

Christian O'Brien



THE PATH OF LIGHT



The *Mystical Discourses* spoken by Jesus of Nazareth to his Inner Circle of disciples on the Mount of Olives. Recorded and witnessed by the disciple scribes Matthew, Philip and Thomas.

Christian O'Brien's translation of the **Askew and Bruce Codices** (2nd century AD Egyptian Coptic copies of original documents recording the spoken words of Jesus of Nazareth) presented within the text of *The Path of Light*, provide authoritative and detailed support of the existence and journeys of the soul. It also provides the scriptural evidence that Jesus taught Surat (soul) Shabd (word) Yoga (union), and should be recognised as a Perfect Living Master.

The text supports the existence and spiritual nature of our ancestor Gods, who re-started agriculture and civilisation c. 9,300 BC, following global catastrophe. They founded Kharsag – the Sumerian *head enclosure*, known later as the Hebraic *Garden of Eden*.

The diffusion of knowledge and agriculture around the world from Southern Lebanon is demonstrated within the scholarship and research presented by Christian and Barbara Joy O'Brien in their preceding books *The Genius of the Few* and *The Shining Ones*.

Jesus is teaching the *ancient druidic/oriental wisdom* to his inner circle of male and female chosen disciples *after his Crucifixion*, so that they could carry on his work following his *Ascension*. His words were recorded and witnessed and authenticated under the law, by the disciple scribes Matthew, Philip and Thomas.

Two years after the crucifixion in AD 35 Christianity entered Britain, with the founding of the Nazarene Church in AD 37. This was accepted by King Caractacus, and the British Royal family, who were relations of Jesus. Joseph ha Rama Theo (James the Just) in his role of Decurio, (procurer of minerals) with a grand daughter married to the nephew of Caractacus, Apostle Simon Zelotes, and
cont'd on back flap

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Astrolobus were all present in Britain around this time, linking Jesus to the Druidic Schools and the high culture of Britain, and indicating Britain as a starting point for his mission.

Earlier translations of the Askew and Bruce Codices, surviving as copies, and believed to have been bought at Medinet Habu, near Thebes in Upper Egypt c. 1750, adopted an ecclesiastical, or academic, Christian interpretation, which largely ignored their Gnostic antecedents; and this orthodox approach led to many unintelligible passages with limited spiritual value. O'Brien's scholarly secular approach reveals *The Path of Light* as a treatise on spiritual truths taught in the Druidic, Mystery and Brotherhood schools of the ancient world.

The original documents were associated with Valentinus c. AD 96 – 160, and subsequently most likely to have been prized records of the Arian Christians in Alexandria and their Bishop George of Lydia; Alexandria being second in importance to Rome at the time of George's beheading in AD 361, under the persecution of the Catholics and Arians under Emperor Julian the Apostate. In AD 391 Emperor Theodosius instructed George's successor Catholic Bishop Theophilus to fire and destroy the Serepaeum library.

Adding to Jesus' undoubted importance, this verification of his teaching requires the revising of key issues: 1. *Jesus as one of the many sons of the one god.* 2. *The resurrection, not mentioned in this source document.* 3. *Equality for women, his mother and wife playing key roles.* 4. *The purpose of the Elohist Psalms, which appear before Moses in Egypt and Mesopotamia.* 5. *The role of priests in removing divisions.* 6. *Jesus' knowledge of the Gods, and his relationship with the Supreme Being.*

Edmund Marriage – The Golden Age Project.

Christian O'Brien CBE read Natural Sciences at Christ's College, Cambridge and spent many years as an exploration geologist in Iran, in Canada, and in other parts of the world. In 1936 he was involved in the discovery of the Tchoga Zambil Ziggurat in Southern Iran. In 1970 he retired as head of the Iranian Oil Operating Companies to devote all his time to research the many enigmas of prehistory. He died in February 2001 aged 87.



Cover image NASA

Souls come forth on Earth to execute the work of their ancestors – The Egyptian Book of the Dead.

It is necessary that they should find the Initiation which is in the Books of Jeu, and which I caused Enoch to write in the Garden of Eden when I spoke to him in the Building of Knowledge and the Building of Life - Jesus of Nazareth – Teachings of the Master - Bruce Codex - p. 222.

I revealed this everlasting yoga to Vivasvan, the sun, the father of light. He in turn revealed it to Manu his son, the father of man. And Manu taught his son, king Ikshvaku, the saint – Then it was taught from father to son in the line of kings who were saints; but in the revolutions of times immemorial this doctrine was forgotten by men. I have been born many times, Arjuna, and many times hast thou been born. But I remember my past lives, and thou has forgotten thine – Krishna - Bhagavad Gita - Ch.4, Verses 1, 2 and 5.

Without freedom of will, there is no humanity; freedom of conscience is both the birth and breath of manhood; the essence of the soul is will – Basic Druidic doctrine.

It is not possible to comprehend these mysteries of creation till we have crossed the frontiers of mind and maya (the two lower spiritual regions), and one should leave them alone – Yes souls who are permanent denizens of these regions (the two lower ones) sometimes incarnate themselves in this world in accordance with the scheme of creation and, after doing their work, go back to their place – Huzur Maharaj Charan Singh Ji - Light on Sant Mat - p. 357 – Sant Mat is not a religion. The aim is free thinking and direct contact with God through meditation.

In a BBC John Freeman Face to Face interview in 1959 Freeman asked Carl Jung: *Do you now believe in God?* - Jung replied...*Now?...Difficult to say...I know...I don't believe... I know.* – Carl G. Jung was a leading Gnostic scholar. He wrote *Seven Sermons to the Dead*, using the name of the great Gnostic teacher Basilides.

*What the Gnostic documents reveal to us is the spiritual attitude of those who were the most tragically sensitive to the problems of human destiny - Whence do I come? – Who am I? – What is this material world? – Where shall I go after the end of this life? – Jean Doresse in the introduction of his book *The Secret Books of the Egyptian Gnostics*.*

*The introduction into the bosom of Christianity of all the cosmological and theosophical speculations, which had formed the most considerable part of the ancient religions of the Orient, and had also been adopted by the Neo-Platonists of the West – Definition of Gnosticism by Matter in his *Histoire Critique du Gnosticisme* (1828)*



THE
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THE
PATH OF LIGHT

VOLUMES I & II

by
Christian O'Brien

SCRIPTURAL EVIDENCE THAT JESUS OF NAZARETH TAUGHT

SURAT SHABD YOGA

AND SHOULD BE RECOGNISED AS

A PERFECT LIVING MASTER.

THE PATH OF LIGHT

An Abridged and Free Translation
of the
Discourses given by Jesus of Nazareth
to his
Inner Circle of Disciples
on the
Mount of Olives
after his Crucifixion

Recorded by the Disciple — Scribes
Thomas, Matthew and Philip

A QUOTATION FROM THE ASKEW CODEX
 GIVING CLEAR EVIDENCE THAT JESUS OF NAZARETH
 TAUGHT THE PRINCIPLES OF SURAT SHABD YOGA

ἄχοϋω2 ON ΕΤΟΟΤῆ ἄσι ἰς ἔμ πῶλαξε πεχλαϥ ἄ-
 νεϥμαλῶηθῆς χε εἴωανβωκ εἰοϋοεἰν κἠρϥσσε ἄ-
 πκοσμοσ τῆρῆ ἄχις εἰοϋϥ χε ἄπῆκατοτῆιϥτῆ
 εἰολ ἄπεροϋ ἄν τεϥωη εἰετῆνωἰνε ἄϥω ἄπῆ-
 ἀνακτα ἄμωτῆ ἔωοσ ωανῆετῆνωἰνε ἄμμϥσῆριον
 ἄτῆμῆτερο ἄποϋοεἰν· ἄλῆ εἰνασσετῆτῆνοϥ ἄσσε-
 τῆιϥτῆ ἄβῆικρινεσ ἄοϋοεἰν· ἄσεχῆηϥτῆ εἰτῆμῆ-
 ερο ἄποϋοἰν· ἄχις εἰοϋϥ χε ἀποτασσε ἄπκοσ-
 μοσ τῆρῆ· ἄν ἔϥλη τῆρῆ εἰτῆῆητῆ· ἄϥω ἄν νεϥ-
 ροϋϥω τῆροϥ· ἄϥω ἄν νεϥνοβε τῆροϥ· ἔπῆλ
 ἔπῆλωσ ἄν νεϥσομῆλῆ τῆροϥ εἰτῆῆητῆ· χε εἰετῆ-
 ἄπωλ ἄμμϥσῆριον ἄποϋοεἰν ἄτετῆνωϥῆμ ἐνκο-
 ἄλις τῆροϥ εἰτῆ νεκρῆλις·

— in harmony with all other *Sant Mat* Saints and Masters.

Translation

Jesus continued with his discourse. He said to his disciples:

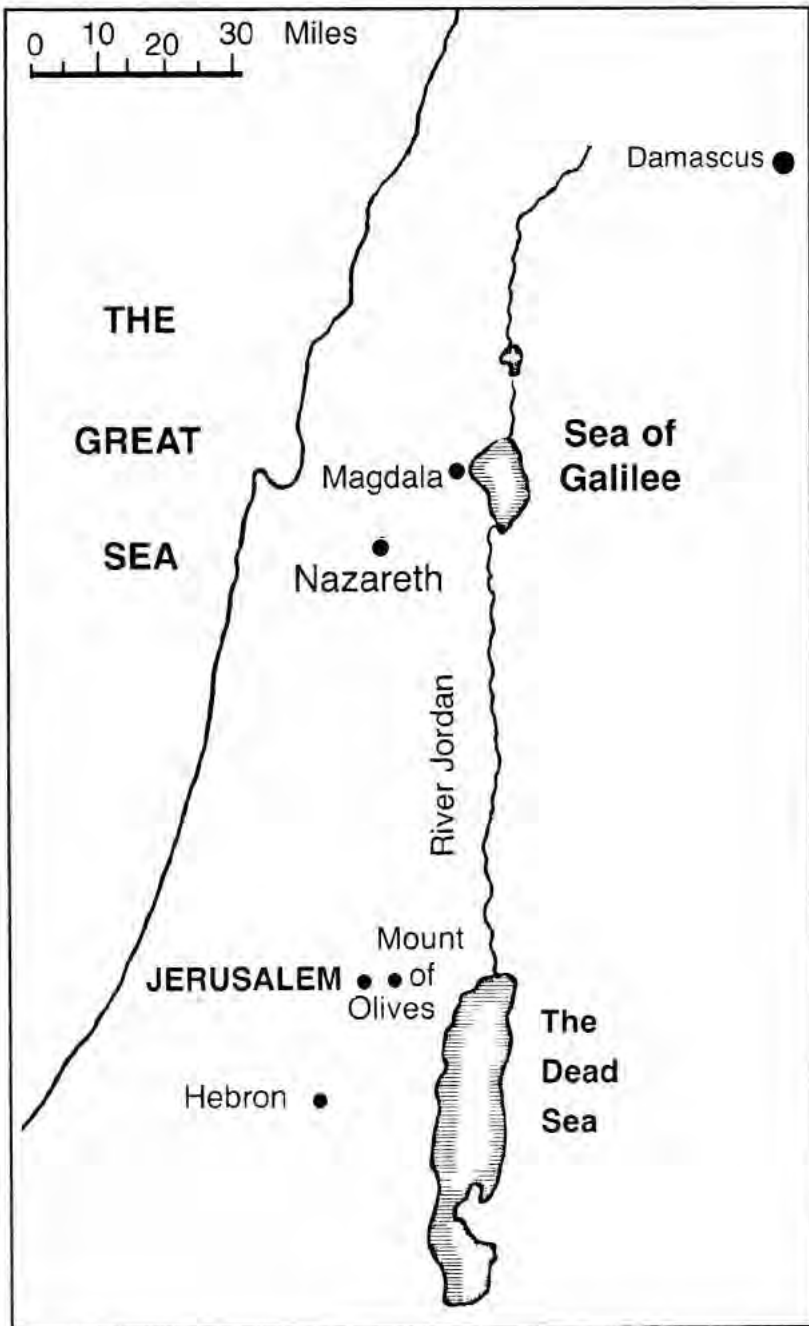
“When I have gone up to the Light, proclaim to all Mankind, and say to them:

‘Do not cease from seeking by day or by night; and do not rest yourselves until you find the *Shabd* of the Kingdom of the Light which will purify you and make you into pure light—and take you (up) to the Kingdom of the Light.’

“Say to them:

‘Renounce the whole World and all the material things in it; and all its cares, and all its sins - in a word, all its attachments which are in it; so that you may be worthy of the Initiation of the Light, and be saved from all the Chastisements that (follow) upon the Judgements.’”

The Path of Light
 Chapter 8, page 160



The Holy Land in the time of Jesus of Nazareth



Dedicated
to our Beloved Master

HUZUR MAHARAJ CHARAN SINGH JI

who encouraged these translations
as a *Seva*
and without whose Inspiration, Direction and Guidance
this Volume could never have been produced.

This work is wholly His—only its mistakes
may be attributed to the translator.



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 The Books of Jeu
 Carl Schmidt and Violet MacDermot
Fragments of a Faith Forgotten
 G.R.S. Mead



INTRODUCTION

The documents used for making the translations which follow are known as the *Askew and Bruce Codices*. The *Askew Codex* was first brought to scholarly attention in England, in A.D. 1771, following its purchase from an unknown bookseller by Dr. A. Askew; after whose death, the Codex was bought by the British Museum where it is now housed. It comprises a collection of 365 quarto sheets of vellum, on which the writing is in Greek uncials in the Upper Egypt Coptic dialect.

The *Bruce Codex* was brought to England, in about 1769, by the Scottish traveller James Bruce, and bequeathed into the care of the Bodleian Library in Oxford. It is written on papyrus, in book-form, and comprises 78 leaves. The script is in Greek cursive characters, and, like the *Askew Codex*, is composed in the Upper Egypt Coptic dialect. Unfortunately, and in contrast to the *Askew Codex*, it is in a very bad state of disorder and delapidation.

In relatively modern times, both Codices were admirably edited and translated in Germany, in 1905, by Carl Schmidt; and, more recently, retranslated from Schmidt's text by Violet MacDermot for the "The Coptic Gnostic Library" of Cairo. MacDermot acknowledges that her translation closely follows that of Schmidt and his redactor, W. Till.

The translation, here, was also made from Schmidt's edited Coptic text, as contained in "The Coptic Gnostic Library" edition, published by E.J. Brill of Leiden in The Netherlands. It, too, owes much to Carl Schmidt and Violet MacDermot—particularly with respect to the more subtle intricacies of the Coptic language in which they are experts.

The present writer is much indebted to the Publishers, E.J. Brill, for their permission to undertake this translation.

The titles, *Mystical Discourses and The Path of Light* have been used by the present translator because the earlier, titles of *Pistis Sophia and*

The Books of Jeu were found to be inappropriate to the overall subject matter. In the case of the first, the tribulations of that harassed Soul, the Pistis Sophia, only form a minor part of the *Askew Codex*, and should not be allowed to detract from the more extensive Teachings. In the case of *The Books of Jeu*, these are books about Jeu and must not be confused with the far more ancient *Two Books of Jeu* referred to by Jesus of Nazareth in his *Discourses*.

The difference between the present translation and its august predecessors lies in its Mystical interpretation. The earlier translations adopted an ecclesiastical, or academic, Christian interpretation which largely ignored their Gnostic antecedents; and this orthodox approach led to many unintelligible passages with limited spiritual value. This unacceptable treatment inspired G.R.S. Mead to write his scholarly *Fragments of a Faith Forgotten*; but, even he, was unable to see clearly through the mist of phraseology that tends to obscure many Gnostic spiritual documents.

When this mist is cleared, *The Path of Light* can be seen as a treatise on Spiritual Truths, consonant with the tenets of *Surat Shabd Yoga*; and as revealing the narrator—Jesus of Nazareth—as the Perfect Living Master of his time.

The translation, in this book, is an abridgement of an earlier attempt at a Mystical interpretation of the *Askew Codex* which the present translator entitled *Mystical Discourses (given by Jesus of Nazareth to his Inner Circle of Disciples on the Mount of Olives)*. In this book, the first two sections of the *Bruce Codex* have been included in Volume II to form a homogeneous whole.

Some restructuring of the original text has been necessary, particularly where it was recognised that the material entitled by MacDermot as *Book III* referred to events which should precede those of *Book I*. This material now constitutes the Prologue to Volume I.

The Prologue opens with Jesus of Nazareth standing, with his disciples on a mountain in Galilee *shortly after* his Crucifixion. As there is no reference to a Resurrection anywhere in the Codices, this matter has to be addressed realistically. This has been done in a Commentary before the main Text.

Chapter One opens in a recognisable Near Eastern scene set on the Mount of Olives, a rocky hill on the east side of Jerusalem, from which it was separated by the valley of Jehoshaphat and the brook Hebron. This place is well known as having been a favourite resort of Jesus and his disciples—as it would have been peaceful, and only populated with olive trees which gave welcome shade from the hot sun.

When viewed from a position below the eastern wall of the City, the Mount is seen to have four eminences; all of which have important connotations for Jewish religious history. The northernmost is known as “Galilee”, because of a legend among Christians that it was the hill on which two Angels addressed the Apostles, after the Lord’s ascension, with the expression—“Ye men of Galilee”.

Proceeding southwards, the next eminence is called the “Mount of Ascension”; but this high-point has been deemed incorrectly named by biblical scholars because its claim is supposedly contradicted by Luke 24:50,51 where it is stated:

“And he led them out as far as Betheny, and he lifted up his hands and blessed them.

“And it came to pass, while he blessed them, that he was parted from them, and carried up into heaven.”

The opening sections of Chapter One show clearly that there is no contradiction. There were apparently two “ascensions”—the later, and final one, at Bethany—and an earlier event on the Mount of Olives (graphically described here) which, presumably, gave its name to the “Mount of Ascension”.

On the Mount of Olives, in the weeks after his Crucifixion, Jesus was preparing for his final departure from this World. He had selected twelve men, and a number of women, to form his Inner Circle of Disciples. These Apostles, as they became known, had to be taught the Spiritual Truths in the greatest detail, and had to be shown the secrets of the Higher Spiritual Planes, so that they could be deemed “Saints” and be capable of continuing his work on Earth, after his departure.

In the book, *The Master Answers*, Huzur Maharaj Charan Singh, in answer to a question sought to clarify the current thinking on biblical accuracy by stating:

“The difficult problem with the Bible is that Christ himself never wrote it; otherwise we might have had a true interpretation of his teachings. It was most probably written by followers of the apostles and that, too, not at the time when he was delivering his lectures—probably much after he had left

... ..

“The problem with the Bible is that nobody took notes at that time [because Christ’s teachings were given to the masses and some of them passed them on to others and so on]

“But still, whatever is given to us today, if mystically we try to understand it, we definitely come to the conclusion that there is no difference between Sant Mat and the Bible.”

We must be clear that Huzur Maharaj Charan Singh was only referring to the lack of precise accounts of Christ’s preaching to the common people, and that an entirely different standard of recording applied to his spiritual discourses within his Inner Circle.

This esoteric knowledge, which was the real substance of Jesus’s Teachings, is stated, in this record, to have been taken down, word by word, by three disciple-scribes—Philip, Thomas and Matthew—presumably in shorthand, a skill that was not uncommon in Rome, and the near East, at that time. Jesus stated:

“Listen Philip, you Blessed One. It is to you that I have said these words, because you and Thomas and Matthew are the hands to which it is given—by the authority of the Supreme Being—to write down all the words that I shall speak, together with all the things that I shall do; and everything that you will see.”

At this stage the reader may care to turn to the Commentary, on page 68, which seeks to establish the authenticity of this account of the teachings of Jesus by reference to the strict demands of Jewish Law.

In his three years of ministry, Jesus taught at two levels. His expositions in the Synagogues; in the “market-place”; and to the greater outerbody of disciples, form the substance of what has been called the *Synoptic Gospels*. Important as these are, they are greatly overshadowed

by the deeper and wider, Mystical Discourses given in private to his Inner Circle of Disciples, at the close of his Mission on Earth.

These Discourses were known to the Gnostic Schools of Valentinus and Basilides, and were probably collated, and edited, by them ; but the fierce opposition of the early Christian Church in the second century A.D.—led by Bishop Irenaeus of Lyons in Gaul, whose See was far from the main centres of Gnostic Teaching (such as Alexandria)—led to the suppression of this very important record.

There can be little doubt that the record reproduced, here, was originally part of a much larger *opus*, the major partion of which has been lost. In a *Coda* to the *Askew Codex*, probably added by the Gnostic School responsible for its formulation, the writer refers to the larger work as *The Books of the Saviour*, stating:

“They (the Apostles) came forth three by three to [from] the four Regions of the Heavens. They preached the Gospel of the Kingdom in the whole World, while Christ worked with them through the word of confirmation, and the signs and the marvels which followed them. In this way, the Kingdom of God (became) known over the whole Earth, and in the whole World of Israel, as a witness to all peoples which exist—from the places of the East to the places of the West.

OYMEROS NNTEYXOS MPSWTHR

(meaning)—“A PART OF THE BOOKS OF THE SAVIOUR”



VOLUME I

PART I

The Crucifixion of Jesus

Discord in the Heavenly Regions

Rebellion among the Angel Watchers

The Harassment of the Pistis Sophia



PROLOGUE

COMMENTARY

This volume is an account of the teachings of a Perfect Living Master, who was almost martyred after three years of teaching (as his two predecessors had been), as he prepared to depart from this World for his True home in the Spiritual Regions. His work on Earth was far from completed, but the divine Mauj was that he should leave behind a trained and trusted band of Disciples to carry on his Teaching.

To this end, the disciples had first to be Initiated into the fellowship of Saints; and then taught the deeper esoteric mysteries of what is now known as Sant Mat—the Teachings of the Saints. And finally, they had to be taken through the Spiritual Regions and introduced to their splendours—both Positive and Negative.

The account, which follows, mentions the Crucifixion of Jesus in several passages but gives no details of this event—and makes no reference to a Resurrection. It takes the well-being of Jesus, after his traumas, completely for granted—and this, in itself, is remarkable and even instructive. It opens with Jesus meeting his shocked, and scarcely believing disciples, a day or two after the Crucifixion, on a lonely mountain in the Province of Galilee. This lonely location was essential because the whole of Jerusalem was agitated by rumours of the empty tomb; and the authorities would have been quick to re-arrest him if he could have been found.

To set the scene in its perspective, it is desirable to record, here, an outline of the earlier events around the hill at Calvary. For this, the most direct account is that given in the Gospel of St. John, as rendered by the Jerusalem Bible.

19:12 From that moment Pilate was anxious to set (Jesus) free, but the Jews shouted, "If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar." Hearing these words, Pilate had Jesus brought

out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour.

“Here is your king”, said Pilate to the Jews. “Take him away, take him away!” they said. “Crucify him!” “Do you want me to crucify your king?” said Pilate.

The chief priests answered, “We have no king except Caesar.” So in the end Pilate handed him over to be crucified.

They then took charge of Jesus and, carrying his own cross, he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle.

.....

Near the cross of Jesus stood his mother and his mother’s sister, Mary the wife of Clopas, and (also) Mary of Magdala¹. Seeing his mother and the disciple he loved (John) standing near her, Jesus said to his mother, “Woman, this is your son”. Then to the disciple he said, “This is your mother”. And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed he said: “I am thirsty”.

A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar, he said: “It is accomplished”; and bowing his head he gave up the spirit.

The remainder of the account of the events of the three days is largely common to all the Synoptic Gospels. The “lifeless” body of Jesus was taken down from the Cross and placed in a new tomb in a Garden, and a large stone was rolled across the entrance.

On the morning of the third day—the day after the Sabbath on which no such work could be done—Mary Magdalene, together with Salome and Mary the mother of James, arrived at the tomb to anoint the body with spices and herbs.

They found the stone rolled back and the tomb empty. A figure in white linen (whom the gospels assume was an Angel) spoke to them:

Matt. 28:5-10 “There is no need for you to be afraid. I know you are looking for Jesus who was crucified. He is not here, for he is risen, as he said he would. Come and see the place where he lay; then go quickly and tell his disciples: ‘He has

risen from the dead and now he is going before you into Galilee; it is there that you will see him.'

"Filled with awe and great joy, the women came quickly out of the tomb and ran to tell the disciples."

"Rising from the Dead" is a Mystical concept describing what happens when a Soul returns to the body after leaving it during deep Meditation. All the Inner Circle of Disciples were conscious of the fact that, when they started teaching, they would be liable to some form of martyrdom—and indeed it was to be the fate of many of them.

But later in this volume, it is recorded that Mary Magdalene commented to Jesus:

"... so that when they torment us, may we perform that Mystery (Meditation), and complete it in all its patterns and all its types—and go out from the body, immediately, so avoiding all suffering and afflictions?"

In his reply, with regard to a man undergoing torture, Jesus stated:

"Thereafter, every time he goes into Meditation he will be saved from these torments which have been allotted to him by the Archons of the Flashing Sphere."

It follows that the disciples had a foolproof way of escaping the travails of torture by temporarily leaving their bodies; and we may assume that many Saints faced with a hideous death after torture, used this method to alleviate their sufferings.

Is it not possible—even likely—that Jesus, after hours of torment on the Cross, slipped quietly out of his body, and left it hanging there, seemingly lifeless?

And is it not also possible that he returned to his body after it had been laid out in the tomb; and that after a period for recovery, he walked the dusty road to Galilee to be reunited with his inner circle of disciples, in a quiet mountain place, where he could escape the notice of the authorities—and begin the final stages of his Teachings.

It is highly significant that Huzur Maharaj Charan Singh endorsed this interpretation of the sufferings of Jesus of Nazareth during a Question

and Answer Session in the United States of America during the Summer of 1964. This is officially recorded, verbatim, as follows:

271 Q. Quite clear, but I was thinking in reference to that also, are the Great Masters who are supposed to be perfect and karmaless, that they are sacrificed, they are condemned, they are crucified in one way or another—does that not mean that they hope to have karma or they could not be crucified?

A. There are many reasons for it. Sometimes they have to set an example to the world. Sometimes they take the karmas of the disciples on themselves, and make their own body endure them. And yet if they want to escape it, they can escape from that situation.

Q. In what do they escape it? What do you mean—crucifixion, for instance?

A. They can escape it if they want to. They are all powerful from that point of view. But do they actually want to be crucified? Who wants to be crucified? Not even a Master. They just do not bother. It does not hurt them at all. You see the physical body is not the Master.

They leave the body. When they leave the body every day, at will, it makes no difference what you do with their body

Matthew completes the account in his Gospel (28:16-18):

“Meanwhile, the eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him, they fell down before him—though some hesitated. Jesus came up and spoke to them.”

One further comment, in explanation, is necessary before proceeding to the interpretation of the Coptic Text. Chapters Three to Five are concerned with the drama of the attack by the Negative Powers on the **Pistis Sophia**, described as one of the Twelve Invisible Ones.

This appears to be an allegory with a very important intention.

In the original Greek, from which the name is taken, the name meant *Faithful Wisdom* or *Faithful Knowledge*—or closer still, *True Knowledge*—and, by implication, *Satnam* or the *Shabd*.

The drama, therefore, involves the attack by the Negative Powers on the *Surat Shabd Yoga*, and the loss by Man of the true Ancient Wisdom through the rise to power, on Earth, of Yahweh in the third millenium B.C.

At the end of the drama, the *Pistis Sophia* is rescued by Jesus of Nazareth (a Perfect Living Master) who reinstates the *True Knowledge* by his Teachings in this Book, and through the training of his Twelve Apostles who were to carry the Message to the Roman World.

(END OF COMMENTARY)

THE COPTIC TEXT

The First Initiation of the Inner Circle of Disciples on a Mountain in Galilee

It so happened that when they crucified the Lord Jesus, **he returned to his body on the third day and made his way to Galilee.** There, his *chosen* disciples gathered around him and entreated him, saying:

“Lord, have pity on us, for we have left father and mother, and the whole World behind us, and we have followed you.”

Jesus stood beside the waters of the Sea of Galilee, with his disciples, and then pronounced this prayer, saying:

*“aeeiou iao aoi oia psinother thernops nopsiter zagoure
pagoure nethmomaoth nepsiomaoth marachachtha thobar-
rabau tharnachachan zorochothora ieou sabaoth”*²

“Hear me, my Father, you Father of all Fathers, you Infinite Light.”

As Jesus was saying these things, Thomas, Andrew, James and Simon the Canaanite were on the west side, with their faces turned to the east; but Philip and Bartholomew were in the south, with their faces turned to the north. The remainder of the disciples, with the women

disciples, were standing behind Jesus—and Jesus was standing in front of a *raised stone*.

The disciples were all robed in linen garments; and as Jesus de-claimed, he turned to the four corners of the World. He said:

“*‘iao iao iao’*. This is its interpretation: *iota*, because in the Beginning, All Creation came forth; *alpha*, because it will happen again; and *omega* because this [Initiation] will be the end of all your deaths.”

When Jesus had said these things, he continued:

“*‘iaphtha iaphtha - mounaer mounaer - ermanouer ermanouer’*”

which means:

Father of all *Masters* of the Infinite Ones, hear me for the sake of these my disciples whom I have brought into Your Presence so that they may believe every word of Your Truth.

“May you do everything about which I shall ask you, because I know the name of the Father of the City of the Light.”³

The First Spiritual Region

Then Jesus, who is *Aberamentho*⁴, called out again speaking the name of the Father of the City of the Light. He said:

“Let all the Archons, and the Powers, and the Angels, and the Archangels, and all those of the Invisible God—*Agrammachamarei* approach on one side, and spread out to the right.”

At that moment, the Astral Region appeared in the west, with all its Aeons, and the Sphere and its Archons, and all their Powers. They all spread out to the west, as far as the left of the disc of the Sun and the disc of the Moon.

The whole World, with the mountains and the seas, appeared to move to the Left—to the west. But Jesus, and his disciples, remained

in the middle in an airy place on the Paths of the Way of the Middle which is below the Sphere. And they came to the first section of the Path of the Middle; and Jesus stood in the air of the Place of the Middle with his disciples.⁵

Then, the disciples of Jesus said to him:

“What is this place in which we are?”

Jesus said:

“This is the Place of the Path of the Middle. When the Archons (under) Adamas rebelled, they attracted to themselves (other) Archons and Archangels, and Assistants and Decans, because they continued to practise Sexual Intercourse.

“Then Jeu, the Master of my Master⁶, came over from the (Place of the) Right and banished them to the Flashing Sphere. There were twelve Regions (on the Astral ‘Plane’)—Sabaoth the Adamas ruled as Head-Archon over six of them, while his colleague, Jabraoth, ruled over the other six. When Jabraoth came to believe in the *Initiation of the Light*⁷, together with his Archons, he abandoned the practice of Sexual Intercourse.”

“But, Sabaoth the Adamas continued to be involved with sexual matters. And when Jeu, the Master of my Master, saw that Jabraoth believed, he carried him (up) with all the Archons who had believed with him, and received him in the Sphere. He took him to a place of pure air where the Sun shone between the Places of the Middle and those of the Invisible God⁸.

“He established Jabraoth, there, with the Archons that had believed in him. And he carried off Sabaoth the Adamas⁹, with his Archons who did not practise the Mysteries of the Initiation of the Light—but continued to practise Sexual Intercourse in the Mysteries¹⁰—and banished them to the (Flashing) Sphere.

“He appointed eighteen hundred Archons in each Aeon, and he placed three hundred and sixty over them.

He appointed five other Arch-archons to rule over the three hundred and sixty, and over all the Archons which he appointed.

“In all the World of Mankind, these five Arch-archons are known by the following names. The first is called Cronus; the second Ares; the third Hermes; the fourth Aphrodite; and the fifth Zeus.”

Jesus continued his discourse, and said:

“Now listen to what I have to tell you about these mysteries. When Jeu had appointed them, he drew a power out of the Great Invisible One and bound it to the one who was called Cronus. And he drew a power out of *Ipsantachounchainchoucheoch* who is one of the three Triple-powered gods, and bound it into Ares. And he drew a power out of *Bainchooch* who is also one of the three Triple-powered gods, and bound it into Hermes.

“Then, again, he drew a power out of the *Pistis Sophia*, the ‘daughter’ of Barbelo¹¹, and bound it to Aphrodite.

“Furthermore, Jeu saw that the five needed a ‘rudder’ in order to guide the World, as well as the Regions of the Sphere, lest they be destroyed by the wickedness (of the Negative Powers). So he went into the (Place of the) Middle and drew out a power from Sabaoth the Good (Gentle), and he bound it into Zeus because he was good—so that he might guide the others with his goodness.

“For the first time, I have told you the names of these five great Rulers by which men of the World address them. Listen, again, while I tell you of their ‘Heavenly’ names, also, which are these:

Orimuth corresponds to Cronus; Munichunaphor corresponds to Ares; Tarpetanuph corresponds to Hermes; Chosi corresponds to Aphrodite; and Chonbal corresponds to Zeus:

these are their ‘Heavenly’ names.

When the disciples heard these things, they prostrated themselves and worshipped Jesus, saying:

“Blessed are we beyond all men, because you have revealed these great marvels to us.”

They continued to entreat him, saying:

“We beg you to reveal to us—what are these Paths?”

Then Mary (Magdalene) approached him; she prostrated herself; she worshipped at his feet; and she kissed his hands. She said:

“My Lord, explain to us the purpose of these Paths of the Middle, for we have heard from you that they are places where severe punishments take place?

“How, my Lord, shall we escape these, or be released from them? Or, how are Souls seized, and how long do they undergo their punishments?

“Have pity on us, our Lord and Saviour, lest the Angels of the Judgements of the Middle carry off *our* Souls; and lest they judge us worthy of their evil punishments? Have pity on us, so that we, ourselves, may inherit the Light of your Father; and so that we may not be wretched, and separated from you.”

After Mary had said these things, weeping, Jesus replied with great compassion. He said to her:

“My Brothers and my beloved ones, who have left father and mother for the sake of my *Nam*, I promise you that I shall give you the secrets of the Twelve Regions of the Archons, and of their signs and ‘passwords’; and how you should communicate with them in order to gain entry to their Places¹².

“I shall give you the practices of the Right—our Place—with its secret signs and its ‘passwords’, and how to communicate in order to go there. And I shall give you the great secret of the City of Light and how to communicate in order to go there.

“I shall give you all the secrets and all knowledge, so that you may be called: ‘Sons of the Pleroma’—complete in all Knowledge and all Mysteries. You are blessed beyond all men on the Earth—for the Sons of the Light [Living Masters] have come in your time.”

Jesus continued his discourse. He said:

“After the things that I was telling you about, Jeu, the Master of my Master, arrived (in the Twelfth Region). He carried off another three hundred and sixty Archons from among the Archons of the Adamas who did not believe in the Initiation of the Light. He banished them to these airy places which are below the Sphere.

“He set another five Arch-archons over them, which are on the Path of the Middle. The first Archon of the Path of the Middle is called Paraplex—an Archon having a woman’s form, and hair which reaches down to her feet. Under her authority, there are twenty-five Arch-demons, and they rule over a multitude of other demons. And it is those demons which enter men and incite them to anger, and cursing, and slander; and it is they that carry off Souls and send them through their dark smoke to their unpleasant punishments.

Mary said: “I never tire of asking you questions. Do not be vexed with with me for questioning everything.”

Jesus said: “You may ask anything you wish.”

Mary said: “My Lord, tell us how Souls are carried off by theft, so that my Brothers, also may understand.”

Jesus, who is Aberamentho, said:

“Since the Master of my Master, who is Jeu, is the organiser of all the Archons, and all the Gods and Powers which have come into existence through the Light of the City of Light; and Zorokothora Melchisedek is in charge of all the lights which are purified by the Archons—when these

two go into the City of Light, then they alone are the Superior Lights.

“Their rank is so high, that when they descend to the level of the Archons, the lights in the Archons are purified within them. And, then, Zorokothora Melchisedek collects what has been purified of the lights of the Archons, and takes it back to the City of Light.

“When the instruction is given for Jeu and Melchisedek to descend to the level of the Archons, they compel the Archons to give up the light that has been purified, and take it from them. And, when they have released the Archons, they withdraw towards the Places of the City of Light. When they reach the Places of the Middle, Zorokothora Melchisedek carries the lights, and takes them through the Gate of those of the Middle, and into the City of Light. And Jeu, himself, also withdraws to the Places of those of the Right, until the time of the next instruction to go forth again.

The Punishments of the Rebellious Archons

“In their wickedness, the Archons rebel when Jeu and Melchisedek are not present, and go forth with their (unpurified) lights. Then they carry off such Souls as they are able to steal, and subject them to their fire and dark smoke.

“Then the Power which I mentioned, Paraplex—with the demons under her control—takes the Souls of the hot-tempered, the cursers and the slanderers, and sends them through the dark smoke and torments them with her fire, so that they are in danger of being dissolved and perishing. These Souls spend one hundred and thirty-three years and nine months¹³ in her punishment places, while she torments them in her fire.

“After all these times, the Veils that separate those of the Left from those of the Right, are drawn apart; and the Great Sabaoth, the Good, looks down from the Height upon those of the Right. And the whole World, and the whole Sphere, are in agitation until he looks.

“He looks down upon the places of the Paraplex in such a way that her places are dissolved and destroyed—and all the Souls who are undergoing her punishments are taken away, and once more re-turned to the Sphere, because they were in danger of perishing in the punishments of the Paraplex.

“The second of these Powers is called Ariuth, the Ethiopian woman, who is completely black and has under her control fourteen demons which rule over a multitude of lesser demons. And those demons under the control of Ariuth, are those which go into quarrelsome men until they cause fights, and murders occur; and they harden the hearts of men, in anger, so that murders may occur.

“The Souls which this Power carries off by theft, spend one hundred and thirteen years in her places while she torments them with her dark smoke and fire, until they are nearly destroyed. But, in time, Jeu looks down upon the dwelling-places of Ariuth, the Ethiopian woman, and her places are dissolved and destroyed. All the Souls which are being punished by her, are carried off and returned once more to the Sphere, because they were perishing in the dark smoke and fire.

“The third of these Powers is called Hecate, the Three-Faced. Another twenty-seven demons are under her authority, and it is they which go into men and make them swear false oaths, and lie, and desire what is not theirs. Now, the Souls which Hecate carries off by theft, she gives to the demons which are under her, and they torment them with her dark smoke and fire and (the Souls) are greatly afflicted by the demons, They spend one hundred and five years and six months being punished, and then begin to perish.

“And Zorokothora Melchisedek looks down from the Height, and the World with its mountains moves, and the Archons are agitated. He looks down upon all the places of Hecate; and her places are dissolved and destroyed. All the Souls which are in her punishments are carried off and returned, once more, to the Sphere, because they were perishing in the fire of her punishments.”

Jesus continued again and said:

“The fourth of these Powers is called Assessor (Parhedron) Typhon¹⁴, a powerful Archon, under the authority of whom are thirty-two demons. It is they who go into men and cause them to desire, and to fornicate, and to commit adultery, and to practise sexual intercourse, continually. Now, the Souls which this Archon carries off by theft, spend one hundred and thirty eight years in his places while his demons torment them with his dark smoke and and fire, so that they begin to perish and be destroyed.

“And Zarazaz looks down, whom the Archons call by the name of a powerful Archon of their places—Maskelli. He looks upon the dwelling-places of the Assessor, so that his places are dissolved and are destroyed. And all the Souls who are in his punishments are carried off, and returned to the Sphere once more, because they were being diminished by his dark smoke and fire.”

Jesus continued again with his discourse, and said to his disciples:

“The fifth of these Powers is called Jachthanabes, a powerful Archon who rules over a multitude of demons. It is they that go into men and cause them to be partial—wronging the righteous, showing favour to sinners by receiving bribes to suppress a true judgement, and forgetting the poor and the needy. The demons increase forgetfulness in their Souls, and increase concern for things which are of no value; so that when these men die, their Souls are carried off by theft.

“Now, the Souls which this Archon carries off by theft, remain in his punishments for one hundred and fifty years and eight months. He consumes them in his dark smoke and his fire, and they are greatly afflicted by the flames of his fire.

“But the great Jao - the Good, he of the Middle, looks down upon the places of Jachthanabes so that his places are dissolved and destroyed. And all the Souls who are in his punishments are carried off and returned to the Sphere once more, because they were being destroyed by his punishments.

“These are the activities of the Paths of the Middle about which you asked.”

However, when the disciples had heard these things (they were greatly disturbed); they prostrated themselves, and they worshipped him, saying:

“Help us, Lord, and have compassion on us, so that we may be saved from these terrible punishments which are prepared for sinners. Woe to them, woe to them, the sons of men, for they are like blind men groping in the darkness, and they cannot see.

“Have compassion on us, O Lord, in this great blindness in which we are. And be compassionate on the whole race of Mankind, for the Archons pursue their Souls like lions after prey, and prepare them as food for their punishments, because of the forgetfulness and the ignorance which is in them. Have mercy on us in our great distress.”

Jesus said to his disciples:

“Have courage and do not be afraid, for you are blessed. I shall make you rulers over all these things; and I shall cause all these things to be submitted to you. Do not forget that I had already said to you—before I was crucified: ‘I shall give you the keys of the Kingdom of Heaven.’ Again, I say to you: ‘I *shall* give them to you.’

When Jesus had said these things, he lauded the great Name. The places of the Path of the Middle were now concealed (from them); but Jesus, with his disciples, remained within the ambience of a very strong light.

The Purification of the World

Jesus said to his disciples: “Come close to me.”

And they came close to him. He turned to the four corners of the World¹⁵. He spoke the great Name over their heads; he blessed them; he breathed into their eyes. He said to them:

“Look up and tell me what you see.”

They raised their eyes, and saw a very brilliant light that no man on Earth could describe. He said to them once more:

“Look away from the light, and tell me what you can see.”

The disciples said:

“We see fire and water—and also blood.”

Jesus, who is Aberamentho, said to his disciples:

“Truly, I say to you that when I came, I brought nothing into this World except this fire and water, and this wine and blood. I have brought the water and the fire from the Place of the Lights in the City of Light. I have brought the wine and the blood from the Place of Barbelo.

“And after a little time, my Father sent me the *Shabd*⁶ in the form of a Dove.”

“But the fire, and the water, and the wine have come into existence to purify all the sins of the World. On the other hand, the blood was a sign for me concerning the (material) body of Mankind which I received in the Place of Barbelo, the great Power of the Invisible God.

“Moreover, the *Shabd*, draws all Souls together and takes them to the Place of the Light.

“Because of this, I have said to you: ‘I have come to bring fire upon the Earth.’ That is, I have come to purify the sins of the whole World with fire. And because of this, I said to the Samaritan woman¹⁷: ‘If you had known the gift of God, and who it is that says to you: give me to drink, you would have asked of him, and he would have given you living water—and it would have been a fountain in your welling-up to eternal life.

“And because of this, also, I took a cup of wine, and blessed it, and gave it to you, saying: ‘This is the blood of the Covenant which will be shed for you for the forgiveness of your sins. And also because of this, the spear was thrust into my side and there came forth water and blood’¹⁸. Moreover, these are the Mysteries of the Light which clear karmas¹⁹, and are the allegorical expressions of the Names of the Light.”

[This is a difficult passage, but the clue to its true meaning lies in the last few words. The Greek term ‘onomasia’ meant ‘false, or pretended, names’—hence the interpretation of “allegorical expressions”. Viewed in this light, the terms ‘fire’, ‘water’, ‘wine’ and ‘blood’ can take on new meanings.

For ‘fire’ should be read, possibly, ‘disputation’ or ‘strife’; for ‘water’ should be read ‘harmony’ and ‘purification’. ‘Wine’ was a common Gnostic alternative for ‘spiritual love’, and ‘intoxication’ meant ‘spiritual ecstasy’; ‘blood’ stood for ‘sacrifice’, and particularly for the ‘supreme sacrifice’ of death.

In this allegorical interpretation, the disciples saw ‘strife’ leading to ‘purification’, and ‘spiritual love’ leading to the ‘supreme sacrifice’ which Jesus, and many of his disciples, would undergo as a result of their teachings.

The “cup of wine” passed around at the “Last Supper” may not have contained anything more potent than the “unfermented, red juice of the grape”—symbolical of ‘love’, and the limited ‘sacrifice’ that Jesus was about to make on the Cross.]

Now, after these things, Jesus commanded:

“Let all the Powers of the Left go to their places.”

Back on the Mountain in Galilee The First Initiation Ceremony

And Jesus, with his disciples, remained upon the mountain in Galilee²⁰. The disciples continued to entreat him.

“For how long, now, have the karmas which we have acquired, and our iniquities, been accumulating—so making us unworthy of the Kingdom of your Father?”

Jesus said to them:

“Not only shall I lighten your burden of karmas, but I shall also make you worthy of the Kingdom of my Father.

“I shall give you the Initiation of Forgiveness upon Earth, so that he whom you forgive upon Earth will be forgiven in Heaven. I shall give you the Initiation of the Kingdom of Heaven—so that you, yourselves, can perform it for men.”

[The Initiation ceremony was about to take place, and would close with the disclosure of the five secret, holy Names.]

First, Jesus said:

“Bring me vine branches to make a fire.”

They brought the branches to him. He piled up what they had brought, and placed two pitchers of ‘wine’, one on the right and one on the left of the (vine branches). He had placed the vine branches (directly) in front of the disciples. Then he placed a cup of water in front of the pitcher of ‘wine’ which was on the right; and he placed loaves of bread, according to the number of the disciples, in between the cups; and he placed a cup of water behind the loaves.

[Satsanghi readers may find this ceremonial before an Initiation, disturbing; but the event must be considered in the context of the times and the place—and of religious practices that had been part of the disciples natures since early childhood. The “shew-bread” was an essential item in every Jewish temple, dating from ancient times when the twelve loaves were placed on a golden table in the temple-sanctuary, one for each tribe, as a symbolic offering to Yahweh. Jesus was always sensitive to Jewish susceptibilities, provided they were not idolatrous. The significance of the number of loaves (12) would not have been lost on the disciples.]

That the Jews were not alone in celebrating in this manner is shown by a quotation from Rustomjee concerning Initiation ceremonies among the Zoroastrians in Persia:

“When, therefore, the proper time had come for initiating them (disciples) into the Mysteries of the Soul, Holy Zarathushtra made formal

offerings to Ahura Mazda of *sanctified bread*, milk, flowers, pomegranate and the juice of the 'haoma plant'."

Similar ceremonies were used by the Ancient Egyptians in the "Initiation Rites of Osiris". Both Osiris and Zarathushtra qualify for consideration as early Perfect Living Masters.]

Jesus stood in front of the vine branches. He placed his disciples behind him, all robed in linen garments, while the insignia of the Father of the City of Light was in their hands.

He cried out thus, saying:

"Hear me, my Father, the Father of all Masters—you bound-less Light. I appeal to you, you clearer of karmas, you purifier of iniquities. Clear the karmas which weigh down the Souls of these disciples who have followed me, and purify their iniquities. Make them worthy to be numbered among those within the Kingdom of my Father—the Father of the City of Light—because they have followed me and kept my commands.

"At this time, my Father, the Father of all Masters, may the clearers of karmas come, whose names are these:

Siphirepsnichieu - Zenei - Berimou - Sochabricher - Euthari - Nanai - Diesbalmerich - Meunipos - Chirie - Entair - Mouthiour - Smour - Peucher - Oochous - Minionor - Isochobortha.

"Clear the karmas of these Souls; wipe out those iniquities which they have committed, knowingly and unknowingly. Forgive them those which they have committed in fornication and adultery up to the present day. And make them worthy to be numbered within the Kingdom of my Father; and worthy to take part in this offering, my Holy Father.

"Now, my Father, if you have heard me, and you have erased the karmas of these Souls, and you have wiped out their iniquities, and you have made them worthy to be numbered within your Kingdom—give me a sign in this offering."

And the sign of which Jesus spoke, happened.

Jesus said to his disciples:

“Rejoice and be glad, because your karmas are erased, and your iniquities are wiped out—and you are now numbered within the Kingdom of my Father.”

When he had said these things, the disciples rejoiced with great joy.

Jesus said to them:

“This is the Path, and this is the Initiation which you must perform for men who come to believe in you—those without guile in them—and who obey you with all good words. Their karmas and their iniquities will be wiped out up to the day on which you performed this Initiation for them.

“But keep this Initiation secret, and do not give it to any man other than to him who will do everything that I have said to you in my commands. This is the true Initiation—or the baptism for those whose karmas will be cleared, and whose iniquities will be covered over. This is the baptism that provides the first steps on the Path to the Place of the Truth—and to the Place of the Light.”

The Saving Power of *Nam* (the *Shabd*)

After these things, his disciples said to him:

“Rabbi, tell us more about this Initiation of the Light of your Father, because we have heard you say: ‘There is one Baptism of Fire, and there is another Initiation of the *Shabd* - of the Light; and there is a spiritual anointing. All these take the Souls to the City of Light.’”

Jesus said to them:

“There is no Initiation which is superior to these Mysteries about which you question, which will take your Souls to

the Light of Lights, to the Places of Truth and Goodness; to the Place of the Holy of Holies; to the place in which there is neither woman nor man—there are no forms in that Place, but only a perpetual, Ineffable Light.

“There is nothing superior to this Initiation about which you question—this Mystery of the Seven Sounds—except the *Nam* (*Shabd*) which is superior to everything; the *Nam* within which are all names, and all lights and all powers.

“Now, he who is attached to that *Nam*—when he comes forth from the material body²¹—neither fire, nor darkness, nor power, nor Archon of the Flashing Sphere, nor Angel, nor Archangel, can restrain that Soul which is conscious of that *Nam*.

“But when that man dies and reveals that *Nam* to the fire, it is extinguished; and the darkness withdraws. And when he reveals it to the demons, and the Angels of the Outer Darkness with their Archons, and their Powers, and their Authorities, they will all be overcome. Their flame will burn, and they will cry out: ‘Holy, holy art thou, thou holiest among all holy ones.’

“And when that *Nam* is revealed to the Angels of the Harsh Judgements, and their Powers, and their Authorities, and even the Barbelo, and the Invisible God, and the three Triple-powered Gods; immediately when that *Nam* is revealed, they will all fall over one another, and become powerless. And they will cry out: ‘O Light of Lights, who art in the Boundless Lights, remember us and save us.’”

[Here, there is a lacuna of eight pages in the original document but, happily, the text returns for the most important statement of all.]

The Secret of the Five Holy Names

[It was—and still is—a tenet of Mystical Practice, stressed in the Initiation Ceremony, that the Five Holy Names should never be revealed to anyone who had not been Initiated. They were never to be spoken in the presence of outsiders; nor were they to be written down in a form that

could be understood by such. The Names, themselves, were—and are—extremely potent, and could be used to ward off evil; but they could be dangerous in the hands of the Uninitiated.

For this reason, it was thought proper by Jesus to instruct his disciples only to record the Names in a cipher which would only be understood by themselves. The compiler of the Discourses has followed this practice, faithfully.]

(Jesus said):

“These now are the Holy Names which I give you from the Infinite One. Write them down in cipher, against the time when the Sons of God [Saints or Perfect Masters] reveal themselves in this place.

“This is the Name of the Immortal One:

—*alpha alpha alpha omega omega omega*—;

and this is the Name of the Sound by which the perfect man is drawn upwards:

—*iota iota iota*—.

“(The following) are the names which are to be given in the Initiations, together with their interpretations:

The FIRST NAME is

—*alpha alpha alpha*—;

its interpretation is

—*phi phi phi*—.

The SECOND NAME is

—*mu mu mu*—or—*omega omega omega*—;

its interpretation is

—*alpha alpha alpha*—.

The THIRD NAME is

—*psi psi psi*—;

its interpretation is

—*omicron omicron omicron*—.

The FOURTH NAME is

—*phi phi phi*—;

its interpretation is

—*alpha alpa alpha*—.

The FIFTH NAME is

—*delta delta delta*—;

its interpretation is

—*alpha alpha alpha*—.

“The ONE UPON THE THRONE is—*ááá*—; this is the interpretation of the SECOND—*áááá áááá áááá*—; this is the interpretation of the whole Name.”

NOTES

- ¹ Referred to hereafter as Mary Magdalene. Magadala was a town on the west shore of the Sea of Galilee.
- ² For the convenience of readers, all Greek characters have been transposed into English notation. This allows recognition of a few names such as *ieou sabaothi* = *Jeu Sabaoth* and *zorochothora* = *Zorokothora* (Melchisedek) [see Glossary].
- ³ To know the name of a Higher Being is tantamount to being in a privileged position.

—*alpha alpha alpha*—.

The THIRD NAME is

—*psi psi psi*—;

its interpretation is

—*omicron omicron omicron*—.

The FOURTH NAME is

—*phi phi phi*—;

its interpretation is

—*alpha alpa alpha*—.

The FIFTH NAME is

—*delta delta delta*—;

its interpretation is

—*alpha alpha alpha*—.

“The ONE UPON THE THRONE is—*ááá*—; this is the interpretation of the SECOND—*áááá áááá áááá*—; this is the interpretation of the whole Name.”

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³ To know the name of a Higher Being is tantamount to being in a privileged position.

- ⁴ *Aberamentho* is a name for Jesus in the “heavenly language”. Comparing it with our own primitive languages, it is possible to deduce that it should mean “Father of the Teachers” because *aber* (abba) = ‘father’; and *mentho* = ‘mentor’ or ‘teacher’.
- ⁵ It needs to be understood, here, that Jesus was showing his disciples parts of the Upper Regions with some of their inhabitants; but they were still at a very low level in the Spiritual Regions.
- ⁶ If this interpretation of ‘Master’ is accepted for the Coptic term *eiwt* (which, as well as ‘father’ also meant ‘Abbot’ and ‘Head of a Congregation’), then it follows that Jēu had incarnated as the Master of John the Baptist, in order to help to prepare the ground for Jesus of Nazareth. This would imply that he incarnated as the mysterious, but spiritually-powerful, Essene “Teacher of Righteousness (Truth)” —and met the customary martyrdom that befell so many Saints up to the end of the Middle Ages.
- But this explanation would conflict with Jesus’s later assertion that he placed the Soul of Elijah the Prophet into the body of John the Baptist.
- This matter requires further consideration.
- ⁷ It is recorded that Beings on the Astral and Causal levels know little or nothing of the pure Spiritual Regions above them. It seems, therefore, that Initiation for marked Souls may be as much a part of life on these levels as it is on Earth.
- ⁸ Because the Greek term *aer* referred to the ‘lower air that surrounds the Earth’, and the term *sphaira* meant ‘sphere’ or ‘terrestrial globe’—it is possible that a valid interpretation of ‘the sphere’, here, would be another planet of the Universe.
- ⁹ Sabaoth the Adamas was one of the Negative Powers, and he should not be confused with Sabaoth the Good (Gentle) who was closely associated with Jesus.
- ¹⁰ The reference to ‘Sexual Intercourse in the Mysteries’ clarifies much. Such Mysteries were widely practised on Earth (and still are) in “Satanic rites” and “Black Magic ceremonies”. It would seem that the Adamas was an adept of the Left Hand Path.
- ¹¹ Barbelo is another name by which Jesus was known in the Spiritual Regions. As the Pistis Sophia is described as a ‘daughter’ of Barbelo, Jesus would have been her ‘Master’; and this would explain his concern for her plight (later in the book) when under attack from the Negative Powers, and his persistent efforts to rescue her.
- ¹² This information is given in Volume II.
- ¹³ Presumably, this period is measured in Astral time (see Sub-Section on Time).
- ¹⁴ In Greek mythology, Typhon was the son of Typhoeus, and the Father of the Winds.
- ¹⁵ Jesus and the disciples were now back in the Material Universe, but they were still to have disturbing visions of the Spiritual Regions.
- ¹⁶ Lit. “the Holy Spirit” or “the Holy Ghost”.
- ¹⁷ At Jacob’s well, near to the City of Sychar: see John 4: 5-26.
- ¹⁸ On the Cross: see John 19:34. This is another indication that Jesus did not die on the Cross. If his heart had stopped beating, there would have been no flow of blood (and lymph) from the wound.
- ¹⁹ Lit. ‘which forgive sins’.
- ²⁰ Although the opening text of this Prologue stated that Jesus “stood beside the waters of the Sea of Galilee, with his disciples ...” it is clear from other texts that this was only a preliminary meeting-place, before moving inland to the mountain.
- ²¹ That is—“when he dies”.



CHAPTER ONE

The Robe of Light and the Travels of Jesus in the Spiritual Regions

After Jesus had recovered from his Crucifixion¹, he spent eleven sessions² in discoursing with his disciples. He taught them to reach up as far as the first *Sound Current* and, later, as far as the plane of the First Spiritual Region (the Astral), which is to be found in the Spiritual Heart³ beyond the Veil.

The Veil is within the compass of the *First Sound Current* which emanates from the Twenty-fourth Spiritual Region⁴ through which those who reach the Second Division of the First Spiritual Region, seek to explore every other Aeon—after the Father has appeared to them in his Radiant Form⁵.

Jesus said to his disciples:

“I have come forth from the First Spiritual Region⁶ which is the lowest when measured from the Twenty-fourth which is the highest.”

His disciples had not been aware that there was anything beyond that First Region. They only knew that the Region was inside the Head of each one of them; and inside the Heads of all who exist.

But they did know that reaching the Highest Spiritual Region meant the end of all “dying”.

Concerning the First Region, he had told them that it contained the *First Sound Current*, together with the Five Engraved Marks, the Great Lights, and five sub-divisions—as well as the whole City of Light.

However, he had not told his disciples about the great expanse of the Planes; of the great, open spaces controlled by the three Triple-powered gods. Nor of the twenty-four open spaces with all their dwelling-places; with their rulers and all their hierarchy; nor how the mountains of jutting rocks extend over the great, open spaces that are undeveloped.

He had not told them about the self-begotten ones, and their begotten ones; nor about all their lights, and their single ones in company with pairs⁷. Nor about their Archons (Entities in authority)—their Strong Ones; nor about their Aeons, their Archangels, their Angels, and their Decans with their Assistants; nor about all the houses in their Worlds, and all the various ranks in each one of these Worlds.

And he had not told his disciples of the full extent of the obstacles on the Path; nor the extent of the (challenging) hierarchies. Nor had he told them about the Rescuers, lower in the ranking order—and how they operate.

Nor had he told them of the many Watchers (Sentinels) at the entrance to each one of the mountain passes on *The Path of Light*. Nor had he told them of the place of the “Twin Saviour” who is assistant to the Maiden (of the Light). And he had not told them of the *Three Sound Currents* and which planes they cover; nor of the other seven *Sound Currents* and their dispersals.

Nor had he told them how the Great Lights were prepared, nor to which places they had been assigned; nor had he told them of the Five Engraved Marks.

Otherwise, he had spoken forthrightly. He had taught them for Initiation—overseeing their preparations in the order of their places. But he had not taken any of them up (to the Spiritual Regions) prior to being Initiated.

Because of this, they did not know that other planes [outside the Astral region] existed within the Spiritual Regions—and he had not exalted his disciples with special privileges, by means of which places might have been allotted to them in the Inner Parts of the Spiritual Regions. But he had been able to raise them, sufficiently, to go upwards from their Spiritual Hearts.

And because he had said to his disciples: “That Spiritual Region surrounds all that I have shown you of the Inner Regions”—the disciples thought that nothing existed in the other Inner Regions.

Jesus is temporarily recalled to the First Spiritual Region

It happened, later, as the disciples were sitting together on the Mount of Olives, that they spoke these words and rejoiced with a great joy. They were greatly jubilant, and they said to one another:

“We are the happiest of all men who are on Earth. The Saviour has made more revelations to us, and we have now associated with the Company of Saints and Masters, as well as with everyone else.”

As they were conversing, happily, Jesus was sitting quietly apart from them. It was the 15th day of the Moon—the day on which the Moon becomes full—in the fifth month, called Tobe.

On that bright morning, the Sun had just risen on its path, when there blazed forth, beyond it, a great and powerful Light making a tremendous illumination. There was no way to measure the brightness of the Light because it seemed to come out of the Light of Lights—but, in reality, it shone forth from that Spiritual Region which is the Twenty-fourth Region⁸ counting from the Uppermost Region downwards. These lights exist in planes of the second part of the First Spiritual Region.

The power of that Light came out from the Upper Regions and surrounded Jesus, completely, as he sat apart from his disciples—and it gave a light that was immeasurably greater than any known light.

But the disciples were unable to see him because their eyes were dazzled by the great light that had fallen on them. Their eyes were hurt by the concentration of the many rays that were discharged.

The rays of light made patterns as one exquisite ray after another beamed down from its source in an immeasurably-great glory of Light. And when the disciples saw the lights that were there, they became fearful and were in great agitation.

Then, as the flood of light came down upon Jesus, and surrounded him completely—little by little, he rose into the air and ascended. As he went, he, himself, made light—light for which there was no measure.

And as the disciples gazed after him, in awe, not one spoke until he had reached the heavens—they all became completely silent.

But, three hours after he had ascended to Heaven, all the powers of the heavens were disturbed. And they all shook—together with their companions, the mountains. The whole Earth trembled, together with everything placed on it. And all who lived in the World were disturbed, including the disciples—and they all thought:

“Perhaps the World is coming to an end!”

All the powers which are in the heavens were loosened, and they all shook together, starting from the third hour on the fifteenth day of the Moon in the month of Tobe, until the ninth hour of the following day⁹. And all the Powers on High, sang praises to the “Upper of the Uppermost” [the Supreme Being] so that the whole World heard their voices, which did not cease until the ninth hour of the following day.

[An explanation is necessary, here. Ancient writers, and commentators, could no more understand the spatial relationships of the Spiritual Regions than ordinary people can, today. As a distinct confusion occurs in a number of places in the Askew Codex on such matters, it has been decided to adopt the organisation recorded by Huzur Soami Ji Maharaj in the Sar Bachan—as follows:

11. “The first and foremost region, which is the highest and the largest, which cannot even be called a stage or region, is that of *Radha Soami*, *Anami* (Nameless), or *Akah* (Indescribable). This is the beginning and the end of everything and circumscribes all.

“In the beginning the *Mauj* [the Will of the Supreme Being] emanated from this region and **came down** in the form of the *Shabd*. This is the region of *Param Sants*. Only a few *Sants* (Saints) have reached this region and those who did are called *Param Sants*.”

In the text passage above, the codex states that praises were sung to the “Inner of the Innermost”—referring to the Supreme Being. Following Soami Ji’s comment, it has been decided to change the description of the location of the Supreme Being to “Upper of the Uppermost”—and this determination will be followed in future references.

However, the disciples sat in fear, and were troubled. They were greatly afraid on account of the great earthquake that had occurred; and they wept together saying:

“What will happen next? Perhaps the Saviour will destroy everything.”

In the ninth hour of the following day, as they were saying these things, the heavens opened and, behold, they saw that Jesus was descending again to the ground; and giving out a great deal of light. There was no measure to the light in which he descended; for he was giving out more light than when he ascended. No one could describe the rays of light that occurred there—he radiated so many immeasurably-powerful, and colourful, rays of light.

When Jesus saw that his disciples were greatly disturbed and agitated, he spoke to them, saying:

“Take courage. It is I—do not be afraid.”

When the disciples heard his words, they said:

“Lord—if it is really you—draw back your light-glory to yourself so that we can withstand it. Otherwise, our eyes are dazzled and we are agitated; besides, the whole of Mankind is disturbed by the great light that you are displaying.”

Then Jesus withdrew his glorious light; and when this happened, all his disciples took courage. They came to him and they all prostrated themselves together; they worshipped him, and they rejoiced with a great joy. They said to him:

“Master, where did you go? What was the duty that you went to undertake? And what caused all those disturbances, and earth-quakes that occurred?”

Then Jesus, the Compassionate, said to them:

“Rejoice and, from this hour, be glad—because I have been to the places from which I originally came. This is

now a new beginning; I may now speak freely to you. I shall speak frankly of the Truth until its completion; and I shall speak directly to you, and not in parables.

“From this moment, I shall not conceal anything from you concerning the Heavenly Regions and the Places of Forgetfulness (Oblivion)¹⁰. For, by the Grace of the Royal, Ineffable One, I have been given authority to speak to you of the earliest Mystery of Mysteries—from the very Beginning until the establishment of the Pleroma¹¹; from the Lowest to the Highest, and from the Highest to the Lowest.

“Listen now! so that I can tell you everything.

“As I was sitting apart from you on the Mount of Olives, I happened to be thinking—making an assessment of the priorities in that project, for the completion of which, I had been sent here.

“This Robe, which gives out light, is a mystery that has its origins in the Twenty-fourth Spiritual Region from within upwards [possibly *Sach Khand*]. Such things also exist in the second division of the First Spiritual Region¹² as part of the insignia of rank, there.

“As I contemplated the importance of this project, as it had been assessed to completion, I realised that I had left this Robe behind (in the Spiritual Region). The occasion for its use was to have been on the completion of the assignment.

“And, as I thought about these matters, I was sitting a short distance away from you.

“Now, these events happened at the hour after the Sun rose through the First Spiritual Region. On account of this Region, the material universe came into being—and from this Region, I have just come forth; not as at the occasion of my Crucifixion¹³, but just now.

“They happened at the command of the Ruler of that Spiritual Region who had sent this Robe of Light—a Robe which had been given to me from the Beginning, and which I had abandoned in that shining Spiritual Region that is the Twenty-fourth from within outwards¹⁴.

“The Robe of Light had to be left behind in the shining Spiritual Region from the time of my *death* until the time had arrived when I should begin to speak to the race of Mankind: to reveal all things from the beginning of their oblivion until its completion; and to speak to them of the Lowest of the Lower Regions to the Highest of the Higher Regions.

“Rejoice and be glad, that it has been given to you that I should speak with you, first, about events from the beginning of Oblivion until its completion. Because of this, I had chosen you from the Beginning, out of all those entities in the First Spiritual Region.

“Rejoice and be glad, because when I came forth into the World from the First Spiritual Region, I brought down with me twelve *powers* with which I was to conduct affairs from the beginning—and which I received from the “Twelve Guardians” of the “City of Light” on coming down from the First Spiritual Region.”

[There is, here, a problem with the translation of the Greek term ‘thesauros’, the standard translation of which is ‘storehouse’ or ‘treasury’. The circumstances here, however, are not standard. ‘Treasury’ is not a suitable term for what has been described by Saints as a “power-house of light”.

According to Liddell and Scott’s authoritative lexicon, ‘thesauros’ is derived from ἑσθῆ which is the root of ‘tithemi’ meaning ‘settler’, or ‘to settle’—from which comes the connotation of ‘settlement’; or, in the case of more important constructions, ‘city’. Hence, the use, here, of the expression “City of Light”.]

“When I came into this World, I implanted these powers into the wombs of your mothers; and it is these powers that are within your bodies, today. For these powers have been given to you beloved ones, aside from the whole World, so that you will be able to save all of Mankind—but, also, so that you might be able, at a touch, to withstand the threats of the Rulers of this World, and the sufferings and dangers of this World; as well as all those persecutions that the Rulers over you will bring upon you.

“I have said many times that the powers which exist in your Spiritual Hearts, I have brought down from the Twelve

Guardians who are in the City of Light. Because of this I have said to you, from the start, that you are not born of this World—any more than I am.

“Every man that is in the World has received his Soul by the actions of the Rulers of the Aeons. The power that is within you was conceived from me—but your Souls belong to the Spiritual Regions.

“Before I entered the World, I had a meeting with the Rulers of the Terrestrial Globe. I went in the guise of a Gabriel, an Angel of the Aeons, and they did not recognise me—they thought that I was the Archangel Gabriel. When I came before these Chiefs of the Aeons, I was given the instructions of the Ruler of the First Spiritual Region to search the ground of the World of Mankind.

“I found Elizabeth, the mother-to-be of John the Baptist; and before she had conceived him, I implanted a power inside her that I had received from the gentle, Little Jao—one of the Guardians who is in the Middle Spiritual Region—so that John should be able to preach at the beginning of our mission, to prepare the way and baptise with water against sinful things.

“Now that the power was present in the body of John, I searched for the Soul of Elijah the Prophet among the Aeons of the Sphere and, in the place of the Soul that John had received, I implanted Elijah’s Soul within, and took away the other Soul. I took that Soul to the Maiden of the Light and she gave it to her *paraleptors*¹⁵. They took it to the Sphere of the Archons and implanted it into another womb.

“And so the power of Little Jao of the Middle Spiritual Region, and the Soul of Elijah the Prophet, were joined in the body of John the Baptist. When I spoke to you earlier of this, you were doubtful because John had said: ‘I am not the Lord’; and you said to me: ‘It is written in the scriptures: When the Lord shall come, Elijah will come before him and will prepare his way.’

“I said: ‘Elijah has indeed come and has prepared everything.’ I answered you frankly, saying: ‘If you can, accept John the Baptist—he is Elijah of whom I said, he would come.’”

Jesus spoke again, adding:

“After this, because of an instruction from the Supreme Being, I looked down again on the World of Mankind—and I discovered Mary whom, by virtue of her Earthly body, you are able to call my Mother. I spoke to her as well, in the guise of a Gabriel; and when she looked up towards me, I implanted into her the first power that I had received from Barbelo, which is the body that I used in the Spiritual Region.

“And the twelve powers of the twelve Guardians of the City of Light which I received at the hands of the twelve Messengers¹⁶—who are from the Middle Spiritual Region—I put those into the Sphere of the Archons. And the Decans of the Archons, and their Assistants, thought that the powers were the Souls (supplied) be the Archons; so that the Assistants brought them to me and I bound them into the bodies of your mothers.

[From this passage comes the suggestion that a human body can be made ‘alive’ either by the implantation of a “power” (presumably, the Shabd)—as in the case of the incarnation of a Living Master—or by the implantation of a Soul in the case of an ordinary human being.

In the previous paragraph, the expression “place of the Right Hand” is enigmatic, and requires clarification. G.R.S. Mead writes of “the right hand in Gnostic symbolism signifying a superior condition”; and of “the Right Hand Path” as leading to Higher Spiritual Regions. Hence, it may be surmised that the entity described as Sabaoth the Brave is an inhabitant of one of the purely-Spiritual Regions—perhaps in Sach Khand, itself.]

“Now, rejoice and be glad, and pile joy upon joy, because the time has arrived for me to put on the Robe (of Glory) that I left behind in the Shining Spiritual Region—to await the time of completion of my Mission.

“The time of completion is that time when I am instructed by the Supreme Being to tell you of what has happened from the beginning of our oblivion until its end¹⁷; from the Lowest of the Lower to the Highest of the Higher—because the World will be preserved from destruction by you.

“Rejoice and be glad, because you are blessed beyond all men upon the Earth. It is you who will save the whole of Mankind.”

When Jesus had finished speaking these words, he continued his discourse and said to them:

“I shone forth in my Robe, and all these powers were given to me by the Supreme Being. In a little while, I shall speak to you about the Place where All Creation came together with the Pleroma of All Creation. I shall not hide anything from you from this moment; but I shall complete your understanding.

“I shall speak to you of all of the Spiritual Regions from the Highest of the High to the Lowest of the Low. More than that—just listen—and I shall tell you first of everything that happened to me [during his Ascension].

“When the Sun rose in the East, a great flood of Light came down to the ground—and in it was the Robe that I had left behind in the Astral Region.

“In my Robe, I found a surprise—written in the style of writing of those in the Upper Regions:

‘ZAMA ZAMA WZZA RAXAMA WZAI’

‘O! Region which is outside and beyond the World—because of which All Creation came into existence. All this has been spread abroad within all your Spiritual Hearts¹⁸. And, because of this, every Spiritual Region in the Upper Regions, with all its planes, exists therein.

‘Come back to us¹⁹ because we are partners in the Heavenly Music²⁰. We are all bound together; we are one unit; and you are one with us. The Astral Region existed from the Beginning in the Upper Regions by the Grace of the Ineffable One, and the *Nam* of that One is within all of us. In good time, we shall all find that bright boundary that separates the Shining Spiritual Region from the Upper Region, itself.

‘We have sent that Robe to you which was yours from the Beginning—which you left behind at the bright boundary—until the time appointed which should be completed on the *Mauj* of the Supreme Being. That time is now completed. So put it on and come back to us. We shall meet you in the Astral Region, with all the Robe’s glory, according to the *Mauj*.

‘Having two such Robes, the Supreme Being has given the second to us to put on you—separate from the one we sent to you—because you are worthy of both; and because you are First among us, having existed from the Beginning.

‘Because of this the Supreme Being, through us, will have sent two Robes to you, in order to honour you. All the glorious names in the Spiritual Regions are entrusted to the first of these, together with all the divisions of the hierarchy of the Ineffable one.

‘The second Robe, also, has entrusted to it the glorious names of all in the Spiritual Regions but with the addition of those of all the divisions in the hierarchy of the two Provinces²¹ of the First Spiritual Region.

‘This Robe that we have sent to you, entrusted with the glorious names in the Spiritual Regions, brings to light that it is the First Province of the First Spiritual Region which has the Five Engraved marks; the Spiritual Region of the great Ambassadors (Saints) of the Ineffable One who is the Great Light; and of the five Unarmed “Proxies” that are the five Defenders.

‘Furthermore, in the Robe, there are the glorious Names of all the Hierarchy of the Spiritual Regions, together with all the subdivisions of the City of Light and their Guardians; and the ranks of the Hierarchy that comprise the Seven Heavenly Sounds; and the Seven Voices; and the Five Trees and the Three Sounds; and the Twin Guardian that is the “Child of the Child”; and the District of the Nine Sentinels at the Three Gates of the City of Light.

‘Moreover, all the glorious names that exist were given to those of the Right Hand, and to all those who are in the Middle Region. And all the glory of *Nam* was enshrined in the Great Unseen One who is the Great Creator, together with the Region of the Triple-Powers and all their places in that Region.’

“In that Region, all the Invisible Ones live in the Thirteenth Aeon; while the *Nam* of the Twelve Aeons, their Archons and their Archangels live in the Twelve Aeons. The whole Region contains the *Nam* of all who live in the Flashing Sphere, and in all the Heavens²². *Nam* exists in the whole region; in all those in the Sphere, and in all their places—and in all your Spiritual Hearts.”

‘Behold, we have sent to you the Robe that no one knew anything about from the First Sound downwards²³. Put on this Robe; and come to us so that we may meet you, and dress you in the two Robes, as instructed by the Supreme Being.

‘These two have existed for you in the Astral Region, from the Beginning to the time of Completion. This was ordained by the Ineffable one.

‘That time is now completed. Come to us quickly that we may put the Robes on you, when you have completed the whole Duty, which was planned in the Astral Region; but which was ordained by the Supreme Being.

‘For there is only a little time—a very little time—before you have to leave the World and come to us. Come soon and you shall receive all the honours that are the glory of the Astral Region.’

First Contact with the Heavenly Regions

“When I saw the secrets of all those heavenly words in the Robe which had been sent to me, I put it on immediately. I shone exceedingly brightly; and I flew up to the Heights until I came to the solid gates. There was no measure to the light which I gave out.

“The solid gates shuddered, one against another; and they all opened at the same time. Moreover, all the Archons; and all those in authority; and all the Angels within; became agitated, simultaneously, on account of the great light that came forth from me.

“They looked at the shining Robe of Light which I wore, and they saw the secret writing that held their names. They were greatly afraid; and by-passing the conventions due to each one according to his rank, they all bowed in my presence. They greeted me, saying:

‘How has the Lord of All Creation crossed over without our knowing?’²⁴

“And they all - at the same time - lauded the Highest of the High. However, they had not actually seen me; they had only seen the great Light. They grew even more afraid, and were greatly disturbed as they praised the Highest of the High.”

The First Sphere²⁵

“However, I left that place and came up to the *First Sphere*. I was now shining many times²⁶ more brightly than when I gave out light within the Walls.

“When I reached the First Sphere, its gates also shuddered and all opened by themselves. I went into the residential area of the Sphere - still shining exceedingly brightly - and the Archons, and all who were in the Sphere, were all agitated together.

“And as they saw the great light, and looked at the Robe and saw the secret of their names on it, they became more and more agitated—and were greatly fearful, saying:

‘How has the Lord of All Creation crossed over without our knowing?’

“They were at pains to explain all their security precautions on their Plane—with their sentinels and their forces;

and each one forwent the conventions due to his rank. They all bowed at the same time, greeting my Presence—or the Presence of my Robe (for they could not see me for the light)—and all lauded the Highest of the High, thinking that I was He, being in great fear and agitation.”

The Second Sphere (The Flashing Sphere)

“I left that place and came to the gate of the *Second Sphere*—which is the one which *flashes*, strongly. All its gates were shuddering, and they all opened together - by themselves. Shining greatly, I entered the sparkling dwellings—for the light that came from me was many times greater than that of the Sphere.

“All the Archons, together with all those who were in the *Flashing Sphere*, fell on their faces; each one was greatly afraid as they saw the great light that I possessed. They looked at my shining Robe and saw the secret of the Heavenly Names, and were stricken with trepidation. They became fearful, saying:

‘How could the Lord of All Creation cross over without our knowing?’

“And they explained all the security precautions on their Plane, with their sentinels and their forces. Then, they all came forward together, bowing, and welcomed my Presence—and, in unison, they all lauded the Highest of the High.”

The Twelve Aeons

“I left that place behind me, and rose up to the vast Aeons of the Archons. I approached their Veils and their Gates, shining greatly.

“When I reached the Twelve Aeons, their Veils were disturbed and their Gates drew apart. The Veils and the Gates

opened by themselves; and I entered into their Precincts; my light shone brilliantly—it was many times greater than the light that I displayed in the houses of the Flashing Sphere.

“And all the Angels with their Archangels, and their Ruler and their Divinity; their Lords and Volunteers; their Tyrants²⁷ with their power and their light-flashes; their Shining Ones; their Separated Ones; their Invisible Ones; and their Leaders²⁸ including the Triple-powered Ones²⁹—they all saw me shining very brilliantly, there being no measure to that light which I had.

“Each one of them was disturbed, and a fear came over them as they viewed the great light. Their trepidation reached up to the Plane of the Great Invisible Leader³⁰; and to the three great Triple-powered Ones. However, because of this great fear and agitation, he, the Great Leader went out to the Plane where the three Triple-powered Ones were—but they could not close all their defences because of the great fear that was over them. So they signalled to all their Aeons, and to all their Spheres and their administrations.

[In order to understand this exotic passage, it should be realised that the whole hierarchy of the Astral and Causal Regions was under the impression that the Supreme Being, Himself, had arrived in their domain, secretly and unheralded. That deduction was made solely on the level of light (which was an indication of rank) emanating from the Robe of Glory. Under the Robe, Jesus was quite invisible. A message, warning of the arrival, was flashed to all parts of these Regions, by the “Leader”.]

“The light that I was giving out was very different from that displayed when I was on the Earth of Mankind—when the Robe of Light came down upon me—for who in the World would have been able to tolerate the power of that light in its full intensity? Had it been otherwise, the World and all that is upon it, would have been destroyed at one and the same time.

“The light that I displayed in the Twelve Aeons was vastly greater³¹ than the light I displayed in the World with you.”

NOTES

¹ Lit. "risen from the dead".

² The standard translation gives "years" not "sessions", but "years" is a common form of ancient hyperbole, and "(undefined periods) or sessions" are the more likely interpretation. There is no suggestion, elsewhere, that Jesus spent eleven years on Earth after his Crucifixion; but a period of some eleven days would not conflict with the *Synoptic Gospels* or the *Acts of the Apostles*.

³ The "Spiritual Heart" was commonly used by the Gnostics as an expression for *Tisra Til* or the "Third Eye".

⁴ The writer is presumably counting in Aeons, which are divisions in the lower Spiritual Regions.

⁵ Lit. 'in the form of a Dove': cf Matthew 3:16. The dove was an early Christian symbol for the "Holy Spirit"—the *Shabd*—and, hence, for the *Radiant Form*.

⁶ This passage suggests that Jesus only went up as far as the Astral Region when waiting to return to his body after the Crucifixion.

⁷ These pairs are *syzygy* pairs—entities with "other-halves".

⁸ Actually, the Astral Region.

⁹ The Hebrew day was measured from early morning—about 0600 hours GMT. Therefore the disturbances lasted from nine o'clock on the morning of the fifteenth of Tobe until three o'clock in the following afternoon—a duration of some thirty hours.

¹⁰ All ordinary Souls, about to return to the Earthly plane to take up another incarnation, have first to undergo a "course of forgetfulness" so as to ensure that, on Earth, they are oblivious of all memories of the Spiritual Regions—and of their previous lives. More details of this practice are given later in this book.

¹¹ The term *Pleroma*, here, refers to the whole complex of Material and Immaterial Universes;

namely, the totality of all emanations from the Heavenly Father.

¹² From the text, it is not clear whether this "second division" refers to an upper zone of the Astral Region, or to the Causal Region.

¹³ This implies that, after his Crucifixion (as we might expect), Jesus rose much higher—possibly to *Sach Khand*.

¹⁴ This Region is assumed to be *Sach Khand*.

¹⁵ The Greek word *paralempitor* cannot be translated directly. From its probable roots, it appears to be associated with 'brilliance' and 'shining'.

¹⁶ Lit. 'Angels'.

¹⁷ The "beginning" was the time when the Soul forgot its origins, and the place from which it came. The "end" comes when the Soul achieves "self-realization" through the Initiation by a Perfect Living master.

¹⁸ The Spiritual Heart is the Third Eye from which man's spiritual journey to the Upper Regions, starts. All Creation lies within the compass of this "Eye".

¹⁹ "Us" is likely to refer to those Archons of the Astral Region who followed Jabraoth into "enlightenment". These Archons may have been following the progress of Jesus's Mission.

- ²⁰ They were partners in the Heavenly Music (the *Shabd*) because they had been Initiated.
- ²¹ The two Provinces are probably the Astral and Causal Planes which in combination are described as the First Spiritual Region.
- ²² It has been stated by Great Master that all the Heavens of the main religions are to be found in the Astral Region.
- ²³ That is, from the Astral Region down through the Material Universe.
- ²⁴ Presumably, all their sentinels were alert for entries from above; and did not expect an arrival from below—from the Material Universe.
- ²⁵ It is impossible - with our inadequate knowledge and understanding - to attempt to describe the Heavenly Regions. The Greek term used in the text is *sphaira* which the dictionary describes as a 'ball', a 'terrestrial globe'; the interpretation of a 'planet' would not be out of place. Nevertheless, for the sake of accuracy, it is better to use the term 'sphere'.
- ²⁶ The text refers to 'forty-nine times more'; but this another way of saying 'seven times seven' which is a common form of Middle Eastern exaggeration.
- ²⁷ The Greek term *tyrannos* meant an absolute sovereign, unlimited by law or constitution. It emphasised the irregular way in which the power was obtained, rather than the manner in which it was exercised. This will become clearer in later pages.
- ²⁸ The Greek word, here, is *Propator*, meaning one who took precedence.
- ²⁹ The three Triple-powered Ones (Arch-archons) are called *Authades*, *Adamas* and *Bainchooch*.
- ³⁰ Kal was known as the "Great Invisible One" and is, evidently, implied here.
- ³¹ The text states, explicitly—"87 million times greater"!

CHAPTER TWO

The Rebellions and Reformations of the Archons and their Angels

“When all who were in the Twelve Aeons, saw the great light that I displayed, they were all disturbed, and each one fled to another region; and all the Aeons, and all the Heavens and their dispositions, made signs to one another because of the great fear that had overtaken them there—because they had not understood the Secret that had been revealed. And Adamas (the Wild One), the Tyrant, with all the lesser Tyrants that were in all the Aeons, attempted, in vain, to struggle away from the light.

“They did not understand from whom they were struggling to get away because they saw nothing but the great, penetrating light. And when they struggled in the light, they fell to the ground in the Aeons, exhausted; and they became like Earth Dwellers who, having no breath left—die.

“Then, I took away three parts¹ of all their powers so that they should not be able to do their wicked actions; and in order that when Men, who are in the World, ask them for help, these Rebellious (Apostate) Angels are brought low—with their magic—and are unable to complete their wicked practices.

[From the foregoing, it is becoming clear that these Angelic Entities that have evil connections with Mankind, are Messengers (Angels) whose

appointed tasks are to make contact with Earth people—but who should have propensities only for good. But, as has been alluded to under the explanation of the term 'tyrant', some evilly-directed factions had infiltrated into the Angelic ranks of the Messengers. And these had their powers substantially reduced by Jesus.

Whether these rebellious Angels had any connection with the "two hundred Watchers who landed on Mount Hermon, in the days of the Patriarch Jared, and caused havoc by co-habiting with 'daughters of men'" is not yet clear². But they seem to have had similar propensities and intentions.]

"Next, I removed them from the Flashing Sphere which they had been sent to administer, and made them work on the Left Hand Path for six months as one part of their reformation; and, for six months, I set them to guard the Right Hand Path to complete their reformation.

"However, in an instruction of the First Ordinance, by the command of the Supreme Being, Jeu - the Guardian of the City of Light - appointed them to watch over all those travelling on the Left Hand Path, to complete their reformation from their evil practices.

"When I first came to their Plane, they were disorderly and undisciplined, and they struggled against the Light. As I said, I reduced their powers and removed them from their administrative positions in the Flashing Sphere, before appointing them to guard the Left Hand Path and, later, the Right Hand Path, as well, to complete their reformation."

On another occasion when he had sent for his disciples, he said to them:

"He who has ears with which to hear—let him hear."

When Mary Magdalene heard these words—as the Saviour was saying them—she stared into the distance for a long time. Then she said:

"My Lord—permit me to speak freely."

And Jesus, the Compassionate, replied:

“Mary, you are the blessed one to whom I shall reveal all the Regions of the Heights—speak freely. You are the one whose Heart is drawn into the Kingdom of Heaven more than all your Brothers.”

Mary said:

“My Lord, the words which you have just spoken:

‘I have taken away three parts of the power of all the Archons in the Aeons; and I have changed the Flashing Sphere over which they say they rule³, in order that when the race of men ask forgiveness for those things which the Apostate Angels have taught them, the Archons should not be able to complete their evil deeds with the secrets of their magic.’

“From now on, they should not be able to complete their iniquitous deeds because you have taken their powers away from them—and from their Wizards and Soothsayers, who predict for Men everything that will happen—so that they will not be able to foretell what will happen because you have changed their Sphere.

“Concerning this saying, my Lord, the power within the Prophet Isaiah spoke thus, in former times, in a parable about the Vision of Egypt:

‘Where is Egypt now? Where are your Soothsayers and your Wizards, and those who are able to summon entities from the Earth, and out of their bellies?’

“Before you came, the power within the Prophet Isaiah proph-esised that you would take away the power of the Archons of the Aeons, and would change their Flashing Sphere, so that from this hour they would know nothing (of the future).

“Concerning this also, the Parable said: ‘You will not know what the Lord Sabaoth (Jesus) will do.’ That is, none

of the Archons will know what things you will do - from this moment onwards. They are said to be from Egypt because they are material.

“Regarding the Power of Light which you have taken from Sabaoth the Gentle (Good), who is in the Place of the Right, and which today is in your material body, you have said to us, my Lord Jesus: ‘He who has ears with which to hear, let him hear’—so that you might know when his Heart is drawn into the Kingdom of Heaven⁴.”

When Mary had finished saying these words, Jesus replied:

“Well said, Mary. You are blessed beyond all women on Earth.”

When Mary heard the Saviour say these words, she rejoiced greatly and came up to Jesus; she prostrated herself before him, and kissed his feet; and she said to him:

“My Lord, hear my question on these words before you speak further to us of the places to which you have been.”

Then Jesus answered and said to Mary: “Speak freely and do not be afraid. I shall reveal everything that you ask about.”

She said:

“My Lord, all men who know the secrets of the magic of the Archons of the Flashing Sphere down to the Apostate Angels who taught them—and are able to summon them to work their evil magic against the good—will they achieve their evil ends, from this hour, or not?”

Then Jesus answered and said to Mary:

“They will not achieve their ends, as they have done, hitherto, from the Beginning, because I have taken away three parts of their power. But, they will make excuses to borrow power from those who know the secrets of the magic of the

Third Aeon. And when they call on the magical secrets of those who are in the Third Aeon, they will well and truly complete those ends because I have not taken power from that place on the instructions of the Supreme Being.”

[The immediate paragraphs that follow are extremely difficult to interpret because they deal with Spiritual Matters in the Higher Regions which the translator is not qualified to handle.

But as the standard translations are completely unintelligible, some effort has to be made to determine whether a Mystical approach can produce some semblance of reality.

Mary starts by asking Jesus whether, in the light of his previous explanations, astrologers and soothsayers will be able, henceforth, to predict the future. In the dictionary (Crum), the Coptic term ref-shine is given as meaning ‘wizard’ or ‘inquirer’; but ref = ‘door’ or ‘gate’, and shine = ‘inquirer’ or ‘seeker’. Yet the term has been translated as ‘soothsayer’; but, in a Mystic sense, the term may mean a ‘Seeker for the Door’.

Similarly, the term ‘refka-unu’ may not be meant to indicate an ‘astrologer’ but ‘door-appointed-hour’; or one who is at the Door at the appointed Hour—a possible reference to a Seeker in meditation.

If these interpretations are adopted, the following passages refer to the difficulties that the Seeker after God-Realization may encounter on the Path—if not accompanied by a Living Master. The Apostate Angels have had the function of guiding Travellers in the Spiritual Regions, but, since their apostasy, they have mislead and confused these Souls—a situation which Jesus has been instructed to correct.

The references to ‘triangles’, ‘quadrangles’ and ‘octagons’ may indicate directional signs on the Right Hand Path.]

Nevertheless, when Jesus had finished speaking, Mary answered again, and said:

“My Master, will not the Seekers and Travellers, from now on, inform men of what is likely to happen to them on the Path?”

Jesus replied and said to Mary;

“If the Travellers⁵ are unable to find the Flashing Sphere, they will be directed onto the Left Hand Path, which is where

they intended to go in the first place. Then they will speak of what is likely to happen.

“However, if they find the Flashing Sphere they will be directed, from there, onto the Right Hand Path where the Apostate Angels will not be able to give proper directions because I have rearranged their periods of reformation. Therefore, their quadrangles; and their triangles; and their eight-sided figures; will be out of position.

“Moreover, I have now made them spend six months in supervising the Left Hand Path, and six months in supervising the Right Hand Path. Travellers should now plan to take into account the time when I made the changes. Anyone wishing to consult them will know their true period of reformation, and will be able to foresee all the things that the Apostate Angels will do to mislead the Traveller.

“Again, when the Travellers are able to call out the names of the Archons, and they meet them guarding the Left Hand Path, every-thing that they ask the Decans will be told to them.

“Moreover, when the Travellers call out the names, they will be looking for the Right Hand Path, but the Archons will not listen to them because the Travellers will be looking for signs different from the early signs which Jeu had established; and will direct them onto the Left Hand Path.

“As they travel on the Left Hand Path, they will find that (place) names are different from those used on the Right Hand Path; and when they call to the Archons to direct them onto the Right Hand Path, the Archons will not speak the truth—but will make boastful promises and threats of punishments.

“Those who are not familiar with the features of the Right Hand Path—with their triangles and their quadrangles, and all their various signs, will find nothing right. They will be embarrassed by a great confusion, and will become involved in much wandering about—because the directions that they took at the time when they were diverted onto the Left Hand Path—that is, from the quadrangles and triangles, and the

figures of eight—were directions due to the persistence of the Apostate Angels in making them turn onto the Left Hand Path.

“I have now sent them back; and I have made them spend six months in making all their signs direct travellers onto the Right Hand Path—so that these Angels should be embarrassed at the confusion they have caused by leading travellers astray. And, in order that they should realise the state of their own Paths.⁶

As Jesus came to the end of his discourse, Philip sat writing down every word that Jesus said to them. After this, Philip came forward and prostrated himself; and, kissing the feet of Jesus, said:

“My Master, give me permission to speak in your Presence, and to question you on this discourse before you speak further to us about the places to which you went on your Mission.”

The compassionate Saviour replied and said to Philip:

“Permission is given to you to speak the words that you wish.”

Then Philip said:

“My Master, for the sake of which Spiritual Region have you embarrassed the Archons of the Aeons in their Flashing sphere and confused them over their Paths, and caused them to wander astray on their travels?

“Have you done this for the sake of the well-being of Mankind, or not?”

Jesus answered and said to Philip, and to all the assembled disciples:

“I have changed their Paths for the well-being of all Souls. Unless I had changed their Paths, a multitude of Souls would have been lost. They would have spent long periods of time outside their proper Spiritual places if the Archons of the Flashing Sphere had not been rendered harmless.

“When these Souls had spent great periods of time outside, there would have been delays in completing the number of Perfected Souls allotted to the Higher Inheritance of the Higher Spiritual Regions—namely those who were to dwell in the City of Light.

“Because of this, I changed the status of their Paths so that they became confused and agitated, and gave up the power that exists in the substance of their World, from which they are able to manufacture Souls. Thus, the Souls already in existence, could be quickly perfected and, with all that power, could safely ascend to the Upper Regions. And those who were not destined to be so rescued could be quickly released.”

When Jesus had finished speaking, Mary Magdalene, the one beautiful in her manner of speaking, came forward. The blessed one prostrated herself at the feet of Jesus, and said:

“My Master, permit me to speak in your Presence, and do not be annoyed because I give added trouble by questioning you so many times.”

Compassionately, the Saviour said to Mary:

“Speak the words that you wish, and I shall explain them frankly.”

Then Mary answered and said to Jesus:

“My Master, how could Souls be delayed outside, and in what form could they be quickly perfected?”

Jesus replied and said to Mary:

“Well done, Mary; that was an admirable question that you asked. You query everything in openness, and with accuracy. I shall not conceal anything from you. Hear now, Mary, and listen all you disciples.

“Before I was able to talk to all the Archons of the Aeons, and to the Archons of the Flashing Sphere, they were all bound by their obligations in their Spheres; and by their agreements made with Jeu, the Guardian of the Light, from the Beginning.

“Each one had kept to his place, and walked his allotted course according to the manner that Jeu had arranged for him.

“But, when the Light of the rank of Melchisedek, the great Paralemtor of the Light, came into the midst of the Aeons, and so to all the Archons who were under contract in the Flashing Sphere, Melchisedek was able to take away the purified light from all the Archons of the Aeons; and from all the Archons of the Flashing Sphere—for he was able to remove that which agitated them.

“And he was able to instruct the Operator to rotate their ‘Wheels of Life and Death’ more quickly. He took away their power from within them, with the breath of their mouths, and the tears in their eyes, and with the sweat of their bodies.

“Melchisedek, the Paralemtor of the Light, was able to carry away their light to the City of Light. And, then, the Assistants of all the Archons were able to gather together all the matter in their areas; and the Assistants of all the Archons of the Flashing Sphere, and the Assistants of the Sphere that is below the Aeons, were able to use it to make the Souls of men, and of cattle, and of reptiles, and of wild beast, and of birds.

“Then, they sent them to this World of Mankind.

“These things were fully completed before the power of the Archons diminished within them; before it declined and became exhausted, and they became powerless. As they became weaker, their power began to die within them, and they became weaker still. Their light, which came from within them, died as well.

“And their Kingdom dissolved—and all was quickly carried up to a Higher Region.

“Immediately, the Archons were distressed, and they tried to throw off the spell from themselves; from the breath of their mouths and from the tears in their eyes; and from the sweat of their bodies. And Melchisedek, the Paralemptror of the Light was able to purify them continuously; before taking their light to the City of Light.

“But, after this, all the Archons of the Aeons, and the Archons of the Flashing Sphere, were able to conserve the remaining matter, and prevent it from being used to form Souls in the World. They were able to absorb the matter, themselves, and so prevent themselves from becoming completely powerless and exhausted—so that their domination of their planes should not be lessened.

“They were able to absorb the remaining matter so that they would not—over a long period of time—have to effect the completion of the required number of perfected Souls that should dwell in the City of Light.

[The reader may be confused, and concerned, to read in the above passages that the Archons, and their Assistants, were able to make Souls. But the process is not what the text appears to suggest. In a later chapter, the position is clarified as the Archons take pure Spirit-Souls and enclose them first in a Causal Body, and then in an Astral body—finishing it off with a Mind and a Fate Karma.

In the above passages, the Archons were using the “remaining matter” to complete the process of preparing the pure Spirit-Soul for the taking up of a new body in a new incarnation.

The Archons could not create nor destroy a Soul; but they were committed to trying to prevent as many Souls as possible from reaching the City of Light; thus maximising the number of Souls available for duty in the Phenomenal Universe.]

“When the Archons of the Aeons, together with the Archons of the Flashing Sphere, decided to continue with this course of action, they returned to absorbing what remained of their matter into themselves—so that they did not allow it to become ‘envelopes’ for Souls in the World of Mankind and, thereby, contribute to the decline of their domination.

“The powers within them that manufactured bodies for Souls, took a long time to weaken; and were able to endure over two Cycles of the ‘Wheel of Life and Death’.

“Now, when I ascended to perform the service for which I had been summoned by command of the Supreme Being, I arrived up into the midst of the Tyrants of the Archons of the Twelve Aeons. And when they saw the great light that I displayed, the great Adamas - the Tyrant, and all the lesser Tyrants of the Twelve Aeons, began to struggle against the light of my Robe; that is, to struggle against it in order to prolong their domination. They acted in this manner because they did not know to whom they were opposed.

“It was when they became disorderly, through opposing the light, that I changed the order of their Paths through the Aeons and the Flashing Sphere, in accordance with a command from the Supreme Being.

“So, as I have said, I made them spend six months inspecting the triangles of the Left Hand Path, and the quadrangles and the positioning of them, and their octagonal figures, and in making them accord with their original positions. Then I enquired into the quality of their inspection work—and I transferred (?demoted) them to another rank. And I made them spend six months of their reformation on works in connection with the Right Hand Path; with the re-positioning of their triangles and their octagonal figures.

“I bemused the Archons in a great confusion; and I made them wander and go astray. I disturbed them greatly.

“From that moment, they were unable to summon up enough power to absorb the remaining matter, so that they were unable to prolong their states, indefinitely; so not allowing them to rule for a great length of time.

“I changed their whole Path, and the whole Course⁷, itself; and I made them hurry over the Path of the Course so that they might be reformed more quickly—and rise to the Upper Regions with some haste.

“I, then, reduced their Cycles and made their Path easier; and their reformation was greatly accelerated. But they were still confused over their Path, and they were not able to find the power to absorb the matter that comprised the remnants of their purified light.

“Furthermore, I reduced their periods of time so that the required number of Souls receiving Initiation could be completed quickly—and pass into the City of Light. I reduced the periods of time for the sake of my Chosen Ones; otherwise not a single Soul could have been saved.

“This, then, is the discourse covering the points that you have questioned me on with such interest.”

When Jesus had finished saying these words to his disciples, they all prostrated themselves, together, and said to him:

“We are the happiest among all men because you have revealed these great events to us.”

Continuing his discourses, Jesus said to this disciples:

“You have listened to the things that happened to me among the Archons of the Twelve Aeons—with all their Rulers, their Lords and their Authorities; and with their Angels and their Archangels. How each one of them, when they saw the Robe of Light that I was wearing, saw the secret of his own name there. And they all cried out at once, saying:

‘How has the Lord of All Creation crossed over the Void without our knowing?’

—and all, together, lauded the Highest of the High.”

NOTES

- ¹ 'Three parts' of a thing usually means 'three-quarters'.
- ² These incidents may be consulted in *The Genius of the Few* and in the *Book of Enoch (1 Enoch)*.
- ³ This is an example of the "Tyrants" seizing power unconstitutionally.
- ⁴ The Sound Current is heard in the Spiritual Heart, and is the medium by which Souls are drawn up into the Spiritual Regions. Hearing, or listening, therefore, is very important to the disciple.
- ⁵ These Travellers are Souls traversing the Path without the guidance of a Living Master.
- ⁶ This is a very clear picture of the difficulties that arose in the Astral Region through the irresponsible actions of a group of Angels whose task was to guide Spiritual Travellers along the Right Hand Path.
- ⁷ The Greek term *dromos* refers to a 'running, or walking course'. Here, it probably refers to the Course over which the Soul has to travel to cross this Spiritual Region. The Course may have many Paths.

CHAPTER THREE

The Discovery of the Pistis Sophia and her Subsequent Harassment by the Archons

Jesus said:

“After these events, I ascended to a Higher Region—to the Veils of the Thirteenth Aeon. When I reached the Veils, they drew themselves apart and opened for me.

“I entered the Thirteenth Aeon and, there, I found the Pistis Sophia¹ in the lowest part of the Thirteenth Aeon, all alone—there being no one with her. She dwelt in that place, sorrowful and grieving, because she had not been taken up higher in the Thirteenth Aeon, which was her Station. Moreover, she was sorrowful on account of the sufferings that the Authades, the Unfeeling and Self-Willed One had inflicted on her; he being one of the three Triple-powered Ones.

“When I tell you about the extent of her sufferings, I shall tell you the secret of how these things happened. And when the Pistis Sophia saw me shining brilliantly, she was greatly disturbed; and she looked at the light of my Robe. She saw the secret of her name in my Robe and appreciated the whole glory of the secret because she had once lived in the High Station in the Thirteenth Aeon. And she had been used to singing praises to the Light of the Height that she saw in the Veil of the City of Light.

“As she continued to laud the Light of the Heights, all the Archons that travel to and fro with the two Triple-powered Ones, looked on; as did her Invisible One who is joined to her, and the other twenty-two Invisible Guardians, who make up the Twenty-four Guardians² appointed by the Great Invisible Leader, with the two great Triple-powered Ones.

Mary Magdalene came forward and said:

“My Master, you said that the Pistis Sophia, herself, was one of the Twenty-four Guardians, and that you found her at the bottom of the Thirteenth Aeon. Why was she not on the same plane as the other Guardians?”

Jesus replied and said to his disciples:

“It all happened when the Pistis Sophia was in the Thirteenth Aeon—in the place of all her Brethren, the Invisible Ones, who are the Twenty-four Guardians of the Great Invisible One.

“Acting on an instruction from the Supreme Being, the Pistis Sophia looked up to the Height and saw the Veil of the City of Light—and she developed a longing to rise up to that place. But she could not summon up enough power to go there.

“Moreover, she had stopped doing the secret duties³ of the Thirteenth Aeon and, instead, she sang praises to the Higher Level that she saw in the light of the Veil of the City of Light. And as she lauded the place in the Higher Regions, all the Archons who were in the Twelve Aeons, below, hated her because she withdrew from their Mystery—and longed to go up higher and raise herself above them all. On account of these things, they were angry with her—and they hated her.

“And the great Triple-powered Authades, the Self-Willed One—the third Triple-powered One who is in the Thirteenth Aeon—had been disobedient in that he had not proceeded with the purification of all his inner power. Nor had

he handed over his purified light on the occasion when the other Archons had contributed their internal purification.

“He had wanted to be made the Lord over the whole Thirteenth Aeon, and over those who were below it.

“Now, when the Archons of the Twelve Aeons were angry with the Pistis Sophia—who was above them—they greatly hated her. And the great Triple-powered, Self-Willed One, to whom I have just referred, was also angry with the Pistis Sophia—and hated her greatly because she had ambitions to go up to the Light that was above him.

“So he projected from within himself a great, lion-faced power; and, from the matter within him, he projected a multitude of material ‘hunters’⁴ that were very powerful. He despatched these to the planes below—to parts of the Nether Abyss—so that they might hunt out the Pistis Sophia and take away her internal power, because she longed to go up to the Height that was above them all; and because she had withdrawn from their Mystery. But she continued sorrowing, seeking the Light that she could see above her.

“And the Archons that had decided to continue with the performing of the Mystery, hated her. Moreover, all the Watchers, the Sentinels at the entrance gates to the Aeons, also hated her.

“After this, at the command of the Supreme Being, the great Self-Willed One, the Authades, chased the Sophia away from the Thirteenth Aeon into a lower region where she could see his light-power with the lion-face; and so desire that, that she could be lured to a place where her interior light could be taken away from her.

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“So it happened that she looked down and saw his Power of Light in the Lower Regions, but did not know that it came from the Authades. She thought that it came from the Light that she had seen all along in the Height—from the Veil of the City of Light—and she thought to herself: ‘I shall go to that place, separate from my “other-half”, and take away that

light. I shall make masses of light for myself, so that I shall be able to go up to the Light of Lights which is in the Highest Region⁵.

“In the Abyss, there existed an Archon with a lion-face whose one half was fire, and whose other half was darkness. His name was Jaldabaoth, of whom I have spoken many times. Now, when these things happened, the Sophia became very much weakened. The lion-faced light-power tried to take away all the light-powers in the Sophia; and all the material powers of the Authades quickly surrounded the Sophia and reduced her to great straits.

“The Pistis Sophia cried out very loudly. She called up to the Light of Lights that she had seen and put her trust in, from the beginning. In Repentance for her wrong-doing, she cried out like this, saying;

1. ‘Light of Lights, in whom I have put my trust from the beginning, hear now my cry of Repentance, O Light. Save me, O Light, because wicked thoughts have come into me.
2. ‘I looked, O Light, to the regions below me. I saw a Light in that place and I thought: I shall go down to that place and carry away that Light. So I went, but I found myself in the darkness that is in the Abyss below; and I was not able to summon up enough power to fly back to my Station because I was assailed by all the hunters of the Authades. Then the lion-faced power took away my internal light.
3. ‘I cried out for help but my voice did not penetrate the darkness; and I looked up to the Heights so that the Light, in which I trusted, might help me.
4. ‘When I looked up, I saw all the numerous Archons of the Aeons peering down on me, and rejoicing at my plight although I had done no harm to them. They hated me without cause.

‘When the hunters of the Authades saw the Archons of the Aeons rejoicing over my plight, they knew that the Archons of the Aeons would not help me.

‘And those hunters that harassed me without cause were encouraged—they took away light from me that I had not taken from them.

5. ‘Now, O true Light, you know that I have done these things in my innocence, thinking that the lion-faced Light belonged to you. The sin that I committed, I confess to in your Presence.’

6 to 36.

[These Repentances are of great interest—not least because they very closely mirror Psalms from the Old Testament, verse by verse; and frequently with the same phraseology and words. These Psalms reflect the alternative Path of Hebrew Mysticism leading to Yahweh and the “dead end” of Triloki. On the other hand, the Repentances of the Pistis Sophia are always stretching out towards the Light and, by this, Jesus appears to be using them as Teaching Stories to keep his disciples on the Path of Light.

The disciples had been brought up in the Yahwistic mode, and the Psalms, as sung in the Synagogues, were their natural medium in lauding the Almighty. By stressing the Repentances, and the rewards that they ultimately brought to the Pistis Sophia, Jesus was showing the disciples that there was a better, and more progressive Path—leading to the Light.

In the Mystical Discourses there are thirteen Repentances, most of considerable length; the one quoted in part, above, has thirty six verses. And, in this abridged version of those Discourses, it is considered reasonable to restrict each Repentance to a token number of verses, since the interested reader can always turn to the complete volume for the missing verses, and to its Appendix for the equivalent Psalm.]

When Jesus had spoken these words to his disciples, he said to them:

“This was the hymn of praise that the Pistis Sophia de-claimed in her First Repentance, as she repented for her wrong-doing, and recited every-thing that had happened to her. Now, let him listen who has ears to hear.”

Mary Magdalene came forward again, and said:

“My Lord, which ear is my door to the Light?⁶ for I hear with my light-power—and your *Nam*, which is within me, takes away my passions⁷. Hear now my words concerning the Repentance which the Pistis Sophia spoke as she confessed her wrong-doing.

“Your light-power, at a time in the past, prophesied the words of this Repentance, through David the Prophet, in the Sixty-ninth Psalm.”

When Mary had finished reciting the words of the Sixty-ninth Psalm, in the midst of the disciples, she said to Jesus:

“My lord, this is the solution to the Mystery of the Repentance of the Pistis Sophia.”

When Jesus had listened to the words of Mary, he said to her:

“Well done, Mary, you are the blessed one, the perfect one—who will be extolled in every generation.”

The Second Repentance

Jesus continued with his discourse. He said:

“The Pistis Sophia resumed once more. She composed a second hymn of Repentance in which she spoke in this manner:

1. ‘O Light of Lights, I have put my trust in you. Do not leave me in darkness until the end of my time⁸.
2. ‘Come to my aid, and rescue me because of my Initiation. Turn your ear towards me and save me.
3. ‘Let the power of your light rescue me and take me up to the High Regions—because it is only you who can rescue me, and lead me to the high level of your Region.
4. ‘Save me, O Light, from the clutches of this lion-faced power, and from the hands of the hunters of the Lord Authades—.’

5 to 13.

“This, then, was the Second Repentance that the Pistis Sophia made by praising the Upper Regions of the Light.”

When Jesus had finished saying these words to his disciples, he added:

“Do you understand what I am saying?”

Peter moved forward quickly and said to Jesus:

“My Lord, we find this woman, Mary, insufferable. She speaks out of turn, and does not give us a chance to speak—though she, herself, speaks many times.”

Jesus replied and said to all the disciples:

“When the power of his, or her, Spirit boils up inside any one of you, so that you understand what I am saying—then, let him, or her, come forward and speak.

“In your case, Peter, I see that the power within you understands the solution to the mystery of the Repentance spoken by the Pistis Sophia. Now, Peter, do you explain your perception of her Repentance, in the midst of your Brethren.”

Peter replied and said:

“Lord, hear what I have to say about the perception of Repentance which your Power once prophesied through David the Prophet, expounding her Repentance in the Seventy-first Psalm.”

[As for the First Repentance, the Coptic text produces a rendering of the Seventy-first Psalm closely simulating the Authorised Version of the Old Testament, verse 1 to 13.

An important factor in the comparison between Repentance and Psalm is that the Coptic Repentance is specific in its statements, but the Psalm is far from being so. In Verse 4, the Repentance speaks of being saved from the “hands of the hunters of the Lord Authades” whereas the Psalm only

refers to being saved from the "hand of the unrighteous and cruel man". The Greek word authades also means 'wilful', remorseless' and 'unfeeling'—and can be translated, therefore, into 'unrighteous' and 'cruel'.]

(Peter continued:)

"This is the solution to the Second Repentance spoken by the Pistis Sophia."

The Third Repentance

The Saviour answered and said to Peter:

"Well done, Peter. That is the solution to her Repentance. You are blessed above all men on Earth because I have revealed these secrets to you.

"Truly, I say to you: I shall show every Pleroma⁹ to you from the Regions of the Lowest to the Regions of the Highest. And I shall fill you with such Spirit that they will speak of you as the 'Inspired One' that is familiar with every Pleroma.

"I shall give you the Secrets of all the Regions of my Father—and of all the Planes of the First Spiritual Region¹⁰, so that the one you accept on Earth will be accepted into the Light of the Heights—and the one you reject on Earth will be rejected in the Kingdom of my Father who is in Heaven."

[In this passage, there is confirmation of a promise made in the Synoptic Gospels that Peter should follow Jesus as the Living Master. He was to become a Satguru to take over from his predecessor, and was to be given the Keys of Heaven. In the precepts of the Saints, this chain of command would continue until the Teachings became distorted, and Ritual took the place of Meditation and the worship of the Shabd. Sadly, this deterioration was not to be long delayed after Jesus's departure. The early Christian Church soon forgot, or deliberately ignored, the Truth after the martyrdom of Peter.

The "acceptance" and "rejection", mentioned, refer to the selection of marked Souls for Initiation. This selection was to be Peter's responsibility.]

(Jesus continued:)

“The Pistis Sophia went on to declaim a Third repentance, saying:

1. ‘O Powers of the Light’ strengthen and rescue me.
2. ‘Let those who want to take away my internal light, fail, and be in darkness; and let those who want to take away my powers, return to the Abyss and be put to shame.
- 3 to 5.’

When Jesus had finished speaking these words to his disciples, saying:

“This is the Third Repentance spoken by the Pistis Sophia”;

he said to them:

“Let him in whom the Spirit of Perception has arisen, come forward and explain the Repentance which the Pistis Sophia declaimed.”

Before Jesus had finished speaking, Martha came forward and prostrated herself at his feet. She kissed them; she cried out; she wept aloud. Then, she humbly said:

“My Lord, have pity on me, and be compassionate. Allow me to voice the solution to the loving folly spoken by the Pistis Sophia.”

Jesus gave his hand to Martha, and said to her:

“Blessed is everyone who is able to humble themselves. At this time, Martha, you are more than blessed. Now, give us the solution to the purpose behind the Repentance of the Pistis Sophia.”

Martha answered and said to Jesus, in the midst of the disciples:

“Concerning the Repentance declaimed by the Pistis Sophia, O my Lord Jesus, your light-power which was in David, once prophesied in the Seventieth Psalm, saying: ‘... ...’”

[There follow the five verses of the Seventieth Psalm—all of which are complementary to the five verses of the Third Repentance.]

(Martha continued:)

“That is the solution to the Third Repentance declaimed by the Pistis Sophia in her praising of the Heights.”

The Fourth Repentance

When Jesus heard Martha speaking these words, he said:

“Good, Martha—well done.”

Again, Jesus continued the discourse:

“The Pistis Sophia resumed with her Fourth Repentance, declaiming it as the lion-faced power and all the material hunters with it, which the Authades had sent to the Abyss, were harassing her for the second time—as they tried to take away her internal light.

“She now declaimed that Repentance like this:

1. ‘O light that I have trusted, hear my Repentance and let my voice reach into your dwelling-place.
2. ‘Do not turn away the spectacle of your light from me, but pay heed to me. When they harass me and I cry up to you—rescue me quickly ...
3. ‘... for my time has passed like a single breath. I have become a material body.
4. ‘They have taken away my internal light and my power has ebbed away. And I have forgotten to do my Meditation which I practised in the beginning.

5 to 15. ...

[Like the terms Aeon and Pleroma, the Greek Mysterion has been used in this text with a number of different meanings—such as ‘Mystery’, ‘Secret’ and ‘Spiritual Region’. But, here, ‘Meditation’ provides the best fit by implying ‘a Mystery that has to be practised in order to make spiritual progress’.

The Pistis Sophia appears to have been given a set period in which to practise her spiritual exercises—a mirror image of the material World. She had neglected to do them, and had given the Negative Powers the opportunity of asserting their influence over her.

The standard translation of this Repentance continues with Verses 16 to 21, but this does not appear to be correct. The following passage, covering these verses, is more likely to have been spoken by Jesus in explanation of the complaint by the Pistis Sophia.]

“For the Lord¹¹ has searched for the power of your Soul; he has shown himself outside his Spiritual Region. He will take heed of the repentance of those in the Planes below: he has not overlooked their repentances for their wrong-doing.

“This is the pattern that has become the characteristic of the offspring still to be born; and the offspring to be born will sing praises to the Height. For the Light looks out from the Height of its Light. It will look down upon all material things, so as to listen to the individual groans of those who are bound; to free the powers of the Souls whose powers are bound; and to place his *Nam* in the Soul through the power of his higher Initiation.”

When Jesus had spoken these words to his disciples, he said to them:

“That was the Fourth Repentance declaimed by the Pistis Sophia. Now, let him who has given thought to these matters bring out his understanding.”

And when Jesus had spoken, John came forward and kissed the breast of Jesus. He said:

“My Lord, ask me also; and allow me to state the solution to the Fourth Repentance spoken by the Pistis Sophia.”

Jesus said to John:

“I do ask you; and I allow you to speak concerning the Repentance spoken by the Pistis Sophia.”

John answered and said:

“My Lord, concerning the Repentance spoken by the Pistis Sophia; on one occasion, your light-power prophesied about it in the 102nd Psalm.” That is the solution to the mystery of the Repentance declaimed by the Pistis Sophia.”

[Here, there follows the customary equivalent rendering of the Psalm in which the term “Zion” is used for the “City of Light”—and is confused with the Earthly City of Jerusalem.]

When John had ended speaking these words to Jesus in the midst of the disciples, Jesus said to him:

“Well done, John, the unmarried one, to whom I shall give seniority in the Kingdom of the Light.”

The Fifth Repentance

Jesus continued his discourse by saying to his disciples:

“Once more the hunters of the Authades harassed the Pistis Sophia in the Abyss. They still wanted to take away all her light; but the instruction to bring her up from the Abyss had not yet been finalised. The command from the Supreme Being, to save her from the Abyss, had not yet reached me.

“So it happened that, when all the material hunters of the Authades attacked her, she cried out and declaimed the Fifth Repentance, saying:

1. ‘O Light - my salvation - I sing praises to you up in the Height from down in the Abyss.

2. 'I shall praise you in my hymn. I shall laud you in the Height; and may all my praises from the Abyss, reach you. Give heed, O Light, to my Repentance.

3. 'My power has burned away in the Darkness, and my light is down in the Abyss.

4. 'I have become like the Archons of the Abyss who go down into the Darkness, below. I have become like a material body that has no one in the Height who will save it.

5 to 18.'

"That, now, is the Fifth Repentance declaimed by the Pistis Sophia down in the Abyss when all the material hunters of the Authades continued to harass her."

"He who has ears to hear—let him listen. And when his Spirit boils up within him, let him come forward and relate his perception of the solution to the Fifth Repentance of the Pistis Sophia."

And when Jesus had finished saying these words, Philip jumped up and made his stand. He laid down the scroll that was in his hand, for it was he who was writing down every word when Jesus spoke, and recorded all that he did.

Philip now came forward and said to Jesus:

"My Lord, I alone am he who has been the 'mouthpiece' in our concern for the World—writing down every word that you say, and all the things that you do. Yet you have not allowed me to come forward and state the solution to the secrets of the Repentances of the Pistis Sophia. I was not able to come forward because I am the one who is writing down all the words."

Now when Jesus heard Philip, he said:

"Listen Philip, you Blessed One. It is to you that I have said these words, because you and Thomas and Matthew

are the hands to which it is given—by the authority of the Supreme Being—to write down all the words that I shall speak, together with all the things that I shall do; and everything that you will see.

“Up until now, the set number of words which you have to write down is not yet completed. When it is completed, you shall come forward and speak as you please. For the present, it is you three who have to write down every word that I say, together with the things that I do—and I shall check them, and you shall bear witness to all things appertaining to the Kingdom of Heaven.”

When Jesus had spoken these things, he said to his disciples:

“He who has ears with which to hear—let him hear.”

Mary Magdalene jumped up, again, and came to the middle where she stood beside Philip. She said to Jesus:

“My man of light has ears¹², and I am ready to hear through my power. I have thought through the words that you have spoken: Now, my Lord, hear, that I may speak freely; for you have said to us:

‘He who has ears to hear—let him hear.’

“Concerning the word which you spoke to Philip: ‘You and Thomas and Matthew are the three to whom it has been ordained by the Supreme Being, that you should write down every word about the Kingdom of the Light—and bear witness to them.’ hear now, that I may give the solution to these words.

“It was this that your light-power prophesied, at one time, through Moses, saying: ‘Through two or three witnesses everything will be revealed.’”

[The author of the Mystical Discourses has taken great pains to establish the authenticity of what he is writing—and this is of great importance to this study. He stresses that he has three witnesses, writing everything

down, at every teaching session. This should be compared with the canon of Hebraic Law:

(1) Deuteronomy 19:15 (attributed to Moses): “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: (only) at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”

(2) Matthew 18:16: “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established.”

The use of Philip, Thomas and Matthew as scribal-witnesses would have been accepted as proof of authenticity among the early Gnostic readers of the Mystical Discourses, and gives credence to the claim that these Discourses are the true Gnostic New Testament recorded some six decades before the first Synoptic Gospel.

The fierce opposition to the Mystical Gnostic Teachings in about the penultimate decade of the second century A.D., led by Bishop Irenaeus of Lyons in Gaul, led to the ultimate suppression of this important record.]

When Jesus had heard these words from Mary, he said:

“Well done, Mary. That is the solution to these words. Now, Philip, you may come forward and give the solution to the secret of the Fifth Repentance of the Pistis Sophia and, afterwards, sit down again and write down every word that I shall speak—until the number of your part in the words of the Kingdom of the Light has been completed.

“Then you shall come forward, again, and say whatever your Spirit moves you to say.

“For the time being, just give the solution to the secret of the Fifth Repentance of the Pistis Sophia.”

Philip answered and said to Jesus:

“My Lord, hear what I have to say concerning the solution to her Repentance—for your power once prophesied through David in the 88th Psalm, saying:

[There follows a quite remarkable, closely equivalent version of the 88th Psalm which is listed, below, side by side with the equivalent Repentance. This is an outstanding example of this important equivalence which may lead some readers to study the matter more deeply in the Mystical Discourses.]

Fifth Repentance	88th Psalm
1. O Lord God of my salvation, I have cried to you by day and night.	1. O Lord God of my salvation, I have cried day and night before thee:
2. Let my prayer come before your Presence. Incline your ear, O Lord to my petition.	2. Let my prayer come before thee: incline thine ear unto my cry:
3. For my Soul is filled with evil; my life has approached Amente ¹³ .	3. For my soul is full of troubles, and my life draweth nigh unto the grave:
4. I am numbered with those who have gone down into the Pit; I have become like a man without a helper	4. I am counted with them that go down into the pit: I am as a man that has no strength.
5. The free among the dead are like the slain who are cast out and sleep in graves, whom now you do not remember; and they are destroyed through your hands.	5. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand.

The Sixth Repentance

When Jesus heard these words that Philip spoke, he said to him:

“Excellent, Philip, thou beloved one. Come now, sit and write your part of every word that I shall say, and what I shall do, and everything that you shall see.”

And immediately Philip sat down and wrote.

After this, Jesus continued his discourse. He said to his disciples:

“Then the Pistis Sophia cried out, again, to the Light. He forgave her wrong-doing—her forsaking of her place, and her coming down to the Darkness. She spoke her Sixth Repentance thus, saying:

1. ‘In the Darkness below, I have sung praises to you, O Light.
2. ‘Hear my Repentance, and may your Light listen to the sound of my entreaty.
3. ‘O Light, if you remember my wrong-doings, I shall not be able to come before you, and you will forsake me.
4. ‘For you, O Light, art my Saviour by the Light of your *Nam*. I have trusted in you, O Light.
5. ‘And my power trusted in your Initiation. Furthermore, my power trusted in the Light when it was in those of the Height, and my power trusted it when it was in the abyss below.
- 6 to 8.

“At this moment, he who is beginning to understand, let him complete his understanding.”

When Jesus had finished saying these words to his disciples, he added:

“Do you understand what I am saying to you?”

Andrew came forward and said:

“My Lord, concerning the solution of the Sixth Repentance of the Pistis Sophia, your light-power once prophesied these words, through David, in the 130th Psalm.”

Jesus said to him:

“Excellent, Andrew, you blessed one. That is the interpretation of her Repentance.

“Truly, I say to you all—I shall reveal to you all the secrets of the Light; and all knowledge, from the Lowest of the Low to the Highest of the High; from the Ineffable to the Darkness of Darknenses; and from the Light of Lights to the Substance of Matter; from all the gods to the demons; from all the Saints to the Decans; from all the Authorities to the Assistants; from the creation of men to wild beasts and cattle and reptiles—in order that you may be pronounced perfect, fulfilled in every degree.

“Truly, I say to you that, in the place in which I shall be in the Kingdom of the Father, you will also be there with me.

“And when the absolute number of Souls is reached so that the ‘mixture’ is exhausted, I shall command that all the Tyrant divinities who did not give up the purity of their light, shall be so accused. I shall order the *Fire of the Sages*¹⁴ which the Absolute Ones continue to produce, to swallow up the Tyrants until they give up the last element of their purified light.

When Jesus had finished saying these words to his disciples, he said to them, again:

“Do you understand what I have said to you?”

Mary Magdalene replied:

“Yes, Lord, I have understood the discourse which you have given to us. But, concerning the words which you spoke:

‘At the exhaustion of the whole “mixture” you will sit upon a “light-power”¹⁵, and we disciples will sit to the right of you. And you will judge the Tyrant divinities who did not give up their purified light; and the *Fire of the Sages* will swallow them up until they give up the last of the light which is in them.’

“These words were once prophesied by your light-power, through David, in the 82nd Psalm, saying:

'God will sit in the Assembly of Divinities and will judge the gods.'

The Seventh Repentance

Jesus continued his discourse, saying to his disciples:

"When the Pistis Sophia had finished declaiming the Sixth Repentance concerning the forgiveness of her transgressions, she turned again to the Height to see whether her wrongdoing had been forgiven, and to see whether she would be brought up out of the Abyss.

"But, on the instruction of the Supreme Being, (her case) had not yet been heard, and it was not yet known whether her wrongdoing would be forgiven, and whether she would be brought up out of the Abyss. When she turned to the Height to see whether her Repentance was accepted, she saw all the Archons of the Twelve Aeons mocking her, and rejoicing over her plight, because her Repentance was not yet accepted.

"When she saw them mocking her, she was very sorrowful; and she lifted up her voice to the Height, declaiming the Seventh Repentance:

1. 'O Light, I have raised my power to you, my Light.
2. 'I have trusted in you; do not let me be despised. Do not let the Archons of the Twelve Aeons which hate me, rejoice over me.
3. 'For all those who trust in you will not be brought to shame. May those who have taken away my power remain in the Darkness; and have no profit from it, but have it taken away from them.
4. 'O Light, show me your ways, and I shall be saved by them; and show me your Paths, so that I may be released from the Abyss.

5 to 22.?

“Now, he who is sober, let him be dispassionate.”

When Jesus had said these things to his disciples, Thomas came forward and said:

“My Lord, I am sober; I have become more dispassionate, and my Spirit is eager within me. I rejoice greatly because you have revealed these words to us. Nevertheless, I have allowed by brothers to come up, before me, lest I cause annoyance to them. And I have allowed each one of them to come before you to speak of the solutions to the Repentances of the Pistis Sophia.

“Now, it is my turn, O Lord. Concerning the interpretation of the Seventh Repentance of the Pistis Sophia, your light-power prophesied about it through David the Prophet, relating it thus in the 25th Psalm:”

And when Jesus heard the words of Thomas, he said to him:

“Excellent, Thomas, and well done. That is the interpretation of the Seventh Repentance of the Pistis Sophia. Truly, I say to you that all the generations of mankind will bless you on Earth, because I have revealed this to you. You have become both understanding and spiritual since you have taken in what I have said.

“After this, I shall fill you with all the Light, and all the Power of the Spirit, so that - from this moment - you will understand all those things that will be said to you, and all those things that you will see.

“A little more time, and I shall speak to you of all the matters of the Height, from the Higher Regions to the Lower, and from the Lower Regions to the Higher.”

The Eighth Repentance

Once more, Jesus continued with his discourse; he said to the disciples:

“Now, when the Pistis Sophia declaimed her Seventh Repentance in the Abyss, the instruction from the Supreme Being that I should rescue her, and bring her up from the Abyss, had not then reached me. But, out of compassion, and without waiting for the command, I, of myself, brought her up to a place in the Abyss which was a little wider.

“And when the hunters of the Authades realised this, they ceased harassing her somewhat, because they thought she would be brought completely up from the Abyss.

“Now, while these things were happening, the Pistis Sophia did not know that it was I who had helped her—nor did she know me at all. So she continued singing praises to the City of Light¹⁶ which she had once seen, and in which she trusted. Furthermore, she thought that it was the Lord of that City who had helped her.

“And it was to him that she sang praises, thinking that he was the true Light. But, because she believed in the Light that belongs to the True Lord¹⁷, she will be brought up from the Abyss, and her Repentance will be accepted. But, the ordinance of the Supreme Being that her Repentance should be accepted, was not yet completed. Therefore, listen now, and I shall tell you of all the things that happened to the Pistis Sophia.

“When I brought her up to a place in the Abyss which was a little wider, the hunters of the Authades ceased from harassing her greatly, thinking that she would be brought up from the Abyss, completely. But, when the hunters realised that she was not being brought up from the Abyss, they returned to harassing her severely.

“In desperation, she now declaimed the Eighth Repentance, saying it thus:

1. ‘I have had hope in you, O Light. Do not leave me in the Abyss; rescue me and deliver me with your knowledge.
2. ‘Give heed to me and save me. Be a Saviour to me, O Light, and rescue me. Bring me into the Presence of your Light.

3. 'For you are my Saviour, and you will bring me into your Presence. And for the sake of the secret of your *Nam*, lead me and grant me your Initiation.

4 to 8.”

When Jesus had said these things to his disciples, he continued by saying:

“When the lion-faced power realised that the Pistis Sophia was not being brought up from the Abyss, it returned with all the rest of the hunters of the Authades. They attacked the Pistis Sophia again. And when they harassed her, she cried out in this same Repentance, declaiming thus:

9. 'Have compassion on me, O Light, for they are harassing me, again. The light within me, and my power and my sense of time, have been disturbed because of your ordinance.

10. 'My power has started to weaken while I am suffering these harassments; as has my reckoning of time while I am in the Abyss. My light is fainter, for they have taken away my power from me, and all the powers within me have been shaken.

11. 'I have become powerless before all the Archons of the Aeons who hate me, and before the twenty-four hunters in whose places I was living. And my *syzygy* brother, my “other-half”, was afraid to help me because of those among whom I was captive.

12 to 18.”

When Jesus had said these things, Matthew came forward and said:

“My Lord, your Spirit has moved me, and your Light has made me sober, so that I am able to recount the solution of the Eighth Repentance of the Pistis Sophia. For your power once prophesied about it through David, in the 31st Psalm.”

When Jesus heard these words, he said:

“Well done, Matthew. Truly, I say to you that when the number of Souls is completed, and all are raised up, I shall sit in the City of Light, and you, yourselves, will sit on twelve light-thrones, until we have appointed the whole hierarchy of the Twelve Saviours at the place inherited by each one of them.”

Then Mary Magdalene came forward and said:

“O Lord, concerning this, you did once say to us in a parable: ‘You have overcome temptations with me. I shall establish a kingdom for you in the way in which my Father established it for me, so that you may eat and drink at my table in my Kingdom. And you will sit upon twelve thrones and judge the twelve tribes of Israel.’”

The Ninth Repentance

Jesus continued and said to his disciples:

“Now, after these things, when the hunters of the Authades again harassed the Pistis Sophia in the Abyss, she declaimed the Ninth Repentance, saying:

1. ‘O Light, strike down those who have taken my power away from me; and take the power from those who have taken mine.
2. ‘For I am of your power and your light; come and rescue me.
3. ‘May a great darkness envelop those that harass me. Say to my power: “It is I who will save you.”
- 4 to 28.”

When Jesus had finished saying these words, he said to them:

“He who is sober among you, let him give the interpretation.”

James came forward; he kissed the breast of Jesus and said:

“My Lord, your Spirit has made me sober, and I am willing to give the interpretation. Concerning this, your power once prophesied, through David, in the 35th Psalm, speaking thus about the Ninth Repentance of the Pistis Sophia:
... ..”

And, when James had said these things, Jesus said:

“Well said - admirable - James. That is the interpretation of the Ninth Repentance. Truly, I say to you that you will be among the first in the Kingdom of Heaven—before all the Invisible Ones, and all the Divinities, and all the Archons which are in the Thirteenth Aeon and in the Twelve Aeons.

“And not only you, but also everyone who undergoes my Initiations.”

When he had said these things, he said to them:

“Do you understand what I am saying to you?”

Mary Magdalene leapt to her feet again, and said:

“Yes Lord, this is what you said to us on another occasion:

‘The last will be first and the first will be last.’

“Now, the first, who were created before us, are the Invisible Ones since they existed before Mankind—they and the Divinities and the Archons; but the Men who receive Initiation will precede them in the Kingdom of Heaven.”

Jesus said to her: “Well done, Mary.”

He continued and said to his disciples:

“When the Pistis Sophia had declaimed her Ninth Repentance, the lion-faced power harassed her again, wanting to take away all her interior Power. She cried up to the Light, again, saying:

'O Light, whom I have trusted from the beginning—because of whom I have suffered these abominable afflictions—help me!'

"I brought her up from the Abyss because she had repented; and also because, having trusted in the Light, she had suffered these great afflictions and these great dangers.

"She was deceived through the Deity, the Authades. She was not deceived by anything except a light-power, because of its similarity to the Light which she trusted. Because of this, I was now sent, by command of the Supreme Being, to help her in secret.

"But I had not yet reached the place of all the Aeons; I had come into the midst of them without any Power knowing—neither the Lowest of the Lower nor the Highest of the Higher; excepting that of the Supreme Being, alone.

"Now, when I reached the Abyss to help her, she saw that I understood her plight; that I was shining powerfully and had compassion towards her. For she could sense that I was not unfeeling like the lion-faced power that had taken away her light-power; and which had harassed her in order to take away all the light within her.

"Now the Sophia saw me shining ten thousand times more brightly than the lion-faced power, and saw that I had great compassion towards her. And she realised that I had come out from the Height of Heights—from the Light which she had trusted from the beginning."

The Tenth Repentance

"The Pistis Sophia took heart, and she declaimed her Tenth Repentance, saying:

1. 'I have cried out to you in my distress, O Light of Lights, and you have heard me.

2. 'O Light, save my power from hurtful and evil lips, and from cunning snares.
3. 'The Light that was taken from me by a cunning trap will not be brought to you;
4. 'For the snares of the Authades are widespread—the traps of the merciless one.
5. 'Woe to me! for my dwelling was afar off, and I was trapped in the Abyss.
6. 'My power was in places that were not mine.
7. 'And I cajoled those merciless ones, and I tried to dissuade them; but they attacked me without cause.'"

[Jesus now asked for an interpretation of the Tenth Repentance. Peter came forward and equated it with the 120th Psalm, and was duly congratulated.]

The Eleventh Repentance

Jesus continued his discourse. He said to his disciples:

"When the lion-faced power saw me approaching the Pistis Sophia—shining exceedingly brightly—it became more angry; and it projected from itself another mass of very powerful 'shafts'. And when these things happened, the Pistis Sophia declaimed the Eleventh Repentance.

1. 'Why has this strong power arisen among the evil ones?
2. 'Just by its thought, it took away some of my internal light at every opportunity. Like cutting with a sword, it took away my internal power.
3. 'I, myself, chose to come down to the Abyss rather than remain on the plane of the Thirteenth Aeon—the plane of Justice.

4. ‘They wanted to take me by cunning so that they might absorb all my light.

5 to 7.”

[Jesus now called for an interpretation of the Eleventh Repentance. Salome came forward and equated it with the 52nd Psalm. In due course, Jesus congratulated Salome and promised to show her all the secrets of the Kingdom of the Light.]

The Twelfth Repentance

However, Jesus continued with his discourse. He said:

“After these things, I went down into the Abyss, shining very brightly, in order to take away the light of the lion-faced power, there. As I was exceedingly bright, it became afraid and cried up to its Deity, the Authades, to help it. At that moment, the Authades looked out from the Thirteenth Aeon and down into the Abyss.

“He was exceedingly angry, wanting to help his lion-faced power. And, immediately, the lion-faced power and all the Authades’s hunters turned on the Pistis Sophia, determined to take away all her light-power.

“But, when they harassed the Pistis Sophia, again, she cried up to the Heights, and up to me, to help her. When she looked upwards, she saw the Authades who was very angry—and she became afraid. She declaimed the Twelfth Repentance because of the Authades and his hunters—but she cried out to me, saying thus:

1. ‘O Light, forget not my song of praise.
2. ‘For the Authades, and his lion-faced power, spoke against me; they laid a trap for me.
3. ‘They surrounded me, wanting to take away my power; and they hated me because I sang praises to you.

4. 'They slandered me instead of loving me—but I still sang praises.

5. 'They took counsel, together, to take away my power because I sang praises to you, O Light. And they hated me because I loved you.

6. 'Let the Darkness make a roof over the Authades, and may the Archon of the Outer Darkness stay at his right hand.

7. 'When you judge him, take away his power from him; and as he thought to take away my light-power from me, so do you take away his from him.

8 to 26.'

"Now, let him whose Spirit is eager, come forward and give the interpretation of the Twelfth Repentance of the Pistis Sophia."

Andrew came forward and said:

"My Lord and Saviour, your light-power prophesied once, through David in the 109th Psalm, concerning this Repentance which the Pistis Sophia declaimed.

The Thirteenth Repentance

Jesus continued his discourse, saying to his disciples:

"After these things, it happened also that the Pistis Sophia cried up to me, saying:

'O Light of Lights, I have transgressed against the Twelve Aeons. I came down from the heart of them all¹⁸. For this reason, I declaimed the twelve Repentances—one for each Aeon. Now, at this moment, O Light of Lights, forgive my transgression for it was very great. Because I renounced the Higher Places, I came to be in the places of the Abyss.'

“And when the Pistis Sophia had said this, she added her Thirteenth Repentance, declaiming:

1. ‘Hear me, O Light of Lights, as I sing praises to you. Hear me as I declaim the Repentance for the Thirteenth Aeon—the place from which I came down—so that the Thirteenth Repentance for the Thirteenth Aeon may be completed. I have transgressed against this Aeon from which I came down.

2. ‘Now, O Light of Lights, hear me as I sing praises to you in the Thirteenth Aeon¹⁹, my place from which I came.

3. ‘Rescue me, O Light, by means of your great *Nam*; and release me from my transgression by your forgiveness.

4. ‘And, in that place of Initiation, release me from my sins, and cleanse me from my transgression.

5. ‘This transgression of mine was on account of the lion-faced power, which will not have been hidden from you, for I came down into the Abyss because of it.

6. ‘I, alone, transgressed among the Invisible Ones, in whose place I was, and came down to the Abyss. I transgressed before you so that your ordinance might be fulfilled²⁰.

[Jesus now asked anyone whose Spirit moved him to understand the above words, to come forward and interpret them. Martha came forward and stated that Jesus’s power had once prophesied, through David, in the equivalent 51st Psalm.

But, strangely, neither this Psalm, nor any closely associated with it, bears any resemblance to the Thirteenth Repentance.]

NOTES

¹ The Pistis Sophia was one of the twenty-four Invisible Ones. She was a Soul, living apparently in Trikuti, whose Greek name can be translated as ‘Faithful Wisdom’—possibly because, in her harassments, she remained wisely faithful to the Light of Lights above her.

- ² Whether these Twenty-four Guardians were really invisible, or whether they were administrators who normally stayed in the background, cannot be determined.
- ³ These 'duties' were probably spiritual practices, such as Meditation, aimed at assisting her to rise. Her troubles arose out of trying to take a "short-cut".
- ⁴ These material 'hunters' were powers capable of attacking the Pistis Sophia, and of draining away her internal light.
- ⁵ Presumably, the Pistis Sophia - like others - was deluded into thinking that Trikuti was the highest Spiritual Region.
- ⁶ Mary would have been taught that it was her 'right ear' that signalled the door to the Light—but the question was probably rhetorical.
- ⁷ The taking away of passions by the practice of *Nam* is familiar to most *Sant Mat satsangis*. This is a further indication that Jesus was teaching *surat shabd yoga* like all other Living Masters.
- ⁸ This may refer to the time until she was due to take a re-birth.
- ⁹ Probably, "every Pleroma", here, means "every Complex of the Creation".
- ¹⁰ The "First Spiritual Region" refers, here, to the combined Astral and Causal (Trikuti) Regions.
- ¹¹ Jesus was referring to himself as 'the Lord'.
- ¹² This phrase (my man of light has ears) occurs several times in the Coptic text, and appears to be a whimsical reference to Mary's internal power.
- ¹³ Lit. *Amente* meant the 'Western Place'—the Egyptian 'Place of the Dead', beyond the setting sun. Its equivalents were the Greek 'Hades' and the Hebrew 'Sheol'. It has connotations, therefore, of the 'grave'.
- ¹⁴ This term has not yet been interpreted.
- ¹⁵ Enoch describes the Most High, in *1 Enoch*, as sitting on a throne from under which streams of light emanated, too strong for his eyes to bear.
- ¹⁶ The City of Light is believed to be in Trikuti.
- ¹⁷ The True Lord is Sat Purush.
- ¹⁸ This paragraph suggests that the Thirteenth Aeon lies at the centre of the other Twelve Aeons which are possibly clustered on a plane, or closely connected on a "vertical" scale. Below them lies the Abyss.
- But such suggestions should not be given much weight as we cannot expect to understand either "space" or "time" in the Spiritual Regions.
- ¹⁹ This is a further indication that the City of Light is to be found at a high level in Trikuti.
- ²⁰ It was written into the Pistis Sophia's Karmic Destiny that she should undergo these trials. In this sense, it was an ordinance of the Higher Powers that she should transgress, and go to the bottom of the Abyss.

CHAPTER FOUR

The Rescue of the Pistis Sophia and A Discourse on Mercy and Truth

In continuing his discourse, Jesus said to his disciples:

“When the Pistis Sophia had said these words, the time was completed when she should be brought up from the Abyss. By my own hand, without the help of the Supreme Being, I produced a light-power from within me, and sent it down into the Abyss so that it could bring the Pistis Sophia up from the deep parts of the Abyss, and place her in the upper part until the command came from the Supreme Being to bring her up from the Abyss, completely.

“So my light-power brought the Pistis Sophia up to the higher reaches of the Abyss.

“But, when the hunters of the Abyss realised that she had only been brought up to the higher parts of the Abyss, they followed her upwards, wanting to take her down again to the lower parts.

“My light-power, which I had sent to bring the Sophia up, shone powerfully. And when the hunters of the Authades followed her up, she sang praises, once more, and cried up to me for help.

The Crown of Light

“When the Pistis Sophia had finished her praises in the Abyss, I made the light-power, which I sent to rescue her, form a crown of light on her head, so that, from that moment, the hunters of the Authades would have no power over her. And when it became a crown of light on her head, all the evil matter that was in her, was removed; and it was all purified within her. It was destroyed and was left in the Abyss where the hunters of the Authades saw it and rejoiced over it.

“And the purified light within the Sophia gave illumination to the light-power that had been made into a crown on her head. Moreover, as it surrounded the pure light within the Sophia, her pure light did not extend outside the crown of flame of the light-power, so the hunters of the Authades were no longer able to steal it.

“Now, when these things happened, the pure light-power within the Pistis Sophia began to sing praises; but she sang the praises to my light-power which had become a crown on her head:

1. ‘The light has become a crown on my head and I shall not be outside it, so the hunters of the Authades cannot steal it from me.
2. ‘Even if all my matter is removed, I shall not move.
3. ‘Even if all my matter is destroyed and remains in the Abyss
—that which the hunters can see—I shall not be destroyed.
4. ‘For the Light is with me, and I am with the Light’”.

[*Jesus again called for a volunteer to interpret these words, and Mary, his Mother came forward.*] She said:

“My son according to the World, my God and Saviour according to the Height, command me to give the explanation of the words which the Pistis Sophia spoke.”

Jesus replied, saying:

“You also have received a beautiful form which, as concerns the matter of it, is from the Barbelo¹; and you have received the likeness of the Maiden of the Light as it concerns the Light—you, and the other Mary, the blessed one.

“For your sake, the Darkness exists and, furthermore, from out of you has come the material body in which I reside—which I have cleansed and purified.

“So, now, I command you to give the solution to the words that the Pistis Sophia declaimed.

[Mary, the Mother of Jesus, then explained that Jesus's light-power had once prophesied about these words through Solomon's 19th Ode.]

When Jesus heard these words which Mary, his Mother, spoke, he said to her:

“Excellent, well done. Truly, I say the people will bless you from end to end of the Earth, for the Trust of the Supreme Being which was given to you. And, by means of that Trust, all those of the Earth, and all those of the Height, will be saved. That Trust is the Beginning and the End.

The Meeting of the Light-Powers

Jesus continued with his discourse, saying to his disciples:

“When the Pistis Sophia declaimed her Thirteenth Repentance - at that very hour - the Ordinance was completed concerning all the harassments that had been allotted to the Pistis Sophia, following the fulfilment of the destiny, imposed by the Supreme Being, which had existed from the Beginning.

“The time had arrived when she should be rescued from the Abyss and be brought up from all the Darkness—for her Repentance had been accepted by the Supreme Being. And the Supreme Being had sent this great light-power from the Height so that I could help the Pistis Sophia and bring her up from the Abyss.

“I looked up to the High Aeons and saw the light-power which the Divine Being was sending down for the rescue.

“When I saw it come forth from the Aeons and ‘fly’ down towards me, I was above the Abyss. And another light-power came out from me sufficient, for its part, to help the Pistis Sophia. The light-power that came out from the Height came down upon the light-power that came from me—and they met each other, making a great burst of light.”

Now, when Jesus had said these things to his disciples, he said:

“Do you understand what I am saying to you?”

Mary Magdalene jumped up, and said:

“My Lord, I understand what you are saying. Concerning the interpretation of these words, your light-power once prophesied through David, in the 85th Psalm, saying:

10. ‘Mercy and Truth have met one another, and Righteousness and Peace have kissed one another.

11. ‘Truth has sprouted from the earth and Righteousness has looked forth from Heaven.’

“Mercy is the light-power that came forth by the agency of the Supreme Being because the Pistis Sophia had been heard, and pity had been shown to her for all her afflictions. On the other hand, Truth is the power that came forth from you because you had fulfilled the Truth that you should save her from the Abyss.

“Furthermore, Righteousness (Justice) is the power which, coming forth from the Supreme Being, will guide the Pistis Sophia.

“Also, Peace is the power that came forth from you so that it could enter the hunters of the Authades and take away the lights which they took away from the Pistis Sophia. That is, you gathered these lights within the Sophia, and made them at peace with her power.

“Mercy, on the other hand, is the power that came forth from you when you were in the lower parts of the Abyss. Regarding this, your power spoke through David, thus:

‘Truth has sprouted from the earth’

because you were in the lower parts of the Abyss. Justice, on the other hand, which looked forth from Heaven, is the power that came from the Height through the agency of the Supreme Being, and which entered the Sophia.”

When Jesus had heard these words, he said:

“Well done Mary, you blessed one who will share in the inheritance² of all the Kingdoms of the Light.”

The Strange Story of Jesus and his *Syzygy* or “*Other-Half*”

After these things, Mary, the Mother of Jesus, also came forward and said:

“My Lord and Saviour command me, also, that I may explain this discourse.”

Jesus said:

“I shall not stop any of those whose Spirit has reached understanding; rather I urge them the more to speak of the thought that has moved them. Now, Mary, my Mother in material things, to whom I was entrusted, I command you to speak the thought behind the discourse.”

Then Mary answered and said:

“My Lord, concerning the word which your power prophesied through David:

10. ‘Mercy and Truth have met one another; Justice and Peace have kissed one another’—and

11. 'Truth has sprouted from the earth and Justice has looked forth from Heaven.'

"Your power once prophesied in these words concerning yourself when you were a small child—before the Spirit came upon you.

"While you were in the vineyard with Joseph, the Spirit came down from the Height; he came into my house; and he looked just like you. I did not recognise him as such, and I thought that he was you. But the Spirit said:

'Where is Jesus, my Brother, that I may meet him?'

"When he said this to me, I was confused; and I thought that he was a phantom come to tempt me. So I seized him and bound him to the leg of the bed in my house, until I came out to you in the field—to you and Joseph. I found you in the vineyard where Joseph was hedging the vineyard with reeds.

"When you heard me speaking to Joseph, you understood my words and you became joyful; and you said:

'Where is he, that I may see him? Or should I wait in this place?'

"And when Joseph heard you say these words, he was disturbed, and we came back together, and went into the house. We found the Spirit still bound to the bed; and when we looked at you alongside him, we found that you looked alike.

"And when he, who was bound to the bed, was released—he embraced you; he gave you a kiss—and you, for your part, kissed him—and *then you merged and became one.*

"Now this is the discourse and its interpretation. Mercy is the Spirit that came forth from the Height by the agency of the Supreme Being, because it had pity on the race of

Men. It sent its Spirit as the forgiver of the wrong-doings of all Mankind, so that they could receive Initiation and share in the inheritance of the Kingdom of the Light.

“On the other hand, Truth is the power that was entrusted to me; when it came forth from the Barbelo, it became your material bodies. And it proclaimed this on behalf of the Place of the Truth.

“Your Spirit, that has brought the Mysteries of Initiation down from the Height to give them to Mankind, is Justice [Karma]. On the other hand, Peace is the power that dwelt in your material body, down in the World; that ‘baptised’ the race of Mankind, attempting to make Men become strangers to wrong-doing.

“Baptism made them at peace with your Spirit, and so they came to be at peace with the *Shabd*³. That is, Justice and Peace have kissed one another.

“And—as it has been said: ‘Truth burst forth from the earth’; Truth, however, is your material body that grew inside me down in the earth of Men. That material body has proclaimed the Place of Truth—the Spiritual Heart⁴.

“And, again—as it has been said: ‘Justice grew out of Heaven.’ Justice is the power that looked forth from the Height; it will give the Mysteries of the *Shabd*⁵ to the Race of Mankind; and men will become just and gentle, and share in the inheritance of the Kingdom of the Light.”

[These last few paragraphs, following on from the remarkable story of Jesus and his “syzygy other-half”, bring closely together the tenets of Early Christianity and the “science” of Gnosticism. More importantly, they express the most unexpected reconciliation between the Baptismal ceremonies of Christianity and the Initiation procedures of Gnosticism.]

When Jesus had heard these words which Mary, his Mother had spoken, he said:

“Excellent; well done, Mary.”

[*The discussion on Mercy and Truth continued. First Mary Magdalene added her interpretation, and then Mary, the Mother of Jesus returned to give a further solution. Finally, John came up and was commanded to give his version.*]

Then John answered and said:

“This is the Word which you have spoken to us once before: ‘I came forth from the Height; I entered into Sabaoth the Gentle; I embraced the light-power within him.’

“At that moment, Mercy and Truth met one another. You are the Mercy that was sent forth from the places of the Height by your Father, the Supreme Being, who looks down⁶ from the Height.

“He sent you so that your mercy might cover all of Mankind. Truth, for its part, was the power of Sabaoth the Gentle that strengthened you—that you put into the Left Hand—when the Supreme Being looked down upon you.

“And the little Sabaoth the Gentle took it; he put it in the substance of Barbelo and proclaimed the real Place of Truth, above—in all the places of the Left hand. Now, it is the substance of the Barbelo that became the body which you have today. And Justice and Peace have kissed one another. The Justice is you who brought down all the Mysteries from your Father, the Supreme Being, but you absorbed⁷ the power of Sabaoth the Gentle.

“You came to the place of the Archons and gave them the secrets of the Height, and made them just and gentle. Peace, also, is the power of Sabaoth—that is, your Soul that entered the material substance of the Barbelo.

“And all the Archons of the six Aeons of Jabraoth have made peace with the Region of the Light. And Truth, which has sprouted from the earth, this is the power of Sabaoth the Gentle that came forth from the place of the Right Hand, which is outside the City of Light, and which entered the place of the Left Hand.

“It entered into the material substance of the Barbelo, and it proclaimed the secrets of the Place of Truth⁸. Justice, on the other hand, which looked down from Heaven, is you—who are the Supreme Being—who looked down having come out from the ‘seclusion’ of the Height, and the Regions of the Kingdom of the Light.

“You came down in the Robe of Light that you received from the Barbelo, and are now Jesus our Saviour; you came down upon him like a Dove.”

When John had spoken these words, the Supreme Mystery who looks forth, said to him:

“Well done, John, you beloved Brother.”

[The enigmatic use of the term ‘Supreme Mystery’ (hitherto, only used to denote the Supreme Being) is now implying that although the Father, who looks down from the Height, is intrinsically the Supreme Being—Jesus, as an equivalent Living Master can, now, also be described by this term. To avoid misunderstanding, we shall continue to use the name Jesus, when he is obviously speaking, even when the text states ‘Supreme Mystery’.]

Jesus (the Supreme Mystery) went on to say:

“Now, it had happened that when the power which had come forth from the Height—namely, I myself, whom the Father had sent to save the Pistis Sophia from the Abyss; with the other power which came forth from me; and the Soul which I received from Sabaoth the Gentle, came towards one another. They joined and made one, single, flood of light that was immeasurably bright.

“I called to Gabriel below me in the Aeons, and to Michael, by the command of the Father, the Supreme Being, who watches from on High. I gave them the flood of light and told them to go down into the Abyss to help the Pistis Sophia—and to take away the light-powers which the hunters of the Authades had taken from her. They were to take them from the hunters and give them back to the Pistis Sophia.

“When they brought the flood of light down into the Abyss, it illuminated the whole of the Abyss with a great brilliance; and it reached into all the places where the hunters were hiding. And when these hunters of the Authades saw the flooding of that great light, they were all afraid, together. Then, that flood withdrew from them every particle of light-power that they had taken from the Pistis Sophia.

“Gabriel and Michael ‘played’ the flood of light over the material body of the Pistis Sophia, and put into her all the light that had been taken away from her. Her material body took in all this light. Furthermore, all her powers within her, whose light had been taken away, received light; and they no longer lacked for light.

“Michael and Gabriel, who attended me, will be given the secrets of the light because they are the ones who were entrusted with the flood of light which I gave them. I brought it to the Abyss; but, Michael and Gabriel did not take any light for themselves from the lights of the Pistis Sophia⁹.

“When my flood of light had replaced in the Pistis Sophia all the light which it took away from the hunters of the Authades, it made her fully illuminated. Also, those light-powers which were originally in the Pistis Sophia, but which the hunters had not been able to take away, flourished again and were replenished with light.

“Moreover, the lights which were put into the Pistis Sophia revitalised her material body that had no light left within it; they strengthened all its powers which were about to be dissolved.

“All the light-powers of the Pistis Sophia recognised one another through my flood of light—and they were saved through the light of that flood.”

Now, when Jesus said to his disciples: “It happened to the Pistis Sophia in the Abyss”; he was replying to their questions, and said:

“Do you understand what I am saying to you?”

The Destruction of the Hunters

Jesus continued his discourse. He said:

“Before I brought up the Pistis Sophia from the Abyss, and before I had been so instructed by my Father, the hunters of the Authades knew that my flood of light had taken away from them the light-powers that they had taken from the Pistis Sophia, and had put them back into her.

“And, again, they saw that the Pistis Sophia was illuminated as she had been in the beginning; and they were very angry with her.

They cried out to their Authades, asking him to come to their assistance so that they might, once more, take away the powers that were in the Sophia.

“In reply, the Authades despatched another great light-power from the Thirteenth Aeon. It came down into the Abyss—it flew like an arrow. And when that light-power came down on them, the hunters which were in the Abyss, were greatly encouraged. They again pursued the Pistis Sophia with a great terror and a great agitation.

“Some of the hunters harassed her further; for one of them had changed into the form of a giant serpent; another into the form of a basilisk with seven heads; and another took the form of a dragon. Together with the first power which had a lion-face, they joined forces and, together with all the other hunters, they attacked the Pistis Sophia.

“Once more, they forced her down into the Abyss; and, once more, they greatly agitated her.

“Frightened, she fled from them and reached places higher in the Abyss; but the hunters of the Authades still pursued her.

“Then, the Tyrant Adamas looked out from the Twelve Aeons. He, also, was angry with the Pistis Sophia because she wanted to go up to the Light of Lights which was above them all.

“He saw that the hunters of the Authades had harassed the Pistis Sophia until they had taken nearly all her light from her, once again. Now, when the power of the Adamas came down into the Abyss to join all the other hunters, this Demon threw down the Pistis Sophia. And the lion-faced power, and the serpent-faced, and the basilisk-faced, and the dragon-faced, and all the other numerous hunters, surrounded the Pistis Sophia, trying to take away her internal powers. They harassed her greatly, and they threatened her with punishments.

“She cried out to the Light for help:

1. ‘O Light, who has helped me before, may your light come down on me ...
2. ‘... for you are my support, and I turn to you, O Light, trusting in you, O Light.
3. ‘For you saved me, once before, from the hunters of the Authades, and from Adamas the Tyrant; and it is you who will rescue me from all his terrible threats.’

“So, once again, when the Pistis Sophia had made this appeal -after receiving a command from My Father - I sent Gabriel and Michael, with the great flood of light, to help her.

“I instructed Gabriel and Michael to take up the Pistis Sophia in their hands, in case her feet should touch the Darkness below. And I instructed them to guide her carefully through the places of the Abyss from which they had to bring her out.

“When these Angels went down into the Abyss, again—they, and the flood of light—all the hunters saw the light which was shining so brightly that there was no measure to it, and were afraid and released the Pistis Sophia.

“The great flood of light surrounded the Pistis Sophia on every side; on her left and on her right; and made a canopy of light over her head. And when the light completely en-

veloped her, she took courage and the light continued to surround her. She was no longer afraid of the hunters of the Authades that were in the Abyss; nor was she afraid of the new power which Authades had despatched into the Abyss like a flying arrow. Nor did she tremble at the deadly power of the Adamas that came out of the Aeons.

“The hunters of the Authades were not able to change their faces, again; nor were they able to rise against the pressure of the great light of my flood which was a canopy of light over her head.

“Then all the hunters of the Authades—a veritable multitude of them—fell on her right because she was so brilliantly illuminated; and another multitude fell on her left; and none were not able to approach her at all, because of the great light. Moreover, they all fell over one another, and piled up beside one another. They had not been able to harm the Pistis Sophia because she had trusted in the Light.

“By the command of my Father, the Supreme Mystery who sees from within, I also went down into the Abyss, shining very brightly. I sought out the lion-faced power and I took away all its light from within it. And I detained all the hunters of the Authades so that, from that moment, they could not go back to their place in the Thirteenth Aeon.

“Then, I took away the powers of all the hunters of the Authades; and they all fell, powerless, into the Abyss. And I brought out the Pistis Sophia on the right hand side of Gabriel and Michael.

“The great flood of light went into her, again, and the Pistis Sophia, with her own eyes, was able to look down on her enemies because I had taken away their light-powers from within them.

“As I brought her out from the Abyss, she trampled on the hunter with a serpent-face; and, furthermore, she trampled on the hunter with with a basilisk face and seven heads; and she trampled on the power with a lion-face, and that with a dragon-face.

“I made the Pistis Sophia remain standing upon the lion-faced hunter; but the one with the basilisk face, and seven heads, was stronger than all the others in its evil. So I stood upon it; and I took away all the powers within it; and I destroyed all its matter so that, from that hour, no seed could sprout from it.”

The Prophecy of the Ninety-first Psalm

When Jesus had said these things to his disciples, he tested them by saying:

“Do you understand what I am telling you?”

James came forward and said:

“My Lord, concerning the interpretation of the words that you have spoken, your light-power once prophesied about them through David, in the 91st Psalm, saying thus.”

[There now follows a transcription of the sixteen verses of the 91st Psalm which we feel obliged to quote below. The coincidence of this Psalm with events afflicting the Pistis Sophia is so remarkable (particularly from verse 5 onwards, although the first four verses are also pertinent) that it needs a deeper study than can be given, here—the two are “mirror images”. For clarity, in the last three verses, we have replaced ‘he’ with ‘she’, and ‘him’ with ‘her’.]

1. ‘He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.
2. ‘I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.
3. ‘Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.
4. ‘He shall cover thee with his feathers, and under his wing shalt thou trust: his truth shall be thy shield and buckler,

5. 'Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;
6. 'Nor for the pestilence that walketh in darkness; nor for destruction that wasteth at noonday.
7. 'A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.
8. 'Only with thine eyes shalt thou behold and see the reward of the wicked.
9. 'Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;
10. 'There shall no evil befall you, neither shall any plague come nigh thy dwelling.
11. 'For he shall give his Angels charge over thee, to keep thee in all thy ways.
12. 'They shall bear thee up in their hands, lest thou dash thy foot against a stone.
13. 'Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.
14. 'Because she has set her love upon me, therefore will I deliver her: I will set her on high, because she has known my name [*Nam*].
15. 'She shall call on me, and I will answer her: I will be with her in trouble; I will deliver her, and honour her.
16. 'With long life will I satisfy her, and shew her my salvation.

[To explain the equivalence of some of the Old Testament Psalms with the account of the afflictions of the Pistis Sophia, and her appeals for help, we are moved to suggest that there are parallel Paths in Mysticism. The one

running through Gnostic Mysticism is exemplified by the account of the Pistis Sophia; and the one running through Hebraic Mysticism is exemplified by the Hebrew Psalms.

It appears to us that these Paths are Left and Right. The Hebraic (Left Hand Path) leads through the "False Radiant Form" to Yahweh (Jehovah) who is one of Kal's Negative Powers (possibly, though not necessarily, the Authades, himself), and comes to an abrupt end in the Second Spiritual Region—Trikuti. The Gnostic (Right Hand Path) leads through the "True Radiant Form" and on up to the Fifth Spiritual Region, Sach Khand—to the Supreme Being, Sat Purush.

Illusion and Reality are mirror images, and we tend to the view that Hebraic Mysticism is Illusion, and Gnostic Mysticism is Reality.

This dichotomy in Mysticism was clearly understood by the "Gnostic" Cathar movement, in the thirteenth century A.D., which denounced the Hebraic Mysticism as heresy and, unconditionally, declared Yahweh to be the "Devil". God, to the Cathars, was a far superior Being—gentler and more loving than the "blood and thunder" character of Yahweh.

Through their upbringing, and religious teaching in the Synagogues, the disciples of Jesus had to be weaned away from Hebraic Mysticism, and one method that Jesus used, possibly, was to show that the Yahwistic Psalms could be transposed into the "Light-seeking" Repentances of the Pistis Sophia.]

James continued his interpretation.

"This, O Lord, is the interpretation of the words which you have spoken. Hear now, as I speak frankly.

"The word which your power spoke through David, namely: 'He who dwells under the protection of the Highest will be under the shadow of the God of Heaven': that is, when the Pistis Sophia trusted in the Light, it became the light of the flood of light which came from the Height through you.

"The word which your power spoke through David: 'I shall say of the Lord: You are my support and my place of refuge, my God, in whom I have trusted': that is the word with which the Pistis Sophia sang praises: 'You are my support and I come to you.'

“Again, the word that your power spoke: ‘My God in whom I have trusted, you will save me from the hunters and a potent word’: that is what the Pistis Sophia said: ‘O Light, I trust you; you are my Rescuer from the hunters of the Authades and Adamas the Tyrant; and it is you, again, who will save me from their powerful threats.’

Furthermore, the word that your power spoke: ‘He will overshadow you under his breast and you will trust him under his wings’: that is, the Pistis Sophia was in the flood of light which came forth from you, and she continued to be encouraged by the light upon her left and upon her right, which are the wings of the flood of light.

“The word which your light-power prophesied: ‘Truth will surround you like a shield’: that is the light of the flood of light that surrounded the Pistis Sophia on every side like a shield.

“And the word which your power spoke: ‘He will not fear the terror by night’: that is, the Pistis was not afraid of the terrors and disturbances which occurred in the Abyss which represents the night.

“And the word which your power spoke: ‘He will not fear the the arrow that flies by day’: that is, she was not afraid of the power which the Authades despatched from the Height at the last moment, which came down to the Abyss like a flying arrow.

“Now your light-power said: ‘You shall not be afraid of an arrow that flies by day’: because that power came forth from the Thirteenth Aeon. The Authades is Lord over the Twelfth Aeon [as well] and it is he who illuminates all of the Aeons; because of this, he said, ‘by day’.

“And, again, the word which your power spoke: ‘He will not fear anything that walks in the darkness’: that is the Pistis Sophia was not afraid of the hunter with a serpent-face (in the light) which had frightened the Pistis Sophia in the Abyss that is in darkness.

“And the word which your power spoke: ‘He will not fear a fatal blow at midday’: that is, she did not fear the (potentially) fatal “projectile” of Adamas the Tyrant which felled

her with a great fall—which came forth from the Twelfth Aeon. Because of this, your power said: ‘He will not fear a fatal blow at midday.’ It was midday because it came from the Twelve Aeons which is the hour of midday.

“Moreover, it came down into the Abyss which is their Pit, and therefore night. It came out from the Twelve Aeons which are in the middle between the Abyss and the Thirteenth Aeon. Because of this, your light-power said: ‘the hour of midday—because the Twelve Aeons are in the middle between the Thirteenth Aeon and the Abyss.

“And the word which your light-power spoke through David: ‘A thousand will fall on his left and ten thousand at his right, and they will not come near to him: that is, when the hunters, which were very numerous, were not able to withstand the great flood of light, a multitude of them fell at the left of the Pistis Sophia and a multitude fell at her right. And they were nor able to approach her, to clash with her.

“And the word which your light-power spoke through David: ‘More than that, you will observe them and see the retribution of sinners, for you, O Lord, are my hope’: that is, the Pistis Sophia observed her enemies, namely the hunters, as they all fell onto one another. Not only did she observe them in this, but you, my Lord, also took away the light-power which was in the lion-faced power; and, moreover, you took away the power of all the hunters; and you detained them in the Abyss so that they could not return to their places.

“Because of this, the Pistis Sophia observed her enemies, namely the hunters of Authades, in everything that David prophesied about her, saying: ‘More than that, you will observe and you will see the retribution of sinners.’ Not only did she see them falling over one another into the Abyss, but she also saw the retribution that fell upon them’.

“Because the hunters planned to take away the light from within the Sophia, you requited them and paid them back in their own coin. And you took away the light-powers which were in them to replace the lights of the Pistis Sophia who trusted in the Light of the Height.

“And as your light-power said: ‘You have made the Most High your place of refuge. No evil will be able to approach you, and no scourge will enter into your dwelling-place’: that is, when the Pistis Sophia trusted in the Light and sang praises to it, the hunters were not able to do any evil to her, nor were they able to clash with her—they were unable to approach her at all.

“And the word which your power spoke through David: ‘He will command his Angels concerning you, that they guard you in all your ways; and they will bear you upon their hands, lest you strike a stone with your foot’: that is, furthermore, when you commanded Gabriel and Michael that they should guide her through all the places of the Abyss, and that they should raise her upon their hands, lest her feet should touch the darkness below—and those in the darkness below seize her.”

[It is instructive that this passage concerning the bearing-up of the Pistis Sophia by the two Angels, is not only to be compared with Verses 11 and 12 of the 91st Psalm, but should also be compared with Matthew 4:5,6:

Then the Devil taketh him up into the Holy City, and setteth him on a pinnacle of the Temple. And saith to him: “If you be the Son of God cast thyself down: for it is written ‘He shall give his angels charge concerning thee, and in their hands they shall bear you up, lest at any time thou dash thy foot against a stone.’”

It is difficult to understand why the reference should have any connection with the problems of the Pistis Sophia—at best, the comparison appears to be contrived.

Readers will have noted that James’s quotations vary, in small measure, from the text of the Psalms. This is only a matter of translation between the Coptic text of James, and the Authorised Version of the Old Testament.

When Jesus had heard this interpretation, he said:

“Excellent, James, you beloved one.”

The Pistis Sophia fears Anew

When Jesus continued with his discourse, he said to his disciple

“These are all the happenings that befell the Pistis Sophia. But when I brought her up to the place which is below the Thirteenth Aeon, and I was preparing to go back to the Light and to leave her—she said to me:

‘O Light of Lights, you will go to the Light and leave me; and Adamas the Tyrant will know that you have left me; and he will know that there will be no one, here, to save me. He will come again to me—to this place—he, and all the Archons who hate me.

‘And the Authades, also, will restore power to his lion-faced hunter, and they will come and attack me, together—and take away all my light from within me, so that I am powerless and without light.

‘At this moment, O Light and my Light, take away the power of their light from them so that they do not have the power to harass me from now on.’

“When I heard these words that the Pistis Sophia spoke, I replied to her, in this manner:

‘My Father who sent me forth, has not yet instructed me to take away their light from them; but I shall seal up the places of the Authades, and all his Archons that hate you because you trusted in the Light.

‘And, furthermore, I shall seal up the places of the Adamas and his Archons, so that none of them shall be able to attack you during the period until their time is completed¹⁰—until the appointed time comes when my Father instructs me to take away their light from them.’”

At the Gate of the City of Light

“But, after this, I spoke to her again:

‘Listen to what I say to you about their (completed) time—after which these things will befall of which I have told you.

‘They will happen when the three ages are completed.’

“The Pistis Sophia answered and said to me:

‘O Light, how shall I know when the three ages have passed so that I may rejoice because the time has arrived for you to take me to my place? What is more, I shall rejoice because the time has come for you to take away the light-powers from all those who hate me because I trusted in your Light.’

“I replied to her and said:

‘When you see the Gate of the City of the Great Light, which opens into the Thirteenth Aeon - to the left—when that Gate is opened, the three periods will be completed.’

“The Pistis Sophia answered and said to me:

‘O Light, how shall I know that the Gate has been opened—when I am confined to this place?’

“I replied and said to her:

‘When the Gate is opened, all those in the Aeons will know because of the great light that will fall on all their places. Nevertheless, I have now so ordered things that the Archons will not dare to do anything evil against you until the three ages are completed.

‘But you shall have permission to go to their Twelve Aeons at any time that you wish, and to return again to your place which is below the Thirteenth Aeon—where you are at present.

‘However, you will not be permitted to go inside the Gate of the Height which is in the Thirteenth Aeon—that is, to go within to the place from which you (originally) came out.

‘Nevertheless, when the three ages have been completed, the Authades, and all his Archons, will harass you, again, to take away your light from you. He will be angry with you,

thinking that you circumvented his power in the Abyss, and that you took away his light from within him.

'He will be furious with you and want to take away your light from you, so as to be able to send it down into the Abyss and to put it into those hunters of his, to give them power to come up out of the Abyss and back to his place.

'These things will happen through the influence of the Adamas. But I shall take away all your powers from him, and give them back to you—I shall come and take them.

'Now, as soon as they start to harass you, sing praises to the Light and I shall not delay in helping you. I shall come to you in haste—to the places below you; I shall go down to their places to take their light from them.

'Furthermore, I shall come to this place which is below the Thirteenth Aeon, and which I have appointed for you until I can take you to your place from which you came out.'

"When the Pistis Sophia heard these words which I spoke to her, she rejoiced with great joy. Nevertheless, I put her in the place which is below the Thirteenth Aeon. And I left her there, and went off to the Light.

NOTES

¹ In the *Books of the Saviour*, there is a relevant passage that should be quoted concerning Barbelo:

'I received it in the region of Barbelo, the great power of the Divine Invisible [possibly, the Thirteenth Aeon].

² The Greek word *kleronomeo* indicates not only an 'inheritance', but equally a 'share in an inheritance'.

³ Lit. "Shaft of Light".

⁴ The Spiritual Heart is the *Third Eye*.

⁵ Lit. "Mysteries of the Light".

⁶ The Greek word *parakupsas* meant 'to stoop for the purpose of looking at'.

⁷ Lit. 'absorbed through Baptism'.

⁸ The "Place of Truth" is an expression for the 'Spiritual Heart', or the 'Third Eye'—to which Jesus refers in the Synoptic Gospels.

⁹ This self-denial was considered praiseworthy because they could have increased their own powers by taking light from the Pistis Sophia.

¹⁰ Presumably, their time would be completed when the time arrived for their next re-incarnation.

CHAPTER FIVE

The Final Harassment

When Jesus spoke to his disciples about all these events which happened to the Pistis Sophia, he was sitting on the Mount of Olives discoursing in the midst of his circle of disciples. He continued, once more, and said to them:

“After all these things, as I was in the World of Mankind and sitting in front of you, in this place called the Mount of Olives, the time was completed of which I had told the Pistis Sophia, thus:

‘The Adamas and all his Archons will harass you, again.’

“That was before I had been sent my Robe of Light which I had left behind in the Astral Region; the great undivided region in which I shone before I went up to the Height to receive my second Robe.

“When that time arrived, and I was sitting before you in this place, the Adamas looked out from the Twelve Aeons. He looked down into the places of the Abyss, and saw his Demonic Power completely devoid of light because I had taken it all away from him.

“He could see that the Demonic Power was dark, and unable to return to his place in the Twelve Aeons.

“The Adamas remembered the Pistis Sophia, and was very angry with her, because he thought that it was she who had incapacitated his Power in the Abyss, and taken away its light from within it.

“He was absolutely furious, and added anger upon anger. He sent forth a dark hunter, and another abysmal and wicked One. The two were so powerful that he could agitate the Pistis Sophia through them. And he made a dark place in his own area so that he could lure the Pistis Sophia to it, and harass her in that.

“He brought in many of his Archons, and they chased the Pistis Sophia so as to bring her to the dark Abyss which he had made. And the two dark hunters, which the Authades had sent forth, harassed her in that place until they had taken away all her light from her. The Adamas took away her light and gave it to the two dark and powerful hunters to take down to the greater Abyss below, and to put it into his abysmal Power so that it would be able to rise up to his place—for it had become very dark because I had taken its light-power away from it.

“Now, when they chased the Pistis Sophia, she cried out and sang praises to the Light—as I had told her to do when she was harassed—saying:

1. ‘O Light of Light, I have trusted in you. Rescue me from all these Archons who are chasing me—and help me ...
2. ‘... lest they take away my light like the lion-faced power did; because your Light and your flood of light, are not with me to save me. The Adamas was angry with me, saying: “It was you who destroyed my Power in the Abyss.”
3. ‘Now, O Light of Lights, if I have done this; if I have destroyed his Power; if I have done anything unjust to that Power ...
4. ‘... if I have harassed it as it harassed me—let all the Archons that chase me, take away my light from me and leave me empty ...

5. ‘... and may the enemy, Adamas, pursue my power and seize it, and take away my light from me, and put it into his dark Power which is in the Abyss; and may he put my power down in the Abyss.

6. ‘O Light, sustain me by your anger, and raise your power against my enemies which have risen against me at last.

7. ‘Rescue me quickly according to what you said: “I shall help you.”’

When Jesus had finished saying these words to the disciples, he said:

“He who has understood these words which I have said, let him come forward and give his interpretation.”

James came forward and said:

“My Lord, concerning this song of praise which the Pistis Sophia declaimed, your light-power once prophesied it, through David, in the 7th Psalm, thus:

1. ‘O Lord my God, I have trusted in you. Save me from those who pursue me ...

2. ‘... lest they seize my Soul like a lion; while there is no one who delivers and saves.

3. ‘O Lord my god, if I have done this; if there is injustice on my hands ...

4. ‘... if I have paid back those who repaid me with evil things, may I fall down empty at the hands of my enemies.

5. ‘And may the enemy pursue my Soul and seize it, and trample my life into the earth, and make my honour lie in the dust.

6. ‘Arise, O Lord, in your wrath; be exalted in the fashion of my enemies. Arise in the commandment which you have decreed.’”

Now, when Jesus had heard these words which James spoke, he said:

“Excellent, James, you beloved one.”

And when Jesus continued, he said to his disciples:

“When the Pistis Sophia had finished saying the words of this song of praise, she turned around to see whether the Adamas, and his Archons, had turned back to their own Aeon. But she saw that they were still pursuing her. She turned to them and said:

‘Why do you pursue me and declare that there is no one to help me—to save me from you? The Light is a just and strong arbiter. He will be patient until the time of which he has spoken to me, thus: “I shall come and help you.” He will bring his wrath down on you at the appointed time—the time about which he has spoken to me.

‘If you do not turn back, now, and stop pursuing me, the light will organise his power; and will make ready all his powers. He has prepared his powers so that he may take away your power from you, and destroy you.’

“The Pistis Sophia looked towards the place of the Adamas. She saw the dark and abysmal place which he had made. And she saw the two dark hunters, of great strength, which the Adamas had produced in order that they might seize the Pistis Sophia and throw her down into the Abyss which he had made.

“So when the Pistis Sophia saw these two dark hunters, and the dark place that Adamas had made, she was afraid, and cried out to the Light, saying:

‘O Light behold, the Adamas - the violent one- is angry. He has made a dark hunter; and has produced another abysmal one. He has made an Abyss so that he could throw me into it and take away my light from me. Take away all his light from him.’”

When Jesus had finished describing to his disciples all the things that had happened to the Pistis Sophia while she was in the Abyss, and the way in which she had sung praises to the Light until he had rescued her, and brought her out of the Abyss; and had brought her into the Twelfth Aeon—and the way in which he had saved her from all the harassments with which the Archons of the Abyss had inflicted on her, because she longed to go up to the Light—Jesus continued his teaching.

“After all these events, I took the Pistis Sophia and brought her up to the Thirteenth Aeon. I was shining exceedingly brightly, there being no measure to the light that I had.

“I came into the place of the twenty-four Invisible Ones, and they were greatly agitated. They looked and saw that the Sophia was with me. They recognised her, but they did not recognise who I was. They thought that I was some emanation from the Land of the Light.

“When the Sophia saw her fellow Invisible ones she rejoiced with a great joy. She wanted to tell them about the wonders which I had done for her. She came into their midst and sang praises to me.

“Moreover, she wished them to know that I had been to this World of Mankind where I taught the secrets of the Height.”



VOLUME I

PART II

The Teachings of the Master



CHAPTER SIX

The Hierarchy of the Spiritual Regions

Again, after all these things, Mary Magdalene came forward. She prostrated herself at the feet of Jesus and then said:

“My Lord, do not be annoyed with me if I question you; for we need to question everything as a security against stumbling into error. You once said to us:

‘Seek and you shall find; and knock and it shall be opened unto you; for every one that seeks will find, and to everyone who knocks it will be opened to him.’

“Now, Lord, whom shall I find, or to whom shall we knock? Or, rather, who is able to give us the answer to the words on which we question you?—or, again, who knows the power of the words on which we question you? Because, with our minds you have given us understanding of the Light; and you have given us visions and a much higher consciousness.

“For this reason, there is no one who exists in this World, or who exists in the Height of the Aeons, who has the power to give us a decision on the words which we question—except you alone who know everything, and are completely knowledgeable.

[The disciples were conscious of the fact that Jesus would shortly be leaving them, and returning to the Spiritual Regions. They would then have to face the prospect of teaching Spiritual Truths in the World, without anyone to turn to, if they became involved in difficult discussions that they could not handle.]

“We do not question as men of the World question, but with the kind of advanced inquiry with which you have taught us to question. Now, please, reveal to me the matter on which I want to question you.”

When Jesus heard what Mary Magdalene had to say, he answered and said:

“Inquire about that which you wish to question, and I shall reveal it with assurance and certainty. If you question everything for confirmation, I shall be exceedingly pleased; and because you have asked about the manner in which you should make the inquiry.

“Now, ask about that which you question, and I shall reveal it with the greatest of pleasure.”

And when Mary heard these encouraging words from the Saviour, she rejoiced with a great joy. She said to Jesus:

“My Lord and Saviour, what kind of Beings are the twenty-four Invisible Ones? Of what form are they? Or what form does their light take?”

No Comparison is Possible

Jesus answered and said to Mary:

“What is there in this World that resembles them? Or even, what place is there in this World which can be compared with the Spiritual Regions?

“How can I compare them? What shall I say concerning them? There is nothing in this World with which I am able to compare the Invisible Ones. Nothing exists in it which

can be likened to them. There is nothing in this World that has the form of things in the Heights.

“Truly, I say to you, the light of each one of the Invisible Ones is nine times greater than that of the Heaven and the Sphere below it—including the Twelve Aeons about which I told you on another occasion.

“In this World, there is no light superior to the light of the Sun. But, truly, I say to you, the twenty-four Invisible Ones are ten thousand times more luminous than the light of the Sun in this World.

“For the light of the Sun, in its true form, is not seen here because its light passes through a multitude of ‘veils’. And the light of the Maiden of the Light is ten thousand times more luminous than the twenty-four Invisible Ones and the great Invisible, Original One—and also the great Triple-powered God(s).

“Mary, there is nothing in this World, neither in light nor in form, which can be compared with the twenty-four Invisible Ones. There is just nothing with which I can compare them; but, in a little while, I shall take you—with your Brothers, your fellow-disciples—to all the places of the Height. I shall take you to the three planes¹ of the Highest Spiritual Region—with the exception only of the places of the Ineffable One²—and you shall see all their forms.

“And as a result of their exceeding great glory, you will consider this World before you as the darkest darkness.

“You shall look out upon the whole World of Mankind, and it will become the size of a speck of dust because of the great distance that you will be from it, and because of the immense size of the place that you will be in, which greatly exceeds it.

“And when I take you to the Twelve Aeons, you will see the great brightness in which they exist. As a result of this brightness, you will consider the place of the Archons of the Flashing Sphere as the darkest darkness. And that Sphere

will become the size of a speck of dust because of the immense distance involved, and the great size by which the Twelve Aeons exceed it.

“Furthermore, when I take you to the Thirteenth Aeon, you will see the brightness in which the inhabitants exist. In comparison, you will consider the Twelve Aeons to be as the darkest darkness. You will look out upon the Twelve Aeons and they will appear as a speck of dust before you, because of the vast distance that separates them from the Thirteenth Aeon, and the great size by which the one exceeds the other.

“And when I take you to the Place of the Right, you will see the brightness in which they live. The Place of those of the Middle you will consider to be as night in the World of Mankind. And when you look forth upon the Middle, it will become the size of a speck of dust before you, as a result of the vast distance between it and the Place of the Right.

“But when I take you to the Land of the Light, in which is the City of Light, and you see the brightness in which it exists, you will consider the Place of those of the Right to be like the light at midday in the World of Mankind, when the Sun is not shining.

“And when you look out upon the Place of those of the Right, it will appear as a speck of dust before you, as a result of the vast distance that separates it from the City of Light.

“But when I take you to the Places of those who share the Inheritance of those who have received the Initiation of the Light, and you see the brightness of the light in which they exist, you will consider the Land of the Light to be like the Light of the Sun in the World of Mankind.

“And when you look back to the Land of the Light, it will appear as a speck of dust because of the vast distance which separates it from you, and because of the great size of the place that you are in.”

When Jesus had finished saying these words to his disciples, Mary Magdalene jumped up again and said:

“My Lord, do not be annoyed with me for questioning you, further, because we only question things to confirm them.”

Jesus replied and said to Mary:

“Ask what you will, and I shall reveal openly, and without parable.

“I shall introduce you to all the Powers, and to all the Pleromas from the Lowest of the Lower to the Highest of the Higher; from the Ineffable One, Himself, down to the darkness of the darkneses, so that you may be known as those who are fulfilled with the knowledge of all the Pleromas.

“Now, Mary, ask your question and I shall reveal the answer with the greatest pleasure.”

When Mary heard these words which the Saviour spoke, she rejoiced with a very great joy. She said:

“My Lord, will men of this World who have received the Initiation of the Light, be superior to the entities of the City of Light in your Kingdom. I ask because I heard you say: ‘When I take you to the Place of those who have received the Initiation of the Light, then the Place of the entities of the Land of the Light will be to you like a speck of dust because of the vast distance that separates the two, and the greater brightness in which the former exists. That is, the Land of the Light contains the City of Light which is the place where these entities are.

“Therefore, my Lord, will the men who receive Initiation be superior to the entities of the Land of the Light, and take precedence over them in the Kingdom of the Light.”

Jesus answered and said to Mary:

“Well done; in truth, you do question everything in a spirit of confirmation. So listen, Mary; I shall tell you of the end of the Aeon³ and the ascent of All.

“The Twelve Guardians of the City of Light, each in his own rank, are differentiated by the Seven Sounds and the Five Trees, and will be with me in the Place of the shared Inheritances of the Light; as rulers with me in my Kingdom. Each one will rule according to his rank; the great according to their greatness, the small according to their smallness.

[Here, there is a difficulty over the translation. The Coptic term, ‘shen’, is normally translated as ‘tree’, but this makes little sense, here, unless it refers to a “totem” by which different groups of people are distinguished—as among the Red Indian tribes of North America. But ‘shen’ also means ‘wood’, and as such it becomes a “determinant” for ‘anything made of wood’.

Later in this book, Jesus refers to his having spoken to the patriarch Enoch “from the Tree (‘shen’) of Knowledge in the Garden in Eden”. One does not normally speak to people ‘from a tree’. However, Sumerian records from around 2 500 B.C., make frequent reference to a “Building of Knowledge”, made of cedar-wood and used for teaching purposes in Kharsag (the Sumerian name for the Garden in Eden)—a building Enoch is recorded as having visited (see 1 Enoch).

It follows that the Coptic ‘shen’ may have referred to a ‘wooden-building’, and, by analogy, to a ‘dwelling-place’. The Twelve Guardians, then, would have been distinguished by the five ‘buildings’ in which they dwelt; as well as by the Seven Sounds.

The Greek term ‘phone’, which is used in the Coptic text, could have meant ‘sound’ or ‘voice’ on the one hand, or ‘language’ or ‘dialect’ on the other. Whether seven of the Twelve Guardians were distinguished by their ‘mode of speech’, and the other five by their ‘dwelling-places’ is a matter for conjecture.

Rather than confuse our readers, further, we shall refer to ‘sounds’ and ‘trees’ until, hopefully, the matter becomes clearer.]

“The Guardian indicated by the First Sound will be in the place of those Souls who have received the First Initiation⁴ of the Supreme Being in my Kingdom.

“And the Guardian indicated by the Second Sound will be in the place of those who have received the Second Initiation of the Supreme Being

[Jesus goes on to say that the other ten Guardians will also be allotted places according to their Degree of Initiation—first in order being the remaining five Sounds, followed by the five Trees.]

... .. And the Twelfth Guardian, who is the Guardian indicated by the Fifth Tree of the City of Light, he will be in the place of the Souls who have received the Twelfth Initiation of the Supreme Being in the Inheritances of the Light.

“And those of the Seven Sounds and the Five Trees, with those of Three Sounds, will be on the Right of me as Rulers over the Inheritances of the Light.

“The Twin Purified Ones, who are the Assistants of the Maiden of the Light, and the Nine Watchers (Sentinels), will stay on my Left as Rulers over the Inheritances of the Light. Each one of the Guardians will rule over those ranks indicated in the Inheritances of the Light. The nine Watchers of the City of Light will be superior to the Guardians of the Inheritances of the Light.

“The twin Purified Ones will be superior to the Nine Watchers in the Kingdom. And those of the Five Trees will be superior to those of the Three Sounds in the Inheritances of the Light.

“Moreover, Jeu and the Guardians of the Veil of the Great Light, and the Paraleptors of the Light, and the two Great Leaders, and the great Sabaoth the Good (Gentle), will be Rulers in the First Purification of the First Sound of the City of Light, and will be in the place of those who have received the First Initiation of the Supreme Being.

“For Jeu, and the Watchers of the Place of those of the Right, and Melchisedek - the great Paraleptor of the Light - and the two Great Leaders, have been chosen from

the purified, and very pure, light of the First Tree, as far as the Fifth Tree. Indeed, Jeu is the Guardian of the Light, he who was chosen first from the pure light of the First Tree.

“The Watcher of the Veil of those on the Right was chosen from the Second Tree. And the two Leaders were also chosen from the pure Light, which is much purified, of the Third and Fourth Trees in the City of Light. Melchisedek was chosen from the Fifth Tree.

“The great Sabaoth the Good (Gentle), he of whom I have spoken of as my Master (Father), was chosen by Jeu, the Guardian of the Light.

[By now, it will be clear to the Reader that any present attempt to understand the organisation of Authorities in the Spiritual Regions, is doomed to failure. In the first place, the translator can only guess at the true meaning of many of the significant, symbolic terms; in the second, Jesus has already told his disciples that there are no words capable of describing the Spiritual Regions. At this point, we can only record a “best effort” interpretation of the Coptic text, and express the hope that by the end of the Codices, some of the difficulties may have been clarified.]

“Now, at the command of the Supreme Being, the ‘Supporters’ have finally placed these six in the Place of those of the Right for the management of the gathering together of the Light of the Height—from the Aeons of the Archons, and from the Worlds and all the races which are in them.

“I shall tell you about the work of each one of these; and how each has been put in charge of the distribution of responsibilities in All Creation. Now, concerning the importance of the work which they have been allotted—they will be co-Rulers with the Supreme Being of the area of the First Sound of the City of Light, which will be the place of those Souls who have received the First Initiation of the Supreme Being.

“Moreover, the Maiden of the Light, and the Great Hegemony of the Middle whom the Archons are accustomed to call *the Great Jao*, in accordance with the great Archon of the place—he, and the Maiden of the Light, and his Twelve

Ministers (from whom you have all received your internal forms, and from whom you have received the power within you), they also will all be Rulers together with the First Guardian of the First Sound, in the place of the Souls who have received the First Initiation of the Supreme Being, in the Inheritances of the Light.

“However, all these things of which I have told you will not happen at this time, but will occur at the end of the Aeon—that is, at the Dissolution of all Creation. And this will be determined by the total number of Souls who are to ascend to the Inheritances of the Light.

“Before the end, these things which I have said to you, will not happen—but each one will be in the place which he was allotted from the Beginning, until the gathering together of the Perfected Souls is completed.

“The Seven Sounds and the Five Trees and the Three Sounds, and the Twin Purified Ones, and the Nine Watchers, and the Twelve Guardians, and those of the Place of the Right, and those of the Place of the Middle—each one will remain in the place in which he was settled until the number of Perfected Souls of the Inheritances of the Light have all ascended.

“And all the other Archons, which have been wandering about, will also remain in the place in which they were put, until the number of Perfected Souls of the Light have all ascended. They will all come up, each one after he receives the Initiation within. All the Archons, who were wandering about, will change their places, and will pass through to the Place of the Middle.

“Those of the Middle will purify them, and will give them spiritual anointment; and they will confirm the approval of their Initiations. Then, they will allow them to pass within to the Places of the Right—to pass within to the Place of the Nine Watchers; and within to the Place of the Three Sounds and the Twelve Guardians; and within to the Five Trees and the Seven Sounds—where each one will be given the mark of his Initiation.

“Each one will stay in the place appropriate to the Degree of the Initiation which he has received—in the Mansions of the Light.

“Now, that is to say, all the Souls of Mankind, who have received the Initiation of the Light, will precede all the Archons who have changed places; and they will precede all those of the Middle; and those of all the Places of the Right. Moreover, they will precede all those of the Places of the City of Light. In a word, they will precede those of all these places.

“And they will precede all those of the Place of the First Ordinance; and they will make their entries through them all, and go to the Mansions of the Light—each one as far as the place allotted to their Degree of Initiation.

“Furthermore, those of the Places of the Middle and of the Right, and all those of the Places of the City of Light—each will remain in the place of the Rank in which he was installed from the Beginning, until all have ascended.

“But, each one must complete the tasks of husbandry which were appointed to him.

“Concerning the gathering together of the Souls who have received Initiation—because they have completed this husbandry—all such Souls are marked, and will pass through to the Mansions of the Light.

“Now, Mary, that is the answer to your question. Let him hear who has ears to hear.”

But, when Jesus had finished speaking, Mary Magdalene jumped up once more, and said:

“My Lord, my ‘man of light’ has ears, and I have understood all the words which you spoke. Now, concerning these words:

‘All the Souls of the Race of Mankind, who have received the Initiation of the Light, will have precedence in the

Mansions of the Light, before all the Archons who have wandered, and before all those of the Place of the Right, and before all those of the Place of the City of Light.'

"Concerning these words, you once said to us:

'The first will be last, and the last will be first!'

"That means that the last are all that Race of Mankind who will be first in the Kingdom of the Light—before all those in the places of the Height who, at present, are first. Because of this, Lord, you have said to us: 'He who has ears to hear; let him hear.' That is, you wanted to know whether we had understood every word which you had spoken.

"That, now, is the word, my Lord."

When Mary Magdalene had finished speaking these words, the Saviour was greatly amazed at the conclusions that she had reached over the words that he had spoken, because the *Shabd* had taken control of her. Jesus answered and said to her:

"Excellent, you pure Spiritual One, Mary. That is the interpretation of the discourse."

The Magnificence of the Spiritual Regions

After this discussion, Jesus continued his discourse. He said to his disciples:

"Listen, while I speak about the glory [brightness] of the Heights—what they are really like.

"When I am able to take you to the place of the last *parastates* which surrounds the City of Light; when I am able to take you there, and show you the magnificence of its setting, the place of the Inheritances of the Light will appear to you only as a great city of the World because of the vastness in which the *parastates* exists, and of the tremendous light in which it is."

[The Greek term *parastates* is usually translated as 'helper' or 'assistant'; 'one who stands by'; a 'supporter', a 'defender', or a 'comrade'. None of these definitions is suitable in this passage, because the term appears to apply to an area of some kind.

If the term is broken up into its component parts, 'para' means 'at the side of', and 'states' could mean an 'area of land'. *Parastates*, therefore, could mean 'land at the side of something else'. The 'something else' would be the City of Light and, consequently, *parastates* could be a 'suburb' or an 'outer portion of the City', or the 'surrounding countryside'.

The word is obviously paronomastic, and like 'aeon', 'pleroma' and 'mousterion' has a number of diverse, and unconnected, meanings.]

"After these things, I shall tell you further of the magnificence of the 'surrounding countryside', beyond the 'suburbs'. But I shall not speak to you of the places of those who live in the higher parts of the countryside, for there is no form of words, in this World, which could describe them; and there is nothing in this World that resembles them, and which would allow me to compare them for you—neither in form nor in brightness. Not only in this World, but they have no likeness in the "True Height", either.

"Because of this, there is no way of speaking of them in this World on account of the magnificence of the Upper Regions, and the vastness of them."

When Jesus had finished saying these words to his disciples, Mary Magdalene came forward. She said to Jesus:

"My Lord, do not be annoyed with me because I question you, for I have troubled you many times. Be not irritated with me because I question all things for confirmation and certainty. My Brothers proclaim them among the people, and they hear and repent and are saved from the harsh judgements of the Archons, and go up to the Heights and share in the Inheritance of the Kingdom of the Light. This is because we, my Lord, are not only compassionate among ourselves, but we are compassionate to all the people so that they may be saved from all harsh judgements.

“Because of this, my Lord, we question all things for confirmation—for my Brothers proclaim them among all the people so that they do not fall into the hands of the harsh Archons of the Darkness, and are saved from the hands of the unyielding *paraleptai* of the Outer Darkness.”

When Jesus had heard these words which Mary spoke, he, the Saviour, replied having great compassion towards her:

“Question that which you wish to question, and I shall clarify it with assurance and certainty—and without parable.”

When Mary heard these words from the Saviour, she rejoiced with a great joy. She said to Jesus:

“My Lord, how many times greater is the *Second Parastates* than the *First Parastates*, and by what distance is it from it; and how many times more luminous is it?”

Jesus answered and said to Mary in the midst of the disciples:

“Truly, I say to you that the *Second Parastates* is distant from the *First Parastates* by a great distance, for which there is no measure to the height above, nor the depth below, nor to the length, nor to the breadth. It is very distant from it by a great distance, for which there is no measure. Neither the Angels nor the Archangels, nor the Gods, nor all the Invisible Ones, could measure it.

“And its brightness exceeds by a great amount for which there is no measure, either, to the light which it has.

“It is the same with the Third, Fourth and Fifth *Parastates*; the one is innumerably times greater than the other; and its light exceeds it, similarly; and it is distant from it by a great distance which the Angels and the Archangels, and the Gods, and all the Invisible Ones could not measure.

“Furthermore, I shall tell you about the characteristics of each one, and its positioning.”

When Jesus had finished saying these words to his disciples, Mary Magdalene came forward, and continued her questioning, saying to Jesus:

“My Lord, in what form will those who receive the Initiation of the Light, exist in the midst of the last *Parastates*?”

Jesus answered and said to Mary, in the midst of the disciples:

“Those who have received the Initiation of the Light, when they come forth from the material body supplied by the Archons, will be, each one, in the plane appropriate to the Initiation which he has received.

“Those who have received the higher Initiations will continue in the higher planes; those who have received the lower initiations will be in the lower planes. In a word; in the Inheritances of the Light, each one will stay in the place appropriate to the rank in which he received his Initiation.

“Concerning this, I told you once that: ‘The place where your heart is, there will your treasure be.’ That is the place where he will be, appropriate to each one who has received his Initiation.”

Then, when Jesus had finished saying these words to his disciples, John came forward and said to Jesus:

“My Lord and Saviour, command me that I speak in your presence. You made a promise to me to reveal to us all things which I might ask you. At this time, my Lord, do not conceal anything at all from us concerning the matters on which we shall question you.”

Jesus answered with great compassion; he said to John:

“You also—you blessed one, John, and you beloved one—I command you to say what you wish, and I shall reveal it to you, face to face, without parable; and I shall tell you everything on which you question me with assurance and certainty.”

John replied and said to Jesus:

“My Lord, will each one of us have to stay in the place appropriate to the degree of his Initiation? Has he no authority to go to the other planes that are above him? Or has he no authority to go down to the planes that are below him?”

Jesus replied and said to John:

“Everyone who receives the Initiation of the Light will stay in the place appropriate to his progress in receiving Initiation. He will not have the power⁵ to reach the Heights—that is, to the Planes that are above him. But, he who has received the Initiation of the First Ordinance has the power to go down to the planes below him. These are the Planes of the Third Region; but he does not have the power to go up to the Height, to the Planes which are above him.

“He who has received the Initiation of the First Spiritual Region⁶, which is the twenty-fourth region from without, and is the principal region of the First Plane on the outside⁷; he has the power to travel to all the areas outside him, but he does not have the power to travel to the places that are above him, or to traverse them.

“And, of those who have received Initiations into the areas of the twenty-four Spiritual Regions, each one will go as far as the place appropriate to his received Initiation, and he will have the power to travel in all the areas which are outside him; but he will not have the power to go to the planes which are above him, nor to traverse them.

“And, he who has received Initiation into the ranks of the First Spiritual Region, in the Third Plane, has the power to go to all the planes which are below him, and to travel in them all.

“Now, he who has received the Initiation of the First Triple-Spirited One who governs the twenty-four Regions together—that is, the one who governs the planes of the First Spiritual Region, whose places, I should tell you, are widely scattered over the Whole, he has the power to go down to all the planes below him, but has not the power to go up to the

planes above him, which are the planes in the domain of the Ineffable One.

[This paragraph sheds some light on the difficulties of understanding the spread of the Spiritual Regions. "... the First Triple-Spirited One who governs the twenty-four Regions together—that is, the one who governs the planes of the First Spiritual Region ..." suggests that the twenty-four 'Regions' are all "Districts" within the First Spiritual region which, itself, comprises the Astral and Causal sub-Regions.

The last sentence "... but he has not the power to go up to the planes above him which are the planes in the domain of the Ineffable One" then confirms the teachings of Sant Mat that the true, fully-Spiritual Regions, in the domain of the Supreme Being (the Ineffable One), lie above (or outside) the Causal Region which is governed by Kal.

Kal would have authority over the three Triple-Spirited Ones because he was recorded earlier as having the three Triple-powered Entities (the Authades, the Adamas and Bainchooch) under him.]

"He who has received the Initiation of the Second Triple-Spirited One has the power to reach all the planes of the First Triple-Spirited One, and to travel in them all—and in all the divisions that are within them; but he has not the power to go up to the planes at the height of the Third Triple-Spirited One.

"And he who has received the Initiation of the Third Triple-Spirited One who governs all three Triple-Spirited Ones, and the three districts of the First Spiritual Region, he will have the power to go to all the planes below him; but he will not have the power to go up to the height of the planes above him, which are planes in the Domain of the Ineffable One.

"But, he who has received the personal Initiation of the Supreme Being—of the Ineffable One—which is equal to all twelve Initiations of the First Spiritual Region, altogether, which cover all the planes of the districts of the First Spiritual Region—he who has received that Initiation will have

the power to travel in all the planes of the districts of the three Triple-Spirited Ones, and in the three districts of the First Spiritual Region and all their planes.

“And he will have the power to travel in all the planes of the Inheritances of the Light [above the First Spiritual Region]—to travel in them from outside within and from within outside; and from above downwards and from below upwards; and from the Height to the Depth and from the Depth to the Height; and from the Length to the Breadth and from the Breadth to the Length.

“In a word, he will have the power, and the authority, to travel in, and to stay in, whichever place pleases him in the Inheritances of the Kingdom of the Light.”

[The Initiations of the Triple-Spirited Ones are clearly inferior varieties of “Divine Passports”, and do not compare with the “personal Initiation of the Supreme Being” which, we believe, is the Initiation given by a Perfect Living Master on Earth. Confirmation of this is to be found in the first paragraph below.]

The Knowledge available from the *Shabd*

“Truly, I say to you that, at the Dissolution of the World, Man will rule over all the planes of the Inheritance. And he who has received that Initiation of the Ineffable One—WHO I AM^h—that Initiation leads, through the Mystery of the *Shabd*, to the knowledge of why the Darkness came into existence, and why the Light of Lights.

“And that *Shabd* Mystery knows why the Abyss came into existence, and why the City of Light. That Mystery knows why the Judgements came into existence; and why the Land of the Light and the places of the Inheritances of the Light exist.

“That *Shabd* Mystery knows why the correction of Sinners came into existence, and why we have the repose of the Kingdom of the Light. And that *Shabd* Mystery knows why Sinners came into existence, and why the Inheritances of the Light exist. And why the Ungodly came into existence, and why the Good.

“That Shabd Mystery knows why the Corrective Judgements came into existence, and why all the Projections of Light occur. And why Sin came into existence; and why Baptisms became necessary together with the Initiations of the Light.

“That Shabd Mystery knows why the Fire of Correction came into existence, and why the marking of Souls with Seals of Light so that the Fire should not injure them. And that Shabd Mystery knows why anger came into existence; and why Peace.

“That Shabd Mystery knows why the Oath came into existence, and why the Songs of Praise. And that Shabd Mystery knows why cursing came into existence; and why Blessing. And that Shabd Mystery knows why Wickedness came into existence; and why Deception.

“That Shabd Mystery knows why Dying came into existence, and why Souls are brought to Life. And that Shabd Mystery knows why Adultery and Fornication came into existence; and why Purity. And that Shabd Mystery knows why Sexual Intercourse came into existence; and why Abstinence.

“That Shabd Mystery knows why Pride and Boasting came into existence; and why Humility and Gentleness. And that Shabd Mystery knows why Weeping came into existence; and why Laughter. And that Shabd Mystery knows why Slander came into existence; and why Good Report.

“That Shabd Mystery knows why Obedience came into existence; and why Disregard of Men. And that Shabd knows why Grumbling came into existence; and why Simplicity and Humility. And that Shabd Mystery knows why Sinfulness came into existence; and why Purity.

“That Shabd Mystery knows why Strength came into existence; and why Weakness. And that Shabd Mystery knows why Movement of the Body came into existence; and its Use. And that Shabd Mystery knows why Poverty came into existence; and why Wealth. And that Shabd Mystery knows why Freedom came into existence; and why Slavery. And

that Shabd mystery knows why Death came into existence; and why Life.”

When Jesus had finished speaking these words to his disciples, they rejoiced with great joy; they were glad to have heard Jesus saying these things.

Jesus continued his discourse and said to them:

“Listen now, my disciples, yet again, while I speak to you concerning all the Knowledge of the Shabd Mystery of the Ineffable One; because that Shabd Mystery knows why Mercilessness came into existence; and why Mercy. And that Shabd Mystery knows why Destruction came into existence; and why eternal Eternity.

“That Shabd Mystery knows why Reptiles came into existence, and why they will perish. And that Shabd Mystery knows why cattle came into existence; and why Birds.

“That Shabd Mystery knows why Mountains came into existence, and why there are Precious Stones within them. And that Shabd Mystery knows why the element of Gold came into existence, and why the element of Silver. And that Shabd Mystery knows why the element of Copper came into existence; and why the elements of Iron and Stone (Marble). And that Shabd Mystery knows why the element of Lead came into existence.

“That Shabd Mystery knows why the elements of Glass came into existence; and why the elements of Wax. And that Shabd Mystery knows why Vegetation, that is Plants, came into existence; and why all the elements.

“That Shabd Mystery knows why the Waters of the Earth, and all things within them, came into existence; and why the Earth, also. And that Shabd Mystery knows why the Sea and the Waters came into existence; and why the Wild Beasts of the Sea. And that Shabd Mystery knows why World-Matter came into existence; and why it will be completely dissolved.

Jesus continued, again, saying to his disciples:

“Yet again, my disciples and companions, and Brothers; let each be sober in the Spirit that is within him; and may you listen and comprehend every word that I shall say to you. Because, from now on, I shall begin to tell you about all the Knowledge of the Ineffable One.

“That Shabd Mystery knows why the West came into existence; and why the East. And that Shabd Mystery knows why the South came into existence; and why the North.

“Yet again, my disciples, listen and continue to be calm and dispassionate, and hear all the Knowledge of the Ineffable One. For that Shabd Mystery knows why Demons came into existence; and why Mankind; why Heat came into existence, and why Sweet Air.

“That Shabd Mystery knows why the Stars came into existence; and why the Clouds. And that Shabd Mystery knows why the Earth dried, and why the Water came over it; why the Earth was Dry, and why the Rain came down upon it.

“That Shabd Mystery knows why the South Wind, and why the North Wind, came into existence. And that Shabd Mystery knows why the Stars of the Sky came into existence; and the Discs of the Luminaries [Sun and Moon]; and why the Firmament with all its Veils.

“That Shabd Mystery knows why the Archons of the Spheres came into existence; and the Sphere, itself, with all its places. And that Shabd Mystery knows why the Archons of the Aeons came into existence; and why the Aeons with their Veils. And that Shabd Mystery knows why the Tyrant Archons of the Aeons came into existence; and why the Archons have repented.

“That Shabd Mystery knows why the ‘Liturgos’ came into existence; and why the Decans; why the Angels came into existence, and why the Archangels. And that Shabd Mystery knows why the Lords came into existence; and why the Gods.

“That Shabd Mystery knows why envy came into existence in the Height; and why Harmony, also; and why Hatred came into existence, and why Love. And that Shabd Mystery knows why Disunity came into existence; and why Renunciation of all things, and why love of Money.

“That Shabd Mystery knows why Love of the Belly came into existence; and why Satiety. And that Shabd Mystery knows why the Paired Ones came into existence; and why the Unpaired Ones.

“That Shabd Mystery knows why Godlessness came into existence, and why the Love of God; and why the luminaries came into existence, and why the Invisible Ones; and why the Leaders and the Pure Ones came into existence.

“That Shabd Mystery knows why the great Authades came into existence; and why his Faithful Followers. And that Shabd Mystery knows why the great Triple-powers came into existence; and why the great Invisible Leader.

“That Shabd Mystery knows why the Thirteenth Aeon came into existence; and why the Maidens of the Light. And that Shabd Mystery knows why the Messengers of the Middle came into existence, and why the Angels of the Middle. And that Shabd Mystery knows why the Land of the Light came into existence; and why the great Paraleptors of the Light. And that Shabd Mystery knows why the Watchers of the Place of the Right came into existence; and why the Leaders of these.

“That Shabd Mystery knows why the Gate of Life came into existence; and why Sabaoth the Good (Gentle). And that Shabd Mystery knows why the Place of the Light came into existence; and why the Land of Light (in) which is the City of Light.

“And that Shabd Mystery knows why the Twin Purified Ones came into existence; and why the Three Sounds. And that Shabd Mystery knows why the Five Symbols came into existence; and why the Seven Sounds.

“And that Shabd Mystery knows why the Mixture, which did not exist, came into existence; and why it was purified.

The Despair of the Disciples

Jesus continued again, and said to his disciples:

“Yet still, my disciples, be sober and let each one bring forward the power of understanding of the Light that you may listen with close attention. For, I shall now tell you about the Place of Truth of the Ineffable One, and what kind of place it is.”

Now, when the disciples heard these words which Jesus spoke, they “backed away” and held up their hands in despair. Then Mary Magdalene came forward. She prostrated herself at the feet of Jesus and worshipped them; she cried out, she wept, and she said:

“Have pity on me, my Lord, for my brothers have heard that which you said—and have despaired because of these words.

“On this occasion, concerning the Knowledge of all these words, you have told us that they are known to the Shabd Mystery of the Ineffable One—but I have heard you say: ‘From this time, I shall begin to tell you of the sum of Knowledge of the Shabd Mystery of the Ineffable One.’ Now, in this discourse, which you have given, you have not nearly finished the subject.

“Because of this, my brothers have listened and despaired; and have ‘lost the thread’ of what you have been saying to them. My Lord, if the Knowledge of all these things is in that Shabd Mystery, what man in the World has the ability to understand that Shabd Mystery with all its Knowledge, and the meaning of all these words that you have spoken about it.”

When Jesus heard what Mary had to say, he realised that what the disciples had heard, had begun to lead them into despair. So to encourage them, he said:

“Do not be downcast, my disciples, on account of the Shabd Mystery of the Ineffable One—believing that you will not understand it. Truly, I say to you, that Mystery belongs to you and to everyone who, having heard you preach, renounces this whole World and all the material things in it; and renounces all their ties with this Aeon.

“For everyone who renounces the whole World and everything in it, and submits to the process of God-Realization, this Shabd Mystery is easier to understand than all the other Mysteries of the Kingdom of the Light. It is more easily understood than them all; and it is clearer than them all. He who comes to know that Shabd Mystery will usually renounce this whole World and all the attachments to it.

“Because of this, I once said to you:

‘All who are oppressed with care, and troubled by their burdens, should come to me, and I shall give them rest. For my burden is light, and my yoke is compassionate.’

“He who receives that Shabd Mystery is expected to renounce the whole World, and all material attachments to it. Because of this, my disciples, do not be sorrowful and think that you will not understand that Mystery. Truly, I say to you that it is more successfully understood than all the other Mysteries. And, truly, I say again to you, that Shabd Mystery belongs to you, and to all those who renounce the whole World and all the material things within it.

“Now, listen my disciples, and companions and brothers, when I urge you to seek the Knowledge of the Shabd Mystery of the Ineffable One. I tell you this because I am able to give you all Knowledge, distributed throughout All Creation—for the spread of All Creation is its Knowledge.

“Listen while I speak to you of the Knowledge of that Shabd Mystery, stage by stage.

“That Shabd Mystery knows why the five *Parastates* ‘bestirred themselves’, and why they were created⁹. And that Shabd Mystery knows why the great Light of Lights bestirred

itself, and why it was created. And that Shabd Mystery knows why the First Ordinance bestirred itself, and why it was divided into seven Spiritual Regions; moreover, why it was called the First Ordinance, and why it was created.

[The combined Greek/Coptic term skyllw-mmooy means 'to trouble, disturb or annoy - themselves'. Skyllw is associated with 'Scylla', the mythological monster who inhabited a cave in the Straits of Sicily, and preyed on passing sailors. It is difficult, therefore, to find a meaning which fits comfortably into the text. It has been decided to use 'bestir themselves', but it is not believed that the best interpretation has yet been found].

“That Shabd Mystery knows why the great Light of the Engraved Light bestirred itself, and why it was erected without a Veil, and why it was created. And that Shabd Mystery knows why the First Spiritual Region bestirred itself, which was the twenty-fourth from above, and why it made provision¹⁰ for the Twelve Spiritual Districts (? Twelve Aeons) within itself, according to the reckoning of the vast number of those without an assigned place; and why it was created.

“That Shabd Mystery knows why the Twelve Steadfast Ones bestirred themselves, and why they were established with all their ranks; and why they were created. And that Shabd Mystery knows why the Tranquil Ones bestirred themselves, and why they were separately established in twelve ranks, belonging to the hierarchy of the Plane of the Ineffable One; and why they were created.

“That Shabd Mystery knows why the Unknowing Ones that belong to the Second Plane of the Ineffable One, bestirred themselves; and why they were created. And that Shabd Mystery knows why the Twelve Unmarked Ones bestirred themselves; and why, afterwards, all the ranks of the Uninitiated Ones were established; they, themselves, being unassigned and countless; and why they were created.

“That Shabd Mystery knows why the Uninitiated Ones¹¹ bestirred themselves—these Ones who were ‘unmarked’ and were not brought into the Light, nor were manifested according to the order of the Only One, the Ineffable One; and why they were created.

“That Shabd Mystery knows why the Pre-eminent Ones bestirred themselves, and why they were spread out on one Plane; and why they were created. And that Shabd Mystery knows why the Twelve Planes of the Unutterable Ones bestirred themselves; and why they were divided into three classes; and why they were created. And that Shabd Mystery knows why all the Incorruptible Ones bestirred themselves in twelve places; and why they were divided into many ranks, but being always unassigned; and why they were created.

“That Shabd Mystery knows why the twelve perpetually Unassigned Ones that belong to the Planes of the Only One (the Ineffable One), bestirred themselves; and why they were created—before being brought to that area of the First Spiritual Region which is the Second District.

“That Shabd Mystery knows why the twenty-four myriad Singers of Praise bestirred themselves, and why they were stationed outside the Veil of the First Spiritual region, which is the double Spiritual Region overseen by the Only One, the Ineffable One, who looks both upwards and downwards; and why they were created.

“That Shabd Mystery knows why the twenty-four Regions of the First Triple-Spirited One bestirred themselves, and why they were called the twenty-four Regions of the First Triple-Spirited One; and why they came forth from the Second Triple-Spirited One.

“That Shabd Mystery knows why the twenty-four Spiritual Regions of the Second Triple-Spirited One bestirred themselves, and why they came forth from the Third Triple-Spirited One. And that Shabd Mystery knows why the twenty-four areas of the Third Triple-Spirited One, which are the Regions of the Third Triple-Spirited One, bestirred themselves; and why they were created.

“That Shabd Mystery knows why the Five Trees of the Second Triple-Spirited One bestirred themselves; and why they were created. And that Shabd Mystery knows why the Five Trees of the Third Triple-Spirited One bestirred themselves; and why they were created.

“That Shabd Mystery knows why the earlier, Unassigned Ones of the First Triple-Spirited One bestirred themselves; and why they were created. And that Shabd Mystery knows why the earlier, Unassigned Ones of the Second Triple-Spirited One, and the earlier Unassigned Ones of the Third Triple-Spirited One, bestirred themselves; and why they were all created.

“That Shabd Mystery knows why the First Triple-Spirited One, from below, who belongs to the Planes of the Only One, the Ineffable One, bestirred himself; and why he came forth from the Second Triple-Spirited One. And that Shabd Mystery knows why the Third Triple-Spirited One, who is the first Triple-Spirited One down from the Height, bestirred himself; and why he came forth from the twelfth earlier, Triple-Spirited One who is in the last place of the Created Ones.

“That Shabd Mystery knows how all the places in the Region of the Ineffable One, and all within them, were allocated; and why they came forth from the last Divine Melody of the Ineffable One.

[The Greek term melos, which is used in the Coptic text, is the origin of our word ‘melody’, meaning a ‘song’, or the ‘music to which a song is set—a tune’. Hence, it may be assumed, with some confidence, that the term refers to the Shabd—the “Divine Melody”; and to the last, or highest, form of that Melody issuing from Sach Khand].

“That Mysterious Shabd knows of itself why it bestirred itself, in order to come forth from the Ineffable One, namely, from Him who is chief over them all, and has distributed them all according to their standing.”

The Revealing of the *Shabd*

“All these things I shall say to you when I speak of the Distribution of All Creation. In a word, all that I have said to you concerning these things which will happen, and those which are to come—I shall reveal to you.

“I shall tell you of them according to places, and according to ranks, within the spread of all Creation. I shall reveal to you all the secrets which govern them all; and their Pre-Triple-Spirited Ones and their Hyper-Triple-Spirited Ones, that govern their Planes and their Regions.

“At this time, the Shabd of the Ineffable One knows why all these things have happened, of which I have spoken to you, openly; and by what means they have all happened. It is the Shabd within all these things. The Shabd is the emanation of them all; it is the origin of them all; and it is the setting-up of them all.

“The Mystery of the Ineffable One is the Shabd Mystery which is in all these things; and it is the only Mystery of the Ineffable One. It is the Knowledge of all these things of which I have told you, and of those which I still have to tell you. All these things, I shall explain to you with the Distribution of All Creation—all their Knowledge to gether, and why they happened. It is the one and the same *Nam*¹² of the Ineffable One.

“I shall tell you of the distribution of all those Spiritual Regions, and the type of each one of them, and the complete appearance of each of them. And I shall tell you of the Shabd Mystery of the Only One, the Ineffable; and all its characteristics, and all its forms; and its whole organisation—and why it came forth as the last of the Melodies of the Ineffable One. Because that Shabd is responsible for the creation of them all.

“And, again, the Shabd of the Ineffable One is the *Nam* which also exists in the language of the Ineffable One; it is the orderly solution to all the words which I have spoken to you.”

[The references to ‘melody’; to ‘creation’; to ‘being in all things’; and to its relationship with Nam; and its ‘emanating from the Supreme Being’—are the background to the firm conclusion that one of the principal meanings of the Greek word mousterion was congruent with the Sanskrit term of Shabd, known to the Saints by such expressions as ‘Divine Melody’, ‘Sound Current’ and ‘Audible Life Stream’.]

“He who receives the Supreme *Nam* of that Mystery with all its variations, all its forms and characteristics, and its whole organisation, receives the totality of its Mystery. I shall now speak to you of this because you are the fulfilment of all perfection, and you will complete all your knowledge of that Shabd Mystery, and all its management, because you are to be entrusted with all Initiations. So hear, now, what I have to say about this Shabd Mystery, which is this.

“He who receives the Supreme *Nam* of that Mystery—as I have told you—when he dies and comes forth from the material body given him by the Archons, the *erinaioi paralemptai*¹³ will come and release him from that material body. The *erinaioi paralemptai* are those who release all Souls that come forth from the body.

“Now, when the *erinaioi paralemptai* release a Soul which has received this prime Mystery of the Ineffable One, at the moment when they release it from the material body, it will become a great out-pouring of light in the midst of these.

“And the *paralemptai* will be greatly afraid of the light of that Soul. They will be enfeebled and will fall down; they will desist altogether in their attempts to take away the Soul because of their fear of the great light which they have seen.

“The Soul which has received the Shabd Mystery of the Ineffable One, will ascend to the Height, being a great out-pouring of light. And the *paralemptai* will not be able to seize it because they will not know which way it has gone. For it becomes a great beam of light, and flies up to the Height, and no power is able to restrain it, nor is able to approach it at all.

“Thereafter, it passes through all the places of the Archons and all the places giving out light; it does not answer any challenge in any place; nor does it give any explanation; nor does it give any secret sign; nor is any power of the Archons, nor any power of the Projections of the Light, able to approach that Soul.

“All the places of the Archons and all the places of the Projections of the Light—each one will laud it because they

will be in great fear of the flood of light which surrounds that Soul, until it passes through them all and goes to the Place of the Inheritance of the Initiation which it has received—namely, the Initiation of the Only One, the Ineffable, where it becomes united with its Shabd.

“Truly, I say to you that it will traverse all those places in the short time that it takes a man to shoot an arrow.

The Preferment of Man through the Grace of the Shabd

“Truly, I say to you that every man who receives the Shabd of the Ineffable One, and is familiar with all its forms and characteristics, he is a man *in* the World; but he is superior to all the Angels; and he will become much superior to them all.

“He is a man in the World, but he is superior to all the Tyrants—and he will be exalted over them all.

“He is a man in the World, but he is superior to all the Lords—and he will be exalted over them all.

“He is a man in the World, but he is superior to all the Gods—and he will be exalted over them all.

“He is a man in the World, but he is superior to all the Lumin-aries—and he will be exalted over them all.

“He is a man in the World, but he is superior to all the Pure Ones—and he will be exalted over them all.

“He is a man in the World, but he is superior to all the Triple-powers—and he will be exalted over them all.

“He is a man in the World, but he is superior to all the Invis-ible Ones—and he will be exalted over them all.

“He is a man in the World, but he is superior to the great Invisible Progenitor [Kal]—and he will also be exalted above him.

“He is a man in the World, but he is superior to all those in the Middle—and he will be exalted over them all.

“He is a man in the World, but he is superior to the ‘Pro-jectors’ of the City of Light—and he will be exalted over them.

“He is a man in the World, but he is superior to the Mix-ture¹⁴—and he will be exalted over it.

“He is a man in the World, but he will become a Ruler in the Kingdom of the Light.

“He is a man *in* the World, but he is not *of* the World.”

“And, truly, I say to you: That man is *I* and *I* am that man, and at the Dissolution of the World—that is when the All ascends, and when the completed number of Perfected Souls ascends—I shall become the Ruler in the midst of the highest of the Parastates¹⁵; and Ruler over all the Projections of the Light; and Ruler of the Seven Sounds, and the Five Trees, and the Three Sounds and the Nine Watchers; and Ruler over the Child of the Child which are the Twin Purified Ones; and Ruler over the Twelve Saviours, and over the whole number of Perfected Souls who have received the Initiation of the Light.

“And all men who have received Initiation from the Ineffable One will become fellow-Rulers with me; and they will sit on my Right and on my Left in my Kingdom—and you will become Rulers with me. And because of this, I have not refrained, nor been ashamed, to call you my Brothers and Companions.

“These things I say to you, now, knowing that I shall give you the Secret of the Ineffable One, namely that:

The *Shabd* is I, and I am that *Shabd*.

“At that time, not only will you become Rulers with me, but, all men who receive the Initiation of the Ineffable One will become fellow-Rulers with me in my Kingdom. And I am they, and they are I. But my throne will be superior to theirs.

“But, because you will suffer afflictions in the World more than all other men—while you are proclaiming every word which I shall say unto you—your thrones shall be joined to mine in my Kingdom.

Concerning this, I said to you once: ‘In the place where I shall be, there will also be with me my twelve ministers.’ But

Mary Magdalene and John the Pure will be superior to all my other disciples.

“Every man who receives the Initiation of the Ineffable One will be on my Left and on my Right. And I am they and they are I. They will all be equal to you in every way, except that your thrones will be superior to theirs.

“And all men who find the Shabd of the Ineffable One will have the Knowledge of all these words that I have spoken to you, and of those which I have not yet said to you, but which I shall say to you—depending on their place, and their rank in the Distribution of All Creation. They shall all know how the World was established, and they shall know why All Creation came into existence.”

When the Saviour had said these things, Mary Magdalene leapt up and said:

“My Lord, bear with me because I question all things for confirmation and certainty. At this time, my Lord, is the *Shabd* of the Initiation of the Ineffable One one thing, and the *Shabd* of all Knowledge, another?”

The Saviour replied and said to Mary:

“Yes, the Initiation of the Ineffable One is one thing, and the *Nam* of all Knowledge is another.”

But Mary answered, again, and said to the Saviour:

“At this time, my Lord, unless we live, and know, all the knowledge of the *Nam* will we be unable to inherit the Kingdom of the Light?”

The Saviour replied and said to Mary:

“Certainly, for out of every one who receives the Initiation of the Kingdom of the Light, each will go and inherit the place which is appropriate to the Initiation that he has received. But, he will not then have the Knowledge of All

Creation; why things came into existence—unless he has been given the *Nam* of the Ineffable One—which is the Knowledge of All Creation—and, again, I am the Knowledge of all Creation.”

[*Jesus is saying that the Nam or Shabd is all knowing; and that he is the Shabd.*]

“Furthermore, it is not possible for a man to receive the Shabd of Knowledge unless he, first, receives the Initiation of the Ineffable One. But, of all men who receive Initiation into the Light, each one will go and inherit the place appropriate to the Initiations which he has received.”

NOTES

¹ Presumably, these Planes are the three divisions of the Regions of Pure Spirit—*Daswan Dwar, Bhanwar Gupha and Sach Khand*.

² The Supreme Being.

³ ‘Aeon’, here, is clearly the “time-aeon”, referring to an age or ‘yuga’.

⁴ The term ‘shorp musterior’ meaning, fundamentally, ‘first initiation’ would probably be more correctly rendered by ‘First Degree of Initiation’. If this is correct, the Twelve Guardians would have been allotted to ‘Twelve Grades of Initiation’ from the ‘First Degree’ to the ‘Twelfth Degree’.

⁵ The Coptic term *ezoycia* = ‘power’ or ‘authority’. ‘Power’ could be read as ‘ability’, and ‘authority’ as ‘permission’. There is no way of deciding which is intended, here. In the Height, they may all mean the same thing.

⁶ Probably, the Astral Region.

⁷ As viewed from the Material Universe.

⁸ This claim, “Who I Am”, has obvious correlations with the cry of the Soul on the realization of its identity with the Lord—*Ana-ul-Haq*. (See *The Science of the Soul* by Maharaj Sardar Bahadur Jagat Singh, p.227.

⁹ Lit. “came forth from the Fatherless Ones”; implying that they had no antecedents and, therefore, must have been created.

¹⁰ Possibly, ‘why it was divided into’.

¹¹ The great majority of Humanity.

¹² Lit. “the same Word”.

¹³ This is a Greek expression for the “angels of death”, derived from *Erinys* or “Furies”, the so-called “avenging deities”.

¹⁴ The ‘Mixture’ is the essence of the Material World comprising part Matter, and part Spirit. Man, becoming pure Spirit, rises above this.

¹⁵ *Parastates*, here, probably refers to a ‘Plane’ or a ‘Region’—the Highest of them all.

CHAPTER SEVEN

The Mysteries of the Initiations and the Shabd

[In the foregoing sections, there has been much mention of different degrees of Initiation which affect a man's standing in the Kingdom of the Light; whereas, at this point in time, we only know of one Initiation, namely, the Initiation of the Supreme Being.]

It appears possible, to this writer, that after the initial Initiation by a Living Master, further degrees can be achieved, through the Grace of the Master, as the Initiate progresses on the Spiritual Path. These may be marked, during Meditation, by those "breaths of immortality" mentioned in the "Message (Gospel) of Truth"—increasing exposure to the true Shabd, and glimpses of the Light from the Upper Regions.

On the other hand, the "rules" may have changed in this Kal Yuga, as is stressed by Maharaj Soami Ji in Sar Bachan. The paragraph that follows suggests that, at the time when Christ was teaching his disciples, there were inferior Initiations—implying that the Initiation of a Living Master, then, was the superior of many others.

Guidance, on this point, will need to be sought from the Satguru.]

"Concerning this, I once said to you: 'He who believes in a Prophet will receive the reward of a Prophet, and he who believes in a righteous man will receive the reward of a righteous man.' That is, each one will go the place appropriate to the Initiations that he has received. He who receives a superior Initiation will inherit an elevated place—and each one will stay in his place in the Light of my Kingdom.

“And each one will have authority over the planes below him; but he will not have the authority (or power) to go to the planes above him. But he will stay in that place in the Inheritances of my Kingdom, being in a great Light to which there is no measure among the Gods and the Invisible Ones—and he will be in great joy and gladness.

“At this time, moreover, listen to what I have to say to you concerning the Glory of those who receive the Initiation of the Supreme Being. For he who has received the Initiation of the Supreme Being—at the time of his death—the *erinaioi paraleptores* will arrive to bring forth the Soul of that man from the body. And that Soul will appear as a great beam of light in the hands of the *erinaioi paraleptores*, and those *paraleptai* will be afraid of the light of that Soul. And that Soul will go to the Height, and will pass through all the places of the Projections of the Light.

“It will not give an answer to a challenge, nor an explanation, nor a secret sign, in any place of the Light, nor in any place of the Archons, but will penetrate into all places and will travel through them all—and will go and rule over all the places of the First Saviour.”

[This passage may, with profit, be compared with an equivalent passage from a 'hymn' written by Soami Ji Maharaj, and quoted in "The Dawn of Light" by Huzur Maharaj Sawan Singh:

'Looking upward, you pass into a fort-like region which you enter and become master of. You reign there as lord of that region.']

“Likewise, also, he who has received the Second Initiation of the Supreme Being, with the Third and the Fourth—until he receives the Twelfth Initiation of the Supreme Being—when he reaches the time for him to leave the material body of the Archons, the *erinaioi paraleptores* will arrive and bring out the Soul of that man from the material body.

“And such Souls will become a great beam of light in the hands of the *erinaioi paraleptores*, and those *paraleptai* will be afraid of the light of that Soul, and they will be enfeebled and fall upon their faces.

“And those Souls will ascend to the Height immediately where they will rule over all the places of the Twelve Saviours; so that those who have received the Second Initiation of the Supreme Being will rule over all the places of the Second Saviour in the Inheritances of the Light.

“Similarly, of those who receive the Third Initiation of the Supreme Being, with the Fourth and the Fifth, and the Sixth up to the Twelfth, each one will rule over all the places of that Saviour as far as he has received Initiations.

“But the receipt of the Twelfth Initiation together with the First Initiation, that is the Initiation of a Perfect Master, of which I have spoken to you.

“And he who now receives that Twelfth Initiation—which is in the keeping of the Supreme Being—when he comes out from the World, he will pass through all the places of the Archons, and all the places of the Light, being himself a great flood of light.

“Furthermore, he will rule over all the places of the Twelve Saviours, but he will not be equal with those who receive the *Single Initiation of the Ineffable One*; he will remain on the planes of the Twelve Saviours. He who receives that *Single Initiation* will stay on those other planes because they are superior.”

[Jesus is referred to continually by the title of “Saviour”—but, he was also a Perfect Living Master. The question arises, therefore, as to whether the Twelve Saviours are all Perfect Masters—perhaps the Group referred to earlier as the Pleroma of Aeons (Masters).]

When Jesus had finished that particular Discourse to his disciples, Mary Magdalene came forward. She kissed the feet of Jesus, and said:

“My Lord, bear with me for questioning; and have pity on us, and reveal to us all the things which we seek to question. My Lord, how is it that while the Supreme Being possesses Twelve Shabd Initiations, when He is referred to as the Ineffable One He possesses only one Shabd Mystery?”

Jesus answered her and said:

“Certainly, he has in his keeping only one Shabd Mystery; but that Mystery is made up of three Mysteries although, of itself, it is the one Mystery; but the type of each one is different.

“Furthermore, it is made up of five Shabd Mysteries (elsewhere) which are also one; but the type of each Mystery is different, so that these five Shabd Mysteries are equal with one another in the overall Mystery of the Kingdom of the Inheritances of the Light. But the type of each one is different. And their Kingdom is superior and higher than the whole Kingdom of the twelve Shabd Mysteries of the First Spiritual Region, together. But they are not equal with the Supreme Being, in the Kingdom of the Light.

“Also, the three Shabd Mysteries are not equal in the Kingdom of the Light; the type of each one is different. And they, themselves, are not equal in the Kingdom, with the single Shabd Mystery of the Supreme Being in the Kingdom of the Light.

“And, furthermore, the type of each one of the three, and the form of each one of them, is different from the others. Indeed, if you complete the First Initiation of the Supreme being, with its others, and you complete it well in all its forms, you will come forth from your body, immediately; you will become a great beam of light, and you will pass through all the places of the Archons, and all the places of the Light.

“And they will all be in fear of that Soul, until it reaches its place in the Kingdom.

“The Second Initiation of the Supreme Being, moreover, if you are able to complete its Mystery well, will exhibit these properties: the man who completes the Initiation, if he is able to speak the Mystery over the head of any other man about to come forth from the body (that is, about to die)—and says it into his two ears—when that man comes forth from the body, he has received Initiation for a second time;

and he shares in the Shabd. Truly, his Soul will become a great flood of light, and will penetrate every place until it reaches the Kingdom of that Initiation.

“But, if that man has not, before, received Initiation, and does not share in the *Nam* of Truth then, truly I say to you: when that man comes forth from the body, he will not be judged in any place of the Archons, nor will he be purified in any place, nor will the fire touch him—as a result of the great Shabd Mystery of the Ineffable One which is with him.

“Then, most urgently, he will be passed by hand from one to another, and guided from place to place, and from plane to plane, until he is brought before the Maiden of the Light. All the places will be in fear of the Shabd Mystery, and of the Mark of the Kingdom of the Ineffable One which is on him.

“The Maiden of the Light will marvel at him, and she will approve of him. But she will not allow him to be brought to the Light until he has completed all the conditions for a Citizen of the Light of that Mystery—namely, the purifications for the renunciation of the World and all the material things in it.

“The Maiden of the Light will seal him with a superior seal that does this: within whatever month he came forth from the body [died], she will cause him to be put into another body so that he has the chance to become righteous, and to meet a true Perfect Master¹, and be given the High Initiation, and inherit the Eternal Light.

“This is the gift of the Second Initiation of the Supreme Being, the Ineffable One.

“The Third Initiation of the Ineffable One has these properties: the man who completes that Initiation will not only inherit the Kingdom of that Initiation when he dies, but if he invokes that Shabd Mystery over a dying man who has not known that Mystery, and is due for the severe punishments of the Archons - in their harsh judgements and their dreadful fires - that man will be removed and will be passed quickly from one to another, until he is taken before the Maiden of the Light.

“The Maiden of the Light will seal him with a superior seal which does this: within whatever month he died, she will arrange for him to be put into a righteous body which will find a Perfect Master and this Initiation; and he will inherit the Kingdom of the Light.

“That is the gift of the Third Initiation of the Ineffable One.

“Now, everyone who receives the Five Initiations of the Ineffable One - when he dies - he inherits as far as the place of that Mystery. And the Kingdom of these Five Mysteries is superior to the Kingdom of the Twelve Initiations, and is superior to every Region below it.

“These Five Initiations of the Ineffable One are equal with one another in their Kingdom; but they are not equal with the Three Initiations of the Ineffable One. Moreover, he who receives the Three Initiations of the Ineffable One - when he dies - he will inherit as far as the Kingdom of that Initiation. And these three Mysteries are also equal with one another in their Kingdom.

“They are superior to, and higher than, the Five Initiations of the Ineffable One. Moreover, he who receives the Single Initiation of the Ineffable One will inherit a place in the whole Kingdom. And everyone who receives the Initiation which covers the whole region of the Ineffable One, is united with all the other Shabd Mysteries, in the Melodies of the Ineffable One.

“About these Mysteries, I have not yet spoken to you; nor about their distribution and their manner of construction; nor about the type of each one. Nor why He is called the Ineffable One; nor why His Kingdom is spread so widely—with all its Melodies; nor how many Melodies are within it, nor about its whole structure.

“I shall not speak of these things to you until I begin to tell you about the Distribution of All Creation². Then, I shall speak of them all, one by one; namely, its distribution and the description of how it is; and the harmony of all its Melodies which are part of the Only One—the True, Inaccessible God.

“Those of the Whole Realm of the Ineffable One [those of the Single Initiation] do not have to give an answer in any place, nor do they have to give an explanation (for their presence); nor do they have to give any secret sign—for they are beyond secret signs, and they have no *paraleptores* (to restrict their movements)—they pass freely through all places until they reach the place of the Kingdom of the Initiation which they have received.

“Likewise, those who receive Initiations in the Second Realm give no answer, nor explanation, for they, too, are beyond secret signs in that world which is the plane of the Single Initiation of the Supreme Being.

“But for those of the Third Realm which is above; namely the Third Realm from the Highest³, every place in that Realm has its *paraleptai*, and its answers, and its explanations, and its secret signs, which I shall tell you about when I have finished telling you of the Distribution of All Creation.

“After that Dissolution of All Creation, namely, when the total number of Perfected Souls has been completed; and the Shabd Mystery by which All Creation came into existence is fully completed, I shall spend a thousand years, measured according to years of the Light, as Ruler over all the Projections of the Light, and over the total number of Perfected Souls that have received a complete Initiation.”

Time : *The Books of Jeu* : The Rebuking of Andrew

When Jesus had almost finished this Discourse to his disciples, Mary Magdalene came forward and said:

“My Lord, how many years of the World is a year of the Light?”

Jesus answered and said to Mary:

“A day of the Light is a thousand years in the World; so that 365,000 years in the World are one year in the Light.

“I shall now spend a thousand years of the Light as Ruler over the Projections of the Light, and over the total number of Perfected Souls all of whom have received the Initiations of the Light. And you, my disciples, together with all those who receive the (Single) Initiation of the Ineffable One, will stay with me on my Right, and on my Left, as Rulers with me in my Kingdom.

“Moreover, those who receive the Three Initiations of the Ineffable One will become fellow-Rulers with you in the Kingdom of the Light. Though they will not be equal with you, or with those who receive the Single Initiation of the Ineffable One, they will remain as Rulers under you.

“And those who receive the Five Initiations of the Ineffable One will also remain, as Rulers, under those of the Three Initiations.

Furthermore, those who receive the Twelfth Initiation of the Supreme Being will also remain as Rulers under those of the Five Initiations of the Ineffable One, according to the rank of each one of them.

“And all those who receive the Initiations into all the places of the Domain of the Ineffable One, will also become Rulers but remain below those who have received the Single Initiation of the Supreme Being. They will be distributed according to the rank of each one of them, so that those who receive the superior Initiations will stay in the superior places, and those who receive the inferior Initiations will stay in the inferior places as Rulers in the Light of my Kingdom.

“All these, alone, are the allotments to the Kingdom of the First Region of the Ineffable One.

“Moreover, those who receive all the Initiations of the Second Region—which is the Region of the Supreme Being—will also stay in the Light of my Kingdom, allotted a

place according to the rank of each one of them; each of them will stay in the place appropriate to the Initiations which he has received.

“These are the allotments in the Kingdom of the Light. The Initiates of these allotments of the Light are exceedingly numerous.

“You will find them in the two great *Books of Jeu*.”

[*Despite their near two millenia of years since Jesus referred to them, the First and Second Books of Jeou (Jeu) have been claimed to have been found in the Codex Brucianus which is housed in the Bodleian Library of Oxford University under the title of The Book of the Great Logos according to the Mystery. It has also been translated into English, in a non-mystic form, and is included in the Nag Hammadi Library series.*

Unfortunately, this claim is untenable as the Codex Brucianus (as can be checked in the second volume of The Path of Light) contains verbatim Teachings by Jesus of Nazareth to his disciples. The two Books of Jeu, referred to above were of great antiquity (according to Jesus—as stated below) having been dictated to the Patriarch Enoch before The Flood.]

“I shall give you, and I shall tell you of, the great Initiations of every allotment. Those which are superior to every other place are the principal ones, according to place and according to rank; and they will take the whole Race of Mankind into the higher places, according to the degree of the Initiation.

“You have no need to study the remainder of the inferior Initiations, but you can find them in the two *Books of Jeu* which Enoch recorded when I spoke to him in the Tree of Knowledge, and the Tree of Life, in the Paradise of Adam.”

[*The “Trees of Life and Knowledge” were probably symbols for the “Cedarwood-Buildings of Life and Knowledge in the Garden in Eden (known to Sumerian writers of the Third Millenium B.C. as Kharsag. Enoch recorded his visits to these establishments (published as 1 Enoch), and his talks with the Lord Enlil, and with Archangels such as Gabriel and Michael.]*

When the Saviour had finished saying these things, Andrew came forward and said:

“My Lord, bear with me and have compassion on me, and reveal to me the secret of the discourse on which I should like to question you. For it has become hard for me, and I do not understand it.”

The Saviour answered and said to him:

“Question that which you wish to question, and I shall reveal it to you face to face, and without parable.”

Andrew replied and said:

“My Lord, I am astonished, and I marvel greatly, that when men who are in the World, and in a material body, come forth from that body, they will pass through higher regions, and all these Archons, and all the Gods, and all the Invisible Ones, and all those places of the Middle, and all those of the Place of the Right, and all the Great Ones of the Projections of the Light; and enter them all and inherit the Kingdom of the Light. This matter, now, is difficult for me.”

Now, when Andrew had said these things, the Shabd⁴ of the Saviour was moved within Jesus. He cried out and said:

“For how long shall I bear with you? For how long shall I suffer you? Have you still not understood? And are you still ignorant?”

[It is a recognised tenet of Sant Mat that Saints can be moved to anger but such is always for the benefit of the recipient. It was certainly so in Andrew's case.]

“Do you not know? do you not understand that you and all the Angels, and all the Archangels, and the Gods, and the Lords, and all the Archons, and all the great Invisible Ones, and all those of the Middle, and those of the whole Plane of those of the Right, and all the Great Ones of the Projections

of the Light with all their Brightness—you are all, with one another, out of the same dough, and the same matter, and the same substance; so that you are all created from the same Mixture (of Matter and Spirit)?

“And through the command of the Supreme Being, the Mixture was constrained until all the Great Ones of the Projections of the Light, and their whole Brightness, were purified—and until they were purified from the Mixture. They have not been purified through any effort of their own; but have been purified of necessity according to the ordinance of the Only One, the Ineffable.

“They have not suffered at all, and they have not had to undergo any changes of position; nor have they been distressed at all; nor have they had to change bodies; nor have they suffered any afflictions.

“But you my disciples, especially, are the Lost Ones of the City of Light, and you are the Lost Ones of the Place of the Right, and you are the Lost Ones of the Place of those of the Middle; and you are the Lost Ones of all the Invisible Ones and all the Archons. In a word, you are the Strays of all these. And it has befallen to your lot to have great sufferings, and great afflictions from your continual trans-migrations into myriads of bodies in the World.

“Now, after all the sufferings which you have experienced, you have striven, and fought, in order to renounce the whole World and all the material things in it.

“And you have not ceased to seek until you found the Initiations of the Kingdom of the Light which purified you and made you to be pure - very purified - light.

“Concerning this, I once said to you: ‘Seek and you shall find.’ Now, I have said to you: ‘Seek the Shabd of the Light which purifies the material body, and makes it to be pure - very purified - light.’

“Truly, I say to you—concerning the Race of Mankind—because it is material, I have taken Men’s karmas upon myself; I have brought all the Initiations of the Light to them,

so that I should purify them—because they are the Lost Material Ones, all made of matter. Otherwise, no Soul of the whole Race of Mankind would be saved; nor would they be able to inherit the Kingdom of the Light unless I had brought to them the Shabd of purification.

“The Projectors of the Light have no need of Initiation because they are already purified; but the Race of mankind have such a need because they are the material Lost Ones.

“Concerning this, I once said to you: ‘The healthy have no need of a physician, but only those who are sick.’ That is—those of the Light have no need of Initiation because they are purified lights; but the Race of Mankind does have need of them because they are material Lost Ones.

“Because of this, now, proclaim to the whole Race of Mankind: ‘Do not cease to seek by day or by night, until you find the secret of purification.’ And say to the whole Race of Mankind: ‘Renounce the whole World and all the material things in it.’

“Because he who receives and gives in the World, and who eats and drinks of its matter, and who lives amongst all its cares and all its attachments, gathers to himself still further matter to add to his existing matter—because this whole World, and all those within it, and all its attachments, are material errors. And each one will be questioned concerning his purity.

“I said to you once: ‘Renounce the whole World and all the material things in it, so that you do not gather for yourselves further karmas to add to the existing karmas with which you are burdened.’

“Now, you Andrew, and all your Brothers—your fellow-disciples—because of your renunciations; and all your sufferings which you have received in every place; and your transmigrations into various bodies; and all your afflictions; and because, after all these things, you have received the Initiation of Purification and have become pure, very purified, light—because of this, now, you will go to the Height. You

will enter all the places of all the great Projections of Light, and become Rulers in the eternal Kingdom of the Light.

“But, when you leave the body and go to the Height, and reach the places of the Archons, all these Archons will be put to shame before you, because you were the Lost Ones of their matter—and you have become more purified light than them all.

“And when you reach the Place of the great Invisible Ones, and the Place of the Middle, and those of the Right; and the places of all the great Projections of the Light; you will receive honour before them all, because you were the Lost Ones of their matter, and you have become more purified light than them all.

“All the places will sing praises before you until you go to your place in the Kingdom. That is the answer to your question. Now, Andrew, are you still in disbelief and ignorance?”

When the Saviour had explained these things, Andrew understood clearly; and, not only he, but all the disciples knew with certainty that they would inherit the Kingdom of the Light. They all prostrated themselves, together, at the feet of Jesus. They cried, they wept, they begged the Saviour, saying:

“O Lord, forgive the sin of ignorance in our Brother.”

The Saviour replied and said:

“I do forgive, and I shall forgive. It is for this reason that the Supreme Being has sent me—that I should forgive the sins of everyone.”

NOTES

¹ Lit. “True Godhood”.

² Some of this promised Discourse is given in *The Book of the Great Logos* which opens the second volume of *The Path of Light*.

³ The Third Realm *down* from the Highest is the Causal Region—Trikuti.

⁴ Lit. “the Spirit”.

⁵ Lit. “taken the trouble upon myself”.

CHAPTER EIGHT

The Renunciation of Bad Actions

Jesus continued with his Teachings. He said to his disciples:

“When I have ascended to the Light, you must proclaim to all Mankind. Say to them:

‘Do not cease from seeking by day or by night; and do not rest yourselves until you find the Shabd of the Kingdom of the Light; the Shabd which will purify you and transform you into pure light—and which will take you up to the Kingdom of the Light.’

“Say to them: ‘Renounce the whole World and all the material things in it; and all its cares, and all its sins—in a word, all its attachments which are in it; so that you may be worthy of the Initiation of the Light, and be saved from all the chastisements that follow the judgements.’

“Say to them: ‘Renounce complaining that you may be worthy of the Initiation of the Light, and be saved from the fire of the dog-face!’

“Say to them: ‘Stop listening to gossip that you may be worthy of the Initiation of the Light, and be saved from the judgements of the dog-face.’

“Say to them: ‘Renounce quarrelsomeness that you may be worthy of the Initiation of the Light, and be saved from the chastisements of Ariel.’

“Say to them: ‘Renounce giving tongue to lies that you may be worthy of the Initiation of the Light, and be saved from the rivers of fire of the dog-face.’

“Say to them: ‘Renounce false-witness that you may be worthy of the Initiation of the Light, and escape from the rivers of fire of the dog-face.’

“Say to them: ‘Renounce pride and boasting that you may be worthy of the Initiation of the Light, and be saved from the pits of fire of Ariel.’

“Say to them: ‘Renounce gluttony that you may be worthy of the Initiation of the Light, and be saved from the judgements of Amente.’

“Say to them: ‘Give up talkativeness that you may be worthy of the Initiation of the Light, and be saved from the fires of Amente.’

“Say to them: ‘Give up evil habits that you may be worthy of the Initiation of the Light, and be saved from the chastisements of Amente.’

“Say to them: ‘Renounce covetousness that you may be worthy of the Initiation of the Light, and be saved from the rivers of fire of the dog-face.’

“Say to them: ‘Renounce all love of the World that you may be worthy of the Initiation of the Light, and be saved from being covered in pitch and set on fire by the dog-face.’

“Say to them: ‘Renounce robbery that you may be worthy of the Initiation of the Light, and be saved from the rivers of fire of Ariel.’

“Say to them: ‘Give up swearing that you may be worthy of the Initiation of the Light, and be saved from the punishments of the rivers of fire.’

“Say to them: ‘Renounce wickedness that you may be worthy of the Initiation of the Light, and be saved from the seas of fire of Ariel.’

“Say to them: ‘Renounce mercilessness that you may be worthy of the Initiation of the Light, and be saved from the judgements of the dragon-faces.’

“Say to them: ‘Renounce anger that you may be worthy of the Initiation of the Light, and be saved from the rivers of flame of the dragon-faces.’

“Say to them: ‘Renounce cursing that you may be worthy of the Initiation of the Light, and be saved from the fire of the seas of the dragon-faces.’

“Say to them: ‘Renounce thieving that you may be worthy of the Initiation of the Light, and be saved from the fiery seas of the dragon-faces.’

“Say to them: ‘Renounce violence that you may be worthy of the Initiation of the Light, and be saved from Ialtabaoth.’

“Say to them: ‘Renounce slander that you may be worthy of the Initiation of the Light, and be saved from the rivers of fire of the lion-face.’

“Say to them: ‘Renounce fighting and quarrelling that you may be worthy of the Initiation of the Light, and be saved from the fiery seas of Ialtabaoth.’

“Say to them: ‘Renounce ignorance that you may be worthy of the Initiation of the Light, and be saved from the Assistants of Ialtabaoth and the seas of fire.’

“Say to them: ‘Give up bad behaviour that you may be worthy of the Initiation of the Light, and be saved from all the demons of Ialtabaath and all his punishments.’

“Say to them: ‘Renounce possession (frenzy) that you may be worthy of the Initiation of the Light, and be saved from the boiling seas of pitch of Ialtabaath.’

“Say to them: ‘Renounce adultery that you may be worthy of the Initiation of the Light, and be saved from the seas of sulphur and pitch of the lion-face.’

“Say to them: ‘Renounce killing that you may be worthy of the Initiation of the Light, and be saved from the Archon with the crocodile-face that, in the frost, dwells in the First Sector of the Outer Darkness.’

“Say to them: ‘Renounce mercilessness and impiety that you may be worthy of the Initiation of the Light, and be saved from the Archons of the Outer Darkness.’

“Say to them: ‘Renounce ungodliness that you may be worthy of the Initiation of the Light, and be saved from the weeping and gnashing of teeth.’

“Say to them: ‘Give up sorceries that you may be worthy of the Initiation of the Light, and be saved from the great frost and hail, of the Outer Darkness.’

“Say to them: ‘Give up blasphemy that you may be worthy of the Initiation of the Light, and be saved from the great Dragon of the Outer Darkness.’

“Say to those who teach erroneous teachings, and all those who learn them: ‘Woe to you, for unless you repent and give up your error, you will go to the punishments of the great Dragon and the Outer Darkness, which are very severe. For all Eternity you will not be put back into the World; you will completely cease to exist.’

“Say to those who abandon the true teachings of the Supreme Being: ‘Woe to you, for your punishment is more severe than that of all other men. For you will remain in the great frost, ice and hail, in the midst of the Dragon and the Outer Darkness; and will never be put back into the World. You will putrify in that place—and at the Dissolution of All Creation, you will be consumed and cease to exist for ever.’

“Say rather to the men of the World: ‘Be quiet that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Be loving that you may be worthy of the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Be compassionate that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Be peaceful that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Be charitable that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Serve the poor, the sick and the oppressed, that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Be God-Loving that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Be Truthful that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Be Gentle that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“Say to them: ‘Give up All Creation that you may receive the Initiation of the Light, and go up to the Height to the Kingdom of the Light.’

“These are all the criteria of the ways of those who are worthy of the Initiation of the Light. To such as have renounced and given up such practices, give Initiation and do not conceal anything from them, even if they are sinners and have been steeped in all the iniquities of the World—all of which I have mentioned—so that they may repent, and change their ways, and submit.

“As I have just said: ‘Give them the Initiation of the Kingdom of the Light, and do not conceal anything from them.’ Because of their sinfulness, I brought Initiation to the World so that I could clear all their karmas² which they have accumulated since the Beginning. Concerning this, I once said to you: ‘I have not come to summon the Righteous.’

“At this time, I have brought Initiation so that the karmas of everyone could be cleared; and so that they could be taken up to the Kingdom of the Light. For Initiation is the gift of the Supreme Being to wipe out all the wrong-doing, and the lawlessness of all sinners.

The Tribulations of a Righteous Soul

When Jesus had finished saying these words to his disciples, Mary Magdalene came forward: she said to the Saviour:

“My Lord, will a righteous man who is completely righteous, and who has never committed any wrong-doing at all—will such a one be put to the proof by corrections and judgements, or not? Or rather, will that man be brought into the Kingdom of Heaven, or not?”

The Saviour replied and said to Mary:

“A righteous man who is completely righteous, and has never committed any wrong-doing; but has never received any of the Initiations of the Light—when the time comes for him to die, the *paralemptores* of one of the great Triple-powers will arrive and snatch up the Soul of that man from the hands of the *erinaioi paralemptai*. Then they spend three days with it among all the creatures of the World. After the three days, they take it down to the Abyss where they put it through all the punishments of the judgements; then, they send it to the ‘selectors’.

“The fires of the Abyss do not affect it much, but they do affect it for a short while. Zealously, the *paralemptai* quickly take pity on it and bring it up from the Abyss, and take it out on the Middle Path, away from all those Archons.

“But when the *paralemptai* take it to the place of Iachthanabas, he is not able to punish it with his heavy punishments; but he is able to restrain it for a short time. And the fire of his punishments does trouble it somewhat. Again, they quickly take pity on it, and bring it up from their places there.

“They do not bring it out into the Aeons lest the Archons of the Aeons should steal it away; but they take it out onto *The Path of the Light*, and bring it to the Maiden of the Light. She examines it and finds it to be free of wrong-doing, but she does not allow them to take it to the Light because it does not have the mark of the Kingdom of the Light.

“She seals it with a selected seal, and puts it into another body in the Aeons of Truth. This man will become good, and will find the mark of the Initiation of the Light, through a Living Master, and will inherit the Kingdom of the Light for ever.

“If he has committed wrong-doing once, or twice, or thrice, he will be placed in the World, again, according to the type of wrong-doing which he has committed. I shall tell you about these types when I have finished speaking of the Distribution of All Creation.

“But, truly, I say to you, even if a righteous man has committed no wrong-doing whatsoever, it is not possible for him to be taken to the Kingdom of the Light—unless he has the mark of the Kingdom. In a word, it is impossible to take Souls to the Light without the Initiation of the Kingdom of the Light.

[This last sentence is confirmed, over and over again, by Soami Ji Maharaj in his teachings in Sar Bachan. Without first meeting a Satguru, and receiving his Initiation, it is absolutely impossible to reach Sach Khand.]

The Open-Endedness of Forgiveness

Now, when Jesus had finished saying these words to his disciples, John came forward and said:

“My Lord, suppose that there is a sinful and lawless man who is filled with all iniquities, and he has given them all up for the sake of the Kingdom of Heaven, and he has renounced the whole World and all the material things within it—and we give him, from the beginning, the Initiation of the Light which is in the First Region above. And when he has received his Initiation, suppose that, after a short time, he returns to his transgressions.

“Again, after these things, he turns and ceases from all wrong-doing; and he turns and renounces the whole World and all the material things in it; and he comes to us again in deep repentance—and we know, truly, in all honesty, that he longs for God; and we give him a second Initiation of the First Region:

“Likewise, again, he turns and transgresses once more; and, again, he lives in the wrong-doing of the World. And, again, he renounces the World and all the material things within it; and, again, he lives in great repentance, and we know with certainty that he is not being hypocritical; and we, in turn, give him the Initiation of the First Region.

“Again, he returns to his wrong-doing, and he commits every type of sin. Do you want us to forgive him up to seven times—and do you want us to give him the Initiation which is in the First Region, up to seven times, or not?”

The Saviour replied and said to John:

“Not only forgive him up to seven times; but, truly, I say to you, forgive him up to seven times, many times over. And every time, give him the Initiation from the beginning which is in the First Region from above. Perhaps you will win over the Soul of that Brother, and he will inherit the Kingdom of the Light.

“Concerning this, you once asked me, saying: ‘If our brother sins against us, do you wish us to forgive him up to seven times?’

I answered and spoke to you in a parable, saying: ‘Not only up to seven times, but up to seventy times seven’ In this case, forgive him many times, and each time give him the Initiation which is in the First Region. Perhaps, you will win over the Soul of that Brother, and he will inherit the Kingdom of the Light.

“Truly, I say to you. that he who gives life to one Soul and saves it—apart from the glory which he has in the Kingdom of the Light—he will receive further glory in return for the Soul which he has saved.

The Ineffable One Forgives the Inveterate Sinner

Now, when the Saviour had said these things, John sprang up and said:

“My Lord, bear with me when I question you for, from now on, I shall begin to question you about everything concerned with our preaching to Mankind.

“Now, if I give to that Brother a secret from the original Initiation, and if I give him many secrets, and he does not become worthy of the Kingdom of Heaven, do you want us to let him pass through into the Initiation of the Second Region? Perhaps, we will win the Soul of that Brother, and he will turn and repent, and inherit the Kingdom of the Light.

The Saviour answered and said to John:

“If he is a good Brother who is not hypocritical but truly longs for God; and if you have given him the original Initiation, many times; and because of the influence of one of the ranks of the Flashing Sphere, he has not proved worthy of the Initiation of the Kingdom of the Light, forgive him and pass him within; and give him the First Initiation of the Second Region. Perhaps you will win the Soul of that Brother.

“And if he does not do what is worthy of the Initiation of the Light, and he commits wrong-doing and all kinds of sin; and again after these things, if he has turned and has become greatly repentant, and has renounced the whole World; and he has given up all sins of the World; and you know of a certainty that he is not hypocritical but truly longs for God—turn yourselves once more; forgive him, pass him within and give to him the a second Initiation in the Second District of the First Spiritual Region. Perhaps you will win the Soul of that Brother, and he will inherit the Kingdom of the Light.

“Again, if he does not do what is worthy of the Initiation, but has lapsed into transgression; and, again, after these things, he has turned and has become greatly repentant, turn yourselves once more; forgive him and accept his repentance because the Supreme Being is compassionate and merciful.

“Pass that man within, again, and give him the three Initiations, together, which are in the Second District of the First Spiritual Region. But—if that man transgresses and falls into all kinds of sin—this time, do not forgive him or accept his repentance. Let him be among you as a scandal and a transgressor.

“For, truly, those three Initiations will be witnesses of his last repentance and, from that hour, there will be no repentance acceptable from him. The Soul of that man cannot be brought back into the World from on high, from that time; but will be in the dwelling-places of the Dragon of the Outer Darkness.

“I say to you, truly, that if that man repents again, no Initiation will forgive his sins, nor will his repentance be

accepted from him. Nor can he be heard at all by any Initiation, except by the First Initiation of the Supreme Being—the Initiation of the Ineffable One. It is this one alone that receives the repentance of that man—and forgives his wrong-doing; for the Supreme Being is compassionate and merciful—and forgiving at all times.

[The lesson of this passage is critical. The disciples could only clear karmas to a certain degree—the ultimate forgiveness rested with the Father, who is forgiving at all times.]

There are No Failures on the Path of the Saints

John continued, again, and said:

“My Lord, if a very sinful Brother has renounced the whole World and all the material things within it, and all its sins, and all its cares; and we examine him and know that he is not cunning or hypo-critical, but truly longs for God; and we know that he has become worthy of the Initiation of the Second Degree, or the Third—do you wish that we should give him the Initiation of the Second Degree, or the Third, before he receives any Initiation of the Inheritances of the Light? Do you wish that we give such to him, or not?”

The Saviour replied and said to John in the midst of the disciples:

“If you know such things with certainty; and that he is not just curious to know about your Initiations, but that he really belongs to the True God—do not conceal anything from such a one, but give to him the Initiations of the Second and Third Degrees. And do, yourselves, determine of which Initiation he is worthy, and give it to him.

“Do not conceal it from him, lest you become guilty of a great judgement³. If you have given to him once, from the Second Degree or the Third, and he turns again and sins, continue to give it to him a second time, and up to a third time.

“If he sins again, do not continue to give it to him; but let the Third Initiation be a witness to him of his last repentance.

He who gives Initiation to that man, again, from the Second Degree or the Third, is guilty of a great judgement. Just let him be to you as a transgressor and a scandal.

“Truly, the Soul of that man is not put back into the World, but its dwelling is in the midst of the jaws of the Dragon of the Outer Darkness—the place of weeping and gnashing of teeth. And, at the Dissolution of the World, his Soul would perish and be consumed by the severe frost and the very fierce fire; and it would become non-existent for ever.

“But, if yet again, he turns and renounces the whole World and all its cares and all its sins; and he is in the process of controlling himself, and making a great repentance, there is no Initiation to accept his repentance from him, and forgive his sins—except the Initiation of the Supreme Being, the Ineffable One.

“It is this, alone, which will receive the repentance of that man from him, and forgive his sins; for this Initiation is compassionate and merciful; and it forgives wrong-doings at all times.”

Relief from Torture by Leaving the Body

Mary Magdalene came forward and said (among other things):

“At this time, my Lord, have you not brought Initiation into the World so that a man should not die through the Death allotted to him by the Archons of the Flashing Sphere—whether it be allotted to one that he should die by the Sword, or that he should die by drowning, or in torments or torture or ill-treatment, or by any other bad deaths?

“Have you not brought Initiation so that, after it, a man should not die through the machinations of the Archons of the Flashing Sphere, but so that he should ‘die by a sudden death’ and avoid suffering any afflictions through a death of the other kind?

“For there are many who persecute us on your account; and there are many who persecute us on account of your *Nam*.

“So that when they torture us, we may perform that Mystery (of Meditation)—and leave the body, immediately, to avoid suffering any afflictions.”

[This may have been the practice of innumerable martyred Saints to enable them to withstand torture, and hideous executions—even of Jesus, himself, at his Crucifixion; as mentioned in the Prologue.]

The Saviour answered and said to all his disciples:

“I have spoken to you about this on a previous occasion; but, hear again, what I tell you once more.

“Not only you, but every man who completes the First Initiation of the Supreme Being - the Ineffable One - and keeps its rules, and all its pledges, does not ‘die’ until after he has received that Initiation with all its rules and pledges.

“Thereafter, every time he goes into Meditation he will be spared from these (torments) which have been allotted to him by the Archons of the Flashing Sphere.

“And, at that moment, he will leave that material body of the Archons, and his Soul will become a great outpouring of light, and will fly up to the Height, and pass through all the places of the Archons, and all the places of the Light, until it reaches the place of its Kingdom. It gives neither answers, nor passwords, in any places—nor does it need a secret sign.”

The Power of Performing Miracles

When Jesus had confirmed these things, Mary continued. She prostrated herself at the feet of Jesus; she kissed them, and said:

“My Lord, I still need to question you. Have you not brought Initiation into the World, also because of poverty

and riches, and weakness and strength; and because of injuries and healthy bodies—in a word, because of all things of this kind? So that, when we go into unfamiliar places and they do not believe us; and they do not listen to our words; when we Initiate someone in these places, then they will truly know that we are proclaiming the *Nam* of the God of All.”

The Saviour answered and said to Mary in the midst of the disciples:

“Concerning this Initiation over which you question me; I answered once, but I shall repeat my words, again.

“In this age, Mary, concerning not only you, but all men who master the practice of *dying while living*^a—this cures ill-fortune, and all pains, and all sicknesses of the blind and lame, and the maimed, and the dumb and the deaf. This I have told you once.

“Now, he who receives Initiation, and practices (Meditation); if, afterwards, he asks for any thing: poverty or riches, weakness or strength, injury or sound body; all cures of the body, and the raising of the dead, and the curing of the lame and the blind and the deaf and the dumb, and all sickness and pain; in a word, he who practises that Mystery and asks for anything which I have said, it will happen to him speedily.”

Now, when the Saviour had said these things, the disciples came forward, and all cried out together, saying:

“O Saviour, you have excited us, exceedingly, because of the great things that you have said to us, and because you have stimulated our Souls; and they have striven to come out from us towards you, because they have come from you.

“Because of the great things that you have said to us, our Souls have become frenzied and greatly agitated, wanting to leave us for the Height, for the Place of your Kingdom.”

When the disciples had said these things, the Saviour continued. He said to his disciples:

“When you go into cities, or kingdoms, or countries, preach to them first, saying: ‘Seek at all times, and do not cease until you find the Initiation of the Light which will take you into the Kingdom of the Light.’

“Say to them: ‘Beware of false teachings for many will come in my name, saying “I am He” although it is not I, and will lead many astray.’

“At this time, give to all men who come to you, and believe in you, and listen to your words; and do what is worthy of the Initiation of the Light. Give them the Initiation of the Light, and do not conceal it from them. And to him who is worthy of the superior secrets, give them to him. And to him who is only worthy of the inferior secrets, give those to him, and do not conceal anything from any of them.

“But—do not give the secret of the ‘raising of the dead,’ and the ‘healing of the sick’ to anyone—nor teach it—for that is the secret of the Archons; it and all its invocations.

“For this reason, do not give it to anyone now, nor teach it, until you have confirmed the Faith in the whole World. When you go into cities, or countries, and they do not believe you, and they do not listen to your words; then raise the dead in those places, and cure the lame and the blind, and the various sicknesses in these places.

“By means of all such things as these, they will believe that you are preaching the God of All, and will believe all words of yours. For that reason, I have given you that Mystery (Initiation) until you confirm the Faith in the whole World.”

NOTES

¹ A description of one of the punishing Archons. Other “- faces” follow.

² Lit. “forgive all their sins”.

³ According to the tenets of *Sant Mat*, a satsangi is not permitted to criticize, or make a judgement, an another satsangi. The same principle is being demonstrated by Jesus “lest you become guilty of a great judgement”.

Two “great judgements” are mentioned; the one is against the Brother, and the other for the Brother.

⁴ Lit. “who complete the Mystery of raising the dead”.

CHAPTER NINE

The Compulsion to Sin Born of the Mind

When the Saviour had said these things, he continued his discourse. He said to Mary Magdalene:

“Now, Mary, listen concerning the thing about which you questioned me, namely:

‘Who compels men until they commit sin?’

“When a child is born, the power in him is small; and the Soul in him is small; and the Mind¹, also, is small within him. In a word, the three together are small. None of them is aware of anything, either good or bad, because of the weight of forgetfulness which is very heavy.

“And, again, he is small in his body, and the child eats of the foods of the World of the Archons², and the power (within the child) draws to itself part of the power which is in the food. And the Soul draws to itself part of the Soul-material which is in the food. Similarly, the Mind draws to itself part of the evil which is in the food, and also in its desires.

“On the other hand, the body draws to itself part of the insensate matter which is in the foods. The Fate Karma, however, is not taken from the foods because it is not mixed with them; but the form of it, which comes into the World with the child, goes with the child.

“Little by little, the Power, and the Soul, and the Mind, become stronger. The Power³ perceives in order to seek the Light of the Height. On the other hand, the Soul perceives in order to seek the Place of Truth⁴ where the mixing took place.

“The Mind, however, seeks all evil, all desires and all sins.

“The Body does not, of itself, perceive anything unless it receives power from the matter. Straightaway, each one of the three perceives according to its nature. And the *erinaioi paralemptai* are able to despatch their assistants to accompany the three throughout their lives; and they record, and bear witness to, all sins that are committed, so that the manner in which they should be punished after the judgements, can be decided.

“After these things, the Mind observes, and perceives, all the sins and the wickednesses which the Archons of the Flashing Sphere have organised for the Soul. But the Shabd Power, within, moves the Soul to seek after the Place of the Light, and the whole Godhead.

“But the Mind controls the Soul and compels it, continuously to commit all its iniquities with all its emotions, and all its wrong-doing. But it remains entangled⁵ with the Soul, and is hostile to it—and makes it commit all these wicked things, and all these sins. And the *erinaioi paralemptai* record it all because they are witnesses of all the sins which the Mind causes the Soul to commit.

“Yet further, when it comes to rest at night, or by day, the Mind moves the Soul with dreams, or with desires of the World; and it causes it to desire everything of the World. In a word, the Mind incites the Soul to do all things that the Archons have commanded for it. And the Mind becomes hostile to the Soul, forcing it to do things that it does not wish.

“At these times, Mary, this Mind is the enemy of the Soul, and it is the Mind that compels the Soul until it commits all its sins. When the time of that man is completed, first comes the Fate Karma and guides the man towards his allotted

death by means of the Archons and their bonds. Afterwards, the *erinaioi paralemptai* come and take the Soul out of the body.

“Then the *erinaioi paralemptai* spend three days with that Soul conducting it through all parts of the World. And the Mind and the Fate Karma stay with that Soul, but the Shabd withdraws to the Maiden of the Light.

“After the three days, the *erinaioi paralemptai* lead that Soul down to Amente in the Abyss; and when they have brought it down, they hand it over to those who punish—and the *paralemptai* withdraw to their places according to the organisation of the Archons.

“The Mind becomes a *paralemptes* of the Soul, being allotted to the Soul to reprove it with every punishment accountable to the sins which the Mind has caused it to commit. And the Mind has great hostility towards the Soul.

And when the Soul has completed its punishments in the Abyss, pertaining to the sins which it has committed, the Mind brings it up from the Abyss out onto the Path of the Archons of the Middle.

They question the Soul about its karmas and punish it for the sins for which it still deserves to be punished. I shall tell you about the kinds of punishments when we come to the Distribution of All Creation.

“When the duration of the punishments of that Soul is completed, according to the judgements of the Archons of the Middle, the Mind brings the Soul out into the daylight⁶ according to the instructions of the Senior, Jeu. And it brings the Soul before the Judge—the Maiden of the Light.

“She examines that Soul and, if she finds that it is a sinful Soul, she purifies it with her light-power preparatory to its being able to enter another body—with the karmic association, of which type I shall tell you later in the Distribution of All Creation.

“The Maiden of Light marks that Soul and gives it to one of her *paralemptai*, and orders him to place it in a body appropriate to the sins which it has committed. And, truly I

say to you, that she does not release that Soul from the 'wheel of life and death' (*charausi*) until it has completed its last cycle, according to its worthiness."

The Release of the Soul from the Mind and Fate-Karmas

Jesus continued his discourse and said:

"Moreover, if there should be a Soul which has not listened to the Mind in its works; and has become good and has received the Initiation of the Light in the Second Region, or the Third—when the time arrives for that Soul to leave the body, the Mind follows after the Soul. The Mind, with the Karmas, follow after it on the Path by which it is to travel to the Height. And while it is still far from the Height⁷, the Soul declaims the secret of the breaking of the seals, and all its bonds with the Mind—with which the Archons had bound the Mind to the Soul.

"When the secret is declaimed, the bonds of the Mind are released—it ceases to come into that Soul, and it releases the Soul according to the injunctions laid down by the Archons of the Flashing Sphere, saying to it: 'Do not release the Soul unless it declaims the secret of the breaking of every seal with which we have bound you to the Soul.

"The Soul then declaims another secret and releases the Fate Karma to go to its place with the Archons who are on the Path of the Middle. Then that Soul becomes a great outpouring of light, of exceptional illumination. And the *erinaioi paralemptai*, which released the Soul from the body, are afraid of the light of that Soul, and they fall on their faces.

"At the time when that Soul becomes a great outpouring of light, it is lifted up by all that light, and passes through every place of the Archons and all their hierarchy of light, until it reaches its place in the Kingdom—as far as it has received Initiation.

"Moreover, if a Soul has received Initiation in the First Region without; and after it has received the Initiation and

has completed its pledges, it turns and sins again—then, when the time arrives for it to leave the body, the *erinaioi paralemptai* come and release that Soul. And its Fate Karma and the Mind follow that Soul because the Mind is still bound to it with the seals and the bonds of the Archons; and it accompanies that Soul as it proceeds on its journey.

“The Soul, then, declaims a secret and releases the Mind and the Fate Karma, and dismisses them from following it. Neither of these have any more power over the Soul, but the Soul has power over them.

“Then the *paralemptai*, according to the Initiation that it has received, come and snatch that Soul from the *erinaioi paralemptai*, and those *paralemptai* withdraw to continue their work for the Archons, in releasing Souls from their bodies.

“Moreover, the *paralemptai* of that Soul, which belong to the Light, become ‘wings of light’ for that Soul—they become a ‘Robe of Light’ for it. But they do not lead it to the Abyss because it is not permitted to inflict that discomfort on an Initiated Soul; but they lead it along the Path of the Archons of the Middle.

[*It appears likely that the latter paralemptai are agents of the Shabd while the former erinaioi paralemptai are agents of the Negative Powers.*]

“When it reaches the Archons of the Middle, they come out against the Soul in great frightfulness, with fierce fire and dreadfulness. But, then, the Soul declares the secret of their ‘password’, and they become greatly afraid, and fall on their faces.

“And that Soul frees itself of its Karmas, saying: ‘Take back your Karma: I shall not come to your places again; I have become a stranger to you for ever, and I shall go to the place of my Inheritance.

“Then the *paralemptai* of the Light take that Soul away from the Aeons of the Flashing Sphere, and fly up with it to

the Height. They take it out from among all the Aeons, and it gives the 'password' for every place to that place, and the seals to the Tyrants of the ruler Adamas.

"Furthermore, the *paralemtai* take that Soul into the presence of the Maiden of the Light; and it gives to the Maiden of the Light, the seals and the glory of the Songs of Praise.

"And the Maiden of the Light, and the seven other Maidens of the Light, all examine that Soul; and they find all find their marks within it—and, then, the Maiden of the Light marks that Soul.

"The *paralemtai* of the Light cleanse that Soul and give it spiritual unction. Each one of the Maidens of the Light marks it with her mark. Then the *paralemtai* of the Light give it into the hands of the great Sabaoth the Good (Gentle), who is beyond the Gate of Life in the Place of the Right—who is called The Father.

"And that Soul gives him the glory of his Songs of Praise, and his seals and his 'passwords'. And Sabaoth the Great and Gentle seals it with his seals. The Soul gives its knowledge, and the glory of the Songs of Praise, and the seals, to the whole Place of those of the Right.

"They all seal the Soul with their seals, and Melchisedek, the great *Paralemtor of the Light*, who is in the place of the Right, also seals that Soul.

"And the *paralemtai* of Melchisedek seal that Soul, and they take it to the City of Light; and it gives glory and honour, and the eulogy of the Songs of praise, and all the seals of all the Places of the Light. And all those of the Place of the City of Light seal it with their seals—and it goes to the Place of its Inheritance."

When the Saviour had said these things to his disciples, he said to them:

"Do you understand all that I am saying to you?"

Mary Magdalene jumped up, again, and said:

“Yes, my Lord, I understand what you have been saying; and I have grasped all your words.

“Now, concerning these words, my Mind has produced four thoughts within me. And my ‘man of light’ has guided me; and has rejoiced and welled up within me, wanting to come forth and go towards you.

“The first thought concerns these words which you have spoken thus:

‘Now the Soul gives the ‘password’ and the seal to all the Archons which are in the places of the ruler, Adamas. And it gives the ‘password’, and the honour and the glory of all their seals, and the Songs of Praise, to the Places of the Light.’

“Concerning these words, you asked once when a stater^a was handed to you, and you saw that it was of silver and copper:

‘Whose is this image?’

“They that were around you, said:

‘That of the king.’

“But you, then, said:

‘Give, therefore, what belongs to the king, to the king; and what belongs to God, give to God.’

“That is to say, when the Soul receives Initiation, it gives the ‘password’ to all the Archons of the Place of the Ruler, Adamas. But the Soul gives the honour and the glory to all those of the Place of the Light. And the word: ‘It shone when you saw that it was of silver and copper’; this is the explanation of that—the power of the Light within the Soul is the silver which is purified; the Mind within it is the matter, copper. That, my Lord, is the first thought.

“The second thought, however, concerns what you have just said to us about the Soul which receives Initiation:

‘When it comes to the Place of the Archons of the Path of the Middle, they confront it with great fearfulness. And the Soul gives the secret of fear to them, and they are afraid of it. And the Soul sends the Fate Karma to its place, and it sends the Mind to its place. And it gives the ‘passwords’ and the seals of each one to the Archons who are on the Path of the Middle. And it gives honour and glory, and a eulogy of the seals, and the Songs of Praise, to all those of the Place of the Light.’

“Concerning these words, my Lord, you once spoke through the mouth of Paul, our Brother, saying:

‘Give praise to whom praise is due, fear to whom fear, authority to whom authority is due; give reward to whom reward is due, and give honour to whom honour is due; and do not owe anyone.’

“That is, my Lord—the Soul which has received Initiation gives the ‘password’ to all the places. This, my Lord, is the second thought.”

[This passage suggests that there had been some discussion among the disciples as to why an Initiated Soul should have to defer to the Archons and others, to give ‘passwords’ to them. But Jesus maintains that the Soul must do what is customary and give the Archons their dues—they were simply carrying out tasks given to them by the Lord.]

“The third thought concerns words which you once spoke to us, thus:

‘The Mind is hostile to the Soul causing it to do all manner of sins and passions. And the Mind reproves the Soul with punishments for all the sins which it has committed. In a word, it is hostile in every way.’

“Now, about this word, you once said to us:

“The enemies of a man are those of his own household.’

“That is—those of the household of the Soul are the Mind and the Fate Karma, which are hostile to the Soul, causing it to commit all manner of sins and iniquities. This, my Lord, is the third thought.

“The fourth thought concerns other words which you have spoken to us:

‘If the Soul comes out of the body and proceeds on the Path with the Mind, and it has not succeeded in finding the secret of releasing all the bonds and seals which bind it to the Mind, so that the Mind ceases to be allotted to the Soul; then, if it does find this secret, the Mind takes the Soul to the presence of the Judge, the Maiden of the Light⁹. And the Maiden of the Light examines the Soul and finds that it has sinned; and if she does not find the Initiation of the Light within it, she gives it one of her *paralemtai*. And her *paralempes* brings it out and puts it into a body, and it is not released from the “wheel of transmigration” before it has completed the last cycle.’

“Now, with regards to this word, you once said to us:

‘Agree with your enemy while you are on the way with him, lest your enemy hand you over to the officer, and the officer throws you into prison, and you do not come out until you have paid the last farthing.’

“Concerning this, the word is clear: every Soul which comes out of the body and proceeds on the way with the Mind and does not find the secret of releasing all the seals and bonds that bind it; that Soul has not found the Initiation of the Light, and the Mind takes the Soul into the presence of the Maiden of the Light.

“Then that Maiden of the Light, the Judge, gives that Soul into the hands of one of her *paralemtai* who casts it into the Sphere of the Aeons, and it does not come out from the ‘wheel of transmigration’ until it has completed the last cycle allotted to it. That, my Lord, is the fourth thought.”

When Jesus heard these words which Mary spoke, he said:

“Excellent; you wholly-blessed Mary, you inspired one. That is the interpretation of what I have said.”

Mary Magdalene replied and said:

“My Lord, once again I must question you for assurance. Because of this, be compassionate with us, and reveal to us all the things about which we question you—so as to assist my Brothers in their preaching.”

The Saviour answered her with great compassion:

“Truly, I say to you, not only shall I reveal all things to you about which you question, but from now on, I shall reveal to you other things which you have not understood—to query things that have not arisen in the minds of men, and which none of the Gods even know—who are among men. Now, Mary, you may question where you have doubts, and I shall reveal it, face to face, without parable.”

The Effects of Initiation

[In the section that follows, the Greek term which has been previously been translated as “Initiation” is not *mousterion* but *baptisma*. This term would normally be translated as “Baptism”, but the text clearly indicates that “Initiation” is intended.]

Mary Magdalene replied and said:

“My Lord, in what way do Initiations clear karmas? I have heard you say:

“The *erinaioi* assistants accompany the Soul, and are witnesses of all the karmas which it accumulates, so that they may speak against it in the judgements.’

“In the present age, do the Mysteries of Initiation wipe out the karmas which are recorded by the *erinaioi* assistants,

so that they overlook them? My Lord, tell us how they clear them so that we may know it with certainty?"

The Saviour replied and said to Mary:

"You have spoken well. The assistants assuredly are those who witness to all karmas. And they are present at the judgements because they seize the Souls, and record all the karmas of Souls who have not received Initiation. They confine them in the Abyss in order to punish them.

"But those *erinaioi* assistants are not able to leave the Abyss to reach the planes that are above the Abyss. And it is not permissible for Souls that have received Initiation to suffer violence, or to be taken to the Abyss so that the *erinaioi* assistants can reprove them.

"The *erinaioi* assistants only reprove the Souls of wrong-doers, so they detain those who have not been Initiated and who seek to be brought out from the Abyss.

"But the Souls who have received Initiation, they cannot reprove, because they do not leave their places.

"Listen further, and I shall tell you how the Mystery of Initiation clears karmas. When Souls do wrong while they are still in the World, the *erinaioi* assistants are certain to come and record all the actions of the Soul. They speak against them in the judgements which take place outside the Abyss. And the Mind bears witness to all the wrong-doing which the Soul commits, so that it also speaks against the Soul in the judgements which are outside the Abyss.

"Not only does the Mind record all the actions of the Soul, it also seals those actions, and fixes them within the Soul so that all the Archons of the judgement of wrong-doers can recognise that it is an erring Soul—and so that they know the number of the errors which it has committed, by means of the seals which the Mind has fixed to it, so that they can punish it in accordance with the number of wrongs which it has committed. This is done to all erring Souls.

"Now, for one who receives Initiation, the Shabd is a very strong and powerful fire which, in its wisdom, burns up

karmas. It goes stealthily into the Soul and consumes all the karmas which the Mind has fixed within it. And when it has finished clearing all the karmas that the Mind has fixed in the Soul, it goes stealthily into the body, in secret; and it chases away all the accusing *erinaioi* assistants, in secret.

“It separates them into one part of the body. It shepherds the Mind and the Fate Karma; and separates the Mind and the Fate Karma into another part of the body. The Soul, on the other hand, and its own Power, it separates into another part.

“The Shabd of the Initiation stays between the two parts, and continues to separate the Soul from its antagonists, so that they both are made pure—and it purifies them so that they are not defiled by matter. This, Mary, is the way in which the Initiations clear karmas and all bad actions.”

When the Saviour had said these things, he said to his disciples:

“Do you understand what I am saying to you?”

Mary Magdalene jumped up and said:

“Yes, my Lord, in truth, I understand thoroughly every word which you have spoken. Regarding the discourse on the clearing of karmas you spoke to us once in a parable, saying: ‘I have come to throw up fire upon the Earth’; and also: ‘What could I wish except that it burns?’

“Also you have clearly defined matters by saying:

‘I have an Initiation to Initiate with, and how can I remain, here, until it is completed? Do you think that I have come to bring Peace upon the Earth? No, I have come to bring division. Because, from this time onwards, five will be in one house, and three will be divided against two, and two against three.’

“This, my Lord, is the word which you have spoken, plainly. Moreover, the word which you spoke: ‘I have come to throw up fire upon the Earth; and what could I wish but that it burns?’ means this, my Lord. You have brought into

the World the Mysteries of Initiation, and what pleases you except that the Shabd consumes all the karmas of the Soul, and clears them?

“Also, after this, you have explained, clearly, saying: ‘I have an Initiation to Initiate with, and how can I remain, here, until it is completed?’ That is you will not remain in the World until all the Initiations are completed, and the required number of purified Souls are perfected.”

“Furthermore, the word which you spoke to us:

‘Do you think that I have come to bring Peace upon the Earth? No, I have come to bring division. For, from this time, five will be in one house; three will be divided against two and two against three.’

“This is the mystery of the Initiations which you have brought into the World. It has made a division in the bodies of Mankind, because it has separated the Mind and the Material Body and the Fate Karma into one part. The Soul, on the other hand, and the Shabd, have been separated into another part. That is—there will be three divided against two and two against three.

When Mary had said these things, the Saviour said to her:

“Excellent; you spiritual one of pure light, Mary. That is the interpretation of the discourse.”

Mary answered, again, and said:

“My Lord, allow me to question you further.

“We have recognised clearly the way in which Initiations can clear karmas. But there exist, also, the Initiations of the Three Regions¹⁰, and the Initiation of the First Spiritual Region, as well as the Initiation of the Ineffable One. How do these clear karmas? Do they purify in the same manner as the Initiation of the Ineffable One, or not?”

The Saviour replied and said:

“No—but all the Initiations of the Three Regions clear the Soul of all the karmas which the Soul has accumulated from the beginning, in all the places of the Archons. They clear the Souls of them, and they also clear the Soul of karmas that it will acquire, afterwards, so long as each of the Initiations remains in operation. I shall explain this at the Distribution of All Creation.

“And, again, the Initiation of the Supreme Being, Ineffable One, clears the Soul—in all the places of the Archons—of all the karmas, and all the iniquities which it has committed. And not only does it clear the Soul of them all, but it does not attribute karma to the Soul from that time through all Eternity—because of the gift of the great Initiation and all its glories.”

The Fates of Transgressors

When the Saviour had said these things, he said to his disciples:

“Do you understand all that I have said to you?”

Mary Magdalene replied and said:

“Yes, my Lord, I have grasped every word which you spoke. But, concerning them: if a man receives Initiation from the Supreme Being, and he turns again, and sins and transgresses; and after this he turns and repents—and he prays in each of his Meditations—will he be forgiven, or not?”

The Saviour replied and said to Mary:

“Every one who receives the Initiation of the Supreme Being, and turns again and transgresses twelve times, and again repents twelve times, and prays in Meditation to the Supreme Being, he will be forgiven. But, if he transgresses, again, after the twelfth time, and turns and repents, he will not be forgiven unless he returns to his pledges. This man has no repentance, unless he receives the Initiation of the Ineffable One, who is merciful at all times, and forgives at all times.

On Dying before Repentance

Mary Magdalene continued, again, and said:

“My Lord, if those who receive the Initiation of the Supreme Being and then transgress, die before repenting, will they inherit the Kingdom, or not? Because, in fact, they have received the gift of the Supreme Being.”

The Saviour replied and said to Mary:

“Every man who receives the Initiation of the Supreme Being, and has transgressed the first time, and the second, and the third; if he dies before repenting, his judgements exceed all judgements. For his dwelling-place is in the midst of the jaws of the Dragon of Outer Darkness. And at the end of all these things, he will perish in the punishments, and will be consumed for ever; because he has received the gift of the Supreme Being, and has not remained in it.”

Mary answered and said:

“My Lord, all men who receive the Mysteries of the Initiation of the Ineffable One, who have transgressed and have ceased in their faith; if, again, after all these things, they have turned and repented while still living—how many times will they be forgiven?”

The Saviour replied and said to Mary:

“Every man who receives the Initiation of the Ineffable One will be forgiven every time he transgresses and turns again and repents, while he is still living—provided this is not in hypocrisy. If he turns and repents, and prays in each of his Meditations, he will be forgiven every time, because he has received the gift of the Initiation of the Ineffable One; and also because that Initiation is merciful and forgiving at all times.”

“Do you understand what I am saying?”

Mary answered and said:

“Yes, my Lord. Those who receive the Initiation of the Ineffable One, their Souls are certainly blessed. But if they turn and transgress, and give up their faith—if they die before repenting—it is not possible for them to return to the transmigrations of the body; nor to anything except to be cast out into the Outer Darkness. They will be consumed in that place, and will become non-existent for ever.

“Regarding this, you once said to us: ‘Salt is good; but if the salt lose its savour, with what will it be salted? It is no good for manure, nor for the soil, but is thrown away.’

“So, every Soul that receives Initiation from the Ineffable One is blessed; but if they once transgress, and die before repenting, they are no longer fit to return to a body from that time, but they are thrown into the Outer darkness and are consumed in that place.”

[We are now faced with an apparent contradiction. The concept of non-forgiveness for those who die before repenting, does not appear, at first sight, to be in keeping with earlier passages that stated that the Supreme Being was always merciful in the end. Nor does it seem to be in keeping with the tenets of the Saints who have assured us that there are no failures on the Path—once one has been accepted for Initiation.

However, Living Masters are able to adjust our karmas and, perhaps, they do not allow their lapsed Initiates to die in a state of unrepentance, but ensure their return to a suitable body by bringing back such Initiates to the Path, before they die.]

The Saviour continued and said to his disciples:

“At this time, preach to all men who are to receive the Initiation of the Light. Say to them:

“Take heed that you do not sin, lest you spend day after day in it, and die without having repented, and so become strangers to the Kingdom of the Light for ever.”

Mary replied and said:

“My Lord, great is the compassion of these Mysteries which forgive sin at all times.”

The Saviour replied and said to Mary in the midst of the disciples:

“If, today, a king, who is a man of the World gives a gift to men of his kind, and if he forgives murderers and pederasts, and other very serious sins which are worthy of death—if it is fitting for him, who is a man of the World, to do this, then, especially, the Supreme Being, who rules over All Creation, has the authority in all things to do what pleases Him, so that He forgives everyone who receives Initiation.

“Or if, on the other hand, a King puts a royal robe on a soldier and sends him to other places where he commits murders and other serious sins which are worthy of death—these sins are not attributed to him because he wears the royal robe. Much more so are the sins of those who wear the Robe of the Initiation of the Ineffable One, unattributable, who are rulers of all those of the Height, and all those of the Depth.”

After this, Jesus saw a woman who had come to him to repent. He had baptised her three times, and she had not done what was worthy of the Baptisms. And the Saviour wished to test Peter to see whether he was really as merciful and forgiving as Jesus had commanded them to be.

He addressed Peter:

“I have baptised this Soul three times; and by this third time, it has not done what is worthy of the Initiation of the Light. Why does she bring it all to nought?

“Now, Peter, perform the Mystery of the Light that would cast off the Soul of this woman from the Inheritance of the Light.”

Then Peter said:

“My Lord, leave her again this time, so that we may give her the higher Mysteries, in order that she may become virtuous and inherit the Kingdom of the Light. If she does not become virtuous, this time, you can cut her off from the Kingdom of the Light.”

When Peter had said this, the Saviour knew that Peter was, like himself, merciful and forgiving. The Saviour said to his disciples:

“Have you understood this situation, and what kind of woman this is?”

Mary answered and said:

“My Lord, I have understood what has happened to this woman. You told us once in a parable:

‘There was a man that had a fig-tree in his vineyard. He came to gather its fruit but could not find a single fig upon it. He said to the gardener: “I have come three years running, looking for fruit on this fig-tree and I have not found a single one on it. Cut it down, now. Why does it make the ground barren?”

‘But the gardener answered and said to him: “My Lord, leave it for another year so that I may dig it around and manure it. If it bears in another year, you have done well to leave it, but if you do not find anything on it, then you can cut it down.”

“That, my Lord, is the interpretation of the things which you have spoken.

The Saviour replied and said to Mary:

“Excellent, you spiritual one. That is the word.”

Mary went on and said to the Saviour:

“My Lord, if a man who has received Initiation has not behaved in a manner worthy of the Initiation, but has turned and sinned; and, afterwards, he has repented with a great repentance—is it permitted for my brothers to give him, once more, the Initiation which he has received or, on the other hand, to give him an Initiation from the lower Initiations?”

The Saviour replied and said to Mary:

“Truly, I say to you, that neither the Initiation which he has received, nor a lower one, will make him obedient; but the Initiations which are above those that he has received, it is they which will make him obedient and forgive his sins.

“So, Mary, let your Brothers give to him the Initiation which is higher than the one which he has received; and they can accept his repentance from him, and forgive his sins. The Initiation which he has received, once, and the others which he has ignored, these will not make him obedient so that his sins may be forgiven—but the Initiation which is higher than the one he has received is the one that will forgive his sins.

“On the other hand, if he has received three Initiations in the Second Region, or in the Third Region, and has turned and transgressed, no Initiation will make him obedient, or help him in his repentance, except the Initiation of the Ineffable One. It is that which will make him obedient, and receive his repentance from him.”

Mary replied and said:

“My Lord, what of a man who has received Initiations as far as two, or three, in the Second or Third Regions, and has not transgressed but is still in his faith with certainty, and without hypocrisy. Is he allowed to choose the Initiation in the Region which he prefers, or not?”

Jesus answered and said:

“Every man who has received Initiation in the Second, or Third Regions, and has not transgressed; but is still in his faith without hypocrisy, he is permitted to accept Initiation in the Region which he prefers; from the First to the Last, because he has not transgressed.”

Mary continued again, and said:

“My Lord, what of a man who, on the one hand, has achieved God-realization through the Initiation of the Light,

and has turned and transgressed' and, on the other hand, a man who has not achieved God-Realization, and that man is a sinner and he is also impious—when they die, which of them will suffer the more in the judgements?"

The Saviour answered, again, and said to Mary:

"The man who has known God-realization, and has received the Initiation of the Light, and has sinned and not repented; he will suffer in the punishments of the Judgements, many times greater sufferings than the impious and lawless man who has not known God-realization.

"He who has ears with which to hear, let him hear."

Restriction of the Time for Receiving Initiation

Mary continued, and said to the Saviour:

"My Lord, since the Faith and the Mysteries have now been revealed; at this time, when Souls come into the World after many Cycles of Birth and Death, and neglect to receive Initiation—being confident that will receive Initiation when they come back to the World in another Cycle—are they not in danger of not attaining the receiving of Initiation?"

Jesus replied and said to his disciples:

"Preach to all Mankind, and say to men:

'Strive to receive the Initiation of the Light in this restricted time, so that you go into the Kingdom of the Light. Do not spend day after day, or cycle after cycle, confident in the thought that you will receive Initiation when you come into the World in another Cycle.'

"These over-confident ones do not know the time when the ordained number of perfected Souls will be completed; for when that number of perfected Souls has been reached, I shall shut the Gates of Light—and none will go in from

that hour. Nor will any come out, afterwards, because the number of perfected Souls is completed; and the Initiations of the Supreme Being are completed, for the sake of which All Creation came into existence: that is—I am that Initiation.

“And from that hour, no one will go into the Light, and no one will come forth. For, at the completion of the time of the perfected Souls, I shall set fire to the World in order to purify the Aeons, and the Veils, and the Firmaments, and the whole Earth and all the matter which is upon it—while Mankind is still in existence.

“In that time; in those days; the Faith and the Mysteries will be revealed further. And many Souls will arrive by the means of the cycles of transmigration. As they come into the World, some of them who have heard my teachings about the number of perfected Souls, will find the Initiation of the Light—and they will receive it; and when they come to the Gates of the Light, they will find that the number of perfected Souls has been completed—which is the Completion ordained by the Supreme Being; and is the knowledge of All Creation.

“And they will find that I have shut the Gates of the Light, and it will not be possible for anyone to enter within, or for anyone to come out from that time.

“Now these Souls will knock at the Gates of the Light, saying: ‘O Lord, open to us.’ I shall answer and say to them: ‘I do not know you; from whence have you come?’

“And they will say to me: ‘We have received your Initiation, and we have completed all your teachings, and you have taught us in the streets.’

“And I shall answer them and say to them: ‘I do not know you—who you are; you have done evil up to now. Because of this, go to the Outer Darkness.’ And, in that hour, they will go to the Outer Darkness; that place where there is weeping and gnashing of teeth.

“Because of this, preach to the whole of Mankind. Say to them:

‘Strive to renounce the whole World, and all the material things in it, that you may receive the Initiation of the Light—before the number of perfected Souls is completed. So that you may not be left at the Gates of the Light, and be taken to the Outer Darkness.’

“At this time, he who has ears to hear, let him hear.”

[*This whole passage has close similarities to Matthew 7:22,23 and Luke 13:24-28, but there seems to be a “negative” missing from the text. It would be expected that Souls which were excluded from entering the Gates of the Light, would be those who had not received Initiation; unless they were of that class, mentioned earlier, that had been Initiated but subsequently lapsed and died before repentance.*]

Now, when the Saviour had said these things, Mary Magdalene jumped up, again, and said:

“My Lord, not only does my ‘man of light’ have ears, but my Soul has heard and understood every word that you have said. Concerning the words which you spoke: ‘Preach to the men of the World, and say to them: “Strive to receive Initiation of the Light in this restricted time, so that you may inherit the Kingdom of the Light”’

[*A substantial lacuna occurs, here, in the Coptic text.*]

NOTES

¹ Lit. “the Mind” is described as “the Spirit Counterpart”.

² ‘... foods of the World’, for which the Archons are responsible under Kal.

³ The ‘Power’ is now synonymous with the ‘Shabd’.

⁴ The ‘Eye-Centre’, ‘Third Eye’, or *Tisra-til*.

⁵ Lit. ‘part of’.

⁶ Lit. ‘into the presence of the Sun’.

⁷ Apparently, still in *Trikuti*.

⁸ A Greek coin of the time.

⁹ “The Maiden of the Light” inspired the ancient Egyptians to worship the goddess, *Maat*—who was ‘Truth’.

¹⁰ The ‘Three Regions’ are *Triloki*—the Causal and Astral Regions together with the Phenomenal Universe. These are all under the Governorship of Kal.

CHAPTER TEN

The Punishment Enclosures of the Outer Darkness

Mary Magdalene continued and said to Jesus:

“My Lord, what is the Outer Darkness like; or rather, how many places of punishment are there in it?”

Jesus replied and said to Mary:

“The Outer Darkness is a great Dragon whose tail is in its mouth, and it is outside the whole World, and it surrounds the whole World, There is a great number of places of judgment within it, and it has twelve *enclosures*¹ of severe punishments, and there is an Archon in charge of every enclosure—and the faces of the Archons are different from one another.

“The first Archon, in the first enclosure, has a crocodile-face and his tail is in his mouth; and all freezing comes out of the mouth of that Dragon; and all dust, and all cold, and all the various diseases.

This one is called, in his place, by his authentic² name—Enchthonin.”

[This name, Enchthonin, may be translated from the Greek as “in, under, or beneath the earth. The mythological chthoniai were the “gods of the nether world”. All the names of Archons that follow, are written in the original text in Greek, but transposed into English characters, here.]

“The Archon who is in the second enclosure has a cat-face as his authentic face, and is called Charachar.”

[*The Greek term chara meant ‘joy’ or ‘delight’ !*]

“And the Archon who is in the third enclosure has a dog-face for his authentic face, and is called in their place—Archaroch.

“And the Archon who is in the fourth enclosure has a serpent-face as his authentic face, and is called in their place—Achrochar.”

[*This name could be rendered from the Greek as the opposite of Charachar, namely, ‘joyless’.*]

“And the Archon in the fifth enclosure has a black, bull-face as his authentic face, and is called in their place—Marchur.

“And the Archon in the sixth enclosure has a mountain pig-face as his authentic face, and is called in their place—Lamchanor.

“And the Archon in the seventh enclosure has a bear-face as his authentic face, and is called in their place—Luchar.

“And the Archon in the eighth enclosure has a vulture-face as his authentic face, and is called in their place—Laraoch.

“And the Archon in the ninth enclosure has a basilisk-face as his authentic face, and is called in their place—Archeoch.

“And the tenth enclosure has a great number of Archons, each one having seven dragon-heads with authentic faces. The one in command of them all is called by his name in their place—Zarmaroch.

“And the eleventh enclosure has a great number of Archons in that place, each one of them having seven cat-heads with authentic faces. And the great one in command of them all is called in their place—Rochar.

“And the twelfth enclosure has a great number of Archons in it, each one having seven dog-heads with authentic faces. And the great one in command of them all is called in their place—Chremaor.

“Now, these Archons of these twelve enclosures are inside the Dragon of the Outer Darkness. And each one has a name according to the hour. And each one changes his face according to the hour. Furthermore, in each of the twelve enclosures there is a door opening to the height, so that the Dragon of the Outer Darkness has twelve enclosures of darkness, and there is a door to each enclosure opening to the height.

“And there is an angel of the Height watching at each of the doors of the enclosure, whom Jeu, the First Man, the Overseer of the Light, and the Elder of the First Ordinance, has placed to keep watch over the Dragon so that it does not become undisciplined, together with all the Archons of its enclosures who are within it.

[With enclosures, and doors opening to the heights, the Dragon of the Outer Darkness appears to be a place rather than a beast. The references to both fire and to intense cold could suggest a location in the Outer Space of the Material Universe.

The early Greeks were well aware of the Constellation Draco (the Dragon) which is described by modern astronomers as containing a “Planetary Nebula. A remarkable object: very bright oval disc like a star out of focus, with a central star.” Whether there could be any connection between the Greek-named constellation and the Dragon of Outer Darkness cannot be assessed except as pure conjecture.]

The Plight of Souls taken to the Outer Darkness

When the Saviour had said these things, Mary Magdalene spoke up and said:

“My Lord, are not the Souls, which are brought to that place, taken through the twelve doors of the enclosures, according to the judgment which each one has earned?”

The Saviour answered and said to Mary:

“No Souls are taken into the Dragon through those doors, except the Souls of slanderers and those who are in erroneous

teaching; and all those who teach wrong-doing; and the pedarasts; and those Souls of men who are so defiled; and all impious and ungodly men; and the murderers; and adulterers; and poisoners.

“All Souls of these kinds, if they do not repent while they are still living, but continue to remain in their sins, will be taken in here—together with those who have received their number of cycles of transmigration without having repented. In their last cycle, these Souls will be brought, here, together with all the Souls of which I have just spoken.

“They will be taken through the mouth in the tail of the Dragon into the enclosure of the Outer Darkness. And when the Souls have been taken into the Outer Darkness in the mouth of its tail, it returns its tail into its own mouth, and so encloses them. This is the way in which Souls are taken into the Outer Darkness.

“And the Dragon of the Outer Darkness has twelve authentic names which are in its doors; a name according to each of the doors of the enclosures. These twelve names are different from one another, but the twelve are within one another, so that he who says one of the names, says all the names.

“These things I shall tell you about in the Distribution of All Creation. But, for now, this is the manner in which the Outer Darkness exists—which is the Dragon.

When the Saviour had said these things, Mary Magdalene answered and said to him:

“My Lord, are the punishments of that Dragon much more severe than the punishments of the ordinary judgements?”

The Saviour replied and said to Mary:

“Not only are they painful beyond all the punishments of the Judgements, but every Soul that is taken to that place will perish in the severe frost, and the hail, and the fierce fire, which are in that place.

“Also, at the Dissolution of the World, namely at the Ascension of All Creation, these Souls will be consumed and they will become non-existent for ever.”

Mary answered and said:

“Woe to the Souls of the sinners. Now, my Lord, is the fire which is in the place of Mankind hotter, or is the fire which is in Amente, hotter?”

The Saviour replied and said to Mary:

“Truly I say to you, the fire which is in Amente is nine times hotter than the fire which is among Mankind. And the fire which is in the punishments of the Great Abyss is nine times fiercer than that which is in Amente. And the fire which is in the judgements of the Archons, which are on the Path of the Middle, is nine times fiercer than the fire of the punishments which are in the Great Abyss.

“But, the fire which is in the Dragon of the Outer Darkness, and all the judgements which are in it, is seventy times more fierce than the fire which is in all the punishments on the Path of the Middle.

The Saving of the Sinful Relation

However, when the Saviour had said these things to Mary Magdalene, she beat her breast; she cried out; and she and all the disciples wept as one. She said:

“Woe to the sinners, for their judgements are very numerous.”

She stepped forward and prostrated herself at the feet of Jesus. She kissed them, and said:

“My Lord, allow me to question you; and do not be vexed with me for troubling you so many times.”

The Saviour answered and said to Mary:

“Question everything that you need to question, and I shall reveal it openly and without parable.”

Mary replied and said:

“My Lord, if a good man has fulfilled all the pledges of Initiation, and he has a relation—in a word, he has another man, and that man is an impious one who has committed all the sins which are worthy of the Outer Darkness; and he has not repented; or he has completed his number of cycles in the transmigration of the body; and that man has done nothing profitable and has died; and we have known, for a certainty, that he has sinned and is worthy of the Outer Darkness.

“What should we do to save him from the punishments of the Dragon of the Outer Darkness, so that he may be returned to a righteous body which will find the Initiation of the Kingdom of the Light, and become good and go to the Height, and inherit the Kingdom of the Light.”

The Saviour answered and said to Mary:

“If this man is a sinner worthy of the Outer Darkness, and you want to return him to a righteous body which will find the Initiation of the Light—then, perform the single Initiation of the Ineffable One which forgives sins at all times.

“And when you have finished performing the Initiation, say:

‘The Soul of such and such a man on whom I ponder in my heart; when it comes to the place of the punishments in the enclosures of the Outer Darkness and the rest of the punishments of the Dragon—may it be returned from them all.

‘And when it finishes its number of cycles of transmigration, may it be taken into the presence of the Maiden of the Light; and may the Maiden of the Light seal it with a seal of the Ineffable One and place it, in that very month, into a

righteous body which will find the Initiation of the Light, and become good, and go to the Height and inherit the Kingdom of the Light.

‘Furthermore, when it has completed the cycles of transmigration, may that Soul be taken into the presence of the Seven Maidens of the Light who are in charge of purification. And may they purify that Soul, and seal it with the sign of the Kingdom of the Ineffable One, and may they take it to the ranks of the Light.’

“These things you will say when you have completed the Initiation. Truly, I say to you: the Soul for which you pray, even if it is in the Dragon of the Outer Darkness, that Dragon will withdraw its tail out of its mouth, and release that Soul. Moreover, if it is in any place of the judgements of the Archons, the *paralemtai* of Melchisedek will quickly snatch it up, whether the Dragon has released it, or whether it is still in the judgements of the Archons.

“In a word, the *paralemtai* of Melchisedek will snatch it from any of the places which it is in. They will take it to the Place of the Middle, into the presence of the Maiden of the Light. And she will examine it, and she will see the sign of the Kingdom of the Ineffable which is in that Soul.

“And if it has not yet completed its number of cycles in the transmigration of the Soul or the body, the Maiden of Light will seal it with an excellent seal, and will hasten to arrange for it to be placed, in that very month, into a righteous body which will find the Initiation of the Light. And it will become good, and go to the Height to the Kingdom of the Light.

“But, if that Soul has received its allotted number of cycles, then the Maiden of the Light will examine it, and will not allow it to be punished because it has received its number of cycles; so she passes it over to the Seven Maidens of the Light.

“The Seven Maidens of the Light will examine the Soul and purify it with their purifications; and give it spiritual unction, and then take it to the City of Light where they will place it in the last rank of the Light, until the Ascension of

all the perfected Souls.

“When they get ready to withdraw the Veils of the Place of those of the Light, they will cleanse that Soul once more, and place it in the ranks of the First Saviour who is in the City of Light.”

Now, it happened that when the Saviour had finished saying these words to his disciples, Mary Magdalene replied and said to Jesus:

“My Lord, I have heard you say:

“Those who receive the Initiation of the Ineffable One, or those who receive the Initiation of the Shabd, will become beams of light and outpourings of light, and will pass through every place until they reach the place of their Inheritance.”

The Saviour answered and said to Mary:

“If they receive Initiation while they are still alive, then, when they leave the body, they become beams of light and outpourings of light; and they pass through every place until they reach the Place of their Inheritance.

“On the other hand, if they are sinners and die without repenting, and you perform for them the Initiation of the Ineffable One—so that they should be returned from all the punishments, and be placed in a righteous body which will become good and inherit the Kingdom of the Light; or else so that they should be placed in the last rank of the Light—they will not be able to pass through all the places because it is not they who perform the Initiation.

“But, the *paralemtai* of Melchisedek will come after them and take them into the presence of the Maiden of the Light. And the administrators of the judgements of the Archons will hasten many times to take these Souls, and will hand them from one to another until they reach the presence of the Maiden of the Light.”

Mary Magdalene makes an Appeal to Jesus

Mary Magdalene continued with her questions. She said to the Saviour:

“My Lord, consider a man who has received the Initiation of the Light from the First Region, and when the time which the Initiation covers is completed; that man continues, again, to receive Initiation into the Mysteries of the Initiation which he has already received. And, furthermore, that man has become neglectful so that he has not ‘said Grace’ which takes away the evil in the foods which he eats and drinks. And, through the evil in the foods, he has become bound to the axle of the Flashing Sphere of the Archons. And through his slavery to the material elements, he has sinned once more after the completion of the time which the Initiation covers—because he has been neglectful and has not prayed the prayer³ which takes away the evil of the Soul and purifies it. And that man has died before he could repent once more, but has received Initiation into the Mysteries which are contained in the Initiation which he has already received—those which receive repentance and forgive sins once more.

“And when he dies, we know with certainty that he has been taken into the midst of the Dragon of the Outer Darkness because of the sins which he has committed. And that man has no helper in the World, nor compassionate one, who could perform the Initiation of the Ineffable One so as to return him from the Outer Darkness and to take him into the Kingdom of the Light—at this time, my Lord, what will become of him if he is not saved from the punishments of the Dragon of the Outer Darkness?

“By no means, O Lord, abandon him, because he has endured suffering in Earthly persecutions because of the godliness which he preached.

“O Saviour, have mercy upon me, lest one of our Brothers should prove to be of such a type as this. And have mercy on all Souls of this kind. For you are the key which opens

the door to All Creation, and which closes the door to All Creation. And it is your Initiation which controls them all.

“Now, O Lord, have mercy upon these kinds of Soul, for they have invoked your Initiation for a short time, and they have truly believed in it, and they were not hypocritical. O Lord, give them a gift in your goodness, and give them rest in your mercy.”

When Mary Magdalene had said these things, the Saviour blessed her very greatly on account of the words which she had spoken. And, with great mercy, the Saviour said to Mary:

“While they are still living, give to all men of this type which you have described, the Mystery of one of the twelve names of the enclosures of the Dragon of the Outer Darkness. Then, if they should be taken to those enclosures, they should declaim this name and the whole Dragon would be exceedingly agitated. The door of the enclosure in which the Souls of these men are housed would be opened upwards; and the Archon of the enclosure would cast out the Souls of these men from the midst of the Dragon of the Outer Darkness, because they had found the secret name of the Dragon.

“When the Archon casts out Souls, the Angels of Jeu who watch over the enclosures of that place, hurry immediately, and snatch up those Souls and take them to the presence of Jeu, the Elder of the First Ordinance. And Jeu sees the Souls and examines them. If he finds that they have completed their cycles, then he cannot send them once more into the World, because it is not permitted to send into the World any Soul which has been cast into the Outer Darkness.

“If they have not completed their number of cycles in the transmigration of the body, the *paralemptai* of Jeu keep the Souls with them until they have performed the Mysteries of the Ineffable One for them; and then they return them to good bodies which will find the Initiation of the Light, and inherit the Kingdom of the Light.

“If Jēu examines them, and he finds that they have completed their cycles, and it is not permitted for them to return to the World; and, also, the sign of the Ineffable One is not on them; then Jēu has mercy on them, and he takes them into the presence of the Seven Maidens of the Light. They purify them, but they do not give them the spiritual unction. They take them to the City of Light, but do not place them in the ranks of the Inheritance because there is no seal, or sign, of the Ineffable One with them.

“They place them in the City of Light on one side, apart, until the Ascension of All Creation; and until the time when the Veil of the City of Light is drawn back. Those Souls will then be cleansed, once more, and become very much purified. They are given Initiation and are placed in the last rank of the City; and those Souls are saved from all the punishments of the judgements.”

When the Saviour had said these things, he said to his disciples:

“Have you understood what I have said to you?”

Mary Magdalene replied, again, and said:

“My Lord, this is the word which you spoke to us once in a parable, saying:

‘Release for yourselves a friend from the worldliness of wrong-doing, so that when you are left behind, he can take you into the dwellings of eternity. Who, now, is the personification of Worldliness but the Dragon of the Outer Darkness.’”

[The ‘core’ of this passage is the Aramaic word transliterated in the New Testament as “mammon”, and in the Coptic text as the Greek form “monas”. “Mammon” was the Syrian god of wealth and prosperity, and was quoted by Luke as the ‘personification of Worldliness’:

Luke 16:9 “And I say to you, make yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into the everlasting habitations.”

In the Coptic text 'kw' does mean 'make', as in the Luke verse; but the standard translation has ignored the adverbial addition 'ebol'. 'kw-ebol' meant 'to loosen' or 'release'. Hence the 'release' of a friend from worldly practices makes more sense in a Mystic context.]

(Mary Magdalene continued):

“He who understands the secret of one of the names of the Dragon of the Outer Darkness—whether he stays behind in the Outer Darkness, or completes the cycles of transmigration—if he speaks the name of the Dragon, he will be saved, and will be brought out of the Darkness; and will be taken to the City of Light. This is the word, my Lord.”

The Saviour replied, again, and said to Mary:

“Excellent, you spiritually pure one. That is the interpretation of the word.”

NOTES

¹ The term “enclosure” is not quite satisfactory. The Greek term is *tamion*, the meaning of which is doubtful; but the associated word *tamieion* was a “treasury” or “magazine”.

² Lit. ‘self-given’.

³ That is—he has neglected his Meditation.

CHAPTER ELEVEN

The Cup of Forgetfulness and the Making of Souls

Mary Magdalene said to Jesus:

“My Lord, does the Dragon of the Outer Darkness come into this World, or does he not come?”

The Saviour replied and said to Mary:

“When the light of the Sun is visible, it cloaks the Darkness of the Dragon. But, when the Sun is hidden behind the World, the Darkness of the Dragon remains as a covering of the Sun. And the breath of the Darkness enters the World in the form of ‘smoke’ at night—that is, when the Sun withdraws its rays to itself. For the World is not able to bear the Darkness of the Dragon in its true form, else it would be dissolved and perish at the same time.”

After the Saviour had said these things, Mary Magdalene continued. She said to the Saviour:

“My Lord, I still question you—do not conceal the answer from me. At this time, who compels a man until he sins?”

The Saviour replied and said to Mary:

“The Archons of the Flashing Sphere are the ones who compel a man until he sins.”

[Previously, it was stated that the Mind compelled a Soul to sin; but there is no contradiction, here. The Mind is an agent of Kal who governs the Archons of the Flashing Sphere—the Archons, therefore, use the Mind as their Instrument.]

Mary answered and said to the Saviour:

“My Lord, do the Archons, perhaps, come down to this World and compel a man until he sins?”

The Saviour replied and said to Mary:

“They do not come down to the World, for this purpose; but the Archons of the Flashing Sphere, when an ancient Soul is about to come down to the World by their arrangement—these Archons of the great Flashing Sphere, which is called the place of the Kingdom of Adamas¹ and which holds the presence of the Maiden of the Light—give to the ancient Soul a Cup of Forgetfulness from the seed of evil, filled with all the various desires and with total forgetfulness.

“And, immediately, when the Soul drinks from that Cup, it forgets all the places where it has been, and all the punishments that it has undergone. That Cup of the water of forgetfulness becomes a body outside the Soul, and it becomes like the Soul in every respect. It resembles it, and this is what is called the ‘spirit counterpart’—the Mind.

“On the other hand, if it is a new Soul which they take from the ‘sweat’ of the Archons, and from the tears of their eyes, or else from the breath of their mouths—in a word, if it is one from among a group of new Souls, then the five great Archons of the Flashing Sphere take the ‘sweat’ of all the Archons of their Aeons, and they knead it together, with one another; and they divide it and make a Soul from it; or else, if it is the remnants of what has been purified from the Light, Melchisedek takes it from the Archons.

“The five great Archons of the great Flashing Sphere knead the remnants together; they divide it and make various Souls from it, so that each one of the Archons of the Aeons places a part of himself in the Soul. Because of this, they knead it together so that they all take a part in that Soul. When the five great Archons divide it and make it into a single Soul, they produce it from the ‘sweat’ of the Archons.

[Jesus speaks frequently of talking in parables to assist his disciples in understanding spiritual matters which are inexplicable in Worldly language. It is likely that this description of the making of Souls is simplified in just such a parable. Some “spiritual essence” may be used by the Archons in the making of some form of Souls, but it is not likely to be of such homely essences as ‘sweat’, ‘tears’ and ‘breath’. And yet, as every particle of the Creation is a particle of the Divine Essence of the Supreme Being, the parable may demonstrate some fundamental truth. Jesus continued with his discourse.]

“But if the Soul is formed from the remnants of what has been purified from the Light, Melchisedek, the great *Paralempetes* of the Light, takes it from the Archons—but, if it is formed from the tears in their eyes, or the breath of their mouths, when the five Archons divide such material, they make various kinds of Souls.

“On the other hand, if it is an ancient Soul, the Archon at the head of the Aeon, himself, mixes the Cup of Forgetfulness from the seed of evil, and kneads it into each one of the various new Souls. And that Cup of Forgetfulness becomes a Mind for that Soul. It remains outside the Soul as a garment for it - resembling it in every way - but as a sheathing garment outside it.

“And the five great Archons of the great Flashing Sphere, and the Archon of the Disc of the Moon, breathe into the midst of that Soul.

“But, a part of my Power (the Shabd), which the last Assistant put into the Mixture, is manifest in it. And that Shabd remains within the Soul exercising its own authority for the benefit of the organism in which it was placed—to give perception to the Soul so that it should, at all times, seek after the things of the Light of the Height.

“That Shabd Power resembles the form of the Soul in every regard, and is exactly, like it. It is not able to exist outside the Soul, but remains within it according to the manner in which I organised it from the Beginning. When I was about to place it in the First Ordinance, I commanded that it should remain outside the Soul for use by the ‘administration’ of the Supreme Being.

“Because of this, I shall speak of all these things when I deal with the Distribution of All Creation—things concerning the Shabd Power and also things concerning the Soul; and how the Shabd acts on each type of Soul; and of the different kinds of Soul.

“Therefore, I shall speak to you about the Distribution of All Creation; and all the many things that affect the Soul. And I shall tell about the form in which the Mind and the Fate Karma were made. And I shall tell you about the Name² of the Soul before it is purified, and also about its Name after it is cleansed and made pure. And I shall tell you of the Name of the Mind; and I shall tell you of the Name of the Fate Karma.

“I shall tell you the Names of all the bonds with which the Archons bind the Mind, within, to the Soul. And I shall tell you the Names of all the Decans who do work on the Soul, in the bodies of the Souls in the World below; and I shall tell you in what manner the Souls are worked upon.

“And I shall tell you of all the different types of Souls. I shall tell you of the type of Souls in men; and those of birds; and those of beasts; and those of reptiles. I shall tell you of the types of all the Souls; and of all those Archons who send them into the World—so that you may be complete in all Knowledge. Of all these things, I shall tell in the Distribution of All Creation.

“And, after all these things, I shall tell you the reason why all these things happened.

“Now, listen, and I shall speak about the Soul. As I have told you, the five great Archons of the Flashing Sphere of the Aeons, and the Archon of the Disc of the Moon, breathe

into that Soul. And there comes forth a portion of my Power (the Shabd), as I have already told you; and that portion of the Power remains within the Soul, so that the Soul is able to survive.

“They place the Mind outside the Soul to keep a watch on it—so the Mind is allotted to the Soul. And the Archons bind it to the Soul with their seals and their bonds. They seal the Mind to the Soul in such a manner that it compels the Soul, at all times, to enact all their continual passions and iniquities. Thus, it serves the Archons at all times, and it remains in submission to them through all the trans-migrations of the body.

“They seal the Mind to the Soul, so that the Soul takes part in all the sins, and all the desires of the World.

“For this reason, I have brought into the World the Initiations which release all the bonds of the Mind, and all the seals which bind it to the Soul—namely, those which free the Soul and save it from the progenitors of the Archons. These Initiations turn the Soul into pure light, and they take it forth, for ever, to the Kingdom of its Father—the first to appear, the Supreme Being.

“Concerning this, I said to you once:

‘He who does not leave father and mother, and come and follow me, is not worthy of me.’

“Now, I say:

‘You should leave your “fathers”, the Archons, so that I may make you the sons of the Supreme Being, for ever.’”

However, when the Saviour had said these things, Salome jumped up. She said:

“My Lord, if our fathers are the Archons, how is it that it is written in the Law of Moses:

‘He who shall leave his father and his mother shall die the death.’

“Did the Law not speak of these things?”

But as Salome said this, the Power of the Light welled up within Mary Magdalene. She said to the Saviour:

“My Lord, command me that I speak with my Sister, Salome; so that I can tell her the interpretation of what she has said.”

When the Saviour heard these words which Mary said, he blessed her exceedingly. He answered and said to Mary:

“I command you to give the interpretation of the words which Salome has spoken.”

And when the Saviour had said this, Mary rushed towards Salome and embraced her. She said:

“My Sister Salome, concerning the words which you spoke:

‘It is written in the Law of Moses: He who shall leave father and mother shall die the death.’

“My Sister Salome, the Law did not say this concerning the Soul, nor concerning the Body, nor concerning the Mind, for all these are sons of the Archons and came from them. The Law said this concerning the Shabd Power which came forth from the Saviour, and which is the ‘man of light’ within us today.

“So the Law has said:

‘Everyone that remains outside in relation to the Saviour and his Initiation—all his fathers—not only will he die the death, but he will be destroyed with destruction.’”

When Mary had said these things, Salome sprang towards Mary and embraced her once more. Salome said:

“The Saviour has the power to give me understanding like yourself.”

And when the Saviour heard the words of Mary Magdalene, he blessed her exceedingly. He answered, again, and said to Mary in the midst of the disciples”:

“Hear, now, Mary, who it is that compels a man until he sins. At this time, the Archons seal the Mind to the Soul so that it may be shaken to and fro at all times, so causing the Soul to commit all kinds of sins and iniquities.

“Furthermore, the Archons command the Mind, saying to it:

“When the Soul comes forth from the Body, do not disturb it, because you are allotted to it in all the judgement places—to reprove it in every place, in respect of all the sins which you have caused it to commit, so that it might be punished in all the judgement places; and so that it should not be able to contact the Light of the Height (the Shabd), but should be made to return to the transmigration of the body.”

[*This passage may be compared with a comparable statement, quoted by Julian P. Johnson in The Path of the Masters:*

“At that Creation, Kal gave the Universal Mind a very firm instruction:

‘Never allow a Soul to come into contact with the Shabd—the Audible Life Stream.’”

Jesus continued:]

“In a word, the Archons command the Mind:

‘Do not disturb the Soul, at any time, unless it has not received Initiation, and it has not released all the seals, and all the bonds, with which we have bound you to it.

‘And if it receives Initiation and releases all the seals, and all the bonds, and learns the password of the place, and it

befalls it to depart—allow it to go, because it belongs to those of the Light of the Height, and has become a stranger to us, and to you. You will not be able to seize it from then onwards.

‘On the other hand, if it has not received Initiation for the releasing of your bonds and your seals, nor the passwords of the place, seize it and do not let it go forth. Reprove it in the punishments, and in all the places of the judgements, in respect of all the sins which you have caused it to commit.

‘After these things, take it to the presence of the Maiden of the Light who will send it once more into the cycle of births and deaths.’

“The Archons of the great Flashing Sphere of the Aeons hand these Souls over to the Universal Mind; and the Archons send for the administrators of their Aeons, which number three hundred and sixty-five, and give to them the Soul and its Mind—which are bound to one another in such a manner that the Mind is outside the Soul, and the Shabd Power is inside the Soul as the innermost of the two. Thus they are able to withstand because the Power is that which enables them to remain upright.

“And the Archons instruct the Assistants saying to them:

‘This is the type which you will place in a material body in the World.’

“They say to them, moreover:

‘Place the mixture of the Shabd Power within the Soul, inside them all, that they may be able to withstand, and make the Mind a part of the Soul.’

“This is the way the Archons instruct their Assistants—so that they should place the Soul and the Mind in the bodies, in opposition to one another. After this form has been completed, the Assistants to the Archons bring the Shabd Power and the Soul and the Mind—all three of them—down into the World, and they pour them into the World of the Archons of the Middle.

“The Archons of the Middle, for their part, examine the Mind, and also the Fate Karma, named Moira³, which guides the man until it causes him to die by the death appointed for him. This Fate Karma has been bound to the Soul by the Archons of the great Flashing Sphere.

“The Assistants of the Sphere bind the Soul and the Shabd Power, and the Mind and the Fate Karma; they divide the whole and make them into two parts. Then they search for the man and woman in the World to whom signs have been given that they should be sent into them. And they give the one part to the man, and the other part to the woman, in a foodstuff of the World, or in a breath of air, or in water, or in something which they drink.

“All these things, I shall tell you about, with each kind of Soul and its type; how they go into bodies, whether of men, whether of birds, whether of cattle, whether of wild beasts, whether of reptiles, whether of any species that is in the World. I shall tell you of their types—in which type they go into men. I shall tell you of them in the Distribution of All Creation.

“Now, at the time when the Assistants of the Archons place the one part into the woman and the other part into the man, in the form that I have said to you—even if they are far from one another at a great distance—the Assistants compel them secretly so that they meet and cohabit with one another in the Worldly manner⁴.

“And the Mind, which is in the man, comes to the part which is assigned to the World in the (sperm) matter of his body. It takes the matter and places it in the womb of the woman, in a part which is assigned to the seed of evil. And at this moment, the three hundred and sixty-five Assistants of the Archons go into the womb and dwell in it. The Assistants unite the two parts together.

“Further, the Assistants control the blood of all food of the woman—what she will eat and what she will drink—they control them within the womb of the woman for up to forty days. And after forty days, they knead the blood of the

Power into the foods; they knead it well in the womb of the woman. After the forty days, they take another thirty days to build the members of the foetus into the image of a man. Each one of them builds one member; these, I should say to you, are the Decans which are to build it. I shall tell you of them in the Distribution of All Creation.

“Now, after all these things have been done, the Assistants complete the whole body, with all its members, in seventy days—and, after this has been done, the Assistants summon all which they have built within the body. Thus, first, they summon the Mind. Afterwards, they summon the Soul within it; and after that, they summon the mixture of the Power in the Soul; and they place the Fate Karma outside them all, so that it is not mixed with them, but accompanies them, and follows after them.

“After these things, the Assistants seal them to each other with all the seals which the Archons have given them. They seal the day on which they came to dwell in the womb of the woman. They seal it in the left hand of the foetus. And they seal the day on which they completed the body, on the right hand.

“They seal the day on which the Archons assigned them to the work, in the middle of the skull; and they seal the day on which they kneaded in the Divine Melody, and then divided it to form a Soul; they seal it, that day, on the right of the skull of the foetus. And the day on which they bound the Mind to the Soil, they seal on the back of the head of the foetus.

“Furthermore, the number of years which the Soul is to spend in the body, they seal in the forehead. Thus they seal all these seals on the foetus. I shall tell you the names of all these seals in the Distribution of All Creation. After that, I shall tell you the reason for all these things happening.

“And, if you are able to understand—I am that Shabd Mystery.

“When the Assistants complete the whole man, they make a tally of all the seals with which they sealed the body; and

they take that tally to the *erinaioi* Archons, which rule over all the punishments of the judgements. And the Archons give the tallies to their *paralemptai*, so that they will be able to bring forth the Souls from the bodies—and so that they should know the time when they should give birth to the body. This is in order that they should send their so-called *ministers*; that they should stand and wait; and that the Assistants, with the Mind, should accompany the Soul, always, to record the sins which it commits—so as to determine, ultimately, the manner in which it should be punished at the judgement.

“When the first set of Assistants has given the tally of the Souls to the *erinaioi* Archons, they withdraw to the management of their affairs which are appointed to them by the Archons of the great Flashing Sphere.

“Now, when the number of months for the birth of the child is completed, the child is born. The mixture of the Power within him is small; and the Soul within is small; and the Mind within him is small—on the other hand, the Fate Karma is large. It is not mixed within the body so as to manage it, but it accompanies the Soul, the body, and the Mind, until the time comes when the Soul is due to come forth from the body—as determined by the type of death by which he is to die; according to what has been decreed for him by the Archons of the great Flashing Sphere.

“In a word, the Fate Karma is what determines his death for him; whether he is to die through some wild beast—and the Fate Karma guides the wild beast to him until it kills him; or whether he is to die through a snake-bite; or to fall into a pit by misfortune; or to hang himself, or to drown in water, or something of this kind; or through other deaths which are either worse than these, or better.

“This is the work of the Fate Karma; and it has no other work than this. That Fate Karma accompanies that man until the day of his death.”

Jesus brought Initiation into the World

Mary Magdalene spoke up and said:

“For all men in the World, must all things which are destined for them through the Archons of the Flashing Sphere—whether good or evil, or sin, or death, or life—in a word, must all things which are destined for them, come to pass?”

Jesus replied:

“Truly, I say to you, that all things which are destined to each one by the Flashing Sphere will come to them. But, because of this, I have brought the key to the Mysteries of the Kingdom of Heaven; otherwise no flesh would be saved in the World.

“For, without Initiation, no one would go to the Kingdom of the Light; either righteous ones or sinners. Because of this, I have brought the keys of Initiation to the World, so that I may release sinners who believe in me, and will obey me. And so that I may release them from the bonds and seals of the Archons—and so that I may bind them to the seals, and the robes, and the ranks of the Light.

“Thus, he whom I release in the World, from the bonds and seals of the Archons, will be released in the Height from the bonds and the seals of the Archons. And, he whom I bind in the World, within the seals, and the robes, and the ranks of the Light, will be bound in the Land of the Light within the inheritances of the Light.

“For the sake of sinners, I have bestirred myself in this age. I have brought Initiation to them, so that I may release them from the machinations of the Archons, and bind them within the Inheritances of the Light. And not only sinners, but the righteous ones too, so that I may give Initiation to them, and have them taken up to the Light. I have not hidden it, but have proclaimed it openly.

“I have not separated out sinners, but have spoken to all men—the sinners and the righteous, saying:

‘Seek and you will find; knock and it will be opened to you. For every one who seeks in truth, will find; and to him who knocks it will be opened.’

“For, I have told all men that they should seek the Initiation of the Kingdom of the Light which will cleanse them, and make them pure; and take them to the Light. Because of this John the Baptist prophesied about me, saying:

‘I have indeed baptised you with water unto repentance for the forgiveness of your sins. But, he who comes after me, whose winnowing fan is in his hand, surpasses me. He will clear his threshing floor. The chaff, he will burn in an unquenchable fire; but his wheat he will gather into his barn.’

“The Shabd Power which was in John prophesied about me, knowing that I would bring Initiation into the World; and would purify the sins of sinners who believed in me, and would obey me; and would make them to be pure light; and take them to the Light.”

How to Detect False Teaching

When Jesus had said these things, Mary Magdalene said:

“My Lord, when men go forth and seek, and they come upon false teaching, how will they know whether these teachings belong to you, or not?”

The Saviour replied and said:

“I said to you once:

‘Become like wise money-changers; take what is good and throw away what is evil.’

“At this time say to all seekers after God-realization:

‘When a north wind comes, you know that cold will follow. When a south wind comes, you know that heat and burning will follow.’

“Say to them:

‘If you know the ways of the heavens and the earth by means of the wind, then if some come to you, now, and preach God-realization, you can tell with certainty whether their words have been in accord with mine; and have agreed with all the words that I have spoken to you in front of two or three witnesses⁵. And whether they have been in accord with the establishment of the air, and the heavens, and the cycles, and the stars and the luminaries, and the whole earth—and all the things within it—and, also all the waters and all the things within them.’

“Say to them, that those who come to you, and whose words fit my teachings, and are in accord with all the knowledge that I have imparted to you, I shall accept as belonging to us. That is what you should say to men when you preach to them, so that they may guard themselves from false teaching.

“At this time, I have bestirred myself for the sake of sinners. I have come to the World that I might save them, because even for the righteous who have never done any evil, it is necessary that they should find the Initiation which is in the *Books of Jeu*, and which I caused Enoch to write in the Garden in Eden when I spoke to him in the Building of Knowledge and the Building of Life.

“I caused him to place them on the Rock of Ararat [Mount Ararat], and I placed the Archon, Kalapatauroth, who commands in Gemmut⁶; upon whose head are the feet of Jeu⁷ who inspects all the Aeons and the Flashing Sphere. I placed that Archon to watch over the *Books of Jeu* because of the Flood; so that none of the Archons should envy them, and destroy them—those books that I shall give to you when I have finished telling you about the Distribution of All Creation.”

Now, when the Saviour had finished saying these things, Mary Magdalene answered and said:

“My Lord, who then is the man in the World who has never sinned; who is free from iniquity. For if he is free from one kind, he will not be free from another, so as to allow him to find the Initiation which is in the *Books of Jeu*. For it is my opinion that no man in the World can be rescued from sin; because if he is rescued from one kind, he will not be protected from another.”

The Saviour answered and said to Mary:

“I say to you: there will be found one such in a thousand, and two in ten thousand, for the sake of the completion of the Initiation of the Supreme Being. I shall tell you about these when I have finished describing All Creation. Because of this, I have bestirred myself; I have brought Initiation to the World because all men are troubled by sin. And they all lack the gift of Initiation.”

The Fate of the Prophets and the Patriarchs

Mary Magdalene answered and said to the Saviour:

“My Lord, before you came down to the place of the Archons, and before you came to the World, did no Soul go up to the Light?”

The Saviour replied and said to Mary:

“Truly, I say to you: before I came to the World no Soul went into the Light. Because I have come in this Age, I have opened the Gates of the Light: now, he who does what is worthy of the Mysteries, let him receive Initiation and go up to the Light.”

Mary Magdalene said:

“But, my Lord, I have heard that the Prophets went up to the Light.”

The Saviour continued, and said to Mary:

“Truly, no Prophet went up to the Light. But the Archons of the Aeons have spoken to them, and given to them the secrets of the Aeons.

“When I came to the Place of the Aeons, I returned Elias [Elisha]—I sent him into the body of John the Baptist. But the remainder of the Prophets I have sent into righteous bodies which will find the Initiation of the Light, and go to the Height and inherit the Kingdom of the Light.

“On the other hand, I forgave Abraham, and Isaac, and Jacob, all their sins and iniquities; and I gave them the Initiation of the Light in the Aeons; and I put them in the place of Jabraoth and all the Archons who have repented⁸.

“And when I go up to the Height, and am about to go to the Light, I shall carry their Souls with me to the Light. But truly, Mary, they shall not go up to the Light before I carry your Soul, and those of all your Brothers, up to the Light.”

Mary Magdalene answered and said:

“Blessed are we above all men for these great things that you have revealed to us.”

The Saviour replied, and said to Mary and all the disciples:

“I have yet to reveal to you all the great things of the Height, from the Lowest of the Low as far as the Highest of the High, so that you may be complete in all Knowledge of all the Pleromas; in the Height of Heights, and in the Depth of the Depths.”

Mary Magdalene continued and said to the Saviour:

“My Lord, we declare openly, and with certainty and assurance, that you have brought the Keys to the Initiation of the Kingdom of the Light, that forgives sins to Souls and purifies them; and makes them to be pure Light, and takes them up to the Light.”

CODA

[Apparently added by the Gnostic Redactor]

The Chosen Disciples came forth, three by three, into the four Regions of the Heavens. They preached the Gospel of the Kingdom in the whole World⁹—while Christ worked with them through the word of confirmation, and the signs and marvels which followed them.

In this way, the Kingdom of God became known over the whole Earth, and in the whole World of Israel, as a witness to all peoples which exist—from the places of the east to the places of the West.

OYMEROS NNTEYXOS MPSWTHR

[which may be translated from the mixed Greek/Coptic as—

A PART OF THE BOOKS OF THE SAVIOUR]

NOTES

¹ Adamas is one of the three Triple-powered Archons who are the 'lieutenants' of Kal—and, probably, the senior one.

² The Coptic term which has been translated as 'Name' is *ran*. This is also used for 'Nam' (the Shabd). There is room for confusion in the various ways in which the term is used in these passages.

³ 'Moirai' was the original Greek Goddess of Fate.

⁴ This appears to be the origin of the worldly concept of "soul-mates"; men and women who are considered to have been destined to meet and marry.

⁵ These witnesses were the disciple-scribes: Philip, Thomas and Matthew.

⁶ 'Gemmut' is a Coptic name for the Constellation of the Pleiades.

⁷ This is an expression indicating that Jcu is superior in rank to Kalapatauroth.

⁸ See the reference to the rebellion and repentance of the Archons in the Prologue.

⁹ The World, in Hebrew parlance was that part which was under Roman domination. Very little was known of regions beyond this domain.

THE PATH OF LIGHT

VOLUME II

Discourses given by

Jesus of Nazareth

to his

Inner Circle of Disciples

THE BOOK OF THE GREAT LOGOS (*SHABD*)
(THE BOOK OF KNOWLEDGE)

THE BOOK OF THE HIERARCHY OF HEAVEN

FOREWORD

Volume I of *The Path of Light* was translated from the text of the *Askew Codex*. In this, Jesus made two pronouncements which were pertinent to this follow-up volume. The first informed his disciples that they would find additional information on the Spiritual Regions in the *Two Books of Jeu*—and advised them to read them. The second pronouncement was repeatedly made towards the end of Volume I, and was in answer to the more advanced questions posed by the disciples. He promised to deal with these questions when he came to describe the *Distribution of All Creation*.

Unfortunately, the *Askew Codex* ended before this description was reached, and no further mention was made of the *Books of Jeu*. After some searching, the text of the *Two Books of Jeu* appeared to have been discovered among the lesser known records of the Nag Hammadi Library series under the title *The Books of Jeu*, so named by the German translator, C. Schmidt, of the *Codex Brucianus* held in the University of Oxford.

When the *Codex Brucianus* was studied in the light of the present work, it was found that its first part had been described by early Greek scholars as the *Book of the Great Logos*, and that it contained part of the missing discussion on the *Distribution of All Creation* under the sub-title of the *Book of Knowledge*. Although it contains many references to *Jeu*, it cannot have any connection with the original *Books of Jeu* because its contents are largely quotations from the *Discourses* of Jesus of Nazareth, who is quoted as telling his disciples that the *Books of Jeu* were recorded by Enoch in the Garden in Eden, and that they were given a special Angelic protection at the time of the Flood lest they be destroyed by apostate Archons (*The Path of Light* pp 222).

The Book of the Great Logos gives a treatise on the *Primal Creation* by the *Father*, and stresses the importance of the *Great Logos* (which is translated, here, as the *Shabd*). The treatise is very close to the teachings of the *Saints*, and it was possible to make a definitive comparison with the writings of *Maharaj Soami Ji*.

CHAPTER TWELVE

The Knowledge of All Creation

“I have loved you;
I have wanted to give you (eternal) Life
—I, the Jesus who converses with you, know the Truth.”

THIS IS THE *BOOK OF KNOWLEDGE* OF THE INVISIBLE GOD—REVEALED THROUGH THE SECRET MYSTERIES (INITIATION) WHICH SHOW THE INWARD PATH TO THE SELECTED ONES WHO TRAVEL INSIDE TO THE LIFE OF MY FATHER, THROUGH THE INSTRUCTION OF THE LIVING JESUS WHO CAME FORTH FROM THE FATHER, OUT OF THE AEON OF LIGHT, AT THE CREATION OF THE *PLEROMA*—AND THROUGH THE *TEACHING*, APART FROM WHICH THERE IS NONE OTHER, WHICH THE LIVING JESUS TAUGHT HIS APOSTLES¹, SAYING:

“This is the Teaching which contains the Knowledge of All Creation.”

The Apostles answered with one voice, saying:

“O Lord, teach us the way to overcome the World, that it may not overcome us so that we are destroyed and lose our lives.”

The Living Jesus replied:

“He who has overcome the World is he who has found my *Shabd* and has *died* out of love for Him that sent me.”

The Apostles answered and said:

“Speak to us, O Lord, that we may listen to you. We have been drawn to you repeatedly, whole-heartedly. We have not stopped for father nor mother; we have left behind vineyards and fields; we have left behind our goods; we have left behind property, and a place in society. We have persistently followed you so that you could teach us of the Life of your Father who sent you.”

The living Jesus replied and said:

“The Will of my father is this: that you separate your Soul from your Mind, so that it ceases to be earthly and becomes observant through that which I say to you during my discourses—so that you *die* and are saved from the Archon of this Aeon (Kal), and from his snares to which there is no end.

“You, my disciples must hasten to to receive my *Shabd* so that you recognise it with certainty—so that the Archon of this Aeon may not fight with you—this one who did not find any commandment of his in my teachings. If you also confirm my *Shabd*, then I, myself, will make you free—and you shall become whole through speaking out like free men in whom there is no fault. As the *Shabd* is whole, so will you also be whole through the freeing of the Soul by the *Holy Shabd*.”

All the Apostles including Matthew and John, Philip and Bartholomew, and James, answered, saying:

“O Lord, the Living Jesus, whose goodness spreads out over those who have found your Wisdom—and whose form makes Light [the *Radiant Form*]; O Light-giving maker of Light that so illumined our Spiritual Hearts until we received the Light of Life; O *Shabd of Truth* that through Knowledge, verily, makes us wise to the Hidden Knowledge of the Living Lord Jesus.”

The Living Jesus replied and said:

“Blessed is the man who has known these things. He has brought Heaven down, and has borne up the Earth to Heaven, so that it has become the Middle—namely nothing².

The Apostles answered and said:

“Jesus, our Living Lord, explain to us how we may bring Heaven down, for we have followed you in order to be taught about the True Light.”

Jesus replied and said:

“The Shabd existed in Heaven before the Earth came into existence—but you, when you experience the Shabd, will bring Heaven down and the Shabd will dwell in you. Heaven is the unseen Shabd of the Father—and when you appreciate these things, you will bring Heaven down. As to sending the Earth up to Heaven, I shall show you how that is, so that you may understand it.

“Sending the Earth to Heaven is when he, who hears the Shabd of Knowledge, has ceased to have the Mind of an earthly man, but has become a man of Heaven (*a gurmukh*). His Mind has ceased to be earthly and has become heavenly. Because of this, you will be saved from the Archon of this Aeon (Kal), and he will become the Middle which is nothing.

“When you become heavenly, you will make the Middle your dwelling because it is nothing for the rulers and authorities will try to detain you; and they will envy you because you have known me—because I am not from this World, and I do not resemble the rulers and powers, and all the evil ones and, furthermore, he who is begotten of the flesh of ill-treatment, has no place in the Kingdom of my Father; and again, he who has only known me in the flesh has no hope of the Kingdom of God the Father.”

The Apostles answered with one voice. They said:

“Jesus, Lord, are we born of the flesh, and have we only known you according to the flesh? Tell us, for we disturbed.”

Jesus replied and said to his Apostles:

“I do not mean the flesh in which you live, but the flesh ... of non-understanding which exists in ignorance—and which leads many astray from the *Shabd* of my Father.”

The Apostles answered the words of the Living Jesus. They said:

“Tell us how non-understanding occurs, that we may be aware of it, lest we should go astray.”

Jesus replied and said:

“Everyone who bears my ... and my ... and my protection without understanding and knowing me—blasphemes against my *Nam*, and I destruction. And, furthermore, he has become an earthly son because he has not understood my words with certainty. These words were spoken by the Father so that I, myself, could teach those who will know me at the end of the *Pleroma*³ of Him who sent me.”

The Apostles said:

“O Lord Jesus, you Living One, teach us of the Dissolution, and it will suffice us.”

And he said:

“The *Shabd* which I give to you, yourselves

[A lacuna occurs, here, in the original text.]

“... .. He (the Father) has projected him [Kal] in this form This is the God of Oblivion. He has established him in this form as the Chief One. He has called him JEU. Later, my Father instructed him to send forth other creations⁴ to fill these positions. This is his name according to the *heavenly records*⁵ which are so interpreted. He has also been called by this name—*ioiao thouicholmio*—that is to say: the God of Oblivion.”

[The standard translation of the Nag Hammadi Library does not write of the God of Oblivion, but of the True God. In our view, this is not correct. In earlier parts of The Path of Light, JEU appeared to be synonymous with Kal who is not the True God, but the False God.

Moreover, JEU or Kal, himself, has decreed the state of oblivion or forgetfulness in which all Souls must return to the World when taking another body. How, then, did this epithet of the True God arise in the earlier translations? The following solution appears plausible.

The compound Coptic/Greek term, at issue, is:

NOYTE NTALETHIA.

Owing to the idiosyncracies of these compounds, the second word in this expression may be read as:

(NT) ALETHIA or (NTA) LETHIA.

In the former construction, alethia = 'truth' or 'reality'; but, in the latter construction, lethia = 'forgetfulness' or 'oblivion'; while the prefix nta is the Coptic genitive 'of', indicating 'possession' of 'ownership'. Noyte is a Coptic term for 'god'. Hence, noyte ntalethia is best translated as 'god of oblivion'.]

"The Father established JEU, in this form, as Head of the Heavenly Records which are so interpreted. This is the type of heavenly record over which he presides, and this the way in which the records are distributed. This is the form in which he existed before it was decided that he should be sent on a mission of creation.

[At this point in the text, there occurs a cryptogram—the first of a series in this part of the book. These cryptograms would be very difficult to reproduce, and are completely unintelligible in the absence of the original Gnostic secret codes which are not available.]

"Furthermore, he has been named JEU. He has fathered a multitude of creations which have come forth from him by the command of my Father; and they, themselves, have become fathers of the Settlements. I shall appoint one as head over them, and he also will be called JEU, the God of

Oblivion. It is he that will be the father of all the Jeus because he is a creation of my Father.

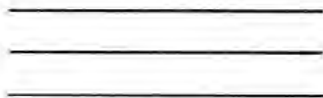
“The God of Oblivion will create on the instruction of my Father—and he will administer all the creations. At his signal, a multitude of creations will come forth from all the Jeus—on the command of my Father. When He gives the instruction, they will fill all the Settlements. They will be known as the original Company of the *City of Light*.”

[Footnote (2), on the previous page suggested that the Greek term thesauros would probably be found to have a number of paronomastic meanings. In the paragraph above, this suggestion is found to be true. The authoritative Greek Lexicon, by Liddell and Scott, states that thesauros is derived from tithemi meaning a ‘store’ or a ‘treasury’. Hence, the standard translation which is used in modern interpretations is ‘treasury’ which does not fit, comfortably, into the current context. But tithemi has a second, and equally valid, meaning of ‘to settle’ or ‘settler’. This second meaning fulfills all the contextual requirements, because Jeu is stated to be responsible for a multitude of creations, and these would have required to be settled in what may be termed “Settlements”.]

Earlier, in the first volume, thesauros noyoein was translated as “City of Light”; and the use of “City” is likely to be satisfactory for the largest “Settlements”.]

“This is an explanation of how the God of Oblivion came to be established as Head of the Settlements—before he had produced creations for the settlements, when my Father had not yet instructed him to start his mission.

“These are the three lines which represent the sounds that he made when he was commanded to laud the Father—when he produced the creations. This is the kind of Being that he was.



“Moreover, this is the situation in which the God of Oblivion was placed as he prepared to create creations, when

my Father signalled to him to bring them forth, and to appoint them as heads over the Settlements. A multitude came forth, and they filled all the Settlements, on the command of my Father, so that they might become Gods.”

[After a mixture of tenses—past, present and future—the text has settled into the past tense; and it can be assumed that the foregoing is a rough description of the creation of the Three Worlds (Triloki)—including the material universe—by Jeu - the God of oblivion - at the command of the Supreme Father.]

“Hear now, also, the form of the Settlements—how they were created. Jeu was put in charge of them, before he had created them. But, I called on my Father to motivate the God of Oblivion to start him creating. And Jeu, himself, created Mind to control his Settlements.

“So, a power from my Father motivated the God of Oblivion; it shone within him through that small *thought* that came from the dwelling-place of my Father. It shone within the God of Oblivion.

“My Father motivated him through the power of the *Shabd*.

“The God of Oblivion gave voice—drunk with power—“*ie ie ie*”. And when he had given voice, this sound came forth and, itself, comprised a creation. It was in this form that it was to pass from Settlement to Settlement.

“This first sound” was that which Jeu, the God of Oblivion, made; and which came forth from him—that is, from heaven.

[A cryptogram, here, records “JEU PNOYTE NTA LETHIA”—so confirming the previous selection of the meaning—“Jeu, the God of Oblivion”.]

“When this great one stood in the Settlements, no hierarchy yet existed. I stood and called upon my Father so that he should give instructions that other creations should be brought into existence in the Settlements.

“Again, He caused a power from Himself to motivate the God of Oblivion. At first, Jeu allowed it to shine within him so that he might bring forth creations in the Settlements, and others that could be established as Rulers (Archon) over the Settlements. The God of Oblivion created these at his first opportunity. For this reason, he gave voice when the power shone within him—the first sound that he uttered⁷. Then, he motivated his creations until they, too, created⁸.

“These are the ranks which Jeu caused to be created. There are twelve ranks in each Settlement; six head ones on this side and six on that, turned towards each other. And, there are many ranks established outside of these—all of which I shall mention.

“There are twelve head ones in each hierarchy, and the *Nam* is with them all—according to their rank.”

His name : *za*

<i>zzezozazi</i>	<i>oa eapacazaz</i>
<i>ezaeozazia</i>	<i>thezaiaoa</i>
<i>iozaothoza</i>	<i>phozaezaayo</i>
<i>chozeozizo</i>	<i>phaezazoi</i>
<i>kraeoizazio</i>	<i>ochozazazai</i>
<i>chaiozophoia</i>	<i>zazinayoez</i>
	<i>phyonzazaza</i>

“These names are those of the twelve, there being twelve head ones in each rank. His name is this—*oeazozai*.

ooo ooo ooo ooo

<i>thonazaza</i>	<i>omnlaoza</i>
<i>choiozaio</i>	<i>ochonozaozo</i>
	<i>azeo naza</i>
<i>oazazioai</i>	<i>ozazioa</i>
<i>phozaxao</i>	<i>oxaioxa</i>
	<i>thoxaio</i>

The three	<i>phonaza</i>
sentinels	<i>theozaí</i>
are these:	<i>phazoao</i>

“Now the first rank of the Settlement was the first which he created. I took these twelve out of the ranks to minister to me.

These sentinels do not belong
to the hierarchy of the *Settlements of the Light*.

meozanioyo	ao tha
eithooeza	zaw ia
phaozazai	cocaczo
aozamaza	ezaoi
z(ai)oza	
phazazaio	The sentinels who
beoeio	stand within the
nacazacai	gates are these :
thoncaze	their names are :

iozaa
zeazai
ceeza?

“And there are twelve head ones in each part of the hierarchy of every Settlement; that is, these names are present in these places. These are the three sentinels: *ozaaio*, *zoaor* and *oyaphaio*.

“These are they which *zoaioyi* created when the power shone within him. He created twelve creations, these being his twelve head ones in each creation, and this name - *yao* - is that of the twelve in each one of the hierarchies.

[*There follows, here, an unintelligible (to the translator) list of names and groupings—all in exactly the same descriptive format but labelled “Jeu 1” to “Jeu 28”. The series continues until a lacuna brings it to a close. Originally, it may have continued to “Jeu 60”—the total number of Settlements visited by Jesus and his disciples, but there can be no point in including the series, here.*]

The format of these names and groupings is invariably as follows:

(Jeu 17, e.g.)

The three watchers

His name	<i>phoza</i>	<i>oioza</i>	<i>zathozai</i>
	The twelve emanations		
Jeu	<i>oiachoa</i>		<i>ozozao</i>
	<i>ozzzaea</i>		<i>zazoaze</i>
	<i>ozazeoz</i>		<i>ophazozza</i>
	<i>oiezoa</i>		<i>phazooz</i>
His character	<i>ch?azezoi</i>		<i>zazoia</i>
	<i>zoz?eeia</i>		<i>zozaphazi</i>

NOTES

- ¹ The Greek term *apostolos* refers to a messenger, ambassador, or one who is to be sent on a mission. Now that the Disciples of the Inner Circle are ready to start their preaching mission, they are referred to as *Apostles*.
- ² It is possible that *nothing*, here, refers to the unreality of places which are impermanent, being subject to dissolution.
- ³ Probably, the Dissolution of the Material Universe.
- ⁴ The Greek term *proballo* has many nuances of meaning such as "put forward", "project" and "emanate". In the context of these passages, it appears likely that the term should be translated as "create"—the "creation" being an emanation from the "Creator".
- ⁵ The Greek term *thesauros* may mean "treasury" or "settlement", but it is often replaced in this book by a cryptogram—hence, it has some esoteric meaning which, at present, cannot be determined with certainty. The expression "heavenly record" has been chosen while recognising that it is meaningless in earthly terms. *Thesauros* probably has several, primary paronomastic meanings.
- ⁶ Apparently, this sound was the first in *All Creation*.
- ⁷ This paragraph appears to comment upon the previous statement that Jeu gave voice because he was "drunk with power". This seems to have been triggered by the satisfaction of having created "underling Archons" who would do his bidding.
- ⁸ Possibly, this was the first reproductive procedure in the Creation—creations producing their own creations.

CHAPTER THIRTEEN

An Appeal by Jesus to his Father to save all the “Original Souls”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the Fifth Aeon where he has appointed Archons and Decans and Assistants in the Fifth Aeon, the imperishable name of which is *psamazaz*. Save all the “original souls” who have been scattered into all the Archons and the Decans and the Assistants of the Fifth Aeon—and gather them all together and bring them to the Light.”

[The Greek term melos could have meant ‘limb’ or ‘member of a body’; or, alternatively, it could have meant ‘a song, strain or music’. It is probable that a definitive pun is intended, here, and that melos refers to the “original souls”, or ‘members’, who left the highest spiritual regions to inhabit Jeu’s material universe, and also to the separate parts of the melodic Shabd which were intrinsic to these Souls. In these terms, it appears impossible to find a truly satisfactory translation for melos, and the use of “original souls” should be considered as practical licence, closely approximating the writer’s intention.]

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the Sixth Aeon where he has appointed Archons and Decans and Assistants in the Sixth Aeon, the imperishable name of which is *zaoyza*. Save all the “original souls” who have been scattered into all the Archons and the Decans and the Assistants

of the Sixth Aeon—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the Seventh Aeon where he has appointed Archons and Decans and Assistants in the Seventh Aeon, the imperishable name of which is *chazabraoza*. Save all the “original souls” who have been scattered into all the Archons and the Decans and the Assistants of the Seventh Aeon—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the Eighth Aeon where he has appointed Archons and Decans and Assistants in the Eighth Aeon, the imperishable name of which is *banaza*. Save all the “original souls” who have been scattered into all the Archons and the Decans and the Assistants of the Eighth Aeon—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the Ninth Aeon where he has appointed Archons and Decans and Assistants in the Ninth Aeon, the imperishable name of which is *dazaoza*. Save all the “original souls” who have been scattered into all the Archons and the Decans and the Assistants of the Ninth Aeon—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the Tenth Aeon where he has appointed Archons and Decans and Assistants in the Tenth Aeon, the imperishable name of which is *tanoyaz*. Save all the “original souls” who have been scattered into all the Archons and the Decans and the Assistants of the Tenth Aeon—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the Eleventh Aeon where he has appointed Archons and Decans and

Assistants in the Eleventh Aeon, the imperishable name of which is *ployzaaa*. Save all the “original souls” who have been scattered into all the Archons and the Decans and the Assistants of the Eleventh Aeon—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the Twelfth Aeon where he has appointed Archons and Decans and Assistants in the Twelfth Aeon, the imperishable name of which is *parnaza*¹. Save all the “original souls” who have been scattered into all the Archons and the Decans and the Assistants of the Twelfth Aeon—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has instructed Jeu to create the place of the twenty-four Invisible Ones², with their Archons and their gods and their Lords, and their Archangels and their Angels, and their Decans and Assistants, in the hierarchy of the Thirteenth Aeon, the imperishable name of which is *oazanazao*. Save all the “original souls” who have been scattered—since the Creation of the Cosmos—into the twenty-four Invisible Ones, and their Archons and their gods and their Lords, and their Archangels and their Angels, and their Decans and their Assistants—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and who has created the Thirteenth Aeon, and has established the three Gods and the Invisible One³ in the Thirteenth Aeon, the imperishable name of which is *lazazaaa*. Save all the “original souls” who have been scattered into the three Gods and the Invisible One—and gather them all together and bring them to the Light.”

“Hear me as I laud you, O Most High, who has shone in your Shabd; and has placed all the Archons who have believed in the Kingdom of the Light, with Jabraoth, in a place of pure Spirit⁴, the imperishable name of which is *chachazaoraza*. Save all the “original souls” who have been scattered—since the Creation of the Cosmos—into all the

Archons and the Decans and the Assistants; and gather them all together and bring them to the Light. *Amen, amen, amen.*

(LACUNA)

... ..” six places surround him in the midst of which is ...

“When you come to this place, seal yourself with this seal. This is its name - *zaieochaz* - while this cipher is in your hand. Furthermore, say this name - *aaioeoaz* - three times, and the sentinels, and the veils, will be withdrawn until you go into the place of their Archon and he gives you his seal and his name; and you pass through the gate into his Settlement. This is now the situation of this Settlement.”

[The Coptic term eiwt usually means ‘father’, and is commonly used in ‘God the Father’. But, it can also mean a ‘superior’, or a ‘head of a community’ such as an Abbot. In the paragraphs that follow, it clearly refers to the head of each Settlement community, and needs to be translated as ‘Archon’.]

“We came out again—outside the Fifty-fifth Settlement of *aozaze*—I, and my group of disciples who accompanied me.”

The disciples of Jesus said to him:

“What number of the communities of the Father is this to which we have come?”

He said:

“This is the second community of the Settlement of those without. There are two communities of this Archonry within, and one in the middle, and two outside. Note that we have come to two of those outside, while five communities are in the middle of the Archonry—in the places of the Archon who is in the midst of all.

“For this reason, I have placed two outside, and two within, while two of the same kind are within all. But when

I distribute them, I site two communities outside the Settlement, and two inside it, and one in the middle. That is the organisation of these communities of the Archonry in these places.

“Hear now about the siting of this Settlement. When you come to it, seal yourselves with this seal, the name of which is *zozaez*. Say it only once while this cipher is in your hand—*chiphie*; and say this name three times—*ooieezamazaza*—and the sentinels, the ranks, and the veils will be drawn back until you pass through to the place of the Archon where he will give you his seal and his name—until you go through the gate into his Settlement.

“We went out again to the Fifty-sixth Settlement of *eioozzioa*, I, and my company of disciples who were with me.

[Jesus continues to describe the Fifty-sixth, Fifty-seventh, Fifty-Eighth and Fifty-ninth Settlements, in the same terms, including their names, and their seals and ciphers.

The First to the Fifty-fourth have been lost in the Lacuna. The Sixtieth Settlement is the last and will be given in full.]

“We came out again to the Sixtieth Settlement of *oazaezo*. I, and my group which accompanied me. I said to my disciples: Hear concerning the situation of this Settlement. Six places surround it, in the midst of which is *oazaezo*. These two marks guide the feet to its established places, thus:



They are the roots of the places on which it stands. These two marks, also—in which these *alphas* of this type are two above and two below—are the paths by which you go into the presence of the Archon, into his inner place. These *alphas* are also veils which are drawn in front of him.

[These alphas are probably ciphers for something which the writer cannot describe.]

“Moreover, there are twelve places in his Settlement, and these are for twelve head ones—the names of which are that of the twelve. And there are twelve ranks in his Settlement; and there is another multitude of ranks within this Settlement, but outside of these. A Head One is selected to rule over them, who is called the First Appointed One and the First Being⁵.

“Furthermore, there is only one gate into the interior of this Settlement, but it does have three gates, outside, at its perimeter. And in charge of them are nine sentinels, three for each gate, and the name of each one is different. These sentinels see the seal of their Superior and they withdraw because they have recognised it. Now this is the situation of this Settlement, and those within it.

“I have told you, now, of the situations of all the Settlements, with all those who will be in them—from the Settlement of the God of Oblivion whose name is this - *ioaieo thoyicholmio* - as far as the Settlement of *oazaezo*. And I have told you of the situations of them all (except for those who have become separated) when they laud my Father so that he gives the Shabd to them.”

The Early Creations

Then the disciples of Jesus said to him:

“Our Lord, why have all these places come into existence, and why have these Archonries, which are in them, come into existence; and why have some been separated? Why have these things happened?”

Jesus said to them:

“They came into existence because of this seminal thought⁶, one that the Father left behind and did not gather to Himself. He gathered all to Himself but passed over this seminal thought.

“I shone forth in this seminal thought through the Father. I bubbled up and I took shape because of it. It created me. I stood in its presence.

“Again, this seminal thought shone forth. It gave forth other sounds which became the second sounds⁷. It became all these places—that was the second round of creations.

“In turn, it went forth spreading out, and became all these places—going forth and spreading. The thought caused all these places to come into existence.

“Again, in turn, it gave forth the third sound. It motivated the power of the Settlements. It caused all these Archons to come into existence according to the places. They became established in all these places from the first to the last of them all. Moreover, my Father also motivated all these Superiors—he spread them out in these places, from the first to the last of all the Settlements. He was responsible for each creation of the twelve creations. He spread them out in these places, from the first to the last of all the Settlements.

“Concerning you, yourselves, my disciples, I have taken you into the places of those of the Innermost. As you have (high) rank, you are able to go with me into all the places into which we shall go—when you attend me, I shall refer to you as disciples.

“When you come out from all these places, say these names which I have given to you, with their seals, so that you are sealed with them. And say the names of these seals while their cipher is in your hand, and all the sentinels, and the ranks, and the veils, will be drawn back to allow you to go in to the place of their Archon.

“In turn, you will pass through them all into the places of the Innermost, until you reach the place of the God of Oblivion. That, then, is the whole description of the Settlements which I have spread out before you.”

Then the disciples said to him:

“O Lord, when we said to you: ‘Give us one name only which will suffice for all places’; then you said to us: ‘When I have finished allowing you to see all the places, I shall say it to you.’ We have seen them all, now, and all those who are within them. And you have told us their names, and the names of their seals and ciphers, so that in all the places everything is drawn back. Now, give us the name so that we may say it at all the places of the Settlements, and so that they may be opened up to us from the first to the last of them all.”

Then Jesus said to them:

“Listen, and I shall say it to you so that you may store it in your hearts, and guard it.”

They said to him:

“Is it the great name of your Father who existed from the Beginning, or another than Him?”

Jesus replied:

“No, it is not. But when you say the name of the great power⁸ which is in all the places—all the places which are in the Settlements from the first to the last, as far as the Settlement of the God of Oblivion, will be opened up; and the sentinels, and the ranks, and the veils will all be drawn back. This is the name which you should say:

aaa ooo zezorazazzaieozaza eee iii
 zaieozoachoe ooo yyy thoezaozaez eee
 zzeezaoza choza?cheyd tyzaa(l)e(thy)ch.

That is the name that you should say when you are in the place of the Innermost, from the place of the God of Oblivion to those of the places of the Outermost. Stand in the place of the Outermost and invoke it, and seal yourselves with this seal—*zzeoochaaaezaza*. Hold this cipher in your hands; and when you want to invoke it, say it first. Afterwards, turn yourselves to the four corners of the Settlement

in which you are. Seal yourselves with this seal, and say its name while this cipher is in your hands. Then, say this name also, once more only, while you invoke it, turning yourselves to the four corners of the Settlement in which you are.

“When you have finished invoking it, say: ‘Let the sentinels of the sixty Settlements, within and without, and all the ranks of the (?)⁹ Settlements, and the veils of the (?) Settlements, and the places of the Pathways of the whole Archonry, be drawn back until I go into the place of the God of Oblivion. For I have invoked the great name which the God of all the places of all the Settlements, has given us.

“In the moment that you say this name and these words, and this mystery, and you turn yourselves to the four corners of the Settlement, then the sentinels at the gates, and the ranks of the Settlements, and their veils which are drawn in front of the Archon, will be drawn back within them, from the first to the last of them all.

“They will be drawn back until you pass through into the places of all the Settlements—until you reach the place of the God of Oblivion which is below the places of my Father¹⁰.

“Remember that I have said to you: take care and do not say the name continuously, lest all the places become agitated because of the power that is in it. Now, I have told you the name about which you questioned me, so that you may place it in your hearts.”

When he had finished saying this, he said to them while standing in the Settlement of the those of the Innermost:

“Follow me.”

And they followed him. He went ahead into the Settlements until he came to the seventh Settlement, and stood in that place. He said to the Twelve:

“Stand around me, all of you.”

And they all surrounded him. He said to them:

“Answer me, and give glory with me to my Father, because of the organisation of all these Settlements.”

And he began to sing praises, giving glory to his Father, saying:

“I give glory to you who are He whose great name is that of Father; whose script is of this type: ?-/?-?-/-. Because you wholly withdrew Yourself into Yourself until you gave birth to this seminal thought—which you did not keep to Yourself—what, now, is Your Will, O Un-approachable God?”

Then, he made his disciples answer, three times: “Amen, amen, amen.”

He said to them, once more:

“Repeat after me, saying “Amen” after each glorification.”

Again, he said:

“I laud you, O Unapproachable God, for you have shone within Yourself; your Will being to shine. What, now, Un-approachable God?”

Then they said, again, “Amen”. three times.

“I laud you, O Unapproachable God, for through your own Will I shone within You. Being a unique creation, I came forth from You. What, now, is your Will, O Unapproachable God, so that all these things may come to be?”

Then they answered “Amen”, three times, “O Unapproachable God”.

“I laud you, O Unapproachable God, for you have produced me as a unique creation. What, now, is your Will, O Unapproachable God, so that all these things may come to be?”

Then they answered “Amen”, three times, “O Unapproachable God”.

“I laud you because you have assigned me to your presence, I being your whole likeness and your whole image; and

because of your confidence in me. What now is your Will, O Unapproachable God, so that all these things may come to be?"

Then they answered "Amen", three times, "O Unapproachable God".

"I laud you, O Unapproachable God, for you conceived this seminal thought within Yourself. You have produced a second creation. You have spread it out to places around you. What, now, is your Will, O Unapproachable God, so that all these things may come to be?"

Then they answered "Amen", three times, "O Unapproachable God", so that all these things may come to be."

"I laud you, O Unapproachable God, because you, Yourself, have conceived within Yourself. You have produced a third creation, which is that which you have brought into being, distributing Yourself into all these places. What, now, O Unapproachable God, is your Will so that all these things may come to be?"

Then they said "Amen", three times, "O Unapproachable God."

"I laud you. You, Yourself, have conceived¹¹ this creation, also; you have established it in all places. What, now, O Unapproachable God?"

Then they said "Amen", three times, "O Unapproachable God."

"I laud you; for You, Yourself, have conceived within Yourself. You have given names; You have called these places Settlements. What, now, O Unapproachable God?"

They said: "Amen", three times. "O Unapproachable God."

"I laud you; for You, Yourself, have conceived within Yourself. You have created places. You have brought them into being in all the Settlements. What is your Will, now that all these things have come into existence, O Unapproachable God?"

[In the current context, there is a temptation to translate the Greek word *topos* with some such expression as 'house' or 'domicile' rather than 'place', because these 'places' are clearly subdivisions of the overall Settlement. However, this must be resisted because the "heavenly scene" cannot be visualised by men, from below.]

"I laud you, O Unapproachable God; for You have conceived within Yourself; You have created a Power¹². It motivated those head ones, so that You gave the name of God of Oblivion (Jeu) to one of them. What is your Will, now that all these things have come into existence, O Unapproachable God?"

Then, they answered "Amen", three times, "O Unapproachable God".

"I laud you, O Unapproachable God; for You, Yourself, have conceived within Yourself. You have created a Power. It motivated the God of Oblivion so that he could motivate the rest of the creations that are set over the Settlements—and so that they could create other creations. And You established them all as hierarchies in the Settlements. What is your Will, now that all these things have come into existence, O Unapproachable God?"

[Huzur Soami Ji, in *Sar Bachan*, gives very similar descriptions of the first creations:

171. "In the Beginning there was only One, then there were two, and then three, then many, then thousands and hundreds of thousands, and finally there were countless beings."

188. "*Ishwar* (the Creator) is said to pervade everywhere in the higher as well as the lower regions—but nobody finds Him."

The second quotation explains the repeated allusion to the "Unapproachable God". God can only be "approached" through the human form of the *Satguru*.]

Then they answered "Amen", three times, "O Unapproachable God."

“I laud you, O Unapproachable God; for You, Yourself, have conceived within Yourself. You have created a creation so that it should produce sentinels distributed over the Settlements, from the first to the last of them all. What is your Will, O Unapproachable God, now that all these things have come into existence?”

They answered “Amen”, three times, “O Unapproachable God.”

“I laud you, O Unapproachable God; for You, Yourself, have conceived within Yourself. You have created a creation. You have caused that creation to produce sixty creations which are these Archonries. You have appointed one (Jeu) as (over) the Settlements from the first to the last of them all.

“It is the Archonries which you have named as the hierarchies of the *Five Trees*. What is your Will, now that all these things have come into existence, O Unapproachable God?”

Then they answered “Amen”, three times, “O Unapproachable God.”

“I laud you, O Unapproachable God; for You have conceived within Yourself. You have created a great Power. You have motivated it to produce seals. What is your Will, now that all these things have come into existence?”

Then they answered “Amen”, three times, O Unapproachable God.”

“I laud you, O Unapproachable God; for You have conceived within Yourself. You have created for us this great *Name* which You have given us whereby, as you said, all places would open up. What now, O Unapproachable God?”

They answered “Amen”, three times, “O Unapproachable God.”

“I laud you, O Unapproachable God; for you have conceived within Yourself. You have created a Mystery from Yourself. What is your Will, now that all these things have come into existence, O Unapproachable God?”

They answered "Amen", three times, "O Unapproachable God."

[*The lines that follow, below, indicate that the above Mystery is the Shabd, presenting itself as the Radiant Form.*]

"I laud you, O Unapproachable God; for You have conceived within Yourself. You have created a *Light Image*. You have arranged it so that it surrounds You, Yourself. What is your Will, now that all these things have come into existence, O Unapproachable God?"

Then they answered "Amen", three times, "O Unapproachable God."

"I laud you, O Unapproachable God. In these places, with these great Mysteries corresponding to the Shabd, you have established your greatness within them; for it is your Will—once more—that you should only be approached through them. What is your Will, now that all these things have come into existence, O Unapproachable God?"

[*Jesus is indicating, perhaps, that the current Yuga was ending and, as Huzur Soami Ji so persistently pointed out, the rules for God-realization were changing.*]

Then they answered "Amen", three times, "O Unapproachable God."

"I laud you, O Unapproachable God; for you have conceived within Yourself. You have created a creation from the Beginning, so that you could reach into all places. You called it Jeu—so that all those in the Places should be called Jeu—and so that they should be made Archons over them all. What is your Will, now that all these things have come into existence, O Unapproachable God?"

Then they answered "Amen", three times, O Unapproachable God."

"I laud you, O Unapproachable God; for You have conceived within Yourself. You have created your own Mystery in which You are an Unapproachable God—except through the Shabd. You are an Unapproachable One within these

great Mysteries, corresponding to the Shabd of Jeu which is the Father of all Jeus, and which, in fact, is Yourself.

“What is your own Will, now, so that You may be approached, O Unapproachable God, through the great Shabd which is the Mystery of Jeu—You, the greatest of all Fathers, O Unapproachable God?”

Then they answered “Amen”, three times, “O Unapproachable God.”

“I laud you, Father, who has existed from the Beginning; who conceived the seminal thought—the root of all these great things. What is your Will, now that all these things have come into existence?”

Then they answered “Amen”, three times, “O Unapproachable God.”

The Book of the Great Logos
or
The Book of the Mysteries
corresponding to
The Great Shabd

NOTES

¹ It is not impossible that the name of the Home of the Gods, in Greece—*Parnassus*—was taken from the name of the Twelfth Aeon—*Parnaza*.

² These are the twenty-four Invisible Ones who dwell(t) in the Thirteenth Aeon; and who included among their number the Pistis Sophia and her *syzygy* ‘other-half’.

³ The Invisible One and the three gods, probably, refer to Kal and his three “Triple-powered henchmen” who were the Authades, the Tyrant Adamas, and Bainchooch.

⁴ The Greek word used, here, is *aer* (‘air’) not *pneuma* (‘spirit’). Nevertheless, it is likely that the latter was originally intended, making the Kingdom of the Light a place of pure Spirit.

⁵ Lit. “First Mystery”. The First Being is the senior Being in a Settlement and is, alternatively, the Archon.

⁶ The Coptic term *koyi* meant “small” but was usually applied to a “small child”.

It gives the connotation of something growing out of nothing. For this reason, the interpretation "seminal" has been adopted, here.

⁷ The first sounds were uttered by Jeu.

⁸ The great power is the Shabd—and "naming" it is to demonstrate that they were in touch with it.

⁹ (?) denotes an unknown, descriptive cryptogram.

¹⁰ The Great Invisible God is to be found in the Fourteenth Aeon, at the highest level of Trikuti. But this is three Spiritual Regions below the Realm of the Kingdom of the Light.

¹¹ Lit. 'shone forth'.

¹² The Shabd.

THE BOOK
OF THE HIERARCHY
OF HEAVEN



CHAPTER FOURTEEN

Mysteries of the City of Light

Jesus said to his disciples who were gathered around him—the Twelve, together with the women disciples:

“Gather around me so that I may tell you of the great Mysteries of the City of Light; those of the Invisible God (Kal) whom no one knows.

“Concerning your Meditation, the Aeons of the Invisible God cannot bear it, when you sit in it, because it is the great Mystery of the *Kingdom* of the Highest of the High. Also the Aeons of the Archons cannot bear it, nor are they able to understand it. But the *paralemtai* of the City of Light come and extract their brother-soul from the body, and pass it through all the Aeons and the places of the Invisible God; and they take it into the City of Light. They destroy all its karmas resulting from actions committed knowingly, and all those which have been committed unknowingly. And they make it into pure light.

“The Soul moves quickly from place to place until it reaches the City of Light. It passes within to the interior places of the Sentinels of the City of Light; and they pass it into the interior of the Three Amens¹. Then the *paralemtai* and the Soul pass into the Place of the Twins; and, then, into the Inner Place of the Triple-powered One. From there,

they pass into the interior of the Hierarchy of the Five Trees, and on to the interior of the Seven Sounds. They settle in the place of the Unassigned Ones of the City of Light.

“Furthermore, all these Levels give to the Soul their seals, and their secrets, because the Soul had received Initiation before it came forth from the body.”

But, when he had finished saying these things, he said to them, once more:

“Concerning these Initiation Mysteries which I shall give to you, guard them and do not give them to any man unless he is worthy of them. Do not give them to father, or mother, or brother, or sister, or any relative; or in return for food, or for drink, or for a woman, or for gold, or for silver, or for anything at all in this World—unless the recipient is worthy. Guard them, and do not give them to anyone at all for the sake of the goods of this whole World.

“Do not give them to any woman, or to any man, who follows any faith of the seventy-two Archons², or who serves them. Neither give them to those who serve any of the eight Powers of the great Archon, who are those who eat the menstrual blood of their impurity, and the semen of men, saying: ‘We have received the Knowledge of Truth, and we pray to the True God.’

“Their God is wicked!

“Listen while I tell you about him. He is only the third Power of the great Archon (Jeu). Moreover, this is his name: *Taricheas*, the sub-ordinate of Sabaoth, the Adamas. He is the enemy of the Kingdom of Heaven. His face is that of a wild pig; his teeth stick out of his mouth (like tusks); and he has another face of a lion behind him.

“Guard yourselves, now, do not give these secrets to any in that faith, nor tell them of the Place of the Light and those within it. Because that is the *Kingdom* of the Light, and of those within it; and it is that which the Unapproachable God has created. Do not tell the Mysteries of the *Kingdom* of the Light to them; but only to those who will be worthy of them—to those who have left behind them the whole World

and all its works, and its Gods and its god-hoods, and are in no faith other than the Faith of the Light as taught by the Sons of the Light; who obey one another, and submit to one another as Sons of the Light.

“Now, I have spoken to you about the Mysteries—guard them. Do not give them to any man, except to those who are worthy of receiving them.

“Because you have left behind you your fathers and mothers, and brothers, and the whole World, and you have followed me, and you have fulfilled all the pledges which I have asked of you, I shall explain the Mysteries to you. Truly, I say to you that I shall give you the secrets of the Twelve Heavenly Aeons and their *paraleptors*, and the manner of communicating with them in order to enter their places.

“I shall give you the secrets of the Invisible God and the *paraleptai* of his place, and how to communicate with them in order to be able to go to their places. Then, I shall teach you the secrets of those of the Middle and their *paraleptai*, and how to communicate with them in order to enter their places.

“But, before all these things, I shall give you the three Initiations³—the water purification, the purification by fire, and the purification of the Shabd. And I shall give you the secret of protecting yourselves from the evil of the Archons. Then, after all these things, I shall give you the secret of victory in the ‘spiritual battle.’

“Now, before all these things, command him to whom you give these secrets not to swear falsely—indeed, not to swear at all—not to fornicate, nor to commit adultery. nor to steal. nor to desire anything at all; nor to love silver nor gold; not to invoke the names of the Archons, nor the names of their Angels, over any matter. Command him not to steal, nor to curse, nor to accuse falsely, nor to slander. Let his yea be yea, and his nay be nay. In a word, let them fulfil the instructions, which are good.”

Now, it happened that after Jesus had finished saying these words to his disciples, they were very sorrowful, and they prostrated themselves at his feet, crying out and weeping. They said:

“O Lord, why have you not said to us: I shall give to you the secrets of the City of Light?”

He answered, compassionately, and said to his disciples:

“Truly, I say to you: I shall give to you the secrets of the Nine Sentinels of the Three Gates of the City of Light and the way to communicate with them in order to go there. And I shall also give you the secrets of the Child of the Child. Furthermore, I shall give you the secret of the Three Amens, and the secret of the Five Trees of the City of Light, and the way to communicate in order to go to these places. And I shall give you the secret of the Seven Sounds, and the forty-nine⁴ Powers.

“Moreover, I shall give you the secret of the great *Nam* of all *Nams* which is the great light which illuminates the City of Light, and the way to communicate with it in order to go into the interior of the Seven Sounds.

“And truly, I say to you, and I command you, that you should perform the Initiation of the Five Trees, and the Initiation of the Seven Sounds, and the Initiation of the great *Nam* which is the great light that powers⁵ the City of Light. For he who performs these Mysteries will not need any other Initiation of the Kingdom of the Light, except for the Initiation of the Destruction of Karmas⁶.

“For it is only necessary for each man who believes in the Kingdom of the Light to undergo the Initiation of the Destruction of Karmas, once. In every case, all the karmas which he has accumulated, knowingly or unknowingly, from his childhood until today, and all those which he has accumulated since the foundation of the World, will all be erased. He will be made a pure light and will be taken to the Light of these Lights.

“And I say this to you, that ever since he was first on earth, he had already inherited the Kingdom of God. He has his heritage in the City of Light; and he is an immortal God. And when those who have received these Initiations, and the Initiation of the Destruction of Karmas, come forth from the body, all the Aeons will draw back, the one after the other; and they will flee to the West - to the Left - on

account of this Soul, until he reaches the gates of the City of Light, and the Sentinels at these gates open to him.

“When such Souls reach the levels of the City, these levels also seal them with their seal and give to them the Secret of their *Great Name*, and they pass into the interior.

[It would be desirable to find a better translation for the Greek term *taxis*, but, in the absence of any understanding of the administration of the City of Light, this does not seem possible. It has the flavour of a kind of “immigration post”, but this is far from satisfactory. Possibly, “level” is suitable under some circumstances.]

The Destruction of Karmas

“When they reach the levels of the Five Trees of the City of Light, they give to them the *Great Name*, and they seal them with their seal, and they give the Souls their Secret until they pass into the interior of the Seven Sounds.

“When they reach that level, they give them the *Great Name*. And they seal them with their seal, and give to them their Secret until they pass into the interior of the level of the “original souls”, as far as the level of the places of their Inheritance.

“Those on this level give to them their *Great Name*. They seal them with their seal, and give them their “passes”; and they pass into the interior to the level of the Triple-powered entities. And these, too, give to them the *Great Name* and their passes; and they seal them with their seal until they reach the place of Jeu who is of the Settlement of the Highest Ones, and who is the Ruler of the whole area.

“And when they reach that place, Jeu gives them the *Great Name* and his pass; and he seals them with his seal until they reach the interior of the Settlement of the Innermost Ones—to the places of the Innermost of the Innermost where there is silence and quietness; and they rest themselves in that place before partaking of the “operation” for the destruction of their karmas.

“I shall reveal to you every secret, so that you may be aware of every aspect of the Kingdom of Light—so that you may be called: ‘Sons of the *Pleroma*; knowledgeable in everything.”

The Three *Initiations* of Water, Fire and the *Shabd*

Furthermore, after these words, Jesus called his disciples and said to them:

“Come all of you and receive three Initiations⁷ before I tell you the secrets of the Archons.”

Now they all came and surrounded Jesus at the same time—men and women disciples, alike. And Jesus said to them:

“Go into Galilee and find a man, or a woman, in whom most of the evil has died. If it be a man, it should be that he has not lived in a community; or if it be a woman that she should have ceased to practice the *koinonia*⁸, and that she should have ceased to have dealings with other women. Receive two pitchers of wine from such a one and bring them to me at this place. And bring me vine branches.”

The disciples brought the two pitchers and the vine branches; and Jesus offered up an offering. He placed a pitcher of wine on the left of the offering and he placed the other pitcher of wine on the right of the offering. He laid *juniper* upon the offering with *kasdalanthos* and *nard*. He had all the disciples clothed in linen garments, and he placed an anemone flower in each of their mouths. And he placed the cipher of the Seven Sounds, which is 9879, in their two hands; and he placed his disciples in front of the offering. But Jesus, himself, stood by the side of the offering. He spread cloths of linen on a place, and he put a cup of wine upon it; and he placed loaves of bread according to the numbers of the disciples.

Then he placed olive branches upon the place of the offering, and he crowned them all with olive branches. He sealed all his disciples with the seal which is named *sazapharas*; its interpretation is *thezozaz*.

With his disciples, Jesus turned to the four corners of the World; having told each one of them to place his feet together. He pronounced a *defence*⁹, saying:

“ioazazeth azaze asazeth, amen amen amen, eiazei eiazei jeth zaeth zaeth, amen. arbazazaza baozazzaz zazzoos, amen. azaacha-zaracha zaracha zarbatho zarbathoz zaraei zaraei zaraei azaracha charza barcha thazath thazath thazath, amen.

“Hear me, my Father, you father of all fatherhoods, you Infinite Light, who abides in the Kingdom of Light. May the fifteen *parastatai* [assistants] who attend on the seven Maidens of the Light who administer the Purification of Life; and whose names are

Astrapa, Tesphoiode, Ontonios, Sinetos, Lachon, Poditanios, Opakis, Phaedros, Odontaichos, Diaktios, Knesion, Dromos, Euideu?os, Polypaidos and Entropon;

may they come and purify my disciples in the Water of Life of the seven Maidens of the Light, and clear their karmas¹⁰, and purify them of their iniquities; and number them among those who are to share in the Inherit-ances of the Light.

“If you have heard me, and have had mercy upon my disciples, and if they are now numbered in the Inheritances of the Kingdom of the Light; and if you have cleared their karmas and have erased their iniquities, may a sign happen. And may Zorokothora (Melchisedek) come and bring forth the Water of the Purification of Life in one of these pitchers of wine.”

And at that moment the sign of which Jesus had spoken, happened, and the wine which was on the right of the offering became water. The disciples came to Jesus and he purified them, and gave to them from the offering; and he sealed them with this seal >-:—o . The disciples rejoiced with very great joy because their karmas were cleared, and their iniquities were covered over; and they had become numbered among those with an Inheritance in the Kingdom of the Light; and because they were purified with the Water of Life of the seven Maidens of the Light; and they had received the holy seal.

[It seems that, because of the Sainly nature of their forthcoming Missions, the Apostles required a very special kind of Purification, over and beyond that of ordinary Souls who would not receive this treatment until they reached the place of quietness in the City of Light.]

Then Jesus continued with his discourse. He said to his disciples:

“Bring me vine branches so that you may receive the Initiation of Fire.”

And the disciples brought vine branches to him; and he offered up incense. He laid juniper and myrrh, there on the fire, and frankincense, and *mastich* resin, and (spike)nard, and kasdalanthon, and terebinth and balsam.

Again, he spread the linen cloths on the place of the offering; and he placed on it a cup of wine, and loaves of bread according to the number of the disciples. Clothed in their linen garments, he crowned them with verbena flowers; and he placed an anemone flower in each of their mouths. And he placed the cipher of the Seven Sounds, which is 9879, in their two hands. He also placed a chrysanthemum flower in their two hands, and the knotgrass plant under their feet. He placed (the disciples) in front of the incense which he had offered up, and caused them to place their feet together, while he stood behind the incense. Then, he sealed them with a seal, the name of which is *thozaez*; and whose interpretation is *zozaez*.

Jesus turned to the four corners of the World with his disciples; and pronounced this prayer, saying;

“Hear me, my Father, you father of all fatherhoods, you Infinite Light. Make my disciples worthy to receive the Initiation of Fire. And do you clear their karmas, and purify their iniquities—those that they have committed knowingly and those that they have committed unknowingly, those which they have committed from childhood until today.

“And do you erase their slanders, and their curses, and their false oaths, and their thefts, and their lies, and their false accusations, and their fornications, and their adulteries, and their desires, and their avarice, and those things which they have done from their youth until today. And do you erase everything. And do you purify them all and cause

Zorokathora Melchisedek to come in secret and bring the Water of the Purification of Fire of the Maiden of the Light—the Judge.

“Now hear me, my Father, as I call upon your imperishable names which are in the City of Light:

azarakaya a..amathkratitath io io io, amen amen, iaoth iaoth iaoth phaoph phaoph chio (ephozpe) chenobinyth zarlai lazarlai laizal, amen amen amen, zazizayach nebeuniseph, amen amen amen, amunai amunai, amen amen amen, zazazazi etazaza zothazazaz.

“Hear me, my Father, you father of all fatherhoods, you Infinite Light, as I call upon your imperishable names which are in the City of Light. May you cause Zorokathora to come and bring the Water of the Purification of Fire of the Maiden of the Light that I may purify my disciples in it. May the Maiden of the Light come and purify my disciples in the Initiation of Fire, and clear their karmas and purify their iniquities, for I call upon her imperishable names, which are these:

zothooza thoitha zazzoath, amen amen amen.

“Hear me, you Maiden of the Light, you the Judge; clear the karmas of my disciples and purify their iniquities; those which they have done knowingly, and those which they have done unknowingly; those which they have done from their childhood until today. And may they be numbered among the Inheritances of the Kingdom of the Light. Now, my Father, if you have cleared their karmas, and you have erased their iniquities, and you have numbered them among those within the Kingdom of the Light, do you give me a sign in the fire of this fragrant incense.”

At that moment, the sign of which Jesus had spoken happened in the fire; and Jesus had purified his disciples. He gave them of the offering, and he sealed them on the foreheads with the seal of the Maiden of the Light which would make them numbered among those within the Kingdom of the Light. And the disciples rejoiced because they had

received the Initiation of the Fire, and the seal which destroys karmas, and because they were numbered among the Inheritances of the Kingdom of the Light.

After these things, Jesus said to this disciples:

“Behold, you have received the Initiation of Water, and the Initiation of Fire. Come, and I shall also give you the Initiation of the Shabd.”

He offered the incense of the Initiation of the Shabd. He laid branches of vine and juniper; and kasdalanthos, and saffron, and mastich, and cinnamon, and myrrh, and balsam, and honey. And he placed two pitchers of wine, one on the right of the offering of incense which he had offered, and one on the left. He laid out loaves of bread according to the number of his disciples. And he sealed the disciples with the seal, the name of which is *zakzoza*; and the interpretation of which is *thozonoz*.

When Jesus had sealed them with this seal, he stood by the side of the incense which he had offered. He placed the disciples in front of the incense, all clothed in linen garments, while the cipher of the Seven Sounds, which is 9879, was in their two hands.

Then, Jesus called out, saying:

“Hear me, my Father, you father of all fatherhoods, you Infinite Light. I call upon your imperishable names in the Kingdom of the Light. Clear the karmas of my disciples, and erase their iniquities, those which they have committed knowingly, and those which they have committed unknowingly; those which they have committed from their childhood until today. And may you make them to be numbered within the Inheritances of the Kingdom of the Light.

“Now, my Father, if you have cleared the karmas of my disciples, and you have erased their iniquities, and you have numbered them among the Inheritances in the Kingdom of the Light, give me a sign in the offering.”

At that moment, the sign of which Jesus had spoken, happened; and he Initiated all his disciples with the Initiation of the Shabd. And he gave them from the offering. He sealed their foreheads with the seal of

the seven Maidens of the Light which authorised their being numbered within the Inheritances of the Light. And the disciples rejoiced with a great joy.

Jesus performed this Initiation while all his disciples were clothed in linen garments and crowned with myrtle; with an anemone flower in their mouths, and a single branch of mugwort in their two hands, and their feet placed together; and as they turned themselves to the four corners of the World.

After these things, Jesus offered the incense of the Initiation which took away the evil of the Archons from the disciples. He asked them to build an incense-altar with thalassia plants. He laid vine branches upon it, and juniper and betel, and *kuoschi*; and asbestos and agate-stone, and frankincense. He crowned them with mugwort, and he placed frankincense in their mouths.

He placed the cipher of the First Amen: 530, in their hands; and they placed their feet together. They remained in front of the incense which he was offering while he declaimed a prayer, saying:

“Hear me, my Father, you father of all fatherhoods, you Infinite Light, for I call upon your imperishable names in the Kingdom of the Light—*nereper, zophoner, zoilthizubaa, zubao—amen, amen, amen*. Hear me, my Father, you father of all fatherhoods, you Infinite Light. Hear me and compel Sabaoth the Adamas, and all his Archons to come and take away their evil from my disciples.”

But when he and his disciples had said this prayer, saying it to the four corners of the whole World, he sealed them all with the seal of the Two Amens which is truly named *zachozakoz*, and interpreted as *zchozozo*.

And when Jesus had finished sealing them with this seal—in that moment, the Archons took away all their evil from the disciples. And they rejoiced greatly because all the evil of the Archons had ceased within them. And when the evil of the Archons ceased within them, the disciples became immortal, and they followed Jesus to all the places to which they had to go.

Then Jesus said to his disciples:

“I shall give you the defence against all these places, the secrets of which I have given you; and their baptisms and their offerings and their seals; and against all their *paralemptores*; and their ciphers and their true names—and their defences with regard to the manner of calling on them in order to go to their places, so that you may pass into the interior of them all. I shall give you the names of their defences and their ciphers.

The Importance of the Initiation for the Destruction of Karmas

“Now listen, and I shall speak to you concerning the coming forth of your Souls [from your bodies] since I have told you all these secrets with their seals and their names. When you leave the body and use these secrets, all the Aeons, and all those within them, will withdraw until you reach the six great Aeons. But these will flee to the west - to the left - with all their Archons and all those within them.

“And when you reach these six Aeons, they will delay you until you have received the Initiation for the Destruction of Karmas, because that is the great Initiation of the Kingdom of the Highest of the High.

“Because of this, every man who believes in the Son of the Light, must receive the Initiation of the Destruction of Karmas so that he may be completely perfected and complete in all Initiations—because this is the Initiation for the Destruction of Karmas. And, because of this, I say to you that when you receive the Initiation for the Destruction of Karmas, every sin which you have committed knowingly, and those which you have committed unknowingly - those which you have committed from childhood until today - and until the releasing of the bonds of the flesh of the Flashing Sphere, will all be erased because you have received the Initiation for the Destruction of Karmas.

[The Initiation for the Destruction of Karmas, as conducted for ordinary, Initiated Souls in the City of Light, appears to be that event which is de-

scribed by Huzur Soami Ji Maharaj as taking place when an Initiated Soul arrives at the "fortlike area", in Trikuti, and is cleansed of all its karmas before continuing up to the purely spiritual regions.]

"When you are about to come forth from the body, and you have performed the secret of the Aeon, and also its defence, all the Aeons and all those within them, will withdraw themselves. Again, they will flee to the west - to the left - because you have received the Initiation for the Destruction of Karmas.

[This is because the Soul is then perfected, and has become a beam of pure Light—a condition that strikes fear into the Archons].

"When all the Aeons have withdrawn themselves, the Light of the City purifies the Twelfth Aeon so that all the pathways, on which you came forth, are purified. And the City of Light is revealed. You will look at the Heavenly Regions from below, and you will see the pathways of the places of all the Aeons, illuminated, because all the Aeons, with all those within them, have fled to the west - to the left.

"Then, again, when the pathways are illuminated, I shall have given you the Initiation for the Destruction of Karmas, and its defences, and its seals, and its ciphers and their interpretations.

"You, yourselves, my disciples, if you have received the Initiation and these things, when you are about to come forth from the body, you will become pure light. And you will hasten upwards, one after the other, and go forth to the places in which all the Aeons are spread out—until there are none on the pathways—until you reach the City of Light. There, the Sentinels of the City of Light see the signs of the Initiation for the Destruction of Karmas which you have undergone, and its defences and all its commands. And they see the seals in your foreheads, and they see the ciphers in your hands. Then, the nine Sentinels open for you the gates of the City of Light, and you go in. The Sentinels will not speak to you but they will give you their seals and their passwords.

Travel in the City of Light

“Again, when you reach the level of the *Three Amens*, the Three Amens will give you their seal and their password. And they will give you the *great name*, and you will pass through into their interior.

“When you reach the level of the *Child of the Child*, they will give you their password and their seal—and the *great name*. Again, you will go into their interior.

“When you reach the level of the *Twin Saviours*, they will give you their password and their seal, and the *great name*. Again, you will go into its interior, to the level of the great Sabaoth, he of the City of Light. When you reach his level, he will seal you with his seal, and he will give you his password and the *great name*. Again you will go into its interior to the level of the great *Jao, the Good*; he of the City of Light. He will give you his password, and his seal, and the *great name*.

“Then you will go into its interior to the level of the *Seven Amens*. Again, they will give to you their password, and their seal, and the *great name*. You will then go into their interior to the level of the *Five Trees* of the City of Light; which are the tranquil Trees. They will give you their password—which is the great password—and their great seal, and the *great name* of the City of Light who is the Ruler over the City of Light.

“Then you will go into their interior to the level of the *Seven Voices*. They will give you their great secret and the *great name* of the City of Light, and their seal. Then you will go into their interior to the level of the *Unassigned Ones* [those who have not yet been allotted places]. They will give you their password, and their seal, and the *great name* of the City of Light.

“Then you will go into their interior to the level of the *Endless Ones*¹¹. They will give you their password, and their seal, and the *great name* of the City of Light. Then you will go into their interior to the level of the *Precedent-Endless Ones*. They will give you their password, and their seal, and the *great name* of the City of Light.

“Then you will go into their interior to the level of the *Undefined Ones*. They will give you their password, and their seal, and the *great name* of the City of Light. Then you will go into their interior to the level of the *Tranquil Ones*. They will give you their password, and their seal, and the *great name* of the City of Light. Then you will go into their interior to the level of the *Precedent-Tranquil Ones*. They will give you their password, their seal, and the *great name* of the City of Light.”

[It was stated earlier in this work that those who had received the Initiation of the Ineffable One, the Initiation of the Light—when they came out from the body—would pass through all the Archon-controlled areas unhindered and unchallenged. It has to be asked whether the Initiation of the disciples was an inferior Initiation, or whether this was an exercise for them in which they had to visit (on their own) all the various levels of the lower Spiritual Regions before starting their teaching mission. The latter seems more likely.]

[Continuing, in turn the disciples were told that they would go into the levels of the

Fatherless Ones, the Precedent-Fatherless Ones, the Five Inscriptions or Engraved Marks, the Three Estates, the Five Assistants (Parastatae), and the Triple-spirited Ones;

and receive their passwords, their seals, and the *great name* of the City of Light.]

“Then you will go into their interior to the level of the *Triple-powered Ones* of the Great Ruler of the City of Light. They will give you their password, their seal, and the *great name* of the City of Light.

“Then you will go into their interior to the level of the *First Ordinance* [presumably a High Official, mention of whom has been made previously]. He will give you his password, and his seal, and the *great name* of the City of Light. Then you will pass into the interior to the place of the level of the *Inheritances*. They will give you their password, and their seal, and the *great name* of the City of Light.

“Then you will go into their interior to the level to the *Place of Silence, or Stillness* [where the operation for destroying karmas takes place.] They will give you their password, and their seal, and the *great name* of the City of Light.

“Then you will go into the interior to the level of the *Veils* which are drawn in front of the Great Ruler of the City of Light. You will be given their great secret, and their seal, and the *great name* of the City of Light. And the *Veils* will be drawn back until you cross over and pass through them, until you reach the *Great Man*; he who is the Ruler of the whole City of Light whose name is *JEU*.

[*Jeu has also been referred to as the First Man, and this, possibly, is because he was the first created Soul of a type that could be used for the “building” of a Man—the top of the Creation.*]

“When you reach that place, he will see that you have performed the Mystery of the whole City of Light, and the Initiation for the Destruction of Karmas, and its defences, and its incense which you have offered, and all its works. And you have fulfilled all the pledges of the Initiation, and all its works. Then *Jeu*, the Father of the City of Light, will rejoice over you. Moreover, he will also give you his secret, and his seal, and the *great name* of the City of Light.

“Then you will go to the place of the Great Light which surrounds the City of Light and all those within it. When you go to that place, however, *Jeu* is again in that place; but he, who is the Great Light, will give you his password, and his seal, and the *great name* of the City of Light.

“Then you will go into its interior through the gates of the City of Light into what is the second City of Light. When you reach the Sentinels of that second City, say the password and its defence. And when the Sentinels open the gates of the second City of Light for you, you will go into their interior to the level of the *Triple-powered Ones of the Light* of the Second City of Light.

“Then when you reach the level of those *Triple-powered Ones of the Light*, they will also give you their great secret of

the Second City of Light, and their seal, and the *great name* of the Second City of Light. Then you will go into their interior to the twelfth level of the twelfth great Power of the emanations of the *God of Oblivion* [Jeu] who has created them. When you reach that level say the “password of the clearance of karmas”, and its defence. Moreover, they that belong to that level will also give you their great secret, and their great defence, and their seal.

“Moreover, they also are on the level of the twelve Powers of the God of Oblivion; these are their true names:

*zozezoza zozezaz thozozaz thezezoz
zozezoza thezozae ezozaz athozoes
ezoez zeeephaz zaz(oz) zaaze(i)oz.*

“These now will stand in their place, and they will call on the God of Oblivion with these names, saying:

‘Hear us, our father, you father of all fatherhoods—

*iz za ... zoz ooooo [eee]eeee ize zozo zezozo
zozooi ezoio eiapttha eiapttha—*

that is, you father of all fatherhoods, because the whole which came forth from *alpha* will return to *omega* when the Completion of all Completion takes place. We now call on these imperishable names so that you may send forth this great light-power to follow these twelve Unassigned Ones—who are the twelve disciples—since they have received the Initiation for the Destruction of Karmas.

‘Because of this they are not constrained from approaching the City of Light.’

“Now, immediately when they have called upon these names—crying out to the God of Oblivion—he, the God of Oblivion, will send forth a great power whose name is *thorzo zazaaz.*”

But, at that moment, this great light-power came forth behind the disciples.

Jesus continued:

“At that moment, it will cause [the Veils of] the Cities of the Light, and their levels, to be withdrawn—until you pass into the interior, and you reach the Place of the God of Oblivion. He, the God of Oblivion, himself, will give to you his great secret, and his great seal, and his *great name*—he, who is Ruler over his City.

“Then he will sing praises as he calls upon the Unapproachable God, He who alone exists. And He, the Unapproachable God, will cast forth from Himself a light-power, which will come to you in the place of the God of Oblivion to give you the distinctive, engraved mark of the City of the God of Oblivion. And you should laud the Unapproachable God because you have received the Initiation for the Destruction of Karmas with its defence, and its seal, and its cipher; and all its pledges which I have enjoined on you.

“Now, my disciples, be patient and I shall also give to you the Initiation for the Destruction of Karmas, and its defence, and its seal.”

When Jesus had finished saying all these things to his disciples, and teaching them about the Mysteries, his disciples said to him:

“Our Lord and our Teacher, we beg you that you should place in us the Initiation for the Destruction of Karmas, and its defence, and its seal, and its cipher, so that we may become Sons of the Light; and so that the Archons of the Aeons, which are outside the City of Light, do not restrain us; and so that we may be numbered within the Inheritances of the Kingdom of the Light, and be complete in all the Mysteries.”

Jesus said to his disciples:

“Be patient and I shall do so. Before I gave to you the Initiations, I first said that I would give you the Initiation of the Twelve Aeons, and their seals, and the manner of calling upon them, in order to go to their places; listen now, since

you have received the Initiation of the Twelve Aeons, and the Initiation of the Purification of the Water of Life, and the Initiation of the Purification by Fire, and the Initiation of the Shabd; and the Mystery of taking away evil from you. Since I said to you that I would tell you of their defences and the manner of calling upon them in order to reach their places, hear now as I tell you of the defences with which you will overcome them.

Defences against the Archons of the Thirteen Aeons

“When you come forth from the body and you reach the First Aeon, and the Archons of that Aeon confront you, seal yourself with this seal which is named *zozeze*. Say it only once. Hold the cipher: 1119 in your two hands. When you have finished sealing yourself with this seal and you have said its name once only, say these defences also:

‘Withdraw yourselves, *Prote(th)*, *Persomphon* and *Chus*, you Archons of the First Aeon, because I call upon *(n)eaza*, *zeozaz* and *zozeoz*.’

“When the Archons of the First Aeon hear these names, they will be very afraid and will flee to the west - to the left - and you will proceed upwards.

“When you reach the Second Aeon, *Chuncheoch* will come forth before you. Seal yourselves with this seal, named *thozoaz*. Say it only once. Hold this cipher: 2219 in your two hands. When you have finished sealing yourself with this seal and you have said its name once only, say these defences also:

‘Withdraw yourself, *Chuncheoch*, O Archon of the Second Aeon, because I call upon *zaoz*, *zoeza* and *zoozaz*.’

Then the Archons of the Second Aeon will withdraw and flee to the west—to the left—and you will proceed upwards.

“When you reach the Third Aeon, *Jaldabaoth and Chucho* will confront you. Seal yourselves with this seal, named *zozaz*. Say it only once. Hold this cipher: 3349 in your hands. When you have finished sealing yourselves with this seal and you have said its name only once, say these defences also:

‘Withdraw yourselves, *Jaldabaoth and Chucho*, you Archons of the Third Aeon, because I call upon *nzozaz, zaozoz and chozoz.*’

Then the Archons of the Third Aeon will withdraw and flee to the west—to the left—and you will proceed upwards.

“When you reach the Fourth Aeon, *Samaelo and Chochochucha* will confront you. Seal yourselves with this seal, named *azozo*. Say it only once. Hold this cipher: 4555 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also:

‘Withdraw yourselves, *Samaelo and Chochochucha*, you Archons of the Fourth Aeon, because I call upon *nzozeza, chozozazza and zazezo.*’

When you have finished saying these defences, the Archons of the Fourth Aeon will withdraw to the west—to the left. But you should proceed upwards.

“When you reach the Fifth Aeon, *Jaltho and Aiocha and Isaol* will confront you. Seal yourselves with this seal, named *azeoza*. Say it only once. Hold this cipher: 5369 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also:

‘Withdraw yourselves, *Jaltho, Aiocha and Isaol* because I call upon *nzomaeozejoaz and zo .. ooze.*’

“When you have finished saying these defences, the Archons of the Fifth Aeon will withdraw and will flee to the west—to the left. But you will proceed upwards.

“When you reach the Sixth Aeon which is called the *Little Middle* because it belongs to the six Aeons which have believed in the Light, you will find that the Archons of these places have a little goodness within them, because they have believed. The Archons of the *Little Middle*—*Zozaocha, Chozaaza and Obaoth*—will confront you, thinking that perhaps you have not received Initiation. Mention the Initiation and seal yourselves with this seal which is named *zachoomezoz*. Say it only once. When you have finished sealing yourselves with this seal, and you have said its name once only, say these defences also:

‘Withdraw yourselves *Zozaocha, Chozaaza and Obaoth*, you archons of the *Little Middle*, for we have received the Initiation of the Twelve Aeons, and their defences, and because we call upon *zozeaza, chozaez and achozeaz*.’

“Immediately you say these names also, those Archons will withdraw, and they will make way for you, and they will not seize hold of you; because they confronted you thinking that you had not received Initiation. But they will rejoice with you in great joy, because you have received Initiation while you are still in your bodies. Then they will envy you because you have surpassed them—and, again, you should proceed upwards.

“When you reach the Seventh Aeon, *Chozoazacho and Jazo* will come forth and confront you. Seal yourselves with this seal, which is named *chozophrazaz*. Say it only once. Hold this cipher: 7889 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also:

‘Withdraw yourselves *Chozoazacho and Jazo* because we call upon the *zoezo, zachozo and zeazo*.’

Then the Archons of the Seventh Aeon will withdraw and you should proceed upwards.

“When you reach the Eighth Aeon, those Archons that are named *Jao, Asacho and Aoeio* will confront you. Seal

yourselves with this seal, named *zozaoz*. Say it only once. Hold this cipher: 8054 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also:

'Withdraw yourselves *Jao, Asacho and Aoeio* because we call upon the *zaazoz, zeio and zeazo(?)oozoaz*.'

Again, the Archons of the Eighth Aeon will withdraw, and you should proceed upwards.

"When you reach the Ninth Aeon, *Bozeoth, Ozai and Ezanatha*, the Archons of the Ninth Aeon will confront you. Seal yourselves with this seal, which is named *zophrakas*. Say it only once. Place this cipher: 2889 in your hands. When you have finished sealing yourselves with this seal and you have said its name only once, say these defences also:

'Withdraw yourselves *Bozeoth, Ozai and Ezanatha* because we call upon the *zoe, zosa, eezezoz and chozoez*.'

Then the Archons of the Ninth Aeon will withdraw and you should proceed upwards.

"But when you reach the Tenth Aeon, *Obathoi, Oosao(th) and Thoiaz* will confront you. Seal yourselves with this seal which is named *thozaoz*. Say it only once. Place this cipher: 4559 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, and you have sealed yourselves once only, say these defences also:

'Withdraw yourselves *Obathoi, Oosao(th) and Thoiaz* because we call upon the *jeozazi, ooozoaz and chozoaz*.'

Again, the Archons of the Tenth Aeon will withdraw, and you should proceed upwards.

"When you reach the Eleventh Aeon, *Ageone, Zoteoz and Zeseon* will confront you. Seal yourselves with this seal which is named *zozaoe*. Say it only once. Hold this cipher:

5558 in your hands. But, when you have finished sealing yourselves with this seal and you have said its name once only, say these defences also:

‘Withdraw yourselves, *Ageone, Zoteoz and Zeseon* because we call upon the *eoazae, zaezoz and chozamao.*’

The Archons of the Eleventh Aeon will withdraw, and you should proceed upwards.

“But, when you reach the Twelfth Aeon, the Invisible God is in that place with the Barbelo and the Unbegotten God. The Invisible God is in a place alone in the Twelfth Aeon—and veils are drawn in front of him. For there are many other Gods in that Aeon who, in the City of Light, are called Archons; they are the Great Archons who rule over all the Aeons. It is they who serve the Invisible God and the Barbelo and the Unbegotten God.

“Again, the Archons of that Aeon will confront you. These are their names: *Charbyotho, Arzoza and Zazazaoth*. Seal yourself with this seal, which is named *zphrka*. Say it only once. Hold this cipher: 9885 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also:

‘Withdraw yourselves, *Charbyotho, Arzoza and Zazazaoth* because we call upon the *zeezo, zaoz, chozoaz and achazoe.*’

Again, the Archons of the Twelfth Aeon of the Invisible God will withdraw themselves because you have said the Twelve Defences of the Twelve Aeons. Then you should proceed upwards.

“When you reach the Thirteenth Aeon, the Great Invisible God is there with the Great Maiden Spirit [Maiden of the Light] and the Twenty-four Emanations of the Invisible God [the Twenty-four *Syzygy* Invisible Ones]. And the Twenty-four Emanations of the Invisible God will confront you¹², wishing to take hold of you on account of the Initiation which you have received.

The Twenty-four Invisible Ones

[It will be remembered that the Pistis Sophia was one of the Twenty-four Invisible Ones. She was dissatisfied with her status. Consequently, it appears that the whole group were anxious about their spiritual progress.]

“These are the imperishable names of the Twenty-four Emanations [Invisible Ones] which will confront you:

The first	is <i>Aytogetho</i>	: the thirteenth is <i>Thaisabo</i>
the second	is <i>Aytochoa</i>	: the fourteenth is <i>Naoi</i>
the third	is <i>Agenezo</i>	: the fifteenth is <i>Iaosae</i>
the fourth	is <i>Aaaa</i>	: the sixteenth is <i>Aisora</i>
the fifth	is <i>Oco</i>	: the seventeenth is <i>Iaaeos</i>
the sixth	is <i>leo</i>	: the eighteenth is <i>Ao</i>
the seventh	is <i>Oia</i>	: the nineteenth is <i>Ehab</i>
the eighth	is <i>Saoebo</i>	: the twentieth is <i>Bahao</i>
the ninth	is <i>Oatho</i>	: the twenty-first is <i>Alaeba</i>
the tenth	is <i>Sasothoes</i>	: the twenty-second is <i>Cha</i>
the eleventh	is <i>Althezo</i>	: the twenty-third is <i>Arira</i>
the twelfth	is <i>Ioaboe</i>	: the twenty-fourth is <i>Al..b</i>

These are the names of the Twenty-four Emanations of the Invisible God as I have just said. They will confront you, wishing to take hold of you, as they envy you because of the Initiation which you have received. Say these defences:

‘Withdraw yourselves, you Twenty-four Emanations of the Invisible God.’

Say the names of the Twenty-four Emanations. Seal ourselves with this seal, which is named *zazapharas*. Say it only once and place the cipher: 8855 in your hands. When you have finished sealing yourselves with this seal and you have said its name only once, say these defences also:

‘We call upon *sazaza, aioozeze, zozomaza, throzoetz, achozeo, zoe, zae, ooo, ooo, ooo, ooo, eee, eee, eee, eee, eee, zaezoaz, zeozoe, zeze, zeoz, zoize, chozeozo, zeezo.*’

When you have finished calling on the names of the City of Light, say also:

‘Withdraw yourselves, you Twenty-four Emanations of the Invisible God, whose names we have just said from the beginning.’

Immediately the names of the City of Light, and its defence have been said, they will be withdrawn, and you will proceed upwards.

The Fourteenth Aeon and the Second Great Invisible God

“But, when you reach the Fourteenth Aeon, the Second Great Invisible God is there. And the Great God, there, is called the Great Beneficent God. Furthermore, he is a Power of these three Archons of the Light which are within all the Aeons—namely the three Gods which are outside the City of Light. For there is a multitude of Powers in that Aeon—but they are not so numerous as those which are in the Aeons outside of them.

“These Powers will confront you, wishing to lay hold on you, as they envy you on account of the Initiation which you have received. They will wish to detain you so that you might perform my Initiations in their places, so that they, also, would receive powers from the Powers of the City of Light. But, I say to you, seal yourselves with this seal which is named *zoezozeiazach*. Say it only once. And place this cipher: 8869 in your hands. Again, say:

‘Withdraw yourselves, all you Powers of the Second Invisible God, because we call upon the *zoozeaz, achoezo, zee and zoazez*.’

And the Powers of that Aeon will withdraw and you should proceed upwards.

“But when you reach the place of those three Archons who are within all these Invisible Ones, namely the Triple-powered Gods which are outside the City of Light, that is

the Archons of the Light—for those three Archons which are inside all the Aeons, and they which are outside all the Settlements, are superior to all the Gods which are in all the Aeons—those Archons of the Light will see you when you reach that place and observe that you have received these Initiations.

“They, also, have received the Initiations of the City of Light because when the First Power came forth they were the first to remain in it; and when they came down, the Kingdom of the Light was preached to them. The First Power also gave to them these Initiations which I have given to you. But they have not experienced the Initiation for the Destruction of Karmas.

“Because of this I say to you that when I come to “roll up” all the Aeons, I shall give the Initiation for the Destruction of Karmas to these three Archons of the Light which are the last of all the Aeons, because they have believed in the Initiation of the Kingdom of the Light.

“But when you reach that place, they will see that you have received all these Initiations as far as the Initiation for the Destruction of Karmas. They will lay hold of you in that place, because they have not received the Initiation for the Destruction of Karmas, in order to persuade you to perform for them these Initiations which you have received.

“Because of this, it was not possible for you to go into their interior until you had first received the Initiation for the Destruction of Karmas. Do not fear now because I have said to you that it was not possible for you to go to the City of Light until you had received the Initiation for the Destruction of Karmas. But they will restrain you in the place of the three Archons of the Light.

“However, concerning this, I can tell you that there is no place of correction in those places, because those of that place [City of Light] have received the Initiations; nor is it possible for them to punish you in those places. But they would lay hold of you in those places until you had received the Initiation for the Destruction of Karmas.

“Seal yourselves with this seal which is named *zoezoezaio*. Say it only once. And hold this cipher: 5555 in your hands. When you have finished sealing yourselves with this seal and you have said its name only once, say these defences also:

‘We call upon you, *zoezezechoezoe*, *oezeaz*, *eiozeao*, *zazeo* and *zeozo*.’

When you have finished calling on these names, the *paraleptores* of these places will know you, and they will receive you themselves because <you have received the Initiation for the Destruction of Karmas>

(The Remainder of this Book is Missing)

NOTES

- ¹ Possibly, the “Three Sounds, or Melodies”.
- ² Presumably, these Archons were those apostate ones whom Jesus consigned to the Flashing Sphere after the rebellion.
- ³ Lit. ‘baptisms’ = ‘ablutions’, ‘cleansings’ or ‘purifications’.
- ⁴ ‘Forty-nine’ is usually a symbol for a large, indeterminate number.
- ⁵ Lit. ‘surrounds’.
- ⁶ Lit. “the Initiation of the Forgiveness of Sins”.
- ⁷ Lit. “baptisms”; but in the pages that follow the term *Initiation* becomes more appropriate.
- ⁸ Living in a commune; lending a ready ear to all; given to gossiping.
- ⁹ Lit. ‘a protective utterance’ against the powers of evil.
- ¹⁰ Lit. ‘forgive their sins’.
- ¹¹ ‘Endless’ is used in the sense of ‘timeless’. The Greek term *aperautos* can mean ‘boundless’ or ‘infinite’ in space; ‘countless’ in number; or ‘endless’ in time. We suggest that the ‘Ones’ on this level have reached the perfection which makes them immortal.
- ¹² The Twenty-four Invisible Ones are the Guardians of the City of Light.



GLOSSARY

For the convenience of Readers, all Coptic and Greek terms have been transposed into English characters.

(C) = Coptic : (G) = Greek : (E) = Egyptian

Aeon (G) : a paronomastic word with three principal meanings—

1. a Master or Saint;
2. a District or Province in the Spiritual Regions;
3. an unimaginable period of time.

Aggelos (G) : a messenger or envoy; hence, a divine messenger—an Angel.

Agoratos (G) : an Invisible One; one of twelve Guardians of the City of Light in the Thirteenth Aeon.

Amente (E) : the Coptic equivalent of the Greek 'Hades'.

Apostle (G) : one with a Mission.

Archaggelos (G) : an Archangel; a superior Angel.

Archon (G) : a Ruler or governor in the Spiritual Regions; from Archontes, a Chief Magistrate in Athens.

Aroenos mpyoein (C) : Maiden of the Light; a Judge of Souls in the Thirteenth Aeon; has seven subordinate Maidens of the Light.

Astral Region : the Lowest Spiritual Region above the Phenomenal Universe.

Atshajserou (C) : the Ineffable One—the Supreme Being.

Causal Region : the Second Spiritual Region above the Phenomenal Universe. Also known as Trikuti.

City of Light : a glorious city in Trikuti (which see) in which Souls are purified and organised before proceeding further up into the Spiritual Regions. A 'staging post', as it were.

Dekanos (G) : a Decan—possibly a leader of ten in the Spiritual Regions.

Eksusia (G) : Entities termed "Strong Ones" in the Spiritual Regions.

Enduma (G) : a robe or garment; particularly used for the "Robe of Light".

Erinaioi (G) : "Angels of Death", responsible for extracting the soul *paralemptai* from the body at the time of death; and for conducting the soul to its judgment—from the 'Erinys' or 'Furies'
also the 'Avenging Deities'. (See *paralemptai*).

Ezoyeia (G) : a Power or Authority.

IS (C) : a contraction for "Jesus".

Lethia (C) : Forgetfulness or Oblivion—from the Greek 'lethe'.

Liturgos (C) : doubtful—but possibly, an 'assistant' or 'servant'. Probably cog-

nate with Greek 'leitourgos' = a servant of the State, or one who fills a Public Office. The equivalent Latin, 'liturgus' = an 'attendant'.

Maria (C) : sometimes written as 'Mariam' but translated always as Mary'. (See Mary Magdalene, and Mary, Mother of Jesus).

Metanoia (G) : a change of mind, or 'Repentance'. Used for the Songs of Praise declaimed by the Pistis Sophia.

Musterion (G) : a paronomastic word used in the *Codices* with five different meanings—a secret or mystery; a Heavenly Being; Initiation (from the extended word 'musteriasmos'; the *Shabd* or *Nam*; and, occasionally, as a Spiritual Region.

Nnute (C) : Gods or Divinities.

Parabasis (G) : 'deviation' or 'transgression'—hence 'sin' or 'karma'.

Paraleptor (G) : One associated with the supervision of the provision, and purification, of light in the Spiritual Regions—e.g. "Melchisedek, the Great Paraleptor of the Light".

Parastates (G) : a 'defender', 'supporter' or 'comrade'; but also an area such as a 'sub-plane' or, even, a 'suburb' of a city. Apparently used to define the countryside around the City of Light.

Pleroma (G) : a 'full measure', 'sum total', or 'complement'; used in three different senses:

1. the sum total of all the emanations (creations) from the Supreme Being;
2. by analogy, the whole of Creation;
3. the full complement of the 'Company of Saints'.

Psyche (G) : a Soul.

Pule pethsauros mpyoein (C) : the 'Gates of the City of Light'.

Spinther (G) : a 'spark' or 'flash of light'; to be seen in Meditation.

Thi-marmareos (C/G) : the 'Sparkling Place' (see below).

(N)Thimarmene sphaira (C/G) : the 'Flashing Sphere or Globe'. The second 'stop' on Jesus's travels through the Astral Region.

Trikuti (Sanskrit/Hindi) : see Causal Region.

Turannos (G) : an absolute sovereign or ruler; later, the word came to imply reproach as in the English 'tyrant'. Used in the *Codices* as an appellation for 'rebellious' Archons in the Spiritual Regions.