The Mandaean Book of John

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Text and Translation

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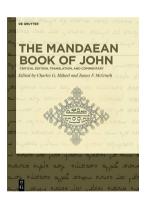


This project was also supported in part by a grant from the Rutgers University Research Council.

The Mandaic text in this book was set in the font *Ardwan Lidzbarski*, the forms of which preserve characteristics of the handwriting of its pioneer translator, Mark Lidzbarski, but improve upon their legibility. Ardwan Alsabti designed the font for this edition of the Mandaic Book of John in 2018, after careful study of the original manuscript.

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Translators' Preface

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

As elaborated in these sacred texts, the core of their faith is a doctrine known as $N\bar{a}$ serut \bar{a} or 'Nazorenism', the adherents of which are called 'Nazorenes' ($n\bar{a}$ sor \bar{a} yi). Within this group of people, these texts further distinguish between a priesthood, $tarmidut\bar{a}$, and a laity, $mand\bar{a}yut\bar{a}$. The latter word, which comes from their word for knowledge ($mand\bar{a}$), furnishes us with a useful term for the entire complex of beliefs, culture, faith, and practices associated with this doctrine, namely 'Mandæism'. Thus its followers are often called Mandæans, although we could just as easily refer to them as 'Nazorenes' or even 'Gnostics', using the Greek word for knowledge ($gn\bar{o}sis$) in place of an Aramaic one. To their non-Mandæan neighbors in the region, they are most commonly known as Ṣubba or Sabians, employing a term lifted from the religious vocabulary of the Our'ān.

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

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

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

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

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

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

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

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

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

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

Charles G. Häberl Asbury Park, NJ James F. McGrath, Indianapolis, IN



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क्तावह त्रवस्य गुर्वावस्य

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وكاه وكعد وكالم

وهود و محده ورواه و محده ما و محده

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بايده بهنكه بكهمكه كمسد مهابكه بسب سام بهمه سامه ه صحباط عدمه

वास्त वर्षावर रुक्त

الحكوفيال فيتعو بالمتمولات

[3]

[4]

Dedication

May God be Praised!

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

25 بالكوريال به صاله الالكي المام okopulo 4 Hompopop culo नवनवर्राण्य भवसर वेर्यवस्त الم سوره کل حمد عصص ماح محمد محمد ما کل وصورت یا که کمی واله احمر احر لالمه مهدی ولحه لههد ولحه المحاه akar maya am vat omado} مره کالامحال کی مالام 30 محولا وموسال عربهمكله ماصد بر ۲۰۵۰ کا می ०८०० तकात्म वस्त وواعده سوده صاحبه वस्तवत्त वत्त्रण वस्तवि वर्षे व त्वाचित्र مستهد مهدسها مهده رب سوسه اوله اخر بهره برمومهم ومساواد سه میک کی کامی احر مهاریمه ساسه اده وامه عامس علمهم علا مهدم الماس عق اکر سام ۱۹۵۷م واس مدسه مد سرس سامه مروبع عاصدر عاسه على ० तुर्य । । ० त्तरत् ० त्री ० त्रवण्त्य [5] ~ क्रावर वत्त्रमत् वर्षव त्रवण्त्रमव ىكد ەرسىمە ئامەمەك مىمورى ىكد ەرسامە ئامەكىس مىمورىم عادل موسوس ما ما موسوس عادر مكا معلاما ماكات رياموماد 40 المحصوب والمحصوب वसवत वस्तात्वाव श्रास्त्र सामवहव ولحه لهمهمه ولحاه arae Haka, rum Junary a,0 کل بی ہمار کے اور سیرہ صحیرہ वत्तुवर कुत विवस्त वक्त ० त्रा० ० त्यात ० त्री० त्रा वि वत्तर कत्त वे क्सर वे त्सवन ० त्रा० ० त्यात ० त्वा० त्या 45 كد وصحوله عهدم وعده بالاهم بولام بولام المحالمة ०त्मान्य ०त्मात् ०त्वे वर्मन १त्म वस्तुवरं वहत वे वसर वसवस्य न्य موبحه السبر عامله العلمه العلمة مامهم محسر مدارد سه سه به مومومه کل سهه معدرك رملغردمه वास्ति वसावस्र मुल्क राज्स वीवस सवतार १८० २० صوبحه لهجمار حميحه armagarin ariz jasza مال ح عام عاصم الدعا [6] नवनवर्षात्म ०००० वर्षे वर्ष به بی سیکه که که کیاله العامر مع العرب سولسه ०त्तत्त्व यत्तर चवत्तरे ००००० عسامه مدسد مسطع محده معلی معاهد محمد عده اهسككال لاله مهككه حا محصوب ما محمد ما محمد الم ما وجمور مطهمج وبرول 140 0000 V10010000

1:25 – 1:58 Translation —— **5**

25 and takes them to store in his treasury?

Tell me, when the fetus is formed, in whose bosom is it formed? When its mother has it, whose scent does it inhale?

Who among the liliths dwells in the beds of pregnant women? {Tell me, who is the guardian of the house, as far as the enclosure of the worlds?}"

30 Ptahil spoke, saying to him,

"I shall tell you the truth, and explain to you just as it was.

Twelve thousand leagues is the width of the earth.

Twelve thousand leagues is the distance from the earth to the vault of heaven.

Adam was made from clay. His wife Eve came from her own source.

35 This Oil, White Sesame's son, came from the settlement of Splendid Yusmir.

These are living waters; they come from the reservoir of the Jordan.

Twelve thousand excellencies sit beneath the vine Yusmir.

Twelve thousand excellencies sit beneath the vine Shar.

Twenty-four thousand excellencies sit beneath the vine Pirun.

Yushamen set in motion the great conflict, which will not be resolved for an eternity.

Abator caused the high breach, which will not be plugged for an eternity.

I, Ptahil, am the guardian of the house, as far as the enclosure of the worlds.

The bed of the great and powerful Intellect is supported upon the word of Life.

To the right of the great and powerful Intellect sit twelve thousand excellencies.

45 To the left of the great and powerful Intellect sit twelve thousand excellencies.

Before the great and powerful Intellect stand twenty-four thousand excellencies.

As for the names of the three robes of splendor, light, and glory,

they are self-explanatory.

Excellent Shunglan takes the incense holder

50 and brings it before Intellect.

Excellent Samandirel accepts prayer and praise,

and brings them to store in his treasury.

When the fetus is formed, it is formed in the bosom of its father.

It is taken from its father's loins, and moved into its mother's womb.

55 While the child is within its mother's womb, it inhales the scent of Life.

The lilith Zahriel dwells in the beds of pregnant women."

The triumphant Life speaks, and the man who went here triumphs!

In the name of the Great Life,

may the sublime light be magnified!

alapy 41104 0410 Bas 15 *ىكو*ەەدىلا ىەبھەك محجه محسم محجمه المور علم علم محلاه عسع رعم مام معلى عسم व्यव्यक्षे १५,५७ ००म سکل ،سهه و کی ده وی ده وی که ایک سیوه و لحبه هم حصه عصبه منطع معلمه مرمعمس مسمعلا ماسومه مرهدعه سمحنا عنعمكم بهمه کمه محمد عماله عماله لعبسه احب اا جهجه [7] नगरु० "जस जसातसतर वणङ्गजसा لرىسىنە بىرى مەسەر वनाक यहकता ^५वस करवत्तरा क्त वीत्री वर्षेत्र विस ماچ محسم ماصم مامعهم کرسه معل 10 محسماد برد معاله ما معد معدد معد व्यव्यक्ष काद्वेवक रक्त محم مرمل محم رمد क्ताक यहक्त वहक्तर नव्यव नव्यवह ०त्मत्त बह्नविन محسكمميا ملافي رمط कात्मर कात भन वाला वावसा वातसा مسحومته عمم المعالم यत्रात्र भन कावत्रवात सह सवकावर्ष علاممل عصاه ه اعداد علم علاممل علاممل علاممل علاممل علاممل على على المعالم على ے ہوگ مرامصل محاصحه ماه 40000000 do محر محسامح محج م مصوره ماح ملخ ريمهمه العسم عصري العلم المعلق مرمردهما ربرطره العس ملخ مهمه مامع 20 کیسہ کی میں کوں کوں کوں [8] فكصنك عصمه لالمله عمام مام مام علا علا जजन नजुन जुर Legope Desapore, Legope ० जनात भेष वसही ० व्यत्ना مصمح عصمح عدموك كدموم VAOODI BOR HOTOL 25 مهوله وبحه ها کما ىلەد مىككە سىم ०त्तरात्व ०त्तरात् भवरि० لوكره بلوكاتاجوروي ه کی کمیل سی کی این مهموله वे'०१वत ००००० सम्बन्ध مدسالع معاربهمه ساه لاكه لاكه صهوره سد ०८१०स सह वर्० ३० ०त्तरेक्त ०८१०स त्रह सम्ब به الحمك رصاربرموك مرسطما صح ها المحادة لواله المحادثة مكعده عمريهمه عليم مه وه مه محمد ما معمد ما معمده यक्ति वर्षणावरवर न्टि० त्रायवर० عداه لا المداه من عن عن عن عن المداه المداع المداه المداه المداه المداه المداه المداه المداه المداه المداه वस्तत्रस ० १८०२० स्तीवका त्रामेक्ठ ० न्य ० ५ वह [9]

2:1 – 2:36 Translation — **7**

2. Truth stands by the worlds' entrance, asking questions [to the world]. He said, "Who revealed the secret of the Great, and started the fight with the Light? Who shook the settlements, and caused the rumbling in Senyawis? 5 Who bound Ur? Who cast Yushamen down from his place? Why did they make Abator a judge? Why was inequality created in the world? Who told Spirit, and who revealed the truth to the world? Who brought calm, and who created strife on high? Who corrupted the great justice, and who declared war against the world? 10 Who caused the works to be destroyed, and who revealed the secret of the Light? Who disturbed settlements, and who spoke the word when it did not exist? Who brought a great weapon, and waged war against the world? divided it up, and put it in each place? Who seized praise, Who offered praise, and recited it to Life's voice from start to finish?" 15 When Truth had said this, my son Yukashar searched his memory, and he said. "I shall tell you the truth, and I shall explain to you just as it was. Yushamen revealed the secret of the Great, and started the fight with the light. Hibel shook the settlements, and caused the rumbling in Senyawis. 20 He caused the rumbling in Senyawis, and revealed darkness's secret. with the ties that are endless. Ur was bound by Life's word Yushamen was cast down because he wanted to make an attack and start a fight with the Mighty's house. He hatched wicked schemes and was bound, so Yushamen might stay put for eternity. 25 He cast down his own mouth. because he was not orderly. He had no concern and was not humbled, and was not called forth like the excellencies. They made Abator a judge, because Excellent Hibel cast him down. He saw his son in the black water, he summoned him to his settlement, and he said, 30 "I am a king's son, so therefore I shall be called a king's son," and he said. "I shall place a seal on my settlement, so that my strength will be doubled." and raised him to sit in his settlement. He summoned his son Ptahil, Abator wronged his ancestors and my house, he was humbled and vanquished from his throne, 35 and he went to become the scales.

and it rises up and reaches heaven,

Abator weeps and wails,

हन्त वरकन्त हन्तु तन्तु न كاككالا عاكستاه كالك كبكه عكسته المعلم

0، ماکالا باکستان کوکان مربه عاست مسر ب مدسر ملامط مطبو مستم رمطعه عامامخ ملاممها طمكمهد محاه معلسر مامعر عرسه اسماه 45

عام ريمه مه که مه کرسي صاح وهساله والارمال المربه المحله ساف ك كالمحدد لكله للعلمه في سافه مامها عرسه و ريامه

ريده | ٥١ س 50

०८००० वतामा ठवतावत्र

हम् वरकाम कार ततम् वर्ष वर्षा

100000 VOA 100000 VOI

Vorre Vor ocho 50 ras

محداه کا حصد کم محم

July ogyanol Jyya

ماچ مطیسارد مامع کرم

वस्ति कवत्त्र वहवस्त व्यक्ष्

| नव्य० नव्यवरु *०त्म*त्त बहुवक

वस्ति अरवस्त वसह्य "स्ववणः वणङ्सवस्

اعساماد راد معار رجا مصحح عاصسه

०८०० भक्त स्वाय वावस्य वस्तासम्ब

रात्तर वतत्त्रसर वस्त्र

वसत् ०१०० भित्र वसद्वी

atlas allora atmin سكسك وكويك مكرمهم وكالمار كلم سلامه [...] مهامما ىلەرمەمەك ەرم، مىرسىسى ٥١٤ كىل ماكى ١٥٥ مى سە عكرهم فسماله لمحسوه

वसवस्य भवाद्ध हतान्यान स्वार Varabatal | Vinne o Virage o aldam ०१व० ६ ०१व० त्तरेकात्म ० तत्तरमा भन्त

> عبحوسد رساحه علاه محافر ० व्यक्षेव में कन्ते व्यक्त

محده مومومه مدامه مدعومه سد यत्रियरे० यहत वसद्वा ७२ عد ولایامی امامه امامه م بصهالمه بها فكالمعالم لماعاته

لامه باکه بسیر سیده کافه

ايم فيهومه ماماه व्यत्वस्तवस् यवाण व्यत्ववकवण الماس دعائم کم کمافعه م مطحوم مالك لايه سكسك

व्ययनार १ व्यवह १ व्यवस्य कार्यक्रत वत्तावत्त वत्तस्विव محجم المعادم محمد July ara/4, are sale fluir ०त्तवतान ०००० ००५ वर्ष १०

ەكك م न००० वर्सन० भेस स्वर्धे भेठामु० ساله صواد وسسب که مه،مهه به الجوك

> वर्त वसहत्री वे स्मवत वे ० ४२ १२ سرکله هروس کسی سمام ه وکل ه و محمد كىلىك وكى وكى سىپ

[10]

[11]

2:37 – 3:18 Translation —— **9**

"Whoever does good finds what is bad, I said that I would be great, I said that I would be a king,

I said that I would be distinguished,
When I was gentle and meek,
Manda d'Heyyi told Spirit,
Gubran revealed the truth,
Yukabar brought calm,

Ptahil caused works to be destroyed,
Transplant disturbed the settlements,
Ptahil brought a great weapon,
Excellent Hibel caught praise,
This was taken to the voice.

50 And Life triumphs!

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

divided it up, and cast it about in many places. He called on high, and the voice rose up."

In the name of the Great Life,

3. Splendor has come to me in plenty,
The plot is the first
The man who cast me down from this place of mine
Do not destroy the excellencies' construction,

Do not tear up the great foundation,
 Do not toss those who disturb in the Jordan,
 Do not destroy the abode that I built.
 The day they start a fight with you,
 They came to wander around the settlements,
 The brothers will rally to one another.
 and they will say,

and they will say,

"Our father has left the realm of Air;

Their elder brother Sam came,
and says,

"If I start a great fight,
You, however, go start
you are still immature excellencies.
"They will say they are immature excellencies,"

may the sublime light be magnified!

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

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

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

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

مجمعهد ماميه سهرها م مهم محجم المحمد محمد ملعم مرصور معمعها रुत व^र० तरु० सन्त 50 والخد ساطع معطر عطاه [12] رىلىدەرد مىمىرىمما عهد برسية لمهجه عادره لهم عده الاعادة كله سوارر موحه محجه بالحصه علعماس بهامهاد عطع وهوسله لرهم عده مرماهمه صروب ملاقالي 40,000 at 040 at 050 ملامهرب عادره مرامع لأمكر لل ركامما جمعه معمه معمال معامل لعنصاف المراه المهلا لكى بىرىد مارا كرسرىكا موال موله مورود वतद्वा ०त्मवत्त ०८नेवस १२ १ वस V स्ववकान बसका वर्षवस्त स्थवं वर्षवस् कत एकरी शतक्षण वत्तर कत एकरी اعجم عجرة مناه ما برسر عدد 30 له مه اسه اله مه اسه अपा वास्तित वास्त ه في له د كسعه الكراه سد ملعمهرد ما عرسها कत एक्री १९०स مى ا معلى مەنكە مىلىم بىلىمىد مريخ ملامل عريدا [13] वतद्वा भत्मवत्त वर्गवस भन्मत ० ८५ ०८०० मधी मार्वा ३५ नवर्षे त्रवाचन वर्षेत्र पुररे न्त ومامه موسه مدا عرسر مده بصوه لاينه له وصمه عدا عرسر صع عرفدا عمس بصوه لاينه له وصمه عدا کرسر حد عسط مرکدار رطع عاديه لايمه عادله عدا كرسر حد عسم مركدا عاملعا ملعمهرد ما عرسي محك कत एक ११०२ ४० لەد بىل بىلەنى سەنھە قىخىلىم، व्यक्ति वसरेवद् सर ०१ محم الإمل عمده ١٠ مس سه galas ages veroasice de arm vero عرره معكا مهدمه عج कन्त्रनाम न्हन्तर न्हान ेत्यतवर ०तवता १२ वे १०१ المحم ورس رمحه م المحال المحادث سدم ده اعلى 45 كەلەرسىي لىدە كەلپە नवसक जुस वतामीत कुत व १० अप निष्ठम عرسم رياه مهاد مهاد لكىلاك مكاليمه ا محوس سالامع المعده مصسره ماميا ملموهم ساه محصور حسات [14] ० त्म्यक स्वार क्रम क्रम्य यो स्वम مرس رياه وود در و علس ريام 50 مطسرد مهامح برمادمس हत्तर वहत वहवत्तर १८तम्बर्ध १रा مرده لعسمه امدره سایس بدمه می سایاس न०१० वस्त्रे । वि वस्य हत्त्य वहत वहवत्तर । त्यमाव १२० مهر ماره مرس ممهر کوارمس

3:19 – 3:54 Translation —— 11

Come, start a great fight, and destroy the works of the Creator! and wage a war for which there is no end! 20 Arise, forge a great weapon, Gird a sword, bring wrath, take the deadly arrows that do not fail! Go down to the realm of Air, to your father's settlements, this one whose land is destroyed, and for whom there is no throne to occupy." Yushamen's son spoke to Great Sprout, saying, 25 "Come, air king! Let us take swords unsheathed against Sprout, the air king!" and he says to him, "Who bound Yushamen before you, to end the fight with him?" The air king spoke to Splendid Transplant, saying, "The king commanded, and bound Yushamen. Who ends a fight with the kings?" 30 Splendid Transplant opened his mouth, and raged. He summoned Great Sprout, and said to Great Sprout, "You are not fit, and neither is the clan from which you came. Your father is not a powerful excellency." **Great Sprout spoke** to Splendid Transplant, saying, "Damn you, and damn the clan of your father, the agitator! 35 You, who would end a fight with a king, are not fit for the Great Life's house!" Splendid Transplant drew a sword and fell upon great Sprout, the air king. Splendid Transplant struck him once, but his sword did not cut through his splendor. Splendid Transplant struck him twice, but his sword did not cut through his splendor. Splendid Transplant struck him three times, but his sword did not cut through his splendor. 40 Great Sprout spoke to Splendid Transplant, saying, "You son of a disgraceful father, the likes of me are not afraid of you!" When Great Sprout said this, the twenty-one sons of Yushamen drew their swords. The eldest had put on the weapon, and the youngest was battle-clad. Shouting a challenge to Life, they set weapons upon one another. 45 The sound of their weapons and the sound of their gear: their sounds reached the great light king, and he says, "How did Yushamen cut through and ruin the prison? with the excellencies and hid himself?" Who started a fight Excellent Gubran saw. and said to the light king, 50 "It is the twenty-one sons of Yushamen, they are starting a great fight that won't be resolved." Then the light king said to Gubran, "Arm yourself and mount the great scorpion Parahiel! Take and set out for the realm of Air. See whether they are the sons of Yushamen."

mounted the scorpion Parahiel,

Then Gubran took a great weapon,

		० न्हण्यम स्वरंग वर्तस्य	55
	ىكل كامريك عاداً كارسي الكاميك لك	معلها مهسره برعطانع برهادمس	
	० छत्। अछ वर्ष	০নেনথ $\operatorname{a}^{\Lambda}$ নে০০চ cr a ন্ন a	
		حلح محمده المراكبة	
	०००० वरीवसर वसवस्व वसहव रेवास्तरसवा ४२	मक्ठक क्षर रेवास्त्र भ	
[15]	aryapsal algaryo filo	०काकवर्ष वसर रस वर्ष हरेले वर	60
	ockamse aloha,	دعرهمه عطرد مدلس	
	عامه عادمه	वरीवस भवीय तसर वस्य	
	Julyolm40ap40 a4mper o4lal	حد ه مه الم چه و محاصلات	
	बाहवस व स्ववह व वसराह	عدا جرسر مرع مطعه عرج فره ادعس	
	यहिन्द्र व स्वार प्रमाह	वर्ग हरीन्येक्ट व्तव ०त्तद् ^र त्त्य	65
	बाहुवर्स व स्वार विस्तर ह	वारी हरीम्यात्मत वत्तवा वत्तवह व्यवाय	
	रुव्य गत्ममावर्षित यसमर	०१० छत् ।	
	यवास वसामीत वरीवस यवा	वत्रामानक वित्रम्	
	علىما عدمهد عطىسها عدلك	عجره عله عيسار مماعط دوادمس	
	0.04.04 Jenje 0.040 0.040 0.040	[\] जुन्नण वस्तिम् वृवस् वस्त	70
		പ്രവാദ്യ പ്രവാദ്യം	
	العصرمهم كالعالم المالية	لمرادعج عجير كسيم كمرادك واعصج	
[16]	वेन्स्यत वस्तिक वस्ति	بسطع عورم	
	كال كالمرام، مالك	रास्त शेड्रासर क्रमा	
	علها م علايك م عديه عديه	atun'n ahan Unjakaben Unjak	75
		yuldaga	
	عدا كرسر بعد وموط	त्त००० वस्त्व० ^प र्वापुवस प्र	
		००९४० वसत् वेवे० भवतातुत विभेवेतु	
	Vin OAROODA OANT VIAHA	भागाना वहुर वरवस्त सार्व	
	००००० स०००५ वस्तव ० त्यार	٥٠٥١٥ مهيم ١٩٠٨م مطرهه ١٥٩١٠م	80
	my vaoona ahto	वेक्स वैणस्ति त्वारात क्रेंत्वा कात्त रिस	
	०८००० स००० वस्तव	वस्वत वे २०१५ ० त्यार	
	वेन्स्यत वस्तिव वस्ति	०त्तर ० दिवस वर्तता पर	
	كاسمك مهرسم كمامصير فه وصصر	عدا عمود برهادمس	
	tad donat valorana de oran	بسكاك عطريمس طمطسك	85
[17]	वत्तसे कराणतात्सेत ^स त्मववकारत वत्तत्सवर 🛙 वत्तर	مسه عطوب	
	वस्य प्रयोग वस्य	ongo Valovor van	
	V AOSON AORO NOGA	ongo valovan dan	
	affao Vozi cop Bamp	مالارفي من دوسوا	
	नुवस्ति यसहार यस ^स स्त वस्तवक०	$^{\Lambda}$ নে $^{ m color}$ তমন তম তমের $_{ m K}$	90

3:55 – 3:90 Translation — **13**

55 and went to the realm of Air. Then Gubran opened his mouth, and said to Splendid Transplant, "Yushamen's son, do not start a war with the Mighty's house, and go seek forgiveness for your father, my son. If he accepts your request, how beautiful it is! If he doesn't, become a servant before the king! 60 Splendid Transplant, your father spoke to your eldest brother and was not heard. See how sublime is the chinstrap he has given me! Now, you will destroy the earth with the king's word, if you start a conflict with the lightworlds and frighten them." Then Splendid Transplant let loose an arrow, and Gubran caught them in his right hand! 65 Splendid Transplant let loose two arrows, and Gubran caught them in his right hand! Splendid Transplant let loose three arrows, and Gubran caught them in his right hand! The fourth arrow settled in Pahriel's paw. Pahriel shouted out loud, and his shout reached the light king. Then the light king opened his mouth, with endless light and splendor. 70 He cast his voice to the 444,000 excellencies that stand beyond, calling them and saying, "Arm yourselves, take hold of your gear, and mount your steeds! Grab the blade, and destructive arrows forcefully! Grab the sword wrathfully, and mount your steeds!" 75 The light king summons and orders them with a splendor and light that never wane, saying to them, "When you arrive at the realm of Air, fetch the head of Splendid Transplant, in the bosom of his mother, Lady Shine. Stage the attack in their midst, so they say, 'The excellencies have been sent!" 80 Then 440,000 excellencies went down to the realm of Air. From the peak of Air's realm, Intellect's enclosure, they reached Yushamen's settlement. With a lofty weapon, the excellencies fall upon the realm of Air, like a sword borne wrathfully or deadly arrows forcefully. twelve sons of Yushamen. Then Splendid Yawar slew with his sword 85 Behram took as many as they have, nine sons of Yushamen, with his sword. One of the brothers, Yukabar, Yushamen's most precious son, shouted out loud, to his father Yushamen he shouted and his shout went forth, it reached his father Yushamen, and Yushamen said, "Who has killed my son. and who has held my beloved behind?" 90 With the shout that Yushamen shouted. he lifted the bonds from his hands and feet.

als 46800 army a glaste aralanan o Hano Aanagus مس معراج د معم مرجها مطرس जन वनदृष्त यहभवस्र न०१०५ वस्त्रम वस्त्री الحر لحوله عصموره كلەندىسىن ھومىرىن بالسس مهررونه ساطه न००० वस्ति वस्ति परि १५ ىى كىمەرە،سىر كىكىدىدە لەلگىكە كىلىكە روول كا ەرمومىسىر ى كەدەر سىلىكىدىكى لەكەمەك سعودس کموا بحل جمه دست || भारावाकावस्य ० त्त्रावः स्वय्ववस्य كالووصولا صاوويس باكتالك المام المام المام كلمام كلمام كلمام بصعوسه و که هروه دست رحوه [18] سهوده کل مهرون کل لغیده سی हत्ये वत्तरत् वर्षव वह्नव रैत्यक 100 ०त्तसक भारत कत वर्गवस सवतासी مامسمهظاه رمادمه معامله ده ادمس سکد کله سهرم مهموله مرسته سته √वत्तरद्वा वायवत्त स्वत्वे معم مرسطاء كم معامم ०त्तापु "०४०३४" व्यवन्वस्त्र ०तार्व مه عله العرب لايد مطع ریاه مقت ا هدس ر محق مايك عسمه عكسه वहवत्तरा वहत वारवामा 102 سام ما کرس صحد محم مرمه مما مها المالاد المالاد المالاد وجمع مهم معادمهم سريمومه नीत्तव रस तत्तवरत वर्णित مسكس عرصي مكمك ०त्तर्भात्म वर्षण्यात ०१व वस्तित वस्ति० जन निक्त बर्मार् oyar vearyam | ayeroar arlo [19] 110 ملحه عادی سوفی کله

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ما الامسى الماملا 10

० इत्त तरु येवार भवात्तर वा

3:91 – 4:11 Translation —— **15**

Broken were the bonds and the chains He took to the great conflict, From the Nether Gate,

all the settlements he reached,

95 When he reached the realm of Air,
The excellencies fell upon their faces,
Their swords fell from their hands,

The swords of the excellencies were broken off, They threw themselves down upon their faces.

100 grabbed 24,000 excellencies, and threw down those

Then 360 realms arrived

"Cut off is the head of Gubran, Lands quake, mountains shake,

and shouted out Life's call to Yushamen.

105 the great strength, the fight,

that his sons' heads with the lady,

He dispatched 904 chains

and they set him beside the Nether Gate,

For seven hundred and fifty years,

110 until the Great seeks him.

And Life triumphs!

that the light king had commanded upon him.

and remembered the great rage that was in his heart.

to the realm of Air, he destroyed them.

he shouted to the lady.

and did not take to the heights from their steeds. and they did not hold tight to their steel arrows.

and their bowstrings snapped.

Yushamen dismounted his steed,

who were still standing upon their feet.

before the Great king, saying,

who is at the right hand of the light king!"

and the king rose from his throne,
He lifted from him the splendor,
and the fury that were in his mind,

Splendid Transplant's mother, were torn from them.

of zeynā, which is heavier than iron,

until Eighth of Darkness is summoned forth.

he will wait in the great shackles,

In the name of the Great Life,

4. "By my own authority,

I have made the time of kings,

I called the time, and the time told me,

I took up the sword and the blade;

5 and the settlements I did not set up,

so they might not raise a great sound,

I reduced the works

The war, which the mighty did not want,

I stirred up a disturbance

10 Splendid Plant spoke

"Did I not tell you not to act out of rage

may the sublime light be magnified!

by my own prayer and praise,

and I ordain the time.

your time is up.

the world I did not create, I shall destroy,

know I have thoroughly disturbed,

and I started a fight on high.

that were fixed in their places.

came to me from myself.

and brought myself to confinement.

to Yushamen, saying,

and start a fight in the Jordan?

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4:12 – 5:5 Translation —— 17

It was not written for you to wage a war.
You were small, you were smart.
You had a seat at the head.

You have destroyed the things you have done so that among your first born,You have destroyed your lands and buildings,Ladies were married by you,From you has been taken the first stability,

You have disturbed your great nest,
You have crushed the great nest,
Your double will be released,
they didn't fix the great thing that was ordered,
You stand without judgment, Yushamen,

You were not given orders or instructed,
You didn't worry about the Jordan's clarity
You know full well, Yushamen,
When it left the mouth of the world,
Did you not know, Yushamen,

cannot be restored even in twenty-four
 Your offspring were taken through disputes,
 You multiplied their sighing,
 You have put tears in your eyes,
 Yushamen spoke to Splendid Plant, saying,

35 "By my own hand, I sought sorrow. the sublime one's truth, and guard it

And Life triumphs!

Now, they call you a fool.

Now, they have put you at the Nether Gate.

since your childhood,

you have not given company to even one.

you removed your beds from their places.

and ladies have been taken away from you.

that the First [Life] bestowed upon your mind.

and you destroyed the well-ordered works.

and are between the two kings.

but the kings will judge you not to be released, and won't correct the deeds that were ordered. neither humility nor concern came to your mind, and

you did not worry.

and you did not seek wisdom from the First [Life].

or seek teachings from the ladies.

the word that the king heard.

it stopped recounting endless wonders.

that the destruction of a thousand years

thousand years, to just as it once was?

and you put the great shackles upon your feet.

and sadness will never wane from you.

flowing down like the waters of the Jordan."

Now I shall take and never relinquish until the Great [Life] does all that it wants."

In the name of the Great Life,

5. As my father Yushamen plotted he plotted in the great wilderness, let me see the Great LifeNow I shall pick a great fight with him,

5 If he comes and escapes from me,

may the sublime light be magnified!

in the shackles, wrathfully and defiantly,
"Let me start a war up on high,
waging this war with me.
and he has created trouble for himself.

I shall see that there is none greater than me.

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ریزه ا هدست

5:6 – 6:4 Translation —— **19**

Who is worse than me on high,
I am the greatest, my splendor is great,
As soon as Yushamen had said this,
"I shall cover up the accomplishments

He summoned Manda d'Heyyi,He gave him a severe warning and told him,Did he not say, 'Great Sprout hated me,Manda d'Heyyi went forth,Manda d'Heyyi arrived at Yushamen's house,

15 "When you were not great,You were never great,I am worried and pained about you, Yushamen,Your prayers are completed,

you forget your words,

I am telling him what they told him on high,
and just like they told him,
There is no truth
When Manda d'Heyyi had said this,

I would have struck you with a great blow your splendor would not shine,When Yushamen [had said this]his abundant strength his ancestors blessed,

"Were you not a messenger they sent, and had I come (instead),

30 Then I and my brothers, the excellencies,

And Life triumphs!

"I covered up my splendor,

than me in the place of light?
and there is no end to my glory."
the Great Life knew, and he said,
of that good-for-nothing Yushamen."

he wrote a letter and sent it.

"Look at his splendor, what will overwhelm him? and the light king raged against me?"" and he came to Yushamen's house. he arrived and spoke to Yushamen, saying, weren't you nonetheless still drawing breath? so why do you stake an attack against him? who is caught in the fetters of the Great Life.

your anxieties overwhelm you, and a tear falls from you to the ground. 'I made Yushamen dwell on the ground,' I am saying, 'I summoned Yushamen.'

in your perception and no truth in your speech."

Yushamen spoke, saying to him,

and put an end to your speeches; and the light in which you stand would falter." Manda d'Heyyi saw Yushamen, then Yushamen knocked upon his dwelling. and the man cast me within the tower. did not change the things the kings had said."

Blessed is the name of Manda d'Heyyi!

And Life triumphs!

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

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

And Life triumphs!

०८००० वताम हवतावत्र لامه باکه بسیر سیده کافه المامص ما ما مامصمع ب مامامك مكسب ما موصومه عصوبه لهله ० वस्तवस् विष्ठि वे व्यवस्विकात्म که ملکمسکید معلمامحی ० तत्रात्तर वरवत्र तवरत्म व वरवत्रवात्म ك مركب المعالمة لكناه المسك بمصاد لكسهد कुरुत्तत्रे तरकुत्तः भात्तत्ततः 2 الحرر ساءه كك كالمواده للحرر ساءه والمراهرة سى العرب ساءه العالم المحاصلات سار [25] वतामान तवह वतहत त्रवर्त वरुवत्तर्स वकाङ्तवस्त علمال مرمص مهرمرد معط معمطع عمه مرهاه، در سسدم مغه नकु० न०कवरें व ०८ कर सक्ते त्स المرامصة بموموسمه مل ودعمهم فرجه ملامسكىد مهمومريد ماممهما مح مصد المامه عمامه مامهما 10 مه محمد مه محمد کله مصطربه معص مه ما عالم معمد مهاعمر محاسك علاه معاصد معرمهم क्त व्यवकर "त्यवकार १२ वन्तरमा वर्षत ملحه سعفه سهار کله مولوبو كله لومووله وبويله مه که یاه ده ماه ملاحکی ५०००मा ५५ ५०५ १५ سەنچە سىملە بىر كىسىكە مجاحمه معمه محلحه محل محمد محمد محمد هواد احر بالحصاء यात त्रवत्वक विद्यात वर्षवस्त गर्राप्त VAOOUR ORDE OROE VOH ىكىلەن كەنكى كەككە ००००मीर भन्न भवत्र स०व०वर्गः معرمعمل عصول العسرم رياهمور 20 [26] س/46كله ىلەمەلالەپ فىموسە بىرى، سمهر که المسادله با کارساده ماریده ا ४००० तत १०० त्यान गरी १०० तत्र سهبهه عامکهادی ماسعه کر مهاسته ىسەنىغە، لەمەكە كلەپ سه به به مادل ماد معرب ىلىمەەبىرىد رىجەكلە مه که ما مهم مع مع مع محمله علمه ماحمه ماحمه रवात्र भाषा० १०वयवेव रह व ४००० सवसाया 22 مناعه ریا ماسی مایک بله المرارم عداده کله کله عموه الاس ०त्तरेय ०१व०ता वे ०तीय ते ० छत् ० छ गुर ४ ठळ व्याहत anga gad 100000 ४,०५,८ ४५५० رمغهم معالا مرم ००० ० त्यत्येर वेष्ट ० ० ० ० ० ० ० ० ० محصهمه المعاممهم 30 اينه بالايكرية سومهايي ०त्मकान्य ०त्तवत्तवत्र र्यावस स्वरुकत ॥ ० दिन्स [27] اله عامسود معمكا مرحاه برطام مصد عامره بملامسے معادر مغمم بم محود احمامه العام العام

6:5 – 7:33 Translation —— 21

In the name of the Great Life, may the sublime light be magnified! 7. When I, Yushamen, thought, I sought splendor, light, revelation, and explanations without end, in the first treasure, and sought to learn from the saving that my father has given me. I set my mind to do battle with the Great. I bundled up my rage and venom in my mind. 5 I said, "I shall do battle with the First Life, the Second Life, and the Life before which none come. I shall wage war with the light, and I'll make the tumult of battle. In the midst of the Jordans I'll make a great battle that is without end!" {The first time} When Yushamen plotted, he did something disgusting, that was inappropriate, 10 and then the excellencies were in concerns, that grew and which they gave to me. They sent me a messenger about him, that he had covered himself in wrath and battle. The messenger, who brought the great king's letter, they put Yushamen in the great shackles for as long as the Great [Life] wants. When the messenger brought the letter, he did not greet him. He said to him, 15 "Rise up from your throne." There was fear in his mind, and he spewed bile before him. He got up from his throne, sat upon the ground, and said, "Who will put the bonds on Yushamen, since the king has sent for him in rage?" and placed the bonds in his right hand. Yukashar got up from his throne, 20 Yushamen opened his mouth, saying to the messenger, "How long haven't you seen my likeness and stature, and not drunk from a cup with me? not woven the wreath, and not set [it] on your head? How long haven't you eaten a morsel from my plate, How long haven't you seen my form, and my brightness hasn't spread over you?" The messenger opened his mouth, saying to Yushamen, 25 "Do not say I came to you for my own sake; the king sent for you in anger, and I couldn't very well say to Yushamen, 'Bliss and serenity from men.' when they don't act according to an evil inclination. The very good took pride Yushamen took pride in his fortresses and his buildings; but his sons will be destroyed, entering a brawl, and his ladies will leave him for some tail. 30 His splendor and his constant light grew dim, and his accomplishments will be abandoned. The wrath that the king has released will not dissipate for generations. You, Yushamen, you will settle down, you will go to the Nether Gate.

the crown that the Great [Life] gave you.

Your glory will be taken from you,

الام معمد الاعمود الاعمود Lat the answ meter المحصوب المحاسبة المح ०००००००। ५०,४०००५० ३५ ०त्तवत्तवता १४ त्ये वर्षण्वसत १४ वर्षे र ولحه عصفه مهمر علم المعمومة على مركبا مالمومه على عدمه م برهمهم بد ماه وسمسما

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لامه باکه بسیر سیده کافه

०१०५० व्यत्तर वार् المرب مجلاه مح مه مدا عرب वत्रवस्य भवात्री ० पुवसा वरुत वरीवस्त बातवस्य वर्ते वहुवर गित 5 سواير موسوم يروم محلم محلم ىكىمىمە كالالالالەن لىسال

वत्तामीत वर्षवसत वसवताश्च सवस् यसवस्व वर्त वद्दव तत्क्व वर्रा वत्र यसवस्व वर्ते वद्वक तत्क्व वर्तरा रित्म

معرمخمه المعربه 10 المراه معدد عطم عدا عمس محسرد مهامع بالامها न्ति कर क कान्तर का राम वनवाकर

س كا الكوسي 15 नत्मक्का नत्म वर्तरकार नग्रव रका २०६०म६ ०त्तरुक २०१४) वत्रवत्रत्त भवी० ००त्र००

वत्तवस्ता भवी० वसीवात्तव७ 50 वणत्त्र वित्तवात रिकाम्रीणवन حد عجمعله بي لمحيه موموسطاد برعام مرموه २०००म ४त्तर० १ भेग ०त्तर ०६

०१ एड ० तत्र वर १३ २५ عام برعف مدعه عم بعده ०८० वर्षात व ०८ के वसावय ०००

०८०४० वत्ताम रुवत्तवत्त्र

atlas allora atm لفى مهر كهوك الماله

यानवसर्य करुर | नवपूर्यंत वर्तेवद्वण्य

جادرمي محمح مد عمل م

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रेक्षेतु रेस वनकात वरावत सरावस वर्षकार

ملعهجريد معرمخممل

وبعدله سهاساس لاعده

नित कर की वर्ष कि

ملطمطريد مهامحل ما عمس المامح

allaral oagog, garae

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بهره عصمه لهله

بردمامال مرصور ماهموموه على بمامعهاد

VAO ropa rodonos monto

بهسامه الامهام لكسهم

علالم مملكك

०त्तवत रेस वीर्वात त्रवसवकर्त

्रवत्तवण्यत्रं वर्षे पुरं वीवीक

المحمه محمد محمد المساس ال

रात्म भविष्य वर्षि

[28]

[29]

[30]

7:34 – 8:27 Translation —— **23**

The constant light will be taken from you,

The fortresses of your sons will be destroyed,
as long as the Great [Life] wills for you.
will not be your own wife."

And Life triumphs!

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

In the name of the Great Life,

8. A voice came to me in the Jordan,
Splendid Plant came from the realm of Air,
He arrives at Glory's Pride,
"Leave, messenger, and tell the Great king
This message, that comes from his mouth,
and may relief be summoned yonder."
He rose before the light king,

The messenger bowed down once before The messenger bowed down twice before

10 The messenger spoke,"Splendid Plant, Yushamen's son,The light king spoke,"Open the gate in splendor, open it,completely upon the truth!"

Splendid Plant stood tall."You are relaxed and pleasant,your splendor watches silently, your lightYou have no peer in your crownYou are a glorious connoisseur,

you are a glorious guide,Your baptism in the Jordan is established,If I tell you, don't become angry,Your vigilance, with which you ponder,The man who is taken out from his fortress,

his sons were killed in a brawl,His Jordans will be stirred up, and his settlementsHis home, building, and throne were destroyed,

may the sublime light be magnified!

and light was abundant in the world.
going to Glory's Pride.
at the messenger who guards the gate, saying,
'Splendid Plant is standing at the gate!'
give to him with all due fidelity,
The messenger went forth.

but the light king did not see the messenger.
the light king, but the king did not see the messenger.
the light king, but the king did not see the messenger.
saying to the great king,

stands at the gate, and seeks relief from your insight." saying to the messenger, and may he ground his feet
The messenger opened the gate in splendor.
Splendid Plant spoke to the king, saying,

your speech abounds and never flags, and your enlightenment abound and never flag. and no partner in your rule. a bottomless vessel, who reveals lessons without end.

and all your accomplishments are your own.
but let gentleness settle upon your mind.
is sublime, and is unending,
and driven with weapons from his homes:
and his ladies wander about in filth.

will be driven from their places.
and he was set at the Nether Gate.

[33]

० तिये ० तर्यक्त यत्ता० ० व्यक्ट ० वक्त الى رىسان كاكاله كال كىسىكة كد لامادي المساوم مادوك الماد که سه کې لکسهه کله سهه سه سعی سامی که دیمه کله المسلم ماميور مرسطا ع senapsal sale sasuap ver رىطاەمەد مىلى ەسىسى رسه بکای فلیایه سنه کا کسه احولیه میرسری مهامها مه صلح مه صدا عمر عدمد معسرد مهامه محدمه ردامه عب uleaty a mue a parti ०००मीर भम भवत्र ०००० वर्ष वस als sayer Lallaloassal वर्गेरिक वस्ति रस स्विक्सत वसरवट्ट 32 I atim a off at a off a vilam of لاعمريده سيره عربه [31] رىدەمەرد بامىل باسىدمەما ٥٠٥٩٢٥٩ ٢٥٩١٠ ٢٩ عمره ralgament and died has d'alor my cho احر عاحمی جمعاعمه ممرهامله لكسبهم بالموسودة لمامهمه لماساه asy a col alyales ه در ما مام درگا م رجا مرام م वसावत भारतिमावसा भाराप्ते 40 alagra vaoonga de ०१७२५वर्भ १५ वर्गत्रेस्ट १०५ بحر به راه له عدده کسه عله لولام کی کویستی سله ०११०सतम् वस प्रे vogovoz oz ma do o وهوفله لبهمه ايد مطسرد مهامع ده ادمس 45 ماعملاها مهمعاله المحدالة المال محاراه سميها دول کولود کد کسهدي Lanamaro Lar Lanao Hol nu | 1,040 0,00 04000 १०७५२० वस्त्रे अस्त्र [32] arıng zalos oggog الماس مركان مرميا له المالي مرسه كل لعه لصه المهام ०००५ ०० अवसहीव भारति 50 الماله عسولس کله ما وجهور مطعوم وبروار رده ا مدس مدس ركامهه

لامه ساحه المساره المام المام

10/1/10/1457 104U لحور عحوك بحواحله رەرك ما<u>كىيى</u>ما واعطعوب عامسهه भवकाचन वहवा हाम वर्स 2 व्यद्भ व्यम्भवव्य भवस्य

الموسد سلك لا لاكاكلالك

ماه محمد مرممهاد مادوه دماهم هادوهم कर्वे व्याप्त व्याप्त विम् भव्यत्ति

رمعموم بد معرف کورس معرب کامس

०८०४० वत्ताम रुवत्तवत्त्र

ىلىدەر كىدەكلە بدەبىلە سىدە مها علی کاساسه کالی کالی नाम नवर्षति ॥ यत्तरुन गणवस्त

8:28 – 9:7 Translation — 25

Those who disturb his world were captured, and they put misery on his mind. If you desire in your plot, I shall settle and calm his mind on the spot, 30 set him straight through your baptism, and mention your name over him. Let Yushamen be, and he will recognize he has not been forsaken by your name. The light king, who was angered, is calm, and forgiveness is on his mind." When the light king heard this, he was thoroughly delighted with Splendid Plant. Manda d'Heyyi rose from his throne, and spoke to the light king, saying, 35 "The man taken from his land and settlement: you were not authorized to forgive him." When the light king heard this, he said to Manda d'Heyyi: "You, from your first day, have not been proper to Yushamen. From your first day, you hated him, since you sought a lady from his family, and he wouldn't give you. You hold onto a great grudge; for generations it has not been released. 40 You have destroyed and ruined his household, and yet you still hold onto the grudge for ages! Who has had done to him since the beginning, what has been done to Yushamen? The man who was taken away from his land, and from the chinstrap that the Great gave him? Out of his firstborn sons, not one among them remains, and his ladies wander about in filth." 45 Then the light king said to Splendid Plant, "I shall reveal secrets to you, so that you will hold in clarity, the perception that is from your ancestors, and the wisdom that was allotted to your mind. Precious are you, precious is your Jordan, and precious is the family, from which you came. Both you and the place from which you came will have abundant serenity.

And Life is praised, Life triumphs,

and the man who went here triumphs!

was filled with kindness for you."

and set his heart to rest upon its support.

In the name of the Great Life,

50 Bring your father soothing words,

Tell him that the Great Life

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

What offense have I given on high,

may the sublime light be magnified!
and whom should I give a word?

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

عمه مد مهر مهاد الموسد کلکالا لحر کیلوک بمهمهاله کلا لاهو، سامسره مرمه کل محصوری مرکوم سامسہوں مرمعات علیہ 10 ه در ما در برمی سور ماد بهد کامویس میلی میلی عاقبه بالسب كمه بعدك ىلەللە كە كەلە، ەرە والمامون والمعلم والمعلم والمعلم والمامون والمون والمامون والمامون والمامون والمامون والمامون والمامون والمامون موهر کد محاه محمد व्यान रामाना विषयित वर्षाति वर्षाति वर्षा ب و الله مسككله و الله مانظمہد، مساما 15 موريات ساسله، بهومه، موهوك ملاممي مالاهممور ىلەكەم بىرى بىكە، سەك كرىمه، ده لايك عسم ككوء ملسم مربع ال عاصسر على ०त्मवन ०त्तापु अत्योक वर्नः [34] ەلھە سىلە كەسكە भवन्ते व्याभवे वर्षे १ रत्मा Mad 1944 o Jamal وعدوله بالغساد معموم 20 مره میکاماد میص مره د الموسد عالك عادلك Vaaroo poarro va مهربك مانامغما دمعانا ० त्रेष्ठ वित्र ० तत्रि १ वित्र سولی ویده بی احدوه صوصه وسامعها وباعسان وعلى مخمه رصاريهم مكاعب رمحاهمهد بره مروسع رمخهمه عامی میمورد کی کماند کی वस्त्रव , व्यवस्त वर्ततः वरुत سه ای که صاحه ، احبه کار سامه ا مالاعماراد مدسده عرامه المعالم ب سوای ۱۹۵۰ عموه کرامه م कारत वरकात्म वर्षा तत्रवर व्रकाम राज्य राज्य माराज्य ارسي لممهره احر سرامه کد هماد سام مام ک यन्नयन्त्रवरत वत्त्रव त्रत्ववक विष्याकार मिर्वाचा म्वावाचा ३० [35] الامالا المهمال المالاماله مدسم ملامع عمياه مراصه مه √वसक्तत √वसत वीवत्रवर वीव सर المساكر وصفك عمسم دماح عمسم دم کم المحمد مرده والمحدد بهماد مكسك وبلسب عیسکاد مهسمه عرسه معموسات کا محاسمه عن مريهما معلامسا ياسم عالمانه سون کله كلود عاسون عاكو کد سوں مسول المحصور اجالا مرمه ما مس م ملاملار مودمومطا مرمطوه معموره عدماد عرمعودد مرعده مارده مارس ० त्यतत्त १२ ० ८० मे व्यत्सर ० छत्तरतर 40 مه مهاک ده کې ۵۰ ०५४ ०५००वे व्यव्यव्येव ्राव्यवम् ० नार्ष्यकास ० व्यतमास سره کل محمد کا محمد الله ب سوار ۱۹۵۷ عمه مراصه مرد नका० नका० निर्फ हत्य० त वनपूर्व مه و کوسیا مسطع مه [36]

9:8 – 9:43 Translation — 27

What have I done, among my deeds, that no other has done? Now it pains me, and it grieves my heart. 10 How long shall I sigh, and grieve the front of my face? How will it shed tears, that one who is like me could not hold back, all of whose sons were driven away, and to whose voice none respond? I am like a lofty cedar, which the carpenters have surrounded and chopped down. Like a cedar that iron has surrounded, the words of my enemies surrounded me. 15 Neither my brothers, out of pity nor my friends, out of my friendship, remembered to extend truth['s hand]. my salt and cup were completely overturned by them. They forgot the day of my reckoning, and do not recall even one of my days. How long have I climbed tall mountains, and how long have I plumbed valley roads? I had a thousand friends, and two thousand shared my platter! 20 Now I don't have anyone to take me by my hand. On what day did I say that I would be sitting here? My mind has not been revealed to me, and none among the excellencies taught me. These fortresses of mine are devastated, and my sons have been taken away through strife. My home is deserted, and my messengers won't meet one another. 25 These desirable ladies of mine go barefoot, even though they are wholesome women. This oppresses and constrains me; my heart sinks in mourning and lamentations." As Yushamen said this, Manda d'Heyyi says, "The one who does good, finds good, and the one who does bad things, finds evil. Had you been meek, your splendor would not have left its place; 30 now that you have thought evil, the place in which you sit is the right one!" When Manda d'Heyyi said this, Yushamen spoke, saying, "My son, I know who bound me in the bounds that are upon me. If only the chain were not heavy upon me, and one lighter than me were encircling me, I would have bellowed my great roar, and destroyed all of the mountains. 35 I shall do to my enemies what one hasn't managed to do to the other, until the day will come when the prayer will be [fulfilled] for me. If this comes to be. namely that my throne is re-established, I shall repay a debt, so that evil will become good. Nevertheless, I took solace in the fact that I know that I am not alone. 40 I heard from my father that the elders will be added to the youth, and the youth will be held responsible for their sins, but parents do not hate their children." the Great Life delighted in his words. When Yushamen said this. He sent Splendid Plant, the guardian who resides in each and every place.

ەبدەكلە 45 كإدا لىمە ،ىمەمەكىي بهالم معلالهم مجا عام مد مره ،معسامه، عمصماما रामात पर ००सत्वास १००८ स १०सर् रवासावस्थास रविष २० مسد به سطاحات معرفاحا دوسطاد عدا عوسی محص ردامه بر ەكەكلە نە نىمەەكى مو*ب*رها مرهوما 55 ماكه عكايله كل اكساه ه مهمهم مهم سطمهم م ەرسە لىمەەبىر، مەكىلە بمعطب عصاب بنطمه سه مه به مامه مامه م موسى مىلى 60

مصاحبه لعه کل صحاحه

व्यवस्त वाहि वेस्ववस्त रेक्टीर्वक रेक्तान्त्र रेक्टिर्वे

المراه و محمود مصوره و المراه

वर्त पुवर १०१७० क् वर्तवस्र १०००० अस्तरम् वर्तस्र १०००० अस्तरम्

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०८१वत त्त०२० ००५०

وست فالم المركب المالحور

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यत्रिवस्याक्त यत्मावर यत्स्वय

०८४००८ भार्यभूत् वस्वकात वस्यास वसरुबद्द मीत्र <u>वस्तास भिता</u>त्वा भितार्वा वस्तास भार्या वस्तार वस्ता १० वस्तास भार्यास्य वसाव १०

· cah Aran o ya da agam Varan are da da aga Varan Aran aran aran o ar

opso boros and orlo

रात्तत्र व वत्रकाण ० त्तवसार वसा०

ेन्स्य वसावह वकत्ये वसाव भारत्से वसावह वकत्ये वसाव

र्यत्तवपुर्व व्यवकर र्वे

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 $^{\Lambda}$ तत्त्र ० त्तव्र ० त्तव्य व्या०

محامه مرام ماده مهمه

[37]

[38]

9:44 – 10:13 Translation — **29**

He spoke to him, saying,

he said to him, "Yushamen,

45 "Go forth to Yushamen, set his heart upon its support,

and tell him,

'You are from our creation, we shall not leave you alone.

Do not say, "I am alone." Your settlement was set in honor and glory,

and your fortresses and buildings will rise like they were.

50 Your sons will be raised up, and your messengers will guard your settlement.

Your throne will be fixed up and set like it was, and you will be called 'king' in your home."

listen to the words that I shall sav.

When Splendid Plant heard this, he went forth to Yushamen,

Don't be concerned, don't be enraged, and don't let error enter your mind.

55 Why should it be destined to be so, that you should destroy the mighty?

The Great sent me, and told me, 'Go to Yushamen,

calm Yushamen, and tell him to enlighten all his excellencies.

He will be supported, but humbled, and know that he is established among us.'

Now you, Yushamen, listen to the true word,

60 [listen] to serenity, and stand apart from rebellion.

Now, the stench is fleeing from your home, and a pleasant wind blows upon you.

A pure breeze is coming, and then you will forget the trouble.

You will shine and gleam; you will be raised up and become a king in your world.

The triumphant Life speaks, and the man who went here triumphs!

10. I said that I would be great, who has made me so small on Earth?

I said that I would be king, why did they cast me down from my throne?

Great Sprout hated me, and my mother Steady hated me.

I have destroyed my world, and ruin has come to my house.

5 When I was gentle and meek, why did they call me rebellious?

When they rewarded me as a righteous man, why did they call me the author of wrongdoing?

When I was diligent and accomplished, why did they call me feckless in the world?

When I was king at the lightworlds' beginning, why did they set me at the end of the worlds?

They set me down at the end of the worlds, and I am waiting in the shackles.

10 Why have they called me rebellious, even when I summoned the gentle from within me?

When I was king in the worlds, why did they call me the author of strife?

In such a manner it happens to every man, who listens to ladies' chatter.

The excellency who listens to ladies' chatter, after that he will be cast down from the world.

	रात्तर ० व्यवस्थार वस्तव	محاصه می به به به می
[39]	راءبه عصب	دم <i>ب</i> معسها <i>من ع</i> دمه د اا معاه 15
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[40]	odula ousus _V uquo	ا عربه عدس عسر بر
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	0	
	०८००० वताली हवतावत्त्र	موك مدسد ساءه كافه
	भी ०१०स ० सहसरा वीस्० ०८०व० वसामी हवसावसस	स्टिक्स वीस्टेट्स वीट ठरवस ठाउँस ठरालार विस्टेट्स इ
	े वस्तावस्त्रास्त्र वे देव १ विष्य वस्तेष्ट्रम्य वे देव १ विष्य वस्ता देवस्तवस्त्रम्	व्यवस् रैसा वेरुत ख्यावेणर स्टिंग्य वेर्यक्त वेर्यक्त व्युम्च व्याप्त राज्यक्तवयर
	ेर्नुक्त ० त्सर क्रीस्ति वसीसर रेक्स्मण्यम्य वेर्यस्य रेन्युंक्तिक्तिक वेर्यक्ष ०८०४० वसाम्मे हवस्रवस्य ०	वस्वार केरी भी तरवार्यन व्यवस्य भेस्त वेस्तार वस्त्र वस्त स्त्यात्त वीस्ववार वीव वरवत व्यास्त्र वरास्य भागारवस्त्र विष्ठ
[41]	००२००० प्रणा विषय प्राप्त व्यक्ति व्यक्ति व्यक्ति व्यक्ति व्यक्षित विष्यक्षित विषय विषय विषय विषय विषय विषय विषय विषय	०त्म १२ १ ० वृण्यत वस्तातम् वस्तः १६९९ १ १ १ १ १ १ १ १ १ १ १ १ १ १ १ १ १
[41]	०००वत्त ०२००० वस्त १८०० वस्त १८० वस्त १	० त्म भी स्वकवस्त वी वसवत २ ० त्म भी भी वाण्यत वस्तातस् वसवः की भी पी पारवपूर्या व्यवस्त भी स्तारवस्त्रवप्त स्राण्यत्म वीश्चेवर वी ० वरवस् वत्त वरालात भी स्ववस्तवव्य
[41]	केवनी स्ति रेस व्यवत् व्याणक्रव रेवावमा व्यावकात क्ताव व्येरकाम्म रेवावकाव रेवालके त्येर रेवावण व्यात व्यक्ति वस्त्रात्म रेवावण व्यात व्यक्तिया वेर्यात्म रेताव्या व्यावस्यात्मिय वेर्यात्म रेताव्या व्यावस्यात्मिय वेर्याव वर्रावक्ष व्यावस्यात्मिय	वहवार केहता भीवारवस ०त्स भीव्यकक्त केवसवत २ ०त्स भेस वेषणव्य क्तात्त् वस्तः क्षेती भीकावार्यन व्यवस भेसा केहत रवसकेम्ह स्राण्वत्त क्षेत्रं क्रा के० वरवत्त व्यवस विस्तार के० वरवत्त
[41]	कारवपु 'वे'०वणत \ेन्ये'० केण्ये स्ति \त्रे ०'ण्ये 'ज्याण्यु ज \०ण्ये०वण प्राच्ये क्याण्यु \०ण्ये०वण \०ण्ये प्राच्ये \्रेवण ०त्येत व्येत्ये \व्याण्य्ये व्याय्ये \व्याण्य्ये व्याय्ये \व्याप्ये व्याय्ये \व्याप्ये व्याय्ये	कर्ना कर्ना भीवारक्त कर्म क्षेत्रिक्षक्म केव्सक 2 क्षेत्र क्षेत्र क
[41]	०८% व्या ०००६ वस्त ८ १ वरण व्याप्तु १०००० ८ ९ वरण ४००० वस्त १००० वस्तु १००० ८ ८ ४ ४ ४ ४ ४ ४००० ००० वस्तु १००० वस्तु १०० १००० वस्तु १०० वस्तु १००० वस्तु १००० वस्तु १००० वस्तु १००० वस्तु १००० वस्तु १००० वस्तु १०० वस्तु १००० वस्तु १००० वस्तु १००० वस्तु १०० वस्तु १००० वस्तु १००० वस्तु १००० वस्तु १००० वस्तु १००० वस्तु १००	वसवान्य वस्तवावा वक्त ैन्याः वा व्यवस्ति वस्ति ैस वस्त्र वैद्या भीत्यावस् वस्त्र भीत्यक्वस्त वैवसवस् वस्त्र वस्त्र वस्तायस् वस्त्र वस्त्र भीत्यावस्त्र व्यवस् भस्त वैद्याः वस्तवेष्य स्राज्य वैद्याः वेश व्यवस् व्यवस्त्र विद्याः वस्तवेष्यः
[41]	००% व्यान्त ००० % व वा विकास ००० % व वा विकास ००० विकास विकास विकास ००% व्यान ००० व्यान व्यान व्यान ००० व्यान व्यान व्यान ००० व्याम व्यान ००० व्याम विवास व्यान ००० व्याम व्यान ००० व्याम व्यान ००० व्याम व्यान व्यान ००० व्याम व्यान व्यान ००० व्याम व्यान व्य	०त्म ०८० १८० १८० १८० १८० १८० १८० १८० १८० १८०
[41]	०९ स्वित्त वर्ष वर्ष वर्ष वर्ष वर्ष वर्ष वर्ष वर्ष	०८००२०० ८८८२००० १० ८८८५०० ८८८५००० ८८८५०००० ८८८५००००००००००

10:14 – 11:13 Translation — **31**

When I was distinguished among excellencies,

Why did they separate the light from me,

They lifted my garments from me,

on which I seek my ancestors,

I seek my wives,

I seek my sons, the excellencies,

20 When it pains and oppresses me,

Of all the excellencies

they repaid me

When I was gentle before the king,

Woe is me, whose mouth brought him down,

25 They set me in bondage,

and for my mouth's treachery

When I was king, they made me

When I was gentle and meek,

Woe to all the droplets

30 They have become enraged with me,

and they have bound me to a single place.

why did they call me the Eighth One?

and carry off my splendor?

and bound me on the spot

and my glance does not meet theirs.

but my wives do not meet my glance.

but they do not meet my glance.

I weep for myself.

who have done wrong,

for the wrong I did not do.

why did he cast me down from my throne?

and whose tongue was an affliction to him.

called me a wanderer,

cast me down from my throne.

an excellency before whom is the king.

all the excellencies who were mine hated me.

of whom all belonged to me.

with a great wrath,

The triumphant Life speaks,

and the man who went here triumphs!

In the name of the Great Life,

11. I am a shepherd who loves his sheep.

The fold is around me, and from the village

I do not bring them down them to the seashore,

lest they come to fear the water,

5 I come bringing them water

I bring them to the good fold,

from the Splendid Euphrates' mouth,

I brought them myrtle and white sesame,

I brush them and I wash them,

10 I bind a girdle to them,

No wolf leaps into our fold,

they need not fear the wind,

A thief cannot enter their folds,

may the sublime light be magnified!

I tend the sheep and the lambs.

and the fold they do not wander.

lest they see the maelstrom;

and not drink when they thirst.

from my palm, until they drink and graze.

and they graze with me from the Euphrates' mouth.

I brought them a boon which is sublime.

and I brought them shining banners.

and I make them smell the scent of Life.

which wolves see, and take fright.

and they need not fear the fierce lion,

or the thief that cannot enter our place.

and they need not fear the iron knife.

سامهه، ساله کا کمهیوهه sulare volage ravior als رمطامه مم عاصد م المجامة भासभार वसी वसी वसी 12 ०त्तत्रत्र । त्रिः। भारत्यस्य ०त्तवता एवड् वर्ष ملامع مارود ماملف ०त्तरहतर नुवर वत्राप्त علماله عورمود المنك व्यत्क वर्ता ० त्यत् ० ५ १ [42] الموقيرين كله بهلسين ولكء ەسى ،ەكەكە لەمەم، مەمەمەلە بىلى بىلام 20 سەلەك ەلايات ك ملها وسعفل ورم مغد احر واحده وسلوب اعره alor alorap oalo A اماررد معودمك اداه لا مراه عرب عدور العرب ا विष्या भाग्य भत्ताक ساهامه لايكه بحمصه الحله وربه، ساوراته ل والحد Jaluoral orayul affalaor वस्रित ०८ वे वो भी वर्ण 52 عبال سه وروره که وبربرما رمكت رمكت رەردىك كىل رەممەمىسىي كىرىمى مرح کا مردعک مره ०८०० व रहतार वहवह भन्तर ०५० ०त्तरुत १५वर व्यत्नवस्य भत्तवस्य भत्त्रीत्व ا معدمها عالده رداده سود [43] ماع دم جاما م رضمخ 30 ربرس ، معمار ، مرخما بالنواقة كالناه والأور ~~aHaoar ~~~aa محل معدمره له عركم रक्तरातककत्त भर्दावक ەسەر لكەلە، بىلىس وهو دم بحور المرحود سجح ماما مرسما سحاد aloge might vistage ماه دما رصم عمد عمد مره هده عاصل ساه ساه 35 वसरम् व र्यं के व रिक्क व रे व مارد دمعارجمعه معاه بامطعسه، معاصلا مهرم بل عرمه بحمله محمله سمامه سمامه بحوص کرم لنواده لصور راده، ~ ~ जत्त्वा व्यत्ति व ्राप्तिवर् عمارهمه وصايد مهربط ال محامه محمه محمه الم [44] المحاودمه دمامها مجدمهماد رمحن ०५,७०५ ०८५ ०८५० ४० वस्तिरं ०त्तान् सरवरं वत्तवास جماحه حر جماحه ۲۰۹۸ واكوكره وبهده بوك وله كله وروء مره در المراب ०त्मत व्यत्तिः जित्म भी वरुण् वस्तवः ०त्मतः व्यरित्तः भी त्यवहवयु भागावही वहत वससेवस्वत مرممه ملامځ که ماه د مخې مخې ۵ عهوصماس سولاه لمهلمه بهه بهده ماه کا کالاکسی رحم عرمه مله معمع رحن الحر مامه معله معلم محا اك و فكدلام و له الا ०त्मह ०त्मर्थल 'ज्म यहापू ساعطاف مه ملافات ممعوس لعوفك كوه

11:14 – 11:49 Translation — **33**

While my eyes were resting peacefully and my head was upon the threshold, 15 a fissure opened in the heavens and thunder boomed behind me. Clouds overtook one another and the boisterous winds broke loose. Rain fell in heaps and an elephant-killing stone, a mountain-destorving stone, and winds bluster for an hour. and overflowed the whole world. The seas came 20 There, beneath the waters, the lowlands did not differ from the highlands. From the mouth, the waters carried off those who didn't have wings and feet. One goes and doesn't know he is going, just as one comes and doesn't know he came. I leaped up and entered the fold, to refresh my eyes from their places. I filled my eyes, I saw the sea, I saw the raging wind, 25 I saw the rain clouds, that give no peace to one another. Myriads upon myriads of dragons were in every single cloud. I weep for my sheep, and my sheep weep for themselves. The little lambs weep, who cannot exit the gate of the fold, While they are entering the house like so, I have risen up and stood upon the highest place. 30 I call out to my sheep; to my sheep, so that they be with me. I call them and whistle to them and make them hear so that they come to me. I whistle for them with my whistle, I beat the waters with my purifier. I say to them, "My sheep! Come, my sheep! Head for my voice! Head for my voice, so that you may be saved from the dragons! 35 Come, come, to me, I am a shepherd, who is swiftly coming in my ship, and I shall come and lift my sheep and lambs." coming in my splendid ship, Everyone who heeded my call, heard my voice, and turned her face towards me, I will hold in both my hands, and raise up with me to my ship. Every ram and ewe that was caught, the maelstrom brought down. 40 The voracious waters will devour, and whoever did not heed my voice sank. the bow stands close to the marker. I rose to the highest point of the vessel, I say, who have sunk down from the scum! "How greatly am I distressed by my sheep, The maelstrom, the rolling maelstrom, has pulled them down from me. 45 How distressed am I for the rams, the wool of whose flanks it has pulled down! How distressed am I for the little lambs, whose bellies are not filled with milk! Out of a thousand, I found only one, and out of an entire generation, I found only two. Blessed is the one swept away by the water, who doesn't get any water in his ear! Blessed are the big rams, who kicked with their feet!

	०५ वह व स्वा स्वरुपम वर्गवर् रस	50 كىلىگە لىدى رەخلىكى 50
[45]	, ب ب عاردها معرضور ال معردها	فلامهما مرجما معبلا
	40a0 40a0ea a44me	مطمع ريامسك رمصا معيلا
	वस्रीतात वीये० यत्रेयद्	عادل سعظهد بعضا عكنلا
	Votadola omar ojoja var	agowy 21 poward
	مجناهمهمان معنادمهنمه مامليخي	व्यतिर्वत् रस् रवस्तववास २५
	ەمەس تېرىلىرى مىلىمىر	25/45° Lat Th 2021
	वीस्वा वसावस स्वावी वार्य	ڪسڪه نهياكه صاحفهه سد
	०५१००व्याचे वसामीत ०८६०त्तवन	० व्यवस्वयं वस्त्रवार वस्यव
	व्या वन्त्रवर्ष वयुवर्ष वयुवर्ष	ربره مدس رددهامه خا
	0	
	०८०४० वसार्थ हवसावसम	وباط ودرسد برساده فالوقا
	4040	०त्तवस् त्रवत् भैस वत्तरत्
	^ 05,0 4 days og 00,000	۵/مه کوس <i>ی کا دوره سا</i> ک
	مهرح کم فکاه گوم: رحم	٥٠٥٤ لاسمط لم عاسس ١١مه مره
	न्तुनपुर क्री ७ व्यो	andors og and and
[46]	Vagra VA dego og aar	ماهه عام کوی سال ه ماه 5
	व्यव्यव वरी भारमवस्तवात	عداد مالامم بماصد مرمد
	٥٩٤٥١ مارد ٥١٤م مص	$^{\Lambda}$ ahyar o $lpha$ o $lpha$ o $lpha$ o $lpha$
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	٥٩٤٥١ ماراد ٥١٤م معالم	० नपुन् ० ५० वसी वसी 10
	٥٩٤٥١ ماراد ٥١٤م معالم	०८५ व्यायस व्यायस्य व्यायस्य
	٥٩٤٥١ ماراد ٥١٤م معالم	०१५७६ ०८ १२ ०५५८ ०५५
	٥٨٤٥٤ ماراد ٥٨٤م	१९६० मन्त्रक मान्य प्र
	^८ वहात १५ वहा० ० १ त्यम	ەكسەن ئاسىدە مارە
	رعجرير لاجر عفره المعربي	مره ۱۵ برماس برماس مره ۱۵ می ۱۵ می
	وربيات معادوت وبالم	9000 ochoc
	مدر بحث معدد مانع م	यावस्या वर्षात व्यवस
	مدر حص معده معاده مارح	यहित्यक् व्यवस्व
[47]	مدر کام معردت مانخ	॥ वाकवरा वसीत विवीत
	ور کام معرد د کام م	व्यावकार्य व्यावकार विव्या 20
	مدر کام معردت مانخ	वहवा ० व्यह विव
	اک ک ک میله مکائی م	वेन्त गङ्ग वर्षणावित

11:50 – 12:22 Translation — **35**

Blessed is the one who is saved
Blessed is the one who didn't lie down
Blessed is the one who, in this age,
Blessed is the one who has put on a laurel,
Blessed are the female disciples,

free from the pollution, the snare,My chosen ones! Everyone who is at the endmay his mind become a support for him.the place where the sun never sets,

The triumphant Life speaks,

In the name of the Great Life,

12. An excellency calls from beyond, saying, "Come, be a shepherd's helper for me, "So, shall I be a shepherd's helper for you, How full the world is with wickedness,

- "Come, be a shepherd's helper for me,
 "What if I bring to you splendid sandals,
 Heaven and the earth will come to nought,
 The sun and the moon will come to nought,
 Stars and constellations will come to nought,
- Wind, fire, and water will come to nought, The house's four winds will come to nought, Fruits, vines, and trees will come to nought, All that is made and done will come to nought, Come, be a shepherd's helper for me,
- 15 "How shall I be a shepherd's helper for you,If a lion comes and takes one,If a wolf comes and takes one,If a thief comes and steals one,If one falls in a fire and burns up,
- 20 If one falls in the muck and gets stuck, If one falls in the water and drowns, If one remains behind in the fold.

from the Seven and the Twelve who steal sheep.
and fall asleep, and who did not love deep sleep.
though weak, has come to his end intact.
and has put on a turban besides.
who are free from Spirit's snares,
and the chain that never ends.
of the Age of Mars,
He will come rise to the everlasting abode,
and the lamps of light do not grow dim.

and the man who went here triumphs!

may the sublime light be magnified!

and tend a thousand out of a myriad for me!" and tend a thousand out of a myriad for you? and sown about with thistles and thorns!" and tend a thousand out of a myriad for me!" to tread the thistles and thorns with? but the splendid sandals are everlasting. and tend a thousand out of a myriad for me!" and tend a thousand out of a myriad for you? from where shall I get a replacement? from where shall I get a replacement?"

اک کی کام کام کام کام विभित्त गहुर ०१८/०६० ०००१००० رمعیا ریم مواه و الاستان مهم کوسه کوره سدله الحروانه ماهاه الاست الماها 70/24 97070 0700 0200 52 ها کال سکا مهه صفحه الاست الحروات ماهك الحرواله عالى له العالم العالما المامام معمد معرب مامد ه کی پاسل سکل صده صدی मान भ्रम व्याप اماما محم معم معدد معمر به اهام علام مع معم مع ه ماهد व्यह्न हत्त्र प्रत गर्र त्य عكم مكد مامياه مسام 30 الحروات عربه مصده المراها امامه عبابه مامهم مامام والاركاد الماد المحادة الاست الحرواته عراكه الحرواته عامها عربيه الاست الال امام مردممه مردممه مامورد ه الالمال عالجمه الله صوفحته اسسه احبهات ال سمعهم اخرونه سرواحه الاست و الأول 10/4 050/ 060 160/ 32 والاركامل سكل موالماه صفيحه الاست الحروات المراكة الارواده عافي الالالاد عام ١٥ ال عوديمه لغد لاعرب اوا هی پاید بالکیار معجمه مكسه عميه مسس امام مسم مرك عد محموم مهدرمهد (वतहुक्क करिक्त वतहुक्का) معجمه معميم مسط عجد بالأركاه व्रथ्य गड्ठ ००० विष्ठ विष्ठ १००० व بحك،له هلهه ولي تعلقه ماس عدم المساح مام رکت دلوی ملوی کی کیکور مره سماد بماس ساده کوس کره مره مله مرهاه م مواه م مەغىلەه بىلىمىسى ०त्तद्वण वसवतास्त वरात रस سهام کل روسله ۱۵ محسی 45 مالهاد کا ناساه دوانه رم کامی معلامی میس میس كاله مومهمه عبد عبامهم عالم ماجمع مرماسه عامهام المهلاله ولوه الحر لالامر

لامه بالاماسين عسره کالاه

کلیک محصر محصور له الاست الحرب سعوبه करण ००० भे कण्ने कर صبه بمعلمه سلمه 5 ساس بعد بعد معدمه ०तम् भाका ०तम्।

140 00m 120masch

०८००० वताम ठवतावत्र

ما وجهود مطعود وبرول

athor anage oracare of athora orams mily youd men me كىموس كىمەر مىكى مەمكى بىم مەمكى سىمەب Jetsenas y Jesam Jesakama नाम नवान वर्मिशेह त्रवका ०१०० त्वे व्यक्त ०८/१० वर्षे

[48]

[49]

12:23 – 13:6 Translation — **37**

If one remains behind beside in the fold, from where shall I get a replacement? "Come, be a shepherd's helper for me, and tend a thousand out of a myriad for me! 25 If a lion comes and takes one, she'll be the lion's share. She'll be the lion's share, because she worships the sun. If a wolf comes and takes one. she'll be the wolf's share. She'll be the wolf's share, because she worships the moon. If a thief comes and steals one, she'll be the thief's share. 30 She'll be the thief's share, because she worships Mars. If one falls in a fire and burns up, she'll be the fire's share. She'll be the fire's share. because she worships fire. If one falls in the muck and gets stuck, she'll be the muck's share. She'll be the muck's share, because she worships the oily one. 35 If one falls in the water and drowns, she'll be the sea's share. She'll be the sea's share, because she worships the seas. If one remains behind in the fold, she will go be the foldergeist's share. She'll be the foldergeist's share, because she worships the gods of Nippur, {but does not worship what the house worships.} If one remains and goes beside the foldergeist, 40 she'll be beside the foldergeist's share, because she worships the 'Holy' Spirit. Come, be a shepherd's helper for me, and tend for me a thousand out of a myriad!" "Then I'll be a shepherd's helper for you, and I'll tend a thousand out of a myriad for you. I'll tend a thousand thousands!" Out of the myriad that bow down before him, some were lost to me; 45 I climbed tall mountains, and I plumbed deep ravines. I went and found there was nothing to pluck. One by one, I take them with my right hand, and I set them balancing in the scales. A thousand balance out of a myriad.

In the name of the Great Life,

Good people sit and argue,

The triumphant Life speaks,

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

may the sublime light be magnified!

and the man who went here triumphs!

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

Vodo Add Vara Vara Vara 014044 | 4 JOH 044 JOH [50] وماطمعاريد رمعان معام رمعا mos mo Hoppo on some ० व्यक्तिकास्त ० तुवा ० त्तर्भ वत्रस्य १० vm ochoan van ~न्त्रश्चल ०८०५ \त्त्र الحماليه عسماري ملحم بحولهه بالاملاء ملعه ساكم مدمهد مخمد ماكس محامد مامسد مهامها 102 4,400 asum به في صه باله عسمه به سالامخه وبكا عددمها व्याप्त विकास विका مالامه معمله الحوليه مالامكاد مهامها ०त्तवत भात्तित वर्गवसा به غه سرسته صحاله العمله مالاك ملاءه प्रवह वास्वार مع معالمه عرست 4,402 विकी व्यक्त, 20 कत्त्रेवस वेक सरव्स وسابه سعومه المام ०१०० त्वे व्याप ० तवता व का عاكى سەپە كەسد سە والمعادر و معد و معادر و معاده ०९भ भवद्य नवनवर्षण्य वाता वण*त्से*त्र तवद्वे वृत्त يكله الحصيامة الاهاد عالمه معده وسطم علام روصفين لغويه عاسه إير ولكو 25 بلاله مهه صوب عهد عمد معاطرمهم ال عامس ريادمس [51] arthary omenat appared مهماه، عاصب م عرب سرد مىدىمورها مىدىجىما مىدىرما न्त्रवर यना व वर्त पर arthary aucrayal archamal مكاه عاصس عرعبك س عهاه محس عرمه برا 30 र्भत्तवस्र ०० तत्रह १० तहरम ماماه عاسطه عامه مامله ०८ जनात भारत वत्त्रमण ०८ वर्ष atim a octologo 4,00 नाम नवरा वरीवस्त वरावक्ता ottas arlander arlo باملاره مامخه معامه الحرر ياكه عاسه مهاي في مه त्रवरु० वत्ती १२ वरुवत्तरी रात र विराम विद्य 35 العربهمه لسه،له عادمك वर्त वर्द्धक नवतक्षकन مصسم محم المساحة مدسه محل سرياه مهموس مهموسك مسطا ono phine or bent वत्तवस वर्शह ००त्सवत्त مهرس معدلا مرساه न् वस्ति वन्ति 40 مالات مالات سوءات | विष्ठ वसद्वेष ०० सत्त وردمه مرمط معطرمه ما و مرماه سكه ككسه كالركيك [52] ه محا محل محل محاه

०त्मसण ०८१८त्यस्म ०८४०५ ०८७५०

13:7 – 13:42 Translation — **39**

Good people talk, deliberate, and say,

"Who will come and tell me?

Who will come,

10 Good people tell tales,

"There were two kings,

the king of this world

The king of these ages assumed

He assumed the crown of darkness,

15 He took the sword in his right hand,

and his sons killed one another,

The king of the worlds beyond,

The king of the worlds beyond

He assumed the crown of light

20 He took the truth in his right hand,

and his sons instructed one another."

"Who will come, who will tell me:

Before the firmament stretched forth,

Before the earth became solid,

25 Before the sun and the moon

how was the soul?"

"When the soul was sitting in the vessel,

When the soul was sitting in the vessel,

When the soul was sitting in the vessel,

30 When the soul was sitting in the vessel,

and a crown of air was set upon its head.

Its eyes were beams of light,

Its mouth was pure perfection,

From the day when the Evil One began to think,

35 He grew extremely angry,

A messenger was sent,

They brought the living waters

They brought the light that shines

They brought the gentle breeze,

40 They brought the living fire,

They brought the soul, the pure mind,

From the fire and the water,

Who will inform me and teach me?

and tell me, whether it was one king or two?"

instructing one another,

and two principals were created:

and the king of the worlds beyond.

the sword and the crown of darkness;

and took the sword in his right hand.

he began to slaughter his sons.

and the king of the ages beyond.

assumed the crown of light;

and took the truth in his right hand.

he began to instruct his sons,

What came into being from here?

before the stars were formed within it?

before the condensation fell upon water?

go about within this world,

it had neither hunger nor thirst.

it had neither diseases nor infirmities.

it had neither heat nor cold.

its locks were pleated

gazing upon the place of the Mighty's house.

which praised the king of light's place.

wickedness grew within him.

and waged war against the fire.

to crush the strength of the rebels.

and cast them into the still waters.

and cast them into the deep darkness.

and cast it into the blustering wind.

and cast it into the devouring flame.

and cast it into the mortal body.

a single firmament stretched forth.

محمد محصه محمد ०त्म १२० वस १४ مس مرمك مكون مدره ०त्म १२० वस १४ ार्कहत्यत ०त्तद्वेवत स्वत 45 کی ہیں صطر ہے ہ معرمخموما وسعيسر محم محمد محمد محمد محمد محمد المحمد محمد المحمد الم ी परेष यह वसक معوم مصعصم مامع त्रकात हरी०कार सक्त على كوله عامع كم र्तर्वकत नकत भवत न्वक वर्ष व्ह्रकत क्रिवा ०८०० वर्ष वर्ष वर्ष अवीवहरे वर्ष ५ व्यव ५० यस भन مدسه معرسي ريادمس ~ाज्मेर ०त्ति००क ०त्तिर न्त्रेश्वर वर्षक्र वर्षक्र व्यास्त्र سه ای است اله باله می اله می اله यानवसरीत वत्तद्ववेत सवतवा المول ل مه محمرهم aldor ogath otom tanten भवत० ५०००तार भवत्र ०१त् ८००० بالان بالمحمد بسلامه کامی 55 بېلسىپ لگەك كەبېكىپ محوه برامسد مربع برمهدمهد नक्त २००० त्०० प्रत नाम नवान कारिशेह त्रवका سهاء مهاکه الکههوکهمه [53] بمعامكه بعلى مصامور معالمه بعدي محادم محاكم بكاسم الحمر रवसम्बद्ध रस व्यवक्ति हत्ये त रक्त बहुर ज्यान द्रां भवत० रवस्त्रवरु० रस स्वक्रात रवस्त्र वरुत 60 وقد مرو مولك नाम नवान कर्मश्रे स्वक سهاد سه ساخه سکاده ویکه مه مه ماکنه که مدس ركاهمه ०८००० वताम ठवतावत्र ويوم كورسد ساره كالاه 1 तर भाष कत्तिवसा कत्तवत भगवत्र जुकी भाक नवसक ०८५वस مصحم عروصه بمه रवत्तरुव रीवस वीवत्रवा ام بدعك دملح باعم مامامه محب محسك مرمعه مامام كوساله لكراول عمس اماه، مرا 5 له کې کیکه مله کې عامه ه ىكىسكە، بكە سەن مادەمەكىد مەمالە عمهمهم اماهد مها له کی کسه محمل کیم ىكىسكە، بەكە سەسە ەرە كمەدىلە ب مادمد یاه کو کومی ا کلور مه محصد عنه ماها م [54] रवार १८००७६० ००१०८ वरे १ ००तसम् موروب مرجس علم 10

الربوره ليه ماهده بحمه ماده كلم

ماله لاسهاه مهموره

०९७० भार तक्र

13:43 - 14:12 Translation — 41

From the fire and the water, From the fire and the water,

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

And Life is praised!

they made Earth solid upon its foundation. came fruits, vines, and trees. were formed Adam in the flesh.

and made him lord of the ages.

into the chaos of the world.

to the voice of the messenger;

and went out to the side of the messenger.

who has come from my father's house!

Life desires in its place?

(where) my dark double will sit in sorrow?' and said to Adam in the flesh, saying, and here will your double will sit in sorrow.

and they wanted me and sent me to you. in order to save you from this world.

and you will successfully rise to light's place.' blessed is he who listens and believes after you.

blessed is he who makes a pact after you.

blessed is he who rises up after you."

and you too will rise to light's place a winner.

In the name of the Great Life,

14. Truth's Shem begins teaching Truth's Shem stands up, "My span is complete, and I want to go, I fear to go, and do not know

- 5 Among neither the good nor the wicked, and came so I can ask Among neither the mild, nor the restless, and came so I can ask Who will give me what I have given,
- 10 Clarity is gone, and murkiness has increased, Purity is gone, and pollution has increased, and say, 'Get up, let's go!'

may the sublime light be magnified!

and instructing Shem, Noah's son. and he bows before the lord, and says, but I do not know who will guide me, how long my path may be. is there one who has gone and returned,

how long my path may be.

is there one who has gone and returned,

how long my path may be.

and who will lend me what I have lent?

and there isn't anyone to come and question me.

and there isn't anyone to come and question me,

[55]

[56]

به وابله عدومه مرماه مراده علام مره بحوسد ولاك بحوسد وكومه امور دم بحدید معامد مره سواه عرمه عرص عره ० जन्म ० जन्म वस् वस् वस् यत्राक्ष ०त्रका ०त्त्रत १०५ ११ १२ वसरकत नवपुर्वे हत्यवः معسده وصما وصعمار معلله ملاط معمسد معدا برا سمه به مادر مه ما الماره لا الماره ل नर्वे न्यापुत् वसरे ती هواد درو، اکر اکساره وهو مامسماد معطمه و بر محمد حدیده، بحر بی معده ممعكم، محلح بهد مصمر برد ०८०८ १८०५ १०५ १०५ २० ० ५ वस्त्रेन व्यावरत अवाये पर तवर त्म रम व्यत भवस وماهدما مطوسد محاه مرد هواد لفحه، الحراج الموصفات ا مال مجمعه مكسك حبحوہ فیسٹ ہے کا لاہ ०८६ यक्ता गर्व यहुन ०१० ك سلك لا كناكه كن व्यक्ष्य कर् मिह्र 25 عاص رداعسد ०१ता ४० ४०७४ वत् पर वरका ०८७८ मह्म معام ريامسد مامع व वसी वयाववसव a o | 4/28/14 0/04/1 مهد مامسد مامهال وب فرمه، کسسته، له اوفیه رمامسما دعاما دعامسما مس ما ما دمسه 30 اونوء بالكوساكول مامعربعمي مامهم عد مردفاد معمور کا م ميس مهدمه محدي دملك مردمك بعصالا المراجم و کل کیلوف کوه، الم عمم عمده ١٠١٥ مه مه وصفى و معامله ماماه و محمد ماما مام ملامكار برمانيس ماما 35 مرك برمامسد برمار الإرباما عماه ريامسك المسام علاهم وجدمه كد إونه فولكه لوستواد دعد عماور عسم عاصصحادما ax40 yamal axuas amal مهه المحمد معده السامية لمصفحين کد اونه فولکه لوستولا atto voland unicating timple لمعنى مهه صعه بصعه لسمه 40 كد إوره فعالحه معالك 40 الان ساءه لسمهم لماس محاه رامسه مسامح بامسمل لوس الان ساءه لسمهم ه ده که ایکه لسه به له اتحاله کد اونه فولکه لوستواد natural ay, namal 4010 24my 45al مجراه المرامسح مخرم محرمه عمره ofon of som Ada Ath محدمه عمرمع محامع प्रवीयवाप ०५ में मुख्य 45 ०त्तरास् भरत १वत्तमवरु० १व اهاك كا وه عده كا مهالا जना० भन्म अन्स्रेव पर वना معمیم کا ۲۵مهم

عصره الارم برصاحه

रवत्त्रवरु० रस वस्तान शक्ता

14:13 – 14:48 Translation — **43**

What have I done and what have I lent, that when I go, I shall carry as supplies for me? I have heard this, this which came has fallen in my ear: 15 'Whosoever carries supplies with him, when he reaches the ferry, they will carry him over. Whosoever does not carry supplies with him, he will sit and wait for the ferry.' My head has grown white and I seek to go, like a grain whose harvest has come. My eyes have stopped seeing, like a fortress whose roof has fallen, My ears have stopped hearing, like a barren woman without a child, 20 My mouth has stopped speaking, like a river that dries up from its mouth, My hand has stopped working, like a woman who does not raise her child, My leg has stopped moving, like a dumb person who will not learn a lesson, I ran day and night, I ran in the daytime just like the nightime, I ran day and night, and I took a wife and raised children, 25 I took a wife full of the passion of this world, I raised children here just like my father raised me, I established a dowry within this world. Why did I ever take a wife, and why did I ever raise children, if my sons will not pay my way and my daughters will not carry me across the great Ocean? 30 My brothers will not come with me, and my sisters will not be my supplies. As for my wife who loves me, if she is pained and remembers me, and cries for me one hour each day, shall I be upheld by my deeds? Shall I be supported by my handiwork?" When Shem, Noah's son, said so, a messenger, his creator, came to him and said, 35 "Fear not that you have taken a wife, fret not that you have had children. Were it not for wives in the world, there would be no Heaven and Earth in this world. There would be no Earth and no Heaven. condensation wouldn't form and fall upon water. Were it not for wives. the sun and the moon wouldn't go here. The sun and the moon [wouldn't go] here, and their lights wouldn't shine forth in this world. 40 Were it not for wives, the living waters would not have come. The living waters would not have come, and there wouldn't be sowing in this world. Were it not for wives. the air would not have come here. the air wouldn't be planted, there would be no fire, and it would not blaze forth. Wives are everything here, they are like Heaven and Earth in this world. 45 You have raised your children to be the record of your name in the world. They will prepare your body for Sheol, they will come after you to the graveyard. They will recite your ascensions for you, on the day that you depart the world. They will give rewards on your behalf, so judgment will not be pronounced upon you."

ماه محسط مهد مسامها المول عربه ملعمهرد علامه ०त्तद्वेष ०००त्वर वसावह वसायह वसाय 50 بعاد حاولا علم مىكاسچ ەمكامچ مىراسى व्यक्षणार वसी श्रीकी व व्यवकत वत्तवस वत्तसव वस्तित्व [57] المحادث المحادة المحادة المحادة ०८०० वस्ति १८५० वस्ति वस्त بكل مونيد لا يا ١٩٥٨ له المولل مولسه عساءه ماه مطر کا مصامح، 55 مەلسە بىكى كاكلىكە مەلە بساره کلونویسی क्त ० दिग्त ० प्रे व्ह्ता व्यस्थाय वसी रामित विवयुक्त व्यवस् नवस्वीय المالات الحالي الحدادة ाला वस्तवक वस्वरस रात्तर वस्तवह व ०००वत नवा रित्रक निर्मात निर्मात भवी onal oram andos 60 كد كل سامي مهماس سومه الاصطلاعة المحالة वस्रोक वसीवी नवर० ०८५००, ४,८५ ०८,०५८०० पु سيعر معدد للعالم "त्तक भवाना ०एगुर वत्त्रम ०९त ०१०० मेरी सेट सास مربمه ما معسرد مخمعمه ० विष्मु० विषय व्याप ال عرسك عموم معولا الاسك

ریزه اورسب

०८/०० वसम्मे हवसावस्स

र्ग सह भाषा कार्त्सवस्त

بالعاصوك سيله كالاوه

رماده معدما مرمريا

Varyovar ratha Vordo

०८००० ०१००६०त्त्रा ०१००८८ त

رمعالد معسفسا مادمم مصد

مصومه که مالوده مهم

مسلخ مهمه عدد

ومها مدسد سده کلمه

कात्तवत सारवत्र व्यावक्ति साक

भारवत्र वर्षवर्णात भाव

المحاسد سک الا الله الله الله

مهمه سطمع

٥١١٥٢٤ ٢١٥٥ ١٤٥٥ ٢٥٥ ٥

वरत वर्वतत्तर भर्व

ماكم بوكات

कात्रम् वरुकवण्य वस्वर

المحمد المحر معرسج

10 به مه که محسم کله

Vonoth Vonngs ograve

ر معلای علاقالی

यत्त ० तर्वात ० तर्व

ىەبھەك

محمد معرب معرب معمد

رمحناهمهماد معممهمارم

مهده مرسامه على ساعطهم

Valantis valoant valo

مهاه مرباد معاما مادمم مهد

[58]

[59]

14:49 – 15:14 Translation — **45**

Shem, Noah's son, spoke

"Perhaps they will commit adultery;
Perhaps they will commit theft;
Perhaps they will sing satanic music;
Perhaps they will renounce the name of Life;
The emissary of Life spoke,

The emissary has come from on high, and a great wrath and the singers of satanic music and those who renounce the name of Life They have made you no leader over Earth,

Had they made you a leader,

He who immediately abandons the world,
and he will bring destruction to Earth

Arise, rise to the Great Life's house,

The place where its sun never sets,

65 The place where there is no lie,

And Life triumphs!

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

In the name of the Great Life,

15. Shem in Truth begins teaching,Shem in Truth starts saying,"What sin did I commit in the Great Life's house,The Seven oppress me,

The First has forgotten me,
 I have fallen into a great affliction
 Grief has come to me,
 Nemrus begins to plot,
 "The chosen one has fallen into our hands:

and make him hear a great noise,

Let's entrance him with our beryls and music,

Let's seize him with our snares,

Let's hold him in dire captivity,

Let's detain him in our penitentiaries,

may the sublime light be magnified!

and instructing Shem, Noah's son.

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

عربيل کم فرکم مراهم محلاه ريامسد مره مرسمه ~14,0104 000m 04/1 ئاسەمەنىلاس كلەر لەسەن سه راد که کام مالاد می کام مالاعه معمها مهدمسما له بعداله العدد عكمله ملامغما العصو ملارخ oranada anath oans व्यस्तर वसीस १८४ व المعرما معامور مالعه معدمهما مربرهم على مربه على مرمرمسا ० ९००मव वयुक्त वीर पर [60] रात्रतर ठवता ०१०० विश्ववा वत्तवत्र वयत्तवश्ववय नत्म ०८०० मधी नवमकत्र ار المحتجدة المحتجدة

०९त ०१ च ४६ त्वर्ण १८६ व वस्ता वह्मा व्याप्त व्याप्य

भेत्रस्य स्त्रम्य १०/१० । १८८४ १८५ वर्गाण्यक्य ३०

مىس _{مى}كەممەكى

०८००० वतामा रुवतावत्स

र्ग सह भाषा कार्त्सवस्त

4949

०त्त्रमण वक्तत्त ००० त्राण त्रवण्तरा

عصرها عسماله لمساد

محسم مطهمچا ورمورکرد میارطون

र सार्वेश भारत स्वास्त्र क्रिक्ट स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त स्वास्त्र स

०८००० ०१००६०त्तम भारवस्तित

بهمهماله لحمطه بحر عسهه ∥

ب معالم لعبيه العمر معابد

atto Vijamer adoroda

مامارد عجسمجا كمادهك مجاره

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لامه بالحديسين عساره كالاه

भाग्यं गुरुणीह सार्व भाग्यं गुरुणीह सार्व

agalyan olun alao

^८०सेत्त० ग्रह्म वर्ष्ता०८ त

वर्षः० वात् संग्रुवन्य १

यत्त ० तः वयत् ० तः वयत् व

वहत वत्तावस दार स्वाहववर

Voger Aonal An dola 10

व्युर्ग् वीत स्पर्वकर्ण वहत वेदात्तर व्यावकर्ण

व्यवकार भवावास्य वस्यवस्य

مسمري عميه مرامس س

[61]

15:15 – 16:14 Translation — 47

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

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

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

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

And Life is praised!

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

In the name of the Great Life,

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

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

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

may the sublime light be magnified!

and instructing Shem, Noah's son.

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

भिर्मावकवर्तक व्यान वस्तु वेश्व व्यान विकास म्यान व्यान स्वयु वेश्व व्यान स्वयु विश्व व्यान स्वयु विश्व व्यान व्यान स्वयु विश्व व्यान व्य

्वावण्यकु०त वाणकुवन्त्र वीच्विक्षिण ्वाव ०१००वरे || ०त्त्रत्त्र भीरवर्ष्ण्यित ०क्ष्त ०१००० वीच्विक्ष्यित्व भीर्यवकु०कवणकु भीरव्यावस्तु वीस्ववेश्वत्रक्षिण भीर्यवक्षवक्षिण वास्ववेश्व ऽ१

> ०१८०० वस्त्रक ०१००८ स्मार प्रम वस्त्रक्त क्षात्रक्ष्य स्मार वस्त्र वस्त्रक्त क्षात्रक्ष्य स्मार प्रम ०१८०० वस्त्रक्ष्य प्रम्थित्स्त्रक्षे

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र्यम्परं कल्त्र | विस्ववस्वतः अवस्वतः अवस्वतः अवस्वतः अवस्वतः अवस्वतः अवस्वतः अवस्वतः अवस्वतः अवस्वतः अवस्वतः

ریزه اورسب

वर्गास्त्रमत्मव र्यम्बन्द्रव्यक्ष معجوديد سادمصل مامادمه ىلەبىرىھەربى لەكەنكە، مادمهم کی کسیک مرامه مدموس کے مہاری معامل مامارد رعيسمها مهارلامهماما معاللا مامع مالاعهاما مله کام محمد معاملاما مرسد مصمعه م عمر مصه ىلەرەكمەك ەرىكمەرىلى كلەر गाउर भानवसी व द्वद्वासम्बर्ग Malowat of Manage لەسەرە مەنىخە، بىلى ەنكە ०त्तावत वत्तावत इवद्वत्तरित بالالمه في سامه كليه و عداه ريامسد مهداع بالالمهالي ماله مامهم الماله مادر محسب معرب عليد صولحه فاحتامه، لمهرم مهامي معمكم على عمادمك ०७४ ०८० मधी क्रम्यीवन कु०

[63]

فقولكورسس باساره كلاه

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०८/०४० वसाम् हवसावस्म

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[62]

16:15 – 17:9 Translation — **49**

"Neither shall I fall for your secrets, nor shall I stumble upon your obstacles, Neither shall I listen to your names, nor will your blazing fires consume me. Neither shall I be detained in your abodes, nor shall I forget my helpers. Neither shall I listen to your evil words, nor, out of my mind, shall I forget my lord. Neither will your nuisances and tortures overwhelm me, nor shall I remove the sublime lessons. 20 Neither will your cares overwhelm me, nor shall I stop my evening devotionals. Neither shall I be held in your abodes and schemes, nor shall I stop my prayers at any time. Neither shall I forget the Great Life, nor shall I yearn for the mortal realm. Neither shall I forget the hidden excellencies, my brothers, nor shall I be held in seduction's abode. Neither shall I forget my ancestors' praise, nor will your nuisances overwhelm me. 25 Neither shall I forget the secret texts, nor shall I yearn for useless music. I shall never forget those prayers of mine, and I have blocked your plots to make me forget my lord. My name will not be something perishable. Who would forget his own home, and lust after the mortal realm? Who would forget Life's name, the Great Life's praise, 30 and the devotionals he said and heard, in exchange for the treachery of this world? Who would forget the prayer and his ancestors' praise, and dwell within a fleshy body, which is entirely filled with pain and flaws. When the Great Life wants me, my double will rise to its settlement. The body holds back its owner, and his entire house is darkness. 35 He will beat the heads of his servants. I shall rise to the Great Life's house,

and never forget my helpers.

And Life triumphs!

reside at the head of his enclosure,

In the name of the Great Life, may the sublime light be magnified! 17. Truth's Shem begins teaching and instructing Shem, Noah's son. Shem in Truth starts saying, "I am not a son of the house. nor is my double one of the mortals. My tribe is not from the world, and the wicked will not injure me. 5 The Seven raise me up again, and say to me, 'Strange man, who has no master or mistress! In the place in which the wicked abound, what are you doing all on your own? If they unleash a great sickness upon you, who will be your healer? If the wicked confine you within their fortress, who will be your savior?

ره کد کوکالی کیامان کوست ۱۵ asta falcan vati ationo faram vato Kalam azara Vazi वत्तवस वस्तरक व्याक्त به کاره کی ملک your | ale on a land سره سمه عده لسنمه عوس مدس [64] مامهم مامهم معامهمس عراوم مارد ^ वत्तत्रवरु यत्रव|त्तवणत् 12 سلامه برهار المار ال رماس معلاها عراها ^वसरेवर भसर्वरवर्षण ^वसवरासरी ५०त्ता०त० १० एए स्वार Lagua, agrae Laguroachal Haya Jayloapal ayer Jorgo ب سه باره مدامه ردامه ب عامل عمامع مدسد معرمها معددما مدس مدارد لكعصب صله ىكى مەدىس كىلەك مەرەسى لىرە محب ورفي مرجاهمه ८० यक ०१त्तर्भवर्भव वस्तवस्त radoangmas voano ىكىكىكى كەسىخە، ئاللە دمطعم ودموصعه سدمورح ىمەەبكىر كىلاكە مەلەس ەرسەم، ەجىلام ئىجەرە ١١ عم ١٥٥٥ عمم ١١ مم ملا مكسم مسامه ملامي معل [65] ومطمومه ودسه مکالمبطوة यत्त वर्तेणवे ० व्हेण० व्यक्तित्री भानस्य पुर्वि الاعتام المحالم المعادية ەبدەكلە ने सह सावा भरीवह गणवस عاصاه مره مرده مرده طهم محوطات سرد مكمس بمكاريص مسمك مرمورك برمكانامك مسمك 30 عكساعب بالسس كناكه Lancom admin attaon ملعمهريد مطعمغ بمهما ०त्तर्णह कत्तिवस ०त्तर वत्तावत स्वत्र व्यह्मवित भवत्रीत مرمه و برمایامه سم नामी त्रवात ठाला वर्षे वस्त वर्षा ०८०० वरित्र मत्त्रभ०८ वत्तवस वस्तरक व्यव्त 32 علمه على على معامله على على على على على المارة رمایس مهالیمه ساماه रु यक शतवित्रवस्य वस्तवस्य كهمهاب الحوسهانات رمع لاد معاصمه مصطرعمه كركمورس ككوموم بصبكور ىقىكىلىپ كەسىخە، يىلىلە الامالاله صافحات [66] بهامه ۱۹۵ الام مهلا Magazin ongaom om 40 रात्तर्व रहा व्यक्त स्वात्त्रक مه به به محمد محمد المعرف محمد المعرف ० तत ० १ वस ०० हति व वस ० ह ० एक नाति २० निक्यानि مصمر مرموق بسلافيك لأنظام عده ما ساخمه معالم رمع لم ورمه به ما معملا عبد المفرم व्यस्वराय वस्ति भाविश्व रवा रिवा मर्भावाकत्र रवावा मानव रवार्यात्वहतः विवाश्वात्वस् विवाश्वात्तवत १२

17:10 – 17:45 Translation —— **51**

If they set snares for you along your road,Who will be your redeemer,It is the house, whose lord has abandoned it,Life has reckoned it among its numbers,Now, you have fallen into the hands

- You have been chained in our fortress,
 You have been held in our grasp,
 where neither will your helper come to you,
 When Shem, Noah's son, heard this,
 "Life does not exist in light's place,
- Shelmey and Nedbey have risen,The Daybreak has left me behind,My baptisms are all for nothing,My lessons and books are forgotten,The secret watchers have abandoned me,
- When Shem, Noah's son, had said this,The great creator went,He broke open their penitentiaries,He said to him,
 - "Why do you weep, Shem, Noah's son?
- What have the wicked done to you,whom all excellencies love,The chosen ones summon,"What have the wicked done to you,and you said, 'There is no Life,
- The Lord has abandoned the house,Shelmey and Nedbey have risen,My baptisms are forgotten,My lessons and books are forgotten,My prostrations are in vain,
- Life has reckoned me among its numbers
 Shem, who said you are captive here,
 He whose name is written in the Great Life's house
 Everyone who seeks his helper
 He will not go down to the wicked's penitentiaries,
- 45 Remember us and summon us so we may seek you,

who will be your redeemer? and who will be your helper? and whose architect has risen from it. and all have risen to light's place. from which you will never fall again. from which you will never be released. and blocked by our work, in our fortress, nor will the man, your creator, inquire for you." his tears came to him and did not stop, and he says, nor is Manda d'Heyyi there. and Sunday has gone up on high. and the excellencies that brought me here. and my signs go unmentioned in my father's house. and my devotionals are useless. and those who brought me here left me behind." the messenger, his creator, took off and came. the savior whom Life had sent. and made an opening in their fortress.

Like the twinkling of an eye I have come here! and how have the sinners injured you, for whom the realm of light is a helper?" and instruct the man Shem, saying, so that your heart became divided, nor is Manda d'Heyyi in light's place. and its architect has risen from it. and Sunday has gone up on high. and my signs go unmentioned in my father's house. and my prayers for each time are held back. and my evening devotionals are useless. and completed its measures for all time.' and the wicked bind you in their fortress? will not be trapped in the sinners' abode! will not be caught in the clutches of wicked mortals. the blazing fire will not consume him.

come to your side, and set you up in your settlement.

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०८/०० वताम हवतावत्स

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[67]

[68]

17:46 – 18:30 Translation — 53

The Seven who torture you are worthless,

but you will rise to the light.

And Life triumphs!

In the name of the Great Life,

18. A child was transplanted from on high,

The priests had dreams.

An utter silence fell upon the Eulaeus,

Early in the morning,

5 He opened his mouth for evil,

He opened his mouth for evil,

"I saw in my night visions,

I didn't sleep, rest or lie down,

I didn't sleep and I didn't rest—

10 a fire rose, burning over elder

three lamps appeared,

A fire hung about the synagogue,

A sound rumbled on the chariot,

A shooting star burst over Judaea,

15 The sun appeared at night,

When the priests heard,

The priest Jacob cries,

Shiley and Shalbey

Eleazar opened his mouth,

20 "Who holds the Book of Dreams,

Who holds the Book of Dreams,

Eleazar opened his mouth,

"Jacob interprets dreams,

Benjamin interprets dreams,

25 Tabiomin will not reveal to us

All of a sudden, the earth murmurs,

The earth opens its mouth,

"Go to the place of Lilioch,

Eleazar opened his mouth,

30 "Who will go to Lilioch,

may the sublime light be magnified!

a secret was revealed in Jerusalem.

an utter silence fell upon Jerusalem.

he went to the Temple.

and his lying lips.

saying to all the priests,

in my vision when I lay down-

and sleep did not overtake me in the night.

that a star came to Elizabeth,

father Zechariah,

the sun set and the lamps shined forth.

and smoke wreathed the Temple.

the Earth shook from its place.

a shooting star burst over Jerusalem.

and the moon shined forth during the day."

they tossed dust on their heads.

and Benjamin's tears flow.

toss dust on their heads.

speaking to all the priests,

and upon whom is the Book of Visions bestowed?

who interprets for you dreams you have seen?"

and speaks to all the priests, saying,

yet he does not understand them.

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

what you tell him to say there is or isn't."

and is revealed among the spheres of heaven.

and speaks to Eleazar, saying to him,

who will interpret for you the dreams you saw."

speaking to all of the priests,

to interpret for you the dreams you saw?"

مسكسور رياد كوملاد عبد لحد به بعده لکری کامه ك كهاكه بليه لالي الاله رحاد عملا معمر भवत्वेव वर्गे व्य भत्ते वरे لال بي فيه کله وقصه بكالاله لك لك مماكية عىسە فىرەلە علىغە براما عمد اهم رحد عملا عرصع عدل معلى بحد عملا معوه 35 مرسمد بالس ا محالس بحدد عملا ملطمهم سعر مهررمه ركادمه لك [69] स्वायण्यतास्य भवित्र व्यस्वत्रिवः [भवित रवात्तर क्तिक्तिक] ० विषय वर्षस्य मन्त्र १०० भत्तवस् ००० त्रवक्रम ورساته لوراحه بكيله ىلصورسانە ئەمەرككە بكل سربى بوسىره مركوكلس 40 وىساقە لوپاكە عراس مامارد دمرماسك معربه بردم ماسع م الماليم معردمه ساليم वर्गात्व ०११६ प्रमवस्त्रम अद्भावनम ساعه عامد عدل کرم معامد عدل मध्यक्षे व्यत्रेश ० त्तरी वर्षे वर्ष जुन, न्त्री भन्त्र 45 كىمساس بىلمەن مەكەمى م م م حوصطم عصل عم صامحه ० व्याप्य मार् नव्यह वन्या ह वस० यत भवाभ वसी عسه على علامكام वर्मात भन्न भन्नि नर्सन० भवायण्यतास्य यहवतीण वहीं त्राणा वर्ष वर्ष वर्ष مح محامحه عصصه مه مالك ماسمه كالماله] प्रत- ० व्याप्त व्यव्यक्ष 50 به سویل مهای مهاکه لالی ىلصوەك ساكە ەەسىم ا که ال لی ایک محصه سه اده لاعمد معمد عالم ووسانوله يهوكاله [70] بالامهماء علابالا بناجءمهموص ووسانوله يهوكله بحووب مهادر کا مهووه محمدلی محادفي معاديم عاعم عهام رععمه بهد مرسم برادمار برادمادم 55 निर्वायक स्त्राचित वर्तावर त्र مهدوم هردمادم ماعاهد عطاهد دعه عهر بحد ० त्यतत्त ० त्यत्रे वस भीरवारवा मिन्न कार्यात्र त्रामाल केर्यात्र مادعك معلامة بركادم भगवण्यतास वाली वत्तर्यास مربعاه، الأفحام مرصب سەكەكلىپ محادفر عد بالا بالاعوب 60 रम् कर्ष कर् رمعموركا ملعمسك مرم Halasause apred a amo ० त्तर्व वर्ष वर्ष वर्ष व्यक्ष व्यक्ष سهه والاعداد عداده ماله رحد عملا صحح عا معمر ربعاهد ماعهد مرسود 65 ماهاد معموریس کا بهاسس بكل كله العكاوك كبه بصفه لحرفي عامه [71]

18:31 – 18:66 Translation — **55**

They wrote a letter, and put it in Tabiomin's possession. Tabiomin took the letter and went straightaway to Lilioch. Lilioch sleeps upon his bed, having not yet broken his sleep. There was groaning in his heart, and it broke his heart from its support. 35 Tabiomin went over to Lilioch's side. Tabiomin drew near and went up to Lilioch. Rousing him from sleep, Tabiomin told him the dreams the priests saw. "[An utter silence fell upon the Karun,] an utter silence fell upon Jerusalem. Early in the morning, he went to the Temple. He opened his mouth for evil, and his lying lips. 40 He opened his mouth, saying to all the priests, 'I saw in my night visions, in my vision when I lay down-I didn't sleep, rest or lie down, and sleep did not overtake me in the night. I didn't sleep and I didn't rest— I saw a star came upon Elizabeth, a fire rose burning upon elder father Zechariah, 45 three lamps appeared, the sun set and the lamps shined forth. A fire hung about the synagogue, and smoke wreathed the Temple. A sound rumbled on the chariot, so that the earth shook from its place. A shooting star burst over Judaea, a shooting star burst over Jerusalem. The sun appeared in the night and the moon shined forth during the day." 50 When Lilioch heard so, he tossed dust upon his bare head. Lilioch stood up from his bed, and brought forth the Book of Dreams. He opens and reads it, seeing what is written within. He opens and reads it, and interprets them in his heart but not aloud. He writes them in a letter, and explains them in a scroll, saying to them, 55 "Woe to you, all you priests, Elizabeth is giving birth to a child! Woe to you, rabbis, a child is being born in Jerusalem! Woe to you, primary teachers, Elizabeth is giving birth to a child! Woe to you, Mistress Torah, Johannes is born in Jerusalem! Johannes will take the Jordan, and will be called a prophet in Jerusalem." 60 Lilioch writes them in a letter, and says to them, "The star that came and rose over Elizabeth: the child was transplanted from the upper heights, and he came and was given to Elizabeth. The fire that burns upon elder father Zechariah: Johannes is born in Jerusalem." Tabiomin took the letter and quickly set off for Jerusalem. 65 He went and found all the priests sitting mournfully. He took the letter and placed it in Eleazar's hand.

[72]

[73]

سواره وعصد المحاصلة مرامه ووسانوله يهوكاله سه اره عقومه احمسد به ا ووسانوله يهوكله ىلەبدەرىكەمەلىپ كلە معطع مارحمج ने २० ० त्तर्व कर वर वर 70 مه بهله کل و لا یکویه سه اره عقومه احمسد به الا ووسانوله يهوكله حوك له علعه ىلەبجومەمخلە كلە بکل کفه باکل وقد فاحه مهه کاله لکری کاله यानवस्तात वस्ति वर्षक वर्षे كلاهد وسعه لوبحه वतद्व सेवार्यवतत्तर कत्तत्विवात याण १ स्मि वरे वर वर ०१ ०१ ७५ بكل ك مهم عكل وك الحسم क्रक क्र ० १ वर्ष व स्व به وحوله المرسم بسلود بسدهه वरत वर्षावर त्रांत्र वर رمعموري عرف اماضل عدرسهما عد فیمومم یا عصاصه यत्ति २०वर्षेव ५ ७७ ८० व्यत्वत्तर्ते यत्ववत्यं यत्रवित्वत्येव هی کمیل سکنده كرامه فحه روكاس سسواد when yel align yathoap ali كراك سده الا لكورهكاك له لاي بده صاف که الم ٥ كىلىك ئەلەستەلە مهود مهدیمه ملاهه ملاهمه علیه ० नराहका व्यस्ट्रेस यहत्तवरेत مصم على معصم عراصم مريرماب عرباه عدد عروب 85 برېدمعمه بريد م بامسطما مرياه عاد مهوري رسا سى كالم ، ماك مادمهم ماد ماكر كال ساماد ساماس ساماد کاملام کاملام ماءه، میاه، تعجمه شور احت الحالم عالم المالم ०त्तद्द्री श्वतस्त वेन्वेवक रक्त مامهمر مجادمه بعدم ماعه، معاه، ،معهم، محد معوس محامد مغرب معل 90 عام المالية المن المحاد مكر بالمحالي مهره ماءه، میاه، دمهمه سحد سهاسه ماسه ما ملح س रात्त्र ०८ पुरम ०५०० रहण रहण 4,000 omas muly sas Late octaber | octable arman كرسه بكائ كام مه مه كه عد ساره میرا مرماس عد Jaulany Jarly Gu Larly G ala, co بها بحوسد ١٥٠٠ بعدمه موقوه سد رىرە ەررەلسىد ەكىلىس मवीकावतात्रह वाली वत्तर्भास مسه به له کی ۱۵ موسد रामारवाव ति रस स्ववर वर्षक वर्ष स्वर् रत्मवरु भ्रम नवीपन الماله الارب على للماله 100 کلوسان الله مولوقیه ماعمهرد معمه معمل محصد عامله و محامد محمد

18:67 – 18:102 Translation — **57**

He opens and reads it, seeing the strange words within it. He opens and reads it, seeing what is written inside it. He reads it in his mind, but does not explain it to them. 70 Eleazar picked it up, and in the hand of elder father Zechariah he placed it. He opens and reads it, seeing what is written inside it. He reads it in his mind, but does not give any response. He picks up the letter and tosses it to Eleazar's hand. Eleazar opened his mouth, and says to elder father Zechariah, 75 "Elder father, leave Judaea, lest you cause trouble in Jerusalem." The elder father lifts his right hand, and struck Eleazar on his head. He said to him, "Eleazar of the Great House, head of all priests. If you really knew [your mother], you would not be able to go to our synagogue. 80 If you really knew [your mother], you would not read the Torah, because your mother was an adulteress. She was an adulteress, who didn't remain a virgin for her father-in-law's house. Since your father did not have the zuzim hidden away, to write her divorce papers, he should have left her immediately without asking. 85 Will there ever be a day I'll come, look about, and not see Moses, Amram's son? Yes, will there ever be a day I'll come, and not pray in your congregation, that you weren't set and established, and you'd tell me some word you haven't heard? if Elizabeth can be pregnant? Can a dead man be brought back to life, Can a blind man have his sight restored, and can a cripple grow legs, 90 and can a deaf mute learn to write, if Elizabeth can be pregnant? It has been fully twenty-two years, since I last saw my wife; nevertheless, neither I nor any of you, have made Elizabeth pregnant!" All the priests started to speak to elder father Zechariah secretly, saying to him: "Sit and calm down, elder father, and may the peace of the good be upon you. 95 Elder father, if there are no dreams in Judaea, if there are no visions in Jerusalem, then all that Moses said is a lie. but on the contrary your word and ours are kept. This is a dream that we saw: Johannes will take the waters of the Jordan and be called a prophet in Jerusalem." The elder father left their presence, and Eleazar came out after him. 100 Three lamps appeared, going away from him. They ran and seized him by the shirt, and said to the elder father, "Elder father, what's that in front of you, and what is behind you?"

ەھەكلىي वहत व्यत्वह त्वीत्र ०१ ك مه مىسار سال سال به سال م ०त्तपुर्यं जर्भ ^रक्ता व्यक्तरः वा مواعده ما مدوعه ما 105 مواهد م عس برمح وسيده مرمعودما व्यवक्षेत्र भ्य व्यवत वस् ماعه، معاه، ،معمه بهد مارعه ما مهما यात्तसक ०८ पूर्वत ०५५० व्हरण वहरा 4 the ofmor rimly | Hot [74] ०त्तरे। कुरु कु ०१ رمرمیان سب مس र्रे में व्याप्त वर्गात्म में वर्गावर ।110 بصعباقله بالالماء فصافيته मिर्वायाच्या वर्षे ० त्यस्य प्र مرساه المراسات المرسام مرساد वस्तवकत्त ०८१वति १८८५१वकत्त مهر الاسلامية بري الله سهدامة ىمەەرىرەلە لىخەركىسە به صفی به له له سامه men and of valor ०८ पुरम ०१ त्येश कुरण कुरा 4,040 ogmas, muly 405 115 mera mera mera maral بمرسع کے برماضم مربول معمد مده مد مس بمات بمرتع رب वत्तर्भ० तर ००० त्स vm foly for the موءلوء بموءلاوء سس بماده بمرح رحا لاكسهاد بكصفه , way 60 60 60 000 || √~00 0√~5° 120 [75] احر کاری کاری کاری سب ك موه، بكورد سس بماده بمرح رحا دمعامك دمموط vm saly say va اوبوء بروبهم عصاص محصص سب بعاده بعرده ب سب بعاله برمريح ربط 125 كولار ب مسلك र्वावस रवस्वित vm saly say vo مرسمدد مكاسخا عربكاد رباس عمس ماعف ماعطرس وجالها Jun galey gayey Je سس ہمات ہم نے رہا دم م مس دم مس व्यत्वतात्री यहत्रत्र वसहवर् 130 سولا کی کے کا کامہ سد مس بمالا بمرلغ ب كسع كله موسكه سب بعاله برمريح ربط كەبكە بقوناككال vm saly say vo رماماس همی رمام دمهم Jun 4aly 4aly Jun فهاه فاصم مهاك ०त्तवस्य ०त्तस्यस्य १५५१ ।३३ اکر کاروی کالوی سب | v/m agan ago 4a/a रैकार्काकरुका वित्तालक वर्षात्मर July 200 aly money July mal سەلىر بالسىر لەلگەتىر رەس [76] un Halasatus sene, julaun الله محمد محمد المالي المالي المالي المالي المالي المالية

18:103 – 18:138 Translation — **59**

He said to them,

"Eleazar of the Great House, head of all the priests,

105 I do not know whom the lamps that go in front of me guard.

I do not know whose is the fire that came behind me.

Neither I, nor any of you, have made Elizabeth pregnant!"

All the priests started to chatter about elder father Zechariah, and said to him:

"Elder father Zechariah, be still and calm and certain,

that the child that from the upper heights was transplanted and given to you in your old age.

Johannes is born, will take the Jordan, and be called a prophet in Jerusalem.

We shall be baptized according to his rite, and we shall be marked with his pure sign.

We shall take the morsel, drink the spring-water,

and rise with it to light's place."

115 All the priests started to chatter about elder father Zechariah,

"Elder father, let's talk to you about your home and your ancestors, from whom you came.

Moses, Amra's son, was from your clan;

Shiley and Shelbey came from your clan;

Abraham and Israel came from your clan;

120 Ebney and Benjamin came from your clan;

Rishey and Rath came from your clan;

Rishey and Bazrey came from your clan;

Zackey and Zackuney came from your clan;

Ramesh and Mahramir came from your clan;

125 Rabin and Judah came from your clan;

the Great Ezra and Razey came from your clan;

The ones who built the Dome of the Priests,

and shaped the idols and images within it, they too came from your clan.

Hanney and Hananiah came from your clan.

130 Sab is from your clan. The man who wrote the Torah,

whose name is the Great Peacock— he came from your clan.

Ramah and Ishmael came from your clan;

Rab Hanney and Hananiah came from your clan;

Benerisa and Ishmael came from your clan;

135 Tabiomin and the teachers came from your clan.

The rulers who were your ancestors are blessed, elder father—

none of those ones took a wife, or had children except in their old age.

Each one who had sons, who became prophets in Jerusalem.

Late Alena, and vilan वास स्वव स्वाध स्वास अव भवायवतात्तर वाली वत्तर्भक्त 140 مال كال كالمسام كالالله لكساه ملعمهم معمله معمله كلاه ويسعه لوبعه مع صه مع ه ٥٠ بالاسكاليم فالموسهداته مام عمد محمد مرس مره यस्तकात्त ०८१ वस्त व सरकात्त ىمەەرەرەلە لىكەرىكىسە عدسرما مام يكم 145 Hun Hard 4, H, J, Jahan معم معمد مهما معمد معمد معمد Home offin remodele کد بحر بحصیحه کله، مصره عملیه اه لک سنم ۱۹۲۷ والان مد عامه المراحة مصطوبها رىدە مىسى 150 مراه معامع مروب ومامارد ودعمه عطع عرصب رەسە كەكىمە كىلىن [77] رەسە كەكىمە كىلىدە كالمحمول ساحه ماعولام رمسهم محسم كامد محسمك معممهما مردمه مامعرب भत्स्तवर वस्ति भारत्ववर्षे वे व ساسه ساسه لهساس مامادممه عصمه ىكىلىم मत्मारक्ष भेजमार कारकार 2 عادمه عادمه عاسده مصعدها والموكرماس مره فسماله عام کلمیکیم رمكسم مطهمچار معساهمميان भवावण्वतारह भरणता ० जन्मरिवा त्राण्टि भरि व्यत्त ग्व वे ^वद्वद्वत्मात्मत व्यक्वत्मवकवा व्ययव वीर्ष अल्लासवी वस्त्रक व्यक्त व वस्त्री م علمس المال رملح معطمهما مهرده مسهم ०त्तद्वेवेत क्योत्त्र अत्मान्त्वी مالا دعاسمظ مادمهم عا مربعه عرمه مرمه مرمك رعدرمصنط المربع مردمه علامهم له بهه بهه لكوسهدي [78] رماح عاملام عجد مرهر م له مهدمه کا سه عمه مع ० छत्तात भक ब्यत्तातम भागता معارب دعدادمه على بريمادمهم عا 3 Hand Hand olyde olyon والهمون والإواج काति कात भिष्ठाता वरण وسود عملاه رداصه بر ०तहुन् वस्वत्रे नन्तिता مونعه مولوله موهالعبله به الاساله سول

18:149 – 19:19 Translation — **61**

If a prophet is coming from you, then you should take this clan as your own, 140 since Johannes is destined to come into being, and be called a prophet in Jerusalem." Eleazar opened his mouth, and spoke to the elder father, "Elder father, if Johannes comes into being, and takes the waters of the Jordan, I will be his humble servant. baptized with his rite, and marked with his pure sign. 145 We shall take the morsel, drink the spring-water, and rise with it to light's place." The elder father opened his mouth, and said to all the priests, "If the child comes from the upper heights, then what will you do in Jerusalem? They brought him from the Jordan's reservoir, and placed him in Elizabeth's womb." 150 And Life triumphs, and the man who went here triumphs! John teaches in the night, Johannes in the evenings of the night. John teaches in the night, and says, 19. I shine forth in the name of my father, and praise the man, my creator. I delivered my soul from the world from the works that are evil and not right The Seven question me, the dead who have not seen Life. They say, 5 "By whose strength do you stand, and in whose praise do you teach?" I say to them, "In my father's strength I stand and in praise of the man, my transplanter. I have built no house in Judaea, and set no throne in Jerusalem. I did not love the rose garland, nor intercourse with lovely women. 10 I have not loved defects, nor the intellect that drank wine. nor has envy found any place with me. I did not love physical sustenance, I have not forgotten my evening devotionals, nor have I forgotten the sublime Jordan. I have not forgotten my baptism, nor have I forgotten my pure sign. I have not forgotten Sunday, nor has the Daybreak condemned me. 15 I have not forgotten Shelmey and Nedbey, whose domain is the house of Greatness. and know that is no flaw or imperfection in me." They purify me and raise me up,

Life was thoroughly pleased with him.

and the Twelve bowed before him.

When John had said this,

and said these things to him,

The Seven greeted him,

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	०११०सतवस् ०१८७९ ०वणस्	यहिन्य उत्तर वर्त भवता
25	०११०सतवस् ०१८७९ ०वणस्	مالاعست عطمعة رمهت معالم
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19:20 – 20:17 Translation — **63**

20 "Out of all you said,
 Your voice is pleasant and lovely,
 Beautiful is your speech within your mouth
 The mantle, which the First Life
 the has now given to you,
 so you might rise, and it with you,

All those who are found without sin

30 All those who are not righteous

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

And Life triumphs!

John teaches in the night, John teaches in the night

In the name of the sublime, strange one!

20. The sun sat in its seclusion,
The four winds of the house
The sun opens his mouth,
"You have three halos,

5 You have a ship from the perfect,
You have the Greater *Palugtā*,
If you go to the Great [Life]'s house,
John opened his mouth,
"You have surely requested the halos,

This perfect ship
They formed *Pəlugtā*,
The king's seal was placed upon her,
and goes to the place of dunghills.
She fights with her own spouse,

When her vows were completed and she left, She was not worthy of Life's house,

And Life is praised!

Johannes in the evenings of the night. and says,

and the moon reposed in an eclipse.
grasp one another's wings, and breathe not.
and says to John in Jerusalem,
a crown worth the whole world.
which travels here in the Jordan.
which goes here between the waters.
remember us before the Great [Life]."
and spoke to the sun in Jerusalem,
and the perfect guard your crown.
is Glory's Pride.
which goes between the waters.
so she cavorts in your name,

she seeks her sons but does not find them. she was not worthy of Life's house. and was not raised to the everlasting abode.

رەسە كەكىمە كىلىدە اسمره عدمهم علام مرمساد رەسە كەكەمە كىلىن ىەبجەك مرمام مهاداه مه دعیسامه عماد الموسد رهاسه عالم الكاله ०८००० व्यवस्र । तसवस्र वस्र २०००त्त्रमु क*्*तव्य ^८वस्त ^०८१ वर्ष ०८ वर्ष २ \ तत्त्रवा مسمد عمله ردادم س رمطام رحر بطعاد رسدمهرب المال محرف المالي المال √04140 5 مراءه ال حالات الامروم محالات مصره عامر ما عام ريره [81] ساءه کلامادمهرمه محالاه مراسه مره کاه له مرحد مروسه سماير كالمحالجة المحالة المحالية مه کاه له مه مه مه بحا كروموم ماعمهم د معمومه عصامه عصامه عصامه معامه معامه معامه معامه معامه معامه معامه عليه عليه المعامه معامه عليه المعامه معامه معامه عليه المعامه معامه معامه عليه المعامه معامه معامله معامه معامه معامه معامه معامله معامل ده ساه لوباحه ویسامه ० ततात यक √वेंग्राल वर०त्स ال الماه كا الماه كالمحالمة المحالمة ال عام معرف العلم المعرف الماه الماسية معاسد عده معاسد رسیال پراس دموره رمهال عادرسه عد المركاد المرام معطمه الماده رم عداحل عدد سع عد کد احسہ عادرسط عد المحدث المحسمة المعاده بامامهمساه علامهمار هساما على 15 كېمه لوب د ولاه ولاه الله بعمى بعمالي لعالي بعدمه معد नाग्व रिवासी रिवासिक रिवस به کسانه مانال ماسک مه ماسا هجامع رمط ٥٩٥٤ ماك ١/٥٤٩ مامرمه سماره ال مامرمه عمره [82] مهر کوه دمامځ کود ۵۵ स्वायव्यत्तात्र भवायुष्ठ व्यव्यत्त स्वार्वे भारति भारति । الار كولويسى عكرهم رمخهم ما معالم مدمهر عب مرمصمح عمهم وصورمح वर्सत् ००००म ००००मत्त vodo vmraphs adaram वत्तर कवर्ति वर्तावर مهاعه لهامه भवायवनात्र वतायणवा वतवायण यान्ति वर्षिवीच वत्तवद्गेवर 25 ्० वक्ष्येचे वर्षे त्या ० ५ वस مرهده ومهده ومعديا vocan oarm alono क्राज्य ^०त्मवत्तव व्यवस्ताता له سام که میاسی عموسی منطعنی مدمور کرامس भवस् ०८ म्पूर्ण ०८ म्पूर्ण ०८ भ اجى كەلە، ىكەل ككەمەه، ربهه مهامه مهرا नवर्मन तत्कृष्ण वस्तर्द्ध वर्षत्वद्द नवर्ष احی کولو، بہوا کصوموہ، याग्वसहरूप वसरवड़ा । यहापूर الله المحلية المحلية المحلية المحلية [83]

20:18 – 21:32 Translation — **65**

John teaches in the night, John teaches in the night

21. "Did I not go away alone and return? and who teaches with my lessons, When John said so,
Meryey and Elizabeth cry,

5 And they say,

"We shall go, and you will stay, I shall go, and you will stay, I shall go, and you will stay, John opens his mouth,

"Who is there, to replace me on high?Who is there, to replace me on high,If you can ransom me,If you can ransom me,If you can ransom me,

15 Elizabeth opens her mouth "Who is like you in Judaea, so that if I saw him, I'd forget you?" "Who is like me?

that you'd see me, and forget me?"

From my voice and the sound of my lessons,From the sound of their refrains,The adulterers forsake their adultery,Brides come in their veils,The child in its mother's womb

Merchants do not trade in Judaea
The women of the sons of Israel
Brides do not adorn themselves with gold,
These women and men
At my voice and the sound of my lessons,

At my voice and the sound of my lessons,
At my voice and the sound of my lessons,
'Blessed are you, indeed blessed are you, John

Johannes in the evenings of the night and says,

Which prophet is like me, and who speaks with my sublime voice?" two women cry: and the tears of the two women flow.

see that you do not make us stumble.

see that you do not make me stumble.
see that you do not let grief take me."
and says to Elizabeth in Jerusalem,
Who is there, to replace me in the Great's house?
so that you can ransom me?
bring your gems and purchase me.
bring your pearls and purchase me.
bring your gold and purchase me."
and speaks to John in Jerusalem,
and who is like you in Jerusalem,

Who is like me,

the Torah has become void in Jerusalem.
reciters do not recite in Jerusalem.
and women do not go out for tail.
and their tears reach the earth.
hears my voice and weeps.
and fishermen do not fish in Jerusalem.
do not wear colorful fabrics,
and ladies do not put on charms.
do not see their faces in the mirror.
water rises and stands in a pillar.
fish offered greetings.
winged birds prostrated in worship, and said,

and blessed is the man whom you worship.

حسود علام المعلام على عصام على سسرمطاعفه ودعور

वर्षाविष्ये वर्षायारे वर्षायारे 35 वस्त्र भेजत्व الماعمون مالك والمعادمة المام بهاسی به به ساه به به ساه

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مالك موسوه كالمام 40 اهسه عمصمه علىات

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ماماد مدمهم علام مرمساد

سما سادم المست سعاه سمام كساك كردم اعتب المساح ساه राह्। र्रीराज्यवताक्ष वत्ताल भाक्ष سمح المست مست مست مست المسرك राह रिर्वाचनारी वत्तार भार वस्ति यहत्तस्यत्मव वात्मार विवस् वस्रीताह वर्षका भात्मात्मवा atuana rapoper onamati رون رياه ورك وي

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[84]

[85]

21:33 – 22:24 Translation — **67**

You were saved and you were set free, John, Women did not seduce you into their adultery,

You did not forget censers, and incense
You did not become drunk with wine,
Infidelity did not snare you in Jerusalem.
Y
and your throne has been set up for you in Life's house."

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

And Life triumphs!

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

22. He called out a proclamation to the world, "You, who stand in wickedness,
You, who compound interest upon interest,
You, who sleep in fragrant wreaths,

5 You, who wear roses and silk,
You, who are lying down in flattery,
since the righteous elect's children will rise up,
The ascensions will rise up,
The living baptism will rise up,

When John said this,spoke to John in Jerusalem, saying,"By Life, whom you worship, John,Again, I ask that you swear, John,Will the righteous elect's children will rise up,

Will the ascensions rise up,
Will the living baptism rise up,
When Jacob, Benjamin,
John spoke to them in Jerusalem, saying,
"Once the priests are all slaughtered,

20 Muhammad the Arab will be born, the son of the adopted son, Ishmael, He will remove all tents, He will remove stability and peace, He will remove weddings,

Johannes in the evenings of the night.

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

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

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

مربيعاه لسماها معرساه 25 محصهاله لسه، ۱۹۵۸ عه بامادی مدمه دی معاملی اروحه محره مورجه معطمه سكتله كوالانه لامالك व्यक्तिराणा व्यत्तवर ०८ मु معمد معليم مرمم ومرامچ علامچ ولامه ماسك المعالم ماسك مرمص ०वन ०१६०वर वर्म ०८०० سعده ساعهاس لاعامها ساور معلل للعم 30 مراه المال المال المال ما مراه المال ما المال مال المال الارمان المعالم المعالم المام [86] mmroshas ocheoar mmrans الارماسي كالجرماسي لسرم سوفاه ्राणावम्ह्रीवस मार ० विष्यम ० व्यावस् مرسك رسادم بهاه و والم سادم بها بسدمه كوم له كامه كالعام كام كالعام ك مره ساس ماعمد معلامها مارامه برد Vat Ranch Vnathor 35 كەربى بىكمەمىلىس ^ वस १ वह वर्तः ^ वात्तवसव Land Vat Vatado مهدولان لحورد صوعوماله १ वर्ष वर्ष १ वर्ष १ वर्ष वर्ष ەرمەطمەما ەرىمەرما الگه و کسی مصسرم مامه ۱۵۰۵مهم مرمهطمومك معمدما 40 كاكلىك سكە سد 140 02cm اسمه معمده مرمسا اهسه قصصه على الله اهساه لاهامه فلالده ىەبھەك بكالموسكيله كوساكور كالموسهدلاه وسوء مرمم ک مصمر مصمح کی کم كالموسكيلة وسوء مهامه بالسب مهامه میساب وباعباره الاماده الاسلام [87] ولو ولو مهره لمحكمه بعده ० विष्य १० त्वर्ग ० त्वर् व عومه علىك ماماعك andthor de althr 2 مرمهمل مهرملادر له لاحه له له المحمد ال مهروبله صلایه سودله anassal agralsus عهده الاستان ماله angesal agalesis ०८ क्ष्य ०८ मवर्षे गुर् भ० الالله موسى معيده

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22:25 – 23:14 Translation — **69**

He will remove the faith,No a single bell will ring on Earth,They will hate the book of wisdom,They will hate adultery, but commit adultery,and hate usury [and] compound interest,

30 They pervert their scales,
Some of them shave their heads,
Some of them neglect their hair,
Some of them henna their beards,
When they see a man putting on a girdle,

They start questioning and say,

Tell us, who is your prophet,

Tell us, which is your book,

They neither know nor understand.

they neither know nor understand,

40 He is the one on high."

And Life triumphs!

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

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

23. Beware for me, my brothers, beware for me, my brothers, all their pits will be filled,
The pits that women dig,

5 She who gets polluted but is not made right, She who gets polluted but is not made right, She who gets polluted but is not made right, She who gets polluted but is not made right, She will curse heaven and earth,

10 and revealed the hidden secrets,

The sun and the moon
When you are sleeping in your beds,
Before you pour water on yourselves,
Since if any hair is left

Johannes in the evenings of the night, and says,

that our Lord is the light king.

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

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رىزە مىس

	ا مایارد مدمعظمطع طرمسید	، دساه عو <u>نا</u> عه على دساه
[88]	নক্থক 	ەسامە ھەتھە مىسەر
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0		<i>_</i> _

23:15 – 24:25 Translation — **71**

"We do wash with water, in this world."

And Life triumphs!

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

24. "I was in the house of my seclusion,""I was neither defective nor imperfectI was not imprisoned by their worksI will call, instruct, and instruct my friends,

My chosen, be neither defective nor imperfect,
 Withdraw from Earth,
 Choose a wife, take a wife,
 A wicked girl, do not take as a wife,
 She who gets polluted but is not made right,

She who gets polluted but is not made right,
She who gets polluted but is not made right,
She who gets polluted but is not made right,
because she polluted the clear water,
and went and threw them on the dung heap.

The sun has come, and moon has risen upon her,My chosen, save yourselvesWhen you approach your wives,and purify yourselvesIf any hair on your heads is left,

20 Save yourselves
all their pits will be filled,
The pits that women dig,

And Life triumphs!

Johannes in the evenings of the night and he says,

and he says,
and you have not found fault with my mind.
and I did not walk in their way.
whose settlements are in the world.
and let there be no deceit in your speech.
and from the mortal abode.
but do not take a wicked girl as a wife.
lest the fire that blazes burns you.
the fire that blazes will burn her.
they give her empty arms.
she will have dead sons.
she will curse heaven and earth,
and revealed the hidden secrets.

and cursed her with a great curse.
from the mortal abode.
wash yourselves in water,
from the top of your heads.
then you are still not purified, my brothers.
from the pits that women dig;
and all the pits will become foundations.
for a thousand millennia will not be closed up."

John teaches in the night,

John teaches in the night

Johannes in the evenings of the night, and says,

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25:1 – 26:15 Translation — **73**

25. Noble men, who are sleeping,noble men, who are sleeping,When the soul strips off the bodyCorrupt world,

- 5 whose men will die,where is Adam, the first man,Where is Eve, his wife,Where is Shitel, Adam's son,Where are Ram and Rud,
- Where are Shorbey and SharhabielWhere is Shem, Noah's sonAll of them left and did not return,looking like the good dayThe planets are fattened cows,
- The earthlings are fattened rams,May there be mercy upon those who worship Life,

And Life triumphs!

[...]

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

26. The ages took no pleasure in me, The age[s] took no pleasure in me, and neither did all the worlds.

They take the letter,

They open it, read inside it, and see and is not what their souls desire.

They take the letter,

They say to him,

"Rab Johannes, take the true letter,

"Rab Johannes, take the true letter,
Johannes opens, reads, and sees
He opens and reads within it,
"This is what I wished for,
Johannes came forth from his body.
His brothers taught them
They took the letter and took it

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

and put it in Johannes's hands.

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

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26:16 – 27:14 Translation — **75**

They write them by letter,

to Jacob, Benjamin and Ishmael,

[...]

I have come to you, Soul,

20 In whose garb In Life's garb,

I have come to the Seven's garb,

There, I took the Seven's garb,

I took, I am taking,

25 I took each, and I will take them,

Why do you weep, o ages?

Why does your glory diminish?

I went to the midst of the world."

And Life triumphs!

and explain the scroll to them-

who assemble on the mountain, Mount Carmel.

Manda d'Heyyi, who is far from heaven,

whom Life has sent to Earth.

have I come to the world?

I have come to the world!

I have come to the Eight.

and each of the Eight by hand,

and I will take and not let go.

the demons, and they will become virtuous.

Why do you weep, o nations?

To you I have brought my likeness,

30 John teaches in the night,

John teaches in the night,

27. "Is there anyone greater than me?

my wages and wreaths ought to be counted,

Jacob has abandoned the synagogue,

Eleazar of the Great House

5 The priests spoke

"John, leave our town!

The synagogue shook from the sound of your voice,

The Dome of the Priests has shaken

John spoke to the priests in Jerusalem,

10 "Bring a fire and burn me,

The priests spoke to John in Jerusalem, saying,

"A fire will not burn you, John,

A sword will not cut you, John,

Johannes in the evenings of the night.

and says:

My deeds ought to be measured,

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

Benjamin has abandoned the Temple,

has abandoned the Dome of the Priests.

to John in Jerusalem, saying,

Johannes, leave our city!

and the Temple shook from the sound of your lessons!

from the sound of your refrains!"

saying,

and bring a sword and cut me!"

since Life's name is mentioned over you.

since Life's Son is unleashed upon you."

And Life triumphs!

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27:15 – 28:34 Translation — **77**

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

with what will he be judged?

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[98]	०८४५व सम्बद्धि १/१०	र्वास्त्रमण्य ० पहास् ॥ ० व्यस्ताण्यस	
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[99]	००० मारी भूम स्वर्धनाम वस्तवा	atima atya omety	70

28:35 – 28:70 Translation — **79**

Everyone who inhales Life's scent,
 but does not mention over it Life's name,
 Everyone who does disgusting deeds,
 Everyone who dyes his hand and foot
 and distorts the likeness his Lord ordained,

Everyone who loves colorful fabrics and colors,
When the Jews said this,
"God forbid that the great and mighty light
Everyone who lapses into adultery,
Everyone who lapses into theft,

45 Everyone who sleeps with his friend's wife,

until his spirit yields.

Everyone who sleeps with a widow

Everyone who sleeps with [an unmarried] bride,
and should not behold Abator.

50 Everyone who abandons one and takes another
The woman who commits adultery
and should not behold Life's house.
Everyone who goes to fortune-tellers,
will be tortured in vessels of ice.

Everyone who drinks wineengaging in drums, revelry,they should tear him apart with asphalt rakes,Everyone who goes to a songstressand she gets pregnant by him, takes poison,

and digs a hole and buries it,
 and the eyes of the child see its mother
 The child will die in the dung heap,
 She will be interrogated in that penitentiary
 She should be interrogated [in that penitentiary

and she should not behold Abator,
 Everyone who approaches his wife,
 will dwell in the bowels of Leviathan.
 The woman, who does not wash in water,
 and the pure name should curse her,
 Light's watcher should strike her,

with what will he be judged? with what will he be judged?

with what will he be judged?
with what will he be judged?"

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

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

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

and false astrologers,

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

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

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[100]	वेज्यस्वः वेल्य्यक्स क्षावर्णकेष	०.८५८६ १८६० ४५८२	
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28:71 - 29:5 Translation — 81

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

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

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

85 He has not been condemned in sin's abode, Everyone who loves colorful fabrics and colors They will cover him with gloomy shrouds, Darkness goes out before him, He will have demons beside him, 90 He will be bound in the penitentiary

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

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

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

that first day when she washes away

and charges interest on gold and silver,

they should raise him into clouds of darkness.

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

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

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

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

In the name of the Great Life,

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

29. "I shine with the name of my father, in praise of the man, my creator. I am delivered from Earth, from the eye that winks,

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

may the sublime light be magnified.

Johannes in the evening of the night, and says,

I shine and enlighten,

from the mortal abode, from the lips that speak deceit. from hateful and improper deeds!

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[104]	ेर व्यक्षित क्या क्या क्या क्या क्या क्या क्या क्या	d'aoradin d'noma re d'aoradin d'nom re d'aord don omor arado d'or aoral arado d'or aoral ongre do rad omor	
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[104]	०८००० ० त्मान्द्र १ भारतम् २००० भेषाक्षेत्रका वर्णाक्ष १ व्यक्षेत्रका १ व्यक्षित्रका १ व्यक्षित्रका १ व्यक्षित्रका १ व्यक्ष्म्		
[104]	०९७४२ १२ वे १५६ वृवत्तः । ०८००४ ० त्मानु १८ १८६ वृवत्तः । १८०० १८ व्याव्यः । १८०० १८ १८ व्याव्यः । १८०० १८ व्याव्यः । १८० व्याव्यः ।	०८ स्वर्यत १८ १८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८	
[104]	भेजविक्तान्त ०००० । श्वान ० त्मीविक्त ००० । श्वान ० व्यक्तिक १०० । श्वान १०० व्यक्ति १०० व्यक्ति श्वाक १०० व्यक्ति १०० व्यक्ति श्वाक १०० १०० १०० १०० १०० १०० १०० १०० १०० १०	०१० प्स प्रमण्ड व्यक्षित्त व्यक्षित्त व्यक्षित्त व्यक्षित्त व्यक्षित्त व्यक्षित्त व्यक्षित्त व्यक्षित्त व्यक्षित्त व्यक्ष्मित्त व्यक्ष्मित्त व्यक्ष्मित्त व्यक्ष्मित्त व्यक्ष्मित्त व्यक्ष्मित्त व्यक्षित्त विष्णित्त विष्णिति विषणिति विष्णिति विष्णि	
[104]	भारत्त ० त्तीन वण्ड ० ८ पट्ट स्वीक वस्त १ वर्ष १ व	०८ स्वर्यत १८ १८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८ ४८	

29:6 – 30:13 Translation — **83**

Beware for me, my brothers! Beware for me, my brothers, Beware for me, my disciples! Love Sunday,

10 Give rewards.

Wages and rewards ought to be sought on the road,
Wages and rewards ought to be sought on the road,
For the one who has no wages or rewards,
For the one who has no wages or rewards,

For the one who has no wages or rewards,Woe to the evil and deceitful ones,They forgot and did not give rewards,My chosen! Love rewards and love Sunday,May a crossing be put upon the sea,

20 On the shore a thousand thousands stand,
One he carries across out of a thousand!
He carries the souls who are worthy

May your name be praised, my Lord,

Beware for me, my friends!

from hateful and improper deeds!

Be gentle and meek. and honor the Daybreak.

more precious than wife or children.

like a hand that provides for the mouth.

like a blind person that seeks a guide.

no cable is stretched across the rivers.

there is no crossing upon the sea.

he will not behold Abator.

who forgot rewards and did not give them! and they forgot the man who saves them. so that a crossing may be put upon the sea. and a thousand thousands stand on the shore. and out of a thousand he carries across one. Out of two thousand, he will carry two. and deserving to light's place."

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

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

30. Who told Jesus?
Who told Jesus,
"John, perform your baptism over me,

5 If I do not become your disciple,

If I become your disciple,

John spoke, saying
"You have lied to Jews,
You cut seed off from men,
You loosened the Sabbath

You lied to them with a horn Jesus Christ spoke, saying
"If I have lied to Jews.

If I have deceived the men, the priests,

Johannes in the evenings of the night.

and says, "May splendor shine upon the worlds!"

Who told Jesus Christ, Mary's son?

so he came to the Jordan's banks, and told him, and pronounce over me the name you pronounce!

then I shall mention you in my epistle. then erase my name from your scroll!"

to Jesus Christ in Jerusalem,

and you have deceived men, the priests. and labor and pregnancy from women. that Moses ordained in Jerusalem.

and played different things with a trumpet."

to John in Jerusalem,

then may a burning fire consume me. then may I die two deaths instead of one.

०त्तराङ्ग भन्न भन्नण्य वस्त रन له کلاکه له که عصبی रणत्म रवसवतात्र व ०रवत ०८०० रस मास्मा विषय वे विषय अव १५ व्यक्षेवरत वसी रेवरिय کد مه ووه و مه مه دانده Mala aly 00045 ०११०५ मध्यत्र १५ / 960/ 9 Andorg 10/10 حد فحدیه ا عصوص [105] Languate Jalu sa, रवात नर्वात भारतीयकार वकार भन रवार वेत्तवस व्यस्तातिक 20 کد سوب ہو باکالامالاہ بهده لموسحه، بحر مهه ورحه كد لوسوس مرسوسه كالمحاكمة مساد علامهرد علمه لحمه بحمه، سه عصدهمه عمدا इत्तरंग कत्रह्रेत् वर्शकरा ماغه مسمسما مغاه ovamal arurum arlasusa aliam aras amara مهارمهما مهدي عاملك 25 له صحب الان صحب بعول عربه محاله عود بعودسه لاهساه فكتكومه المام रत्तवर कात्र क्रिय क्रायक्य ملاء سوره مدوله ماعده معالات معامعاهم كوسره لاماله سوكدله अर्थन ०००त्म वार्वाङ لاصك اك مكك، لحمه بعمامه عدمه العمالة 30 كول بريكوكله دوسه المعماسة سمهاكه مراده کد سمای وهدمه یکی دهدامه [106] لاهسه فحيكهمه بعول عربهوكله كمود بحمويسه عادمه به مسماله ملاء سوسه محاه र्भत्मत्म वस्त्रान वसद्वर रुक्ताक्त्यक्त ०त्त्व० بصول الله المحمد المسك वस्तरी वसद्वरी भात्मभात्म 32 वा ०५०५ तर ०१००६ तर व्यत्त्रेत्र मृत्यवरेत वर्शकर ىكاسەرلىق كىسارە كىلىكە र्जा देशक वसवह स्वरुक १वरक्तात ०८ व्यतात तर مسمعد مهرص صلامه व्रष्ट वसावी व्यव्य ०त्तार्व त्रेयुरण ०त्तत्रेव त्रेयुर्व √त्म ०८ वर याव्यव वस्त्री व्याख्य ४० ماقاعلى معمع مامعها ساكم رسمه مهاد ماسام यहन्य वहन्द्र यान्य مريمه م کوم ان محام न्राज्या ज्यारि वसावर کد ہے، ہوا عمیرہ ملکرای صطحاصه مرامکه کد ہے مہاں کویں مهجم مرمصائح محجه 45 كد اك مهرو لا ورده لا الا [107] निरत्तत ज्युक्तरेत वर्रत्रत کد ہی اول فویرہ ىصەلى سەالە لەھەك رسىك वर्षे वर्षात्म वर्षवर्षात वर्षत्त्र वरित्तत عراحه ماسي ١٥٠ كماده ماسك ەكەكەلىھ ئاسەن ساكىلى Maryon algora yakel विष्य , एवसम्मान्य वस्री

30:14 – 30:49 Translation — **85**

If I have cut seed off from men, then may I not pass the great Ocean. 15 If I have cut labor and pregnancy from women, then may a judge be established in my presence. If I have undone the Sabbath, then may a burning fire consume me. If I have lied to Jews, then may my path be through thistle and thorn. If I played different things with a trumpet, then let my eyes not fall on Abator. As for you, baptize me with your rite, and pronounce over me the name you pronounce! 20 If I become your disciple, then I shall mention you in my epistle. If I do not become your disciple, then erase my name from your scroll!" John spoke, saying to Jesus Christ in Jerusalem, "A deaf man will not become a scribe, and a blind man will not write a letter. and a widow will not become a bride. A ruined house will not prosper, 25 Putrid waters will not become pleasant, and a stone will not get wet in oil." Jesus Christ spoke, saying to John in Jerusalem, "A deaf man will become a scribe, and a blind man will write a letter. A ruined house will prosper, and a widow will become a bride. Putrid waters will become pleasant, and a stone will get wet in oil." 30 John spoke, saying to Jesus Christ in Jerusalem, "If you can give an explanation of this to me, then you are a wise messiah." Jesus Christ spoke to John in Jerusalem, and said, A mute person becomes a scribe: an offspring that comes from a woman in labor, grows up and becomes big, and sets up wages and rewards. 35 Wages and rewards, he sets up, and he rises to see light's place. A deaf person writes a letter: A wicked man became a good man. He forsook adultery and forsook theft, and believed in the Mighty Life. A nobleman who became humbled A ruined house prospers: forsook his roots and passions, and built a house by the sea. 40 By the sea, he built a house, and he opened two doors in it. Whoever comes down, he brought him, opened the door for him, and welcomed him. Whoever comes up, he brought him, opened the door for him, and welcomed him. then he sets him a dish in Truth. If he wants to eat. If he seeks to drink. then he mixes him a cup of juice. 45 If he wants to sleep, then he spreads out a bed for him in Truth. If he wants to go, then he guides him on a path of Truth-He guides him on a path of Truth and faith, and he rises to see light's place. A widow who becomes a bride: A woman who was a widow from her youth

until she raises her son.

grasped her skirts and settled down.

له صوروله وروه اخر اوله 4 oyaml allo 4 50 ولد اهلامه المحالم المحالم المحالم الاه صوك، و مالاهماك و بهلاه می مهه له که ماسم معامه معامه क्रायुवन ०व० त्मर वावाइ اسر محدلاً محد مجرطاه بكاسم بركس بماده كالمكاه ० त्तत्र विक्रुका ० व्यक्तक स्वरुक مام معامعناه، وهرمه مع مع به المالك معالم بمعدي معلى مالمان عامه مامه रवात सर्वत्र अत्तर्भत्यम् वस्तर्व रस्त کد سوب به باکانه کالوید रवान वर्त्तवस व्यक्तातिक بهد لموسوء بحر الموموسي کد لوسوس م سامان می سوسانده کار [108] م مهد عسم المامه به معمود المامه الما भव्यव सामवर्ष भित्र भिवासक्रि 60 با سوایر ۱۹۵۵ کمهد احمه،سه वित्तवात वरवतवी वरीण ०००० مصد لهرمه موسك لاصاحه वर्गेण वित्तवात भागि० معام، مرساه عام معام س Home from ema مرسمه مرسمه مصل رس بعد برخم व्ययनवस्त वर्गव्य वर्गव्य യപപം 65 rang araal Julyaarasser ० १४० विषय १५४० विषय विषय ووىل مر بېسكەر و موەدادە ٥٥٤٤٥ ماكسيكوه لحمه،سه ووىل مەكىلىمە مەمەلىم مسامه کارمورد محسره موسامه م معصد ماسمه المحاكليس عرب وصالا المعاسف موسام بهسریت مهوریه वणावक्स हत्कवीत वसीन्ताह ४० موسك ماسكسم المحصيم المحمد مرفعه [109] ىكإلەسكىلە كەسكە، كركوسكىك وسوء allam Harl valar كالموسكيات وسوء الحرر لايكوياه ०तद्वण वर्ष्यतास्र ०त्सवस्र न्यारकन्त्र राक्त्रवीत المرد معموم برم مسماه به 75 كالاوسكىلە ەسەء वत्राद्ध ग्वम वत्रवह्व कवि حد ولوسه فیمه به به عوصه رحيه مدس مدس ركامهه

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० नवसे वसाम् अस्मव्य ०००० ४ वस्मव वस्त वण्णास्य विश्व त्रव व्यवमुर्वस्तवस्य ० नह्सवङ्

नवस्व ०११८ ०१वष्यवसर वेष्टा

> सक्सक ⁷त्रेक्त वसत्क किस्निक

०त्तरमण । तत्रत स्वेरम्

30:50 – 31:3 Translation — **87**

50 When she goes to a groom,

Putrid waters which become pleasant:
goes up to town and goes down from town

A stone gets wet in oil:
forsook sorceries and forsook witchcraft,

55 He found an orphan, an old man.

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

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

65 and says,

"Jordan, you will make me holy,
The Jordan in which the Christ is baptized,
The morsel which the Christ takes,
The spring-water which Christ takes,

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

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

And Life is praised,

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

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

she will not dishonor her late husband.

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

A pagan, who came down from the mountains,
and came to believe in the Mighty Life.
and filled the arms of a widow.
and pronounce over me the name you pronounce!
then I shall mention you in my epistle.
then erase my name from your scroll!"
and I shall be held responsible for mine."
a letter came from Abator's house,

bring him up to the bank to confirm him!" and made a cross in the Jordan. and lifted up the waters in every way,

and you make my seven sons holy!"

I have made into a blank of the font!

I have made into a blank of the Eucharist!

I have made into a blank of the Eucharist!

I have made into a blank of the priesthood!

I have made into a blank of the crozier!"

beware for me, my friends,

who are like offshoots of the cross

and begin to worship the crucifix.

the god framed by a carpenter!

then who framed the carpenter?

and Life triumphs!

Johannes in the evenings of the night and says,

the sun and the moon wept,
and they said,
that does not bring forth a blossom on Earth.

०००८०० वसम्बर्ग भत्मवत عربه عسمايله عربه عمسل वरात्वा वर्षावरी मत्त्रवत 2 [110] عاس مادمه ساله عالمه سالم वनवस्वार [भगा वस्तव वस्तक सर्वरेक रक्तिक भन्तरे का ملت باست مسكر ०त्तरास् भका भवत्रवक् ० व्हर्ण व वर् ه سه در دعیه این کرمی دمیراگ کرمیا مسلام مامعوس مردمه وسامد محدمه ردادمه ع 10 كاكسامه سوكوله لامري न्न एक्ट्रासन मण्जर 042 Junya 4400 رماح مخمخ معاردمه معامه كك لحد له في الأبي إوره محكم المحمد مالكم المحمد عالمات व्यह्रवह्रवत्त ०१६वह्रवत्त्रस्य वस्तात्तर باحمرهماره لاحمده کی کسیده व्यह्वह्व ० १ हव्हुवस्य वस्त्र १५ رمع لبدد دمحسمه مهار معجد भव्यव सामवर्ष भित्र भिवासक्रि مسمد عملاه ردادمه م ساءه لع العام المعاملة ارم محمد ما المعلق مسمد [111] وكصوبي كوكالموساءة व्यवीय ०८०० ० ८५ ० ०८०० ०००४०० ०८०,० व्यय مراممه بمحسمطه ساكماني وكصوبي بحوك ماده ساءه agoas org, a olamas org, o 20 مراهم بعدسمطع سيعاب مدار مرمرم مكاممهكم مرمره Lieba anatre Lie عرصام علامهم عسد عدر ساره لى فالكول المحدثات व्यवीत स्मारक व्यवीत पुर् رسمهاله اوت لوس ०८ व्यवक्तरत व्यवस १८ त्स سه المحادث معامله سب व्यत्वस्तवस् वन्तवस्तु 52 كسكواد كساكواد ساءه ساب عادم سحامها رسه العمود مد العمر معمد العمر व्यार्वत्यवर वन्त्रवरित Hajavanna agam Kaaga سولى اللواد به كصواته म् भवाववनात्र यानवस्त्र मवन्त्रिया دهسه لوباحه ویساته रत्यवरि ७०० मव् ० ३० معابرماند [112] ب لەركىمامەبكىس त्येत त्रवह्म का त्रवि वर्ष لاوسه عالى بولاده للعدد وساه لا ه الله والماعة الماعة لله ەبىكەلە मन्त्रिक निकार वि यत्तर नित्यह ०८६ ४० Hun Hard Juston √*८५५०५५* √०० × 35 व्यस्थात वसी भी पीरिय Vacaladar Vama 7 म्वाकवत्तरह यातवस्तित त्रवणीया عاسره عصول مساوه यत्तरुवर गण्यस व्ययम् वर्गन्यस्व مجرهم الكمارة مه مره واكتوله

31:4 – 31:39 Translation — **89**

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

"When I depart from Earth.

She says to him,

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

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

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

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31:40 – 31:75 Translation — 91

"I shall not eat and I shall not drink

"Anhar, you have told a lie,

When a day has come and gone,
and you will put me out of your mind.
and by the Daybreak, whose name is precious:

When I depart from Earth,

She says to him,

"I shall not wash and will not comb.

"I shall not wash and will not comb,
"Again you have told a lie, Anhar,
When a month has come and gone,

50 and you will put me out of your mind.

Again I ask you, Anhar,

When I depart from my body,

She says to him,

"Again you have told a lie, Anhar,
When a year has come and gone,
and you will put me out of your mind."
She says to him,
"How you speak to me, John,

"I shall not put on new clothes,

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

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

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

75 If there were going away and returning,

until I see you."
and your speech has gone deceitful!
You will eat and you will drink
I ask you by the Great Life

tell me, what will you do after me?"

until I see you."
and your speech has gone deceitful!
you will wash and you will comb,

by the marital bed in which the two of us slept: tell me, what will you do after me?"

until I see you."
and your speech has gone deceitful!
you will put on new clothes,

and how you strike at my whole body!
so that my eyes can fall upon yours?"
and a bell is hung at the graveyard,
and go out and water the graveyard,
and her bridal bed is spread in the graveyard,
and the dowry will be in the graveyard."
"How, my lord, will this be?
and a bell is hung at the graveyard,
and they go out and water the graveyard?
and her bridal bed is spread in the graveyard?
and the dowry will be in the graveyard?"

So why did you ask me when I shall come back?
Blessed is the day that you see me!
there would not be a widow in the world.
there would not be orphans in the world.
there would not be rabbis and teachers in the world.

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31:76 – 32:17 Translation — 93

If there were going away and returning, there would not be Nazoreans in the world." Anhar opened her mouth, and spoke to John in Jerusalem, "I shall lavish you with a vault, and assemble a coffin for you in the graveyard." John opens his mouth, and speaks to Anhar in Jerusalem, 80 "Why are you lavishing me with a vault, and assembling a coffin in the graveyard, so convinced that I'll return that you say, 'The dust won't fall on him, I'll lavish him with a vault.' Go, give me some bread! As for the coffin you make in the graveyard, go, call ascensions for me!" Anhar opens her mouth, and speaks to John in Jerusalem: 85 "You will depart and forget me, and I shall be cut off in the sinful abode!" "If it is you that I forget, I shall forget the everlasting abode. If it is you that I forget, my eyes will not fall upon Abator. When I rise to Life's house, let your mourning be in the graveyard." And Life is praised, and Life triumphs! John teaches in the night, Johannes in the evenings of the night John teaches in the night, and says, 32. "The spheres and the chariot trembled, Earth and the heavens wept, and tears flowed from the clouds." He says, "My father was 99 years old, and my mother was 88 years old. 5 They brought me from the reservoir of the Jordan; They took me, raised me, brought me, and placed me in Elizabeth's womb," and he says, "Nine months I dwelt in her womb, just like all infants do," and he says, 10 "No wise woman birthed me in Judaea, and my umbilical cord was not cut in Jerusalem. They made for me no fake image, and they did not hang a wicked bell for me. I came into being from Elizabeth, in Jerusalem the city quaked. Jerusalem City quaked, so that the Wailing Wall was shaken. Eleazar of the Great House, stood, and his whole body shook. 15 Jews gathered, and came to elder father Zechariah. They say to him,

it is necessary that you have a son.

"Elder father Zechariah.

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[118]	स्वायवसास्य वस्वे क वीर्वे त	artymu octor altena 15
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[121]	401000HL LONG ance	عامره مهمله لامست

32:18 – 32:53 Translation — **95**

Tell us, what name shall we give him?

If we give him 'Wise Joseph,' then will he teach the book in Jerusalem?

20 If we give him 'Zatan the Pillar,' then will Jews trust him and not accuse him of deceit?"

When Elizabeth heard, she spoke up. she cried out, saying, "From all these names that you have said.

"From all these names that you have said,
I do not desire to give him a single one No, I only want to give him the name

John-Johannes, which Life gave to him."

25 When the Jews heard, they were filled with a wicked fury against her.

They say,

"What harm shall we do to him and his mother, so he might be slain by our own hands?"

Hearing this, Excellent Ennosh took him, and brought him to Parwan, the white mountain,

On Mount Parwan, where infants and children are raised on spring-water,

30 until I became twenty-two years [old].

I learned all of my wisdom, and perfected all of my words.

They dressed me in garments of splendor, and covered me in a tunic of clouds.

They tied a girdle around me, a girdle of clear and shining water.

They sat me entirely in a cloud, a splendid cloud,

35 and on the seventh hour of Sunday, they brought me up to the city of Jerusalem.

A clamor of war in Judaea, A proclamation of war in Jerusalem!

And they say,

"Who had a son and he was stolen away? Who made a vow and elevated it?

Who had a son and he was stolen away? That one has arrived, and she will seek her son.

40 Who told Battay, who instructed Battay,

Who told Battay, to go to Elizabeth and tell her,

"A child is coming to Judaea, a prophet is coming to Jerusalem!

A child is coming to Judaea, a guide is standing with him.

His mouth resembles yours, and his lips those of elder father Zechariah, his father.

45 His eyes resemble yours, and his eyebrows, elder father Zechariah, his father.

His nose resembles yours, and his hands, elder father Zechariah, his father."

Hearing this, Elizabeth went out without a veil.

Seeing this, elder father Zechariah wrote her divorce papers.

The sun muttered from in the sky, and the moon from amidst the stars

50 The sun opened his mouth, and spoke to the elder father in Jerusalem,

"Elder father Zechariah, the great dotard whose reason has aged and gone,

like an Arab whose fate has abandoned him.

A child is coming to Judaea, a prophet is coming to Jerusalem!

لكىمەلاه، ەلكە سەھەلالكەللە 4 mod alago aglos معردمسا مراسد معامد 55 عمه کمه کم محمول معهم رمعم محد معلول بعمادا له ما محمد المحدد المحد هربعه كنافكه الحساره عساره بعوومما بطممعومه रवरवर्तर ०००० रवाहत्तर स्म لا برمه که لسنه مهم لوباعه المركب المحالمة المحالك المحال 60 كال المساه ملامك معلى سلم وجرود وحدماد عمره محصر عرصه ورحسه وموم عره الالمامه لسنعامه لواحه عاديك كله سممهم كلم، لكروبك سرك المنعه بعب المنعه वत्तवर्धे यस्ता वत्तरवद् वस्तिक वसवमेश्व सरावा عصرات محمده محمده محمده کله هرېمه کلاکه ساه سه کاله سد وسود عملاه ردامس طع 65 طمامه ساعه العصاريد مه بعامه العاملية العاملية العاملية العاملية العاملية العاملية العاملية العاملية العاملية [122] احولاله مهمه كسحه यत्तर्वक वर्षे वसत वत्तर वर् حامه ملاسعتان ولحه عالم سعوية وكرار حامه مسعدله في ولاه طمامه علامهرر معصل بحولا وربعه كسح यत्तरविष्ठ वर्गवस्य वत्तरवर् رىرە مامىدىغىد مىلە حالمه مامسعال املی و چه محمور و محمو 140 01m 1120100 اسمره والامهام عرصاده رەسە كەكوم فلىلىن do rammas rape Hatlar رەسە كەكەمە كىلىدە ०तार्थ ० १६तव्ह विवयस Voenaroca alazotaca محماه وسوسه عص वस्ताक एक्त वसी ० ९ मव अस्य ० स्त वण्या वर्स्त ० Voctor of on ordor Halasause alaskar omora al الحمه، سه لوباطه وبساعه ation theore aloantame 5 مەملەم، يەسە كىسى اكى [123] مهماه عصسه مسمد ممامه وكالمعاص وكالما وكالماه ەبدەككە مىلىم سەنككاد فاعتامه للحوسد فواطأه okorpo shom hokpodoo वसद्वे भ्र कासरकार वस्वे भी नार्यक वत्तह्वेव कवह्र ىكل بحوسد بدوب वर्तरकारका वसद्वेषेत्र वर्तरकार व्यास्तर्वर ० त्सवत वसता वसात्तर 10 वर्तिकाण्या वर्ताण वर्तापुर वर्त्तवीत व्यामारकर ० त्मवत वर्शन वस्तात्तर वत्तक ०त्तक विवेष व्यामारकत्र वत्यवय वीवारी वस्रीतान

32:54 – 33:12 Translation — 97

A child is coming to Judaea,

When the child saw the woman,

They disembarked down from the clouds,

Seeing this, Excellent Ennosh

"What is written to you, John,

to kiss a Jewish woman on her mouth?"

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

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

The victorious Life speaks,

John preaches at night,
John preaches in the night,

33. At my voice, spheres shake, the storm grows silent, the sun and the moon weep, Christ opened his mouth,

5 "I hereby ask you, John, by the Great Life
I hereby ask you, John, by the way
Tell me, the form of Sowriel's knife,
When the soul leaves the body,
and what does it resemble

Is the soul therefore not like the blood
Is the soul therefore not like the wind,
Is the soul therefore not like the dew.

and yet you divorce Elizabeth? they disembarked down from the clouds. and he kisses Elizabeth's mouth. said to John in Jerusalem, and explained to you in your scroll,

to Excellent Ennosh in Jerusalem,
just like all infants do,
to kiss a Jewish woman on her mouth.
to the man who repays his father and mother.
there is none like him in the world."
Excellent Ennosh knew that John was wise.
to the sun in Jerusalem, saying
the man sent by an angel.
as long as we desired it."
to the moon in Jerusalem, saying
the man sent by an angel.

and the man who went here triumphs!

so long as we desired it."

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

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

which falls on the fruit and gets lost?"

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		বাতনহাত	
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[126]	०८५० वसारवरात वस्त्राव रीयावस्त स्वरी	^८ २०८ त्रकी ४०५ व्हार त्रकी	
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33:13 – 33:48 Translation — 99

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

and the women rested from mourning.

They laid down and buried the mortal body,

ىملەك سى ئىلاك مىلالە المهامات لعاكم वत्तर्या वत्तर्वे १०० १०० 50 اكالك مه واكت مالامه معجمها مسمهري ما بوس کوم گوگ مور کرا ربعه محدد مرصه ملعملهم سه مه احد کد عادمه سه سکال رمه مربع معظمام عامهم مرمحد لله معمماء Lun Land Glass June رميسري دومهما مطبع

55 ەكەكلە वत्तावर वरेत स्थ عربه ولا بحر بهده عده ىكابرەبخەك عكىكە مىلسە ० वर्ष सामित भवस्र रिवर्स वर्ष १८६०८६ व्यक्ति यक्विकत مرص رے دریوں کے م مصعا مهمسد ممصعاب mereno et erme y وه ۱ المحالموسم عجد المحال وه

مدس ركاهمه

०००० मण नग्रम

لامه باکه بسیر سیده کافه

०८००० वत्ताम रुवत्तवत्त्र

वर्तत्र ० ५० व्या वर्षा वर्ता वर्

मिन्य कार्यात विस्तात वर्षा निवय मे निकत ०८१०म ४० ०० १० तत्म مرسم مطعنع بالامطا رەكلىپ رەسىگەررە سابه عمه، ولس وبدره، کسمعاره لکه

> م علسها م معم مر 5 لهله لك صحوره وراه वस्व यत्त्र १०१० ५० ٥٩ ٥ ١٥ ١٥ ١٥ ٥ ٥ ०११० वर्ष १८ वर मा० १० तत्

> > वर्गवस् वत्रावन मत्यवेष 10 यत्मत्वर सत् व्ययनस्वयुव रवत्स वर्ष यत्मात ०११वन ०५वन ०० वर्गवस ० त्स्रवण मत्स्वर वस्व भक्त न्वीत्म भक्त विव

15 كاله مومهراس لوسوء بلوسوده، وسوء كوكومه ويدومه سرهمه عطعه مامع سط व्यक्ति मित्राचि मित्र

مدمعهم عرفا مصرم معرمقا سهمم ملعص مدمطع ربطعل यहमी वत्तवत्वकत व्याख्य वस्त्र कार्य व्यवस्त्र ० कार्या रहारी ० विषय वर्ष भिष्य भिष्य । ० नवतस्वक्त भवा ० सरा ساه، الله محمده ساه، برك اروم دعاعجاد ودعمهاه مو यत्यवण वितास्त ६० वितस्ववेतवा यत्तक यत्यतुरक वरावत्तक

رماه مروب ، معمد ه ، مومه مم

वर्षकवस् भक्ता विसम्मान रव्यवस्त

ره د که وی و که وی و که ایک وی

رىكى كەلە ئەكىرەرلىي

[128]

[127]

33:49 – 34:18 Translation — 101

They filled the shaft,

50 The grief-stricken quickly

They came, grabbed a cup, ate some bread,

Now, Sowriel, if you want,

I shall sell all my possessions

and I shall take my clothing with me,

55 He says to her,

"Has there ever been a child

but was brought back to his mother,

so you can divide things among your children?

so put on the robe of darkness,

60 since neither you were careful on Earth

You will be held in the house of the wicked,

And Life is praised!

and the grief-stricken men rose up.

left behind the body and the grave.

and forgot about the mortal body.

let me stay here for two days,

and distribute them among my children,

the garment that rises up to light's place."

who left his mother's body,

such that I would leave you in the wicked's abode,

I shall carry you out of here,

nor did you love your path to light's place.

until heaven and earth come to nought."

In the name of the Great Life,

34. Meryey am I, daughter of Babylon's kings,

Jews gave birth to me,

They carried me in their hems,

Adunay placed into my hands

5 I sweep and wash

no support for the poor,

My father went out to the synagogue,

As my father went out, he told me,

"Meryey, shut your inner doors,

10 See that you not go out to the royal markets,

I heeded not what my mother told me, Meryey,

I opened the inner doors

I went out to the royal markets

I wanted to go to the synagogue,

15 I went and found my brothers and sisters

My brothers taught lessons,

With the sound of their lessons,

I settled down and slept on my spot.

may the sublime light be magnified!

daughter of Jerusalem's mighty rulers.

and priests nurtured me.

and brought me up to the disturbed house, the Temple.

and my two arms a burden.

the house in which there is no stability,

and no refreshment for tortured souls.

and my mother went out to the Temple

and as mother went out, she ordered me,

and fasten the bolts on them,

and my lord's sun[light] doesn't fall upon you."

and heard not what my father ordered my ear.

and left open the outer ones.

and my lord's sun[light] fell upon me.

but my way took me to the tent house.

as they stood and taught.

and my sisters sung refrains.

and the sound of their refrains.

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	ىل،ىه ئەسىرە كار ەل <i>ىء</i> ە	কনে০ক সান০ দ মবনার ^এ ন
	०५४०१ सेवायवनार वहनागर वागुर	०८००५ ०८८ ०८००५ ०८५०८ मवसाई ८५ २५
	१९४१ वर्गवस्तवस् १८८० वर्ग	०त्तहुकीत राहु० ०त्यावत सवतात्र रस
	०५०५२। ५५०४५००	· ज्याच्यी / प्वस्ति र व्याप्त व
	مام عمل مامعغ لاتوم	aèny aléan, gaan ogasogas
	ىلىنە قىھە كەلە ەلىخەە	مه دراه مه می اید به اید می می می می اید کار می می اید کار می اید کار می اید کار می می کار می
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	०५४१८ व्यवस्था	०त्तद्वेवर ६० ० १ वर्ग
		নত্পত
[130]	०.त्यरेच ०.वर्षाचा यह <i>त्तरस्</i> वार	व्यत्ये वीस वहत्तव यात्वव वीस
	०.स०द्वाका ०५८का बहुत्सर्वात	مرمه کاد، کاد کاد میموسی میرا
	ساعیان کا اساطه،	35 مهره ماه علی عاصه کام میلام علی عام
	^१ ०तवहुव ^१ ०४घवन तासे तवसे०	حد محره مراه مراه مراه محره مح
	Find o Hogies o Me	عارصه مه ماطبه عد
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		fabrul va vasalo varig
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		ەبىد سىرادد لى <i>كە</i> ەء
	ماصل عامل على على المال	عدستاسه عاصلهاه عام
		ەد سىراد ل <i>ىڪە</i> ە،
	عاصب عصده عصاما	عالكرس عكاب المخلاءهاء
[131]	भवना स्वाप भवीव	वक्ष्यतः वरुणवत्त भवत्तस्ववः ४५
	वस्रीताहार वत्तरुद्ध अवसणात अवावि	वम् क्रिकी मवस्वव
		70-7-A 970-7-A
	سمماه، بحص به در بعد المعلمة ا	Hundle Hypu caloan
	arlar o <i>gna</i> m afar <i>lo</i> n o'm'r ad'arl	مصصله بمخصرين لحفظه
	הוא המשפק מתף הריים	o <i>J u</i> a stal a gast co 50
	ognag gunlye gungasyal astale	orraymor zila atlaze
	स्वायावनात्र ० एतात ० एए १०वा	०१४४१ वस्त ०११ वस् ० वामा० व वस्यव
	वर्ग ००इ००० वसहवट्ट ०८१०)	بريره ا هدس بدرمامه د

34:19 – 34:53 Translation — **103**

My brothers went and did not wake me, and my sisters went and did not rouse me. 20 You, my Truth sister, woke me from my sleep, saying, "Get up! Get up, Meryey! Before the day dawns, and before the rooster crows! Before the sun shines, and its splendor rises above the worlds! 25 Before the priests and priests' sons go out, and sit in the shadow of Jerusalem's ruin! Before your physical father comes, and heaps a disgrace on you that isn't yours!" I, Meryey, conceal my petitions, and hide my refrains. The day dawned early, The rooster crowed early, The sun shone on it early, and its splendor shone upon the worlds. 30 The priests and priests' sons went out, and sat in the shadow of Jerusalem's ruin. Then my physical father came, and heaped a disgrace on me that isn't mine, and he says, "Where did you come from, horny goat, on whom the bars and bolts are not drawn? Where did you come from, bitch in heat, whose pegs and leashes are not secure? 35 Where did you come from, piece of sackcloth, which is patched onto my robe?" "If I am a horny goat, then I'll tear down your bars and bolts! If I am a bitch in heat, then I'll strike down the pegs and leashes! If I am a fragment of sackcloth that is patched on your robe, then cut me from your robe!" 40 He says, "Come see Meryey, who has forsaken Judaism, and went to love her lord. Come, see Meryey, who has left colorful fabrics and colors. and went to love her lord. 45 She has forsaken gold and silver, and went to love her lord! She has forsaken phylacteries, and went to love a man in a turban!" Meryey said to him, "God forbid I love whom I hate. God forbid I should hate whom I love. God forbid I should hate my lord, Manda d'Heyyi, who is my support in the world. 50 In the world, he is my support, and a helper in light's place. Let there be dust in the mouth of the Jews, and ashes in the mouths of all the priests!

for the master of the mighty rulers of Jerusalem!"

and the man who went here triumphs!

Let there be dung beneath horses' feet

The victorious Life speaks,

०८००० वताम हवतावत्र لامه باکه بسیر سیده کافه कन्ति स्ति स्तवस्त م علی مرحدهٔ مره دمد مریعومه ا معامد مسک مه مسوله بکله به سهاره [132] مطخور مطسه معاصام مرا مرمنگر ومه ىماياد فيهلسس ملكه والمحلحة مطع مسرط صحه عجله معرب ع وكساه ما وكان ما وكان عام وكان المارة الما سسام بح برب بدمک صعه على عصله سه رصه باعده معدم محر کومه مهمای سماکله محدا رياده عوه ريا ason amale valore allian amali och o व्यव्यक्त ० त्तवरण ० त्यवरत १० नक् ० ५ स क ० ० ५० ० एवर ० त्वरमा भी तति वन ملاس م ملعه سلامه ب مولید کم محمولی کرسطوم مرجعد مرجسهما ربرسطاره एउद्दा वर्षे वद्द वर्ति पुर त्रवण्य معوماد معورس مه سروسه ويكمكمه ورخوارد مخاه الموماد الأمكاماد مره 15 الم ىماولى عامه والحموه سىر [133] معود معرده مرماح ربع عاممه مل المالكي بالمالكة यहारत ०त्तिरेण ०त्तर्ठ०वण مدس مرمك عرومه معره atlal aruny sasa مكعكعات مرحد ليروعل ०८ पुण्यस्त ० त्त्रेरण ० तुर्यारत ساعل سام بعد سامه مطمور مصصطن عملت عرب کا مربور س مکاورد کا 10/050 mgm00m 704m ه مراس مراس علام معمد معم سهویه محاله مربه محدله عصد عرصلع عام عطمه برهدمسك o 40 yn y y and gald y land ربكه عصمه لهلس مرسر کلم کو موجوده محملی 25 مهد کله میسی ایکه ملحه بالمحمر موجما معلم عم کام کی کام کام المعل عامه مد مح ०७५५वो ०५८५ ०५८ व्तर्क वत्तपुरुप र्यस् معمور جملعمهر ريره مرح یا کا ال محادمه مرح کرم [134] 30 مامریکال ۱۹۰۰مه صوره عسماله فالحاف المولد سهد ०६९वर ०५१ १ भारतवर राज्य الموسد لاوكاد كلوموسس ەھەكلىپ

34:54 – 35:33 Translation — 105

In the name of the Great Life,

35. Meryey am I, a vine,
The tree's leaves are sweets,
The vine's fruit is splendor,

It spreads its scent among the trees

5 Birds smell it in the air.
Upon the tree a flock landed,
They shelter in it and do not keep still.
They eat what falls from its branches,
They eat what was not reprehensible,

While the birds sit in the vine,They shook the good birds,they made the vine's leaves fall on all sides,There were many birds who do not fly off,and held on until the winds and storms pass.

There were those who did not hold firmly,Woe to them that do not hold fast,How lovely is Life's tree,The winds and storms pass over them,As the birds sit and twitter,

so the birds can settle upon the vine,A white [eagle] came to look, and saw the birds.and came to sit upon the tree."By your life, eagle,

In this tree there are birds,

but winds broke loose upon them,They shook them from the tree,There were some who held fast.There were some who flew off quickly.We say to you, eagle,

30 since you are one that travels around,
Those birds, our brothers,
What will you take to them?"
He said to them.

may the sublime light be magnified!

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

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

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

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

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

لەكەيبىس لىكسارە ەسەر عالى سەرەلىپ سەرەكە سى مكسياره رم براسطاره 35 سامحد مرمرمغا سسطعما عمهمامه الإمهامامه به اوله صحوبی کله به له Acoor one Julean ىمەسەكى كى كىمكەس مریامهد سامری سامره سله احبهامه لکته مال ہی سید ہیں ادم مرمه مامسه سالامهم منعوب بهانع بهدمك 40 موصح علم عدمعر مكمج سهانه سابيله لككاه عامره لنفاهه بهار والا ساب بعومه عصوب ساب [135] عسورات فالالالا ماكويه ه والا لدواد وسوء مكملاه ملامما مد مسهمه عد ەسەر لىكى سەرە لىكىكەرەر عهمي علي وكدمه مرصع ه *خاطه ه* 45 رامع معمس ملمعه بعومه *کی بع*ه لمه بعله، صوبیاله محمده کا محمده ساءيه سكعله اللكه بالار الان مواله م کالامه میا ما محمد میا کا محمد الما عوسا ومعوم त्रवर्षे ० ० ५ वर्ष ० ५ १ وك كيوبره وربود والمار الماه كىغەدەل ەنومىنى بىلىدا ० त्थात ० त्यवसभ श्वेषे ० فىوپەه يالەمەسى بى ىدىلىرىي ئالمسلى لېلىپە ىدىلىلى ئالەمغىلى كىسسە जनसे०ः जाउँ वर्णे २०*त्न स*्त مدس عامل ما مام مام سىلەلكىكە، سەيتە 55 مسم، لأعفى مصم 55 مجرامه عربرمه عرور [136] ०८०८ पुरुष्ठ ०८५५५ | पुरुष्टिष ०९४००० ००तास्रवसा तत्ते वससा ب مه که مد کلی کله به سهمه محمومه محسحه ەھەكلىي مهه عند معالمات عاممه دمسه، مامغ سدمه وه سەنىق سىلە لى*كەن* سىلە لىىكە، سەيىھ لىك كەرەر سىلە كەكورە ىمىلىسى كەسىگەييە ० वित्वस्म भक्त रक्षण वित्राप्त معدمه عارال مارم عصسه به وقع العصور ىمەلە لەرەسى كسىكىسى ०त्सतता ०प्ततात ०त्तरीत्म Jumy 0110/2000 00, 94 950 65 ىمەسى لەككەن مەككە ०८००५ १५ ४०स१५० مصمح عاصس وتاميس كور كالرمج युवही ०त्तवतम त०० ماهد كالا لوب وبده

35:34 – 35:69 Translation — **107**

"Do not seek to see, my brothers what becomes of those birds. 35 Clay bullets tore them from me, and broke the wings they had, and they were torn off and broken, and went to rest upon the banks. A vulture and a hawk circled around them, tore pieces from their flesh, and ate from the fattened ones. Woe to them, whose lot was the water, they (now) belong to the passage. 40 Blessed are you, birds, who held onto this vine! You became a companion for Meryey, the vine standing at the mouth of the Euphrates. Look, and you will discover, birds, that I have come into your midst. I came to my brothers, to be a support for them on Earth. I came to heal Meryey, and bring water to the good plants 45 and precious vines, which stand at the mouth of the Euphrates, I draw water in a white pitcher, and water my plants. I carry and hold in splendor's arms, which are my own. I carry, hold, and drink. Blessed is he who drank from my water. He drinks, finds healing and endurance, and grows two-fold. 50 The vines that drink my water, they have produced good fruit. Their foliage thrives and flourishes. The vines that do not drink the water produce bitter fruit and brambles. Woe to those who do not go on their way, and woe to those who do not pass a milestone! They hated Life's Treasure, Meryey, the precious Truth. 55 My brothers! Hold strong, and be a companion to Meryey, whom I seek within the world, calling forth with Life's voice, and rousing and awakening the sleeping!" The eagle flew away from the tree. It circles around and taught its friends, and says to them, 60 "My brothers, hear my voice! Hold on and endure the persecution! Be a companion to Meryey! For Meryey, be a companion! Woe to the Jews, who brought persecution upon Meryey! Woe to Eleazar of the Great House. the pillar that supports the Temple! Woe to the pillar Zatan, who spreads lies concerning Meryey!" 65 All the Jews gathered together, the teachers, the great, and the small, they came and said about Meryey,

loved a man,

By the hand, they took one another,

"She ran away from the priests,

and they took one another by the hand.

went and sat at the mouth of the Euphrates.

Halaparis comen alcapa سرالأعذب بدعك 70 ∥ वन्तरुद्धा यात्रत्र वर्धरी المراجه لاكان موجه [137] عربه لحبك ماده مدعوه العصاف عامان مسسرما ىمەمىلىپ لەمىرە ئىكسەمەلەر mochard marsh ollo 2044 Hayara كاويم يوسك مدره بالساس بهده احت سله لوب وجهمه 75 ماهاد معمورد للحاص ماسطه في ميك مطعم عامري محمر ومعهمهم محص محصوب کا بامعی مص ज्यवर्षि ०त्तराच्य ०त्तवस् ساب م عسولس عصالله व्यास्त्र वत्तर विष्ट्रमवस .०त्तत्म व[्]तत्म व्यङ्ग्व ०८'०७ वृष्ठे ०००त्रक वस्र रस् ४०४५ ०८५ ८० कन्ति स्ति रस वर्धनद् सवर्रे ەسى لىكەلە سەككەر Julycapy a ochmatal ayrap ب عادمهم الله السوار، ولحو محصله لكسه عاصحمه [138] ب سوار ساس دهسکه دره بحک محمصه محم فساد الحلب لفحدك الماسادة Light more of all and sold an 85 همامامه عدد عمامامه ्वस्तर्य यहसायह वसता بواجدوله ساراير فحصوه الاكات سارير بكاكر وره oguay julyer juneaga40 ० १त व्यवसर भव १० ० व्यत्यस्य भक्त मित करिय कित ०कित عصس ۲رم مرم ملامحیر र०त्तत्म भत्तर्यत्र नर्यत्त्म गर्ग ३० عرب سمع معفى مرامس موساموالله مجموك والحله मद्भवम् ० प्रवक्षे ० ११ व वर्ष برسعه سب مدمعمه مسلخ ~ 400 444 ~ 40 ورسود ورك ورسود رسال यम्प्री रिव सवसवस्त्रत्म यम्बरवर वीपा वरवर भागि भारवरा ० त्म० । प्रवास ० एव ^० त्मर ० त्मान्य भन्यत्म वर्षा० ३२ [139] वस्त्र वसरु पर रीय सम ىلىكى بىرمىيەن كىرىمىيەن ولكه عكرههاء وسابي طمامه محمده وصورف The same solves and the solves بربات رملافها دمامين ملايين وولكنه للوسعويس فسكام √aत्त्रस० 100 ره، مامخ رير سه، مهما ولحه بالحاكات والاه ेत्त ० प्रियेण्ड ० ए द्वा ० विस् سام میسمع رم رامه مس بامامه مصبحه برارامسد برهرمصص هو، کل کر گوک، ه ربر الم دعما عاص م المحمد محمد محمد محمد محمد المحمد الم स्वायकवत्तर वर्षेत्रस नवता भास व्यवत्तर 102

35:70 – 35:105 Translation — 109

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

to the city of Jerusalem.

105 My daughter! Get up and come back

وروع بولم موسوفي مرابعيد عبيمهم مهرد مهرد معامع ريامسا مامورمهما | 4400 41B1001 [140] १ विवस १ भी ग्री व वसर वह वस्तिषक सरकारण सवस्वरू سور کامه لاک کام کام کام کام المركبور عالم سهلوه موسمه لكسك ० त्यतत्त्रा भी व्यव १ वय । 110 سوله ساله بهصه المر محمد محاد معاد معاد معادمه مساد بل برامغ رم، معامهم برمرمنه دمهم ورسهم فحصبه سمه الاسكه به سهاه مهدی احد کلاه سهجهله وصاه عساك و ماسك 115 لوسىي دەسىگەددە ०त्तहुन वहीन ०त्सरवस्त لەسىپ ،ەسىگە،،ە ०त्तरवस्त्रात्म वर्षवण्यत भीत्य ەبىكەلىي له سب بی به بی هالحه كإداد كإداد صوباه مومسهه الماسك عطاعهد مسهما ० थ्यो अत्स्वर्य प्रवेश अवम्बर वर्ष 120 باعرابه لهدائله باكدامه ربردمهما وصعسحا مرجرور ما اروه مهابهه مساسي کله، كاءل ا كاءل بحب بحديه بحده [141] مسالاس کله، عوسه فیریم سەەسىرى بى كىلىپ الحر حصيف، باغده، سويه مواموا ^८०त्तरकत वत्तरेवड् १त्तर क्तिक भक्षेत्र क्रिन्ड्वा 4/त्म भत्तवद्ग वत्तवद्गव 125 فلامه عاسك معلى مالك مەسكىيە ئامسىكانىن كلەر کل سیکو ماللامی میدمید کا الاربه ساك الدالم الواح والمدهمة वस्ति ० १ वर्ष वह त ०८१वत वत्तकरी क्य سرموسهد معمولا سيموس المور كلونورسس دروسالمورو ०८त्तक ०८०स्य ४८स مد عميا برامهم 130 محسمه محاد سسدم مغ ەمەمەلىرى بىل مەلەه لكروع بحره وباله سەمەمەلىپ لصمەرەسى براهه ولاله ولالموموله ०००० मार्थ अस्त Halasaris carrent My 1/200 مەم كلەندىسىي مىسبولە ىمەەكىمە،لەلگەرمە 135 رساد وات لدونه ا [142] १ त्म वसल्यत्त व्यवकी भावण्तवत ىكى على بكوم الامالة ىكساقە تەھرە لېكىمە alam garme agram Moago ەبدەكلە عصار رداس ده صحاحا الهديد سره ويهوك كلم محموده المحاد معامة कर्ण ०० १५/ वह्न ०० १४० वसवत वर्षकार स्टीत्स वीरावर ०८ तत्तवर वत्त्रमानुत वर्षवयी

35:106 – 35:141 Translation — 111

Come, light the lamps which have stood unused since the day you left. Do not wish for this man, who captivated you and carried you off leave him behind in the world, The man who is not from your town, lest he say, 'I went and brought Meryey from her place.' 110 Come, teach the children, open it up and put it [in your bosom]. From the moment and day you hung it up, the dust has been its cover. Shake it off, put it in your bosom, and let us hear your voice as it was." When Meryey heard this from her mother, she laughed and rejoiced in her mind, and she says to her, 115 "Are Jews not shameful, worthless vessels? those who stand and bow to a vault? Are Jews not They shall be buried in darkness." She says to them, "Go away! Go away, disgusting fools, vou are not from the world. 120 I am not a woman to chase tail, and it is not that I love a man. I did not leave to return to you, and see you, wicked skullcaps. Go away! Go away from before me, who gave false witness against me! You claimed adultery and theft against me, and made as if I were your equal. Blessed is the man who freed me from my chains, and planted my feet here! 125 I did not commit adultery with him, and I did not commit theft in the world. The testimony you testified concerning me, has become prayer and praise." While the priests rose up and spoke to Meryey at the mouth of the Euphrates, There came a pure eagle, whose wings are world-filling. He flew over the Jews, and flapping his wings he tied them up, and lowered them to the water's bottom, deeper than its stinking scum. He sank them deeper than the devouring (waters), within the still waters. and sank their ships to the bottom of the devouring water. He destroyed the Temple, and set fire to Jerusalem. He rained destruction upon them, and killed my disciples in Jerusalem. 135 He came down to her. he flapped his wings, sat by her and spoke to her, and taught her, and loved truth from her. He reached out and strongly embraced her, straightened her out, and put her on the throne. He says to her, "Meryey, consider me good, and mention me before Life. 140 I am your good helper, the man who heard your word.

the truth that the Jordans enlighten."

I ask of you the lofty truth,

وبحدوله مه،سلبه کلهیمه ٥٠ ١١٥ محمد محمر مطعده ٥١ नाम् नवर्षेत नवर्षकवर्म رمحمهم مرح دمسب دمد रवत्तवस्य ०८१वत वत्त्रवर वस००० १ववस्त ४वस मि १४२ ركع عصا دهمه عطع معرب ودس عامطرسك بمطعهار علد عموره مرادمه مدعح بها بحد ، محمولي لومه وبحد مسالس لهسالها مدعك بهلسب بهسبه فیهه ۱۹۰۵ م امعمفهر بماس مره my maral | aryole sangu [143] رىدە اەدىس 150 ساكمەم يىسى لامه باکه بسیر سیده کافه ०८/०४० वसाम् हवसावस्म عاسك وكادم بهاد مادم، مره مادم، ىكەمە ئىيلسىپ بولە محادم، رے عاسکار مره معادم، مامامين مدرمامخ مرسرها Mazor orang ىكادەرسىلى مەمارىك ك ochomp ochom Mackaronge مرعمرمعمد مراعكما رمعررهم 5 نصوره و کاده کسولاه مروعه مها عامرامه مالك مره کولاعلا کسکه عصوسكه م المساه المر وهكاله عكد كالعرب سماعه محمد व विरायका वासवस्य व ० مكيمه مدسد مطسك ميرموميا بهارمه ا م [144] مكام علىك مهريد २०००त्तर वणवत्तर ०० लत्म १० لسكه كر كبركه विद्तारम व्यत्तर वर्ता क्रावि عساده سهدك محدمه مادامس ०८१०त ००२८ ० ० ००० ०त्ता०त नुस्तित व^{्र}त्यवा का विस्तु के स्वा ०त्मत ०४०त्मर व प्हेन्वम ०त्म कत्तर वीय० वस्वस्म वन्त्र ०८६ का वर्षावर्षे वे त्र ०ततर ०००त्तर वे प्हेंच्वस १२ क्तिक स्वा व्यापन प्रकार रकतक ००० ०तरवे व کل معمور سامیره معمور کا امحام المرابع المرابع वर्षा वर्षात्वम रुषा रवर्ष वर्षाण्य فه صهد مهد هاسکه ०त्तस० ره ولله سرويك مالاهم ماله مولكه معملا معرم که مد 20 مه المحمد ال محمد المعمد المحمد المحم Vasao o amo o camo o [145] ىكىسە ئامكىلىن داردە كلەر مرس مراه معدم र्गतवद्धीय विका वित्राचन विक وملامل ويومس رير مخدر

Translation — 113 35:142 - 36:23

She said to him,

"Good excellency, Life's excellency,

Your light has shined forth and your glory

145 All who hear your voice,

They are enclosed in Life's Treasure,

For all who do not hear your voice,

They will become servants to Jews,

You and I shall become great

shed your splendor upon me!

is recognized in light's place.

are enclosed in the pure place.

and your banner shines twofold.

sleep and wakefulness are blotted out.

and all the priests, sons of maidservants.

and successfully rise up to light's place."

150 And Life is praised and Life wins!

In the name of the Great Life,

36. A fisher am I,

A fisher am I, chosen among fishers,

I know the marshes,

I recognize the netting spots and marshes,

5 traversing the marsh in darkness,

At night, I observe the fish on an embankment.

in a crescent skiff that isn't (made) out of iron.

I covered the prominence

I cleared out the flotsam

10 A helm is set upon my head,

The spear in my hand is a wand,

a staff of pure water,

I sit in a splendid vessel,

I come by the beginning of the waters.

15 and the beginning of the courses,

The waters are not tossed by my vessel,

Before me is standing Hibel.

whose name is sweet, close to me.

They say,

20 "My father, the good fisher!

Near our vessel,

fishers eating fish.

The sound of the fishers and their traders.

may the sublime light be magnified!

a fisher chosen among fishers!

and the head of all trappers.

I recognize their inner trails and mounds.

and enter all the traps,

my ship does not cut [them] and I am not caught.

I start on the way

of the one who was an enemy to us.

which was blocking the way of life.

in whose shade the fish rest.

chosen in its place,

that the fishermen see and tremble.

and come to the mortal Earth.

I go through the beginning of the waters,

I come smoothly, at a calm and steady pace.

and its sound is not heard.

At my side is seen Shitel,

Facing me, Ennosh sits and preaches.

My superior fisher, whose name is pleasant!"

I hear the commotion of fishers,

and their putrid stench comes to me.

who reproach one another and curse.

	معادمها ماعامه الماعات	مطعات منارفات	
	بربه کا دم رضاد عددما	معربه لربرمى صفاءه سسر	25
	سسمهم می الله و المورد	०५० ०५० वर्गा है।	
	व ६० वसरवद्य यावसकवस्य	مطمهم عصمه معدم	
	olayalı çakso alılı	५०९/०। ००१८ मा	
	मण्डलीय १००५ मधका	ماسك العادما عامره	
	०त्तत्वरं ०त्सत्तरः यर्रहर्गस	fazzer oll olavar	30
	وكام على المادعل	याचा ० त्यस्तात वसावस सार्य	
[146]	व्यथेवर्ष <i>चर्</i> ठवक रवानान	४०त्त ∥ २०त्तर प्राय० पर	
	^{८०१} ०१५/स यर् ५०।वार	کرادل کرادل کسامره	
	علىما <i>لانخا</i> ماك بوم ماماد	की ए १००० मिल अस्तर् व्यास	
	algolog oasgant agoal	باعلى بى مى بى	35
	amalı y onam fariboh	falti atmas atam	
	यत्तरेवत्रव त्यरेठकत ०११वहुव	००००० भवसर भारतवस	
	alion arbinot odora	ه صادعه کاعظ عهدمه ۱۱م سرا	
	ەبى كەلگەرلىكى بىلىدىكى مەرسىيىلىدىكى بىلىدىكى بىلىدىكى بىلىدىكى بىلىدىكى بىلىدىكى بىلىدىكى بىلىدىكى بىلىدىكى	٥٠٥م بيسلود ٥٤٥مه <i>ن</i>	
	ವರಸ ರಾಧಕರ್ <i>ಂದ</i> ನೆನ್	वसहास्य ० नवहा० ० व्यार	40
	क्षिक सर्वेत्रेण व्स्वेवल्य	०८४५०५० ०५५५ वस्त्र ०८५५	
		goses julian ogyfur	
	∥ वर्गमत वर्षे वस्ता वर्ग वस्ता वर्ग विश्व व	ك عُلام لص عبد عليه	
[147]	विस्तित्यक्ति कावहर वर्षवर्	4.4 12045	
	० छत्त्रच व व त्युर ० प्य	वीस्वा गण वसरास्क	45
	لهماس مهول المنه صفاعها	عاميما وسطاءمه بر وبهاءم ساميها	
	اداه بره دمولا ما با محامد	યા <u>ત્વવસ</u> ્ત વત્તર વળા તા	
	وبراعا وبهبرد علامه	a4:a,uc ala4ce hug,c40	
	^Л वत्तरास्त्रण यत्तरास्त्रज्ञ	معدمها مصحاه للماعهما	
	محاه ۱۰٫۷مسا ه ۱۳۵۰ علامهما	\sqrt{a} এবস্থা ০ সেব্দ মাবস্থবা	50
	०एकक्नाक्त ०ताःचै ०त्सःवसेत त्रवस्वाचि	८ भात ०००० वहुर ०५००० ०५००५ ४५८ ०००	
	بالمامه موصوب	סשים אין ספרן אין ישים	
	० त्मप्रहरे ५५ त्मक्	०त्त्राचर ४५/त्रक न्येत्रवर	
		યાં ત્યમ	
	ocalanal varial takka	Valaga And Adala	55
[148]	مجدمه الامادي الامحدم المدرد	74,44,0md	
	नीत्तवेत विशासि भी वावावहुस	وبادعه وباعظو بردادمه برد	
	याक्रावा वर्षात्र	रासवह्रे वर्ग क्याव्हस	
	००० भत्तर्व भागवीतक भार्त्ववर	०८०५वर १५० वसव५००	

36:24 – 36:59 Translation — 115

One confronts his partner, and says to the fisher, 25 "Sell your own fish, they are rotten, and nobody is buying from me! You caught it in the deep sea, so that the loss fell upon its buyer!" The fisher says and makes himself heard, making the man, his buyer, listen: "Damn you, and damn your bell, and damn your worthless vessel! You were the one who didn't bring salt and put it on your fish that you buy, 30 so that your fish don't stink in your casket, and yet you sell them for a great price! Then you haven't brought any flour or dates, and you haven't brought any salt or thyme! When you come empty-handed, no one of good virtue will join you. Scram! Get lost, you crook who won't buy from us, and does business with your broken scales, which you hold and support with your elbow 35 for your crooked transaction, and take ten for the price of five. Your trade bustles here, but it will be as if it never existed. You will complain in oblivion, but those whom you do not mention fairly will rejoice." When the master of the fishermen, the leader of the living generation, and the prince of all trappers heard this, he said to the helmsman, 40 "Come, bring me a lyre, so I can make a sound in the marsh to wake up the fish of the deep, and set to flight the crafty bird that is a torment to the fish! I shall grab the great shoebill, and break off his wing on the spot! I will take it from him, and I will dust inside my lyre! 45 The lyre is durable, because water does not mix with pitch." The fishers who heard the sound, their legs turned to jelly. One cries to his associate. and says "Go to your blind, because of the sound of the fisher. the fisher who does not trap fish! Neither does his voice resemble a fisher's. nor does his lyre resemble our lyre, 50 and neither does his voice resemble our voice. nor does his speech resemble this world's!" While the fishers stood in their blinds, the fishers did not take care to start thinking. The fisher swiftly overwhelmed them, tossed out his net that extended over them, and surrounded them in the marsh pools. He bound them with knots. They say to him, 55 "Cast us from our fetters, so that your fish do not leap into our vessels! We shall not catch those who mention your name!" When the fishers said so to me, I struck them with an iron mace. a robber who doesn't claim what they give him. I tied up their merchant.

and ruined their ships for the water.

I bound them in palm-fiber cords,

	مطلامة مسايد مروبعا	60 كام، به كالسب بهله
	ratif Haraso vintapi	ماہ کی ہے موال ماہ
	ورزدهاما ودعرا وبهار	سساماه بالمحمد برياضاه
	گىمارامىكى مارىغى	ساره، مص دم رحم ساری معما
	व्याव व्याप्त व्यापक	Julimasu Julispagsi
	० ५४००० व ५,४४०० वर्गवर	ه که م سال ه ناد منها د _۱ سر مه ناد 65
	ochmes och va Vegoder	०८०८ ०८५०५०८
	ം <i>പ്</i> ട്പേപ പേപ പ്രവസ	م γ ما ω_{γ} ماعما
[149]	यस्तक 🏿 व्यासद्धी वस्	०त्थत ०९७० ५ भासम्
	यातात्यः यत्तस्य ४०५०)त	ممريك معرضكا مارله
	व्यक्षिकास वर्षस्य नगुरू	d A = a = a A A = 5 - 70
	०८६५५५० ०५४०वर	مهراب ه صرح مل سرح مهم
	apoaq 4am J a4m 6040,ah	لەمەمەم ب <i>ى د</i> ىلەء
	ەكەملار مەلەء لاملار	And Long Analgono
		بسامهاء
	مصرعطه مسسماعا	Voltrarlian Amina diam 22
	ملطعهريد معامه باناعه	وبامد ومورط طعطو بردادمه برد
	१ व्यह्न वैत्तरम् १ वर्गन व वैत्तरम्	معدم عادر صع
	यक्तात वे का० त्रावे०व० वर्ते०	ردامه برعالت ودم عظر
	a4Jou o <i>4</i> 19 y 14 a4 a14	fatan falao alooa
	वर्षदेवीची ०५५ ४वर्गीवरू	० <i>८५</i> ८० ४४७८ ४१७८ ८०
[150]	galie oungu	^ मत्तवस० भाषा० ४५००
	4040414 14 valore	yyyudaw yyyoo yyo
	بهاه محصه عامید	१०४५ १५ स्वार्य वस्यस्य १५०
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	attor atm whooken	صارد ملکرسے ہم معطامیں
	ىكى ئىكلەە كىكىمەمىسىپ	جامرہ کا بہا کہ کسجامیا
[151]	वसर्वा वसामी ह वसावी	alorotat To ozilor olmaal 92

36:60 – 36:95 Translation — 117

I burnt their entire dragnet,
I put cauves on them,
I made them promise and took their secrets,
They will not steal from me,
and beat the cauves of fish and leaves,

and I made them swear that they would not
nor will they stand on dry land,
They will neither cast nets,
I told them that they would eat cauldrons
They will eat the catfish and the spider crab,
They will eat the catfish and the spider crab,
I have trapped them in the marshes of deceit,
Neither do they drink the Eulaeus' waters,
I have trapped them in their ships,
I say to them,

When the head of the trappers said so,
"May you be blessed, fisher,
How beautiful is this throw net of yours!
Your cables and bonds are so beautiful,
There are no weights in your mesh,
Tell us where came from,
We shall bake and make porridge,
Eat, and the morsel that falls from your hand,

75 "Put your raft here,

To them I say,

85 "You scum-sucking fishermen!
and I was not called forth
I am a fisher of the souls
I am a fisher who summons the poor,
who calls them and tells them,

90 who tells them,
'If you come, wanderers,
I shall save my friends,
dress them in splendid garments,
I shall guide them with a crown of air
95 They will sit in thrones

and the snare that ties dragnets together.
and dragged them behind my stern.
so that they would not take the good fish.
tie to a cane, hoist up, cut up,

stand and dip nets or leave a spear in the Jordan, and take captives in the marshes.

nor take cauves and leaves.

of the fish that is called "the eel."

and catch whatever rises up on its passage,
and bound (with) needle and thread.

and if they leave they will be trapped.

nor do they know the way to the [un]fathomable river.
and tossed my towline to the good.

it will not be on the embankment."
the fishers spoke to him, saying,
and may your vessel and vehicle be blessed as well.
How beautiful is the mesh that is in it!
that you are not like the fishers of the world.
and your spear does not catch fish.
so that we may work for you.
and bring it before you.
we shall eat and be satisfied.

I am not a helper to those who catch fish, to be someone who eats scum! who bear witness to Life. gathers them together, and gives them hope, 'come gather by my side,'

you will be saved from the crafty birds, raise them up, set them in my vessel, and cover them in precious light. and with the one of the Great on their heads. and shine forth with precious light.

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[153]	And Aaral hoom Aaro ha	वरवस्त्र वसन् त्रा	
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Translation — 119 36:96 - 37:25

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

and you, the Seven, will stay here.

will be your fate.

and the darkness shall return to its place.

and we shall see light's place.

100 Life speaks and wins,

and the man who went here triumphss!

In the name of the Great Life,

may the sublime light be magnified!

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

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

"Go, catch fish that do not eat filth,

fish that neither eat horsebane

5 nor smell jimson weed.

They approach neither chum,

Life tied a ring for me,

a vessel whose bright sail flutters

The vessel is a seed,

10 Its cables are splendid cables, Sunday takes the punt pole,

nor necklaces of marsh nets."

and built an indestructible vessel for me,

and flaps, but is not pulled off.

and it travels through the heart of the heavens.

and its tiller is one in which there is truth.

and Life's Son took the tiller.

They travel with them to the settlements, and divide the light with the excellencies.

They set up thrones in them, and the Jordans came outspread.

Upon the prow are placed lanterns, which are not extinguished by adverse winds.

15 All the vessels that see me

They bow down, and worship me,

On the prow stands the fisher,

Near him are lanterns, the wicks of which

There is no stench, he has nothing false,

bow down and worship me.

and they come to me abasing themselves.

teaching sublime lessons.

do not move around in a commotion.

and he is clothed in white garments.

20 He summons the fish and tells them,

"Beware for me in the world!

on account of the crafty birds

If you beware for me, my brothers,

a helper for you and a support,

Beware for me for yourselves,

that are among you!

I shall undertake to be a helper,

from the place of darkness to that of light."

25 The victorious Life speaks,

and the man who went here triumphs!

فهوب ویسب سیده کیه سویده لاهمه کسیکاه باریه ملىكى مەھىمەم مىكىلا سه علام سامات السه علام ەبىكەلە و سرمیده مرم علام می مهرد معادی دمایاسما व्यवसाक अव्यव वरवीय معد معدمه عرص भवतत्त्वर व्यवन्त "व्यवहण् Vord त्म भक्तिव विभावक समस् 10 व्यवस्य विवर्णाः यवि رماماد، الإمامار] رمات ب مجرب مصعاب لوسواله ربه مالهما مرساكم ०५५/ मध्याक्ष मध्यक्ष ४५ १५ کد مه مانده وی له مه هاید ०००५ मी०५० मद्राप्टिक باعمه مام بمام باعمه باعمه باعمام √~10 01107A707A 50 नवद्रुत वस्त्र ५ वी व व Latro onam Longo

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०८००५ ८५४ ०८८०

[154]

[155]

37:26 – 38:35 Translation — 121

In the name of the Great Life,

38. The fisher put on bright garments, for wolves and the wicked magian, Whenever fishers saw the fisher, They say to him,

5 "You are a lucky fisher,You have not seen the seafood,You are a measured support,You will be our key shareholder,Give us a share in your vessel,

10 Come, take a share from us,
You will give us a share,
[We will give you] from what we have,
and wear black just like we do,
that the fish do not see your reflection,

If you listen, you'll catch fish,If you don't listen to our shareholders,If you do what we ourselves do,You will make porridge and fill up cups,and we shall make you leader of us all!

The principals will come
They will be your humble servants,
Our father will be your servant,
Our mother will sit with your handmaiden
She will come and be your maidservant,

She will divvy up the rocks,The netting greatly sighed,She will divide the water with the cordThey will not know the way that they're going,Like walls that fall apart,

The fish neither leave to rise up,

They sink them down beneath the scum,

They carry them off in droves,

She has a fishing weir,

against the bundles of the weir.

35 They have set up a lattice

may the sublime light be magnified!

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

who has not caught the fish of the marsh! the food they gather within them. and we shall enroll you among the fishers! and you will take a share like ours! and you will take a share in our vessel! and give us a share in your vessel! and we will give you a share! so join your ship with our ship, so when you lift up your lamp, you'll find and your vessel will bring in the fish. you'll throw them in your boat, and do business. vou will eat salt. you will eat oil and date syrup. and distribute them to all the fishermen, They will gather by your side, leader of us all! to be behind you.

and you will take a portion of what we have.
and we shall be called obedient to you.
and tie dragnets.

and tie cords of every sort for you.

they come and fall upon the good.

and throw the lead (weights) in the netting.
that it is heavier than the world!
when the fish come, and they will be caught
and not know how to return back to their way.

nor turn around to face the embankment.
and restrain them along with a circlet.
and beat them back from its crown.
which the fish enter and get held back,

between the two wheels.

وسك وكلك و سكس ككله لسه بالالاه كېله اا عاصعه الحموله [156] ساله لهم عادي ٥٠/مسك لمسار ٩/٥٥ سەلھەلىپ لىپلەه بېلسىپ ساناهدر مهر مناهد سەھەر سەرلىي بوكىسامە مسك مريم مام 40 بحر وی مارله وی مارله وی عسمه بحر ملهم سمايله ملىع ادممسد مغره مرومعا مالع مغرما ملاكا مغم عامهه فالسر لهلسس هاكه कन्त्रे ०५/८०८ صب مراس مطل مسحو رس کارورد ورسها رس کارف 45 موملا معمسا معمورك به سه اه مه ساکه سه یکه کل صور مام مام کا م न्तर्येण कन्तुत व्यक्तापुत مریکامیمل مطک م مرککم سحن وكامسك بهاوي وكادم مام مورجهم مردمج र्रे ८००० ० त्मक्म० ५ ० ८ ५ ० ەرسۇمك اا مىلامسا 50 [157] مامعه مهرس المعد रत्तिकत् करित्र ०२० वसहक مهوکلی لسهاییه بهاه محالد فحمله مهمهم ورمس ولادم، دعظمعانی سطام برادهمهم د ماكساد حابال کابال سها ۱۰۱۲ کاب معدر معربا سعم 55 کست مهوبل کادل لپه ۱۹۵۰ حص ०त्तर्यक्रम ०१त ०८५० ورس عردمسد مره معرمسم مرباه مربره ماری ०८०८० म्वीस् ० १६ ११८ व ०त्तस्वण्य वस्तर्रत वहवत्तवकरा معرسد مسلع مريم راعا موداد صرحم اعدما ومه وروح به وباوومه ما مامكا ساويرد ويبعكاد 60 ىلەروكام، 60 و الله لصاله مروي کد سههای مصاده کلی صاله مربرده سویکالی سویک 10000 0401 0000/01 [158] العربية عجده مسهما जुतार वसलवत्तर्स वेग्वरत aya, 0494, Julid ماعظمار بهامعصمه ملال مهم والمحمدة المحمدة ا 65 ماله له لاملې ماكنو وممعودما العصع برمهم عبد مهم مهم مهمادم م معادل مربل مراعسد ىدىلەپ مىڭەە مەكە وبرمومهمل وربر وسمه بر नवत्त्रिक ०५क वत्रणवर् عهم وبها ويهدي بهد مالي هالاه به موصه مرائع مرباره مطعدد بمطعده با स्वन्तवन्त्रत्र वस्त वस्ता १० स्वत्रवेभित वस्त रहातु ०त्तर्प्ये निजय ०त्तरह भन

38:36 – 38:71 Translation — 123

They have set up seines and set lines filled with chum, the bait that offers a meal of death. Woe to the fish whom they dazzle, whose eyes do not see the light! Wise are the fish who recognize them, they will pass by all the baits, 40 The snares, the gillnets, and the seines are a lair for them there, which only one out of a thousand will see, and only one out of two thousand will see twice. They seized it, took it, and hung a bell over its entrance, a bell forged with evil, that will captivate all the worlds. There, the waters commingle, so that the jimsonweed overwhelms and the deadly arsenic intoxicates. 45 Woe to the fish who enter them!" When the fisher heard this, he gave the prow a good kicking. The fisher gave the boats of the fishers a good kicking. The fishers floated on the marshes, clinging together like mice, and not getting up. The cane strikes and splatters, and the fish of the sea land 50 upon the muttering fishermen. The whirlpool whirled in the marsh water. He spoke, shrieking at the top of his voice. He spoke with his sublime voice. He said to the fishers, "You are before me, shameful fishers, poison-making fishers, go, go and catch your own stinking fish. 55 Keep back, get down, leave your group, and go to the end of the line. I am not a fisher who catches fish, and my fish are discerning. They will not be caught with a hook of chum, a bait which my fish do not eat. They will not block up gillnets in submerged nets or a deceptive lantern. They will not go down from water's surface, and they will not enter the deceptive weir, and they will not share the water that seeks to fall upon the youth. If the fishers throw a net upon them, they will break through the net and escape. There will never be a day on Earth, in which fish fishers. in which the dove loves the crow. There will never be a day on Earth, Damn you crafty birds, and damn your worthless kind! whose lair will be in the reeds! 65 Woe to your father the shoebill, Woe to you, starving kingfisher, whose wings will never dry on Earth! Woe to you, stinking pelican, who will see the fish and sigh. They cry out and weep with bitterness when they strike at the fish but do not catch it. Woe to you, pied crow, who takes fish from the depths.

from your talons, the talons that seize fish!

from the men who watch Earth!

70 Blessed is the one who is saved

Blessed is the one who is saved

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[161]	ماه مهده مناهد ماه	ماراء موجد ه دراد عني ال
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38:72 - 39:14 Translation — 125

Go, Seven, go Water will not mix with pitch, An associate of the righteous 75 A good man keeps good company, and neither will your boat join my boat, Such is the head of you all, Such is your savage father,

As for your mother, who ties nets 80 I struck her with a staff of water, I shall guide my friends, and pass them over every tax collector. I shall pass them over the den of inquity, I shall pull them away from the fish eaters,

85 I and my true friends He will lift them up in thrones The Seven were defeated, The man of proven righteousness won,

The triumphant Life speaks,

In the name of the Great Life,

39. It is the pure fisher's voice, and it tells the fish of the seas, "Set the group aright, so that your strength may double.

5 Beware for me the fishers of fish, Shelmey and Nedbey curse them, and fish curse their nets, As the fisher said this, the fishers who heard his voice.

10 They begin to question him, They say to him, "Where were you, fisher, and whose vessel is not like our vessels, Your vessel is not sealed with pitch,

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

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

and split her head down the middle.

set them up in my ship,

and the man who went here triumphs!

may the sublime light be magnified!

which calls and teaches in the marshes,

rise up to the surface of the water,

the fishers who look over the Jordan. so go back and stay a league behind me, so revile them in their places." he admonished all of them. They come and gather near him. not knowing whence he came.

whose voice we do not hear in the marsh, and she has not accompanied you among (us)? and you are not like this world's fishers."

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[162]	वत्तवत भवतत्वर वर्सः त ००५००वत्तरमा ०५५ थाः वणत	بمانطمید مصدمی ممادم معدمهما
[102]	مصمح عماسمره ماممص معمع فمعاهد معالاه	وعدمها مامط هناهها علمه علمه علمه علمه علمه علمه علمه علمه
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والحصولة

39:15 – 40:2 Translation — 127

Seeing him, the fishers blush,The fishers say to him,"For what reason do you fish but not catch?It shines like the sun in the night.

Your vessel is perfect in the air,

Our vessel goes by water,

The reeds of our marsh,

within them is an empty acre,

Your purifier, fisher, is the type

We never see fishers that resemble you,

The fisher steered the sail-yard
There is no cable in your cast net,
It has no rocks that will be
whom your cord has taken in its snare,
and you have not brought a fisher's tools,

When the fishers said this,

"My fishing brothers and sons,

Flee, get out, go up to your town,

Ask your father, who knows me, about me!

Tell her, 'There is one fisher in the vessel, and standing within it is a sail-yard,
They will destroy the land of Jerusalem."
When they heard and recognized
"Pity us, have mercy and be compassionate!

We shall take care of your fish,
We shall be the servants of your disciples,
We shall stand by and take care

The triumphant Life speaks,

In the name of the Great Life,

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

become ashamed, and stand in their places.

Your ship is not like our ship;

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

Ask your mother, who is my maidservant, about me! he has the four winds as a tiller, a scourge of afflictions and liberations.

the fisher who went there, they say to him,
May you forgive our sins and debts!
may you be lenient with us!
so not even one will be taken from them.
who mention your name in good faith.
of all who mention your name."

and the man who went here triumphs!

and in the name of the precious Truth.

and Spirit answers him from darkness' gates.

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40:3 – 41:16 Translation — **129**

"Who are you, among the excellencies, whose voice is so lovely, whose palate is so sweet?" I say to her, 5 "May Life's cry be against you, wicked Spirit, Spirit that always seeks evil. I am Splendid Hibel! I am an iron shoe, an iron shoe am I, which has trampled down the darkness!" She goes [and] says to him, "Take from me precious gold, and silver worth more than a wife or children, 10 and sing me some of your lofty songs." I say to her, "A well-prepared excellency am I, who comes to the demons! I've come to trample the darkness. A well-prepared excellency am I, whom Life has prepared and sent forth! 15 A well-prepared excellency am I, the king of the worlds! A well-prepared excellency am I, whose power is hard against you! A well-prepared excellency am I, who is better prepared than any other excellency!" The triumphant Life speaks, and the man who went here triumphs! In the name of the Great Life, and in the name of the precious Truth. 41. From beyond, a man preaches, and Spirit answers him from darkness' gates. She brings gold in baskets, and puts pearls at the tips of her locks of hair. She goes to him and says, "Strange man! Take from me beloved gold 5 that is precious, and my sublime pearls, and sing me one of your sublime songs. Bring forth Life's Voice, and teach me from the ground up." I say to her, "Leave and get away from me, Spirit, who is plotting evil!" She goes and Namrus comes along, and she approaches him, and says, your wonderful sermon!" 10 "Strange man, bring me I say to her, "Stay still, Namrus, and keep your scorn to yourself. who entertains those who fall before me. I am not a minstrel, I am a man from another world, an iron shoe am I, 15 My words and singing are bats and clubs against the Evil Spirit."

She says,

[166]	यस्मीवीवस्य वीवीवस्य ००००	of oy 40000 off oak
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[167]	a4m a4b/a040	वत्राः त्रवसास व्यतिवद्गवसा ॥ ० वत
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41:17 – 43:6 Translation —— **131**

"May the truth heal you, good man,

The triumphant Life speaks,

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

and the man who went here triumphs!

42. It is the voice of Manda d'HeyyiHe teaches the righteous elect"The world full of secrets and hints,

5 The land's secret is peacefulness.The light's secret is day.

The water's [secret is] life.
The sword's secret is fire.

secrets which none know.

The world's secret is Adam.

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

Kindness's secret is to shut the eyes,

The baptism's secrets are to say one thing,

The pearl's secret is to say one thing,

Love's secret is to shut the eyes

15 Poverty's secret

The elect's secret is the myrtle,
For just as the myrtle refreshes,
and just as the rose decays,
The body will surely decay,

20 "From where have you come, truthful man,

"I am a man from another world, The mark is set upon my head,

The triumphant Life speaks,

that calls and teaches his friends. about the secrets of this world. the world is full of secrets.

The foundation's secret is the heavens.

The darkness' secret is night.

The salt's secret is the soul.

Death's secret is sleep.

The First's secret is his son.

who would not stand for it for all the worlds.

and to know a hundred and one.

and to hear one.

and to listen to one.

on the way and to know.

is to be sent out in the world.

and the body's secret is the rose. so too will the elect surely refresh, so too will the body surely decay.

and the world's measure will become full." you who lists this world's abominations?" upon whose head the mark is set.

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

and the man who went here triumphs!

43. It is the voice of Manda d'Heyyi,
He has judged the treasurers,
He has judged those who expect Truth
He gave them wages and rewards,

5 They took them to hide in their treasure house, It is the voice of Manda d'Heyyi,

who comes as a judge to the world.
and enraged the chiefs of the tent.
begging with the wages and rewards he gave them.
and they took them to their treasury to hide.
because Life's speech has gone from their senses.

who calls forth and teaches all his friends.

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[170]	ما معالم المعالم على المعا	طمماره طاه سجا
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43:7 – 44:18 Translation — 133

"Let me warn you, my brothers,
Let me warn you, my brothers,
As soon as their mouths open, they will die,
they will be held to account for their souls,
There, they will have to pass a test."
He says to them,
"Bring me their teachers, who demand much

"Bring me their teachers, who demand much Bring me their scholars, who teach them,

There, he judges father and son, teacher
There, he judges mother and daughter-in-law,
All cases will be judged,
save for the case of the husband and wife,
and Manda d'Heyyi will absolve him,

20 The triumphant Life speaks,

44. Life's herald calls forth,

A man who understands himself
Blessed are you righteous servants,
Shame on you, wicked heart,
and which Evil does not let
and its thought is full of wrath,
The guts that jealousy loosens

Those who raise their hands to strike

The mouth that opens to curse

Shame on you, big belly,You men who give rewards,'If you give, then do not report it!If you give with your right hand,Shame on the wise man,

Shame on the builder,Shame on the pathmaker,and he will not rise up to see light's place."

The triumphant Life speaks,

let me warn you, my friends!
from the death the chiefs of the tent will die.
and when their eyes close,
who will have to pass a test there.

from them, do not give, and throw them down. but they do not learn.
and student, judges mother and daughter there, servant and master, employee and employer.
and all will be settled,
until the Great ordains it.
raise him up to set him in perfection's house.

and the man who went here triumphs!

"Blessed is he who understands himself.
has no equal in the world.
who have kept away from all evil.
within which evil governs,
celebrate a blessing with goodness,
which is from Satan's wrath.
will dwell in the depths.
will not look upon light's place.

will kill their own masters with the sword. which nothing from this world will satisfy. I call out to you and say,
If you report it, then do not repeat it! then do not tell your left hand!' whose wisdom has taught him nothing. who has built no building for himself. who has paved no path for himself,

and the man who went here triumphs!

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[172]	वत्से वार्ष वसी ह व विषेत	॥ ०८५५००० ०५०५८५ ०५५००
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 [173]	ব^শ্বতা ব্নাতর ^{ধ্} ব∕ন	यत्रेवर वसामीत वस्यव रस
	ک میاه کی سے ۱۵ کی د	र्वास्त्र अन्स्रवरीत वस्त्रव • • • • • • • • • • • • • • • • • • •
	الدفحا عليه مرس مريار ماصمخ	کالام کا کی کا کا محادہ
	ى بىل مارە كى كى مەركىي كى مارە مارىي	यत्तर एट्टीर विजयह
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	م کام ه کام	4/4/0750m2 dra
	γ	ν - ι

45:1 – 46:6 Translation — 135

45. Life's herald calls forth, Life's herald calls forth

Blessed is he who knows himself,

Blessed are Truth's people;

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

Shame on the builder,
Shame on the evil eye,

10 Shame on the big belly,

Shame on the forked tongue, Shame on the students,

Shame on the foolish idiots, Shame on the wise man.

15 Shame on the rulers, and do no good deeds.

and stoke the coals with their hands,

Shame on the wicked heart, Wickedness governs within it,

20 It will end, and not see light's place.

Blessings on whoever has done good;

Shame on whoever has had a bounty,

He has committed sins for himself,

Blessings on whoever has had good,

His works go before him,

Your hands perform the truth,

25 He has made a reward for himself.

And Life triumphs!

the Mighty Life's herald.

everone who prepares himself.

and whose heart is a builder for him.

they will rise up to see light's place.

who has not given himself any advice.

who has built no path for himself,

who has built no building for himself.

since the wicked were not satisfied with this world.

which does not fill despite all the belly eats.

which gives two different decisions to the same case.

who are taught, but do not learn. who get stuck in their idiocy.

who has not taught his wisdom.

who rule over the forsaken,

They will fall into the blazing fire, and kindle the fire with their lips.

within which evil governs,

and it will end with of the world.

"Shame, shame!" calls whoever has done evil.

and has done no good with it.

and piled provocations before himself.

and has done good with it. His works go before him.

and reach ahead of him on the way.

so rise up and see light's place!

46. From light's place, I left,

From the place I left,

The excellency who joined me from Life's house

The staff he held in his hand

5 He gave me some of its leaves,

Once again, he gave me some of it,

from you, everlasting abode!

I was joined by an excellency from Life.

held a staff of living water in his hand.

was entirely leafy from end to end.

my sick heart found recovery.

and the books became full.

	२००० त्तर ०० १०० व्या	المامه کسمکاره ای او	
	ह्य कासार्थकार कार्य	००० वस्य २०४० सह २०४०	
	تقوه درامه مهامه المالا	यनत्यकन हव वयान	
	०त्सेतत्तकः ०५,तम् वरु १५,७८	1 مهاسمه کا علام کا م	.0
	यक्ते प्रकास सम्बद्धाः । अस्ति ।	مهمامه لبهسامه	
	नामी त्रव्यव स्वाविष्ठ स्वावित	०५५५४ ०५४४४ वर्ग०व०	
[174]	व्यी ० न्हरूवन वसहवट्ड वर्तिकी	بربره ا ا مدس بدر معرف	
0			
	वीस्वय वसावत्र भवीत्स	भक्षिय वसारीत वस्त्रे भन	
	००० त्य २००० तम् व्यवक्रीय वार्	عرعه بكا عداده ملكرسك	
	० त्मारव्से वीस्तवार प्रविसी पी	०००० मान्य प्राचीत्रक्ष मान	
	र्षेत्र ०८/५० हत्यवःत वर्ष	वास्त्रवा २००५मी वर्षा वस्त्र	
	بها مه کوم کی	42) Life Jan 3 ag a 3 ag 6. 5	;
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	وبهاعم ورس بها	०छे वहु ० त्यः वहुत	
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		1 کیری 1	0
	عبجادمه لا عجومهم كبيراسمي	مالک جهاری میروی سالت کیاس	
[175]	Moraz onom athr Varmaza	سعجومه، مراهه مه مه مه دیر به محصوب	
		دم. ی	
	र्वतार कत्त भी ठकवार करा	ساب کال کو ان ورکی کی کی درگ	
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		.વેત્ક	
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	वनाह वनमक पुकरायान	برباعاما مورخما مرعط	
	ം ചുമാക്ടവ് ചെല്ലാ ചെട്ട് പ്ര	عهدمه مداعه ورده محرمه الا	
	,	2 کیروء	20
	वस्त्वी वार्	سأب كك لخه الالفاقية	
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		2 لحبره،	25
	०० विस्ति ० विस्ति भीरकीरक	ساب ک ^ی الخه ا <i>ی سب ب</i> ه کمینه	
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46:7 – 47:27 Translation — 137

For the third time, he gave me some of it, and he fixed my eyes in my head.

Within my head, he fixed my eyes, and I saw my father and knew him.

I saw my father, I saw him, and I gave him three requests.

10 I asked him for a great heart, which can be carried by the big and the little.

I asked him for calmness, in which there is no rebellion.

I asked him for a level path, to rise to light's place in peace.

The triumphant Life speaks, and the man who went here triumphs!

47. From light's place, I left, from you, everlasting abode!

I was dressed in resplendent robes, and a victory wreath was placed around my head.

I arrived and found the Nazoreans, standing on the banks of the Jordan.

I set up my throne and sat down, like a father sitting amidst his sons.

5 The good man sits and teaches his sons all the truth, in which there is no error.

My sons!

See that you do not commit adultery; see that you do not commit theft;

those who commit stealing and adultery will not rise to Life's house.

They will not rise to Life's house; they will not look upon light's place.

10 My sons!

See that you perform no magic, and oppress the soul in the body.

Magicians and liars will be tossed in cauldrons that seethe, and fire will be their judge.

My sons!

See you do not shift boundaries. The day that you displace the great marker,

15 those who shift boundaries, their eyes will not see the light.

My sons!

See you do not deliver a servant to his master or a maid to her mistress,

nor deliver the weak to the strong, to be bound in a remote place.

In the customs house, his eye will see only darkness, and his foot will find no solid ground.

20 My sons!

See that you do not take a maid who has not been not set free,

and thus bring up your sons in her master's house.

If the servant sins one day, on the day that his master judges him, the sins committed by the servant will come upon the head of his father.

25 My sons!

See that you are not informers and that your eyes give no hints, since informers and snitches will be assigned to the penitentiaries.

[176]	⁷ रीतास वीव वर्ता	व्यवसवर्षवस् ॥ ००/५/व्यत्स
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[177]		<i>- چې</i> ک
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	व्यस्करत वसीन शासक	वीतवाणह ०६वत्रवी ०१वेछ यह त्ववास्त २०
	agasal quas alugu	यात्ववर वसरेवात वसी ह
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	वस् ० प्हरूवन वसरवह ० ५०००	٧٢/٥ ٥١ مدس
	oloob oarm 5 oanoaa o	صے
[178]	व्येप्त गावर वसरवह पी	مرعاسمه برما ملاممه
	م مکن ۱۵ وصح می	वस्वार्यः प्राव स्वीव स्वन्म स्वी
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	वर्ताम्य ०८०) ४ ० वर्ता वर्ता । वर्षा ।	ەبھەل كەرگەر الى مىلام بالىرى مىلام كەرگەر يىلىرى مىلام كەرگەر يىلىرى ئالىرى ئالىرى ئالىرى ئالىرى ئالىرى ئالىر مىلىرى ئالىرى ئالىر
	v · · · · · · · · · · · · · · · · · · ·	, γ

47:28 – 48:6 Translation — 139

To the penitentiary, they will be assigned, and they will surely be judged harshly. My sons! 30 See that you do not practice usury and compound interest, lest you be judged in the dark mountain. My sons! See that you do not worship idols and devils, the Olympians, the paganism, and the impiety of this world, 35 because the idols and devils a harsh judgment will be upon them, and those who worship them will not rise to Life's house. They will not rise to Life's house, and they will not look upon light's place. See what I have commanded you, and surely do not bear a false and deceitful witness. On account of a false and deceitful witness, they will be interrogated before the judge. 40 They will be interrogated before the judge who judges the entire world. He judges every person as to his works and his merits. My sons! Whatever is disgusting to you, do not do to your neighbor, since the world to which you have gone has judgment and a great reckoning. 45 It has judgment and a great reckoning, in which safeguarded intellects are tested every day, since all who are laden will rise, those who are empty-handed will be cut off. Shame on the empty-handed one, who will stand empty-handed at the tollhouse. When it was in his possession, and he gave not. He searched there in his lap, and he found not. 50 They will cast the wicked and liars in darkness. They will throw him into the blazing fire. In the blazing fire they will throw him, in whose ear they called, and he listened not. I showed it to his eye, and he saw not. I showed him, and he didn't see with his eye. And Life triumphs, and the man who went here triumphs!

In the name of the Great Life,

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

Tell the watcher of the sea,Tell the watcher of the rivers.

may the sublime light be magnified!

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

	वनामः ० त्नापुर ० पीम्सरीत	ەرىخىلە لىدەنىڭ ئىرىپ ە
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	, , ,	areaeay yaarii yaliisam
	وبها برم، وبها کاسظمه د	० त्यद्वेषे त व रित्रम् व प्रमुव्य ७ । १०
	यत्स्वेर वीत्म विद्वात	برع وبرك وبرك كاستاعه
	বন্নশ্বৰ্যকান্য কৰ্মবন্ধ	Jelas pelan asilan Lilyesa
[179]	व्यवनासकी व्रक्तव्य वर्षास	वसल्ला वर्ता वर्ता ।
	اريزمع مجاعيا المرام	aran o 2) J o (44) 4(4)
	ماله معیومه محمد مهد	बहुवा इस्टेन्क वर्गवस १५
	०त्मवस्यत्म वरवण ०१व० स	عطىسها ەرىخامە ەرمەخاممە
	व्यो वन्ह्यवर वसरवट्ट वयक्ष	بربره ا مدس بردد معرف
	0	∞
	०८००० वत्ताम हवतावत्त्र	oby orma maragnaby
	०.तवत वे वती व सरवंश	ملاممه مهاممه معرمخ اسا
	olean anerago va rap	०त्त्राव्य ग्वर्ता ग्वर्ति व्यवस्त
	वस्र) वस्रहरू	ayaat vanto danto
	१८८ वस्ति वस्ति वस्ति वस्ति वस्ति	वे वत्ति पुरङ्ग कुण्यह्न
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	कन्तरे ०त्तव्य स्व	ocal vaoan vao
	oalla Jumaals Eara	०त्तवमर कर्न २०००
[180]	कत्तर कत्त भैस वसव्यस्त वर्रात्तर	ربرهمه العلمات العصوبيسير مه
		بىلمېظەخەە
	त्तवर् भन्तवहु० करके०	वसवत ० त्सपूर्य पर वर्षा वर्षे वर
	राह्य ता स्वीकार र्रास्विहरू	भीरवैत्तात भीरवाहु० त्रवर्ष कर्व
	orm offer analyay y	न्तुवर्षि ०येन ०द्वन्स व्यवन्त
	وره و و و مار رعا	व्यवस्य १ वर्षे वस्परे
	०५०० ० तारा ० १००५०	owegou owego _V daw
	०५००, ०५५, ०५०, ०५०,	المراح مامهدسه 15
	ەدلەممى سىدىم كى بى	o-meapale _V -lam
	o Baox d'odonar arlop	بسرم کونا برخم مراه موه
	yayteante eagama oldal eano	र्रमात व्यवस्वार वहीं व्यक्त वहार्य
	वस्त्ववेबात्म व्यवर्गवस्त्रविष वर्ष्येन	०५,०५८००० ०.५४.८
[181]	مسد جد الحمه مسعومه معمد	ी क्षा क्षा क्षा करा करा कार्य क्षा क्षा क्षा क्षा क्षा क्षा क्षा क्षा
	वरी ० न्हळात वसहवद् ० ५००	740 000 yeranao

48:7 – 49:21 Translation —— 141

Tell the one who paves the mountains,
Tell the artisan,
"Desire will threeh your bead!"

"Desire will thrash your head!"

10 Tell the body-builder,

Hastily build your building,
since this world will come to nought,
Precious gold will be lost,
Their hearts' delight will be torn out,

15 The king will abandon his crown,
The perfect will rise to the light,

The triumphant Life speaks,

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

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

and the man who went here triumphs!

In the name of the Great Life,

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

These outstanding men sow and scatter gems;
The good sow and scatter blessings;
For ages, they have brought out and threshed,
Over them, they set watchers, sublime,
I say to them,

"Watchers, who have watched for an age, closely watch over your gates and paths, Now Truth comes and goes, he takes a fan in his hand, Those zealous ones who are worthy,
and once more those who are worthy, Those who are unworthy,

Those who are unworthy,
from their folds they will fall,
Your souls are redeemed and saved,
Perfect men and
saved from the mouth of this stud,

The triumphant Life speaks,

may the sublime light be magnified!

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

blessed, and completely confirmed.

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

whose name is Ur, the Lord of Darkness.

perfect women will be saved,

and the man who went here triumphs!

my Haral allam Hlan वस्ता वसद्वर सवद्वीकात्स مدارس لمه ما کمه ما کمه ماکمه ०त्तर्वेण ०त्तवहार ०त्तरेषा ०त्रह्मण व्यस्तर वसी र व्यवि م معمود ۱ موصح معمل سامسره مها ه صحبح رحم کسومه مامهمه مطهد بام رسام کا رہاکہ میں ہرمجاد 5 باعرمانه کی بامعروسی مطهده مامهم مااه المحموليات المصافوي ىمىلىرى لصمىلە مىكىدە معمعمور معصريت مرماه مام سابهامجرد مرهناما بهاده وبربر معامه ب عب معسك नवण्ते ०८ त्र ८ त्या ० त्या० १ त مرامها ركيا لريادم مركم مامخه ال مسمورة ىمىلە للىغە فىمەه [182] الماصه و صمياه لالمه علمه عاصل صامه عامع مهاماهم ىم،لە لإيكەرە عالم المه مصريه له المحادة व्यक्ति वसवत्तास्त्र विष्ठवार 15 يورله لاهروره ب واید بی صاحب کله عبريه لهدوله للاستواحه برصعما مرممهمها مبصد مربع برصعصا عادم العسطما معفي اراه مهد بالاما مرممومها مرمهام ماله لحمولي براجامها عادم الامراك الحر المصالحة كىرملامل مامسىد مارم 20 Lameal ause alama Lily, eyo व्यवन्त्रवी व्यवस्थ कान्नवर الاصور مديره لاحد عدم ومصور احمر سوب له وصو वीर० त्रका० वत्तरहत احمر سوب له وصليه کليل علامه ومسك كسكه عمامه مصامعات محاسع م، موسط معال ميط معام 25 مرك الكه سره ०८१००० नाता । नवसर्भरूत [183] Varser Hemanastr ساس عاملاه رسوار باعلامه لعمال ^ वहत्तवत्रेव ० तवता अवात् اعرمه المحتور معاصره مرعمعه معصم معكم علاسط عكسه | على 30 عوياره مامايية ملاعك مهراه ۱/مسر مهمځمځمين وبرمصع وبالأمع مهماكمريه Junale 4, Juane مەملىء مىكە مەسكە مەدەرە مەلمەرە amala 4, 00am 35 كالكام مالك مهاد محديق

50:1 – 50:35 Translation — **143**

50. He deals in wages and rewards and will rise to see light's place. Shame on the rulers who rule over the forsaken and do no good works; they will fall into a blazing fire. With their hands, they will stoke the coals, and with their lips they will kindle the flames. 5 Those who acquire to leave to their children, they will go to boil in the fire. They will go and boil in the fire, and their pride will be kept from them. Shame on the foolish fools, who are stubborn in their folly! Shame on the students whom they teach, and they don't learn true wisdom; they will be settled in darkness. 10 Shame on the masters, who seek from them but give not. Shame on the forked tongue, which gives two different decisions to the same case. Shame on the evil heart, within which wickedness rules! Wickedness governs within it, it will surely end on the End's great day. Shame on the wrathful one, who is filled with Satan's wrath. 15 Shame on the builder, who has built no building for himself. For himself, he has built nothing, on which he goes and is upheld. Shame on the pathmaker, who has blazed no path for himself, on which he walks and does not slip. Shame on him who gives good advice, but has not given himself any advice. 20 Shame on him who had blessings, but did not give benefits from his blessings. He will search in his lap and find nothing, since he had it in his hand and gave not. He will surely end on the End's great day. The one who hides his eyes with his own hand, who should serve as a healer for him? The one who destroys his own way with his horn, who should serve as a builder for you? 25 I tell and explain to you, the chosen who live in the world, and then return to the abode of darkness? who will go to Life's house, My chosen ones! See this world will surely perish, and its works will succumb to destruction. Its works will come apart, and not draw near again. 30 Precious gold will be lost, and silver will be sought but not found. and the service of the world will vanish. The shadow of deception It will disappear like the scents and the things of this world. My perfect ones! and it will be as if they never existed. Days, months, hours, and minutes will finish,

it will be as if never existed.

35 The whole world will end and come to nought,

	वातवा ०८/४० ६ ० त्यस्यास	ارتهمي المراعي
	यहुवा चवम०वकम वर्गवम	वस्तित व्यवनवस् ०त्तवण ०८५
	بسامه بالامعالية ماسر حلا	वसी० भूस वीस वस्त्रवयू
	المجراء معادمه المهال	مهمصر مهربه وبهدي
40	وماسك بهام	
	ggmmi gylungal	al ₄₇ atlo ₁ /jaml
	ومطسك	
	هما معلام محامه الد هما معالك	عربهم اعامیحد معدا عادم
	yotham athan ath	صماله لما عمرها عادامه عليهم
45	\sqrt{a} $ ext{4}$ $ ext{2}$	معص عمام كرسومه و وجه امير
	عهمه معدلا بساماعه	
	वसर ००वरवेर रे वस्त यहार	ماریطه ماسسر معیل
	مدعمهم کے عصمعالی در معدل	वस्ति स्थानी वस्ति
	ده السلام	
50	वस्तवर वेजत्त १२ वर्ताहरूक त्रवकव	مسلكيه معنامية مهويطا
	م جرمسي مرروم، مهرام	
	armans onneso	ays ywal yylun suxsu
	الماكات الماكا	
	عاعظمهم علالماه عطسك	علماما عرصت وعموم
55	مصطمع علالهما	०५म, याद्रे विम्वर्
	ontagon and of	०००वादि व्यववायम्
	علے مطاور محروض	
	مهده علامه المعامد الم	مالطمه مهماك باخصمصك
	o.त.त. क्याण्या o.स.त.	V वसपूर्य ०१४० दुर व्यवस्वर्य
60	०५० मिन १५०० ү० स्य०	yan Hanar aplo va
	aplo you same you	Varia Val Admar Varia
	व्यवस्वाप स्टिवस् सवणवर	may sayal onoger ancaper
	برده ا ه در ما م در ما م در ما م در ما	र्वे ० एक्व ० त्या वस्तु ० ५०० वस्तु ०
		<u> </u>
	०त्तका ०५,००० ०८	०त्तवत्र भागवरह ७ नव००
		ı y

०क्षे व्ह ०क्षाव्ह्रत वेयस भारत्य वस्ति १२ २ वसी ०त्येत्रस्वर काव्ह्रस् ०त्तिया घत्सत्त वसम्बर्ध ०प्तावर्ष्ठ ०क्तव्स ०त्यक्व ०क्त्यत् ०क्षेंव्य ०तिक

क००४४ वसण्येत्र यास्त्रम् व ०त्त्रक्रम् ०त्त्रुच्तं व्यवण्यवकः म् व्यव्यवक्रकः म् ४६५ ४त्त्यं म् ०त्त्रुस्तः व्यव्यद्व व००४४ वसण्येत् वित्रं ४त्त्यं ४स् ०त्त्रव्यं वीत्रयेष्ठं व्यवक 50:36 – 51:6 Translation — **145**

The joyful vine will be uprooted, and their song will go there and vanish.

The king will leave behind his crown, and the nobles, the rulers of the world, with the breaking of their hearts, they will leave the world.

The Earth will decay and come to a stop in the depths of the stench of darkness.

You, my chosen ones!

Do not have any faith in this deceptive world!

My chosen ones!

My chosen ones!

My chosen ones!

bailiffs and toll-collectors sit.

Blessed is he who has heard and believed; shame on him who is exhausted and asleep.

Blessed is he who heard and believed; he will rise up to see light's place.

45 As for the wicked who heard but believed not, they set their faces toward darkness' place,

the dark mountain will devour them.

Blessed is the one who knows himself and whose heart is his builder.

Whoever is mindful of himself has no equal in the world.

50 Stay firm and endure the world's persecution, endure the world's persecution with a true, faithful heart.

Worship me sincerely, so that I may aid you as a support.

The way souls must travel is long and without end.

55 On it, no leagues are measured, and no milestones are marked off in it.

Each league is a penitentiary, and upon each penitentiary,

The weapon is forged and set,

The cauldrons are filled and seething,

The scales are set and settled.

Out of a thousand, he chooses one.

He chooses one out of a thousand,

and chooses two out of a myriad.

He chooses and brings up the souls, that are worthy and deserving of light's place.

The triumphant Life speaks, and the man who went here triumphs!

51. Among those lying upon the shore,
With a loud voice, he cried out,
the river whose waters are dragons,
In it are firebrands,
upon its two banks are all worms,
for the molts, and they grab and hold back.
Those who philander and steal
will not cross the [un]fathomable river.

	مەممى مىسىم كارىدى	ماهمهمطمس هدمهمطمس
	مەممى مىسىم كالىندە	०: वसवस ०५,०वसवर
[186]	مەمەلە لامسىكە لا ئەمەمە	04m4 /4,000 /Jan
	مەمەم، محسمها مارىيدما	ولاعله ۱۸معهار ۱ماص 10
	٥/٥ ٥٠٣٠ عهر ٢٦٤/١٥٥	वीवस्रोसन वसर वे
	doodd atmal	عطسم کا ۱۱
	over Junty June	0~~ar ~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
	aralasa Ly variarasat	ath Narlatal
	مره ملامصاب لملابطه	15 له کا کا که که مهماه میمانی
		ەكلەم ، مەمكام ، مەسىد مىس <i>ى</i>
	مرحزه ا مدست	0ءس _ب رکامو <u>ه</u> ن
		مك مدسد بسدمه الممك
	वे कात वसवस् वसरे वस	व्हत्मः त्रवर्गा तर्
	भैकातुर्वस्तु राज्य सार्	इयन रेक्ट्रवेसक्त सार्
		محله ۱۷ما مهم
	arlo Jumlye oun ajocar	यथेनवम वस्रीव
	हुव्स० १८०७ वर्ग सत्त्वस्	यत्त्रेवरी तरेन यत्रिव पर 2
	apere jue de la comercial) <u>a e</u> e e e e e e e e e e e e e e e e e e
	्र वस्तवर भव्यवा ० त्यावस्त	1020-102 July 1020
[187]	ملايم به مهمسال المريدة الم	मिर व्यव ० ६००
	हत्ये भागाह० भेत्र ० त्त्रात्म	agalo ocepy yeur
	कात्तर कात्त भेन यो देवकार वायह्वका	रामाह० रस हाये ० तसित् 10
	aslan Jang Harre armeral	مهاد عامل عامل عليه
	हिल्ले व्यक्त व्सर्वा	वमार्यवसर किस्विक
	हिल्क् व्यव्यक्ष व्यविष	allen dagag he
	वर्षे व्यवन्तर्	कार्यन्तर व्यक्तवस् यक्त
	કવી ચીક્રિવહર્સ	ವಾದುವೇ ೦ಚ್ವರ [√] ನ್ರಾಗ 12
	वस्तिक व्याव वस्तिवस्	वयह वर्ष्टिन वर्ष्टि हिया पर
	وبالأمك وبهاجه للمالم	व्यक्तिवी वर्णात् येवात् येवा
	वहत्त वहत्ताक ०५ ह ७२	anoby manala Mana
		yum ofeige orang
	مدس عربا مراملاً	20 یا سواه سالی کا
	ماميري ارده حار ڪي ماره	صله ه اواد هواله

51:7 – 52:21 Translation —— **147**

Wizards and witches will not cross the [un]fathomable river.

Informers and snitches will not cross the [un]fathomable river.

Those who shift boundaries will not cross the [un]fathomable river.

Those who move boundary stones will not cross the [un]fathomable river.

I, with that with which I am armed,
 because I am a son of Life,
 shall plunge deep into the river,
 the [un]fathomable river,
 The dragons did not strike me,
 nor did all the scorpions sting me.

Fire did not consume me, nor did all the worms destroy me.

15 They did not throw me into the vessel of molts, because I am Truth, and Life's scent is spread upon me.

And Life is praised, and Life triumphs!

In the name of the Great Life!

52. He shook and disturbed Yurba, the warrior man:

"Go, climb aboard your chariot! Climb aboard your chariot,

and go about in this world.

Go about in the world, and be a judge for all the worlds!

5 When you come in and when you go out (in the morning, he rose, at nightfall, he set)

do not flame nor rage nor sin against my sons.

Do not sin against my disciples, who live with you in the world."

Yurba arose, and went down, until he came to Ptahil's house.

There were three planets, who took words from their father.

10 They took words from their father, and worship and praise him completely.

Every day, three times, praise rises up to Ptahil.

The sun, with pride, takes 900 prayers,

the moon, the poor leper, takes 300 prayers,
Venus, the "holy," with pride takes 600 prayers,

and they praise my father with 24 prayers.

As Yurba sits in his chariot, he comes and goes in the world.

Venus, the lying Spirit, came, and gave him worthless advice,

the two to whom she speaks wickedly about the children of the great family

so that Life became enraged;

when the watchers saw this, they went down to Life's house.They rose, went, and toldSplendid Hibel about the things

		مجراه $^{\Lambda_7}$ مسج مهجر، $^{}$ مع $^{}$ وه م
[188]	معی مسه اا مسه معم	مادك لسكال إنه
	० तुर्य० १७ सम्य ० त्यरान् सम्यान	مىكە ە مەس مەسە
	مهاه عدا کاد سی محمه	0 4 rus 0 20 4 9 as 6 u
	ollias olly you amill	معصام مهلنهه مسنط
		04040
	विव व्याः वरी यान व	yal-aso was
	mil stalas asuasilu	Home when to the
	atlo vejamu dakt vulgatimatu	عىمەركا بىلامەمە ئىسىمەركار 30
	कत्त्रक वर्ष्णकण्य वर्षात्रकत्तर	رصمهاعه کا ادم سهسته وی
	वि००:व०त्तर भत्रिःवण	वर्षन वहवारी कार्रवाय,
	مطمغت مطسهد مدارد	رصاعبه لعظم إصاله
	वहताम भवसवस् गुराय	ठा। वसवतात्र ^५ स वत्तात्र
	व्हताः वर्षे वावण् वहताः	على على على 35
	am also ofers ve	مالك عبحم عبدم
[189]	भेवरे 🛮 व्यत्वस्तवसे वनास्तर	do mado aozm hoom
		ماع الم <i>عاد</i> الم
	cals ocumy yarıboris	د سامرس عد
	اسمع کما مام کوممهد	कावायर वस्तवायर _ए वी <i>स</i> ०८ 40
	^र विस्ति ^र र्कत्ताकास वहार तीः वरवाता	areap yant yal406
	axad varim daa	ر ما یک میں
	معميت معسب ماءرد	مەكلەك _ئ ما <u>ئ</u> ام
	०००५ वस्त्र ५५	عامهما وعلاما
	معميت معسب ماءرد	014 of of of 45
		हत्त्वात गीत व्याप
	عاصه صاداد معلقه الو مرداد	वनवर्शन वहत विभानविह रेवात्मवत्
	nace vonanc omy	०त्तपुर्व ^ग त्तम्त ^१ वात्म०त्
	arealle a en college	कात्मर कात्म रीस वारीत वाकर वसतर
		०८५वम ०१व०वत्त्रते ^८ ११वमव० <i>५</i> ० 20
	بكل كباكه إكه ساله	व्हुत्ताः त्रवक्वा वस्त
[190]	معمعے معیس میا∥ید	سەءرەپ كىسەغلە لغىمەه
		०००५ नव्य० १५ यावार
	معميت معسب ماءاد	مابل معص ملعمسے
		0.5-10 Flam 05-14 55
	مصطع موت هم ما ماعمص	ععد عجمه علامسح
	यहत्त्वाच्यात्यतः वत्त्रात्ये यात्रवस्वक्	यम्प्रेयम्प यम्पव व्यव

52:22 – 52:57 Translation — **149**

Yurba had done in this world.

They tell Splendid Hibel

he went and came to his brothers,

25 Splendid Hibel went up to the excellencies

struck Yurba with a club,

He says to him,

"What did I tell you,

What sins have my disciples committed,

30 You've released wickedness against them

I took the glory and light away from him,

I took away the great crown,

[I took away] the four rays

and the watchers fled away from him.

35 the whole world perished.

and he howled in his chariot

His face became dark and gloomy,

He says to Splendid Hibel,

"If it pleases you,

40 I swear by the 900 prayers,

I swear upon that moment and time

and when he sought to destroy me,

I swear upon the robe

which you brought to me

45 I swear upon the four wreaths

which were taken from me.

I swear upon the Great Glorious Countenance,

I swear upon the two watchers

banners of splendor from top to bottom.

50 They speak to me in kindness,

Yurba swore strongly,

Then he handed him the robe

which he had brought from a hidden place.

He gave him back the four wreaths

55 which enlighten the worlds.

He gave him the great crown,

He fixed him and seated him in his chariot,

to go and come to his brothers

and stood before the excellencies.

who were sitting and meditating,

and hurled Spirit down from her throne.

when you came to the fallen house?

out of the wickedness you released against them?

and frightened them in this world."

and lifted him into a dark cloud.

and struck his head with a rod,

of splendor, light and glory,

The Earth went to ruin,

Yurba screamed and Yurba cried,

from the rage that had come over him.

and he stood there in his original form.

may your forgiveness be granted to me.

with which I praise my father Ptahil,

when he sought to swallow me and eat me up,

and you were my salvation.

of splendor, light, and glory,

from a hidden place.

of splendor, light, and glory,

that was from the splendid canal.

who unfurl upon Mount Tarwan

and discourse upon pure teachings."

and set a seal upon his oaths.

of splendor, light, and glory,

of splendor, light, and glory,

and he gave him splendor from head to toe.

and returned to him the watchers who protect him,

हत्ये वर वेत्सर कात्मर कात्म भी Soprath ofther Human بحومه المعمولة علمهم سومهم ०००५ १२ वत्र कत्र ववर عاد کلمی سنه क्तार भत्तवर गर्न **e**0 مرموس مطمكم برمعطريه مد कतार यत्तवर गर् ० हिन्त वर्गालस भव्यहत्व रवास्त कतार भत्तवर गर् anas arkile farkal 4 بهلست به الكناه كالحقائل otoom oforong tocketo Larteto d'asam atalams مهدره بمامسما مورے بر 65 كىسە كاخەب باخقەنسە नकल्म ०९५५ ०००८ वि رسماما مان دمادمسك سمويات ميسمونية كالروطة ماماه ال عنصا مردور موه موهديا مرورد कतार मत्तवर गर् [191] वस्ति भत्ता वस वर्तात गर्य स्त कतार मत्तवर गर् لایم، اسکره باهسمانه لمی ماسه वर्तनाः भत्तवः गव ४० بالاسهارة للعمارة للعادية कतार यत्तवर गर् ملعه عرب مدا العصل عسه فيه فيحمد عبده ماعرم معمل مسملس رامس كد سلك فين فيمات كله ماصلام برصره عامل عدا عدس بره، مسك 75 لسوءوي سالال Lare Liera LORGERONS LIBRA arlar valan oarar विवे व्यत्वेत त्रविद्व व्यत्ता سعال إن صله له العدة ملامه الهامار مجاه व्यत्वर नव्या भवन ०८ त्रव्य ० व्यक्तवत्तर यात्तवत्त यम्हर्यत्तवसह वहताः स्वर्थे पर مرممه عكسمه مهك عمل व्यापुवर् नवत्रत नवत्रव त्रवण ८० ० १ एउरे | ० तर्जात ० ० वित्रक भावत्त्रक व्याद्रवत्तव्र वणात् भव्यव [192] سه اوی فیمه سه کله م معلامه سه اه که محله عمومت سه دیکه داردسایه که مهده عرب اکر اور استر الا الاحواد ० वस्तेषठ वस्ति वस्ति 85 بالسبر موسك و لسمونيه مه وواه مادمه مرمريا صلحاله ریزه ا هدست مهمله لمالكه سسطهم به صحرح المحرح المرحدة فعولاك سكسولله الالكرم

व्वित् व्यत्वरेत वसवरवा यासवाम वसत

अप्तार कात्म प्रमायविक अत्याकी अवस्य कात्मर कात्म प्रमायिक अप्तार कात्मर अप्तार कात्म प्रमाय प्रमाय प्रमाय प्रमाय

Translation — 151 52:58 - 53:5

who had been completely taken from him, Then a loud voice called out from the hidden,

60 "Did you not know, Yurba, Did you not know, Yurba, Did vou not know, Yurba, and all the guards ran away, and lifted you into gloomy darkness?

65 since no one will be your salvation. Your mother, Spirit, and Christ, were hidden within clouds of darkness. Did you not know, Yurba, Did you not know, Yurba,

70 Did you not know, Yurba, Did you not know, Yurba, Then he wept in his chariot, "If I have sinned against your disciples, but on your life, Splendid Hibel,

75 on your life, Splendid Hibel, I have not sinned against your disciples Splendid Hibel then rose to his place, "Stay put and wait in the house,

As Yurba drove out in his chariot, 80 He grew afraid and said, "I wanted to do good Lying Spirit came along, She took it from him. Then he was full of wickedness. until the final day, on which

85 All the demons will fall into the darkness

And Life triumphs!

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

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

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

5 "I gave you the shining garment,

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

then he became full of wickedness.

justice will be pronounced upon them.

and forgot to fear and tremble,

and die a second death.

to enlighten the darkness of the fallen house.

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53:6 – 53:41 Translation — **153**

Whenever the sun's splendor disappears, your shining will rise forth. Whenever a man lies with his wife under your sign, it will result in a pregnancy, and your witness will be inside of the pure race. You must enlighten her face, and free her from diseases and infirmities, and from those images that are improper, and the wickedness and suffering of the fallen house, since the sown race of the house was entrusted to your possession, You must shine and enlighten, and completely uphold its descendants." Then he spoke to the man who had clad him in the shining light, "One day per month, I shall disappear, and my banner will be rolled up, 15 [rolled up] is my shining light, which two watchers are charged to protect. When I am not there, and men lie with their wives, as they receive on that day, tongue-tied and dumb children will come forth from them. and disgusting appearances When they receive on that day, deaf children and lepers 20 without hands and feet will come forth from them. The planets will disturb the seed and make it entirely evil." The Man who had clad him in shining light spoke, "Those who come into being on those days, are not fit to be our progeny. They are neither counted among our number nor reckoned within our race. 25 It is thoroughly a race of darkness; it will return to the clan from which it came." and left me stability and caution. He summoned, ordered, and prepared me, He says to me, that we have left in the world." "Take care of the congregation of souls He bowed down, walked away from me, and went up to Abator's house. 30 He went down to the penitentiaries; down to the penitentiaries he went, to complete the calculation fully. On the day that he is withdrawn from Earth, and the hours that he is hidden from the world, for the mistakes he sets against the disciples, he lets torture, crushing, and lashings upon him. He shows him panic, fear, and terror until he dies, he will look as if he never existed. 35 and panic-stricken and darkened, When he comes forth from the penitentiary, his color will have been removed. His color will be drawn from him, and he will look as if he never existed. Then he will sit in his chariot and put on shining rays of light. They will spread a shining light over him, and he will walk out into the world. he starts at the summit of the heavens. 40 On the first day, he will appear, He will come from heaven's upper level, and be supported upon its lower level.

ocho mulye quesa mesar مرمريع محديا محاه مر بهوله سده مامهه رسه वत्ताविष्ठ वस्ति वस्ति طمريا عساديا مخاصد مارياه مدسد عامجه علامه سەنكە بارىسامە كىرەمەرە مدمعامه محدد بدخ ماعس مد 45 atloc ander ander ochati كهمه و لسويه بارسانه معسمه مدسور مصلاه کلیب هاکیه بخه وی مهره विव कारकत कावहर مهوه بصلاله لك يوه ० त वर वह्मात्म ० त्मार् १ त्मार العام ملامع اعفار ملطمهاه عدم المرابع العرب المرابع العالم المرابع المرا ०त्ताप् 'त्त्र ० ५ वह वह भत्त 20 است لتولاه،ست کی کامه کاکامه الالمريصة مهدوده بهله سه سه کالاسالال که به که سه سه مه الا اله ماله ماله الماله سادمالی او مرامی میسمی omig mastary sarry ma ر كالامهم /2/am a5/las /4/20m 4/ 55 more from Explany obeso موسع مود بع بهم معاممه بربع دفيما مهاری محسه مرمه المساعلا من المراعة المساعدة ا سهمه واحد عاصمه و الاستعاد معامه المالامكالي لعمقما بالعماريد لمستملي ووكمه، في مالميه لمه، المالية Japon, Japon, Joseph Japon سامهمورب سامهم مصامه سىرە وىلانلىل لىھىدا سەمەسە مەمۇلەه मुन मुन्नक ०८ दुर व्यवस्थित वेक 60 سد کند هوکه سمویه مولکه مكاه مسك مراوم ~ व्यवस्वरूप वर्ता व्यवकात्म वस्त्रवकात्म اكر له اكر سه رهامه عاكه سهاد مسمور باکسه اکره ० ते व्यू / का ० त वा वा वा वि

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مربطرمسك مكادمهم مطابع رسامطمهم

व्यथ्याची म्रास्याची ०१०० मण्या व्यवस ०५००० ०५०५ بحوستاه عافيه ويسهء 5 ماد الحلم بوقعه

وهم المحمد المحم कि त्रम भवाकवत्ताता १००५ वम بحر کیسه مهره و معدی

०८००० वताम रुवत्तवत्तस

Halasaur arati ganchu ب د ساره دربله سه که ىكەسىرە ئەملىرە، كىرە नास नहत्वर १८०० ىلىمەكىدە، سىملىي كەكوم Halasausu ayasu sasesul

ەكىرى كولكە مىسىدە مرامعه مسجع کم ۲۵۸۰

[197]

[196]

53:42 – 54:8 Translation — **155**

Until the second day, his gleam's light will be over all of the worlds. Until the seventh day of the month, the moon will speak with the voice of Life. With the voice of Life, he will speak, since he recalled the fear and trembling of Life. 45 When he passes the seventh day, he will forget the fear and the trembling. He will forget the fear and the trembling, and cast evil into the world. I say, advising you, men who bear witness to Life, to be strong and endure the persecution within the fallen house! He told him that Earth would soon vanish, and the two mountains will bend over. 50 Bent over will be the two mountains. and light's power will be taken from them. Completely taken away will be all the stability that they had. Now their appearance will be despicable, and they will look as if they never existed. Before their souls howl, and scream and cry on the spot, and he will say to them, 55 "When we were in this world, your splendor shone over all the worlds. We bore witness to you, and worshiped and praised you completely. Now your appearance is despicable, and it has grown dark and gloomy as if it never existed." The planets had no explanation to give to their worshippers about how it happened. The planets, their worshippers, and their souls, worthy and unworthy, and all their creatures, 60 even the souls of the great family who acknowledge Life will sink to deepest Sheol. They will fall to the great serpent, whose name is Ur, the Lord of Darkness. From that day, our souls will be saved and redeemed, and those sisters who are believers.

65 The triumphant Life speaks,

In the name of the Great Life,

and the souls of our good brothers,

The souls of the faithful and sincere

may the sublime light be magnified!

will rise to see the great place of light.

and the man who went here triumphs!

54. I did not and do not want to go up to the town of Jerusalem, A town that is a town of evil. and a city full of sinners! A town of sinners. and the city built by Adunay. The city which Adunay built, the Lie entered and filled it. 5 The Lie entered and filled it, and then came persecution against my disciples. How displeasing and unpleasant it was for me, to go up to the town of Jerusalem. As I arrived in Jerusalem City, Adunay opened his mouth, and from the sky Adunay answered. He answered from the sky, and says to me,

سالامساه عالمد فسهاه می کام کام ० व्यत्ति व्यक्तवद्व या। [198] 10 محسياه لمكاتبك والمساكم الم المرافع مامعه معلادفار ەرە كەلەلە لەكسە، ماغولام على رعاصاعه على المارة عهه اوسله عادت کادله دصه رياه ورك وياه سهودرول و لاهاره مولى any as Joan 20 (4) هدوله لعبسه بمهودله 15 به مهاکه ماکنه م رسلافالی رمان کے میلادفال بدر می مونکومه سیره لسمیه کاسی ० त्नान १ तमा १ तमा १ तमा १ مهدا على معمل عملارا معم محرب مسم مطهاه مطهره ۲۰ (مسم عطوب معادمصا عكامر مكامه سط عدد مومومه معد عدد عدد سربى بهود لكدك معرد مرس प्ताप्त वसाप्त वससे सह वकास्त यावस्य यावासवर्षवर्षः रवासव ५०० ५० وبحه الاركام محمومه معارب بع معره ەكىدى كىكى مىكى व्यत्त्रकावमा वर्गात्य भ्रम यवही बस्पृ مهوعه عكمله كسمعله [199] مصام محمه علايهم محمده لعسك 25 كىدەكلىپ كا دەسىگەددە vigati onami لەد بىخى رىسىكە سىم کد باکوئیں ستہ کی ہست 06/204 0,04 04mb Jumy हत्ये वर व्यावनान रेस राहवरीत كىدەكلىك كە مەكدىنە معمد مامعاد مامعان व्यत्वतः १ १ त्ये वर राहवर्तः 30 odial oudling arth ०११०५८००१ पर करताहि "त्वीवह بررس مدرمکسمدر معمدمل مصحمه المحمد عاصم مەەقىمەسىرك كىسە ىلەرەكە لىخەر مەنجەرە مام مقط مطع مسا معس معس 35 ليسكه، مصمت المحالة ماهد مجام الحرر عاده عادر تعادر عدد رجا عبامه سردمهم به عرب المسلام المسلام عرب वस्तिक भीरकार सातरा الاسمه من معاده معدد المجمود ملاممه وسامعها مالاملاء بالكالم 40 نەكمەلىم ا [200] عمسمعار مدممهم بعد رميا aril sur aril مرمعهم جامسمم المرد محم معامه معمره عددما واكوكره بهم به به نامناه لموسعه ما مكلمه محامه معام مسكر

54:9 – 54:44 Translation —— **157**

"Are you are leaving, strange man, against whose will the city was built, 10 by whose will the city was not built?" Since I had formed a faction within it, I spoke to Adunay, so my feats would be fulfilled through him. "I have Jacob and Benjamin, my brothers, the two golden sons, and Meryey the perfect, who are worth ages and generations to me." 15 When Adunay heard, he called Spirit, and says to her, "Who among Life's offspring came here? They are taking over from us! Come, write a false and unlawful book to captivate ages and generations." Then Spirit and Mercury made a decree, and the Seven wrote and arranged the Torah. They wrote the Torah, arranged it, and placed it in the hands of the sun, Adunay. 20 Through his feats, Adunay summoned him, Moses, Amram's son, to Mt. Sinai. He settled him there for forty days, and shut his mouth to food and drink, To food and drink, he shut his mouth, and gave him the unlawful book, to captivate ages and generations. My chosen ones! 25 I shall tell you about the Jews, how their book is. It did not come from the light! all of them would be of one kind. If their book had been from light, My chosen ones! that their book was taken from the Torah. I shall tell you about Arabs, 30 From the Torah, their book was taken, but they do not inform within the Torah. They practice circumcision, like Jews, yet they heap curses upon the Jews, not knowing that they are Jews. Spirit has confused them, and sowed dissention among them. Each one blames his companion, and they do not know whom they worship. 35 My chosen ones! From the day Jerusalem was built, until the demon Bezbat came, I was unable to dwell among you in the world. My garb was not of the flesh, so I might dwell among you in the world. I arose and stood. I settled upon the diverter, Truth, 40 and I say, "Blessed is he, and again blessed is he who takes care of himself. Whoever takes care of himself, there is none like him in the world!" I sav.

who live in this generation!

"How troubled I am, about my disciples

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०८००० वताम रवत्तवत्त्र

ेल्सित्त ०१८० म् अत्तरूत ठेव योवेश्वेच्च अवस्वास्त उद्यास अस्त ०१९६ स्वाच्च वस्त उत्तास अस्त ०१९६ स्वाच्च वस्त उत्ता भाषा विद्यास्त स्वाध्य वस्तर् वस्त ११०८० स्वास्त्र व्यवस्तर् उत्वाद स्वास वाव्ह्य वावस्त्र अवेष्ये 54:45 – 55:7 Translation — **159**

45 They despise the pearls, and make flaws and imperfections in me. How troubled I am, about my disciples who live in that generation! Spirit unleashes and lets loose upon them impurity and menstruation, and hurls them down to darkness' gates. How troubled I am, about my disciples who are held captive in Spirit's captivity! 50 Spirit unleashes and lets loose upon them waves of adultery, prostitution, and fornication, and hurls them down to darkness' gates. How troubled I am about my children, the righteous elect! Everyone who, in the demon Bezbat's year, sets a turban upon his head is worth ages and generations to me, worth more than a thousand to me! 55 When he departs from his body, he will be set among light's excellencies. Anyone who, in the demon Bezbat's year, has the white banner, the call, and the proclamation, and brings splendid banners out to the white Jordan, they will go towards him from light's place. Everyone who calls Manda d'Heyyi to himself, I, Manda d'Heyyi, will be a helper for him. My chosen ones, 60 when you see Olympian feasts, put your mind to the test or they will change you. because the First Age was entirely our families, the Second Age was entirely our families, the Third Age was entirely our families, that is entirely evil, from which evil proceeds. the Fourth Age is one 65 This is the secret teaching that comes from my mouth, Splendid Hibel. how established will he be in his place! Everyone who hears and heeds it-Everyone who neither hears nor heeds ithow afflicted will he be in darkness' place! Hear and heed, my chosen ones, and raise your families to light's place." The triumphant Life speaks, and the man who went here triumphs! In the name of the Great Life, may the sublime light be magnified! 55. "How can I rejoice? It pains me to rejoice in the abode of the wicked!

How can my heart rejoice at the things I have done within this world?

How long shall I go, and how shall I sink into all the worlds?

How long shall I enlighten the excellencies, and lift treasure to the Mighty's house?

While my soul is yearning for my father?

How can I rejoice at the things

I have done for the poor and the youth?

and how long can I settle my guts?

How long can I calm my heart,

	बस्तिक वर्तकतात्ता वतसरा वस्तिक वर्तकाता	والمالي سوءله كلا كلاك	
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[203]	ىكە جصفىل جى تەھەد قىسەنىيە،	उत्तर उसे ४/०	
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	०५,००० वस्ट्रंट वस्	० ज्यः वस यह वह्या ।	
	वस्तवर वस्वित ०.त्रवच्च वस् ४ वस्ते च वस्	ر بربادم مظر علی	15
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[204]	नाम नव्यव / वर्कः / वर्षः	مام بهاويمه لم مام معاد	25
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	०.८०० वसक्षेत्र ०.५००४०० वस्र	وظیلاً مستان معلی	30
	वस्तवात वस्तव ^र वद्ग वस्तवावहुर	०त्तारुवस् व्यवत्त्रात्व वत्तवव्य वर्ताः	
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[205]	4 Haay \ru 02 \ru 04 \day	مادا ال المحك س عامل المرام مرامه مرامه	
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	व्वित भवस्य वस्तर्वण्य	य्याजनस्य वीवर नुष्य	
	Hams ocurs ve Nord	भिन्सका भन्नत् वीवा कावतातृत्र	

55:8 – 55:43 Translation — **161**

How long can I empower the excellencies, and bring word to the mighty in the world? How long can I hold down demons, and how long can I slay the rebellious? 10 Who among you will save me, from Abator on high? How long can I bear the things being done to me personally? How long am I to reject Sunday, to drive him away, How long am I to reject this world? How long am I to bring the power and truth, that are lacking in the customs house? How long am I hold down the studs, 15 and bring them to the yoke? How long am I to plow and sow seed in the world? How long am I to reap and sow, and how long am I to divide the mortals? How long am I to triumph over evil, and cast fools into cauldrons to boil? How long will the scales remain light, and how long will Abator judge in this world? How long am I to beat the sun, and condemn him in this world? 20 How long am I to free the righteous elect who are living in this world? How long am I to strike out penitentiaries, and the Moon within them? How long am I to put him, month by month, to put him into the seething cauldron? How long will the land accept seed, and yield fruit in the world? 25 How long will the ships go down and up to light's place? How long am I to measure living water and pour it into still water? and endure pollution and wickedness? How long must the excellencies dwell How long will it become dark and bright and how long am I to give pearls to mortals? How long am I to hang on my net, and raise up the poor and persecuted? and clothe mortals in darkness? 30 How long am I to beat the mountains, How long am I to place chains and ropes, on adulterers and thieves of the world? over the wicked and liars living in the world? How long am I to strike, kill, and triumph, How long am I to make trouble for them, and how long will they kill each other? When will the quarrel be resolved, and when will my heart be healed? 35 When will Earth come to nought, so that I may hide my fishing net from the world?" When Splendid Hibel said this, Manda d'Heyyi spoke to him, saying: and be persecuted in this world? "How long will you stumble, Splendid Hibel, Out of all the deeds that wicked people have done, what is there, upon your shoulders? 40 When Splendid Hibel heard so, he sprang up from his throne, stood, and opened his mouth in sincerity, saying to Manda d'Heyyi:

which I created, fall?

the things I created and ordered?

"Upon whose shoulders should Earth,

To whom among the excellencies shall I give

ما مس جامعام معروطع راد مره حسرهماك مصمورك موسكس مره 45 الحموم كالعه سلماد مدمكسهما معمد عامه سامه व्यवत्तवपुरम यद्गवे वे ० مها مهوم ساعهم علام معده ००५०म मध्य معمه مصمها مهمه سعه वस्तान भर्यक्त वर् ०८००० वर्गाति नामकु०त व्यत्तव्युवसह नामार्य वात्मार व ० 50 سه سه سه ماده م مره ال ماس عامه للحدام الم arlou ayayar ayaloan [206] als areono surgeal ومهومه محسمها ممارمطع م صوسك و سن وك रव्यवत्तव रवावत्व व्यवत्त्रं वर्व Marsono Andron alon مريانامس ويومه वस्तवसास कावहर व्यवस्वरीत वत्तवाल वत्ति व्यव्तत्त्रं व ० २२ بکله احداه ۱۵۰۰ محمد اكر كاله ووكاهر र वर प्राप्त भ वर्द्ध व्यवस्वर पर वर्त्ताव ०त्म ०त्मर्थवन्त्र भी व्यव्यम् ४० , 404 04 040 mlc वरत्ता वयःवत्तर्भ वे ० بالسب به مه احمامه صمله ० स्वर्ण वर्ष त्वेच या ० वर्ष वर्ष ६० वसरवस व्यवसकरीत व्यसवहसवस لا معمود عامود على بونافي في لا للسن الحويص مره مالاله لسماده مره بهجمهره ولسر معدد ال مصدر معلل ساله کی کی کام [207] ० न्यून्य ५ वीय ५ व्यव्ये 65 رسادمهمر بمات بمعطمهميا بالسس فيموره بهولاه محامه ورس عملها للابعاد ساءه صولهم ماميون محارفي حدد مجاه व्यत्तद्भेन ०१०० सवतास्र व्यव्यवन व्ययद्भेत् वस्रोवन प् اکر ساءه الالاه کله ماسر ما با داده کرگیات राक्षेष्य साम्यक्षेत्र मह्य محنامه معادمه معناص معناص व्यवतत्रम् भीतित्रव्य ४० (سسرم به مکم می محامدمی) به معامه معدمه معامه معامه معامه عادمه مدمه السعوبه مهموم when solvy de ylany obes والا كال عاموه لاست الموسكة باله 75 به ساهه لاسمه کویه وره اوسكاد كله यत्त्रि० वीच वर्ता यानविष्ठ वीव ەبەھىرىكىلىكەندە وربطاده ویکارمها ورطایای عكد الاسكة صفحكه كله لكسكه صولیه مساله له المهمد المست صهای کله لههه سوله العسلام سوله [208]

55:44 – 55:79 Translation — **163**

When I created Adam and Eve his wife, and she was formed, persecuted, 45 and there was her departure, and I was their persecutor. I set up the houses of detention, forged the Jews' chains, I appointed the tax collectors to do all they were commanded to do. I have levelled a road from darkness to the everlasting abode. I have raised witnesses in Abator's garrison. 50 I brought Abator, and made him judge of the world. I assigned him the scales, and gave him authority over the world's affairs. I called the [un]fathomable river into being, and settled Abator upon it. I called into being Adatan and Yadatan, the witnesses were two. and took them as scribes. I settled them with Abator. 55 I called into being the white fruit, in which souls are enveloped. They blossom out of it, and they sit upon the scales. I called into being streams of water, the Jordan in which souls are baptized. I called into being in it a path, so they travel upon the water channels, [on which] all souls rise. 60 I made a ship for the good, a ferry of souls carrying them, over to Abator's house, who gives them strength and truth from head to toe. and I set him over all the customs houses, I brought him to Sunday, and said to him, "Whoever carries a letter will pass by, but whoever does not carry a letter, 65 from you they will be hidden. All evildoers and liars will be held in your penitentiary, until a letter and knowledge from Earth rises to Life's presence. When the letter and knowledge rise to Life's presence, then a letter from Life will come to you. 70 When the letter arrives, then they will rise to Abator's house. I have established affairs, and created life and death in the world. {the adulterers and thieves among them} The souls of those worthy will rise to the light, and those unworthy will sink into the darkness, since the seductress Spirit came to seduce the whole world. 75 When I saw the clear warning, I warned about her. I made a boundary and raised it.

sincere and faithful men

will support the marker.

they will rise to see light's place.

I tell the Nazoreans,

on the boundary, if they support the boundary,

Whoever deviates from the boundary

مهاد سعهد لامله 80 ماکس سولام سولاه व्यव्या नापुर वनापु यावावर مهاد ساله الماله المالك مامه بهسك لمسماره مه میدل لاحسه می که می مرعمهما معصمه معفل مام مامسما مرده your plumy Hayor ०८०० वर्ष वस अ८५

رىدە مىسى 85

عاص مه المه لما لك مرمموم مربع ملاممهاب مرمرم معما مصعد Junearant 4 c4 ochowing 4,4000000000000 محصور یام المسام مهم مك مكم مرسكم سدهمه بعده مادعوه معمريهم عمس محد علام معرم على ملاء alapy oche as the alyce بربهه السابه مهبر كسركه كورسوك ىلىغە بىدەنىلە عكسهه لمحمهم ىلىغە لەبدەءەكلە ^ त्यकात्म ० वण्तात्रेत مسكد عور برممك 10 مردموس مرسعه الممر

> ىكلى بورەكلە الحر مه والحامه مصله رسمك سه که کی مهه کی معدی 15 بها ياك بها ياكه ساعره روصاقه كسموسك

Homorou alame Lily 40 ىك بىلغە سەلەم سەلەم व्यवत्तवपुरम् वर्शक पर

مرے مسہ کا مص 20 مامهممهم عسمه اداما مجمرا محسمه محسمه فرمس مله کلام به کلامه به صاره صولها في عدم به ماه ماه به صاره

علايلا على على 25 صوله سواله لعمام علام عربهم امامهات مومعومهادماد

معربهمه ماسه مصده مهداه مهدا

مصمام مسحم ىكىسىكە كەرسەك

مهم الهمية عسم معمو

مرمرم، ماصا معنصا ىلىسەنلەكلە مەلكە کله پ*ک*ن لىمەنە مەبى لەك*ىمەسە*ءەل ०त्तसम् ४/५ مدمه مامسما مردم ०त्तवत्त रावद्ग व्यत्तवस वरुवकरुवा میلی، درگاک قاطری ورکی واکره میاه کم فرک مه محله میاک م

رحمور رحاه عال کو

[209]

[210]

55:80 – 56:27 Translation — **165**

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

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

85 And Life triumphs!

56. Whoever stays perfect within it,
The excellencies will gather near to him,
To him, they will extend truth['s hand],
On their heads, they will set a great crown,

5 They will set for him a wreath, a victory wreath,
His heart is not one of the Great (Life)'s,
The one in whom the truth resides,
and his heart is awakened.
The one whose mind is unenlightened

in the settlement of Spirit,He will fall into dark cauldrons,The one whose heart is awakenedshined greater than the sun and the moon.He shined greater than the sun and the moon,

Each and every day,
and take from him the sign,
because the power of his ancestors
and the word of his ancestors
When he rises to the penitentiary,
and the Seven will not pronounce

He will pass on the righteous elect's path,
They will rise through secret words,
They will rise through secret mysteries,

He will not go upon the "holy" path,

They will rise through secret mysteries,

Blessed and twice blessed is

He will rise to view light's place.

The one who did not, got exhausted, and slept,

his settlement will be at the apex of the light worlds. and they will extend truth['s hand] to him. and they will receive from him and by them. like the one who enlightens the worlds. and call him the illuminator of settlements. unless he is among those versed in truth. his mind is enlightened,

and whose heart is unawakened, the "holy" one, will be settled. and his form will not shine. and whose mind is enlightened,

and set the name and the scent on Earth.

the disciples gather by his side,
and rise through his power,
is safeguarded in him,
resides with him.
he will not be interrogated,
judgment upon him,
and his eyes will not see the darkness.
Sunday runs a run within it.
which conceal the darkness from the mortals.
the likes of which are kept secret from the worlds.
the one who separates himself from the world.

he will be settled in the guts of Leviathan.

مراه معامع مروب

0_____

ومها دست ساده کاله

صهوره ماهره ساءه ماهوره ماهورد ساءه ماهوره ماهورد ساءه ماهورد ماهورد ساءه

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०८००० वताम ठवतावत्स

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[212]

56:28 – 57:32 Translation — **167**

The triumphant Life speaks,

and the man who went here triumphs!

In the name of the Great Life,

57. A treasure am I—Life's Treasure!

A treasure am I—Life's Treasure!

A treasure am I—Life's Treasure!

and was a glimmer upon the Jordan.

5 for which there were no forerunners,

The Great [Life] certainly instructed me,

They make me their garment every day,

A treasure am I-Life's Treasure!

in whose splendor excellencies shine,

10 A treasure am I—Life's Treasure,

a shine that enlightens his mind,

and his appearance shines brighter than the worlds.

When he shines and enlightens excellencies,

the king clothed Splendid Plant with me.

15 he made me a garment for the Jordan.

which enlightens the excellencies

A treasure am I—Life's Treasure!

I summon them to the light,

I say to them,

20 "Wicked people, who sink into the darkness,

I call out to them but the wicked do not hear,

Then the Jordan was a cable,

The excellencies had it and they cut them off,

A treasure am I—Life's Treasure!

25 He put me in authority over the excellencies

A treasure am I—Life's Treasure!

Each and every day, I praise the Great,

A treasure am I—Life's Treasure!

I am Life's Treasure.

30 I have advised the Nazoreans

They will praise and confirm in my name,

The righteous elect who don me,

may the sublime light be magnified!

A treasure am I—the Mighty's Treasure!

A crown was I, before the Mighty!

I brought light to excellencies and settlements,

A glimmer upon the Jordan was I,

in which excellencies shine.

and made me into a garment.

and praise the air continually.

A crown was I, for the glorious king,

and whose appearance they continually praise.

who is spread over the glorious king,

so that he is certainly instructed,

and the settlements that are in the air,

Splendid Plant took me and brought me,

He made me a garment for the Jordan,

from head to toe.

The wicked are blind and do not see.

those entombed in the darkness.

in order to rise, do not sink down!"

and they sank into the great Ocean.

a cable for the excellencies it became,

and cast the wicked into the great Ocean.

A crown became I, upon Manda d'Heyyi!

and the settlements there.

I was the illuminator of the light worlds.

and through me they rise to see light's place.

I was a garment for the worlds of light.

who has advised the Nazoreans.

to praise and confirm in my name.

and by my name they rise to see light's place.

their eyes are filled with light.

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57:33 – 58:14 Translation — **169**

With light, their eyes are filled, and Manda d'Heyyi dwells in their heart. Whosoever dons me, Life's Treasure, loves neither wife nor children, 35 loves neither gold nor silver, loves neither money nor possessions. He does not love material food and envy has not fallen upon him. Upon him fell no envy, and he did not forget the evening devotionals. He did not forget his lessons and books, and did not turn away from his lord's word. He did not turn away from the love of his father, Manda d'Heyyi, and will not fall into the great Ocean. 40 He did not forget Sunday and did not neglect the morning prayers. He did not forget the Great's path, the one of reward and charity will be taken away. He will be taken during the evening prayer, in the shining garments, which the excellencies brought from the Great. He will fill what he lacks, carry him empty-handed. When he bears a pure burden, he will be reckoned among the righteous elect. 45 He will be reckoned among the righteous elect, who meditate upon Yawar's Name. Life's Treasure is upon them, she spread light upon their likenesses. I will set a road to the Mighty's house for them. I have called a proclamation and taught disciples there. I tell them, "The vine that is fruitful will rise, and that which is not will be cut off here. 50 Whom I taught and instructed will rise; he will see light's place. Whom I didn't will be cut off; he will fall into the great Ocean."

and the man who went here triumphs!

58. A treasure am I—Life's Treasure! The Jordan set a throne for me. The Jordans flow with my scent, and the waters rejoice in my splendor. The living waters rejoice, and they frolic in the presence of my splendor. My splendor and that of the Jordan, they grow strong within them; 5 within them, they grow strong, and their appearance shines from head to toe. A mighty garment am I, which all who wore, rejoiced and gladdened; those who wore me, their scent sweetened, and they became greater than the world. A king's garment am I. I magnify the king, and conceal him from the excellencies.

The triumphant Life speaks,

With my company, he stands guard, and he delights in me and shines.

From head to toe, he shines with me and is distinguished by me.

He says, "Whosoever dons this garment

will shine and his form will grow mighty like mine."

I was a crown for the king, and at the head of his settlement,

कत्तर कत्त रस 15 بهصره المحمسكة بالسب فربانه لكاله روسانه ०० जनमा ०० निष् لەيكىلىد، بحمەەنىلە بهلست ، هسانه و سهاده لا الده احر ہے مہ کیے مہ سه، اوی واحد لله لهم و کود عمر ورجا ملاممين ملك له صاحه مساعه به صاحله 20 ہے لاسمہء ہ الاسمہء م المامية للمحالمة کله پومین بەھەكىمەلە Jasary Laras Jumy كارا لاسماله عصاحه ساءه Late all Landlor same Lanaras muly Varsand [216] Lorer on you ware to be 25 ها كلا عكامالله لاسمه و بمامهر بماسا مبرب صه دسیه فالمهام فیریس باید صاحته ورم صاحته ساره क्याता ^१वत्तवक वत्त्रीय ^ 07700 000477 0719 Lyape sever o chimal بحوسالي لعنموه لحوله عجباحاه كوكاجباحه روسك क्त व्तवरीत् वत्तक*त* 30 المرحو صراد صام رصع المركب محمومي ्रीम ०५०५ मधे ०५०० مداد معمر مصع رريه عسى، مىس باعدى مادمسك المركبة كلا ولحاه بالمحممة مريم مدسعمه ساسه مورماه رس رسمه عسماله عصهمهما 35 س*وبدي*له ०८७०५ १८०८५ ०८५८० ०८००१८० ५५००५५ ५८५ مطسر با برمغه معمر برمف ماعجرا مرامصلا وبهجاره سه، اه، کسم لا الکه صهاله [217] عمامید کے عرکی مصمر معامم صاحه مره صاحه ساه

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15 he set a chair for me from beginning to end. When he set a chair for me, all gave obedience to me. All to me gave their obedience, they praised my appearance from head to toe. Then he spoke to Great Plant, and made a pact with him. 20 From his clothes he dressed him, and he dressed me, Life's Treasure, upon him. He dressed me upon him, so that I concealed his appearance, and I say to him, "Go with the power of Life's Treasure. All your works will be secure. Secure will be all your works, and you chose one who is like you and guards you, 25 since the one for whom the garment is destined, is destined to stand apart from you, but he will give his obedience to you. A treasure am I-Life's Treasure! Life's Sam, with their splendid tartabuna, sent me to adamantine worlds, to adamantine worlds he sent me, to be a garment for the king, to enlighten his form in his settlement, 30 to spread greater glory, so excellencies might shine in his appearance. We ride forth and travel, we pass by in ships of light. In light ships we pass by, and come up to the border region. Our splendor shone upon adamantine worlds, they shone by the power of Life's Treasure. By the power of Life's Treasure they shone, they came out before Life's Treasure, 35 and they said to her, "Blessed is your arrival, Life's Treasure, in whose perfume excellencies delight, and within whom the settlements are bright." Then Great Plant installed her whose advice the Great has vindicated,

59. A treasure am I—Life's Treasure! Life's Sam gave me a pure garment, within which worlds shine. He gave me a girdle, a girdle of living waters, in which there are no pains or afflictions. He gave me a great crown, in whose splendor the worlds shine. 5 He gave me a pleasing smell, so that the waters delight with my scent. He gave me a great power, that shines forth and enlightens continually. He gave me secret helpers, and appointed watchers over me. through which the Jordans were purified. He gave me a great victory, When they mention my name over the Jordan, then they place my strength upon it,

and whose secret name is kept for Yukabar.

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59:10 – 59:45 Translation — **173**

and the Jordan rises up within me,It gives them speech and hearing,It gives them a shining appearanceare placed upon the Jordan.It transplanted Great Plant,

15 My power enlightens the worlds,
It brings down bodies of living water.
By my power and that of water and air,
By my power and that of water and air,
By my power and that of water and air,

They planted for them splendid clouds,They gave them a pure sign,They will be consecrated by their power,They will be set upon splendid thrones,Each will be more magnificent than the last.

25 He with whom the secret of his ancestors is more exalted than all the excellencies, like the splendid sparks in light's place.

By my power and that of water and air,

Order was given to all the worlds of light,

We set them in order and enlighten them
We made a passage for the excellencies,
They gave a creation to the king,
We sally forth and move on,
We address Big Sam,

"Your splendor is constant, your form is bright,We gave power to Big Sam,We sally forth and move on,When we reached Splendid Yawar,"You are a father of excellencies,

40 [The Life] has surely created for you,
and over all the works of light's place."
Then Manda d'Heyyi clothed himself with us,
We sally forth and move on,
When we arrived at Yushamen's house,

45 Upon Yushamen's house shined our splendor.

and the excellencies have the truth.

and purifies them from the mortal realm.

and my strength and heroics

whom it clothed within me. and brings down water courses.

splendid lands took shape.
splendid settlements were founded.
excellencies have fruits, vines, and trees.
which brought speech and hearing.
consecrated by their power.
and set upon the pure boundary.
and called the heads of the worlds.

and the words of his ancestors abide, and his form is exalted, shines and enlightens,

order was given to all the worlds of light.
and they had power over them.
and made our works rise to the summit.
and they gave treasures to the worlds.
since it was created by them.
and we come upon Big Sam.
and we say to him,

because it spread your beauty over us."
entirely over the settlements and the Jordans.
and we come upon Splendid Yawar.
we addressed Splendid Yawar,
and lord of all the settlements.
and given you authority over the enclosure,

and we placed our power and secret on him. and we come upon Yushamen's house. our splendor shined forth upon Yushamen. Yushamen was engaged in plotting.

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59:46 – 59:81 Translation — **175**

When he was engaged in plotting, he left through the gate of his shell. When we saw him, we address to him, "You are our great father and the first one, and your splendor shines forth in passing, Your movements are in Life's house, and your deeds are recognized in light's place. 50 They call you the arranger of ordinances, you are the lord of all goodness!" I gave him light and clarity, and I set him up in his settlement forever. We sally forth and move on, and we come upon Abator's house. When we arrived at Abator's house, our splendor shined forth upon Abator. Abator sprung up, rose from his throne, and made a petition to Life. 55 To Life he made a petition, on account of the wrongful deeds he had done. The three excellencies said to him, "Ladies rejoice and rejoice, that truth is in this man, who is dressed in the garb of splendor. He is dressed in the garb of splendor, and light is cast over his shoulders. Our father weighs with the scales, and signs with the pure sign." 60 Then I appointed Abator, over the great Jordan of living water, and over the souls that rise to the everlasting abode. and over the goodwill and praise that rise from the world. I posted him over the Seven and the Twelve, for him to command and be obeyed completely. We said to him, 65 "Why do you fail, Abator, when you were transplanted from the hidden places? Why do you fail, Abator, when you are from the pure splendor? Why do you fail, Abator, and grow angry with Ptahil, he being roused by you? Now it is perversity and wickedness that come from the two of you; 70 the souls suffer from their faults and are turned away. The one who stands firmly will rise on truth's paths, he will rise to light's place. he will end up at the end of the world." The one who does not stand firmly, I have concealed Abator from the Seven and protected his treasure, from top to bottom. 75 I gave him light and clarity. We put some of the air's scent upon him. We confirmed his deeds. and confirmed his speech, from start to finish. We sally forth and move on, and we come upon Excellent Ptahil. When we arrived at Excellent Ptahil, he was filled with love, and says, "If it pleases my father, Manda d'Heyyi, quickly send a boon to me,

Each and every single day

that they lift the clouds of darkness for me.

سه کاده که مه که کا کسید منصحه مامطهمه مهر که محم عود علی مهم مام کومیم مام کوم مرمرے رہم 85 کسکه عسده مدسده کلمسکه नाम नवर्षि भीणवत्र ० व्यत्ति به کسی مام دسته عام دسته व स्वा वयावया यावस्ववस्त ەھەكلىي وسودوه سالمع عمالهم م mans ourses ourse वेर्यत्रेवस्त्रेक्त वर्षकण्त ०० विसह वे व 90 به کوځاره کله، کی र्जात नर्वत्तवस ० कता सवतास لوهماد كسعه محمده محمدله مدسد معرمط الامها oucean and was to مرمه الاصمام الاستال معرا معر المرياه ساكاته سال دعاك وماكات ىسەككى بىخەمپەلىكى بىغد كىكى مەەلىكى بىر لىمىلىك ا [224] ىكەكىلىك كىمەنبور سانجو 95 بالمال كلمال مالي مهاسه مهاده على على المالي الم العرب عامده معامد معالات الموكسالين لاكسامه عصوبات فالمراجعة كد سەلگىكى كانتەككىكە فصلامه باله ومسالها حد سولان پر معادی بی مامع معسد عسمه عروب سه، اوی هول له مربه ساره 100 بەكەكلە ولاس لاساك مالمهاك agua, galam Harocce atala Lajam azoarsam Lalam agna Haros المحسرة المحسرة ما المحامد ما المحامد ساءه کلاه لمه باحدی کلاسه ریزه ا مدست ०८००० वताम हवतावत्र مىك مدسىد سىدم كىموك وس عداه مو مدسع مجاور مامچه المرامم [225] له الاست الحبواد سعوبه my Hard muss Mich مسهما مععم ههامامعه کامه وکه اخر اختامه لساره ० ५ वर्ष ० १ वर्ष १ ५ वर्ष वर्ष वर्ष ५ كموص عماه مركم مامه ما مه عمامه سعوب yelsegary yeram yerakan صبه ماهم مسك

नाम नवान वर्मिशेह त्रवका

०१०० त्वे व्यक्त ०८ १०६ वर्ष

ساب بموباحه بکامه وکه مه

०तम् ०८/१०म ०तम०१

59:82 – 60:8 Translation — **177**

brings perversion and wickedness to mind, because my father became angry with me." We address him and say,

need and failure,

"The chosen one whom the Life sent to them, we will surely enlighten him,He said to them,

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

"If the disciples have made mistakes, I will be surrounded within a cloud of darkness! if the Seven set stumbling blocks,

from your wrath, rage, and lust.

will I be mentioned before the Great?"

90 If the Great grows angry with me,
Manda d'Heyyi spoke
"You will be held responsible
since the planets came into being

to Excellent Ptahil, saying, for the stumbling blocks and the disciples,

You have given them power over the disciples

He will set passion and lust upon them,

They will ply with intoxicants

that sin against the Mighty and offend him.

They will ply with intoxicants
If they sin against the disciples,
If your disciples sin,
Thus spoke Manda d'Heyyi,

and put them at the end of the world.
the world's children who are held back.
it will be through your foolishness, Ptahil.
it will be through your foolishness, Ptahil."

100 and says to him,

that Yawar be a helper for you. and Sunday was a savior for you.

and he responds to Excellent Ptahil,

"Our father, the chosen without flaw, desired Yawar was a helper for you,

The Great [Life] knows your name,

and has surely created the Jordan that sent you."

And Life triumphs!

In the name of the Great Life,

may the sublime light be magnified!

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

Don't be part of the darkness,

Distinguish death from life,

my perfect chosen people,

5 Distinguish the wicked from the good, place.

but set your eyes upon light's place. and do not be a liar when you speak.

Love and teach one another

and yourselves from the wicked sinners of darkness's $% \left\{ 1\right\} =\left\{ 1\right$

Love and teach one another,

If you watch, listen, and learn,

Good people sit and argue,

and your sins and trespasses will be forgiven. then you will successfully rise to light's place. and how they argue and learn!

०८१८५८५० ०५०५ ०८५० والمعامرة رعب ومام رعبا 10 مطعمرس محن معرب معا ०५०५ ०त्तम० नक्मत्म vin ochoch var محله سامسد مهامه معمد المسر معامه علامه الموجه صماحله عسموبه 1,400 Mas asum سعاد عربه بعدمه محله سعمعد مهامه oun alyon agon न न न प्रवास هوسه نعره بدوهامولس ortander van oak van عس جع عرفي ماعا 25 वस्त्र भ०००वस्त वाता ىكلە مەمەمە ىصكە مالادمول عامس ريامه مهاه عصس م منه سه عكماه، عامس عرم بك عن مكاه عاصس عرم به ساء مهماه عمس ا م منح سه ىكالە مەمەك بىكسىلە كىكىمەم atimus ochtrodo 1/10 ०८६०म वस्रीवकामार बस्ति 35 اكر ياك عاسه مه الا لاعمه ه वरत ० हिन्तर विद्त वर्त वर्द्धक नवतक्षकन ەدىس مىلى سىرە 40 onlo pure 40 مهرس معدلا مرساه مادمه مطها مصاده وردمه مرمط معطدمه ساه ورباه ه محا محل محل محاه

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व्यक्तर्य वसत्तवस्त्री वस्तिवण्य व्यक्षर्य वसत्तवस्त्री वस्तिवण्य व्यक्षर्य वसत्तवस्त्री वस्तिवण्य व्यक्षर्य वस्तिवस्त्री

وبهاد معوبه عصورسي

يكله الحصيامة الأمار الألاءة

به صفحت بعدم معدد مسمول ملحد

तर्ह पत्त वर्ण सेत वर्ण वर्षिक वसहै वेष्ठ विक्त का स्मान व्यत्ति वस्ति विक्त स्मान व्यत्तिक्त वर्ष्ण विक्र विक्रम्स व्यावित्य वर्षिक विक्रम्स् व्यत्तिव्यत्ति वर्षिक व्यव्यक्त व्यत्ति वस्त्र व्यव्यक्ति व्यवित्य स्मान्ति स्वयवत् वर्षिक्य व्यत्त्य यद्गित वस्त्रव वर्षिक्य

[226]

[227]

60:9 – 60:44 Translation — **179**

Good people talk and advise one another, and say, 10 "Who will come and who will tell me? Who will make me know and who will instruct me? Who will come, and tell me, whether it was one king or two?" Good people tell tales, instructing one another, "There were two kings, and two natures were created: The king of this world, and the king of the ages beyond. 15 The king of this age donned darkness's sword and crown. He donned darkness's crown, and took its sword in his right hand. In his right hand, he took his sword, and began to slaughter his sons. He began to slaughter his sons, and his sons killed one another. The king of the worlds beyond and the king of the ages beyond, 20 the king of the worlds beyond assumed light's crown; He assumed light's crown, and took Truth in his right hand. He took Truth in his right hand, and began to instruct his sons. He began to instruct his sons, and his sons instructed one another. 'Who will come, and who will tell me: who and what were here. 25 before the firmament stretched forth, before the stars were formed within it, before Earth condensed, before the condensation fell upon the waters, before the sun and the moon go about within this world, how was the soul?' 'When it was sitting in the vessel, the soul neither hungered nor thirsted. 30 When it was sitting in the vessel, the soul had neither diseases nor infirmities. the soul had neither heat nor cold. When it was sitting in the vessel, When it was sitting in the vessel, its locks were pleated, and wreaths of air were set upon its head. Its eyes were beams of light, gazing upon the place of the Mighty's house. 35 Its mouth was pure perfection, and praised the king of light's place.' From the day the evil one began to think, wickedness grew within him. He grew extremely angry, and waged war against the light. A messenger was sent, to crush the strength of the rebels. They brought the living waters, and put them into the still waters. 40 They brought the shining light, and put it into the gloomy darkness. They brought the gentle breeze, and put it into the blustering wind. They brought the living fire, and put it into the devouring flame. They brought the soul, the pure mind, and put it into the mortal body.

a single firmament stretched forth.

From fire and water.

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	ेर्यों देवण्ड ०त्मार स्वर्णे व वण्तर वण्त रेस वर्ण्य वज्ञा व्हाव्ट्रें र रेत्य वीटी श्वरी रेव्स रेववण्तरीये रेव्स रेव्स रेक्स	करीन ०'वर्षरुवस्य यह्मवद्गे ^ग वस करी वरुवस्य ०'क्स ^ग वस ०'न्यक्ति वरुवरु याव्ये ^ग वस ०'न्यक्ति ^ग वस ०'य्पे ^ग वस ०'न्यक्ति ^ग वस ०'य्पे ^ग वस ०'ज्ञ ०'प्ला ^ग न्मावस्तवषर	
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	०४% कावस वर्ष के प्र १८९ का वस्ता वेष कावस्त का अवस्त वस्ता विषय वस्तु स्ववित्त अवस्त अन्त्रेय के वस्तु व्याप्त स्वय्ये का विवस्तु का स्त्र वस्तु वस्तु म अन्त्रा विषय विवस्तु विवस्तु अवस्त अवस्त्रेविष्ठ अवस्तु विवस्तु विवस्तु	कार्य-संक न्त्री-वंक ने क्स क्या- व्या- क्या- क्या- क्या- क्या- व्या- क्या- क्या- क्या- क्या- व्या- क्या- क्या- क्या- क्या- क्या- व्या- क्या- क्या- क्या- क्या- क्या- क्या- क्या- क्या- व्या- क्या- क	5
[230]	व्रीत्म वर्तम सवर्णक वस्तु वे शवद्ग वाम विक् वस्तवित्त वर्त्वे वाम विक् वस्तवित्त वर्षि सवव्त विक् वित्ति वर्षि व्याप्त सवर्णक वर्ष्त्त वर्षि व्याप्त स्वावद्गे विव्य विवे श्वात विक् वर्षा वर्षि व्याप्त व्य	०१००० विक्ते प्रतिवस्ते प्रमान विक्ते विस्ति विक्ति विक्ति विक्ति विक्ति विक्ति विक्ति विक्ति विक्ति विक्ति विक्रिया विक्रिय विक्रिया विक	5
[230]	कात्मत कात्म प्रस् वहुव्या वत्तपुरक्त व्याप्त व्याप्त स्वया स्वाप्त व्याप्त व्याप्त काव्युत वाण प्रक्त व्याप्त काव्युत वाण प्रक्त व्याप्त व्याप्त स्वयाप्त स्वयाप्त काव्याप्त कात्म व्याप्त स्वयाप्त कात्मत्र कात्म प्रस्त व्याप्त स्वयाप्त प्रवास क्षित व्याप्त प्रकार्य प्रवास	वनकर्त बहुनवर्त ४०स वनक्ष वहुन क्ष विस्त ४०स व्या वहुन ४० में वस व्या वहुन ४०स व्या वहुन ४०स वन्न वहुन ४०स वहुन वहुन वहुन वहुन वहुन ४०स वहुन वहुन वहुन ४०स वहुन वहुन वहुन वहुन ४०स वहुन वहुन वहुन वहुन ४०स	5

60:45 – 61:12 Translation — **181**

From fire and water,
From fire and water,
From fire and water,
They baptized the messenger,
He called a proclamation out

Adam, the sleeper, awoke
Adam, the sleeper, awoke
'Come in peace, messenger,
How did the precious

How did they prepare the throne for me,

The messenger spoke

'The thrones that they prepared for you are fair,
All will remember you for good,
I have come and I shall instruct you, Adam,
If you take heed, listen, and learn,

60 Adam listened and became faithful;

Adam made a pact;

Adam anticipated and rose up;

Take heed, listen, and learn, perfect ones,

And Life is praised!

they made Earth solid upon its foundation.

there came fruits, vines, and trees.
there was formed Adam in the flesh.
and sent him to the end of the ages.

into the world's chaos. to the messenger's voice;

and went out to the messenger's side.

Life's emissary, who came from my father's house!

and beautiful Life plant after them?

and will my dark form sit here in sorrow?' and said to Adam in the flesh, saying: but your form will sit here in sorrow.

and they took pleasure in me and sent me to you.

and I shall save you from this world.

then you will successfully rise up to light's place.'

blessed is he who listens and believes after you.

blessed is he who makes a pact after you. blessed is he who rises up after you." and rise up to light's place in triumph.

65 In the name of the Great Life,

61. "Who will come forth, and who will tell me?
Who will come forth, and who will tell me?
Who opened the splendid Euphrates' floodgates,
Who formed the earth,

Who stretched forth the bright banners,
 Who performed the living baptism,
 Who sowed seed within it,
 Who settled in it settlements,
 Who proclaimed Life's call,

Who achieved success with it,Who set Aquarius within it,Who chose the Great's portion,

may the sublime light be magnified!

Who will let me know, and who will instruct me?

and who excavated its two banks?
and stretched out the firmament completely?
and enlightened excellencies in their settlements?
and who made the mark of the pure sign?
and who served as the watcher within it?
and who built within it tents?
and brought light to the great palace?
and wove the wreaths from start to finish?
and was called 'the healer' therein?

and successfully brought it up to light's place?"

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61:13 – 62:20 Translation — **183**

"Life will surely know,

Life will surely know,

Yawar opened a mouth for the splendid Euphrates,Ptahil formed Earth,Behram stretched forth the bright banners,Shelmey performed the living baptism,Adam sowed the seed,

20 Excellent Ennosh set within it settlements,
Hibel called forth with Life's voice,
Yukashar achieved success with it,
Heyya-Shom set Aquarius within it,
Life's Son chose the Great's portion,

25 And Life triumphs,

In the name of the Great Life,

62. When Earth did not yet exist, When it had not yet condensed, When the waters were still black, and Shitel, Shehlon, and Ayar,

5 Hibel set a boundary and measured the water,
As Shehlon stood,
against Splendid Hibel and Splendid Ayar,
"My brothers, you foolish excellencies,
this world to which you have brought me,

and out of it no firmament will be made up,and no land will be called up,How will Adam ever have Eve, his wife?How will they sink and rise?How will he get his strength?

15 How will fragrant herbs and aromas
{How will he ever find a wife?}
and all the other fragrant plants,
How will Splendid Qamamir exist here?
How will he plant here flowers,

20 How will they come from this black water?

Life will know without asking!

and Yushamen excavated its two banks.

and stretched out the firmament completely.

and enlightened excellencies in their settlements.

and Nedbey made the mark of the pure sign.

and Shitel served as the watcher within it.

and built within it tents.

and brought light to the great palace.

and wove the crown from start to finish.

and was called 'the healer' therein.

and successfully brought it up to light's place."

and the man who went here triumphs!

may the sublime light be magnified!

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

How will he get his sweet scents?
waft up to Adam from this black water?
How will the elder myrtle be planted,
just as marjoram and tarragon are planted?

How will the shells and settlements exist?

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

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62:21 – 62:56 Translation — 185

Studs, cattle, and the plow, how will they be called into being? How will the earth be plowed, and how will the seed fall on the ground? How will the Adam's children go forth, and with what will they reap it? With what will they pound it, and how will Adam make the morsel and eat it? 25 How will the white ewe come into being? How will she go down and up? How will she become pregnant and give birth? How will the wheels of light be summoned, and grind for Adam so that he may eat? How will the firmament and the winged birds be? How will the white dove be summoned, and become Adam's companion?" As Shehlon said this. Ptahil stepped forward and said to him, 30 "I will form that which is solid. and Ayar will breath upon it; I will flush out the black water, and Hibel will make a drain for it. I will create Earth, he will bring a garment from Ur, Hibel and Shitel will stretch out the canopy." Shehlon became full of wrath against Ptahil and said to him, 35 "You are a wicked son of a bastard, Life will not accept your offering. Who are you among excellencies and men, to call the world into being?" As Shehlon said so, Ptahil plunged into the black water, and the black waters flooded out. Shitel and Hibel opened a drain for the water. They made its floods into Earth's land as if the water were not there. 40 Ayar buffeted it with his wings, and as Shehlon stood, it became dry ground. Ptahil pounded in the columns, Hibel stretched out the firmament, and Ennosh joined the bow to it. Shitel made its spheres, Hibel moved swiftly on, Yusmir, Shehrun, and Behron were the carpenters, and made for it a bow and stern. 45 They framed the ship, Hibel made its neighbor, he brought it to the Jordan, and turned it around under Earth. He set up a measure, measured the water, and poured the living water, as it entered still waters, and the living water wept, as it mixed with still waters. 50 Just as living water mixed with still water, darkness mixed with light. They brought Yushamen, set him on Earth. and said to him, "Give us your children, so they may orbit Earth, and bring light to this world we are making, and we will establish families,

and they brought the great moon.

55 from which you may take your share."
They brought the sun and Zehrun,

weerly losers affecting صوبعدا سامراس احصحه محمحم مهوس سس الحماليم مالك مسسر عمر رس عامره رسمد ب بالانجاب محموبات वस्तवार वत्तद्वा श्रीवण्वार ६० سىمەسىكە لەسەد باوسە ىصى كەقلىرە قلىلەر محاصد مهرموه الامغ محر مرحم مهم احم احم وساه کل لهمه کوی ىمەەنلە مورايد ملیکا کا کالی باعرواته ءهساله 65 مەلادە كىسەس كەكلادە الهمار مرملك الاصلام [236] vaoore de ontros ०५०० / ०,०५५ valooper de ramal toleam ەسەبكەمقارىرىيەە ० नहुन्य व्यावहुन्यह त्रवण त्रवण 70 سائمەمكى ساءە ^ वावतत्र वसात्रम १ स वावत्र dat Homb वस्वा वसावता र भार مه و که که که که که لەيە ىلصەككە م محاه محاه محم بهوس سعك للنعه بكل روين مارويده للحورة معصم بالمارة كماره 5 رووس لاسعه سامه ०५४००, व्याप्त विश्वी سسده مه صلح سمطع باكوساق كالكافويسي वसवतात्र ०त्तद्वक ० व्यक्तवर ەبىكىلە ५०५५५,०० ०,५५ بعربطرس به معده مع رب معكسرا وعكسم عرب 10 مسر مرمع المع July Ly 2040, 2040 Ly नाम नव्य० भ्न व्यस्तिका ەرە مەەكمەم، كىر سىرە र्यक्ष वत्तवत्त | ^५२५ व^रवस ورمصعاما وسطحد وصعدف [237] سكاف يدامسا مركب لم ياك ولك रात्र वत्रक्षा व्यक्ष ख्रिक्र ० द्वेन ما کیک یا محامه محامه معامد عادم ا سه إدلس لساءه فالكاه عامه مدسد معرمطر محامه व्यक्षेत्र वसीस् । विवी atoard ormer at ater areas مرسد معد محدرا محاه ىسەرە كىلىكاتە

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62:57 – 63:20 Translation — **187**

They put them in order and brought them,
"You will be a light source,

and when you are concealed, you, moon

so that neither a terrestrial war and they will have power over Adam and his wife."

They received the sun by day

They brought forth the great Venus, and the great Mars,

65 They brought Little Eve,
and they made Earth's successor.
They appointed Yushamen's sons
then Yushamen's sons didn't want it,
Each of them received a share.

set them on the Jordan, and told them: by day on Earth, will be a light source in the night, nor a celestial war will arise,

and the moon they received by night.
the great Jupiter, the great Saturn,
and they made him a ship.
gave her a share,

for eighty years, and they brought them to the planets.

70 And Life is praised!

63. A voice from on high cried out to us.

It sent Intellect to us,

Intellect goes forth and comes

and those who know his acquaintances.

5 their white garments they shook off,

They set them on their heads,

They knelt down and bowed before him,

They say to him,

"Whence comes your date palm?

10 Whence comes the one who planted you?"

The gentle Intellect replied

"My roots are from Life,

The men who created my garments

My sons made the summoning,

15 Blessed is the one who heeds my speech,

Whoever heeds Manda d'Heyyi's speech

Whoever doesn't heed Manda d'Heyyi's speech

and it will be their dwelling place

when I will be a witness against him:

20 I called into his ear, but he didn't listen.

It chose Intellect.

from the everlasting abode.

to those who know him and believe in him,

They shook off their white garments,

and adjusted splendid wreaths.

and went out towards the Intellect.

and stretched out their bodies.

Whence comes your roots and your date palm?

to those who know me, saying,

and my date palm is from light's place.

are intellects of the everlasting abode.

and I came to awaken this world.

and walks along my path;

will see the Great Life.

will fall into a blazing fire,

until the great judgment day,

I was a herald who called him.

I called and he didn't listen with his ear.

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०८००० वताम हवतावत्र لامه باکه بسیر سیده کافه معاكل مدسد كمسري السواير ولكه وصفي कात्तर कात रस वित्रता तवदीत्मा كمسهاك مدسد معاكليس ەكىرى كىرىسى سده سده سک مرسطور سسدم مغول سمطعريا مىس كى سىرە بعرمه الماله عماله ماله 0 977 ans 0 977 2 0024 and | √1,0400 and العامه العامه کی برای الات الات ساره مكوله ميسيه ماطوك وتهميم سهومه سميعك محاله بولس مسمه في سامه مرجوم رمورماه ربرس لعبطى معنى مصايب ०त्तान ० तत्रात ० त्र्रे ० प مركاس مركاكم ०८१८मास ०त्तवताल ०त्तवताल ०८१५१८५ ىكلە، كەمە بىءسەمەقەه عسمها مادرمه من محصم بسخ باعداله بهادمول ب مهورله به بدولله مس مرياد صوباط اع مداردامس دهمهاه رمط باعدا راعه مداردام 40414 04000 /1/am عسمار كالحدائدي مهمره محاه کے جمد اعورمک سمار بعوره المس سله سهانه که ماکه وه بعوال ۱۳۸۲ میروسی میروسی و میروسی کام क्तिक ०त्तरकतर गपुरु जनाजन रिष्ठ वर्षण كولوله عككوكلين عالم مركب المحالية المحالة الم ० तत सह वै ० वहस व्यक्तिक वाला वताव ०८०० वावस्र ॥ ०८५५८ अप्ट الاممود مامادمه عامهما معاكل م مكاعد كام سي كال amgarer ang Majar व्यथ्वी ,प्रवास्त्वम प्रवास्त्र 25 مىلامەرىپ سىلامەرد مدا عمامها سلاممهر ما کی میں علام वतत तत्मवर ०००० वसरवर

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63:21 – 64:29 Translation — **189**

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

And Life triumphs!

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

In the name of the Great Life,

64. I have come to this world, to make Life's creation,
They brought from Life,
They brought living waters

to make petitions of the Great,
to plant and give them living waters to drink,
and the word that Life said to me.
I teach them praise,

the mighty and the creatures whom they saw.

the mighty and the creatures come out,

They take snares after snares,

They consult one another,

They say,

"Come, let's go and ask him about his home.

15 about the place from which he came.
'This splendor—who clothed you in it?
so that your appearance is so sublime?
and your splendor brightens this world.
and your beauty sweetens the worlds."

I spoke to the mighty
I spoke, saying
"A great one am I, son of the Great,
I have come to cry Life's call,
to plant the scions of the successful,

to plant [them] and teach them good, so they may start to praise the mighty, the man who was a helper, from darkness's place to light's place.

And Life triumphs!

may the sublime light be magnified!

to make a creation of Life,
and draw down the Jordan from top to bottom.
those who were from Life.
to set up Jordans with them,
and plant the thriving scions,
give them the Great's speech to hear,

and they start to praise the mighty,
Those come out against me,
in order to take snares after snares.
and consult one another.
and plot evil against me.

Let's ask him, and tell him,
Let's ask him, and tell him,
Who clothed you in this splendor,
So sublime is your appearance,
So sublime is your appearance,

who were dwelling there, the Seven,
to the Seven children of the mortal abode,
by whose power I went there.
and to arouse Life's tribe,
and the offshoots of the great,
to teach them prayer and praise,
so they may praise Splendid Yukabar,
a helper was he,

اكر عدد سده هم محل له مربع مداد مرم مع ०१४७७ सम्म वस्त المصفي به مالي م مى مامىدى بىلىدى بىلىدىمەم مه يعديده مهرمه سام محب محب محامد بالسس ١٥١٤ هاكوله ०त्तरु० न८००४० वात प्रदेण مهرمور مامامعه مركاه الامهاده باكساله عاكما وبعاه مسامه مامامعه مهد ماهم باللارد वरुतवर गमतवरु ० त्मवत्र १ वरवाय० محامه مصرم فيلوب ാംഗ്യ ംഗ് नपुष्ठ नुष्य ०त्तर्भर || ड्राविट क्तावर ०त्तर्व 10 [240] بمعمعمل ساهج वर्ष ० ९६०० वसह वह रसतवह ० त्मस् بهرمام عصرب مهوعمس سركام سركامهم ساطمطهر بمامامه سهادمه محامد ملحه محمله محمامه محماه √वत्तसत्त ^५००० व वस्तव 12 वर्ग ० एकवर ० व्यत्मी वत्तर वर् भवतास भन भातवस्य हत्यर سلهاء المسك مره سایاس مرصی مراساد عكعمساءلس لملكه कर्लेत रका हि भत्तवह مهدمك معسماه مهاسطمهمه ەلىكە ئاسادىن كىسال بهلسس محمله علامه 20 كىسە بەلەر بىل بېكىمە د ملکوید مع سامهرکما مسده عديا اعد معمه تکصعه که هرمه دست رویاد بىلسىر بەقھەرە كەمەمىسىر کله مهورسس [کله مهورسس] مهکول کصاموسه و کمول Jakes on Joralam VALOTIN VATOR بالاسلام کله ولک مرام المام الم [241] नपुरु रत्तारत रेप्ड रहारण بعالم كالمحاكلين سهد که مه،سلس वरवा तकत्र भवा पर वे rosmon roy o noor hor orroy any of Horr Aner 2000ء ما کا ایک ایک محمله عيرسيك للعله كساكم كماملع كماكم مريدمولك مهدري لموسعه دياب ساملعمه سعرسم عط भीरवस्त्रिक भात्मवर्त वस्त Jun 0.80/ Juny مصحه مطمه معصم عسر عماما سدموم عمام بالسب سب که یه

رىدە مىس

65:1 – 65:34 Translation — 191

65. In a bright cloud, I sit.
I went there and I came,
I came upon seven figures,
All of them were sitting in mourning,
They scattered ashes on Spirit's head,
They were speaking with wicked talk,
With lustful words they said,
"Come, let's assume a false guise,
Let's appoint a head,
Let's give out fruits to the world,

Let's make a call, like the man who went here.

let's make them listen, fill them with perversity,
and tell them,

'Why have you abandoned our words?

and changed what we have said?'Let's sit down and tell them,I saw them, mocked them,I shone in my abounding splendor,The nations that saw me grew frightened,

20 Spirit fell from her throne,

The Seven trampled their robes,

All of them held their heads low,

Down they fell upon their faces,

"O Lord, we have really sinned!

As soon as I was armed,I spoke and I said"When I came, to work here,so I would come to do good.I will explain to them your wicked advice,

I will explain to them your speech,Why would they listen to your words,My chosen people certainly listened to me,They were all good,

And Life triumphs!

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

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

Why have you abandoned our words,

before the strange man goes there."
and laughed at all of them.
so that I became visible to the nations.
and the house's godhead shook in fear.
and all the nations scattered.
and did not forget what they had done.
and fell down upon their faces.
they raised [their faces],
Please forgive us our sins."
and sealed against the nations,
to the Seven children of the mortal abode,
the Great sought to send me
I will do good, and extend a blessing to my friends.

in which there is no light.
lest they listen to your talk.
and why would they remain within your world?"
all of them were good.
and they raised their faces to light's place.

०८००० वताम हवतावत्र 35 كيمونكويسىي عساءه ككوه مطساره وكسمهممه لساله عرابه عالما वर्षित न०० यविष्ठ १००इत عهد اسمه لهده ودساد وبطهره وليام मन्त्र भव दे ॥ १००इ० [242] वनवर्त्रनित अपन्त अपन ०त्तर्भ० ०त्रततः भवते त्स واسامريد وسايرياه مسهولاه वनवस्तर ०१८/५ ०५२७ २ رسه علا ماه و مرهاه ०१वत्र ०१ववङ्ग ०त्तर्भ० مس ريامه مسر مك مسمع ريامه مسم علاه ىرەمغىي بولىدە ملامه مصحه مصحه محمد Junioanslas 4400 atimo तत्त्रवर विवस्त कर بسارمطامه وطركب ودبوع مدسم، برس مطعطه 10 محماه وسم معموه والمحم वस्तरक ०त्तपूर्व ०त्सर سسك عبهله ووصاحبه ەقە سىلە اس ~ त्त्र कार्त्यत व्तवस वस्रीवकाम मार सारवस्रा यत्तर वर्जनतवस्त वर्जनतवस् वरुत بحولا عربهوفله ० नित्र वर्ष वर्ष वर्ष वर्ष वर्ष १३ مهو سدله صافله ماس مالاس معاه ०तत्रत्र ०त्यत् ० प्रकारी عكمام عليسرد مره وكرسد مهمسك ه صفحه له لاحد الدسمه به [243] ०त्तत्रकः ०त्तस्य व वत्तव्य agarocer actal ० तत्रमण्यम् ० तर्षण वत्रावत ०८/८/वम् वसम्वी ^ जन्मवक्त त्र व्यवन्त्रका व्यवपीय वस्त्रवी 20 ०त्म ०५०/०५ वसम् ०८९० वत्त्वत ०८०० वत्तवा بعولال عربهوكله ०७६० यहा ०१वसतवस رملافال رمح الرمد عد کد کستاد احمر به صلحه مراده محلا الهرماد مرامهر رعد دمعوم محسمه محلا عليماد 25 احصانه احم راعضاله ०० प्राच्या १००० पर ७०५ مارد مرسمی دمارل مهدر ماسسر رمه रात्तर्व रहा व्यवति वर्गत्त्रव पर वत्तर ०१०स्तवस् वरुत بحولا عربهوكله دملافالم مره المولام Le peur Hay page مراءه محلا الروسامال ० प्रमुद्ध , वर्म ५० वर्ष्व 30 الماسم مصلا الماسك بصنانه وره اعصاله مه لهسراه بر ماسطه م مارد مرحمع برمارا [244] ەرە كسىلەر مەەكە रात्र गहुर ०१००६ ४०। त००० १८

65:35 – 66:33 Translation — 193

In the name of the Great Life,

66. Way out beyond, in the splendid fruits,

in the perfect house,

within you, Adam's garden,

Whatever the great say,

5 They say things with glory,

They reveal the secrets that

Before there was this abode,

before the sun and the moon existed,

The splendor within its vessel blazed,

10 the words were hidden,

The winds kept the peace,

The produce that is entirely splendor,

the Lord of Greatness has set

The great first one spoke, saying

15 "My son, come be a messenger for me,

come, for me bear a burden,

Go to the realm of darkness,

to the place of the lions,

to the place of dragons,

20 to the place of the liliths,

to the place of the water-torrents,

The first spoke, saying

"If I go down, who will bring me up?

Who will embrace my soul,

25 Who will form a solid space for me,

My wreath, the beams of splendor,

If the wicked capture me within their fortress,

The great spoke, saying

"If you go down, who will bring me up?

30 Who will embrace your soul,

I shall form a solid space for you,

Your wreath, the beams of light,

If the wicked throw you within their fortress,

may the sublime light be magnified!

in light's courts,

within you, Ayar's garden, is insight.

is a proclamation, called forth by Life.

they tell stories with glory.

they say the proclamation's words.

were once held between father and son.

before all this existed,

and went into the world,

and the light blazed within their garb,

hidden and guarded within their books.

and settled upon the world's wilderness.

and the light that is entirely beams,

and confirmed in the perfect house.

to the first, his son,

come, bear a burden for me,

and tread down the rebellious lands for me.

in the darkness that has no tinge of light

to the den of savage leopards,

to the den of the devastating demons,

and the Astartes like veiled women,

and the courts of devouring pitch."

to the great, his father,

If I fall down, who will grab me?

so that we do not fall into the devouring waters?

so that we do not fall into still waters?

who will set it upon my head?

who will be my savior?"

to the first, his son,

If you fall down, I will grab you.

so that you do not fall into the devouring waters?

so that you do not fall into still waters.

I shall set upon your head.

I shall be your redeemer.

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66:34 – 67:11 Translation — **195**

Rise in the name of Life,

don the helmet of the worlds,
 in the darkness that has no tinge of light."

Lions would have surrounded me,
 Dragons, liliths, and the Astartes
 water-torrents and fields

if it were not for the strength from me,He submitted to the man, his creator."Why have I sinned against you and sent you,to the depth in which everything is corrupt,When Sprout heard this from me,

that bestowed upon me hearing and speech,"Go slay the lions with it!Go slay the dragons with it!Go slay with it the lilithsGo dry up the water-torrents

I raised a cry to Life's house.
I set in order the things,
I crushed the darkness,
I rose without any fault,

The triumphant Life speaks,

In the name of the Great Life,

67. From beyond, an excellency cries out
He says to him,
"De not clean, and do not lie down."

"Do not sleep, and do not lie down.

Do not be a child of the house,

Do not fall in love with fragrant wreaths,
 Do not fall in love with perfumes,
 Do not fall in love with false shadows,
 and false shades that deceive.
 Do not drink and become drunk,

When coming and when going,When standing and when sitting,

gather the beams of light, and go to the realm of darkness,

devastating demons would have surrounded me, like veiled women would have surrounded me, of devouring pitch would have surrounded me, if it were not that I am a disciple, a disciple's voice." The Lord of Greatness said to him, and why have I sent you here, in which none can abide?" he sent me a staff, and said to me,

Go slay the savage leopards with it!

Go slay the devastating demons with it! and the veiled Astartes! and the courts of devouring pitch."

It had sent me strength and splendor. about which my father had ordered me. and established the light throughout. and had no flaw or imperfection.

and the man who went here triumphs!

may the sublime light be magnified!

and instructs the man Adam.

Do not forget what your lord commanded you, and do not be called guilty in Earth.

and take no pleasure in an alluring woman.

and do not neglect your evening devotionals.

alluring prostitutes,

and do not forget your Lord from your mind.
watch out, you'll forget your Lord!
watch out, you'll forget your Lord!

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	0.00 g a 0.00	anol san sangala varili	
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	احسانه لف الحسانه الالماساه	och orange dando	45
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[249]	०००० मध्य भन सक्राज्य वस्तवा	oarm'r oayd omadn	

67:12 – 67:47 Translation — **197**

When coming and when going,
When resting and when sleeping,
Say not, 'I am a beloved son,

15 Adam, take a look at the world,
in which there is security.
He sets the scales upright,
He will bring over one out of a thousand,
Fragrant wreaths are worthless,

Everyone who lapses into adultery,Everyone who lapses into theft,Everyone who sleeps with his friend's wife,until his spirit yields.Everyone who sleeps with a widow

Everyone who sleeps with [an unmarried] bride, and should not behold Abator.
 Whoever abandons one and takes another
 The woman who commits adultery and should not behold Life's house.

30 Everyone who goes to fortune-tellers
will be tortured in vessels of ice.
Everyone who drinks wine
engaging in drums, revelry,
they should tear him apart with asphalt rakes,

Severyone who goes unto a songstress she gets pregnant by him, takes poison digs a hole and buries it, and the eyes of the child see its mother The child will die in the dung heap,

He will be interrogated in that penitentiary

She should be interrogated [in that penitentiary
and she will not behold the light,

Everyone who approaches his wife,
should dwell in the bowels of Leviathan.

The woman, who does not wash in water, and the pure name should curse her,
Light's watcher should strike her,

watch out, you'll forget your Lord!
watch out, you'll forget your Lord!
there is nothing wrong with anything I do.'
a thing in which there is nothing

out of a thousand, he brings over only one.
and out of ten thousand, only two.
they will be as if they had never been [...]

his trial will be in the fire.
will be bound in the dark mountain.
his trial will be in the fire,

should be bound in the dark mountain. will be tortured in the twin wheels,

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

and false astrologers,

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

should be beaten with blow upon blow, and she should not have the final release.

and her name should be erased from Life's house.

and her name should be erased from Life's house.

and does not wash in water.

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67:48 – 68:8 Translation — 199

The man who sleeps with his wife, that first day when she washes away uncleanliness and menstruation, they should raise him into clouds of darkness. 50 Everyone who practices usury, and charges interest on gold and silver, They should raise him into the dark mountain. Everyone who loves gold and silver, and does no good within it, should die two deaths instead of one, and get cut off. Everyone who breathes in Life's scent and does not mention Life's name over it 55 should be interrogated in Abator's house. Everyone who does disgusting deeds will be taken by the Seven's sword and blade. Everyone who dyes his hands and feet, and distorts the likeness his Lord ordained for him. He will hold the coals in his hand, and he will kindle the flame with his lips. He will ask for death but will not die. 60 Life will not approach him, and neither let him die, nor will he be relieved from his suffering, to rise to see light's place, He will not be condemned in sin's abode, because of the baptism he received. Everyone who loves colorful fabrics and colors will be clothed in darkness. They will cover him with gloomy shrouds, and put blazing sandals on his feet. 65 Darkness goes out before him, and gloom comes after him. because he loved colors and colorful fabrics. He will have demons beside him, He will be bound in the penitentiaries until his spirit becomes perfect." To you I am speaking and explaining, the souls of my righteous elect, who testify to Life. 70 Do not do disgusting deeds, lest you sink down to darkness' place. The triumphant Life speaks, and the man who went here triumphs! In the name of the Great Life, and in the name of the precious truth! 68. When Manda d'Heyyi went to the place where demons dwell, the demons wept, wailed, and shed their tears, when they saw his splendor. The demons cried like lambs, and the women bleated like sheep. When Manda d'Heyyi went to the place where Gap dwells, 5 Gap, upon seeing his splendor, sprung up from his throne, stood, and said to him.

and who are you, to rise up to the Jordans?" [...]

and the scent of Life that came upon me.

"Who are you, from the Great [Life],

He sees fruits and trees.

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68:9 – 69:13 Translation — **201**

Droplet Steady comes and goes, she leaves the inner shell. 10 She leaves the inner shell, the horrid darkness and black waters. They leave, coming to the seven walls that surround Senyawis. By the outer wall, Droplet Steady sat, for sixty-two years Steady was at the outer wall, until the scent of Life came to rest, and a messenger came to her 15 He says to her, "Get up! whom Life has built and edified. Get up, Droplet Steady, Get up, Droplet Shine, whom Life has sought and loved! Get up, Droplet Appear, and rise to the side of your ancestors! and become Life's truth! Get up, Droplet Firm, 20 Get up, Droplet Pearl, the pure pearl, whom Life loved, and who was your summoner! Get up, Droplet Life's Treasure, whom the great planter has created!" He comes and goes to Droplet Steady. When Droplet Steady reached the gate of the wall, 25 She bent her knee to the ground. She praised her ancestors, saying, "He is the Life that does not die, the ceaseless, limitless light and splendor. The triumphant Life speaks, and the man who went here triumphs! In the name of the Great Life, and in the name of the precious truth! When the scales did not want to weigh, from his place up to the king he rose. He embraced and coddled him, and said, He rose from his spot and called to the scales. "Go, Sharhabiel and Behram, the scales whom the excellencies wanted. choose one out of a thousand and bring up [...]" 5 69. The light was planted, and the hidden light shined forth, which was planted from the droplet's light. Manda d'Heyyi opened his mouth, speaks to Excellent Shunglan, and gave him a response, saying, "You are a son of new splendors, you are a son of precious lights, 10 You are a son of pure hidden mountains, you are a son safeguarded by Intellect, whose name is entrusted to the excellencies and is hidden by the excellencies." until he arrived at Splendid Plant. Manda d'Heyyi comes and goes

he sprang up from his throne,

When Splendid Plant saw him,

ىكىرەرە قىخەلە مەخەتلە ०त्मार कार्य कार्य व्यावरिवा مهم ال محمل عوس عوس 12 [254] مرسمك يكونماس كناتكاه صامربهمه عصس المعربة عرصاه مرامه عدا عوس عمده ردامه سرد بهالم ० व्यत्तवण भव ० ० त्ताव भित्र व्यवक्षत्र यवीव व्यवीतिक सह ० तताता यव ० व्या तवका तर ० त्नेशास्त भव ० व्यास्त सह 50 व्यास कर हरी स्था वसी वसी مرسد معرمه محم محم كى سى اده دساده لادى मन्त्र ०००मार रस र्भ रेज ىەبىكەك ०००० वर्ष वस १००० वस १ त्तर الرجاع بالسب مهرده عودمومغ]د مصه 25 ىرەككىم سەكەمەرمە اكر كاسه و بالسار भएडि १०५८० के इनवस १५८१ यात्र अतुभागत वनवर्त्यत रिवक्तार रत्तर عاجب احماد مرحامه باد الموركة المساءة كراه مراها عدا کرسر حدے عصام ردامس سے 30 بەكەكلە Lateans arread Velcam भवर्षेणरीत वर्षेणवी भत्तर वस्तर् व वस भवरि ॥ वस रवनवका [255] عسابه عادر بالسبر عدد ملامصل بون موت ملاح مدا عمسما عداه المصفى و مام و المعربة على المام حروس احر بالحصاء محمد ىكىرەرە لىخەرىدە ئىسىرە قىخەلە ىەھەكلە रक्ति के क क्र Land Land magan Ama affe ابىمى بىماك بىمە २००० त्तरुत व्हुव्य त्ताल्वेत वर्तर باعم سمه کناییه بكل مهي بهامه بالسب مصعدا بعد اعسم 40 ar / 40ma 4040 /1/20m 46 المول له مهر له مسره ىكىرەرە قاخەلە بەلخەقلە وبعد إرب موفى वस्तवह सत्स्वरत स्वत्तामा ىلوبىكەپ مەەكەه रकाण्डकार वरत्तर المال حسكم المالا ० त्रहुवन व व व ० व १ त्मरे ४३ باطعاله كسمعلم २०००त्तरत वर्वा १त्तर alty | agenty atto ०८०० वर्षे वस ० वर ० व्हेन्वस [256] بالمنوب سراويه لإيه भवसवस्र ० त्वस् रस ज्यास्त वयस्य व्यक्ष्म منطمع مدسد معرمحل مرمري

69:14 – 69:49 Translation — **203**

and responded to him, saying,

15 "Light up the giant mirror,

Bring light to the settlements, When Splendid Plant said this,

and says to him,

"You are a son of new mirrors,

20 You are a son of the excellencies' image,

Manda d'Heyyi comes and goes

When Splendid Transplant saw his splendor,

and says,

"Blessed is your coming, Manda d'Heyyi,

25 the myrtle who [is the eldest

and the daffodil, who is the eldest

blessed is the glorious throne on which you sit,

which was planted from Intellect's wand."

When Splendid Transplant said this,

30 and he says to him,

"Blessed is the creator who created you,

and made you a great one,

and made you Truth,

Manda d'Heyyi comes and goes

35 When Splendid Frolic saw his splendor,

responded to Manda d'Heyyi,

"How clear is your insight,

Your splendor is abundant.

Just as the crown upon your head shines,

40 your splendor shines upon the excellencies,

When Splendid Frolic said so,

and responded to him, saying to him,

"Blessed is your abundant splendor,

Blessed is the praise

45 Blessed is the great cloud

Blessed is the crown upon your head

Manda d'Heyyi comes and goes

When the droplet saw his splendor,

grasped her wand in her hand,

in which your ancestors shined,

and bring light to the excellencies within them!"

Manda d'Heyyi responded,

and you are a son of hidden settlements,

and you are a son of the mighties' praise."

until he arrives at the home of Splendid Transplant.

he sprang up from his throne,

of] all the settlements,

of all fragrant flowers,

blessed is the wand you hold in your hand,

Manda d'Heyyi responded,

he has given you such greatness,

like the precious Intellect,

beloved by all excellencies."

until he arrives at Splendid Frolic.

he sprang from his throne,

and says to him,

how shining and steady your splendor!

and enlightens the excellencies,

and upon all the settlements!"

Manda d'Heyyi spoke,

and your light that burns in the world.

that he bestowed upon your mouth.

from which you were formed.

that the king gave to you."

until he arrives at the droplet.

she sprang from her throne,

responded to Manda d'Heyyi,

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69:50 – 70:18 Translation — 205

50 and she says to him,

glorious king of all the excellencies."

"Come, come, hidden splendor, light that burns in the world, come and bring light to your ancestors, whose eyes look to you!

Bring light to your ancestors' shell, because you, Excellency, are the great mirror,

55 When the droplet said so, Manda d'Heyyi bowed down and praised her, and responded to her, saying,

"They call you Firm on high. By your side, the excellencies gather.

The excellencies gather by your side, and praise you, droplet, since you, Droplet, are Firm, you are the first creation."

Manda d'Heyyi comes and goes until he arrives at Droplet Pearl.

When Droplet Pearl saw his splendor, she sprang from her throne,
and knelt down on her knees, and praised Manda d'Heyyi.

The triumphant Life speaks, and the man who went here triumphs!

70. When the scales did not want souls to enter within him,

or souls to cross over him, he said,

"I shall not be the scales, I am an excellency of the good.

I shall not be the scales. I am a king's son.

5 I shall not stand in these waters, and the souls, who are polluted,

will not pass me by."

When the scales said so, a guide man came flying.

He said to him,

"These living waters are from the Great [Life]'s Howraran.

10 These living waters came from the reservoir's banks and the Jordan's drainpipe.

To you these living waters will go down, from beneath the vine Yusmir.

To you these living waters will go down, from the settlement of Great Yushamen.

To you these excellencies will go down, in order to dwell with you.

These Jordans— they are your company.

15 The fruits, vines, and trees— they are your company.

The souls will come and surround you.

They are the three hundred and sixty-six,

who are the scales— they are your company.

The triumphant Life speaks, and the man who went here triumphs!

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[260]	स्वरं ग्लामी भी सावित्	त्तावरुवर यात्र वर्द्धक प्
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71:1 – 72:11 Translation — **207**

71. When they went forth and came to Abator, Abator was hidden within his shell, and he said to them, "Out of all the excellencies, why have you made me the owner of the scales, expelled me from my settlement, destroying and devastating my world, 5 and removing my bed from me, so that the truth will never be given to me?" When Abator said this, Splendid Hibel went to his ancestors, and said to them, "How hidden away is Abator within his shell! He rants from his shell, and says to me, 'I shall never come out and take the scales. and never be called the owner of the scales." When Splendid Hibel had said this, the king became filled with rage, and cried out in the world. Twice he cried out, and the settlements kept silent until the third time. Little Sam responded to him, and said to him, 15 "I shall go down to the Nether, and be the scale man, and be called the era's head." He says to him, "You simple fool! You foolish man! and never be called reliable and successful. You will never be the owner of the scales, 20 Summon Abator, who is a gentle excellency." The triumphant Life speaks, and the light wins, and those who love its name. In the name of the Great Life, and in the name of the precious truth! 72. When he came to Abator. Abator arose from his throne. since the king commanded him, and he is careful of the high king, he is careful of the splendor of all the upper worlds. Abator comes and goes, and excellencies came to his left and right, 5 and they drew near the king and sat down. Abator spoke, saying to the Pure Intellect, "I am only one of these numerous excellencies; why did you send for me?" Then Intellect spoke to Abator, "Of all the settlements and excellencies like you in all these worlds of light, 10 there isn't anyone gentle like you, you are gentle, and you are efficient.

and you will support the souls.

Your heart is great,

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[261]	सम्बद्धन स्वरं वर्ष १८००	15 سمه/ه وځوګله
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[262]	वर्ष ० व्ह्वा वसहवद् ० ५००	_γ γο οιω _γ ιιαπαριή 30
[262]	वसर्था वसुवर्धाः बस्तवरह् व वर्षे वाङ्ग्वर वसहवह् वर्षिकी	ریام ورسیر کیستوجماعه عور الله الله الله الله الله الله الله الل
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[262]	००८० व्यवण्यरे०त ४००८५ व्यवण्यरे०त ०—	atanayo hisasha atan aho atash oga ormu himiataasa
[262]	व्सवक क्षांच्यव्यव क्षांत्मत व्याप्तक क्षांच्यव्यव्य भारकत्त्व स्वाच्यव्यव्य वस्त्रवरं व्याविष्यंत क्षांविष्यं	معمر بالم همرما كوادمس كوادمس معمر با جاء من دم دمامسمه كمدمه كم مهمرس مك مهرمه مهمرس ميرامه
[262]	००८० व्यवण्यरे०त ४००८५ व्यवण्यरे०त ०—	adomoror Armedyga ozlodor 2 ozarz 149 azard koleon Aeleon ozarz 12 eo eo eodomoro Aredokz ozarm d'o ozabek oga oemer Armedendor
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[262]	०१४१ वस्त्रस्त भेपी० १५०४० व्यवण्युग्त वेपुत्स्त १५०४० व्यवण्युग्त वेपुत्स्त १५०४० व्यवण्युग्त १५०४० व्यवण्युग्त १५०४० व्यवण्युग्त	only Jither alo and Jither alo and another Annial relian Aloan 2 and per on on and per on on and and another and and another and another anot
[262]	अप्तःवहुवा अप्रणःस वे व वार्या वस्त्रःस्य अप्रेर्य क्षेव्यक क्ष्र्याच्युव्य योग्येकवस् वार्या व्याव्यक्ष्या व्याव्यव्याव्युव्य क्ष्र्या व्याव्याव्युव्य वस्त्रवः व्याव्याव्युव्य	adomagon himedyge afeta and Jesen do and Jesen do and Jesen do and Jesen do and and folson helson and person and and helson and he
[262]	०१४१ वस्त्रस्त भेपी० १५०४० व्यवण्युग्त वेपुत्स्त १५०४० व्यवण्युग्त वेपुत्स्त १५०४० व्यवण्युग्त १५०४० व्यवण्युग्त १५०४० व्यवण्युग्त	Todbody arred arrady do stratogra stry do ratemaron himedyga stry do and Jirm do and offer the array array array array array array array follow helpen array for array follow helpen array for array a
[262]	०९६०० १००१ १८१००० अत्तरवहुवा अपूरणत्त वे क ०९वे वस्तरत्त अपीर्ट उस्वक व्यवण्वत्व प्रात्तवक्त वस्वक व्यवण्वत्व प्रात्तव ००८० व्यवण्वत्व १००० व्यवण्वत्व ००८० व्यवण्वत्व	44000 44000 40 10 100000000000000000000
[262]	० एतम् वर्षण १ व्यापा ० तम्मान ० एतम् वर्षण्यः वर्षण्यः वर्षण्यः वर्षण्यः ० त्या वस्त्रः वर्षण्यः वर्षण्यः ० व्याप्तः वर्ष्यण्यः वर्षायः ० व्याप्तः वर्ष्यण्यः वर्षायः वर्षः वर्षः ० व्याप्तः वर्ष्यव्याप्तः वर्षायव्ये	ocarre ha signadore do constrante de constra
[262]	०९६०० १००१ १८१००० अत्तरवहुवा अपूरणत्त वे क ०९वे वस्तरत्त अपीर्ट उस्वक व्यवण्वत्व प्रात्तवक्त वस्वक व्यवण्वत्व प्रात्तव ००८० व्यवण्वत्व १००० व्यवण्वत्व ००८० व्यवण्वत्व	44000 44000 40 10 100000000000000000000

72:12 – 73:13 Translation — **209**

You will have compassion for the souls, and you will be the judge." And then Abator spoke to Intellect, "Tell Splendid Hibel, if he will be the judge, then I will be the owner of the scales!" 15 And then Splendid Hibel-Yawar says to Abator, "When I am the judge, who will establish the settlements? When I am the judge, who will be the king in these worlds?" And then Abator tells him, "I shall be the king, and I shall establish the settlements." 20 When Abator said this, Hibel-Yawar clenched his fists, and turned into the owner of the scales for fifty-five years. He was the scale man, and raised excellencies and settlements. When Splendid Hibel said this, the Great Life accepted the blessing, and became filled with rage about Abator. He came, cast him down from his throne, 25 set him at the Nether Gate, and said to him, "Go, and be the judge, as long as the Great Life wants you to be." And then Splendid Hibel said to Sunday, "Come, sit in the customs houses, and let me be the owner of the scales, and we shall call the settlements into being!" 30 The triumphant Life speaks, and the man who went here triumphs! In the name of the Great Life, and in the name of the precious truth! 73. A white eagle am I, whose ancestors have forgotten him. My ancestors have forgotten me! Woe to the excellency whose ancestors hate him! Such is the fate of each excellency who heeds his ancestors' chatter! 5 Whoever heeds his ancestors' chatter, they cast him down, and set him at darkness' gates. I am Splendid Hibel. I heeded my ancestors' chatter. I have fallen, and there is no way up for me. I have sought, but did not find. I have run, but did not pass. I took the blame upon myself, so great is my splendor. 10 I set it inside the darkness. I have drawn the excellencies' contempt, and the excellencies will not approach me. and have rested in the trappings of darkness. I am laid upon the bed of darkness,

the excellency who sinks into the darkness!

So, such is the fate of every man,

اهسه دومه معدا العصاه र००० त्तरत रवहुव्य १८/१०० 15 واول کیجه معدم عرباه د محامه باسدمکرمخ مه سعه به المال سعه به ०८००० च्यावस्त भावता كاكك مكسك و كلا رمه على الكوري مهما سكص الخبر ماموه مما المحرب مسر مسكد عركك والاعساد عامل عدد مرهمه علاء ० छनत भागवित्व वस्तवित अस्तस्य 20 यात तकु वर्षा कतार वर्षक्रावकर वस्तता عربه مره مساد عربه ره مه رمح برمه عماما عامع محسده المعالم بكله الامهاديجة لكنه كلونواسي به که مله مله ماه که ماه که ماه کا ا بی مه یکه لسمه یه کله سیر [264] بمعسه معددمه على معمد मध्याद्भार वमध्यात्री ०८०८ वर् २५ مصامح لمها عصصم برادمس برادمس مسسر مسررد اه سالامسام مرسالس ما مسر هطهمارهاد مطعده فوسريا معوسر ملامسامل لوکسه عله اوره بسالانه مه ورود بهرامله باکسه الله कार ०त्तस्यत्मर वत्तरात् ०त्तराव वरी० ० एक०० वसहवह ० ५०० 10 02 m 122 map 4 30 لامه باکه بسیر سیده کافه ०८,००० वत्तामा हवत्तवत्त्र यर्भे वत्तरवद्दी यावरं वक्त احولاله وربعه كسحه تەلجەك ىكىسقەنچە كاكى_ل ेत्सत कत ०८० पुरुष रवतत्त्रत्वार ०८ का ००० तवर वर्स रवात्मत्तव्य∥त ०८ हा ०००त्वर वर्स २ بكلونوءستن [265] mostate och y ama datao هولا هربعه كسعه ساده وقوسوله عربه کد سیکولی سیو وکوسولاد، بامور رمعنامهد بسدمار नाम नवर्षा व्यत्स्तवर भार्यक्र ما به کامی می کامی می ما 10 كول سره ولاوسوله कर्वेरेन् वार्मकर्त वेरेत रेराक्र مطحطمعل سلهمر ريادمس July of our again of o comb الموارد بهجومه والمعه جمعه ^रत्मत ०त्तत्रात्तरुत व्यवस्करीत مرمد مهمهمام ردادم व्यत्स्त्रव्यत ०८६ १२ ०००त्वरं वर्सः ०८०तवत्त्रभत्म त्रकारत वसार्वात ساموب سره وسام ماسم व्यत्स्त्रवार ०८ हा ००० त्वरं ०से १२

73:14 – 74:15 Translation —— 211

This crown of mine upon my brow, Zahriel has set it upon my head. 15 Gone are the speech and hearing that my ancestors gave me. I, Splendid Hibel, am within the darkness, I sit by the sides of the walls, and raised my sublime voice, I said that I would be great, who has made me so small on Earth? I said that I would be gentle, and support the lowly and the poor; 20 I said, "Listen to the speech of the Great! How sublime is the turban he has given me!" I said that I would be meek and submissive, the path on which the righteous great and small pass; I said that I would be king; who has made me for darkness' place? I am concerned about my ancestors, and about unleashing Ur upon them. I am concerned about my brothers and sisters, and about unleashing darkness upon them. 25 I am concerned about what I've planted, only to abandon it at the gates of darkness. So, such is the fate of every man, who would be gentle! To the excellency who is called gentle, they will give neither wife nor shell. Neither wife nor shell will they give him, nor will they give him children to sire. They will not settle an excellency called gentle. Sublime is the chinstrap they have given him! 30 The triumphant Life speaks, and the man who went here triumphs! In the name of the Great Life, may the sublime light be magnified! 74. Excellent Ennosh spoke, praising the man, his creator, and he says, "How I grieve for my disciples who were cast into darkness! How I grieve for my disciples' children, upon whom were thrown much filth! 5 How I grieve for my disciples' children, upon whom Spirit has spread pollution, and cast them down!" Excellent Ennosh spoke, saying to Life, his ancestors, "If it pleases you, my ancestors, let the span of my disciples be finished, and let my disciplines rise to light's place." 10 Life, his ancestors, spoke, saying to Excellent Ennosh, "How could we raise the disciples, whom we seek to replenish the community of souls?" Excellent Ennosh spoke and taught, saying to Life, his ancestors, "How could the community become full, from the souls you have cast into the dregs? "How I grieve for my disciples' children, who are persecuted in Yawar's name!

who are slain in Life's name!

15 How I grieve for my disciples' children,

ज्यत्मत्रवात ०८ का ००० त्वरं वर्भ عجر مورجه عدسه محمد عجده سكل ساده موسمهم مدس كك محمر مصره المحمد المحمد المحمد [266] عسامهم معدمهد مارد ر کد سیره مالی سیره محصوصه ماهم معدمه کا علامهم व्याक्षा वीदा स्तावन्त مادرمه كسحه معرما 20 كول سره ولاهسوله स्वित्वे व्यावरेत वीद्र यत्तिवरे वीरा مهرمور ماريا ملامور ردادمه معاصه مسته صولهه व्यत्वरत वास स्वाकवा ساعهم معصمه مدسل هولال وربعه حبيحه محمرهاه درمعرمحن معالم معامم رادمس معاربے رہے رہد 25 ००१० त्रकत्त्रात ०५वरत Junea ole ema sore ale ocquir سكى اكم مادمه المام مادم suca Hypermy Lymes Logol مدر مه مسطره مصامح ىلەربوم كىلاكە ئاركەكىلە المحالل ساءه كلاه Late octaber obale armen رسه رسه هربعه اا كناكه [267] स्तिकत्त्रवा ०१ त्यात १५ رسام موساد عالم درام 30 ساده وقوسوه مرسك هولاله وربعه كتعكه ل*ى قال م*ولاله کد ساہ ملی ساءہ معمسمدے وماهمه عبور محرفهم مامعمور مرمد عليد للكرياه ىلەربىمە كىلىك مىركىلە الحول ل ساره على Laly rate octabal octable arman عدادك مورامه كدادكه رماید رمایا مامه ० छत् ० ततातहर गर्र त्म० سالامها عساطاد هادمهاد مرمط محد مدرمطرسم رماسح عولملی کند کوکه عسمویه كمهاطس لعمه، لاء عكسه Le ormeaner ouer Light व्यव्य व्यव्ये व्यवका यक्ष्मव ०८०० मस ५५ ४० م بعد کسل مرساد ل دول به المراهد مصمور معالم معالم كلومورسس لوبوغايكه ها کامل عاده سامه عاله فلی لى د دكوسولاس بى دكودىك [268] ه المركب بلونوه عالمو 45 سوايله لوءه الاوي سادمه ۲۰۰۲ مورس هم مهاله بعده مهاده mon Horas mismor عمام ودرمع ودس کم محمه سه، اه، هرامه کتابیه معصمه محسمته مامهمه مرد مرمياد دمامسمكه کد سے ہاہ کہا ہے ہے ० १६०० वस्तर्भ वध्तत्म वर्षाण ेत्त ०त्तनतर १९६७ عرماسك وساه كرده و اعطى 50 طمه محموم هدسه مظرمطه مجمعه على يەرىسىر كولكورسىر سى

74:16 – 74:51 Translation —— 213

How I grieve for my disciples' children, who are persecuted in Life's name!" Excellent Ennosh spoke and taught, saying to Life, his ancestors, "If it pleases you, Life, my ancestors, when the span of the house is finished, the span of the house will be complete, so let's stop the fallen house." 20 Life, his ancestors, spoke, saying to Excellent Ennosh, "How can we stop the house's span, since the house's span is not yet complete? The span of the house is not yet finished, while the disciples are still rising." Excellent Ennosh spoke, saying to Life, his ancestors, "How can disciples and Mandaeans rise to the light, 25 when they from the food that the Twelve's sects eat. and drink what they drink, and Spirit has heaped upon them great filth, adultery, debauchery, and fornication, so none among them will rise to the light." saying to Excellent Ennosh, The Great Life spoke, "Calm down, calm down, Excellent Ennosh, and may the calm of the good be upon you. 30 On account of their names, they will not be cut off from Life's house." Excellent Ennosh spoke, saving to Life, his ancestors, "If it pleases you, Life, my ancestors, then let us stop Earth, because the whole community of souls is falling into Ur's maw." The Great Life spoke, saying to Excellent Ennosh, and may the calm of the good be upon you, 35 "Calm down, calm down, Excellent Ennosh, because our own portion is in the great dregs. We have Nazoreans and Mandaeans trapped in Spirit's captivity. They are trapped in Spirit's captivity, and Ur, the Lord of Darkness, swallowed them, because they made prayer and praise, and he holds captive the fallen house. 40 They will not be cut off from Life's house, nor will their names be destroyed from Life's house, because they have gone down to the Jordan, and taken the baptism and Life's sign upon them, they will not condemn them. Because they made the evening devotionals, they will be established alongside their ancestors. Because of the rewards they have given, and the communion they have taken, 45 they will see the pure air, and the persecution that passed over them. They will forget it, and he will give them speech and hearing in light's place." Then Excellent Ennosh made a request to Life, saying, "If it pleases you, Life, my ancestors, the community of souls was filled with devotionals, because they have been tossed into the dregs, and bear nuisance, persecution and deceit, 50 and are blocked by the planets' secrets, and the name of Manda d'Heyyi

were in their hearts and mouths."

and the name of Yawar

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74:52 – 75:2 Translation — 215

The Great Life spoke, saying to Excellent Ennosh, "Calm down, calm down, Excellent Ennosh, and may the calm of the good be upon you. Excellent Hibel will come and go, When Earth perishes, 55 and well-prepared and equipped excellencies will go with him to Ur, the lord of darkness, and say to him, 'Ur! Open your mouth, so that I might have my share of the dregs!' Ur will say to Excellent Hibel, 'Magnificent excellency! Whence comes your share of the dregs?' 60 He tells him, 'I have Nazoreans and Mandaeans. trapped in Spirit's snares, [yet] they mention the name of Life! We have disciples [yet] they mention the name of Life! trapped in Spirit's snares, 65 We have disciples trapped in Spirit's snares, [yet] they speak the name that is mine!' And then Excellent Hibel will raise his hand to twist back Ur's mouth, and seize the souls of those who took the sign of Life, and mention the names of Life and Manda d'Heyyi, and acknowledge Manda d'Heyyi. 70 Then he will take them from Ur's mouth, and throw them into the great Ocean, until their sins are absolved. And then those souls will become like white sesame thrown into living water. Then he will perform the great baptism, the great baptism he will perform, and enter them into the great communion. 75 Then he will lead them through the great water channels. The water channels' excellencies will come to face the souls that were in the dregs, tears will form in their eyes, and they will say to them, 'You have been living on Earth, and thus within the home of the sinners.' Then they will take them by their right hands, and throne all according to their own glory. 80 Their forms are shining and magnificent in the great place, in the perfect house." The triumphant Life speaks, and the man who went here triumphs! *In the name of the Great Life*, may the sublime precious light be magnified!

stands and preaches the Peacock.

75. Over yonder, by the seashore,

He says,

هورد فوهده لعاله العال محمده ا [271] کل پهوسه ويوس anty Hala vioae Jer of Jara of 10 عالامع العامر مجاه 5 عموده سدم بط محاد م مطاومه مرهدمه مهمه مرك دعامسمك هدس سادموره ەرە گەنصە भवत्र वरद्गवित वर्ति voos ante tala ىكىرەرە، كەنەبەدا व्यक्ति भवत्र व्य 10 كاككالا ०त्तरु० ० । त्तरु त ० छत्तर तकत्त ्रक्त ىلىقە مەكەكلىپ مهها لاههوم مس م مصصد برادم به به محا عده المهادة المهادة المادة المادة مصم لامكا مصملا ملامه العامر محاه رسامه مسطر عملام 15 مره کمورمه لکو، کلومهود اکر صواکه مهد مهدور رادم سرد سادعهده مالا دعمهالام المصد سك الأسام المساه المساه سعيده و اا ومحده سرمام ، محم ، محمد ، مح [272] alae lear a410 ومجره كام عادة [ممهره] 50 ملاعه مهمه مها الكم عالامكار عجاه عموده سدم رحا محاد م وطاعم مهمه مربعه ملامع ०८५१०५४१८५ ०८५५० ०८५६ سرب لسمه به مه مواه ل یوه، کامههمال کی صواحیه ० छत्त ० छात्रवर् ० १९०० पर ० ० 25 كاككالا رعمه ما سريام معمسه دعمه معمد معمد المعمد ال لاعوسد كهداء بحمقته رمهدی سے سادمهدم olega sueses consol سامه مسطر عملام ەمەولىپ مەسىپ مدس ماعطمهم عره ب صبالحاء روومه و کر کما عالم 30 به کله که که صف بعولوله باوباعه صوبهده ىمەنبوكە فىكلە ىكەكلىلا كىسلە مەبەكلىلە مالاگ عظمور برمارم ىخولولەن ئاوپىچە مەمۇلىنە ०७८ भारत स्वस्य मार्गा विश्व عدربط عاسساد عطاه 35 कन्ति क्ति भ्रम भ्रावा वस्ति ती عبريا مارمه سارد वस्तिक अत्मान वस्ति بهاسس بدوسه ورسامه رسالهد a alany sumali asto वस्तवर रक्ति भरावार

Translation — 217 75:3 - 75:38

"Who is like me? They have set me at the enclosure, 5 until Earth comes to nought. darkness' people come to an end, I am the Peacock: They made me the enclosure's guardian. With doubt, I was filled, 10 I said,

'Who is there that has done to the Great I, the Peacock, opened my mouth, 'Of those among you who were deficient, He started a fight because a folly of mine,

15 and made me the enclosure's guardian, When the Great [Life] did this to me, I said,

'What sins did I commit against Life's house, unseated me from my place,

20 [They set me] at the world's distant end, until Earth comes to nought, darkness' children perish, They will sink into the darkness, When the Great did this to me,

25 I said,

'Why do I stand, and worship, when they do not take my blessing on high, brought me low and accused me, When the Great [Life] did this to me,

30 'Woe is me, the Peacock, whose beauty has killed him, and whose pride has trapped him. Woe to you, whose beauty has killed him, I spoke, saying to the Great [Life,

35 'Why was I not meek, Why was I not wise, all who rebelled were then brought down? Why was I not truthful,

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

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

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

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

and whose own words brought him low.'

like the water that comes from the Euphrates' mouth? that all the fools before me.

without a lie in my mouth?

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75:39 – 76:20 Translation —— **219**

Why was I not set right,

They eat their fill from it,
Hibel submitted to his ancestors,
The Peacock did not submit,
My ancestors on high
As the Peacock said this,

When his ancestors heard his voice,

When his ancestors heard his voice,

"They put me in my settlement, and said to me,
now put your rage out of your mind."

When the Peacock heard so,
He started to worship and praise

then stand and submit to their lord.
and they called him a beloved son.
and they called him a defiant son.
[do not take] my blessing."
his voice rose up before his ancestors.
they wrote him a true letter.

like a platter set before the starving?

 $\hbox{`The Great [Life] has extended truth's hand to you,}\\$

he became calm and his heart settled down. his ancestors from beginning to end.

50 And Life triumphs!

In the name of the Great Life,

76. I come with sandals of precious stones, In my left hand, they placed a mace, which opens the way before me.

I will lay waste,

The images which were depicted upon it,
With a wreath upon my head,
To ages and generations I go,
I set up a throne and upon it I sat,
so that Jerusalem, whose gate was shut,

10 from my voice and my declaration,
and its bars and bolts were rolled back.

Jerusalem shone in my splendor,
Those who stank, their scent
I opened the eyes of the blind,

I put speech in the mouths
I made these crippled and lame folk
Christ raised his eyes, and he saw me dimly.
he twists his tongue,
and he says,

20 "Who are you, from the First Life,

may the sublime light be magnified!

and the great axe of openings,
I will destroy, I will build,
and put up my temple.
I have wiped clean from left to right.
I go to ages and generations.
until I reach Jerusalem.
and spoke in the secrets of my wisdom,
and whose bars and bolts were drawn in,
the bolts of its closed gate opened,

and on my hands are choice gems and pearls.

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

who went with a wreath upon your head,

भारत स्वायव्यात हवहा वसाव याद्ववस الموصفي لا تعده ماكه معصريت وداعطه عرامامه محصريه ليكصي بكله كالالالا ०त्तरुक ० विष्युक्त वरत्मस्वस्य agag varmer Aglabarrer عوله عکسکه عاصه بمجدمه بمامع به م ب کام میرون بهلسب فیصعوره فصیح रिकाि अवताली स्वायवतात كىكە ورەسەلىلىن دىرەرسىي ربر بعده ومرمك رك سەلى ەلگەه بىلگەه وكوسراك كل والحواسس الحواجلة لل محده الله المحمد المحمد الله المحمد الله المحمد الله المحمد الله المحمد الله المحمد المحمد المحمد الله المحمد الله المحمد الم مرماه معده محلامه برامس [276] مكرهمه فمرمه في مراممه عسدمع سمر بره است عرده عمد الاعماد عمد عمد الاعماد عمد الاعماد عمد الاعماد عمد الاعماد عمد الاعماد الا رصح رصح دعيسك ودرعامه ب م موما ماربوه م مدرمجروع مدس کم عام ک محا سكى سولكه مككه سكاكاته Agabaaras kadarasas varmo محمر مصح مامع مسجم भवतवी वस्तवह बहुत्वव्युह वी० 32 ०१०० ००न अन्तर्भ न्त्रवर्भ وسلايموما يمعوط भवएणवा वसमात्र वर्षा ० ० १ तर वसी रवस्तवज्ञ यहवस्य वसी مكرومه عمره معمد عدد مربه سساره برماسد الحمدسه رصح رصح دعيسك ودرعامه ب مرموسك للمومر 40 لەكەك ०त्तर भूक्षित कताद्रेन स्ति व वर्ष ० ००० सम्मान्य ०००० भन १२ لەكەب سەنە اەنە वित्वत्र कतत्रीत् कत्त محمد مابد مممد مرسمج [277] भवत्र तर । निर्मा करण्य नमारक वे त्तवस مصلح اعطمه اعظمه sho a sure oblimer atto त्रीय वित्रक्षण वसिष्ठत वसी م سوره احمام معمار مهمام علمه محم مرموسلا عماه वित्ववर्ष भी सह भाव معادمت محدمه معمد مماره مانعاد معلله ساس عماه کم معلم ماسحما سله فیله بحر محمد است ماموما مست مصره ماساد رمعلل Hampoly Believe Lamber ور بادیمه کا محاصه کاموردمار 50 ىرەپە قەھلەم سەھىمە لېھ ,40 0, m, ,1,00 a0 c

76:21 – 76:51 Translation — **221**

you went to ages and generations, until you reached the gate of Jerusalem. You set up a throne and upon it you sat, and spoke in the secrets of wisdom, so that Jerusalem, whose gate was shut, and whose bars and bolts were drawn in, from your voice and declaration, the bolts of its closed gate opened, 25 and its bars and bolts were rolled back. Jerusalem shone in your splendor, all the scents became fragrant. You opened the eyes of the blind, and you cured those with skin diseases. You put speech in the mouths of these tongue-tied and mute folk. You made these crippled and lame folk walk upon their own feet. 30 Christ raised his eyes, and he saw me dimly, and he changes his appearance to ask so he twists his tongue, and speaks with me in different ways, and he says, "Who are you, from the First Life, and from those well-versed in wisdom? Show me your mighty deeds in Jerusalem!" 35 I trampled on Earth until it trembled, and the heavens were shaken. I wrote a letter to the living water, and my letter was not rejected. I made my sign upon the fire, but the fire did not sin against me, Excellent Ennosh. Christ raised his eyes, he saw me dimly, and he changes his appearance to ask so he twists his tongue, and speaks with me in different ways, 40 and he says, "If you are coming from the First Life, recite a true letter!" I recited the beginning of the letter. I recited about Adam and his wife Eve. I recited about the head of all generations, Shitel, Adam's son. I recited about the good scion, who sowed ages and generations.

I recited about the good scion,

I recited about Ram and Rud,
I recited about Shorbey and Sharhabiel,
I recited about Shem, Noah's son,
For whoever heeded and believed me,
For whoever did not heed me,

His name will be erased from my scroll,

The triumphant Life speaks,

Shitel, Adam's son.
who sowed ages and generations.
until they departed through plague and the sword.
until they departed through flame and fire.
until they departed through floods of water.
a spot is set at light's place.
a spot is blocked from light's place.
and his form will become dark and not shine.

and the man who went here triumphs!

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