

ARCHONTIC GNOSTICS



BERSERKER

BOOKS



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Allogenes

Translated by John D. Turner and Orval S. Wintermute

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... since they are perfect individuals and dwell all together, joined with the mind, the guardian which I provided, who taught you (sg.). And it is the power that exists within you that often extended itself as word from the Triple-Powered One, that One of all those who truly exist with the Immeasurable One, the eternal Light of the Knowledge that appeared, the male virginal Youth, the first of the Aeons from a unique triple-powered Aeon, the Triple-Powered-One who truly exists, for when he was stilled, was extended and when he was extended, he became complete and he received power from all of them. He knows himself and the perfect Invisible Spirit. And he came to be in an Aeon who knows that she knows That One. And she became Kalyptos, who acted in those whom she knows. He is a perfect, invisible, noetic Protophanes-Harmedon. And empowering the individuals, she is a Triple-Male. And being individually ...

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... individual on the one hand, they are together on the other hand, since she is an existence of theirs, and she sees them all also truly. She contains the divine Autogenes.

When she knew her Existence and when she stood, she brought This One (masc.), since he saw them all existing individually as he is. And when they become as he is, they shall see the divine Triple-Male, the power that is higher than God. He is the Thought of all these who exist together. If he ponders them, he ponders the great male [...] noetic Protophanes, the procession of these. When he sees it, he sees also those who truly exist and the procession of those who are together. And when he has seen these, he has seen the Kalyptos. And if he sees one of the hidden ones, he sees the Aeon of Barbelo. And as for the unbegotten offspring of That One, if one sees how he lives ...

(4 lines missing)

... you have heard about the abundance of each one of them certainly.

But concerning the invisible, spiritual Triple-Powered-One, hear! He exists as an Invisible One who is incomprehensible to them all. He contains them all within himself, for they all exist because of him. He is perfect, and he is greater than perfect, and he is blessed. He is always One and he exists in them all, being ineffable, unnameable, being One who exists through them all - he whom, should one discern him,

one would not desire anything that exists before him among those that possess existence, for he is the source from which they were all emitted. He is prior to perfection. He was prior to every divinity, and he is prior to every blessedness, since he provides for every power. And he <is> a nonsubstantial substance, since he is a God over whom there is no divinity, the transcending of whose greatness and beauty ...

(5 lines missing)

... power. It is not impossible for them to receive a revelation of these things, if they come together. Since it is impossible for the individuals to comprehend the Universal One situated in the place that is higher than perfect, they apprehend by means of a First Thought - not as Being alone, but it is along with the latency of Existence that he confers Being. He provides everything for himself, since it is he who shall come to be when he recognizes himself. And he is One who subsists as a cause and source of Being, and an immaterial material and an innumerable number and a formless form and a shapeless shape and a powerlessness and a power and an insubstantial substance and a motionless motion and an inactive activity. Yet he is a provider of provisions and a divinity of divinity - but whenever they apprehend, they participate the first Vitality and an undivided activity, an hypostasis of the First One from the One who truly exists. And a second activity [...] however, is the [...]. He is endowed with blessedness and goodness, because when he is recognized as the traverser of the boundlessness of the Invisible Spirit that subsists in him, it (the boundlessness) turns him to it (the invisible spirit) in order that it might know what is within him and how he exists. And he was becoming salvation for every one by being a point of departure for those who truly exist, for through him his knowledge endured, since he is the one who knows what he is. But they brought forth nothing beyond themselves, neither power nor rank nor glory nor aeon, for they are all eternal. He is Vitality and Mentality and That-Which-Is. For then That-Which-Is constantly possesses its Vitality and Mentality, and Life has Vitality possesses non-Being and Mentality. Mentality possesses Life and That-Which-Is. And the three are one, although individually they are three.

Now after I heard these things, my son Messos, I was afraid, and I turned toward the multitude [...] thought [...] gives power to those who are capable of knowing these things by a revelation that is much greater. And I was capable, although flesh was upon me. I heard from you about these things and about the doctrine that is in them, since the thought which is in me distinguished the things that are beyond measure as well as the unknowables. Therefore I fear that my doctrine may have become something beyond what is fitting.

And then, my son Messos, the all-glorious One, Youel, spoke to me again. She made a revelation to me and said: "No one is able to hear these things except the great powers alone, O Allogenes. A great power was put upon you, which the Father of the All, the Eternal, put upon you before you came to this place, in order that those things that are difficult to distinguish you might distinguish and those things that are unknown to the multitude you might know, and that you might escape (in safety) to the One who is yours, who was first to save and who does not need to be saved ...

(5 lines missing)

... to you a form and a revelation of the invisible, spiritual Triple-Powered One, outside of which dwells an undivided, incorporeal, eternal knowledge.

As with all the Aeons, the Aeon of Barbelo exists also endowed with the types and forms of those who truly exist, the image of Kalyptos. And endowed with the intellectual Word of these, he bears the noetic male Protophanes like an image, and he acts within the individuals, either with craft or with skill or with partial instinct. He is endowed with the divine Autogenes like an image, and he knows each one of these. He acts separately and individually, continuing to rectify the failures from nature. He is endowed with the divine Triple-Male as salvation for them all, in cooperation with the Invisible Spirit. He is a word from a counsel, <he> is the perfect Youth. And this hypostasis is a ...

(6 lines missing)

... my soul went slack, and I fled and was very disturbed. And I turned to myself and saw the light that surrounded me and the Good that was in me, I became divine.

And the all-glorious One, Youel, anointed me again and she gave power to me. She said, "Since your instruction has become complete, and you have known the Good that is within you, hear concerning the Triple-Powered One those things that you will guard in great silence and great mystery, because they are not spoken to anyone except those who are worthy, those who are able to hear: nor is it fitting to speak to an uninstructed generation concerning the Universal One that is higher than perfect. But you have <these> because of the Triple-Powered One, the One who exists in blessedness and goodness, the One who is responsible for all these.

"There exists within him much greatness. Inasmuch as he is one in a ...

(5 lines missing)

... of the First Thought, which does not fall away from those who dwell in comprehension and knowledge and understanding. And That One moved motionlessly in that which governs, lest he sink into the boundless by means of another activity of Mentality. And he entered into himself and he appeared, being all-encompassing, the Universal One that is higher than perfect.

"Indeed it is not through me that he is to such a degree anterior to knowledge. Whereas there is no possibility for complete comprehension, he is (nevertheless) known. And this is so because of the third silence of Mentality and the second undivided activity which appeared in the First Thought, that is, the Aeon of Barbelo, together with the Indivisible One of the divisible likenesses and the Triple-Powered-One and the non-substantial Existence."

<Then> the power appeared by means of an activity that is at rest and silent, although it uttered a sound thus: zza zza zza. But when she (Youel) heard the power and she was filled ...

(5 lines missing)

... "Thou art [...], Solmis! [...] according to the Vitality that is thine, and the first activity which derives from divinity. Thou art great, Armedon! Thou art perfect, Epiphaneus!

"And according to that activity of thine, the second power and the Mentality which derives from blessedness: Autoer, Beritheus, Erigenaor, Orimenios, Aramen, Alphleges, Elelioupheus, Lalameus, Yetheus, Noetheus, thou art great! He who knows thee knows the Universal One! Thou art One, thou art One, He who is good, Aphredon! Thou art the Aeon of the Aeons, He who is perpetually!"

Then she praised the Universal One, saying "Lalameus, Noetheus, Senaon, Asine[us, ...]riphanios, Mellephaneus, Elemaoni, Smoun, Optaon, He Who Is! Thou art He Who Is, the Aeon of Aeons, the Unbegotten, who art higher than the unbegotten (ones), Yatomenos, thou alone for whom all the unborn ones were begotten, the Unnameable One! ... (10 lines missing) ... knowledge."

Now after I heard these things, I saw the glories of the perfect individuals and the all-perfect ones who exist together, and the all-perfect ones who are before the perfect ones.

Again the greatly glorious One, Youel, said to me, "O Allogenes, in an unknowing knowledge you know that the Triple-Powered One exists before the glories. They do not exist among those who exist. They do not exist together with those who exist nor those who truly exist. Rather, all these exist as divinity and blessedness and existence, and as nonsubstantiality and non-being existence."

And then I prayed that the revelation might occur to me. And then the all-glorious one, Youel, said to me, "O Allogenes, of course, the Triple-Male is something beyond substance. Yet were he insubstantial ...

(9 lines missing)

... those who exist in association with the generation of those who truly exist. The self-begotten ones exist with the Triple-Male.

"If you seek with a perfect seeking, then you shall know the Good that is in you; then you will know yourself as well, (as) one who derives from the God who truly pre-exists. For after a hundred years there shall come to you a revelation of That One by means of Salamex and Semen and [...] the Luminaries of the Aeon of Barbelo. And that beyond what is fitting for you, you shall not know at first, so as not to forfeit your kind. And if so, then when you receive a conception of That One, then you are filled with the word to completion. Then you become divine, and you become perfect. You receive them ...

(4 lines missing)

... the seeking [...] the Existence [...] if it apprehends anything, it is apprehended by that one and by the very one who is comprehended. And then he becomes greater who comprehends and knows than he who is comprehended and known. But if he descends to his nature, he is less, for the incorporeal natures have not associated with any magnitude; having this power, they are everywhere and they are nowhere, since they are greater than every magnitude, and less than every exiguity."

Now after the all-glorious One, Youel, said these things, she separated from me and left me. But I did not despair of the words that I heard. I prepared myself therein and I deliberated with myself for a hundred years. And I rejoiced exceedingly, since I was in a great light and a blessed path because those whom I was worthy to see as well as those whom I was worthy to hear (are) those whom it is fitting that the great powers alone ... (5 lines missing) ... of God.

When the completion of the one hundred years drew nigh, it brought me a blessedness of the eternal hope full of auspiciousness. I saw the good divine Autogenes; and the Savior, who is the youthful, perfect Triple-Male Child; and his goodness, the noetic perfect Protophanes-Harmedon; and the blessedness of the Kalyptos; and the primary origin of the blessedness, the Aeon of Barbelo, full of divinity; and the primary origin of the one without origin, the spiritual, invisible Triple-Powered One, the Universal One that is higher than perfect.

When <I> was taken by the eternal Light out of the garment that was upon me, and taken up to a holy place whose likeness cannot be revealed in the world, then by means of a great blessedness I saw all those about whom I had heard. And I praised all of them and I stood upon my knowledge and I inclined to the knowledge of the Universals, the Aeon of Barbelo.

And I saw holy powers by means of the Luminaries of the virginal male Barbelo telling me that I would be able to test what happens in the world: "O Allogenes, behold your blessedness, how it silently abides, by which you know your proper self and, seeking yourself, withdraw to the Vitality that you will see moving. And although it is impossible for you to stand, fear nothing; but if you wish to stand, withdraw to the Existence, and you will find it standing and at rest after the likeness of the One who is truly at rest and (who) embraces all these silently and inactively. And when you receive a revelation of him by means of a primary revelation of the Unknown One - the One whom if you should know him, be ignorant of him - and you become afraid in that place, withdraw to the rear because of the activities. And when you become perfect in that place, still yourself. And in accordance with the pattern that indwells you, know likewise that it is this way in all such (matters) after this pattern. And do not further dissipate, so that you may be able to stand, and do not desire to be active, lest you fall in any way from the inactivity in you of the Unknown One. Do not know him, for it is impossible; but if by means of an enlightened thought you should know him, be ignorant of him."

Now I was listening to these things as those ones spoke them. There was within me a stillness of silence, and I heard the Blessedness whereby I knew <my> proper self.

And I withdrew to the Vitality as I sought <myself>, and I joined into it, and I stood, not firmly but silently. And I saw an eternal, intellectual, undivided motion that pertains to all the formless powers, (which is) unlimited by limitation.

And when I wanted to stand firmly, I withdrew to the Existence, which I found standing and at rest, like an image and likeness of what is conferred upon me by a revelation of the Indivisible One and the One who is at rest. I was filled with revelation by means of a primary revelation of the Unknowable One. As though I were ignorant of him, I knew him, and I received power by him. Having been permanently strengthened, I knew the One who exists in me, and the Triple-Powered One, and the revelation of his uncontainableness. And by means of a primary revelation of the First One unknowable to them all, the God who is beyond perfection, I saw him and the Triple-Powered One that exists in them all. I was seeking the ineffable and Unknowable God - whom if one should know him, he would be absolutely ignorant of him - the Mediator of the Triple-Powered One who subsists in stillness and silence and is unknowable.

And when I was confirmed in these matters, the powers of the Luminaries said to me, "Cease hindering the inactivity that exists in you, by seeking incomprehensible matters; rather, hear about him in so far as it is possible by means of a primary revelation and a revelation."

"Now he is something insofar as he exists in that he either exists and will become, or acts or knows, although he lives without Mind or Life or Existence or Non-Existence, incomprehensibly. And he is something along with his proper being. He is not left over in some way, as if he yields something that is assayed or purified or that receives or gives. And he is not diminished in any way, whether by his own desire, or whether he gives or receives through another. Neither does he have any desire of himself nor from another; it does not affect him. Rather, neither does he give anything by himself, lest he become diminished in another respect; nor for this reason does he need Mind, or Life, is indeed anything at all. He is superior to the Universals in his privation and unknowability, that is, the non-being existence, since he is endowed with silence and stillness lest he be diminished by those who are not diminished.

"He is neither divinity nor blessedness nor perfection. Rather, it (this triad) is an unknowable entity of him, not that which is proper to him; rather, he is another one superior to the blessedness and the divinity and perfection. For he is not perfect, but he is another thing that is superior. He is neither boundless, nor is he bounded by another. Rather, he is something superior. He is not corporeal. He is not incorporeal. He is not great. He is not small. He is not a number. He is not a creature. Nor is he something that exists, that one can know. But he is something else of himself that is superior, which one cannot know.

"He is primary revelation and knowledge of himself, as it is he alone who knows himself. Since he is not one of those that exist, but is another thing, he is superior to superlatives, even in comparison to what is his and not his. He neither participates in age nor does he participate in time. He does not receive anything from anything else. He is not diminishable, neither does he diminish anything, nor is he undiminishable. But he is self-comprehending, as something so unknowable that he exceeds those who excel in unknowability.

"He is endowed with blessedness and perfection and silence - not <the blessedness> nor the perfection - and stillness. Rather it (these attributes) is an entity of him that exists, which one cannot know, and which is at rest. Rather they are entities of him unknowable to them all.

"And he is much higher in beauty than all those that are good, and he is thus unknowable to all of them in every respect. And through them all he is in them all, not only as the unknowable knowledge that is proper to him. And he is united with the ignorance that sees him. Whether <one sees> in what way he is unknowable, or sees him as he is in every respect, or would say that he is something like knowledge, he has sinned against him, being liable to judgment because he did not know God. He will not be judged by That One who is neither concerned for anything nor has any desire, but it (judgment) <is> from himself,

because he did not find the origin that truly exists. He was blind, apart from the eye of revelation that is at rest, the (one) that is activated, the (one) from the Triple-Power of the First Thought of the Invisible Spirit. This one thus exists from ...

(15 lines missing)

... something [...] set firmly on the [...], a beauty and a first emergence of stillness and silence and tranquility and unfathomable greatness. When he appeared, he did not need time nor <did he partake> of eternity. Rather of himself he is unfathomably unfathomable. He does not activate himself so as to become still. He is not an existence, lest he be in want. Spatially, he is corporeal, while properly he is incorporeal. He has non-being existence. He exists for all of them unto himself without any desire. But he is a greater summit of greatness. And he is higher than his stillness, in order that ...

(15 lines missing)

... he saw them, and empowered them all, although they do not concern themselves with That One at all, nor, if one should receive from him, does he receive power. Nothing activates him in accordance with the Unity that is at rest. For he is unknowable; he is an airless place of boundlessness. Since he is boundless and powerless and nonexistent, he was not giving Being. Rather he contains all of these in himself, being at rest (and) standing out of the one who stands continually, since there had appeared an Eternal Life, the Invisible and Triple-Powered Spirit which is in all of these who exist. And it surrounds them all, being higher than them all. A shadow ...

(15 lines missing)

... he was filled with power. And he stood before them, empowering them all, and he filled them all."

And concerning all of these things you have heard certainly. And do not seek anything more, but go. We do not know whether the Unknowable One has angels or gods, or whether the One who is at rest was containing anything within himself except the stillness, which is he, lest he be diminished. It is not fitting to spend more time seeking. It was appropriate that you (pl.) know, and that they speak with another one. But you will receive them ...

(5 lines missing)

... and he said to me, "Write down the things that I shall tell you, and of which I shall remind you, for the sake of those who will be worthy after you. And you will leave this book upon a mountain and you will adjure the guardian: "Come Dreadful One".

And after he said these (things), he separated from me. But I was full of joy, and I wrote this book which was appointed for me, my son Messos, in order that I might disclose to you the (things) that were

proclaimed before me in my presence. And at first I received them in great silence, and I stood by myself, preparing myself. These are the things that were disclosed to me, O my son Messos ...

(13 lines missing)

... proclaim them, O my son Messos, as the seal for all the books of Allogenes.

The Ascension of Isaiah

CHAPTER 1

AND it came to pass in the twenty-sixth year of the reign of Hezekiah king of Judah that he called Manasseh his son. Now he was his only one.

2. And he called him into the presence of Isaiah the son of Amoz the prophet, and into the presence of Josab the son of Isaiah, in order to deliver unto him the words of righteousness which the king himself had seen:

3. And of the eternal judgments and torments of Gehenna, and of the prince of this world, and of his angels, and his authorities and his powers.

4. And the words of the faith of the Beloved which he himself had seen in the fifteenth year of his reign during his illness.

5. And he delivered unto him the written words which Samnas the scribe had written, and also those which Isaiah, the son of Amoz, had given to him, and also to the prophets, that they might write and store up with him what he himself had seen in the king's house regarding the judgment of the angels, and the destruction of this world, and regarding the garments of the saints and their going forth, and regarding their transformation and the persecution and ascension of the Beloved.

6. In the twentieth year of the reign of Hezekiah, Isaiah had seen the words of this prophecy and had delivered them to Josab his son. And whilst he (Hezekiah) gave commands, Josab the son of Isaiah standing by.

7. Isaiah said to Hezekiah the king, but not in the presence of Manasseh only did he say unto him: 'As the Lord liveth, and the Spirit which speaketh in me liveth, all these commands and these words will be made of none effect by Manasseh thy son, and through the agency of his hands I shall depart mid the torture of my body.

8. And Sammael Malchira will serve Manasseh, and execute all his desire, and he will become a follower of Beliar rather than of me:

9. And many in Jerusalem and in Judea he will cause to abandon the true faith, and Beliar will dwell in Manasseh, and by his hands I shall be sawn asunder.'

10. And when Hezekiah heard these words he wept very bitterly, and rent his garments, and placed earth upon his head, and fell on his face.

11. And Isaiah said unto him: 'The counsel of Sammael against Manasseh is consummated: nought will avail thee."

12. And on that day Hezekiah resolved in his heart to slay Manasseh his son.

13. And Isaiah said to Hezekiah: 'The Beloved hath made of none effect thy design, and the purpose of thy heart will not be accomplished, for with this calling have I been called and I shall inherit the heritage of the Beloved.'

CHAPTER 2

AND it came to pass after that Hezekiah died and Manasseh became king, that he did not remember the commands of Hezekiah his father, but forgot them, and Sammael abode in Manasseh and clung fast to him.

2. And Manasseh forsook the service of the God of his father, and he served Satan and his angels and his powers.

3. And he turned aside the house of his father, which had been before the face of Hezekiah (from) the words of wisdom and from the service of God.

4. And Manasseh turned aside his heart to serve Beliar; for the angel of lawlessness, who is the ruler of this world, is Beliar, whose name is Mantanbuchus. and he delighted in Jerusalem because of Manasseh, and he made him strong in apostatizing (Israel) and in the lawlessness which were spread abroad in Jerusalem.

5. And witchcraft and magic increased and divination and auguration, and fornication, a [and adultery], and the persecution of the righteous by Manasseh and [Belachira, and] Tobia the Canaanite, and John of Anathoth, an by (Zadok) the chief of the works.

6. And the rest of the acts, behold they are written in the book of the Kings of Judah and Israel.

7. And, when Isaiah, the son of Amoz, saw the lawlessness which was being perpetrated in Jerusalem and the worship of Satan and his wantonness, he withdrew from Jerusalem and settled in Bethlehem of Judah.

8. And there also there was much lawlessness, and withdrawing from Bethlehem he settled on a mountain in a desert place.

9. And Micaiah the prophet, and the aged Ananias, and Joel and Habakkuk, and his son Josab, and many of the faithful who believed in the ascension into heaven, withdrew and settled on the mountain.

10. They were all clothed with garments of hair, and they were all prophets. And they had nothing with them but were naked, and they all lamented with a great lamentation because of the going astray of Israel.

11. And these eat nothing save wild herbs which they gathered on the mountains, and having cooked them, they lived thereon together with Isaiah the prophet. And they spent two years of days on the mountains and hills.

12. And after this, whilst they were in the desert, there was a certain man in Samaria named Belchira, of the family of Zedekiah, the son of Chenaan, a false prophet, whose dwelling was in Bethlehem. Now Hezekiah the son of Chanani, who was the brother of his father, and in the days of Ahab, king of Israel, had been the teacher of the 400. prophets of Baal, had himself smitten and reproved Micaiah the son of Amada the prophet.

13. And he, Micaiah, had been reproved by Ahab and cast into prison. (And he was) with Zedekiah the prophet: they were with Ahaziah the son of Ahab, king in Samaria.

14. And Elijah the prophet of Tebon of Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he should die on his bed of sickness, and that Samaria should be delivered into the had of Leba Nasr because he had slain the prophets of God.

15. And when the false prophets, who were with Ahaziah the son of Ahab and their teacher Jalerjas of Mount Joel, had heard-

16. Now he was a brother of Zedekiah - when they persuaded Ahaziah the king of Aguaron and (slew) Micaiah.

CHAPTER 3

AND Belchira recognized and saw the place of Isaiah and the prophets who were with him; for he dwelt in the region of Bethlehem, and was an adherent of Manasseh. And he prophesied falsely in Jerusalem, and many belonging to Jerusalem were confederate with him, and he was a Samaritan.

2. And it came to pass when Alagar Zagar, king of Assyria, had come and captive, and led them away to the mountains of the medes and the rivers of Tazon;

3. This (Belchira), whilst still a youth, had escaped and come to Jerusalem in the days of Hezekiah king of Judah, but he walked not in the ways of his father of Samaria; for he feared Hezekiah.

4. And he was found in the days of Hezekiah speaking words of lawlessness in Jerusalem.

5. And the servants of Hezekiah accused him, and he made his escape to the region of Bethlehem. And they persuaded...

6. And Belchira accused Isaiah and the prophets who were with him, saying: 'Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they shall be laid waste and (against the children of Judah and) Benjamin also that they shall go into captivity, and also against thee, O lord the king, that thou shalt go (bound) with hooks and iron chains':

7. But they prophesy falsely against Israel and Judah.

8. And Isaiah himself hath said: 'I see more than Moses the prophet.'

9. But Moses said: 'No man can see God and live'; and Isaiah hath said: 'I have seen God and behold I live.'

10. Know, therefore, O king, that he is lying. And Jerusalem also he hath called Sodom, and the princes of Judah and Jerusalem he hath declared to be the people of Gomorrah. And he brought many accusations against Isaiah and the prophets before Manasseh.

11. But Beliar dwelt in the heart of Manasseh and in the heart of the princes of Judah and Benjamin and of the eunuchs and of the councillors of the king.

12. And the words of Belchira pleased him [exceedingly], and he sent and seized Isaiah.

13. For Beliar was in great wrath against Isaiah by reason of the vision, and because of the exposure wherewith he had exposed Sammael, and because through him the going forth of the Beloved from the seventh heaven had been made known, and His transformation and His descent and the likeness into which He should be transformed (that is) the likeness of man, and the persecution wherewith he should

be persecuted, and the torturers wherewith the children of Israel should torture Him, and the coming of His twelve disciples, and the teaching, and that He should before the sabbath be crucified upon the tree, and should be crucified together with wicked men, and that He should be buried in the sepulchre,

14. And the twelve who were with Him should be offended because of Him: and the watch of those who watched the sepulchre:

15. And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days.

16. And that (Gabriel) the angel of the Holy Spirit, and Michael, the chief of the holy angels, on the third day will open the sepulchre:

17. And the Beloved sitting on their shoulders will come forth and send out His twelve disciples;

18. And they will teach all the nations and every tongue of the resurrection of the Beloved, and those who believe in His cross will be saved, and in His ascension into the seventh heaven whence He came:

19. And that many who believe in Him will speak through the Holy Spirit:

20. And many signs and wonders will be wrought in those days.

21. And afterwards, on the eve of His approach, His disciples will forsake the teachings of the Twelve Apostles, and their faith, and their love and their purity.

22. And there will be much contention on the eve of [His advent and] His approach.

23. And in those days many will love office, though devoid of wisdom.

24. And there will be many lawless elders, and shepherds dealing wrongly by their own sheep, and they will ravage (them) owing to their not having holy shepherds.

25. And many will change the honour of the garments of the saints for the garments of the covetous, and there will be much respect of persons in those days and lovers of the honour of this world.

26. And there will be much slander and vainglory at the approach of the Lord, and the Holy Spirit will withdraw from many.

27. And there will not be in those days many prophets, nor those who speak trustworthy words, save one here and there in divers places,

28. On account of the spirit of error and fornication and of vainglory, and of covetousness, which shall be in those, who will be called servants of that One and in those who will receive that One.

29. And there will be great hatred in the shepherds and elders towards each other.

30. For there will be great jealousy in the last days; for every one will say what is pleasing in his own eyes.

31. And they will make of none effect the prophecy of the prophets which were before me, and these my visions also will they make of none effect, in order to speak after the impulse of their own hearts.

CHAPTER 4

AND now Hezekiah and Josab my son, these are the days of the completion of the world.

2. After it is consummated, Beliar the great ruler, the king of this world, will descend, who hath ruled it since it came into being; yea, he will descent from his firmament in the likeness of a man, a lawless king, the slayer of his mother: who himself (even) this king.

3. Will persecute the plant which the Twelve Apostles of the Beloved have planted. Of the Twelve one will be delivered into his hands.

4. This ruler in the form of that king will come and there will come and there will come with him all the powers of this world, and they will hearken unto him in all that he desires.

5. And at his word the sun will rise at night and he will make the moon to appear at the sixth hour.

6. And all that he hath desired he will do in the world: he will do and speak like the Beloved and he will say: "I am God and before me there has been none."

7. And all the people in the world will believe in him. 8. And they will sacrifice to him and they will serve him saying: "This is God and beside him there is no other."

9. And they greater number of those who shall have been associated together in order to receive the Beloved, he will turn aside after him.

10. And there will be the power of his miracles in every city and region.

11. And he will set up his image before him in every city.

12. And he shall bear sway three years and seven months and twenty-seven days.

13. And many believers and saints having seen Him for whom they were hoping, who was crucified, Jesus the Lord Christ, [after that I, Isaiah, had seen Him who was crucified and ascended] and those also

who were believers in Him - of these few in those days will be left as His servants, while they flee from desert to desert, awaiting the coming of the Beloved.

14. And after (one thousand) three hundred and thirty-two days the Lord will come with His angels and with the armies of the holy ones from the seventh heaven with the glory of the seventh heaven, and He will drag Beliar into Gehenna and also his armies.

15. And He will give rest of the godly whom He shall find in the body in this world, [and the sun will be ashamed]:

16. And to all who because of (their) faith in Him have execrated Beliar and his kings. But the saints will come with the Lord with their garments which are (now) stored up on high in the seventh heaven: with the Lord they will come, whose spirits are clothed, they will descend and be present in the world, and He will strengthen those, who have been found in the body, together with the saints, in the garments of the saints, and the Lord will minister to those who have kept watch in this world.

17. And afterwards they will turn themselves upward in their garments, and their body will be left in the world.

18. Then the voice of the Beloved will in wrath rebuke the things of heaven and the things of earth and the things of earth and the mountains and the hills and the cities and the desert and the forests and the angel of the sun and that of the moon, and all things wherein Beliar manifested himself and acted openly in this world, and there will be [a resurrection and] a judgment in their midst in those days, and the Beloved will cause fire to go forth from Him, and it will consume all the godless, and they will be as though they had not been created.

19. And the rest of the words of the vision is written in the vision of Babylon.

20. And the rest of the vision regarding the Lord, behold, it is written in three parables according to my words which are written in the book which I publicly prophesied.

21. And the descent of the Beloved into Sheol, behold, it is written in the section, where the Lord says: "Behold my Son will understand." And all these things, behold they are written [in the Psalms] in the parables of David, the son of Jesse, and in the Proverbs of Solomon his son, and in the words of Korah, and Ethan the Israelite, and in the words of Asaph, and in the rest of the Psalms also which the angel of the Spirit inspired.

22. (Namely) in those which have not the name written, and in the words of my father Amos, and of Hosea the prophet, and of Micah and Joel and Nahum and Jonah and Obadiah and Habakkuk and Haggai and Malachi, and in the words of Joseph the Just and in the words of Daniel.

CHAPTER 5

ON account of these visions, therefore, Beliar was wroth with Isaiah, and he dwelt in the heart of Manasseh and he sawed him in sunder with a wooden saw.

2. And when Isaiah was being sawn in sunder, Belchira stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because of Isaiah.

3. And Belchira, with the aid of Mechembechus, stood up before Isaiah, [laughing] deriding;

4. And Belchira said to Isaiah: 'Say, "I have lied in all that I have spoken, and likewise the ways of Manasseh are good and right.

5. And the ways also of Belchira and of his associates are good."

6. And this he said to him when he began to be sawn in sunder.

7. But Isaiah was (absorbed) in a vision of the Lord, and though his eyes were open, he saw them (not).

8. And Belchira spake thus to Isaiah: "Say what I say unto thee and I will turn their hearts, and I will compel Manasseh and the princes of Judah and the people and all Jerusalem to reverence thee.

9. And Isaiah answered and said: "So far as I have utterance (I say): Damned and accused be thou and all thy powers and all thy house.

10. For thou canst not take (from me) aught save the skin of my body."

11. And they seized and sawed in sunder Isaiah, the son of Amoz, with a wooden saw.

12. And Manasseh and Belchira and the false prophets and the princes and the people [and] all stood looking on.

13. And to the prophets who were with him he said before he had been sawn in sunder: "Go ye to the region of Tyre and Sidon; for for me only hath God mingled the cup."

14. And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain.

15. This, Beliar did to Isaiah through Belchira and Manasseh; for Sammael was very wrathful against Isaiah from the days of Hezekiah, king of Judah, on account of the things which he had seen regarding the Beloved.

16. And on account of the destruction of Sammael, which he had seen through the Lord, while Hezekiah his father was still king. And he did according to the will of Satan.

CHAPTER 6

The Vision Which Isaiah the Son of Amoz Saw:

In the twentieth year of the reign of Hezekiah, king of Judah, came Isaiah the son of Amoz, and Josab the son of Isaiah to Hezekiah to Jerusalem from Galgala.

2. And (having entered) he sat down on the couch of the king, and they brought him a seat, but he would not sit (thereon).

3. And when Isaiah began to speak the words of faith and truth with King Hezekiah, all the princes of Israel were seated and the eunuchs and the councillors of the king. And there were there forty prophets and sons of the prophets: they had come from the villages and from the mountains and the plains when they had heard that Isaiah was coming from Galgala to Hezekiah.

4. And they had come to salute him and to hear his words.

5. And that he might place his hands upon them, and that they might prophesy and that he might hear their prophecy: and they were all before Isaiah.

6. And when Isaiah was speaking to Hezekiah the words of truth and faith, they all heard a door which one had opened and the voice of the Holy Spirit.

7. And the king summoned all the prophets and all the people who were found there, and they came. and Macaiah and the aged Ananias and Joel and Josab sat on his right hand (and on the left).

8. And it came to pass when they had all heard the voice of the Holy Spirit, they all worshipped on their knees, and glorified the God of truth, the Most High who is in the upper world and who sits on High the Holy One and who rest among His holy ones.

9. And they gave glory to Him who had thus bestowed a door in an alien world had bestowed (it) on a man.

10. And as he was speaking in the Holy Spirit in the hearing of all, he became silent and his mind was taken up from him and he saw not the men that stood before him.

11. Though his eyes indeed were open. Moreover his lips were silent and the mind in his body was taken up from him.

12. But his breath was in him; for he was seeing a vision.

13. And the angel who was sent to make him see was not of this firmament, nor was he of the angels of glory of this world, but he had come from the seventh heaven.

14. And the people who stood near did (not) think, but the circle of the prophets (did), that the holy Isaiah had been taken up.

15. And the vision which the holy Isaiah saw was not from this world but from the world which is hidden from the flesh.

16. And after Isaiah had seen this vision, he narrated it to Hezekiah, and to Josab his son and to the other prophets who had come.

17. But the leaders and the eunuchs and the people did not hear, but only Samna the scribe, and Ijoaqem, and Asaph the recorder; for these also were doers of righteousness, and the sweet smell of the Spirit was upon them. But the people had not heard; for Micaiah and Josab his son had caused them to go forth, when the wisdom of this world had been taken from him and he became as one dead.

CHAPTER 7

AND the vision which Isaiah saw, he told to Hezekiah and Josab his son and Micaiah and the rest of the prophets, (and) said:

2. At this moment, when I prophesied according to the (words) heard which ye heard, I saw a glorious angel not like unto the glory of the angels which I used always to see, but possessing such glory and position that I cannot describe the glory of that angel.

3. And having seized me by my hand he raised me on high, and I said unto him: "Who art thou, and what is thy name, and whither art thou raising me on high? for strength was given me to speak with him."

4. And he said unto me: "When I have raised thee on high [though the (various) degrees] and made thee see the vision, on account of which I have been sent, then thou wilt understand who I am: but my name thou dost not know.

5. Because thou wilt return into this thy body, but whither I am raising thee on high, thou wilt see; for for this purpose have I been sent."

6. And I rejoiced because he spake courteously to me.

7. And he said unto me: "Hast thou rejoiced because I have spoken courteously to thee?" And he said: "And thou wilt see how a grater also that I am will speak courteously and peaceably with thee."

8. And His Father also who is greater thou wilt see; for for this purpose have I been sent from the seventh heaven in order to explain all these things unto thee."

9. And we ascended to the firmament, I and he, and there I saw Sammael and his hosts, and there was great fighting therein and the angels of Satan were envying one another.

10. And as above so on the earth also; for the likeness of that which is in the firmament is here on the earth.

11. And I said unto the angel (who was with me): "(What is this war and) what is this envying?"

12. And he said unto me: "So has it been since this world was made until now, and this war (will continue) till He, whom thou shalt see will come and destroy him."

13. And afterwards he caused me to ascend (to that which is) above the firmament: which is the (first) heaven.

14. And there I saw a throne in the midst, and on his right and on his left were angels.

15. And (the angels on the left were) not like unto the angels who stood on the right, but those who stood on the right had the greater glory, and they all praised with one voice, and there was a throne in the midst, and those who were out he left gave praise after them; but their voice was not such as the voice of those on the right, nor their praise like the praise of those.

16. And I asked the angel who conducted me, and I said unto him: "To whom is this praise sent?"

17. And he said unto me: "(it is sent) to the praise of (Him who sitteth in) the seventh heaven: to Him who rests in the holy world, and to His Beloved, whence I have been sent to thee. [Thither is it sent.]"

18. And again, he made me to ascend to the second heaven. now the height of that heaven is the same as from the haven to the earth [and to the firmament].

19. And (I saw there, as) in the first heaven, angels on the right and on the left, and a throne in the midst, and the praise of the angels in the second heaven; and he who sat on the throne in the second heaven was more glorious than all (the rest).

20. And there was great glory in the second heaven, and the praise also was not like the praise of those who were in the first heaven.

21. And I fell on my face to worship him, but the angel who conducted me did not permit me, but said unto me: "Worship neither throne nor angel which belongs to the six heavens - for for this cause I was sent to conduct thee - until I tell thee in the seventh heaven.

22. For above all the heavens and their angels has thy throne been placed, and thy garments and thy crown which thou shalt see."

23. And I rejoiced with great joy, that those who love the Most High and His Beloved will afterwards ascend thither by the angel of the Holy Spirit.

24. And he raised me to the third heaven, and in like manner I saw those upon the right and upon the left, and there was a throne there in the midst; but the memorial of this world is there unheard of.

25. And I said to the angel who was with me; for the glory of my appearance was undergoing transformation as I ascended to each heaven in turn: "Nothing of the vanity of that world is here named."

26. And he answered me, and said unto me: "Nothing is named on account of its weakness, and nothing is hidden there of what is done."

27. And I wished to learn how it is known, and he answered me saying: "When I have raised thee to the seventh heaven whence I was sent, to that which is above these, then thou shalt know that there is nothing hidden from the thrones and from those who dwell in the heavens and from the angels. And the praise wherewith they praised and glory of him who sat on the throne was great, and the glory of the angels on the right hand and on the left was beyond that of the heaven which was below them.

28. And again he raised me to the fourth heaven, and the height from the third to the height from the third to the fourth heaven was greater than from the earth to the firmament.

29. And there again I saw those who were on the right hand and those who were on the left, and him who sat on the throne was in the midst, and there also they were praising.

30. And the praise and glory of the angels on the right was greater than that of those on the left.

31. And again the glory of him who sat on the throne was greater than that of the angels on the right, and their glory was beyond that of those who were below.

32. And he raised me to the fifth heaven.

33. And again I saw those upon the right hand and on the left, and him who sat on the throne possessing greater glory than those of the fourth heaven.

34. And the glory of those on the right hand was greater than that of those on the left [from the third to the fourth].

35. And the glory of him who was on the throne was greater than that of the angels on the right hand.

36. And their praise was more glorious than that of the fourth heaven.

37. And I praised Him, who is not named and the Only-begotten who dwelleth in the heavens, whose name is not known to any flesh, who has bestowed such glory on the several heavens, and who makes great the glory of the angels, and more excellent the glory of Him who sitteth on the throne.

CHAPTER 8

AND again he raised me into the air of the sixth heaven, and I saw such glory as I had not seen in the five heavens.

2. For I saw angels possessing great glory.

3. And the praise there was holy and wonderful.

4. And I said to the angel who conducted me: "What is this which I see, my Lord?"

5. And he said: "I am not thy lord, but thy fellow servant."

6. And again I asked him, and I said unto him: "Why are there not angelic fellow servants (on the left)?"

7. And he said: "From the sixth heaven there are no longer angels on the left, nor a throne set in the midst, but (they are directed) by the power of the seventh heaven, where dwelleth He that is not named and the Elect One, whose name has not been made known, and none of the heavens can learn His name.

8. For it is He alone to whose voice all the heavens and thrones give answer. I have therefore been empowered and sent to raise thee here that thou mayest see this glory.

9. And that thou mayest see the Lord of all those heavens and these thrones.

10. Undergoing (successive) transformation until He resembles your form and likeness.

11. I indeed say unto thee, Isaiah; No man about to return into a body of that world has ascended or seen what thou seest or perceived what thou hast perceived and what thou wilt see.

12. For it has been permitted to thee in the lot of the Lord to come hither. [And from thence comes the power of the sixth heaven and of the air]."

13. And I magnified my Lord with praise, in that through His lot I should come hither.

14. And he said: "Hear, furthermore, therefore, this also from thy fellow servant: when from the body by the will of God thou hast ascended hither, then thou wilt receive the garment which thou seest, and likewise other numbered garments laid up (there) thou wilt see.

15. And then thou wilt become equal to the angels of the seventh heaven.

16. And he raised me up into the sixth heaven, and there were no (angels) on the left, nor a throne in the midst, but all had one appearance and their (power of) praise was equal.

17. And (power) was given to me also, and I also praised along with them and that angel also, and our praise was like theirs. 18. And there they all named the primal Father and His Beloved, the Christ, and the Holy Spirit, all with one voice.

19. And (their voice) was not like the voice of the angels in the five heavens.

20. [Nor like their discourse] but the voice was different there, and there was much light there.

21. And then, when I was in the sixth heaven I thought the light which I had seen in the five heavens to be but darkness.

22. And I rejoiced and praised Him who hath bestowed such lights on those who wait for His promise.

23. And I besought the angel who conducted me that I should not henceforth return to the carnal world.

24. I say indeed unto you, Hezekiah and Josab my son and Micaiah, that there is much darkness here.

25. And the angel who conducted me discovered what I thought and said: "If in this light thou dost rejoice, how much more wilt thou rejoice, when in the seventh heaven thou seest the light where is the Lord and His Beloved [whence I have been sent, who is to be called "Son" in this world.

26. Not (yet) hath been manifested he shall be in the corruptible world] and the garments, and the thrones, and the crowns which are laid up for the righteous, for those who trust in that Lord who will descend in your form. For the light which is there is great and wonderful.

27. And as concerning thy not returning into the body thy days are not yet fulfilled for coming here."

28. And when I heard (that) I was troubled, and he said: "Do not be troubled."

CHAPTER 9

AND he took me into the air of the seventh heaven, and moreover I heard a voice saying: "How far will he ascend that dwelleth in the flesh?" And I feared and trembled.

2. And when I trembled, behold, I heard from hence another voice being sent forth, and saying: "It is permitted to the holy Isaiah to ascend hither; for here is his garment."

3. And I asked the angel who was with me and said: "Who is he who forbade me and who is he who permitted me to ascend?"

4. And he said unto me: "He who forbade thee, is he who is over the praise-giving of the sixth heaven.

5. And He who permitted thee, this is thy Lord God, the Lord Christ, who will be called "Jesus" in the world, but His name thou canst not hear till thou hast ascended out of thy body."

6. And he raised me up into the seventh heaven, and I saw there a wonderful light and angels innumerable.

7. And there I saw the holy Abel and all the righteous.

8. And there I saw Enoch and all who were with him, stript of the garments of the flesh, and I saw them in their garments of the upper world, and they were like angels, standing there in great glory.

9. And there I saw Enoch and all who were with him, stript of the garments of the flesh, and I saw them in their garments of the upper world, and they were like angels, standing there in great glory.

10. But they sat not on their thrones, nor were their crowns of glory on them.

11. And I asked the angel who was with me: "How is it that they have received the garments, but have not the thrones and the crowns?"

12. And he said unto me: "Crowns and thrones of glory they do not receive, till the Beloved will descent in the form in which you will see Him descent [will descent, I say] into the world in the last days the Lord, who will be called Christ.

13. Nevertheless they see and know whose will be thrones, and whose the crowns when He has descended and been made in your form, and they will think that He is flesh and is a man.

14. And the god of that world will stretch forth his hand against the Son, and they will crucify Him on a tree, and will slay Him not knowing who He is.

15. And thus His descent, as you will see, will be hidden even from the heavens, so that it will not be known who He is.

16. And when He hath plundered the angel of death, He will ascend on the third day, [and he will remain in that world five hundred and forty-five days].

17. And then many of the righteous will ascend with Him, whose spirits do not receive their garments till the Lord Christ ascend and they ascend with Him.

18. Then indeed they will receive their [garments and] thrones and crowns, when He has ascended into the seventh heaven."

19. And I said unto him that which I had asked him in the third heaven:

20. "Show me how everything which is done in that world is here made known."

21. And whilst I was still speaking with him, behold one of the angels who stood nigh, more glorious than the glory of that angel, who had raised me up from the world.

22. Showed me a book, [but not as a book of this world] and he opened it, and the book was written, but not as a book of this world. And he gave (it) to me and I read it, and lo! the deeds of the children of Israel were written therein, and the deeds of those whom I know (not), my son Josab.

23. And I said: "In truth, there is nothing hidden in the seventh heaven, which is done in this world."

24. And I saw there many garments laid up, and many thrones and many crowns.

25. And I said to the angel: "Whose are these garments and thrones and crowns?"

26. And he said unto me: "These garments many from that world will receive, believing in the words of That One, who shall be named as I told thee, and they will observe those things, and believe in them, and believe in His cross: for them are these laid up."

27. And I saw a certain One standing, whose glory surpassed that of all, and His glory was great and wonderful.

28. And after I had seen Him, all the righteous whom I had seen and also the angels whom I had seen came to Him. And Adam and Abel and Seth and all the righteous first drew near and worshipped Him, and they all praised Him with one voice, and I myself also gave praise with them, and my giving of praise was as theirs.

29. And then all the angels drew nigh and worshipped and gave praise.

30. And I was (again) transformed and became like an angel.

31. And thereupon the angel who conducted me said to me: "Worship this One," and I worshipped and praised.

32. And the angel said unto me: "This is the Lord of all the praise-givings which thou hast seen."

33. And whilst he was still speaking, I saw another Glorious One who was like Him, and the righteous drew nigh and worshipped and praised, and I praised together with them. But my glory was not transformed into accordance with their form.

34. And thereupon the angels drew near and worshipped Him.

35. And I saw the Lord and the second angel, and they were standing.

36. And the second whom I saw was on he left of my Lord. And I asked: "Who is this?" and he said unto me: "Worship Him, for He is the angel of the Holy Spirit, who speaketh in thee and the rest of the righteous."

37. And I saw the great glory, the eyes of my spirit being open, and I could not thereupon see, nor yet could the angel who was with me, nor all the angels whom I had seen worshipping my Lord.

38. But I saw the righteous beholding with great power the glory of that One.

39. And my Lord drew nigh to me and the angel of the Spirit and He said: "See how it is given to thee to see God, and on thy account power is given to the angel who is with thee."

40. And I saw how my Lord and the angel of the Spirit worshipped, and they both together praised God.

41. And thereupon all the righteous drew near and worshipped.

42. And the angels drew near and worshipped and all the angels praised.

CHAPTER 10

AND thereupon I heard the voices and the giving of praise, which I had heard in each of the six heavens, ascending and being heard there:

2. And all were being sent up to that Glorious One whose glory I could not behold.

3. And I myself was hearing and beholding the praise (which was given) to Him.

4. And the Lord and the angel of the Spirit were beholding all and hearing all.

5. And all the praises which are sent up from the six heavens are not only heard, but seen.

6. And I heard the angel who conducted me and he said: "This is the Most High of the high ones, dwelling in the holy world, and resting in His holy ones, who will be called by the Holy Spirit through the lips of the righteous the Father of the Lord."

7. And I heard the voice of the Most High, the Father of my Lord, saying to my Lord Christ who will be called Jesus:

8. "Go forth and descent through all the heavens, and thou wilt descent to the firmament and that world: to the angel in Sheol thou wilt descend, but to Haguel thou wilt not go.

9. And thou wilt become like unto the likeness of all who are in the five heavens.

10. And thou wilt be careful to become like the form of the angels of the firmament [and the angels also who are in Sheol].

11. And none of the angels of that world shall know that Thou art with Me of the seven heavens and of their angels.

12. And they shall not know that Thou art with Me, till with a loud voice I have called (to) the heavens, and their angels and their lights, (even) unto the sixth heaven, in order that you mayest judge and destroy the princes and angels and gods of that world, and the world that is dominated by them:

13. For they have denied Me and said: "We alone are and there is none beside us."

14. And afterwards from the angels of death Thou wilt ascend to Thy place. And Thou wilt not be transformed in each heaven, but in glory wilt Thou ascend and sit on My right hand.

15. And thereupon the princes and powers of that world will worship Thee."

16. These commands I heard the Great Glory giving to my Lord.

17. And so I saw my Lord go forth from the seventh heaven into the sixth heaven.

18. And the angel who conducted me [from this world was with me and] said unto me: "Understand, Isaiah, and see the transformation and descent of the Lord will appear."

19. And I saw, and when the angels saw Him, thereupon those in the sixth heaven praised and lauded Him; for He had not been transformed after the shape of the angels there, and they praised Him and I also praised with them.

20. And I saw when He descended into the fifth heaven, that in the fifth heaven He made Himself like unto the form of the angels there, and they did not praise Him (nor worship Him); for His form was like unto theirs.

21. And then He descended into the fourth heaven, and made Himself like unto the form of the angels there.

22. And when they saw Him, they did not praise or laud Him; for His form was like unto their form.

23. And again I saw when He descended into the third heaven, and He made Himself like unto the form of the angels in the third heaven.

24. And those who kept the gate of the (third) heaven demanded the password, and the Lord gave (it) to them in order that He should not be recognized. And when they saw Him, they did not praise or laud Him; for His form was like unto their form.

25. And again I saw when He descended into the second heaven, and again He gave the password there; those who kept the gate proceeded to demand and the Lord to give.

26. And I saw when He made Himself like unto the form of the angels in the second heaven, and they saw Him and they did not praise Him; for His form was like unto their form.

27. And again I saw when He descended into the first heaven, and there also He gave the password to those who kept the gate, and He made Himself like unto the form of the angels who were on the left of that throne, and they neither praised nor lauded Him; for His form was like unto their form.

28. But as for me no one asked me on account of the angel who conducted me.

29. And again He descended into the firmament where dwelleth the ruler of this world, and He gave the password to those on the left, and His form was like theirs, and they did not praise Him there; but they were envying one another and fighting; for here there is a power of evil and envying about trifles.

30. And I saw when He descended and made Himself like unto the angels of the air, and He was like one of them.

31. And He gave no password; for one was plundering and doing violence to another.

CHAPTER 11

AFTER this I saw, and the angel who spoke with me, who conducted me, said unto me: "Understand, Isaiah son of Amoz; for for this purpose have I been sent from God."

2. And I indeed saw a woman of the family of David the prophet, named Mary, and Virgin, and she was espoused to a man named Joseph, a carpenter, and he also was of the seed and family of the righteous David of Bethlehem Judah.

3. And he came into his lot. And when she was espoused, she was found with child, and Joseph the carpenter was desirous to put her away.

4. But the angel of the Spirit appeared in this world, and after that Joseph did not put her away, but kept Mary and did not reveal this matter to any one.

5. And he did not approach May, but kept her as a holy virgin, though with child.

6. And he did not live with her for two months.

7. And after two months of days while Joseph was in his house, and Mary his wife, but both alone.

8. It came to pass that when they were alone that Mary straight-way looked with her eyes and saw a small babe, and she was astonished.

9. And after she had been astonished, her womb was found as formerly before she had conceived.

10. And when her husband Joseph said unto her: "What has astonished thee?" his eyes were opened and he saw the infant and praised God, because into his portion God had come.

11. And a voice came to them: "Tell this vision to no one."

12. And the story regarding the infant was noised broad in Bethlehem.

13. Some said: "The Virgin Mary hath borne a child, before she was married two months."

14. And many said: "She has not borne a child, nor has a midwife gone up (to her), nor have we heard the cries of (labour) pains." And they were all blinded respecting Him and they all knew regarding Him, though they knew not whence He was.

15. And they took Him, and went to Nazareth in Galilee.

16. And I saw, O Hezekiah and Josab my son, and I declare to the other prophets also who are standing by, that (this) hath escaped all the heavens and all the princes and all the gods of this world.

17. And I saw: In Nazareth He sucked the breast as a babe and as is customary in order that He might not be recognized.

18. And when He had grown up he worked great signs and wonders in the land of Israel and of Jerusalem.

19. And after this the adversary envied Him and roused the children of Israel against Him, not knowing who He was, and they delivered Him to the king, and crucified Him, and He descended to the angel (of Sheol).

20. In Jerusalem indeed I was Him being crucified on a tree:

21. And likewise after the third day rise again and remain days.

22. And the angel who conducted me said: "Understand, Isaiah": and I saw when He sent out the Twelve Apostles and ascended.

23. And I saw Him, and He was in the firmament, but He had not changed Himself into their form, and all the angels of the firmament and the Satans saw Him and they worshipped.

24. And there was much sorrow there, while they said: "How did our Lord descend in our midst, and we perceived not the glory [which has been upon Him], which we see has been upon Him from the sixth heaven?"

25. And He ascended into the second heaven, and He did not transform Himself, but all the angels who were on the right and on the left and the throne in the midst.

26. Both worshipped Him and praised Him and said: "How did our Lord escape us whilst descending, and we perceived not?"

27. And in like manner He ascended into the third heaven, and they praised and said in like manner.

28. And in the fourth heaven and in the fifth also they said precisely after the same manner.

29. But there was one glory, and from it He did not change Himself.

30. And I saw when He ascended into the sixth heaven, and they worshipped and glorified Him.

31. But in all the heavens the praise increased (in volume).

32. And I saw how He ascended into the seventh heaven, and all the righteous and all the angels praised Him. And then I saw Him sit down on the right hand of that Great Glory whose glory I told you that I could not behold.

33. And also the angel of the Holy Spirit I saw sitting on the left hand.

34. And this angel said unto me: "Isaiah, son of Amoz, it is enough for thee;... for thou hast seen what no child of flesh has seen.

35. And thou wilt return into thy garment (of the flesh) until thy days are completed. Then thou wilt come hither."

36. These things Isaiah saw and told unto all that stood before him, and they praised. And he spake to Hezekiah the King and said: "I have spoken these things."

37. Both the end of this world;

38. And all this vision will be consummated in the last generations.

39. And Isaiah made him swear that he would not tell (it) to the people of Israel, nor give these words to any man to transcribe.

40. ...such things ye will read. and watch ye in the Holy Spirit in order they ye may receive your garments and thrones and crowns of glory which are laid up in the seventh heaven.

41. On account of these visions and prophecies Sammael Satan sawed in sunder Isaiah the son of Amoz, the prophet, by the hand of Manasseh.

42. And all these things Hezekiah delivered to Manasseh in the twenty-sixth year.

43. But Manasseh did not remember them nor place these things in his heart, but becoming the servant of Satan he was destroyed. Here endeth the vision of Isaiah the prophet with his ascension.

Ginza Rba

The Canonical Prayerbook of the Mandaean

The texts below are taken from: E.S. Drower, Canonical Prayerbook of the Mandaean, Leiden: 1959. Drower writes in introduction to this work

"The first Mandaean book which came into my hands was a small volume of 200 hundred and thirty-eight pages in a poor handwriting. It was presented to me by an old Mandaean silversmith a year or two after the first World War. This volume inspired me with curiosity, and later when I has read Nodeke's 'Mandaische Grammatik', I found that it contained prayers for minor ablutions, the daily office (the 'nisania) and the masitqa prayers.

An early visit to 'Amarah resulted in the acquisition of a damaged and imperfect copy of the entire codex, I mean prayers considered canonical and still used by priests. A head priest (a ganzibra) copied into it some of the missing pages and to these I added others when I had had access to other MSS. Complete copies of the collection is hard to come by for they are in constant use.

It was not until many years later in the spring of 1954 that I persuaded the owner of a prayerbook, himself a ganzibra, to give me his in exchange for a money gift for sacred manuscripts are never bought. This codex N. 53 of my collection is in a good hand and from it very little is missing."

For further study, a complete edition of E.S. Drower, Canonical Prayerbook of the Mandaean is also now available on Google Books.

Sections of Ginza Rba:

The Book of Souls (Baptism Liturgy)

The Masiqta (The Raising Up)

The Letter

Hymns of Praise

The Responses

The Rus'hma (Daily Ablution Prayers)

Asiet Malkia

Tab taba Itabia (The Full Commemoration Prayer for the Dead and Living)

The S'umhita

Honouring of the Crown

Prayer of Yahia

Other Hymns

Ginza Rba - The Canonical Prayerbook of the Mandaeans

The Book of Souls (Baptism Liturgy)

My Lord be praised!

In the name of the Great First Other-Worldly Life! From far-off worlds of light that are above all works may there be healing, victory, soundness, speech and a hearing, joy of heart and forgiving of sins for me, Adam-Yuhana son of Mahnus through the strength of Yawar-Ziwa and Simat-Hiia!

Chapter 1

In the name of the Life and in the name of Knowledge-of-Life (Manda-d-Hiia) and in the name of that Primal Being who was Eldest and preceded water, radiance, light and glory, the Being who cried with His voice and uttered words. By means of His voice and His words Vines grew and came into being, and the First Life was established in its Abode.

And He spoke and said, "The First Life is anterior to the Second Life by six thousand myriad years and the Second Life anterior to the Third Life by six thousand myriad years and the Third Life more ancient than any 'uthra by six thousand myriad years. And any 'uthra is older than the whole earth and older than the Seven Lords of the House by seven hundred and seventy thousand myriad years. There is that which is infinite.

At that time there was no solid earth and no inhabitants in the black waters. From them, from those black waters, Evil was formed and emerged, One from whom a thousand thousand mysteries proceeded and a myriad myriad planets with their own mysteries.

The Seven were wroth with me, were outraged and said, "The man who set out and came towards us hath not bound a circlet about his head!" Then I turned my face toward my Creator who created me, the celestial Lord of Greatness, and I said to Him, "O my Creator who created me, (O) Lord of lofty Greatness! As I went (my ways) the Seven were wroth with me and said, 'The man who went and came towards us hath not bound a circlet about his head!'."

Then that Lord of Lofty Greatness took a circlet of radiance, light and glory and set it on my head; He laid on me His hand of Truth and His great right hand of healings and said to me, "Upon thee shall rest something of the likeness of Sam-Gufna and of Sam-Gufaian and of Sam-Pira-Hiwara, whose radiance gleams and whose appearance beams, for they are holy and believing beings in the Place of Light and in the everlasting Abode."

And Manda-d-Hiia, the valorous 'uthra, taught, revealed and said "Every Nasoraean man who is righteous and believing, on arising from sleep, must take a white turban symbolising the great mystery of radiance, fight and glory and shall recite this prayer thereon. And he shall twist it round his head and repeat the prayer secretly. It will be his praise in the house of the great Celestial Father. And all persons who behold him will be subdued in his presence: any persecutor, or one who inciteth to wrath, will stand before him in fear, terror and trembling, (their knees) knocking together. And for me, Adam-Yuhana son of Mahnus, who have prayed this prayer and (these) devotions, there will be forgiving of sins and I shall be pure in all my words. And Life is victorious.

[This is the prayer of the turban].

Chapter 2

Illumined and illuminating is Zihrun, the great Mystery of radiance, light and glory, from whom Manda-d-Hiia emanated and was divulged, and from whose very Self noble sons of the mighty and sublime Life proceeded. He created 'uthras at his right and his left and installed them in their own shkintas, And they gave out light and were effulgent in their own raiment and gloried in the knowledge that their Father had transplanted them from the House of Life. And it is incumbent on a pupil to honour his Master like his parents, (so) the 'uthras rose on (their ?) thrones of radiance, light and glory and took off the crowns on their heads and placed them on the thrones of radiance, light and glory, saying, "A teacher is superior to parents! Rise, our Father, in praise, and lay on me Thy hand of truth and Thy great right hand of healings!" And Life be praised!

[This prayer is the opening prayer of "In the name of that First Being"]

Chapter 3

In the name of the Life!

Life created Yawar-Ziwa, son of Light-of-Life, Hamgai-Ziwa son of Hamgagai-Ziwa. Illumined and illuminating is the Great Mystery of Radiance, Zihrun, a Crown of radiance, light and glory from whom a

flow of living water streamed out to the shkintas. For he is the revealer (lit. opener) of radiance and light and displayeth his treasure which emanated from him, to eager 'uthras. All worlds adore and praise the mighty First Life in its Indwellings, and Life is victorious.

[This is the prayer of the turban]

Chapter 4

As the 'uthras stand in their shkintas they adore and praise the Great Place in the Light which is eternal, and praise Manda-d-Hiia and speak with him. When the 'uthras are standing in their shkintas they adore and praise that Tarwan-Nhura. To what shall they dedicate the wreath upon their heads and upon what shall they hang it? They dedicate it to the Tree of Radiance and hang it (thereon).

And Life be praised!

[This is the prayer of dedication of "Life created Yawar-Ziwa]

Chapter 5

In the name of the Great Life!

Let there be light, let there be light! Let there be the light of the Great First Life! There shone forth wisdom, vigilance and praise of the First Mana which came from its place. He who twineth the wreath is Yufin-Yufafin: the bringer of the wreath is 'It-'Nsibat-'utria. 'It-Yawar son of 'Nsibat-'utria set on the wreath. He brought it and placed it upon the head of the implanted manamanas. The wreath flames and the leaves of the wreath flame! Before the Mana there is light, behind the Mana glory, and at either side of the Mana radiance, brilliance and purity. And at the four corners of the House and the seven sides of the firmanent silence, bliss and glory prevail (lit. are found). And Life be praised! which was transplanted from guarded (?)

[This is the prayer for the turban. Read it and set it on thy head.]

Chapter 6

A crown of ether-fight shone forth dazzlingly from the House of Life. 'Uthras brought it from the House of Life and the mighty First Life established it in His shkintas. He who setteth it up shall be set up and he who uplifteth it shall be raised up into the world of light and he who establisheth it into the enduring Abode. Ye are established and uplifted to the place (in which) righteous (beings) are established.

And life be praised.

[This is the prayer of "loosing", "Let there be Light". These three prayers "In the name of that Primal Being", "Life created Yawar-Ziwa" and "Let there be light" read near thy crown and place it on thy head. And read "Manda created me" over the myrtle-wreath and put it on thy head above thy crown. And twine a myrtle-wreath for thy staff and hold it with thy crown. And when thou goest to the jordan read "Answer me, Father, answer me!]

Chapter 7

In the name of the Great Life!

There shall be healing for me, Adam-Yuhana son of Mahnush! Strengthened and enhanced is the great mystery of radiance, light and glory which resteth on the mouth of the Great Life! for from it came into being and was manifest Knowledge-of-Life (Manda-d-Hiia) who knew and interpreted the thoughts of the First Life, which are wondrous.

And Life be praised!

[Read this prayer and hold thy pandama for thy baptism.]

Chapter 8

Incense that is fragrant, incense that is fragrant! yea, for the mighty, first, sublime Life from, worlds of light, the Ineffable above all works! for the ancient Radiance and for the Primal Light, for the Life which emanated from Life and for Truth (Kushta) that was pristine, from the beginning.

Incense that is fragrant, incense that is fragrant! yea, for Yukabar-Ziwa who was mighty in his radiance, and came in his light and his glory (as) messenger to the first righteous elect (people). He crossed over the worlds and came and rent the firmament and revealed himself.

Incense that is fragrant, incense that is fragrant! yea, for Yuzataq-Gnosis-of-Life, source of Life, who interpreteth silence and giveth hope and taketh the prayers of spirits and souls of righteous and believing men, the virtuous and well pleasing, into the Place of Light and into the Eternal Abode.

Incense that is fragrant, incense that is fragrant! yea, for the Father of 'uthras, the Ancient, Lofty, Occult and Guarded, the Man who is high (yet) remaineth deep and hidden. He seeth and understandeth that which the worlds and generations do in the worlds of darkness.

Incense that is fragrant, incense, that is fragrant! yea for the dwelling of Life and the planting of 'uthras. Incense that is fragrant, incense that is fragrant! yea, for the dwelling of four beings, sons of Perfection. Incense that is fragrant, incense that is fragrant! yea for the Dwelling of Abathur. Incense that is fragrant, incense that is fragrant! yea, for the dwelling of Hibil, Shitil and Anush, sons of a living, brilliant, healthy and steadfast stock, beings not removed by sword, nor burnt by flames of fire, nor drowned in water-floods; whose (very) sandal-straps on their feet are unwetted by water. They sought and found, went to judgment and were vindicated, spoke and were heard. They are complete, lacking in nought; perfect are they and not imperfect. They came from a pure place and go to a pure place.

Incense that is fragrant, incense that is fragrant! yea, for the lives of the men who were our ancestors, of righteous and believing men who rendered up (their souls) and departed from their bodies; and of those who yet live in their bodies. They testified and the door of Sin will be shut to them and the door of light open to them and they will be knit together in the union of Life, in which there is no separation. Pray ye

for us from there, and we will pray from here for you! All fruits perish; all sweet odours vanish, (but) the perfume of Life is established for ever and unto world's end upon those who love His name of Truth.

Those souls who descend to the Jordan and are baptised shall be without sins, trespasses, follies, mistakes and evil deeds: they will rise and behold the great Place of Light and the Eternal Abode. And praised be the Great Life in light. And Life is victorious.

[This saying, "Incense that is fragrant, yea for the First Life" recite over both incense and sandalwood and put them before thee on the Jordan-bank in a new incense-pan. And make a fresh fire on the copper incense-pan -- (these) are aids of all order which ye carried, put (lit. "performed") at the Jordan. Then read the baptismal "We acknowledged" "Praises", "Thee, Life", "I sought to raise eyes" (Prayer 77) and "Raising eyes".]

Chapter 9

Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) life, and the Second Life and the Third Life; and Yufin-Yufafin, Sam-Mana-Smira, and the Vine which is all Life and the great Tree which is all healings. I adore, laud and worship the precious and guarded Place, the secret and guarded manas and the Lord of Greatness from the Secret Place and, from the Hidden Place, the pihta, need(?), truth and faith.

I worship, laud and praise Sam-Smira, the great radiance of the First Life, son of the Great Primal Life who thought and was manifest, seeking His own: His shecinah resteth on waves of water. The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode.

I worship, laud and praise the multitudinous Radiancies and great mighty Lights: I worship, laud and praise Piriawis, the great Jordan of the First Life which is all healings. I worship, laud and praise the pure Yushamin who abideth on treasures of the waters and upon mighty celestial wellsprings of light. I adore, laud and praise the life which proceeded from Life and the Truth which existed before, in the Beginning. I worship, laud and praise Yukabar-Ziwa, envoy of the Life and the Word of the first Elect Righteous ones. I worship, laud and praise the Ancient, Supernal, Occult and Guarded Abathur, who is high, hidden and guarded, whose throne is placed at the gate of the House of Life. He sitteth with the scales set

before him, weighing deeds and (their) recompense. He seeth and discerneth that which the worlds and generations do. I worship, laud and praise Manda-d-Hiia lord of healings, the being whom the Life summoned and bade him heal the congregation of souls, divesting the congregation of souls of (their) darkness and clothing them with light; raising (them) and showing them that a great restoration of life exists, a place where the spirits and souls of our forefathers sit clothed in radiance and covered with light; showing the great restoration of life which is before them.

I worship, laud and praise Shilmai and Nidbai, the two delegates of Manda-d-Hiia, who rule over the great jordan of Life, for they baptise with the great baptism of Light.

And Life is victorious.

Chapter 10

On the day that the Jordan was bestowed upon Sam-Smir, the great pure radiance of the First Life which flowed forth from Him, Bihram and Ram-Rba-Hiia went with him (and ?) four hundred and forty-four thousand myriads of 'uthras, sons of light, who descended to the jordan. He baptised them and they rose to the bank. He raised them up and conferred upon them some of the glory and some of the greatness which was (conferred) on himself.

And Life is victorious.

Chapter 11

I have worshipped and praised that Yawar-Ziwa whose shkinta is situate in the world of Outer Ether and in the Enduring Abode. I have worshipped and praised the seven holy and guarded manas which were transplanted from it. I sought in prayer the First Life, and, in the presence of the mighty sublime Life, discovered that which offendeth in myself, (in me), Adam-Yuhana son of Mahnush and about what which causeth my friends to offend, and my friends' friends and the friends of the great Family of Life.

And Life is victorious.

[Pray these three prayers, "Raising eyes", "The day that the Jordan was bestowed" and "I have worshipped and praised that Yawar-Ziwa" on the jordan-bank after "I sought to raise eyes". They are the helpers (aids to) baptism.]

Chapter 12

I am Yur son of Barit (I shone forth). In great effulgence the radiance glowed (with heat?). The tanna dissolved and a shkinta came into being, a shkinta came into existence and was established in the House of Life.

And Life is victorious.

[Read this prayer and grasp thy kanzala (stole). It is the opening prayer for the jordan. Then recite "I went to the jordan"].

Chapter 13

I went to the jordan, but not I alone, (for) Shilmai and Nidbai, my helpers, went with me to the jordan; Hibil and Shitil and Anush went with me to the jordan -- they who baptise with the great baptism of Life. Piriawis-Ziwa and Piriafil-Malaka give free movement to the limbs of my body!

I go down before these souls whom the Life delivereth and saveth, and protecteth these souls from all that is evil and from those who give nothing, but take away; and from those who lend nothing and (yet) are paid back; and from evil spirits which hastened yet did not arrive, and from liliths which fell down and did not arise.

Their hands fell (powerless) on their knees; their eyes were blinded and unable to see and their ears became deaf and unable to hear. In your names, Shilmai and Nidbai, and through the strength of Hibil, Shitil and Anush, secure, seal and guard these souls who go down to the jordan and will be baptised, by

the great seal of Yuzataq-Manda-d-Hiia, the healer, whose strength none can attain. And Life is victorious!

[Recite until thou reachest (the words) "Piriafil, loosen the limbs" (etc.). And descend (into the water) up to a fourth of thy thighs. If thou art baptising a single soul, say "my body, and I go down before this the soul of N." If there are several souls, recite as written (above), and at the place where it said "secure, seal and guard" say "secure, seal and guard this soul of N, and establish it" and then recite thy saying over the staff.]

Chapter 14

In the names of Yusmir the First Vine, from whom Yawar took a staff of water and went to the bank of the jordan, covered, as it were, with radiance and clothed in light. Over it he pronounced secret sayings - these mystic names: "In the name of Yusmir-Yusamir, and of Sani-Mana-Smira; in the name of Hauran-Hauraran by which the first Yawar raised up 'uthras, flourishing Vines of life, in the jordan. By it Hibil raiseth up living souls in the jordan, those worthy of the great Place of Light and of the Everlasting Abode. By it they will be established and raised up in the House of the Mighty Life. It will raise these souls, who go down to the jordan and are baptised: they will behold the Great Place of Light and the Everlasting Abode.

[This saying is for the staff. Recite it over the olivewood staff and stick it into the jordan (-bed), then recite the baptism(-al prayers).]

Chapter 15

Bound is the sea, bound are the two banks of the sea! Bound are the devils and demons, the demon-visitants, haunting spirits, and satanic amulet-spirits. Bound are the three hundred and sixty mysteries that are in the House!

I am secured and sealed, I, Adam-Yuhana son of Mahnush, and these souls who are descending to the jordan and will be sealed by the seal of the Mighty Sublime Life, and by the great MA and the great YA and the great BAZ and by the great AZIZ and by the great AS and by the great ASIN and by the sea (of ?) AS. Bound are (Magian) priests, slaughterers, priests who cut up victims, scorners, those who make evil

signs and the seven mysteries which are in the sea. Every demon (exorcised) by name, every evil spirit by his appellation, every amulet-spirit and all idol-demons who raise their heads and show their countenances, lifting themselves in pride against the Sublime Being and directing their evil Eye towards these souls who are going to the jordan, shall be struck down and smitten by Yaha-Yaha and by Zha-Zha and by angels which where sent and come against them. Flee in fear before them! and before the glory which is mighty upon them. Depart in fear and avaunt! Seven walls of iron have been set around me, Adam-Yuhana son of Mahnush, with which Haiashum, the first Kushta, surrounded himself.

And Life is victorious.

Chapter 16

I am a perfected gem: into the midst of the worlds and ages am I cast down. I am an iron club, a great rocky crag. Any demon that dasheth himself against me will be shattered and if I strike at him he will be dashed to pieces. Any demon which reareth its head, any amulet-imp which setteth its countenance against these souls in malice, overlooking them, will be thrashed and struck by 'Usfar-Manharbiel-'Staqlus, the little child who dwelleth upon pure springs of light, (yea) beaten with the mace of water by which Fire was beaten out and extinguished; (and) by the strength of Mân the Healer and by the strength of elect righteous (men).

And Life is victorious.

Chapter 17

Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! Flee, begone, be vanquished and brought to nought before the glory and light of Manda-d-Hiia! Piriawis-Ziwa and Piriafil-Malaka have set moving the limbs of my body: I descend (to the Jordan) before these stedfast, flourishing souls of the living. Shilmai and Nidbai, fly, approach, arrive! Bear ye witness to these souls who are going down to the jordan to be baptised. Ye four 'uthras, sons of light, Rhum-Hai, 'In-Hai, Sum-Hai and Zaniar-Hai, be ye my witnesses on the great day of departure (from the body). Great Jordan of Life, I laud thee and adjure thee by 'Usar-Nhura (Treasure-of-Light), the great solace and support of life, that thou givest no room to evil beings (who are) against these souls who go down into thee. Healing shall be theirs in the name of the Sublime (Strange) Life from worlds (of light). May Life be established in Its indwellings, and Life is victorious.

Chapter 18

In the name of the Life!

Piriawis, the great jordan of the First Life, which is all healings, is afire like the glory flaming in the Tanna. When Life was ardent and life burst forth in the great glory which flameth therein, Life arose and founded its shkinta above the Tanna. The radiance waxed ardent, the Tanna dissolved. They opened the waters and Life was established by its own waters). Yur (brilliant light) established Yur: Life was increased in power by its own radiance and by the great glory which flamed in it.

And in the waters Life established living (creatures); above the the waters fruit appeared and a shkinta was founded.

Thee do I invoke, great Jordan of Life, by (in the name of) Treasure-of-Light, the great support and solace of the Life, and by pure Yusamin who dwelleth upon the treasures of the waters and upon wellsprings of light; by Yusmir, the being who united with water; by Adatan and Yadatan who sit at the Gate of Life and seek spirits and souls in the Place of Light; by Silmai and Nidbai who bear witness before the Great Life. Behold these souls who quit destruction for construction, (go) from error to truth and (leave) the abode of fear of the deity of the House (i.e. world) for the great Place of Light and the everlasting Abode!

If he to whom I speak listeneth and he to whom I call is established (in the faith) and is knit into the communion of Life and built into the great fabric of Reality, I will take his hand and be his saviour and guide to the great Place of Light and to the Everlasting Abode. If I speak to him and he hearkeneth not and call to him and he is not uplifted, he will be put to the question. (But) I shall not be put to the question, because of the Word of Truth (Kushta) and its uplifting by Yukabar. And Life is steadfast in its Dwellings, and Life is victorious.

[Then cry] "In the name of Life! Let every man whose strength enableth him and who loveth his soul, come and go down to the jordan and be baptised and receive the Pure Sign; put on robes of radiant light and set a fresh wreath on his head". [Here baptise the souls. And they shall descend behind thee and shall submerge three times. And thy staff shall be (rest) on thy left arm. Dip them with thy right hand,

grasp them with thy left and place them between thee and thy staff and dip them under thrice and and sign them thrice with thy right hand. And thy face shall be toward the Gate of Prayer).

When thou hast signed them, say, "N, son of N., thou hast been signed with the Sign of Life and the name of the Life and the name of Manda-d-Hiia were pronounced upon thee. Thou hast been baptised with the baptism of the great Bihram, son of the mighty (life). Thy baptism will protect thee and will be efficacious. The name of the Life and the name of Manda-d-Hiia are pronounced upon thee!"

And give them three palmfuls of water to drink and say to them "Drink! and be healed and be strengthened! The name of the Life and the name of Manda-d-Hiia have been pronounced upon thee". Recite "Manda created me" over the myrtle-wreaths and place them upon their heads. When placing thy hand on their heads recite these secret names: "The name of the great mystic First Wellspring be pronounced on thee; the name of the great First Palmtree be pronounced on thee; the name of the great Sislam be pronounced on thee; the name of the great 'Zlat be pronounced on thee; the name of the great Yawar be pronounced on thee; the name of Simat-Hiia be pronounced on thee; the name of the great Yukabar be pronounced on thee; the name of the Mana and its Counterpart be pronounced on thee; the name of the Great Mystery and the secret sayings be pronounced on thee; the name of the great first Shaq-Ziwa be pronounced upon thee; the name of Sam-Ziwa-Dakia, the Eldest, Beloved, great First (Being) be pronounced on thee; the name of the Life and the name of Manda-d-Hiia be pronounced on thee."

Then reach them (perform with them the rite of) kushta. And he shall go up before thee (on to the bank). Then dip thy phial, fill it with water and give it to whoever standeth on the bank. Then dip thy bowl and recite the hymn "At the waterhead I went forth" and "Blessed art thou, Outer Door", and recite the dedicatory prayer for the jordan.

When thou recitest "Bound is the sea", "I am a perfected gem", "Avaunt, flee in fear", "Piriawis" and all as it is written, speak as written if there are two, three or many souls; but it only one soul say "the soul of N, who descended to the jordan and was baptised and received the pure sign." (And pay close attention to thy baptism.)

Manda created me, 'uthras set me up, radiance clothed me and light covered me: Haza-zban set the wreath on my head, mine, Adam-Yuhana , son of Mahnush, and on these souls who descend to the jordan and are baptised. Its tendrils shine and its perfume is sweet, for they (the tendrils) wither not nor do they come apart, and its leaves do not fall off.

And Life be praised!

[This is the set prayer for the baptism wreath. Recite it over the myrtle-wreath and place it on the heads of the souls that thou baptisest].

Chapter 20

Blessed art thou, Outer Door, and blessed art thou, Everlasting Abode! Blessed are ye, great beings of radiance and mighty and powerful beings of light. Blessed, lauded and honoured be the 'uthras which dwell on the jordan! Jordan! be gentle towards these souls which have descended into thee! Let healing be theirs by virtue of the Word of Truth and its upliiting by Yukabar-Ziwa.

[This is the dedicatory prayer of the jordan. When thou hast extolled the jordan, if thou baptisest several souls recite as it is written; it only one soul, say "The soul of N. who hath descended into thee" and rise to the bank and recite "I rose up from the Jordan".]

Chapter 21

In the name of the Life!

I rose up from the jordan

And I met a group of souls,

A group of souls I met,

who surrounded our father Shitil

Saying to him "By thy life, our father Shitil,

Go with us to the Jordan."!

"If I go with you to the jordan

Who will be your witness?"

"Lo, Sun hath risen above us;

He will be our witness!"

"It is not he whom I seek,

Not he whom my soul desireth.

The sun of which ye spake,

Riseth early, setteth at dusk.

The sun of which ye spake, the sun

Is vanity and cometh to an end.

Sun cometh to an end and becometh vanity

And his worshippers come to an end and are vanity."

I rose up from the jordan

And a group of souls I met,

A group I met of souls

Who surrounded our father Shitil,

Saying to him, "By thy life, our father Shitil,

Go with us to the jordan!"

"If I go with you to the jordan,

Who will be your witness?"

"Lo, Moon who shineth above us,

He will be our witness!"

"It is not he whom I seek,
Not he whom my soul desireth.
The moon, of whom ye spake,
Riseth at dusk and setteth at dawn.
The moon of which ye spake,
the moon is vanity and cometh to an end
And his worshippers come to an end and are vanity."

I rose up from the jordan
And a group of souls I met,
A group I met of souls
Who surrounded our father Shitil,
Saying to him, "By thy life, our father Shitil,
Go with us to the jordan!"
" If I go with you to the jordan
Who will be your witness?"

"Lo, there burns a fire.
It will bear witness for us."
"That is not what I seek,
Not that which my soul desireth.
The fire of which ye spake
Once a day needs a firebrand.
The fire of which ye spake --
Fire, is vanity and cometh to naught

And its worshippers come to naught and are vanity."

I rose up from the jordan

And a group of souls I met,

I met a group of souls

Who surrounded our father Shitil,

Saying to him, " By thy life, our father Shitil,

Go with us to the jordan!"

"If I go with you to the jordan,

Who will be your witness?

"The jordan and its two banks

Will bear witness for us;

Pihta, kushta and mambuha

Will bear witness for us;

Habshaba, (Sunday) and Kana-d-Zidqa

Will bear witness for us;

The sanctuary in which we worship

Will bear witness for us;

The alms that is in our laps

Will bear witness for us;

And our father who is our head

Will bear witness for us."

"this is that which I seek,

This is that which my soul desireth!

When I rise to the House of Life

And travel to the Everlasting Abode,

When Life questioneth me, (these) witnesses

Will come and will bear witness.

Witnesses of the truth are they,

Sure is all that they say!"

And Life is victorious!

[Recite this prayer after "Thou art blessed, Outer Door."]

Chapter 22

We have acknowledged the name of Life: (believe in) the great celestial Womb, in that which is endless and countless, in Yaluz-Yaluz, in Sbabut, the mighty Will of Life; in Piriawis, fount of living waters; in "He-provided-a-Dwelling" giving His Likeness its dwelling in the House of Life; in the Life Whose Eyes were fixed upon the waters. He arose, gazed and beheld the Nest from which He derived His being.

We believe in Yufin-Yufafin, in Nbat, the first Upsurge and outflow of Life at its inception, in its second (outflow), Sam-Smir; in its third, Bihram son of the Mighty (Life), Yukabar, the Word of Life who came from the House of Life to righteous and believing men.

Any person sprinkled by this oil on which I have pronounced the name of the Mighty Sublime Life and upon whom I have pronounced these mystic names, will have health (healing) abundant in his body; health abundant and not poor.

And Life is victorious.

Chapter 23

In the name of the Great Life!

Precious oil art thou, son of white sesame, son of the Euphrates bank, son of the river -pleasaunce, son of water-pools, son of treasures of light. Upon thee, Oil, Life laid His hand and sent thee to this world which is all birth, to heal, uplift, raise up and ameliorate all pains, diseases, complaints, tumours (and) the seven mysteries that inhabit the body. I praise thee, Oil, and adjure thee, Oil, by the Life, by Manda-d-Hiia and by the 'uthras, sons of salvation (and) by this strange being, who is honoured, wondrous and perfect, who summoned chosen elect beings, sons of light, and said to them: "Give me precious oil, son of white sesame, son of the Euphrates-bank, son of the river-meadow, son of water-pools, son of treasures of light.

Anoint, and I will bring you oil: anoint with radiance, fight and glory, the Oil wherewith I anointed and (which) I bestowed, not in the name of a god, not in the name of spirit, not in the name of a messiah nor in the name of a temple-Ishtar. Nay, the oil with which I anointed, (the oil) which I bestowed is at my name, my Sign and (given) as the name and sign of a living, glorious, flourishing and steadfast race. Any man anointed by this oil will live, be whole and be strengthened: his mouth will assume the nature of Anush, within him he will take on the nature of Anush. >From him the seven dolours of death and the eight afflictions of darkness shall violently depart and be expelled. Demons, devils, shedim, demon visitants, amulet-spirits and liliths will be removed and driven out of him in the presence of that which increased the strength, radiance and light of Knowledge of Life".

And Life be praised!

Chapter 24

In the name of the Life!

Thou wast established, First Life; thou wast in existence before all things. Before Thee no being existed.

For He hath fulfilled Himself and hath issued in His strength and His steadfastness and in the radiance and strength which His Father hath bestowed upon Him. For we have not changed that which thou hast commanded us. Thou enlargest our steps and liftest our eyes heavenwards. Thou descendest and givest us dwellings by springs of Life. Thou pourest into us and fillest us with thy wisdom, thy doctrine and thy goodness. Thou showest us the way by which thou camest from the House of Life and we will walk therein with the gait of righteous and believing men, so causing our spirits and souls to dwell in the dwellings of Life, the place where the spirits of our fathers abide, clothed in radiance and covered with light, rejoicing, laughing, dancing, exulting about the glorious splendour resting (upon them) [?].

This is the Oil wherewith he anointed, the radiance, light and glory which Manda-d-Hiia blessed with his pure mouth and best-owed on all who love his name of Truth. From all those who are anointed with this oil every pain, disease, complaint, tumour, curse and physical evil will be removed. They will be freed from fetter and bond, from evil curses, from evil slander, from lying accusation, from the hand of the wicked, from the sword of enemies and from the third tongue which is softer than fat and sharper than a sword. (They will be delivered) from incubi and hobgoblins, from wicked outcry, black magic; from a spoilt wreath, from the male and female biruq and from the second death: they will be driven off and cast out by thy surpassing Name which is all life. It falleth on the dead man and he liveth: on the sick man and he stretcheth (himself); on the blind man and (his eyes) are opened; on the deaf man and wisdom and perception are infused into him. The accused is successful in his lawsuit and the prisoner is freed from prison. The hand of Truth and healing will come from the House of Healings in the name of the Life which emanated from Life and in the name of Yuzataq-Manda-d-Hiia. Every man anointed with this oil will be sinless and blameless in the Place of Life.

And Life is victorious.

[Read these three prayers "We acknowledged the name of Life" "Precious oil art thou", "Thou wast established, First Life", upon the oil and sign the souls thou hast baptised, when they rise up out of the jordan. Say "N. son of N., thou hast been signed with the sign of Life and the name of Life, and the name of Manda-d-Hiia hath been pronounced on thee. Thou hast been baptised with the baptism of Bihram the Great, son of the Mighty (Life). Thy baptism shall protect thee and attain its end. The name of Life and the name of Manda-d-Hiia are pronounced on thee." Sign thrice and grasp their right hands in the kushta (rite). Then recite and pass (thy finger) over thine (own) face -- thine own sealing. And then they shall stand up before thee. Recite over the pihta and mambuha and give them pihta that they may eat and mambuha that they may drink and take their right hands in kushta. Then make them sit before thee and read the sealing (prayer) and lay thy hand on their heads.]

Chapter 25

In the name of the Life!

When a jordan of living water (Water of Life) was bestowed on Sam-Smir, the great Radiance of Life, nine hundred and ninety-two thousand myriad 'uthras, sons of light, opened their mouths, praising Manda-d-Hiia. "Praised be Manda-d-Hiia; praised be Yawar-Ziwa; praised be Bihram and Ram; praised be Tarwan-Nhura; praised be Nbat the first great Radiance; praised be Nsab and Anan-Nsab; praised be Sar and Sarwan; praised be that great and mighty Mana; praised be that great Presence of Glory; praised be that whole abode of those at rest; praised be all the ways and paths of the Almighty (Life); praised be all the mighty celestial worlds of Light; praised be all those occult dwellings (shkinata); praised be that Voice, Strength, Word and Command which come from the House of Abathur; praised be Abathur-Rama; praised be the myriad 'uthras who stand in the presence of Abathur; praised be Shilmai and Nidbai the guardian 'uthras of the jordan; praised be our father. Hibil, Shitil and Anush the head of the whole race.

Turn back, thrust back from me, Adam-Yuhana son of Mahnush and from these souls who have descended to the jordan and been baptised, terror, fright, fear of devils and demons, shedim, demon visitants, ghosts, amulet-spirits, liliths, gods, angels, demons of high places and shrines and idol-spirits: (all those) that the seven planets and the lords of the House loose against souls in this world.

Manda-d-Hiia! Lift up thine eyes, (behold) thy devotees, thine offspring and thy priest! Behold us who stand in this place which is all evil things! At the great Door which is all principalities do we stand, amongst the wicked, and dwell amongst sinners. Deliver us from this world which is all sinners and from the sorceries of the children of Adam and Eve. Forgive us that which we have done, and that which we do forgive us. Forgive us, Looser of sins, (our) trespasses, our follies, our stumblings and our mistakes. If thou dost not loose us from our sins, trespasses, follies, stumblings, and mistakes, no man is clean in thy sight Manda-d-Hiia!

Accept, (O) Life, Thy prayer from the Occult and assure (to us) bliss in Thy light in the name of Sharhabiel the great First Radiance. May the words of Sharhabiel the Great First Radiance, be established for all who love his name of Truth. And for me, Adam-Yuhana son of Mahnush may darkness be overcome and light set on high.

And Life be praised.

Chapter 26

In the name of the Life!

Bound (together) and sealed are these souls who went down to the jordan and were baptised in the name of the Great Life. They have been baptised with the baptism of Bihram the Great. Their souls have been secured with bonds of righteousness and with the bonds of Zhir, the great light of Life.

And Life be praised!

Chapter 27

In the name of the Life!

We were set up and raised up by 'Usar-Hiia: through 'Usar-Hai and Pta-Hai union with the House of Life came to us: Manda-d-Hiia went to us with radiance that is great and light that is powerful, with our mana, our sign, our way, our jordan and our baptism; with Hauran our vestment; with Hauraran our covering and with Hazazban our wreath.

I call on the mighty, sublime, all-surpassing Life, supreme over all works and I say to It, "Behold, behold, Great Life, us who at Thy name, Life, descended into the jordan and for Thy name's sake, Life, we took our name and our sign from the great Jordan of Life and from the great source of healing, at the word of Truth and (the power) to uplift of Yukab1ar-Ziwa.

And Life is victorious.

Chapter 28

Bound (together) and sealed are these souls who descended to the jordan and were baptised. By Hauran-Hauraran, the out-thrust of the Great Life: by Its names, by Yufin-Yufafin and Sam-Mana-Smira; by Yusmir, vehicle of the First radiance; and by the being Yukabar, the (well-) equipped 'uthra; seal and guard these souls who descended to the jordan and were baptised, against the deities of the House, lest they gain dominion over them. (Protect them) from their devils and demons so that they shall not go near them nor harm them nor ruin them. Let all pains, diseases, afflictions and tumours be removed from them. Let all evil sicknesses and malignant curses of the body be removed and driven off, so that those who sit before Thee like men attainted shall stand up like clean men. And healing shall be theirs, those souls who went down to the jordan and were baptised.

And Life is victorious.

[Recite these four "sealing" prayers, "When .. was bestowed", "Secured and sealed" ".. By 'Usar-Hiia" and the longer "Secured and sealed" with a loud voice to the souls whom thou hast baptised after thou hast given them pihta and mambuha. If (several) souls, recite as written; if a single soul, say "for this, the soul of N." Then make them stand and recite "Ye are set up and raised up".]

Chapter 29

In the name of the Life!

Ye are set up and raised up into the Place of the Good. Established amongst manas of light are these souls which went down to the jordan and were baptised (and those) of our fathers and teachers and of our brothers and sisters who have departed the body and those who are still in the body. There, in the light shall ye be raised up.

And Life is victorious.

[Here recite "What did thy Father do for thee, Soul. "]

Chapter 30

In the name of the Life!

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the jordan, planted me,
And took (me) up and stood me upon its bank.
He broke and gave me bread (pihta),
Blessed the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty (Life)
He passed into the mountain before me;
He cried loudly that I might hear,
That I might hear he cried loudly,
'If there is strength in thee, Soul, come!'
'If I climb the mountain I shall fall;
I shall overturn and perish from the world!'
I lifted mine eyes to heaven
And my soul waited upon the House of Life.
I climbed the mountain and fell not,
I came (thither) and found the life of my Self.

"What did thy Father do for thee, Soul,

The great day on which thou wast raised up?"

"He took me down to the jordan, planted me,

And took me up and stood me upon its bank.

He broke and gave me bread,

Blessed the cup and gave me thereof to drink.

He placed me between his knees

And pronounced over me the name of the Mighty (Life).

He passed into the fire before me;

And cried aloud that I might hear,

That I might hear he cried aloud,

'If there is strength in thee, Soul, come!'

'If I go into fire I shall burn,

I shall scorch and perish from the world!'

To heaven I lifted mine eyes

And my soul waited upon the House of Life.

I went into fire and burned not,

I came, and found the life of my Self.

"What did thy Father do for thee, Soul,

The great day on which thou wast raised up?"

"He took me down to the jordan, planted me,

Took me up and stood me upon its bank.

He broke and gave me bread,

Blessed the cup and gave me thereof to drink.

He placed me between his knees

And pronounced over me the name of the Mighty (Life).

He entered the sea before me;

He cried aloud that I might hear,

That I might hear he cried aloud.

'If there is strength in thee, Soul, come!'

'If I go into the sea I shall sink,

I shall be overturned and perish from the world!'

To heaven I lifted mine eyes

And my soul waited upon the House of Life.

I went into the sea and was not drowned,

I came, the life of my Self I found,

Yea, Life! lo, Life! Life hath triumphed over this world.

And Life is victorious.

[This is a baptism hymn. Set up (recite?) the hymns, and where it says "souls" recite as written, but if it is a single soul say " amongst manas of light, the soul of N. son of N. who went down to the jordan and was baptised and received the Pure Sign" and chant "What did thy Father do for thee, Soul" and recite the antiphonal hymn "How lovely are plants which the Jordan (planted)" and "Rightly did my baptiser baptise me", "Shilmai baptised me with his baptism", "The jordan in which we were baptised", "I rejoice in my priests" and chant other hymns: "Truly do I say to you", "To you I cry, men who have received the Sign, and explain", and "A disciple, a new one, am I who have gone to the jordan-bank".

Then recite the "Blessed and praised" of Shum (Shem) son of Noah and at the place where it says "a wreath from the Vine Ruaz" (say) "will be set on the heads of these souls who have descended to the jordan, been baptised and received the pure sign and who were called, established and sealed by this baptism, and (on the heads of) our fathers, teachers, and brothers and sisters who have departed the body and those who are yet in the body". Should it be a single soul whom thou hast baptised, say "the soul of N. who went down to the jordan and was baptised" and finish.

And recite "Good is the good for the good" and end. And offer up the Petition and say the Rahmia for the souls thou baptisest. Say " these souls who went down to the jordan and were baptised and received the pure sign." If it was a single soul, say "the soul of N. son of N, who went down to the jordan and received the pure sign." And beware: from the beginning to this point recite all thy baptismal prayers with care, attention and knowledge. And again perform kushta with them and say to them "Kushta make you whole my brother-'uthras! The communion of the living hath been performed in the manner in which 'uthras perform it in their shkintas. Fragrant is your perfume, my brother-'uthras, (for) within ye are full of radiance."

And they shall say "Seek and find, speak and be heard!" and kiss their hands. If the souls be female or if the soul thou baptisest is one (woman), perform the kushta with them and say to them "Kushta heal thee and raise thee up. Thy kushta shall be thy witness and thine alms thy saviour. When they say "Seek and find, speak and be heard" and kiss their hands, then say to them "Your kushta shall be your witness and your alms shall be your saviour. Your prayer and praise will rise and obtain mercy for you. In the name of the Great Life; we have acted (according to) the goodness of the Great (Life). And we have arranged (all things?) according to Thy loving-kindness from beginning to end. We have called upon the great Jordan of Water of Life and upon the three hundred and sixty jordanes in which Hibil-Ziwa was baptised ". And he (H-Z.) said "Warn them, deliver them, save them and protect those souls which went down to the jordan, were baptised and received the pure sign from adultery, theft, black magic, from going to temples and worship in temples and from eating temple-food. And eat not of that which was killed by lion or wolf, or of anything disgorged or (found) dead. But immerse yourselves and purify yourselves. Manda-d-Hiia will be your helper, and your baptism will be efficacious." Then pray a prayer and Rahmia for thyself, and say "In the name of the Life! I worship the First Life and praise my lord Manda-d-Hiia and that great Presence of Splendour which emanated from Itself". Then recite "The First Life be praised! Truth make you whole! Ye are established and raised up" and transfer thy staff to thy right arm and end (the prayer). Then return it to thy left arm and recite the "Blessed and praised be Life" of Shum son of Noah. And sit and recite "Good is good for the good" and bend thy knee, sit, and pour out at "forgiving of sins" (be there for) "our forefathers" (etc.) "and the souls of Mandaeans, priests, ganzivri, treasurers, chief men and ethnarchs" in the "forgiving of sins". Then rise to thy feet, take the pihta and mambaha and recite the eight pihta prayers for the pihta and the two mambaha prayers for the mambuha. Dip the pihta in the mambuha and recite "The Life spoke and Life opened" for thy pandama and unfasten it. Eat thy pihta and drink thy mambuha and drink the rinsing-water and take a second rinsing and recite "Life is fulfilled" and "The (Great) Life dwelleth on those who love Him" and cast in thine incense at (the words) "Radiance goeth up to its place" and at the place where it says "will forgive those that love his name of Truth" he shall say "those souls who went down to the jordan, were baptised and received the pure sign, and Life is victorious". Then throw (water) beneath thy staff, recite "Good is the good for the good" and make the Petition and repeat the Rahmia for thyself. Perform the kushta with the shganda and when he goes down, recite "In radiance that is great am I immersed", slip aside thy pandama and honour thy crown.]

Chapter 31

Radiance goeth up to its place and Light to the Everlasting Abode. On the day that Light ariseth, Darkness returns to its place. The Forgiver of sins, trespasses, follies, stumblings and mistakes will remit them for those who love his name of Truth, and for those souls who went down to the jordan, were baptised and received the pure sign. Consuming fire will consume thee and thy ministration will be (noted?) in the habitations. The fragrance of life riseth to the House of Life, and we (too) will rise up to the House of Life: we shall be with the victorious 5). It is our support, and our confidence is in life in the Place of Light and in the Everlasting Abode. Life is established and set up in its indwellings, and Life is victorious over all works.

[This is the "loosing" (consecration) of incense for baptism.]

[In the name of the Great Life! May my thought, knowledge and understanding be enlightened, mine, Adam-Yuhana son of Mahnush, by means of these (prayers), admonitions and hymns of baptism, which were transcribed from the scroll The Great Wellspring. This is the baptism wherewith Adam the first man was baptised by Hibil-Ziwa when he breathed the pure mana into him and he got up, sneezed and lived.

And Adam questioned, and spoke, "Through the power of Hibil-Ziwa have I attained my end!"

Then Hibil-Ziwa arose, put on the seven vestments, and went to the jordan-bank. When Adam had placed the qauqa (and) fire before Hibil-Ziwa, Hibil-Ziwa twined a wreath for his staff and twined a wreath for Adam, then rose and went to the jordan and recited the prayer "Answer me, my father, answer me, for I have gone to the jordan in the strength of my father Yawar, and in the strength of Manda-d-Hiia a wreath hath been set upon the 'uthras."

Then he arose and recited "In the name of that First Being" for his crown and set it on his head, then recited "Life created Yawar-Ziwa", "Let there be light" and Manda created me" for the myrtle-wreath and set it beside the crown.

And he held the end of his stole and recited "Strengthened and enhanced is the great mystery of radiance, light and glory" over his pandama, folded his pandama over his mouth and recited "incense

that is fragrant, yea, for the First Life" and cast incense on the fire. And he recited "We have acknowledged," "Praises", "Thee, Thyself", "I sought to lift mine eyes", "The day that the jordan was bestowed on Sam-Smir", "I have worshipped and praised that Yawar-Ziwa" and "I am Yur son of Barit; in great radiance". And he held his stole and recited "I went to the jordan, but not I alone" up to the place where it says "give free movement to the limbs of my body; I go down," and he went down into the jordan up to a fourth of his thighs. And he recited "In the name of Yusmir, the First Vine" over his staff, and at the place where it saith "covered with radiance and clothed in light" he cast the myrtle-wreath over the staff and "clothed" it with his stole.

And he recited "Bound is the sea" and traced three circles thrice over in the jordan. And he recited "I am a perfected gem", and "Avaunt, flee in fear" and splashed the water in the jordan at his right, his left and in front of him and recited "Piriawis" as written. Then he chanted a hymn and said to him "Any man who hath strength thereto and who loveth his soul, let him come and go down to the jordan, be baptised, receive the pure sign, put on robes of radiant light and set a fresh wreath on his head."

And Adam descended into the jordan and submerged himself thrice behind him (Hibil-Ziwa), who took him by the right hand transferred him to his left, placed him between himself and his staff, dipped him thrice and signed him thrice in the jordan.

And he gave him three palmfuls of water to drink and recited "Manda created me" over the myrtle-wreath and set it upon his (Adam's) head and pronounced the secret names over him.

(Then) he took his hand in kushta over the staff and made him go up before him.

(Then) he took water from the jordan into his phial and recited the hymn "At the waterhead I went forth" and "Blessed art thou, Outer Door", and recited "I rose up from the jordan, and a group (of souls) I met". And he came up out of the jordan and completed it (the hymn). And he took up the oil and recited "We have acknowledged the name of Life", "Precious oil art thou" and "Thou wast established, First Life" over the oil. Then he signed him thrice and made passes over him thrice, and at each signing he laid his hand on his (Adam's) head and repeated those names which he had pronounced over him in the jordan.

And he performed kushta with him. (Then) he took the pihta and recited the eight prayers for the pihta over the pihta and the two prayers for the mambuha over the mambuha. And he gave him the pihta so that he should eat and gave him the mambuha that he might drink, and he drank the rinsing (water).

And he grasped his hand in kushta and seated him before him and recited the "sealing" prayers, "When a jordan of living water and bestowed upon Sam-Smir, the great Radiance of Life", "Bound and sealed", "By 'Usar-Hiia" and the greater (longer) "Bound and sealed" and laid his hand upon him and stood and recited "Ye are set up and raised up", "What did thy Father do for thee, Soul?", "How lovely are the plants which the jordan planted and raised up", "Rightly did my baptiser baptise me", "Shilmai baptised me with his baptism and Nidbai", "The jordan in which we were baptise will bear us witness", and "I rejoice in my priests and Nasoraeans who hearken to my converse".

And he chanted the hymns "Truly do I say to you", "To you I cry and explain" and "A new disciple am I who hath come to the jordan bank".

And he read all the hymns and homilies unto their end and recited "Blessed and praised be Life" of Shum son of Noah and "Good is the good for the good". And he recited "In radiance that is great am I immersed" and loosed his kanzala (stole) and "honoured" his crown.

And Life is victorious.]

[Then Hibil-Ziwa gave judgement and said "The Life hath anathematised and Manda-d-Hiia hath cried out against and the Great First Word hath pronounced against any man, priest, who performed a baptism without his pandama. He shall be accursed by the Name (Vein) Of the Great Wellspring: Shilmai and Nidbai the guardian 'uthras of the jordan will curse him and the Wellspring and Palmtree will curse him. Yukabar will take away his crown and his seal and hull him back to his natural home, the Place of Darkness. Moreover, before any Nasoraeon who retains his pandama whilst performing a baptism, a vein of the Great Wellspring will heap up and all that he doeth will be confirmed. All mischances will avoid him and darkness will roll away from him. His vestments will be kept in our safekeeping. Whilst he is alive in his body the Seven will be powerless to loose fear against him and lofty strength will be sent to him.

When he departeth the body the clouds which precede 'uthras will come towards him and dread of purgatory-demons will be powerless over him (for) he will not pass through the Purgatories.

And Abatur will clothe him in his glory and all the 'uthras will shed their light upon him.

And Life is victorious.

This is the limit (end) of the baptism which came to this world, the (baptism) wherewith Hibil-Ziwa baptised Adam the first man and it was preserved in the ages for the elect righteous, for it was written down in the scroll of the Great Wellspring belonging to Ramuia son of 'Qaimat. And Bavan-Hibil son of Brik-Yawar wrote it here and distributed it amongst a hundred Nasoraeans, (copying) it from his own scroll which he copied from the scroll of Ramuia son of 'Qaimat.

It was written in the town of Tib and was placed with Haiuna daughter of Yahia, and Bainai son of Zakia.

Those who hold to it, (let them) expound it. (But) he who doth not establish it, let him keep away from it and not approach it.

And Life is victorious.]

Then said Yahia-Adam son of Sam-Saiwia, "When the scroll of Ramuia son of 'Qaimat found in the possession of Haiuna daughter of Yahia and Bainai son of Zakia came into my possession I put it together and arranged it as it was written originally, and removed nothing from it.

And Life is victorious.]

The Masiqta ("The raising up")

i.e. spiritual resurrection or ceremony to aid the ascent of the soul

Chapter 32

In the name of the Great Life may there be healing for me, Adam-Yuhana son of Mahnush!

Strengthened, enhanced was the great mystery of radiance, light and glory dwelling on the mouth of the First Life, for from It came forth Manda-d-Hiia (Knowledge-of-Life). For he knew and interpreted the thoughts of the First Life and perceived that they are wondrous.

And Life be praised!

[Recite this prayer and hold thy stole for the masiqta.]

Chapter 33

In the name of the Life!

Water of Life art thou! Thou art come from the Place which is life-giving and art poured forth from the House of Life.

(At thy) coming, Water-of-Life, from the House of Life, the good come and refresh themselves, (but) the wicked are discomfited and the children of (this) world abashed and say "Is there (not?) room for us in the Place of Light? For those that seek (ask) of it find, and those who speak of it are heard".

We have sought and found and we have spoken and been heard in thy presence, Manda-d-Hiia, lord of healings. As water when poured out falleth on the earth, so (too) so doth evil fall abased before good. As the water falleth on the earth, so shall their sins, trespasses, follies, stumblings and mistakes be loosed from those who love the name of Truth (kushta) and from the souls of this masiqta, and from (the souls of) our fathers, teachers, brothers and sisters who have departed the body, and those who (still) live in the body And say "Established is Life (or "the living") in Its (their) dwelling".

And Life is victorious.

[This is the mambuha prayer]

Chapter 34

Hail to the First Life before Whom none existed, the Sublime from worlds of light, the Ineffable which is above all works; to the Ancient Radiance and the Great Primal Light, the Life which emanated from Life and the Truth that was of old, from the beginning. Hail the ancient, lofty, esoteric and guarded father of 'uthras. Hail Yuzataq, Gnosis of Life, Source of Life; He who unveileth the silence , giveth hope and keepeth the prayers of the spirits and souls of righteous and believing men into the Place of Light. Hail to the life of sincere and believing men who have come to their end and departed the body, and hail to those who are stiff alive in the body. May the gate of sin be barred to them and the gate of light be open for them. May they be knit together in the communion of Life in which there is no separation.

Pray ye from there for us and we will pray from here for you. All fruits wither: all sweet odours pass away, but not the fragrance of Gnosis of Life, which cometh not to an end nor passeth away for an age of ages and for world without end. May the souls of this masiqta rise up without sin, trespass, folly, stumbling and mistake unto the Place of Light and to the Enduring Abode.

And Life be praised!

[Read this ordinance for the incense and cast it on the fire. Then recite the prayers for the masiqta.]

Chapter 35

In the name of the Life!

I sought to lift my eyes, shoulders and arms towards the Place which is all life, radiance and glory, the place where which is all life, radiance, light and glory; a place where they who seek of it find, those who speak of it are heard and to those who ask of it, it is given them, day by day and hour by hour. This hour I address to thee, my Lord, Manda-d-Hiia, a vital petition, large and not small, for this congregation of people who have bent their knees to the ground and stretched forth their hands to the intermediate and upper (worlds). They have forsaken images, pictures and idols of clay, gods (made) of blocks of wood, and vain rites, and have testified to the name of the great, strange (sublime) Life. To them the gate of sin is closed and for them the gate of life is open. May our request, our prayer and our humble submission rise before the supreme Life which is above all works.

Before thee (in thy sight) all hands are thieving, all lips have lied. Water is in the jordan. Before thee (in thine eyes), Manda-d-Hiia, no man is clean : we are slaves who are all sin, and thou a lord who art all mercy. When thou art with us, who shall conquer us and if thou justifiest us who will convict us? Judge us not after the fashion of earthly courts of law; despise us not for our follies and associate us not with the false rites practised by the worlds and generations.

The worlds thrust hard at us, but we fell not. Backed by the Truth which is thine own, we have perfect confidence.

Establish life, and wilt thou not establish human beings? Thou hast spoken to us in thy Word and hast commanded us with thy command "Ask on earth and I will supply you with heavenly fruit : ask from below, (from) reed, swamp and mud, and I will supply you from the lofty heavens. Make supplication with the fleshly right hand, and I will bring you (what ye asked) with the right hand of kushta.

The first (generations) sought and found: let those that come after seek, and they will find. Seek and find for yourselves, for your friends, for your friends' friends and for those who love the great Family of Life. Your eyes shall not turn away from me unsatisfied."

Thou art the father of all the 'uthras, the Support which is all light, the Vine which is all Life and the great Tree which is all things. For Thou knowest hearts, understandest minds and searchest out consciences (even) in the nethermost hells of darkness. Like a servant lying prostrate before Thee, our eyes are lifted to Thee, our lips give Thee praise and blessing seven hours of the day and the three watches of the night.

Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes and wilt cast them into the hells of the earth and the nethermost limbos of darkness. Thou wilt raise us up as sinless and not as guilty, as virtuous and not as vicious before thee, Manda-d-Hiia.

The good behold and are refreshed: the wicked are discomfited and the children of (this) world abashed. And they say "Is there no place for me in the Place of Light, since those who seek therefrom find, and ask thereof and it is given them?"

We beseech thee to let some of thy radiance, thy light and thy glory rest upon us. Thou art the Healer above all means of healing, a Raiser-up above (all) that raiseth up, a Radiance above all radiancies and a light above all lights. For thou openest doors of truth and revealest mysteries and wisdom and showest forth mighty deeds in Jerusalem. Thou confineest demons and devils and frightenest away the gods from their high places. Great is thy name and praised is thy name! Thou art the counterpart of the Life, for thou wast in existence before all. Thou art the Vine, for thou wast in the Ether above heaven and above the earth. When worlds came into being and creations were called forth, thou didst hold in thy grasp the worlds and generations. Thou hast laid down a road for sincere and believing men to the Place of Life. (Though) spirits and souls sit (here) as guilty, (yet) by thy name they shall rise as innocent, (thy name of) Yuzataq-Manda-d-Hiia. To support the hands of good people, thou wilt be (bring?) healing of life to the souls of this masiqta Life is established in its indwellings and Life is victorious.

[This prayer is good for all occasions: (it may be used) on occasion for the Rahmia (daily office), or for the masiqta, or for baptism and for all purificatory rites. For the masiqta, after thou hast recited over the pandamta, "water of prayer" and the ordinance for the incense, pray "We have acknowledged", "Praises", "To Thee", "Lifting eyes" and "I sought to raise my eyes". And prepare the pihta, mambuha and klila (wreath) and set them out for the masiqta. And recite the ordinance for the oil, (placed) in something clean : in a glass or tin cup when washed and cleansed. And recite the masiqta.]

Chapter 36

In the name of the Life!

I worship, laud and praise that great, secret, First Mana who abode for nine hundred and ninety-nine thousand myriads of years alone in his own Abode - for no Companion came to him; (none existed) save that great, secret, First Mana. For he came into existence therein and developed therein.

Then I worship, laud and praise that great, occult, First Drop who emanated from Him. They existed, (but) She abode for four hundred and forty-four thousand myriads of years in Her own Abode, alone, for She had no consort.

Then I worship, laud and praise Pirun, that great occult first Vine from whom there emanated eight hundred and eighty eight thousand myriads of 'uthras.

>From Them and from those 'uthras proceeded one 'uthra, whose name is the Great Countenance of Glory who is (at once) less than his brethren and more venerable than his parents. Manda-d-Hiia, the well-prepared 'uthra, divulged and revealed and said "Any Nasoraean man who sitteth to recite "Established is the First Life" and breaketh bread will receive condemnation from the House of Life,"

And I am established, in the light of Life and Life is victorious.

Chapter 37

I worship, laud, and praise that Occult, great First Cloud of Life, with whom in secret, he broke bread and gave thereof in secret to the Occult Life and to the Mighty First Life.

And Life is victorious.

Chapter 38

I have worshipped and praised Yawar-Ziwa, who arose and praised that great mighty Mana at whose right and left hand there stand four hundred and forty-four thousand myriads of 'uthras. A thousand myriads of 'uthras, sons of light, worship and laud the rays of his Radiance.

He arose and broke bread in secret and gave thereof to the sons of men and establisheth his Abode in secret.

And Life is victorious.

Chapter 39

I worship, laud and praise that secret saying which Yawar pronounced secretly. He made it known, and divulged and established a Life-ray therein. Radiance and light came and dwelt at his right and glory and resplendence dwelt at his left. And the 'uthras en- treated the Life that they might behold the Likeness of Yawar-Ziwa in their own glory.

Yawar-Ziwa the vigilant 'uthra divulged and revealed and said "Sixty-four sins daily will be forgiven a Nasoraean man who repeats this secret saying, in the Great Place of Life and the Lasting Abode".

And Life is praised.

Chapter 40

I have worshipped and praised 'Usar, who broke bread for the hidden first 'uthras, so that they (find) rest in their hearts.

The holy 'uthras stood in their dwellings and praise the mighty Life in its Dwelling, adorable in Its radiance and wondrous in Its light.

I worshipped and praised that supreme First Vine, for within it is its Sap : its leaves are 'uthras and its tendrils rays of light. 'Uthras sit in its shade. And within the great first Cloud of Light there came into existence, within the Treasure-of-Light there was generated, the Secret Mana.

And Life be praised.

Chapter 41

I worshipped and praised Treasure-of-Light, the great Awaker (yawar) of Life, who broke bread in the Hidden and gave (thereof) to the Mighty First Life in Its Dwelling. I praised the seven mystic precious and preserved manas who derived existence from Their Place and were transplanted from Their Treasure-house. I worshipped and praised the mighty First Life that transported Itself from Its Place, transferred itself from its own Treasurehouse in which it came into existence, was developed, dwelt and was established; and (whereof) It discoursed and wherein It had gloried.

It praiseth and speaketh, "Every Nasoraean who reciteth these secret sayings will seek and find, will speak and be heard seven times daily. And seven sins will be forgiven him in the great Place of Light and Eternal Abode."

And Life be praised!

Chapter 42

I worship, laud and praise that first secret Word which Yawar imparted in secret. He expounded and explained it and established therein that which is living, Rays (of his light). And Yawar said "Enlightenment and praise have come to pass". And Yawar came and his glory rested upon his own shkinta. Radiance and Light came and were established before him : Glory and Enlightenment came and dwelt at his right hand. And the 'uthras ask the Life to behold the appearance of Yawar-Ziwa in their (its?) radiance, and to commend the prayer and praise which they pronounced to Shilmai and Nidbai, the 'uthras who are the two messengers of Manda-d-Hiia

Yawar hath said, "Every Nasoraean who repeateth this secret prayer seven times daily, seven sins a day shall be forgiven him. And Life abideth in its Dwelling".

Life is victorious.

Chapter 43

Thou art enduring, First Life before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life and above the Truth (kushta) which was of old in the Beginning!

Thou, Manda-d-Hiia, hast established for thy chosen that which thou hast revealed to us from the book Nhur (Be light) and front Pta usra (They revealed treasure from the first treasure and from 'Usar Nhura (Treasure of Light), a solace, a great support of life, that which shineth in light, the light of which enlighteneth.

It (Manda, gnosis) came into being, was revealed, fulfilled and went forth in strength abundant and became mighty by growth of knowledge It increased in radiance and was full of light which proceeded from the Counterpart (?) of Life, a wondrous counterpart!

Thereupon the worlds were ashamed, for none had seen its like, its brilliance or its glory.

Kushta standeth by his friends and Manda-d-Hiia by his chosen ones.

For thou hast chosen (us), hast taken us out of the world of hatred, envy and disputes and hast set us firmly on paths of truth and faith, so that we stand and praise the holy and guarded place. And he who partaketh of this bread (pihta), put out (for him) will be sinless in the Place of Light, the Everlasting Abode.

And Life is victorious.

[These are the prayers appointed for the pihta].

Chapter 44

Biriawish, source of living waters, first upsurging that sprang forth, great outburst of the radiance of all-abundant Life! (Be) life for the souls of this masiqta.

[This is the appointed prayer for the mambuha, If there are (several) souls, read as written; if one soul say 'for this the soul of N.']

Chapter 45

Thy name, (O) Life, is excellent: its glory is great, its light abundant, its goodness came over (or overflowed), inaugurating the First Mystery, life which proceeded from Life and Truth which existed before the beginning. This is a wellspring of life which sprang forth from the Place of Life: we drink thereof, of this Fount of Life which Life transmitted was established in the House of Life, which crossed worlds, came, cleft the heavens and was revealed.

Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil. (Like) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth,

And Life be praised.

[This is the set prayer for the mambuga (sacramental drink). Make the pihta and the mambuhamasiqta, and then make the myrtle wreath.] and place them (ready for) the

Chapter 46

In the Name of Life!

The Light became light, the Light became light! The Light became the light of the First Life. Glory dawned and (there was) praise of the Mana who came from his Place. He came (with) all ether-wreath, with benefits that are from the Place of Light and the Everlasting Abode. Yufin-Yufafin was the weaver of the wreath; she who brought it was 'Nisbat'-Utria (She- planted i.e. was the mother of uthras). And he who set wreath on was 'It-Yawar-Ziwa (There-is- dazzling-Radiance) son of 'Nisbat'-Utria: he brought it and set it on the head of the Mana, planted it (there) so that it was set up (thereon).

The wreath flames and the leaves of the wreath flame. Before the Mana there is radiance, behind the Mana there is light and glory, at either side of the Mana are radiance, brilliance and purity; and at the four corners of the heavens and on the seven sides of the firmament dwell silence, bliss and glory.

And Life is victorious.

Chapter 47

Enlightened and enlightening are words of light to the souls of this masiqta. Sure, assured, armed and prepared, resplendent and beauteous (are they) when the wreath with its mysteries is set on the heads of these souls of this ascent (masiqta) to the great gate of Abathur's house. They will open to them the great gate of Abathur's house and will guard them by secret and watchful manas.

And Life be praised!

[These two prayers are said over the myrtle-wreath in the masiqta.]

Chapter 48

In the name of the Life!

Manda-d-Hiia went to the stars. His appearance loosed the bound (souls): he knit (them into?) the communion that is without parting and without limit or number, by his word which issued from him in that place. All the worlds were confounded: the works of the House were destroyed and there was security for sons of the Great Family of Life.

He planted his planting and descended to the earth, (where) the hand of Evil, of the Lord of the House, lay heavy upon them. And when wickedness oppressed them, they beheld his radiance, and some of the celestial fruits appeared to them, the strength and name of the Ineffable One Who is all light was revealed to them and some of His glory was communicated to them and Knowledge of Life (Manda-d-hiia) was revealed to all who love his name of Truth at the place which is wholly (inhabited by) those convicted of sin. And when they beheld him, the lords of the worlds were con- founded but did not, from their thrones, loose (the bonds of) the captives.

He passed by: the captives were freed. He loosed them from their sins and trespasses: yea, release from their bodies was made possible to them. And (as for) the lords of the House who looked on, their ranks were discomfited and they were unable to reach him. Yea, the name of Abathur was (set) over them and the name of Yuzataq-Manda-d-Hiia was fulfilled and revealed to those who love his name. And his name shall (aid) the souls of this masiqta: it will be his name. And Life is victorious.

[This is the recitation appointed for the masiqta. Read it over pure oil in something (pure ?) and place it before thee and then read the masiqta.]

Chapter 49

In the name of the Strange (Sublime) Life!

This, the glory and light of life, is to bring forth the spirit and soul from the body and to clothe the living soul in a living garment. Yea, she is solaced and liveth, the counterpart of Life, she that emanated from a Dimat of Life, with the Outer Life, with Hauraran and Karkawan-Ziwa, with Treasure-of-Light, the solace and great support of life, with life that emanated from the Life and with the truth which existed of old in the beginning, They live in their shecinahs, and the Great Light (abideth) in its purities.

When any human being departeth from his body, there come towards him seven godlike appearances , and each standeth by his own, And Sauriel the Releaser cometh -- he who releaseth spirit and soul from the body. Up there, with those works, he standeth with the vesture of Yuzataq-Manda-d-Hiia which releaseth (the soul). And Hauraran and Karkawan-Ziwa remove from her that in her which is of the body, and she putteth on the dress of Yuzataq- Manda-d-Hiia. Garment on garment she putteth on, she arrayeth herself in robe after robe, When she weareth the vesture of Yuzataq- Manda-d-Hiia there, she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour resting (upon her) and the glory that accrueth to her.

Onward she goeth in the vesture of Yuzataq-Manda-d-Hiia, The planets who are in their places were out of countenance on seeing it: they clenched their fists, beat on the forecourt of their breasts and say "Woe on (us) planets! for they (we) are powerless, but the works of Their hands are victorious!"

And they say "How beautiful is this radiancy, how steadfast this light, how lovely this glory and how wondrous this appearance!" And they ask "who will clothe us with this radiance ? Who will cover us with this light and who will shed on us this glory ? And what is it that passeth before us in this guise ? for it is fair, shining and bright: in this world nothing made can be compared to it!" And they exclaim "How good is Kushta to the good, and Manda-d-Hiia to all his chosen, (those) who stand in their bodies and dedicate themselves to the name of the Life and to becoming (thus)!"

She goeth on in the vesture of Yuzataq-Manda-d-Hiia and they let those deeds of hers pass by and (escape) the hands of all the planets.

And on she went and reached Abathur's house of detention, (Abathur), the Ancient, Lofty, Holy and Guarded one. There his scales are set up and spirits and souls are questioned before him as to their names, their signs, their blessing, their baptism and every- thing that is therewith.

The soul of N. hath entered the House of Abathur and hath given her name, her sign, her blessing, her baptism and everything that is therewith!

The souls of our fathers were signed with the sign of Life and the name of the Life and the name of Manda-d-Hiia was pronounced over them. They put them in the scales, putting in their deeds and

rewards I) and weighed them. And the perfect went in (also), the spirit with the soul, but they took them out (for they were) clean. Radiance issued from the radiance of Abathur and clothed them and they brought light and covered their (therewith).

(Like them) she (the soul) put on garment on garment and robe over robe like the vestments of Abathur. There she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour which resteth (on her) and accrueth to her . And she proceedeth in the vesture of Yuzataq-Manda-d-Hiia and went on and reacheth the watch-house (house of detention) of four beings, sons of perfection, 'In-Hai, Sum-Hai, Ziv-Hai and Nhur-Hai . Each of these beings clotheth her with his radiance and each covereth her with his light. Garment on garment she putteth on, with garment after garment doth she clothe herself. When she puts on the vesture of the sons of perfection she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour, the honour resting on and belonging to her.

She proceeded in the vesture of Yuzataq-Manda-d-Hiia and went onwards and reached the Waters of Death . The waters covered her, (but) Radiance crossed over- his name abode in his shkinta : honoured and chosen, he created himself - and said "Life, I am Thine, and for Thy name's sake came I forth from the world of Pthahil, from amongst evil plots and from beneath the throne of Abathur the Ancient, so that we tray bring out this soul of N, of this masiqta (so that) she cometh before him".

He is the ray of the great radiance of Life, a being who resteth upon the shkinta, and upon shkinta doth his name rest. He graspeth her with the palm of his right hand and handeth her over to two 'uthras, sons of light, to Adatan and Yadatan, of one gnosis and one mind. And Adatan and Yadatan hand her over to two 'uthras, to 'Usar-Hai and to Pta-Hai who open the Door of Life, plant the plant of Life and establish the first counterpart of the House of Life. They raised her up beside the living they bring her in, in the likeness of Life they support her in the Place where radiance, like light, flameth. And the spirits of N. went and became of the same nature as the soul and was established in the House of Life.

And Life is victorious.

Rightly did the baptist baptise me (in the waters of?) Yaluz-Yaluz for their spring is Hammamulai. My name, Ksasar-Hamamulai is spoken, disseminated, guarded, hidden and pure. They (the waters?) knew the source from which they proceeded: its name was on the sky, its glory on the earth. For upon treasure, in treasure, the Great Life existed and was fulfilled in Its glory.

I sit on a perfected garment and by the great fountainhead of Yukabar-Hiia, beneath a Vine which riseth above me. Praise-of-Life standeth before me. "Who will manifest himself and come and speak to me?" "I am he who is manifest, for I am great". The life that is beneath me is the Vine which riseth above me, Praise-of-Life standeth before me. This is my name and my sign which I received from waves of water and from treasures of radiance and from the great and lofty Mixing-Bowl (?).

And Life is victorious.

51

In the name of the Life!

I am baptised in the name of the Strange Life, the Sublime (Being) above all works. I am established in the name of Treasure-of-Light. "I looked upon the Life and the Life looked upon me, and in the Life put I my trust. When this the soul of N. casteth off her bodily garment, she shall put on the dress of life and become a facsimile of the Great Life in light."

Yawar from the House of Life revealed (himself?) and shone forth , establishing his counterpart, transplanting the Great Life in his light. The worlds thrust at us, but we fell not; backed by Thy truth, we have confidence. The first sprout hath burst forth - a ray of the great radiance of Life in its triumphs; Truth (Kušta) and the great Source (kana) of its glory.

And Life be praised!

52

Whose son am I? (Of?) the guarded Mana who is Yusmir, the First Great Radiance, son of the great Primal Life, who pondered and went forth seeking His own, that which came from Him. The congregation of souls, on the last day, when departing from their bodies, rejoice in Him, embrace Him and rising up, behold the outer ether and the enduring Abode and praise the Great Life in Its light.

And Life is victorious!

53

A letter, union and victory have come to this the soul of N. from the House of Life. Its fastening is water, its wreath is light, its weapon the living word, and its seal the Chosen, the Pure One. Every man who openeth it and readeth therein shall live, be whole, and his name will beset up in the House of Life in the name of the Great Sublime Life. And the First Life is established in Its škinta.

[This is the seal of the masiqta. Up to this point recite the masiqta, and here take the pihta and break off a morsel from one upper fatira and the undermost fatira and bring a portion of the Ba and fold them together. And mingle the "water of prayer" with the wine and recite over them "Yukasar chose her (the soul) who passeth over" and recite "The Life spoke and opened" and part thy pandama and eat thy pihta and drink thy mambuha and recite "The Water of Life burst forth in splendour in its škinta.]

54

Yukasar chose her that passeth (crosseth) over; he chose her, called her forth and established her. He clothed her in radiance ineffable and brought light abounding and covered her therewith. He raised her up to the Great Place of Light and the everlasting Abode, and in his own škinta his (the dead man's) soul was assigned (a place) and found rest in his treasure. Living waters (water of Life) from the House of Life burst forth (in splendour) and (like them?) shall shine forth the souls who are called upon, raised up and signed in this masiqta, (the souls of) our fathers, teachers, brothers and sisters who have departed the body, and of those who still live in the body. They shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode and be established by Him who opened (revealed) the great first light.

And Life is victorious.

55

The Great Life spoke and revealed (opened) with His mouth, in His own radiance light and glory. And Life be praised.

[This is for the loosing of the pandama. Recite this "Yukasar chose her who passeth over" over the "water of prayer" and wine when they are mingled together. If it is for (several) souls that he has recited read as written, but if for a single soul say "the soul of N. , shall be awakened" . And say "The Great Life spoke and opened with His mouth" and part thy pandama, eat thy pihta and drink thy mambuha. And recite "The living water shone forth in its place" then rise, and read one prayer alter another until the (prayer) "Yukasar chose her that passeth over" hath been offered up.]

56

In the name of the Life!

Living waters shone forth (in splendour) in their škinta. The robes of the good were resplendent in their place. The great Mana was dazzlingly bright in His glory. So (too) shall these living, (brightly) shining, steadfast and vigorous souls shine in splendour in the great Place of Light and the Everlasting Abode.

[This is a prayer of dedication for the "water of prayer"]

57

Fragrant incense riseth to its place and Thou, Life, be victorious! The Forgiver of sins, trespasses, follies, stumblings and mistakes will forgive all those who love his name of Truth (Kušta) (likewise) the soul of N.

And Life is victorious.

[A dedication prayer for the incense]

58

In the name of the Life!

Praised be the First Life, praised be the Word of the First Life: praised be that radiance, light and glory; praised be that Light which is boundless and endless and none know when it came into being. Praised be the Lord of Greatness and praised be all the 'uthras that stand to the right and left of the Lord of Greatness and praise the Lord of Greatness. Praised be my father Yawar, praised be all the 'uthras who stand and praise my father Yawar. Praised be that great first Jordan in which the First Life was baptised. Praised be all jordans of living water: praised be the fruits, grapes and trees which stand by them. Praised be all the mighty and lofty worlds of light; praised be all those sanctuaries (shkinata) of the Hidden for in each and every škinta sit a thousand thousand 'uthras, ('uthras) without end, and the myriad myriad sanctuaries that are countless. Praised are those thousand thousand 'uthras without end and the myriad myriad sanctuaries beyond count.

Praised be all those banners of radiance, light and glory unfurled before them which give them light. Praised be the great gate of the House of Abathur; praised be all 'uthras who stand before Abathur and praise him. Praised be the three hundred and sixty scales which are set up before the ancient Abathur; praised be that first great Scales that was set up before Abathur the Ancient. Praised be that great occult Drop from which he proceeded. Praised be all 'uthras who sit upon thrones of rest and recite ordinances and masiqtas and secret prayers. Praised be those recitations, masiqtas, and secret prayers in which the Great (Life) is praised. Praised be those priests who sit with them.

Praised be all mountains of radiance, light and glory; praised be all roads and paths of light.

First Life! Lift up Thine eyes upon these souls called upon, raised up and signed in this masiqta and (the souls of) our father, brothers and sisters who have departed the body, and of those who still tarry in the body. Deliver them, save them and protect them from this world of the wicked and from those watch-

houses (purgatories). Let thy mercy, Great First Life, rest upon them. And ye shall say "Life is established in its indwellings".

And Life is victorious.

[This is an offering-up of supplications. It is the dedicatory prayers of the masiqta. Pray "We have acknowledged", "Praises", "Thee, Thyself", "Raising eyes" and "I sought to raise my eyes". If thou recitest for (several) souls read as written, if it is one soul say "Lift thine eyes upon the soul of N"].

59

Life is fulfilled in its own glory and the Great Light established by its victories.

[This is the prayer offered up for the pihta].

60

The Great Life dwelleth in those that love Him, and His devotees dwell in the Great Place of Light and the Everlasting Abode.

And Life be praised!

[This is the dedicatory prayer for the mambuha.]

61

An earthly wreath fadeth, but the wreath of Life is fresh and living. The wreath of an elect righteous man is set and shineth on the heads of those who love the name of Truth (Kušta). The wreath is from the world of light and the robe from the Everlasting Abode. The ether-wreath is set, with its purities, and shineth on the heads of these souls of this masiqta.

And Life is victorious.

[This is the prayer put up for the wreath of a masiqta. If thou recitest for several souls, read as written, but if for a single say "on the head of this soul of N."]

62

The worlds glisten (with costly) oil, but Nasoraeans shine with the radiance of Life.

And Life is victorious.

63

In great radiance am I immersed and in steadfast light am I established. Manda baptised me, Kušta confirmed me. A letter, communication (communion) and purity came to me from the House of Life. Its fastening is water, its wreath is light, its weapon the living word, and its seal the chosen, pure one. Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?).

And Life is victorious.

[This is the prayer offered up for the masiqta oil.]

64

The Life dwelleth in its own radiance and light.

And Life be praised!

[This is the confirmation of the (prayer) "Yukasar chose her who passeth over". Here recite "Ye are set up and raised up" and the masiqta-hymns.]

65

Ye are set up and raised up into the Place where the good are established amongst manas of light, the souls called upon and raised up and signed by this masiqta and (the souls of) our fathers, our teachers, our brothers and our sisters who have departed the body, and of those who are(still) living in the body. Your manas shall be set up in the Light and ye will be established in the Light.

And Life is victorious.

66

In the name of the Life!

I am crowned with a wreath and lay me down

In a dress in which there is no blemish.

No spot is there in the dress,

Nor is there aught missing or lacking in it.

The Life knew about me.
Adam, who slept, awoke;
He grasped me with the palm of his right hand
And gave (not?) into my hand a palmbranch.
Light cast me into darkness,
But the darkness was filled with light.
The day that light ariseth,
Darkness returneth to its place.
The souls of this masiqta
Approach a cloud of light.
Their journey is to the Place of Light.

And Life be praised.

[This is a masiqta hymn]

67

With him, with the Deliverer
The souls of this masiqta will ascend.
They will behold the Place of Light
And the Everlasting Abode.

On their road the Seven will not detain them,
Nor will the Judge of the False question them.

The Life will count you in His reckoning
And the good will set you up in their midst.
To the place to which the good go they will guide you
And in the place in which they stand they will set you up;
Lamps of radiance are found before you,
Beams of light behind you.
Kušta will come at your right
And Piety will smoothen your path.

For you there will be loosings
From here to the Everlasting Abode.
For the ferry which ferries over the Elect
Will set out towards you and take you across.

(Then) from Abathur of the Scales
A saviour will come forth towards you.
The saviour that cometh towards you
Is all radiancy and light from head to foot
Like the wreath in his right hand.

And on his two arms is a robe.
Bestir yourselves! Put on your robes!

Put on your living wreaths, gird on your girdles
In which nothing is awry or blemished.

Above your head there will be fruit,
And there, at your time and season
Your manas will be set up in the Light.

Your manas in the Light will be set up.
(So) rise up, behold the Place of Light!

And Life is victorious.

68

Between the Hidden and the Radiance,
Between Light and the 'uthras,
Between the Hidden and the Radiance
Stand those who question the soul,
Saying to her "Speak! say, soul,
Who constructed thee? who was thy Builder?
Who built thee and who was the Being, thy Creator?"

The soul spoke and said --
The edified, well-constructed soul spoke --
And saith to the Being who questioneth her,
Said to him, 'My father, One built me, One constructed me'

One was the Being who transplanted me;
One of the sons of salvation in his goodness
Took (accepted) his lot (duty).

He folded me in a wrapping of radiance,
Took (me) and gave me over to Adam.
Adam, in his simplicity, whilst he knew not nor understood,
Took and cast me into a physical body;
Took me and cast me into a physical body
That is all sour and bitter fluids and decaying substances.
(There) the soul remaineth and waiteth in the hostel of the body
Which he had bequeathed her: sitteth and watcheth over it
Till its measure and count were accomplished.

When its measure and count were accomplished
The Deliverer came to her;
To her came the Deliverer
Who loosed her and bore her away:
(Yea), he who had bound her, who had loosed the soul,
Went before her whom he had bound.

Coming behind him, the soul hastened
Reached her Deliverer, ran (after) him
Who had bound her to her dwelling.
The soul and her Deliverer (go):

Her course is to the Place of Light,
To the place whose sun goeth not down,
Nor do its lamps of light grow dim.

To it, and to that place, those souls
That are called upon in this masiqta
And signed by this sign, are summoned and invited.
They shall behold the great Place of Light
And the abiding Abode.

And Life be praised.

69

Bliss and peace there will be
On the road which Adam attained:
Bliss and peace there shall be
On the road which the soul traverseth.

The soul hath loosed her chain and broken her bonds;
She hath shed her earthly garment.

She turned round, saw it and was revolted
She uttered an evil curse on the being

Who had clothed her in the body.

She provoked the Framer-of-Bodies, she roused him
From the lair in which he lay. She said to him,
"Rise up, look, Framer-of-Bodies;
The hollow of thy hand is filled with water!"
The voice of the Framer-of-Bodies (is heard),
Who howleth and weepeth for himself
And saith "Woe is me that the hollow of my hand
Is filled with water!" And to her he saith
"Go in peace, daughter of the free, whom
In the house of evil ones they called handmaiden.

Go in peace, pure pearl that was transported
From the treasuries of Life;
Go in peace, fragrant one who imparted
Her fragrance to the stinking body.
Go in peace, radiant one, who illumined
Her dark house. Go in peace,
Pure and chosen one, immaculate and spotless!"

Flying, the soul went
Until she reached the House of Life:
She arrived at the House of Life.

`Uthras went forth towards her,
Saying to her "Take and put on thy robe of radiance
And set on thy living wreath!

Arise, dwell in the škintas,
The place where `uthras abide, conversing;
And Life is victorious and triumphant is Manda-d-Hiia
And lovers of his name".

And Life be praised!

70

Blessed and praised be Life

Who is filled with compassion for these souls.
Praised be thou, my lord, Manda-d-Hiia,
For thou raisest up these souls and dost not condemn them.

Praised be thou, pure Yushamin,
For thou wilt give them thy helping hand.
Be ye praised, Shilmai and Nidbai,
For ye will give true witness concerning them.
And be ye praised, Hibil, Shitil, and Anush
For ye will ransom them from the House-of-Dues

And from Abathur of the Scales!

For toward you will go forth a messenger,
And the messenger who goeth toward you
Is all radiance and light from head to foot.
In his right hand a kind of wreath
And on both his arms a robe.

Up! put on your robes, set on your living wreaths!
Gird on your girdles that are flawless and faultless!
Above your heads there will be fruit,
And your lamps will hang amongst lamps of light
And will shed light.

The Lord of Tolls will not confront you
Nor will lying judges put you to the question.
They will bring you liberating words
From here unto the Everlasting Abode,
The building that was built for you in the House of Life,
Will not come to nought in an age of ages!

And may some of Manda-d-Hiia's radiance and light
And the revivifying-breath of Life rest upon us!
Blessed is the Voice of Life
And praised be the great Beam which is all light.

And Life be praised.

[After thou hast recited "The Life dwelleth in its own radiance and light", "Ye are set up", "I am crowned with a wreath and lay me down", "With him, with the Deliverer", "Between the Hidden and the Radiance", "Bliss and peace there will be", "My vigilance and my praise giving", "Go in peace, Pure Chosen one", "Well, well is it for thee, soul" and the other hymns, as many as thou art able, then recite the "Blessed and praised is Life" of Shem son of Noah.

If thou readest for (several) souls, read as it is written, but if only for one soul, say "The soul of N." and pay attention, with all watchfulness, clearness of mind and studious attention and recite "Good is the good for the good"; perform Kušta with one another and recite "In great radiance am I immersed".

And pray a prayer for yourselves and make pihta and mambuha for yourselves and eat your pihta and drink your mambuha And offer up the prayer "Good is the good for the good", perform Kušta with one another for yourselves and (then) honour your crowns.]

And Life is victorious.

71

In the name of the Life!

Blessed and praised be the Life!

Blessed and praised be the name of Life in the Place of Light!

Blessed and praised art thou, my lord, Manda-d-Hiia;

Thou and thy strength, thy radiance, thy light, thy glory and thy help.

Praised art thou, my father Yushamin the Pure,

Son of a transplanting of the mighty Life.

Praised art thou, Second Life, Life that is from Life.

Praised are ye, Shilmai and Nidbai, guardian 'uthras of the jordan.

Praised are ye, Nsab and Anan-Nsab.

(Praised are) our fathers Hibil, Shitil and Anush

The name and chief of the whole race.

Praised art thou, Lofty Abathur;

Blessed and established is the great škinta in which thou sittest.

Praised are ye four beings, sons of Perfection, who go to meet the good;

Go forth to meet the good and clothe the good with robes.

Praised art thou, Earth of Light and blessed and praised Those who dwell in thee.

Blessed art thou, Road of the great, path of the perfect

And track that riseth up to the Place of Light.

Blessed art thou, Nasirutha from whom the elect learn;

From thee learn the elect, and deal out reward and pious gift

They deal with reward and pious gift and rise up and behold the Place of light.

Praised art thou, jordan of living water, for from thee we obtain purity;
We obtain purity from thee and receive the pure sign.

My fathers beheld the Life and my teacher the Place of Light.
The 'uthras of light are victorious,
And victorious Abathur and the sons of Perfection
Who stand, praising the Life.

Enlargement of life there shall be for the believing
Who have departed out of our midst;
The believers, the poor, the lowly and priests.

And my lord Manda-d-Hiia will lend them his helping hand.

Thankfully received are the good gifts (tabuta) of life,
The good gifts of life and of knowledge of life,
The pihla that at the name of the Life.

For any man who giveth an oblation,
His oblation will be his helper: elect and perfect men
Who bestow oblations will rise by Kušta 's path.
To them it shall be given.

Of the Ether-wreath they twisted them a wreath
Of speech and hearing, of joy, purity, goodness and greatness.

A wreath from the Vine Ruaz He will set on the heads

Of those souls called on, signed, and raised up by this masiqta;

(And the souls of) our fathers, our teachers, our brothers and our sisters, of those who have departed the body and those

who are yet in the body.

(A wreath like that) set on Its head by the Great (Life)

And by the Great (Life) given to 'uthras

And given by 'uthras to their priests.

Healer, whose medicine is water, come!

Be thou a healer to thy devotees,

To thy devotees be thou a healer

And to him that giveth oblation be thou a helper:

On him whom thou hast healed, do thou,

My lord, bestow soundness.

Behold him who standeth before thee and condemn him not.

My Lord, High King of Light, Revealers

Whose eyes are uncovered, seeking justice

And enacting justice for those who love it,

Do justice on those who persecute us,

Those persecutors who pursue us,

And on the wicked and furious ones

Who scheme to work evil upon us.

If it please Thee, High King of Light,

Look on us and condemn us not!

Behold these souls who believed in Thee

And for Thy name's sake stood by on earth

And were persecuted. Show us pure ether-air

So that we may forget earthly persecution,

That we may forget the persecution of earth

And the vexation of the wicked and liars.

Strengthen our insight, our voice, our vigilance and our praise!

Thereby the Great Life communed with thee

And set thee up completely (?) with His radiance

And His light, Manda-d-Hiia!

And may the vivifying-power of Life rest upon us.

My elect, ye shall say "Blessed be the Voice of Life

And praised be the great Beam which is all light!"

And Life be praised!

[This is the "Blessed and praised be the Life" of Shem son of Noah. Afterwards, read here "Blessed and praised be Life" of the souls, and then recite "Good is the Good for the good".]

72

Good is the Good for the good, and His nature is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in thy presence, my lord, Manda-d-Hiia, Lord of all healings.

Forgive him his sins, trespasses, follies, stumblings and mistakes and (those of) him who furnished this bread, masiqta and (ritual) food. My lord, Manda-d-Hiia and (Thou) Great First Life, forgive the sins trespasses, follies, stumblings and mistakes of the donor(s) of fee and oblation, and their wives, children, their priests and those who placed (brought) this bread and food; (likewise) you, my parents, teachers, instructors and preceptors when ye support from the Left to the Right. And ye shall say "Life be established in Its Dwellings and Life be praised;

Life is victorious over all works.

[Recite this "Good is the Good for the good" when thou readest a masiqta. When thou performest a baptism recite it, when thou distributest oil recite it, when thou recitest the Rahmia ("Devotions" recite it, and after the Rahmia. And recite it when thou partakest of the (ritual) dish.]

And Life is victorious.

The Letter

Chapter 73

In the name of the Life!

A sealed letter which leaveth the world --

A letter written in good-faith (kushta)

And sealed with the seal of the Mighty (Life) --

Righteous men wrote it, believing men tied it on,

And suspended it about the soul's neck

And despatched it to the Gate of Life.

The soul, in her wisdom,

Pressed her nail on the letter,

Her nail she pressed on the letter;

She imbued it with her mystic radiance,

Wrapped it and veiled it in her light.

How came it that Daium saw

That the soul bore a letter?

How was it that Daium saw it

As her seven sons gathered about her

And said "Who hath written the letter

Whose secret no man knoweth?

Who wrote the letter that is sealed in

By these protective strands?"

The letter is written in good faith,

And sealed with the seal of the Mighty (Life).

Righteous (men) wrote it, believing men tied it on

And hung it about the neck of the soul

And despatched it to the Gate of Life.
The soul flieth and goeth until she hath reached
The watch-house of the Seven.
The Chief-of-Dues, when he saw her,
(And) the Governor, when they saw her,
Murmur discontent and say
"Who hath written the letter
Whose secret no man knoweth?
Who wrote letter that is sealed
By these protective marks?"
"The letter is written in good faith
And sealed with the seal of the Mighty (Life).
Righteous (men) wrote it;
Believing men tied it up
And hung it about the neck of the soul
And despatched it to the Gate of Life".
The soul flieth and travelleth on
Until she reacheth spirits of Purgatory.
The spirits of Purgatory abased their heads
And the soul passed the purgatory-spirits by.
The soul flieth and goeth
Until she came to the waters of death.
As she reached the waters of death
There came forth towards her
A great Beam of radiance (and) of life, (who)

Grasped her by the palm of her right hand
And brought her over the waters of death.
The soul flieth and goeth
Until she reacheth the House of Life.
When she reached the House of Life
She uttered a cry to the House of Life,
And when He heard her call, the Life
Sent a messenger towards her,
(Who) grasped her by the palm of her hand,
Conducted her, (came) to support her
In the likeness of the Life to the place
Of radiance, light and beams of effulgence;
To unite her to (the company of) 'uthras
And to set her up amongst beams of light.
Upon her head they placed a wreath of ether
And took her out of the world in splendour.
Life supported life: Life found Its own:
It hath found Its own, and my soul hath found
That for which she hoped.

And Life is victorious.

[Up to here recite over the flask of oil as it is put into clay up to the mouth of the bottle. And the clay must be pure and from the jordan.]

Bound (secured) and sealed are the spirit and soul of N. by the seal of Kushta and the great safeguard of truth by the word of Kushta and the raising (power) of Yukabar-Ziwa.

And Life is victorious.

[This is the conclusion of the "Letter". Set (press) thy seal-ring and the nail of thy little finger of thy right hand into the clay, seal it and read this conclusion over it. And Life is victorious].

[Shouldst thou wish to administer oil (to a dying person), at the beginning and end order the chief (relative) or remaining (persons: i.e. of the family?) to throw water over the dying person. If he is a Mandaean (layman) they shall purify the hand of the dying person and pour oil on it and sign it with three signings. And he shall join with him and shall place his hand on his mouth and then put the dying person's hand on his mouth. If immediate death is near (?) at the place where they apply the oil they shall cleanse with water and purify him and bring to him proxies (those like him).]

In the name of the Great Life!

Health and victory be mine, Adam-Yuhana son of Mahnush.

When thou wishest to administer unction to anyone leaving the body (dying), say "In the name of the Great Life, union and renewal of life and forgiving of sins be there for this soul of N. son of N. of this "Letter and masiqta". And bring a clean new bottle never before used, press out pure oil and place in it. When enough, twine a wreath of myrtle about the bottle. And set it before thee and recite for thy crown "In the name of that First Being" and set thy crown on thy head. And recite beside thy crown "Life created Yawar-Ziwa", "Let there be light", and "Manda created me" for thy crown. And recite "Strengthened and enhanced is the great mystery of radiance light and glory" and bind thy pandama over thy mouth.

And take the phial into thy hand and recite "Water of Life art thou" over the bottle. And recite "Hail to the First Life" for the incense and cast incense on the fire and recite "We have acknowledged", "Praises", "To Thee" and "Raising my eyes"; and the bottle shall be in thy hand. And recite "I sought to raise eyes"

and at the place where it says "wilt wipe away and remove from N. his sins, trespasses, follies, stumblings and mistakes and cast them into the hells of earth and into the nethermost Abaddons of darkness and wilt raise him up as guiltless and not as guilty and as virtuous and not as vicious before thee, Manda-d-Hiia. With thy radiance thou wilt clothe him and with thy light thou wilt cover him, and wilt set thy living wreath on his head, (the head of) this the soul of N." And take care that thou readest to the end with attention!

And recite the eight prayers for the pihta over the bottle and the two prayers for the mambuhaMana", cover the bottle with the clay and take thy seal-ring with three of thy fingers -- thy thumb and the finger next thy thumb and the little finger -- and recite "The sealed letter which leaveth the world" and at the place where it saith "a letter written in good faith and sealed with the seal of the Mighty (Life)", seal with thy ring and the nail of thy little finger. And until the end let thy seal and the nail of thy little finger rest in the clay. And recite "Bound and sealed are the spirit and soul of N. with the seal of Kushta and the great safeguard of strength in the word of Kushta and the raising-up of Yukabar-Ziwa". over the bottle and recite over the myrtle wreath "The Light became light", "Enlightened and enlightening" and place the bottle on his head. Recite "Manda-d-Hiia went to the stars: his appearance loosed" over the bottle and take with thy forefinger some oil from the mouth of the bottle and recite "(In the name of the) Strange (Sublime) Life, this, the glory and light of Life" and at the place where it saith "to send forth spirit and soul" say "of N". and where it saith "And Sauriel the Releaser cometh, who releaseth spirit and soul" say "of N." and at "everything that is therewith" sign the mouth of the bottle; and at "the house of Abathur" sign the mouth of the bottle. And where it saith "the spirit of N. went and became like the soul and was raised up into the House of Life and Life is victorious" sign the mouth of the bottle. And recite "Truly did my baptiser baptise me", "I am baptised in the name of the Life", and "Whose son am I? Of the guarded

And lift thy seal-ring, thy nail and thy little finger from it and set it before thee and recite "Praised be the First Life" and at the place where it says "Lift thine eyes" say "upon N.". And thy pandamamas light" (insert) "the soul of N. is established in that place". must be over thy mouth. And recite "Ye are set up and raised up in the place where the good are established amongst

And (recite) "I am crowned with a wreath and lay me down", "With Him, with the Deliverer", "Between the Hidden and the Radiance", "Bliss and peace there will be on the road which Adam attained", "My vigilance and praise", "Go in peace, chosen, pure and guiltless one in whom there is no spot", "The Mana rejoiceth in his treasures", "Well is it for thee, well is it for thee, soul that departed from the world", "Sunday, and Kushta and Oblation", "I am provided and provisioned", "He rose and took me up with him", "The day that the soul goeth forth" and "Ye are set up and raised up, my Chosen".

And recite the "Blessed and praised be Life" for the souls and here recite the "Blessed and praised is Life" of Shem son of Noah. And where it saith "To you it shall be given, of the Ether-wreath" say "to N. son of N." (it shall be given).

And recite "Good is the good for the good"; ask mercy for him and remit his sins and his trespasses. And give it to him to whom thou givest it and grasp in kushta the hand of him who holdeth (the hand) of the dying person and say to him "This kushta which I entrust to thee, do thou convey it to Abathur".

If it is urgent to carry him away, bestir thyself (hurry) when thou recitest "The sealed Letter which leaveth the world" and "Bound and sealed are the spirit and soul of N.". Give him that which thou givest him, and take in kushta the hand of him who taketh (the hand of) the dying person and say to him "This kushta I speak to thee do thou speak it to Abathur". Thy pandama must be over thy mouth. Then thou shalt recite "The First Life be praised", "Ye are set up and raised up." and (so on) till the "Good is the good for the good", just as I tell thee.

Offer up for him the devotional prayers, hymns and the "raising" (prayers) of the masiqta from beginning to end. And be careful (to insert) the name of him to whom thou didst administer the oil. Let nothing be lacking and recite with attention and care.

And Life is victorious.

Then, when thou holdest thy pandama over thy mouth, pray for thyself. Make pihta and mambuha for thyself, recite "The Great Life spake and opened Their mouth" and eat thy pihtamambuha. And recite "Life is full", and "The Great Life dwelleth" for thyself and recite "Good is the good for the good" and perform the kushta-rite for thyself and honour thy crown. and drink thy

And beware, beware and beware lest thou begin any of the "loosing prayers" without thy pandama. (Do it) only after thou hast made petitions for thyself.

And Life is victorious.

This is the Benediction of Oil, which Bihram-Rba, son of Adam celebrated for his mother Hawa wife of Adam when she departed the body, whilst Hibil-Ziwa sat before them.

This Benediction of Oil was in the Diwan of Ramuia son of 'Qaimat of the town Tib, written by Zazai-d-Gawazta son of Hawa. And Bayan-Hibil son of Brik-Yawar wrote it. Here he distributed it, with these books, amongst a hundred Nasoraean, from his own Diwan which he had copied from Ramuia son of 'Qaimat's Diwan that was found in the possession of Haiuna daughter of Yahia and Bainai son of Zakia.

And Bayan-Hibil son of Brik-Yawar said "Just as it was written, I wrote it and all the mysteries of the Oil were therein. As far as Jerusalem, the city of the Jews, their mysteries (sacramental ceremonies) are like these.

And Life is victorious.

Exhort those who administer the oil to be careful. If he (the apparently dying person) doth not depart the body, let them bring him to thee. Recite "In great radiance am I immersed", break open the seal, bear it away (?) and throw it into the jordan.

And when thou administerest oil, beware lest thou make a mistake. If thou hast committed an error, it will need a "masiqta of the sixty" for him on whom the oil falleth and it will be well. If impossible to carry him read a "sixty" masiqta for him with seven food-trays, and at "that which is with her" sign him and at "the House of Abathur" sign him.

(If) the soul (be that of) a good, pious person, one who hath people who will do good after him, bring priests and celebrate sixty masiqtas for him in full with everything. In the upraising of the sixty" sign him alone at (the words) ma d-bh; at the words bit Abatur sign him alone. And in the last upraising sign him alone at bit Abatur and (then) sign the souls of our fathers.

For a masiqta thou requirest meat, water of prayer, incense, pihta, hamra, wreath and oil. And in (on) the seven trays: - place there all that thou wishest in the trays together with those mysteries (named above).

And when (there is) a masiqta, read the homilies about the soul; let them be many, and be compassionate. It is good (beneficial) for a soul on whom oil falleth. Recite over him and over the seven rahbata and (pray for) Mandaeans, Nasoraeans and the faithful. And pray the masiqtapihtha and mambuha, the "bindings and loosings" of the masiqta prayers "We have acknowledged", "Praises", "Thee", "Lifting eyes", "I sought to raise eyes" and all the appointed prayers for the from beginning to end.

Be careful; make enquiry, display kindness, show compassion (during?) the homilies, and loose him from his sins.

And Life is victorious.

Then Hibil-Ziwa taught and said "Great disgrace will fall on any Nasoraeon who (whilst) reading the masiqta openeth his pandama or adulterates the water of prayer. He will not behold his Creator and will be smitten with that blow which was administered to the First Eldest One because he sinned and blundered before his Parents. And I, Hibil-Ziwa, will not reckon him amongst my own, nor count him as one of my own".

And Hibil-Ziwa said "Any Nasoraeon who holds (to?) the pandama and doth not adulterate the water of prayer, as long as he remaineth in the body shall have increase, speech and a hearing because he hath neither removed nor changed aught of that which his fathers commanded him, nor hath he performed the acts of Yushamin or rendered a portion to the Well Summaq, nor did he stand in the heat of the Well Summaq".

Every man who celebrateth these mysteries must hold (wear) the pandama. When he holdeth his pandama all the creatures of darkness are turned back from his presence, his appearance will shine and all that he hath done will be confirmed by us.

And Life is-victorious.

This is the Book of Gadana which Hibil-Ziwa gave to the chosen elect, which I have copied for myself. I am poor, lowly, child-like and striving, one whom the Seven and Twelve persecute; one of the Root of

the First (Life), one insignificant amongst my fellow-priests and ganzibras, earth beneath the feet of Nasoraean and dust beneath the feet of the pious.

I, a slave who is all sin, copied this Book of Gadana for myself so that there should be someone to commemorate my name on earth and yonder in the celestial worlds of light. For my heart hath loved the Life and mine eyes wait upon Manda-d-Hiia, who will be to me a support, a deliverer and a rescuer from the sons of Krun And I testify to the Life and to my lord Manda-d-Hiia with a true and faithful heart.

I am Rabbi Adam-Yuhana son of Bihram son of Sa'dan son of Msa'dan, Kamisia by name, Rish-Draz. I copied it for myself from the book of a righteous and upnght woman, a believing (creature) whose mind is pure; in it there is no lechery, lust or harlotry. She consecrated herself to love of Truth (Kushta) and copied this Book of Gadana so that there should be for her a commemorator on earth and in the mighty celestial worlds of light, yonder. She was my own paternal grandmother, her baptismal name was Anhar daughter of Sharat. May there be for her enlargement of life! And the name by which she was called was 'diia, daughter of Adam son of Sa'ad-Juwiri. (She copied it from?) the copy of the great, lofty and respected R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam son of R. Yahia-Adam son of R. Shitil son of R. Ram son of R. Zakia son of R. Yahia son of R. Zakia son of a father of ganzibras, R. Mhatam son of R. Sam, known as Manduia, family name 'kuma (Black). He copied it from the book of the great, lofty and respected R. Yahia-Zihrun son of R. Yahia-Bihram son of R. Adam son of R. Yahia-Adam known as Manduia, family name 'kuma. He copied it for a shalmana -- the craftsman Hadaia son of the craftsman Qasum son of Bihram son of Zakia of the sons of the Dihdaria (tribe), family name Sabur, from the book of R. Zihrun son of Asta Faruk, Asta Nuruz, his baptismal name being Bihram son of Adam-Yuhana son of Br-Hiia son of Zihrun son of Yahia-Anush, son of the great lofty and respected R. Mhatam son of Yahia-Baian son of Yuhana-Shadan, of the sons of the Dihdaria, family name Sabur. He copied from the book of Shaha whose baptismal name was Hawa-Mamania daughter of 'Aziz, family name Wasia. He copied it from a book (copied by?) Bihram-Br-Hiia son of Adam-Zakia-Br-Hiia son of Baktiar son of Adam-Bihram, family name Kuhilia, that was copied by the great, lofty and respected master-builder of knowledge and understanding, a noble and distinguished ganzibra, an excellent, accomplished man, devoted to the First Life, son of an orthodox family (root), son of a highly-distinguished family, our teacher, R. Yahia-Bihram son of a father of ganzibras, R. Sam-Bahran son of Yahia son of Zakia son of Yuhana known as Buhaiar, Zakia by name. May Mand-d-Hiia forgive him his sins for he was kindly and long-suffering, and wrote this book so that there should be commemoration for him on earth and yonder in the worlds of light. And he copied it with the rubrics which had been copied by the great, lofty, respected and reliable ganzibra Zihrun son of Br-Hiia son of Baktiar son of Adam-Bihram, family name Kuhailia-may Manda-d-Hiia forgive him his sins! He copied it for Sam-Yuhana son of Mhatam-Bulbul son of Sam, family name 'Asakir from the book of R. Adam-Baktiar son of Yahia-Zakia-Zihrun son of Yuhana-Shitlan, family name Rish-Draz ...

[The list of copyists is so long that I venture to omit the rest this colophon of D.C. 53, up to p. 98, line 16; (Translator).]

... Ziqa son of Ninia. And Adam-Sabur said "I went to Bit-Hurdshaiia and travelled around a great deal, but found no reliable masiqta equal to this masiqta. When I saw that it was reliable I wrote this masiqta just as it was. And any priest or Mandaean who prays, shall hold to this masiqta.

And now, ye priests who hold to it, be staunch to this masiqta so that there may be forgiveness for your sins, and the Life and Manda-d-Hiia and all the 'uthras sons of light will be your helpers. But we will abandon and not approach any man untrue to it.

And Life is victorious.

So these prayers were arranged from the "Explanation of Prayers of Baptism and the Masiqta" which was copied from the Diwan of Ramuia son of 'Qaimat: their father wrote (it?), Baian-Hibil son of Brik-Yawar and our master Baian son of Zakia. It was in his library. So that these injunctions were written by Baian son of Brik-Yawar. He distributed these books here amongst a hundred Nasoraean from his own library, which he had copied from the Diwan of Ramuia son of 'Qaimat which was housed by Haiuna daughter of Yahia and Baian son of Zakia.

For it was written in the town of Tib. And Zakia copied it from the Diwan of Ramuia son of 'Qaimat and Yahia (?) copied from the Diwan of Sam son of Anush-Yahia, and Sam copied from the Diwan of Bihram son of Brik-Alaha ...? and Anush copied from the Diwan of 'Qaiam son of Sharat and 'Qaiam copied from Qaiuma son of Brik-Alaha and Qaiuma copied from Shganda son of Yasmin, and Shganda son of Yasmin copied from the Diwan Zazai-d-Gawazta br Hawa and Zazai-d-Gawazta copied from the Diwan of the First Life.

And Ramuia son of 'Qaimat said "From the day on which it fell from (was written by) Zazai-d-Gawazta son of Hawa till now, the years in which I wrote it, is (a space of) 368 years in the ages". And Ramuia son of 'Qaimat said "I wrote this Diwan in the town of Tib in the years when Anush son of Danqa departed with the heads of the people (ethnarchs), in the years when the Arabs advanced".

Then Baian-Hibil son of Brik-Yawar wrote "I purified myself when I got possession of these mysteries. And I myself travelled around and went on foot to Nasoraean and took many diwans Masiqta and Oil-of-Uncion. I have written them here and have distributed them to a hundred Nasoraean in order that they may hold to and be staunch to them. from place to place. And nowhere did I find "mysteries" as reliable as these Mysteries of Baptism and

"And now, ye priests! Hold and abide by this end (purpose), like 'uthras of light who stood by these mysteries, all of them, and confirm it in a communion to which Yawar is joined.

"And any man who doth not confirm this end (conclusion) we will avoid and not approach him. He may go in his clothes and roll in his filth! His habitation will be the Summaq Well."

Then the writing of Ram-Ziwa-Bihram son of Baian: -- "I have looked into the Diwan of 'The Great Wellspring' of Ramuia son of 'Qaimat. Any person who writeth the Book of Gadana and removeth any of the injunctions assigned and written therein, Thou wilt place in clouds of darkness. And anyone who writeth a book of rejection, or removeth any of the injunctions written therein so that they are broken, shall be cursed with a great curse. For this is the curse which the First Life uttered and pronounced, "Anyone who becometh hostile to the Life shall die the second death of an enemy: he will belong to the Darkness; he will fall and for him there will be no uprising".

(But) those who have not removed trust in the Life or (changed) any part of that which they wrote and taught about it, any individual, he and his opinion: and hath delivered them from their sins .. Moreover, anyone who cuts a copy, or extracts therefrom the name of its owner, shall be cut off (himself and sent) to the watch-houses (purgatories) of the planets. And at the Great Judgement he will stand up, but Abathur will not take his hand in kushta.

Life is victorious over all works and victorious is Yawar-Ziwa and his helpers, his people, his priests, and his holding (partisans).

And Life and all its works are victorious.

Hymns of Praise

Chapter 75

In the name of the Great Life! May there be healing, victory, strenght, soundness, speech and hearing for me, Adam-Yuhana son of Mahnus, from the Life!

We have acknowledged and praises (are due) To the mighty sublime First Life, The Ineffable which is over all works. (I come), bringing (dedicating) my head and my mouth To the Life and to the implanted Word And to 'Usar-Hiia, the great solace and support of Life In order to praise, honour, magnify, bless and exalt Thee. (Yet) who shall praise Thee 2), Life? And who, Life, shall magnify the greatness of Thy victories? Thou art lauded, Thou art magnified, thou art glorified And Thou art exalted! (For lo) Thou art come, Thou camest and none but Thee came. At Thy radiancy the riders were afraid , At Thy light gates and kingdoms were troubled. on seeing Thee the Jordan turned about, [he waves of the sea rolled back And the islands of the sea were thrown into confusion, Chariots were overthrown and they fell on their faces. Cedars of Lebanon were rent, mountains shook and leaped like stags.

They opened and gave praise. Does in the desert shed their young untimely; The heights arise and speak in (Thy) honour. The earth trembled and was shaken. Jordan! whom didst thou behold that thou didst turn back? Waves of the sea! wherefore did ye roll back ? Isles of the sea why were ye thrown into confusion? Chariots! wherefore did ye overturn and fall on your faces ? Cedars of Lebanon! why were ye rent ? Mountains! wherefore were ye shaken and why did ye leap like stags?

(Why) did ye open and give praise ?

Does in the desert! on account of 'Whom did ye miscarry your young?

Heights! in Whose honour did ye arise and speak ?

Earth ! Whom didst thou behold and (at what) didst thou tremble ?

"At the Radiance which surpasseth all radiance, At the Light which surpasseth all lights, And at the Good Being who crossed the worlds And came and cleft the firmament and revealed Himself." When the Life gazed (down) and looked on the earth And Its Glory alighted upon the roofs of Its Building, (Lo!) they were sitting on thrones of rebellion. They got down meekly from their thrones And fell upon their faces.

It eclipsed and took away The glory of the worlds and generations And quenched the flames of their lamps. It set the eyes of the planets in the depths of the earth And in the lower glooms of llarkness. Spirit (ruha) lifted up her voice, She cried aloud and said, "My Father, my Father Why didst Thou create me ? My God, my God, My Allah, why hast thou set me afar off And cut me off and left me in the depths of the earth And in the nether glooms of darkness So that I have no strength to rise up thither?" All arose, prayed and praised the majesty of mighty (Life) And their voices sang to the Glory that is mighty Praising the Radiance which surpasseth (all) radiance And the Light which surpasseth (all) lights, And the Good Being who crossed the worlds, Came, cleft the firmament and revealed Himself. He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith. And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment - "Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you". Thou art He who overthrewed (false) gods in their high-places And bringest reproach on the divinity of (false) deities.

They were broken down by shame on their way And deep ignominy befell their temples And fettered their might.

Great is the splendour in which Manda-d-hiia is arrayed! Blest is that day of light, praised is that dawn On which Thou didst travel and come from worlds of light! (That day) is not reckoned in a count of days. Nor in a reckoning of months; Except that day on which Thou wast revealed from worlds of light. We will reveal to them, that day on which Thou wast revealed, To all who love Thy name of Truth (kusta).

We offer up our commemoration, our petition, our prayer, Our submission, our tabuta and our faith In Thy presence, (O) 'Usar-Hiia, Delight and great Support of Life. Were we to stand and praise Thee, Thy name, Thy title and Thy goodness seven times a day, my Lord, Who could praise Thee, Life, Or magnify (worthily) the greatness of Thy victories ? Can the stinking body praise Thee? or the vain tongue? Were our mouth like the sea, our lips like its waves And our tongue like cleft mountains, Then might we praise Thee, magnify Thee, honour Thee and bless Thee!

Thou knoweth him who feareth Thee with his heart And him who confesseth thee with his lips. With a pure mouth be Thou blessed And lauded with a tongue of praise. Supporters who do not waver, interpretations Of Truth (kusta) which vary not praise Thee. Sons of Perfection beside Thee, (an) endless, countless And everlasting (company), all shining with reciprocal radiance, Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee. The ancient, lofty, occult And watchful One, Abathur, who sitteth according To

his rank, like the Life, praiseth Thee, The 'uthra Pthahil praiseth Thee and saith to Thee, "Blessed art Thou, my Lord, Manda-d-Hiia And praised. And blessed is the Place From which Thou camest: praised, magnified And honoured is the great Place from which Thou camest. And praised, magnified and honoured is the great Place To which Thou goest." Elect righteous (men) from lower sanctuaries li Praise thee; for Thy knowledge, Thy wisdom, Thine understanding and Thy goodness do they praise Thee.

Thou hast come! Thou comest and art ready to reveal Thyself. Thou art immeasurable, infinite and everlasting. Thou art the Father, Thou art the Brother, Thou art the Son; Thou art the Source, Thou art the great Root of Life; Thou art the First, Thou art the Last, Thou art the Future, for Thou preparest Thyself to come And didst depart in order to reveal Thyself. Put far from us Thy wrath and bring near Thy mercy. Turn back, push back, remove and make impotent Angels of wrath, frost and hail from my land And my house - mine, Adam-Yuhana son of Mahnus - In the twinkling of an eye and at a turn of the wheels, (Let) our petition, our prayer and our submission Rise up before Thee, Manda-d-Hiia! That which we have done forgive us, And that which we do, forgive us, (For) Thou, (O) Manda-d-Hiia art a forgiver of sins, Trespasses, follies, stumblings and mistakes. If Thou, (O) Manda-d-Hiia, didst not forgive our sins, Our trespasses, follies, stumblings and mistakes, Who would stand guiltless before Thee, Manda-d-Hiia? Slaves are we, who are all sin And Thou the Lord who art all mercy. Before Thee, all hands are thieving and all lips lying; In Thine eyes, Manda-d-Hiia (even) Jordan-waters are not cleansing.

(Set for) righteous and believing people. Causing our spirit and souls to dwell in abodes of Life According to the purpose of the Life And the will of the three 'uthras . And according to the will of Manda-d-Hiia Sublimest of beings, and according to the will Of the Four Beings, sons of salvation. In Thy presence there will be restoration For our spirit and our souls. Thou wilt clothe us with Thy radiance And cover us with Thy light And will stand us before Thee with the innocent And not with the guilty; With the richly-endowed and not with the lacking. Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the wvords of Truth which proceed from Thy mouth Over all deeds. Make victorious and establish This my soul (the soul of) Adam-Yuhana son of Mahnus. And Life is victorious over all works.

Chapter 76

In the name of the Life! Praises to the Outer Life

Whom Ye caused to dwell without (beyond), The abode that hath limit. For Your eyes are open to (discern) Your own, Your ears hearken at Your Place . Praises to that one great name of Life Which is above all names. Its name resteth on the great Place of Light, On the everlasting abode and on the city of 'uthras, And on the Beam who was greater than all beams, With Whose fight all beams shine And by Whom all souls are justified;

Who establisheth our strength and cutteth us not off From the House of our trust; Who restoreth our souls at the House of Ransom On the Day of Judgement, and perfecteth our souls On the great Day of joy. Praises (be) to One Who is all the 'uthras, And to One Who is all prayers, and to the Predestined One Wwho came and remained for our commemoration And who was established in the presence of Outer Life. (One) on whose mouth Life rested and whose praise Was established without. Praises, praises to the Ancient, the First, To the Son of the great Primal Life Whom Life called, prepared, armed and sent Him forth To the generations. (Lo) Thou camest and didst open a door, Thou didst level a road and tread out a path, Didst set up a boundary-stone And didst knit together a community. Thou wast Helper, Saviour and Guide To the Father of the great Family of Life , And didst knit it together in a Communion of Life, Didst build it into a great Building of sound construction And didst bring it forth to the great Place of Light And the Everlasting Abode.

O callers whom I have summoned! O nourishers whom I have nourished! O builders whom I have raised up And brought out from amongst the peoples, nations and tongues! Behold, here I stand! Behold, here I dwell! Worlds against whom I guard myself Though your words are not far from my face, If ye take mountains (of food) as your viaticum for eating,

They will not satisfy (lit. "complete") you. If ye take seas for your drinking They will not make you perfect (content you). (But) if with perfections ye stand before the Outer Life And before the Eternal Abode, I will count your number, And your reckoning shall be reckoned. Betimes I will come and will fly And will reach the sons of my Name, the sons of my Sign, And the sons of the great Family of Life. I will bind you together into the bundle of Life And I will build you into a great Building of Truth And will bring you forth to the great Place of Light And to the Everlasting Abode.

If there is no hatred, rancour, or dissension amongst you The hand of the unbartablas (customs-officers ?) will not search amongst your garments; Ye will not pass over the Bridge Nor walk in a narrow street; Ye will not stand before the judge Nor look on the countenance of the Adversary-at-law; Nor will ye see an averted face. The chief customs-officer will not question you.

Ye will go forth: ye will behold the Perfecter of Souls, One who setteth on paths of surety His friends that are made perfect, A great comrade of the faithful, One of the great band of souls, Who will come out toward you And clothe your souls in a garment of radiance

And in good pure vestments of light Which he will bring you from the Great Place of Light And the Everlasting Abode. He will bring out toward you wreaths, A wreath of victories. And every leaf of your wreaths will (weigh) One thousand and eighty mithqals . Its brilliancy will exceed the brightness of the Sun And its light outshine the light of the moon. Ye will receive your vesture and will receive your wreaths In the presence of the Great (Life). Ye will be great, and called 'uthras amongst the 'uthras. Ye will open your eyes and behold your Judge. Betimes will the dayspring dawn upon you, In strength ye will arise and behold the Outer Ether And the great Beam who is all light, Who was set up before the Great Life: He whom Life created, prepared and sent forth To the ages and to the worlds. And every man who giveth oblation; And took part in the communion from beginning to end. They will make as perfect as the mamas, Like rays of light he will be made to shine On the day of deliverance, on the Day of Redemption, The great Day of Joy; so that his righteous act Stretcheth onward. It will precede you and will uplift, Showing you the Outer Ether and the everlasting Abode, The place which is ancient, (of) Primal Beings, And sons of the great Family of Life. They eat of that which is imperishable And drink that which is not wine, eating well And asking solace. And an 'uthra of Life Cometh and resteth upon them day by day and hour by hour Praises (be) to the fame of the righteous And to the existence of Chosen Elect (men), And to the Unearthly Being who standeth without, Whose eyes are open and fixed upon those Who love his name of Truth (kusta) - Thou art he, Manda-d-Hiia! for thou knowest About that in which the perfect man is made perfect, And about the virtuous man, in what his virtue consisteth . And the Lie , of what doth it consist. Not a word issueth from the mouth of a perfect man But thou knowest it, hast understood and expected it In the great Place of Light and the Everlasting Abode. 'the mountain doth not boast its strength, nor a hero his doughty deeds, Nor doth a bowman vaunt his bow, nor the physician his drugs, Nor the righteous and sage man the utterance of his mouth. Not so : it is an 'uthra of Life which cometh And resteth upon Thy devotees. And those who seek from Him shall find, and to those who ask of Him

It will be given. Day by day, hour by hour, behold us Who stand in Thy name and are upheld by (calling on) Thy name. We hold to Thy Leader of the great company of Truth We have held staunch because of Thy victories. Humiliate us not; cast us not into the hands of tormentors, Liars, hypocrites and the censorious. Let not torturers strike us nor condemners damn our souls! The good will see and wvill be found ready , (But) The wicked will be discomfited and the children of the world be shamed

Perfected (souls) will see that the Life existeth ,And will direct their gaze to the great Place of Light and the everlasting Abode.

Thou, Manda-d-Hiia, callest the caller , nourishest the nourisher, buildest the builder,

Exaltest horns , enlargest footsteps and settest up a road , And dost knit together in communion.

Thou art He who constructeth, and who takest out from amongst the peoples, nations and tongues every man who is summoned, worthy and invited. To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide to the great Place of Light and to the everlasting Abode. As to one whose term is incomplete and he standeth (liveth) in the body, (able) to open his mouth, lift up his voice, pray his prayers and to offer up his praise, and whose feet can walk to my House , thine 'uthra shall come and shall rest upon him, Thy friend.

Diffuse Thy light over all who love Thy name of Truth (kusta). Thou hast spoken with Thy Word and hast commanded us with Thy commandment, "Over your words My Word hath precedence : and at the raising of your right hands (towards Me?) My right hand will be lifted towards you. Ye will call, and I will answer you quickly. Ye will seek My hand and I will not withhold it (from) your hands".

We will pray with Thee the 'uthras' prayer and ask of Thee, of the Great (Life), a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life, for the whole Nasiruta of Life, fulfilled and disseminated on earth. Thou wilt bring us some of Thy radiance, thou wilt lend us some of Thy light. We will enter into Thy radiance will go forth in Thy light, will rise in Thy name and be kept right by Thy nature . Truth is Thy name, Knowledge of Life is Thy name, precious is Thy name, magnified is Thy name, victorious is Thy name, victorious are the words of truth wvchich issue from Thy mouth, and victorious are all Thy deeds . And Life is victorious!

Chapter 77

In the name of the Life!

Thee (O) life, (is it meet) to praise, to honour, To magnify and to bless; First Life, Second Life and Third Life, Yufin-Yufafin and Sam-Mana-Smira And the Vine which is All-Life And the great Tree which is all healings.

(Meet is it) to praise, honour and magnify And to bless 'Usar-Hai and Pta-Hai Who open (reveal) the pihta of Life And transplant a planting of Light, And instal the First Counterpart In the House of Life.

(Meet is it) to praise, honour, magnify and bless Nbat 'The First great Bursting-Forth (Emanation), The exigence of Life in Its nature.

(Meet is it) to praise, honour, magnify and bless The Lord of Great Fruition. the great and high Being who was fruitful, begetteth and produceth Great fruit for Himself.

(Meet is it) to praise, honour, magnify and bless Yukabar-Ziwa, who increased in his brilliancy And was great in his light.

(Meet is it) to praise, honour, magnify and bless Yuzataq-Manda-d-Hiia, the life which proceeded from Life, The truth (kusta) that was aforetime, in the Beginning; Who was mightier in His radiance than the worlds of light.

(Meet is it) to praise, honour, magnify and bless Has, the Stem of splendour, radiance, light and honour Whose branches are a thousand thousand and its tendrils A myriad myriad. Well is it for him Who hath looked on that Tree! Bihram , who saw it, lived, shone, was cured and established And his name hath not died.

(Meet is it) to praise, honour, magnify and bless Sanasie , who standeth at the Gate of Life And prayeth for spirits and souls. He interpreteth silence, inspireth hope And taketh in keeping in the World of Light The prayers of pious and believing people.

(Meet is it) to praise, honour, magnify and bless Haiasum-Kusta, messenger of Life, The Word of the first chosen elect (men). He crossed the worlds, came, pierced the firmament And revealed himself.

(Meet is it) to praise, honour, magnify and bless Bhaq-Ziwa , who is called "He acted and succeeded in his skinta.

(Meet is it) to praise, honour, magnify and bless Yukas'ar, source of radiance who bestoweth radiance and displayeth his fight.

(Meet is it) to praise, honour, magnify and bless Biriawis, the strong source (kana) , The Kana took thought so that its radiance increased.

(Meet is it) to praise, honour, magnify and bless Ayar , the pure Vine which abideth In the great and lofty Treasure-house of Light.

(Meet is it) to praise, honour, magnify and bless The pure Yusamin who resteth upon The treasures of the waters And upon mighty wellsprings of light.

(Meet is it) to praise, honour, magnify and bless The 'uthra Tauriel , the being who resteth by The pastures of the water. When a fragment from the little finger of his right hand Fell (off ?) There was consternation on earth, And vexation(?) in the world of falsehood.

(Meet is it) to praise, honour, magnify and bless Adatan and Yadataan , who stand at the Gate of Life And praise and extol Life, And pray for the spirits and souls Of righteous and believing people In the Place of Life.

(Meet is it) to praise, honour, magnify and bless Silmai and Nidbai , two 'uthras Delegates of Manda-d-Hiia Who are active and do (the work of) the Life. With kusta and with the testimony of the Life They immerse living, shining, bright and well-doing souls Who go in sincerity to the Jordan (and are baptised) (But) not in the name of gods or of a messiah!

(It is meet) to praise, honour, magnify and bless Sum-Hai, Rhum-Hai, 'In-Hai and Zamar-Hai , Four Beings, sons of perfection, Who come towards sincere and believing people, And take them out of bonds (Tied by) the hands of the wicked And from beneath the claws of scheming men; And lift them up to the great place of Light And to the Everlasting Abode. They knit them into the Bundle of Life And build them into a great Building Of sure strength .

(It is meet) to praise, honour, magnify and bless Hibil, Sital and Anus, Sons of a Stock which is living, light-giving, Vigorous and sturdy: Beings that cannot be taken by the sword Nor consumed by flames of fire; Nor swept away by floods of water; Nor will the thongs of their sandals Be dipped in the water. They were judged and were justified; They sought and they found; They strove and reached the Great Place of Light And the Everlasting Abode.

(It is meet) to praise, honour, magnify and bless Sihun, and Pardun, and Kanfun , 'Uthras whose names, each one, are in the House of Life;

And the 'uthras Adam-Kasia, Bihram and Ram whose names are Each one in the House of life, (but) their nature is two two, (dualistic ?) And the names of righteous and believing people Will be established in the Place of Light. Thy name giveth out light, Thy name is illustrious, Thy name is pleasing and Thy name raiseth up. Thy name is victorious and victorious are the words of truth Which issue from Thy mouth, (victorious) over all works. Make victorious and raise up this my soul, (The soul of) Adam-Yuhana son of Mahnus! And Life is victorious over all works.

I copied these three prayers "We have acknowledged", "Praises", and "Thee (Life) " for myself so that there may be commemoration for me on earth and yonder in the mighty and lofty worlds of light. For my heart hath testified to the First Life and I endure the persecution of the world from suns of the planets. For one name - Yawar - do I strive with a pious and believing heart for the love of precious Truth.

My waiteth on the Life and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light. I copied for myself, poor and lowly a slave who is all sin, dust on the feet of Nasuraeans .., etc.

(The rest of the colophon, which resembles the former colophon, is omitted)

The Responses

Chapter 78

In the name of the Great Life! May my thought, my knowledge and my understanding Enlighten me,
Adam-Yuhana son of Mahnus, By means of these responses and homilies for baptism and the masiqta.

Chapter 79

In the name of the Great Life! When the myrtle , the myrtle, flourished In the gardens of Hibil; When the
wild marjoram grew in the precincts of the manda, They gave me two twigs of myrtle From which they
twisted a wreath for the jordan. For it is wondrous and fragrant is its perfume!

[Recite this hymn and twist a wreath of myrtle for thy staff, then read the jordan-hymn "Hear me my
father, hear me".]

Chapter 80

In the name of the Great Life !

Hear me, my Father, hear me! Draw me upward

(O) Great One, son of the mighty (Life),

Our Father, son of the Lite !

Silmai and Nidbai, lords of the jordan, hear me!

Jordan, and both its banks, hear me!

Hear me, Hibil-Ziwa, whose strength

Resteth upon his brethren, the 'uthras!

Hear me, Yawar-Ziwa, (thou)

whose creations rest on (depend upon?) the jordan!

Hear me, Mana-Rba-Kabira

And raise that which ye have planted!
Hear me, hear me, Hablaba) and Kana-d-Zidqa ,
Hear me, hear me, Abathur-Rama, whose strength
Presideth over the Scales!
Hear me, great Bihram! and raise me up
Yuzataq-Manda-d-Hiia!
Hear me, (ye) Seven Mysteries which reside
In the Great Wellspring
Hear me, (ye) three wellsprings which give out
Radiance, light and effulgence!
Hear me (ye) three manas
Who rest upon the jordan with your treasure!
Hear me, Anus-'Uthra ,
Whose strength dwelleth upon met

Chapter 81

In the name of the Great Life!
Hear me, my Father, hear me!
And draw me upward, great Son of the mighty (Life);
Our Father, Son of the Life!
Silmai and Nidbai, lords of the jordan, hear me!
Jordan and its two banks, hear me!
Habsaba and Kana-d-Zidqa hear me!
Hear me, Great Life, from the height,

Hear me!

Chapter 82

In the name of the Great Life !

At the Fountain-head came I forth,

At the Source of springs of life went I hence.

Three skintas (sanctuaries) did I found

And set over them guardians as rulers.

The guardians I appointed to rule over them

Are sublime, blessed and trusty

To the uttermost.

[Repeat this hymn when thou art baptising and takest up the mambuha into the phial from the jordan, and recite the prayer "At the Fountain-head of Water came I forth" and then recite "Blessed art thou, Outer Door".]

Chapter 83

In the name of the Great Life!

How lovely are plants which the jordan hath planted

And raised up! Pure fruit have they borne

And on their heads they set living wreaths.

Yawar-Ziwa rejoiceth in the good plants

Which the jordan planted and raised.

The Plants rejoice and flourish

In the perfume of Manda-d-Hiia

Which breatheth upon them.

Chapter 84

Truly did my baptiser baptise me,

Well did my baptiser baptise me,

Truly did my baptiser baptise me

And your baptism shall attain its end.

Chapter 85

Silmai hath baptised us with his baptism, Nidbai hath signed us with his pure sign, The great Anus-'uthra hath placed living wreaths on our heads.

Chapter 86

The jordan in which we have been immersed Shall be our witness that we have turned not away From our sign, nor have altered our pure Word.

Chapter 87

I rejoice in my priests And in nasoraean who hearken to my converse. I rejoice in you, my priests, For ye have not changed my pure Word.

Chapter 88

In the name of the great Life!
May the sublime Light be magnified!
Rightly do I say to you, my Chosen,
Who went up with me to the jordan,
Pervert and change me not, alter me not by hand,
Pervert not nor alienate me,
Men who have heard the Voice of Life!
He who heareth the voice of Life
Will be edified, Will be built up,
Built up and armed. (Such a man's) strength will be doubled.
Moreover, those who listen to the speech of the Life
Will be greatly increased,
Will be enriched and will not lack.
Into the communion that is great will he be knit,
He will enter the communion that is great
So that he will be united (therewith) and will arise
And will behold the Place of Light.
And Life is renowned and victorious,
And victorious the man who went hence.

Chapter 89

In the name of the Great Life The great Light be magnified! To you do I call and (you) do I teach, Men who have received the Sign. Harken not to the talk of all peoples and generations; Let not their stumblings cause you to stumble, Stumble not because of their stumblings! Be not interrogated at their tribunals, At their tribunals be not interrogated! Certainly have ye held to established truth, Ye have held to the certainty about which I instructed you. I call to my chosen ones so that Ye may not turn your

thought away from Me. Because any man who is not steadfast (in thought) Whose mind is turned against me, Whose mind is turned from me, Great and not small will be his hurt . If ye have attained my strength Bear (arms for) me ! If ye bear (arms for) me firmly Stand by me from beginning to end! But it ye have not attained my strength (or army) Go from me, and approach not! For he that entereth it and beareth (arms) for me, His " garment" will be adjusted to the House of Perfection. But he that weareth it and doth not perfect it Will die and his spirit will extinguish, He will die and extinct will be his spirit, He will become the portion of the world, Thou hast conquered, Manda-d-Hiia, Good One, who confirmest Thy friends! Renowned and victorious is Life And victorious the man who went hence,

Chapter 90

In the flame of the Great Life

The sublime Light be glorified!

A disciple am I, a new one;

For I went to the jordan-bank

And took my name on my head

And in my heart I took a Sign,

My Sign is not that of Fire,

Nor is it that wherewith the Anointed One

My Sign is a jordan of living water,

The strength of which none can attain,

He chose one out of a thousand

And from two thousand he chose two,

Making traders of them

Who labour and ply their trade on earth.

And they trade for fee and pious gift,

And shine more than sun and moon.

I came to the congregation of souls,

For the Life sent me, sent me forth.
There were some who bought my wares,
There those who came to their end and lay down .
There were those who bought my wares.
The eyes (of such a one) were filled with light,
Filled with light were his eyes
(On) beholding the Great (One) in the House of Perfection,
There were those who did not buy my wares.
They went on, reached their end and lay down.
'they were blind and saw not,
Their ears were stopped and they heard not
And their hearts were not awakened
To behold the Great One in the House of Perfection.
As They called them and they answered not,
When they call, who will answer them?
Because it was given to them but they took not,
Who will give to them when they ask ?
They hated the Way of Life and its Abode
But loved the abode of the wicked.
And lo! in the abode of the wicked
Will they be held captive.
They tied up their tribute, their money
In a lappet of their clothes.
When they wish to lift their heads (hold their heads high)
They hurl them down to the Gates of Darkness

To my Chosen do I call, to my Plants Who stand by the jordan. I say to them, "My children (who walk) in my road, My children (who follow) my road, Swerve not from it or its boundary! Let him who deviateth from its boundary Cling to the boundary-stone. He who hath turned aside from both will fall into the uttermost ends of the world". Thou host conquered, Manda-d-Hiia, Good One, who confirmeth his friends! Thou wilt forgive us who praise our Lord Our sins and our trespasses. Renowned and victorious is Life And victorious the man who hath gone hence.

[Up to here are the hymns and chants of baptism; and from here to below are the hymns and chants of the masiqta.]

Chapter 91

My vigilance and praisegiving

Are my ferrymen across (the waters of death);

A transformation brought me over,

A cloud of light took me over.

In purity shalt thou rise to the Place of Light.

Chapter 92

In the name of the Life!

Go in peace, chosen, pure and guiltless one;

Thou art without spot.

Thou hast proven thyself by (thy sojourn on) earth

And thy destiny leapt upward from its struggles

From its struggles thy destiny leapt upward.

Above all the world thou hast spoken.

Chosen and pure one (saying),

"I am a seer, a diviner;

A seer am I and a diviner!"

The worlds assembled for judgement, For judgement the worlds assembled And judgement was pronounced on them, On them was judgement pronounced, On those who did not perform the works Of right-dealing Man. But thou alone, Chosen and Pure One, Fair mana, that art burnished bright, Thou goest not to the judgement hall. Judgement will not be pronounced over thee, Over thee judgement will not be pronounced; Because thou didst perform the works Of right-dealing mankind. This , that they endure and bear, Thou (O) Chosen One, wilt not find before thee. Escape the clutch of the planets And the forces of this world! Take, put on thy garment of radiance, Set on thy living wreath! Bow thyself! and worship! Prostrate (thyself) and praise the Great Life. Praise the Place of Life To which thy fathers go. Thou (O) Chosen One, Wast not from here; From this place thou wast not transplanted Thy planting, thy place was the Place of Life, Thy home the Everlasting Abode. They have set up for thee a throne of rest In which there is no heat or wrath. There is kept for thee a girdle In which there is no trouble or fault . Good one! Rise to the House of Life! And go to the Everlasting Abode !

They will hang thy lamp amongst lamps of light And they will shine in thy time, and lit thy moment. Arise! Behold the Place of Light! Renowned is Life and victorious And victorious the man who went thither.

Chapter 93

The mana rejoiceth in its treasure

And in the glory of Life

Which resteth on it.

I have acknowledged thee

(O) elect righteous one,

For thou settest my soul free

From transitory things.

Chapter 94

Hail to thee, hail to thee, soul
That hast departed from the world!
Thou leavest corruption and the stinking body
In which thou hast been: (thou leanest)
Its abode, the abode of the wicked,
The place which is all sinning,
The world of darkness,
Of hatred, jealousy and dissensions,
The abode in which the planets go about,
Bringing pains and blemishes,
Pains they bring, and blemishes,
Every day causing them tribulation.
Rise up, rise up, soul!
Ascend to thy first homeland.
Rise, rise to thy first homeland,
The place from which thou wast transplanted,
To the place from which thou wast transplanted,
To thy good dwelling, (the dwelling) of 'uthras,
Bestir thyself! don thy garment of glory
And set on thy living wreath.

Rise! inhabit the S'kintas Amongst the 'uthras, thy brethren. As thou hast learnt, praise thy first Home;
And curse this place, the house of thy fostering; For (during) the years that thou didst spend therein
Every day the Seven were thine enemies, The Seven were thine enemies and the Twelve Beset thee with
persecution. Renowned is Life and victorious, And victorious the man who hath gone thither.

Chapter 95

Her Sunday, her kus'ta and her alms

Bear witness for the soul.

Ye will be her witnesses

And will pass her through at the toll-house.

Chapter 96

I am provided and provisioned:

'Uthras of light equipped me.

I am provisioned; for Life provided for me.

And I am equipped by 'uthras of light.

They provided me with provision of Truth (ki

I lifted mine eyes to heaven and my soul waited on the house of life. and the life who heard my cry sent toward me a deliverer. the deliverer who came to me brought me that which was lovely; he opened out a robe and showed me its radiance and i cast off the stinking body. he grasped me with the palm of his right hand and led me over the waters of death . over the waters of death he brought me and led me onward; in the likeness of life he supported me. life supported life, life found its own. its own self did life find and my soul found that for which it had looked. renowned is life and victorious and victorious the man who went hence.

Chapter 97

He rose and took me with him and did not leave me in the perishable dwelling.

Chapter 98

The day on which the soul goeth forth,
on the day that the perfected one ascendeth,
on the day that the soul issueth from below
the spheres of death, of contention ,
strife was thrown into the earth.
ruha's slaves sit bewailing
and the seven sit in consternation.
the robe of the stars is lent
and dust is cast on ruha's head.
the hell-beasts weep
and the demons of purgatories are panic-stricken.
the being who brought me hither,
who brought me that which was beautiful,
put on me a robe, clothed me in a robe of radiance,
in a wrapping of light he covered me.
he set on (my head) a wreath of ether
and (gave me) of that which life bestoweth on the 'uthras.
he set me up amongst 'uthras
and stood me up amidst the perfected (souls).
a wreath of ether he set on my head,
and gloriously he brought me forth from the world.
life supported life,
life found its own,

its own did life find,
and my soul found that for which it had looked.
renowned is life and victorious,
and victorious the man who went thither.

Chapter 99

Ye are set up and raised up, my chosen ones,
by the word and certitude that came to you
the word and the certitude that came to the good,
the true word which came to believers.
my chosen, ye sought and ye found,
moreover ye shall seek and ye shall find.
ye sought and found, my chosen ones,
as the first (souls?) sought and found.
thou art victorious, manda-d-hiia.
and thou bringest to victory all who love thee.
and life is victorious.
[here recite "Blessed and praised is Life, that souls".]

Chapter 100

In a building which life buildeth,
good trees flourish.
fragrant is the perfume of the trees

with the perfume of manda-d-hiia

which pervadeth them.

[here recite "Blessed and praised be Life"

of Shem son of Noah, and "Good is good for the good".]

Chapter 101

The life hath founded a dwelling,

and radiance dawned

in the sublime ether!

i and my brethren, the 'uthras,

have set out every good thing ,

have set out the allotted portion of the great (life):

we have offered it up in purity to the place of light.

Chapter 102

The building that life buildeth will never come to nought. [repeat this hymn after thou hast partaken of the communion and then say "Darkness is crushed back into the Dark and Light set up in its place".]

Chapter 103

Darkness is crushed back into the dark

and light is set up in its place.

the life hath accepted your prayer,

the 'uthras have accepted your praise

the oblation is assigned to its lord,
and bounty to him who giveth it.
this soul of n, and the souls of this masiqta rest at the
great place of light and the everlasting abode.
and life is victorious.

[here recite "In great radiance am I immersed" and lift thy hand for the masiqta and pray a prayer for
thyself. and life is victorious.]

The Rus' hma

Chapter 104

My Lord be praised!
May Kul(a strengthen you! In the name of the great Life
may healing and purity be thine!
O my Father, their Father, King Piriawis,
Great Jordan of living water,
In the name of the Great Life
We have cleansed our hands in truth (ku ja)
And our lips with faith;
We have uttered words of radiance.

My mind is absorbed in (thoughts of) Light. Blessed is Thy name, praised is Thy name My Lord, Manda-d-
Hiia, and blessed and praised Is that great Countenance (Presence) of Glory which emanated from Itself.
(Three times.) I, N, son of N (or daughter of N.), Am signed with the Sign of Life And the name of Life and
the name of Manda-d-Hiia Were pronounced on me. (Three times) My ears have heard the voice of Life.

(Three times) My nostrils have breathed the perfume of Life. (Three times) My Sign, that is on me, was not in fire, And not in oil, and not that wherewith the Anointed One anointed.

My Sign is in the great jordan of living water And the Sign and name of Manda-d-Hiia is mentioned upon me. Darkness is crushed down, and Light set up And the name of Manda-d-Hiia is mentioned upon me. (Three times) My mouth was filled with prayer and praise. (Three times) My knees bless and worship the Great Life. (Three times) My feet tread the ways of Truth (Kus'ta) and Faith. (Three times) I, N, son of N., am baptised with the baptism Of the great Bihram, son of the Mighty (Life) My baptism shall guard me and will succeed. And the name of Life and the name of Manda-d-Hiia Are mentioned upon me.

(Three times)

My feet - and the hands of the Seven and the Twelve Shall be powerless to rule me. The name of the Life and the name of Manda-d-Hiia Are mentioned upon me.

Asiet Malkia

Chapter 105

Kus'ta heal you! In the Name of the Great Life! Healing and victory be thine, O great Gate of the precious House of Mercies! Healing and victory be yours; My honoured First Parents Healing and victory be yours; Treasure of the great First honoured Life. Healing and victory be thine; King Mara-d-Rabutha-'laita Healing and victory be thine; King Yus'amin the Pure, son of Nis'ibtun Healing and victory be thine; King Manda-d-Hiia, son of Nis'ibtun, Healing and victory be thine; King Hibil-Ziwa Healing and victory be thine; King Anus'-'uthra Healing and victory be thine; King S'is'lam-Rba Healing and victory be thine; King 'Shaq-Ziwa-Rba-Qadmaia Healing and victory be thine; King Sam-Ziwa, pure, eldest, beloved, great, first Radiance Healing and victory be yours, Hibil, S'itil and Anus', Healing and victory be yours Adatan and Yadatan, Healing and victory be yours

S'ilmay and Nidvay, (ye) two guardian 'uthras of the jordan, Healing and victory be yours; (Ye) twenty-four 'uthras, sons of light, Healing and victory be yours; (Ye) four beings, sons of Salutation, Healing and victory be yours; Njab and Anan-Ns'ab, Healing and victory be yours; Sar and Sarwan, Healing and victory be yours; Zhir and Zahrun and Bhira and Bihrun, And Tar and Tarwan Healing and victory be yours;

Yufin (and ?) Yufafin, Healing and victory be yours; Habs'aba and Kana-d-Zidqa, Healing and victory be yours; King Baibag-'uthra, Healing and victory be thine; King S'ingilan-'uthra, Healing and victory be thine; Simat-Hiia, Healing and victory be thine; Great 'Zlat , Healing and victory be thine; S'arat-Nit'ufta , Healing and victory be thine; Kanat-Nit'ufta, Healing and victory be thine; Bihrat-Anana, Healing and victory be thine; King Abathur-Rama , Healing and victory be thine; King 'Us' t'una-rba ,

Healing and victory be thine; King Abathur-Muzania, Healing and victory be thine; King Pthahil, son of Zahriel , Healing and victory be thine; King Yahia-Yuhana, Healing and victory be thine; King Adam, the first man, Healing and victory be thine; King S'itil , son of Adam the first man, Healing and victory be thine; O (ye) kings and'uthras, And Indwellings and jordans, And running streams and s'kintas Of the worlds of light, All of you, healing and victory (be yours!) And (may there be) forgiving of sins For myself, (Adam Yuhana) son of (Mahnus'), (N. son of N.) Who have prayed this prayer !

May there be forgiveness of sins for me! (Note. - The part which follows forms the main part of the RAHMIA or "Devotions", i.e. the prayers prescribed for the three prayer- times daily, i.e. at sunrise, at noon and before sunset; each day of the week having its own set of prayers. These must be got by heart, and their correct recitation is an essential part of every priest's training.)

My Lord be praised! In the name of the Great First Sublime (Strange) Life, from the worlds of light, the Transcendent, above all works, be there healing and purity (victory), strength and soundness, hearing and being heard, joy of heart and forgiving of sins for me, Adam Yuhana son of Mahnus'. May my thought, my knowledge and my intelligence enlighten me by means of this treasure, a section of the Devotions (Rahmia), and the strength of Yawar-Ziwa and Simat-Hiia.

Prayer 106

Up, up! ye Elect Righteous Ones

Pray this prayer in the "Devotions" of the early hours (daybreak) for it is the opening (prayer) of the "Devotions".

Here recite "My good messenger" and "I worship Life" and recite "In the name..."

In the Name of the Great Life!

Up, up! ye Elect righteous ones,

Rise up, ye perfected and believing ones!

Rise, worship and praise the Great Life!

And praise the great king Šišlam-Rba,

And praise the Occult Tanna and Ham-Ziwa,

And praise the great Yawar and 'Zlat the great,

And praise Simat-Hiia,

From whom all worlds came into being;

And praise the Wellspring and Datepalm

From Whom the Father of 'uthras came into being.

I worship and praise that lofty and great

King of light, the Compassionate One

Who is full of loving-kindness.

[Prayers 107 -108 Pray these two prayers after "Up, up elect righteous" (#106) in the early morning devotions, then recite "In their name.., in the name of that Primal Being"]

107

In the name of the Great Life!

My good messenger of light

Who travelleth to the house of its friends,

Come, direct my speech and open my mouth in praise

That I may praise the Great Life

Wholly.

108

In the name of the Great Life!

I worship Life

And I praise my Lord Manda-d-Hiia

And that great Presence of Glory

Which emanated from Itself.

(Prayers 110 - 112 This prayer, "The time of devotions" is the opening prayer of the eventide devotions. Then recite "In their name (In the name of the Life) and "In the name of that (Primal Being) and set on thy crown and recite beside is "Life created (Yawar-Ziwa)", "Let there

be light" and "Manda created me" and then recite "Incense that is fragrant", and "Lo for the First Life" for the incense and cast it on the fire. And here recite the Sunday prayer.)

110

In the name of the great Life!

The time, the time for devotions arriveth

The time of the Lord of Prayer hath come.

My awakener is Hibil, my instructor is Šitil,

Anuš lifteth up my hymns.

The immerser in my immersion is Šilmai

And he who establisheth prayers is Nidbai.

111

In the name of the Great Life!

My good messenger of light

Who travelleth to the house of its friends

Come, direct my speech and open my mouth in praise

That I may praise the Great Life

Wholly.

112

In the name of the Great Life!

I worship the Life

And I praise my lord Manda-d-Hiia

And that great Presence of Glory

Which emanated from Itself.

(Prayers 113 - 116 Pray these four prayers:

"On the Ether-Light do I stand" (#113),

"Early I rose from my sleep" (#114),

"We have purified our hands in kušta" (#115),

"Blessed be thy name and praised be thy name" (#116).

Recite them for the "Devotions" for daybreak after incense)

#113

On the light of Ether do I stand

In the name of the Great Life, may healing be mine,
Adam-Yuhana son of Mahnuš, through this Sunday prayer!

"On the light of Ether do I stand,
I stand for the Great Light with its purities!

I am Manda-d-Hiia, emanation (planting) of the Mighty First Life.
I cried to the first day of the week, (Habšaba)
The lauded, the pure guardian of the Light
Who enlighteneth 'uthras.
To him I said

"Rise up, go, set off, descend to the earthly world,
To that world which is all birth,
To be with the Elect Righteous,
Men formed of flesh and blood.
Hold them in thy grasp, strengthen them,
Stand by them, take care of them,

Give them strength and fortitude
So that they may stand and worship and praise
The Mighty Sublime Life! "

Then Sunday spoke, saying to Manda-d-Hiia
"How canst thou send me to this world that is all birth
To be with elect righteous (men)
Formed of flesh and blood who do not respect me!
They treat me with contempt, hold me in no great honour,
And remit not my sin and transgression!"

Then Manda-d-Hiia spoke, saying to Sunday,
"Up with thee! Go, set off, descend to the earthly world
To this world that is all birth, to be with
Elect, righteous men formed of flesh and blood.
And grasp them in thy grasp, confirm them,
Stand by them and take care of them!
Turn back and drive away from them
The seven planets together with their demons and devils,
And their amulet-imps and their evil creatures;
So that they will forgive thee thy sins
And thy transgressions; will hold thee in great esteem
And victory will be ours and will be thine"

Then Manda-d-Hiia spoke and said to the elect righteous,

"Give heed to Sunday the Enlightener whom
I have sent to be with you in order to enlighten you,
To uplift you and make you upright,
And to bring you prayer and praise.
Forgive him his sins and transgressions
And hold him in great esteem."

Manda-d-Hiia taught and expounded and said,
"Anyone who doth not forsake his sins and trespasses
On Sunday, nor holdeth him in high esteem,
Will have no seat amongst the 'uthras
Nor will he behold the great Countenance of Glory.
For Sunday is more precious, greater and more beauteous
And bright than all the 'uthras!"

Blessed and praised is Manda-d-Hiia and the Confirmed"

And Life is victorious over all works.

114

Early I arose from my sleep

In the name of the Great Life!

Sublime Light be glorified!

Early I arose from my sleep: I stood,
Into radiance that was great I looked,
I gazed into radiance that was great,
Into the Light which is boundless.

When clothed') in robes of radiance
And light was thrown on my shoulders
A wreath of ether He set on my head
And set it on the head of all His race
He hymned, and the 'uthras with Him hymn
And the Light-rays answer His voice.
And it rouseth sleepers and maketh them rise up
From their sleep.
He said to them

"Arise, ye sleepers who lie there,
Rise up, ye stumblers who have stumbled,
Arise, worship and praise the Great Life
And praise His Counterpart, that is the image of the Life
Which shineth forth and is expressed
In sublime light."

And Life be praised!

#115

We have purified our hands in Kušta

In the name of the Great Life!

We have purified our hands in Kušta (truth)

And our lips in faith

We have uttered words of radiance

And were absorbed in thoughts of light.

Thou, my lord Manda-d-Hiia, art blessed and praised

And thy praise is established (on high).

Great is the strength of Life;

Abounding the glory of the mighty (Life)!

Honour resteth upon the 'uthras who sit in glory.

This is prayer and praise which came to them from

The great place of Light and the everlasting Abode.

We praise (Him) with it when we have risen from our sleep,

Before any have spoken falsehood.

For any man who prayeth this prayer there will be forgiving of sins and transgressions in the great place of Light and in the everlasting Abode.

And Life is victorious.

#116

Blessed be thy name and praised be thy name

Blessed be thy name and praised be thy name

My lord, Manda-d-Hiia!

Pure mountains that quake not have blessed thee:

'Ufalnia (interpretations!) of truth which are unchangeable

Have blessed thee.

Sons of salvation who sit in thy company

Have blessed thee.

Yawar-Ziwa, the great king of Nasirutha

Hath blessed thee;

Ayar-Nhura, the pure, the envoy who is all righteousness,

Hath blessed thee

And I worship and praise that channel of light,
The messenger of all rays-of-light.

Blessed is thy name and praised is thy name,
Being who resteth upon the Škintas!

Upon Škintas doth his name rest.

Every day, daily, they gaze on his likeness
And upon the great Countenance of Glory.

And Life be praised!

#117

[Prayer 117: Pray this prayer in the Rahmia (Devotions) of the seventh hour after incense on the fire
(and after) "On the Ether-light do I stand" (#113)]

I worship, praise and laud
That Šrar, the great occult First Vine
Whose fruits are a thousand thousand,
And a myriad myriad His tendrils;

Upon Whom I called and He answered me.

Further, when I call on him, He will answer me;

For He will come and will heal me,

Will lift me up, raise me and confirm me

Will direct my eyes to the Light,

And my feet to steadfastness

My mouth to wisdom and my heart to vigilance.

Then I worship, praise and laud

That first great occult Škinta

That is the house of dazzling beings.

Then I worship, praise and laud

That occult, first Škinta

Which my Parents inhabit.

Then I worship, praise and laud

Yon Ruaz, the great first secret Vine

Which loosed its milky juices into the habitations.

Then I worship, praise and laud

That Ruaz, the great first Light

Who hath sovereignty over all worlds of light.

Then I worship, praise and laud

That great, occult, first Škinta
To which the eyes of Nasoraeans.
Men set apart, and the elect righteous
Look, that they may rise and behold
The great place of Light and the Everlasting Abode.

And Life be praised: Life is victorious.

#118

[Prayer 118: Pray this prayer in the evening devotions after incense (and) after "For the Ether-light do I stand". (#113)]

It is time to pray the "Devotions"
The great moment for humble worship
For offering up propitiatory prayer

To my lord, Manda-d-Hiia,
For arousing the elect righteous.
The priests say to Manda-d-Hiia:

"We will abjure that which we possess
Of fee, alms and benefit
And the (false) deity of the House
We will come and will be believers."

Manda-d-hiia saith to them, to the priests:

"Your Father hath great strength,
Surpassing all limit, (stronger)
Than passionate thoughts, vain things
And the devouring flame.

The Good One clotheth His children
He covereth them and raiseth and showeth them
That there is great enlargement of Life
And your souls shall rejoice
With clouds (spouses?) of light.

But other souls will die and become
As though they had never existed.

Ye shall receive your vestments
Ye shall receive your wreaths.

In the presence of the Great (Life?)
Ye will be great, and will be called
'Uthras amongst the 'uthras.

And ye will say "The Living stand

In the dwelling of the Life"

And Life is victorious over all works.

#119

[Prayers 119 - 124 SUNDAY The following three antiphonal hymns and three chants are for the first day of the week.]

In the name of the Great Life

Be the sublime Light glorified!

On Sunday, the first of days,

Who hath seen that which I have seen?

Who saw Manda-d-Hiia

When he went and came to the world?

He went (thence) and came to the world

The Earth lay prostrate and was affrighted.

He taught, and lovely was his voice!

And he lifted it up, in his mouth there was eloquence,

Eloquence he put into his mouth.

He revolutionized and forsook the world:

The world he revolutionized and forsook.

Spirit (Ruha) sitteth in lamentation

In lamentation sitteth Ruha;

And the Seven sit in consternation;

They weep and prolong their mourning

Because their mysteries are disclosed,

Because disclosed are their mysteries.

They will be brought to an end

On the great Last Day.

Namrus (Ruha) feared and trembled,

Her weapon fell from her shoulder,

From her shoulder fell her weapon

And her bows from the palm of her hand,

Ruha addresseth her sons,

Her good-for-nothing idle (sons),

She saith to them,

"Sons, when terror overtaketh your mother,

What will you Seven do!
When the Strange Being cometh,
Who will rise to confront him?"

A consuming ray of light
Is in Manda-d-Hiia'siirr's hand; felling them
He cometh (to?) the rebels.

The Son-of-Life raiseth his Voice
At departure of the Seven
Saying to them "I have brought wares
To my friends.
I brought truthful words to believers.
Men who buy my wares,
Their merits wreath their heads
Twined are their merits,
And their horns are exalted
On their heads.
They will arise and will behold
The Place of Light."

Renowned is Life and victorious,
And victorious the man who went hence.

#120

My day -- what is it amongst the days?

A day, My day!

What amongst the hours is one hour?

My day, what is it amongst the days?

The day on which the radiance of Manda-d-Hiia shone forth,

My day is Sunday, chief of days,

The day on which the radiance of Manda-d-Hiia dawned

On my day the radiance of Sunday dawned

Upon us and enlightened us beyond measure.

121

Before the Wellsprings were transmuted

Before the Awakening without,

Before ye were in existence

I was in the world.

The Voice of living waters (Water of Life),

(Waters) which transmute the turbid waters.

They become clear and shining

They gush forth and cast out impurities.

Wherefore should the First (Life) desire sons from the dregs?

Voices cry aloud proclamations

Planning schemes, all of them talk!

(But) one Voice cometh and teacheth all sayings,

One Being cometh and teacheth about this and that.

(As for) us, who have praised our Lord

Thou wilt forgive us our sins.

Thou wast victorious, Manda-d-Hiia

And thou ledest all thy friends to victory.

And Life is victorious.

122

O Lord of devotions,

O Lord of Prayers

And of hymns and good books,

O Lord of prayer and praise,

Hear my voice and condemn me not!

#123

Except for six or seven nations,

Fruit is set up on the Tree

On the Tree fruit is set up

And (other) trees gather together toward it.

Toward it do the trees assemble,

And a throne is set up for the Lord of Radiance

For the Lord of Radiance a throne is set up

And the Lord of Radiance sitteth thereon.

Before him are set up recompenses

Which he delivereth to the perfect,

To the perfect doth he deliver them

And said:

"To each according to the works of his hands

It is awarded".

And he said:

"Every man who toiled

And was long-suffering shall come

and take with both hands,

But he who did not toil nor endure,

Standeth empty in the House of Dues.

He will seek but will not find,

And ask, but nought will be given him,

Because he had in his hand and gave not,

He will search there in his bosom and will find nothing."

Thou art praised, Manda-d-Hiia

Who dost not condemn thy friends.

124

I seek a boon from the Life,

From Thee, mighty Life.

I seek a boon from the Life -

That Ye will rightly guide Your praise

For me.

(....)

Chapter 170

Tab taba Itabia (The Full Commemoration Prayer for the Dead and Living)

Good is the Good (one ?) for the good, and He set His nature upon those who love His name. We will seek and find, and will speak and be heard. We have sought and found, we spoke and were heard in Thy presence, my Lord Manda-d-Hiia, Lord of Healings. Forgive the sins, trespasses, follies, stumblings and mistakes of him who made (furnished) this bread , masiqta and tabuta . His sins, trespasses, follies, stumblings and mistakes thou wilt remit for him, my lord Manda-d-Hiia and Great First Life, (those of) the donor of fee and oblation.

For our forefathers there shall be forgiving of sins. For Yus'amin son of Dmut-Hiia there shall be forgiveness of sins. For Abatur son of Bihrat there shall be forgiveness of sins. For Hablaba and Kana-d-Zidqa there shall be forgiveness of sins. For the twenty-four 'uthras, sons of light, there shall be forgiveness of sins. For Pthahil son of Zahriel there shall be forgiveness of sins. For Adam son of Qin and Eve his wife there shall be forgiveness of sins. For S'itil son of Adam there shall be forgiveness of sins. There shall be forgiveness of sins for Ram and Rud . There shall be forgiveness of sins for S'urbai and S'arhabiel). There shall be forgiveness of sins for S'um son of Noah and Nuraita his wife. There shall be forgiveness of sins for Yahia-Yuhana son of 'Nis'bai and Qinta and Anhar his wives. There shall be forgiveness of sins for those three hundred and sixty priests who went forth from the district of Jerusalem the city. There shall be forgiveness of sins for the souls of our good fathers and for this my soul, Adam-Zihrun son of Mahnus', who hath prayed this prayer and devotions. There shall be forgiveness of sins for the soul of my father, Yahia-Bihram son of Hawa-Mamania. There shall be forgiveness of sins for the soul of my mother, Mahnus' daughter of Simat. There shall be forgiveness of sins for the soul of my teacher Bihram son of Mudalal. There shall be forgiveness of sins for his wife, Anhar daughter of Hawa. There shall be forgiveness of sins for the souls of my children Anhar daughter of Anhar. There shall be forgiveness of sins for my brothers (and sisters) Anhar, and Sam, and Mudalal, and Ram; and Muhatam-Yuhana, and Adam-Yuhana, the sons of Mahnus' : forgiveness of sins be there

for them. The souls of Mandaeans; Ram son of S'arat-Simat ,-forgiveness of sins be there for him; Zihrun son of Simat, forgiveness of sins be there for him; Anhar daughter of Simat, forgiveness of sins be there for her; Simat daughter of Hawa, forgiveness of sins be there for her; Ram son of Simat, forgiveness of sins be there for him; Yasmin daughter of Yasman, forgiveness of sins be there for her. All the souls of our good fathers, be there forgiveness for them. And for this my soul, mine, Adam-Zihrun son of Mahnul, be there forgiveness for me. The soul of my teacher, Bihram son of Mudalal, be there forgiveness for him. The souls of priests, Adam-Zihrun son of Mamania, forgiveness of sins be there for him. Yahia-Anus' son of Maliha, forgiveness of sins be there for him. Yahia-Ram- Zihrun son of Hawa-Simat, forgiveness of sins be there for him. Yahia-Zihrun son of Mudalal, forgiveness of sins be there for him. Sam-Bihram son of Mudalal, forgiveness of sins be there for him. All souls of our good forefathers, forgiveness of sins be there for them. And for this my soul, Adam-Zihrun son of Mahnus' who have prayed this prayer and devotions, forgiveness of sins be there for me- And the soul of my teacher Bihram son of Mudalal, forgiveness of sons be there for him. The souls of ganzibria: Yahia-Yuhana son of Hawa-Simat, forgiveness of sins be there for him; Zihrun son of Simat, forgiveness of sins be there for him; Sam-Bihram son of Simat, forgiveness of sins be there for him; Bihram-S'itil son of S'arat, forgiveness of sins be there for him; Zihrun son of Maliha, forgiveness of sins be there for him; Adam son of S'adia-Maliha forgiveness of sins be there for him; Yahia-Bayan and Yahia-Bihram sons of Hawa-Mamania, forgiveness of sins be there for them; Ram-Yuhana son of Mamania, forgiveness of sins be there for him; Bayan-Zangia son of Anhar-Simat, forgiveness of sins be there for him; Sam-Saiwia son of S'arat, forgiveness of sins be there for him; Bihram son of Madinat, forgiveness of sins be there for him; Yahia son of Anhar-Ziwa, forgiveness of sins be there for him; Ram-Sindan and S'aria, forgiveness of sins be there for them; Hawa daughter of Daia, forgiveness of sins be there for her; Anhar- Kumrait daughter of Simat, forgiveness of sins be there for her; Yahia-Ramuia son of Ramuia, forgiveness of sins be there for him; Sam-Bihram son of Mudalal, forgiveness of sins be there for him; Adam son of Bihram (Bihrat?)-Dihgan, forgiveness of sins be there for him; Adam-Br-hiia son of Simat, forgiveness of sins of there for him; Brik-Yawar son of Buran, forgiveness of sins be there for him; Bihram Bisth'aq son of Hawa, forgiveness of sins be there for him; S'abur son of Dukt, forgiveness of sins be there for him; Mha-tam and S'itil, sons of Haiuna, forgiveness of sins be there for them; Anus' son of Mihria-Zad, forgiveness of sins be there for him; S'aiar- Ziwa and S'abur son (sons?) of Kaizar'il, forgiveness of sins be there for him (them?); Bhira son of Kujasta, forgiveness of sins be there for him; Zakia son of Hawa, forgiveness of sins be there for him; Ardaban-Malka-Baktiar son of Simat, forgiveness of sins be there for him.

And all souls of our good fathers, forgiveness of sins be there for them. And for this my soul, mine, Adam-Zihrun son of Mahnus', who have prayed this prayer and these devotions, forgiveness of sins be there for me. The soul of my teacher, Bihram, son of Mudalal, forgiveness of sins be there for him. The souls of the ethnarchs: Adam-Bul-Faraz son of Hawa- Mamania, forgiveness of sins be there for him; Anus' Mu'ailia son of Hawa-Zadia, forgiveness of sins be there for him; Yahia-Adam, son of Zadia-Anus' , Hawa (?), forgiveness of sins be there for him (their?); Bihdad son of S'adia, forgiveness of sins be there for him; Bainia son of Haiuna, forgiveness of sins be there for him; Haiuna daughter of Tihwia, forgiveness of sins be there for her; Ramuia son of 'Qaimat, forgiveness of sins be there for him; S'ganda

son of Yasman, forgiveness of sins be there for him, Zazai-d-Gawazta son of Hawa, forgiveness of sins be there for him. The people, (consisting of all Nasoraeans, priests and laymen (mandaiaa), and ganzibria and ganzaiia (headpriests and treasurers ?), from the age of Adam the First Man down to the end of the world (and generations); all who went down to the Jordan and were immersed and received the Pure Sign, who did not betray their Sign, nor renounced (were converted from) their Baptism, forgiveness of sins be there for them. For them and their spouses and their offspring, their priests, and for those who supplied this bread and ritual food (t'abuta), and for you, my fathers, my teachers and instructors when ye upheld me from the Left to the Right, Forgiveness be there for you. And ye shall say "Life abideth in Its Dwelling " And Life be praised: Life is victorious over all works.

Chapter 171

Hymns of Praise

In the Name of the Life!

Praised be the First Great Radiance and praised the Great First Light! Praised be the Wellspring and the great first Palm-Tree Praised be the mystic Tan(n)a which dwelleth in the great mystic First Wellspring. Praised be the great S'is'lam who sitteth on the bank of the Wellspring and Palm-tree; praised is the great 'zlat Praised is the great Yawar who was formed from the loins of Radiance: praised is Simat-Hiia (Treasure-of-Life), Mother of all kings, because from them (both) all worlds proceeded - for she was appointed as the result of secret mysteries.

Praised is that first great Jordan : praised are those three hundred and sixty Jordans which proceeded from that first great Jordan. Praised is that great mystic first S'kinta and praised are the three hundred and sixty S'kintas which proceeded from that first great mystic S'kinta.

Yawar-Ziwa, the vigilant 'uthra, divulged, revealed and said, "Upon every Nasorean man who standeth at his devotions and prayeth this prayer and offereth up this (prayer of) dedication the glory of the Life will come and will rest on him, and he shall have strength and increase like Anus'-'Uthra. Upon any Mandaean man who standeth at his devotions and prayeth this prayer and raiseth this dedicatory prayer the attention of the Life will descend, will rest on him and he will have strength and greatness like a priest. And he shall say "Thou art established First Life" and dedicate (his crown) sixty-one times and make (this) petition : (and say) Ye are blessed, praised and magnified, revered and established with

high honour which is great and boundless, O Life, and my Lord Manda-d-Hiia and the great First Lie, the Second Life and the Third Life; Yufin and Yufafin; Sam-Mana Smira; and the Vine which is all Life and the great Tree which is all healings. (O) Compassionate One, Forgiving One, Clement One, Pitiful One, Deliverer and Saviour, O Looser of the bound, loosen him (me) from and forgive his (my) sins, trespasses, follies, stumblings and blunders, mine, Adam-Zihrun son of Mahnus', who have prayed this prayer and "devotions". Be there forgiveness of sins for me! O Sunday, the lauded, pure guardian of Light, (O) Ayar-Nhura, pure saviour who art all piety, who art invisible and unbounded! be my answerer and answer me : be my supporter and support me, be my Raiser-up and raise my soul, mine, Adam-Zihrun son of Mahnus' who have prayed this prayer and "devotions". Be there forgiveness of sins for me!

O Hablaba (Sunday) ! deliver me from hell-beasts and from purgatory-demons and from water-penalties , and from pots that seethe, from fire and ice, from the snare of the planets, from the plots of the planets, from the slaying of the planets and from the seven hell-beasts , the chief Levier of dues and the children of darkness. Great Bihram! baptise me in thy sublime jordan and deliver me in purity to the Place of Light. Stretch forth thy right hand of holy truth to clasp that of this my individual soul, mine, Adam-Zihrun son of Mahnus', who have prayed this prayer and (offered up) these devotions. Be there forgiving of sins for me. O Abathur-Rama, O Abathur-Muzania! Weigh me in thy balance, build me into thy building and count me in thy reckoning! Mahziel, Great First Word, which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding! Haias'um, healer; Kus'ta, and Yusmir healer of the mana and its counterpart, heal me (preserve me) from pains, from blemishes from hateful curses, from a sickly body and from an oozing body. O Yawar-Rba, Yur-Rba , Treasurer, king of worlds of light, free me, rid me of my sin, my trespasses, my follies, my stumblings and my mistakes, mine, Adam Zihrun son of Mahnus' who have prayed this prayer and devotions. Be there forgiveness of sins for me, and for my father and mother, and nor my teacher , for my wife and children, for my priests and for all souls who stood for the Name of Life and were firm in the sign of Manda-d-Hiia with a sincere and believing heart. Yea, Life, verily Life , Life will be with the victorious. They (Life) will not condemn those who love Their name: they will be joined in holy union. Life for those who know, Life for those who believe, Life for beings who instruct us . Life is established in its dwellings: Life is victorious over all works.

Chapter 172

Now (we beseech Thee), Life, (bestow) Thy pity, Thy clemency, Thine attention, Thy compassion, Thine, Great First Life! Show pity, be clement, be attentive to and show compassion on this, my soul, mine, Adam-Zihrun son of Mahnus' who have prayed this prayer and (these) devotions. May there be forgiveness of sins for me. (Three times) . For me and for my father and my mother, for my teacher and for my wife and my offspring, and for my priest and for whomsoever hath offered this bread and ritual

foods. And for you, my fathers, my teachers, and my instructors and those who taught me the faith when ye supported me from the Left to the Right, may there be forgiving of sins for you. And ye shall say "Life is established in its dwellings". And Life is victorious over all works.

The S' umhita

Chapter 173

The name of the Life and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great mystic First Palmtree is pronounced upon thee. The name of the great S'is'Iam is pronounced upon thee. The name of the great 'zlat is pronounced upon thee. The name of the great Yawar is pronounced upon thee. The name of Simat-Hiia is pronounced upon thee. The name of the great Yukabar is pronounced upon thee. The name of the Mana and his counterpart is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee. The name of Shaq-Ziwa the great, the first, is pronounced upon thee. The name of Sam, the pure, first-produced, beloved and first radiance, is pronounced upon thee. The name of the Life and the name of Manda-d-Hiia is pronounced upon thee, Adam-Zihrun son of Mahnus'. May illness, malady, accidents, curses, vows and forfeitures, pains, infirmities, violent fevers, the evil eye and the dimmed eye be loosed and removed from thee. They shall depart (rise) to the mountains and heights from thy body, spirit and soul, thy trunk and thy, stature and (from) thine entire frame, thine, Adam-Zihrun son of Mahnus', through the strength of my Father, their Father, Manda-d-Hiia, through the strength of the treasure of the First Life and through the strength of Yawar-Zi,va and Simat-Hiia. And the name of Life and the name of Manda-d-Hiia be pronounced upon thee.

Chapter 174

I beseech the Life and my Lord Manda-d-Hiia and the 'uthras and kings of the worlds of the light for a sponsor for this high mystery (ginza) so that no lacking or deficiency may appear therein. Should there be anything missing or deficient, do thou, O Hibil-Ziwa, (thou) great Fulfiller, supplement it from thy treasure which is not deficient and from thy plenty, which lacketh in nothing. Rid it and loose it from its sins, trespasses, follies, stumblings and mistakes, (and) mine, Adam-Zihrun son of Mahnus' who have prayed this prayer and (these) devotions. May there be forgiving of sins for me.

O Sunday, receive it, save it, establish it and raise it up to perfection!

Chapter 175

In the name of the Great Life. Then, when she reacheth the Seven Mysteries, servitors of the Seven go forth towards her. They come and surround her and question her and say to her, "O soul, whence comest thou and whither goest thou ?" I say to them, "I come from the Body, the name of which is the Earth and I am going towards the Good Consumation ". They say to me, "Whose servant art thou and whose envoy art thou called ?" I say to them, "I am the servitor of the Beloved Consumation, and the envoy of the vast Ether".

Then they bless her (me); and praise her and guard her and say to her, "Everyone who knoweth this saying will rise towards the Good Goal " because they seek to grasp the mysteries of the Body . And they question her and then she riseth towards the Good Goal.

Chapter 176

O King of all kings, O Father of all 'uthras; O Adatan and Yadatan; O S'ilmay and Nedvay, ye guardian 'uthras of the jordan; O Hibil-Ziwa, great Fulfiller who deliverest us from evil plots and deliverest us from all that is evil and ugly, O high King of Light, thou wilt give me comeliness of body, compassion of heart, fullness of hand and integrity of eye. O Life, and my Lord Manda-d-Hiia Thou deliverest me savest me and guardest me. O high King of Light!

Little New Year's Feast Prayer

Chapter 177

In the Name of the Great Life.

Vines shone in the water

And in the jordan mighty they grew.

Ye are flourishing offshoots.

Messengers hither I bring you,

I give you great 'uthras.

I have twined for you and bring you Garlands of myrtle and marjoram For (lit. "in") the doors of the houses.

I will rear up for you babes And bring them to you. We bless you unto the world's end : The full river (yardna) hath blessed you And the baptism which is unfailing from beginning to end.

Honouring of the Crown

Chapter 178

Kus'ta strengthen thee , my crown, Kus'ta strengthen thee, my teacher, Kus'ta strengthen thee, my turban, Kus'ta strengthen thee, guardian of my turban, Kulja strengthen thee, Great First Radiance, Kus'ta strengthen thee, Great First Light, Kus'ta strengthen you, my brother-priests, Kus'ta strengthen You, Life, my Parents , Kus'ta strengthen thee, my treasure, Kus'ta strengthen thee, Guardian of my treasure! We kiss thee with a pure mouth. (Sixty-one times) In an inner vessel they concealed thee . The Wellspring of living waters hath blessed thee, And the Nas'irutha which emanated therefrom Will be thine assuagement, it will be thy portion. And treasure will arise to its owner. And Thou, Life, wilt be victorious for ever and ever! And Life is victorious .

(...)

The Letter

Chapter 382

In the Name of the Great Life!

Vines shone in the waters:

Mighty ones were confirmed

For perfecting, for clearing the waters,

Establishing Your likeness and giving us light

Let your radiance shine upon us, great 'uthras!

Shine, shine forth, come in mystic transfiguration,

Let your radiance shine forth and the radiance of the king.

Let your fragrance come and overpower (us with its sweetness)

[This hymn the ganzibra shall pronounce over the wine-bowl, giving it to the baruka (blesser) and to the two witnesses.]

Chapter 383

In the name of the Great Life!

On the day that Hibil-Ziwa

Walked with Yawar,

Myrtle with them was plentiful,

Plentiful was the myrtle,

And to Yawar he gave it,

Into his right hand.

And he said to him,

"Take from me fresh myrtle

And pronounce blessing in the shkinata
Its blessing pronounce in the shkinata.
Then Yawar opened his mouth,
Blessing Hibil-Ziwa, blessing Hibil-Ziwa
And said to him, "Blessed art thou,
Our father, Hibil-Ziwa!
Like the myrtle that is in thy right hand
Thy Root shall flourish
Like the root of fresh myrtle:
And thou shalt have strength and increase
Like the living waters".

[The "blessers" recite this hymn and give myrtle to the ganzibra.]

Chapter 384

Myrtle, myrtle! The king took it;
The king was surrounded by the perfume of myrtle,
The king was surrounded by myrtle-perfume,
And blessing Hibil-Ziwa,
He said, blessing Hibil-Ziwa,
"Blessed art thou, our father Hibil-Ziwa,
Who hast brought this plant of fresh myrtle
And hast set it up in the dwellings of 'uthras.
The dwellings shine in its brightness

And delight in its fragrance for ever.

[The ganzibra recites this hymn and taketh the myrtle from the "blessers".]

Chapter 385

In the name of the Great Life!

All who inhale thy perfume and are crowned by thee

Sixty heinous sins will fall away from him.

And all pure spouses will be made perfect,

Delivered from evil actions.

(Those) who twine the wreaths and set them on our heads

Will arise without spot and behold the Place of Light.

(The ganzibra reciteth this prayer over the myrtle, inhaleth its fragrance and giveth it to the shganda (acolyte) to smell, and to the "blessers" and all persons present; then he throweth the myrtle into the jordan and (folds and) putteth away the banner. And (then) they "honour their crowns.")

[Note. -- Here D. C. 3 p. 328 has a colophon which begins: --]

These are the prayers for the pihtania (breads) and all the blessings of the Blessed Oblation which I copied for my brothers and parents so that there may be support and a guardian for us on earth and forgiving of sins before the Life, my Parents, in the worlds of light, so that they may be instructed therein. I am poor, lowly... etc.

[Note. -- Before No. 386D.C. 3 inserts:

Chapter 386

See Prayer No. 329.

[The rubric differs slightly, so I give it:]

[This is a hymn for consecration of crowns on the Sunday when the ganzibra wishes to consecrate the cotton crowns for the priests. Wearing his vestments, with the (novice's) vestments and the crowns in his right hand and his staff in his left, he goes to the bank of the jordan, grasping the crowns which he wishes to consecrate together with his own in his right hand. Then, after performing ritual ablution in the jordan, he approaches the cult-hut and examines each (item) of the vestments, and recites the 'Salutation' at the Door of Mercies (i.e. facing North), to (as many) kings as he is able. After that he shall recite this hymn once over each crown. And Life is victorious!]

Chapter 387

See Prayer No. 305.

Chapter 388

See Prayer No. 306.

Chapter 389

See Prayer No. 307.

Chapter 390

See Prayer No. 308.

Chapter 391

See Prayer No. 309.

Chapter 392

See Prayer No. 310.

Chapter 393

See Prayer No. 311.

[The ganzibra shall recite these seven hymns of the Great Shishlam when he placeth the crown on the postulant. And the priests shall recite these seven other hymns, and give their reponses.]

Chapter 394

See Prayer No. 312.

Chapter 395

See Prayer No. 313.

Chapter 396

See Prayer No. 314.

Chapter 397

See Prayer No. 315.

Chapter 398

See Prayer No. 316 and 317.

Chapter 399

See Prayer No. 318 and the rubric which follows it.

Chapter 400

See Prayer No. 319 and the rubric which follows it.

Chapter 401

See Prayer No. 320 and the rubric which follows it.

Chapter 402

See Prayer No. 321 and the rubric which follows it.

Chapter 403

See Prayer No. 322 and compare Prayer 386.

Chapter 404

See Prayer No. 323 and the rubric which follows it.

Chapter 405

See Prayer No. 324 and the rubric which follows it.

Chapter 406

See Prayer No. 325 and the rubric which follows it.

Chapter 407

See Prayer No. 326 and the rubric which follows it.

Chapter 408

See Prayer No. 327 and the rubric which follows it.

Chapter 409

See Prayer No. 328 and the rubric which follows it.

Chapter 410

Prayer of Yahia

In the Name of the Great Life!

Health, victory and forgiving of sins be there for me, Adam-Yuhana son of Mahnush, who have prayed this prayer and (these) Devotions. Forgiving of sins be there for a man whose eyes wait upon his Father and whose thought is directed to the Life and whose mind doth not stray from Knowledge-of-Life.

Poor am I who make this petition: a lowly man who hath kept aloof from the Seven. And I say "O Lord of the lofty firmament, (O) Being who accepteth request, receive my prayer and my praise here; guide it with Thy directing (power), grant me a place in Thy Place, give me a dwelling in Thy world. Do not question me about my sins and the burden which hath weighed down my soul in this world. Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins, (O) Shihrialia shilia, superior to all glories, before the pure Light which is above all lights.

And I say, "O Lord of gleaming banners, Lord of mystic books, Lord of "Letters-of-Truth". Lord of prayer and praise, He who uplifteth the prayer of 'uthras and sponsors the praisegiving of kings, Support of prayerful thoughts! Let there be strength and constancy for all lovers of Thy name! Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover

me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror of the seven stars and the twelve constellations: deliver me from the hands of the wicked, and loosen my feet from the bonds of death. Cut me not off from Your presence. Arm me against all that is evil: be for me a bulwark against rebels and a Hand of Truth against the destructive powers of this world. Turn away, repulse from me insecurity (?), poverty, ill-luck, lack of sleep and hours of agitation, an evil day and blows (onslaughts) which occur all the time. Be to me Life in life; give me to drink of freshly-flowing Water of Life. Set up for me a kana d-zidqa, a Table and good fortune so that they are fully supplied by Nasirutha. And my brethren will be with me and will provide (me with) a peaceful transplanting: my wife, my plants (children), and my priests shall accomplish it.

I shall depart and come towards You after a (ritually) perfect departure (death), with pure oil, and with the proven Sign; in ripeness of years, without feebleness, in a blessed old age, in my own home.

Look on the plants, marvel at the shualania (those entering the priesthood under tuition); then let there be with You a forgiver of sins for me, Adam-Yuhana son of Mahnush who have prayed this prayer and these "Devotions". Forgiveness of sins be there for me, for my father and mother, for my teacher, for my wife, for my offspring, for my priests and for all souls who arose at the name of Life and verified the sign of Manda-d-Hiia with pious and believing heart.

Yea, Life, verily Life, life with the victorious there shall be for those love Their name! They will not sever the holy union knit between living ones, with those who know the Life and believe in the Life, and with those who teach us the faith. And Life abideth in Its Dwellings and Life is victorious over all works!

And now (I ask) of Life, Your compassion, Your forgiveness, Your reconciliation and Your compassion, Yours, Great First Life! Pity, forgive, awake and have compassion upon this my soul, mine, Adam-Yuhana son of Mahnush who have prayed this prayer and these "Devotions". Let there be forgiveness of sins for me! (thrice); for me and for my father, my mother, my teacher, my wife and my wife and my plants (children) and my priests who have placed bread and (ritual) food (here), (and) you, my fathers, my teachers, my instructors and those who taught me the faith, when ye supported me from the Left to the Right. Forgiveness of sins be there for you! Life abideth in Its dwellings and Life is victorious over all works!

[This is a prayer (called) Yahia's Petition ("John's Prayer"). Pray it in all your devotions.]

Other Hymns

Chapter 411

[This is the great Commemorative prayer known as "Our forefathers". It is usually preceded by the Tab taba Itabia prayer as in prayer 170. It is recited at every rite for the departed.]

Our forefathers, there shall be forgiving of sins for them. Yushamin son of Dmuth-Hiia, there will be forgiving of sins for him.

.... (the prayer continues from this part as in Prayer 170, inserting the name of the copyist, Adam-Yuhana son of Mahnush, and his relatives, and teacher wherever such insertions are customary. The insertions are called zharia, "injunctions", "rubrics")

[This is the chant of "Our forefathers".]

Chapter 412

In the name of the Great Life.

Then, when she (the soul) reacheth the seven mysteries,

Servants of the Seven go out towards her

And come and surround her and question her.

And they said to her "O soul, whence comest thou?

And whither goest thou?" She said to them,

"I come from the Body the name of which is Earth.

And I go toward the good Kimsa".

They say to her "Servant of whom, art thou?
Messenger of whom art thou called?"
She said to them "I am the servant of the beloved Kimsa
And the envoy of the vast Ether".
Then they bless her and commend her and say to her,
"All who know this (pass-) word shall rise
Towards the good Kimsa".
For they seek to grasp the mystery of the Body
And (so) question her.
And thereupon she ascendeth
Towards the Good Kimsa.

[This is a prayer about the questioning of the soul.]

Chapter 413

[See prayer 177.]

Chapter 414

My Lord be praised!

In the name of the Great Life!

On the day when the radiance within Radiance

Broke through and emerged,
A counterpart of the jordan was formed in mirrors;
In mirrors a counterpart of the jordan was formed.
And water was produced in the Ether.
The jordan emerged in its glory
And the water was intermingled with the Ether,
Intermingled was Water with Ether.
And the strength of Light increased greatly,
Was increased and established.
A wreath they twisted into crowns
(Of) myrtle leaves. And trees bore their burden (fruit)
Nasirutha spoke therein to kings (priests)
And their purities were intertwined.

(The bridegroom shall recite this prayer when entering his house before he "taketh kushta with his wife". Then he shall "honour" his crown. Beware of performing a marriage OI (entering into) a partnership when the moon is in Cancer, Capricornus, Sagittarius or Scorpio: they are evil days for a wedding.)

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