The Mandaean Book of John
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Translators’ Preface

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

As elaborated in these sacred texts, the core of their faith is a doctrine known as Nāṣerutā or ‘Nazorenism’, the adherents of which are called ‘Nazorenes’ (nāṣorāyi). Within this group of people, these texts further distinguish between a priesthood, tarmidutā, and a laity, mandāyutā. The latter word, which comes from their word for knowledge (mandā), furnishes us with a useful term for the entire complex of beliefs, culture, faith, and practices associated with this doctrine, namely ‘Mandæism’. Thus its followers are often called Mandæans, although we could just as easily refer to them as ‘Nazorenes’ or even ‘Gnostics’, using the Greek word for knowledge (gnōsis) in place of an Aramaic one. To their non-Mandæan neighbors in the region, they are most commonly known as Ṣubba or Sabians, employing a term lifted from the religious vocabulary of the Qur’ān.

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

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

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

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

These three attributes of scriptures, at least as they are understood among those traditions conventionally described as “Abrahamic,” naturally exist in a certain tension with one another. If every last detail is existentially relevant but admits of only one possible divinely-ordained reading, then it behooves the scholars of that community to struggle continuously to elaborate this reading, and then guard it for the benefit of future generations, which extends to subsequent re-workings of scripture into different languages. Thus “context rather than content makes the holy untranslatable,” in the words of Christopher Shackle.
In the case of some ancient texts, these painstakingly developed schools of interpretation, laboriously constructed over the centuries, have largely disappeared along with the community that constructed them, and in their absence, other scholars have appointed themselves their custodians, and perpetuate the interpretive work of that vanished community, with an important exception—to our knowledge, no latter-day scholar of the Babylonian creation myth *Enûma Eliš* (to give one example) maintains that it is divinely inspired. While secular scholars differ from religious scholars in that respect, otherwise much of their approach to the text remains the same. They both maintain that the text admits of only one correct meaning, both at the time in which it was authored and subsequently for all time, and that this meaning reveals itself only through careful analysis. These texts then share much with more familiar and widely-disseminated scriptures, save that they are no longer curated by communities that consider them divinely inspired or divinely authored. We might therefore deem them “post-scriptures.”

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

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

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

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

Charles G. Häberl
Asbury Park, NJ

James F. McGrath,
Indianapolis, IN
Text and Translation
نحوه‌ای اجتهاد.

لطفاً ماهیت جدیدی از راه‌هایی برای داده‌های مداخله را پیدا کنیم.

سرزمین، سوزن، داده، پیامک، از دست آمده.

یک بار به جای مداخله، این سیستم مداخله نماید.

سازگاری مداخله سازگاری مداخله.

لطفاً مداخله، سازگاری مداخله.

دوستداران، دوستداران.

ندیمی، دوستداران.

سازگاری مداخله، سازگاری مداخله.

لطفاً مداخله، سازگاری مداخله.

دوستداران، دوستداران.

ندیمی، دوستداران.

سازگاری مداخله، سازگاری مداخله.

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دوستداران، دوستداران.

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سازگاری مداخله، سازگاری مداخله.

لطفاً مداخله، سازگاری مداخله.

دوستداران، دوستداران.

ندیمی، دوستداران.
Dedication

_May God be Praised!_

In the name of the Great and Strange Life from the countless worlds of light, who is above all works, may I, _________ ___________, my wife, _________ ___________, my father, _________ ___________, and my mother, _________ ___________ have healing and innocence, power and strength, speech and hearing, a joyful heart and absolution from sins, by virtue of these teachings of the kings.

_In the name of the Great Life, may the sublime light be magnified!_

1. Truth stands by the worlds’ entrance, asking questions to the world.
   He says,
   “Tell me, how wide is the earth?
   How high is it from the earth to the vault of heaven?

5 Whence came Adam?
   Whence came his wife, Eve?
   Whence came Pitcher-Wine and Spring-Water, who transcend the worlds?
   From whose settlement has this Oil, White Sesame’s son come to me?
   From whose headwater do these rivers of living water come?
   Tell me, how many thousands of excellencies sit beneath the vine Yusmir?

10 Tell me, how many thousands of excellencies sit beneath the vine Shar?
   Tell me, how many thousands of excellencies sit beneath the vine Pirun?
   Who called out a great cry, and roused Intellect from its place?
   Who set into motion the great conflict, which will not be resolved for an eternity?
   Who caused the high breach, which will not be plugged for an eternity?

15 Who will be the guardian of the house, as far as the enclosure of the worlds?
   Tell me, upon what is the bed of the great and powerful Intellect supported?
   Tell me, how many thousands of excellencies sit to the right of the great and powerful Intellect?
   Tell me, how many thousands of excellencies sit to the left of the great and powerful Intellect?
   Tell me, how many thousands of excellencies stand before the great and powerful Intellect?

20 Tell me, what are the names of the three robes of splendor, light, and glory?
   Tell me, who revealed speech and hearing to the excellencies in their settlements?
   Tell me, who among the excellencies takes the incense holder, and brings it before Intellect?
   Tell me, who among the excellencies accepts prayer and praise,
ببکاری از یک نمودار

۱. ببکاری از یک نمودار

۲. ببکاری از یک نمودار

۳. ببکاری از یک نمودار

۴. ببکاری از یک نمودار

۵. ببکاری از یک نمودار

۶. ببکاری از یک نمودار

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ببکاری از یک نمودار

ببکاری از یک نمودار
and takes them to store in his treasury?

Tell me, when the fetus is formed,
When its mother has it,
Who among the liliths
{Tell me, who is the guardian of the house,

Pahil spoke, saying to him,

“I shall tell you the truth,
Twelve thousand leagues is
Twelve thousand leagues is
Adam was made from clay.

This Oil, White Sesame’s son,
These are living waters;
Twelve thousand excellencies
Twelve thousand excellencies
Twenty-four thousand excellencies

Yushamen set in motion the great conflict,
Abator caused the high breach,
I, Pahil, am the guardian of the house,
The bed of the great and powerful Intellect
To the right of the great and powerful Intellect
To the left of the great and powerful Intellect
Before the great and powerful Intellect
As for the names of the three robes

Excellent Shunglan
Excellent Samandirel

and brings it before Intellect.

Excellent Samandirel
and brings them to store in his treasury.

When the fetus is formed,
It is taken from its father’s loins,
While the child is within its mother’s womb,

The triumphant Life speaks,

In the name of the Great Life,
لا جعل ملخصة تمهيدية

لا جعل

لا جعل ملخصة تمهيدية

لا جعل

لا جعل ملخصة تمهيدية

لا جعل

لا جعل ملخصة تمهيدية

لا جعل

لا جعل ملخصة تمهيدية

لا جعل
2. Truth stands by the worlds’ entrance, asking questions [to the world].

He said,

“Who revealed the secret of the Great, and started the fight with the Light?
Who shook the settlements, and caused the rumbling in Senyawis?

Who bound Ur?
Who did they make Abator a judge?
Who told Spirit,
Who brought calm,
Who corrupted the great justice,

Who caused the works to be destroyed, and who revealed the secret of the Light?
Who disturbed settlements, and who spoke the word when it did not exist?
Who brought a great weapon, and who waged war against the world?
Who seized praise, and who divided it up, and put it in each place?
Who offered praise, and who recited it to Life’s voice from start to finish?”

When Truth had said this, my son Yukashar searched his memory, and he said,

“I shall tell you the truth, and I shall explain to you just as it was. Yushamen revealed the secret of the Great, and started the fight with the light. Hibel shook the settlements, and caused the rumbling in Senyawis.  

He caused the rumbling in Senyawis, and revealed darkness’s secret. Ur was bound by Life’s word with the ties that are endless. Yushamen was cast down because he wanted to make an attack and start a fight with the Mighty’s house.
He hatched wicked schemes and was bound, so Yushamen might stay put for eternity.

He cast down his own mouth, because he was not orderly. He had no concern and was not humbled, and was not called forth like the excellencies. They made Abator a judge, because Excellent Hibel cast him down. He saw his son in the black water, he summoned him to his settlement, and he said,

“I am a king’s son, so therefore I shall be called a king’s son,”

He summoned his son Ptahil, and raised him to sit in his settlement. Abator wronged his ancestors and my house, he was humbled and vanquished from his throne,

and he went to become the scales. Abator weeps and wails, and it rises up and reaches heaven,
در صنعت پلیمر‌سازی، دومین کتاب سری از خانواده شکل‌گیری شده است.

داشت‌های استاندارد جامع پلیمر و تشخیص و شناسایی پلیمر

در صنعت پلیمر‌سازی، دومین کتاب سری از خانواده شکل‌گیری شده است.

40

خواندنی نمایشگاه تخصصی پلیمر شکل‌گیری

با پایان سال، نمایشگاه

لیست‌های مطابقت دانشجویان،

رسماً در دو ماه پایانه,

وپاسخ مطالعه طنز

فیلم ریپل و نمایشگاه محدود،

وپاسخ محدود از طرف،

سناریوی مطرف لغو شده

ساختار طرح برای لغو

50

[10]

کتابخانه، مسیر، نسخه تکمیل

اینگونه چیدمان در جامعه

سهم‌های سازنده پژوهش‌های

گرفته‌های سازنده در این، سازمان

لپاراماکه به کار نماید

لیست‌های مطابقت دانشجویان

فیلم ریپل و نمایشگاه محدود،

وپاسخ محدود از طرف،

سناریوی مطرف لغو شده

ساختار طرح برای لغو

[11]

کتابخانه، مسیر، نسخه تکمیل

اینگونه چیدمان در جامعه

سهم‌های سازنده پژوهش‌های

گرفته‌های سازنده در این، سازمان

لپاراماکه به کار نماید

لیست‌های مطابقت دانشجویان

فیلم ریپل و نمایشگاه محدود،

وپاسخ محدود از طرف،

سناریوی مطرف لغو شده

ساختار طرح برای لغو

5

[10]
“Whoever does good finds what is bad, whoever does evil finds good.
I said that I would be great, who has made me so small on Earth?
I said that I would be a king, who has set me up at the end of the worlds?
I said that I would be distinguished, who has placed the scales in my hand?
When I was gentle and meek, why did they call me one who is rebellious?”

and started the fight with Life’s house.
and shook all the rivers.
and Yushamen started a fight and tumult.
and the Cloud revealed the light’s secret.
Behram said a word when it did not exist.
and Sprout waged war against the world.
divided it up, and cast it about in many places.
He called on high, and the voice rose up."

In the name of the Great Life, may the sublime light be magnified!

3. Splendor has come to me in plenty,
and that which abounds in the world is light.
The plot is the first
that the excellencies undertake to relate to me.
The man who cast me down from this place of mine
to the earth [...] you will destroy them.
Do not destroy the excellencies’ construction,
and do not drive the clouds from their places.

Do not tear up the great foundation,
because it is to your right.
Do not toss those who disturb in the Jordan,
lest anyone attain its strength.
Do not destroy the abode that I built.
The day they start a fight with you,
your sons were taken to Glory’s Pride.
They came to wander around the settlements,
wandering and seeking their father but not finding.
The brothers will rally to one another.
The wicked will be instructed by one another,
and they will say,
“Our father has left the realm of Air;
how shall we start a fight with him?”
Their elder brother Sam came,
apprises himself of the situation,
and says,
“If I start a great fight,
they will say the eldest is ill-raised.
You, however, go start
the great fight, since
you are still immature excellencies.
“They will say they are immature excellencies,”
and not take your mistakes up on high.
Come, start a great fight, and destroy the works of the Creator!
and arise, forge a great weapon, and wage a war for which there is no end!
Gird a sword, bring wrath, take the deadly arrows that do not fail!
Go down to the realm of Air, to your father’s settlements,
this one whose land is destroyed, and for whom there is no throne to occupy,”
Yushamen’s son spoke to Great Sprout, saying,
“Come, air king! Let us take swords unsheathed and he says to him,
against Sprout, the air king!”
“Who bound Yushamen before you, to end the fight with him?”
The air king spoke to Splendid Transplant, saying,
“The king commanded, and bound Yushamen.
Who ends a fight with the kings?”
Splendid Transplant opened his mouth, and raged.
He summoned Great Sprout, and said to Great Sprout, “You are not fit, and neither is
Your father is not a powerful excellency.”
Great Sprout spoke to Splendid Transplant, saying,
“Damn you, and damn the clan of your father, the agitator!
You, who would end a fight with a king, are not fit for the Great Life’s house!”
Splendid Transplant drew a sword and fell upon great Sprout, the air king.
Splendid Transplant struck him once, but his sword did not cut through his splendor.
He summoned Great Sprout, and said to Great Sprout, but his sword did not cut through his splendor.
Splendid Transplant struck him twice, but his sword did not cut through his splendor.
Splendid Transplant struck him three times, but his sword did not cut through his splendor.
Great Sprout spoke to Splendid Transplant, saying,
“You son of a disgraceful father, the likes of me are not afraid of you!”
When Great Sprout said this, the twenty-one sons of Yushamen drew their swords.
The eldest had put on the weapon, and the youngest was battle-clad.
Shouting a challenge to Life, they set weapons upon one another.
The sound of their weapons and the sound of their gear:
their sounds reached the great light king, and he says,
“How did Yushamen cut through and ruin the prison?
Who started a fight and set the excellencies and hid himself?”
Excellent Gubran saw, and said to the light king,
“It is the twenty-one sons of Yushamen, they are starting a great fight that won’t be resolved.”
Then the light king said to Gubran, they are starting a great fight that won’t be resolved.
“Arm yourself and mount the great scorpion Parahiel!
Then Gubran took a great weapon, and mount the great scorpion Parahiel.
Take and set out for the realm of Air.
Then Gubran took a great weapon,
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and went to the realm of Air.

Then Gubran opened his mouth, and said to Splendid Transplant,

“Yushamen’s son, do not start a war with the Mighty’s house, and go seek forgiveness for your father, my son. If he accepts your request, how beautiful it is!

If he doesn’t, become a servant before the king!

Splendid Transplant, your father spoke to your eldest brother and was not heard. See how sublime is the chinstrap he has given me!

Now, you will destroy the earth with the king’s word, if you start a conflict with the lightworlds and frighten them.’

Then Splendid Transplant let loose an arrow, and Gubran caught them in his right hand!

Splendid Transplant let loose two arrows, and Gubran caught them in his right hand!

Splendid Transplant let loose three arrows, and Gubran caught them in his right hand!

The fourth arrow settled in Pahriel’s paw.

Pahriel shouted out loud, and his shout reached the light king. with endless light and splendor.

Then the light king opened his mouth, excellencies that stand beyond,
calling them and saying, and mount your steeds!

“Arm yourselves, take hold of your gear, and destructive arrows forcefully!

Grab the blade, and mount your steeds!”

Grab the sword wrathfully, with a splendor and light that never wane,

The light king summons and orders them saying to them, fetch the head of Splendid Transplant, with the shout that Yushamen shouted, so they say, ‘The excellencies have been sent!’”

He cast his voice to the 444,000 calling them and saying, went down to the realm of Air.

444,000 excellencies from the peak of Air’s realm, Intellect’s enclosure, they reached Yushamen’s settlement.

From the peak of Air’s realm, Intellect’s enclosure, with endless light and splendor.

With a lofty weapon, the excellencies or deadly arrows forcefully.

like a sword borne wrathfully twelve sons of Yushamen.

Then Splendid Yawar slew with his sword nine sons of Yushamen, with his sword.

Behram took as many as they have, Yushamen’s most precious son, shouted out loud, one of the brothers, Yukabar, he shouted and his shout went forth,
to his father Yushamen and Yushamen said, it reached his father Yushamen, and who has held my beloved behind?”

“Who has killed my son,

With the shout that Yushamen shouted, he lifted the bonds from his hands and feet.
Broken were the bonds and the chains
He took to the great conflict,
From the Nether Gate,
all the settlements he reached,
When he reached the realm of Air,
The excellencies fell upon their faces,
Their swords fell from their hands,
The swords of the excellencies were broken off,
They threw themselves down upon their faces.
grabbed 24,000 excellencies, and threw down those
Then 360 realms arrived
“Cut off is the head of Gubran,
Lands quake, mountains shake,
and shouted out Life’s call to Yushamen.
the great strength, the fight,
that his sons’ heads with the lady,
He dispatched 904 chains
and they set him beside the Nether Gate,
For seven hundred and fifty years,
until the Great seeks him.

And Life triumphs!

In the name of the Great Life,
may the sublime light be magnified!

4. “By my own authority,
I have made the time of kings,
I called the time, and the time told me,
I took up the sword and the blade;
and the settlements I did not set up,
so they might not raise a great sound,
I reduced the works
The war, which the mighty did not want,
I stirred up a disturbance
Splendid Plant spoke
“Did I not tell you not to act out of rage
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
It was not written for you to wage a war.
You were small, you were smart.
You had a seat at the head.

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

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

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

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

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

And Life triumphs!

In the name of the Great Life,
may the sublime light be magnified!

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

5 If he comes and escapes from me,
Who is worse than me on high, than me in the place of light?
I am the greatest, my splendor is great, and there is no end to my glory.
As soon as Yushamen had said this, the Great Life knew, and he said,
“I shall cover up the accomplishments of that good-for-nothing Yushamen.”

He summoned Manda d’Heyyi, he wrote a letter and sent it.
He gave him a severe warning and told him, “Look at his splendor, what will overwhelm him?
Did he not say, ‘Great Sprout hated me, and the light king raged against me?’”
Manda d’Heyyi went forth, and he came to Yushamen’s house.
Manda d’Heyyi arrived at Yushamen’s house, he arrived and spoke to Yushamen, saying,

“When you were not great, weren’t you nonetheless still drawing breath?
You were never great, so why do you stake an attack against him?
Your prayers are completed, your anxieties overwhelm you,
you forget your words,

I am telling him what they told him on high, ‘I made Yushamen dwell on the ground,’
and just like they told him, I am saying, ‘I summoned Yushamen.’
There is no truth
When Manda d’Heyyi had said this, Yushamen spoke, saying to him,

“Were you not a messenger they sent, and had I come (instead),
I would have struck you with a great blow and put an end to your speeches;
your splendor would not shine, and the light in which you stand would falter.”
When Yushamen [had said this] Manda d’Heyyi saw Yushamen,
his abundant strength his ancestors blessed, then Yushamen knocked upon his dwelling.
“I covered up my splendor,

Then I and my brothers, the excellencies, did not change the things the kings had said.”

And Life triumphs!

Blessed is the name of Manda d’Heyyi!
And Life triumphs!

6. On the day the lord taught Yushamen, Yushamen rose from his throne,
Yushamen rose from his throne, left for Manda d’Heyyi, and said to him,
“King of the Excellencies, blessed is your splendor, which is risen over us!”

And Life triumphs!
[25]

[26]

[27]
In the name of the Great Life,

may the sublime light be magnified!

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

And Life triumphs!

In the name of the Great Life, may the sublime light be magnified!

8. A voice came to me in the Jordan, and light was abundant in the world. Splendid Plant came from the realm of Air, going to Glory’s Pride. He arrives at Glory’s Pride, at the messenger who guards the gate, saying, “Leave, messenger, and tell the Great king ‘Splendid Plant is standing at the gate!’” This message, that comes from his mouth, give to him with all due fidelity, and may relief be summoned yonder.” The messenger went forth. He rose before the light king, but the light king did not see the messenger. The messenger bowed down once before the light king, but the king did not see the messenger. The messenger bowed down twice before the king, but the king did not see the messenger. The messenger spoke, saying to the great king, “Splendid Plant, Yushamen’s son, stands at the gate, and seeks relief from your insight.” The light king spoke, saying to the messenger, “Open the gate in splendor, open it, and may he ground his feet completely upon the truth!” The messenger opened the gate in splendor. Splendid Plant stood tall. Splendid Plant spoke to the king, saying, “You are relaxed and pleasant, your speech abounds and never flags, your splendor watches silently, your light and your enlightenment abound and never flag. You have no peer in your crown, you are a glorious connoisseur, your baptism in the Jordan is established, and all your accomplishments are your own. If I tell you, don’t become angry, you are a glorious guide, your vigilance, with which you ponder, who reveals lessons without end. The man who is taken out from his fortress, and all your accomplishments are your own. If I tell you, don’t become angry, your vigilance, with which you ponder, who reveals lessons without end. The man who is taken out from his fortress, and all your accomplishments are your own. If I tell you, don’t become angry, your vigilance, with which you ponder, who reveals lessons without end. The man who is taken out from his fortress, and all your accomplishments are your own. If I tell you, don’t become angry, your vigilance, with which you ponder, who reveals lessons without end. The man who is taken out from his fortress, and all your accomplishments are your own. If I tell you, don’t become angry, your vigilance, with which you ponder, who reveals lessons without end. The man who is taken out from his fortress, and all your accomplishments are your own.
Those who disturb his world were captured,
If you desire in your plot,
30 set him straight through your baptism,
Let Yushamen be, and he will recognize
The light king, who was angered,
When the light king heard this,
Manda d’Heyyi rose from his throne,
35 “The man taken from his land and settlement:
When the light king heard this,
“You, from your first day,
From your first day, you hated him, since you sought
You hold onto a great grudge;
40 You have destroyed and ruined his household,
Who has done to him since the beginning,
The man who was taken away from his land,
Out of his firstborn sons,
and his ladies wander about in filth.”
45 Then the light king
“I shall reveal secrets to you,
the perception that is from your ancestors,
Precious are you, precious is your Jordan,
Both you and the place from which you came
Bring your father soothing words,
Tell him that the Great Life
And Life is praised, Life triumphs,
as said to Splendid Plant,
so that you will hold in clarity,
and the wisdom that was allotted to your mind.
and precious is the family, from which you came.
will have abundant serenity.
and set his heart to rest upon its support.
was filled with kindness for you.”

In the name of the Great Life,
9. “Whom shall I call, who would answer me,
To whom should I give a word,
Neither he whom I gave my response,
It pained and oppresses me;
5 How long shall I live at the Nether Gate,
When will my quarrel come to a resolution,
What offense have I given on high,
and they put misery on his mind.
and I shall settle and calm his mind on the spot,
and mention your name over him.
he has not been forsaken by your name.
is calm, and forgiveness is on his mind.”
he was thoroughly delighted with Splendid Plant.
and spoke to the light king, saying,
you were not authorized to forgive him.”
you were not authorized to forgive him.”
he said to Manda d’Heyyi:
have not been proper to Yushamen.
a lady from his family, and he wouldn’t give you.
for generations it has not been released.
and yet you still hold onto the grudge for ages!
what has been done to Yushamen?
and from the chinstrap that the Great gave him?
not one among them remains,
said to Splendid Plant,
so that you will hold in clarity,
and the wisdom that was allotted to your mind.
and precious is the family, from which you came.
will have abundant serenity.
and set his heart to rest upon its support.
was filled with kindness for you.”

In the name of the Great Life,
may the sublime light be magnified!
and whom should I give a word?
so that which I said will not change?
nor he whom I told my speech, has heard.
it has oppressed and will oppress me abundantly.
and how long shall I dwell in sorrow?
and will these chains of mine come undone?
and what have I done in light’s place?
What have I done, among my deeds, that no other has done?
Now it pains me, and it grieves my heart.

How long shall I sigh, and grieve the front of my face?
How will it shed tears, that one who is like me could not hold back, and to whose voice none respond?
all of whose sons were driven away, have surrounded and chopped down.
I am like a lofty cedar, which the carpenters surrounded, the words of my enemies surrounded me.
Like a cedar that iron has surrounded, nor my friends, out of my friendship,
Neither my brothers, out of pity remembered to extend truth’s hand.
They forgot the day of my reckoning, and do not recall even one of my days.
How long have I climbed tall mountains, and how long have I plumbed valley roads?
I had a thousand friends, and two thousand shared my platter!

Now I don’t have anyone to take me by my hand.
On what day did I say that I would be sitting here?
My mind has not been revealed to me, and none among the excellencies taught me.
These fortresses of mine are devastated, and my sons have been taken away through strife.
My home is deserted, and my messengers won’t meet one another.
These desirable ladies of mine go barefoot, even though they are wholesome women.
This oppresses and constrains me; my heart sinks in mourning and lamentations."
As Yushamen said this, Manda d’Heyyi says, and the one who does bad things, finds evil.
“The one who does good, finds good, your splendor would not have left its place;
Had you been meek, the place in which you sit is the right one!”
Manda d’Heyyi says, and none among the excellencies taught me.

now that you have thought evil, your splendor would not have left its place;
When Manda d’Heyyi said this, the place in which you sit is the right one!”
Yushamen spoke, saying, in the bounds that are upon me.
“My son, I know who bound me and one lighter than me were encircling me,
If only the chain were not heavy upon me, and destroyed all of the mountains.
I would have bellowed my great roar, what one hasn’t managed to do to the other,
I shall do to my enemies until the day will come, when the prayer will be [fulfilled] for me.
until the day will come, namely that my throne is re-established,
If this comes to be, so that evil will become good.
I shall repay a debt, that I know that I am not alone.
Nevertheless, I took solace in the fact that the elders will be added to the youth,
I would have bellowed my great roar, but parents do not hate their children.”

I heard from my father the Great Life delighted in his words.
and the youth will be held responsible for their sins, the guardian who resides in each and every place.
When Yushamen said this,
He spoke to him, saying,

"Go forth to Yushamen, set his heart upon its support,
and tell him,

‘You are from our creation, we shall not leave you alone.
Do not say, “I am alone.”
your settlement was set in honor and glory,
and your fortresses and buildings will rise like they were.

Your sons will be raised up,
your throne will be fixed up and set like it was,
he went forth to Yushamen,
he said to him, "Yushamen, listen to the words that I shall say.
Don’t be concerned, don’t be enraged,
that you should destroy the mighty?

Why should it be destined to be so,
The Great sent me, and told me, to enlighten all his excellencies.
calm Yushamen, and tell him
He will be supported, but humbled,
and know that he is established among us.’

Now you, Yushamen, listen to the true word,
and stand apart from rebellion.

Now, the stench is fleeing from your home,
and a pleasant wind blows upon you.
A pure breeze is coming,
and then you will forget the trouble.
You will shine and gleam; you will be raised up
and become a king in your world.

The triumphant Life speaks,

and the man who went here triumphs!

I said that I would be great,
I said that I would be king,
Great Sprout hated me,
I have destroyed my world,

When I was gentle and meek,
When they rewarded me as a righteous man,
When I was diligent and accomplished,
When I was king at the lightworlds’ beginning,
They set me down at the end of the worlds,

Why have they called me rebellious,
When I was king in the worlds,
In such a manner it happens to every man,
The excellency who listens to ladies’ chatter,

who has made me so small on Earth?
why did they cast me down from my throne?
and my mother Steady hated me.
and ruin has come to my house.

why did they call me rebellious?
why did they call me the author of wrongdoing?
why did they call me feckless in the world?
why did they set me at the end of the worlds?
and I am waiting in the shackles.

even when I summoned the gentle from within me?
why did they call me the author of strife?
who listens to ladies’ chatter.

after that he will be cast down from the world.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
When I was distinguished among excellencies, why did they call me the Eighth One?

Why did they separate the light from me, and carry off my splendor?
They lifted my garments from me, and bound me on the spot
on which I seek my ancestors, and my glance does not meet theirs.
I seek my wives, but my wives do not meet my glance.
I seek my sons, the excellencies, but they do not meet my glance.

When it pains and oppresses me, I weep for myself.
Of all the excellencies who have done wrong, they repaid me for the wrong I did not do.
When I was gentle before the king, why did he cast me down from my throne?
Woe is me, whose mouth brought him down, and whose tongue was an affliction to him.
They set me in bondage, called me a wanderer, cast me down from my throne.
When I was king, they made me an excellency before whom is the king.
When I was gentle and meek, all the excellencies who were mine hated me.
Woe to all the droplets of whom all belonged to me.
They have become enraged with me, with a great wrath, and they have bound me to a single place.

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

In the name of the Great Life, may the sublime light be magnified!

11. I am a shepherd who loves his sheep. I tend the sheep and the lambs.
The fold is around me, and from the village I do not bring them down to the seashore, lest they see the maelstrom;
I do not bring them down to the seashore, lest they come to fear the water,
I come bringing them water from my palm, until they drink and graze.
I bring them to the good fold, and they graze with me from the Euphrates’ mouth.
I brought them myrtle and white sesame, and I brought them shining banners.
I brush them and I wash them, and I make them smell the scent of Life.
I bind a girdle to them, which wolves see, and take fright.
No wolf leaps into our fold, and they need not fear the fierce lion,
they need not fear the wind, or the thief that cannot enter our place.
A thief cannot enter their folds, and they need not fear the iron knife.
بسمه اللاتین، دلایل خاص مخصوص...

15 صفحه، به همراه صفحه...

19 صفحه، به همراه صفحه...

23 صفحه، به همراه صفحه...

27 صفحه، به همراه صفحه...

31 صفحه، به همراه صفحه...

35 صفحه، به همراه صفحه...

39 صفحه، به همراه صفحه...

43 صفحه، به همراه صفحه...

47 صفحه، به همراه صفحه...

51 صفحه، به همراه صفحه...

55 صفحه، به همراه صفحه...
While my eyes were resting peacefully
15 a fissure opened in the heavens
Clouds overtook one another
Rain fell in heaps
a mountain-destorying stone,
The seas came

20 There, beneath the waters,
From the mouth, the waters carried off
One goes and doesn’t know he is going,
I leaped up and entered the fold,
I filled my eyes, I saw the sea,

25 I saw the rain clouds,
Myriads upon myriads of dragons
I weep for my sheep,
The little lambs weep,
While they are entering the house like so,

30 I call out to my sheep;
I call them and whistle to them
I whistle for them with my whistle,
I say to them, “My sheep! Come, my sheep!
Head for my voice,

35 Come, come, to me,
coming in my splendid ship,
Everyone who heeded my call, heard my voice,
I will hold in both my hands,
Every ram and ewe that was caught,

40 The voracious waters will devour,
I rose to the highest point of the vessel,
I say,
“How greatly am I distressed by my sheep,
The maelstrom, the rolling maelstrom,
45 How distressed am I for the rams,
How distressed am I for the little lambs,
Out of a thousand, I found only one,
Blessed is the one swept away by the water,
Blessed are the big rams,
Blessed is the one who is saved from the Seven and the Twelve who steal sheep. Blessed is the one who didn’t lie down and fall asleep, and who did not love deep sleep. Blessed is the one who, in this age, though weak, has come to his end intact. Blessed is the one who has put on a laurel, and has put on a turban besides. Blessed are the female disciples, who are free from Spirit’s snares, and the chain that never ends.

My chosen ones! Everyone who is at the end of the Age of Mars, may his mind become a support for him. He will come rise to the everlasting abode, and the lamps of light do not grow dim. In the name of the Great Life, may the sublime light be magnified!

In the name of the Great Life, may the sublime light be magnified!

12. An excellency calls from beyond, saying, "Come, be a shepherd’s helper for me, and tend a thousand out of a myriad for me!" 
 "So, shall I be a shepherd’s helper for you, and sown about with thistles and thorns!"
 "Come, be a shepherd’s helper for me, and tend a thousand out of a myriad for me!"
 "What if I bring to you splendid sandals, to tread the thistles and thorns with?"
 "Come, be a shepherd’s helper for me, and tend a thousand out of a myriad for me!"
 "If a lion comes and takes one, from where shall I get a replacement?"
 "If a wolf comes and takes one, from where shall I get a replacement?"
 "If a thief comes and steals one, from where shall I get a replacement?"
 "If one falls in a fire and burns up, from where shall I get a replacement?"
 "If one falls in the muck and gets stuck, from where shall I get a replacement?"
 "If one falls in the water and drowns, from where shall I get a replacement?"
 "If one remains behind in the fold, from where shall I get a replacement?"

"Come, be a shepherd’s helper for you, and tend a thousand out of a myriad for you?"
"If a lion comes and takes one, from where shall I get a replacement?"
"If a wolf comes and takes one, from where shall I get a replacement?"
"If a thief comes and steals one, from where shall I get a replacement?"
"If one falls in a fire and burns up, from where shall I get a replacement?"
"If one falls in the muck and gets stuck, from where shall I get a replacement?"
"If one falls in the water and drowns, from where shall I get a replacement?"
"If one remains behind in the fold, from where shall I get a replacement?"

The triumphant Life speaks, and the man who went here triumphs!
If one remains behind beside in the fold, from where shall I get a replacement?
“Come, be a shepherd’s helper for me, and tend a thousand out of a myriad for me!

If a lion comes and takes one, she’ll be the lion’s share.
She’ll be the lion’s share, because she worships the sun.

If a wolf comes and takes one, she’ll be the wolf’s share.
She’ll be the wolf’s share, because she worships the moon.

If a thief comes and steals one, she’ll be the thief’s share.
She’ll be the thief’s share, because she worships Mars.

If one falls in a fire and burns up, she’ll be the fire’s share.
She’ll be the fire’s share, because she worships fire.

If one falls in the muck and gets stuck, she’ll be the muck’s share.
She’ll be the muck’s share, because she worships the oily one.

If one falls in the water and drowns, she’ll be the sea’s share.
She’ll be the sea’s share, because she worships the seas.

If one remains behind in the fold, she will go be the foldergeist’s share.
She’ll be the foldergeist’s share, because she worships the gods of Nippur,
{but does not worship what the house worships.}

If one remains and goes beside the foldergeist, she’ll be beside the foldergeist’s share,
Come, be a shepherd’s helper for me,
“If then I’ll be a shepherd’s helper for you,
I’ll tend a thousand thousands!”

Out of the myriad that bow down before him, some were lost to me;
and I plumbed deep ravines.
I climbed tall mountains,
and I set them balancing in the scales.

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

In the name of the Great Life, may the sublime light be magnified!

13. To you I am speaking and teaching, the chosen and perfect who are living in the world.
Don’t be part of the darkness, and set your eyes upon light’s place.
Separate yourself from the evil to the good, from the sinning evildoers of darkness’ place.
Love and teach one another, so that your sins and trespasses may be forgiven.
Watch, listen, and learn, and how they argue and learn!

Good people sit and argue,
Good people talk, deliberate, and say,
“Who will come and tell me?
Who will come,

10 Good people tell tales,
“There were two kings,
the king of this world
The king of these ages assumed
He assumed the crown of darkness,
He took the sword in his right hand,
and his sons killed one another,
The king of the worlds beyond,
The king of the worlds beyond
He assumed the crown of light
He took the truth in his right hand,
and his sons instructed one another.”
“Who will come, who will tell me:
Before the firmament stretched forth,
Before the earth became solid,
Before the sun and the moon
how was the soul?”
“When the soul was sitting in the vessel,
When the soul was sitting in the vessel,
When the soul was sitting in the vessel,
30 When the soul was sitting in the vessel,
and a crown of air was set upon its head.
Its eyes were beams of light,
Its mouth was pure perfection,
From the day when the Evil One began to think,

35 He grew extremely angry,
A messenger was sent,
They brought the living waters
They brought the light that shines
They brought the gentle breeze,
They brought the living fire,
They brought the soul, the pure mind,
From the fire and the water,

Who will inform me and teach me?
and tell me, whether it was one king or two?”

instructing one another,
and two principals were created:
and the king of the worlds beyond.
the sword and the crown of darkness;
and took the sword in his right hand.
he began to slaughter his sons.
and the king of the ages beyond.
assumed the crown of light;
and took the truth in his right hand.
he began to instruct his sons,
What came into being from here?
before the stars were formed within it?
before the condensation fell upon water?
go about within this world,
it had neither hunger nor thirst.
it had neither diseases nor infirmities.
it had neither heat nor cold.
its locks were pleated
gazing upon the place of the Mighty’s house.
which praised the king of light’s place.
wickedness grew within him.
and waged war against the fire.
to crush the strength of the rebels.
and cast them into the still waters.
and cast them into the deep darkness.
and cast it into the blustering wind.
and cast it into the devouring flame.
and cast it into the mortal body.
a single firmament stretched forth.
From the fire and the water, they made Earth solid upon its foundation.
From the fire and the water, they made fruits, vines, and trees.
From the fire and the water, they formed Adam in the flesh.
They baptized the messenger and made him lord of the ages.
He called out a proclamation into the chaos of the world.
Adam, the sleeper, awoke to the voice of the messenger;
Adam, the sleeper, awoke and went out to the side of the messenger.
‘Come in peace, messenger, emissary of Life, who has come from my father’s house! Is this what the precious and beautiful Life desires in its place?
Is this the throne set for me, where my dark double will sit in sorrow?’
The messenger spoke, saying, ‘Fair are the seats that are prepared for you, and here will your double sit in sorrow. All will remember you for good, in order to save you from this world.
I have come and shall instruct you, Adam, and you will successfully rise to light’s place.’
Adam listened and became faithful; blessed is he who listens and believes after you.
Adam made a pact; blessed is he who makes a pact after you.
Adam anticipated and rose up; blessed is he who rises up after you.”
Take heed, listen, and learn, perfect ones, and you too will rise to light’s place a winner.

And Life is praised!

In the name of the Great Life, may the sublime light be magnified!

Truth’s Shem stands up, and he bows before the lord, and says, “My span is complete, and I want to go, but I do not know who will guide me, how long my path may be.
Among neither the good nor the wicked, and came so I can ask who will give me what I have given, and say, ‘Get up, let’s go!’
Among neither the mild, nor the restless, and came so I can ask who will lend me what I have lent?
Who will give me what I have given, and say, ‘Get up, let’s go!’
Clarity is gone, and murkiness has increased, and there isn’t anyone to come and question me.
Purity is gone, and pollution has increased, and there isn’t anyone to come and question me,
What have I done and what have I lent, 
I have heard this, 

‘Whosoever carries supplies with him, 
Whosoever does not carry supplies with him, 
My head has grown white and I seek to go, 
My eyes have stopped seeing, 
My ears have stopped hearing, 
My mouth has stopped speaking, 
My hand has stopped working, 
My leg has stopped moving, 
I ran day and night, 
I ran day and night, 
20 I took a wife full 
I raised children here 
I established a dowry 
Why did I ever take a wife, 
if my sons will not pay my way and my daughters 
30 My brothers will not come with me, 
As for my wife who loves me, 
and cries for me one hour each day, 
Shall I be supported by my handiwork?” 
When Shem, Noah’s son, said so, 

“Fear not that you have taken a wife, 
Were it not for wives in the world, 
There would be no Earth and no Heaven, 
Were it not for wives, 
The sun and the moon [wouldn’t go] here, 
40 Were it not for wives, 
The living waters would not have come, 
Were it not for wives, 
the air wouldn’t be planted, 
Wives are everything here, 
You have raised your children to be 
They will prepare your body for Sheol, 
They will recite your ascensions for you, 
They will give rewards on your behalf, 
that when I go, I shall carry as supplies for me? 
this which came has fallen in my ear: 
when he reaches the ferry, they will carry him over. 
he will sit and wait for the ferry.’ 
like a grain whose harvest has come. 
like a fortress whose roof has fallen, 
like a barren woman without a child, 
like a river that dries up from its mouth, 
like a woman who does not raise her child, 
like a dumb person who will not learn a lesson, 
I ran in the daytime just like the nighttime, 
and I took a wife and raised children, 
of the passion of this world, 
just like my father raised me, 
within this world. 
and why did I ever raise children, 
will not carry me across the great Ocean? 
and my sisters will not be my supplies. 
if she is pained and remembers me, 
shall I be upheld by my deeds? 
a messenger, his creator, came to him and said, 
fret not that you have had children. 
there would be no Heaven and Earth in this world. 
condensation wouldn’t form and fall upon water. 
the sun and the moon wouldn’t go here. 
and their lights wouldn’t shine forth in this world. 
the living waters would not have come. 
and there wouldn’t be sowing in this world. 
the air would not have come here, 
there would be no fire, and it would not blaze forth. 
they are like Heaven and Earth in this world. 
the record of your name in the world. 
they will come after you to the graveyard. 
on the day that you depart the world. 
so judgment will not be pronounced upon you.”
afi

لولاینده نسبتی گمراهچینی

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Shem, Noah’s son, spoke

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

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

60 Had they made you a leader,
He who immediately abandons the world,
and he will bring destruction to Earth
Arise, rise to the Great Life’s house,
The place where its sun never sets,
65 The place where there is no lie,

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

And Life triumphs!

In the name of the Great Life,

Shem in Truth starts saying,
“What sin did I commit in the Great Life’s house,
The Seven oppress me,
5 The First has forgotten me,
I have fallen into a great affliction
Grief has come to me,
Nemrus begins to plot,
“The chosen one has fallen into our hands;
and make him hear a great noise,
Let’s entrance him with our beryls and music,
Let’s seize him with our snares,
Let’s hold him in dire captivity,
Let’s detain him in our penitentiaries,
may the sublime light be magnified!
and instructing Shem, Noah’s son.
so that the defective age has come to me?
and the Twelve are an affliction to me.
and the Second does not inquire after me.
and concerns that never cease.
and says to her sons, the seducers,
come, let’s trap him with our snares,
so that he might forget the sublime banners.
so he always will forget to worship.
and make him the head of us all,
and cast him into terrifying darkness,
so he forgets the place from which he came.
Let’s send something really terrifying after him, so that he will stray from the borderline.”
When the planets, the head of the ages, Shem, Noah’s son, spoke to them, saying, so that the fire may be your judge.
“You won’t succeed, as you say you will. What you plotted against me won’t ever happen.
My eyes that gaze upon the light, won’t ever wink so.
My ears that listen to prayer and praise, won’t listen to useless music.
My mouth, filled with prayer and praise, won’t bring me any wicked music.
My hands that give rewards, won’t kill anything on Earth.
My heart, in which dwells the Great Life, won’t be corrupted by beryls and music.
My body and soul, made whole by the truth, won’t fall into the blazing fire.
My body that has not committed fornication, won’t fall into the trap of the Seven.
My knees that bend down and kneel to Life, won’t kneel to pagans, chapels, or idols.
My feet that walk on truth’s paths, won’t walk on the paths of treachery and deceit.
I perfected myself, and so I shall not fear. Life will remember you for good.
I perfected myself, and shall not fear Earth. I have sought the everlasting abode.
I lifted my eyes on high, and my soul looks to Life’s house.”

And Life is praised!

In the name of the Great Life, may the sublime light be magnified!

and instructing Shem, Noah’s son.
and the Twelve my affliction, and they say, so that he will never see light’s place.
and he will never rise there, to the light.
so he forgets the man, his creator.
so he will not recognize his helpers.
so he loses his lord from his memory.
so that he forgets his praying each time.
and the cares of this world.
so that he forgets his evening devotionals.
whose eyes will never see the light, [I said]
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.

يرجى تقديم نص يمكن قراءته بشكل طبيعي.
Neither shall I fall for your secrets, nor shall I stumble upon your obstacles,
Neither shall I listen to your names, nor will your blazing fires consume me.
Neither shall I be detained in your abodes, nor shall I forget my helpers.
Neither shall I listen to your evil words, nor, out of my mind, shall I forget my lord.
Neither will your nuisances and tortures overwhelm me, nor shall I remove the sublime lessons.
Neither shall I be held in your abodes and schemes, nor shall I stop my prayers at any time.
Neither shall I forget the Great Life, nor shall I yearn for the mortal realm.
Neither shall I forget the hidden excellencies, my brothers, nor shall I be held in seduction’s abode.
Neither shall I forget my ancestors’ praise, nor will your nuisances overwhelm me.
Neither shall I forget the secret texts, nor shall I yearn for useless music.
I shall never forget those prayers of mine, and I have blocked your plots to make me forget my lord.
Who would forget his own home, and lust after the mortal realm?
Who would forget Life’s name, the Great Life’s praise, in exchange for the treachery of this world?
Who would forget the prayer and his ancestors’ praise, and dwell within a fleshy body, which is entirely filled with pain and flaws.
When the Great Life wants me, my double will rise to its settlement.
The body holds back its owner, and his entire house is darkness.
He will beat the heads of his servants, I shall rise to the Great Life’s house, and never forget my helpers.

And Life triumphs!

In the name of the Great Life, may the sublime light be magnified!

17. Truth’s Shem begins teaching and instructing Shem, Noah’s son.
Shem in Truth starts saying, “I am not a son of the house, nor is my double one of the mortals.
My tribe is not from the world, and the wicked will not injure me.
The Seven raise me up again, and say to me, ‘Strange man, who has no master or mistress!’
In the place in which the wicked abound, what are you doing all on your own?
If they unleash a great sickness upon you, who will be your healer?
If the wicked confine you within their fortress, who will be your savior?
If they set snares for you along your road, who will be your redeemer, and who will be your helper? Who will be your redeemer, and whose architect has risen from it. It is the house, whose lord has abandoned it, and all have risen to light’s place. Life has reckoned it among its numbers, and from which you will never fall again. Now, you have fallen into the hands from which you will never be released. You have been chained in our fortress, nor will the man, your creator, inquire for you.”

When Shem, Noah’s son, heard this, his tears came to him and did not stop, and he says, “his tears came to him and did not stop, and he says, nor is Manda d’Heyyi there. Life does not exist in light’s place, and Sunday has gone up on high. Shelmey and Nedbey have risen, and the excellencies that brought me here. The Daybreak has left me behind, and my signs go unmentioned in my father’s house. My baptisms are all for nothing, and my devotionals are useless. My lessons and books are forgotten, and those who brought me here left me behind.” The secret watchers have abandoned me, and the savior whom Life had sent. He broke open their penitentiaries, and made an opening in their fortress. He said to him, “Why do you weep, Shem, Noah’s son? Like the twinkling of an eye I have come here! What have the wicked done to you, and how have the sinners injured you, whom all excellencies love, for whom the realm of light is a helper?” The chosen ones summon, and instruct the man Shem, saying, “What have the wicked done to you, so that your heart became divided, and you said, ‘There is no Life, nor is Manda d’Heyyi in light’s place. The Lord has abandoned the house, and its architect has risen from it. Shelmey and Nedbey have risen, and Sunday has gone up on high. My baptisms are forgotten, and my signs go unmentioned in my father’s house. My lessons and books are forgotten, and my prayers for each time are held back. My prostrations are in vain, and my evening devotionals are useless. Life has reckoned me among its numbers, and completed its measures for all time.’ Shem, who said you are captive here, and the wicked bind you in their fortress? He whose name is written in the Great Life’s house will not be trapped in the sinners’ abode! Everyone who seeks his helper will not be caught in the clutches of wicked mortals. He will not go down to the wicked’s penitentiaries, the blazing fire will not consume him. Remember us and summon us so we may seek you, come to your side, and set you up in your settlement.
لطفاً، شایعه‌ای لرپیدری نکنید.

رساله

نسمه افشار

بعضی از راین زندگی میرود.

شایعه‌ای برای دسترسی به شیء که ساخته شده

نسبت به سایر برنامه‌های فضای مجازی

که پیامدها اوکلادیرن لاستاک

اول فرمول تولید نشانه را می‌دهد.

انواع وسایل، مانند موسیقی، شایعه، یا شایعه

ویژه‌ای معنیمنه

نیز به شایعه همه‌گیری شده است.

شایعه، شایعه، شایعه

شریعت، شریعت، شریعت

لطفاً، شایعه‌ای لرپیدری نکنید.

نسخه، نسخه، نسخه

لطفاً، شایعه‌ای لرپیدری نکنید.

شایعه، شایعه، شایعه

شریعت، شریعت، شریعت

لطفاً، شایعه‌ای لرپیدری نکنید.

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لطفاً، شایعه‌ای لرپیدری نکنید.

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لطفاً، شایعه‌ای لرپیدری نکنید.

نسخه، نسخه، نسخه

لطفاً، شایعه‌ای لرپیدری نکنید.

شایعه، شایعه، شایعه

شریعت، شریعت، شریعت

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The Seven who torture you are worthless, but you will rise to the light.

*And Life triumphs!*

*In the name of the Great Life,* may the sublime light be magnified!

18. A child was transplanted from on high, a secret was revealed in Jerusalem.
The priests had dreams.
An utter silence fell upon the Eulaeus, an utter silence fell upon Jerusalem.
Early in the morning, he went to the Temple.
5 He opened his mouth for evil, and his lying lips. saying to all the priests,
He opened his mouth for evil, in my vision when I lay down—
“I saw in my night visions, and sleep did not overtake me in the night.
I didn’t sleep, rest or lie down, that a star came to Elizabeth,
I didn’t sleep and I didn’t rest—father Zechariah,
a fire rose, burning over elder the sun set and the lamps shined forth.
three lamps appeared, and smoke wreathed the Temple.
A fire hung about the synagogue, the Earth shook from its place.
A sound rumbled on the chariot, a shooting star burst over Jerusalem.
A shooting star burst over Judaea, and the moon shined forth during the day.”
The sun appeared at night, they tossed dust on their heads.
When the priests heard, and Benjamin’s tears flow.
The priest Jacob cries, toss dust on their heads.
Shiley and Shalbey speaking to all the priests,
Eleazar opened his mouth, and upon whom is the Book of Visions bestowed?
20 “Who holds the Book of Dreams, who interprets for you dreams you have seen?”
Who holds the Book of Dreams, and speaks to all the priests, saying,
Eleazar opened his mouth, yet he does not understand them.
“Jacob interprets dreams, but he is not a man who will keep your secrets.
Benjamin interprets dreams, what you tell him to say there is or isn’t.”
Tabiomin will not reveal to us and is revealed among the spheres of heaven.
All of a sudden, the earth murmurs, and speaks to Eleazar, saying to him,
The earth opens its mouth, who will interpret for you the dreams you saw.”
“Go to the place of Lilioch, speaking to all of the priests,
Eleazar opened his mouth, to interpret for you the dreams you saw?”
30 “Who will go to Lilioch,
پیشنهاد لفظ شناسی

روش‌های جمعتی

لگی چونی یا فلسفه

عدهٔ طبقه قبیله‌ای

نقله معرفت‌سازی

بعدها دو چهره چنین تاریخ‌نگار

[70]

پرداخته شده فلسفه

لگی چونی یا فلسفه

عدهٔ طبقه قبیله‌ای

نقله معرفت‌سازی

بعدها دو چهره چنین تاریخ‌نگار

[71]
They wrote a letter, and put it in Tabiomin’s possession. 
Tabiomin took the letter 
Lilioch sleeps upon his bed, and went straightaway to Lilioch.
There was groaning in his heart, having not yet broken his sleep.
35 Tabiomin went over to Lilioch’s side. and it broke his heart from its support.
Rousing him from sleep, Tabiomin told him 
“[An utter silence fell upon the Karun,] the dreams the priests saw.
Early in the morning, he went to the Temple.
He opened his mouth for evil, and his lying lips.
40 He opened his mouth, saying to all the priests, 
‘I saw in my night visions, in my vision when I lay down—
45 three lamps appeared, 
I didn’t sleep, rest or lie down, 
I didn’t sleep and I didn’t rest—
A fire rose burning 
a fire hung about the synagogue,
A shooting star burst over Judaea, 
The sun appeared in the night
The sun set and the lamps shined forth.
A sound rumbled on the chariot, so that the earth shook from its place.
A shooting star burst over Jerusalem.
and the moon shined forth during the day.’”
50 When Lilioch heard so, he tossed dust upon his bare head. 
Lilioch stood up from his bed, and brought forth the Book of Dreams.
He opens and reads it, seeing what is written within.
He opens and reads it, and interprets them in his heart but not aloud.
55 He writes them in a letter, and explains them in a scroll, saying to them,
“Woe to you, all you priests, Elizabeth is giving birth to a child!
Woe to you, rabbis, a child is being born in Jerusalem!
Woe to you, primary teachers, Elizabeth is giving birth to a child!
Woe to you, Mistress Torah, Johannes is born in Jerusalem!
Johannes will take the Jordan, and will be called a prophet in Jerusalem.”
60 Lilioch writes them in a letter, and says to them, 
“The star that came and rose over Elizabeth: 
and he came and was given to Elizabeth.
The fire that burns upon elder father Zechariah: Johannes is born in Jerusalem.”
Tabiomin took the letter
65 He went and found all the priests 
He took the letter 
and placed it in Eleazar’s hand.
He opens and reads it,
He opens and reads it,
He reads it in his mind,

Eleazar picked it up, and in the hand of
He opens and reads it,
He reads it in his mind,
He picks up the letter
Eleazar opened his mouth,

“Elder father, leave Judaea,
The elder father lifts his right hand,
He said to him,
“Eleazar of the Great House,
If you really knew [your mother],
If you really knew [your mother],

She was an adulteress,
Because your mother
She was an adulteress,
Since your father did not have
to write her divorce papers,

Will there ever be a day I’ll come,
Yes, will there ever be a day I’ll come,
that you weren’t set and established,
Can a dead man be brought back to life,
Can a blind man have his sight restored,

and can a deaf mute learn to write,
It has been fully twenty-two years,
nevertheless, neither I nor any of you,
All the priests started to speak
“Sit and calm down, elder father,

Elder father, if there are no dreams in Judaea,
then all that Moses said is a lie,
This is a dream that we saw:
Johannes will take the waters of the Jordan
The elder father left their presence,

Three lamps appeared,
They ran and seized him by the shirt,
“Elder father, what’s that in front of you,
He said to them,

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

I do not know whom the lamps that go in front of me guard.
I do not know whose is the fire that came behind me.
Neither I, nor any of you, have made Elizabeth pregnant!”

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

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

that the child that from the upper heights was transplanted and given to you in your old age.
Johannes is born, will take the Jordan, and be called a prophet in Jerusalem.
We shall be baptized according to his rite, and we shall be marked with his pure sign.
We shall take the morsel, drink the spring-water, and rise with it to light’s place.”

All the priests started to chatter about elder father Zechariah,

“Elder father, let’s talk to you about your home and your ancestors, from whom you came.
Moses, Amra’s son, was from your clan;
Shiley and Shelbey came from your clan;
Abraham and Israel came from your clan;
Ebney and Benjamin came from your clan;
Rishey and Rath came from your clan;
Rishey and Bazrey came from your clan;
Zackey and Zackuney came from your clan;
Ramesh and Mahramir came from your clan;
Rabin and Judah came from your clan;
the Great Ezra and Razey came from your clan;
The ones who built the Dome of the Priests, and shaped the idols and images within it, they too came from your clan.
Hanney and Hananiah came from your clan.
Sab is from your clan.
The man who wrote the Torah, he came from your clan.
Ramah and Ishmael came from your clan;
Rab Hanney and Hananiah came from your clan;
Benerisa and Ishmael came from your clan;
Tabiomin and the teachers came from your clan.
The rulers who were your ancestors are blessed, elder father—
one of those ones took a wife, or had children except in their old age.
Each one who had sons, who became prophets in Jerusalem.
If a prophet is coming from you, then you should take this clan as your own, and be called a prophet in Jerusalem.”

Eleazar opened his mouth, and spoke to the elder father, and takes the waters of the Jordan, baptized with his rite,

“Elder father, if Johannes comes into being, and I will be his humble servant, and marked with his pure sign.

We shall take the morsel, and rise with it to light’s place.”

The elder father opened his mouth, and said to all the priests, and placed him in Elizabeth’s womb.”

The Seven question me, the dead who have not seen Life.

They say, and in whose praise do you teach?”

I say to them, and in praise of the man, my transplanter.

“In my father’s strength I stand and set no throne in Jerusalem.

I have built no house in Judaea, nor intercourse with lovely women.

I did not love defects, nor the intellect that drank wine.

I have not loved physical sustenance, nor has envy found any place with me.

I have not loved the rose garland, nor have I forgotten the sublime Jordan.

I did not love the intellect that drank wine.

I have not forgotten my evening devotionals, nor have I forgotten my pure sign.

I have not forgotten my baptism, nor has the Daybreak condemned me.

I have not forgotten my evening devotionals, and know that is no flaw or imperfection in me.”

Life was thoroughly pleased with him.

and the Twelve bowed before him,
“Out of all you said,
Your voice is pleasant and lovely,
Beautiful is your speech within your mouth
The mantle, which the First Life
gave to Adam, the first man,
The mantle, which the First Life
gave to Ram, the man,
The mantle, which the First Life
gave to Shorbey, the man,
The mantle, which the First Life
gave to Shem, Noah’s son,
he has now given to you,
so you might rise, and it with you,
All those who are found without sin
All those who are not righteous
will rise with you to light’s place.
will be interrogated in the penitentiaries.

And Life triumphs!

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

And Life is praised!
John teaches in the night,
John teaches in the night

21. “Did I not go away alone and return?

and who teaches with my lessons,

When John said so,

Meryey and Elizabeth cry,

And they say,

“We shall go, and you will stay,

I shall go, and you will stay,

I shall go, and you will stay,

John opens his mouth,

10 “Who is there, to replace me on high?

Who is there, to replace me on high,

If you can ransom me,

If you can ransom me,

If you can ransom me,

Elizabeth opens her mouth

“Who is like you in Judaea,

so that if I saw him, I’d forget you?”

“Who is like me?

that you’d see me, and forget me?”

15 From my voice and the sound of my lessons,

From the sound of their refrains,

The adulterers forsake their adultery,

Brides come in their veils,

The child in its mother’s womb

20 From my voice and the sound of my lessons,

the Torah has become void in Jerusalem.

reciters do not recite in Jerusalem.

and women do not go out for tail.

and their tears reach the earth.

hears my voice and weeps.

25 Merchants do not trade in Judaea

The women of the sons of Israel

Brides do not adorn themselves with gold,

These women and men

At my voice and the sound of my lessons,

20 At my voice and the sound of my lessons,

At my voice and the sound of my lessons,

‘Blessed are you, indeed blessed are you, John

Johannes in the evenings of the night

and says,

Which prophet is like me,

and who speaks with my sublime voice?”

two women cry:

and the tears of the two women flow.

see that you do not make us stumble.

see that you do not make me stumble.

see that you do not let grief take me.”

and says to Elizabeth in Jerusalem,

Who is there, to replace me in the Great’s house?

so that you can ransom me?

bring your gems and purchase me.

bring your pearls and purchase me.

bring your gold and purchase me.”

and speaks to John in Jerusalem,

and who is like you in Jerusalem,

Who is like me,

Who is like you in Judaea, and who is like you in Jerusalem,

so that if I saw him, I’d forget you?”

Who is like me?

that you’d see me, and forget me?”

Who is like me,

the Torah has become void in Jerusalem.

reciters do not recite in Jerusalem.

and women do not go out for tail.

and their tears reach the earth.

hears my voice and weeps.

and fishermen do not fish in Jerusalem.

do not wear colorful fabrics,

and ladies do not put on charms.

do not see their faces in the mirror.

water rises and stands in a pillar.

fish offered greetings.

winged birds prostrated in worship, and said,

and blessed is the man whom you worship.
You were saved and you were set free, John, and naked you have left the world behind.
Women did not seduce you into their adultery, and their words did not panic you.
You did not forget censers, and incense for your Lord did not leave your mind.
You did not become drunk with wine, and you did no deeds of abomination.
Infidelity did not snare you in Jerusalem. You were saved and you were set free, and your throne has been set up for you in Life’s house.”

And Life triumphs!

John teaches in the night,
Johannes in the evenings of the night.

22. He called out a proclamation to the world, and said,
“You, who stand in wickedness, come, buy a path before you!
You, who compound interest upon interest, come, buy a path before you!
You, who sleep in fragrant wreaths, get up, and buy a path before you!
You, who wear roses and silk, get up, and buy a path before you!
You, who are lying down in flattery, get up, and buy a path before you,
since the righteous elect’s children will rise up, and Life’s voice will not approach the world!
The ascensions will rise up, but the pure turban will not be confirmed!
The living baptism will rise up, but the sublime sign will not be there!”

When John said this, Jacob, Benjamin, and Meryey spoke to John in Jerusalem, saying,
“I ask that you swear, by the Daybreak whose name is dear,
and Life’s voice will not approach the world?
Will the righteous elect’s children will rise up, but the pure turban will not be confirmed?
Will the ascensions rise up, but the sublime sign will not be there?”

When Jacob, Benjamin, and Meryey said this,
John spoke to them in Jerusalem, saying,
“Once the priests are all slaughtered, and are no more, the Israelites will be slain.
Muhammad the Arab will be born, the adopted son, son of a foresaken son, the son of the adopted son, Ishmael, and be called the son of Aminah and Abdallah.
He will remove all tents, and mosques will increase in the world.
He will remove stability and peace, and deceit and sin will increase in the world
He will remove weddings, and invitations from Earth.
توضیحات به‌خصوص در مورد نظرهای بررسی‌شده به‌دست آمده‌اند. در حالی‌که نظریه‌های مرتبط با موضوعات مختلفی به‌طور گسترده‌ای مطرح شده‌اند، این اثرات تمامی‌العمل نمی‌تواند به‌طور غیرقابل ملاحظه‌ای عملی شود.

در اینجا، بحث شده‌است که افراد به‌طور خاص به‌صورت غیرقانونی می‌توانند به‌صورت غیرمستقیم و غیرقانونی در نظرگیری شوند.

در هر صورتی، نظریه‌هایی که در اینجا مطرح شده‌اند بایستی با کمک اطلاعات و اطلاع‌رسانی دقیق‌تری به‌صورت دیگری پایه‌گذاری شوند. در اینجا پیشنهاد می‌شود که نظریه‌های مرتبط با موضوعات مختلفی به‌طور گسترده‌ای مطرح شده‌اند. در حالی‌که نظریه‌های مرتبط با موضوعات مختلفی به‌طور گسترده‌ای مطرح شده‌اند، این اثرات تمامی‌العمل نمی‌تواند به‌طور غیرقابل ملاحظه‌ای عملی شود.

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در اینجا، بحث شده‌است که افرادر به‌صورت خاص به‌صورت غیرقانونی می‌توانند به‌صورت غیرمستقیم و غیرقانونی در نظرگیری شوند.

در هر صورتی، نظریه‌هایی که در اینجا مطرح شده‌اند بایستی با کمک اطلاعات و اطلاع‌رسانی دقیق‌تری به‌صورت دیگری پایه‌گذاری شوند. در اینجا پیشنهاد می‌شود که نظریه‌های مرتبط با موضوعات مختلفی به‌طور گسترده‌ای مطرح شده‌اند. در حالی‌که نظریه‌های مرتبط با موضوعات مختلفی به‌طور گسترده‌ای مطرح شده‌اند، این اثرات تمامی‌العمل نمی‌توانند به‌طور غیرقابل ملاحظه‌ای عملی شود.
25 He will remove the faith, He will remove the faith, and not seclude women in childbirth.
   No a single bell will ring on Earth, none of them will ring.
   They will hate the book of wisdom, so that they bring evil into the world.
   They will hate adultery, but commit adultery, and hate theft, but commit theft,
   and hate usury [and] compound interest, but give one and take nine,
   They pervert their scales, and magnify their weights.
30 Some of them shave their heads, and some of them neglect their hair.
   Some of them neglect their hair, and some of them henna their beards.
   Some of them henna their beards, and rise to pray in their mosques.
   When they see a man putting on a girdle, misery covers them from head to toe.
35 They start questioning and say, ‘Who is your prophet? Accursed and disgraceful,
   Tell us, who is your prophet, that our Lord is the light king.
   Tell us, which is your book, and tell us, whom do you worship?’
   They neither know nor understand. Accursed and disgraceful,
   they neither know nor understand, that our Lord is the light king.
40 He is the one on high.” And Life triumphs!

John teaches in the night, Johannes in the evenings of the night,
John teaches in the night, and says,
23. Beware for me, my brothers, beware for me, my friends,
beware for me, my brothers, of the pits that women dig.
all their pits will be filled, and all the pits will become foundations.
The pits that women dig, will not be closed up for a thousand millennia.
5 She who gets polluted but is not made right, the dark mountain will devour her.
She who gets polluted but is not made right, she will not taste the great Ocean.
She who gets polluted but is not made right, her skirts will be empty,
She who gets polluted but is not made right, she will have dead sons.
She will curse heaven and earth, because she polluted the clear waters,
and revealed the hidden secrets, brought them out and tossed it on a dunghill,
and the sun and the moon curse with an evil curse.
When you are sleeping in your beds, curse with an evil curse.
Before you pour water on yourselves, toss water on yourselves.
Since if any hair is left wash to the top of your heads.
and revealed the hidden secrets, on your heads, then you cannot say,
محمدرضا حسینی، عضو هیئت علمی

معنی و فضای فلسفه، مطالعه
“We do wash with water, in this world.”

And Life triumphs!

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

24. “I was in the house of my seclusion,” and he says,
I was neither defective nor imperfect
and you have not found fault with my mind.
I was not imprisoned by their works
and I did not walk in their way.
I will call, instruct, and instruct my friends,
whose settlements are in the world.
My chosen, be neither defective nor imperfect,
and let there be no deceit in your speech.
Withdraw from Earth,
and from the mortal abode.
Choose a wife, take a wife,
but do not take a wicked girl as a wife.
A wicked girl, do not take as a wife,
lest the fire that blazes burns you.
She who gets polluted but is not made right,
the fire that blazes will burn her.
She who gets polluted but is not made right,
they give her empty arms.
She who gets polluted but is not made right,
she will have dead sons.
She who gets polluted but is not made right,
she will curse heaven and earth,
and revealed the hidden secrets,
and went and threw them on the dung heap.

15 The sun has come, and moon has risen upon her,
My chosen, save yourselves
When you approach your wives,
and cursed her with a great curse.
and purify yourselves
from the mortal abode.
If any hair on your heads is left,
wash yourselves in water,
then you are still not purified, my brothers.

20 Save yourselves
from the pits that women dig;
all their pits will be filled,
and all the pits will become foundations.
The pits that women dig,
for a thousand millennia will not be closed up.”

And Life triumphs!

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

25 John teaches in the night
25. Noble men, who are sleeping, noble men, who are sleeping, When the soul strips off the body Corrupt world, whose men will die, where is Adam, the first man, Where is Eve, his wife, Where is Shitel, Adam’s son, Where are Ram and Rud, Where are Shorbey and Sharhabiel Where is Shem, Noah’s son All of them left and did not return, looking like the good day The planets are fattened cows, The earthlings are fattened rams, May there be mercy upon those who worship Life, and noble women, who are not awake, what are you going to do, on judgment day? what are you going to do, on judgment day? degenerate and destructive, and whose deceitful book will be stopped, who became the head of the generation here? from whom the world was wakened to life? from whom are worlds and generations? from the age of the sword? from the age of fire? from the age of the flood, of water? and watchers were set on Earth, as they stand on the day of slaughter: as they stand in the markets and are sold. may their sins and trespasses be forgiven them.  

And Life triumphs!  

26. The ages took no pleasure in me, The age[s] took no pleasure in me, [...] They take the letter, They take the letter, They say to him, “Rab Johannes, take the true letter, Johannes opens, reads, and sees He opens and reads within it, “This is what I wished for, Johannes came forth from his body. His brothers taught them They took the letter and took it and neither did all the worlds. in a true letter, which came there. and place it in the Jews’ hands. what’s inside is not what they want, and put it in Johannes’s hands. which came to you from your ancestors.” within it sublime writing. and was filled with Life, and he says, and this is what my soul desires.” His brothers taught the teachings. on the mountain, Mount Carmel. up the mountain, Mount Carmel.
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فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

تَجْهِيلَ مَا شَاءَ اللَّهُ وَيَوْمَ الْوَرَٰقَةِ

تَفَقَّدَ النَّاسَ تَحْكَمُهُمْ بِالْعَدَّةِ

بِمَقْصُودِ ۗ فَخَذِلْ وَيَوْمَ الْوَرَٰقَةِ

20

فَطَّرَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

لَتَفَكَّرَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

لَتَنْعَمَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

لُذِّلَانِوَالْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

25

فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

30

فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ

فَضَّلَ الْعَلَامَةِ الْمِنْطَقَةِ الْمُحْتَضَلَاءِ
They write them by letter, to Jacob, Benjamin and Ishmael, and explain the scroll to them— who assemble on the mountain, Mount Carmel.

[...] Manda d’Heyyi, who is far from heaven, I have come to you, Soul, whom Life has sent to Earth.

In whose garb In Life’s garb, have I come to the world?
In Life’s garb, I have come to the world!
I have come to the Seven’s garb,
I have come to the Eight.
There, I took the Seven’s garb, and each of the Eight by hand, I took, I am taking,
and I will take and not let go.
I took each, and I will take them, the demons, and they will become virtuous.
Why do you weep, o ages? Why do you weep, o nations?
Why does your glory diminish? To you I have brought my likeness,
I went to the midst of the world.”

And Life triumphs!

John teaches in the night, Johannes in the evenings of the night.

John teaches in the night, and says:

27. “Is there anyone greater than me? My deeds ought to be measured, my wages and wreaths ought to be counted, and my praise lifts me up with the joy of my embrace.”
Jacob has abandoned the synagogue, Benjamin has abandoned the Temple,
Eleazar of the Great House has abandoned the Dome of the Priests.
The priests spoke to John in Jerusalem, saying, Johannes, leave our city!

“John, leave our town! The synagogue shook from the sound of your voice, and the Temple shook from the sound of your lessons!”
The Dome of the Priests has shaken, saying,
John spoke to the priests in Jerusalem, saying,
“Bring a fire and burn me, and bring a sword and cut me!”
The priests spoke to John in Jerusalem, saying,
“A fire will not burn you, John, since Life’s name is mentioned over you.
A sword will not cut you, John, since Life’s Son is unleashed upon you.”

And Life triumphs!
15 John teaches in the night, John teaches in the night, Johannes in the evening of the nights
and says,

28. “Lofty strongholds will fall, and houses that are raised will be destroyed.
Is there none to whom they say, ‘Have a nice day!’ who would not immediately say, ‘Go to Hell!’
in this world?”
Jews gathered, and went to John.

5 They said to him,
“We ask that you swear, John by the light king whom you worship.
We ask that you swear, John, by Sunday and the Daybreak,
whose name is precious and great:
The one who lapses into adultery, with what will he be tried?

10 The one who lapses into theft, with what will he be judged?
Whoever sleeps with his friend’s wife, with what will he be judged?
Every man who lets one go and keeps one, with what will he be judged?
Every woman who commits adultery, with what will he be judged?
Everyone who goes to fortune-tellers,
and false astrologers with what will he be judged?
Everyone who drinks wine in a tavern, with what will he be judged?
and commits drunkenness and harm within it, with what will he be judged?
Everyone who goes to a songstress, with what will he be judged?
and sows an illegitimate seed,
and she gets pregnant by him, takes poison, with what will he be judged?
goes out to the marketplaces, and tosses it, with what will he be judged?
and the eyes of the child see its mother,
but the mother does not see the child, with what will he be judged?
Everyone who sleeps with his wife,

25 and does not wash himself with water, with what will he be judged?
A woman who does not wash with water, with what will she be judged?
Everyone who sleeps with his wife,
that first day when she washes away uncleanliness and menstruation, with what will he be judged?
Everyone who practices usury,
and charges interest on gold and silver, with what will he be judged?
Everyone who loves gold and silver, with what will he be judged?
Everyone who loves gold and silver, and does no good with it,
Everyone who inhales Life's scent, but does not mention over it Life's name, with what will he be judged?

Everyone who does disgusting deeds, with what will he be judged?

Everyone who dyes his hand and foot and distorts the likeness his Lord ordained, with what will he be judged?

Everyone who loves colorful fabrics and colors, with what will he be judged?“

When the Jews said this, John cried out with a loud cry, and said, “God forbid that the great and mighty light should seek a garment from the dregs!

Everyone who lapses into adultery, his trial will be in the fire.

Everyone who lapses into theft, will be bound in the dark mountain.

Everyone who sleeps with his friend’s wife, until his spirit yields.

Everyone who sleeps with a widow should be bound in the dark mountain.

Everyone who sleeps with [an unmarried] bride, will be tortured to his limit by twin wheels, and should not behold Abator.

Everyone who abandons one and takes another will be tortured in the fire-pots.

The woman who commits adultery will become kindling for an oven, and should not behold Life’s house.

Everyone who goes to fortune-tellers, and false astrologers, will be tortured in vessels of ice.

Everyone who drinks wine in a tavern, and gets drunk, and whoring within it, and he should not behold Abator.

Everyone who goes to a songstress and she gets pregnant by him, takes poison, and sows his illegitimate seed, goes out to the dung heap, puts it down, and with her heel she tramples it, but the mother does not see the child. and its mother will weep secretly for it. of the enraged and furious dogs. of] the deaf and mute,

and she should be interrogated [in that penitentiary and her name should be erased from Life’s house. and does not wash in water,

Everyone who approaches his wife, will dwell in the bowels of Leviathan.

The woman, who does not wash in water, should be beaten with blow upon blow, and there will be no final release for her. and her name should be erased from Life’s house.

Light’s watcher should strike her,
The man who sleeps with his wife, uncleanliness and menstruation, Everyone who practices usury, They should raise him into the dark mountain.

Everyone who loves gold and silver, should die twice instead of once, Everyone who breathes in Life’s scent should be interrogated in Abator’s house. Everyone who does disgusting deeds, Everyone who dyes his hands and feet, He will hold the coals in his hand, He will seek death but not die. Life will not approach him, nor relieve him from his suffering

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

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

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

In the name of the Great Life, may the sublime light be magnified. John teaches in the night, Johannes in the evening of the night, John teaches in the night, and says, 

29. “I shine with the name of my father, in praise of the man, my creator. I am delivered from Earth, from the eye that winks, Our Lord, see us, deliver us, and rescue us
Beware for me, my brothers!
Beware for me, my brothers, from hateful and improper deeds!
Beware for me, my disciples!
Love Sunday,

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

Woe to the evil and deceitful ones,
They forgot and did not give rewards,
My chosen! Love rewards and love Sunday,
May a crossing be put upon the sea,

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

May your name be praised, my Lord,

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

Who told Jesus?
Who told Jesus, so he came to the Jordan’s banks, and told him,
“John, perform your baptism over me,
If I become your disciple,
If I do not become your disciple,
John spoke, saying
“You have lied to Jews,
You cut seed off from men,
You loosened the Sabbath
You lied to them with a horn
Jesus Christ spoke, saying
“If I have lied to Jews,
If I have deceived the men, the priests,

John in Jerusalem,

Johannes in the evenings of the night.

Who told Jesus Christ, Mary’s son?
so he came to the Jordan’s banks, and told him,
and pronounce over me the name you pronounce!
then I shall mention you in my epistle.
then erase my name from your scroll!”
to Jesus Christ in Jerusalem,
and you have deceived men, the priests.
and labor and pregnancy from women.
that Moses ordained in Jerusalem.
and played different things with a trumpet.”
to John in Jerusalem,
then may a burning fire consume me.
then may I die two deaths instead of one.
If I have cut seed off from men, then may I not pass the great Ocean.
If I have cut labor and pregnancy from women, then may a judge be established in my presence.
If I have undone the Sabbath, then may a burning fire consume me.
If I have lied to Jews, then may my path be through thistle and thorn.
If I played different things with a trumpet, then let my eyes not fall on Abator.
As for you, baptize me with your rite, and pronounce over me the name you pronounce!
If I become your disciple, then I shall mention you in my epistle.
If I do not become your disciple, then erase my name from your scroll!

John spoke, saying to Jesus Christ in Jerusalem,
“A deaf man will not become a scribe, and a blind man will not write a letter.
A ruined house will not prosper, and a stone will not get wet in oil.”

Jesus Christ spoke, saying to John in Jerusalem,
“A deaf man will become a scribe, and a blind man will write a letter.
A ruined house will prosper, and a stone will get wet in oil.”

John spoke, saying to Jesus Christ in Jerusalem,
“If you can give an explanation of this to me, then you are a wise messiah.”

Jesus Christ spoke to John in Jerusalem, and said,
“A mute person becomes a scribe: an offspring that comes from a woman in labor,
grows up and becomes big, and he rises to see light’s place.
A deaf person writes a letter: A wicked man became a good man.
He forsook adultery and forsook theft, and believed in the Mighty Life.
A ruined house prospers: A nobleman who became humbled
forsook his roots and passions, and built a house by the sea.

By the sea, he built a house,
Whoever comes down, he brought him,
Whoever comes up, he brought him,
If he wants to eat,
If he seeks to drink,
If he wants to sleep,
If he wants to go,
He guides him on a path of Truth and faith,
A widow who becomes a bride:
grasped her skirts and settled down,
and he opened two doors in it.
opened the door for him, and welcomed him.
then he sets him a dish in Truth.
then he mixes him a cup of juice.
then he spreads out a bed for him in Truth.
and he rises to see light’s place.

A woman who was a widow from her youth
until she raises her son.
When she goes to a groom,

*Putrid waters which become pleasant:*

goes up to town and goes down from town

*A stone gets wet in oil:*

forsook sorceries and forsook witchcraft,

He found an orphan, an old man,

And you, John, baptize me with your rite,

If I become your disciple,

If I do not become your disciple,

You will be held responsible for your sin,

When Jesus Christ said this,

“John, baptize the deceiver in the Jordan!

Bring him down to the Jordan to baptize him,

Spirit took the form of a dove,

She made a cross in the Jordan,

and says,

“Jordan, you will make me holy,

The Jordan in which the Christ is baptized,

The morsel which the Christ takes,

The spring-water which Christ takes,

The turban which the Christ takes,

The staff which the Christ takes

Beware for me, my brothers,

Beware for me the Romans,

that they fix on the walls,

Beware for me, my brothers,

If a carpenter, my brothers,

And Life is praised,
You are like a dried-up riverbed, in which plants are not planted.
You are like a ruined house, which all who see it fear.
[You are] a land without a ruler, you are a house without form.
You will be a wrongful prophet, after whom none is left to mention his name.
Who will prepare and provide for you, John?
Who will go after you to the graveyard?"
When John had heard so, a tear formed in his eye—
in his eye, a tear formed, and he says,
“It would be pleasant to take a wife but what if I take a wife and sleep comes, and I spoil my nightly devotions?
What if, being enflamed with lust, I put my lord out of my mind? and I spoil my devotionals all the time?”
When John said so, a letter came from Abator’s house,
“John, take a wife and get established, and see that you attend to Earth.
Monday morning and Tuesday morning— undertake your sublime devotions!
Wednesday morning, and Tuesday morning— see to your marital bed!
Friday morning and Saturday morning— see to your marital bed!
Sunday morning and the Daybreak— undertake your sublime devotions
on Sunday take three, and leave three,
They gave a wife to John, from you, the people of the city of Truth!
From the first pregnancy were Handan and Steady.
From the middle pregnancy were Behram and Lovelife.
From the last pregnancy were Plant, Sam, Splendid Anhar, and Steady.
These three pregnancies occurred within you, the ruins of Jerusalem.
John opened his mouth, and spoke to Anhar in Jerusalem,
“You will teach your daughters, lest they perish,
and I shall instruct and explain to my sons lest they are hindered.”
She says to him,
“I gave birth to sons on Earth—
I did not give birth to [their] heart on Earth.
If they become disciples, they will rise to light’s place;
If they do not become disciples, a burning fire will consume them.”
John opened his mouth, and said to Anhar in Jerusalem,
“When I depart from Earth, tell me, what will you do after me?”
She says to him,
“I shall not eat and I shall not drink until I see you.”

“Anhar, you have told a lie, and your speech has gone deceitful! You will eat and you will drink I ask you by the Great Life

and you will put me out of your mind.

and by the Daybreak, whose name is precious:

When a day has come and gone, You will eat and you will drink and you will put me out of your mind. I ask you by the Great Life and by the Daybreak, whose name is precious:

When I depart from Earth, tell me, what will you do after me?”

She says to him, “I shall not wash and will not comb, until I see you.”

“Again you have told a lie, Anhar, and your speech has gone deceitful! you will wash and you will comb,

and you will put me out of your mind.

Again I ask you, Anhar, by the marital bed in which the two of us slept: tell me, what will you do after me?”

She says to him, “I shall not put on new clothes, until I see you.”

“Again you have told a lie, Anhar, and your speech has gone deceitful! you will put on new clothes,

and you will put me out of your mind.”

She says to him, “How you speak to me, John, and how you strike at my whole body! so that my eyes can fall upon yours?”

“When the living lie down in Sheol, and a bell is hung at the graveyard, and go out and water the graveyard, and her bridal bed is spread in the graveyard, and the dowry will be in the graveyard.”

She says to him, “How, my lord, will this be? and a bell is hung at the graveyard, and they go out and water the graveyard?

and her bridal bed is spread in the graveyard? and the dowry will be in the graveyard?”

He says to her, “As you know, it will not be so. and how you strike at my whole body!

I shall go and not come back.

If there were going away and returning, So why did you ask me when I shall come back?

If there were going away and returning, Blessed is the day that you see me!

If there were going away and returning, there would not be a widow in the world.

If there were going away and returning, there would not be orphans in the world.

If there were going away and returning, there would not be rabbis and teachers in the world.
لا يوجد نص قراءة طبيعي من الصورة المقدمة.
If there were going away and returning, there would not be Nazoreans in the world.”

Anhar opened her mouth, and spoke to John in Jerusalem,
“I shall lavish you with a vault, and assemble a coffin for you in the graveyard.”

John opens his mouth, and speaks to Anhar in Jerusalem,
and assembling a coffin in the graveyard, ‘The dust won’t fall on him, I’ll lavish him with a vault.’

Go, give me some bread! As for the coffin you make in the graveyard,
and speaks to John in Jerusalem:
and I shall be cut off in the sinful abode!”

Anhar opens her mouth, and speaks to John in Jerusalem:
and I shall be cut off in the sinful abode!”

You will depart and forget me,
“If it is you that I forget, I shall forget the everlasting abode.
If it is you that I forget, my eyes will not fall upon Abator.
When I rise to Life’s house, let your mourning be in the graveyard.”

And Life is praised,
And Life is praised,
and Life triumphs!

John teaches in the night,
John teaches in the night,
and says,

32. “The spheres and the chariot trembled, Earth and the heavens wept,
and tears flowed from the clouds.”
He says,
“My father was 99 years old, and my mother was 88 years old.
They brought me from the reservoir of the Jordan;
They took me, raised me, brought me, and placed me in Elizabeth’s womb,”
and he says,
“Nine months I dwelt in her womb, just like all infants do,”
and he says,
“No wise woman birthed me in Judaea, and my umbilical cord was not cut in Jerusalem.
They made for me no fake image, and they did not hang a wicked bell for me.
I came into being from Elizabeth, in Jerusalem the city quaked.
Jerusalem City quaked, so that the Wailing Wall was shaken.
Eleazar of the Great House, stood, and his whole body shook.
Jews gathered, and came to elder father Zechariah.
They say to him,
“Elder father Zechariah, it is necessary that you have a son.”

John teaches in the night, Johannes in the evenings of the night
Tell us, what name shall we give him?
If we give him ‘Wise Joseph,’
then will he teach the book in Jerusalem?
If we give him ‘Zatan the Pillar,’
then will Jews trust him and not accuse him of deceit?”

20 When Elizabeth heard, she spoke up.
“From all these names
that you have said,
I do not desire to give him a single one
No, I only want to give him the name
John-Johannes, which Life gave to him.”

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

They say,
“What harm shall we do to him and his mother,
so he might be slain by our own hands?”
Hearing this, Excellent Ennosh took him,
and brought him to Parwan, the white mountain,
On Mount Parwan, where infants and children
are raised on spring-water,
until I became
twenty-two years [old].
I learned all of my wisdom,
and perfected all of my words.
They dressed me in garments of splendor,
and covered me in a tunic of clouds.
They tied a girdle around me,
a girdle of clear and shining water.
They sat me entirely
in a cloud, a splendid cloud,
and on the seventh hour of Sunday,
they brought me up to the city of Jerusalem.

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

And they say,
“Who had a son and he was stolen away?
That one has arrived, and she will seek her son.
Who told Battay, who instructed Battay,
who instructed Battay, to go to Elizabeth and tell her,
A child is coming to Judaea,
a guide is standing with him.
A child is coming to Judaea,
and his lips those of elder father Zechariah, his father.
His mouth resembles yours,
and his eyes, elder father Zechariah, his father.
His hands, elder father Zechariah, his father.”
Hearing this, Elizabeth
wrote her divorce papers.
Seeing this, elder father Zechariah
and the moon from amidst the stars
The sun muttered from in the sky,
and spoke to the elder father in Jerusalem,
The sun opened his mouth,
the great dotard whose reason has aged and gone,
“Elder father Zechariah,
like an Arab whose fate has abandoned him.
A child is coming to Judaea,
a prophet is coming to Jerusalem!
A child is coming to Judaea, and yet you divorce Elizabeth?

They disembarked down from the clouds, and he kisses Elizabeth’s mouth.

Seeing this, Excellent Ennosh said to John in Jerusalem,

“What is written to you, John, to kiss a Jewish woman on her mouth?”

John speaks and says toExcellent Ennosh in Jerusalem,

“Nine months I dwelt in her womb, just like all infants do,

It wasn’t hard for her, now it isn’t hard for me to kiss a Jewish woman on her mouth.

Even so, let there be kindness upon kindness to the man who repays his father and mother.

The man who repays his father and mother, there is none like him in the world.”

When John said this, Excellent Ennosh knew that John was wise.

Excellent Ennosh spoke to the sun in Jerusalem, saying

“I kept the child safe, the man sent by an angel.

I kept the child safe, as long as we desired it.”

Excellent Ennosh spoke to the moon in Jerusalem, saying

“I kept the child safe, the man sent by an angel.

I kept the child safe, so long as we desired it.”

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

John preaches at night, Johannes in the evenings of the night.

John preaches in the night, and says, “Do I not stand alone?”

33. At my voice, spheres shake, and chariots are overturned,

the storm grows silent, and settles down in the world’s wastelands,

the sun and the moon weep, and earth and heaven mourn.

Christ opened his mouth, and said to John in Jerusalem,

“I hereby ask you, John, by the Great Life and Sunday, whose name is precious,

I hereby ask you, John, by the way the righteous elect go, without being held back,

Tell me, the form of Sowriel’s knife, what does it look like?

Tell me, with what is it dressed, within the mortal body?

When the soul leaves the body, that warms the body and gets blocked within it?

When the soul leaves the body, which goes in the mountains, and gets blocked there?

and and what does it resemble

Is the soul therefore not like the blood

Is the soul therefore not like the wind,

Is the soul therefore not like the dew,

and is blocked within it?

which falls on the fruit and gets lost?”
When Christ said this, John cried out, and he says,

15 “May the lofty king of light
the soul is not like blood,
The soul is not like the dew,
The soul is not like the wind,
The soul is tightly wrapped

20 When the soul is yielded,
As for Sowriel’s knife,
When he hurries to take her away,
One he releases against them in the evening,
the third flame he releases against them

25 When the fire burns, the soul
From the feet and knees she slips,
She slips from the hip, and comes forth.
Then, she falls on the breasts,
The eyes, face and lips shrink,

30 Sowriel sits on her eyebrows.
“Leave, soul!
She says to him,
“If you would take me out of my body,
dress me, take me out, and bring me.”

35 He says to her,
“First bring me your works, and your labor,
She says to him,
“I did not know, Sowriel,
and you are quickly sending for me,
so you might bring forth my robe

40 He says to her,
“Has no one died before you,
She says to him,
“By the power of those dead before me,
The crying women and wailing men trembled,
When the soul leaves the body,
The crying women and wailing men trembled,
They laid down and buried the mortal body,
tears come to him without ceasing,
forbid a share to the dregs!
which heats up the body and gets blocked.
which falls on the fruit and gets lost.
which goes to the mountains and gets blocked.
and brought into the mortal body.
it rises up in a splendid garment.”
there are three flames.
he releases the three flames against her.
the other at the cock’s crow,
at the coming of the rays.
slips out from the feet and knees.
and she draws near the hip.
She grabs onto the heart.
and presses until she is weaned.
and the tongue rolls back and forth.
He says to her,
Why do you still guard the body?”
Sowriel, then show me my robe,
than I shall show you your clothes and clothe you.”
that my time is coming,
so I could do good works,
and clothe me within it.”
and was no one carried out to the cemetery?”
and the power of those taken to the cemetery.
as the body was laid before them.
four go out to the graveyard.
the shouting men shook until they laid it in the shaft.
and the women rested from mourning.
They filled the shaft, and the grief-stricken men rose up.
50 The grief-stricken quickly left behind the body and the grave.
They came, grabbed a cup, ate some bread, and forgot about the mortal body.
Now, Sowriel, if you want, let me stay here for two days,
I shall sell all my possessions, and distribute them among my children,
and I shall take my clothing with me, the garment that rises up to light’s place.”

He says to her,
“Has there ever been a child who left his mother’s body, who left his mother’s body,
but was brought back to his mother, such that I would leave you in the wicked’s abode,
so you can divide things among your children? I shall carry you out of here,
so put on the robe of darkness, nor did you love your path to light’s place.

since neither you were careful on Earth until heaven and earth come to nought.”
You will be held in the house of the wicked,

And Life is praised!

In the name of the Great Life, may the sublime light be magnified!

34. Meryey am I, daughter of Babylon’s kings, daughter of Jerusalem’s mighty rulers,
Jews gave birth to me, and priests nurtured me.
They carried me in their hems, and brought me up to the disturbed house, the Temple.
Adunay placed into my hands and my two arms a burden.

I sweep and wash the house in which there is no stability,
no support for the poor, and my two arms a burden.
My father went out to the synagogue, and my mother went out to the Temple.
As my father went out, he told me, and as mother went out, she ordered me,
“Meryey, shut your inner doors, and fasten the bolts on them,
see that you not go out to the royal markets, my lord’s sun[light] doesn’t fall upon you.”
I heeded not what my mother told me, Meryey, and heard not what my father ordered my ear.
I opened the inner doors, and left open the outer ones.
I went out to the royal markets, and my lord’s sun[light] fell upon me.
I wanted to go to the synagogue, but my way took me to the tent house.
15 I went and found my brothers and sisters, as they stood and taught.
My brothers taught lessons, and my sisters sung refrains.
With the sound of their lessons, and the sound of their refrains,
I settled down and slept on my spot.
My brothers went and did not wake me, and my sisters went and did not rouse me.

You, my Truth sister, woke me from my sleep, saying,

“Get up! Get up, Meryey! and before the rooster crows!
Before the day dawns, and its splendor rises above the worlds!
Before the sun shines, and sit in the shadow of Jerusalem’s ruin!
Before the priests and priests’ sons go out, and heaps a disgrace on you that isn’t yours!”
Before your physical father comes, and hide my refrains.
I, Meryey, conceal my petitions, The rooster crowed early,
The day dawned early, and its splendor shone upon the worlds.
The sun shone on it early, and sat in the shadow of Jerusalem’s ruin.
The priests and priests’ sons went out, and heaped a disgrace on me that isn’t mine,
Then my physical father came, on whom the bars and bolts are not drawn?
and he says,

“The day dawned early, whose pegs and leashes are not secure?
The sun shone on it early, which is patched onto my robe?”
The priests and priests’ sons went out, then I’ll tear down your bars and bolts!
Then my physical father came, then I’ll strike down the pegs and leashes!
and he says,

“Where did you come from, horny goat, that is patched on your robe!”
Where did you come from, bitch in heat, on whom the bars and bolts are not drawn?
Where did you come from, piece of sackcloth, whose pegs and leashes are not secure?

“If I am a horny goat, which is patched onto my robe?”
If I am a bitch in heat, then I’ll tear down your bars and bolts!
If I am a fragment of sackcloth, then I’ll strike down the pegs and leashes!
then cut me from your robe!”

He says,

“Come see Meryey, and went to love her lord.
who has forsaken Judaism, and went to love her lord.
Come, see Meryey, and went to love her lord.
who has left colorful fabrics and colors, and went to love her lord!
She has forsaken gold and silver, and went to love a man in a turban!”
She has forsaken phylacteries, Manda d’Heyyi, who is my support in the world.
Meryey said to him, and a helper in light’s place.

“God forbid I love whom I hate. God forbid I should hate whom I love.
God forbid I should hate my lord, Manda d’Heyyi, who is my support in the world.
In the world, he is my support, and ashes in the mouths of all the priests!
Let there be dust in the mouth of the Jews, for the master of the mighty rulers of Jerusalem!”
Let there be dung beneath horses’ feet

*The victorious Life speaks,* and the man who went here triumphs!
In the name of the Great Life, may the sublime light be magnified!

35. Meryey am I, a vine,
    The tree’s leaves are sweets,
    The vine’s fruit is splendor,
    It spreads its scent among the trees.
5 Birds smell it in the air.
    Upon the tree a flock landed,
    They shelter in it and do not keep still.
    They eat what falls from its branches,
    They eat what was not reprehensible,
10 While the birds sit in the vine,
    They shook the good birds,
    they made the vine’s leaves fall on all sides,
    There were many birds who do not fly off,
    and held on until the winds and storms pass.
15 There were those who did not hold firmly,
    Woe to them that do not hold fast,
    How lovely is Life’s tree,
    The winds and storms pass over them,
    As the birds sit and twitter,
20 so the birds can settle upon the vine,
    A white [eagle] came to look, and saw the birds.
    and came to sit upon the tree.
    “By your life, eagle,
    In this tree there are birds,
    but winds broke loose upon them,
    They shook them from the tree,
    There were some who held fast.
    There were some who flew off quickly.
    We say to you, eagle,
    since you are one that travels around,
    Those birds, our brothers,
    What will you take to them?”
25 He said to them,
به‌عنوان یک هویت یا از دیدگاه خود، به‌عنوان یک نظریه‌گر، به‌عنوان یک وکیل، به‌عنوان یک نویسنده، به‌عنوان یک دیجیتال‌گر، به‌عنوان یک دادگستر، به‌عنوان یک عدل، به‌عنوان یک حقوق‌دان، به‌عنوان یک شهروند، به‌عنوان یک نیروی انتظامی، به‌عنوان یک سیاست‌گر، به‌عنوان یک سیاست‌مدار، به‌عنوان یک سیاسی، به‌عنوان یک صنفی، به‌عنوان یک جنسیت، به‌عنوان یک ریال، به‌عنوان یک مالکیت، به‌عنوان یک دارایی، به‌عنوان یک صاحب، به‌عنوان یک مالک، به‌عنوان یک شرکت، به‌عنوان یک تجارت، به‌عنوان یک نامه، به‌عنوان یک اخبار، به‌عنوان یک کتاب، به‌عنوان یک پژوهش، به‌عنوان یک نیروی انتظامی، به‌عنوان یک سیاست‌گر، به‌عنوان یک سیاست‌مدار، به‌عنوان یک سیاسی، به‌عنوان یک صنفی، به‌عنوان یک جنسیت، به‌عنوان یک ریال، به‌عنوان یک مالکیت، به‌عنوان یک دارایی، به‌عنوان یک صاحب، به‌عنوان یک مالک، به‌عنوان یک شرکت، به‌عنوان یک تجارت، به‌عنوان یک نامه، به‌عنوان یک اخبار، به‌عنوان یک کتاب، به‌عنوان یک پژوهش.
“Do not seek to see, my brothers
what becomes of those birds.
Clay bullets tore them from me,
and broke the wings they had,
and they were torn off and broken,
and went to rest upon the banks.
A vulture and a hawk circled around them,
tore pieces from their flesh,
and ate from the fattened ones.
Woe to them, whose lot was the water,
they (now) belong to the passage.
Blessed are you, birds,
who held onto this vine!
You became a companion for Meryey,
the vine standing at the mouth of the Euphrates.
Look, and you will discover, birds,
that I have come into your midst.
I came to my brothers,
to be a support for them on Earth.
I came to heal Meryey,
and bring water to the good plants
which stand at the mouth of the Euphrates,
I draw water in a white pitcher,
and water my plants.
I carry and hold in splendor’s arms,
arms, which are my own.
He drinks, finds healing and endurance,
Blessed is he who drank from my water.
The vines that drink my water,
they have produced good fruit.
Their foliage thrives and flourishes.
The vines that do not drink the water
produce bitter fruit and brambles.
Woe to those who do not go on their way,
and woe to those who do not pass a milestone!
They hated Life’s Treasure,
Meryey, the precious Truth.
My brothers! Hold strong,
and rousing and awakening the sleeping!”
It circles around and taught its friends,
The eagle flew away from the tree.
and says to them,
“My brothers, hear my voice!
Hold on and endure the persecution!
Be a companion to Meryey!
For Meryey, be a companion!
Woe to the Jews,
who brought persecution upon Meryey!
Woe to Eleazar of the Great House,
the pillar that supports the Temple!
Woe to the pillar Zatan,
who spreads lies concerning Meryey!”
All the Jews gathered together,
the teachers, the great, and the small,
they came and said about Meryey,
loved a man,
“She ran away from the priests,
By the hand, they took one another,
and they took one another by the hand.
went and sat at the mouth of the Euphrates.”
We seek to kill them, and despise Meryey in Jerusalem. We shall make gallows for the man who ruined Meryey, and led her away. There will be no day on Earth, in which strangers enter Jerusalem. They will break open their dovecotes, and capture Jerusalem’s doves.” All the Jews gathered around, and went after Meryey. They went and found Meryey a throne was set for her at the Euphrates’ mouth. A white banner was spread over her, and a scroll was spread across her lap. She reads in the truthful books, and she stirs up all worlds. A staff of water is held in her hand, and a girdle is fastened around her waist. Meryey prays in humility, and she preaches in a sublime voice. The fish assemble from the sea, and they come after Meryey’s voice, and the birds from the Euphrates’ mouth. They inhale the scent which is before her, and have no desire to sleep. When they saw this, the Jews stood up before her. Ashamed, they clenched their fists, and forgot this world. Meryey’s mother spoke, and tears fell upon her chest, and struck the front of their breasts, and wept. “Look at me, my daughter Meryey! Look at me, I am your mother! You are my daughter, and the daughter of all the head priests, of the Temple. [your] head is the great head that the Torah was in your bosom, and knew what was written within it. The outer keys were in your hands, while you put the inner ones in a chest. All the priests and sons of priests came and kissed your hands. If you wanted, he would open the door, and if you didn’t want he would return to his place. A thousand would stand up, and two thousand would sit down. They would submit to you like a castrated slave, and listen to your words in Jerusalem. Why have you forgotten your brothers, and why is your heart estranged from the priests? See, the brides are weeping in Judaea, and the women and men in Jerusalem? They are removing their precious gold, and taking up mourning and wailing about you. They say, ‘We shall not destroy our possessions, until Meryey comes. We shall crush gold with weights, and place desirable silks in baskets. We will stand upon the rooftops, waiting to see you in Jerusalem. We will make vows to you, if you come with me and we go.’ My daughter! Get up and come back to the city of Jerusalem.
لا می‌توانم متوجه شوم چگونه از این متن فارسی به ترجمه انگلیسی بروم. البته می‌توانم به نمونه‌هایی از این متن فارسی دسترسی پیدا کنم و به نظرم می‌تواند بهترین ترجمه انگلیسی این متن باشد.

بعادی بدن، نه روح، دیدی می‌کنم،
سالم‌ترین نمونه یا ماهی نژاد
دوباره به اندازه خود، این کتاب به پایان میرسد.
سالم سردار جلال.

با خدمت، چرا روزانه
مذهبی تغییر نمی‌دهیم.

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Come, light the lamps which have stood unused since the day you left.
Do not wish for this man, who captivated you and carried you off
The man who is not from your town, leave him behind in the world,
lest he say, 'I went'
Come, teach the children,
From the moment and day you hung it up,
Shake it off, put it in your bosom,
When Meryey heard this from her mother, and she says to her,

"Are Jews not shameful, worthless vessels?"
"Are Jews not those who stand and bow to a vault?"

She says to them,
"Go away! Go away, disgusting fools, you are not from the world.
I am not a woman to chase tail, and it is not that I love a man.
I did not leave to return to you, and see you, wicked skullcaps.
Go away! Go away from before me, who gave false witness against me!
You claimed adultery and theft against me, and made as if I were your equal.
Blessed is the man who freed me from my chains, and planted my feet here!
I did not commit adultery with him, and I did not commit theft in the world.
The testimony you testified concerning me, has become prayer and praise.”
While the priests rose up and spoke to Meryey at the mouth of the Euphrates,
There came a pure eagle, whose wings are world-filling.
He flew over the Jews, and lowered them to the water's bottom,
He sank them deeper than the devouring (waters), and sank their ships
He destroyed the Temple, and killed my disciples in Jerusalem.
He came down to her, he flapped his wings, he flapped his wings he tied them up,
He sat by her and spoke to her, and taught her, and loved truth from her.
He reached out and strongly embraced her, straightened her out, and put her on the throne.
He says to her, “Meryey, consider me good, and mention me before Life.
I am your good helper, the man who heard your word.
I ask of you the lofty truth, the truth that the Jordans enlighten.”
حکم‌الله طالب‌الله
کلمتی از کشوره، پس
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نماز به تیم‌ها و پیام‌ها.
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عمر به زمین‌داری‌ها گذاردن
نماز به تیم‌ها و پیام‌ها.
She said to him,

“Good excellency, Life’s excellency,
Your light has shined forth and your glory
shed your splendor upon me!
and recognized in light’s place.

All who hear your voice,
They are enclosed in Life’s Treasure,
and your banner shines twofold.

For all who do not hear your voice,
sleep and wakefulness are blotted out.

They will become servants to Jews,
and all the priests, sons of maidservants.

You and I shall become great
and successfully rise up to light’s place.”

And Life is praised and Life wins!

In the name of the Great Life,
may the sublime light be magnified!

36. A fisher am I,
a fisher chosen among fishers!
A fisher am I, chosen among fishers,
and the head of all trappers.
I know the marshes,
I recognize their inner trails and mounds.
I recognize the netting spots and marshes,
and enter all the traps,
traversing the marsh in darkness,
my ship does not cut [them] and I am not caught.
At night, I observe the fish on an embankment.
I start on the way
in a crescent skiff that isn’t (made) out of iron.
of the one who was an enemy to us.
I covered the prominence
which was blocking the way of life.
I cleared out the flotsam
in whose shade the fish rest.
10
A helm is set upon my head,
in whose shade the fish rest.
The spear in my hand is a wand,
chosen in its place,
a staff of pure water,
that the fishermen see and tremble.
I sit in a splendid vessel,
and come to the mortal Earth.
I come by the beginning of the waters.
I go through the beginning of the waters,
and the beginning of the courses,
I come smoothly, at a calm and steady pace.
15
The waters are not tossed by my vessel,
and its sound is not heard.
Before me is standing Hibel.
At my side is seen Shitel,
whose name is sweet, close to me.
Facing me, Ennosh sits and preaches.
They say,

“My father, the good fisher! My superior fisher, whose name is pleasant!”
Near our vessel,
I hear the commotion of fishers,
fishers eating fish,
and their putrid stench comes to me.
The sound of the fishers and their traders,
who reproach one another and curse.
One confronts his partner, and says to the fisher, 
"Sell your own fish, they are rotten, 
You caught it in the deep sea, 
The fisher says and makes himself heard, 
"Damn you, and damn your bell, 
You were the one who didn’t bring salt 
so that your fish don’t stink in your casket, 
Then you haven’t brought any flour or dates, 
When you come empty-handed, 
Scram! Get lost, you crook 
and does business with your broken scales, 
for your crooked transaction, 
Your trade bustles here, 
You will complain in oblivion, 
When the master of the fishermen, 
and the prince of all trappers heard this, 
"Come, bring me a lyre, 
to wake up the fish of the deep, 
that is a torment to the fish! 
I shall grab the great shoebill, 
I will take it from him, 
The lyre is durable, 
The fishers who heard the sound, 
One cries to his associate, 
because of the sound of the fisher, 
Neither does his voice resemble a fisher’s, 
and neither does his voice resemble our voice, 
While the fishers stood in their blinds, 
The fisher swiftly overwhelmed them, 
and surrounded them in the marsh pools. 
They say to him, 
"Cast us from our fetters, 
We shall not catch those 
When the fishers said so to me, 
I tied up their merchant, 
I bound them in palm-fiber cords, 
and says to the fisher, 
and nobody is buying from me! 
so that the loss fell upon its buyer!” 
making the man, his buyer, listen: 
and damn your worthless vessel! 
and put it on your fish that you buy, 
and yet you sell them for a great price! 
and you haven’t brought any salt or thyme! 
no one of good virtue will join you. 
who won’t buy from us, 
which you hold and support with your elbow 
and take ten for the price of five. 
but it will be as if it never existed. 
but those whom you do not mention fairly will rejoice.” 
the leader of the living generation, 
he said to the helmsman, 
so I can make a sound in the marsh 
and set to flight the crafty bird 
and break off his wing on the spot! 
and I will dust inside my lyre! 
because water does not mix with pitch.” 
their legs turned to jelly, 
and says “Go to your blind, 
the fisher who does not trap fish! 
nor does his lyre resemble our lyre, 
nor does his speech resemble this world’s!” 
the fishers did not take care to start thinking. 
tossed out his net that extended over them, 
He bound them with knots. 
so that your fish do not leap into our vessels! 
who mention your name!” 
I struck them with an iron mace. 
a robber who doesn’t claim what they give him. 
and ruined their ships for the water.
I burnt their entire dragnet, and the snare that ties dragnets together.
I put cauves on them, and dragged them behind my stern.
I made them promise and took their secrets, so that they would not take the good fish.
They will not steal from me, tie to a cane, hoist up, cut up,
and beat the cauves of fish and leaves,
and I made them swear that they would not
stand and dip nets or leave a spear in the Jordan,
nor will they stand on dry land, and take captives in the marshes.
They will neither cast nets, nor take cauves and leaves.
I told them that they would eat cauldrons of the fish that is called “the eel.”
They will eat the catfish and the spider crab,
and catch whatever rises up on its passage,
whom they restrained with cord upon cord, and bound (with) needle and thread.
I have trapped them in the marshes of deceit, and if they leave they will be trapped.
Neither do they drink the Eulaeus’ waters, nor do they know the way to the [un]fathomable river.
I have trapped them in their ships, and tossed my towline to the good.
I told them that they would eat cauldrons of the fish that is called “the eel.”
I have trapped them in the marshes of deceit, and if they leave they will be trapped.
I said to them,
I told them that they would eat cauldrons of the fish that is called “the eel.”
I have trapped them in the marshes of deceit, and if they leave they will be trapped.
I said to them,
I told them that they would eat cauldrons of the fish that is called “the eel.”
I have trapped them in the marshes of deceit, and if they leave they will be trapped.
I said to them,
I told them that they would eat cauldrons of the fish that is called “the eel.”
I have trapped them in the marshes of deceit, and if they leave they will be trapped.
I said to them,
لطفاً پیامدهای نادرست...

در صفحه...

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I shall take them and rise up, and you, the Seven, will stay here.
The fate of scum and filth will be your fate.
The day of light shall rise, and the darkness shall return to its place.
I and my disciples shall rise, and we shall see light’s place.

100 Life speaks and wins, and the man who went here triumphs!

In the name of the Great Life, may the sublime light be magnified!

37. A fisher am I, of the Great Life, a fisher am I, of the Mighty Life.
A fisher am I, of the Great Life, a messenger that Life has sent.
He says to me, fish that neither eat horsebane
“Go, catch fish that do not eat filth, nor smell jimson weed.
They approach neither chum, nor necklaces of marsh nets.”
Life tied a ring for me, and built an indestructible vessel for me,
a vessel whose bright sail flutters and flaps, but is not pulled off.
The vessel is a seed, and it travels through the heart of the heavens.
Its cables are splendid cables, and its tiller is one in which there is truth.
Sunday takes the punt pole, and Life’s Son took the tiller.
They travel with them to the settlements, and divide the light with the excellencies.
They set up thrones in them, and the Jordans came outspread.
Upon the prow are placed lanterns, which are not extinguished by adverse winds.
All the vessels that see me bow down and worship me.
They bow down, and worship me, teaching sublime lessons.
On the prow stands the fisher, and they come to me abasing themselves.
Near him are lanterns, the wicks of which do not move around in a commotion.
There is no stench, he has nothing false, and he is clothed in white garments.
He summons the fish and tells them,
“Beware for me in the world! Beware for me for yourselves,
on account of the crafty birds that are among you!
If you beware for me, my brothers, I shall undertake to be a helper,
a helper for you and a support, from the place of darkness to that of light.”

25 The victorious Life speaks, and the man who went here triumphs!
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
In the name of the Great Life, may the sublime light be magnified!

38. The fisher put on bright garments, and set on his shoulder an axe for wolves and the wicked magian, and there is no rust on the axe. Whenever fishers saw the fisher, they would come and gather around him. They say to him, “You are a lucky fisher, who has not caught the fish of the marsh! You have not seen the seafood, the food they gather within them. You are a measured support, and we shall enroll you among the fishers! You will be our key shareholder, and you will take a share like ours! Give us a share in your vessel, and you will take a share in our vessel! Come, take a share from us, you will give us a share! [We will give you] from what we have, so join your ship with our ship, and wear black just like we do, that the fish do not see your reflection, so when you lift up your lamp, you’ll find you’ll throw them in your boat, and do business. You will eat salt. you will eat oil and date syrup. and distribute them to all the fishermen, you will make porridge and fill up cups, and we shall make you leader of us all! The principals will come to be behind you. They will be your humble servants, and you will take a portion of what we have. Our father will be your servant, and we shall be called obedient to you. Our mother will sit with your handmaiden and tie dragnets. She will come and be your maidservant, and tie cords of every sort for you. She will divvy up the rocks, and throw the lead (weights) in the netting, that it is heavier than the world! The netting greatly sighed, when the fish come, and they will be caught they come and fall upon the good. The fish neither leave to rise up, nor turn around to face the embankment. They sink them down beneath the scum, and restrain them along with a circlet. They carry them off in droves, and beat them back from its crown. She has a fishing weir, which the fish enter and get held back, against the bundles of the weir. They have set up a lattice between the two wheels.
فعالیت لاسه نامه‌ها
شی Seksه حمایت
برای پرو سفالگری
سیه‌های پرو سفالگری
ماله نمایه نسیم
سیه‌های فرآینده سمالله
رویه اگه نامه بانگ بدل‌ل
سیه‌های پرو سمالله
سیه‌های پرو سمالله


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

A good man keeps good company,
and a bad man keeps bad company,
and neither will your boat join my boat,
nor will your seal be set on my seal.
Such is the head of you all,
so you will be food for him!
Such is your savage father,
trapped in the black water!
As for your mother, who ties nets
and the twin heavy wheels,
I struck her with a staff of water,
and split her head down the middle.
I shall guide my friends,
set them up in my ship,
and pass them over every tax collector.
the place where fish are caught.
I shall pass them over the den of iniquity,
and you will perish in your settlements.
I shall pull them away from the fish eaters,
shall dwell in the settlement of Life.
I and my true friends
beneath stainless banners.”
He will lift them up in thrones
and the stranger remained victorious.
The Seven were defeated,
and he led his entire nation to victory.
The man of proven righteousness won,
and the man who went here triumphs!

The triumphant Life speaks,
In the name of the Great Life,
may the sublime light be magnified!
39. It is the pure fisher’s voice,
which calls and teaches in the marshes,
and it tells the fish of the seas,
rise up to the surface of the water,
“Set the group aright,
the fishers who look over the Jordan.
so that your strength may double.
so go back and stay a league behind me,
Beware for me the fishers of fish,
so revile them in their places.”
Shelmey and Nedbey curse them,
he admonished all of them.
and fish curse their nets,
They come and gather near him.
As the fisher said this,
not knowing whence he came.
the fishers who heard his voice.
whose voice we do not hear in the marsh,
They begin to question him,
and she has not accompanied you among (us)?
They say to him,
and you are not like this world’s fishers.”

“Where were you, fisher,
whose vessel we do not hear in the marsh,
and whose vessel is not like our vessels,
and she has not accompanied you among (us)?
Your vessel is not sealed with pitch,
Seeing him, the fishers blush, become ashamed, and stand in their places. The fishers say to him, “For what reason do you fish but not catch? Your ship is not like our ship; it shines like the sun in the night. and sublime banners are unfurled on it. Your vessel is perfect in the air, but your vessel moves between the waters. We never see fishers that resemble you, which rustle together and break, in which there are no cisterns or fountains. The fisher steered the sail-yard and the tiller that brings light to the marshes. There is no cable in your cast net, and no draw-string encircles it. It has no rocks that will be an artifice for the fish of the marsh pools whom your cord has taken in its snare, and you have neither cudgel nor axe, and you have not brought a fisher’s tools, and it is not submerged to snatch fish.” The fishers said this, the fisher spoke, saying to them: “My fishing brothers and sons, get out of my sight! Flee, get out, go up to your town, the ruin of Jerusalem! Ask your father, who knows me, about me! Ask your mother, who is my maidservant, about me! Tell her, ‘There is one fisher in the vessel, he has the four winds as a tiller, and standing within it is a sail-yard, a scourge of afflictions and liberations. They will destroy the land of Jerusalem.’” When they heard and recognized “Pity us, have mercy and be compassionate! We are your servants, We shall take care of your fish, We shall be the servants of your disciples, We shall stand by and take care. The triumphant Life speaks, and the man who went here triumphs! In the name of the Great Life, and in the name of the precious Truth.

40. From beyond, an excellency preaches, She says to him,
در سه سال پنجاه و دو، به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد. این آزمایشات به‌طور کامل، نظریه‌های جدیدی بکاررفته بود که در آن‌ها تزلزل، طبیعت، زمین‌شناسی، فلسفه و سایر علوم دانشگاهی، به‌طور یکپارچه، با هم پیکار می‌کرد.
“Who are you, among the excellencies, whose voice is so lovely, whose palate is so sweet?”
I say to her,

“May Life’s cry be against you, wicked Spirit, Spirit that always seeks evil. I am Splendid Hibel!
I am an iron shoe, which has trampled down the darkness!”
She goes [and] says to him,
“Take from me precious gold, and silver worth more than a wife or children,
and sing me some of your lofty songs.”
I say to her,
“A well-prepared excellency am I, who comes to the demons!
I’ve come to trample the darkness.
A well-prepared excellency am I, whom Life has prepared and sent forth!
A well-prepared excellency am I, the king of the worlds!
A well-prepared excellency am I, whose power is hard against you!
A well-prepared excellency am I, who is better prepared than any other excellency!”

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

*In the name of the Great Life,* and in the name of the precious Truth.

41. From beyond, a man preaches, and Spirit answers him from darkness’ gates.
She brings gold in baskets, and puts pearls at the tips of her locks of hair.
She goes to him and says,
“Strange man! Take from me beloved gold
that is precious, and my sublime pearls, and sing me one of your sublime songs.
Bring forth Life’s Voice, and teach me from the ground up.”
I say to her,
“Leave and get away from me, Spirit, who is plotting evil!”
She goes and Namrus comes along, and she approaches him, and says,
“Strange man, bring me your wonderful sermon!”
I say to her,
“Stay still, Namrus, and keep your scorn to yourself.
I am not a minstrel, who entertains those who fall before me.
I am a man from another world, an iron shoe am I,
and clubs against the Evil Spirit.”

She says,
سچمه نوی اصلیه، مسئله دوم

سچمه نوی اصلیه، مسئله دوم

سچمه نوی اصلیه، مسئله دوم
“May the truth heal you, good man, and may it heal the speech with which you spoke.”

*The triumphant Life speaks,*

and the man who went here triumphs!

42. It is the voice of Manda d’Heyyi that calls and teaches his friends. He teaches the righteous elect about the secrets of this world. “The world full of secrets and hints, the world is full of secrets, secrets which none know.

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

5 The land’s secret is peacefulness. The light’s secret is day. The water’s [secret is] life. The sword’s secret is fire. The world’s secret is Adam.

The foundation’s secret is the heavens. The darkness’ secret is night. The salt’s secret is the soul. Death’s secret is sleep, The First’s secret is his son.

10 The dome’s secret is the righteous elect’s, Kindness’s secret is to shut the eyes, The baptism’s secrets are to say one thing, The pearl’s secret is to say one thing, Love’s secret is to shut the eyes

who would not stand for it for all the worlds. and to know a hundred and one. and to hear one. and to listen to one. on the way and to know.

15 Poverty’s secret

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

is to be sent out in the world. and the body’s secret is the rose. so too will the elect surely refresh, so too will the body surely decay. and the world’s measure will become full.”

20 “From where have you come, truthful man, “I am a man from another world, The mark is set upon my head, The triumphant Life speaks,

and the man who went here triumphs!

43. It is the voice of Manda d’Heyyi, who comes as a judge to the world. He has judged the treasurers, and enraged the chiefs of the tent. He has judged those who expect Truth begging with the wages and rewards he gave them. He gave them wages and rewards, and they took them to their treasury to hide.

5 They took them to hide in their treasure house, It is the voice of Manda d’Heyyi, because Life’s speech has gone from their senses. who calls forth and teaches all his friends,
فظه سعلاء سلام

1: إن شاء الله سعى في طرق العلم،

5: فهذه كتابة مهذبة للإنسان،

10: بل إنما هو سبيل إلى رحمة الله.

15: فأنا كأجدادنا، رحمهم الله.
“Let me warn you, my brothers, let me warn you, my friends! Let me warn you, my brothers, from the death the chiefs of the tent will die. As soon as their mouths open, they will die, and when their eyes close, they will be held to account for their souls, who will have to pass a test there.

There they will have to pass a test.”

He says to them, “Bring me their teachers, who demand much from them, do not give, and throw them down. Bring me their scholars, who teach them, but they do not learn.

There he judges father and son, teacher and student, judges mother and daughter there, and all will be settled, until the Great ordains it.

There he judges mother and daughter-in-law, servant and master, employee and employer. All cases will be judged, save for the case of the husband and wife, and Manda d’Heyyi will absolve him, raise him up to set him in perfection’s house.

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

44. Life’s herald calls forth, “Blessed is he who understands himself. A man who understands himself has no equal in the world. Blessed are you righteous servants, who have kept away from all evil. Shame on you, wicked heart, within which evil governs, and which Evil does not let celebrate a blessing with goodness, which is from Satan’s wrath. The guts that jealousy loosens will dwell in the depths. The mouth that opens to curse will not look upon light’s place.

Those who raise their hands to strike will kill their own masters with the sword. Shame on you, big belly, which nothing from this world will satisfy. You men who give rewards, I call out to you and say, ‘If you give, then do not report it! If you give with your right hand, then do not tell your left hand!’ Shame on the wise man, whose wisdom has taught him nothing. Shame on the builder, who has built no building for himself. Shame on the pathmaker, who has paved no path for himself, and he will not rise up to see light’s place.”

The triumphant Life speaks, and the man who went here triumphs!
پیامدها سیاسی و فقهی

یک درخواست سیاستگذاران

سه‌گانه، سیاستگذاران

سیاست در مسائل تاریخی

سیاست در مسائل اجتماعی

سیاست در مسائل اقتصادی

سیاست در مسائل دانشی

سیاست در مسائل فرهنگی

سیاست در مسائل فضاهای دیتابیس
45. Life’s herald calls forth,
Life’s herald calls forth
everone who prepares himself.
Blessed is he who knows himself,
and whose heart is a builder for him.
Blessed are Truth’s people;
they will rise up to see light’s place.
Shame on the advisor,
who has not given himself any advice.
Shame on the pathmaker,
who has built no path for himself,
on which he goes and does not slip.
Shame on the builder,
who has built no building for himself.
Shame on the evil eye,
since the wicked were not satisfied with this world.
Shame on the big belly,
which does not fill despite all the belly eats.
Shame on the forked tongue,
which gives two different decisions to the same case.
Shame on the students,
who are taught, but do not learn.
Shame on the foolish idiots,
who get stuck in their idiocy.
Shame on the wise man,
who has not taught his wisdom.
Shame on the rulers,
who rule over the forsaken,
and do no good deeds.
They will fall into the blazing fire,
and stoke the coals with their hands,
and kindle the fire with their lips.
Shame on the wicked heart,
within which evil governs,
Wickedness governs within it,
and it will end with of the world.
20 It will end, and not see light’s place.
Blessings on whoever has done good;
“Shame, shame!” calls whoever has done evil.
Shame on whoever has had a bounty,
and has done no good with it.
He has committed sins for himself,
and piled provocations before himself.
Blessings on whoever has had good,
and has done good with it.
He has made a reward for himself.
His works go before him.
His works go before him,
and reach ahead of him on the way.
Your hands perform the truth,
so rise up and see light’s place!
And Life triumphs!

46. From light’s place, I left,
from you, everlasting abode!
From the place I left,
I was joined by an excellency from Life.
The excellency who joined me from Life’s house
held a staff of living water in his hand.
The staff he held in his hand
was entirely leafy from end to end.
He gave me some of its leaves,
my sick heart found recovery.
Once again, he gave me some of it,
and the books became full.
For the third time, he gave me some of it, and he fixed my eyes in my head. Within my head, he fixed my eyes, and I saw my father and knew him. I saw my father, I saw him, and I gave him three requests. I asked him for a great heart, which can be carried by the big and the little. I asked him for calmness, in which there is no rebellion. I asked him for a level path, to rise to light’s place in peace.

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

47. From light’s place, I left, from you, everlasting abode! I was dressed in resplendent robes, and a victory wreath was placed around my head. I arrived and found the Nazoreans, standing on the banks of the Jordan. I set up my throne and sat down, like a father sitting amidst his sons. The good man sits and teaches his sons all the truth, in which there is no error.

My sons! See that you do not commit adultery; see that you do not commit theft; those who commit stealing and adultery will not rise to Life’s house. They will not rise to Life’s house; they will not look upon light’s place.

My sons! See that you perform no magic, and oppress the soul in the body. Magicians and liars will be tossed in cauldrons that seethe, and fire will be their judge.

My sons! See you do not shift boundaries. The day that you displace the great marker, their eyes will not see the light.

Those who shift boundaries, My sons! See you do not deliver a servant to his master or a maid to her mistress, nor deliver the weak to the strong, to be bound in a remote place. In the customs house, his eye will see only darkness, and his foot will find no solid ground.

My sons! See that you do not take a maid who has not been not set free, and thus bring up your sons in her master’s house. If the servant sins one day, on the day that his master judges him, the sins committed by the servant will come upon the head of his father.

My sons! See that you are not informers and that your eyes give no hints, since informers and snitches will be assigned to the penitentiaries.
To the penitentiary, they will be assigned, and they will surely be judged harshly.

My sons!

30 See that you do not practice usury and compound interest, lest you be judged in the dark mountain.

My sons!

See that you do not worship idols and devils, the Olympians, the paganism, and the impiety of this world, because the idols and devils will not rise to Life's house, and those who worship them do not bear a false and deceitful witness. They will not rise to Life's house, and they will not look upon light's place. See what I have commanded you, and surely they will be interrogated before the judge who judges the entire world, on account of a false and deceitful witness, as to his works and his merits.

40 They will be interrogated before the judge He judges every person and those who worship them will not rise to Life's house. My sons!

Whatever is disgusting to you, do not do to your neighbor, since the world to which you have gone has judgment and a great reckoning. It has judgment and a great reckoning, in which safeguarded intellects are tested every day, since all who are laden will rise, those who are empty-handed will be cut off. Shame on the empty-handed one, who will stand empty-handed at the tollhouse. When it was in his possession, and he gave not. He searched there in his lap, and he found not. They will cast the wicked and liars in darkness. They will throw him into the blazing fire. In the blazing fire they will throw him, in whose ear they called, and he listened not. I showed it to his eye, and he saw not. I showed him, and he didn't see with his eye.

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

In the name of the Great Life, may the sublime light be magnified!

48. Truth! I testify to you, as a man who seeks knowledge.

Upon you I let my eyes look, good man, the elect whom Life has moved here. Tell my heart, so it may rest. Speak to my guts, so they may be turned.

Tell their minds, so they may be fixed, and stick to their places.

Tell the watcher of the sea, to save me a crossing over the sea.

Tell the watcher of the rivers, to stretch a cable for me over the rivers.
Tell the one who paves the mountains, to pave me a way over the mountains.
Tell the artisan, who crafts works of art and images, “Desire will thrash your head!”

Tell the body-builder, “Build your building with haste! Hasten to build your building, because you will have to leave it shortly, since this world will come to nought, and its works will fall apart!”
Precious gold will be lost, silver will be sought but not found, and their useless singing will go.
Their hearts’ delight will be torn out, and the nobility will go into captivity.
The king will abandon his crown, and the wicked will be detained here.
The perfect will rise to the light, but the wicked will be detained here.

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

In the name of the Great Life, may the sublime light be magnified!

49. Way beyond, beside Truth’s barrier, there stands a plow plowing, a plow that is no (mere) ox-plow, and that has not been revealed by my clan.
The plow is Truth’s plow, which sows wages and rewards.
Sunday holds the plow, and Life’s Son holds the seeds.
These outstanding men sow and scatter gems; they scatter and toss pearls.
The good sow and scatter blessings; they have brought out and threshed for ages.
For ages, they have brought out and threshed, and set watchers over them.
Over them, they set watchers, sublime, blessed, and completely confirmed.
I say to them,

“Watchers, who have watched for an age, watch closely over your gates; so you may take your gate in peace.”
closely watch over your gates and paths, like a fan of living water, Now Truth comes and goes, and they seek out the good in them.
he takes a fan in his hand, roadside misfortunes will drop [from them], Those zealous ones who are worthy, distressful scandals will drop [from them].
and once more those who are worthy, they will fall from their folds; Those who are unworthy, and approach the mouth of the stud.
from their folds they will fall, my good brothers, and my sisters who are faithful.
Your souls are redeemed and saved, perfect women will be saved,
Perfect men and saved from the mouth of this stud,

The triumphant Life speaks, and the man who went here triumphs!
50. He deals in wages and rewards
Shame on the rulers who rule
they will fall into a blazing fire.
With their hands, they will stoke the coals,
and will rise to see light’s place.
over the forsaken and do no good works;
and with their lips they will kindle the flames.
they will go to boil in the fire.
and their pride will be kept from them.
who are stubborn in their folly!
and they don’t learn true wisdom;
5 Those who acquire to leave to their children,
They will go and boil in the fire,
Shame on the foolish fools,
they will be settled in darkness.
Shame on the students whom they teach,
who seek from them but give not.
who give two different decisions to the same case.
which gives two different decisions to the same case.

10 Shame on the masters,
Shame on the forked tongue,
Shame on the evil heart,
Wickedness governs within it,
Shame on the wrathful one,
who seek from them but give not.
who seek from them but give not.
within which wickedness rules!
within which wickedness rules!
it will surely end on the End’s great day.
who is filled with Satan’s wrath.
who has built no building for himself.

15 Shame on the builder,
For himself, he has built nothing,
Shame on the pathmaker,
on which he walks and does not slip.
Shame on him who gives good advice,
but has not given himself any advice.
but did not give benefits from his blessings.
but did not give benefits from his blessings.

20 Shame on him who had blessings,
He will search in his lap and find nothing,
He will surely end on the End’s great day.
The one who hides his eyes with his own hand,
The one who destroys his own way with his horn,
who should serve as a healer for him?
who should serve as a builder for you?
who should serve as a healer for him?
who should serve as a builder for you?

25 I tell and explain to you,
who will go to Life’s house,
the chosen who live in the world,
and then return to the abode of darkness?
and its works will succumb to destruction.
and not draw near again.

30 Precious gold will be lost,
The shadow of deception
It will disappear like the scents
My perfect ones!
and silver will be sought but not found.
and the service of the world will vanish.
and the things of this world.

35 Days, months, hours, and minutes will finish,
The whole world will end and come to nought,
and it will be as if they never existed.
it will be as if never existed.
لا يمكنني قراءة النص الذي تم فتحته. 

لقد وجدت نصًا غير قابل للقراءة، يرجى التحقق من الصورة.
The joyful vine will be uprooted, and their song will go there and vanish.
The king will leave behind his crown, and the nobles, the rulers of the world, with the breaking of their hearts, they will leave the world.
The Earth will decay and come to a stop in the depths of the stench of darkness.

You, my chosen ones! Do not have any faith in this deceptive world!

My chosen ones!
Blessed is he who has heard and believed; shame on him who is exhausted and asleep.
Blessed is he who heard and believed; he will rise up to see light’s place.

As for the wicked who heard but believed not, they set their faces toward darkness’ place,
the dark mountain will devour them.
Blessed is the one who knows himself and whose heart is his builder.
Whoever is mindful of himself has no equal in the world.

My chosen ones!
Stay firm and endure the world’s persecution, endure the world’s persecution with a true, faithful heart.
Worship me sincerely, so that I may aid you as a support.
My chosen ones!
The way souls must travel is long and without end.

On it, no leagues are measured, and no milestones are marked off in it.
Each league is a penitentiary, and upon each penitentiary,
bailiffs and toll-collectors sit.
The weapon is forged and set, and the iron is burnished and set.
The cauldrons are filled and seething, in which the souls of the wicked wait.
The scales are set and settled.
Out of a thousand, he chooses one.
He chooses one out of a thousand, and chooses two out of a myriad.
He chooses and brings up the souls, that are worthy and deserving of light’s place.

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

51. Among those lying upon the shore, he cried out with a loud voice.
With a loud voice, he cried out, from both banks of the [un]fathomable river, the river whose waters are dragons, and whose waves are scorpions.
In it are firebrands, upon its two banks are all worms,
at its mouth is set a vessel for the molts, and they grab and hold back.
Those who philander and steal will not cross the [un]fathomable river.
العنصر لأدوات الرسم

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Wizards and witches will not cross the [un]fathomable river.
Informers and snitches will not cross the [un]fathomable river.
Those who shift boundaries will not cross the [un]fathomable river.
Those who move boundary stones will not cross the [un]fathomable river.
I, with that with which I am armed, because I am a son of Life,
shall plunge deep into the river,
The dragons did not strike me, nor did all the scorpions sting me.
Fire did not consume me, nor did all the worms destroy me.
They did not throw me into the vessel of molts, because I am Truth,
and Life’s scent is spread upon me.

And Life is praised, and Life triumphs!

In the name of the Great Life!

52. He shook and disturbed Yurba, the warrior man:
“Go, climb aboard your chariot!
and go about in this world.
Go about in the world,
and be a judge for all the worlds!
(in the morning, he rose, at nightfall, he set)
Do not flame nor rage nor sin against my sons.

Do not sin against my disciples,
Yurba arose, and went down,
There were three planets,
They took words from their father,
Every day, three times,
The sun, with pride,
the moon, the poor leper,
Venus, the “holy,” with pride
and they praise my father
As Yurba sits in his chariot,
Venus, the lying Spirit, came,
the two to whom she speaks wickedly
so that Life became enraged;
when the watchers saw this,
They rose, went, and told

Splendid Hibel about the things
Yurba had done in this world.
They tell Splendid Hibel
to go and come to his brothers

he went and came to his brothers,
and stood before the excellencies

Splendid Hibel went up to the excellencies
who were sitting and meditating,

struck Yurba with a club,
and hurled Spirit down from her throne.

He says to him,

“What did I tell you,
when you came to the fallen house?
What sins have my disciples committed,
out of the wickedness you released against them?

You’ve released wickedness against them
and frightened them in this world.”

I took the glory and light away from him,
and lifted him into a dark cloud.

I took away the great crown,
and struck his head with a rod,

[I took away] the four rays
of splendor, light and glory,

and the watchers fled away from him.
The Earth went to ruin,

the whole world perished.
Yurba screamed and Yurba cried,

and he howled in his chariot
from the rage that had come over him.

His face became dark and gloomy,
and he stood there in his original form.

He says to Splendid Hibel,

“If it pleases you,
may your forgiveness be granted to me.
I swear by the 900 prayers,
with which I praise my father Ptahil,

I swear upon that moment and time
when he sought to swallow me and eat me up,

and when he sought to destroy me,
and you were my salvation.

I swear upon the robe
of splendor, light, and glory,

which you brought to me
from a hidden place.

I swear upon the four wreaths
of splendor, light, and glory,

which were taken from me.

I swear upon the robe
which he had brought from a hidden place.

I swear upon the Great Glorious Countenance,
that was from the splendid canal.

I swear upon the two watchers
who unfurl upon Mount Tarwan

banners of splendor from top to bottom.

They speak to me in kindness,
and discourse upon pure teachings.”

Yurba swore strongly,
and set a seal upon his oaths.

Then he handed him the robe
of splendor, light, and glory,

which he had brought from a hidden place.

He gave him back the four wreaths
of splendor, light, and glory,

which enlighten the worlds.

He gave him the great crown,
and he gave him splendor from head to toe.

He fixed him and seated him in his chariot,
and returned to him the watchers who protect him,
فقط محتوى نسخة PDF من لمسة

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who had been completely taken from him, he returned to him all the watchers.
Then a loud voice called out from the hidden, and made him listen in deepest darkness,

60 “Did you not know, Yurba, that my wrath is upon you?
Did you not know, Yurba, that I have lifted you up into the gloomy darkness?
Did you not know, Yurba, that I let loose a punch and a wrath against you,
and all the guards ran away, when I put an evil curse upon you,

and lifted you into gloomy darkness?

Into gloomy darkness I have lifted you,

since no one will be your salvation.
Your mother, Spirit, and Christ, the planets, and the twelve constellations,
were hidden within clouds of darkness, and could do nothing against my powers.

Did you not know, Yurba, that I came here in the twinkling of an eye?
Did you not know, Yurba, you only shine in the world because of me?

Did you not know, Yurba, I gave my sons your strength and mindfulness?
Did you not know, Yurba, I can make your likeness darken and tremble?”

Then he wept in his chariot, and said to Splendid Hibel,

“If I have sinned against your disciples, then may torture and lashing be raised against me,
but on your life, Splendid Hibel, and the secret place from which you came,
on your life, Splendid Hibel, I have not sinned against your children.
I have not sinned against your disciples who live with us in the world.”

Splendid Hibel then rose to his place, and he condemned Yurba to the fallen house,
“Stay put and wait in the house, until Earth comes to nought.”

As Yurba drove out in his chariot, he spoke to him with pure teachings.

He grew afraid and said, “I wanted to do good
Lying Spirit came along,
She took it from him, and he became full of wickedness.
Then he was full of wickedness, and forgot to fear and tremble,
until the final day, on which

All the demons will fall into the darkness

and die a second death.

And Life triumphs!

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

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

45 When he passes the seventh day, he will forget the fear and the trembling.
He will forget the fear and the trembling, and cast evil into the world.
I say, advising you, to be strong and endure the persecution.

40 I told him that Earth would soon vanish, and the two mountains will bend over.
Bent over will be the two mountains, and light’s power will be taken from them.
Completely taken away will be all the stability that they had.
Now their appearance will be despicable, and they will look as if they never existed.
Before their souls howl, and scream and cry on the spot,
and he will say to them,

55 “When we were in this world, your splendor shone over all the worlds.
We bore witness to you, and worshiped and praised you completely.
Now your appearance is despicable, and it has grown dark and gloomy as if it never existed.”
The planets had no explanation to give to their worshippers about how it happened.
The planets, their worshippers, and their souls,
even the souls of the great family
They will fall to the great serpent,
From that day,
and the souls of our good brothers,
The souls of the faithful and sincere

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

In the name of the Great Life, may the sublime light be magnified!

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

Since I had formed a faction within it, so my feats would be fulfilled through him. I spoke to Adunay, my brothers, the two golden sons, who are worth ages and generations to me.”

“I have Jacob and Benjamin, and Meryey the perfect,” he called Spirit, and says to her, he spoke to Adunay,

When Adunay heard, “Who among Life’s offspring came here? They are taking over from us! Come, write a false and unlawful book to captivate ages and generations.”

Then Spirit and Mercury made a decree, and the Seven wrote and arranged the Torah. and placed it in the hands of the sun, Adunay.

They wrote the Torah, arranged it, Moses, Amram’s son, to Mt. Sinai. and shut his mouth to food and drink, and gave him the unlawful book,

Through his feats, Adunay summoned him, He settled him there for forty days, To food and drink, he shut his mouth, to captivate ages and generations.

My chosen ones!

I shall tell you about the Jews, how their book is. It did not come from the light! If their book had been from light, all of them would be of one kind.

My chosen ones!

I shall tell you about Arabs, that their book was taken from the Torah. but they do not inform within the Torah.

From the Torah, their book was taken, yet they heap curses upon the Jews, and sowed dissention among them.

They practice circumcision, like Jews, and they do not know whom they worship.

My chosen ones!

From the day Jerusalem was built, until the demon Bezbat came, among you in the world.

I was unable to dwell so I might dwell among you in the world.

My garb was not of the flesh, I settled upon the diverter, Truth,

I arose and stood, I say, and I say, I say,

“My chosen ones! My chosen ones!”

“Blessed is he, and again blessed is he who takes care of himself. Whoever takes care of himself, there is none like him in the world!”

“How troubled I am, about my disciples who live in this generation!”
They despise the pearls, and make flaws and imperfections in me. How troubled I am, about my disciples who live in that generation!

Spirit unleashes and lets loose upon them impurity and menstruation, and hurls them down to darkness’ gates. How troubled I am, about my disciples who are held captive in Spirit’s captivity!

Spirit unleashes and lets loose upon them waves of adultery, prostitution, and fornication, and hurls them down to darkness’ gates. How troubled I am about my children, the righteous elect!

Everyone who, in the demon Bezbat’s year, sets a turban upon his head is worth ages and generations to me, worth more than a thousand to me!

When he departs from his body, he will be set among light’s excellencies. Anyone who, in the demon Bezbat’s year, has the white banner, the call, and the proclamation, they will go towards him from light’s place.

Everyone who calls Manda d’Heyyi to himself, I, Manda d’Heyyi, will be a helper for him. Everyone who, in the demon Bezbat’s year, sets a turban upon his head is worth ages and generations to me, worth more than a thousand to me!

This is the secret teaching that comes from my mouth, Splendid Hibel.

Everyone who hears and heeds it— how established will he be in his place!

Everyone who neither hears nor heeds it— how afflicted will he be in darkness’ place!

Hear and heed, my chosen ones, and raise your families to light’s place.”

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

In the name of the Great Life, may the sublime light be magnified!

How can I rejoice? It pains me to rejoice in the abode of the wicked!

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

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

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

How can I rejoice, while my soul is yearning for my father?

How can I rejoice at the things I have done for the poor and the youth?

How long can I calm my heart, and how long can I settle my guts?
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
How long can I empower the excellencies, and bring word to the mighty in the world?
How long can I hold down demons, and how long can I slay the rebellious?
From Abator on high?
Being done to me personally?
To drive him away,
How long am I to bring the power and truth,
How long am I to hold down the studs,
How long am I to plow and sow seed in the world?
And how long am I to divide the mortals?
And cast fools into cauldrons to boil?
And how long will Abator judge in this world?
And condemn him in this world?
Who are living in this world?
And the Moon within them?
Month by month,
How long am I to free the righteous elect
How long am I to strike out penitentiaries,
How long am I to put him,
To put him into the seething cauldron?
How long will the land accept seed,
And yield fruit in the world?
And up to light’s place?
And pour it into still water?
And endure pollution and wickedness?
And how long am I to give pearls to mortals?
And raise up the poor and persecuted?
And clothe mortals in darkness?
On adulterers and thieves of the world?
Over the wicked and liars living in the world?
And how long will they kill each other?
And when will my heart be healed?
So that I may hide my fishing net from the world?”
When Splendid Hibel said this, Manda d’Heyyi spoke to him, saying:
And be persecuted in this world?
That wicked people have done,
Manda d’Heyyi spoke to him, saying:
He sprang up from his throne, stood,
Saying to Manda d’Heyyi:
Which I created, fall?
The things I created and ordered?
Out of all the deeds
What is there, upon your shoulders?
When Splendid Hibel said this, Manda d’Heyyi spoke to him, saying:
“Upon whose shoulders should Earth, To whom among the excellencies shall I give
خداوند، دوستی با خدا و نیوضزندگی به عهده خواهیم گذاشت. 

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به من باشید.
When I created Adam and Eve his wife, and there was her departure, and I was their persecutor. I set up the houses of detention, forged the Jews’ chains, I appointed the tax collectors to do all they were commanded to do. I have levelled a road from darkness to the everlasting abode. I have raised witnesses in Abator’s garrison.

I brought Abator, and made him judge of the world. I assigned him the scales, and gave him authority over the world’s affairs. I called the [un]fathomable river into being, and settled Abator upon it. I called into being Adatan and Yadatan, the witnesses were two, I took them as scribes. I settled them with Abator.

I called into being the white fruit, and made it in which souls are enveloped. They blossom out of it, and they sit upon the scales. I called into being streams of water, the Jordan in which souls are baptized. I called into being in it a path, so they travel upon the water channels, [on which] all souls rise.

I made a ship for the good, a ferry of souls carrying them, over to Abator’s house, who gives them strength and truth from head to toe. I brought him to Sunday, and I set him over all the customs houses, and said to him, “Whoever carries a letter will pass by, but whoever does not carry a letter, from you they will be hidden. All evildoers and liars will be held in your penitentiary, until a letter and knowledge from Earth rises to Life’s presence. When the letter and knowledge rise to Life’s presence, then a letter will come to you.

When the letter arrives, then they will rise to Abator’s house. and created life and death in the world. I have established affairs, {the adulterers and thieves among them} and those unworthy will sink into the darkness, since the seductress Spirit came to seduce the whole world.

When I saw the clear warning, I warned about her. I made a boundary and raised it. sincere and faithful men will support the marker. I tell the Nazoreans, on the boundary, if they support the boundary, they will rise to see light’s place.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Whoever deviates from both of them will fall, and there is no way back up for him. He will fall and has no way back, and the mountain, the dark mountain, will engulf him. He will request a second death, and his eyes will never see the light. His eye will never see the light, and his foot will never find firm ground. “He will request a second death, and his eyes will never see the light. His eye will never see the light, and his foot will never find firm ground.”

You have triumphed, Manda d’Heyyi, and made all who love your name triumph! And Life triumphs!

56. Whoever stays perfect within it, his settlement will be at the apex of the light worlds. The excellencies will gather near to him, and they will extend truth[’s hand] to him. To him, they will extend truth[’s hand], and they will receive from him and by them. On their heads, they will set a great crown, like the one who enlightens the worlds. They will set for him a wreath, a victory wreath, and call him the illuminator of settlements. Unless he is among those versed in truth. His heart is not one of the Great (Life)’s, and his mind is enlightened, The one in whom the truth resides, His heart is not one of the Great (Life)’s, unless he is among those versed in truth. The one in whom the truth resides, and his heart is awakened. The one whose mind is enunlightened and his heart is awakened. The one whose mind is unenlightened and whose heart is unawakened, in the settlement of Spirit, the “holy” one, will be settled. He will fall into dark cauldrons, and his form will not shine. The one whose heart is awakened shined greater than the sun and the moon. He shined greater than the sun and the moon, and set the name and the scent on Earth. Each and every day, the disciples gather by his side, and take from him the sign, because the power of his ancestors and the word of his ancestors. When he rises to the penitentiary, he will not be interrogated, and the Seven will not pronounce judgment upon him, and the Seven will not pronounce. He will not go upon the “holy” path, and his eyes will not see the darkness. He will pass on the righteous elect’s path, Sunday runs a run within it. They will rise through secret words, which conceal the darkness from the mortals. They will rise through secret mysteries, the likes of which are kept secret from the worlds. Blessed and twice blessed is the one who separates himself from the world. He will rise to view light’s place. The one who did not, got exhausted, and slept, he will be settled in the guts of Leviathan.
نامه خانم سرپرست سالن‌های لیو

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

In the name of the Great Life, may the sublime light be magnified!

57. A treasure am I—Life’s Treasure! A crown was I—the Mighty’s Treasure!
A treasure am I—Life’s Treasure! I brought light to excellencies and settlements,
A treasure am I—Life’s Treasure! A crown was I, before the Mighty!
and was a glimmer upon the Jordan.
in which excellencies shine.

5 for which there were no forerunners,
The Great [Life] certainly instructed me,
They make me their garment every day,
A treasure am I—Life’s Treasure!
and made me into a garment.
in whose splendor excellencies shine,

10 A treasure am I—Life’s Treasure,
a crown was I, for the glorious king,
a shine that enlightens his mind,
who is spread over the glorious king,
and his appearance shines brighter than the worlds.
so that he is certainly instructed,

When he shines and enlightens excellencies,
the king clothed Splendid Plant with me.
and the settlements that are in the air,

15 he made me a garment for the Jordan.
which enlightens the excellencies
A treasure am I—Life’s Treasure!
The wicked are blind and do not see.
I summon them to the light,
those entombed in the darkness.

I say to them,
in order to rise, do not sink down!”

20 “Wicked people, who sink into the darkness,
I call out to them but the wicked do not hear,
Then the Jordan was a cable,
a cable for the excellencies it became,
A treasure am I—Life’s Treasure!
and cast the wicked into the great Ocean.

25 He put me in authority over the excellencies
A treasure am I—Life’s Treasure!
The excellencies had it and they cut them off,
and the settlements there.
A treasure am I—Life’s Treasure!

I have advised the Nazoreans
They will praise and confirm in my name,
I am Life’s Treasure,
to praise and confirm in my name.

30 I am Life’s Treasure.
who has advised the Nazoreans.
I have advised the Nazoreans
and by my name they rise to see light’s place.

30 They will praise and confirm in my name,
their eyes are filled with light.
شاخه‌های موکومانی به په مسند

این شاخه به هم می‌خورد

\[ \text{شاخه‌های موکومانی به په مسند} \]

\[ \text{این شاخه به هم می‌خورد} \]

\[ \text{یک‌شاخه ردیابی که په لحظه} \]

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With light, their eyes are filled, and Manda d'Heyyi dwells in their heart. Whosoever dons me, Life’s Treasure, loves neither wife nor children, loves neither gold nor silver, loves neither money nor possessions. He does not love material food and envy has not fallen upon him. Upon him fell no envy, and he did not forget the evening devotionals. He did not forget his lessons and books, and did not turn away from his lord’s word. He did not turn away from the love of his father, Manda d'Heyyi, and will not fall into the great Ocean. He did not forget Sunday and did not neglect the morning prayers. He did not forget the Great’s path, the one of reward and charity will be taken away. He did not forget his lessons and books, and did not turn away from his lord’s word. He did not turn away from the love of his father, and will not fall into the great Ocean.

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

5 The triumphant Life speaks, and he delights in me and shines. and he gives me and is distinguished by me. The vine that is fruitful will rise, and that which is not will be cut off here. Whom I taught and instructed will rise; he will see light’s place. Whom I didn’t will be cut off; he will fall into the great Ocean.”
لا يمكنني قراءة النص العربي من الصورة.
he set a chair for me from beginning to end.  

All to me gave their obedience, all gave obedience to me.  

Then he spoke to Great Plant, and made a pact with him.  

From his clothes he dressed him, and he dressed me, Life’s Treasure, upon him.  

“He set a chair for me, all gave obedience to me.  

All to me gave their obedience, they praised my appearance from head to toe.  

Then he spoke to Great Plant, and made a pact with him.  

From his clothes he dressed him, and he dressed me, Life’s Treasure, upon him.  

Go with the power of Life’s Treasure. All your works will be secure.  

Secure will be all your works, and you chose one who is like you and guards you, is destined to stand apart from you,

since the one for whom the garment is destined, but he will give his obedience to you.

A treasure am I—Life’s Treasure! Life’s Sam, with their splendid tartabuna, sent me to adamantine worlds, to adamantine worlds he sent me, to enlighten his form in his settlement, so excellencies might shine in his appearance.

to spread greater glory, we pass by in ships of light.

We ride forth and travel, and come up to the border region.

In light ships we pass by, they shone by the power of Life’s Treasure.

Our splendor shone upon adamantine worlds, they came out before Life’s Treasure,

By the power of Life’s Treasure they shone, in whose perfume excellencies delight,

and they said to her, whose advice the Great has vindicated, whose secret name is kept for Yukabar.

“Blessed is your arrival, Life’s Treasure, in whose perfume excellencies delight, and within whom the settlements are bright.”

Then Great Plant installed her and whose secret name is kept for Yukabar.

59. A treasure am I—Life’s Treasure!  

Life’s Sam gave me a pure garment, within which worlds shine.  

He gave me a girdle, a girdle of living waters, in which there are no pains or afflictions.  

He gave me a great crown, in whose splendor the worlds shine.  

He gave me a pleasing smell, so that the waters delight with my scent.  

He gave me a great power, that shines forth and enlightens continually.  

He gave me secret helpers, and appointed watchers over me.  

He gave me a great victory, through which the Jordans were purified.  

When they mention my name over the Jordan, then they place my strength upon it,
سپاس، صلی الله و
سالاری طهران نیایه
سالاری رستم‌خانه
جلال‌الله، معلم‌خانه

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دکتر، پژوهشگر
نیایه، صلی الله علیه
سالاری رستم‌خانه
جلال‌الله، معلم‌خانه

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دکتر، پژوهشگر
نیایه، صلی الله علیه
سالاری رستم‌خانه
جلال‌الله، معلم‌خانه

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دکتر، پژوهشگر
نیایه، صلی الله علیه
سالاری رستم‌خانه
جلال‌الله، معلم‌خانه
and the Jordan rises up within me,
It gives them speech and hearing,
It gives them a shining appearance
are placed upon the Jordan.
It transplanted Great Plant,
My power enlightens the worlds,
It brings down bodies of living water.
By my power and that of water and air,
By my power and that of water and air,
By my power and that of water and air,
They planted for them splendid clouds,
They gave them a pure sign,
They will be consecrated by their power,
They will be set upon splendid thrones,
Each will be more magnificent than the last.
He with whom the secret of his ancestors
is more exalted than all the excellencies,
like the splendid sparks in light’s place.
By my power and that of water and air,
Order was given to all the worlds of light,
We set them in order and enlighten them
We made a passage for the excellencies,
They gave a creation to the king,
We sally forth and move on,
We address Big Sam,
“Your splendor is constant, your form is bright,
We gave power to Big Sam,
We sally forth and move on,
When we reached Splendid Yawar,
“You are a father of excellencies,
[The Life] has surely created for you,
and over all the works of light’s place.”
Then Manda d’Heyyi clothed himself with us,
We sally forth and move on,
When we arrived at Yushamen’s house,
Upon Yushamen’s house shined our splendor.

and the excellencies have the truth.
and purifies them from the mortal realm.
and my strength and heroics
whom it clothed within me.
and brings down water courses.
splendid lands took shape.
splendid settlements were founded.
excellencies have fruits, vines, and trees.
which brought speech and hearing.
consecrated by their power.
and set upon the pure boundary.
and called the heads of the worlds.
and the words of his ancestors abide,
and his form is exalted, shines and enlightens,
order was given to all the worlds of light.
and they had power over them.
and made our works rise to the summit.
and they gave treasures to the worlds.
since it was created by them.
and we come upon Big Sam.
and we say to him,
because it spread your beauty over us.”
entirely over the settlements and the Jordans.
and we come upon Splendid Yawar.
we addressed Splendid Yawar,
and lord of all the settlements.
and given you authority over the enclosure,
and we placed our power and secret on him.
our splendor shined forth upon Yushamen.
Yushamen was engaged in plotting.
When he was engaged in plotting,
    he left through the gate of his shell.
When we saw him,
    we address to him,
“You are our great father and the first one,
    and your splendor shines forth in passing,
Your movements are in Life’s house,
    and your deeds are recognized in light’s place.
They call you the arranger of ordinances,
    you are the lord of all goodness!”
I gave him light and clarity,
    and I set him up in his settlement forever.
We sally forth and move on,
    and we come upon Abator’s house.
When we arrived at Abator’s house,
    our splendor shined forth upon Abator.
Abator sprung up, rose from his throne,
    and made a petition to Life.
To Life he made a petition,
    on account of the wrongful deeds he had done.
The three excellencies said to him,
    “Ladies rejoice and rejoice,
that truth is in this man, who is dressed in the garb of splendor.
    and light is cast over his shoulders.
He is dressed in the garb of splendor,
    and signs with the pure sign.”
Our father weighs with the scales,
over the great Jordan of living water,
Then I appointed Abator,
    to the everlasting abode,
and over the souls that rise
    that rise from the world.
and over the goodwill and praise
I posted him over the Seven and the Twelve,
    for him to command and be obeyed completely.
We said to him,
    when you were transplanted from the hidden places?
“Why do you fail, Abator,
    when you were transplanted from the hidden places?
When you were transplanted from the hidden places?
Why do you fail, Abator,
    and grow angry with Ptahil,
Why do you fail, Abator, he being roused by you?
    that come from the two of you;
Now it is perversity and wickedness
    and are turned away.
the souls suffer from their faults
    on truth’s paths,
The one who stands firmly will rise
    he will end up at the end of the world."
The one who does not stand firmly,
    and protected his treasure, from top to bottom.
I have concealed Abator from the Seven
    We put some of the air’s scent upon him.
I gave him light and clarity.
    and confirmed his speech, from start to finish.
We confirmed his deeds,
    and we come upon Excellent Ptahil.
We sally forth and move on,
    he was filled with love,
When we arrived at Excellent Ptahil,
    quickly send a boon to me,
and says,
    Each and every single day
“If it pleases my father, Manda d’Heyyi,
    that they lift the clouds of darkness for me.
brings perversion and wickedness to mind, need and failure, because my father became angry with me.”

We address him and say,

“The chosen one whom the Life sent to them, and set up a throne for him in light’s place, and raise him to the everlasting abode.”

He said to them, if the Seven set stumbling blocks,

“If the disciples have made mistakes, I will be surrounded within a cloud of darkness!”

He said to them, if the Great grows angry with me, will I be mentioned before the Great?”

Manda d’Heyyi spoke to Excellent Ptahil, saying, “You will be held responsible for the stumbling blocks and the disciples, from your wrath, rage, and lust.

You have given them power over the disciples that sin against the Mighty and offend him.

He will set passion and lust upon them, and put them at the end of the world.

They will ply with intoxicants the world’s children who are held back.

If they sin against the disciples, it will be through your foolishness, Ptahil.

If your disciples sin, it will be through your foolishness, Ptahil.”

Thus spoke Manda d’Heyyi, and he responds to Excellent Ptahil, and says to him,

“Our father, the chosen without flaw, desired that Yawar be a helper for you.

Yawar was a helper for you, and Sunday was a savior for you.

The Great [Life] knows your name, and has surely created the Jordan that sent you.”

And Life triumphs!

In the name of the Great Life, may the sublime light be magnified!

To you I speak and teach, my perfect chosen people, who are living within this world. Don’t be part of the darkness, but set your eyes upon light’s place. Distinguish death from life, and do not be a liar when you speak.

Distinguish the wicked from the good, and yourselves from the wicked sinners of darkness’s place. Love and teach one another, and your sins and trespasses will be forgiven. If you watch, listen, and learn, then you will successfully rise to light’s place. Good people sit and argue, and how they argue and learn!
Good people talk and advise one another, and say,

“Who will come and who will tell me?
Who will come, and tell me,
Good people tell tales,
“There were two kings,
The king of this world,

10 The king of this age
He donned darkness’s crown,
In his right hand, he took his sword,
He began to slaughter his sons,
The king of the worlds beyond

15 the king of the worlds beyond
He assumed light’s crown,
He took Truth in his right hand,
He began to instruct his sons,
‘Who will come, and who will tell me:
before the firmament stretched forth,
before Earth condensed,
before the sun and the moon
how was the soul?’

20 ‘When it was sitting in the vessel,
When it was sitting in the vessel,
When it was sitting in the vessel,
and wreaths of air were set upon its head.
Its eyes were beams of light,
Its mouth was pure perfection,
From the day the evil one began to think,
He grew extremely angry,
A messenger was sent,
They brought the living waters,
They brought the shining light,
They brought the gentle breeze,
They brought the living fire,
They brought the soul, the pure mind,
From fire and water,

25 before the firmament stretched forth,
before the stars were formed within it,
before the condensation fell upon the waters,
go about within this world,
the soul neither hungered nor thirsted.
the soul had neither diseases nor infirmities.
the soul had neither heat nor cold.
its locks were pleated,
gazing upon the place of the Mighty’s house.
and praised the king of light’s place.’
wickedness grew within him.
and waged war against the light.
to crush the strength of the rebels.
and put them into the still waters.
and put it into the gloomy darkness.
and put it into the blustering wind.
and put it into the devouring flame.
and put it into the mortal body.
a single firmament stretched forth.
From fire and water, they made Earth solid upon its foundation. From fire and water, there came fruits, vines, and trees. From fire and water, there was formed Adam in the flesh. They baptized the messenger, and sent him to the end of the ages. He called a proclamation out into the world’s chaos. From fire and water, there came fruits, vines, and trees. From fire and water, there was formed Adam in the flesh. They baptized the messenger, and sent him to the end of the ages. He called a proclamation out into the world’s chaos.

Adam, the sleeper, awoke to the messenger’s voice; Adam, the sleeper, awoke and went out to the messenger’s side. ‘Come in peace, messenger, Life’s emissary, who came from my father’s house! How did the precious How did they prepare the throne for me, and beautiful Life plant after them? How did they prepare the throne for me, and will my dark form sit here in sorrow?’”

The messenger spoke and said to Adam in the flesh, saying: ‘The thrones that they prepared for you are fair, but your form will sit here in sorrow. All will remember you for good, and they took pleasure in me and sent me to you. I have come and I shall instruct you, Adam, and I shall save you from this world. If you take heed, listen, and learn, then you will successfully rise up to light’s place.’

Adam listened and became faithful; Adam made a pact; Adam anticipated and rose up; Take heed, listen, and learn, perfect ones, blessed is he who listens and believes after you. blessed is he who makes a pact after you. blessed is he who rises up after you.” and rise up to light’s place in triumph.

And Life is praised!

In the name of the Great Life, may the sublime light be magnified!

Who will come forth, and who will tell me? Who will come forth, and who will tell me? Who opened the splendid Euphrates’ floodgates, and who excavated its two banks? Who formed the earth, and stretched out the firmament completely? Who stretched forth the bright banners, and enlightened excellencies in their settlements? Who performed the living baptism, and who made the mark of the pure sign? Who sowed seed within it, and who served as the watcher within it? Who settled in it settlements, and who built within it tents? Who proclaimed Life’s call, and brought light to the great palace? Who achieved success with it, and wove the wreaths from start to finish? Who set Aquarius within it, and was called ‘the healer’ therein? Who chose the Great’s portion, and successfully brought it up to light’s place?”
سهم، نهجه نلمجومه‌لله

نهمه‌ی یک پیمانه به عنوان سهمیه‌ی یک اقتباسی است.

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سهم، نهجه نلمجومه‌ی انتقالی به عورت

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سهم، نهجه نلمجومه‌ی سخنگویی به وکالت

۲۵

سهم، نهجه نلمجومه‌ی سخنگویی به وکالت
"Life will surely know,
Life will surely know,
Yawar opened a mouth for the splendid Euphrates,
and Yushamen excavated its two banks.
Ptahil formed Earth,
and stretched out the firmament completely.
Behram stretched forth the bright banners,
and enlightened excellencies in their settlements.
Shelmey performed the living baptism,
and Nedbey made the mark of the pure sign.
Adam sowed the seed,
and Shitel served as the watcher within it.
Excellent Ennosh set within it settlements,
and built within it tents.
Hibel called forth with Life’s voice,
and brought light to the great palace.
Yukashar achieved success with it,
and wove the crown from start to finish.
Heyya-Shom set Aquarius within it,
and was called ‘the healer’ therein.
Life’s Son chose the Great’s portion,
and successfully brought it up to light’s place.”

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

In the name of the Great Life,
may the sublime light be magnified!

62. When Earth did not yet exist,
and the world had not been called into being,
When it had not yet condensed,
nor had that which is solid been called into being,
When the waters were still black,
Splendid Hibel went forth,
and Shehlon, and Ayar,
and they came to stand upon Earth.
Hibel set a boundary and measured the water,
dividing it up inch by inch.
As Shehlon stood,
his mind became filled with spite
against Splendid Hibel and Splendid Ayar,
so he said to them,
“My brothers, you foolish excellencies,
you excellencies without polish or beauty,
this world to which you have brought me,
you will not only be made up,
there will be for it no land out of it,
and the black water will not dry up,
from this world that you have called up.
How will Adam ever have Eve, his wife?
How will Adam’s children ever exist?
How will they sink and rise?
How will the shells and settlements exist?
How will he get his strength?
How will he get his sweet scents?
How will fragrant herbs and aromas
waft up to Adam from this black water?
{How will he ever find a wife?}
and all the other fragrant plants,
How will Splendid Qamamir exist here?
just as marjoram and tarragon are planted?
How will he plant here flowers,
vegetables, medicinal herbs, and seeds?
How will they come from this black water?
How will there be a muddy land?
Studs, cattle, and the plow,
How will the earth be plowed,
How will the Adam’s children go forth,
With what will they pound it,
How will the white ewe come into being?
How will she become pregnant and give birth?
and grind for Adam so that he may eat?
How will the white dove be summoned,
As Shehlon said this,
“I will form that which is solid,
I will flush out the black water,
I will create Earth,
Hibel and Shitel
Shehlon became full of wrath
“You are a wicked son of a bastard,
Who are you among excellencies
As Shehlon said so,
and the black waters flooded out.
They made its floods into Earth’s land
Ayar buffeted it with his wings,
Ptahil pounded in the columns,
Shitel made its spheres,
Hibel moved swiftly on,
Yusmir, Shehrun, and Behron
They framed the ship,
Hibel made its neighbor,
and turned it around under Earth.
and poured the living water,
and the living water wept,
Just as living water mixed with still water,
They brought Yushamen,
and said to him,
“Give us your children,
and bring light to this world
from which you may take your share.”
They brought the sun and Zehrun,
سیر متقابل نموداره

5 روشن‌سازی جرم‌های

60 کلیدهای مرتبط با دستگاه

65 نمونه‌های مربوط به دستگاه

سیر متقابل نموداره

70 نمونه‌های مربوط به دستگاه

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They put them in order and brought them, set them on the Jordan, and told them:

“You will be a light source, by day on Earth,
and when you are concealed, you, moon will be a light source in the night,
so that neither a terrestrial war
nor a celestial war will arise,
and they will have power over Adam and his wife.”

They received the sun by day and the moon they received by night.
They brought forth the great Venus, the great Jupiter, the great Saturn,
and the great Mars,
They brought Little Eve, gave her a share,
and they made Earth’s successor.
They appointed Yushamen’s sons
and Yushamen’s sons didn’t want it,
they appointed Yushamen’s sons for eighty years,
and they made him a ship.
They brought Little Eve, gave her a share,
and they brought them to the planets.
Each of them received a share.

A voice from on high cried out to us. It chose Intellect.
It sent Intellect to us, from the everlasting abode.
Intellect goes forth and comes and those who know him and believe in him,
and those who know his acquaintances.
their white garments they shook off,
They set them on their heads,
They knelt down and bowed before him,
They say to him,
“Whence comes your date palm?
Whence comes your roots and your date palm?
Whence comes the one who planted you?”

The gentle Intellect replied to those who know me, saying,
“My roots are from Life, and my date palm is from light’s place.
The men who created my garments are intellects of the everlasting abode.
My sons made the summoning, and I came to awaken this world.
Blessed is the one who heeds my speech, and walks along my path;
Whoever heeds Manda d’Heyyi’s speech will see the Great Life.
Whoever doesn’t heed Manda d’Heyyi’s speech will fall into a blazing fire,
and it will be their dwelling place
until the great judgment day,
when I will be a witness against him:
I was a herald who called him.
I called into his ear, but he didn’t listen.
I called and he didn’t listen with his ear.
دستوری سیاست‌نگاره

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I showed it to his eye and he didn’t look. I showed it, but he didn’t look with his eye.”

"And Life triumphs!

In the name of the Great Life, may the sublime light be magnified!

64. I have come to this world, to make a creation of Life, and draw down the Jordan from top to bottom. Those who were from Life, to set up Jordans with them, to make petitions of the Great, and plant the thriving scions, to make petitions of the Great, and give them living waters to drink, give them the Great’s speech to hear, and the word that Life said to me. I teach them praise, and they start to praise the mighty, the mighty and the creatures whom they saw. Those come out against me, in order to take snares after snares. Those who were dwelling there, the Seven, to the Seven children of the mortal abode, by whose power I went there. and the offshoots of the great, and to arouse Life’s tribe, to teach them prayer and praise, so they may praise Splendid Yukabar, a helper was he,

I spoke to the mighty

I spoke, saying

“A great one am I, son of the Great, I have come to cry Life’s call, to plant the scions of the successful, to plant [them] and teach them good, so they may start to praise the mighty, the man who was a helper, from darkness’s place to light’s place. And Life triumphs!”
65. In a bright cloud, I sit.  
I went there and I came,  
I came upon seven figures,  
All of them were sitting in mourning,  

They scattered ashes on Spirit’s head,  
They were speaking with wicked talk,  
With lustful words they said,  
“Come, let’s assume a false guise,  
Let’s appoint a head,  

Let’s give out fruits to the world,  
Let’s make a call, like the man who went here,  
let’s make them listen, fill them with perversity,  
and tell them,  

‘Why have you abandoned our words?  
and changed what we have said?’  
Let’s sit down and tell them,  
I saw them, mocked them,  
I shone in my abounding splendor,  
The nations that saw me grew frightened,  

Spirit fell from her throne,  
The Seven trampled their robes,  
All of them held their heads low,  
Down they fell upon their faces,  

“O Lord, we have really sinned!  
As soon as I was armed,  
I spoke and I said  
“When I came, to work here,  
so I would come to do good.  
I will explain to them your wicked advice,  
I will explain to them your speech,  

Why would they listen to your words,  
My chosen people certainly listened to me,  
They were all good,  

And Life triumphs!
In the name of the Great Life,

66. Way out beyond, in the splendid fruits, in the perfect house, within you, Adam's garden, Whatever the great say, 5 They say things with glory, They reveal the secrets that Before there was this abode, before the sun and the moon existed, The splendor within its vessel blazed, the words were hidden, The winds kept the peace, The produce that is entirely splendor, the Lord of Greatness has set The great first one spoke, saying “My son, come be a messenger for me, come, for me bear a burden, Go to the realm of darkness, to the place of the lions, to the place of dragons, 20 to the place of the liliths, to the place of the water-torrents, The first spoke, saying “If I go down, who will bring me up? Who will embrace my soul, 25 Who will form a solid space for me, My wreath, the beams of splendor, If the wicked capture me within their fortress, The great spoke, saying “If you go down, who will bring me up? Who will embrace your soul, 30 Who will form a solid space for you, Your wreath, the beams of light, If the wicked throw you within their fortress, 35 Translation | 193 In light's courts, within you, Ayar's garden, is insight. is a proclamation, called forth by Life. they tell stories with glory. they say the proclamation's words. were once held between father and son. before all this existed, and went into the world, and the light blazed within their garb, hidden and guarded within their books. and settled upon the world's wilderness. and the light that is entirely beams, and confirmed in the perfect house. to the first, his son, come, bear a burden for me, and tread down the rebellious lands for me. in the darkness that has no tinge of light to the den of savage leopards, to the den of the devastating demons, and the Astartes like veiled women, and the courts of devouring pitch.” to the great, his father, If I fall down, who will grab me? so that we do not fall into the devouring waters? so that we do not fall into still waters? who will set it upon my head? who will be my savior?” to the first, his son, If you fall down, I will grab you. so that you do not fall into the devouring waters? so that you do not fall into still waters. I shall set upon your head. I shall be your redeemer.
لا يمكنني قراءة النص الذي تم تشفيره.
Rise in the name of Life, gather the beams of light, and go to the realm of darkness,”
Lions would have surrounded me, devastating demons would have surrounded me,
Dragons, liliths, and the Astartes like veiled women would have surrounded me,
water-torrents and fields of devouring pitch would have surrounded me,
if it were not for the strength from me, if it were not that I am a disciple, a disciple’s voice.”
He submitted to the man, his creator. The Lord of Greatness said to him,
“Why have I sinned against you and sent you, and why have I sent you here,
to the depth in which everything is corrupt, in which none can abide?”
When Sprout heard this from me, he sent me a staff, and said to me,
“Go slay the lions with it! Go slay the savage leopards with it!
Go slay the dragons with it! Go slay the devastating demons with it!
Go slay with it the liliths and the veiled Astartes!
Go dry up the water-torrents and the courts of devouring pitch.”
I raised a cry to Life’s house. It had sent me strength and splendor.
I set in order the things, about which my father had ordered me.
I crushed the darkness, and established the light throughout.
I rose without any fault, and had no flaw or imperfection.

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

In the name of the Great Life, may the sublime light be magnified!

67. From beyond, an excellency cries out and instructs the man Adam.
He says to him,
“Do not sleep, and do not lie down. Do not be a child of the house,
Do not fall in love with fragrant wreaths, and take no pleasure in an alluring woman.
Do not fall in love with perfumes, and do not neglect your evening devotionals.
Do not fall in love with false shadows, alluring prostitutes,
and false shades that deceive.
Do not drink and become drunk, and do not forget your Lord from your mind.
When coming and when going, watch out, you’ll forget your Lord!
When standing and when sitting, watch out, you’ll forget your Lord!
When coming and when going, watch out, you’ll forget your Lord!
When resting and when sleeping, watch out, you’ll forget your Lord!
Say not, ‘I am a beloved son, there is nothing wrong with anything I do.’

Adam, take a look at the world, a thing in which there is nothing
in which there is security.
He sets the scales upright, out of a thousand, he brings over only one.
He will bring over one out of a thousand, and out of ten thousand, only two.
Fragrant wreaths are worthless, they will be as if they had never been [...]

Everyone who lapses into adultery, his trial will be in the fire.
Everyone who lapses into theft, will be bound in the dark mountain.
Everyone who sleeps with his friend’s wife, his trial will be in the fire,
until his spirit yields.
Everyone who sleeps with a widow should be bound in the dark mountain.
Everyone who sleeps with [an unmarried] bride, will be tortured in the twin wheels,
and should not behold Abator.
Whoever abandons one and takes another will be tortured in the fire-pots.
The woman who commits adultery will become kindling for an oven,
and should not behold Life’s house.

Everyone who goes to fortune-tellers and false astrologers, will be tortured in vessels of ice.
Everyone who drinks wine in a tavern and gets drunk,
engaging in drums, revelry, and whoring within it, they should tear him apart with asphalt rakes,
and he will not behold Abator.
Everyone who goes unto a songstress and sows his illegitimate seed, goes out to the dung heap, puts the child down,
she gets pregnant by him, takes poison digs a hole and buries it,
digging a hole and burying it, and with her heel she tramples it,
and the eyes of the child see its mother and the mother does not see the child.
The child will die in the dung heap, and its mother will weep secretly for it.

He will be interrogated in that penitentiary of the enraged and furious dogs.
She should be interrogated [in that penitentiary] of the enraged and furious dogs.
and she will not behold the light, and her name should be erased from Life’s house.
Everyone who approaches his wife, and does not wash in water,
should dwell in the bowels of Leviathan.

Everyone who drinks wine in a tavern and gets drunk,
engaging in drums, revelry, and whoring within it, they should tear him apart with asphalt rakes,
and he will not behold Abator.
Everyone who goes unto a songstress and sows his illegitimate seed, goes out to the dung heap, puts the child down,
she gets pregnant by him, takes poison digs a hole and buries it,
digging a hole and burying it, and with her heel she tramples it,
and the eyes of the child see its mother and the mother does not see the child.
The child will die in the dung heap, and its mother will weep secretly for it.

He will be interrogated in that penitentiary of the enraged and furious dogs.
She should be interrogated [in that penitentiary] of the enraged and furious dogs.
and she will not behold the light, and her name should be erased from Life’s house.
Everyone who approaches his wife, and does not wash in water,
should dwell in the bowels of Leviathan.

Everyone who drinks wine in a tavern and gets drunk,
engaging in drums, revelry, and whoring within it, they should tear him apart with asphalt rakes,
and he will not behold Abator.
Everyone who goes unto a songstress and sows his illegitimate seed, goes out to the dung heap, puts the child down,
she gets pregnant by him, takes poison digs a hole and buries it,
digging a hole and burying it, and with her heel she tramples it,
and the eyes of the child see its mother and the mother does not see the child.
The child will die in the dung heap, and its mother will weep secretly for it.

He will be interrogated in that penitentiary of the enraged and furious dogs.
She should be interrogated [in that penitentiary] of the enraged and furious dogs.
and she will not behold the light, and her name should be erased from Life’s house.
Everyone who approaches his wife, and does not wash in water,
should dwell in the bowels of Leviathan.
بپ صحه اینه بخه ار گشوره
کشش دیه سسمه وی بخشه
بپ ار وجة نمکه
فیرماری قطعه قسمت
بپ ار مویه قطعه

[250]

بپ صحه اینه بخه ار گشوره
کشش دیه سسمه وی بخشه
بپ ار وجة نمکه
فیرماری قطعه قسمت
بپ ار مویه قطعه

[251]

بپ صحه اینه بخه ار گشوره
کشش دیه سسمه وی بخشه
بپ ار وجة نمکه
فیرماری قطعه قسمت
بپ ار مویه قطعه

[252]
The man who sleeps with his wife, that first day when she washes away uncleanliness and menstruation, they should raise him into clouds of darkness. Everyone who practices usury, and charges interest on gold and silver, they should raise him into the dark mountain. Everyone who loves gold and silver, and does no good within it, should die two deaths instead of one, and get cut off. Everyone who breathes in Life’s scent and does not mention Life’s name over it should be interrogated in Abator’s house. Everyone who does disgusting deeds will be taken by the Seven’s sword and blade. Everyone who dyes his hands and feet, and distorts the likeness his Lord ordained for him, He will hold the coals in his hand, and he will kindle the flame with his lips. He will ask for death but will not die. Life will not approach him, and neither let him die, nor will he be relieved from his suffering, and to rise to see light’s place, He will not be condemned in sin’s abode, and because of the baptism he received. Everyone who loves colorful fabrics and colors will be clothed in darkness. They will cover him with gloomy shrouds, and put blazing sandals on his feet. Darkness goes out before him, and gloom comes after him. He will have demons beside him, because he loved colors and colorful fabrics. He will be bound in the penitentiaries until his spirit becomes perfect.” To you I am speaking and explaining, the souls of my righteous elect, who testify to Life. Do not do disgusting deeds, lest you sink down to darkness’ place. The triumphant Life speaks, and the man who went here triumphs! In the name of the Great Life, and in the name of the precious truth! 68. When Manda d’Heyyi went to the place where demons dwell, the demons wept, wailed, and shed their tears, when they saw his splendor. The demons cried like lambs, and the women bleated like sheep. When Manda d’Heyyi went to the place where Gap dwells, Sprung up from his throne, stood, Gap, upon seeing his splendor, and said to him, “Who are you, from the Great [Life], and who are you, to rise up to the Jordans?” [...] He sees fruits and trees, and the scent of Life that came upon me.
Droplet Steady comes and goes, she leaves the inner shell.

She leaves the inner shell, the horrid darkness and black waters.

They leave, coming to the seven walls that surround Senyawis.

By the outer wall, Droplet Steady sat,

for sixty-two years Droplet Steady was at the outer wall,

until the scent of Life came to rest, and a messenger came to her

He says to her, “Get up!

Get up, Droplet Steady, whom Life has built and edified.

Get up, Droplet Shine, whom Life has sought and loved!

Get up, Droplet Appear, and rise to the side of your ancestors!

Get up, Droplet Firm, and become Life’s truth!

Get up, Droplet Pearl, the pure pearl, whom Life loved, and who was your summoner!

Get up, Droplet Life’s Treasure, whom the great planter has created!”

He comes and goes to Droplet Steady.

When Droplet Steady reached the gate of the wall, she bent her knee to the ground. She praised her ancestors, saying,

“He is the Life that does not die, the ceaseless, limitless light and splendor.

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

In the name of the Great Life, and in the name of the precious truth!

{When the scales did not want to weigh, from his place up to the king he rose. He embraced and coddled him, and said,

“Go, Sharhabiel and Behram, the scales whom the excellencies wanted, choose one out of a thousand and bring up [...]”}

69. The light was planted, and the hidden light shined forth,

which was planted from the droplet’s light.

Manda d’Heyyi opened his mouth, speaks to Excellent Shunglan,

and gave him a response, saying,

“You are a son of new splendors, you are a son of precious lights,

You are a son of pure hidden mountains, whose name is entrusted to the excellencies, and is hidden by the excellencies.”

Manda d’Heyyi comes and goes until he arrived at Splendid Plant.

When Splendid Plant saw him, he sprang up from his throne,
دسترسی به کتابخانه نمی‌گیرید.

برای مشاهده کتابخانه، لطفاً به دسترسی به کتابخانه نمی‌گیرید.

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برای مشاهده کتابخانه، لطفاً به دسترسی به کتابخانه نمی‌گیرید.
and responded to him, saying,

15 “Light up the giant mirror,

Bring light to the settlements,

When Splendid Plant said this,

and says to him,

“You are a son of new mirrors,

You are a son of hidden settlements,

Manda d’Heyyi responds,

and you are a son of hidden settlements,

Manda d’Heyyi comes and goes

You are a son of the excellencies' image,

until he arrives at the home of Splendid Transplant.

When Splendid Transplant saw his splendor,

and says,

“Blessed is your coming, Manda d’Heyyi,

the myrtle who [is the eldest

and the daffodil, who is the eldest

blessed is the glorious throne on which you sit,

which was planted from Intellect’s wand.”

When Splendid Transplant said this,

Manda d’Heyyi responds,

and he says to him,

“Blessed is the creator who created you,

he has given you such greatness,

and made you a great one, like the precious Intellect,

and made you Truth,

beloved by all excellencies.”

Manda d’Heyyi comes and goes

until he arrives at Splendid Frolic.

When Splendid Frolic saw his splendor,

responded to Manda d’Heyyi,

“How clear is your insight, how shining and steady your splendor!

Your splendor is abundant.

Just as the crown upon your head shines,

your splendor shines upon the excellencies,

When Splendid Frolic said so,

and responded to him, saying to him,

“Blessed is your abundant splendor,

and enlightens the excellencies,

Blessed is the praise

and upon all the settlements!”

Manda d’Heyyi spoke,

and your light that burns in the world.

that he bestowed upon your mouth.

Blessed is the great cloud

from which you were formed.

Blessed is the crown upon your head

that the king gave to you.”

Manda d’Heyyi comes and goes

until he arrives at the droplet.

When the droplet saw his splendor,

she sprang from her throne,

responded to Manda d’Heyyi,
and she says to him,  
“Come, come, hidden splendor,  
come and bring light to your ancestors,  
Bring light to your ancestors’ shell,  
glorious king of all the excellencies.”

When the droplet said so,  
Manda d’Heyyi bowed down and praised her,  
and responded to her, saying,  
“They call you Firm on high.  
The excellencies gather by your side,  
since you, Droplet, are Firm,”  
Manda d’Heyyi comes and goes  
until he arrives at Droplet Pearl.  
When Droplet Pearl saw his splendor,  
and knelt down on her knees,  

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

When the scales did not want  
souls to enter within him,  
“I shall not be the scales,  
I shall not stand in these waters,  
will not pass me by.”  
When the scales said so,  
He said to him,  
“These living waters  
are from the Great [Life]’s Howraran.  
These living waters came  
from the reservoir’s banks and the Jordan’s drainpipe.  
To you these living waters will go down,  
from beneath the vine Yusmir.  
To you these living waters will go down,  
in order to dwell with you.  
These Jordans—  
they are your company.  
The fruits, vines, and trees—  
they are your company.  
The souls will come and surround you.  
who are the scales—  
They are the three hundred and sixty-six,  
they are your company.  

*The triumphant Life speaks,*  
*and the man who went here triumphs!*
71. When they went forth and came to Abator, and he said to them,  
“Out of all the excellencies, expelled me from my settlement, and removing my bed from me,  
When Abator said this, and said to them,  
“How hidden away is Abator within his shell! and says to me,  
“I shall never come out and take the scales,  
When Splendid Hibel had said this, and cried out in the world, and the settlements kept silent  
Little Sam responded to him, and said to him,  
“l shall go down to the Nether, and be called the era’s head.”  
He says to him,  
“You simple fool! You foolish man! You will never be the owner of the scales,  
Summon Abator,  
The triumphant Life speaks, and the light wins, and those who love its name.

In the name of the Great Life, and in the name of the precious truth!

72. When he came to Abator, since the king commanded him,  
he is careful of the splendor of all the upper worlds.  
Abator comes and goes, and excellencies came to his left and right,  
Abator spoke, saying to the Pure Intellect,  
“I am only one of these numerous excellencies; why did you send for me?”  
Then Intellect spoke to Abator,  
“Of all the settlements and excellencies like you in all these worlds of light,  
there isn’t anyone gentle like you, you are gentle, and you are efficient.  
Your heart is great,
You will have compassion for the souls, and you will be the judge."
And then Abator spoke to Intellect,
"Tell Splendid Hibel, if he will be the judge, then I will be the owner of the scales!"
And then Splendid Hibel-Yawar says to Abator,
"When I am the judge, who will establish the settlements?
When I am the judge, who will be the king in these worlds?"
And then Abator tells him,
"I shall be the king, and I shall establish the settlements."
When Abator said this, Hibel-Yawar clenched his fists,
and turned into the owner of the scales
He was the scale man,
When Splendid Hibel said this,
and became filled with rage about Abator.

set him at the Nether Gate,
"Go, and be the judge,
And then Splendid Hibel said to Sunday,
"Come, sit in the customs houses, and let me be the owner of the scales,
and we shall call the settlements into being!"

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

In the name of the Great Life, and in the name of the precious truth!

73. A white eagle am I, whose ancestors have forgotten him.
My ancestors have forgotten me!
Woe to the excellency whose ancestors hate him!
Such is the fate of each excellency who heeds his ancestors’ chatter!
Whoever heeds his ancestors’ chatter,
I am Splendid Hibel.
I heeded my ancestors’ chatter. I have fallen, and there is no way up for me.
I have sought, but did not find. I have run, but did not pass.
I took the blame upon myself, so great is my splendor.

I set it inside the darkness.
I have drawn the excellencies’ contempt, and the excellencies will not approach me.
I am laid upon the bed of darkness, and have rested in the trappings of darkness.
So, such is the fate of every man, the excellency who sinks into the darkness!
This crown of mine upon my brow,
15 Gone are the speech and hearing
I, Splendid Hibel, am within the darkness,
and raised my sublime voice,
I said that I would be great,
I said that I would be gentle,
20 I said, “Listen to the speech of the Great!
I said that I would be meek and submissive,
I said that I would be king;
I am concerned about my ancestors,
I am concerned about my brothers and sisters,
25 I am concerned about what I’ve planted,
So, such is the fate of every man,
To the excellency who is called gentle,
Neither wife nor shell will they give him,
They will not settle an excellency called gentle.

In the name of the Great Life, 
74. Excellent Ennosh spoke, praising the man, his creator,
and he says, 
“How I grieve for my disciples who were cast into darkness!
How I grieve for my disciples’ children, upon whom were thrown much filth!
5 How I grieve for my disciples’ children, Spirit has spread pollution, and cast them down!”
Excellent Ennosh spoke, 
“If it pleases you, my ancestors, and let my disciplines rise to light’s place.”

Life, his ancestors, spoke, 
“How could we raise the disciples, whom we seek to replenish the community of souls?”
Excellent Ennosh spoke and taught, 
“How could the community become full, from the souls you have cast into the dregs?
“How I grieve for my disciples’ children, who are persecuted in Yawar’s name!
15 How I grieve for my disciples’ children, who are slain in Life’s name!

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

In the name of the Great Life, 
may the sublime light be magnified!

Excellent Ennosh spoke, and raised my sublime voice,
I said that I would be great,
I sit by the sides of the walls,
who has made me so small on Earth?
and support the lowly and the poor;
How sublime is the turban he has given me!”
the path on which the righteous great and small pass;
who has made me for darkness’ place?
and about unleashing Ur upon them.
and about unleashing darkness upon them.
only to abandon it at the gates of darkness.
who would be gentle!
they will give neither wife nor shell.
nor will they give him children to sire.
Sublime is the chinstrap they have given him!

Excellent Ennosh spoke, saying to Life, his ancestors, 
saying to Excellent Ennosh, 
saying to Life, his ancestors, 
saying to Life, his ancestors, 
saying to Life, his ancestors,
How I grieve for my disciples’ children, who are persecuted in Life’s name!

Excellent Ennosh spoke and taught, saying to Life, his ancestors,
“If it pleases you, Life, my ancestors, when the span of the house is finished, so let’s stop the fallen house.”

Life, his ancestors, spoke, saying to Excellent Ennosh,
“How can we stop the house’s span, since the house’s span is not yet complete? while the disciples are still rising.”

Excellent Ennosh spoke, saying to Life, his ancestors,
“How can disciples and Mandaesans rise to the light, that the Twelve’s sects eat, and Spirit has heaped upon them great filth, so none among them will rise to the light.”

The Great Life spoke, saying to Excellent Ennosh,
“Calm down, calm down, Excellent Ennosh, and may the calm of the good be upon you.
On account of their names, they will not be cut off from Life’s house.”

Excellent Ennosh spoke, saying to Life, his ancestors,
“If it pleases you, Life, my ancestors, then let us stop Earth, because the whole community of souls is falling into Ur’s maw.”

The Great Life spoke, saying to Excellent Ennosh,
“Calm down, calm down, Excellent Ennosh, and may the calm of the good be upon you, because our own portion is in the great dregs.
We have Nazoreans and Mandaesans, trapped in Spirit’s captivity.
They are trapped in Spirit’s captivity, and Ur, the Lord of Darkness, swallowed them, and holds captive the fallen house.
They will not be cut off from Life’s house, nor will their names be destroyed from Life’s house, and taken the baptism and Life’s sign upon them,
because they have gone down to the Jordan, they will not condemn them.
Because they made the evening devotionals, they will see the pure air,
Because of the rewards they have given, they will forget it, and he will give them the evening devotionals,
Then Excellent Ennosh made a request to Life, saying,
“If it pleases you, Life, my ancestors, because they have been tossed into the dregs, and are blocked by the planets’ secrets, and the name of Yawar, they will be established alongside their ancestors.
and the communion they have taken, and the persecution that passed over them, speech and hearing in light’s place.”

and the community of souls was filled with devotionals, and bear nuisance, persecution and deceit, and the name of Manda d’Heyyi, were in their hearts and mouths.”
The Great Life spoke,
“Calm down, calm down, Excellent Ennosh,
When Earth perishes,
and well-prepared and equipped excellencies and say to him,
‘Ur! Open your mouth,
Ur will say to Excellent Hibel,
‘Magnificent excellency!"
He tells him,
‘I have Nazoreans and Mandaeans,
trapped in Spirit’s snares,
We have disciples
trapped in Spirit’s snares,
We have disciples
trapped in Spirit’s snares,
And then Excellent Hibel will raise
and seize the souls of those
the names of Life and Manda d’Heyyi,
Then he will take them from Ur’s mouth,
until their sins are absolved.
And then those souls will become
Then he will perform the great baptism,
and enter them into the great communion.
Then he will lead them
The water channels’ excellencies will come
tears will form in their eyes,
‘You have been living on Earth,
Then they will take them by their right hands,
Their forms are shining and magnificent
The triumphant Life speaks,

saying to Excellent Ennosh,
and may the calm of the good be upon you.
Excellent Hibel will come and go,
will go with him to Ur, the lord of darkness,
so that I might have my share of the dregs!'
Whence comes your share of the dregs?’
[yet] they mention the name of Life!
[yet] they mention the name of Life!
[yet] they speak the name that is mine!’
his hand to twist back Ur’s mouth,
who took the sign of Life, and mention
and acknowledge Manda d’Heyyi.
and throw them into the great Ocean,
like white sesame thrown into living water.
the great baptism he will perform,
through the great water channels.
to face the souls that were in the dregs,
and they will say to them,
and thus within the home of the sinners.’
and throne all according to their own glory.
in the great place, in the perfect house.”

In the name of the Great Life,
may the sublime precious light be magnified!

75. Over yonder, by the seashore,
He says,
“Who is like me?  
Is there anyone like me?  
They have set me at the enclosure,  
and made me the enclosure's guardian,  
until Earth comes to nought.  
Until Earth comes to nought,  
darkness’ people come to an end,  
and the canals are cut off from them.  
I am the Peacock;  
Life, my ancestors, have laid me low.  
They made me the enclosure’s guardian.  
I was filled with doubt,  
With doubt, I was filled,  
and my senses failed.

I said,  
‘Who is there that has done to the Great  
what they have done to me?’  
I, the Peacock, opened my mouth,  
and spoke to the Great [Life], saying:  
‘Of those among you who were deficient,  
whom did the Great [Life] cause to stumble?  
He started a fight because a folly of mine,  
the Peacock, displeased the Great [Life],  
and made me the enclosure’s guardian,  
until Earth comes to nought.’  
the Peacock, my heart sank into my stomach.

I said,  
‘What sins did I commit against Life’s house,  
that my own ancestors have dethroned me,  
unseated me from my place,  
and set me at the worlds’ distant end?  
[They set me] at the world’s distant end,  
until Earth comes to nought,  
darkness’ children perish,  
and darkness’ children perish,  
They will sink into the darkness,  
until Earth comes to nought,  
and the water courses are cut off from them.  
When the Great did this to me,  
my heart sank into my stomach.

I said,  
‘Why do I stand, and worship,  
and praise Life, my ancestors,  
when they do not take my blessing on high,  
and have removed me from my place,  
and made me the enclosure’s guardian.’  
I said,  
‘Woe is me, the Peacock,  
whose beauty has killed him,  
and whose pride has trapped him.  
Woe to you, whose beauty has killed him,  
I spoke, saying to the Great [Life,  
whose decency is exceeded by his stupidity,  
and whose own words have trapped him,  
and whose own words brought him low.’

‘Why was I not meek,  
like the water that comes from the Euphrates’ mouth?  
Why was I not wise,  
that all the fools before me,  
all who rebelled were then brought down?  
Why was I not truthful,  
without a lie in my mouth?"
نامه سالمندی در خصوص
40
پیام‌دهی‌های لغو مجموعه
سالمندی

نامه‌ای در مورد مجموعه
45
جلوه‌ها، تغییرات و اصلاحات
سالمند

پیام‌دهی نهایی نامه

نامه مورد نظر
نامه شگفت‌نمایی
Why was I not set right, like a platter set before the starving?

They eat their fill from it, then stand and submit to their lord.
Hibel submitted to his ancestors, and they called him a beloved son.
The Peacock did not submit, and they called him a defiant son.
My ancestors on high [do not take] my blessing."
As the Peacock said this,

When his ancestors heard his voice, they wrote him a true letter.
“‘They put me in my settlement, and said to me, now put your rage out of your mind.’"
When the Peacock heard so, he became calm and his heart settled down.
He started to worship and praise his ancestors from beginning to end.

And Life triumphs!

In the name of the Great Life, may the sublime light be magnified!

76. I come with sandals of precious stones, and on my hands are choice gems and pearls.
In my left hand, they placed a mace, and the great axe of openings, I will destroy, I will build, and put up my temple.
The images which were depicted upon it, I have wiped clean from left to right.
With a wreath upon my head, I go to ages and generations.
To ages and generations I go, until I reach Jerusalem.
I set up a throne and upon it I sat, and spoke in the secrets of my wisdom, so that Jerusalem, whose gate was shut, whose bars and bolts were drawn in, the bolts of its closed gate opened,
from my voice and my declaration, all the scents became fragrant.
and its bars and bolts were rolled back.
Jerusalem shone in my splendor, became fragrant with my scent.
Those who stank, their scent became fragrant with my scent.
I opened the eyes of the blind, I went with a wreath upon your head,
I put speech in the mouths of these tongue-tied and mute folk.
I made these crippled and lame folk walk upon their own feet.
Christ raised his eyes, and he saw me dimly.
he twists his tongue, and he says,
“Who are you, from the First Life,
پژوهش‌های در حال انجام و یا در دست اجراست

نتیجه‌گیری‌های مختلفی در حوزه صنعتی

بحث‌های مربوط به عوامل مؤثر در صنعت;

تصمیم‌گیری درباره آینده بهینه‌سازی صنعت;

تمایل به استفاده از نوآوری در صنعت;

به‌عنوان مثال، سیستم‌های قدرتمندی نسبت به بایگانی‌های قدیمی.

[276]

کاهش منابع موجود در صنعت;

نوسان‌های بازار به‌دلیل تغییرات بازار;

به‌عنوان مثال، تغییرات بازار به‌دلیل تغییرات بازار.

[277]

قدیمی‌سازی کارکرد صنعتی;

سیستم‌های نوین به‌دلیل تغییرات بازار؛

به‌عنوان مثال، تنها کارکرد صنعتی;

پیشرفت در حوزه تحقیقات و تولید.

[278]

به‌عنوان مثال، تغییرات بازار به‌دلیل تغییرات بازار;

پیشرفت در حوزه تحقیقات و تولید.

[279]

به‌عنوان مثال، تغییرات بازار به‌دلیل تغییرات بازار;

پیشرفت در حوزه تحقیقات و تولید.

[280]

به‌عنوان مثال، تغییرات بازار به‌دلیل تغییرات بازار;

پیشرفت در حوزه تحقیقات و تولید.

[281]
you went to ages and generations,
You set up a throne and upon it you sat,
so that Jerusalem, whose gate was shut,
from your voice and declaration,
and its bars and bolts were rolled back.
Jerusalem shone in your splendor,
You opened the eyes of the blind,
You put speech in the mouths
You made these crippled and lame folk
Christ raised his eyes, and he saw me dimly,
so he twists his tongue,
and he says,
“Who are you, from the First Life,
Show me your mighty deeds in Jerusalem!”
I trampled on Earth until it trembled,
I wrote a letter to the living water,
I made my sign upon the fire,
Christ raised his eyes, he saw me dimly,
so he twists his tongue,
and he says,
“If you are coming from the First Life,
I recited the beginning of the letter.
I recited about the head of all generations,
I recited about the good scion,
I recited about Ram and Rud,
I recited about Shorbey and Sharhabiel,
I recited about Shem, Noah’s son,
For whoever heeded and believed me,
For whoever did not heed me,
His name will be erased from my scroll,
The triumphant Life speaks,
until you reached the gate of Jerusalem.
and spoke in the secrets of wisdom,
and whose bars and bolts were drawn in,
the bolts of its closed gate opened,
all the scents became fragrant.
and you cured those with skin diseases.
of these tongue-tied and mute folk.
walk upon their own feet.
and he changes his appearance to ask
and speaks with me in different ways,
and from those well-versed in wisdom?
and the heavens were shaken.
and my letter was not rejected.
but the fire did not sin against me, Excellent Ennosh.
and he changes his appearance to ask
and speaks with me in different ways,
recite a true letter!”
I recited about Adam and his wife Eve.
Shitel, Adam’s son.
who sowed ages and generations.
until they departed through plague and the sword.
until they departed through flame and fire.
until they departed through floods of water.
a spot is set at light’s place.
a spot is blocked from light’s place.
and his form will become dark and not shine.
and the man who went here triumphs!
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