

1 The teaching of the Savior and the revelation of the mysteries together with the things hidden in silence and those (things) which he taught to John, his disciple.

2 Now it happened one day when John the brother of James, the sons of Zebedee, was going up to the temple, a Pharisee named Arimanius approached him. And he said to him, "Where is your teacher, the one whom you used to follow?"

I said to him, "He returned to the place from which he came." The Pharisee said to me, "This Nazorene deceived you with error. He filled your ears with lies, and he shut your hearts. He turned you from the traditions of your fathers."

When I, John, heard these things, I turned from the temple to a mountainous and desert place and I grieved greatly in my heart, asking "How was the Savior appointed?" and "Why was he sent into the world by his father? Who is his father who sent him? And of what sort is that aeon to which we will go? For what did he slay about it? He told us that the aeon to which we will go is modeled on the indestructible aeon, but he did not teach us about what sort the latter is."

3 Just then, while I was thinking these things, behold the heavens opened, and the whole creation below the heaven was illuminated. And the world quaked.

I was afraid and behold in the light I saw a child standing by me. When I saw him, he became like an old person and he shifted his semblance, becoming like a servant.

These (semblances) before me were not multiple beings but there was only a (single) likeness having many forms in the light. And the semblances appeared through each other, and the semblance had three forms.

He said to me, "John, John, why do you doubt and why are you fearful? Are you are a stranger to this likeness?—This is to say, do not be fainthearted! I am the one who dwells with you always. I am the Father. I am the Mother. I am the Son. I am the one who is undefiled and unpolluted.

Now I have come to teach you what exists and what has come into being and what must come into being so that you will understand the things which are not apparent and those which are apparent, and to teach you about the immovable generation of the perfect Human.

Now then lift up your face so that you will receive the things that I will teach you today and you will tell them to your fellow spirits who come from the immovable generation of the perfect Human.

4 And I asked so that I might know.

And he said to me, "The Monad is a monarchy without anything existing over it. It exists as the God and Father of the All., the invisible which dwells above the All, ... imperishableness which exists as the pure light upon which it is not possible for any eye to gaze.

It is the invisible Spirit, and It is not appropriate to consider It to be like the gods or that It is something similar. For It is more than divine, without anything existing over It. For nothing lords over It.

. . . not ... in anything less ... exists in It.

It alone is eternal since It does not need anything. For It is totally perfect. It does not lack anything such that anything would perfect It, but It is always completely perfect in light. It cannot be limited because there is nothing before It to limit It. It is inscrutable because there is no one who exists before It to scrutinize It. It is immeasurable because there is nothing which exists before It to measure It. It is invisible because there is no one to see It. It is an eternity existing eternally. It is ineffable because there is no one able to comprehend It in order to speak about It. It is unnameable because there is no one before It to name It. It is the immeasurable light,

which is pure, holy, and unpolluted. It is ineffable being perfect in incorruptibility. (It does) not (exist) in perfection, blessedness, or divinity but It is far superior (to these). It is neither corporeal nor incorporeal. It is not large or small. It is not such that one could say that It has quantity or quality. For it is not possible for anyone to know It. It is not something among existing things, but It is far superior—not as being superior (to others as though It is comparable to them) but as that which belongs to Itself. It does not participate in the aeons or in time (as a constitutive part of them). For that which participates in an aeon was first prepared (by others). It was not given a portion in time because It does not receive anything from another- for whatever It received would be received as a loan. For what exists prior to anything else is not deficient such that It should receive from anything.

For this one gazes marveling at Itself alone in Its light. ... For It is a vastness. It possesses the immeasurable simplicity. It is an aeon giving aeon, life giving life, a blessed one giving blessedness, a knowledge giving understanding, a good one giving goodness. It is mercy giving mercy and salvation. It is grace giving grace—not such that it possesses it but that It gives.

5 How am I to speak with you about the immeasurable, incomprehensible light? For Its aeon is indestructible, being tranquil and existing in silence, being at rest. It exists prior to the All, for It is the head of all the aeons and It gives them strength in Its goodness.

For we do not understand these ineffable matters, and none of us knows those immeasurable things except for the one who appeared from the Father. This is the one who spoke to us alone.

For (It is) the one who gazes at Itself alone in Its light that surrounds It, which is the spring of the living water.

And It provides for all the aeons.

And in every way It gazes upon Its image, seeing it in the spring of the Spirit, willing in Its light-water which is in the spring of the pure light-water which surrounds It.

And Its thinking became a thing. And she who appeared in Its presence in the luminescence of Its light was revealed. She is the first power who came into being before them all. She appeared from Its thought, the Pronoia of the All, her light . . . light, the perfect power, that is, the image of the perfect invisible virginal Spirit, the first power, the glory of Barbelo, the glory which is perfect in the aeons, the glory of the revelation.

She glorified the virginal Spirit and praised It since she had appeared because of It. That one is the first Thought (Protennoia) of Its image. She became a womb for the All because she is prior to them all, the Mother-Father, the first Human, the holy Spirit, the triple male, the triple power, the triple named androgyne, and the eternal aeon among the invisible ones, and the first to come forth.

6 Barbelo requested the invisible virginal Spirit to give her Foreknowledge. And the Spirit stared. When It stared, Foreknowledge was revealed and stood with Pronoia. She is from the Thought of the invisible virginal Spirit. She glorified It and Its perfect power Barbelo, for it was because of her that she had come into being.

And again she requested (It) to give her Indestructibility. And It stared. And in Its staring, Indestructibility was revealed. And she stood with Thought and Foreknowledge. She glorified the Invisible one and Barbelo, for they had come into being because of her.

And Barbelo requested (It) to give her Eternal Life. And the invisible Spirit stared. And in Its staring, Eternal Life was revealed. And they stood. They glorified the invisible Spirit and Barbelo, for they had come into being because of her.

And again she asked (It) to give to her Truth. And the invisible Spirit stared. Truth was revealed. And they stood. They glorified the invisible Spirit who was approving and his Barbelo, for they had come into being because of her.

This is the pentad of the Aeons of the Father, who is the first Human, the image of the invisible Spirit. This is Pronoia, namely: Barbelo, Thought, Foreknowledge, Indestructibility, Eternal Life, and Truth. This is the androgynous pentad of the Aeons which is the decad of Aeons, the Father.

7 And It gazed into Barbelo in the pure light which surrounds the invisible Spirit and Its luminescence, and she conceived from It. It begot a spark of light in a light resembling blessedness, but it was not equal to Its greatness. This one was only-begotten of the Mother-Father who had appeared. He is his only offspring, the only-begotten of the Father, the pure light.

Then the invisible virginal Spirit rejoiced over the light which had come into being, that one who first appeared from the first power of Its Pronoia, which is Barbelo. And It anointed him from Its own goodness/Christhood until he became perfect, not lacking anything of goodness/Christhood because It had anointed him in the goodness/Christhood of the invisible Spirit. And he stood in Its presence while It poured upon him. And immediately when he had received from the Spirit, he glorified the holy Spirit and the perfect Pronoia, for he had been revealed because of her. And he asked to be given a fellow worker, which is Mind. And It stared. And in the invisible Spirit's act of staring, Mind was revealed. And he stood with Christ, glorifying him and Barbelo, for all these came into being in silence.

And Thought willed to create a work through the Word of the invisible Spirit, and his Will became a work. And he was revealed with Mind and Light, glorifying It. And the Word followed the Will. For because of the Word, Christ the divine Autogenes created the All. Eternal Life with Will, and Mind with Foreknowledge stood. They glorified the invisible Spirit and Barbelo for they had come into being because of her. And the holy Spirit perfected the divine Autogenes, the son of Itself and Barbelo, so he might stand before the great and invisible virginal Spirit. The divine Autogenes, the Christ, (is) that one who honored It with a mighty voice. He appeared through the Pronoia. And the invisible virginal Spirit placed Autogenes as true god over the All and It subjected to him all authority and the truth which dwells in It so that he might know the All. (He is) that one whose name they call by a name which is more exalted than any name. For they will say that name to those who are worthy of it.

8 For from the light, which is the Christ, and Indestructibility, through the gift of the Spirit, he gazed out so as to cause the four Lights from the divine Autogenes to stand before him.

And the three (are): Will, Thought, and Life. And the four powers are: Understanding, Grace, Perception, and Prudence. Now it is Grace which dwells in the Light Aeon Armozel, who is the first angel. And three other Aeons are with this Aeon: Grace, Truth, Form. And the second Light Oriael is the one who was established over the second Aeon. And three other Aeons are with him: Pronoia, Perception, Memory. And the third Light is Daveithai, the one who was established over the third Aeon. And the three other Aeons with him are: Understanding, Love, and Likeness. And the fourth Aeon was established over the fourth Light Eleleth. And the three Aeons with him are: Perfection, Peace, Wisdom. These are the four Lights who stand before the divine Autogenes. These are the twelve Aeons which stand before the Son of the great Autogenes Christ, through the will and the gift of the invisible Spirit. And the twelve Aeons belong to the Son of Autogenes.

9 And the All was firmly founded through the will of the holy Spirit, through Autogenes. And from the Foreknowledge of the perfect Mind through the revelation of the will of the invisible Spirit and the will of Autogenes, the invisible Spirit named the perfect Human, the first revelation and the truth, Pigera-Adamas.

And It set him up over the first Aeon with the great Autogenes Christ, beside the first Light, Armozel. And Its powers dwelled with him.

And the Invisible one gave him an unconquerable intellectual power. And he spoke and glorified and praised the invisible Spirit, saying, Because of you the All came into being and it is to you that the All will return. And I will praise and glorify you and Autogenes with the three Aeons: the Father, the Mother, the Child, the perfect power.'

And It set up his Child Seth over the second Aeon beside the second Light Oroiel.

And in the third Aeon were set up the seed of Seth over the third Light, Daveithai.

And the holy souls were set up. In the fourth Aeon were set up the souls of those who were ignorant of the Fullness and did not repent immediately but they persisted a while. And afterward they repented. They dwelled beside the fourth Light Eleleth.

These are the creatures who glorify the invisible Spirit.

10 Sophia of the Epinoia, being an Aeon, thought a thought from within herself and the thought of the invisible Spirit and Foreknowledge. She willed a likeness to appear from within herself without the will of the Spirit—It had not approved—and without her partner and without his consideration. For the countenance of her masculinity did not approve, and she had not found her partner. She deliberated apart from the will of the Spirit and the understanding of her partner. She brought forth.

Because of the unconquerable power within her, her thought did not remain idle. And an imperfect product appeared from her, and it was different from her pattern because she created it without her partner. And it was not patterned after the likeness of its Mother, for it had a different form. When she saw (the product of) her will, it was different, a model of a lion-faced serpent. His eyes were like flashing fires of lightning. She cast him out from her, outside of those places so that none among the immortals might see him, for she had created him in ignorance.

And she surrounded him with a luminous cloud. And she placed a throne in the midst of the cloud in order that no one might see him except the holy Spirit, who is called the mother of the living. She named him Yaltabaoth. This is the Chief Ruler, the one who got a great power from his Mother.

11 And he withdrew from her and he abandoned the place where he had been born. He seized (another place). He created for himself another aeon inside a blaze of luminous fire, which still exists now.

And he was stupefied in his Madness, the one who dwells within him, and he begat some authorities for himself.

The name of the first is Athoth, the one whom the generations call the reaper. The second is Harmas, who is the eye of envy. The third is Kalila-Oumbri. The fourth is Yabel. The fifth is Adonaïou, who is called Sabaoth. The sixth is Cain, whom the generations of humanity call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melcheir-Adonein. The twelfth is Belias; he is the one who is over the depth of Hades.

And he set up seven kings over the seven heavens, one per firmament of heaven, and five over the depth of the abyss so that they might rule.

12 And he divided his fire among them, but he did not send them (anything) from the power of the light which he had received from his Mother. For he is ignorant darkness. When the light mixed with the darkness, it caused the darkness to shine, but

when the darkness mixed with the light, it darkened the light, so that it became neither light nor dark, but it was weak.

Now this weak ruler has three names. The first name is Yaltabaoth. The second is Saklas. The third is Samael. He is impious in his Madness, she who dwells in him. For he said, 'I am God and no other god exists except me,' since he is ignorant of the place from which his strength had come.

And the Rulers created seven powers for themselves. And the powers created for each of them six angels until they had produced 365 angels.

These are the bodies of the names: The first is Athoth; he has a sheep's face. The second is Eloaiou; he has a donkey's face. The third is Astaphaios; he has a hyena's face. The fourth is Yao; he has a serpent's face with seven heads. The fifth is Sabaoth; he has a serpent's face. The sixth is Adonin; he has a monkey's face. The seventh is Sabbede; he has a fiery face which shines. This is the hebdomad of the week.

But Yaldabaoth possessed a multitude of faces, adding up to more than all of them, so that when he is in the midst of the seraphim, he could masquerade in front of them all at will.

13 He shared with them (portions) from his fire.

Because of the power of the glory which dwells in him from the light of his Mother, he became Lord over them. Because of that, he called himself God, and he was not obedient to the place from which he had come.

And he mixed with the authorities who dwell with him. Through his thinking and his speaking, seven powers came into being. And he named the powers one after another, beginning with the highest (as follows): First is Goodness/Christhood with the first (authority) Athoth. The second is Pronoia with the second one Eloaio. The third is Divinity with the third one Astraphaio. The fourth is Lordship with the fourth one Yao. The fifth is kingdom with the fifth one Sabaoth. The sixth is Envy with the sixth one Adonein. The seventh is Understanding with the seventh Sabbateon. For these are those who have a firmament corresponding to each aeon. These were named according to the glory of those who belong to heaven for the destruction of the powers. The names which they were given by the Chief Begetter had power in them, but the names which were given to them according to the glory of those who belong to heaven are for their destruction and powerlessness. Thus they have two names. He ordered everything following the likeness of the first Aeons, which had come into being, so that he might create them in the indestructible pattern. Not because he had seen the indestructible ones, but the power in him which he had gotten from his Mother bore in him the likeness of the world.

14 And when he saw the creation which surrounded him and the multitude of the angels surrounding him who had come into being from him, he said to them, 'I am a jealous God and no other god exists beside me.' But his proclamation indicated to the angels who dwell with him that another God does exist. For if there were not another who exists, of whom would he be jealous?

The Mother began to wander. She understood her deficiency when the brightness of her light was diminished and she was darkened, because her partner had not been in concord with her."

But I said, "Lord, what does it mean 'she wandered'?"

He smiled and said, 'Do not think it means as Moses said 'upon the waters.' But in fact, when she saw the evil which had happened and the theft which her offspring had committed, she repented and she was overcome with forgetfulness in the darkness of ignorance. And she began to be ashamed. She did not dare to return but she was ... in motion. This movement is the wandering.

The Arrogant one had gotten a power from his Mother. For he was ignorant, thinking that no one existed except his Mother alone. And seeing the multitude of the angels whom he had created, he then exalted himself over them.

And when the Mother understood that the garment of darkness was not perfect, she then understood that her partner had not been in concord with her. She repented with great weeping.

And the entreaty of her repentance was heard and all the Fullness praised the invisible virginal Spirit on her behalf. The holy Spirit poured over her (something) from their entire Fullness. For her partner did not come to her (by himself), but it was through the Fullness that he came to her in order that he might correct her deficiency. Yet even so, she was not conveyed to her own Aeon, but (was placed) above her child so that she might dwell in the Ninth until she corrects her deficiency.

15 And a voice came from the exalted heavenly Aeon, 'The Human exists and the Child of the Human.' The Chief Ruler, Yaltabaoth, heard it, but he thought that the voice had come from his Mother, and he did not understand where it had come from. And the holy and perfect Mother-Father, the perfect Pronoia, the image of the Invisible, who is the Father of the All, in whom the All came into being, the first Human, taught them by revealing his likeness in a male model.

The Aeon of the Chief Ruler trembled all over and the foundations of the abyss quaked. And upon the waters which dwell under matter, the underside was illumined by the appearance of his image which had been revealed. And when all the authorities and the Chief Ruler stared (on the water), they saw all the region below which was shining. And by the light, they saw the model of the image upon the water.

And he said to the authorities who dwell with him, 'Come, let us create a human according to the image of God and according to our likeness so that his image might illuminate us.' And they created (using) the power from each of them according to the characteristics which they had been given.

And each one of the authorities supplied for (the human's) soul a characteristic corresponding to the model of the image which he had seen. He created a real being in accordance with the likeness of the perfect first Human. And they said, 'Let us call him Adam in order that his name might become a power of light for us.'

And the powers began (their work): The first one, Goodness, created a bone-soul. The second one, Pronoia, created a sinew-soul. The third one, Divinity, made a flesh-soul. The fourth one, Lordship, made a marrow-soul. The fifth one, Kingdom, made a blood-soul. The sixth one, Envy, created a skin-soul. The seventh Understanding, created a hair-soul.

The multitude of the angels stood before him. They received the seven substances of the soul from the powers so that they might create the harmony of the parts and the harmony of the limbs and the proper combination of each of the parts.

16 The first began to create (starting) from the head. Eteraphaope Abron created its head. Megiggesstroeth created the brain. Asterechmen, the right eye. Thaspomocham, the left eye. Yeronumos, the right ear. Bissoum, the left ear. Akiopeim, the nose. Banen Ephroum, the lips. Amen, the teeth. Ibikan, the molars. Basiliasdeme, the tonsils. Achcha, the uvula. Adaban, the neck. Chaaman, the vertebrae. Dearcho, the throat. Tebar, the right shoulder. N. . . the left shoulder. Mniarchon, the right elbow. . . the left elbow. Abitron, the right underarm. Evanthen, the left underarm. Krys, the right hand. Beluia, the left hand. Treneu, the fingers of the right hand. Balbel, the fingers of the left hand. Krیمان, the fingernails. Astrops, the right breast. Barroph, the left breast. Baoum, the right shoulder joint. Ararim, the left shoulder joint. Areche, the belly. Phthave, the navel. Senaphim, the abdomen. Arachethopi, the

right ribs. Zabedo, the left ribs. Barias, the right hip. Phnouth, the left hip. Abenlenarchei, the marrow. Chnoumeninorin, the bones. Gesole, the stomach. Agromauma, the heart. Bano, the lungs. Sostrapal, the liver. Anesimalar, the spleen. Thopithro, the intestines. Biblo, the kidneys. Roeror, the sinews. Taphreo, the spine of the body. Ipouspoboba, the veins. Bineborin, the arteries. Aatoimenpsephei, theirs are the breaths which are in all the parts. Entholleia, all the flesh. Bedouk, the right buttock (?). Arabeei, the left <buttock. . . >, the penis. Eilo, the testicles. Sorma created the genitals. Gorma Kaiochlabar, the right thigh. Nebrith, the left thigh. Pserem, the kidneys (muscles?) of the right side. Asaklas, the left kidney (muscle). Ormaoth, the right knee. Emenun, the left knee. Knyx, the right shin. Tupelon, the left shin. Achiel, the right ankle. Phneme, the left ankle. Phiouthrom, the right foot. Boabel, its toes. Trachoun, the left foot. Phikna, its toes. Miamai, the toenails. Labernioum <...>.

And seven were appointed over all these: Athoth, Armas, Kalila, Yabel, Sabaoth, Cain, Abel.

17 And those who animate the parts are, according to parts: the head, Diolimodraza. The neck, Yammaeax. The right shoulder, Yakoubib. The left shoulder, Verthon. The right hand, Oudidi. The left, Arbao. The fingers of the right hand, Lampno. The fingers of the left hand, Leekaphar. The right breast, Barbar. The left breast, Imae. The chest, Pisandraptas. The right shoulder joint, Koade. The left shoulder joint, Odeaur. The right ribs, Asphixix. The left ribs, Synogchouta. The belly, Arouph. The womb, Sabalo. The right thigh, Charcharb. The left thigh, Chthaon. All the genitals, Bathinoth. The right knee, Choux. The left knee, Charcha. The right shin, Aroer. The left shin, Toechtha. The right ankle, Aol. The left ankle, Charaner. The right foot, Bastan. Its toes, Archentechtha. The left foot, Marephnouth. Its toes, Abrana. Seven, 7, have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps.

And those who are over the senses, Archendekta. And the one over the perception, Deitharbathas. And the one over the imagination, Oummaa. And the one over the assent, Aachiaran. And the one over the whole impulse, Riaramnacho.

And the source of these demons who are in the whole body is fixed as four: heat, cold, wetness, dryness. And the mother of them all is matter. The one who rules over the heat, Phloxpha. The one who rules over the cold, Oroorrothos. The one who rules over what is dry, Erimacho. "The one who rules over the wetness, Athuro. The mother of all these, Onorthochrasaei who is limitless, stands in their midst and she mixes with them all. And truly she is matter, for they are nourished by her.

Ephememphi is the one who belongs to pleasure. Yoko is the one who belongs to desire. Nenentophni is the one who belongs to grief. Blaomen is the one who belongs to fear. The mother of them all is Esthensis Ouch Eiptoe. The passions come into being from these four demons. From grief (comes) envy, jealousy, suffering, trouble, pain, heartlessness, anxiety, mourning, and the rest. And from pleasure comes much wickedness and empty boasting and similar things. From desire (comes) anger, wrath, bitterness, bitter yearning, insatiable greed and similar things. From fear (comes) panic, flattery, anguish, shame. These all resemble virtues as well as vices. The insight into their true character is Anaro, who is the head of the material soul which dwells with the seven senses Ouch Eiptoe. This is the number of the angels: altogether they are 365. They all labored on it until, part by part, the psychic and material body was completed. Now others whom I have not mentioned to you rule over the rest.

If you want to know about them, it is written in the Book of Zoroaster.

And all the angels and demons labored until they had created the psychic body.

18 And their product was completely inactive and motionless for a long time.

But when the Mother wanted to retrieve the power which she had given to the Chief Ruler, she entreated the Mother-Father of the All, the one who possesses great mercy. Following the holy design, he sent the five Lights down to the place of the angels of the Chief Ruler. They advised him with the goal of extracting the power of the Mother.

And they said to Yaldabaoth, 'Breathe into his face by your spirit and his body will arise.' And into his face he blew his spirit, which is the power of his Mother. He did not understand because he dwells in ignorance. And the power of the Mother left Yaldabaoth and went into the psychic body that they had made according to the likeness of the one who exists from the beginning. The body moved and gained power, and it was luminous.

And in that moment, the rest of the powers became jealous for it was because of them all that he had come into being and they had given their power to the human.

Yet his understanding was stronger than those who had made him and greater even than the Chief Ruler. When they understood that he was luminous, could think better than they did, and was naked of evil, they picked him up and threw him down into the lowest part of all matter.

But the Blessed one, the Mother-Father, the beneficent and merciful, had mercy upon the Mother's power that had been brought forth from the Chief Ruler lest yet again they might have power over the psychic and perceptible body. So through his beneficent Spirit and his great mercy, he sent a helper to Adam. She is a luminous Epinoia, who is from him (and) who was called Life. It is she who aids the whole creation by toiling with him, guiding him by correction toward his fullness, and teaching him about the descent of the seed and teaching him about the path of ascent, the path which it had come down. The Epinoia of the light was hidden in Adam in order that the rulers might not know, but Epinoia existed as a correction for the deficiency of the Mother.

19 And the human appeared because of the shadow of the light which exists within him. And his thought was superior to all those who had created him. When they looked up, they saw that his thought was superior, and they took counsel with the whole host of the rulers and the angels. They took some fire, earth, and water. They mixed them together with each other and the four fiery winds. And they wrought them together and made a great disturbance.

And they enclosed him in the shadow of death in order that they might yet again form from earth, water, fire, and spirit a thing from matter, which is the ignorance of the darkness, desire, and their counterfeit spirit. This is the tomb of the molding of the body with which the robbers clothed the human, the chain of forgetfulness. And he came to be a mortal human.

This is the one who came down first and the first partition. The Epinoia of the light who was in him is the one who will awaken his thinking.

20 And the Rulers took him and they placed him in paradise. And they said to him, 'Eat that is in idleness. For indeed their delight is bitter and their beauty is licentious. For their delight is deception and their trees are impiety. And their fruit is an incurable poison and their promise is death. And in the midst of paradise, they planted the tree of their life.

But I, I will teach you what the mystery of their life is, the plan they made with each other, the likeness of their spirit.



Its root is bitter and its branches are deaths. Its shade is hate and deception dwells in its leaves. And its blossom is the anointment of evil. And its fruit is death, and desire is its seed, and it blossoms from the darkness. The dwelling place of those who taste from it is Hades, and the dark is their resting place.

But what they call 'the tree of the knowledge of what is good and evil' is the Epinoia of the light. They (the rulers) remained in front of it in order that he might not look up to his fullness and come to know the nakedness of his shamefulness. But as for me, I set them right so that they would eat."

And I said to the Savior, "Lord, was it not the snake who taught Adam so that he would eat?"

The Savior laughed and said, "The snake taught them to eat from a wicked desire to sow which belongs to destruction, in order that he (Adam) would become useful to it. And it knew that he was disobedient to it because the light of Epinoia dwelled in him, making him more correct in his thinking than the Chief Ruler.

21 And he wanted to bring out the power which he had given to him. And he brought a trance upon Adam."

And I said to the Savior, "What is the trance?"

He said, "It is not as Moses wrote as you heard. For he said in his first book that he laid him down in sleep, but rather it concerned his sensibility. For indeed it is said by the prophet, 'I will make their hearts heavy so that they might neither give heed nor see.'

Then the Epinoia of the light hid in him.

And the Chief Ruler wanted to bring her from his rib. But the Epinoia of the light is not graspable. Although the dark pursued her, it did not lay hold of her.

And he brought forth a part of his power from him (Adam). And he created another molded form in a woman's shape according to the image of Epinoia who had appeared to him. And into the molded form of womanhood he put the part which he had taken from the power of the human— not 'his rib' as Moses said. And he saw the woman beside him.

Immediately, the luminous Epinoia appeared for she had uncovered the veil which had been on his understanding. He became sober from the drunkenness of the darkness and he recognized his likeness. And he said, 'Now this is bone from my bones and flesh from my flesh. Because of this, man will leave his father and his mother and he will cling to his wife and they will no longer be two but a single flesh.' For his partner will be sent to him and he will leave his father and his mother.

It is our sister Sophia who came down in innocence in order that she might correct her deficiency. Because of this she was called Zoe (Life), the mother of the living by Pronoia of the authority of heaven and ... to him . . . . And through her they tasted the perfect knowledge.

In the form of an eagle, I appeared on the tree of knowledge, which is the Epinoia from the pure, luminous Pronoia, so that I might teach them and awaken them from the depth of the sleep. For they were both in a fallen state and they recognized their nakedness. Epinoia appeared to them as light, awakening their thought.

22 But when Yaldabaoth knew that they had withdrawn from him, he cursed his earth. He found the female preparing herself for her male. He was lord over her, for he did not understand the mystery which had come to pass from the holy design. And they were afraid to blame him. And he revealed his ignorance that dwelled in him to his angels. And he cast them out of paradise and he clothed them with a dark gloom. And the Chief Ruler saw the virgin who stood beside Adam and that the living luminous Epinoia appeared in her. And Yaldabaoth was filled with ignorance.

When the Pronoia of the All knew, she sent some beings and they snatched Zoe from Eve. And the Chief Ruler defiled her. And he begat two sons from her. The first is Eloim and the second is Yawe. Eloim has a bear face while Yawe has a lion face. The one is righteous while the other is unrighteous. (IV Yawe is righteous, but Eloim is unrighteous.) He set Yawe over the fire and the wind, while he set Eloim over water and earth. He named these Cain and Abel with trickery in mind.

Now up to the present day, intercourse has continued from the Chief Ruler. And he planted a seed of desire in her who belongs to Adam. From intercourse he caused birth in the likeness of bodies and he supplied them from his counterfeit spirit. He set two rulers over the principalities so that they might rule over the tomb.

When Adam perceived the likeness of his own foreknowledge, he begot the likeness of the Child of the Human; he called him Seth following the way of the generation in the aeons.

Likewise the Mother also sent down her Spirit in the likeness of the female being who is like her, as a counterpart to she who is in the Fullness, so that she might prepare a dwelling place for the aeons that were going to descend.

And they were made to drink water of forgetfulness by the Chief Ruler so that they would not know themselves (and would not know) where they had come from.

And the seed existed like this for while: providing assistance, so that when the Spirit descends from the holy aeons, it will correct (the seed) and heal it from the deficiency so that the entire Fullness might become holy and without deficiency."

23 I said to the Savior, "Lord, will all the souls be delivered into the pure light"?

He replied, saying to me, "These are great things that have arisen in your thinking.

For it is difficult to disclose these things to any others except those who are from the immovable generation. Those upon whom the Spirit of the Life will descend and (with whom) it will be powerfully present, they will be saved and will become perfect. And they will become worthy of the great realms. And they will be purified in that place from all evil and the concerns of wickedness. Then they will not take care for anything except the imperishability alone, attending to it from this point on without anger or envy or jealousy or desire or greed of anything at all. For they are not restrained by anything except the reality of the flesh alone, which they bear while fervently awaiting the time when they will be visited by those who will receive (them). For such as these are worthy of the imperishable eternal life and the calling, enduring everything, bearing everything so that they might complete the contest and inherit eternal life."

I said to him, "Lord, will the souls of those upon whom the power of the Spirit of Life descended but who did not do these works be excluded?"

He replied, saying to me, "If the Spirit descends upon them, they will be saved in any case, and they will migrate. For the power will descend upon every human being—for without it, no one is able to stand upright. After they are born, then if the Spirit of Life increases and the power comes to strengthen that soul, it is not possible to lead it astray into the works of wickedness. But those upon whom the counterfeit spirit descends are drawn by it and they are led astray."

I said, "Lord, then when the souls of those leave their flesh, where will they go?"

He laughed and said to me, "The soul in which the power will become stronger than the despicable spirit—for this one (the soul) is powerful and it flees from evil—it will be saved by the visitation of the Incorruptible and it will be admitted into the repose of the aeons.

I said, "Lord, then where will the souls be who do not know to whom their souls belong?"

He said to me, "In those, the despicable spirit has proliferated by leading them astray. He burdens the soul and draws it into works of wickedness, and he casts it down into forgetfulness. After it comes forth, they hand it over to the authorities who came into being through the Ruler. And they bind it in chains and cast it into prison. And they consort with it until it awakens from forgetfulness and receives knowledge. And in this way, it is perfected and saved."

I said, "Lord, how does the soul become smaller and return back into the nature of its mother or the human?"

Then he rejoiced when I asked this, and he said to me, "Truly you are blessed, for you have understood! That soul is made to follow another who has the Spirit of Life in it. It is saved by that (other) one. Then it is not cast into another flesh."

And I said, "Lord, what about those who understood and yet turned away? Where will their souls go?"

Then he said to me, "They will be admitted into that place where the angels of poverty go, the place where repentance does not occur. And they will guard them until that day when those who have blasphemed against the Spirit will be tortured. And they will be punished with an eternal punishment."

24 I said, "Lord, where did the despicable spirit come from?"

Then he said to me, "(It all began when) the Mother-Father whose mercy is great, the Spirit who is holy in every respect, the compassionate, and who troubles herself with you, that is, the Epinoia of the luminous Pronoia awakened the seed of the perfect generation and its thinking and the eternal light of the Human. When the Chief Ruler knew that they surpassed him in excellence—for their thoughts were higher than his—he wanted to restrict their planning, for he was ignorant that they excelled him in thinking and that he would not be able to restrict them. He made a plan with his authorities, that is, his powers. Together they committed adultery with Sophia. And through them was begotten bitter Fate, which is the last of the counterfeit chains. And it is such that (it makes) each one different from every other. And it is painful and it oppresses that (soul) since the gods and angels and demons and all the generations have intermingled with it up to the present day. For from that Fate appeared every iniquity and injustice and blasphemy and the fetter of forgetfulness and ignorance and every harsh command and severe sins and great fears. And this is how they made the whole creation blind so that they might not know the God who is above them all. And because of the fetter of forgetfulness, their sins were hidden. For they were bound with measures and times and seasons—for it (Fate) was lord over them all.

And he had regrets about everything which had come into being through him. Again he planned to bring a flood over the human creation.

But the greatness of the light of Pronoia taught Noah. And he preached to the whole offspring, that is, the children of the humans. But those who were strangers to him did not listen to him. It is not like Moses said that they hid themselves in an ark, but they were hidden—not only Noah, but many other people from the immovable generation.

They entered a place. They were hidden in a luminous cloud. And he understood his authority. And she who belongs to the light was with him for she illumined them, for he had brought darkness upon the whole earth.

25 And he created a plan with his powers. He sent his angels to the daughters of men so that they might take some of them for themselves, and they might raise a seed, to be a respite for them. And at first they were not successful, but when they did not succeed, they gathered together again and made another plan. They created a

despicable spirit in the likeness of the Spirit who had descended so that through it they might pollute the souls.

And the angels changed their own likenesses into the likeness of each one's mate, filling them with the spirit of darkness, which they mixed with them and with wickedness.

They brought gold, silver, a gift, and copper and iron and metal and every sort of thing belonging to these classes. And they beguiled the human beings who had followed them into great troubles by leading them astray into much error.

They grew old without having enjoyment. They died without having found any truth and without having known the God of Truth. And thus the whole creation became enslaved forever, from the foundation of the world until now.

And they took women; they begot children out of darkness according to the likeness of their spirit. And their hearts became closed and hardened by the hardening of the despicable spirit until now.

26 Therefore I, the perfect Pronoia of the All, changed into my seed. For I existed from the first, traveling on every road. For I am the wealth of the light. I am the remembrance of the fullness. I traveled into the vastness of the dark, and I persevered until I entered the midst of the prison. And the foundations of chaos quaked. And I hid myself from them because of their evil, and they did not recognize me.

Again I returned for the second time and I traveled. I came forth into those who belong to the light, which is I, the remembrance of the Pronoia. I entered the midst of the dark and the inside of Hades, seeking to put my household in order. And the foundations of chaos quaked such that (it seemed) they would fall down upon those who dwell in the chaos and destroy them. And again I fled up to my luminous root so that they would not be destroyed before the time was right.

Still for a third time, I who am the light that exists in the light and the remembrance of the Pronoia, I traveled in order to enter into the midst of the darkness and the inside of Hades. I filled my countenance with the light of the consummation of their aeon. And I entered the midst of their prison, which is the prison of the body. And I said, 'Whoever hears, arise from lethargic sleep!'

And he wept, shedding tears; heavy tears he wiped from himself. And he said, 'Who is it who calls my name and from where does this hope come to me who am dwelling in the fetters of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thought of the virginal Spirit, the one who raises you to the place of honor. Arise and remember that you are the one who has heard, and follow your root, which is I, the compassionate. Fortify yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and be watchful of the lethargic sleep and the garment of the inside of Hades.'

And I raised him up and sealed him with the light of the water with five seals so that death would not have power over him from this day on.

27 Behold, now I will go up to the perfect aeon. I have completed everything for you in your ears. I have told you ( John) all things so that you might write them down and give them in secret to your fellow spirits. For this is the mystery of the immovable generation." And the Savior gave these things to him so that he might write them down and keep them secure.

And he said to him, "Cursed be any one who should exchange these things for a gift, whether for food or drink or clothing or anything else of this kind."

And these things were given to him in a mystery. And immediately he disappeared before him. And he ( John) went to his fellow disciples. He related to them the things which the Savior had said to him.

Jesus Christ Amen.  
The Secret Revelation according to John

.....  
2 Now it happened one day when John the brother of James, the sons of Zebedee, was going up to the temple, a Pharisee named Arimanius approached him. And he said to him, "Where is your teacher, the one whom you used to follow?" He said to him, "He returned to the place from which he came." The Pharisee said to me, "This Nazorene deceived you with error. He filled your ears with lies, and he shut your hearts. He turned you from the traditions of your fathers." When I heard these things, I turned from the temple to the mountain which was a place of desert. And I grieved greatly in my heart, saying, "How was the Savior appointed? Why was he sent into the world by his father who sent him? Who is his father? And of what sort is that aeon to which we will go? He told us that the aeon is modeled on that indestructible aeon, but he did not teach us about what sort the latter is."

3 Just then, while I was thinking these things, the heavens opened, and the whole creation below the heaven was illuminated with light below heaven. And the whole world quaked.

I was afraid and I watched. And behold a child appeared to me. Then he changed himself into the form of an old man who had flight existing within him. Although I was watching him, I did not understand this wonder, whether it is a likeness having numerous forms in the flight—for its forms appeared through each other—or if it is one likeness that has three aspects.

He said to me, "John, why are you doubting and fearful? For you are not a stranger to this likeness. Do not be fainthearted! I am the one who dwells with you always. I am the Father. I am the Mother. I am the Son. I am the one who exists for ever, undefiled and unmixed.

Now I have come to instruct you about what exists and what has come into being and what must come into being, so that you will understand the things which are invisible and those which are visible, and to teach you about the perfect Human.

Now then lift up your face to me and listen. Receive the things that I will tell you today so that you yourself will tell them to your fellow spirits who are from the immovable generation of the perfect Human."

4 And I asked to know.

He said to me, "The Unity is a monarchy with nothing ruling over it. It is the Gold and Father of the All, the holy, the invisible, who exists over the All, the one who . . . incorruption, existing as pure light, into which it is not possible for any light of the eye to gaze.

It is the Spirit.

It is not appropriate to think about It as god or that It is something similar. For It surpasses divinity. It is a dominion having nothing to rule over It. For there is nothing existing before It nor does It have need of them.

It does not need life. For It is eternal. It does not need anything. For It cannot be made perfect as though It were deficient and only required perfecting. Rather It is always totally perfect.

It is light. It cannot be limited because there is nothing before It to limit It. It is inscrutable for there is no one before It to scrutinize It.

It is immeasurable because there is no other to measure It as though (anything) exists before It. It is invisible because there is no one to see It. (It is) an eternity existing forever. (It is) ineffable because no one has comprehended It in order to speak about

It. (It is) the one whose name cannot be spoken because no one exists before It to name It.

It is the immeasurable light, the pure one who is holy and unpolluted, the ineffable one who is incorruptibly perfect. It is neither perfection nor blessedness nor divinity, but It is a thing far superior to these. It is not boundless nor is It limited, but It is a thing far superior to these.

For It is neither corporeal nor incorporeal. It is neither large nor small. It is not a quantity. It is not a creature. Neither is it possible for anyone to know It. It is not something pertaining to the All which exists, rather It is a thing which is better than these—not as being superior (to others as though It is comparable to them) but as that which belongs to Itself.

It does not participate in an aeon (as a constitutive part of it). Time does not exist with regard to It. For whoever participates in an aeon would have to have had it prepared for It by others. And time was not delimited for It since It does not receive from another who sets limits. And It does not need (anything).

Nothing from the All exists before It.

All It asks for is Itself alone within the perfect light. It will contemplate the unmixed light, the immeasurable vastness.

(It is) the eternity who gives eternalness, the light who gives light, the life who gives life, the blessed one who gives blessedness, the understanding which gives understanding, the ever good one who gives good, the one who does good—not such that It possesses but such that It gives—the mercy which gives mercy, the grace which gives grace.

5 What shall I say to you about the immeasurable light?

What is incomprehensible (can only be expressed as) the likeness of the light. In this manner, I will speak to you as far as I will be able to know It—for who could know It infinitely?

His aeon is indestructible, being in a state of tranquility, at rest in silence. (It is) the one that exists before the All, for It is the head of all the aeons {(It is) the head of all the aeons because its goodness provides for all the aeons} —if another thing does exist with It.

For none of those among us understood the things which belong to the immeasurable one except the one who appeared in It. It is he who told these things to us.

(It is) the one who knows Itself alone in the light-water that surrounds It, which is the spring of living water, the light which is full of purity. The spring of the Spirit flowed from the living water of the light and it abundantly supplied all the aeons and the worlds. {and the spring of the Spirit from which the living water flows. It abundantly supplied all the aeons and their worlds.} In every way It perceived Its own image, seeing It in the pure light-water which surrounds It.

And Its thinking become a thing. She appeared. She stood in Its presence in the brilliance of the light; she is the power which is before the All. It is she who appeared, she who is the perfect Pronoia of the All, the light, the likeness of the light, the image of the Invisible, she who is the perfect power, Barbelo, the perfect aeon of the glory. She glorifies It because she appeared through It and she perceived It. {the glory who glorifies It because she appeared through It. And she glorified It.} She is the primal Thought (Protennoia), Its image.

She became a primal Human, which is the virginal Spirit, the triple male, the one belonging to the triple power, the triple named, the triple begotten one, the androgynous aeon which does not grow old, who came from Its Pronoia. {the triple

male, the triple hymned, the triple named, the triple power, the androgynous aeon which does not grow old, which came forth from Its Pronoia.}

6 And Barbelo requested It to give to him Foreknowledge. It assented. When It had assented, Foreknowledge appeared. He stood with Thought, who is Pronoia.

She glorified the Invisible one and the perfect power, Barbelo, for they came into being through her.

Again, this power requested (It) to give her Incorruption. And It assented. When It had assented, Incorruption appeared and she stood with Thought and Foreknowledge, glorifying the Invisible one and Barbelo since she had come into being because of her. {They glorified the invisible Spirit and Barbelon for they had come into being because of her.}

She requested (It) to give her Eternal Life. It assented. When It had assented, Eternal Life appeared. And they stood {And he stood}, glorifying It and Barbelo for they had come into being because of her from the revelation of the invisible Spirit.

This is the pentad of the Aeons of the Father, who is the primal Human, the image of the Invisible one, namely: Barbelo, Thought, Foreknowledge, Incorruptibility, and Eternal Life. This is the androgynous pentad which is the decad of the Aeons, the Father from the unbegotten Father. {This is the androgynous pentad which is the decad of the Aeons of the Father.}

7 Barbelo gazed intently into It, the pure light. She turned herself toward It. She gave birth to a spark of blessed light, but it was not equal to her in greatness. {She gave birth to a spark of light resembling the blessed light } This is the Only-begotten who appeared from the Father, the divine Autogenes, the first-born son of the All of the Spirit of pure light.

The invisible Spirit rejoiced over the light which had come into being, the one who was the first to appear from the primal power, which is Its Pronoia, Barbelo. And It anointed him with Its goodness/ Christhood so that he became perfect. There was no lack of good/ Christ within him because he was anointed in the invisible Spirit's goodness/Christhood which It poured out for him. And he received the anointing through the virginal Spirit. He stood in Its presence, glorying the invisible Spirit and the perfect Pronoia, from whom he had appeared. {He stood in Its presence, glorying the invisible Spirit and the one because of whom he had appeared.}

And he asked to be given one single thing, Mind. {And he asked to be given a fellow worker, Mind.} The invisible Spirit assented. Mind appeared. He stood with Christ, glorifying him and Barbelo, for all these had come into being in silence and thought. The invisible Spirit willed to perform a work. {The invisible Spirit willed to perform a work through the Word.} Its will became a work. He appeared. He stood with Mind and Light, glorifying It. The Word followed the Will. For through the Word, Christ created everything. The divine Autogenes, Eternal Life and Will, Mind and Foreknowledge stood, glorifying the invisible Spirit and Barbelo since they had come into being through her.

Through the Spirit, he perfected the divine eternal Autogenes, the son of Barbelo, so that he stood before the eternal virginal invisible Spirit. {The great invisible Spirit perfected the divine Autogenes, the son of Barbelon} It was the divine Autogenes Christ that It honored with great honor, namely he who had come into being from Its primal Ennoia. That one is the one whom the invisible Spirit appointed as god over the All, the true god. It gave to him all authority and It caused the truth which is in It to be subject to him in order that he might know the All.

(He is) that one whose name they will speak among those who are worthy of it.

8 For from the light, which is the Christ, and Immortality, through the divine Spirit, {For from the light, which is the Christ, and immortality, through the gift of the invisible Spirit} the four great Lights appeared from the divine Autogenes so that they might stand before him.

The three (are): Will and Thought and Life. And the four are: Grace, Understanding, Perception, and Prudence. Grace (belongs to) the primal Light Harmozel {Armozel}, who is the angel of light in the primal Aeon; with him are three Aeons: Grace, Truth, Form. The second Light Oroiael is the one he placed over the second Aeon; with him are three Aeons: Pronoia, Perception, Memory The third Light Daveithe is the one he placed over the third Aeon; with him are three Aeons: Understanding, Love, Likeness. The fourth Light Eleleth is the one he placed over the fourth Aeon; with him are three Aeons: Perfection, Peace, Wisdom. These are the four Lights which stand before the divine Autogenetor, the twelve Aeons which are placed beside the Child, the great Autogenetor Christ, through the approval of the divine invisible Spirit. {These are the four Lights which stand before the divine Autogenes, the twelve Aeons which stand before the Child through the gift and approval of the great Autogenetor Christ, through the gift and the approval of the invisible Spirit.} The twelve Aeons belong to the Son of Autogenetos.

9 All things were firmly founded through the will of the holy Spirit, through Autogenes. And from the first Understanding and the perfect Mind, through God, through the approval of the great invisible Spirit and the approval of Autogenes, It named the true perfect Human, the primal revelation, Adam. {From the first Understanding and the perfect Mind through the gift and the approval of the great invisible Spirit in the presence of Autogenes, the perfect, true, holy Human, the first who appeared—he was called Adamas.}

It set him over the primal Aeon beside the great divine Autogenetor Christ, being the primal Aeon of Harmozel and Its powers with him.

And the invisible Spirit gave him an unconquerable intellectual power. {And the Invisible one gave him an unconquerable intellectual power.} He said, 'I glorify and I praise the invisible Spirit for it is because of you that all things came into being and all things (are) in you. And I praise you and Autogenes and the three Aeons: the Father and the Mother and the Child, the perfect power.' {"I praise you and Autogenes and the aeon the triad: the Father and the Mother and the Child, the perfect power."} And It placed his Child Seth over the second Light Oroiael. {And his son Seth was placed in the second aeon with the second light Oroiael.}

And in the third Aeon was placed the seed of Seth, the souls of the saints who dwell forever in the third Light Daveithe. {And in the third Aeon was placed the seed of Seth, the souls of the saints who dwell in the aeon with the third Light Daveithe.}

And in the fourth Aeon were placed the souls who did understand their perfection yet they did not repent immediately but they persisted a while. In the end, however, they repented. They will remain in the fourth Light Eleleth, the one who yoked them to himself, glorifying the invisible Spirit. {having been gathered to that place, glorifying the invisible Spirit}.

10 Our fellow sister, Sophia, being an Aeon, thought a thought from within herself and in the thought of the Spirit and the Foreknowledge.

She freely willed the likeness to appear from within herself although the Spirit had not agreed with her nor had It consented nor had her partner approved, the male virginal Spirit. {She freely willed the likeness to appear from within herself. Her thought was not idle and her product came forth imperfect, for it was not patterned in her form for she had made it without her partner, (and) it was not patterned in the likeness of the



Mother.} But she did not find her concord. As she was about to acquiesce without the approval of the Spirit or the understanding of her own concord, she swelled out {she was complete}.

Because of the audacity within her, her thought was not able to be idle and her product came forth, being imperfect, ugly in his appearance, because she had made it without her partner {and her product came forth, being imperfect, not being formed in her form, for she had made him without her partner}. And he did not resemble the likeness of the Mother, for he had another form. As she deliberated, she saw that he had become modeled after a different likeness, "having the face of a serpent and the face of a lion. His eyes were shining with fire. She cast him away from her outside of those places so that none of the immortals might see him, because she had given birth to him in ignorance.

She united a luminous cloud with him. She placed a throne in the midst of the cloud so that no one might see him except the holy Spirit who is called Life, the mother of everyone {except the holy Spirit who is called the Mother of all the living}. And she named him Yaldabaoth. He is the Chief Ruler, the one who attained a great power from the Mother.

11 He removed himself from her. He abandoned the place in which he had been born. {He moved from place to place away from the place in which he had been born.} He seized another place. He created for himself an aeon, which blazes with a shining fire, in which he now dwells. {He created for himself an aeon of fiery, luminous flame, in which he now dwells.}

And he copulated with Madness, who is in him {He copulated with Ignorance, who is in him}. He begat authorities who are under him, the twelve angels, each one of them to his own aeon following the model of the immortal Aeons. And he created for each one of them seven angels each and for the angels three powers-these are all under him, 360 angelic beings with his third power, following the likeness of the primal model which is prior to him.

Now when the authorities appeared from the chief begetter, the chief ruler of the darkness, these were their names from the ignorance of he who had begotten them: The first is Yaoth. The second is Hermas, who is the eye of the fire. {The authorities who appeared from the chief begetter, the Chief Ruler of the darkness and ignorance, together with the authorities were in ignorance of the one who had begotten them. These are their names: the first is Haoth. The second is Harmas, who is the eye of the fire.} The third is Galila. The fourth is Yobel. The fifth is Adonaios. The sixth is Sabaoth. The seventh is Kainan and Kae, who is named Cain, who is the sun. The eighth is Abiressine. The ninth is Yobel. The tenth is Harmoupiael. {The seventh is Kainan Kasin, who is called the sun. The eighth is Abiressia. The ninth is Yobel. The tenth is Armoupiael.} The eleventh is Adonin. The twelfth is Belias. They all have double names: one set of names from desire and wrath, but yet other names which are given to them by the glory of heaven. The (latter) are the ones which reveal their nature in truth.

Saklas called them by the names which are from illusion and their power. {Saklas called them by the names which are from illusion and their powers.} On the one hand, through (the names given by the glory of heaven), they are reproved and weakened, like the seasons, while on the other hand, through those (of Saklas) they grow strengthened and increase. And he commanded that seven kings should rule over the heavens and five over the chaos of Hades. {And he commanded that seven should rule over the heavens and five over the chaos of Hades.}

12 The names of the glories who are over the seven heavens are these: The first is Iaoth, the lion-faced {The first is Aoth, the lion-faced}. The second is Eloaios, the donkey-faced. The third is Astaphaios, the hyena-faced. The fourth is Iao, the snake-faced with seven heads {The fourth is Yaw, the serpent-faced and lion-faced}. The fifth is Adonaios, the serpent-faced. The sixth is Adoni the monkey-faced {The sixth is Adonin, the monkey-faced. The seventh is Sabbadaios, whose face is a shining fire}. The seventh is Sabbataios, whose face is a flame of fire that shines. This is the hebdomad of the week. These are those who rule the world. Yaldabaoth-Saklas (is) the one whose forms are without number such that he can appear with any face at will.

13 He allotted them (portions) out of his own fire, but he did not give them any of his power from the pure light of the power which he had drawn from the Mother. Because of the glory which is in him from the power of the light of the Mother, he became Christ to them. Because of that, he made them call him God, {Because of the glory which is in him from the power of the light of the Mother, he was lord over them. Because of this, he called himself God over them} thus being disobedient to the reality from which he had come into being.

And he joined with the authorities. When he spoke, the seven powers came into being, and he named them. {And he joined the powers with the authorities. When he spoke, they came to be.} Beginning with the highest, he placed authorities (as follows): The first, then, is Pronoia with the first (authority) Yaoth. The second is Divinity with the second one Eloaios. The third is Goodness/Christhood with the third one Astaphoios. The fourth is Fire with the fourth one Yao. The fifth is Kingship with the fifth one Sabaoth. The sixth is Understanding with the sixth one Adoni. The seventh is Sophia with the seventh one Sabbataios. These are the ones who have a firmament corresponding to each heaven and aeon according to the likeness of the Aeon which exists from the beginning, in the model of the indestructible ones.

14 He saw the creation below him and the multitude of angels which are below him who came into being from him. And he said to them, 'I am a jealous God; without me there is nothing.' —already indicating to the angels who are below him that another God does exist. For if there were no other (god) over him, of whom would he be jealous? Then the Mother began to move to and fro as she understood her deficiency. It was her own perfection that had caused her to be blamed, because her partner had not been in concord with her."

But I said, "Christ, what does it mean 'to move to and fro?'"

He smiled and said, "You think it happened like Moses said 'upon the water.' But in fact, she saw the evil and rebellion which would happen through her offspring. She repented, and as she was coming and going in the ignorant darkness, she began to be ashamed and she did not dare to return but she continued coming and going. Now her coming and going is 'to move to and fro.'

Now when the Arrogant one got a power from the Mother, he was ignorant of many beings who were superior to his Mother, for he said about his Mother that she alone existed. He saw the great multitude of angels that he had created. He was mighty over them. And when the Mother understood that the untimely birth of the darkness was not perfect because her partner had not been in concord with her, she repented. She wept great tears.

And It heard the entreaty of her repentance and the brothers prayed for her. The holy invisible Spirit assented. When the invisible Spirit had assented, It poured upon her a Spirit from the perfection. When her partner came down to her to put right her deficiencies {her partner came down to put right their deficiencies}, it was through

Pronoia that he willed to put right her deficiencies. She was not, however, conveyed to her own Aeon, but, because of the great ignorance which had appeared in her, she dwelled in the Ninth until she puts right her deficiency.

15 A voice came to her, 'The Human exists and the Child of the Human.' The chief ruler Yaldabaoth heard, but he did not think that the voice had come from the exalted height above.

The holy, perfect Father, the first Human of human form, taught them about himself. The Blessed one revealed his likeness to them.

And the whole dominion of the seven authorities bent down.

They saw the pattern of the image in the water. They said to each other, 'Let us create a human in the image of God and with the likeness.' They created out of each other and all their powers.

They molded a form out of themselves and each one of (their) powers created from its power a soul. They created by imitating the image which they had seen, the image of the one who exists from the beginning, the perfect Human.

They said, 'Let us give him the name Adam so that that name and its power might illumine us.' And the powers began (creating their respective souls) from (the image) below: The first is Divinity; it is a soul of bone. The second is Christhood/Goodness {The second is Lordship}; it is a soul of sinew. The third is Fire; it is a soul of flesh {The third is both Christhood/Goodness and Fire, it is a soul of flesh and the whole foundation of the body}. The fourth is Pronoia; it is a soul of marrow which is the whole foundation of the body. The fifth is Kingdom; it is a soul of blood. The sixth is Understanding it is a soul of skin. {The sixth is Understanding; it is a soul of tooth with the whole body.} The seventh is Wisdom; it is a soul of hair.

And they set the whole body in order. {And they set the whole human in order.} And their angels stood before them. They created a substantial soul out of the things which had first been prepared by the authorities, the harmony of the joined parts.

17 {And he blew into it from his spirit, which is the power from the, Mother, out of the Chief Ruler into the body.} And they created the whole body, which was joined together by the multitude of angels.

18 And it remained inactive a long time because neither the seven authorities nor the 360 angels who had forged the links of the chain were able to awaken it.

And (the Mother) wanted to retrieve the power which she had given to the ruler from (her) audacity. She went in innocence and entreated the Father of the All, whose mercy is great, and the luminous God. Following a holy design, he sent Autogenes and his four lights in the shape of angels of the Chief Ruler. They advised him with the goal of extracting the power of the Mother from within him.

They said to him, 'Blow into his face from the spirit which is in you and the object will arise: And he blew into it from his spirit, which is the power from the Mother, into the body.

And at that moment he moved.

Immediately the rest of the authorities became jealous because he had come into being through them all and they had given the powers that existed within them to the human and he possessed the souls of the seven authorities and their powers. His wisdom was greater than them all and greater even than the Chief Ruler. And they knew that he was naked of evil because he was wiser than they and he had entered into the light. They lifted him and brought him down into the lowest region of all matter.

But the blessed Father is a merciful benefactor. He had mercy on the Mother's power that had been taken from the Chief Ruler lest they might have power over the body.

He and his mercy sent the good Spirit as a helper to the primal one who had gone down, who was named Adam. (His helper is) the Epinoia of the light, the one whom he named Life.

It is she who labors for the whole creation by toiling with him, by setting him right in his own perfect temple {by setting him right in his own fullness}, and by teaching him about the descent of his deficiency and instructing him about his ascent.

And the Epinoia of the light was hidden within him so that the rulers might not know but our sister Sophia, who is like us, would set right her deficiencies through the Epinoia of the light.

19 And the human shone because of the shadow of the light which is in him. And his thinking was superior to those who had made him. {And his thinking was superior to those who had made him and, the whole host of rulers of authorities.} And they bent down. They saw that the human was superior to them. They took counsel with the whole angelic host of the rulers and the rest of their powers. Then they mixed fire and earth with water and flame. They seized them and the four winds, blowing with fire, joining them with each other, making a great disturbance; they brought him down into the shadow of death.

Yet again they made another form from earth, water, fire, and spirit which is from matter, darkness, desire, and the adversarial spirit. This is the chain. This is the tomb of the molded body with which they clothed the human, the fetter of the flesh. He is the primal one who came down and the primal partition. But it is the Thought of the primal light who dwells in him who awakens his thinking. {This is the chain. This is the tomb of the molded body with which the robbers clothed the human, the chain of oblivion. And in this way, the human become mortal. This is the primal descent and his Primal partition. But it is the Thought of the pre-existent light who dwells in him who awakens his thinking.}

20 The Chief Ruler took him and placed him in paradise, of which he said, 'It is a delight for him' but really so that he might deceive him. For their delight is bitter and their beauty is licentious. Their delight is a deception and their tree is iniquity. Their fruit is an incurable poison and their promise is death to him. {For their flood was bitter and their beauty is licentious. Their food was a deception and their trees were iniquity. Their fruit was an incurable poison and their promise is death to them. } Their tree which they planted is the tree of life.

For my part, I will teach you about the mystery of their life. It is their counterfeit spirit which dwells in them, whose purpose is to make him wander so that he does not know his perfection.

That tree is of this sort: Its root is bitter. Its branches are shadows of death. its leaves are hate and deception. Its fragrance is an ointment of evil. And its fruit is the desire for death. Its seed drinks from darkness {and its seed sprouted from darkness.} The dwelling place of those who taste it is Hades. But the tree which they call 'knowledge of good and evil' is the Epinoia of the light. Concerning her they commanded, 'Do not taste (of it),' which means 'do not listen to her.' They issued this commandment against him so that he might not look up to his perfection and realize that he was naked of his perfection.

But as for me, I set them right so that they would eat."

I said to him, "Christ, was it not the serpent who instructed her?"

He laughed and said, "The serpent is the one who instructed her about the sowing of desire, pollution, and destruction because they are useful to it. Yet it knew that she would not obey it because she is wiser than it. {and he said, "the serpent appeared to

them . . sowing of desire, which is the pollution ... darkness so that he might be useful to it. For it knew that he was disobedient to it because he was wiser than it. }

21 And he wanted to bring out the power which had been given to him. And he cast a trance upon Adam."

I said to him, "Christ, what is the trance?"

He said, "It is not like Moses said that he caused him to sleep but it was his sensibility that he covered with a shroud. He weighed him down with insensibility. {"Are you thinking that it is as Moses said, 'He caused him to sleep'? No, but it was his sensibility that he covered with insensibility. } For indeed it is said by the prophet, 'I will make the ears of their hearts heavy so that they might not understand and might not see.'

Then the Epinoia of the light hid herself in him.

And according to his will, he wanted to bring her from the rib. But the Epinoia of the light is ungraspable. The darkness pursued her, but it was not able to lay hold of her. He wanted to bring the power from him (Adam) to make another kind of molded form in a woman's shape.

And he stood her up before him – not 'He took a rib' as Moses said.

He created the woman beside him.

Immediately he became sober from the drunkenness of the darkness. The Epinoia of the Light uncovered the shroud from his understanding. Immediately when he recognized his essence {Immediately he recognized his fellow essence who is like him}, he said, 'Now this is bone from my bone and flesh from my flesh. Because of this man will leave his father and his mother and he will cling to his wife, and from two they will become a single flesh.' For the Mother's partner will be sent forth and she will be set right {For the Mother's consort was sent forth to rectify her deficiencies}. Because of this, Adam named her the mother of all the living by the authority of the exalted height and the revelation.

Epinoia taught him about knowledge. From the tree in the form of an eagle, she taught him to eat of knowledge so that he might remember his perfection {so that they might remember their Fullness} for both were in a fallen state of ignorance.

22 Yaldabaoth knew that they had withdrawn from him. He cursed them. Moreover, he adds concerning the female that the male should rule over her for he does not understand the mystery which came to pass from the design of the Holy Height. But they were afraid to curse him, thereby revealing his ignorance. All his angels cast them out of paradise {And he threw them out of paradise}. He clothed him with a dark gloom.

Then Yaldabaoth saw the virgin who stood beside Adam. He was full of senseless folly, desiring to sow a seed in her. He defiled her.

He begat the first son, Yawe {Yawai } the bear face, and similarly the second, Eloim the cat face. The one is righteous, while the other is unrighteous. Eloim is righteous; Yawe is unrighteous. He set the righteous one over fire and spirit, while (he set) the unrighteous one over water and earth. Among the generations of all humanity, these are called Cain and Abel.

Up to the present day, marital intercourse came about from the Chief Ruler. He planted a desire for seed in Adam so that from this essence (of desire) a likeness from their counterfeit spirit might be begotten. {And to the present day sexual intercourse continues, remaining from the Chief Archon. And He planted in Adam a seed of desire so that through this essence their likeness could be begotten through the counterfeit spirit.} He set two rulers over the principalities so that they might rule

over the tomb. He recognized his essence which is like him {He recognized his own lawlessness}.

Adam begot Seth just as it is in the generation which is above in the aeons. Likewise the Mother sent what belongs to her {Likewise they sent to the Mother her own Spirit to awaken those who are like it}; the Spirit came down to it (the generation) to awaken the essence that is like it (the Spirit) following the model of the perfection, to awaken them from forgetfulness and the wickedness of the tomb.

And it (the Spirit) remained like this for a while: it labored on behalf of her seed {And thus they remained for a while, while she labored on behalf of the seed } so that when the Spirit from the holy aeon should come, it will set right the deficiency by (establishing) the uprightness of the aeon so that it might become a holy perfection; thus it would come to pass that there would be no deficiency in it."

23 I said, "Christ, will the souls of everyone live in the pure light?" {Then I said, Lord, "Will the souls of every one be saved for the pure light?"}

He said to me, "You have arrived at an insight of great things such as are difficult to disclose to any others except those who are from that immovable generation. Those upon whom the Spirit of the Life descends, having been yoked with the power, they will be saved and become perfect. And they will be worthy to enter these realms of the great Lights. For they will be worthy to be purified there from all evil and the enticements of wickedness. {And they will be worthy of these great Lights. For there they are purified from all wickedness and the chains of evil.}

For they do not give themselves to anything else except this incorruptible congregation and they attend to it without anger or envy or fear or desire or overindulgence. They are not restrained by any of these nor by anything else in them except only the flesh {and they attend to it without anger or envy or jealousy or desire or overindulgence. They are not restrained by any of these (except only the flesh } to which they are subject while they are waiting fervently for (the time) when they will be brought forth and those who receive (them) will admit them into the honor of the imperishable eternal life and the calling, enduring all things, bearing all things so that they might complete the contest and inherit eternal life."

I said, "Christ, what will the souls do, upon whom the power and the Spirit of Life descended but who did not do these things, in order that they might also be saved?"

{And I said to him, Lord, "Where are the souls of those who do not do these things or where will those go into whom the Spirit of Life and the power entered? Will they be saved or not?}

He said to me, "Those upon whom that Spirit comes will live in any case and come out from evil. {He said to, "Those into whom the Spirit of Life enters will be saved in any case, these ones flee from evil."} For the power enters into every human being—for without it, it is not possible for them to stand upright. After it (the soul) is born, then the Spirit of Life is brought to it. If the powerful Spirit of Life comes, it strengthens the power, which is the soul, and it is not led astray into wickedness.

{After the human is born, the Spirit of Life brings the counterfeit spirits. If the Spirit of Life comes, since it is strong, it strengthens the soul, which is the power, and it is not led astray into wickedness.} But those into whom the counterfeit spirit enters are drawn by it and they are led astray."

I said, "Christ, {I said, Lord,} when the souls of those leave the flesh, where will they go?"

He laughed and said to me, "To a place of the soul, which is the power that is greater than the counterfeit spirit. This (soul) is powerful. It flees from the works of

wickedness and it is saved by the incorruptible oversight and brought up to the repose of the aeons."

I said, "Christ, {I said, "Lord, } what about those who do not know the All—what are their souls or where will they go?"

He said to me, "In those, a counterfeit spirit proliferated by causing them to stumble. {He said to me, "It is these that the counterfeit spirit has burdened when they stumbled.} And in that way he burdens their soul and draws it into works of wickedness, and he leads it into forgetfulness. After it has become naked in this way, he hands it over to the authorities who came into being from the Ruler. And again they cast them into fetters. {And in this way after becoming naked of the body, they are handed over to the authorities who came into being through the Ruler. Again they cast them into (bodily) parts.} And they consort with them until they are saved from forgetfulness and it receives some knowledge. And in this way, it becomes perfect and is saved."

I said, "Christ, how does the soul become smaller and enter again into the nature of the mother or the human?"

He rejoiced when I asked this, and he said, "Blessed are you for paying close attention! Because of this they submit themselves to another who has the Spirit of Life in it. By following and obeying him, it is saved, and of course it does not enter another flesh."

I said to him, "Christ, where are the souls of those who understood but turned away?" {I said, "Lord, those who did understand yet they turned back, where are their souls or where will they withdraw?"}

He said to me, "Those to whom repentance did not come will go to the place to which the angels of poverty will withdraw. And they will be guarded for the day when all those who blasphemed against the holy Spirit will be punished. They will be tortured in eternal punishment." {And they will be guarded for the day when all those who blasphemed against the holy Spirit with an eternal blasphemy will be punished.}

24 I said, "Christ, where did the counterfeit spirit come from?"

He said to me, "(It all began) when the Mother whose mercy is great and the holy Spirit, the compassionate, who troubles herself with us—the seed that is, the Epinoia of the light awakened the thinking of human beings of the generation of the eternal, luminous, perfect Human. Then the Chief Ruler knew that they surpassed him in the excellence of their wisdom. He wanted to restrict their plan for he was ignorant. He did not understand that they were wiser than he. He made a plan with his powers. {He made a plan and begot Fate.}

They begot Fate and they bound the gods of heaven and angels and demons and human beings with measures and seasons and times in order to keep them all in its fetter—for it was lord over them all.

He had a wicked and perverted thought, and he had regrets about all the things which had come into being through him. He planned to bring a flood over the whole erection of humanity.

And the greatness of Pronoia, who is the Epinoia of light, instructed Noah. {And the greatness of Pronoia produced a Thought, which is Epinoia. She appeared to Noah.} He preached to people, but they did not believe him. It is not like Moses said, that he hid himself in an ark, but she sheltered him somewhere not Noah more (than others) but also some people from the immovable generation.

They entered a place. They were sheltered by a luminous cloud. And he recognized his sovereignty along with those who were with him in the light which illumined them, {And they recognized the sovereignty above and those who were with him

when the light illumined them} for darkness flowed out over everything upon the earth.

25 He made a plan with his angels. Their angels were sent to the daughters of men so that they might raise offspring from them, to be a respite for them. But at first they did not succeed. They all came together to make a plan to create the counterfeit spirit—for they remembered the Spirit which had descended.

And the angels altered their appearance into the likeness of their husbands and their 'husbands' sated them with the spirit, which molested them in the darkness out of wickedness.

"They brought them gold, silver, gifts, and metals of copper, iron, and every sort. They beguiled them into temptation {And they beguiled them into distractions} so that they would not remember their immovable Pronoia.

They took them and begot children out of darkness through their counterfeit spirit. It closed their hearts. They became hard by the hardening of the counterfeit spirit until now.

26 So again the blessed Mother Father, whose mercy is great, takes form in her seed.

27 First I went up to this perfect aeon. And it is to you ( John) that I speak these things so that you might write them down and give them in secret to your fellow spirits. For this mystery belongs to the immovable generation.

The Mother had come another time before me. These are also the things which she did in the world. She set her seed upright {She was rectifying her deficiency.} I will teach you about what will happen. For indeed I gave these things to you so that you might write them down and keep them secure."

Then he said to me, "Cursed be anyone who will exchange these things for a gift, whether for food or drink or clothing or anything else like these." {Then he said to me, "Cursed be every one who will give these in exchange for a gift, whether silver or gold or in exchange for drink or for things to eat or clothing or anything else like these.}

He handed over this mystery to him. Immediately he disappeared from him.

And he ( John) went to his fellow disciples. He began telling them about the things which had been said to him by the Savior.

The Secret Revelation of John.