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Gnostic Scriptures and Fragments.

The Untitled Text in the Bruce Codex

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1.

He set him up so that they should strive against the city in which was their image. And it is in that they move, and in it that they live. And it is the house of the Father, and the garment of the Son, and the power of the Mother, and the image of the Pleroma. This is the First Father of the All. This is the first eternity. This is the king of unassailables. This is he in whom the All is unconscious. This is he who gave form to it within himself. This is the self-originated and self-begotten place. This is the deep of the All, this is the great abyss, in truth. This is he to whom the All reached. There was silence concerning him. He was not spoken of, for he is an ineffable one, he cannot be understood. This is the first source. This is he whose voice has penetrated everywhere. This is the first sound until the All perceived and understood. This is he whose members make a myriad myriad powers to each of them.

2.

The second place came into existence which will be called demiurge and father and logos and source and understanding mind and man and eternal and infinite. This is the column, this is the overseer, and this is the Father of the All. This is he upon whose head the aeons are a crown, casting forth rays. The circuit of his face is the unknown in the outer worlds, these who seek after his face at all times, wishing to know it, for his word has reached them, and they want to see him. And the light of his eyes penetrates to the places of the outer pleroma. And the word which comes from his mouth penetrates what is above and below. And the hair of his head is the number of the hidden worlds, and the boundary of his face is the image of the aeons. The hairs of his face are the number of the outer worlds. And the stretching out of his hands is the manifestation of the cross. The stretching out of the cross is the ennead on the right side and on the left. The sprouting of the cross is the incomprehensible man. This is the Father. This is the source, which wells up from the silence.

This is he who is sought in every place. And this is the Father from whom, like a light-spark, the monad came forth, beside which all the worlds are as nothing. . . . It is this which moved all things with its shining. And they received gnosis and life and hope and rest and love and resurrection and faith and rebirth and the seal. This is the ennead which came from the Father of those without beginning, who alone is Father and Mother unto himself, whose pleroma surrounds the twelve deeps -

1. The first deep is the all-wise from which all sources have come.
2. The second deep is the all-wise from which all the wise have come.

3. The third deep is the all-mystery from which, or out of which, all mysteries have come.

4. The fourth deep moreover is the all-gnosis out of which all gnoses have come.

5. The fifth deep is the all-chaste from which everything chaste has come.

6. The sixth deep is silence. In this is every silence.

7. The seventh deep is the insubstantial door from which all substances has come forth.

8. The eight deep is the forefather from whom, or out of whom, have come into existence all forefathers.

9. The ninth deep moreover is an all-father and a self-farther, that is, every fatherhood is in him and he alone is father to them.

10. The tenth deep is the all-powerful from which has come every power.

11. The eleventh deep moreover is that in which is the first invisible one, from which all invisible ones have come.

12. The Twelfth deep moreover is the truth from which has come all truth.

This is the truth which covers them all. This is the image of the Father. This is the mirror of the All. This is the mother of all the aeons. It is this which surrounds all the deeps. This is the monad which is unknowable or is unknown. This characterless one in which are all characters, which is blessed for ever. This is the eternal Father. This is the ineffable Father : not understood, unthinkable, inaccessible.

And they rejoiced, they were glad, they begot myriads upon myriads of aeons in their joy. They were called the births of joy because they rejoiced with the Father. These are the worlds within which the cross grew and Man came into existence out of these incorporeal members. This is the Father and the source of all, whose members are all complete. And every name came into existence from the Father whether unutterable, or imperishable, or unknowable, or invisible, or simple, or still, or power, or all-power, or every name which is in the silence, all of which came into existence from the Father.

It is he whom the outside worlds all, like the stars of the firmament at night, see. As men desire to see the sun, in this way also the outside worlds desire to see him, on account of his invisibility that surrounds him. It is he who at all times gives life to the aeons, and through his word the indivisible one learned to know the monad. And through his word the holy Pleroma came into existence.

3.

This is the Father, the second demiurge. Through the breath of his mouth, the forethought inspired those without existence. They came into being through the will of this one, because it is he who commands the All, so that it comes into existence.

He created the holy Pleroma in this way: four gates with four monads within it, one monad to each gate and six helpers (parastatai) to each gate, and twelve dodecads to each gate, and five pentads of powers to each gate, making 24 helpers (parastatai) ; and 24 myriad powers to each gate, and nine enneads to each gate, and ten decads to each gate, and twelve dodecads to each gate, and five pentads of power to each gate, and an overseer who has three aspects - an unbegotten aspect, a true aspect and an unutterable aspect - to each gate. One of his aspects looks forth from the gate to the outer

aeons, the other looks inwards to the Setheus, and the other looks to the height, and the sonship is in each monad. And Aphrêdon is there with his twelve beneficent ones. The forefather is there ; Adam is there, who is of the light, and his 365 aeons; and the perfect mind is there. And they surround a rule (kanôn) which is in immortality. The unutterable aspect of the overseer looks towards to the holy of the holies, that is, the infinite one who is the head of the sanctuary. He has two aspects : one is opened to the place of the deep, and then other is opened to the place of the overseer which is called: the Child. And there is a deep there which is called : the light or the light-giver. And an only-begotten one is concealed within it, who manifests three powers, who is mighty in every power.

This is the indivisible one, this is he who has never divided. This is he to whom the All has opened, for to him the powers belong. He has three aspects : an invisible aspect, and an all-powerful aspect, and an Aphrêdon-aspect which is called Aphrêdon-Pêxos. And there is an only-begotten one concealed within him, namely the triple-powered one. When the thought comes forth from the deep, Aphrêdon takes the thought and brings it to the only-begotten one. The only-begotten one brings it to the Child, and they bring it forth to all the aeons as far as the place of the triple-powered one, and they are completed and taken to the five unbegotten ones.

4.

There is again another place which is called: deep. There are three fatherhoods within it. The first father there is the covered one, who is the hidden God. In the second father there stands five trees, and there is a table in their midst. And an only-begotten word (logos) stands above the table, he having the twelve aspects of the mind of the All ; and the prayer of each one is brought to him. This is he over whom

the All rejoiced because he appeared. And this is he whom the invisible one strove to know. And this is he on account of whom the Man was manifested. In the third father there is the silence (Sigè) and the source; and twelve beneficent ones look upon it and see themselves in it. And in it is love and the mind of the All and five seals. And afterwards the all-mother, in whom the ennead was manifested, whose names are these: Prôtia, Pandia, Pangenia, Doxophania, Doxogenia, Doxokratia, Arsenogenia, Lôia, louêl. This is the first unknowable one (akatagnôstos), the mother of the ennead, which completes a decad from the monad of the unknowable (agnôstos) one.

5.

After these things there is another place which is broad, having hidden within it a great wealth which supplies the All. This is the immeasurable deep. There is a table there, to which are gathered three greatnesses : a still one, an unknowable one and an infinite one. There is a sonship in their midst, which is called Christ the Verifier,. It is he who verifies each one, and he seals him with the seal of the Father as he sends them in to the first Father, who exists in himself. This is he because of whom the All came into existence, and without whom nothing existed. And this Christ bears twelve aspects : an infinite aspect, an incomprehensible aspect, an unutterable aspect, an simple aspect, an imperishable aspect, a still aspect, an unmoved aspect, an unbegotten aspect and a pure aspect. That place has twelve sources which are called: rational sources, which are filled with eternal life. They are called: deeps, and they are called: the twelve spaces, because they contain all the places of the fatherhood. And the fruit of the All, which they produce, this is the Christ who contains the All.

6.

After all these things is the deep of Setheus which is within them all, and twelve fatherhoods surround him. It is he who is in their midst, and each one of them has three aspects.

The first among them is the indivisible one. He has three aspects ; an infinite aspect, an invisible aspect, and an unutterable aspect. And the second father has an incomprehensible aspect, an unmoved aspect, and an undefiled aspect. The third father has an unknowable aspect, an imperishable aspect, and an apherdon aspect. The fourth father has a silence aspect, a source aspect, and an unassailable aspect. The fifth father has a still aspect, an all-powerful aspect, and an unbegotten aspect. The sixth father has an all-father aspect, a self-father aspect, and a progenitor aspect. The seventh father has an all-mystery aspect, an all-wise aspect, and an all-source aspect. The eighth father has a light aspect, a rest aspect, and a resurrection aspect. The ninth father has a covered aspect, a first-visible aspect, and a self-begotten aspect. The tenth father has a thrice-male aspect, an Adamas aspect, and a pure aspect. The eleventh father has a triple-powered aspect, a perfect aspect, and a light-spark (Spinther) or spark aspect. The twelfth father has a truth aspect, a forethought aspect and a thought aspect.

These are the twelve fathers which surround the Setheus, making thirty-six in their number. And those that are outside them have received character from them, and because of this they give them glory at all times. Again another twelve surround his head and they have a diadem upon their heads. And they cast rays to the worlds which surround them from the light of the only-begotten one hidden within him, this one whom they seek after.

7.

In order indeed that we should comprehend the subject through those that excel in speaking of these things - as far as we now are concerned - it is not possible that they should be understood in any other way, that is, by us. Indeed, to speak of him with a tongue of flesh, of the manner in which he exists, is an impossibility. For they are great ones who surpass the powers so that they hear through a concept and they follow him except they find a kinsman of theirs in one who can hear of the places from whence he came. For everything follows from its root, because indeed man is a kinsman of the mysteries, because of this he has heard of the mystery. The powers of all the great aeons have given homage to the power which is in Marsanes (Marsianos). They said : "Who is this who has seen these things before his face, that he has thus revealed concerning him?" Nikotheus spoke concerning him; he saw that he was that one. He said : "The Father exists, surpassing every perfection. He has revealed the invisible, triple-powered, perfect one." Each of the perfect men saw him, they spoke of him, giving glory to him, each one in his own way.

This is the only-begotten one hidden in the Setheus ; this is he whom they called the light-darkness. Because of excess of his light they of themselves alone became dark. This is he through whom the Setheus is king. This is the only-begotten one. There are twelve fatherhoods in his right hand in the type of the twelve apostles. And in his left there are thirty powers. Each one makes twelve, and each possesses two aspects (faces) in the type of the Setheus. One aspect looks to the deep within, the other looks at the triple-powered one. And each one of the fatherhoods in his right hand makes 365 powers according to the word which David spoke, saying : "I will bless the crown of the year in thy beneficence"<Ps 64,1> Now all these powers surround the only-begotten one like a crown, giving light to the aeons in the light of the only-begotten

one, as it is written : " In thy light will we see light"
<Ps 35> And the only-begotten one is raised above
them, as it is written : "The Chariot of God is ten
thousandfold"<Ps 67,1>, and again ; "Thousand
rejoice, the Lord being in them"<Ps 67,1>.

This is he who dwells in the monad which is in the
Setheus. It is this which came forth from the place
of which it is not possible to say where it is, which
came forth from that which is before the All. This is
the Only One. This is he from whom the monad
came, like a ship laden with all good things, or like a
city filled with every race of man and every king`s
image.

This is the manner in which they are all within the
monad : there are twelve monads making a crown
upon its head ; each one makes twelve. And there
are ten decads surrounding its shoulders. And there
are nine enneads surrounding its belly. And there
are seven hebdomads at its feet, and each one
makes a hebdomad. And to the veil which
surrounds it like a tower, there are twelve gates.
There are twelve myriad powers at each gate, and
they are called archangels and also angels.

This is the mother-city of the only-begotten one.
This is the only-begotten of whom Phosilampes
spoke : "He exists before the All" It is he who came
forth from the endless, characterless, patternless
and self-begotten aeon who has begotten himself,
who came forth from the ineffable and
immeasurable one, who exists verily and truly. It is
he in whom exists the truly existent one; that is to
say, the incomprehensible Father exists in his only-
begotten Son. The All rests in the ineffable and
unutterable, unruled and untroubled one, of whose
godhood which is itself no godhood, no one is able
to speak. And when Phosilampes understood, he
said : "Those things which verily and truly exist and
those which do not exist are for his sake. This is he
for whose sake are those that truly exist which are

secret, and those that do not truly exist which are manifest."

This truly is the only-begotten God. This is he whom the All knew. They became God, and they raised up his name : God. This is he of whom John spoke: "In the beginning was the Word and the Word was with God and the Word was God. This one without whom nothing exist, and that which has come into existence in him is life"<John 1.1,3,4>

This is the only-begotten one in the monad,. Dwelling in it like a city. And this is the monad which is in Setheus like a concept. This is Setheus who dwells in the sanctuary like a king, and he is as God. This is the creative Word which commands the All that they should work. This is the creative Mind, according to the command of God the Father. This is he to whom the creation prays as God, and as Lord, and as Saviour, and as one to whom they have submitted themselves. This is he at whom the All marvels because of his beauty and comeliness. This is he whom the All - those within being a crown upon his head, and those outside at his feet, and those of the midst surrounding him - bless, saying ; "Holy, Holy, Holy art Thou, Thou art living within those that live, thou art holy within the holy ones, thou dost exist within those that exist, and thou art the father within the fathers, and thou art God within the gods, and thou art Lord within the lords, and thou art a place within all the places"

And they bless him, saying : "Thou art the house, and thou art the dweller in the house." And they bless him again, saying to the Son who is hidden within him : "Thou art existent, thou art the only-begotten one, the light and the life and the grace (Charis)"

8.

Then Setheus sent the light-spark to the indivisible one. And it shone, it gave light to the whole place of the holy pleroma. And they saw the light of the light-spark. They rejoiced and they gave myriads of myriads of glories to the Setheus and to the light-spark which had manifested, as they saw that all their likeness was in him. And they depicted the light-spark within them as a man of light and truth.

They called him one assuming all forms, and pure one, and they called him unmoved one, and all the aeons called him all-powered one. This is the servant of the aeons and he serves the Pleroma.

And the indivisible one sent the light-spark out of the pleroma. And the triple-powered one came down to the places of the self-begotten one. And they saw the grace of the aeons of the light which was granted to them. They rejoiced because he who exists came forth among them.

Then the veils opened, and the light penetrated down to the matter below and to those who had no form and no likeness. And in this way they acquired the likeness of the light. Some indeed rejoiced because the light came to them and they became rich. Others wept because they became poor, and those things which they had were taken away. And this is the way it happened to the grace which came forth. Therefore captivity was taken captive. They gave honour to the aeons which had received the light-spark. Watchers were sent to them, namely Gamaliel, Strempsuchos, Agramas and those with him. They became helpers to those who believed in the light-spark.

9.

And in the place of the indivisible one there are twelve springs, and upon them twelve fatherhoods, surrounding the indivisible one in the manner of the deeps or these veils. And there is a crown upon the

indivisible one in which is every species of life : and every triple-powered species; and every incomprehensible species : and every endless species ; and every unutterable species; and every silent species ; and every unmoved species ; and every first-visible species ; and every self-begotten species ; and every true species ; all being within it. And in this is every species and every gnosis. And every power receives light from it.

And every mind is revealed in it.

This is the crown which the Father of the All gave to the indivisible one, in which there are 365 species, and they shine and fill the All with imperishable and inextinguishable light.

This is the crown which gives power to every power. And this is the crown for which all the immortal ones pray. And from this will those who have first manifested in the will of the unknowable one, on the day of rejoicing give to the invisible one, namely the foremost one, the all-divine one, and the all-begetting one, they and their fellows. And after the invisible one, all the aeons will receive their crowns from it and hasten forth with the indivisible one. And the All will receive their completion through the imperishable one. And for this reason do those who have received bodies pray, wishing to leave their bodies behind, and to receive the crown which is laid up for them in the imperishable aeon. And this is the indivisible one which has created the contest for the All.

And all things were granted to it through him who is superior to all things. And to it was granted the immeasurable deep, in which the fatherhoods cannot be numbered. And its enneads is without character,. And the characters of the whole creation are in it, as its ennead makes twelve enneads, and a place is in its midst which is called the god-bearing or god-begetting land.

This is the land of which it has been said : "He who tills his land shall be satisfied with bread, and shall enlarge his threshing floor." <Proverbs 12.11> and also "The king of the field that has been tilled is over all"<Eccl. 5.9> And all these powers which are in this god-begetting land receive crowns upon their heads. By this means the Paraleptores are known, because of the crowns upon their heads, whether or not they are from the indivisible one.

And moreover there is in it the all-mother. In it there are seven wisdoms and nine enneads and ten decads. And there is a great rule (kanôn) in their midst. And there is a great invisible one standing upon it, and a great unbegotten one and a great incomprehensible one. Each one has three faces. And the prayer and the blessing and the song of praise of the creation mount above that rule which is in the midst of the all-mother, and in the midst of the seven wisdoms, and in the midst of the nine enneads and the ten decads. And all these stand above the rule, fulfilled in the fruit of the aeons.

This (is what) the only-begotten one hidden in the indivisible one, before whom there is a source which twelve beneficent ones surround, commands them. And each one has a crown upon his head, and he has twelve powers which surround him. And they bless the only-begotten king, saying :

"For thy sake we have worn the glory, and through thee we have seen the Father of the All, and the Mother of all things, who is hidden in every place who is the thought of every aeon.

And she is the concept of every god and every lord. And she is the gnosis of every invisible one. And thy image is the mother of every incomprehensible one. And it is the power of every infinite one" And they bless the only-begotten one, saying : "Through thy image we have seen thee, we have fled to thee, we have stood with thee, we have received the

unfading crown, which has been known through thee. Glory to thee for ever, O only begotten one" And they all said : "Amen" at once.

And he became a light-body. He passed through the aeons of the indivisible one, until he reached the only-begotten one who is in the monad, who continues in quietness or in stillness. And he received the grace of the only-begotten one, which is his Christhood, and he received the eternal crown. This is the Father of all the light-sparks. And this is the head of every immortal body. And this is he for whose sake resurrection of the limbs were granted.

10.

But outside the indivisible one and outside his characterless ennead, in which are all characters, there are three other enneads, and each one makes nine enneads. And within each one there is a rule, to which three fatherhoods ' are gathered: an infinite one, an unutterable one and an incomprehensible one. And in the midst of the second (ennead) there is a rule, and there are three fatherhoods in it: an invisible one, an unbegotten one and an unmoved one. Also in the third (ennead) there is a rule, and there are three fatherhoods in it: a still one, an unknowable one, and a triple- powered one. And through these the All has known God.

And they fled to him and they begot a multitude of aeons which cannot be numbered. And according to each ennead they make myriads upon myriads of glories. And each ennead has a monad within it. And in each monad there is a place which is called imperishable, which is the holy land. In the land of each of these monads there is a source. And there are myriads upon myriads of powers receiving crowns upon their heads from the crown of the triple-powered one. And in the midst of' the enneads and in the midst of the monads is the

immeasurable deep. And the All, those within and those without, looks forth upon it. And twelve fatherhoods are

1. The first fatherhood is an infinite aspect, and thirty powers surround it which are infinite.
2. The second fatherhood is an invisible aspect, and thirty invisible ones surround it
3. The third fatherhood is an incomprehensible aspect, and thirty incomprehensible ones surround it.
4. And the fourth fatherhood is an invisible aspect. Thirty invisible powers surround it.
5. The fifth fatherhood ' is an all-powered aspect, and thirty all-powered ones surround it.6. The sixth fatherhood is an all-wise aspect, and thirty all-wise ones surround it.
7. The seventh fatherhood is an unknowable aspect. And thirty unknowable powers surround it.
8. The eighth fatherhood is a still aspect, and thirty still powers surround it.
9. The ninth fatherhood is an unbegotten aspect, and thirty unbegotten powers surround it.
10. The tenth fatherhood is an unmoved aspect, and thirty unmoved powers surround it.
11. The eleventh fatherhood is an all-mystery aspect, and thirty all-mystery powers surround it.

12. The twelfth fatherhood is a triple-powered aspect, and thirty triple-powered powers surround it.

And in the midst of the immeasurable deep there are five powers which are called by these unutterable names:

1. The first is called love', from which all love has come.

2. The second (is called) hope, through which the only-begotten Son of God was hoped in.

3. The third is called faith', through which the mysteries of the ineffable have been believed in.

4. The fourth is called gnosis, through which the first father has been known, he because of whom they exist, and through whom has been known the mystery of the silence, which speaks in all things, which is hidden - the first monad, for whose sake the All became insubstantial. This is the mystery on whose head the 365 substances' are a crown like the hair of a man. And the holy pleroma is like these footstools under his feet. This is the door of God.

5. The fifth is called peace, through which peace was given to all those within and those without, because in it was the All created.

This is the immeasurable deep in which are the 365 fatherhoods '.

And the year was divided by means of these. This is the deep which surrounds the holy pleroma from without. This is that

upon which is the triple-powered one with its branches like these trees. And this is that over which is Musanios', with all those that belong to him. And Aphredon is there with his twelve beneficent ones. And a rule is in their midst (to which) are brought the blessings and the songs of praise and the supplications and the prayers of the mother of all things' or the mother of the All, who is called Manifest. And they are given form through the twelve beneficent ones. They are sent forth by it to the pleroma of Setheus. They remember these things in the outer eon in which is the matter. This is the deep from which the triple-powered one received glory until he reached the indivisible one. And he received the grace of the unknowable one, from which he received the sonship of such greatness 4 that the pleroma was not able to bear it, because of the abundance of its light and the shining within it.

11.

And the whole pleroma was agitated, and the deep with all those within it moved, and they fled to the eon of the mother.

And the mystery commanded that the veils of the aeons be drawn back until the overseer established the aeons again. And the overseer established the aeons again, as it is written: "He established the inhabited world and it shall not be moved"; and also: "The earth was dissolved with all those upon it." And then the triple-powered one in whom the Son was hidden came forth, and on his head was the crown of stability, making myriads upon myriads of glories, and those who cry out: "Make straight the way of the Lord and receive the grace of God. And he will fill all the aeons which belong to you (?)' with the grace of the only-begotten Son." And the holy Father, the all-perfect one, stood over the immeasurable deep. And it is he from whom is the whole fullness: "Out of his fullness have we

received grace." Then the aeon was established, it ceased to move. The Father established it so that it should not move for ever. And the aeon of the mother remained filled with those things which were in it, until the command came forth through the mystery hidden in the first Father - from whom the mystery came forth - that his Son should establish the All once again in his gnosis, in which the All is contained'.

Then Setheus sent a creative word with which were many powers having crowns upon their heads. And their crowns sent forth rays, and the shining of their bodies enlivened ' the place to which they came. And the word which came forth from their mouths was eternal life. And the light which came forth from their eyes was to them rest. And the movement of their hands was their flight to the place from whence they came forth. And their looking into their faces was the gnosis in relation to themselves. And their journey to themselves was their turning inwards once again.

And the stretching out of their hands was their setting up. And the hearing of their ears was the perception which is in their hearts.

And the uniting of their members was the gathering together of the dispersed of Israel. And the holding of them was their fixing to the word. And the cipher which was in their fingers was the number or reckoning which came forth according to what is written: "He who numbers the multitudes of stars and gives names to them all*." And the whole unity of the creative word happened with those that came in the movement which happened.

And they all became one, as it is written: "They all became one in the one and only One '." And then this creative word became a power of God, and Lord and Saviour and Christ and king and good and father and mother. This is he whose work was of

worth. He received honour, and he became father of those who have believed. This became law in Aphredonia, and mighty.

12.

And the all-visible one came forth wearing the crown, and gave (crowns) to those who have believed. And the mother, the virgin and the power ' of the aeons, gave rank ' to her worlds according to the ordinance of the inner. And she laid therein the light-spark according to the type of the monad. And she placed the covering surrounding it, and she placed the forefather in the type of the indivisible one and the twelve beneficent ones surrounding him. There were crowns upon them, and a seal of glory on their right, and a (source) in their midst. And a triple-powered aspect in the source, and a rule with twelve fathers and a sonship hidden within them surrounding it.

And she set up the self-father in the type (of the)characterless ennead. And she gave to him authority over everyone, he being father to himself alone. And she crowned him with every glory.

And she gave to him love and peace and truth, and myriads of powers, so that he should gather together those that were scattered in the agitation which happened at the time when the triple-powered one came forth, with the joy and the Lord of the All, who has power to give life and to destroy.

And she set up the protogenitor son ' in the type of the triple- powered one. And she gave to him a ninefold ennead. And she gave ten times five decads, so that he should be able to complete the contest which was given ' to him. And she gave to him the first-fruits of the sonship in which he was able to become triple- powered. And he received the promise of the sonship whereby the All was given over ' (to him). And he received the contest

which was entrusted to him. And he raised up all the purity of the matter, and made it a world and an aeon and a city which is called imperishability and Jerusalem. And it is also called "the new earth ". And it is also called "self-complete." And it is also called "unruled." And furthermore that earth is a god-bearing and a life-giving one.

It is this for which the mother asked, that it be set up. Because of this she placed ordinance and rank, and she placed forethought and love in this earth. This is the earth about which it has been written: "The earth which drinks rain-water many times ", that is, which increases light in itself many times from its going forth to its coming in. This is what has been (written) concerning the man with sense-perception: "And he was typified and created in the type of this land." This it is that the protogenitor saved by means of his own power '.

Because of this work, the Father of the All (pl.), the indescribable one ', sent a crown in which is the name of the All (pl.) ', whether endless, or unutterable, or incomprehensible, or imperishable, or unknowable, or still, or all-powered, or indivisible. This is the crown of which it is written: "It was given to Solomon on the day of the joy of his heart." The first monad furthermore sent him an ineffable garment ' which was all light and all life and all resurrection, and all love and all hope and all faith and all wisdom, and all gnosis, and all truth, and all peace, and all-visible ', and all-mother, and all-mystery, and all-source, and all-perfect, and all invisible, and all unknowable, and all endless, and all unutterable, and all deep, and all incomprehensible, and all pleroma, and all silence, and all unmoved, and all unbegotten, and all still, and) all monad, and all ennead, and all dodecad, and all ogdoad, and all decad, and all hebdomad, and all hexad, and all pentad, and all tetrad, and all triad, and all dyad, and all monad.

And the All is in it, and also all found themselves ' in it, and knew themselves in it. And it (the monad) gave light to them all with its ineffable light. Myriads upon myriads of powers were given to it, so that at one (and the same) time it should establish the All. It gathered its garments and made them into the form of a veil which surrounded it on all sides. And it poured itself over them all, it raised them all. And it divided them all according to rank and according to ordinance and according to forethought.

13.

And then the existent separated itself from the non-existent.

And the non-existent is the evil which has manifested in matter.

And the enveloping power separated those that exist from those that do not exist. And it called the existent "eternal", and it called the non-existent "matter". And in the middle it separated ' those that exist from those that do not Exist, and it placed veils between them. And it placed purifying powers so that they should purify and cleanse them. And it gave ordinance to those that exist in this way. And it placed the mother as head. And it gave to her ten aeons, there being a myriad powers in each aeon, and a monad and an ennead in each aeon.

And it placed in her an all-womb, And it gave to her a power so that she should place it hidden within her, so that no one should know it. And it placed in her a great rule with three powers standing by it: an unbegotten one, an unmoved one, and the great pure one. And it gave to it (the rule) twelve others which were crowned and surrounded it. And it gave to it (the rule) seven other commanders who had the all-perfect seal, and a crown upon their heads with twelve adamantine ' stones in it, which were from Adamas, the Man of Light '. And it set up the

forefather in the aeons of the mother of all things. It gave to him all the authority of fatherhood, and it gave to him powers that they should obey him as father, and as first father of all that had come into existence. And it placed on his head a crown of twelve species.

And it gave to him a power which is triple-powered and all-powered.

And it gave to him the sonship, and myriads upon myriads of glories. And it gave them to him. And it surrounded him with the pleroma. And it gave to him the authority to make all things live and perish. And it gave to him a power out of the aeon which is called Solmistos ', him whom all the aeons seek, whence he manifested. And myriads upon myriads of glories were given to him and the aeons with him. Moreover the power that was given to the forefather is called first-visible because it is he who was first manifest. And he was called unbegotten because no one had created him. And he was (called) the ineffable and the nameless one. And he was also called self-begotten and self-willed because he had revealed himself by his own will. And he was called self-glorified because he was manifest with the glories which he possessed. He was called invisible because he is hidden and is not seen.

And it (the enveloping power) gave to him another power, which from the beginning had revealed the light-spark in this same place, and which was called by holy and all-perfect names.

The first is protia ', that is, the foremost. It is called pandia, namely that which exists in all things '. It is called pangenia, namely that which has begotten all things. It is called doxogenia because it is the begetter of glory. Furthermore it is called doxophania because it is the revealer of glory. It is also called doxokratia because it rules over the

glory. It is also called arsenogenia which is the begetter of males. It is also called loia, of which the interpretation is: God with us. It is also called iouel, of which the interpretation is: God for ever. But that which commanded these powers to manifest is called phania, of which the interpretation is: the revelation. And the angel which was revealed with them is called by the glories doxogenes and doxophanes, of which the interpretation is: the begetter of glory and the revealer of glory, because he is one of these glories which stand surrounding the great power. And he is called doxokrator ', that is, at his manifestation he ruled over great glories.

14.

These are the powers which were given to the forefather who was placed in the aeon of the mother. And there were given to him myriads upon myriads of glories, and angels and archangels and ministers, so that those that are of matter should serve him '. And he was given authority over all things. And he :created a great aeon for himself. And he placed in it a great pleroma and a great sanctuary. And he placed within it all the powers which he had received. And he rejoiced with them, as he begot his creations once again, in accordance with the command of the Father hidden in the silence who had sent to him these riches. And the crown of fatherhood was given to him, because he had set him up as Father of those who had come into existence after him.

And then he cried out, saying; "My children with whom I am in travail until the Christ take form in you." And again he cried ' out: "For I am ready now to place a single husband, Christ, beside a holy Virgin." But since he saw the grace which the hidden Father gave to him, he, the forefather, wished to turn the All towards the hidden father, for his wish is this, that the All should turn to him.

And when the mother saw these great things that were given to her forefather, she rejoiced greatly. And she was glad. Because of this she said ': "My heart has rejoiced and my tongue has been glad." Afterwards she cried out to the endless power which stands with the hidden aeon of the Father, which belongs to the great powers of glory and which) is called among the glories thrice-born , that is, the one who was begotten three times, which is also called thrice-begotten ' and is also called Hermes (?). And she also prayed ' to the one hidden from all things, that he send to the mother what she needed. And the hidden Father sent to her the mystery which covers all the aeons and all the glories, which has an all-perfect, that is, a complete crown. And he placed it on the head of the great invisible one who was hidden within her, who is imperishable and is unbegotten and the great power with him which is called begetting-males, which will fill all the aeons with glory. And in this way the All will receive the crown through him.

15.

And afterwards she set up the eternal self-father. And she gave to him the aeon of the covered ones in which is the All: the species with the forms, and the likenesses with the forms, and the changes ', and the differences with the four changes, and the number with the numbered, and the knower with the known. And she placed him so that he should cover over all things that are within him, and so that he should give to him that asks him. And she gave to him ten powers and nine enneads and a pentad of aeons. Luminaries were given to him. And authority was given to him over all the hidden things, so that he would give grace to those who had striven.

And they fled from the matter of the aeon, leaving it behind them. And they fled to the aeon of the self-father and they received the promise which was made to them through him who said: "He who will

leave father and mother and brother and sister and wife and child and possessions, and bear his cross and follow me', will receive the promised things which I have promised to him. And I will give to them the mystery of my hidden Father because they have loved what is theirs, and they have fled from him who persecutes them with violence".

And he gave to them praise and joy and gladness and pleasure and peace and hope and faith and love and truth which does not change. And this is the ennead which was granted to those who fled from the matter. And they became blessed and they became perfect, and they knew the true God. And they understood the Mystery which became Man, why he was revealed, until they saw him who is indeed an invisible one; and that he wrote his Word concerning him until they knew him, and fled to him and became divine and perfect.

16.

Afterwards the mother established her first-born son. She gave to him the authority of the sonship. And she gave to him hosts of angels and archangels. And she gave to him twelve powers to serve him. And she gave to him a garment' in which to accomplish all things. And in it were all bodies: the body of fire, and the body of water, and the body, of air and the body of earth, and the body of wind, and the body (of angels), and the body of archangels, and the body of powers, and the body of mighty ones, id the body of gods, and the body of lords. In a word, within it ere all bodies so that none could hinder him from going to the :eight or from going down to the abyss.

And this is the protogenitor, to whom those within and those without promised all that he would desire. And this is he who divided all matter. And in the manner in which he spread himself ' out over it "like a bird which stretches forth its wings over its eggs,"

thus he, the protogenitor, did to the matter. And he raised up myriads upon myriads of kinds or species. When the matter became warm it released the multitude of powers which were with him. And they grew like vegetation, and they were divided ' according to species and according to kinds. And he gave law to them to love one another and to honour God and to bless him, and to seek him - who he is and what he is - and that they should marvel at the place from which they came, that it is narrow and difficult, and that they should not return to it again, but follow after him who gave law to them.

And he brought them forth from the darkness of the matter which was mother to them, and he said to them that light existed because they did not yet know light, whether it existed or not.

Then he gave to them the commandment not to do harm to one another. He went forth from them to the place of the mother of the All with the forefather and the self-father, so that they should give ordinance to those that came forth from the matter.

17.

And the mother of the All and the forefather and the self-father and the protogenitor and the powers of the aeon of the mother sang a great song of praise, blessing the One Alone, saying: "Thou alone art the infinite one, thou alone art the deep, and thou alone art the unknowable one. And thou art he for whom everyone seeks, and they do not find ' thee, for none can know thee without thy will, and none can bless thee without thy will '. And thy will alone is that which became place for thee, for none can become place for thee because to all thou art their place '. I pray thee to give ranks to those of the world, and to give ordinances to my offspring according to thy pleasure. And do not cause sorrow to my offspring, because no one has ever been made sorrowful

through thee, and no one has known thy counsel. Thou art he whom all those within and those without lack. For thou alone art an incomprehensible one, thou alone art the invisible one, and thou alone art the insubstantial one, and thou alone art he who has given character to all creation. Thou hast manifested them in thyself. Thou art the demiurge of those that have not yet manifested - these which thou alone knowest, and we do not know them. Thou alone art he who gives signs of them to us, so that we should ask of thee concerning them, that thou shouldst manifest them, and we should know them through thee alone. Thou alone didst bring thyself to the measure of the hidden worlds, until thou knew thee. It is thou who hast given to them to know that it is I thou who hast borne them in thy incorporeal body. And thou hast created them, for thou hast begotten Man in thy self-originate mind, and in the thought and the perfect idea. This is Man, begotten of mind (nous) ', to whom thought gave form. It is thou who hast given all things to Man. And he has worn them like garment.

and he has put them on like clothing, and he has wrapped himself in the creation like a mantle. This is Man whom the All prays to know. Thou alone hast commanded Man that he be revealed so that they know thee through him, that thou hast begotten him. And thou wast revealed according to thy will. Thou art he to whom I pray, O Father of all fatherhoods, and God of all.

gods, and Lord of all lords. Thou art he whom I beseech to give ranks to my kinds and my offspring, these to whom I gave abundance in thy name and in thy power. Thou only Sovereign and thou only changeless one, give me power and I will cause my offspring to know thee, that thou art their Saviour."

And when the mother ceased praying to the infinite an unknowable one who fills the All and gives life to them all, he heard her and all those with her who belong to her. And he sent to her a power from the Man whom they desire to see. And from the infinite one came the infinite light-spark, at which the aeons wondered where he was hidden before he revealed himself through the infinite Father. This one who had revealed the All in himself, where was he hidden? And the powers of the hidden aeons followed him until they came to him who is revealed, and until they reached the holy pleroma. And he concealed himself in the powers of those who came forth from the hidden one. And he made them into a world. He wore it (the world) in the holy (place). And the powers of the pleroma saw him, they loved him.

They blessed him in songs of praise which were ineffable ' and unutterable by tongues of flesh, and which were reflected on by the Man within himself. And he received their song of praise, he made it into a veil for their worlds, surrounding them like a wall.

And he came forth to the limits of the mother of the All. He stood upon the universal aeon.

19.

And the All was moved in the presence of the Lord of the whole earth. And the aeon was agitated and it remained so because it saw him whom it did not know. And the Lord of Glory lowered himself'. He separated the matter. He made it into two parts and two lands. And he set boundaries to each land. And he told them that they were from one father and one mother.

And those that fled to him worshipped him. He gave to them the land on the right side of him, and he granted to them eternal life and immortality. And he called (the land) on the right side "the land of life,"

and that on the left ' "the land of death." ' And he called the land on the right side "the land of light," and that on the left "the land of darkness." ' And he called the land on the right side "the land of rest," and the land on the left "the land of toil." And he set boundaries between them, and veils between them, so that they should not see one another. And he placed watchers upon their veils. And he gave many honours to those who had worshipped him. And he exalted them over those who had opposed him and withstood him. And he spread out the land on the right side into many lands. And he made them each into ranks, and each into aeons, and each into worlds, and each into heavens ', and each into firmaments, and each into heavens, and each into places', and each into places, and each into spaces. And he appointed laws for them. He gave to them commandments: "Abide in my word and I will give to you eternal life '. And I will send you powers. And I will strengthen you with spirits of power, and I will give you authority as you will.

And no one will prevent you in what you wish. And you will beget for yourselves aeons and worlds and heavens, (so that) the intelligible spirits come and dwell in them. And you will become gods, and you will know that you are from God, and you will see him, that he is God within you, And he will dwell in your aeon." And the Lord of the All said these words to them. And he withdrew from them and concealed himself from them '.

20.

And those begotten of matter rejoiced because they were remembered. And they rejoiced that they had come forth from what is narrow and painful, and they begged the hidden mystery: "Give authority to us so that we make for ourselves aeons and worlds, according to thy word which thou O Lord hast established with thy servant. For thou alone art the unchanging one. And thou alone art the infinite one. And thou alone art the incomhensible one. And thou

alone art the unbegotten one, and the self-begotten one and the self-father. And thou alone art the unmoved one and the unknowable one. And thou alone art the silence and the love and the source of the All. And thou alone art the immaterial and the undefiled one; and the ineffable one with regard to his generation, and the unthinkable one with regard to his revelation. Now hear me, O imperishable Father and immortal Father, thou God of the hidden things and thou only light and life, thou alone invisible and thou alone unutterable and thou alone undefiled, and thou alone invincible, and thou) alone the first- existent, the One before whom there is none, Hear our prayer with which we have prayed to him who is hidden in all places. Hear us and send to us incorporeal spirits that they may dwell with us and teach us those things which thou hast promised to us, and that they may dwell in us and that we become bodies to them. Because it is thy will that this should happen, let it happen. And give ordinance to our work and set it up according to thy will and according to the ordinance of the hidden aeons. And thou only art ordinance to us, for we are thine."

And he heard them, he sent powers of discernment which know the ordinance of the hidden aeons. He sent them forth according to the ordinance of the hidden ones. And he established ranks according to the ranks of the height, and according to the hidden ordinance. They began from below upwards, in order that the building should join together; And he created the land of air ', the dwelling-place of those that come forth, that they should remain upon it until the establishment of those below them.

Next (is) the true dwelling-place. Within this the place of repentance. Within this the antitypes of erodes. Next the sojourning as stranger ', the repentance. Within this the self-begotten antitypes. In that place they are immersed in the name of the self-begotten one who is God over them. And in that place over the source of living water were put

powers which were brought forth as they came. These are the names of the powers which are over the living water: Michar and Micheu '. And they are purified through Barpharanges '. And within these <are> the aeons of the Sophia. Within these (is) truth in verihood, The Pistis Sophia 'is there, and the pre-existent living Jesus ', and the aerodioi and the twelve aeons. In that place were put Sellao, Eleinos, Zogenethles, Selmelche, and the self-begotten one of the aeons. And within it were placed four lights Eleleth, Daveide, Oroiael, [Harmoziel] ...

(lacuna)

(From this point until the end, several unplaced leaves are appended to the text:)

21

.... (incomprehensible, they have not comprehended him (as> Father of the All (pl.) and also (as> ... of the All (pl.) and as ... of all (pl.) these, and insubstantial, invisible, unknown, infinite <and> unknowable, in<comprehensible) in his un(attainable>, unapproachable image. And his boundary is within it <the image?> ... in it in this way (that it) sets bounds to them all in its incorporeality. It sets bounds to them all in incorporeality and in insubstantiality. This is the ineffable, unutterable, unknowable, invisible, immeasurable and infinite Father. He, of himself within himself, has brought himself to the measure ' of those within him.

And he has brought the thought of his greatness to the measure of insubstantiality, until he has made them insubstantial. For he is an incomprehensible one. Through his members he has, of himself', made a place for his members, that they should dwell in it and know that he is their Father, and that it is he who has emanated them in his first concept: this which became a place for them, and made them insubstantial so that they should know him.

For he was unknown by all. This became ' his ... of light in the form (of a)... and in the form (of a) ... and in the form of a ... (giving)... to them in the (thought)) of his greatness .

He has brought <them forth) in his thought. His members <became) insubstantial, But <they) were <incomprehensible> to this place.

Each one of <them made) a myriad in his members, (and) each one of them saw him <as the> Son that he was completed <in him>.

And the Father sealed him as his Son within them, so that they should know him within themselves. And the name moved them within themselves to make them see the invisible (and) unknowable one. And they gave glory to the Only One and to the concept within him, and to the intelligible word. And so they gave glory to the three which are one, because through him they have become insubstantial. And the Father took their whole likeness.

He made it into a city or a man '. He portrayed the All (pl.) in him, namely all these powers. Each one of them knew him in this city.

Each one gave myriads of glories to the man or the city of the Father who is in the All. And [the Father took] the glory. He made it into a garment outside the man who...

(lacuna of one page)... within him. And he made his belly in the type of the holy pleroma. And he made his nerves going out from one another in the type of a hundred myriad of powers, less four myriads.

And he made the twenty digits in the likeness of the two decads ': the hidden decad and the manifest decad. And he made the navel of his belly in the likeness of the monad' hidden in the Setheus.

He made the large intestine in the likeness of the Setheus who is lord over the pleroma. And he made the small intestine in the likeness of the ennead ... of the Setheus. And he made his womb in the type of the interior of the holy pleroma ...

(lacuna of two lines) ... and he made (his) knees in the type of the still one and the unknowable one who serve the All, and they rejoice with those who will be saved. And he made his members in the type of the deep in which are 365 fatherhoods ', according to the type of the fatherhoods ... <and> he made the hair of his body in the type of the worlds of the pleroma. And he filled him with wisdom like the all-wise one. And he filled him with mysteries within, in the manner of the Setheus. And he filled him outwardly in the manner of the indivisible one. And he made him incomprehensible in the type of the incomprehensible one who is in every place, who is the Only One in the All and who is not comprehended. And he made him surrounding another in the type of the covering which clothes the hidden mysteries. And he made his <right> foot ' the type of the indivisible one, (and it was called) right foot.

(And he made the> four corners ' in the type of the four gates.

And he made the two thighs in the type of the myriarchs which are on the right and on the left. And he made his necessities (genitals) in the type of those that go forth and those that come in. And he made his two hips in (the type of the> silence... .

... <and> he made the ... within it', (one in the> type of Aphredon, the other in the type of Musanios. And he made ... his feet, the right (foot) in the type of the all-visible one, and the left foot in the type of the mother beneath all things.

And this is the Man who was made according to each aeon '. And this is he whom the All desired (to know). This is the all-perfect one, and this is the God-man who himself is a god '.

And he is an invisible one, and an unknowable one, and an all- still one, and an incomprehensible one"and an unmoved one. He whom it is not possible to curse, it is only possible to bless ', saying: "I bless thee, O Father of all fathers of light. I bless thee, O infinite one of light, who surpassest all that is infinite. I bless thee, O incomprehensible one of light, who art above all that is incomprehensible. I bless thee, O unutterable one of light who art before all that is unutterable. I bless thee, O imperishable one of light (who) surpassest all that is imperishable.

<I bless> thee O (source of light whence is all) light. I bless (thee), O <ineffable one) of light. (I bless> thee, O unthinkable one of light <itself). I bless thee, O unbegotten one of (light). I bless thee, O self- (existent) one of light. I bless (thee>, O forefather of light, <who) surpassest all forefathers. (I bless> thee, O invisible one of light, who art before (all) that is invisible. (I) bless thee, O thought of light, who surpassest all thoughts. I bless thee, O God of Light, who art before a11 gods. I bless thee, O gnosis that art light to all gnosés. I bless thee, O unknowable one of light, who art before all that is unknowable. I bless thee, O still one of light, who art before all that is still. I bless <thee>, O all-powered one of light, who surpassest all that is all-powered. I bless thee, triple-powered one of light, who surpassest all that is triple- powered. I bless thee, O indivisible one of light, but thou art he who divides all light. I praise thee, O pure one of light, who surpassest all the pure ones. I bless thee...

(lacuna of three lines)

as thou speakest ... I bless thee, thou who understandest all, while (no one) understands thee. I bless (thee, thou who) enclosest : All, while (no one) encloses thee. (I bless) thee, thou who begotten hast begotten all (because) no one has begotten thee.

',bless) thee, O source of the All (and of) all things. I bless (thee), O truly self-begotten one of light, who art before (all) the self-begotten ones. I bless thee, O truly unmoved one of light, thou (light) to those who have moved in thy (light), I bless thee, O silence of all silences of the light. I bless thee, O Saviour of (all) saviours of the light, I bless (thee), O only incomprehensible one of light. I bless thee, who alone art place of all places of the All. I bless (thee), who alone art wise and who alone art wisdom.

I bless (thee), O only all-mystery. (I) bless thee, O only all-perfect one of (light). I bless thee, O only unattainable one....

(lacuna of two lines)

... <I bless> thee, O good one, <who dost manifest all> good things, I bless thee, O light, who alone dost manifest (all lights). I bless <thee>, thou who arousest (all) understanding, who givest life to all souls. <I bless thee>, O rest of those... (I) bless thee ', thou who dwellest (in) every fatherhood from the (beginning) until now. They seek for (thee), for thou art their (quest).

O hear the prayer of (the man?) in every place who <prays with) his whole heart.

This is the (Father) of every father, and (the God) of every god, and <the Lord> of every lord, and <the Son> of all sons, (and) the Saviour of (all) saviours, and the invisible one of all that is invisible, and <the silence> of all silences, and <the> infinite one of all

that is infinite, and the incomprehensible one of all that is incomprehensible, and <the> abyss-dweller of all abyss-dwellers, and a place of all places. The one and only intelligible one who exists before <all> mind; and furthermore, is mind before all mind, (and is an) incomprehensible one (who comprehends all), and one without likeness, (who is before) all likenesses; who is.. .

beginning, and ... to whom belong all ... within <him>. And all (lights) are in him, and all life is (in him), and (all) rest is <in him>, and (all) ... is in him, and ... and the Mother and the Son (are in him). This is the blessed one (alone). For All (pl.) have need of him, for because of him they all live. It is he who knows the All (pl.) ' within him, who contemplates the All (pl.) within himself. He is an incomprehensible one, but it is he who comprehends All (pl.) '. He receives them to himself. And nothing exists outside of him. But All (pl.) exist' within him. And he is boundary to them all, as he encloses them all, and they are all within him. It is he who is Father of the aeons, existing before them all. There is no place outside of him. There is nothing intelligible or anything at all, except the Only One. They look at his Incomprehensibility which is within them all, for he sets a boundary to them all. But they do not comprehend him, they marvel at his because he sets a boundary to them all. They strive ...

(lacuna of four lines)