

Zostrianos

Translated by John N. Sieber

[...] of the [...] the words [...] live forever, these I [...] Zostrianos [...] and [...] and Iolaos, when I was in the world for these like me and [those] after me, [the] living elect. As God lives, [...] the truth with truth and knowledge and eternal light.

After I parted from the somatic darkness in me and the psychic chaos in mind and the feminine desire [...] in the darkness, I did not use it again. After I found the infinite part of my matter, then I reproved the dead creation within me and the divine Cosmocrater of the perceptible (world) by preaching powerfully about the All to those with alien parts.

Although I tried their ways for a little while after the necessity of begetting brought me to the revealed, I was never pleased with them, but I always separated myself from them because I came into being through a holy [...], yet mixed. When I had set straight my sinless soul, then I strengthened 2 the intellectual [...] and I [...] in the [...] of my God [...] [...] I having done [...] grow strong in a holy spirit higher than god.

It [came] upon me alone as I was setting myself straight, [and] I saw the perfect child [...] [...]. With him who [...] many times and many ways [he] appeared to me as a loving father, when I was seeking the male father of all (who are) in thought, perception, (in) form, race, [region ...], (in) an All which restrains and is restrained, (in) a body yet without a body, (in) essence, matter and [those that] belong to all these. It is with them and the god of the unborn Kalyptos and the power [in] them all that existence is mixed.

(About) existence: how do those who exist, being from the aeon of those who exist, (come) from an invisible, undivided and self-begotten spirit? Are they three unborn images having an origin better than existence, existing prior [to] all [these], yet having become the [world ...]? How are those opposite it and all these 3 [...] good, he and an excuse. What is that one's place? What is his origin? How does the one from him exist for him and all these? How [does he come into existence] as a simple one, differing [from] himself? Does he exist as existence, form, and blessedness? By giving strength is he alive with life? How has the existence which does not exist appeared from an existing power?

I pondered these things to understand them; according to the custom of my race I kept bringing them up to the god of my fathers. I kept praising them all, for my forefathers and fathers who sought found. As for me, I did not cease seeking a resting place worthy of my spirit, since I was not yet bound in the perceptible world. Then, as I was deeply troubled and gloomy because of the discouragement which encompassed me, I dared to act and to deliver myself to the wild beasts of the desert for a violent death.

There stood before me the angel of the knowledge of eternal light. He said to me, "Zostrianos, why have you gone mad as if you were ignorant of the great eternal 4 who are above? [...] you [...] [...] say also [...] that you are now saved, [...] [...] in eternal death, nor [...] [...] those whom you know in order to [...] save others, [namely] my father's chosen elect? [Do you] [suppose] that you are the father of [your race ...] or that Iolaos is your father, a [...] angel of god [...] you through holy men? Come and pass through each of these. You will return to them another [time] to preach to a living [race ...] and to save those who are worthy, and to strengthen the elect, because the struggle of the aeon is great but one's time in this world is short."

When he had said this [to me], I very quickly and very gladly went up with him to a great light-cloud. I cast my body upon the earth to be guarded by glories. I was rescued from the whole world and the

thirteen aeons in it and their angelic beings. They did not see us, but their archon was disturbed at [our] passage, for the light-cloud 5 [...] it is better than every [worldly ...] one. Its beauty is ineffable. With strength it provides light [guiding] pure spirits as a spirit-savior and an intellectual word, [not] like those in the world [...] with changeable matter and an upsetting word.

Then I knew that the power in me was set over the darkness because it contained the whole light. I was baptized there, and I received the image of the glories there. I became like one of them. I left the airy-[earth] and passed by the copies of the aeons, after washing there seven times [in] living [water], once for each [of the] aeons. I did not cease until [I saw] all the waters. I ascended to the Exile which really exists. I was baptized and [...] world. I ascended to the Repentance which really exists [and was] baptized there four times. I passed by the 6 sixth aeon. I ascended to the [...] I stood there after having seen light from the truth which really exists, from its self-begotten root, and great angels and glories, [...] number.

I was baptized in the [name of] the divine Autogenes by those powers which are [upon] living waters, Michar and Micheus. I was purified by [the] great Barpharanges. Then they [revealed] themselves to me and wrote me in glory. I was sealed by those who are on these powers, [Michar] Mi[ch]jeus, Seldao, Ele[nos] and Zogenethlos. I became a root-seeing angel and stood upon the first aeon which is the fourth. With the souls I blessed the divine Autogenes and the forefather Geradamas, [an eye of] the Autogenes, the first perfect [man], and Seth Emm[acha Seth], the son of Adamas, the [father of] the [immovable race ...] and the [four] [lights ...]

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Mirothea, the mother [...] [...] and Prophania [...] of the lights and De-[...] 7 [...]

I was [baptized] for the second time in the name of the divine Autogenes by these same powers. I became an angel of the male race. I stood upon the second aeon which is the third, with the sons of Seth I blessed each of them.

I was baptized for the third time in the name of the divine Autogenes by each of these powers. I became a holy angel. I stood upon the third aeon which is the second. I blessed each of them.

I was baptized for the fourth time by [each of] these powers. I became [a] perfect [angel] [I stood upon] the fourth aeon [which is the first], and [I blessed each of them.]

Then I sought [...] I said [...] I [...] of [...] I

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[...] why [...] [...] with power [...] about them in another way in the reports 8 of men? Are these their powers? Or, are these the ones, but their names differ from one another? Are there souls different from souls? Why are people different from one another? What and in what way are they human?"

The great ruler on high, Authrounios, said to me, "Are you asking about those whom you have passed by? And about this airy-earth, why it has a cosmic model? And about the aeon copies, how many there are, and, why they are [not] in pain? And, about Exile and Repentance and the creation of the [aeons] and the world which [...] really [...] you, about [...] me, them [...] nor [...] you [...] invisible [spirit ...] and the [...] of [...]

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and [...] [...] when I [...]

9 The great ruler on high, Authrounios, said to me, "The airy-earth came into being by a word, yet it is the begotten and perishable ones whom it reveals by its indestructibility. In regard to the coming of the great judges, (they came) so as not to taste perception and to be enclosed in creation, and when they came upon it and saw through it the works of the world, they condemned its ruler to death because he was a model of the world, a [...] and an origin of matter begotten of lost darkness.

When Sophia looked at [...] them she produced the darkness, as she [...] she] is beside the [...] he is a] model [...] of essence [...] form [...] to an image [...] I [...] the All

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[...] darkness [...] [...] say [...] powers [...] aeons] of [creation ...] to see any of the eternal ones. **10** he saw a reflection. In relation to the reflection which he saw in it, he created the world. With a reflection of a reflection he worked at producing the world, and then even the reflection belonging to visible reality was taken from him. But to Sophia a place of rest was given in exchange for her repentance. Thus, there was in her no prior reflection, pure in itself beforehand.

After they had already come into being through it, he used his imagination (and) produced the remainder, for the image of Sophia was always being lost because her countenance was deceiving. But the Archon [...] and made a body which [...] concerning the greater [...] down [...] when I saw [...] to the heart [...]

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he having [...]

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perfect through [...]

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[...] through him, as he **11** [revealed] the destruction of the world by his [immutability]. It is in the following way that the copies of the aeons exist. They have not obtained a single power's shape. It is eternal glories that they possess, and they dwell in the judgment seats of each of the powers.

But when souls are illuminated by the light in them and (by) the model which often comes into being in them without suffering, she did not think that she saw [...] and the eternal [...] in the blessed [...] each single one [...] each of [...] light [... all], and she [...] whole, and she [...] and a [...] and she [...] she who

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of repentance. [Souls] **12** are located according to the power they have in themselves, [...] lower are produced by the copies. Those who receive a model of their souls are still in the world. They came into being after the departure of the aeons, one by one, and they are removed one by one from the copy of Exile to the Exile that really exists, from the copy of Repentance to the Repentance that really exists, [and from the] copy of Autogenes to [the Autogenes] that really exists. The remainder [...] the souls [...] exist in a [...] all [...] of aeons [...]

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and [...] [through ...] the [...]

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of [...] these [...] **13** [blessed the] god above, the great aeons, the unborn Kalyptos, the great male Protophanes, the perfect child who is higher than god, and his eye, Pigeradamas.

I called upon the Child of the Child, Ephesech. He stood before me and said, "O angel of god, O son of the father, [...] the perfect man. Why are you calling on me and asking about those things which you know, as though you were [ignorant] of them?" And I said, "I have asked about the mixture [...] it is perfect and gives [...] there is power which [has ... those] in which we receive baptism [...] these names are [different ...] and why [...] from one [...] in the [...] from] others [...] men [... different]

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14 He said, "[Zost]rianos, listen about these [...] for the first [...] origins are three because they have appeared in a single origin [of] the Barbelo aeon, not like some origins and powers, nor like (one) from an origin and power. It is to every origin that they have appeared; they have strengthened every power; and they appeared from that which is far better than themselves. These (three) are Existence, Blessedness and Life. [...] [...] their companions [...] in a [...] and concerning the [...] having named [...] more than [...] and [...] a perfect [...] from a

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15 And a water of each one of them [...] ; therefore [...] waters are the perfect ones. It is the water of life that belongs to Vitality in which you now have been baptized in the Autogenes. It is in the [water] of Blessedness which belongs to Knowledge that you will be baptized in the Protophanes. It is the water of Existence [which] belongs to Divinity, the Kalyptos. Now the water of Life [exists in relation to ...] power; that belonging to Blessedness in relation to essence; that belonging to [Divinity] in relation to [Existence ...]. But all these [...] authority and [...] those who [...] water which [becomes pure ...] [...] according to [... when they] depart

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[...] **16** Existence as [he] is in it. [He] not only [was dwelling] in Thought, but he also [...] them that it is he who is [Being] in the following way. In order that this world might not be endless and formless, he placed a [...] over it; but in order that [he] might become something, the truly young crossed it with what is his, [thus] Existence. It is with the [son] that he is located, with him that he seeks, him that he surrounds [...] everywhere [...] from the truth [...] takes him who [...] exists [...] activity [...] life [...] his word also [...] are these after [...] they became [...]

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[...] **17** and the power is with the Essence and Existence of Being, when the water exists. But the name in which they wash is a word of the water. Then the first perfect water of the triple-power of the Autogenes [is] the perfect soul's life, for it is a word of the perfect god while coming into being [...] for the Invisible Spirit is a fountain of them all. Thus, the rest are from [knowledge ...] as his likeness. [But] he who knows himself [...] what kind and what [...] alive at one time [...] live with a [...] he is the [...] life, in the [...] become [limitless ...] his [... his] [own ...] the name

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18 he really exists. It is he because he limits himself. They approach the water according to this single power and the likeness of order.

The great male invisible Mind, the perfect Protophanes has his own water as you [will see] when you arrive at his place. This is also the case with the unborn Kalyptos. In accordance with each one exists a partial entity with a first form, so that they might become perfect in this way; for the self-begotten aeons are four perfect entities. [The] individuals of the all-perfect ones [...] them as perfect individuals. And the [...] aeon [...] of the Autogenes [...] for all [...] [perfect] male [...] for the alls [...] [perfect god ... the triple-] male [...] [perfect] individual [...] in the [...]

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19 perfect, those who exist according to a form, a race, an All and a partial difference. This is also the case with the highway of ascent which is higher than perfect and Kalyptos.

The Autogenes is the chief archon of his own aeons and angels as his parts, for those who are the four individuals belong to him; they belong to the fifth aeon together. The fifth exists in one; the four [are] the fifth, part by part. But these [four] are complete individually [because they] have a [...] it is also [...] with [the triple male] individual [...] for he is a [...] of [...] god, the invisible [Protophanes] [... male] mind [...] which exists

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20 living and perfect parts.

(About) the All and the all-perfect race and the one who is higher than perfect and blessed. The self-begotten Kalyptos pre-exists because he is an origin of the Autogenes, a god and a forefather, a cause of the Protophanes, a father of the parts that are his. As a divine father he is foreknown: but he is unknown, for he is a power and a father from himself. Therefore, he is [fatherless]. The Invisible Triple Powerful, First Thought [of] all [these], the Invisible Spirit [...] is a [...] and Essence which [...] and

Existence [...] there are [existences] the [...] blessed [...] the [...] all these [...] the [...]
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21 exist in them, [and] they [...] in others [...] by them all in many places. They are in every place that he loves and desires, yet they are not in any place. They have capacity for spirit, for they are incorporeal yet are better than incorporeal. They are undivided with living thoughts and a power of truth with those purer than these since with respect to him they are purer and are not like the bodies which are in one place. Above all, they have necessity either in relation to the All or to a part. Therefore, the way of ascent [...] it is pure [...] each [...] herself and

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[...] them

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[... above all]

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22 particular aeons.

Then [he said], "How then can he contain an eternal model? The general intellect shares when the self-begotten water becomes perfect. It one knows him and all these, one is the protophanic water. If one joins oneself with all these, one is that water which belongs to Kalyptos, whose image is still in the aeons. To understand individually all their parts, they are [...], those of the All where knowledge is. They have [separated] from the one whom they knew and (from) fellowship with one another. The All and all these, when they [...] wash in the [washing of] [Autogenes] he [...] of [...]

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23 he appears to [him], that is, when one knows how he exists for him and (how) he has fellowship with their companions, one has washed in the washing of Protophanes. And if in understanding the origin of these, how they all appear from a single origin, how all who are joined come to be divided, how those who are divided join again, and how the parts [join with] the alls and the species and [kinds - if] one understands these things, one has washed in the washing of Kalyptos.

According to each of [the] places one has a portion of the eternal ones [and] ascends [...] as he [...] pure and simple, he is always [...] one of the [...] [always] he is pure for simpleness. He is filled [...] [in ...] Existence and a holy spirit. There is **24** nothing of his outside of him. He can [see] with his perfect soul those who belong to Autogenes; with his mind, those who belong to the Triple Male, and with his holy spirit, those who belong to Protophanes. He can learn of Kalyptos through the powers of the spirit from whom they have come forth in a far better revelation of the Invisible Spirit. And by means of thought which now is in silence and by First Thought (he learns) of the Triple Powerful Invisible Spirit, since there is then a report and power of silence which is purified in a life-giving spirit. (It is) perfect and [...] perfect and all-perfect.

Glories, therefore, which are set over these, are [life-givers] who have been baptized in truth and knowledge. Those who are worthy are guarded, but those who [are] not from this race [...] and go [...] these who [...] [...] in the fifth, he being [...] [...] copy [...] of the aeons [...] namely a washing but if [he] strips off the world **25** and lays aside [knowledge], and (if) he is he who has no dwelling place and power, then because he follows the ways of the others, he is also a sojourner, but (if) he is one who has committed no sin because knowledge was sufficient for him, he is not anxious when he repents, and then washings are appointed" in these in addition.

(Concerning) (the path ...) to the self-begotten ones, those in which you have now been baptised each time, (a path) worthy of seeing the [perfect ...] individuals: it serves as knowledge of the All since it came into being from the powers of the self-begotten ones, the one you acquire when you pass through the all-perfect aeons. When you receive the third washing [...], you will learn about the [...] really [...] in [that] place.

About these names, they are as follows: because he is one, they [...] is like [...] while he [came into being ...] exists and [...] a word they [said ...] **26** This is a name which really exists together with [these] within her. These who exist do so in [...] ... resembles. His resemblance in kind (is) within what is his own. He can see it, understand it enter it, (and) take a resemblance from it. Now (they can) speak aloud and hear sounds, but they are unable to obey because they are perceptible and somatic. Therefore, just as they are able to contain them by containing them thus, so is he an image which is [...] in this way, having come into existence in perception [by] a word which is better than material nature but lower than intellectual essence.

Do not be amazed about the differences among souls. When they think they are different and do [not resemble] [...] of those who [...] and that [...] aloud [...] he being lost [...] their [souls] [...] body, and that [... his] time, he [...] a desire, **27** their souls exist as [...] their body. As for those who are totally pure, there are four [...] that they possess; but those [in] time are nine. Each one of them has its species and its custom. Their likenesses differ in being separated, and they stand.

Other immortal souls associate with all these souls because of the Sophia who looked down; for there are three species of immortal soul: first, those who have taken root upon the Exile because they have no ability to beget, (something) that only those who follow the ways of the others have, the one being a single species which [...]; being second, those who stand [upon the] Repentance which [...] sin, (it) being sufficient [... knowledge ...] being new [...] and he has [...] difference [...] they have sinned with the others [and] **28** they have repented with the others [...] from them alone, for [...] are species which exist in [...] with those who committed all sins and repented. Either they are parts, or they desired of their own accord. Therefore, their other aeons are six according to the place which has come to each (fem.) of them. The third (species) is that of the souls of the self-begotten ones because they have a word of the ineffable truth, one which exists in knowledge and [power] from themselves alone and eternal [life]. They have four differences like the species of angels who exist: those who love the truth; those who hope; those who believe having [...]; those who are [...] They exist, he being [...] the self-begotten ones [...] he is the one belonging to [perfect ... life]; the second is [...] the [...] knowledge [...] the fourth is that one [belonging to the] immortal [souls ...]

29 The four Lights dwell [there] in the following way. [Armozel] is placed upon the first aeon. (He is) a promise of god, [...] of truth and a joining of soul. Oroiael, a power (and) seer of truth, is set over the second. Daveithe, a vision of knowledge, is set over the third. Eleleth, an eager desire and preparation for truth, is set over the fourth. The four exist because they are expressions of truth and knowledge. They exist, although they do not belong to Protophanes but to the mother, for she is a thought of the perfect mind of the light, so that immortal souls might receive knowledge for themselves. [...] at these, the Autogenes [...]rse[...]oas, a life [...] all he is a word [...] ineffable [...] truth he who says [... revelation] concerning the [...] that it exists as [...] exists above in [...] **30** [...] joined] in a yoking of it in light and thought within his [...].

Since Adamas, the perfect man, is an eye of Autogenes, it is his knowledge which comprehends that the divine Autogenes is a word of the perfect mind of truth. The son of Adam, Seth, comes to each of the souls. As knowledge he is sufficient for them. Therefore, [the] living [seed] came into existence from him. Mirothea is [...] the divine Autogenes, a [...] from her and [...], she being a thought of the perfect mind because of that existence of hers. What is it? Or did she exist? [...] does she exist? Therefore, the divine Autogenes is word and knowledge, and the knowledge [... word.] Therefore [...] Adarn a [s ...] of the [simple ones] when she appeared [...] a change of [the] souls [...] she herself is [...] [...] perfect.

Concerning the [perfect one ...] angelic beings **31** [...] [becomes then] [souls] [die ...] [... the world ...] [...] the copies [...] really [...] which [exists] [...] repentance [...] to this place [...] which exists [...] aeons, if [...] and she loves [...] she stands upon [...] aeon having the Light [Ele]leth [...] become a [...] god-seer [But] if she hopes, then she perceives. And a [...] race [...] she stands upon

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32 [...] she is chosen

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[...] light Ar[mozel]

[...] one [...] [bless] upon the [power ...] you stand upon [...] the light which [...] and without measure
[...] the aeon is great [...] [...] those alone [...] from the perfect [...] that power [...] be able, and [...] be
able [...] of his soul [...] perceptible [...] not with [...] [... but] you are [...] individually [...] there being
nothing [...] him [...] which he [...]

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[in ...] 33 and [...] upon every one [...] every [...] [...] formless [...] [...] and this one [...] and this
[model ...] [...] and some [...] eternal, nor [...] an all [...] increasing from this [...] he is light [...] because
he lacked [...] the perfect mind [...] undivided [...] perfect light [...] and he is in [...] Adamas [... the]
Autogenes [...] and he goes [...] mind [...] the divine Kalyptos [...] knowledge [...] but [...] soul

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34 [...] existence [...] she having

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[...] some second powers and [...] and some third [...] appear [...] which [...]

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soul [...]

And the aeons [...] dwelling place [...] souls and [...] gods [...] higher than god [...] of the self-begotten
ones [...] Autogenes [...] first [...] angel [...] invisible [...] some [...] soul and [...] aeons [...] and to the
souls [...] angel [...]

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35 she [...] eternal [...] times. And [...]

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and if [...] namely a soul [...] becomes an [angel ...], and [...] world [...] angels and [...] that holy one
[...] and aeon which [... Autog]enes has [...] them, the [...] [...] archon [...] they have [...] difference
which [...] she is not, to speak

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[...] and [...] divine Autogenes [...] which exists [...] hear [...] Autogenes [...] of

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36 [...] has [...] existence [...] life [...] exist, concerning [the] [...] word [...] the child [...] male for a
generation [...]

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invisible spirit [...] in the perfect [...]

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and an origin [...] love and [...] of Barbelo [...] and a [...] the [...] mind [...]

These are two [...] thought [...] from the [...] in Barbelo [...] and the Kalyptos [...] all these [...] the
virgin [...] she [appears] in a [...] and [...]

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37 in that one [...] power

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[he is not] from [him, but ...] (is) from the power of that one [... really ... exists], she [...] is his [...] they
being first [...] of that one [...] and he is the [...] he alone [...] give him enough [...] to him [...] all, he
gives [...] through the [...] for [because of] him some [...] in order that he might [...] and that one which
[...] him [...] undivided [...] Barbelo [...] in order that he might [...] blessedness

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[...] all [...] he comes

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38 a [...] of the perfect [mind ...] and he [...] perfect spirit [...] perfect, he lives forever [...] him, and [...] he exists [...] of the [...] he is [a word] from [...] which is in [...] of them all [...] eternal [...] [...] in the triple-[powerful is in the [...] [...] those which [are perfect [...] the Protophanes [...] mind, but [...] pure[...] and he [...] of an image [...] appear [...] and the [...]

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him [...]

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39 [...] [...] namely

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[...] because of him they [...] I mark it [...] he is simple [...] for he is [...] as he exists [...] as to another [...] that is, [...] need.

Concerning [...] triple-male [...] really exists of [...] mind knowledge [...] those who exist [...] which he has [...] really exist [...] and a [...] [...] and she [...] second [...] perfect which [...] appear [...] in him they [...] Kalyptos

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[... species ...]

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40 (4 lines unrecoverable)

second species [...] a knowledge [...] [Protophanes ...] [male ...] he has [...] existence [...] unborn, they [...] third [...] [...] he has [...] knowledge and [...] exist together [...] all-perfect [...] blessed since there is not [...]

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god [...] with him [...]

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perfect [...] of the [...] Kalyptos [...]

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41 [...] know [...] of [...] Protophanes [...] [...] the mind [...] the powers [...] the all [...] and he [exists] [...] this knowledge.

[...] divine, the Autogenes. [The] divine [Autogenes] [...] the child [...] triple-male, this male [...] is [...] and a species [...] perfect because it does not have [...] in a [...] knowledge like that one [...] a being of the individuals [and] a single knowledge of the individuals [...] according to the all [...] perfect. But the male [...] mind the Kalyptos, [but] the [...] divine Kalyptos [...] and a power [...] of all these [...] really ...]

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[Protophanes ...]

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42 [Protophanes ...] [...] mind

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she who belongs to the all [...] unborn [...] man [...] they [...] with that one who [...] and he who [...] he who dwells [...] [...] in the perceptible [world ...] he is alive with that dead one [...] [...] all [...] obtain salvation [...] that dead one.

And all of them did not need salvation [...] first, but they are safe and exist very humbly. Now (about) the man [of] those who are dead: his soul, [his mind and his body all [are dead]. Sufferings [...] fathers of [...] material [...] the fire [...]

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43 it crosses over. And the second man is the immortal soul in those who are dead. If it is anxious over itself, then [when it seeks] those things which are profitable [according to ...] each one of them, [then it] experiences bodily suffering. They [...] and it [... because] it has an eternal god, it associates with daimons.

Now concerning the man in the Exile; when he discovers the truth in himself, he is far from the deeds of the others who exist [wrongly] (and) stumble. (Concerning) the man who repents: when he renounces the dead and desires those things which are because of immortal mind and his immortal soul, first he [...] makes an inquiry about it, not about conduct but about their deeds, for from him he [...] [...] and [...] obtain [...] 44 and the man who can be saved is the one who seeks him and his mind and who finds each one of them. Oh how much power he has! And the man who is saved is the one who has not known how these [...] exist, but he himself by means of [the] word as it exists [...] received each one [...] in every place, having become simple and one, for then he is saved because he can pass through all [these]. He becomes the [...] all these. If he [desires] again, then he parts from them all, and he withdraws to himself [alone]; for he can become divine by having taken refuge in god."

When I heard this, I brought a blessing to the living and unborn God in truth and (to) the unborn Kalyptos and the Protophanes, the invisible, male, perfect Mind, and the invisible triple-male Child [and to the] divine Autogenes. 45 I said to the child of the child Ephesek who was with me, "Can your wisdom instruct me about the scattering of the man who is saved, and (about) those who are mixed with him, and who those are who share with him, in order that the living elect might know?"

Then the child of the child Ephesek told [me ...] openly, "If he withdraws to himself alone many times, and if he comes into being with reference to the knowledge of the others, Mind and the immortal [Origin] will not understand. Then it has a shortage, [...] for he turns, has nothing and separates from it and stands [...] and comes into being by an alien [impulse ...I, instead of becoming one. Therefore, he bears many forms. When he turns aside, he comes into being seeking those things that do not exist. When he falls down to them in thought and knows them in another way because he is powerless, unless perhaps 46 he is enlightened, he becomes a product of nature. Thus he comes down to birth because of it and is speechless because of the pains and infiniteness of matter. Although he possesses an eternal and immortal power, he is bound within the [movement] of the body. He is [made] alive and is bound [always] within cruel, cutting bonds by every evil breath, until he [acts] again and begins again to come to his senses.

Therefore, powers are appointed for their salvation, and each one of them is in the world. Within the self-begotten ones corresponding to each of the [aeons] stand glories so that one who is in the [world] might be safe beside them. The glories are perfect thoughts appearing in powers. They do not perish because they [are] models for salvation [by] which each one is saved. He receives a model (and) strength from each of them, and with the glory as a helper he will thus pass out from the world [and the aeons ...].

These 47 are the guardians of the immortal soul: Gamaliel and Strempsouchos, Akramas and Loel, and Mnesinous. [This is the] immortal spirit, Yesseus- Mazareu[s]-Ye[s]sedekeus. He is [...] of the child [...] or, the child of the child, and [...] But Ormos is [...] on the living seed and Kam[...]el is the spirit-giving. There stand before [them] Seisauel and Audael and Abrasax, the myriads-Phaleris, Phalses, [and] Eurios, the guardians of [the] glory-Stetheus, Theo[pe]mptos, Eurumeneus and Olsen. Their assistants in everything are Ba[...]mos, [.]son, Eir[.]n, Lalameus, Eidomeneus and Authrounios. The judges are Sumphtar, Eukrebos and Keilar. The inheritor is Samblo. The angels who guide the clouds are the clouds Sappho and Thouro."

When he had said these things, he told me about all of those in the self-begotten aeons. They were all 48 eternal Lights, perfect because they were perfected individually. I saw corresponding to each one of

the aeons a living earth, a living water, [air made] of light and a fire [that] cannot burn, because all of [them ...] are simple and immutable, simple and eternal [living beings], having [...] of many kinds, trees of many kinds that do not perish, [also] tares of this sort and all of these: imperishable fruit, living men and every species, immortal souls, every form and species of mind, true gods, angels existing in great glory, an indissoluble body, an unborn birth and an immovable perception. Also there was the one who suffers, although he is unable to suffer, for he was a power of a power.

49 [...] [...] change [...] indissoluble [...] these [...] all [...] they are [...] they [...] through all] of them [...] exist] in [...] exist] [...] come into being
(1 line unrecoverable)

(lines 12ff do not survive) 50 of [...] [simple ...] perfect [...] eternal [...] aeons [...] and the [...] receive power [...] and their [...] in a [...] for [...] [...] not [...] (lines 12ff do not survive)

51 [...] in [...]thorso[...]s [...] silence [...] he is [...] [...] he is god [...] we were blessing [...] Geradama[s] [...] mother] of [...] [...] she is the glory [...] our [...] mother [...] and Pleistha [the mother] of the angels with [the son] of Adam, Se[th] [Emma]cha Seth, the father of [the] immovable [race ...] and [...] [the] four Lights, Arm[mosel], [Oroia]el, Daveithe, Eleleth. [Each of these] we blessed by name. [We] saw the self-controlled [glory], the triple [...] triple-male [...] majesty, as we said "You are one, you are [one], you are one, child 52 of [the child] Yato[...] exist [...]

(1 line unrecoverable)

[... you are] one, you [...] Semelel [...] Telmachae[...] omothem[...] male [...] [...] he begets [...] the] self-controlled [glory ...] can desire him whom [...] all-perfect [...] all. Akron [...] the triple-male, a a [...] o o o b + i r e i s e [...] you are spirit from spirit; you are light from light; you are [silence ...] from silence; [you are] thought from thought, the son of [god] the god, seven ... [...] ... let us speak [...]

53 (3 lines unrecoverable)

[...] word [...] the [...] [...] and the [...]

(1 line unrecoverable)

[...] not a time [...] invisible Barbelo [...] the [...] the triple-male Prones, and she who belongs to all the glories, Youel.

[When I was] baptized the fifth [time] in the name of the Autogenes by each of these powers, I became divine. [I] stood upon the fifth aeon, a preparation of all [these], (and) saw all those belonging to the Autogenes who really exist. I was baptized five 54 times [...] and [...] of the [...] zareu[s] from [...] that [...] perfect [...] and the great [...] glory, she who belongs to [...]

(1 line unrecoverable)

god, the [...] appear [...] perfect which is doubled [...] she who belongs to all the species [...] male, the self-controlled glory, the mother [...] [the] glories, Youel, and the [four] Lights of [the] [great] Protophanes, Mind, Selmen, [and those] with him, the god-[revealers] Zach[thos] and Yachthos, Sethe[us] and An-tiphan[te]s, [Sel-] dao and Ele[n]nos [...] 55 [...] [...] go [...] the [...] their [...] likeness [...] exist] as [...] of the [...], for [...] see [...] [...] aeon [...] more [...] Light [...] more glories [...] the following are in accordance with [each one] of the aeons: a living [earth] and a [living] water, and air made of light and a blazing fire which cannot [burn], and living beings and trees and souls [and] minds and men [and] all those who are [with them], but (there are) no gods [or] powers or angels, for all these 56 are [...] and [...] and [...] exist [...] all [...] all [...] [...] all [...] [...] they being [...] and they being [...]

[...] and [...] [and] those [...] him, the Autogenes. [I] received a likeness from [all] these. The aeons [of the] Autogenes opened (and) a [great Light] came forth [...] from the aeons of the [triple-] male, and they [glorified] them. The four aeons were desiring within a [...] aeon the [...] pattern [...] single one existing [...] Then E[phesek], the child of the child [...]

57 (4 lines unrecoverable)

[... Yesseus] Maza [reus Yessede]keus [...] [...] of [...] seal [...] upon him [...] and Gabriel

(1 line unrecoverable)
[...] seal [...] four races

There came before me she who belongs to [the glories], the male and [virginal ...] Yoel. [I] deliberated about the crowns, (and) she said to me, "Why [has] your spirit deliberated [about] the crowns and the [seals] on them [...] are the crowns which strengthen every [spirit ...] and every soul, and [the] seals which are [upon] the triple races and [...] the invisible spirit 58 are [...]"

(3 lines unrecoverable)

and [...] [virgin ...] [...] and [...] [...] seek [...] [...]in the[...] [in] them [...] [...] and [...] [...] he [strengthened] and the seals [...] race are those belonging to the Autogenes and the Protophanes and the Kalyptos.

The [Invisible] Spirit [is] a psychic and intellectual power, a knower and a fore-knower. Therefore he is with [Gabriel] the spirit-giver [so that] when he gives a holy spirit he might seal him with the crown and crown him, [having] gods [...] 59 [...] [...] the

(2 lines unrecoverable)

[...] the

(1 line unrecoverable)

[...] [...] spirit [...] to one (fem.)

(1 line unrecoverable)

[...] they exist [...] and they were not [in] them in order that they might [become] simple and [might] not be doubled [according to] any pattern. [These] then are the simple, perfect individuals. [...] and all these [...] of the aeons [...] him, all these [...] who exist in a place [...] all-perfect it required a great [...] to see them, for [...]"

60 (3 lines unrecoverable)

perfect [...]"

(2 lines unrecoverable)

[...] every [...] exist [...] he is [...] [hear] him [...] [...] and [...] in thought [...] a first thought [...] since [...] is in a power she is perfect [...] it is fitting for you to [...] about everything, and [...] those to whom you will listen through a thought of those higher than perfect and also those whom you will [know] in a soul [of] the perfect ones."

[When] she has said this, she [baptized me]

61 (6 lines unrecoverable)

[...] the first [...] and] I received power

(1 line unrecoverable)

[... I] received the form [...] received [...] [...] existing upon my [...] receive a holy spirit [I] came into being [really] existing. Then, she brought me into the great [aeon] where the perfect triple-male (is). I saw the invisible child within an invisible Light. Then [she] baptized me again in

62 (4 lines unrecoverable)

[...] her [...]"

(1 line unrecoverable)

[and] I [...] I was able to [...] [...] the great one [...] and perfect [...]"

Yoel who belongs to all [the glories] said to me, "You have [received] all the [baptisms] in which it is fitting to [be] baptized, and you have become [perfect] [...] the hearing of [...] all. Now [call] again upon Salamex and [...] and the all-perfect Ar[...] the Lights of the [aeon] Barbelo and the immeasurable knowledge. They will reveal 63 [...] [...] invisible

(3 lines unrecoverable)

[...] which [...] [...] virginal] Barbelo [and] the Invisible [triple] powerful Spirit."

[When] Yoel who belongs to all the glories [had said this] to me, she [put me down] and went and

stood before the Protophanes. Then, I was [...] over my spirit, [while] praying fervently to the great Lights in thought. I began calling upon Salamex and Se- [...]en and the all-perfect [...]e. I saw glories which are greater than powers, [and] they annointed me. I was able 64 [...] in my [...] and[...]

(2 lines unrecoverable)

she covered [...] all [...] Salamex [and] those [who] have revealed everything [to me] saying, "Zostrianos, [learn] of those things about which you asked.

(1 line unrecoverable)

and [he is] a single one [who] exists before [all] these who really exist [in the] immeasurable and undivided Spirit [...] [...] the All which [exists] in him and the [...] [...] and that one which [...] after him. It is he alone who crosses it [...]

65 (4 lines unrecoverable)

[...] all these [...] he is [...] [...] first [...] [...] of] thought [...] of every power [...] downward] [...] he is established [...] stand, he [passes] into the pathway to a place [...] and infinite. He is far higher than every unattainable one, yet he gives [...] greater than any body (and) is purer than every unembodied one, entering every thought and every body [because he] is more powerful than everything, every race and species, as their All. 66 [...] exist

(4 lines unrecoverable)

to a partial (...) [...] part [...] [exist] in a [...] know her [...] [...]he is] from him [...] which really exists, who (is) from the Spirit who [really] exists, the one alone [...] for they are powers of [...] Existence [...] and Life and Blessedness.

In Existence he exists [as] a simple head, his [word] and species. Let the one who will find him come into existence. Existing in Life, he is alive [...]

67 (2 lines unrecoverable)

[he having] knowledge [...] know all these [...] him alone [...] for god [...] unless [...] [...] alone, and he [...] [...] in him [...] [...] the single [...] [...] for he exists as [...] [in] that which is his, which [exists] as a form of a form, [...] unity of the [...]. He exists as [the] [...] since he is in [the] mind. He is within it, not coming forth to any place because he is a single perfect, simple spirit. [Because] it is his place and [...], it is within him and the All that he comes into being. It is he who exists, he who 68 [...] [...] and a [...] and a [protector] in him.

Life [...] and activity of the insubstantial [...] the [...] which exists in him [exists] in him [...] exists because of [him ...] blessed and a [...] perfect, and [...] which exist in [...] which really exists. The form of the activity which exists is blessed. By receiving Existence, he receives power, the [...] a perfection [...] separate forever. Then he exists as a perfect one. Therefore, he exists as a perfect one because he is undivided with his own region, for nothing exists before him except the [perfect] unity.

(Pages 69-72 are blank; they may have been numbered.)

73 existence [...] [...] she is salvation [...] [all ...] and he [...] [...] be able, nor does he [...] [...] him, if he [...] him to him, all these [...] [...] for he [who] [...] in existence [...] this one, he totally [exists] as Life, and in Blessedness he has knowledge. If he apprehends the [glories], he is perfect; but if he apprehends [two] or one, he is drunk, as he has received [from] him. It is because of [him] that there exist those with souls and those without souls; because of him (exist) those who will be saved; because of him (exist) those who will [perish] since they have not [received] from him; because of [him] (exists) matter and bodies; because of him (exist) non- 74 [...] [because of] him [...] every [...] because of [...] [...] this one [...] who [pre-] exists and he [...] [...] a [simple] head, [a] single spirit [...] he is [...], and [...] existence, form, [...] [...] of him.

It is [in accordance with] Activity, that is [...] Life, and in accordance with perfection, that is

intellectual power, that she is a [...] Light. It is at one time that the three stand, at one time they move. It is in every place yet not in any place that the ineffable unnameable one [...] and produces them all. [...] exist from him [...] resting in him [...] in her perfection he has not received from [every] form **75** because of him

(2 lines unrecoverable)

[...] anything [...]

(2 lines unrecoverable)

[...] in existence [...] dwell in the [...] of life. But in perfection and [knowledge] (is) Blessedness.

All [these] dwell [in the] indivisibility of [the] Spirit. Because of knowledge [...] is [divinity] and [...] and blessedness and life and knowledge and goodness and unity and singleness. In short, all these (are) the purity of barrenness [...] pre-exists him [...] all these and the **76** [...] his [...] [...] in [...]

(4 lines unrecoverable)

aeon, a [...] in a [...] barrenness, he [...] he always [...] him when he saw him [...] It is because he [is] one that he is simple. Because he is Blessedness in perfection [...] one, perfect and [blessed]. It is because she was in need of his [...] that she was in need of this from him, because he followed [her] with knowledge. It is outside of him that his knowledge dwells; it dwells with the one who examines himself, a reflection and a [...] **77** [...] be in need of [...]

(1 line unrecoverable)

[...] simple

(1 line unrecoverable)

[...] and [...] he [...] [...] this, she [...] [...] the pleroma [...] which she did not desire for herself.

She has [...] him outside of the [perfection], she has divided, for she is [the] all-perfection [of] perfection, existing as thought. With respect to him [she] is a begetting which follows him, and as one from his ineffable power she has a first power and the first barrenness after him, because with respect to all the rest a first aeon

78 (3 lines unrecoverable)

[all ...]

(1 line unrecoverable)

[...] of the [...] [...] and him [...] know him, he really exists as an aeon [...] and in Activity [...] power and a [...] she did not begin [...] time, but she [appeared] from eternity, having stood before him in eternity. She was darkened by the majesty of his [...] She stood looking at him and rejoicing because she was filled with his kindness, [...] but when she had [...]

79 (5 lines unrecoverable)

[...] she [...] [...] first existence [...] insubstantial and that [...] It is [from] the undivided one that [it] moves toward Existence in activity and [intellectual] perfection and intellectual life, which was Blessedness and Divinity.

The [whole] Spirit, perfect, simple and invisible, has become singleness in Existence and activity and a simple triple-[power], an invisible spirit, an image of that which really exists, the one

80 (5 lines unrecoverable)

of the really [existing] one [...] [he] exists in a [...] she being an image [...] in a turning [...] power to join with his [...] she having seen the [...] which existed [...] all-perfection [...] that one, because he [...] pre-exist and [...] rest upon all these, he [...] pre-exist being known as triple-powerful.

The Invisible Spirit has not ever [been] ignorant. He always knew, but he was always perfection [and] blessedness [...] **81** She became ignorant [...] and she [...] body and [...] promise [...] light [...] [...] she exists [...] [...] in order that she might not come forth anymore nor come into existence apart from perfection. She knew herself and him. Having made herself stand, she was at rest because of him, since she was [from] him who really exists, {she was from him who really exists} and all those. (Thus), she

knows herself and him who pre-exists.

By following him they came into being existing { they came into being existing) and appearing through those **82** [who pre-]exist. And [...] through the [...] they having appeared [...] two [...] they appeared [...] the one] who knows him beforehand, as an eternal space, since he had become his second knowledge, once again the knowledge of his knowledge, the unborn Kalyptos. [They] stood upon him who really exists, for she knew about him, in order that those who follow her might come into being having a place and that those who come forth (from her) might not be before her but might become holy (and) simple. She is the comprehension of god **83** who pre- [exists. She] rested [...] to the simple [...] salvation salvation [...] [...] he [...] [...] light which was fore- [known]. She was called Barbelo because (of her being) thought; the triple [race] (which is) male, virginal (and) perfect and her knowledge through which she came into being in order that they might not [...] her down and that she might not come forth anymore through those in her and those who follow her. Rather, she is simple in order that she might be able to know the god who pre-exists because she came into being as a good (product) of him since she

(1 line unrecoverable)

84 [...] barrenness [...] third [...] two [...] of this way [...] [...] and male [...]

(1 line unrecoverable)

[...] and the [...] barrenness [...] [...] she is a second [...] she stood [...] first of the reality [which] really exists [...] [...] the blessedness [...] of the Invisible [Spirit], the knowledge [...] the first existence in the simplicity of the Invisible Spirit in the unity. It is in that pure singleness that he is similar and [...] species. And he who [...] exist [...]

85 (6 lines unrecoverable)

[...] and knows [...] and the [...] and the [perfection] and [...] produces and [...] the first Kalyptos [...] them all, existence and activity, divinity, race and species.

But are powers one? In what way (is it) that he is one, that is, not a partial one, but (one of) those of the All? What is the unity which is unity? Is he from [...] activity [...] life and [...] of [...]. And [...] **86** (7 lines unrecoverable)

power [...] as [...]

[...] perceptible [...] [...] all-perfect [...] [...] she having spoken, [...] "You are great, Aphr[edon]. You are perfect, Neph[redon]." To his existence she says, "You are great, Deipha[...]. She [is] his activity and life and divinity. You are great, Harmedon [...], who belongs to all the glories, Epiph[a- and his blessedness and the perfection [of] the singleness [...] all [...]" **87** (6 lines unrecoverable)

[...] forever [...] intellectual [... perfect] [the virgin Barb]elo through the simplicity of the blessedness of the triple powerful Invisible Spirit. She who has known him has known herself. And he, being one everywhere, being undivided, having [...] has [...] and she has known [herself as] his activity [...] and he has known [...] knowledge [...] within **88** [...]

(7 lines unrecoverable)

bless [...] [...] Be[rithous, Erignaor], Or[imene]os, Ar[amen], Alphi[ege]s, Elilio[upheus], Lalamenu[s], Noethus [...] great is your name [...] it is strong. He who knows (it) knows everything. You are one, you are one, Siou, E[...], Aphredon, you are the [aeon] of the aeons of the perfect great one, the first Kalyptos of the [...] activity, and [...] he is [...] his image [...] of his, he [...]

89 [...]

(7 lines unrecoverable)

[...existence] [...] and he

(2 lines unrecoverable)

[...] in [...the glory] [...] glories [...] a [...] in

(3 lines unrecoverable)

[...] aeon

(3 lines unrecoverable)

90 (8 lines unrecoverable)

exist [...]

(2 lines unrecoverable)

[and

(3 lines unrecoverable)

[blessed ...]

(1 line unrecoverable)

[perfect...]

(7 lines unrecoverable)

91 (8 lines unrecoverable)

[...] god

(3 lines unrecoverable)

[...] first [...] and powers [... all-perfect] they are [...] of all these and a cause of [them] all, a [...]

Barbelo

(1 line unrecoverable)

[...] him and [...] all these [...] he not having [...] and his [...] become [...] but **92** [...]

(8 lines unrecoverable)

of [...]

(1 line unrecoverable)

[and ...]

(2 lines unrecoverable)

and a [...] in a [...] according to the [thought] which really [exists ...] which exists as [...] name [...]

(1 line unrecoverable)

Kalyptos [...] the [...] triple [...]

(1 line unrecoverable)

but [...] **93** name him.

All these come, as it were, from him who is pure. If you give glory because of him, and if you [...]

existence [...] his [...] a [...] simple

(2 lines unrecoverable)

[...] he will

(1 line unrecoverable)

[...] that one [... know] him

(1 line unrecoverable)

[...] perfect he being [... perfect] and [...] [...] perfect

(1 line unrecoverable)

[...] his

(1 line unrecoverable)

[...] him [...] to the

(1 line unrecoverable)

94 he was not able to see her. Therefore, it is impossible to receive him in this way in majestic purity as

a perfect head of [him who] is in [...] [...] which [... know] him concerning [...] say it [...]

(2 lines unrecoverable)

which [...]

(2 lines unrecoverable)

which [...] for

(1 line unrecoverable)

[... exist] together [...] and [...]

(5 lines unrecoverable)

nor [...] **95** differences between these and angels, and differences between these and men, and differences between these and existence. And [...]

(1 line unrecoverable)

[...] and [perception]

(2 lines unrecoverable)

[...] really

(1 line unrecoverable)

for [...] the [perceptible] world [...] like

(1 line unrecoverable)

existence [...] for [...] and [...]

(1 line unrecoverable)

(lines 20ff do not survive) **96** will approach him in knowledge. He receives power, but he who is far from him is humbled."

And I said, "Why then have the judges come into being? What [...] is the [suffering] of the [...] for

(1 line unrecoverable)

and [...]

(2 lines unrecoverable)

but [...]

(1 line unrecoverable)

through [...] who [...] suffering [...] through [...] the [...] [...] exists [...] she dwells [...]

(2 lines unrecoverable)

(lines 22ff, ca. 4 lines, do not survive) **97** male, since she is knowledge [of] the triple powerful invisible great Spirit, the image of [the first] Kalyptos, the [blessedness] in the [invisible] Spirit, [...] the

(1 line unrecoverable)

[...] for [...] he knows

(3 lines unrecoverable)

[...] fill [...] she appears [...] knowledge [...] she stands [...]

(3 lines unrecoverable)

(lines 21ff, ca. 6 lines, do not survive) **98** [...] a perfect unity of a complete unity, and when she divided the All [...] from the All [...] existence and [...] [...] the thoughts [...]

(2 lines unrecoverable)

[perception]

(12 lines unrecoverable)

(lines 22ff, ca. 5 lines, do not survive) **99** [...] [existence ...] [...] in [...] which

(1 line unrecoverable)

knowledge

(3 lines unrecoverable)

[...] she blesses

(4 lines unrecoverable)

[...] which

(1 line unrecoverable)

[...] and

(4 lines unrecoverable)

(lines 21ff, ca. 6 lines, do not survive)

100 (5 lines unrecoverable)

Arm[ozel

(2 lines unrecoverable)

is the [...] [through ...] power [...]

(3 lines unrecoverable)

which [...]

(6 lines unrecoverable)

(lines 22ff, ca. 4 lines, do not survive) **101** [...] invisible [...] [...] that one [...] [... this] is the [...]

(1 line unrecoverable)

[...] form

(2 lines unrecoverable)

[...] of a

(3 lines unrecoverable)

[...] Kalyptos [...] undivided

(6 lines unrecoverable)

(lines 20ff, ca. 4 lines, do not survive) **102** [...] which exist [...] [...] the [...]

(1 line unrecoverable)

and [...]

(4 lines unrecoverable)

he [...]

(3 lines unrecoverable)

and [...] those [...] a [...]

(3 lines unrecoverable)

some [...]

(2 lines unrecoverable)

(lines 22ff, ca. 4 lines, do not survive) **103** [...] origin [...] [which] really exists [...] [...] exist [... essence]

[...] in [... this] is [...] the

(5 lines unrecoverable)

[...] they [...]not

(1 line unrecoverable)

[...] this

(4 lines unrecoverable)

(lines 20ff, ca. 6 lines, do not survive)

104 [...] she appears [...] of those who [...] [...] of the [...] and [...] this [...] the [...]

(1 line unrecoverable)

see [...]

(5 lines unrecoverable)

he[...] really [...]

(1 line unrecoverable)

that[...] and[...]

(5 lines unrecoverable)

(lines 24ff, ca. 4 lines, do not survive) **105** are those who [stand ...] the aeon of [...] come up to [...] [...]

which exist in [...] he on the one hand [...] [...] he [...] one [...] an origin

(1 line unrecoverable)

[...] and [...] he [...] matter [...] single

(1 line unrecoverable)

[... exist]

(2 lines unrecoverable)

[...] which [...] and

(1 line unrecoverable)

(lines 22ff, ca. 4 lines, do not survive) **106** [...] and he exists [...] he is [...] and [...] mark of a [...] [...] an [...] nor of [...] [...] he [...] which [...]

(2 lines unrecoverable)

and [...]

(1 line unrecoverable)

number [...] live [...] according to [...] which [...]

(4 lines unrecoverable)

which [...]

(2 lines unrecoverable)

(lines 23ff, ca. 4 lines, do not survive) **107** them [...] [...] and [...] existence [...] [...] and the [...] exist as [...] reflection [...] first

(1 line unrecoverable)

[...] first [...] of the

(2 lines unrecoverable)

[...] he

(9 lines unrecoverable)

(lines 22ff, ca. 6 lines, do not survive) **108** [...] not, they giving [...] [...] he who exists [...] [...] all and he [...] a multitude [...] creation

(1 line unrecoverable)

and [...]

(2 lines unrecoverable)

the [...]

(1 line unrecoverable)

in the [...] these [...] the[...] of [...] alive [...]

(4 lines unrecoverable)

in [...]

(1 line unrecoverable)

(Pages **109-112** do not survive)

113 and angels and daimons and minds and souls and living beings and trees and bodies and those which are before them: those of the simple elements of simple origins, and those which are in [...] and unmixed confusion, air [and] water and earth and number and yoking and movement and [...] and order and breath and all the rest. They are fourth powers which are [in] the fourth aeon, those which] are in the [...] and [...] perfect of [...] powers [...] powers [...] of [...] of [...] angels [of the] angels, souls [of the] souls, living beings [of the] living beings, trees [of] [the trees ...] [...] and [...]

(2 lines unrecoverable)

114 his own.

There are those who are as begotten, and those who are in an unborn begetting, and there are those who are holy and eternal, and the immutable ones in death and destruction in indestructibility; and there are those who are as All; there are those [who are] races and those who are [in] a world and order; there are those in [indestructibility], and there are the first [who stand] and the second [in] all of them. [All] those [who] are from them and [those who] are [in] them, and [from] these who [follow] them [...]

(1 line unrecoverable)

these [...] and [the] fourth aeons stood [...] [...] they existing [...]

(2 lines unrecoverable)

115 in them, he being scattered abroad. They are not crowded against one another, but to the contrary they are alive, existing in themselves and agreeing with one another, as they are from a single origin. They are reconciled because they are all in a single aeon of Kalyptos, [...] being divided in power, for

they exist in accord with each of the aeons, standing in relationship to the one which has reached them.

But Kalyptos is [a] single aeon; [he] has four different aeons. In accord with each of the aeons they have powers, not like first and second (powers), for all these [are] eternities, [but] they are different [...] and order and glory [...] which exists [in ...] four aeons and [...] who pre-exists [...] god [...] [...] they are [...]

(1 line unrecoverable)

116 All of them exist in one, dwelling together and perfected individually in fellowship and filled with the aeon which really exists. There are those among them (who stand) as dwelling in essence and those (who stand) as essence in conduct or [suffering] because they are in a second, for the ungeneratedness of the ungenerated one who really exists is among them. When the ungenerated have come into being, their power stands; there is an incorporeal essence with [an] imperishable [body]. The [immutable one] is [there] who [really] exists. Because it transforms [through] change, the [...] in destructible fire stands with [all] [these ...] [...] one [...] **117** he stands. It is there that all living beings dwell, existing individually (yet) all joined together. The knowledge of the knowledge is there together with a setting up of ignorance. Chaos is there and a perfect place for all of them, and they are strange. True Light (is there), also enlightened darkness together with the one who does not really exist - [he] does not really exist. [...] the non-being who does not exist at all. But it is he, the Good, from whom derives the good and what is pleasant and the divine; (it is he) from [whom] comes God and he who [...], he who is great. For [...] in part [...] form and God that [...]and the one [...] [...] a god [...] [...] all these [...] [...] darkness [...]

(1 line unrecoverable)

118 and a race. He has not mixed with anything, but he remains alone in himself and rests himself on his limitless limit. He is [the] God of those who really exist, a seer and a revealer of God.

When she had strengthened him who [knew her], the aeon Barbelo, the knowledge of the Invisible Triple Powerful Perfect Spirit, in order to [...] her, said, "He [...] a life. I am alive in [...] You, the One, are alive. He is alive, [he] who is three. It is you who are [the] three who are three [doubled ...] e e e. The first of seven [...] the third [...] the second [...] e e e a a a a a [...] [...] two, but he [four ...] [...] knowledge [...]

(1 line unrecoverable)

(1 line unrecoverable)

119 a part? What kind of mind, and what kind of wisdom? What kind of understanding, what kind of teaching? His Lights are named (as follows): the first [is Arme]don and she who is with him, [...]; the second is Diphane [...] and] she who is with him, Dei- ph[a ...]; the third is [Malsed]on and she who is with him [...]; the fourth is [...]s and she who is with him, Olmis.

Kalyptos exists having [...] with his Form. He is invisible to all these so that they all might be strengthened by him [...] [...] he exists in [...] all-perfect because [he has] four existing

(1 line unrecoverable)

[...] nor according to a [...] alone [... B]arbelo [...]

(2 lines unrecoverable)

120 know him and the one who is set over a second. The first of the aeons is Harmedon, the father-glory. The second Light (is) one whom [he does] not [know], but all the [individuals], wisdom [...] exist in the fourth aeon who has revealed [himself] and all the glories. [The third] Light (is) he [...] not him, as the word of all [the forms] and that other [glory], understanding, [who is] in the third [aeon]. There are four in Malsedon and [...] nios. The fourth Light is the one who [...] of all the forms existing [...] a teaching and glory [...] and the truth of the [four aeons], Olmis, [...] and the [...]

(2 lines unrecoverable)

121 fifth.

The first (is the one) who is the second, that is, it is the all-perfect Kalyptos, for the four Lights exist. It is Kalyptos who has divided again, and they exist together. All who know those who exist as glories are perfect. This one [...] knows everything about them all is all-perfect. From him is every power, every one and their entire aeon, because they all come to him and they all come from him, the power of them all (and) the origin of them all. When he learned [of them], he became a [...] aeon and a ingenerateness. [...] other aeons [in ...]a[...]

(2 lines unrecoverable)

122 become a Barbelo, he becomes a first aeon because of the eternity of the Invisible Spirit, the second ingenerateness.

These are all the glories: the limitless Aphredons, [...] the ineffables, the revealers, all the [...] immutables, the glory-revealers, the twice-revealed Marsedons, the limitless Solmises, the self-revealers who are [full] of glory, those who [wait for] glory, the blessers, the M[arse-] dons, the Kalyptoi who [...] the limits [...] upon the limits [...] those who exist [...]

(3 lines unrecoverable)

(Lines 24ff, I or 2, do not survive) 123 ten thousand glories in them.

Therefore, he is a perfect glory so that whenever he can join (another) and prevail, he exists as perfect. Thus, even if he enters into a body and a death (coming) from matter, they do not receive greater honor because of their all-perfectness from whom came all these, being perfect, together with those who are with him. Indeed, each of the aeons has ten thousand aeons in himself, so that by existing together he may become a perfect aeon.

He exists in the [Blessedness] of the Triple [Powerful] Perfect Invisible [Spirit ...] silence [...] who became first [...] and the knowledge

(3 lines unrecoverable)

124 whole, a silence of the second knowledge, the first thought in the will of the Triple Powerful, because he commanded it to know him, so that he might become all-perfect and perfect in himself. By simplicity and blessedness he is known. [I received] goodness through that follower of the Barbelo aeon who gives being to himself. [...] is not the power, but she is the one who belongs to him.

The aeons which really exist do so in silence. Existence was inactivity, and knowledge of the self-established Kalyptos was ineffable. Having come [from the] fourth, the [...] thought, the Proto[phanes], as (the) Perfect Male [Mind]

(2 lines unrecoverable)

125 he is his image, equal to him in power and glory but with respect to order higher than him, (yet not higher) in aeon. Like him he has all these (parts) living (and) dwelling together in one. Together with the aeon in the aeons he has a fourfold difference with all the rest who are there.

But Kalyptos really exists, and with him is located she who belongs to all the glories, Youel, the male virgin glory, through whom are seen the all-perfect ones. Those who stand before him are the triple [...] child, the triple [...], the Autogenes [...] He has [...] in one [... the one] again who prevails over the [...] existing in [...] 126 of ten thousand- fold.

The first aeon in him, from whom is the first Light, (is) Solmis and the god revealer, since he is infinite according to the type in the Kalyptos aeon and Doxomedon. The second aeon (is) Akremon the ineffable together with the second Light Zachthos and Yachtos. The third aeon is Ambrosios the virgin together with the third Light Setheus and Antiphantes. The fourth aeon is the blesser [...] race with [the] fourth Light [Seldao] and Elenos.

The [...] him [...] [...] Arm[edon]

(1 line unrecoverable)

127 phoe zoe zeoe ze[...] zosi zosi zao zeooo zesen zes- en - the individuals and the four who are eight-fold are alive. eoooo eaeo - you who are before them, and you who are in them all. They are within the perfect male Armedon Protophanes of all those who dwell together. Since all the individuals were existing as perfect ones, the Activity of all the individuals appeared again as the divine Autogenes.

He stands within an aeon because there are within him four different self-begotten aeons. The first aeon in him as the first Light (is) [Harmoze]-Orneos-Euthrou- nios. [He] was called

(1 line unrecoverable)

[... The] second [aeon as] [the second Light is] [Oraiael ...]-udas[...]os, Ap[...] 128 Arros[...]. The third (aeon) of the third Light (is) Daveithe-Laraneus- Epiphanius-Eideos. The fourth (aeon) as the fourth Light (is) Eleleth-Kodere- Epiphanius-Allogenis. But as for all the rest who are in matter, they were all left (there). It was because of knowledge of greatness, audacity and power that they came into existence and comforted themselves. Because they did not know God, they shall pass away. Behold, Zostrianos, you have heard all these things of the gods are ignorant and (which) seem infinite to angels."

I took courage and said, "I am [still] wondering about the Triple Powerful Invisible Perfect Spirit: how he exists for himself, [how he causes] everything [...] who really exist [...] what is the [...] [...] and [...] [...] of [...] 129 very [...] they set [me] down (and) left.

Apophantes and Aphropais, the Virgin-light, came before me and brought me into Protophanes, (the) great male perfect Mind. I saw all of them as they exist in one. I joined with them all (and) blessed the Kalyptos aeon, the virgin Barbelo and the Invisible Spirit. I became all-perfect and received power. I was written in glory and sealed. I received there a perfect crown. I came forth to the perfect individuals, and all of them were questioning me. They were listening to the loftiness of my knowledge. They were rejoicing and receiving power. When I again came down to the aeons of Autogenes, I received a true image, pure (yet) suitable for the perceptible (world).

I came down to the aeon copies and came down here 130 to the airy-earth. I wrote three tablets (and) left them as knowledge for those who would come after me, the living elect. Then I came down to the perceptible world and put on my image. Because it was ignorant, I strengthened it (and) went about preaching the truth to everyone. Neither the angelic beings of the world nor the archons saw me, for I negated a multitude of [judgments] which brought me near death.

But an erring multitude I awakened saying, "Know those who are alive and the holy seed of Seth. Do not [show] disobedience to me. [Awaken] your divine part to God, and as for your sinless elect soul, strengthen it. Behold death here and seek the immutable ingenerateness, the [Father] of everything. He invites you, while they reprove you. Although they ill-treat 131 you, he will not abandon you.

Do not baptize yourselves with death nor entrust yourselves to those who are inferior to you instead of to those who are better. Flee from the madness and the bondage of femaleness and choose for yourselves the salvation of maleness. You have not come to suffer; rather, you have come to escape your bondage.

Release yourselves, and that which has bound you will be dissolved. Save yourselves so that your soul may be saved. The kind Father has sent you the Savior and given you strength. Why are you hesitating? Seek when you are sought; when you are invited, listen, for time is short.

Do not be led astray. The aeon of the aeons of the living ones is great, yet (so also is) the [punishment] of those who are unconvinced. Many bonds and chastisers surround you. 132 Flee quickly before death reaches you. Look at the Light. Flee the Darkness. Do not be led astray to your destruction.

Zostrianos

Oracles of Truth of Zostrianos
God of Truth
Teachings of Zoroaster

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