes were beams of light,
 Its mouth was pure perfection,
 From the day when the Evil One began to think,
 35 He grew extremely angry,
 A messenger was sent,
 They brought the living waters
 They brought the light that shines
 They brought the gentle breeze,
 40 They brought the living fire,
 They brought the soul, the pure mind,
 From the fire and the water,

Who will inform me and teach me?
 and tell me, whether it was one king or two?”
 instructing one another,
 and two principals were created:
 and the king of the worlds beyond.
 the sword and the crown of darkness;
 and took the sword in his right hand.
 he began to slaughter his sons.

 and the king of the ages beyond.
 assumed the crown of light;
 and took the truth in his right hand.
 he began to instruct his sons,

 What came into being from here?
 before the stars were formed within it?
 before the condensation fell upon water?
 go about within this world,

 it had neither hunger nor thirst.
 it had neither diseases nor infirmities.
 it had neither heat nor cold.
 its locks were pleated

 gazing upon the place of the Mighty’s house.
 which praised the king of light’s place.
 wickedness grew within him.
 and waged war against the fire.
 to crush the strength of the rebels.
 and cast them into the still waters.
 and cast them into the deep darkness.
 and cast it into the blustering wind.
 and cast it into the devouring flame.
 and cast it into the mortal body.
 a single firmament stretched forth.

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From the fire and the water,
 From the fire and the water,
 45 From the fire and the water,
 They baptized the messenger
 He called out a proclamation
 Adam, the sleeper, awoke
 Adam, the sleeper, awoke
 50 ‘Come in peace, messenger, emissary of Life,
 Is this what the precious and beautiful
 Is this the throne set for me,
 The messenger spoke
 ‘Fair are the seats that are prepared for you,
 55 All will remember you for good,
 I have come and shall instruct you, Adam,
 Take heed, listen, and learn,
 Adam listened and became faithful;
 Adam made a pact;
 60 Adam anticipated and rose up;
 Take heed, listen, and learn, perfect ones,

And Life is praised!

In the name of the Great Life,

14. Truth’s Shem begins teaching
 Truth’s Shem stands up,
 “My span is complete, and I want to go,
 I fear to go, and do not know
 5 Among neither the good nor the wicked,
 and came so I can ask
 Among neither the mild, nor the restless,
 and came so I can ask
 Who will give me what I have given,
 10 Clarity is gone, and murkiness has increased,
 Purity is gone, and pollution has increased,
 and say, ‘Get up, let’s go!’

they made Earth solid upon its foundation.
 came fruits, vines, and trees.
 were formed Adam in the flesh.
 and made him lord of the ages.
 into the chaos of the world.
 to the voice of the messenger;
 and went out to the side of the messenger.
 who has come from my father’s house!
 Life desires in its place?
 (where) my dark double will sit in sorrow?’
 and said to Adam in the flesh, saying,
 and here will your double will sit in sorrow.
 and they wanted me and sent me to you.
 in order to save you from this world.
 and you will successfully rise to light’s place.’
 blessed is he who listens and believes after you.
 blessed is he who makes a pact after you.
 blessed is he who rises up after you.”
 and you too will rise to light’s place a winner.

may the sublime light be magnified!

and instructing Shem, Noah’s son.
 and he bows before the lord, and says,
 but I do not know who will guide me,
 how long my path may be.
 is there one who has gone and returned,
 how long my path may be.
 is there one who has gone and returned,
 how long my path may be.
 and who will lend me what I have lent?
 and there isn’t anyone to come and question me.
 and there isn’t anyone to come and question me,

What have I done and what have I lent,
 I have heard this,
 15 ‘Whosoever carries supplies with him,
 Whosoever does not carry supplies with him,
 My head has grown white and I seek to go,
 My eyes have stopped seeing,
 My ears have stopped hearing,
 20 My mouth has stopped speaking,
 My hand has stopped working,
 My leg has stopped moving,
 I ran day and night,
 I ran day and night,
 25 I took a wife full
 I raised children here
 I established a dowry
 Why did I ever take a wife,
 if my sons will not pay my way and my daughters
 30 My brothers will not come with me,
 As for my wife who loves me,
 and cries for me one hour each day,
 Shall I be supported by my handiwork?’
 When Shem, Noah’s son, said so,
 35 “Fear not that you have taken a wife,
 Were it not for wives in the world,
 There would be no Earth and no Heaven,
 Were it not for wives,
 The sun and the moon [wouldn’t go] here,
 40 Were it not for wives,
 The living waters would not have come,
 Were it not for wives,
 the air wouldn’t be planted,
 Wives are everything here,
 45 You have raised your children to be
 They will prepare your body for Sheol,
 They will recite your ascensions for you,
 They will give rewards on your behalf,

that when I go, I shall carry as supplies for me?
 this which came has fallen in my ear:
 when he reaches the ferry, they will carry him over.
 he will sit and wait for the ferry.’
 like a grain whose harvest has come.
 like a fortress whose roof has fallen,
 like a barren woman without a child,
 like a river that dries up from its mouth,
 like a woman who does not raise her child,
 like a dumb person who will not learn a lesson,
 I ran in the daytime just like the nighttime,
 and I took a wife and raised children,
 of the passion of this world,
 just like my father raised me,
 within this world.
 and why did I ever raise children,
 will not carry me across the great Ocean?
 and my sisters will not be my supplies.
 if she is pained and remembers me,
 shall I be upheld by my deeds?

 a messenger, his creator, came to him and said,
 fret not that you have had children.
 there would be no Heaven and Earth in this world.
 condensation wouldn’t form and fall upon water.
 the sun and the moon wouldn’t go here.
 and their lights wouldn’t shine forth in this world.
 the living waters would not have come.
 and there wouldn’t be sowing in this world.
 the air would not have come here,
 there would be no fire, and it would not blaze forth.
 they are like Heaven and Earth in this world.
 the record of your name in the world.
 they will come after you to the graveyard.
 on the day that you depart the world.
 so judgment will not be pronounced upon you.”

Shem, Noah's son, spoke
 50 "Perhaps they will commit adultery;
 Perhaps they will commit theft;
 Perhaps they will sing satanic music;
 Perhaps they will renounce the name of Life;
 The emissary of Life spoke,
 55 "The emissary has come from on high,
 and a great wrath
 and the singers of satanic music
 and those who renounce the name of Life
 They have made you no leader over Earth,
 60 Had they made you a leader,
 He who immediately abandons the world,
 and he will bring destruction to Earth
 Arise, rise to the Great Life's house,
 The place where its sun never sets,
 65 The place where there is no lie,

And Life triumphs!

In the name of the Great Life,

15. Shem in Truth begins teaching,
 Shem in Truth starts saying,
 "What sin did I commit in the Great Life's house,
 The Seven oppress me,
 5 The First has forgotten me,
 I have fallen into a great affliction
 Grief has come to me,
 Nemrus begins to plot,
 "The chosen one has fallen into our hands;
 10 and make him hear a great noise,
 Let's entrance him with our beryls and music,
 Let's seize him with our snares,
 Let's hold him in dire captivity,
 Let's detain him in our penitentiaries,

to the emissary who came from on high, saying,
 then they will torment me!
 then the judgment will fall upon me!
 then the blazing fire will consume me!
 then I shall die a second death instead of one!"
 and said to Shem, Noah's son,
 so that adulterers may go to the fire,
 may be upon the thieves,
 will be consumed by the blazing fire,
 will die a second death instead of one.
 nor have they called you a judge over the world.
 they would not have brought Abator here.
 the fire will set him aflame and consume him,
 when the perfect ones leave him.
 to the place where the good dwell.
 and where lamps never grow dim.
 and where there isn't anyone flawed or lacking."

may the sublime light be magnified!

and instructing Shem, Noah's son.
 so that the defective age has come to me?
 and the Twelve are an affliction to me.
 and the Second does not inquire after me.
 and concerns that never cease.
 and my tears flow without finish."
 and says to her sons, the seducers,
 come, let's trap him with our snares,
 so that he might forget the sublime banners.
 so he always will forget to worship.
 and make him the head of us all,
 and cast him into terrifying darkness,
 so he forgets the place from which he came.

15 Let's send something really terrifying after him,
 When the planets,
 the head of the ages, Shem,
 "Go away! Go away, fiends,
 You won't succeed, as you say you will.

20 My eyes that gaze upon the light,
 My ears that listen to prayer and praise,
 My mouth, filled with prayer and praise,
 My hands that give rewards,
 My heart, in which dwells the Great Life,

25 My body and soul, made whole by the truth,
 My body that has not committed fornication,
 My knees that bend down and kneel to Life,
 My feet that walk on truth's paths,
 I perfected myself, and so I shall not fear.

30 I perfected myself, and shall not fear Earth.
 I lifted my eyes on high,

And Life is praised!

In the name of the Great Life,

16. Shem in Truth begins teaching,
 Shem in Truth starts saying,
 "The Seven are my enemy,
 'Let's keep him captive in our world,

5 Let's keep him in Earth,
 Let's unleash sadness and resent upon him,
 Let's take him by means of our great secrets,
 Let's imprison him in the great prison,
 Let's unleash a great sickness upon him,

10 Let's teach him our singing and joking,
 Let's put him in great pain,
 Let's release irritation against him,
 Let's trap him with our sinister snares,
 Once the Seven had said this,

so that he will stray from the borderline."
 the seducers of this world, had spoken,
 Noah's son, spoke to them, saying,
 so that the fire may be your judge.
 What you plotted against me won't ever happen.
 won't ever wink so.
 won't listen to useless music.
 won't bring me any wicked music.
 won't kill anything on Earth.
 won't be corrupted by beryls and music.
 won't fall into the blazing fire.
 won't fall into the trap of the Seven.
 won't kneel to pagans, chapels, or idols.
 won't walk on the paths of treachery and deceit.
 Life will remember you for good.
 I have sought the everlasting abode.
 and my soul looks to Life's house."

may the sublime light be magnified!

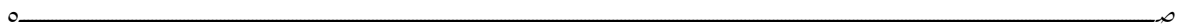
and instructing Shem, Noah's son.
 and the Twelve my affliction, and they say,
 so that he will never see light's place.
 and he will never rise there, to the light.
 so he forgets the man, his creator.
 so he will not recognize his helpers.
 so he will forget the sublime banners.
 so he loses his lord from his memory.
 so that he forgets his praying each time.
 and the cares of this world.
 so that he forgets his evening devotionals.
 so that he never rises to the Mighty's house."
 whose eyes will never see the light, [I said]

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15 “Neither shall I fall for your secrets,
 Neither shall I listen to your names,
 Neither shall I be detained in your abodes,
 Neither shall I listen to your evil words,
 Neither will your nuisances and tortures overwhelm me, nor shall I remove the sublime lessons.
 20 Neither will your cares overwhelm me,
 Neither shall I be held in your abodes and schemes,
 Neither shall I forget the Great Life,
 Neither shall I forget the hidden excellencies,
 Neither shall I forget my ancestors’ praise,
 25 Neither shall I forget the secret texts,
 I shall never forget those prayers of mine,
 to make me forget my lord.
 Who would forget his own home,
 Who would forget Life’s name,
 30 and the devotionals he said and heard,
 Who would forget the prayer
 and dwell within a fleshy body,
 When the Great Life wants me,
 The body holds back its owner,
 35 He will beat the heads of his servants.
 reside at the head of his enclosure,

nor shall I stumble upon your obstacles,
 nor will your blazing fires consume me.
 nor shall I forget my helpers.
 nor, out of my mind, shall I forget my lord.
 nor shall I stop my evening devotionals.
 nor shall I stop my prayers at any time.
 nor shall I yearn for the mortal realm.
 my brothers, nor shall I be held in seduction’s abode.
 nor will your nuisances overwhelm me.
 nor shall I yearn for useless music.
 and I have blocked your plots
 My name will not be something perishable.
 and lust after the mortal realm?
 the Great Life’s praise,
 in exchange for the treachery of this world?
 and his ancestors’ praise,
 which is entirely filled with pain and flaws.
 my double will rise to its settlement.
 and his entire house is darkness.
 I shall rise to the Great Life’s house,
 and never forget my helpers.

And Life triumphs!

In the name of the Great Life,

may the sublime light be magnified!

17. Truth’s Shem begins teaching
 Shem in Truth starts saying,
 “I am not a son of the house,
 My tribe is not from the world,
 5 The Seven raise me up again,
 ‘Strange man,
 In the place in which the wicked abound,
 If they unleash a great sickness upon you,
 If the wicked confine you within their fortress,

and instructing Shem, Noah’s son.
 nor is my double one of the mortals.
 and the wicked will not injure me.
 and say to me,
 who has no master or mistress!
 what are you doing all on your own?
 who will be your healer?
 who will be your savior?

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[66]

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- 10 If they set snares for you along your road,
Who will be your redeemer,
It is the house, whose lord has abandoned it,
Life has reckoned it among its numbers,
Now, you have fallen into the hands
- 15 You have been chained in our fortress,
You have been held in our grasp,
where neither will your helper come to you,
When Shem, Noah's son, heard this,
"Life does not exist in light's place,
- 20 Shelmey and Nedbey have risen,
The Daybreak has left me behind,
My baptisms are all for nothing,
My lessons and books are forgotten,
The secret watchers have abandoned me,
- 25 When Shem, Noah's son, had said this,
The great creator went,
He broke open their penitentiaries,
He said to him,
"Why do you weep, Shem, Noah's son?
- 30 What have the wicked done to you,
whom all excellencies love,
The chosen ones summon,
"What have the wicked done to you,
and you said, 'There is no Life,
- 35 The Lord has abandoned the house,
Shelmey and Nedbey have risen,
My baptisms are forgotten,
My lessons and books are forgotten,
My prostrations are in vain,
- 40 Life has reckoned me among its numbers
Shem, who said you are captive here,
He whose name is written in the Great Life's house
Everyone who seeks his helper
He will not go down to the wicked's penitentiaries,
- 45 Remember us and summon us so we may seek you,
- who will be your redeemer?
and who will be your helper?
and whose architect has risen from it.
and all have risen to light's place.
from which you will never fall again.
from which you will never be released.
and blocked by our work, in our fortress,
nor will the man, your creator, inquire for you."'
his tears came to him and did not stop, and he says,
nor is Manda d'Heyyi there.
and Sunday has gone up on high.
and the excellencies that brought me here.
and my signs go unmentioned in my father's house.
and my devotionals are useless.
and those who brought me here left me behind."
the messenger, his creator, took off and came.
the savior whom Life had sent.
and made an opening in their fortress.
- Like the twinkling of an eye I have come here!
and how have the sinners injured you,
for whom the realm of light is a helper?"'
and instruct the man Shem, saying,
so that your heart became divided,
nor is Manda d'Heyyi in light's place.
and its architect has risen from it.
and Sunday has gone up on high.
and my signs go unmentioned in my father's house.
and my prayers for each time are held back.
and my evening devotionals are useless.
and completed its measures for all time.'
and the wicked bind you in their fortress?
will not be trapped in the sinners' abode!
will not be caught in the clutches of wicked mortals.
the blazing fire will not consume him.
come to your side, and set you up in your settlement.

The Seven who torture you are worthless,

And Life triumphs!

In the name of the Great Life,

18. A child was transplanted from on high,
The priests had dreams.

An utter silence fell upon the Eulaeus,
Early in the morning,

5 He opened his mouth for evil,

He opened his mouth for evil,

“I saw in my night visions,

I didn’t sleep, rest or lie down,

I didn’t sleep and I didn’t rest—

10 a fire rose, burning over elder

three lamps appeared,

A fire hung about the synagogue,

A sound rumbled on the chariot,

A shooting star burst over Judaea,

15 The sun appeared at night,

When the priests heard,

The priest Jacob cries,

Shiley and Shalbey

Eleazar opened his mouth,

20 “Who holds the Book of Dreams,

Who holds the Book of Dreams,

Eleazar opened his mouth,

“Jacob interprets dreams,

Benjamin interprets dreams,

25 Tabiomin will not reveal to us

All of a sudden, the earth murmurs,

The earth opens its mouth,

“Go to the place of Lilioch,

Eleazar opened his mouth,

30 “Who will go to Lilioch,

but you will rise to the light.

may the sublime light be magnified!

a secret was revealed in Jerusalem.

an utter silence fell upon Jerusalem.

he went to the Temple.

and his lying lips.

saying to all the priests,

in my vision when I lay down—

and sleep did not overtake me in the night.

that a star came to Elizabeth,

father Zechariah,

the sun set and the lamps shined forth.

and smoke wreathed the Temple.

the Earth shook from its place.

a shooting star burst over Jerusalem.

and the moon shined forth during the day.”

they tossed dust on their heads.

and Benjamin’s tears flow.

toss dust on their heads.

speaking to all the priests,

and upon whom is the Book of Visions bestowed?

who interprets for you dreams you have seen?”

and speaks to all the priests, saying,

yet he does not understand them.

but he is not a man who will keep your secrets.

what you tell him to say there is or isn’t.”

and is revealed among the spheres of heaven.

and speaks to Eleazar, saying to him,

who will interpret for you the dreams you saw.”

speaking to all of the priests,

to interpret for you the dreams you saw?”

They wrote a letter,
 Tabiomin took the letter
 Lilioch sleeps upon his bed,
 There was groaning in his heart,
 35 Tabiomin went over to Lilioch's side.
 Rousing him from sleep, Tabiomin told him
 "[An utter silence fell upon the Karun,]
 Early in the morning,
 He opened his mouth for evil,
 40 He opened his mouth,
 'I saw in my night visions,
I didn't sleep, rest or lie down,
I didn't sleep and I didn't rest—
 a fire rose burning
 45 three lamps appeared,
 A fire hung about the synagogue,
 A sound rumbled on the chariot,
 A shooting star burst over Judaea,
 The sun appeared in the night
 50 When Lilioch heard so,
 Lilioch stood up from his bed,
 He opens and reads it,
 He opens and reads it,
 He writes them in a letter,
 55 "Woe to you, all you priests,
 Woe to you, rabbis,
 Woe to you, primary teachers,
 Woe to you, Mistress Torah,
 Johannes will take the Jordan,
 60 Lilioch writes them in a letter, and says to them,
 "The star that came and rose over Elizabeth:
 and he came and was given to Elizabeth.
 The fire that burns upon elder father Zechariah:
 Tabiomin took the letter
 65 He went and found all the priests
 He took the letter

and put it in Tabiomin's possession.
 and went straightaway to Lilioch.
 having not yet broken his sleep.
 and it broke his heart from its support.
 Tabiomin drew near and went up to Lilioch.
 the dreams the priests saw.
 an utter silence fell upon Jerusalem.
 he went to the Temple.
 and his lying lips.
 saying to all the priests,
 in my vision when I lay down—
and sleep did not overtake me in the night.
 I saw a star came upon Elizabeth,
 upon elder father Zechariah,
 the sun set and the lamps shined forth.
 and smoke wreathed the Temple.
 so that the earth shook from its place.
 a shooting star burst over Jerusalem.
 and the moon shined forth during the day."
 he tossed dust upon his bare head.
 and brought forth the Book of Dreams.
 seeing what is written within.
 and interprets them in his heart but not aloud.
 and explains them in a scroll, saying to them,
 Elizabeth is giving birth to a child!
 a child is being born in Jerusalem!
 Elizabeth is giving birth to a child!
 Johannes is born in Jerusalem!
 and will be called a prophet in Jerusalem."

 the child was transplanted from the upper heights,

 Johannes is born in Jerusalem."
 and quickly set off for Jerusalem.
 sitting mournfully.
 and placed it in Eleazar's hand.

He opens and reads it,
 He opens and reads it,
 He reads it in his mind,
 70 Eleazar picked it up, and in the hand of
 He opens and reads it,
 He reads it in his mind,
 He picks up the letter
 Eleazar opened his mouth,
 75 “Elder father, leave Judaea,
 The elder father lifts his right hand,
 He said to him,
 “Eleazar of the Great House,
 If you really knew [your mother],
 80 If you really knew [your mother],
 because your mother
 She was an adulteress,
 Since your father did not have
 to write her divorce papers,
 85 Will there ever be a day I’ll come,
 Yes, will there ever be a day I’ll come,
 that you weren’t set and established,
 Can a dead man be brought back to life,
 Can a blind man have his sight restored,
 90 and can a deaf mute learn to write,
 It has been fully twenty-two years,
 nevertheless, neither I nor any of you,
 All the priests started to speak
 “Sit and calm down, elder father,
 95 Elder father, if there are no dreams in Judaea,
 then all that Moses said is a lie,
 This is a dream that we saw:
 Johannes will take the waters of the Jordan
 The elder father left their presence,
 100 Three lamps appeared,
 They ran and seized him by the shirt,
 “Elder father, what’s that in front of you,

seeing the strange words within it.
 seeing what is written inside it.
 but does not explain it to them.
 elder father Zechariah he placed it.
 seeing what is written inside it.
 but does not give any response.
 and tosses it to Eleazar’s hand.
 and says to elder father Zechariah,
 lest you cause trouble in Jerusalem.”
 and struck Eleazar on his head.

 head of all priests.
 you would not be able to go to our synagogue.
 you would not read the Torah,
 was an adulteress.
 who didn’t remain a virgin for her father-in-law’s house.
 the *zuzim* hidden away,
 he should have left her immediately without asking.
 look about, and not see Moses, Amram’s son?
 and not pray in your congregation,
 and you’d tell me some word you haven’t heard?
 if Elizabeth can be pregnant?
 and can a cripple grow legs,
 if Elizabeth can be pregnant?
 since I last saw my wife;
 have made Elizabeth pregnant!”
 to elder father Zechariah secretly, saying to him:
 and may the peace of the good be upon you.
 if there are no visions in Jerusalem,
 but on the contrary your word and ours are kept.

 and be called a prophet in Jerusalem.”
 and Eleazar came out after him.
 going away from him.
 and said to the elder father,
 and what is behind you?”

He said to them,
 “Eleazar of the Great House,
 105 I do not know whom the lamps
 I do not know whose is the fire
 Neither I, nor any of you,
 All the priests started to chatter
 “Elder father Zechariah,
 110 that the child that from the upper heights
 Johannes is born, will take the Jordan,
 We shall be baptized according to his rite,
 We shall take the morsel,
 and rise with it to light’s place.”
 115 All the priests started to chatter
 “Elder father, let’s talk to you about your home
 Moses, Amra’s son,
 Shiley and Shelbey
 Abraham and Israel
 120 Ebney and Benjamin
 Rishey and Rath
 Rishey and Bazrey
 Zackey and Zackuney
 Ramesh and Mahramir
 125 Rabin and Judah
 the Great Ezra and Razey
 The ones who built the Dome of the Priests,
 and shaped the idols and images within it,
 Hanney and Hananiah
 130 Sab is from your clan.
 whose name is the Great Peacock—
 Ramah and Ishmael
 Rab Hanney and Hananiah
 Benerisa and Ishmael
 135 Tabiomin and the teachers
 The rulers who were your ancestors
 none of those ones took a wife,
 Each one who had sons,

head of all the priests,
 that go in front of me guard.
 that came behind me.
 have made Elizabeth pregnant!”
 about elder father Zechariah, and said to him:
 be still and calm and certain,
 was transplanted and given to you in your old age.
 and be called a prophet in Jerusalem.
 and we shall be marked with his pure sign.
 drink the spring-water,
 about elder father Zechariah,
 and your ancestors, from whom you came.
 was from your clan;
 came from your clan;
 came from your clan;
 came from your clan;
 came from your clan;
 came from your clan;
 came from your clan;
 came from your clan;
 came from your clan;
 came from your clan;
 they too came from your clan.
 came from your clan.
 The man who wrote the Torah,
 he came from your clan.
 came from your clan;
 came from your clan;
 came from your clan;
 came from your clan.
 are blessed, elder father—
 or had children except in their old age.
 who became prophets in Jerusalem.

If a prophet is coming from you,
 140 since Johannes is destined to come into being,
 Eleazar opened his mouth,
 “Elder father, if Johannes comes into being,
 I will be his humble servant,
 and marked with his pure sign.
 145 We shall take the morsel,
 and rise with it to light’s place.”
 The elder father opened his mouth,
 “If the child comes from the upper heights,
 They brought him from the Jordan’s reservoir,
 150 *And Life triumphs,*

*John teaches in the night,
 John teaches in the night,*

19. I shine forth in the name of my father,
 I delivered my soul from the world
 The Seven question me,
 They say,
 5 “By whose strength do you stand,
 I say to them,
 “In my father’s strength I stand
 I have built no house in Judaea,
 I did not love the rose garland,
 10 I have not loved defects,
 I did not love physical sustenance,
 I have not forgotten my evening devotionals,
 I have not forgotten my baptism,
 I have not forgotten Sunday,
 15 I have not forgotten Shelmei and Nedbey,
 They purify me and raise me up,
 When John had said this,
 The Seven greeted him,
 and said these things to him,

then you should take this clan as your own,
 and be called a prophet in Jerusalem.”
 and spoke to the elder father,
 and takes the waters of the Jordan,
 baptized with his rite,
 drink the spring-water,
 and said to all the priests,
 then what will you do in Jerusalem?
 and placed him in Elizabeth’s womb.”
and the man who went here triumphs!

*Johannes in the evenings of the night.
 and says,*

and praise the man, my creator.
 from the works that are evil and not right
 the dead who have not seen Life.
 and in whose praise do you teach?”
 and in praise of the man, my transplanter.
 and set no throne in Jerusalem.
 nor intercourse with lovely women.
 nor the intellect that drank wine.
 nor has envy found any place with me.
 nor have I forgotten the sublime Jordan.
 nor have I forgotten my pure sign.
 nor has the Daybreak condemned me.
 whose domain is the house of Greatness.
 and know that is no flaw or imperfection in me.”
 Life was thoroughly pleased with him.
 and the Twelve bowed before him,

20 “Out of all you said,
 Your voice is pleasant and lovely,
 Beautiful is your speech within your mouth
 The mantle, which the First Life
 the mantle, which the First Life
 25 the mantle, which the First Life
 the mantle, which the First Life
 he has now given to you,
 so you might rise, and it with you,
 All those who are found without sin
 30 All those who are not righteous

And Life triumphs!

*John teaches in the night,
 John teaches in the night*

In the name of the sublime, strange one!

20. The sun sat in its seclusion,
 The four winds of the house
 The sun opens his mouth,
 “You have three halos,
 5 You have a ship from the perfect,
 You have the Greater *Pəlugtā*,
 If you go to the Great [Life]’s house,
 John opened his mouth,
 “You have surely requested the halos,
 10 This perfect ship
 They formed *Pəlugtā*,
 The king’s seal was placed upon her,
 and goes to the place of dunghills.
 She fights with her own spouse,
 15 When her vows were completed and she left,
 She was not worthy of Life’s house,

And Life is praised!

John, you have not lied about anything.
 and no one compares to you.
 and precious is the word given to you.
 gave to Adam, the first man,
 gave to Ram, the man,
 gave to Shorbey, the man,
 gave to Shem, Noah’s son,
 he gave it to you, John,
 the house will be left in the shackles.
 will rise with you to light’s place.
 will be interrogated in the penitentiaries.

*Johannes in the evenings of the night.
 and says,*

and the moon reposed in an eclipse.
 grasp one another’s wings, and breathe not.
 and says to John in Jerusalem,
 a crown worth the whole world.
 which travels here in the Jordan.
 which goes here between the waters.
 remember us before the Great [Life].”
 and spoke to the sun in Jerusalem,
 and the perfect guard your crown.
 is Glory’s Pride.
 which goes between the waters.
 so she cavorts in your name,
 she seeks her sons but does not find them.
 she was not worthy of Life’s house.
 and was not raised to the everlasting abode.

*John teaches in the night,
John teaches in the night*

21. “Did I not go away alone and return?
and who teaches with my lessons,
When John said so,
Meryey and Elizabeth cry,
5 And they say,
“We shall go, and you will stay,
I shall go, and you will stay,
I shall go, and you will stay,
John opens his mouth,
10 “Who is there, to replace me on high?
Who is there, to replace me on high,
If you can ransom me,
If you can ransom me,
If you can ransom me,
15 Elizabeth opens her mouth
“Who is like you in Judaea,
so that if I saw him, I’d forget you?”
“Who is like me?
that you’d see me, and forget me?”
20 From my voice and the sound of my lessons,
From the sound of their refrains,
The adulterers forsake their adultery,
Brides come in their veils,
The child in its mother’s womb
25 Merchants do not trade in Judaea
The women of the sons of Israel
Brides do not adorn themselves with gold,
These women and men
At my voice and the sound of my lessons,
30 At my voice and the sound of my lessons,
At my voice and the sound of my lessons,
‘Blessed are you, indeed blessed are you, John

*Johannes in the evenings of the night
and says,*

Which prophet is like me,
and who speaks with my sublime voice?”
two women cry:
and the tears of the two women flow.
see that you do not make us stumble.
see that you do not make me stumble.
see that you do not let grief take me.”
and says to Elizabeth in Jerusalem,
Who is there, to replace me in the Great’s house?
so that you can ransom me?
bring your gems and purchase me.
bring your pearls and purchase me.
bring your gold and purchase me.”
and speaks to John in Jerusalem,
and who is like you in Jerusalem,
Who is like me,
the Torah has become void in Jerusalem.
reciters do not recite in Jerusalem.
and women do not go out for tail.
and their tears reach the earth.
hears my voice and weeps.
and fishermen do not fish in Jerusalem.
do not wear colorful fabrics,
and ladies do not put on charms.
do not see their faces in the mirror.
water rises and stands in a pillar.
fish offered greetings.
winged birds prostrated in worship, and said,
and blessed is the man whom you worship.

You were saved and you were set free, John,
 Women did not seduce you into their adultery,
 35 You did not forget censers, and incense
 You did not become drunk with wine,
 Infidelity did not snare you in Jerusalem.
 and your throne has been set up for you in Life's house.”

And Life triumphs!

40 *John teaches in the night,*
John teaches in the night,

22. He called out a proclamation to the world,
 “You, who stand in wickedness,
 You, who compound interest upon interest,
 You, who sleep in fragrant wreaths,
 5 You, who wear roses and silk,
 You, who are lying down in flattery,
 since the righteous elect's children will rise up,
 The ascensions will rise up,
 The living baptism will rise up,
 10 When John said this,
 spoke to John in Jerusalem, saying,
 “By Life, whom you worship, John,
 Again, I ask that you swear, John,
 Will the righteous elect's children will rise up,
 15 Will the ascensions rise up,
 Will the living baptism rise up,
 When Jacob, Benjamin,
 John spoke to them in Jerusalem, saying,
 “Once the priests are all slaughtered,
 20 Muhammad the Arab will be born,
 the son of the adopted son, Ishmael,
 He will remove all tents,
 He will remove stability and peace,
 He will remove weddings,

and naked you have left the world behind.
 and their words did not panic you.
 for your Lord did not leave your mind.
 and you did no deeds of abomination.
 You were saved and you were set free,

Johannes in the evenings of the night.

and said,
 come, buy a path before you!
 come, buy a path before you!
 get up, and buy a path before you!
 get up, and buy a path before you!
 get up, and buy a path before you,
 and Life's voice will not approach the world!
 but the pure turban will not be confirmed!
 but the sublime sign will not be there!”
 Jacob, Benjamin, and Meryey

I ask that you swear,
 by the Daybreak whose name is dear,
 and Life's voice will not approach the world?
 but the pure turban will not be confirmed?
 but the sublime sign will not be there?”
 and Meryey said this,

and are no more, the Israelites will be slain.
 the adopted son, son of a foresaken son,
 and be called the son of Aminah and Abdallah.
 and mosques will increase in the world.
 and deceit and sin will increase in the world
 and invitations from Earth.

25 He will remove the faith,
 No a single bell will ring on Earth,
 They will hate the book of wisdom,
 They will hate adultery, but commit adultery,
 and hate usury [and] compound interest,
 30 They pervert their scales,
 Some of them shave their heads,
 Some of them neglect their hair,
 Some of them henna their beards,
 When they see a man putting on a girdle,
 35 They start questioning and say,
 Tell us, who is your prophet,
 Tell us, which is your book,
 They neither know nor understand.
 they neither know nor understand,
 40 He is the one on high.”

And Life triumphs!

John teaches in the night,

John teaches in the night,

23. Beware for me, my brothers,
 beware for me, my brothers,
 all their pits will be filled,
 The pits that women dig,
 5 She who gets polluted but is not made right,
 She who gets polluted but is not made right,
 She who gets polluted but is not made right,
 She who gets polluted but is not made right,
 She will curse heaven and earth,
 10 and revealed the hidden secrets,
 The sun and the moon
 When you are sleeping in your beds,
 Before you pour water on yourselves,
 Since if any hair is left

and not seclude women in childbirth.
 none of them will ring.
 so that they bring evil into the world.
 and hate theft, but commit theft,
 but give one and take nine,
 and magnify their weights.
 and some of them neglect their hair.
 and some of them henna their beards.
 and rise to pray in their mosques.
 misery covers them from head to toe.
 ‘Who is your prophet?
 and tell us, which is your book?
 and tell us, whom do you worship?’
 Accursed and disgraceful,
 that our Lord is the light king.

Johannes in the evenings of the night,

and says,

beware for me, my friends,
 of the pits that women dig.
 and all the pits will become foundations.
 will not be closed up for a thousand millennia.
 the dark mountain will devour her.
 she will not taste the great Ocean.
 her skirts will be empty,
 she will have dead sons.
 because she polluted the clear waters,
 brought them out and tossed it on a dunghill,
 curse with an evil curse.
 toss water on yourselves.
 wash to the top of your heads.
 on your heads, then you cannot say,

15 “We do wash with water, in this world.”

And Life triumphs!

John teaches in the night,

John teaches in the night,

24. “I was in the house of my seclusion,”

“I was neither defective nor imperfect

I was not imprisoned by their works

I will call, instruct, and instruct my friends,

5 My chosen, be neither defective nor imperfect,

Withdraw from Earth,

Choose a wife, take a wife,

A wicked girl, do not take as a wife,

She who gets polluted but is not made right,

10 She who gets polluted but is not made right,

She who gets polluted but is not made right,

She who gets polluted but is not made right,

because she polluted the clear water,

and went and threw them on the dung heap.

15 The sun has come, and moon has risen upon her,

My chosen, save yourselves

When you approach your wives,

and purify yourselves

If any hair on your heads is left,

20 Save yourselves

all their pits will be filled,

The pits that women dig,

And Life triumphs!

John teaches in the night,

25 *John teaches in the night*

Johannes in the evenings of the night

and he says,

and he says,

and you have not found fault with my mind.

and I did not walk in their way.

whose settlements are in the world.

and let there be no deceit in your speech.

and from the mortal abode.

but do not take a wicked girl as a wife.

lest the fire that blazes burns you.

the fire that blazes will burn her.

they give her empty arms.

she will have dead sons.

she will curse heaven and earth,

and revealed the hidden secrets,

and cursed her with a great curse.

from the mortal abode.

wash yourselves in water,

from the top of your heads.

then you are still not purified, my brothers.

from the pits that women dig;

and all the pits will become foundations.

for a thousand millennia will not be closed up.”

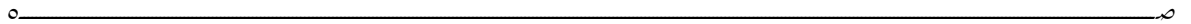
Johannes in the evenings of the night,

and says,

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25. Noble men, who are sleeping,
 noble men, who are sleeping,
 When the soul strips off the body
 Corrupt world,
 5 whose men will die,
 where is Adam, the first man,
 Where is Eve, his wife,
 Where is Shitel, Adam's son,
 Where are Ram and Rud,
 10 Where are Shorbey and Sharhabiel
 Where is Shem, Noah's son
 All of them left and did not return,
 looking like the good day
 The planets are fattened cows,
 15 The earthlings are fattened rams,
 May there be mercy upon those who worship Life,

And Life triumphs!

26. The ages took no pleasure in me,
 The age[s] took no pleasure in me,
 [...]
 They take the letter,
 5 They open it, read inside it, and see
 and is not what their souls desire.
 They take the letter,
 They say to him,
 "Rab Johannes, take the true letter,
 10 Johannes opens, reads, and sees
 He opens and reads within it,
 "This is what I wished for,
 Johannes came forth from his body.
 His brothers taught them
 15 They took the letter and took it

and noble women, who are not awake,
 what are you going to do, on judgment day?
 what are you going to do, on judgment day?
 degenerate and destructive,
 and whose deceitful book will be stopped,
 who became the head of the generation here?
 from whom the world was wakened to life?
 from whom are worlds and generations?
 from the age of the sword?
 from the age of fire?
 from the age of the flood, of water?
 and watchers were set on Earth,
 upon which ages and generations gaze.
 as they stand on the day of slaughter:
 as they stand in the markets and are sold.
 may their sins and trespasses be forgiven them.

and neither did all the worlds.

in a true letter, which came there.
 and place it in the Jews' hands.
 what's inside is not what they want,
 and put it in Johannes's hands.

which came to you from your ancestors."
 within it sublime writing.
 and was filled with Life, and he says,
 and this is what my soul desires."
 His brothers taught the teachings.
 on the mountain, Mount Carmel.
 up the mountain, Mount Carmel.

They write them by letter,
to Jacob, Benjamin and Ishmael,

[...]

I have come to you, Soul,

20 In whose garb

In Life's garb,

I have come to the Seven's garb,

There, I took the Seven's garb,

I took, I am taking,

25 I took each, and I will take them,

Why do you weep, o ages?

Why does your glory diminish?

I went to the midst of the world.”

And Life triumphs!

30 *John teaches in the night,*

John teaches in the night,

27. “Is there anyone greater than me?

my wages and wreaths ought to be counted,

Jacob has abandoned the synagogue,

Eleazar of the Great House

5 The priests spoke

“John, leave our town!

The synagogue shook from the sound of your voice,

The Dome of the Priests has shaken

John spoke to the priests in Jerusalem,

10 “Bring a fire and burn me,

The priests spoke to John in Jerusalem, saying,

“A fire will not burn you, John,

A sword will not cut you, John,

And Life triumphs!

and explain the scroll to them—

who assemble on the mountain, Mount Carmel.

Manda d'Heyyi, who is far from heaven,

whom Life has sent to Earth.

have I come to the world?

I have come to the world!

I have come to the Eight.

and each of the Eight by hand,

and I will take and not let go.

the demons, and they will become virtuous.

Why do you weep, o nations?

To you I have brought my likeness,

Johannes in the evenings of the night.

and says:

My deeds ought to be measured,

and my praise lifts me up with the joy of my embrace.”

Benjamin has abandoned the Temple,

has abandoned the Dome of the Priests.

to John in Jerusalem, saying,

Johannes, leave our city!

and the Temple shook from the sound of your lessons!

from the sound of your refrains!”

saying,

and bring a sword and cut me!”

since Life's name is mentioned over you.

since Life's Son is unleashed upon you.”

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- 15 *John teaches in the night,*
John teaches in the night,
28. “Lofty strongholds will fall,
Is there none to whom they say, ‘Have a nice day!’
in this world?”
Jews gathered,
- 5 They said to him,
“We ask that you swear, John
We ask that you swear, John,
whose name is precious and great:
The one who lapses into adultery,
10 The one who lapses into theft,
Whoever sleeps with his friend’s wife,
Every man who lets one go and keeps one,
Every woman who commits adultery,
Everyone who goes to fortune-tellers,
15 and false astrologers
Everyone who drinks wine in a tavern,
and commits drunkenness and harm within it,
Everyone who goes to a songstress,
and sows an illegitimate seed,
20 and she gets pregnant by him, takes poison,
goes out to the marketplaces, and tosses it,
and the eyes of the child see its mother,
but the mother does not see the child,
Everyone who sleeps with his wife,
25 and does not wash himself with water,
A woman who does not wash with water,
Everyone who sleeps with his wife,
that first day when she washes away
uncleanness and menstruation,
30 Everyone who practices usury,
and charges interest on gold and silver,
Everyone who loves gold and silver,
Everyone who loves gold and silver,
with what will he be judged?
- Johannes in the evening of the nights*
and says,
- and houses that are raised will be destroyed.
who would not immediately say, ‘Go to Hell!’
- and went to John.
- by the light king whom you worship.
by Sunday and the Daybreak,
- with what will he be tried?
with what will he be judged?
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with what will he be judged?
with what will he be judged?
and does no good with it,

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- 35 Everyone who inhales Life's scent,
but does not mention over it Life's name,
Everyone who does disgusting deeds,
Everyone who dyes his hand and foot
and distorts the likeness his Lord ordained,
40 Everyone who loves colorful fabrics and colors,
When the Jews said this,
"God forbid that the great and mighty light
Everyone who lapses into adultery,
Everyone who lapses into theft,
45 Everyone who sleeps with his friend's wife,
until his spirit yields.
Everyone who sleeps with a widow
Everyone who sleeps with [an unmarried] bride,
and should not behold Abator.
50 Everyone who abandons one and takes another
The woman who commits adultery
and should not behold Life's house.
Everyone who goes to fortune-tellers,
will be tortured in vessels of ice.
55 Everyone who drinks wine
engaging in drums, revelry,
they should tear him apart with asphalt rakes,
Everyone who goes to a songstress
and she gets pregnant by him, takes poison,
60 and digs a hole and buries it,
and the eyes of the child see its mother
The child will die in the dung heap,
She will be interrogated in that penitentiary
She should be interrogated [in that penitentiary
65 and she should not behold Abator,
Everyone who approaches his wife,
will dwell in the bowels of Leviathan.
The woman, who does not wash in water,
and the pure name should curse her,
70 Light's watcher should strike her,
- with what will he be judged?
with what will he be judged?

with what will he be judged?
with what will he be judged?"
John cried out with a loud cry, and said,
should seek a garment from the dregs!
his trial will be in the fire.
will be bound in the dark mountain.
his trial will be in the fire,

should be bound in the dark mountain.
will be tortured to his limit by twin wheels,

will be tortured in the fire-pots.
will become kindling for an oven,

and false astrologers,

in a tavern, and gets drunk,
and whoring within it,
and he should not behold Abator.
and sows his illegitimate seed,
goes out to the dung heap, puts it down,
and with her heel she tramples it,
but the mother does not see the child.
and its mother will weep secretly for it.
of the enraged and furious dogs.
of] the deaf and mute,
and her name should be erased from Life's house.
and does not wash in water,

should be beaten with blow upon blow,
and there will be no final release for her.
and her name should be erased from Life's house.

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5

The man who sleeps with his wife,
 uncleanliness and menstruation,
 Everyone who practices usury,
 They should raise him into the dark mountain.

75 Everyone who loves gold and silver,
 should die twice instead of once,
 Everyone who breathes in Life's scent
 should be interrogated in Abator's house.
 Everyone who does disgusting deeds,

80 Everyone who dyes his hands and feet,
 He will hold the coals in his hand,
 He will seek death but not die.
 Life will not approach him,
 nor relieve him from his suffering

85 He has not been condemned in sin's abode,
 Everyone who loves colorful fabrics and colors
 They will cover him with gloomy shrouds,
 Darkness goes out before him,
 He will have demons beside him,

90 He will be bound in the penitentiary

To you I am speaking and explaining,
 Do not do disgusting deeds,

*The victorious Life speaks,
 so that those who love them are not condemned,*

In the name of the Great Life,

*John teaches in the night,
 John teaches in the night,*

29. "I shine with the name of my father,
 in praise of the man, my creator.

I am delivered from Earth,
 from the eye that winks,

5 Our Lord, see us, deliver us, and rescue us

that first day when she washes away
 they should raise him into clouds of darkness.
 and charges interest on gold and silver,

and does no good within it,
 and get cut off.
 and does not mention Life's name over it

will be taken by the Seven's sword and blade.
 and distorts the likeness his Lord ordained,
 and he will kindle the flame with his lips.

and neither let him die,
 to rise to see light's place.
 because of the baptism he received.

will be clothed in darkness.
 and put blazing sandals on his feet.
 and gloom comes after him.
 because he loved colors and colorful fabrics
 until his spirit becomes perfect."

the souls of my righteous elect who testify to Life.
 lest you sink to darkness' place.

*and the man who went here triumphs,
 and Life triumphs!*

may the sublime light be magnified.

*Johannes in the evening of the night,
 and says,*

I shine and enlighten,

from the mortal abode,
 from the lips that speak deceit.

from hateful and improper deeds!

Beware for me, my brothers!
 Beware for me, my brothers,
 Beware for me, my disciples!
 Love Sunday,
 10 Give rewards,
 Wages and rewards ought to be sought on the road,
 Wages and rewards ought to be sought on the road,
 For the one who has no wages or rewards,
 For the one who has no wages or rewards,
 15 For the one who has no wages or rewards,
 Woe to the evil and deceitful ones,
 They forgot and did not give rewards,
 My chosen! Love rewards and love Sunday,
 May a crossing be put upon the sea,
 20 On the shore a thousand thousands stand,
 One he carries across out of a thousand!
 He carries the souls who are worthy

May your name be praised, my Lord,

25 *John teaches in the night,*
John teaches in the night,

 30. Who told Jesus?
 Who told Jesus,
 “John, perform your baptism over me,
 If I become your disciple,
 5 If I do not become your disciple,
 John spoke, saying
 “You have lied to Jews,
 You cut seed off from men,
 You loosened the Sabbath
 10 You lied to them with a horn
 Jesus Christ spoke, saying
 “If I have lied to Jews,
 If I have deceived the men, the priests,

Beware for me, my friends!
 from hateful and improper deeds!
 Be gentle and meek.
 and honor the Daybreak.
 more precious than wife or children.
 like a hand that provides for the mouth.
 like a blind person that seeks a guide.
 no cable is stretched across the rivers.
 there is no crossing upon the sea.
 he will not behold Abator.
 who forgot rewards and did not give them!
 and they forgot the man who saves them.
 so that a crossing may be put upon the sea.
 and a thousand thousands stand on the shore.
 and out of a thousand he carries across one.
 Out of two thousand, he will carry two.
 and deserving to light’s place.”

the light that won’t condemn whoever loves his name.

Johannes in the evenings of the night.
and says, “May splendor shine upon the worlds!”

 Who told Jesus Christ, Mary’s son?
 so he came to the Jordan’s banks, and told him,
 and pronounce over me the name you pronounce!
 then I shall mention you in my epistle.
 then erase my name from your scroll!”
 to Jesus Christ in Jerusalem,
 and you have deceived men, the priests.
 and labor and pregnancy from women.
 that Moses ordained in Jerusalem.
 and played different things with a trumpet.”
 to John in Jerusalem,
 then may a burning fire consume me.
 then may I die two deaths instead of one.

If I have cut seed off from men,
 15 If I have cut labor and pregnancy from women,
 If I have undone the Sabbath,
 If I have lied to Jews,
 If I played different things with a trumpet,
 As for you, baptize me with your rite,
 20 If I become your disciple,
 If I do not become your disciple,
 John spoke, saying
 “A deaf man will not become a scribe,
 A ruined house will not prosper,
 25 Putrid waters will not become pleasant,
 Jesus Christ spoke, saying
 “A deaf man will become a scribe,
 A ruined house will prosper,
 Putrid waters will become pleasant,
 30 John spoke, saying
 “If you can give an explanation of this to me,
 Jesus Christ spoke to John in Jerusalem,
A mute person becomes a scribe:
 grows up and becomes big,
 35 Wages and rewards, he sets up,
A deaf person writes a letter:
 He forsook adultery and forsook theft,
A ruined house prospers:
 forsook his roots and passions,
 40 By the sea, he built a house,
 Whoever comes down, he brought him,
 Whoever comes up, he brought him,
 If he wants to eat,
 If he seeks to drink,
 45 If he wants to sleep,
 If he wants to go,
 He guides him on a path of Truth and faith,
A widow who becomes a bride:
 grasped her skirts and settled down,

then may I not pass the great Ocean.
 then may a judge be established in my presence.
 then may a burning fire consume me.
 then may my path be through thistle and thorn.
 then let my eyes not fall on Abator.
 and pronounce over me the name you pronounce!
 then I shall mention you in my epistle.
 then erase my name from your scroll!”
 to Jesus Christ in Jerusalem,
 and a blind man will not write a letter.
 and a widow will not become a bride.
 and a stone will not get wet in oil.”
 to John in Jerusalem,
 and a blind man will write a letter.
 and a widow will become a bride.
 and a stone will get wet in oil.”
 to Jesus Christ in Jerusalem,
 then you are a wise messiah.”
 and said,
 an offspring that comes from a woman in labor,
 and sets up wages and rewards.
 and he rises to see light’s place.
 A wicked man became a good man.
 and believed in the Mighty Life.
 A nobleman who became humbled
 and built a house by the sea.
 and he opened two doors in it.
 opened the door for him, and welcomed him.
 opened the door for him, and welcomed him.
 then he sets him a dish in Truth.
 then he mixes him a cup of juice.
 then he spreads out a bed for him in Truth.
 then he guides him on a path of Truth—
 and he rises to see light’s place.
 A woman who was a widow from her youth
 until she raises her son.

50 When she goes to a groom,
Putrid waters which become pleasant:
 goes up to town and goes down from town
A stone gets wet in oil:

forsook sorceries and forsook witchcraft,
 55 He found an orphan, an old man,
 And you, John, baptize me with your rite,
 If I become your disciple,
 If I do not become your disciple,
 You will be held responsible for your sin,

60 When Jesus Christ said this,
 “John, baptize the deceiver in the Jordan!
 Bring him down to the Jordan to baptize him,
 Spirit took the form of a dove,
 She made a cross in the Jordan,

65 and says,
 “Jordan, you will make me holy,
 The Jordan in which the Christ is baptized,
 The morsel which the Christ takes,
 The spring-water which Christ takes,

70 The turban which the Christ takes,
 The staff which the Christ takes
 Beware for me, my brothers,
 Beware for me the Romans,
 that they fix on the walls,

75 Beware for me, my brothers,
 If a carpenter framed a god,

And Life is praised,

*John teaches in the night,
 John teaches in the night,*

31. The spheres and the chariot trembled,
 tears fell from Spirit’s eyes,
 “John, you are like a parched mountain,

she will not dishonor her late husband.

A prostitute, who becomes a lady,
 and the veil is not removed from her face.

A pagan, who came down from the mountains,
 and came to believe in the Mighty Life.

and filled the arms of a widow.

and pronounce over me the name you pronounce!

then I shall mention you in my epistle.

then erase my name from your scroll!”

and I shall be held responsible for mine.”

a letter came from Abator’s house,

bring him up to the bank to confirm him!”

and made a cross in the Jordan.

and lifted up the waters in every way,

and you make my seven sons holy!”

I have made into a blank of the font!

I have made into a blank of the Eucharist!

I have made into a blank of the Eucharist!

I have made into a blank of the priesthood!

I have made into a blank of the crozier!”

beware for me, my friends,

who are like offshoots of the cross

and begin to worship the crucifix.

the god framed by a carpenter!

then who framed the carpenter?

and Life triumphs!

*Johannes in the evenings of the night
 and says,*

the sun and the moon wept,

and they said,

that does not bring forth a blossom on Earth.

You are like a dried-up riverbed,
 5 You are like a ruined house,
 [You are] a land without a ruler,
 You will be a wrongful prophet,
 Who will prepare and provide for you, John?
 When John had heard so,
 10 in his eye, a tear formed,
 “It would be pleasant to take a wife
 but what if I take a wife and sleep comes,
 and I spoil my nightly devotions?
 What if, being enflamed with lust,
 15 What if lust enflames me,
 When John said so,
 “John, take a wife and get established,
 Monday morning and Tuesday morning—
 Wednesday morning, and Tuesday morning—
 20 Friday morning and Saturday morning—
 Sunday morning and the Daybreak—
 on Sunday take three,
 take three and leave three,
 They gave a wife to John,
 25 From the first pregnancy
 From the middle pregnancy
 From the last pregnancy
 These three pregnancies occurred
 John opened his mouth,
 30 “You will teach your daughters,
 and I shall instruct and explain to my sons
 Anhar opened her mouth
 She says to him,
 “I gave birth to sons on Earth—
 35 If they become disciples,
 If they do not become disciples,
 John opened his mouth
 “When I depart from Earth,
 She says to him,

in which plants are not planted.
 which all who see it fear.
 you are a house without form.
 after whom none is left to mention his name.
 Who will go after you to the graveyard?”
 a tear formed in his eye—
 and he says,
 and precious to produce sons,
 and lust enflames me,

 I put my lord out of my mind?
 and I spoil my devotionals all the time?”
 a letter came from Abator’s house,
 and see that you attend to Earth.
 see to your marital bed!
 undertake your sublime devotions!
 see to your marital bed!
 undertake your sublime devotions
 and leave three,
 and see that you attend to Earth.
 from you, the people of the city of Truth!
 were Handan and Steady.
 were Behram and Lovelife.
 were Plant, Sam, Splendid Anhar, and Steady.
 within you, the ruins of Jerusalem.
 and spoke to Anhar in Jerusalem,
 lest they perish,
 lest they are hindered.”
 and spoke to John in Jerusalem.

 I did not give birth to [their] heart on Earth.
 they will rise to light’s place;
 a burning fire will consume them.”
 and said to Anhar in Jerusalem,
 tell me, what will you do after me?”

40 “I shall not eat and I shall not drink
 “Anhar, you have told a lie,
 When a day has come and gone,
 and you will put me out of your mind.
 and by the Daybreak, whose name is precious:

45 When I depart from Earth,
 She says to him,
 “I shall not wash and will not comb,
 “Again you have told a lie, Anhar,
 When a month has come and gone,
 50 and you will put me out of your mind.
 Again I ask you, Anhar,
 When I depart from my body,
 She says to him,
 “I shall not put on new clothes,
 55 “Again you have told a lie, Anhar,
 When a year has come and gone,
 and you will put me out of your mind.”
 She says to him,
 “How you speak to me, John,

60 When you go, when will you come back,
 “When the living lie down in Sheol,
 and they trace a circle in Sheol,
 when a bride gets married in Sheol,
 when groomsmen make pledges in Sheol,

65 She says to him,
 When will the living sleep in Sheol,
 and they trace a circle in Sheol,
 When will a bride get married in Sheol,
 When will groomsmen make pledges in Sheol,

70 He says to her,
 “As you know, it will not be so.
 I shall go and not come back.
 If there were going away and returning,
 If there were going away and returning,

75 If there were going away and returning,
 until I see you.”
 and your speech has gone deceitful!
 You will eat and you will drink
 I ask you by the Great Life
 tell me, what will you do after me?”
 until I see you.”
 and your speech has gone deceitful!
 you will wash and you will comb,
 by the marital bed in which the two of us slept:
 tell me, what will you do after me?”
 until I see you.”
 and your speech has gone deceitful!
 you will put on new clothes,
 and how you strike at my whole body!
 so that my eyes can fall upon yours?”
 and a bell is hung at the graveyard,
 and go out and water the graveyard,
 and her bridal bed is spread in the graveyard,
 and the dowry will be in the graveyard.”
 “How, my lord, will this be?
 and a bell is hung at the graveyard,
 and they go out and water the graveyard?
 and her bridal bed is spread in the graveyard?
 and the dowry will be in the graveyard?”
 So why did you ask me when I shall come back?
 Blessed is the day that you see me!
 there would not be a widow in the world.
 there would not be orphans in the world.
 there would not be rabbis and teachers in the world.

If there were going away and returning,
 Anhar opened her mouth,
 “I shall lavish you with a vault,
 John opens his mouth,
 80 “Why are you lavishing me with a vault,
 so convinced that I’ll return that you say,
 Go, give me some bread!
 go, call ascensions for me!”
 Anhar opens her mouth,
 85 “You will depart and forget me,
 “If it is you that I forget,
 If it is you that I forget,
 When I rise to Life’s house,

And Life is praised,

*John teaches in the night,
 John teaches in the night,*

32. “The spheres and the chariot trembled,
 and tears flowed from the clouds.”
 He says,
 “My father was 99 years old,
 5 They brought me from the reservoir of the Jordan;
 They took me, raised me, brought me,
 and he says,
 “Nine months I dwelt in her womb,
 and he says,
 10 “No wise woman birthed me in Judaea,
 They made for me no fake image,
 I came into being from Elizabeth,
 Jerusalem City quaked,
 Eleazar of the Great House,
 15 Jews gathered,
 They say to him,
 “Elder father Zechariah,

there would not be Nazoreans in the world.”
 and spoke to John in Jerusalem,
 and assemble a coffin for you in the graveyard.”
 and speaks to Anhar in Jerusalem,
 and assembling a coffin in the graveyard,
 “The dust won’t fall on him, I’ll lavish him with a vault.’
 As for the coffin you make in the graveyard,

 and speaks to John in Jerusalem:
 and I shall be cut off in the sinful abode!”
 I shall forget the everlasting abode.
 my eyes will not fall upon Abator.
 let your mourning be in the graveyard.”

and Life triumphs!

*Johannes in the evenings of the night
 and says,*

Earth and the heavens wept,

 and my mother was 88 years old.

 and placed me in Elizabeth’s womb,”

 just like all infants do,”

 and my umbilical cord was not cut in Jerusalem.
 and they did not hang a wicked bell for me.
 in Jerusalem the city quaked.
 so that the Wailing Wall was shaken.
 stood, and his whole body shook.
 and came to elder father Zechariah.

 it is necessary that you have a son.

Tell us, what name shall we give him?
 If we give him 'Wise Joseph,'
 20 If we give him 'Zatan the Pillar,'
 When Elizabeth heard, she spoke up.
 "From all these names
 I do not desire to give him a single one
 John-Johannes, which Life gave to him."
 25 When the Jews heard,
 They say,
 "What harm shall we do to him and his mother,
 Hearing this, Excellent Ennosh took him,
 On Mount Parwan, where infants and children
 30 until I became
 I learned all of my wisdom,
 They dressed me in garments of splendor,
 They tied a girdle around me,
 They sat me entirely
 35 and on the seventh hour of Sunday,
 A clamor of war in Judaea,
 And they say,
 "Who had a son and he was stolen away?
 Who had a son and he was stolen away?
 40 Who told Battay,
 Who told Battay,
 "A child is coming to Judaea,
 A child is coming to Judaea,
 His mouth resembles yours,
 45 His eyes resemble yours,
 His nose resembles yours,
 Hearing this, Elizabeth
 Seeing this, elder father Zechariah
 The sun muttered from in the sky,
 50 The sun opened his mouth,
 "Elder father Zechariah,
 like an Arab whose fate has abandoned him.
 A child is coming to Judaea,
 then will he teach the book in Jerusalem?
 then will Jews trust him and not accuse him of deceit?"
 she cried out, saying,
 that you have said,
 No, I only want to give him the name
 they were filled with a wicked fury against her.
 so he might be slain by our own hands?"
 and brought him to Parwan, the white mountain,
 are raised on spring-water,
 twenty-two years [old].
 and perfected all of my words.
 and covered me in a tunic of clouds.
 a girdle of clear and shining water.
 in a cloud, a splendid cloud,
 they brought me up to the city of Jerusalem.
 A proclamation of war in Jerusalem!
 Who made a vow and elevated it?
 That one has arrived, and she will seek her son.
 who instructed Battay,
 to go to Elizabeth and tell her,
 a prophet is coming to Jerusalem!
 a guide is standing with him.
 and his lips those of elder father Zechariah, his father.
 and his eyebrows, elder father Zechariah, his father.
 and his hands, elder father Zechariah, his father."
 went out without a veil.
 wrote her divorce papers.
 and the moon from amidst the stars
 and spoke to the elder father in Jerusalem,
 the great dotard whose reason has aged and gone,
 a prophet is coming to Jerusalem!

A child is coming to Judaea,
 55 When the child saw the woman,
 They disembarked down from the clouds,
 Seeing this, Excellent Ennosh
 “What is written to you, John,
 to kiss a Jewish woman on her mouth?”

60 John speaks and says
 “Nine months I dwelt in her womb,
 It wasn’t hard for her, now it isn’t hard for me
 Even so, let there be kindness upon kindness
 The man who repays his father and mother,

65 When John said this,
 Excellent Ennosh spoke
 “I kept the child safe,
 I kept the child safe,
 Excellent Ennosh spoke

70 “I kept the child safe,
 I kept the child safe,

The victorious Life speaks,

*John preaches at night,
 John preaches in the night,*

33. At my voice, spheres shake,
 the storm grows silent,
 the sun and the moon weep,
 Christ opened his mouth,
 5 “I hereby ask you, John, by the Great Life
 I hereby ask you, John, by the way
 Tell me, the form of Sowriël’s knife,
 When the soul leaves the body,
 and what does it resemble
 10 Is the soul therefore not like the blood
 Is the soul therefore not like the wind,
 Is the soul therefore not like the dew,

and yet you divorce Elizabeth?
 they disembarked down from the clouds.
 and he kisses Elizabeth’s mouth.
 said to John in Jerusalem,
 and explained to you in your scroll,
 to Excellent Ennosh in Jerusalem,
 just like all infants do,
 to kiss a Jewish woman on her mouth.
 to the man who repays his father and mother.
 there is none like him in the world.”

Excellent Ennosh knew that John was wise.
 to the sun in Jerusalem, saying
 the man sent by an angel.
 as long as we desired it.”
 to the moon in Jerusalem, saying
 the man sent by an angel.
 so long as we desired it.”

and the man who went here triumphs!

*Johannes in the evenings of the night.
 and says, “Do I not stand alone?”*

and chariots are overturned,
 and settles down in the world’s wastelands,
 and earth and heaven mourn.
 and said to John in Jerusalem,
 and Sunday, whose name is precious,
 the righteous elect go, without being held back,
 what does it look like?
 tell me, with what is it dressed,
 within the mortal body?
 that warms the body and gets blocked within it?
 which goes in the mountains, and gets blocked there?
 which falls on the fruit and gets lost?”

When Christ said this, John cried out,
 and he says,
 15 “May the lofty king of light
 The soul is not like blood,
 The soul is not like the dew,
 The soul is not like the wind,
 The soul is tightly wrapped
 20 When the soul is yielded,
 As for Sowriel’s knife,
 When he hurries to take her away,
 One he releases against them in the evening,
 the third flame he releases against them
 25 When the fire burns, the soul
 From the feet and knees she slips,
 She slips from the hip, and comes forth.
 Then, she falls on the breasts,
 The eyes, face and lips shrink,
 30 Sowriel sits on her eyebrows.
 “Leave, soul!
 She says to him,
 “If you would take me out of my body,
 dress me, take me out, and bring me.”
 35 He says to her,
 “First bring me your works, and your labor,
 She says to him,
 “I did not know, Sowriel,
 and you are quickly sending for me,
 40 so you might bring forth my robe
 He says to her,
 “Has no one died before you,
 She says to him,
 “By the power of those dead before me,
 45 The crying women and wailing men trembled,
 When the soul leaves the body,
 The crying women and wailing men trembled,
 They laid down and buried the mortal body,
 tears come to him without ceasing,
 forbid a share to the dregs!
 which heats up the body and gets blocked.
 which falls on the fruit and gets lost.
 which goes to the mountains and gets blocked.
 and brought into the mortal body.
 it rises up in a splendid garment.”
 there are three flames.
 he releases the three flames against her.
 the other at the cock’s crow,
 at the coming of the rays.
 slips out from the feet and knees.
 and she draws near the hip.
 She grabs onto the heart.
 and presses until she is weaned.
 and the tongue rolls back and forth.
 He says to her,
 Why do you still guard the body?”
 Sowriel, then show me my robe,
 then I shall show you your clothes and clothe you.”
 that my time is coming,
 so I could do good works,
 and clothe me within it.”
 and was no one carried out to the cemetery?”
 and the power of those taken to the cemetery.
 as the body was laid before them.
 four go out to the graveyard.
 the shouting men shook until they laid it in the shaft.
 and the women rested from mourning.

They filled the shaft,
 50 The grief-stricken quickly
 They came, grabbed a cup, ate some bread,
 Now, Sowriel, if you want,
 I shall sell all my possessions
 and I shall take my clothing with me,
 55 He says to her,
 “Has there ever been a child
 but was brought back to his mother,
 so you can divide things among your children?
 so put on the robe of darkness,
 60 since neither you were careful on Earth
 You will be held in the house of the wicked,

And Life is praised!

In the name of the Great Life,

34. Meryey am I, daughter of Babylon’s kings,
 Jews gave birth to me,
 They carried me in their hems,
 Adunay placed into my hands
 5 I sweep and wash
 no support for the poor,
 My father went out to the synagogue,
 As my father went out, he told me,
 “Meryey, shut your inner doors,
 10 See that you not go out to the royal markets,
 I heeded not what my mother told me, Meryey,
 I opened the inner doors
 I went out to the royal markets
 I wanted to go to the synagogue,
 15 I went and found my brothers and sisters
 My brothers taught lessons,
 With the sound of their lessons,
 I settled down and slept on my spot.

and the grief-stricken men rose up.
 left behind the body and the grave.
 and forgot about the mortal body.
 let me stay here for two days,
 and distribute them among my children,
 the garment that rises up to light’s place.”
 who left his mother’s body,
 such that I would leave you in the wicked’s abode,
 I shall carry you out of here,
 nor did you love your path to light’s place.
 until heaven and earth come to nought.”

may the sublime light be magnified!

daughter of Jerusalem’s mighty rulers.
 and priests nurtured me.
 and brought me up to the disturbed house, the Temple.
 and my two arms a burden.
 the house in which there is no stability,
 and no refreshment for tortured souls.
 and my mother went out to the Temple
 and as mother went out, she ordered me,
 and fasten the bolts on them,
 and my lord’s sun[light] doesn’t fall upon you.”
 and heard not what my father ordered my ear.
 and left open the outer ones.
 and my lord’s sun[light] fell upon me.
 but my way took me to the tent house.
 as they stood and taught.
 and my sisters sung refrains.
 and the sound of their refrains,

My brothers went and did not wake me,
 20 You, my Truth sister,
 saying,
 “Get up! Get up, Meryey!
 Before the day dawns,
 Before the sun shines,
 25 Before the priests and priests’ sons go out,
 Before your physical father comes,
 I, Meryey, conceal my petitions,
 The day dawned early,
 The sun shone on it early,
 30 The priests and priests’ sons went out,
 Then my physical father came,
 and he says,
 “Where did you come from, horny goat,
 Where did you come from, bitch in heat,
 35 Where did you come from, piece of sackcloth,
 “If I am a horny goat,
 If I am a bitch in heat,
 If I am a fragment of sackcloth
 then cut me from your robe!”
 40 He says,
 “Come see Meryey,
 who has forsaken Judaism,
 Come, see Meryey,
 who has left colorful fabrics and colors,
 45 She has forsaken gold and silver,
 She has forsaken phylacteries,
 Meryey said to him,
 “God forbid I love whom I hate.
 God forbid I should hate my lord,
 50 In the world, he is my support,
 Let there be dust in the mouth of the Jews,
 Let there be dung beneath horses’ feet

The victorious Life speaks,

and my sisters went and did not rouse me.
 woke me from my sleep,

 and before the rooster crows!
 and its splendor rises above the worlds!
 and sit in the shadow of Jerusalem’s ruin!
 and heaps a disgrace on you that isn’t yours!”
 and hide my refrains.
 The rooster crowed early,
 and its splendor shone upon the worlds.
 and sat in the shadow of Jerusalem’s ruin.
 and heaped a disgrace on me that isn’t mine,

 on whom the bars and bolts are not drawn?
 whose pegs and leashes are not secure?
 which is patched onto my robe?”
 then I’ll tear down your bars and bolts!
 then I’ll strike down the pegs and leashes!
 that is patched on your robe,

 and went to love her lord.

 and went to love her lord.
 and went to love her lord!
 and went to love a man in a turban!”

 God forbid I should hate whom I love.
 Manda d’Heyyi, who is my support in the world.
 and a helper in light’s place.
 and ashes in the mouths of all the priests!
 for the master of the mighty rulers of Jerusalem!”

and the man who went here triumphs!

In the name of the Great Life,

35. Meryey am I, a vine,
 The tree's leaves are sweets,
 The vine's fruit is splendor,
 It spreads its scent among the trees
 5 Birds smell it in the air.
 Upon the tree a flock landed,
 They shelter in it and do not keep still.
 They eat what falls from its branches,
 They eat what was not reprehensible,
 10 While the birds sit in the vine,
 They shook the good birds,
 they made the vine's leaves fall on all sides,
 There were many birds who do not fly off,
 and held on until the winds and storms pass.
 15 There were those who did not hold firmly,
 Woe to them that do not hold fast,
 How lovely is Life's tree,
 The winds and storms pass over them,
 As the birds sit and twitter,
 20 so the birds can settle upon the vine,
 A white [eagle] came to look, and saw the birds.
 and came to sit upon the tree.
 "By your life, eagle,
 In this tree there are birds,
 25 but winds broke loose upon them,
 They shook them from the tree,
 There were some who held fast.
 There were some who flew off quickly.
 We say to you, eagle,
 30 since you are one that travels around,
 Those birds, our brothers,
 What will you take to them?"
 He said to them,

may the sublime light be magnified!

a tree standing at the mouth of the Euphrates.
 and pearls are the tree's fruit.
 and its leaves are precious light.
 and went out into all worlds.
 A flock landed in the tree.
 and they seek to build their nest there.

 and from within it they drink juice.
 and drink what was not fermented.
 winds and storms broke loose.
 they battered the tree,
 and chased the birds away from their place.
 but clung tightly with their claws and wings,

 and some of their families went off.
 but are dashed from the tree and flew away!
 and how lovely are the birds within it!
 and calm came over the world.
 and seek to build nests upon it,
 an eagle circles and flies around.
 It circled and flapped its wings,
 The birds spoke with it, and said to it,

 so many to be without number,
 and angry storms came to the tree.
 until their wings are torn off.
 The winds and storms didn't uproot them.

 we ask you about the birds,
 so you have seen everything on Earth.
 what have the winds and storms done to them?

“Do not seek to see, my brothers
 35 Clay bullets tore them from me,
 and they were torn off and broken,
 A vulture and a hawk circled around them,
 and ate from the fattened ones.
 Woe to them, whose lot was the water,
 40 Blessed are you, birds,
 You became a companion for Meryey,
 Look, and you will discover, birds,
 I came to my brothers,
 I came to heal Meryey,
 45 and precious vines,
 I draw water in a white pitcher,
 I carry and hold in splendor’s
 I carry, hold, and drink.
 He drinks, finds healing and endurance,
 50 The vines that drink my water,
 Their foliage thrives and flourishes.
 The vines that do not drink the water
 Woe to those who do not go on their way,
 They hated Life’s Treasure,
 55 My brothers! Hold strong,
 whom I seek within the world,
 and rousing and awakening the sleeping!”
 The eagle flew away from the tree.
 and says to them,
 60 “My brothers, hear my voice!
 Be a companion to Meryey!
 Woe to the Jews,
 Woe to Eleazar of the Great House,
 Woe to the pillar Zatan,
 65 All the Jews gathered together,
 they came and said about Meryey,
 “She ran away from the priests,
 and they took one another by the hand.
 went and sat at the mouth of the Euphrates.

what becomes of those birds.
 and broke the wings they had,
 and went to rest upon the banks.
 tore pieces from their flesh,
 they (now) belong to the passage.
 who held onto this vine!
 the vine standing at the mouth of the Euphrates.
 that I have come into your midst.
 to be a support for them on Earth.
 and bring water to the good plants
 which stand at the mouth of the Euphrates,
 and water my plants.
 arms, which are my own.
 Blessed is he who drank from my water.
 and grows two-fold.
 they have produced good fruit.
 produce bitter fruit and brambles.
 and woe to those who do not pass a milestone!
 Meryey, the precious Truth.
 and be a companion to Meryey,
 calling forth with Life’s voice,
 It circles around and taught its friends,
 Hold on and endure the persecution!
 For Meryey, be a companion!
 who brought persecution upon Meryey!
 the pillar that supports the Temple!
 who spreads lies concerning Meryey!”
 the teachers, the great, and the small,
 loved a man,
 By the hand, they took one another,

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70 We seek to kill them,
 We shall make gallows for the man
 There will be no day on Earth,
 They will break open their dove-cotes,
 All the Jews gathered around,
 75 They went and found Meryey
 A white banner was spread over her,
 She reads in the truthful books,
 A staff of water is held in her hand,
 Meryey prays in humility,
 80 The fish assemble from the sea,
 They come after Meryey's voice,
 They inhale the scent which is before her,
 When they saw this,
 Ashamed, they clenched their fists,
 85 Meryey's mother spoke,
 and she says to her,
 "Look at me, my daughter Meryey!
 You are my daughter,
 [your] head is the great head
 90 Do you not recall, Meryey,
 you opened it, and read it,
 The outer keys were in your hands,
 All the priests and sons of priests
 If you wanted, he would open the door,
 95 A thousand would stand up,
 They would submit to you like a castrated slave,
 Why have you forgotten your brothers,
 See, the brides are weeping in Judaea,
 They are removing their precious gold,
 100 They say,
 'We shall not destroy our possessions,
 We shall crush gold with weights,
 We will stand upon the rooftops,
 We will make vows to you,
 105 My daughter! Get up and come back
 and despise Meryey in Jerusalem.
 who ruined Meryey, and led her away.
 in which strangers enter Jerusalem.
 and capture Jerusalem's doves."
 and went after Meryey.
 a throne was set for her at the Euphrates' mouth.
 and a scroll was spread across her lap.
 and she stirs up all worlds.
 a girdle is fastened around her waist.
 and she preaches in a sublime voice.
 and the birds from the Euphrates' mouth.
 and have no desire to sleep.
 and forget this world.
 the Jews stood up before her.
 struck the front of their breasts, and wept.
 and tears fell upon her chest,
 Look at me, I am your mother!
 and the daughter of all the head priests,
 of the Temple.
 that the Torah was in your bosom,
 and knew what was written within it.
 while you put the inner ones in a chest.
 came and kissed your hands.
 and if you didn't want he would return to his place.
 and two thousand would sit down.
 and listen to your words in Jerusalem.
 and why is your heart estranged from the priests?
 and the women and men in Jerusalem?
 and taking up mourning and wailing about you.
 until Meryey comes.
 and place desirable silks in baskets.
 waiting to see you in Jerusalem.
 if you come with me and we go.'
 to the city of Jerusalem.

Come, light the lamps
 Do not wish for this man,
 The man who is not from your town,
 lest he say, 'I went
 110 Come, teach the children,
 From the moment and day you hung it up,
 Shake it off, put it in your bosom,
 When Meryey heard this from her mother,
 and she says to her,
 115 "Are Jews not
 Are Jews not
 They shall be buried in darkness."
 She says to them,
 "Go away! Go away, disgusting fools,
 120 I am not a woman to chase tail,
 I did not leave to return to you,
 Go away! Go away from before me,
 You claimed adultery and theft against me,
 Blessed is the man who freed me
 125 I did not commit adultery with him,
 The testimony you testified concerning me,
 While the priests rose up and spoke
 There came a pure eagle,
 He flew over the Jews,
 130 and lowered them to the water's bottom,
 He sank them deeper than the devouring (waters),
 and sank their ships
 He destroyed the Temple,
 He rained destruction upon them,
 135 He came down to her,
 sat by her and spoke to her,
 He reached out and strongly embraced her,
 He says to her,
 "Meryey, consider me good,
 140 I am your good helper,
 I ask of you the lofty truth,

which have stood unused since the day you left.
 who captivated you and carried you off
 leave him behind in the world,
 and brought Meryey from her place.'
 open it up and put it [in your bosom].
 the dust has been its cover.
 and let us hear your voice as it was."
 she laughed and rejoiced in her mind,

 shameful, worthless vessels?
 those who stand and bow to a vault?

 you are not from the world.
 and it is not that I love a man.
 and see you, wicked skullcaps.
 who gave false witness against me!
 and made as if I were your equal.
 from my chains, and planted my feet here!
 and I did not commit theft in the world.
 has become prayer and praise."
 to Meryey at the mouth of the Euphrates,
 whose wings are world-filling.
 and flapping his wings he tied them up,
 deeper than its stinking scum.
 within the still waters,
 to the bottom of the devouring water.
 and set fire to Jerusalem.
 and killed my disciples in Jerusalem.
 he flapped his wings,
 and taught her, and loved truth from her.
 straightened her out, and put her on the throne.

 and mention me before Life.
 the man who heard your word.
 the truth that the Jordans enlighten."

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She said to him,
 “Good excellency, Life’s excellency,
 Your light has shined forth and your glory
 145 All who hear your voice,
 They are enclosed in Life’s Treasure,
 For all who do not hear your voice,
 They will become servants to Jews,
 You and I shall become great

150 *And Life is praised and Life wins!*

In the name of the Great Life,

36. A fisher am I,
 A fisher am I, chosen among fishers,
 I know the marshes,
 I recognize the netting spots and marshes,
 5 traversing the marsh in darkness,
 At night, I observe the fish on an embankment.
 in a crescent skiff that isn’t (made) out of iron.
 I covered the prominence
 I cleared out the flotsam
 10 A helm is set upon my head,
 The spear in my hand is a wand,
 a staff of pure water,
 I sit in a splendid vessel,
 I come by the beginning of the waters.
 15 and the beginning of the courses,
 The waters are not tossed by my vessel,
 Before me is standing Hibel.
 whose name is sweet, close to me.
 They say,
 20 “My father, the good fisher!
 Near our vessel,
 fishers eating fish,
 The sound of the fishers and their traders,

shed your splendor upon me!
 is recognized in light’s place.
 are enclosed in the pure place.
 and your banner shines twofold.
 sleep and wakefulness are blotted out.
 and all the priests, sons of maidservants.
 and successfully rise up to light’s place.”

may the sublime light be magnified!

a fisher chosen among fishers!
 and the head of all trappers.
 I recognize their inner trails and mounds.
 and enter all the traps,
 my ship does not cut [them] and I am not caught.
 I start on the way
 of the one who was an enemy to us.
 which was blocking the way of life.
 in whose shade the fish rest.
 chosen in its place,
 that the fishermen see and tremble.
 and come to the mortal Earth.
 I go through the beginning of the waters,
 I come smoothly, at a calm and steady pace.
 and its sound is not heard.
 At my side is seen Shitel,
 Facing me, Ennosh sits and preaches.
 My superior fisher, whose name is pleasant!”
 I hear the commotion of fishers,
 and their putrid stench comes to me.
 who reproach one another and curse.

One confronts his partner,
 25 “Sell your own fish, they are rotten,
 You caught it in the deep sea,
 The fisher says and makes himself heard,
 “Damn you, and damn your bell,
 You were the one who didn’t bring salt
 30 so that your fish don’t stink in your casket,
 Then you haven’t brought any flour or dates,
 When you come empty-handed,
 Scram! Get lost, you crook
 and does business with your broken scales,
 35 for your crooked transaction,
 Your trade bustles here,
 You will complain in oblivion,
 When the master of the fishermen,
 and the prince of all trappers heard this,
 40 “Come, bring me a lyre,
 to wake up the fish of the deep,
 that is a torment to the fish!
 I shall grab the great shoebill,
 I will take it from him,
 45 The lyre is durable,
 The fishers who heard the sound,
 One cries to his associate,
 because of the sound of the fisher,
 Neither does his voice resemble a fisher’s,
 50 and neither does his voice resemble our voice,
 While the fishers stood in their blinds,
 The fisher swiftly overwhelmed them,
 and surrounded them in the marsh pools.
 They say to him,
 55 “Cast us from our fetters,
 We shall not catch those
 When the fishers said so to me,
 I tied up their merchant,
 I bound them in palm-fiber cords,

and says to the fisher,
 and nobody is buying from me!
 so that the loss fell upon its buyer!”
 making the man, his buyer, listen:
 and damn your worthless vessel!
 and put it on your fish that you buy,
 and yet you sell them for a great price!
 and you haven’t brought any salt or thyme!
 no one of good virtue will join you.
 who won’t buy from us,
 which you hold and support with your elbow
 and take ten for the price of five.
 but it will be as if it never existed.
 but those whom you do not mention fairly will rejoice.”
 the leader of the living generation,
 he said to the helmsman,
 so I can make a sound in the marsh
 and set to flight the crafty bird

 and break off his wing on the spot!
 and I will dust inside my lyre!
 because water does not mix with pitch.”
 their legs turned to jelly.
 and says “Go to your blind,
 the fisher who does not trap fish!
 nor does his lyre resemble our lyre,
 nor does his speech resemble this world’s!”
 the fishers did not take care to start thinking.
 tossed out his net that extended over them,
 He bound them with knots.

 so that your fish do not leap into our vessels!
 who mention your name!”
 I struck them with an iron mace.
 a robber who doesn’t claim what they give him.
 and ruined their ships for the water.

60 I burnt their entire dragnet,
 I put cauves on them,
 I made them promise and took their secrets,
 They will not steal from me,
 and beat the cauves of fish and leaves,
 65 and I made them swear that they would not
 nor will they stand on dry land,
 They will neither cast nets,
 I told them that they would eat cauldrons
 They will eat the catfish and the spider crab,
 70 whom they restrained with cord upon cord,
 I have trapped them in the marshes of deceit,
 Neither do they drink the Eulaeus' waters,
 I have trapped them in their ships,
 I say to them,
 75 "Put your raft here,
 When the head of the trappers said so,
 "May you be blessed, fisher,
 How beautiful is this throw net of yours!
 Your cables and bonds are so beautiful,
 80 There are no weights in your mesh,
 Tell us where came from,
 We shall bake and make porridge,
 Eat, and the morsel that falls from your hand,
 To them I say,
 85 "You scum-sucking fishermen!
 and I was not called forth
 I am a fisher of the souls
 I am a fisher who summons the poor,
 who calls them and tells them,
 90 who tells them,
 'If you come, wanderers,
 I shall save my friends,
 dress them in splendid garments,
 I shall guide them with a crown of air
 95 They will sit in thrones
 and the snare that ties dragnets together.
 and dragged them behind my stern.
 so that they would not take the good fish.
 tie to a cane, hoist up, cut up,
 stand and dip nets or leave a spear in the Jordan,
 and take captives in the marshes.
 nor take cauves and leaves.
 of the fish that is called "the eel."
 and catch whatever rises up on its passage,
 and bound (with) needle and thread.
 and if they leave they will be trapped.
 nor do they know the way to the [un]fathomable river.
 and tossed my towline to the good.
 it will not be on the embankment."
 the fishers spoke to him, saying,
 and may your vessel and vehicle be blessed as well.
 How beautiful is the mesh that is in it!
 that you are not like the fishers of the world.
 and your spear does not catch fish.
 so that we may work for you.
 and bring it before you.
 we shall eat and be satisfied.
 I am not a helper to those who catch fish,
 to be someone who eats scum!
 who bear witness to Life.
 gathers them together, and gives them hope,
 'come gather by my side,'
 you will be saved from the crafty birds,
 raise them up, set them in my vessel,
 and cover them in precious light.
 and with the one of the Great on their heads.
 and shine forth with precious light.

I shall take them and rise up,
 The fate of scum and filth
 The day of light shall rise,
 I and my disciples shall rise,

and you, the Seven, will stay here.
 will be your fate.
 and the darkness shall return to its place.
 and we shall see light's place.

100 *Life speaks and wins,*

and the man who went here triumphs!

In the name of the Great Life,

may the sublime light be magnified!

37. A fisher am I, of the Great Life,
 A fisher am I, of the Great Life,
 He says to me,

a fisher am I, of the Mighty Life.
 a messenger that Life has sent.

“Go, catch fish that do not eat filth,

fish that neither eat horsebane

5 nor smell jimson weed.

They approach neither chum,

nor necklaces of marsh nets.”

Life tied a ring for me,

and built an indestructible vessel for me,

a vessel whose bright sail flutters

and flaps, but is not pulled off.

The vessel is a seed,

and it travels through the heart of the heavens.

10 Its cables are splendid cables,

and its tiller is one in which there is truth.

Sunday takes the punt pole,

and Life's Son took the tiller.

They travel with them to the settlements,

and divide the light with the excellencies.

They set up thrones in them,

and the Jordans came outspread.

Upon the prow are placed lanterns,

which are not extinguished by adverse winds.

15 All the vessels that see me

bow down and worship me.

They bow down, and worship me,

and they come to me abasing themselves.

On the prow stands the fisher,

teaching sublime lessons.

Near him are lanterns, the wicks of which

do not move around in a commotion.

There is no stench, he has nothing false,

and he is clothed in white garments.

20 He summons the fish and tells them,

“Beware for me in the world!

Beware for me for yourselves,

on account of the crafty birds

that are among you!

If you beware for me, my brothers,

I shall undertake to be a helper,

a helper for you and a support,

from the place of darkness to that of light.”

25 *The victorious Life speaks,*

and the man who went here triumphs!

In the name of the Great Life,

38. The fisher put on bright garments,
for wolves and the wicked magian,
Whenever fishers saw the fisher,
They say to him,
5 “You are a lucky fisher,
You have not seen the seafood,
You are a measured support,
You will be our key shareholder,
Give us a share in your vessel,
10 Come, take a share from us,
You will give us a share,
[We will give you] from what we have,
and wear black just like we do,
that the fish do not see your reflection,
15 If you listen, you’ll catch fish,
If you don’t listen to our shareholders,
If you do what we ourselves do,
You will make porridge and fill up cups,
and we shall make you leader of us all!
20 The principals will come
They will be your humble servants,
Our father will be your servant,
Our mother will sit with your handmaiden
She will come and be your maidservant,
25 She will divvy up the rocks,
The netting greatly sighed,
She will divide the water with the cord
They will not know the way that they’re going,
Like walls that fall apart,
30 The fish neither leave to rise up,
They sink them down beneath the scum,
They carry them off in droves,
She has a fishing weir,
against the bundles of the weir.
35 They have set up a lattice

may the sublime light be magnified!

and set on his shoulder an axe
and there is no rust on the axe.
they would come and gather around him.

who has not caught the fish of the marsh!
the food they gather within them.
and we shall enroll you among the fishers!
and you will take a share like ours!
and you will take a share in our vessel!
and give us a share in your vessel!
and we will give you a share!
so join your ship with our ship,
so when you lift up your lamp, you’ll find
and your vessel will bring in the fish.
you’ll throw them in your boat, and do business.
you will eat salt.
you will eat oil and date syrup.
and distribute them to all the fishermen,
They will gather by your side, leader of us all!
to be behind you.
and you will take a portion of what we have.
and we shall be called obedient to you.
and tie dragnets.
and tie cords of every sort for you.
and throw the lead (weights) in the netting.
that it is heavier than the world!
when the fish come, and they will be caught
and not know how to return back to their way.
they come and fall upon the good.
nor turn around to face the embankment.
and restrain them along with a circlet.
and beat them back from its crown.
which the fish enter and get held back,

between the two wheels.

They have set up seines
 the bait that offers a meal of death.
 Woe to the fish whom they dazzle,
 Wise are the fish who recognize them,
 40 The snares, the gillnets, and the seines
 which only one out of a thousand will see,
 They seized it, took it, and hung a bell
 that will captivate all the worlds.
 so that the jimsonweed overwhelms
 45 Woe to the fish who enter them!”
 When the fisher heard this,
 The fisher gave the boats
 The fishers floated on the marshes,
 The cane strikes and splatters,
 50 upon the muttering fishermen.
 The whirlpool whirled in the marsh water.
 He spoke with his sublime voice.
 “You are before me, shameful fishers,
 go, go and catch
 55 Keep back, get down, leave your group,
 I am not a fisher who catches fish,
 They will not be caught with a hook of chum,
 They will not block up gillnets
 They will not go down from water’s surface,
 60 and they will not share the water
 If the fishers throw a net upon them,
 There will never be a day on Earth,
 There will never be a day on Earth,
 Damn you crafty birds,
 65 Woe to your father the shoebill,
 Woe to you, starving kingfisher,
 Woe to you, stinking pelican,
 They cry out and weep with bitterness
 Woe to you, pied crow,
 70 Blessed is the one who is saved
 Blessed is the one who is saved

and set lines filled with chum,

 whose eyes do not see the light!
 they will pass by all the baits,
 are a lair for them there,
 and only one out of two thousand will see twice.
 over its entrance, a bell forged with evil,
 There, the waters commingle,
 and the deadly arsenic intoxicates.

 he gave the prow a good kicking.
 of the fishers a good kicking.
 clinging together like mice, and not getting up.
 and the fish of the sea land

 He spoke, shrieking at the top of his voice.
 He said to the fishers,
 poison-making fishers,
 your own stinking fish.
 and go to the end of the line.
 and my fish are discerning.
 a bait which my fish do not eat.
 in submerged nets or a deceptive lantern.
 and they will not enter the deceptive weir,
 that seeks to fall upon the youth.
 they will break through the net and escape.
 in which fish fish fishers.
 in which the dove loves the crow.
 and damn your worthless kind!
 whose lair will be in the reeds!
 whose wings will never dry on Earth!
 who will see the fish and sigh.
 when they strike at the fish but do not catch it.
 who takes fish from the depths.
 from your talons, the talons that seize fish!
 from the men who watch Earth!

Go, Seven, go
 Water will not mix with pitch,
 An associate of the righteous
 75 A good man keeps good company,
 and neither will your boat join my boat,
 Such is the head of you all,
 Such is your savage father,
 As for your mother, who ties nets
 80 I struck her with a staff of water,
 I shall guide my friends,
 and pass them over every tax collector.
 I shall pass them over the den of iniquity,
 I shall pull them away from the fish eaters,
 85 I and my true friends
 He will lift them up in thrones
 The Seven were defeated,
 The man of proven righteousness won,

The triumphant Life speaks,

90 *In the name of the Great Life,*
 39. It is the pure fisher's voice,
 and it tells the fish of the seas,
 "Set the group aright,
 so that your strength may double.
 5 Beware for me the fishers of fish,
 Shelmey and Nedbey curse them,
 and fish curse their nets,
 As the fisher said this,
 the fishers who heard his voice.
 10 They begin to question him,
 They say to him,
 "Where were you, fisher,
 and whose vessel is not like our vessels,
 Your vessel is not sealed with pitch,

be part of your houses!
 and light will not be counted with darkness.
 will never be called an associate of yours.
 and a bad man keeps bad company,
 nor will your seal be set on my seal.
 so you will be food for him!
 trapped in the black water!
 and the twin heavy wheels,
 and split her head down the middle.
 set them up in my ship,

the place where fish are caught.
 and you will perish in your settlements.
 shall dwell in the settlement of Life.
 beneath stainless banners."
 and the stranger remained victorious.
 and he led his entire nation to victory.

and the man who went here triumphs!

may the sublime light be magnified!

which calls and teaches in the marshes,
 rise up to the surface of the water,
 the fishers who look over the Jordan.
 so go back and stay a league behind me,
 so revile them in their places."
 he admonished all of them,
 They come and gather near him.
 not knowing whence he came.
 whose voice we do not hear in the marsh,
 and she has not accompanied you among (us)?
 and you are not like this world's fishers."

15 Seeing him, the fishers blush,
 The fishers say to him,
 “For what reason do you fish but not catch?
 It shines like the sun in the night.
 Your vessel is perfect in the air,
 20 Our vessel goes by water,
 The reeds of our marsh,
 within them is an empty acre,
 Your purifier, fisher, is the type
 We never see fishers that resemble you,
 25 The fisher steered the sail-yard
 There is no cable in your cast net,
 It has no rocks that will be
 whom your cord has taken in its snare,
 and you have not brought a fisher’s tools,
 30 Your cord does not lie still in the water,
 When the fishers said this,
 “My fishing brothers and sons,
 Flee, get out, go up to your town,
 Ask your father, who knows me, about me!
 35 Tell her, ‘There is one fisher in the vessel,
 and standing within it is a sail-yard,
 They will destroy the land of Jerusalem.’
 When they heard and recognized
 “Pity us, have mercy and be compassionate!
 40 We are your servants,
 We shall take care of your fish,
 We shall be the servants of your disciples,
 We shall stand by and take care

The triumphant Life speaks,

In the name of the Great Life,

40. From beyond, an excellency preaches,
 She says to him,

become ashamed, and stand in their places.

Your ship is not like our ship;

and sublime banners are unfurled on it.
 but your vessel moves between the waters.
 which rustle together and break,
 in which there are no cisterns or fountains.
 that fish see and flee far away.
 in whose vessel the wind dwells.
 and the tiller that brings light to the marshes.
 and no draw-string encircles it.
 an artifice for the fish of the marsh pools
 and you have neither cudgel nor axe,
 you have neither chum nor poisons.
 and it is not submerged to snatch fish.”

the fisher spoke, saying to them:

get out of my sight!

the ruin of Jerusalem!

Ask your mother, who is my maidservant, about me!

he has the four winds as a tiller,

a scourge of afflictions and liberations.

the fisher who went there, they say to him,

May you forgive our sins and debts!

may you be lenient with us!

so not even one will be taken from them.

who mention your name in good faith.

of all who mention your name.”

and the man who went here triumphs!

and in the name of the precious Truth.

and Spirit answers him from darkness’ gates.

“Who are you, among the excellencies,
I say to her,
5 “May Life’s cry be against you,
I am Splendid Hibel!
an iron shoe am I,
She goes [and] says to him,
“Take from me precious gold,
10 and sing me some of your lofty songs.”
I say to her,
“A well-prepared excellency am I,
I’ve come to trample the darkness.
A well-prepared excellency am I,
15 A well-prepared excellency am I,
A well-prepared excellency am I,
A well-prepared excellency am I,
The triumphant Life speaks,

In the name of the Great Life,

41. From beyond, a man preaches,
She brings gold in baskets,
She goes to him and says,
“Strange man!
5 that is precious, and my sublime pearls,
Bring forth Life’s Voice,
I say to her,
“Leave and get away from me,
She goes and Namrus comes along,
10 “Strange man, bring me
I say to her,
“Stay still, Namrus,
I am not a minstrel,
I am a man from another world,
15 My words and singing are bats
She says,

whose voice is so lovely, whose palate is so sweet?”

wicked Spirit, Spirit that always seeks evil.
I am an iron shoe,
which has trampled down the darkness!”

and silver worth more than a wife or children,

who comes to the demons!

whom Life has prepared and sent forth!
the king of the worlds!
whose power is hard against you!
who is better prepared than any other excellency!”

and the man who went here triumphs!

and in the name of the precious Truth.

and Spirit answers him from darkness’ gates.
and puts pearls at the tips of her locks of hair.

Take from me beloved gold
and sing me one of your sublime songs.
and teach me from the ground up.”

Spirit, who is plotting evil!”
and she approaches him, and says,
your wonderful sermon!”

and keep your scorn to yourself.
who entertains those who fall before me.
an iron shoe am I,
and clubs against the Evil Spirit.”

“May the truth heal you, good man,

The triumphant Life speaks,

42. It is the voice of Manda d’Heyyi

He teaches the righteous elect

“The world full of secrets and hints,
secrets which none know.

5 The land’s secret is peacefulness.

The light’s secret is day.

The water’s [secret is] life.

The sword’s secret is fire.

The world’s secret is Adam.

10 The dome’s secret is the righteous elect’s,

Kindness’s secret is to shut the eyes,

The baptism’s secrets are to say one thing,

The pearl’s secret is to say one thing,

Love’s secret is to shut the eyes

15 Poverty’s secret

The elect’s secret is the myrtle,

For just as the myrtle refreshes,

and just as the rose decays,

The body will surely decay,

20 “From where have you come, truthful man,

“I am a man from another world,

The mark is set upon my head,

The triumphant Life speaks,

43. It is the voice of Manda d’Heyyi,

He has judged the treasurers,

He has judged those who expect Truth

He gave them wages and rewards,

5 They took them to hide in their treasure house,

It is the voice of Manda d’Heyyi,

and may it heal the speech with which you spoke.”

and the man who went here triumphs!

that calls and teaches his friends.

about the secrets of this world.

the world is full of secrets,

The foundation’s secret is the heavens.

The darkness’ secret is night.

The salt’s secret is the soul.

Death’s secret is sleep,

The First’s secret is his son.

who would not stand for it for all the worlds.

and to know a hundred and one.

and to hear one.

and to listen to one.

on the way and to know.

is to be sent out in the world.

and the body’s secret is the rose.

so too will the elect surely refresh,

so too will the body surely decay.

and the world’s measure will become full.”

you who lists this world’s abominations?”

upon whose head the mark is set.

and I will bring it up to light’s place.

and the man who went here triumphs!

who comes as a judge to the world.

and enraged the chiefs of the tent.

begging with the wages and rewards he gave them.

and they took them to their treasury to hide.

because Life’s speech has gone from their senses.

who calls forth and teaches all his friends,

“Let me warn you, my brothers,
 Let me warn you, my brothers,
 As soon as their mouths open, they will die,
 10 they will be held to account for their souls,
 There, they will have to pass a test.”

He says to them,

“Bring me their teachers, who demand much
 Bring me their scholars, who teach them,
 15 There, he judges father and son, teacher
 There, he judges mother and daughter-in-law,
 All cases will be judged,
 save for the case of the husband and wife,
 and Manda d’Heyyi will absolve him,

20 *The triumphant Life speaks,*

44. Life’s herald calls forth,
 A man who understands himself
 Blessed are you righteous servants,
 Shame on you, wicked heart,
 5 and which Evil does not let
 and its thought is full of wrath,
 The guts that jealousy loosens
 The mouth that opens to curse
 Those who raise their hands to strike
 10 Shame on you, big belly,
 You men who give rewards,
 ‘If you give, then do not report it!
 If you give with your right hand,
 Shame on the wise man,
 15 Shame on the builder,
 Shame on the pathmaker,
 and he will not rise up to see light’s place.”

The triumphant Life speaks,

let me warn you, my friends!
 from the death the chiefs of the tent will die.
 and when their eyes close,
 who will have to pass a test there.
 from them, do not give, and throw them down.
 but they do not learn.
 and student, judges mother and daughter there,
 servant and master, employee and employer.
 and all will be settled,
 until the Great ordains it.
 raise him up to set him in perfection’s house.

and the man who went here triumphs!

“Blessed is he who understands himself.
 has no equal in the world.
 who have kept away from all evil.
 within which evil governs,
 celebrate a blessing with goodness,
 which is from Satan’s wrath.
 will dwell in the depths.
 will not look upon light’s place.
 will kill their own masters with the sword.
 which nothing from this world will satisfy.
 I call out to you and say,
 If you report it, then do not repeat it!
 then do not tell your left hand!’
 whose wisdom has taught him nothing.
 who has built no building for himself.
 who has paved no path for himself,

and the man who went here triumphs!

45. Life's herald calls forth,
 Life's herald calls forth
 Blessed is he who knows himself,
 Blessed are Truth's people;

5 Shame on the advisor,
 Shame on the pathmaker,
 on which he goes and does not slip.
 Shame on the builder,
 Shame on the evil eye,

10 Shame on the big belly,
 Shame on the forked tongue,
 Shame on the students,
 Shame on the foolish idiots,
 Shame on the wise man,

15 Shame on the rulers,
 and do no good deeds.
 and stoke the coals with their hands,
 Shame on the wicked heart,
 Wickedness governs within it,

20 It will end, and not see light's place.
 Blessings on whoever has done good;
 Shame on whoever has had a bounty,
 He has committed sins for himself,
 Blessings on whoever has had good,

25 He has made a reward for himself.
 His works go before him,
 Your hands perform the truth,

And Life triumphs!

46. From light's place, I left,
 From the place I left,
 The excellency who joined me from Life's house
 The staff he held in his hand

5 He gave me some of its leaves,
 Once again, he gave me some of it,

the Mighty Life's herald.
 everone who prepares himself.
 and whose heart is a builder for him.
 they will rise up to see light's place.
 who has not given himself any advice.
 who has built no path for himself,
 who has built no building for himself.
 since the wicked were not satisfied with this world.
 which does not fill despite all the belly eats.
 which gives two different decisions to the same case.
 who are taught, but do not learn.
 who get stuck in their idiocy.
 who has not taught his wisdom.
 who rule over the forsaken,
 They will fall into the blazing fire,
 and kindle the fire with their lips.
 within which evil governs,
 and it will end with of the world.

“Shame, shame!” calls whoever has done evil.
 and has done no good with it.
 and piled provocations before himself.
 and has done good with it.
 His works go before him.
 and reach ahead of him on the way.
 so rise up and see light's place!

from you, everlasting abode!
 I was joined by an excellency from Life.
 held a staff of living water in his hand.
 was entirely leafy from end to end.
 my sick heart found recovery.
 and the books became full.

For the third time, he gave me some of it,
 Within my head, he fixed my eyes,
 I saw my father, I saw him,
 10 I asked him for a great heart,
 I asked him for calmness,
 I asked him for a level path,

The triumphant Life speaks,

and he fixed my eyes in my head.
 and I saw my father and knew him.
 and I gave him three requests.
 which can be carried by the big and the little.
 in which there is no rebellion.
 to rise to light's place in peace.

and the man who went here triumphs!

47. From light's place, I left,
 I was dressed in resplendent robes,
 I arrived and found the Nazoreans,
 I set up my throne and sat down,
 5 The good man sits and teaches his sons
 My sons!
 See that you do not commit adultery;
 those who commit stealing and adultery
 They will not rise to Life's house;
 10 My sons!
 See that you perform no magic,
 Magicians and liars will be tossed in cauldrons
 My sons!
 See you do not shift boundaries.
 15 those who shift boundaries,
 My sons!
 See you do not deliver
 nor deliver the weak to the strong,
 In the customs house, his eye will see only darkness,
 20 My sons!
 See that you do not take
 and thus bring up your sons
 If the servant sins one day,
 the sins committed by the servant
 25 My sons!
 See that you are not informers
 since informers and snitches

from you, everlasting abode!
 and a victory wreath was placed around my head.
 standing on the banks of the Jordan.
 like a father sitting amidst his sons.
 all the truth, in which there is no error.

 see that you do not commit theft;
 will not rise to Life's house.
 they will not look upon light's place.

 and oppress the soul in the body.
 that seethe, and fire will be their judge.

 The day that you displace the great marker,
 their eyes will not see the light.

 a servant to his master or a maid to her mistress,
 to be bound in a remote place.
 and his foot will find no solid ground.

 a maid who has not been not set free,
 in her master's house.
 on the day that his master judges him,
 will come upon the head of his father.

 and that your eyes give no hints,
 will be assigned to the penitentiaries.

To the penitentiary, they will be assigned,
 My sons!
 30 See that you do not practice
 lest you be judged in the dark mountain.
 My sons!
 See that you do not worship
 the Olympians, the paganism,
 35 because the idols and devils
 and those who worship them
 They will not rise to Life's house,
 See what I have commanded you, and surely
 On account of a false and deceitful witness,
 40 They will be interrogated before the judge
 He judges every person
 My sons!
 Whatever is disgusting to you,
 since the world to which you have gone
 45 It has judgment and a great reckoning,
 are tested every day,
 since all who are laden will rise,
 Shame on the empty-handed one,
 When it was in his possession, and he gave not.
 50 They will cast the wicked and liars in darkness.
 In the blazing fire they will throw him,
 I showed it to his eye, and he saw not.

And Life triumphs,

In the name of the Great Life,

48. Truth! I testify to you,
 Upon you I let my eyes look, good man,
 Tell my heart, so it may rest.
 Tell their minds,
 5 Tell the watcher of the sea,
 Tell the watcher of the rivers,

and they will surely be judged harshly.
 usury and compound interest,
 idols and devils,
 and the impiety of this world,
 a harsh judgment will be upon them,
 will not rise to Life's house.
 and they will not look upon light's place.
 do not bear a false and deceitful witness.
 they will be interrogated before the judge.
 who judges the entire world.
 as to his works and his merits.
 do not do to your neighbor,
 has judgment and a great reckoning.
 in which safeguarded intellects
 those who are empty-handed will be cut off.
 who will stand empty-handed at the tollhouse.
 He searched there in his lap, and he found not.
 They will throw him into the blazing fire.
 in whose ear they called, and he listened not.
 I showed him, and he didn't see with his eye.

and the man who went here triumphs!

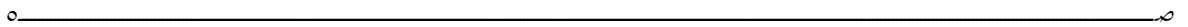
may the sublime light be magnified!

as a man who seeks knowledge.
 the elect whom Life has moved here.
 Speak to my guts, so they may be turned.
 so they may be fixed, and stick to their places.
 to save me a crossing over the sea.
 to stretch a cable for me over the rivers.

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Tell the one who paves the mountains,
 Tell the artisan,
 “Desire will thrash your head!”

- 10 Tell the body-builder,
 Hastily build your building,
 since this world will come to nought,
 Precious gold will be lost,
 Their hearts’ delight will be torn out,
 15 The king will abandon his crown,
 The perfect will rise to the light,

The triumphant Life speaks,

In the name of the Great Life,

49. Way beyond, beside Truth’s barrier,
 a plow that is no (mere) ox-plow
 The plow is Truth’s plow,
 Sunday holds the plow,

- 5 These outstanding men sow and scatter gems;
 The good sow and scatter blessings;
 For ages, they have brought out and threshed,
 Over them, they set watchers, sublime,
 I say to them,
 10 “Watchers, who have watched for an age,
 closely watch over your gates and paths,
 Now Truth comes and goes,
 he takes a fan in his hand,
 Those zealous ones who are worthy,
 15 and once more those who are worthy,
 Those who are unworthy,
 from their folds they will fall,
 Your souls are redeemed and saved,
 Perfect men and
 20 saved from the mouth of this stud,

The triumphant Life speaks,

to pave me a way over the mountains.
 who crafts works of art and images,

“Build your building with haste!
 because you will have to leave it shortly,
 and its works will fall apart!”
 and silver will be sought but not found.
 and their useless singing will go.
 and the nobility will go into captivity.
 but the wicked will be detained here.

and the man who went here triumphs!

may the sublime light be magnified!

there stands a plow plowing,
 and that has not been revealed by my clan.
 which sows wages and rewards.
 and Life’s Son holds the seeds.
 they scatter and toss pearls.
 they have brought out and threshed for ages.
 and set watchers over them.
 blessed, and completely confirmed.

watch closely over your gates;
 so you may take your gate in peace.”
 like a fan of living water,
 and they seek out the good in them.
 roadside misfortunes will drop [from them],
 distressful scandals will drop [from them].
 they will fall from their folds;
 and approach the mouth of the stud.
 my good brothers, and my sisters who are faithful.
 perfect women will be saved,
 whose name is Ur, the Lord of Darkness.

and the man who went here triumphs!

50. He deals in wages and rewards
 Shame on the rulers who rule
 they will fall into a blazing fire.
 With their hands, they will stoke the coals,
 5 Those who acquire to leave to their children,
 They will go and boil in the fire,
 Shame on the foolish fools,
 Shame on the students whom they teach,
 they will be settled in darkness.
 10 Shame on the masters,
 Shame on the forked tongue,
 Shame on the evil heart,
 Wickedness governs within it,
 Shame on the wrathful one,
 15 Shame on the builder,
 For himself, he has built nothing,
 Shame on the pathmaker,
 on which he walks and does not slip.
 Shame on him who gives good advice,
 20 Shame on him who had blessings,
 He will search in his lap and find nothing,
 He will surely end on the End's great day.
 The one who hides his eyes with his own hand,
 The one who destroys his own way with his horn,
 25 I tell and explain to you,
 who will go to Life's house,
 My chosen ones!
 See this world will surely perish,
 Its works will come apart,
 30 Precious gold will be lost,
 The shadow of deception
 It will disappear like the scents
 My perfect ones!
 Days, months, hours, and minutes will finish,
 35 The whole world will end and come to nought,

and will rise to see light's place.
 over the forsaken and do no good works;

 and with their lips they will kindle the flames.
 they will go to boil in the fire.
 and their pride will be kept from them.
 who are stubborn in their folly!
 and they don't learn true wisdom;

 who seek from them but give not.
 which gives two different decisions to the same case.
 within which wickedness rules!
 it will surely end on the End's great day.
 who is filled with Satan's wrath.
 who has built no building for himself.
 on which he goes and is upheld.
 who has blazed no path for himself,

 but has not given himself any advice.
 but did not give benefits from his blessings.
 since he had it in his hand and gave not.

 who should serve as a healer for him?
 who should serve as a builder for you?
 the chosen who live in the world,
 and then return to the abode of darkness?

 and its works will succumb to destruction.
 and not draw near again.
 and silver will be sought but not found.
 and the service of the world will vanish.
 and the things of this world.

 and it will be as if they never existed.
 it will be as if never existed.

The joyful vine will be uprooted,
 The king will leave behind his crown,
 with the breaking of their hearts,
 The Earth will decay and come to a stop
 40 You, my chosen ones!
 Do not have any faith
 My chosen ones!
 Blessed is he who has heard and believed;
 Blessed is he who heard and believed;
 45 As for the wicked who heard but believed not,
 the dark mountain will devour them.
 Blessed is the one who knows himself
 Whoever is mindful of himself
 My chosen ones!
 50 Stay firm and endure the world's persecution,
 with a true, faithful heart.
 Worship me sincerely,
 My chosen ones!
 The way souls must travel
 55 On it, no leagues are measured,
 Each league is a penitentiary,
 bailiffs and toll-collectors sit.
 The weapon is forged and set,
 The cauldrons are filled and seething,
 60 The scales are set and settled.
 He chooses one out of a thousand,
 He chooses and brings up the souls,

The triumphant Life speaks,

 51. Among those lying upon the shore,
 With a loud voice, he cried out,
 the river whose waters are dragons,
 In it are firebrands,
 5 at its mouth is set a vessel
 Those who philander and steal

 and their song will go there and vanish.
 and the nobles, the rulers of the world,
 they will leave the world.
 in the depths of the stench of darkness.

 in this deceptive world!

 shame on him who is exhausted and asleep.
 he will rise up to see light's place.
 they set their faces toward darkness' place,

 and whose heart is his builder.
 has no equal in the world.

 endure the world's persecution

 so that I may aid you as a support.

 is long and without end.
 and no milestones are marked off in it.
 and upon each penitentiary,

 and the iron is burnished and set.
 in which the souls of the wicked wait.
 Out of a thousand, he chooses one.
 and chooses two out of a myriad.
 that are worthy and deserving of light's place.

and the man who went here triumphs!

 he cried out with a loud voice.
 from both banks of the [un]fathomable river,
 and whose waves are scorpions.
 upon its two banks are all worms,
 for the molts, and they grab and hold back.
 will not cross the [un]fathomable river.

Wizards and witches
 Informers and snitches
 Those who shift boundaries
 10 Those who move boundary stones
 I, with that with which I am armed,
 shall plunge deep into the river,
 The dragons did not strike me,
 Fire did not consume me,
 15 They did not throw me into the vessel of molts,
 and Life's scent is spread upon me.

And Life is praised,

In the name of the Great Life!

52. He shook and disturbed Yurba,
 "Go, climb aboard your chariot!
 and go about in this world.
 Go about in the world,
 5 When you come in and when you go out
 do not flame nor rage nor sin against my sons.
 Do not sin against my disciples,
 Yurba arose, and went down,
 There were three planets,
 10 They took words from their father,
 Every day, three times,
 The sun, with pride,
 the moon, the poor leper,
 Venus, the "holy," with pride
 15 and they praise my father
 As Yurba sits in his chariot,
 Venus, the lying Spirit, came,
 the two to whom she speaks wickedly
 so that Life became enraged;
 20 when the watchers saw this,
 They rose, went, and told

will not cross the [un]fathomable river.
 will not cross the [un]fathomable river.
 will not cross the [un]fathomable river.
 will not cross the [un]fathomable river.
 because I am a son of Life,
 the [un]fathomable river,
 nor did all the scorpions sting me.
 nor did all the worms destroy me.
 because I am Truth,

and Life triumphs!

the warrior man:
 Climb aboard your chariot,
 and be a judge for all the worlds!
 (in the morning, he rose, at nightfall, he set)
 who live with you in the world."
 until he came to Ptahil's house.
 who took words from their father.
 and worship and praise him completely.
 praise rises up to Ptahil.
 takes 900 prayers,
 takes 300 prayers,
 takes 600 prayers,
 with 24 prayers.
 he comes and goes in the world.
 and gave him worthless advice,
 about the children of the great family
 they went down to Life's house.
 Splendid Hibel about the things

Yurba had done in this world.
 They tell Splendid Hibel
 he went and came to his brothers,
 25 Splendid Hibel went up to the excellencies
 struck Yurba with a club,
 He says to him,
 “What did I tell you,
 What sins have my disciples committed,
 30 You’ve released wickedness against them
 I took the glory and light away from him,
 I took away the great crown,
 [I took away] the four rays
 and the watchers fled away from him.
 35 the whole world perished.
 and he howled in his chariot
 His face became dark and gloomy,
 He says to Splendid Hibel,
 “If it pleases you,
 40 I swear by the 900 prayers,
 I swear upon that moment and time
 and when he sought to destroy me,
 I swear upon the robe
 which you brought to me
 45 I swear upon the four wreaths
 which were taken from me.
 I swear upon the Great Glorious Countenance,
 I swear upon the two watchers
 banners of splendor from top to bottom.
 50 They speak to me in kindness,
 Yurba swore strongly,
 Then he handed him the robe
 which he had brought from a hidden place.
 He gave him back the four wreaths
 55 which enlighten the worlds.
 He gave him the great crown,
 He fixed him and seated him in his chariot,
 to go and come to his brothers
 and stood before the excellencies.
 who were sitting and meditating,
 and hurled Spirit down from her throne.
 when you came to the fallen house?
 out of the wickedness you released against them?
 and frightened them in this world.”
 and lifted him into a dark cloud.
 and struck his head with a rod,
 of splendor, light and glory,
 The Earth went to ruin,
 Yurba screamed and Yurba cried,
 from the rage that had come over him.
 and he stood there in his original form.
 may your forgiveness be granted to me.
 with which I praise my father Ptahil,
 when he sought to swallow me and eat me up,
 and you were my salvation.
 of splendor, light, and glory,
 from a hidden place.
 of splendor, light, and glory,
 that was from the splendid canal.
 who unfurl upon Mount Tarwan
 and discourse upon pure teachings.”
 and set a seal upon his oaths.
 of splendor, light, and glory,
 of splendor, light, and glory,
 and he gave him splendor from head to toe.
 and returned to him the watchers who protect him,

who had been completely taken from him,
 Then a loud voice called out from the hidden,
 60 “Did you not know, Yurba,
 Did you not know, Yurba,
 Did you not know, Yurba,
 and all the guards ran away,
 and lifted you into gloomy darkness?
 65 since no one will be your salvation.
 Your mother, Spirit, and Christ,
 were hidden within clouds of darkness,
 Did you not know, Yurba,
 Did you not know, Yurba,
 70 Did you not know, Yurba,
 Did you not know, Yurba,
 Then he wept in his chariot,
 “If I have sinned against your disciples,
 but on your life, Splendid Hibel,
 75 on your life, Splendid Hibel,
 I have not sinned against your disciples
 Splendid Hibel then rose to his place,
 “Stay put and wait in the house,
 As Yurba drove out in his chariot,
 80 He grew afraid and said, “I wanted to do good
 Lying Spirit came along,
 She took it from him,
 Then he was full of wickedness,
 until the final day, on which
 85 All the demons will fall into the darkness

And Life triumphs!

53. When the shining was taken from his place,
 and they gave him entirely to the moon,
 He called him, equipped him, and thoroughly ordered him.
 He says to him,
 5 “I gave you the shining garment,

he returned to him all the watchers.
 and made him listen in deepest darkness,
 that my wrath is upon you?
 that I have lifted you up into the gloomy darkness?
 that I let loose a punch and a wrath against you,
 when I put an evil curse upon you,
 Into gloomy darkness I have lifted you,

 the planets, and the twelve constellations,
 and could do nothing against my powers.
 that I came here in the twinkling of an eye?
 you only shine in the world because of me?
 I gave my sons your strength and mindfulness?
 I can make your likeness darken and tremble?”
 and said to Splendid Hibel,
 then may torture and lashing be raised against me,
 and the secret place from which you came,
 I have not sinned against your children.
 who live with us in the world.”
 and he condemned Yurba to the fallen house,
 until Earth comes to nought.”
 he spoke to him with pure teachings.
 for the sublime family’s children,”
 and tells him sorcery and idle tasks.
 then he became full of wickedness.
 and forgot to fear and tremble,
 justice will be pronounced upon them.
 and die a second death.

he came to the deficient world.
 the man who gave the shining.

to enlighten the darkness of the fallen house.

Whenever the sun's splendor disappears,
 Whenever a man lies with his wife
 and your witness will be inside
 You must enlighten her face,
 10 and from those images that are improper,
 since the sown race of the house
 You must shine and enlighten,
 Then he spoke to the man
 "One day per month, I shall disappear,
 15 [rolled up] is my shining light,
 When I am not there,
 as they receive on that day,
 and disgusting appearances
 When they receive on that day,
 20 without hands and feet
 The planets will disturb the seed
 The Man who had clad him
 "Those who come into being on those days,
 They are neither counted among our number
 25 It is thoroughly a race of darkness;
 He summoned, ordered, and prepared me,
 He says to me,
 "Take care of the congregation of souls
 He bowed down, walked away from me,
 30 He went down to the penitentiaries;
 to complete the calculation fully.
 On the day that he is withdrawn from Earth,
 for the mistakes he sets against the disciples,
 He shows him panic, fear,
 35 and panic-stricken and darkened,
 When he comes forth from the penitentiary,
 His color will be drawn from him,
 Then he will sit in his chariot
 They will spread a shining light over him,
 40 On the first day, he will appear,
 He will come from heaven's upper level,

your shining will rise forth.
 under your sign, it will result in a pregnancy,
 of the pure race.
 and free her from diseases and infirmities,
 and the wickedness and suffering of the fallen house,
 was entrusted to your possession,
 and completely uphold its descendants."
 who had clad him in the shining light,
 and my banner will be rolled up,
 which two watchers are charged to protect.
 and men lie with their wives,
 tongue-tied and dumb children
 will come forth from them.
 deaf children and lepers
 will come forth from them.
 and make it entirely evil."
 in shining light spoke,
 are not fit to be our progeny.
 nor reckoned within our race.
 it will return to the clan from which it came."
 and left me stability and caution.

 that we have left in the world."
 and went up to Abator's house.
 down to the penitentiaries he went,

 and the hours that he is hidden from the world,
 he lets torture, crushing, and lashings upon him.
 and terror until he dies,
 he will look as if he never existed.
 his color will have been removed.
 and he will look as if he never existed.
 and put on shining rays of light.
 and he will walk out into the world.
 he starts at the summit of the heavens.
 and be supported upon its lower level.

Until the second day,
 Until the seventh day of the month,
 With the voice of Life, he will speak,
 45 When he passes the seventh day,
 He will forget the fear and the trembling,
 I say, advising you,
 to be strong and endure the persecution
 He told him that Earth would soon vanish,
 50 Bent over will be the two mountains,
 Completely taken away will be
 Now their appearance will be despicable,
 Before their souls howl,
 and he will say to them,
 55 “When we were in this world,
 We bore witness to you,
 Now your appearance is despicable,
 The planets had no explanation to give
 The planets, their worshippers, and their souls,
 60 even the souls of the great family
 They will fall to the great serpent,
 From that day,
 and the souls of our good brothers,
 The souls of the faithful and sincere
 65 *The triumphant Life speaks,*

In the name of the Great Life,

54. I did not and do not want
 A town that is a town of evil,
 A town of sinners,
 The city which Adunay built,
 5 The Lie entered and filled it,
 How displeasing and unpleasant it was for me,
 As I arrived in Jerusalem City,
 and from the sky Adunay answered.

his gleam’s light will be over all of the worlds.
 the moon will speak with the voice of Life.
 since he recalled the fear and trembling of Life.
 he will forget the fear and the trembling.
 and cast evil into the world.
 men who bear witness to Life,
 within the fallen house!
 and the two mountains will bend over.
 and light’s power will be taken from them.
 all the stability that they had.
 and they will look as if they never existed.
 and scream and cry on the spot,

 your splendor shone over all the worlds.
 and worshiped and praised you completely.
 and it has grown dark and gloomy as if it never existed.”
 to their worshippers about how it happened.
 worthy and unworthy, and all their creatures,
 who acknowledge Life will sink to deepest Sheol.
 whose name is Ur, the Lord of Darkness.
 our souls will be saved and redeemed,
 and those sisters who are believers.
 will rise to see the great place of light.

and the man who went here triumphs!

may the sublime light be magnified!

to go up to the town of Jerusalem,
 and a city full of sinners!
 and the city built by Adunay.
 the Lie entered and filled it.
 and then came persecution against my disciples.
 to go up to the town of Jerusalem.
 Adunay opened his mouth,
 He answered from the sky, and says to me,

“Are you are leaving, strange man,
 10 by whose will the city was not built?”
 Since I had formed a faction within it,
 so my feats would be fulfilled through him.
 “I have Jacob and Benjamin,
 and Meryey the perfect,
 15 When Adunay heard,
 “Who among Life’s offspring came here?
 Come, write a false and unlawful book
 Then Spirit and Mercury made a decree,
 They wrote the Torah, arranged it,
 20 Through his feats, Adunay summoned him,
 He settled him there for forty days,
 To food and drink, he shut his mouth,
 to captivate ages and generations.
 My chosen ones!
 25 I shall tell you about the Jews,
 It did not come from the light!
 If their book had been from light,
 My chosen ones!
 I shall tell you about Arabs,
 30 From the Torah, their book was taken,
 They practice circumcision, like Jews,
 not knowing that they are Jews.
 Spirit has confused them,
 Each one blames his companion,
 35 My chosen ones!
 From the day Jerusalem was built,
 I was unable to dwell
 My garb was not of the flesh,
 I arose and stood,
 40 and I say,
 “Blessed is he, and again blessed is he
 Whoever takes care of himself,
 I say,
 “How troubled I am, about my disciples

against whose will the city was built,

 I spoke to Adunay,

 my brothers, the two golden sons,
 who are worth ages and generations to me.”
 he called Spirit, and says to her,
 They are taking over from us!
 to captivate ages and generations.”
 and the Seven wrote and arranged the Torah.
 and placed it in the hands of the sun, Adunay.
 Moses, Amram’s son, to Mt. Sinai.
 and shut his mouth to food and drink,
 and gave him the unlawful book,

 how their book is.

 all of them would be of one kind.

 that their book was taken from the Torah.
 but they do not inform within the Torah.
 yet they heap curses upon the Jews,

 and sowed dissention among them.
 and they do not know whom they worship.

 until the demon Bezbat came,
 among you in the world.
 so I might dwell among you in the world.
 I settled upon the diverter, Truth,

 who takes care of himself.
 there is none like him in the world!”

 who live in this generation!

- 45 They despise the pearls,
How troubled I am, about my disciples
Spirit unleashes and lets loose upon them
and hurls them down to darkness' gates.
How troubled I am, about my disciples
50 Spirit unleashes and lets loose upon them
and hurls them down to darkness' gates.
How troubled I am about my children, the righteous elect!
Everyone who, in the demon Bezbat's year,
is worth ages and generations to me,
55 When he departs from his body,
Anyone who, in the demon Bezbat's year,
and brings splendid banners out to the white Jordan,
Everyone who calls Manda d'Heyyi to himself,
My chosen ones,
60 when you see Olympian feasts,
because the First Age
the Second Age
the Third Age
the Fourth Age is one
65 This is the secret teaching
Everyone who hears and heeds it—
Everyone who neither hears nor heeds it—
Hear and heed, my chosen ones,
The triumphant Life speaks,

In the name of the Great Life,

55. "How can I rejoice?
How can my heart rejoice
How long shall I go, and how shall I sink
How long shall I enlighten the excellencies,
5 How can I rejoice,
How can I rejoice at the things
How long can I calm my heart,
- and make flaws and imperfections in me.
who live in that generation!
impurity and menstruation,
who are held captive in Spirit's captivity!
waves of adultery, prostitution, and fornication,
sets a turban upon his head
worth more than a thousand to me!
he will be set among light's excellencies.
has the white banner, the call, and the proclamation,
they will go towards him from light's place.
I, Manda d'Heyyi, will be a helper for him.
put your mind to the test or they will change you.
was entirely our families,
was entirely our families,
was entirely our families,
that is entirely evil, from which evil proceeds.
that comes from my mouth, Splendid Hibel.
how established will he be in his place!
how afflicted will he be in darkness' place!
and raise your families to light's place."
and the man who went here triumphs!

may the sublime light be magnified!

It pains me to rejoice in the abode of the wicked!
at the things I have done within this world?
into all the worlds?
and lift treasure to the Mighty's house?
while my soul is yearning for my father?
I have done for the poor and the youth?
and how long can I settle my guts?

How long can I empower the excellencies,
 How long can I hold down demons,
 10 Who among you will save me,
 How long can I bear the things
 How long am I to reject Sunday,
 How long am I to reject this world?
 that are lacking in the customs house?
 15 and bring them to the yoke?
 How long am I to reap and sow,
 How long am I to triumph over evil,
 How long will the scales remain light,
 How long am I to beat the sun,
 20 How long am I to free the righteous elect
 How long am I to strike out penitentiaries,
 How long am I to put him,
 to put him into the seething cauldron?
 How long will the land accept seed,
 25 How long will the ships go down
 How long am I to measure living water
 How long must the excellencies dwell
 How long will it become dark and bright
 How long am I to hang on my net,
 30 How long am I to beat the mountains,
 How long am I to place chains and ropes,
 How long am I to strike, kill, and triumph,
 How long am I to make trouble for them,
 When will the quarrel be resolved,
 35 When will Earth come to nought,
 When Splendid Hibel said this,
 “How long will you stumble, Splendid Hibel,
 Out of all the deeds
 what is there, upon your shoulders?
 40 When Splendid Hibel heard so,
 and opened his mouth in sincerity,
 “Upon whose shoulders should Earth,
 To whom among the excellencies shall I give

and bring word to the mighty in the world?
 and how long can I slay the rebellious?
 from Abator on high?
 being done to me personally?
 to drive him away,
 How long am I to bring the power and truth,
 How long am I hold down the studs,
 How long am I to plow and sow seed in the world?
 and how long am I to divide the mortals?
 and cast fools into cauldrons to boil?
 and how long will Abator judge in this world?
 and condemn him in this world?
 who are living in this world?
 and the Moon within them?
 month by month,

 and yield fruit in the world?
 and up to light’s place?
 and pour it into still water?
 and endure pollution and wickedness?
 and how long am I to give pearls to mortals?
 and raise up the poor and persecuted?
 and clothe mortals in darkness?
 on adulterers and thieves of the world?
 over the wicked and liars living in the world?
 and how long will they kill each other?
 and when will my heart be healed?
 so that I may hide my fishing net from the world?”
 Manda d’Heyyi spoke to him, saying:
 and be persecuted in this world?
 that wicked people have done,

 he sprang up from his throne, stood,
 saying to Manda d’Heyyi:
 which I created, fall?
 the things I created and ordered?

When I created Adam and Eve his wife,
 45 and there was her departure,
 I set up the houses of detention,
 I appointed the tax collectors
 I have levelled a road from darkness
 I have raised witnesses
 50 I brought Abator,
 I assigned him the scales,
 I called the [un]fathomable river into being,
 I called into being Adatan and Yadatan,
 and took them as scribes.
 55 I called into being the white fruit,
 They blossom out of it,
 I called into being streams of water,
 I called into being in it a path,
 [on which] all souls rise.
 60 I made a ship for the good,
 over to Abator's house, who gives them
 I brought him to Sunday,
 and said to him,
 "Whoever carries a letter will pass by,
 65 from you they will be hidden.
 All evildoers and liars
 until a letter and knowledge
 When the letter and knowledge rise
 from Life will come to you.
 70 When the letter arrives,
 I have established affairs,
 {the adulterers and thieves among them}
 The souls of those worthy will rise to the light,
 since the seductress Spirit came
 75 When I saw the clear warning,
 I made a boundary and raised it.
 I tell the Nazoreans,
 on the boundary, if they support the boundary,
 Whoever deviates from the boundary

and she was formed, persecuted,
 and I was their persecutor.
 forged the Jews' chains,
 to do all they were commanded to do.
 to the everlasting abode.
 in Abator's garrison.
 and made him judge of the world.
 and gave him authority over the world's affairs.
 and settled Abator upon it.
 the witnesses were two,
 I settled them with Abator.
 in which souls are enveloped.
 and they sit upon the scales.
 the Jordan in which souls are baptized.
 so they travel upon the water channels,

 a ferry of souls carrying them,
 strength and truth from head to toe.
 and I set him over all the customs houses,

 but whoever does not carry a letter,

 will be held in your penitentiary,
 from Earth rises to Life's presence.
 to Life's presence, then a letter

 then they will rise to Abator's house.
 and created life and death in the world.

 and those unworthy will sink into the darkness,
 to seduce the whole world.
 I warned about her.

 sincere and faithful men
 they will rise to see light's place.
 will support the marker.

80 Whoever deviates from both of them
 He will fall and has no way back,
 He will request a second death,
 His eye will never see the light,
 You have triumphed, Manda d'Heyyi,

85 *And Life triumphs!*

56. Whoever stays perfect within it,
 The excellencies will gather near to him,
 To him, they will extend truth[’s hand],
 On their heads, they will set a great crown,
 5 They will set for him a wreath, a victory wreath,
 His heart is not one of the Great (Life)’s,
 The one in whom the truth resides,
 and his heart is awakened.
 The one whose mind is unenlightened
 10 in the settlement of Spirit,
 He will fall into dark cauldrons,
 The one whose heart is awakened
 shined greater than the sun and the moon.
 He shined greater than the sun and the moon,
 15 Each and every day,
 and take from him the sign,
 because the power of his ancestors
 and the word of his ancestors
 When he rises to the penitentiary,
 20 and the Seven will not pronounce
 He will not go upon the “holy” path,
 He will pass on the righteous elect’s path,
 They will rise through secret words,
 They will rise through secret mysteries,
 25 Blessed and twice blessed is
 He will rise to view light’s place.
 The one who did not, got exhausted, and slept,

will fall, and there is no way back up for him.
 and the mountain, the dark mountain, will engulf him.
 and his eyes will never see the light.
 and his foot will never find firm ground.”
 and made all who love your name triumph!

his settlement will be at the apex of the light worlds.
 and they will extend truth[’s hand] to him.
 and they will receive from him and by them.
 like the one who enlightens the worlds.
 and call him the illuminator of settlements.
 unless he is among those versed in truth.
 his mind is enlightened,
 and whose heart is unawakened,
 the “holy” one, will be settled.
 and his form will not shine.
 and whose mind is enlightened,
 and set the name and the scent on Earth.
 the disciples gather by his side,
 and rise through his power,
 is safeguarded in him,
 resides with him.
 he will not be interrogated,
 judgment upon him,
 and his eyes will not see the darkness.
 Sunday runs a run within it.
 which conceal the darkness from the mortals.
 the likes of which are kept secret from the worlds.
 the one who separates himself from the world.
 he will be settled in the guts of Leviathan.

The triumphant Life speaks,

and the man who went here triumphs!

In the name of the Great Life,

may the sublime light be magnified!

57. A treasure am I—Life’s Treasure!
 A treasure am I—Life’s Treasure!
 A treasure am I—Life’s Treasure!
 and was a glimmer upon the Jordan.
 5 for which there were no forerunners,
 The Great [Life] certainly instructed me,
 They make me their garment every day,
 A treasure am I—Life’s Treasure!
 in whose splendor excellencies shine,
 10 A treasure am I—Life’s Treasure,
 a shine that enlightens his mind,
 and his appearance shines brighter than the worlds.
 When he shines and enlightens excellencies,
 the king clothed Splendid Plant with me.
 15 he made me a garment for the Jordan.
 which enlightens the excellencies
 A treasure am I—Life’s Treasure!
 I summon them to the light,
 I say to them,
 20 “Wicked people, who sink into the darkness,
 I call out to them but the wicked do not hear,
 Then the Jordan was a cable,
 The excellencies had it and they cut them off,
 A treasure am I—Life’s Treasure!
 25 He put me in authority over the excellencies
 A treasure am I—Life’s Treasure!
 Each and every day, I praise the Great,
 A treasure am I—Life’s Treasure!
 I am Life’s Treasure,
 30 I have advised the Nazoreans
 They will praise and confirm in my name,
 The righteous elect who don me,

A treasure am I—the Mighty’s Treasure!
 A crown was I, before the Mighty!
 I brought light to excellencies and settlements,
 A glimmer upon the Jordan was I,
 in which excellencies shine.
 and made me into a garment.
 and praise the air continually.
 A crown was I, for the glorious king,
 and whose appearance they continually praise.
 who is spread over the glorious king,
 so that he is certainly instructed,
 and the settlements that are in the air,
 Splendid Plant took me and brought me,
 He made me a garment for the Jordan,
 from head to toe.
 The wicked are blind and do not see.
 those entombed in the darkness.
 in order to rise, do not sink down!”
 and they sank into the great Ocean.
 a cable for the excellencies it became,
 and cast the wicked into the great Ocean.
 A crown became I, upon Manda d’Heyyi!
 and the settlements there.
 I was the illuminator of the light worlds.
 and through me they rise to see light’s place.
 I was a garment for the worlds of light.
 who has advised the Nazoreans.
 to praise and confirm in my name.
 and by my name they rise to see light’s place.
 their eyes are filled with light.

With light, their eyes are filled,
 Whosoever dons me, Life's Treasure,
 35 loves neither gold nor silver,
 He does not love material food
 Upon him fell no envy,
 He did not forget his lessons and books,
 He did not turn away from the love of his father,
 40 He did not forget Sunday
 He did not forget the Great's path,
 He will be taken during the evening prayer,
 which the excellencies brought from the Great.
 When he bears a pure burden,
 45 He will be reckoned among the righteous elect,
 Life's Treasure is upon them,
 I will set a road to the Mighty's house for them.
 I tell them,
 "The vine that is fruitful will rise,
 50 Whom I taught and instructed will rise;
 Whom I didn't will be cut off;

The triumphant Life speaks,

58. A treasure am I—Life's Treasure!
 The Jordans flow with my scent,
 The living waters rejoice,
 My splendor and that of the Jordan,
 5 within them, they grow strong,
 A mighty garment am I,
 those who wore me, their scent sweetened,
 A king's garment am I.
 and conceal him from the excellencies.
 10 With my company, he stands guard,
 From head to toe,
 He says, "Whosoever
 will shine and his form will grow
 I was a crown

and Manda d'Heyyi dwells in their heart.
 loves neither wife nor children,
 loves neither money nor possessions.
 and envy has not fallen upon him.
 and he did not forget the evening devotionals.
 and did not turn away from his lord's word.
 Manda d'Heyyi, and will not fall into the great Ocean.
 and did not neglect the morning prayers.
 the one of reward and charity will be taken away.
 in the shining garments,
 He will fill what he lacks, carry him empty-handed.
 he will be reckoned among the righteous elect.
 who meditate upon Yawar's Name.
 she spread light upon their likenesses.
 I have called a proclamation and taught disciples there.

 and that which is not will be cut off here.
 he will see light's place.
 he will fall into the great Ocean."

and the man who went here triumphs!

The Jordan set a throne for me.
 and the waters rejoice in my splendor.
 and they frolic in the presence of my splendor.
 they grow strong within them;
 and their appearance shines from head to toe.
 which all who wore, rejoiced and gladdened;
 and they became greater than the world.
 I magnify the king,

 and he delights in me and shines.
 he shines with me and is distinguished by me.
 dons this garment
 mighty like mine."
 for the king, and at the head of his settlement,

15 he set a chair for me
 When he set a chair for me,
 All to me gave their obedience,
 from head to toe.
 Then he spoke to Great Plant,
 20 From his clothes he dressed him,
 He dressed me upon him,
 and I say to him,
 “Go with the power of Life’s Treasure.
 Secure will be all your works,
 25 since the one for whom the garment is destined,
 but he will give his obedience to you.
 A treasure am I—Life’s Treasure!
 sent me to adamantine worlds,
 to be a garment for the king,
 30 to spread greater glory,
 We ride forth and travel,
 In light ships we pass by,
 Our splendor shone upon adamantine worlds,
 By the power of Life’s Treasure they shone,
 35 and they said to her,
 “Blessed is your arrival, Life’s Treasure,
 and within whom the settlements are bright.”
 Then Great Plant installed her
 and whose secret name is kept for Yukabar.

59. A treasure am I—Life’s Treasure!

Life’s Sam gave me a pure garment,
 He gave me a girdle, a girdle of living waters,
 He gave me a great crown,
 5 He gave me a pleasing smell,
 He gave me a great power,
 He gave me secret helpers,
 He gave me a great victory,
 When they mention my name over the Jordan,

from beginning to end.
 all gave obedience to me.
 they praised my appearance

 and made a pact with him.
 and he dressed me, Life’s Treasure, upon him.
 so that I concealed his appearance,

 All your works will be secure.
 and you chose one who is like you and guards you,
 is destined to stand apart from you,

 Life’s Sam, with their splendid *tartabuna*,
 to adamantine worlds he sent me,
 to enlighten his form in his settlement,
 so excellencies might shine in his appearance.
 we pass by in ships of light.
 and come up to the border region.
 they shone by the power of Life’s Treasure.
 they came out before Life’s Treasure,

 in whose perfume excellencies delight,

 whose advice the Great has vindicated,

within which worlds shine.
 in which there are no pains or afflictions.
 in whose splendor the worlds shine.
 so that the waters delight with my scent.
 that shines forth and enlightens continually.
 and appointed watchers over me.
 through which the Jordans were purified.
 then they place my strength upon it,

- 10 نځه به، مه لېرې ځي، د ځي په
 مه لېرې ځي، د ځي په
 مه لېرې ځي، د ځي په
 مه لېرې ځي، د ځي په
- 15 مه لېرې ځي، د ځي په
 مه لېرې ځي، د ځي په
 مه لېرې ځي، د ځي په
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10 and the Jordan rises up within me,
 It gives them speech and hearing,
 It gives them a shining appearance
 are placed upon the Jordan.
 It transplanted Great Plant,
 15 My power enlightens the worlds,
 It brings down bodies of living water.
 By my power and that of water and air,
 By my power and that of water and air,
 By my power and that of water and air,
 20 They planted for them splendid clouds,
 They gave them a pure sign,
 They will be consecrated by their power,
 They will be set upon splendid thrones,
 Each will be more magnificent than the last.
 25 He with whom the secret of his ancestors
 is more exalted than all the excellencies,
 like the splendid sparks in light's place.
 By my power and that of water and air,
 Order was given to all the worlds of light,
 30 We set them in order and enlighten them
 We made a passage for the excellencies,
 They gave a creation to the king,
 We sally forth and move on,
 We address Big Sam,
 35 "Your splendor is constant, your form is bright,
 We gave power to Big Sam,
 We sally forth and move on,
 When we reached Splendid Yawar,
 "You are a father of excellencies,
 40 [The Life] has surely created for you,
 and over all the works of light's place."
 Then Manda d'Heyyi clothed himself with us,
 We sally forth and move on,
 When we arrived at Yushamen's house,
 45 Upon Yushamen's house shined our splendor.

and the excellencies have the truth.
 and purifies them from the mortal realm.
 and my strength and heroics
 whom it clothed within me.
 and brings down water courses.
 splendid lands took shape.
 splendid settlements were founded.
 excellencies have fruits, vines, and trees.
 which brought speech and hearing.
 consecrated by their power.
 and set upon the pure boundary.
 and called the heads of the worlds.
 and the words of his ancestors abide,
 and his form is exalted, shines and enlightens,
 order was given to all the worlds of light.
 and they had power over them.
 and made our works rise to the summit.
 and they gave treasures to the worlds.
 since it was created by them.
 and we come upon Big Sam.
 and we say to him,
 because it spread your beauty over us."
 entirely over the settlements and the Jordans.
 and we come upon Splendid Yawar.
 we addressed Splendid Yawar,
 and lord of all the settlements.
 and given you authority over the enclosure,
 and we placed our power and secret on him.
 and we come upon Yushamen's house.
 our splendor shined forth upon Yushamen.
 Yushamen was engaged in plotting.

When he was engaged in plotting,
 When we saw him,
 “You are our great father and the first one,
 Your movements are in Life’s house,
 50 They call you the arranger of ordinances,
 I gave him light and clarity,
 We sally forth and move on,
 When we arrived at Abator’s house,
 Abator sprung up, rose from his throne,
 55 To Life he made a petition,
 The three excellencies said to him,
 that truth is in this man,
 He is dressed in the garb of splendor,
 Our father weighs with the scales,
 60 Then I appointed Abator,
 and over the souls that rise
 and over the goodwill and praise
 I posted him over the Seven and the Twelve,
 We said to him,
 65 “Why do you fail, Abator,
 Why do you fail, Abator,
 Why do you fail, Abator,
 he being roused by you?
 Now it is perversity and wickedness
 70 the souls suffer from their faults
 The one who stands firmly will rise
 he will rise to light’s place.
 The one who does not stand firmly,
 I have concealed Abator from the Seven
 75 I gave him light and clarity.
 We confirmed his deeds,
 We sally forth and move on,
 When we arrived at Excellent Ptahil,
 and says,
 80 “If it pleases my father, Manda d’Heyyi,
 that they lift the clouds of darkness for me.

he left through the gate of his shell.
 we address to him,
 and your splendor shines forth in passing,
 and your deeds are recognized in light’s place.
 you are the lord of all goodness!”
 and I set him up in his settlement forever.
 and we come upon Abator’s house.
 our splendor shined forth upon Abator.
 and made a petition to Life.
 on account of the wrongful deeds he had done.
 “Ladies rejoice and rejoice,
 who is dressed in the garb of splendor.
 and light is cast over his shoulders.
 and signs with the pure sign.”
 over the great Jordan of living water,
 to the everlasting abode,
 that rise from the world.
 for him to command and be obeyed completely.
 when you were transplanted from the hidden places?
 when you are from the pure splendor?
 and grow angry with Ptahil,
 that come from the two of you;
 and are turned away.
 on truth’s paths,
 he will end up at the end of the world.”
 and protected his treasure, from top to bottom.
 We put some of the air’s scent upon him.
 and confirmed his speech, from start to finish.
 and we come upon Excellent Ptahil.
 he was filled with love,
 quickly send a boon to me,
 Each and every single day

brings perversion and wickedness to mind,
because my father became angry with me.”

We address him and say,

85 “The chosen one whom the Life sent to them,
we will surely enlighten him,
He said to them,
“If the disciples have made mistakes,
I will be surrounded within a cloud of darkness!

90 If the Great grows angry with me,
Manda d’Heyyi spoke
“You will be held responsible
since the planets came into being
You have given them power over the disciples

95 He will set passion and lust upon them,
They will ply with intoxicants
If they sin against the disciples,
If your disciples sin,
Thus spoke Manda d’Heyyi,

100 and says to him,
“Our father, the chosen without flaw, desired
Yawar was a helper for you,
The Great [Life] knows your name,

And Life triumphs!

In the name of the Great Life,

60. To you I speak and teach,
who are living within this world.

Don’t be part of the darkness,
Distinguish death from life,

5 Distinguish the wicked from the good,
place.

Love and teach one another,
If you watch, listen, and learn,
Good people sit and argue,

need and failure,

and set up a throne for him in light’s place,
and raise him to the everlasting abode.”

if the Seven set stumbling blocks,

will I be mentioned before the Great?”

to Excellent Ptahil, saying,
for the stumbling blocks and the disciples,
from your wrath, rage, and lust.

that sin against the Mighty and offend him.

and put them at the end of the world.

the world’s children who are held back.

it will be through your foolishness, Ptahil.

it will be through your foolishness, Ptahil.”

and he responds to Excellent Ptahil,

that Yawar be a helper for you.

and Sunday was a savior for you.

and has surely created the Jordan that sent you.”

may the sublime light be magnified!

my perfect chosen people,

but set your eyes upon light’s place.

and do not be a liar when you speak.

and yourselves from the wicked sinners of darkness’s

and your sins and trespasses will be forgiven.

then you will successfully rise to light’s place.

and how they argue and learn!

Good people talk and advise one another,
 10 “Who will come and who will tell me?
 Who will come, and tell me,
 Good people tell tales,
 “There were two kings,
 The king of this world,
 15 The king of this age
 He donned darkness’s crown,
 In his right hand, he took his sword,
 He began to slaughter his sons,
 The king of the worlds beyond
 20 the king of the worlds beyond
 He assumed light’s crown,
 He took Truth in his right hand,
 He began to instruct his sons,
 ‘Who will come, and who will tell me:
 25 before the firmament stretched forth,
 before Earth condensed,
 before the sun and the moon
 how was the soul?’
 ‘When it was sitting in the vessel,
 30 When it was sitting in the vessel,
 When it was sitting in the vessel,
 When it was sitting in the vessel,
 and wreaths of air were set upon its head.
 Its eyes were beams of light,
 35 Its mouth was pure perfection,
 From the day the evil one began to think,
 He grew extremely angry,
 A messenger was sent,
 They brought the living waters,
 40 They brought the shining light,
 They brought the gentle breeze,
 They brought the living fire,
 They brought the soul, the pure mind,
 From fire and water,

and say,
 Who will make me know and who will instruct me?
 whether it was one king or two?”
 instructing one another,
 and two natures were created:
 and the king of the ages beyond.
 donned darkness’s sword and crown.
 and took its sword in his right hand.
 and began to slaughter his sons.
 and his sons killed one another.
 and the king of the ages beyond,
 assumed light’s crown;
 and took Truth in his right hand.
 and began to instruct his sons.
 and his sons instructed one another.
 who and what were here,
 before the stars were formed within it,
 before the condensation fell upon the waters,
 go about within this world,
 the soul neither hungered nor thirsted.
 the soul had neither diseases nor infirmities.
 the soul had neither heat nor cold.
 its locks were pleated,
 gazing upon the place of the Mighty’s house.
 and praised the king of light’s place.’
 wickedness grew within him.
 and waged war against the light.
 to crush the strength of the rebels.
 and put them into the still waters.
 and put it into the gloomy darkness.
 and put it into the blustering wind.
 and put it into the devouring flame.
 and put it into the mortal body.
 a single firmament stretched forth.

45 From fire and water,
 From fire and water,
 From fire and water,
 They baptized the messenger,
 He called a proclamation out
 50 Adam, the sleeper, awoke
 Adam, the sleeper, awoke
 ‘Come in peace, messenger,
 How did the precious
 How did they prepare the throne for me,
 55 The messenger spoke
 ‘The thrones that they prepared for you are fair,
 All will remember you for good,
 I have come and I shall instruct you, Adam,
 If you take heed, listen, and learn,
 60 Adam listened and became faithful;
 Adam made a pact;
 Adam anticipated and rose up;
 Take heed, listen, and learn, perfect ones,

And Life is praised!

65 *In the name of the Great Life,*
 61. “Who will come forth, and who will tell me?
 Who will come forth, and who will tell me?
 Who opened the splendid Euphrates’ floodgates,
 Who formed the earth,
 5 Who stretched forth the bright banners,
 Who performed the living baptism,
 Who sowed seed within it,
 Who settled in it settlements,
 Who proclaimed Life’s call,
 10 Who achieved success with it,
 Who set Aquarius within it,
 Who chose the Great’s portion,

they made Earth solid upon its foundation.
 there came fruits, vines, and trees.
 there was formed Adam in the flesh.
 and sent him to the end of the ages.
 into the world’s chaos.
 to the messenger’s voice;
 and went out to the messenger’s side.
 Life’s emissary, who came from my father’s house!
 and beautiful Life plant after them?
 and will my dark form sit here in sorrow?
 and said to Adam in the flesh, saying:
 but your form will sit here in sorrow.
 and they took pleasure in me and sent me to you.
 and I shall save you from this world.
 then you will successfully rise up to light’s place.’
 blessed is he who listens and believes after you.
 blessed is he who makes a pact after you.
 blessed is he who rises up after you.”
 and rise up to light’s place in triumph.

may the sublime light be magnified!

Who will let me know, and who will instruct me?
 and who excavated its two banks?
 and stretched out the firmament completely?
 and enlightened excellencies in their settlements?
 and who made the mark of the pure sign?
 and who served as the watcher within it?
 and who built within it tents?
 and brought light to the great palace?
 and wove the wreaths from start to finish?
 and was called ‘the healer’ therein?
 and successfully brought it up to light’s place?”

“Life will surely know,
 Life will surely know,
 15 Yawar opened a mouth for the splendid Euphrates,
 Ptahil formed Earth,
 Behram stretched forth the bright banners,
 Shelmey performed the living baptism,
 Adam sowed the seed,
 20 Excellent Ennosh set within it settlements,
 Hibel called forth with Life’s voice,
 Yukashar achieved success with it,
 Heyya-Shom set Aquarius within it,
 Life’s Son chose the Great’s portion,
 25 *And Life triumphs,*

In the name of the Great Life,

62. When Earth did not yet exist,
 When it had not yet condensed,
 When the waters were still black,
 and Shitel, Shehlon, and Ayar,
 5 Hibel set a boundary and measured the water,
 As Shehlon stood,
 against Splendid Hibel and Splendid Ayar,
 “My brothers, you foolish excellencies,
 this world to which you have brought me,
 10 and out of it no firmament will be made up,
 and no land will be called up,
 How will Adam ever have Eve, his wife?
 How will they sink and rise?
 How will he get his strength?
 15 How will fragrant herbs and aromas
 {How will he ever find a wife?}
 and all the other fragrant plants,
 How will Splendid Qamamir exist here?
 How will he plant here flowers,
 20 How will they come from this black water?

Life will know without asking!
 and Yushamen excavated its two banks.
 and stretched out the firmament completely.
 and enlightened excellencies in their settlements.
 and Nedbey made the mark of the pure sign.
 and Shitel served as the watcher within it.
 and built within it tents.
 and brought light to the great palace.
 and wove the crown from start to finish.
 and was called ‘the healer’ therein.
 and successfully brought it up to light’s place.”

and the man who went here triumphs!

may the sublime light be magnified!

and the world had not been called into being,
 nor had that which is solid been called into being,
 Splendid Hibel went forth,
 and they came to stand upon Earth.
 dividing it up inch by inch.
 his mind became filled with spite
 so he said to them,
 you excellencies without polish or beauty,
 there will be for it no land out of it,
 the black water will not dry up,
 from this world that you have called up.
 How will Adam’s children ever exist?
 How will the shells and settlements exist?
 How will he get his sweet scents?
 waft up to Adam from this black water?
 How will the elder myrtle be planted,
 just as marjoram and tarragon are planted?

 vegetables, medicinal herbs, and seeds?
 How will there be a muddy land?

Studs, cattle, and the plow,
 How will the earth be plowed,
 How will the Adam's children go forth,
 With what will they pound it,
 25 How will the white ewe come into being?
 How will she become pregnant and give birth?
 and grind for Adam so that he may eat?
 How will the white dove be summoned,
 As Shehlon said this,
 30 "I will form that which is solid,
 I will flush out the black water,
 I will create Earth,
 Hibel and Shitel
 Shehlon became full of wrath
 35 "You are a wicked son of a bastard,
 Who are you among excellencies
 As Shehlon said so,
 and the black waters flooded out.
 They made its floods into Earth's land
 40 Ayar buffeted it with his wings,
 Ptahil pounded in the columns,
 Shitel made its spheres,
 Hibel moved swiftly on,
 Yusmir, Shehrun, and Behron
 45 They framed the ship,
 Hibel made its neighbor,
 and turned it around under Earth.
 and poured the living water,
 and the living water wept,
 50 Just as living water mixed with still water,
 They brought Yushamen,
 and said to him,
 "Give us your children,
 and bring light to this world
 55 from which you may take your share."
 They brought the sun and Zehrun,

how will they be called into being?
 and how will the seed fall on the ground?
 and with what will they reap it?
 and how will Adam make the morsel and eat it?
 How will she go down and up?
 How will the wheels of light be summoned,
 How will the firmament and the winged birds be?
 and become Adam's companion?"
 Ptahil stepped forward and said to him,
 and Ayar will breath upon it;
 and Hibel will make a drain for it.
 he will bring a garment from Ur,
 will stretch out the canopy."
 against Ptahil and said to him,
 Life will not accept your offering.
 and men, to call the world into being?"
 Ptahil plunged into the black water,
 Shitel and Hibel opened a drain for the water.
 as if the water were not there.
 and as Shehlon stood, it became dry ground.
 Hibel stretched out the firmament,
 and Ennosh joined the bow to it.

 were the carpenters,
 and made for it a bow and stern.
 he brought it to the Jordan,
 He set up a measure, measured the water,
 as it entered still waters,
 as it mixed with still waters.
 darkness mixed with light.
 set him on Earth,

 so they may orbit Earth,
 we are making, and we will establish families,
 and they brought the great moon.

They put them in order and brought them,
 “You will be a light source,
 and when you are concealed, you, moon
 60 so that neither a terrestrial war
 and they will have power over Adam and his wife.”
 They received the sun by day
 They brought forth the great Venus,
 and the great Mars,
 65 They brought Little Eve,
 and they made Earth’s successor.
 They appointed Yushamen’s sons
 then Yushamen’s sons didn’t want it,
 Each of them received a share.

70 *And Life is praised!*

63. A voice from on high cried out to us.
 It sent Intellect to us,
 Intellect goes forth and comes
 and those who know his acquaintances.
 5 their white garments they shook off,
 They set them on their heads,
 They knelt down and bowed before him,
 They say to him,
 “Whence comes your date palm?
 10 Whence comes the one who planted you?”
 The gentle Intellect replied
 “My roots are from Life,
 The men who created my garments
 My sons made the summoning,
 15 Blessed is the one who heeds my speech,
 Whoever heeds Manda d’Heyyi’s speech
 Whoever doesn’t heed Manda d’Heyyi’s speech
 and it will be their dwelling place
 when I will be a witness against him:
 20 I called into his ear, but he didn’t listen.

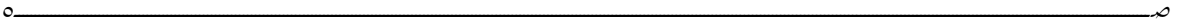
set them on the Jordan, and told them:
 by day on Earth,
 will be a light source in the night,
 nor a celestial war will arise,
 and the moon they received by night.
 the great Jupiter, the great Saturn,
 and they made him a ship.
 gave her a share,
 for eighty years,
 and they brought them to the planets.

It chose Intellect.
 from the everlasting abode.
 to those who know him and believe in him,
 They shook off their white garments,
 and adjusted splendid wreaths.
 and went out towards the Intellect.
 and stretched out their bodies.
 Whence comes your roots and your date palm?
 to those who know me, saying,
 and my date palm is from light’s place.
 are intellects of the everlasting abode.
 and I came to awaken this world.
 and walks along my path;
 will see the Great Life.
 will fall into a blazing fire,
 until the great judgment day,
 I was a herald who called him.
 I called and he didn’t listen with his ear.

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نمبر ۱۰



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نمبر ۱۰

I showed it to his eye and he didn't look.

And Life triumphs!

In the name of the Great Life,

64. I have come to this world,
 to make Life's creation,
 They brought from Life,
 They brought living waters
 5 to make petitions of the Great,
 to plant and give them living waters to drink,
 and the word that Life said to me.
 I teach them praise,
 the mighty and the creatures whom they saw.
 10 the mighty and the creatures come out,
 They take snares after snares,
 They consult one another,
 They say,
 "Come, let's go and ask him about his home.
 15 about the place from which he came.
 'This splendor—who clothed you in it?
 so that your appearance is so sublime?
 and your splendor brightens this world.
 and your beauty sweetens the worlds.'"
 20 I spoke to the mighty
 I spoke, saying
 "A great one am I, son of the Great,
 I have come to cry Life's call,
 to plant the scions of the successful,
 25 to plant [them] and teach them good,
 so they may start to praise the mighty,
 the man who was a helper,
 from darkness's place to light's place.

And Life triumphs!

I showed it, but he didn't look with his eye."

may the sublime light be magnified!

to make a creation of Life,
 and draw down the Jordan from top to bottom.
 those who were from Life.
 to set up Jordans with them,
 and plant the thriving scions,
 give them the Great's speech to hear,
 and they start to praise the mighty,
 Those come out against me,
 in order to take snares after snares.
 and consult one another.
 and plot evil against me.
 Let's ask him, and tell him,
 Let's ask him, and tell him,
 Who clothed you in this splendor,
 So sublime is your appearance,
 So sublime is your appearance,
 who were dwelling there, the Seven,
 to the Seven children of the mortal abode,
 by whose power I went there.
 and to arouse Life's tribe,
 and the offshoots of the great,
 to teach them prayer and praise,
 so they may praise Splendid Yukabar,
 a helper was he,

65. In a bright cloud, I sit.
 I went there and I came,
 I came upon seven figures,
 All of them were sitting in mourning,
 5 They scattered ashes on Spirit's head,
 They were speaking with wicked talk,
 With lustful words they said,
 "Come, let's assume a false guise,
 Let's appoint a head,
 10 Let's give out fruits to the world,
 Let's make a call, like the man who went here.
 let's make them listen, fill them with perversity,
 and tell them,
 'Why have you abandoned our words?
 15 and changed what we have said?'
 Let's sit down and tell them,
 I saw them, mocked them,
 I shone in my abounding splendor,
 The nations that saw me grew frightened,
 20 Spirit fell from her throne,
 The Seven trampled their robes,
 All of them held their heads low,
 Down they fell upon their faces,
 "O Lord, we have really sinned!
 25 As soon as I was armed,
 I spoke and I said
 "When I came, to work here,
 so I would come to do good.
 I will explain to them your wicked advice,
 30 I will explain to them your speech,
 Why would they listen to your words,
 My chosen people certainly listened to me,
 They were all good,

And Life triumphs!

From Life's house, I went there.
 as far as the abode of the wicked.
 and found them all sitting in mourning.
 and scattered ashes on Spirit's head.
 and took pleasure in unpleasant deeds.
 they said with lustful words,

 Come, let's appoint a head.
 and give out fruits to the world.
 and issue an empty summons.
 Let's summon them to worship you,
 sit down, teach them,

 Why have you abandoned our words,

 before the strange man goes there."
 and laughed at all of them.
 so that I became visible to the nations.
 and the house's godhead shook in fear.
 and all the nations scattered.
 and did not forget what they had done.
 and fell down upon their faces.
 they raised [their faces],
 Please forgive us our sins."
 and sealed against the nations,
 to the Seven children of the mortal abode,
 the Great sought to send me
 I will do good, and extend a blessing to my friends.
 in which there is no light.
 lest they listen to your talk.
 and why would they remain within your world?"
 all of them were good.
 and they raised their faces to light's place.

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In the name of the Great Life,

66. Way out beyond, in the splendid fruits,
 in the perfect house,
 within you, Adam's garden,
 Whatever the great say,
 5 They say things with glory,
 They reveal the secrets that
 Before there was this abode,
 before the sun and the moon existed,
 The splendor within its vessel blazed,
 10 the words were hidden,
 The winds kept the peace,
 The produce that is entirely splendor,
 the Lord of Greatness has set
 The great first one spoke, saying
 15 "My son, come be a messenger for me,
 come, for me bear a burden,
 Go to the realm of darkness,
 to the place of the lions,
 to the place of dragons,
 20 to the place of the liliths,
 to the place of the water-torrents,
 The first spoke, saying
 "If I go down, who will bring me up?
 Who will embrace my soul,
 25 Who will form a solid space for me,
 My wreath, the beams of splendor,
 If the wicked capture me within their fortress,
 The great spoke, saying
 "If you go down, who will bring me up?
 30 Who will embrace your soul,
 I shall form a solid space for you,
 Your wreath, the beams of light,
 If the wicked throw you within their fortress,

may the sublime light be magnified!

in light's courts,
 within you, Ayar's garden, is insight.
 is a proclamation, called forth by Life.
 they tell stories with glory.
 they say the proclamation's words.
 were once held between father and son.
 before all this existed,
 and went into the world,
 and the light blazed within their garb,
 hidden and guarded within their books.
 and settled upon the world's wilderness.
 and the light that is entirely beams,
 and confirmed in the perfect house.
 to the first, his son,
 come, bear a burden for me,
 and tread down the rebellious lands for me.
 in the darkness that has no tinge of light
 to the den of savage leopards,
 to the den of the devastating demons,
 and the Astartes like veiled women,
 and the courts of devouring pitch."
 to the great, his father,
 If I fall down, who will grab me?
 so that we do not fall into the devouring waters?
 so that we do not fall into still waters?
 who will set it upon my head?
 who will be my savior?"
 to the first, his son,
 If you fall down, I will grab you.
 so that you do not fall into the devouring waters?
 so that you do not fall into still waters.
 I shall set upon your head.
 I shall be your redeemer.

Rise in the name of Life,
 35 don the helmet of the worlds,
 in the darkness that has no tinge of light.”
 Lions would have surrounded me,
 Dragons, liliths, and the Astartes
 water-torrents and fields
 40 if it were not for the strength from me,
 He submitted to the man, his creator.
 “Why have I sinned against you and sent you,
 to the depth in which everything is corrupt,
 When Sprout heard this from me,
 45 that bestowed upon me hearing and speech,
 “Go slay the lions with it!
 Go slay the dragons with it!
 Go slay with it the liliths
 Go dry up the water-torrents
 50 I raised a cry to Life’s house.
 I set in order the things,
 I crushed the darkness,
 I rose without any fault,

The triumphant Life speaks,

In the name of the Great Life,

67. From beyond, an excellency cries out
 He says to him,
 “Do not sleep, and do not lie down.
 Do not be a child of the house,
 5 Do not fall in love with fragrant wreaths,
 Do not fall in love with perfumes,
 Do not fall in love with false shadows,
 and false shades that deceive.
 Do not drink and become drunk,
 10 When coming and when going,
 When standing and when sitting,

gather the beams of light,
 and go to the realm of darkness,
 devastating demons would have surrounded me,
 like veiled women would have surrounded me,
 of devouring pitch would have surrounded me,
 if it were not that I am a disciple, a disciple’s voice.”
 The Lord of Greatness said to him,
 and why have I sent you here,
 in which none can abide?”
 he sent me a staff,
 and said to me,
 Go slay the savage leopards with it!
 Go slay the devastating demons with it!
 and the veiled Astartes!
 and the courts of devouring pitch.”
 It had sent me strength and splendor.
 about which my father had ordered me.
 and established the light throughout.
 and had no flaw or imperfection.

and the man who went here triumphs!

may the sublime light be magnified!

and instructs the man Adam.
 Do not forget what your lord commanded you,
 and do not be called guilty in Earth.
 and take no pleasure in an alluring woman.
 and do not neglect your evening devotionals.
 alluring prostitutes,
 and do not forget your Lord from your mind.
 watch out, you’ll forget your Lord!
 watch out, you’ll forget your Lord!

- When coming and when going,
 When resting and when sleeping,
 Say not, 'I am a beloved son,
 15 Adam, take a look at the world,
 in which there is security.
 He sets the scales upright,
 He will bring over one out of a thousand,
 Fragrant wreaths are worthless,
- 20 Everyone who lapses into adultery,
 Everyone who lapses into theft,
 Everyone who sleeps with his friend's wife,
 until his spirit yields.
 Everyone who sleeps with a widow
 25 Everyone who sleeps with [an unmarried] bride,
 and should not behold Abator.
 Whoever abandons one and takes another
 The woman who commits adultery
 and should not behold Life's house.
 30 Everyone who goes to fortune-tellers
 will be tortured in vessels of ice.
 Everyone who drinks wine
 engaging in drums, revelry,
 they should tear him apart with asphalt rakes,
 35 Everyone who goes unto a songstress
 she gets pregnant by him, takes poison
 digs a hole and buries it,
 and the eyes of the child see its mother
 The child will die in the dung heap,
 40 He will be interrogated in that penitentiary
 She should be interrogated [in that penitentiary
 and she will not behold the light,
 Everyone who approaches his wife,
 should dwell in the bowels of Leviathan.
 45 The woman, who does not wash in water,
 and the pure name should curse her,
 Light's watcher should strike her,
- watch out, you'll forget your Lord!
 watch out, you'll forget your Lord!
 there is nothing wrong with anything I do.'
 a thing in which there is nothing
 out of a thousand, he brings over only one.
 and out of ten thousand, only two.
 they will be as if they had never been [...]
- his trial will be in the fire.
 will be bound in the dark mountain.
 his trial will be in the fire,
 should be bound in the dark mountain.
 will be tortured in the twin wheels,
 will be tortured in the fire-pots.
 will become kindling for an oven,
 and false astrologers,
 in a tavern and gets drunk,
 and whoring within it,
 and he will not behold Abator.
 and sows his illegitimate seed,
 goes out to the dung heap, puts the child down,
 and with her heel she tramples it,
 but the mother does not see the child.
 and its mother will weep secretly for it.
 of the enraged and furious dogs.
 of] the deaf and mute,
 and her name should be erased from Life's house.
 and does not wash in water,
 should be beaten with blow upon blow,
 and she should not have the final release.
 and her name should be erased from Life's house.

The man who sleeps with his wife,
 uncleanliness and menstruation,
 50 Everyone who practices usury,
 They should raise him into the dark mountain.
 Everyone who loves gold and silver,
 should die two deaths instead of one,
 Everyone who breathes in Life's scent
 55 should be interrogated in Abator's house.
 Everyone who does disgusting deeds
 Everyone who dyes his hands and feet,
 He will hold the coals in his hand,
 He will ask for death but will not die.
 60 Life will not approach him,
 nor will he be relieved from his suffering,
 He will not be condemned in sin's abode,
 Everyone who loves colorful fabrics and colors
 They will cover him with gloomy shrouds,
 65 Darkness goes out before him,
 He will have demons beside him,
 He will be bound in the penitentiaries
 To you I am speaking and explaining,
 who testify to Life.

70 Do not do disgusting deeds,

The triumphant Life speaks,

In the name of the Great Life,

68. When Manda d'Heyyi went
 the demons wept, wailed, and shed their tears,
 The demons cried like lambs,
 When Manda d'Heyyi went to the place
 5 Gap, upon seeing his splendor,
 and said to him,
 "Who are you, from the Great [Life],
 He sees fruits and trees,

that first day when she washes away
 they should raise him into clouds of darkness.
 and charges interest on gold and silver,
 and does no good within it,
 and get cut off.
 and does not mention Life's name over it
 will be taken by the Seven's sword and blade.
 and distorts the likeness his Lord ordained for him,
 and he will kindle the flame with his lips.

and neither let him die,
 to rise to see light's place,
 because of the baptism he received.
 will be clothed in darkness.
 and put blazing sandals on his feet.
 and gloom comes after him.
 because he loved colors and colorful fabrics.
 until his spirit becomes perfect."
 the souls of my righteous elect,

lest you sink down to darkness' place.

and the man who went here triumphs!

and in the name of the precious truth!

to the place where demons dwell,
 when they saw his splendor.
 and the women bleated like sheep.
 where Gap dwells,
 sprung up from his throne, stood,
 and who are you, to rise up to the Jordans?" [...]
 and the scent of Life that came upon me.

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Droplet Steady comes and goes,
 10 She leaves the inner shell,
 They leave, coming to the seven walls
 By the outer wall,
 for sixty-two years
 until the scent of Life came to rest,

15 He says to her, “Get up!
 Get up, Droplet Steady,
 Get up, Droplet Shine,
 Get up, Droplet Appear,
 Get up, Droplet Firm,
 20 Get up, Droplet Pearl,
 whom Life loved,
 Get up, Droplet Life’s Treasure,
 He comes and goes to Droplet Steady.

When Droplet Steady reached
 25 She bent her knee to the ground.
 “He is the Life that does not die,

The triumphant Life speaks,

In the name of the Great Life,

{When the scales did not want to weigh,
 He rose from his spot and called to the scales.
 “Go, Sharhabiel and Behram,
 choose one out of a thousand and bring up [...]”}

5 69. The light was planted,
 which was planted from the droplet’s light.
 Manda d’Heyyi opened his mouth,
 and gave him a response, saying,
 “You are a son of new splendors,
 10 You are a son of pure hidden mountains,
 whose name is entrusted to the excellencies
 Manda d’Heyyi comes and goes
 When Splendid Plant saw him,

she leaves the inner shell.
 the horrid darkness and black waters.
 that surround Senyawis.
 Droplet Steady sat,
 Steady was at the outer wall,
 and a messenger came to her
 whom Life has built and edified.
 whom Life has sought and loved!
 and rise to the side of your ancestors!
 and become Life’s truth!
 the pure pearl,
 and who was your summoner!
 whom the great planter has created!”
 the gate of the wall,
 She praised her ancestors, saying,
 the ceaseless, limitless light and splendor.

and the man who went here triumphs!

and in the name of the precious truth!

from his place up to the king he rose.
 He embraced and coddled him, and said,
 the scales whom the excellencies wanted,

and the hidden light shined forth,
 speaks to Excellent Shunglan,
 you are a son of precious lights,
 you are a son safeguarded by Intellect,
 and is hidden by the excellencies.”
 until he arrived at Splendid Plant.
 he sprang up from his throne,

and responded to him, saying,
 15 “Light up the giant mirror,
 Bring light to the settlements,
 When Splendid Plant said this,
 and says to him,
 “You are a son of new mirrors,
 20 You are a son of the excellencies’ image,
 Manda d’Heyyi comes and goes
 When Splendid Transplant saw his splendor,
 and says,
 “Blessed is your coming, Manda d’Heyyi,
 25 the myrtle who [is the eldest
 and the daffodil, who is the eldest
 blessed is the glorious throne on which you sit,
 which was planted from Intellect’s wand.”
 When Splendid Transplant said this,
 30 and he says to him,
 “Blessed is the creator who created you,
 and made you a great one,
 and made you Truth,
 Manda d’Heyyi comes and goes
 35 When Splendid Frolic saw his splendor,
 responded to Manda d’Heyyi,
 “How clear is your insight,
 Your splendor is abundant.
 Just as the crown upon your head shines,
 40 your splendor shines upon the excellencies,
 When Splendid Frolic said so,
 and responded to him, saying to him,
 “Blessed is your abundant splendor,
 Blessed is the praise
 45 Blessed is the great cloud
 Blessed is the crown upon your head
 Manda d’Heyyi comes and goes
 When the droplet saw his splendor,
 grasped her wand in her hand,

in which your ancestors shined,
 and bring light to the excellencies within them!”
 Manda d’Heyyi responded,
 and you are a son of hidden settlements,
 and you are a son of the mighties’ praise.”
 until he arrives at the home of Splendid Transplant.
 he sprang up from his throne,
 of] all the settlements,
 of all fragrant flowers,
 blessed is the wand you hold in your hand,
 Manda d’Heyyi responded,
 he has given you such greatness,
 like the precious Intellect,
 beloved by all excellencies.”
 until he arrives at Splendid Frolic.
 he sprang from his throne,
 and says to him,
 how shining and steady your splendor!
 and enlightens the excellencies,
 and upon all the settlements!”
 Manda d’Heyyi spoke,
 and your light that burns in the world.
 that he bestowed upon your mouth.
 from which you were formed.
 that the king gave to you.”
 until he arrives at the droplet.
 she sprang from her throne,
 responded to Manda d’Heyyi,

50 and she says to him,
 “Come, come, hidden splendor,
 come and bring light to your ancestors,
 Bring light to your ancestors’ shell,
 glorious king of all the excellencies.”

55 When the droplet said so,
 and responded to her, saying,
 “They call you Firm on high.
 The excellencies gather by your side,
 since you, Droplet, are Firm,
 60 Manda d’Heyyi comes and goes
 When Droplet Pearl saw his splendor,
 and knelt down on her knees,

The triumphant Life speaks,

70. When the scales did not want
 or souls to cross over him,
 “I shall not be the scales,
 I shall not be the scales.

5 I shall not stand in these waters,
 will not pass me by.”
 When the scales said so,
 He said to him,
 “These living waters
 10 These living waters came
 To you these living waters will go down,
 To you these living waters will go down,
 To you these excellencies will go down,
 These Jordans—
 15 The fruits, vines, and trees—
 The souls will come and surround you.
 who are the scales—

The triumphant Life speaks,

light that burns in the world,
 whose eyes look to you!
 because you, Excellency, are the great mirror,

Manda d’Heyyi bowed down and praised her,

By your side, the excellencies gather.
 and praise you, droplet,
 you are the first creation.”
 until he arrives at Droplet Pearl.
 she sprang from her throne,
 and praised Manda d’Heyyi.

and the man who went here triumphs!

souls to enter within him,
 he said,
 I am an excellency of the good.
 I am a king’s son.

and the souls, who are polluted,
 a guide man came flying.

are from the Great [Life]’s Howraran.
 from the reservoir’s banks and the Jordan’s drainpipe.
 from beneath the vine Yusmir.
 from the settlement of Great Yushamen.
 in order to dwell with you.
 they are your company.
 they are your company.
 They are the three hundred and sixty-six,
 they are your company.

and the man who went here triumphs!

71. When they went forth and came to Abator,
and he said to them,
“Out of all the excellencies,
expelled me from my settlement,
5 and removing my bed from me,
When Abator said this,
and said to them,
“How hidden away is Abator within his shell!
and says to me,
10 ‘I shall never come out and take the scales,
When Splendid Hibel had said this,
and cried out in the world.
and the settlements kept silent
Little Sam responded to him, and said to him,
15 “I shall go down to the Nether,
and be called the era’s head.”
He says to him,
“You simple fool!
You will never be the owner of the scales,
20 Summon Abator,

The triumphant Life speaks,

In the name of the Great Life,

72. When he came to Abator,
since the king commanded him,
he is careful of the splendor of all the upper worlds.
Abator comes and goes,
5 and they drew near the king and sat down.
Abator spoke,
“I am only one of these numerous excellencies;
Then Intellect spoke to Abator,
“Of all the settlements and excellencies
10 there isn’t anyone gentle like you,
Your heart is great,

Abator was hidden within his shell,

why have you made me the owner of the scales,
destroying and devastating my world,
so that the truth will never be given to me?”
Splendid Hibel went to his ancestors,

He rants from his shell,

and never be called the owner of the scales.”
the king became filled with rage,
Twice he cried out,
until the third time.

and be the scale man,

You foolish man!
and never be called reliable and successful.
who is a gentle excellency.”

and the light wins, and those who love its name.

and in the name of the precious truth!

Abator arose from his throne,
and he is careful of the high king,

and excellencies came to his left and right,

saying to the Pure Intellect,
why did you send for me?”

like you in all these worlds of light,
you are gentle, and you are efficient.
and you will support the souls.

You will have compassion for the souls,
 And then Abator spoke to Intellect,
 “Tell Splendid Hibel, if he will be the judge,
 15 And then Splendid Hibel-Yawar says to Abator,
 “When I am the judge,
 When I am the judge,
 And then Abator tells him,
 “I shall be the king,
 20 When Abator said this,
 and turned into the owner of the scales
 He was the scale man,
 When Splendid Hibel said this,
 and became filled with rage about Abator.
 25 set him at the Nether Gate,
 “Go, and be the judge,
 And then Splendid Hibel said to Sunday,
 “Come, sit in the customs houses,
 and we shall call the settlements into being!”

30 *The triumphant Life speaks,*

In the name of the Great Life,

73. A white eagle am I,

My ancestors have forgotten me!

Woe to the excellency

Such is the fate of each excellency

5 Whoever heeds his ancestors’ chatter,

I am Splendid Hibel.

I heeded my ancestors’ chatter.

I have sought, but did not find.

I took the blame upon myself,

10 I set it inside the darkness.

I have drawn the excellencies’ contempt,

I am laid upon the bed of darkness,

So, such is the fate of every man,

and you will be the judge.”

then I will be the owner of the scales!”

who will establish the settlements?

who will be the king in these worlds?”

and I shall establish the settlements.”

Hibel-Yawar clenched his fists,

for fifty-five years.

and raised excellencies and settlements.

the Great Life accepted the blessing,

He came, cast him down from his throne,

and said to him,

as long as the Great Life wants you to be.”

and let me be the owner of the scales,

and the man who went here triumphs!

and in the name of the precious truth!

whose ancestors have forgotten him.

whose ancestors hate him!

who heeds his ancestors’ chatter!

they cast him down, and set him at darkness’ gates.

I have fallen, and there is no way up for me.

I have run, but did not pass.

so great is my splendor.

and the excellencies will not approach me.

and have rested in the trappings of darkness.

the excellency who sinks into the darkness!

This crown of mine upon my brow,
 15 Gone are the speech and hearing
 I, Splendid Hibel, am within the darkness,
 and raised my sublime voice,
 I said that I would be great,
 I said that I would be gentle,
 20 I said, “Listen to the speech of the Great!
 I said that I would be meek and submissive,
 I said that I would be king;
 I am concerned about my ancestors,
 I am concerned about my brothers and sisters,
 25 I am concerned about what I’ve planted,
 So, such is the fate of every man,
 To the excellency who is called gentle,
 Neither wife nor shell will they give him,
 They will not settle an excellency called gentle.

30 *The triumphant Life speaks,*

In the name of the Great Life,

74. Excellent Ennosh spoke,
 and he says,
 “How I grieve for my disciples
 How I grieve for my disciples’ children,
 5 How I grieve for my disciples’ children,
 Spirit has spread pollution, and cast them down!”
 Excellent Ennosh spoke,
 “If it pleases you, my ancestors,
 and let my disciplines rise to light’s place.”
 10 Life, his ancestors, spoke,
 “How could we raise the disciples,
 Excellent Ennosh spoke and taught,
 “How could the community become full,
 “How I grieve for my disciples’ children,
 15 How I grieve for my disciples’ children,

Zahriel has set it upon my head.
 that my ancestors gave me.
 I sit by the sides of the walls,
 who has made me so small on Earth?
 and support the lowly and the poor;
 How sublime is the turban he has given me!”
 the path on which the righteous great and small pass;
 who has made me for darkness’ place?
 and about unleashing Ur upon them.
 and about unleashing darkness upon them.
 only to abandon it at the gates of darkness.
 who would be gentle!
 they will give neither wife nor shell.
 nor will they give him children to sire.
 Sublime is the chinstrap they have given him!

and the man who went here triumphs!

may the sublime light be magnified!

praising the man, his creator,
 who were cast into darkness!
 upon whom were thrown much filth!
 upon whom
 saying to Life, his ancestors,
 let the span of my disciples be finished,
 saying to Excellent Ennosh,
 whom we seek to replenish the community of souls?”
 saying to Life, his ancestors,
 from the souls you have cast into the dregs?
 who are persecuted in Yawar’s name!
 who are slain in Life’s name!

How I grieve for my disciples' children,
 Excellent Ennosh spoke and taught,
 "If it pleases you, Life, my ancestors,
 the span of the house will be complete,
 20 Life, his ancestors, spoke,
 "How can we stop the house's span,
 The span of the house is not yet finished,
 Excellent Ennosh spoke,
 "How can disciples and
 25 when they from the food
 and drink what they drink,
 adultery, debauchery, and fornication,
 The Great Life spoke,
 "Calm down, calm down, Excellent Ennosh,
 30 On account of their names,
 Excellent Ennosh spoke,
 "If it pleases you, Life, my ancestors,
 because the whole community of souls
 The Great Life spoke,
 35 "Calm down, calm down, Excellent Ennosh,
 because our own portion
 We have Nazoreans and Mandaean
 They are trapped in Spirit's captivity,
 because they made prayer and praise,
 40 They will not be cut off from Life's house,
 because they have gone down to the Jordan,
 they will not condemn them.
 Because they made the evening devotionals,
 Because of the rewards they have given,
 45 they will see the pure air,
 They will forget it, and he will give them
 Then Excellent Ennosh
 "If it pleases you, Life, my ancestors,
 because they have been tossed into the dregs,
 50 and are blocked by the planets' secrets,
 and the name of Yawar

who are persecuted in Life's name!"
 saying to Life, his ancestors,
 when the span of the house is finished,
 so let's stop the fallen house."
 saying to Excellent Ennosh,
 since the house's span is not yet complete?
 while the disciples are still rising."
 saying to Life, his ancestors,
 Mandaean rise to the light,
 that the Twelve's sects eat,
 and Spirit has heaped upon them great filth,
 so none among them will rise to the light."
 saying to Excellent Ennosh,
 and may the calm of the good be upon you.
 they will not be cut off from Life's house."
 saying to Life, his ancestors,
 then let us stop Earth,
 is falling into Ur's maw."
 saying to Excellent Ennosh,
 and may the calm of the good be upon you,
 is in the great dregs.
 trapped in Spirit's captivity.
 and Ur, the Lord of Darkness, swallowed them,
 and he holds captive the fallen house.
 nor will their names be destroyed from Life's house,
 and taken the baptism and Life's sign upon them,
 they will be established alongside their ancestors.
 and the communion they have taken,
 and the persecution that passed over them.
 speech and hearing in light's place."
 made a request to Life, saying,
 the community of souls was filled with devotionals,
 and bear nuisance, persecution and deceit,
 and the name of Manda d'Heyyi
 were in their hearts and mouths."

The Great Life spoke,
 “Calm down, calm down, Excellent Ennosh,
 When Earth perishes,
 55 and well-prepared and equipped excellencies
 and say to him,
 ‘Ur! Open your mouth,
 Ur will say to Excellent Hibel,
 ‘Magnificent excellency!
 60 He tells him,
 ‘I have Nazoreans and Mandaeans,
 trapped in Spirit’s snares,
 We have disciples
 trapped in Spirit’s snares,
 65 We have disciples
 trapped in Spirit’s snares,
 And then Excellent Hibel will raise
 and seize the souls of those
 the names of Life and Manda d’Heyyi,
 70 Then he will take them from Ur’s mouth,
 until their sins are absolved.
 And then those souls will become
 Then he will perform the great baptism,
 and enter them into the great communion.
 75 Then he will lead them
 The water channels’ excellencies will come
 tears will form in their eyes,
 ‘You have been living on Earth,
 Then they will take them by their right hands,
 80 Their forms are shining and magnificent

The triumphant Life speaks,

In the name of the Great Life,

75. Over yonder, by the seashore,
 He says,

saying to Excellent Ennosh,
 and may the calm of the good be upon you.
 Excellent Hibel will come and go,
 will go with him to Ur, the lord of darkness,
 so that I might have my share of the dregs!’
 Whence comes your share of the dregs?’

[yet] they mention the name of Life!

[yet] they mention the name of Life!

[yet] they speak the name that is mine!’
 his hand to twist back Ur’s mouth,
 who took the sign of Life, and mention
 and acknowledge Manda d’Heyyi.
 and throw them into the great Ocean,

like white sesame thrown into living water.
 the great baptism he will perform,

through the great water channels.
 to face the souls that were in the dregs,
 and they will say to them,
 and thus within the home of the sinners.’
 and throne all according to their own glory.
 in the great place, in the perfect house.”

and the man who went here triumphs!

may the sublime precious light be magnified!

stands and preaches the Peacock.

“Who is like me?
 They have set me at the enclosure,
 5 until Earth comes to nought.
 darkness’ people come to an end,
 I am the Peacock;
 They made me the enclosure’s guardian.
 With doubt, I was filled,
 10 I said,
 ‘Who is there that has done to the Great
 I, the Peacock, opened my mouth,
 ‘Of those among you who were deficient,
 He started a fight because a folly of mine,
 15 and made me the enclosure’s guardian,
 When the Great [Life] did this to me,
 I said,
 ‘What sins did I commit against Life’s house,
 unseated me from my place,
 20 [They set me] at the world’s distant end,
 until Earth comes to nought,
 darkness’ children perish,
 They will sink into the darkness,
 When the Great did this to me,
 25 I said,
 ‘Why do I stand, and worship,
 when they do not take my blessing on high,
 brought me low and accused me,
 When the Great [Life] did this to me,
 30 ‘Woe is me, the Peacock,
 whose beauty has killed him,
 and whose pride has trapped him.
 Woe to you, whose beauty has killed him,
 I spoke, saying to the Great [Life],
 35 ‘Why was I not meek,
 Why was I not wise,
 all who rebelled were then brought down?
 Why was I not truthful,

Is there anyone like me?
 and made me the enclosure’s guardian,
 Until Earth comes to nought,
 and the canals are cut off from them.
 Life, my ancestors, have laid me low.
 I was filled with doubt,
 and my senses failed.

 what they have done to me?’
 and spoke to the Great [Life], saying:
 whom did the Great [Life] cause to stumble?
 the Peacock, displeased the Great [Life],
 until Earth comes to nought.’
 the Peacock, my heart sank into my stomach.

 that my own ancestors have dethroned me,
 and set me at the worlds’ distant end?
 until Earth comes to nought,
 and darkness’ children perish,
 and the water courses are cut off from them.
 and light’s children will be raised up.’
 my heart sank into my stomach.

 and praise Life, my ancestors,
 and have removed me from my place,
 and made me the enclosure’s guardian.’
 I said,
 whose decency is exceeded by his stupidity,
 whose own words have trapped him,

 and whose own words brought him low.’

 like the water that comes from the Euphrates’ mouth?
 that all the fools before me,

 without a lie in my mouth?

Why was I not set right,
 40 They eat their fill from it,
 Hibel submitted to his ancestors,
 The Peacock did not submit,
 My ancestors on high
 As the Peacock said this,
 45 When his ancestors heard his voice,
 “They put me in my settlement, and said to me,
 now put your rage out of your mind.”
 When the Peacock heard so,
 He started to worship and praise
 50 *And Life triumphs!*

In the name of the Great Life,

76. I come with sandals of precious stones,
 In my left hand, they placed a mace,
 which opens the way before me.
 I will lay waste,
 5 The images which were depicted upon it,
 With a wreath upon my head,
 To ages and generations I go,
 I set up a throne and upon it I sat,
 so that Jerusalem, whose gate was shut,
 10 from my voice and my declaration,
 and its bars and bolts were rolled back.
 Jerusalem shone in my splendor,
 Those who stank, their scent
 I opened the eyes of the blind,
 15 I put speech in the mouths
 I made these crippled and lame folk
 Christ raised his eyes, and he saw me dimly.
 he twists his tongue,
 and he says,
 20 “Who are you, from the First Life,

like a platter set before the starving?
 then stand and submit to their lord.
 and they called him a beloved son.
 and they called him a defiant son.
 [do not take] my blessing.”
 his voice rose up before his ancestors.
 they wrote him a true letter.
 “The Great [Life] has extended truth’s hand to you,
 he became calm and his heart settled down.
 his ancestors from beginning to end.

may the sublime light be magnified!

and on my hands are choice gems and pearls.
 and the great axe of openings,
 I will destroy, I will build,
 and put up my temple.
 I have wiped clean from left to right.
 I go to ages and generations.
 until I reach Jerusalem.
 and spoke in the secrets of my wisdom,
 and whose bars and bolts were drawn in,
 the bolts of its closed gate opened,
 all the scents became fragrant.
 became fragrant with my scent.
 and I cured those with skin diseases.
 of these tongue-tied and mute folk.
 walk upon their own feet.
 He changes his appearance to ask me,
 and speaks with me in different ways,
 who went with a wreath upon your head,

you went to ages and generations,
 You set up a throne and upon it you sat,
 so that Jerusalem, whose gate was shut,
 from your voice and declaration,
 25 and its bars and bolts were rolled back.
 Jerusalem shone in your splendor,
 You opened the eyes of the blind,
 You put speech in the mouths
 You made these crippled and lame folk
 30 Christ raised his eyes, and he saw me dimly,
 so he twists his tongue,
 and he says,
 “Who are you, from the First Life,
 Show me your mighty deeds in Jerusalem!”
 35 I trampled on Earth until it trembled,
 I wrote a letter to the living water,
 I made my sign upon the fire,
 Christ raised his eyes, he saw me dimly,
 so he twists his tongue,
 40 and he says,
 “If you are coming from the First Life,
 I recited the beginning of the letter.
 I recited about the head of all generations,
 I recited about the good scion,
 45 I recited about Ram and Rud,
 I recited about Shorbey and Sharhabiel,
 I recited about Shem, Noah’s son,
 For whoever heeded and believed me,
 For whoever did not heed me,
 50 His name will be erased from my scroll,

The triumphant Life speaks,

until you reached the gate of Jerusalem.
 and spoke in the secrets of wisdom,
 and whose bars and bolts were drawn in,
 the bolts of its closed gate opened,

 all the scents became fragrant.
 and you cured those with skin diseases.
 of these tongue-tied and mute folk.
 walk upon their own feet.
 and he changes his appearance to ask
 and speaks with me in different ways,

 and from those well-versed in wisdom?

 and the heavens were shaken.
 and my letter was not rejected.
 but the fire did not sin against me, Excellent Ennosh.
 and he changes his appearance to ask
 and speaks with me in different ways,

 recite a true letter!”
 I recited about Adam and his wife Eve.
 Shitel, Adam’s son.
 who sowed ages and generations.
 until they departed through plague and the sword.
 until they departed through flame and fire.
 until they departed through floods of water.
 a spot is set at light’s place.
 a spot is blocked from light’s place.
 and his form will become dark and not shine.

and the man who went here triumphs!

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