

Mandæan Scriptures and Fragments

◇ The Ginza Rba: Canonical Prayerbook of the Mandaeans

- The Book of Souls (Baptism Liturgy)
- The Masiqta (The Raising Up)
- The Letter ('Nngirta)
- Hymns of Praise
- The Responses ('Niania)
- The Rus'hma (Daily Ablution Prayers)
- Asiet Malkia (Salutation of Kings)
- Tab taba Itabia (Commemoration Prayer for the Dead and Living)
- Hymns of Praise
- The S'umhita (The Names)
- Little New Year's Feast Prayer
- Honouring of the Crown
- Prayer of Yahia
- Other Hymns

◇ The Haran Gawaitha

◇ The Book of John the Baptizer

◇ Fragments

- The Messenger of Light
- The Deliverance of Adam
- The Baptism of Adam
- The Soul's Deliverance
- Bliss and Peace
- The Soul in Its Coat of All Colours
- Wrapped in Sleep
- The Song of Ascent
- Instruction of Adam by an 'Uthra

Ginza Rba

The Canonical Prayerbook of the Mandaeans

Background Information:

The texts below are taken from: E. S. Drower, *Canonical Prayerbook of the Mandaeans*, Leiden: 1959

Drower writes in the introduction to this work:

“The first Mandaean book which came into my hands was a small volume of two hundred and thirty-eight pages in a poor handwriting. It was presented to me by an old Mandaean silversmith a year or two after the first World War. This volume inspired me with curiosity, and later when I had reading Nodeke’s *Mandaische Grammatik*, I found that it contained prayers for minor ablutions, the daily office (the ‘*nisania*) and the *masitqa* prayers.

“An early visit to ‘Amarah resulted in the acquisition of a damaged and imperfect copy of the entire codex, being prayers considered canonical and still used by priests. A head priest (a *ganzibra*) copied into it some of the missing pages and to these I added others when I had access to other MSS. Complete copies of the collection are hard to come by for they are in constant use.

“It was not until many years later in the spring of 1954 that I persuaded the owner of a prayerbook, himself a *ganzibra*, to give me his in exchange for a money gift, for sacred manuscripts are never bought. This codex N^o 53 of my collection is in good hands and from it very little is missing.”

THE BOOK OF SOULS (Baptism Liturgy)

My Lord be praised!

In the name of the Great First Other-Worldly Life! From far-off worlds of light that are above all works may there be healing, victory, soundness, speech and a hearing, joy of heart and forgiving of sins for me, Adam-Yuhana son of Mahnus through the strength of Yawar-Ziwa and Simat-Hiia!

CHAPTER 1

In the name of the Life and in the name of Knowledge-of-Life (Manda-d-Hiia) and in the name of that Primal Being who was Eldest and preceded water, radiance, light and glory, the Being who cried with His voice and uttered words. By means of His voice and His words Vines grew and came into being, and the First Life was established in its Abode.

And He spoke and said, "The First Life is anterior to the Second Life by six thousand myriad years and the Second Life anterior to the Third Life by six thousand myriad years and the Third Life more ancient than any *'uthra* by six thousand myriad years. And any *'uthra* is older than the whole earth and older than the Seven Lords of the House by seven hundred and seventy thousand myriad years. There is that which is infinite.

At that time there was no solid earth and no inhabitants in the black waters. From them, from those black waters, Evil was formed and emerged, One from whom a thousand thousand mysteries proceeded and a myriad myriad planets with their own mysteries.

The Seven were wroth with me, were outraged and said, "The man who set out and came towards us hath not bound a circlet about his head!" Then I turned my face toward my Creator who created me, the celestial Lord of Greatness, and I said to Him, "O my Creator who created me, (O) Lord of lofty Greatness! As I went (my ways) the Seven were wroth with me and said, 'The man who went and came towards us hath not bound a circlet about his head!'"

Then that Lord of Lofty Greatness took a circlet of radiance, light and glory and set it on my head; He laid on me His hand of Truth and His great right hand of healings and said to me, "Upon thee shall rest something of the likeness of Sam-Gufna and of Sam-Gufaian and of Sam-Pira-Hiwara, whose radiance gleams and whose appearance beams, for they are holy and believing beings in the Place of Light and in the everlasting Abode."

And Manda-d-Hiia, the valorous *'uthra*, taught, revealed and said "Every Nasoraean man who is righteous and believing, on arising from sleep, must take a white turban

symbolising the great mystery of radiance, fight and glory and shall recite this prayer thereon. And he shall twist it round his head and repeat the prayer secretly. It will be his praise in the house of the great Celestial Father. And all persons who behold him will be subdued in his presence: any persecutor, or one who inciteth to wrath, will stand before him in fear, terror and trembling, (their knees) knocking together. And for me, Adam-Yuhana son of Mahnus, who have prayed this prayer and (these) devotions, there will be forgiving of sins and I shall be pure in all my words. And Life is victorious.

[This is the prayer of the turban.]

CHAPTER 2

Illumined and illuminating is Zihrun, the great Mystery of radiance, light and glory, from whom Manda-d-Hiia emanated and was divulged, and from whose very Self noble sons of the mighty and sublime Life proceeded. He created *'uthras* at his right and his left and installed them in their own *shkintas*, And they gave out light and were effulgent in their own raiment and gloried in the knowledge that their Father had transplanted them from the House of Life. And it is incumbent on a pupil to honour his Master like his parents, (so) the *'uthras* rose on (their ?) thrones of radiance, light and glory and took off the crowns on their heads and placed them on the thrones of radiance, light and glory, saying, "A teacher is superior to parents! Rise, our Father, in praise, and lay on me Thy hand of truth and Thy great right hand of healings!" And Life be praised!

[This prayer is the opening prayer of "In the name of that First Being."]

CHAPTER 3

In the name of the Life!

Life created Yawar-Ziwa, son of Light-of-Life, Hamgai-Ziwa son of Hamgai-Ziwa. Illumined and illuminating is the Great Mystery of Radiance, Zihrun, a Crown of radiance, light and glory from whom a flow of living water streamed out to the *shkintas*. For he is the revealer (lit. opener) of radiance and light and displayeth his treasure which emanated from him, to eager *'uthras*. All worlds adore and praise the mighty First Life in its Indwellings, and Life is victorious.

[This is the prayer of the turban.]

CHAPTER 4

As the *'uthras* stand in their *shkintas* they adore and praise the Great Place in the Light which is eternal, and praise Manda-d-Hiia and speak with him. When the *'uthras* are standing in their *shkintas* they adore and praise that Tarwan-Nhura. To what shall they dedicate the wreath upon their heads and upon what shall they hang it? They dedicate it to the Tree of Radiance and hang it (thereon).

And Life be praised!

[This is the prayer of dedication of "Life created Yawar-Ziwa."]

CHAPTER 5

In the name of the Great Life!

Let there be light, let there be light! Let there be the light of the Great First Life! There shone forth wisdom, vigilance and praise of the First *Mana* which came from its place. He who twineth the wreath is Yufin-Yufafin: the bringer of the wreath is 'It-'Nsibat-'utria. 'It-Yawar son of 'Nsibat-'utria set on the wreath. He brought it and placed it upon the head of the implanted *mana* which was transplanted from guarded (?) *manas*. The wreath flames and the leaves of the wreath flame! Before the *Mana* there is light, behind the *Mana* glory, and at either side of the *Mana* radiance, brilliance and purity. And at the four corners of the House and the seven sides of the firmament silence, bliss and glory prevail (lit. are found). And Life be praised!

[This is the prayer for the turban. Read it and set it on thy head.]

CHAPTER 6

A crown of ether-fight shone forth dazzlingly from the House of Life. *'uthras* brought it from the House of Life and the mighty First Life established it in His *shkintas*. He who setteth it up shall be set up and he who uplifteth it shall be raised up into the world of light and he who establisheth it into the enduring Abode. Ye are established and uplifted to the place (in which) righteous (beings) are established.

And life be praised.

[This is the prayer of "loosing," "Let there be Light." These three prayers "In the name of that Primal Being," "Life created Yawar-Ziwa" and "Let there be light" read near thy crown and place it on thy head. And read "Manda created me" over the myrtle-wreath and put it on thy head above thy crown. And twine a myrtle-wreath for thy staff and hold

it with thy crown. And when thou goest to the Jordan read “Answer me, Father, answer me!”]

CHAPTER 7

In the name of the Great Life!

There shall be healing for me, Adam-Yuhana son of Mahnush! Strengthened and enhanced is the great mystery of radiance, light and glory which resteth on the mouth of the Great Life! for from it came into being and was manifest Knowledge-of-Life (Manda-d-Hiia) who knew and interpreted the thoughts of the First Life, which are wondrous.

And Life be praised!

[Read this prayer and hold thy *pandama* for thy baptism.]

CHAPTER 8

Incense that is fragrant, incense that is fragrant! yea, for the mighty, first, sublime Life from worlds of light, the Ineffable above all works! for the ancient Radiance and for the Primal Light, for the Life which emanated from Life and for Truth (*Kushta*) that was pristine, from the beginning.

Incense that is fragrant, incense that is fragrant! yea, for Yukabar-Ziwa who was mighty in his radiance, and came in his light and his glory (as) messenger to the first righteous elect (people). He crossed over the worlds and came and rent the firmament and revealed himself.

Incense that is fragrant, incense that is fragrant! yea, for Yuzataq—Gnosis-of-Life, source of Life, who interpreteth silence and giveth hope and taketh the prayers of spirits and souls of righteous and believing men, the virtuous and well pleasing, into the Place of Light and into the Eternal Abode.

Incense that is fragrant, incense that is fragrant! yea, for the Father of *'uthras*, the Ancient, Lofty, Occult and Guarded, the Man who is high (yet) remaineth deep and hidden. He seeth and understandeth that which the worlds and generations do in the worlds of darkness.

Incense that is fragrant, incense, that is fragrant! yea for the dwelling of Life and the planting of *'uthras*. Incense that is fragrant, incense that is fragrant! yea, for the dwelling of four beings, sons of Perfection. Incense that is fragrant, incense that is fragrant! yea for the Dwelling of Abathur. Incense that is fragrant, incense that is fragrant! yea, for the

dwelling of Hibil, Shitil and Anush, sons of a living, brilliant, healthy and steadfast stock, beings not removed by sword, nor burnt by flames of fire, nor drowned in water-floods; whose (very) sandal-straps on their feet are unwetted by water. They sought and found, went to judgment and were vindicated, spoke and were heard. They are complete, lacking in nought; perfect are they and not imperfect. They came from a pure place and go to a pure place.

Incense that is fragrant, incense that is fragrant! yea, for the lives of the men who were our ancestors, of righteous and believing men who rendered up (their souls) and departed from their bodies; and of those who yet live in their bodies. They testified and the door of Sin will be shut to them and the door of light open to them and they will be knit together in the union of Life, in which there is no separation. Pray ye for us from there, and we will pray from here for you! All fruits perish; all sweet odours vanish, (but) the perfume of Life is established for ever and unto world's end upon those who love His name of Truth.

Those souls who descend to the Jordan and are baptised shall be without sins, trespasses, follies, mistakes and evil deeds: they will rise and behold the great Place of Light and the Eternal Abode. And praised be the Great Life in light. And Life is victorious.

[This saying, “Incense that is fragrant, yea for the First Life” recite over both incense and sandalwood and put them before thee on the Jordan-bank in a new incense-pan. And make a fresh fire on the copper incense-pan — (these) are aids of all order which ye carried, put (lit. “performed”) at the Jordan. Then read the baptismal “We acknowledged,” “Praises,” “Thee, Life,” “I sought to raise eyes” (Prayer 77), and “Raising eyes.”]

CHAPTER 9

Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) life, and the Second Life and the Third Life; and Yufin-Yufafin, Sam-Mana-Smira, and the Vine which is all Life and the great Tree which is all healings. I adore, laud and worship the precious and guarded Place, the secret and guarded *manas* and the Lord of Greatness from the Secret Place and, from the Hidden Place, the *pihta*, need(?), truth and faith.

I worship, laud and praise Sam-Smira, the great radiancy of the First Life, son of the Great Primal Life who thought and was manifest, seeking His own: His *shecinah* resteth on waves of water. The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode.

I worship, laud and praise the multitudinous Radiancies and great mighty Lights: I worship, laud and praise Piriawis, the great Jordan of the First Life which is all healings. I worship, laud and praise the pure Yushamin who abideth on treasures of the waters and upon mighty celestial wellsprings of light. I adore, laud and praise the life which proceeded from Life and the Truth which existed before, in the Beginning. I worship, laud and praise Yukabar-Ziwa, envoy of the Life and the Word of the first Elect Righteous ones. I worship, laud and praise the Ancient, Supernal, Occult and Guarded Abathur, who is high, hidden and guarded, whose throne is placed at the gate of the House of Life. He sitteth with the scales set before him, weighing deeds and (their) recompense. He seeth and discerneth that which the worlds and generations do. I worship, laud and praise Manda-d-Hiia lord of healings, the being whom the Life summoned and bade him heal the congregation of souls, divesting the congregation of souls of (their) darkness and clothing them with light; raising (them) and showing them that a great restoration of life exists, a place where the spirits and souls of our forefathers sit clothed in radiance and covered with light; showing the great restoration of life which is before them.

I worship, laud and praise Shilmai and Nidbai, the two delegates of Manda-d-Hiia, who rule over the great Jordan of Life, for they baptise with the great baptism of Light.

And Life is victorious.

CHAPTER 10

On the day that the Jordan was bestowed upon Sam-Smir, the great pure radiance of the First Life which flowed forth from Him, Bihram and Ram-Rba-Hiia went with him (and ?) four hundred and forty-four thousand myriads of *'uthras*, sons of light, who descended to the Jordan. He baptised them and they rose to the bank. He raised them up and conferred upon them some of the glory and some of the greatness which was (conferred) on himself.

And Life is victorious.

CHAPTER 11

I have worshipped and praised that Yawar-Ziwa whose *shkinta* is situate in the world of Outer Ether and in the Enduring Abode. I have worshipped and praised the seven holy and guarded *manas* which were transplanted from it. I sought in prayer the First Life, and, in the presence of the mighty sublime Life, discovered that which offendeth in myself, (in me), Adam-Yuhana son of Mahnush and about what which causeth my friends to offend, and my friends' friends and the friends of the great Family of Life.

And Life is victorious.

[Pray these three prayers, “Raising eyes,” “The day that the Jordan was bestowed” and “I have worshipped and praised that Yawar-Ziwa” on the Jordan-bank after “I sought to raise eyes.” They are the helpers (aids to) baptism.]

CHAPTER 12

I am Yur son of Barit (I shone forth). In great effulgence the radiance glowed (with heat ?). The *tanna* dissolved and a *shkinta* came into being, a *shkinta* came into existence and was established in the House of Life.

And Life is victorious.

[Read this prayer and grasp thy *kanzala* (stole). It is the opening prayer for the Jordan. Then recite “I went to the Jordan.”]

CHAPTER 13

I went to the Jordan, but not I alone, (for) Shilmai and Nidbai, my helpers, went with me to the Jordan; Hibil and Shitil and Anush went with me to the Jordan — they who baptise with the great baptism of Life. Piriawis-Ziwa and Piriafil-Malaka give free movement to the limbs of my body!

I go down before these souls whom the Life delivereth and saveth, and protecteth these souls from all that is evil and from those who give nothing, but take away; and from those who lend nothing and (yet) are paid back; and from evil spirits which hastened yet did not arrive, and from liliths which fell down and did not arise.

Their hands fell (powerless) on their knees; their eyes were blinded and unable to see and their ears became deaf and unable to hear. In your names, Shilmai and Nidbai, and through the strength of Hibil, Shitil and Anush, secure, seal and guard these souls who go down to the Jordan and will be baptised, by the great seal of Yuzataq-Manda-d-Hiia, the healer, whose strength none can attain. And Life is victorious!

[Recite until thou reachest (the words) “Piriafil, loosen the limbs” (etc.). And descend (into the water) up to a fourth of thy thighs. If thou art baptising a single soul, say “my body, and I go down before this the soul of N.” If there are several souls, recite as written (above), and at the place where it said “secure, seal and guard” say “secure, seal and guard this soul of N, and establish it” and then recite thy saying over the staff.]

CHAPTER 14

In the names of Yusmir the First Vine, from whom Yawar took a staff of water and went to the bank of the Jordan, covered, as it were, with radiance and clothed in light. Over it he pronounced secret sayings — these mystic names: “In the name of Yusmir-Yusamir, and of Sani-Mana-Smira; in the name of Hauran-Hauraran by which the first Yawar raised up *‘uthras*, flourishing Vines of life, in the Jordan. By it Hibil raiseth up living souls in the Jordan, those worthy of the great Place of Light and of the Everlasting Abode. By it they will be established and raised up in the House of the Mighty Life. It will raise these souls who go down to the Jordan and are baptised: they will behold the Great Place of Light and the Everlasting Abode.

[This saying is for the staff. Recite it over the olivewood staff and stick it into the Jordan (-bed), then recite the baptism(-al prayers).]

CHAPTER 15

Bound is the sea, bound are the two banks of the sea! Bound are the devils and demons, the demon-visitants, haunting spirits, and satanic amulet-spirits. Bound are the three hundred and sixty mysteries that are in the House!

I am secured and sealed, I, Adam-Yuhana son of Mahnush, and these souls who are descending to the Jordan and will be sealed by the seal of the Mighty Sublime Life, and by the great MA and the great YA and the great BAZ and by the great AZIZ and by the great AS and by the great ASIN and by the sea (of ?) AS. Bound are (Magian) priests, slaughterers, priests who cut up victims, scorners, those who make evil signs and the seven mysteries which are in the sea. Every demon (exorcised) by name, every evil spirit by his appellation, every amulet-spirit and all idol-demons who raise their heads and show their countenances, lifting themselves in pride against the Sublime Being and directing their evil Eye towards these souls who are going to the Jordan, shall be struck down and smitten by Yaha-Yaha and by Zha-Zha and by angels which were sent and come against them. Flee in fear before them! and before the glory which is mighty upon them. Depart in fear and avaunt! Seven walls of iron have been set around me, Adam-Yuhana son of Mahnush, with which Haiashum, the first *Kushta*, surrounded himself.

And Life is victorious.

CHAPTER 16

I am a perfected gem: into the midst of the worlds and ages am I cast down. I am an iron club, a great rocky crag. Any demon that dasheth himself against me will be shattered and if I strike at him he will be dashed to pieces. Any demon which reareth its head, any

amulet-imp which setteth its countenance against these souls in malice, overlooking them, will be thrashed and struck by 'Usfar-Manharbiel-'Staqlus, the little child who dwelleth upon pure springs of light, (yea) beaten with the mace of water by which Fire was beaten out and extinguished; (and) by the strength of Mân the Healer and by the strength of elect righteous (men).

And Life is victorious.

CHAPTER 17

Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! Flee, begone, be vanquished and brought to nought before the glory and light of Manda-d-Hiia! Piriawis-Ziwa and Piriafil-Malaka have set moving the limbs of my body: I descend (to the Jordan) before these stedfast, flourishing souls of the living. Shilmai and Nidbai, fly, approach, arrive! Bear ye witness to these souls who are going down to the Jordan to be baptised. Ye four 'uthras, sons of light, Rhum-Hai, 'In-Hai, Sum-Hai and Zaniar-Hai, be ye my witnesses on the great day of departure (from the body). Great Jordan of Life, I laud thee and adjure thee by 'Usar-Nhura (Treasure-of-Light), the great solace and support of life, that thou givest no room to evil beings (who are) against these souls who go down into thee. Healing shall be theirs in the name of the Sublime (Strange) Life from worlds (of light). May Life be established in Its indwellings, and Life is victorious.

CHAPTER 18

In the name of the Life!

Piriawis, the great Jordan of the First Life, which is all healings, is afire like the glory flaming in the Tanna. When Life was ardent and life burst forth in the great glory which flameth therein, Life arose and founded its *shkinta* above the *Tanna*. The radiance waxed ardent, the Tanna dissolved. They opened the waters and Life was established by its own waters). Yur (brilliant light) established Yur: Life was increased in power by its own radiance and by the great glory which flamed in It.

And in the waters Life established living (creatures); above the waters fruit appeared and a *shkinta* was founded.

Thee do I invoke, great Jordan of Life, by (in the name of) Treasure-of-Light, the great support and solace of the Life, and by pure Yusamin who dwelleth upon the treasures of the waters and upon wellsprings of light; by Yusmir, the being who united with water; by Adatan and Yadatan who sit at the Gate of Life and seek spirits and souls in the Place of Light; by Silmai and Nidbai who bear witness before the Great Life. Behold these souls who quit destruction for construction, (go) from error to truth and (leave) the abode of

fear of the deity of the House (i.e., world) for the great Place of Light and the everlasting Abode!

If he to whom I speak listeneth and he to whom I call is established (in the faith) and is knit into the communion of Life and built into the great fabric of Reality, I will take his hand and be his saviour and guide to the great Place of Light and to the Everlasting Abode. If I speak to him and he hearkeneth not and call to him and he is not uplifted, he will be put to the question. (But) I shall not be put to the question, because of the Word of Truth (*Kushta*) and its uplifting by Yukabar. And Life is steadfast in its Dwellings, and Life is victorious.

[Then cry] “In the name of Life! Let every man whose strength enableth him and who loveth his soul, come and go down to the Jordan and be baptised and receive the Pure Sign; put on robes of radiant light and set a fresh wreath on his head.” [Here baptise the souls. And they shall descend behind thee and shall submerge three times. And thy staff shall be (rest) on thy left arm. Dip them with thy right hand, grasp them with thy left and place them between thee and thy staff and dip them under thrice and sign them thrice with thy right hand. And thy face shall be toward the Gate of Prayer).

When thou hast signed them, say, “N, son of N., thou hast been signed with the Sign of Life and the name of the Life and the name of Manda-d-Hiia were pronounced upon thee. Thou hast been baptised with the baptism of the great Bihram, son of the mighty (life). Thy baptism will protect thee and will be efficacious. The name of the Life and the name of Manda-d-Hiia are pronounced upon thee!”

And give them three palmfuls of water to drink and say to them “Drink! and be healed and be strengthened! The name of the Life and the name of Manda-d-Hiia have been pronounced upon thee.” Recite “Manda created me” over the myrtle-wreaths and place them upon their heads. When placing thy hand on their heads recite these secret names: “The name of the great mystic First Wellspring be pronounced on thee; the name of the great First Palmtree be pronounced on thee; the name of the great Sislam be pronounced on thee; the name of the great ‘Zlat be pronounced on thee; the name of the great Yawar be pronounced on thee; the name of Simat-Hiia be pronounced on thee; the name of the great Yukabar be pronounced on thee; the name of the *Mana* and its Counterpart be pronounced on thee; the name of the Great Mystery and the secret sayings be pronounced on thee; the name of the great first Shaq-Ziwa be pronounced upon thee; the name of Sam-Ziwa-Dakia, the Eldest, Beloved, great First (Being) be pronounced on thee; the name of the Life and the name of Manda-d-Hiia be pronounced on thee.”

Then reach them (perform with them the rite of) *kushta*. And he shall go up before thee (on to the bank). Then dip thy phial, fill it with water and give it to whoever standeth on the bank. Then dip thy bowl and recite the hymn “At the waterhead I went forth” and “Blessed art thou, Outer Door,” and recite the dedicatory prayer for the Jordan.

When thou recitest “Bound is the sea,” “I am a perfected gem,” “Avaunt, flee in fear,” “Piriawis” and all as it is written, speak as written if there are two, three or many souls;

but it only one soul say “the soul of N, who descended to the Jordan and was baptised and received the pure sign.” (And pay close attention to thy baptism.)

CHAPTER 19

Manda created me, *'uthras* set me up, radiance clothed me and light covered me: Hazazban set the wreath on my head, mine, Adam-Yuhana, son of Mahnush, and on these souls who descend to the Jordan and are baptised. Its tendrils shine and its perfume is sweet, for they (the tendrils) wither not nor do they come apart, and its leaves do not fall off.

And Life be praised!

[This is the set prayer for the baptism wreath. Recite it over the myrtle-wreath and place it on the heads of the souls that thou baptisest.]

CHAPTER 20

Blessed art thou, Outer Door, and blessed art thou, Everlasting Abode! Blessed are ye, great beings of radiance and mighty and powerful beings of light. Blessed, lauded and honoured be the *'uthras* which dwell on the Jordan! Jordan! be gentle towards these souls which have descended into thee! Let healing be theirs by virtue of the Word of Truth and its uplifting by Yukabar-Ziwa.

[This is the dedicatory prayer of the Jordan. When thou hast extolled the Jordan, if thou baptisest several souls recite as it is written; it only one soul, say “The soul of N. who hath descended into thee” and rise to the bank and recite “I rose up from the Jordan.”]

CHAPTER 21

In the name of the Life!
I rose up from the Jordan
And I met a group of souls,
A group of souls I met,
who surrounded our father Shitil
Saying to him “By thy life, our father Shitil,
Go with us to the Jordan.”!
“If I go with you to the Jordan
Who will be your witness?”

“Lo, Sun hath risen above us;
He will be our witness!”

Mandæan Scriptures and Fragments

"It is not he whom I seek,
Not he whom my soul desireth.
The sun of which ye spake,
Riseth early, setteth at dusk.
The sun of which ye spake, the sun
Is vanity and cometh to an end.
Sun cometh to an end and becometh vanity
And his worshippers come to an end and are vanity."

I rose up from the Jordan
And a group of souls I met,
A group I met of souls
Who surrounded our father Shitil,
Saying to him, "By thy life, our father Shitil,
Go with us to the Jordan!"
"If I go with you to the Jordan,
Who will be your witness?"
"Lo, Moon who shineth above us,
He will be our witness!"

"It is not he whom I seek,
Not he whom my soul desireth.
The moon, of whom ye spake,
Riseth at dusk and setteth at dawn.
The moon of which ye spake,
the moon is vanity and cometh to an end
And his worshippers come to an end and are vanity."

I rose up from the Jordan
And a group of souls I met,
A group I met of souls
Who surrounded our father Shitil,
Saying to him, "By thy life, our father Shitil,
Go with us to the Jordan!"
"If I go with you to the Jordan
Who will be your witness?"

"Lo, there burns a fire.
It will bear witness for us."
"That is not what I seek,
Not that which my soul desireth.
The fire of which ye spake
Once a day needs a firebrand.
The fire of which ye spake -
Fire, is vanity and cometh to naught
And its worshippers come to naught and are vanity."

I rose up from the Jordan
And a group of souls I met,
I met a group of souls
Who surrounded our father Shitil,
Saying to him, "By thy life, our father Shitil,
Go with us to the Jordan!"

"If I go with you to the Jordan,
Who will be your witness?"

Mandæan Scriptures and Fragments

"The Jordan and its two banks
Will bear witness for us;
Pihta, kushta and mambuha
Will bear witness for us;
Habshaba, (Sunday) and *Kana-d-Zidqa*
Will bear witness for us;
The sanctuary in which we worship
Will bear witness for us;
The alms that is in our laps
Will bear witness for us;
And our father who is our head
Will bear witness for us."

"this is that which I seek,
This is that which my soul desireth!
When I rise to the House of Life
And travel to the Everlasting Abode,
When Life questioneth me, (these) witnesses
Will come and will bear witness.
Witnesses of the truth are they,
Sure is all that they say!"

And Life is victorious!

[Recite this prayer after "Thou art blessed, Outer Door."]

CHAPTER 22

We have acknowledged the name of Life: (believe in) the great celestial Womb, in that which is endless and countless, in Yaluz-Yaluz, in *Sbabut*, the mighty Will of Life; in Piriawis, fount of living waters; in "He-provided-a-Dwelling" giving His Likeness its dwelling in the House of Life; in the Life Whose Eyes were fixed upon the waters. He arose, gazed and beheld the Nest from which He derived His being.

We believe in Yufin-Yufafin, in Nbat, the first Upsurge and outflow of Life at its inception, in its second (outflow), Sam-Smir; in its third, Bihram son of the Mighty (Life), Yukabar, the Word of Life who came from the House of Life to righteous and believing men.

Any person sprinkled by this oil on which I have pronounced the name of the Mighty Sublime Life and upon whom I have pronounced these mystic names, will have health (healing) abundant in his body; health abundant and not poor.

And Life is victorious.

CHAPTER 23

In the name of the Great Life!

Precious oil art thou, son of white sesame, son of the Euphrates bank, son of the river-pleasance, son of water-pools, son of treasures of light. Upon thee, Oil, Life laid His hand and sent thee to this world which is all birth, to heal, uplift, raise up and ameliorate all pains, diseases, complaints, tumours (and) the seven mysteries that inhabit the body. I praise thee, Oil, and adjure thee, Oil, by the Life, by Manda-d-Hiia and by the *'uthras*, sons of salvation (and) by this strange being, who is honoured, wondrous and perfect, who summoned chosen elect beings, sons of light, and said to them: "Give me precious oil, son of white sesame, son of the Euphrates-bank, son of the river-meadow, son of water-pools, son of treasures of light.

Anoint, and I will bring you oil: anoint with radiance, fight and glory, the Oil wherewith I anointed and (which) I bestowed, not in the name of a god, not in the name of spirit, not in the name of a messiah nor in the name of a temple-Ishtar. Nay, the oil with which I anointed, (the oil) which I bestowed is at my name, my Sign and (given) as the name and sign of a living, glorious, flourishing and steadfast race. Any man anointed by this oil will live, be whole and be strengthened: his mouth will assume the nature of Anush, within him he will take on the nature of Anush. From him the seven dolours of death and the eight afflictions of darkness shall violently depart and be expelled. Demons, devils, *shedim*, demon visitants, amulet-spirits and liliths will be removed and driven out of him in the presence of that which increased the strength, radiance and light of Knowledge of Life."

And Life be praised!

CHAPTER 24

In the name of the Life!

Thou wast established, First Life; thou wast in existence before all things. Before Thee no being existed.

For He hath fulfilled Himself and hath issued in His strength and His steadfastness and in the radiance and strength which His Father hath bestowed upon Him. For we have not changed that which thou hast commanded us. Thou enlargest our steps and liftest our eyes heavenwards. Thou descendest and givest us dwellings by springs of Life. Thou pourest into us and fillest us with thy wisdom, thy doctrine and thy goodness. Thou showest us the way by which thou camest from the House of Life and we will walk therein with the gait of righteous and believing men, so causing our spirits and souls to dwell in the dwellings of Life, the place where the spirits of our fathers abide, clothed in

radiance and covered with light, rejoicing, laughing, dancing, exulting about the glorious splendour resting (upon them) [?].

This is the Oil wherewith he anointed, the radiance, light and glory which Manda-d-Hiia blessed with his pure mouth and best-owed on all who love his name of Truth. From all those who are anointed with this oil every pain, disease, complaint, tumour, curse and physical evil will be removed. They will be freed from fetter and bond, from evil curses, from evil slander, from lying accusation, from the hand of the wicked, from the sword of enemies and from the third tongue which is softer than fat and sharper than a sword. (They will be delivered) from incubi and hobgoblins, from wicked outcry, black magic; from a spoilt wreath, from the male and female biruq and from the second death: they will be driven off and cast out by thy surpassing Name which is all life. It falleth on the dead man and he liveth: on the sick man and he stretcheth (himself); on the blind man and (his eyes) are opened; on the deaf man and wisdom and perception are infused into him. The accused is successful in his lawsuit and the prisoner is freed from prison. The hand of Truth and healing will come from the House of Healings in the name of the Life which emanated from Life and in the name of Yuzataq-Manda-d-Hiia. Every man anointed with this oil will be sinless and blameless in the Place of Life.

And Life is victorious.

[Read these three prayers “We acknowledged the name of Life” “Precious oil art thou,” “Thou wast established, First Life,” upon the oil and sign the souls thou hast baptised, when they rise up out of the Jordan. Say “N. son of N., thou hast been signed with the sign of Life and the name of Life, and the name of Manda-d-Hiia hath been pronounced on thee. Thou hast been baptised with the baptism of Bihram the Great, son of the Mighty (Life). Thy baptism shall protect thee and attain its end. The name of Life and the name of Manda-d-Hiia are pronounced on thee.” Sign thrice and grasp their right hands in the *kushta* (rite). Then recite and pass (thy finger) over thine (own) face — thine own sealing. And then they shall stand up before thee. Recite over the *pihta* and *mambuha* and give them *pihta* that they may eat and *mambuha* that they may drink and take their right hands in *kushta*. Then make them sit before thee and read the sealing (prayer) and lay thy hand on their heads.]

CHAPTER 25

In the name of the Life!

When a Jordan of living water (Water of Life) was bestowed on Sam-Smir, the great Radiance of Life, nine hundred and ninety-two thousand myriad *’uthras*, sons of light, opened their mouths, praising Manda-d-Hiia. “Praised be Manda-d-Hiia; praised be Yawar-Ziwa; praised be Bihram and Ram; praised be Tarwan-Nhura; praised be Nbat the first great Radiance; praised be Nsab and Anan-Nsab; praised be Sar and Sarwan; praised be that great and mighty *Mana*; praised be that great Presence of Glory; praised be that

whole abode of those at rest; praised be all the ways and paths of the Almighty (Life); praised be all the mighty celestial worlds of Light; praised be all those occult dwellings (*shkinata*); praised be that Voice, Strength, Word and Command which come from the House of Abathur; praised be Abathur-Rama; praised be the myriad *'uthras* who stand in the presence of Abathur; praised be Shilmai and Nidbai the guardian *'uthras* of the Jordan; praised be our father. Hibil, Shitil and Anush the head of the whole race.

Turn back, thrust back from me, Adam-Yuhana son of Mahnush and from these souls who have descended to the Jordan and been baptised, terror, fright, fear of devils and demons, *shedim*, demon visitants, ghosts, amulet-spirits, lilitis, gods, angels, demons of high places and shrines and idol-spirits: (all those) that the seven planets and the lords of the House loose against souls in this world.

Manda-d-Hiia! Lift up thine eyes, (behold) thy devotees, thine offspring and thy priest! Behold us who stand in this place which is all evil things! At the great Door which is all principalities do we stand, amongst the wicked, and dwell amongst sinners. Deliver us from this world which is all sinners and from the sorceries of the children of Adam and Eve. Forgive us that which we have done, and that which we do forgive us. Forgive us, Looser of sins, (our) trespasses, our follies, our stumblings and our mistakes. If thou dost not loose us from our sins, trespasses, follies, stumblings, and mistakes, no man is clean in thy sight Manda-d-Hiia!

Accept, (O) Life, Thy prayer from the Occult and assure (to us) bliss in Thy light in the name of Sharhabiel the great First Radiance. May the words of Sharhabiel the Great First Radiance, be established for all who love his name of Truth. And for me, Adam-Yuhana son of Mahnush may darkness be overcome and light set on high.

And Life be praised.

CHAPTER 26

In the name of the Life!

Bound (together) and sealed are these souls who went down to the Jordan and were baptised in the name of the Great Life. They have been baptised with the baptism of Bihram the Great. Their souls have been secured with bonds of righteousness and with the bonds of Zhir, the great light of Life.

And Life be praised!

CHAPTER 27

In the name of the Life!

We were set up and raised up by ‘Usar-Hiia: through ‘Usar-Hai and Pta-Hai union with the House of Life came to us: Manda-d-Hiia went to us with radiance that is great and light that is powerful, with our *mana*, our sign, our way, our Jordan and our baptism; with Hauran our vestment; with Hauraran our covering and with Hazazban our wreath.

I call on the mighty, sublime, all-surpassing Life, supreme over all works and I say to It, “Behold, behold, Great Life, us who at Thy name, Life, descended into the Jordan and for Thy name’s sake, Life, we took our name and our sign from the great Jordan of Life and from the great source of healing, at the word of Truth and (the power) to uplift of Yukablar-Ziwa.

And Life is victorious.

CHAPTER 28

Bound (together) and sealed are these souls who descended to the Jordan and were baptised. By Hauran-Hauraran, the out-thrust of the Great Life: by Its names, by Yufin-Yufafin and Sam-Mana-Smira; by Yusmir, vehicle of the First radiance; and by the being Yukabar, the (well-) equipped *‘uthra*; seal and guard these souls who descended to the Jordan and were baptised, against the deities of the House, lest they gain dominion over them. (Protect them) from their devils and demons so that they shall not go near them nor harm them nor ruin them. Let all pains, diseases, afflictions and tumours be removed from them. Let all evil sicknesses and malignant curses of the body be removed and driven off, so that those who sit before Thee like men attainted shall stand up like clean men. And healing shall be theirs, those souls who went down to the Jordan and were baptised.

And Life is victorious.

[Recite these four “sealing” prayers, “When ... was bestowed,” “Secured and sealed” “... By ‘Usar-Hiia” and the longer “Secured and sealed” with a loud voice to the souls whom thou hast baptised after thou hast given them *pihta* and *mambuha*. If (several) souls, recite as written; if a single soul, say “for this, the soul of N.” Then make them stand and recite “Ye are set up and raised up.”]

CHAPTER 29

In the name of the Life!

Mandæan Scriptures and Fragments

Ye are set up and raised up into the Place of the Good. Established amongst *manas* of light are these souls which went down to the Jordan and were baptised (and those) of our fathers and teachers and of our brothers and sisters who have departed the body and those who are still in the body. There, in the light shall ye be raised up.

And Life is victorious.

[Here recite "What did thy Father do for thee, Soul."]

CHAPTER 30

In the name of the Life!

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the Jordan, planted me,
And took (me) up and stood me upon its bank.
He broke and gave me bread (*pihta*),
Blessed the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty (Life)
He passed into the mountain before me;
He cried loudly that I might hear,
That I might hear he cried loudly,
'If there is strength in thee, Soul, come!'
'If I climb the mountain I shall fall;
I shall overturn and perish from the world!'
I lifted mine eyes to heaven
And my soul waited upon the House of Life.
I climbed the mountain and fell not,
I came (thither) and found the life of my Self.

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the Jordan, planted me,
And took me up and stood me upon its bank.
He broke and gave me bread,
Blessed the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty (Life).
He passed into the fire before me;
And cried aloud that I might hear,
That I might hear he cried aloud,
'If there is strength in thee, Soul, come!'
'If I go into fire I shall burn,
I shall scorch and perish from the world!'
To heaven I lifted mine eyes
And my soul waited upon the House of Life.
I went into fire and burned not,
I came, and found the life of my Self.

Mandæan Scriptures and Fragments

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the Jordan, planted me,
Took me up and stood me upon its bank.
He broke and gave me bread,
Blessed the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty (Life).
He entered the sea before me;
He cried aloud that I might hear,
That I might hear he cried aloud.
'If there is strength in thee, Soul, come!'
'If I go into the sea I shall sink,
I shall be overturned and perish from the world!'
To heaven I lifted mine eyes
And my soul waited upon the House of Life.
I went into the sea and was not drowned,
I came, the life of my Self I found,
Yea, Life! lo, Life! Life hath triumphed over this world.

And Life is victorious.

[This is a baptism hymn. Set up (recite ?) the hymns, and where it says "souls" recite as written, but if it is a single soul say "amongst *manas* of light, the soul of N. son of N. who went down to the Jordan and was baptised and received the Pure Sign" and chant "What did thy Father do for thee, Soul" and recite the antiphonal hymn "How lovely are plants which the Jordan (planted)" and "Rightly did my baptiser baptise me," "Shilmai baptised me with his baptism," "The Jordan in which we were baptised," "I rejoice in my priests" and chant other hymns: "Truly do I say to you," "To you I cry, men who have received the Sign, and explain," and "A disciple, a new one, am I who have gone to the Jordan-bank."

Then recite the "Blessed and praised" of Shum (Shem) son of Noah and at the place where it says "a wreath from the Vine Ruaz" (say) "will be set on the heads of these souls who have descended to the Jordan, been baptised and received the pure sign and who were called, established and sealed by this baptism, and (on the heads of) our fathers, teachers, and brothers and sisters who have departed the body and those who are yet in the body." Should it be a single soul whom thou hast baptised, say "the soul of N. who went down to the Jordan and was baptised" and finish.

And recite "Good is the good for the good" and end. And offer up the Petition and say the *Rahmia* for the souls thou baptisest. Say "these souls who went down to the Jordan and were baptised and received the pure sign." If it was a single soul, say "the soul of N. son of N, who went down to the Jordan and received the pure sign. "And beware: from the beginning to this point recite all thy baptismal prayers with care, attention and knowledge. And again perform *kushta with them and say to them* "*Kushta make you whole my brother- 'uthras! The communion of the living hath been performed in the manner in which 'uthras perform it in their shkintas.* Fragrant is your perfume, my brother- 'uthras, (for) within ye are full of radiance."

And they shall say “Seek and find, speak and be heard!” and kiss their hands. If the souls be female or if the soul thou baptisest is one (woman), perform the *kushta* with them and say to them “*Kushta* heal thee and raise thee up. Thy *kushta* shall be thy witness and thine alms thy saviour. When they say “Seek and find, speak and be heard” and kiss their hands, then say to them “Your *kushta* shall be your witness and your alms shall be your saviour. Your prayer and praise will rise and obtain mercy for you. In the name of the Great Life; we have acted (according to) the goodness of the Great (Life). And we have arranged (all things ?) according to Thy loving-kindness from beginning to end. We have called upon the great Jordan of Water of Life and upon the three hundred and sixty Jordans in which Hibil-Ziwa was baptised.” And he (H-Z.) said “Warn them, deliver them, save them and protect those souls which went down to the Jordan, were baptised and received the pure sign from adultery, theft, black magic, from going to temples and worship in temples and from eating temple-food. And eat not of that which was killed by lion or wolf, or of anything disgorged or (found) dead. But immerse yourselves and purify yourselves. Manda-d-Hiia will be your helper, and your baptism will be efficacious.” Then pray a prayer and *Rahmia* for thyself, and say “In the name of the Life! I worship the First Life and praise my lord Manda-d-Hiia and that great Presence of Splendour which emanated from Itself.” Then recite “The First Life be praised! Truth make you whole! Ye are established and raised up” and transfer thy staff to thy right arm and end (the prayer). Then return it to thy left arm and recite the “Blessed and praised be Life” of Shum son of Noah. And sit and recite “Good is good for the good” and bend thy knee, sit, and pour out at “forgiving of sins” (be there for) “our forefathers” (etc.) “and the souls of Mandaeans, priests, *ganzivri*, treasurers, chief men and ethnarchs” in the “forgiving of sins.” Then rise to thy feet, take the *pihta* and *mambaha* and recite the eight *pihta* prayers for the *pihta* and the two *mambaha* prayers for the *mambuha*. Dip the *pihta* in the *mambuha* and recite “The Life spoke and Life opened” for thy *pandama* and unfasten it. Eat thy *pihta* and drink thy *mambuha* and drink the rinsing-water and take a second rinsing and recite “Life is fulfilled” and “The (Great) Life dwelleth on those who love Him” and cast in thine incense at (the words) “Radiance goeth up to its place” and at the place where it says “will forgive those that love his name of Truth” he shall say “those souls who went down to the Jordan, were baptised and received the pure sign, and Life is victorious.” Then throw (water) beneath thy staff, recite “Good is the good for the good” and make the Petition and repeat the *Rahmia* for thyself. Perform the *kushta* with the *shganda* and when he goes down, recite “In radiance that is great am I immersed,” slip aside thy *pandama* and honour thy crown.]

CHAPTER 31

Radiance goeth up to its place and Light to the Everlasting Abode. On the day that Light ariseth, Darkness returns to its place. The Forgiver of sins, trespasses, follies, stumblings and mistakes will remit them for those who love his name of Truth, and for those souls who went down to the Jordan, were baptised and received the pure sign. Consuming fire will consume thee and thy ministration will be (noted ?) in the habitations. The fragrance of life riseth to the House of Life, and we (too) will rise up to the House of Life: we shall

be with the victorious 5). It is our support, and our confidence is in life in the Place of Light and in the Everlasting Abode. Life is established and set up in its indwellings, and Life is victorious over all works.

[This is the “loosing” (consecration) of incense for baptism.]

[In the name of the Great Life! May my thought, knowledge and understanding be enlightened, mine, Adam-Yuhana son of Mahnush, by means of these (prayers), admonitions and hymns of baptism, which were transcribed from the scroll *The Great Wellspring*. This is the baptism wherewith Adam the first man was baptised by Hibil-Ziwa when he breathed the pure *mana* into him and he got up, sneezed and lived.

And Adam questioned, and spoke, “Through the power of Hibil-Ziwa have I attained my end!”

Then Hibil-Ziwa arose, put on the seven vestments, and went to the Jordan-bank. When Adam had placed the *qauqa* (and) fire before Hibil-Ziwa, Hibil-Ziwa twined a wreath for his staff and twined a wreath for Adam, then rose and went to the Jordan and recited the prayer “Answer me, my father, answer me, for I have gone to the Jordan in the strength of my father Yawar, and in the strength of Manda-d-Hiia a wreath hath been set upon the *’uthras*.”

Then he arose and recited “In the name of that First Being” for his crown and set it on his head, then recited “Life created Yawar-Ziwa,” “Let there be light” and Manda created me” for the myrtle-wreath and set it beside the crown.

And he held the end of his stole and recited “Strengthened and enhanced is the great mystery of radiance, light and glory” over his *pandama*, folded his *pandama* over his mouth and recited “incense that is fragrant, yea, for the First Life” and cast incense on the fire. And he recited “We have acknowledged,” “Praises,” “Thee, Thyself,” “I sought to lift mine eyes,” “The day that the Jordan was bestowed on Sam-Smir,” “I have worshipped and praised that Yawar-Ziwa” and “I am Yur son of Barit; in great radiance.” And he held his stole and recited “I went to the Jordan, but not I alone” up to the place where it says “give free movement to the limbs of my body; I go down,” and he went down into the Jordan up to a fourth of his thighs. And he recited “In the name of Yusmir, the First Vine” over his staff, and at the place where it saith “covered with radiance and clothed in light” he cast the myrtle-wreath over the staff and “clothed” it with his stole.

And he recited “Bound is the sea” and traced three circles thrice over in the Jordan. And he recited “I am a perfected gem,” and “Avaunt, flee in fear” and splashed the water in the Jordan at his right, his left and in front of him and recited “Piriawis” as written. Then he chanted a hymn and said to him “Any man who hath strength thereto and who loveth his soul, let him come and go down to the Jordan, be baptised, receive the pure sign, put on robes of radiant light and set a fresh wreath on his head.”

And Adam descended into the Jordan and submerged himself thrice behind him (*Hibil-Ziwa*), who took him by the right hand transferred him to his left, placed him between himself and his staff, dipped him thrice and signed him thrice in the Jordan.

And he gave him three palmfuls of water to drink and recited “Manda created me” over the myrtle-wreath and set it upon his (Adam’s) head and pronounced the secret names over him.

(Then) he took his hand in *kushta* over the staff and made him go up before him.

(Then) he took water from the Jordan into his phial and recited the hymn “At the waterhead I went forth” and “Blessed art thou, Outer Door,” and recited “I rose up from the Jordan, and a group (of souls) I met.” And he came up out of the Jordan and completed it (the hymn). And he took up the oil and recited “We have acknowledged the name of Life,” “Precious oil art thou” and “Thou wast established, First Life” over the oil. Then he signed him thrice and made passes over him thrice, and at each signing he laid his hand on his (Adam’s) head and repeated those names which he had pronounced over him in the Jordan.

And he performed *kushta* with him. (Then) he took the *pihta* and recited the eight prayers for the *pihta* over the *pihta* and the two prayers for the *mambuha* over the *mambuha*. And he gave him the *pihta* so that he should eat and gave him the *mambuha* that he might drink, and he drank the rinsing (water).

And he grasped his hand in *kushta* and seated him before him and recited the “sealing” prayers, “When a Jordan of living water and bestowed upon Sam-Smir, the great Radiance of Life,” “Bound and sealed,” “By ‘Usar-Hiia’ and the greater (longer) “Bound and sealed” and laid his hand upon him and stood and recited “Ye are set up and raised up,” “What did thy Father do for thee, Soul?,” “How lovely are the plants which the Jordan planted and raised up,” “Rightly did my baptiser baptise me,” “Shilmai baptised me with his baptism and Nidbai,” “The Jordan in which we were baptise will bear us witness,” and “I rejoice in my priests and Nasoraean who hearken to my converse.”

And he chanted the hymns “Truly do I say to you,” “To you I cry and explain” and “A new disciple am I who hath come to the Jordan bank.”

And he read all the hymns and homilies unto their end and recited “Blessed and praised be Life” of Shum son of Noah and “Good is the good for the good.” And he recited “In radiance that is great am I immersed” and loosed his *kanzala* (stole) and “honoured” his crown.

And Life is victorious.]

[Then Hibil-Ziwa gave judgement and said “The Life hath anathematised and Manda-d-Hiia hath cried out against and the Great First Word hath pronounced against any man, priest, who performed a baptism without his *pandama*. He shall be accursed by the Name

(Vein) Of the Great Wellspring: Shilmai and Nidbai the guardian *'uthras* of the Jordan will curse him and the Wellspring and Palmtree will curse him. Yukabar will take away his crown and his seal and hull him back to his natural home, the Place of Darkness. Moreover, before any Nasoraean who retains his *pandama* whilst performing a baptism, a vein of the Great Wellspring will heap up and all that he doeth will be confirmed. All mischances will avoid him and darkness will roll away from him. His vestments will be kept in our safekeeping. Whilst he is alive in his body the Seven will be powerless to loose fear against him and lofty strength will be sent to him.

When he departeth the body the clouds which precede *'uthras* will come towards him and dread of purgatory-demons will be powerless over him (for) he will not pass through the Purgatories.

And Abatur will clothe him in his glory and all the *'uthras* will shed their light upon him.

And Life is victorious.

This is the limit (end) of the baptism which came to this world, the (baptism) wherewith Hibil-Ziwa baptised Adam the first man and it was preserved in the ages for the elect righteous, for it was written down in the scroll of the Great Wellspring belonging to Ramuia son of 'Qaimat. And Bavan-Hibil son of Brik-Yawar wrote it here and distributed it amongst a hundred Nasoraean, (copying) it from his own scroll which he copied from the scroll of Ramuia son of 'Qaimat.

It was written in the town of Tib and was placed with Haiuna daughter of Yahia, and Bainai son of Zakia.

Those who hold to it, (let them) expound it. (But) he who doth not establish it, let him keep away from it and not approach it.

And Life is victorious.]

Then said Yahia-Adam son of Sam-Saiwia, "When the scroll of Ramuia son of 'Qaimat found in the possession of Haiuna daughter of Yahia and Bainai son of Zakia came into my possession I put it together and arranged it as it was written originally, and removed nothing from it.

And Life is victorious.]

THE MASIQTA (“The raising up”)

[i.e., *spiritual resurrection or ceremony to aid the ascent of the soul*]

CHAPTER 32

In the name of the Great Life may there be healing for me, Adam-Yuhana son of Mahnush!

Strengthened, enhanced was the great mystery of radiance, light and glory dwelling on the mouth of the First Life, for from It came forth Manda-d-Hiia (Knowledge-of-Life). For he knew and interpreted the thoughts of the First Life and perceived that they are wondrous.

And Life be praised!

[Recite this prayer and hold thy stole for the *masiqta*.]

CHAPTER 33

In the name of the Life!

Water of Life art thou! Thou art come from the Place which is life-giving and art poured forth from the House of Life.

(At thy) coming, Water-of-Life, from the House of Life, the good come and refresh themselves, (but) the wicked are discomfited and the children of (this) world abashed and say “Is there (not ?) room for us in the Place of Light? For those that seek (ask) of it find, and those who speak of it are heard.”

We have sought and found and we have spoken and been heard in thy presence, Manda-d-Hiia, lord of healings. As water when poured out falleth on the earth, so (too) so doth evil fall abased before good. As the water falleth on the earth, so shall their sins, trespasses, follies, stumblings and mistakes be loosed from those who love the name of Truth (*kushta*) and from the souls of this *masiqta*, and from (the souls of) our fathers, teachers, brothers and sisters who have departed the body, and those who (still) live in the body And say “Established is Life (or “the living”) in Its (their) dwelling.”

And Life is victorious.

[This is the *mambuha* prayer.]

CHAPTER 34

Hail to the First Life before Whom none existed, the Sublime from worlds of light, the Ineffable which is above all works; to the Ancient Radiance and the Great Primal Light, the Life which emanated from Life and the Truth that was of old, from the beginning. Hail the ancient, lofty, esoteric and guarded father of *'uthras*. Hail Yuzataq, Gnosis of Life, Source of Life; He who unveileth the silence, giveth hope and keepeth the prayers of the spirits and souls of righteous and believing men into the Place of Light. Hail to the life of sincere and believing men who have come to their end and departed the body, and hail to those who are stiff alive in the body. May the gate of sin be barred to them and the gate of light be open for them. May they be knit together in the communion of Life in which there is no separation.

Pray ye from there for us and we will pray from here for you. All fruits wither: all sweet odours pass away, but not the fragrance of Gnosis of Life, which cometh not to an end nor passeth away for an age of ages and for world without end. May the souls of this *masiqta* rise up without sin, trespass, folly, stumbling and mistake unto the Place of Light and to the Enduring Abode.

And Life be praised!

[Read this ordinance for the incense and cast it on the fire. Then recite the prayers for the *masiqta*.]

CHAPTER 35

In the name of the Life!

I sought to lift my eyes, shoulders and arms towards the Place which is all life, radiance and glory, the place where which is all life, radiance, light and glory; a place where they who seek of it find, those who speak of it are heard and to those who ask of it, it is given them, day by day and hour by hour. This hour I address to thee, my Lord, Manda-d-Hiia, a vital petition, large and not small, for this congregation of people who have bent their knees to the ground and stretched forth their hands to the intermediate and upper (worlds). They have forsaken images, pictures and idols of clay, gods (made) of blocks of wood, and vain rites, and have testified to the name of the great, strange (sublime) Life. To them the gate of sin is closed and for them the gate of life is open. May our request, our prayer and our humble submission rise before the supreme Life which is above all works.

Before thee (in thy sight) all hands are thieving, all lips have lied. Water is in the Jordan. Before thee (in thine eyes), Manda-d-Hiia, no man is clean: we are slaves who are all sin, and thou a lord who art all mercy. When thou art with us, who shall conquer us and if thou justifiest us who will convict us? Judge us not after the fashion of earthly courts of

Mandæan Scriptures and Fragments

law; despise us not for our follies and associate us not with the false rites practised by the worlds and generations.

The worlds thrust hard at us, but we fell not. Backed by the Truth which is thine own, we have perfect confidence.

Establish life, and wilt thou not establish human beings? Thou hast spoken to us in thy Word and hast commanded us with thy command “Ask on earth and I will supply you with heavenly fruit: ask from below, (from) reed, swamp and mud, and I will supply you from the lofty heavens. Make supplication with the fleshly right hand, and I will bring you (what ye asked) with the right hand of *kushta*.

The first (generations) sought and found: let those that come after seek, and they will find. Seek and find for yourselves, for your friends, for your friends’ friends and for those who love the great Family of Life. Your eyes shall not turn away from me unsatisfied.”

Thou art the father of all the *’uthras*, the Support which is all light, the Vine which is all Life and the great Tree which is all things. For Thou knowest hearts, understandest minds and searchest out consciences (even) in the nethermost hells of darkness. Like a servant lying prostrate before Thee, our eyes are lifted to Thee, our lips give Thee praise and blessing seven hours of the day and the three watches of the night.

Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes and wilt cast them into the hells of the earth and the nethermost limbos of darkness. Thou wilt raise us up as sinless and not as guilty, as virtuous and not as vicious before thee, Manda-d-Hiia.

The good behold and are refreshed: the wicked are discomfited and the children of (this) world abashed. And they say “Is there no place for me in the Place of Light, since those who seek therefrom find, and ask thereof and it is given them?”

We beseech thee to let some of thy radiance, thy light and thy glory rest upon us. Thou art the Healer above all means of healing, a Raiser-up above (all) that raiseth up, a Radiance above all radiancies and a light above all lights. For thou openest doors of truth and revealest mysteries and wisdom and showest forth mighty deeds in Jerusalem. Thou confinest demons and devils and frightenest away the gods from their high places. Great is thy name and praised is thy name! Thou art the counterpart of the Life, for thou wast in existence before all. Thou art the Vine, for thou wast in the Ether above heaven and above the earth. When worlds came into being and creations were called forth, thou didst hold in thy grasp the worlds and generations. Thou hast laid down a road for sincere and believing men to the Place of Life. (Though) spirits and souls sit (here) as guilty, (yet) by thy name they shall rise as innocent, (thy name of) Yuzataq-Manda-d-Hiia. To support the hands of good people, thou wilt be (bring ?) healing of life to the souls of this *masiqta* Life is established in its indwellings and Life is victorious.

[This prayer is good for all occasions: (it may be used) on occasion for the *Rahmia* (daily office), or for the *masiqta*, or for baptism and for all purificatory rites. For the *masiqta*, after thou hast recited over the *pandamta*, “water of prayer” and the ordinance for the incense, pray “We have acknowledged,” “Praises,” “To Thee,” “Lifting eyes” and “I sought to raise my eyes.” And prepare the *pihta*, *mambuha* and *klila* (wreath) and set them out for the *masiqta*. And recite the ordinance for the oil, (placed) in something clean: in a glass or tin cup when washed and cleansed. And recite the *masiqta*.]

CHAPTER 36

In the name of the Life!

I worship, laud and praise that great, secret, First *Mana* who abode for nine hundred and ninety-nine thousand myriads of years alone in his own Abode—for no Companion came to him; (none existed) save that great, secret, First *Mana*. For he came into existence therein and developed therein.

Then I worship, laud and praise that great, occult, First Drop who emanated from Him. They existed, (but) She abode for four hundred and forty-four thousand myriads of years in Her own Abode, alone, for She had no consort.

Then I worship, laud and praise Pirun, that great occult first Vine from whom there emanated eight hundred and eighty eight thousand myriads of *'uthras*.

From Them and from those *'uthras* proceeded one *'uthra*, whose name is the Great Countenance of Glory who is (at once) less than his brethren and more venerable than his parents. Manda-d-Hiia, the well-prepared *'uthra*, divulged and revealed and said “Any Nasoraean man who sitteth to recite “Established is the First Life” and breaketh bread will receive condemnation from the House of Life,”

And I am established, in the light of Life and Life is victorious.

CHAPTER 37

I worship, laud, and praise that Occult, great First Cloud of Life, with whom in secret, he broke bread and gave thereof in secret to the Occult Life and to the Mighty First Life.

And Life if victorious.

CHAPTER 38

I have worshipped and praised Yawar-Ziwa, who arose and praised that great mighty *Mana* at whose right and left hand there stand four hundred and forty-four thousand myriads of *'uthras*. A thousand myriads of *'uthras*, sons of light, worship and laud the rays of his Radiance.

He arose and broke bread in secret and gave thereof to the sons of men and establisheth his Abode in secret.

And Life is victorious.

CHAPTER 39

I worship, laud and praise that secret saying which Yawar pronounced secretly. He made it known, and divulged and established a Life-ray therein. Radiance and light came and dwelt at his right and glory and resplendence dwelt at his left. And the *'uthras* entreated the Life that they might behold the Likeness of Yawar-Ziwa in their own glory.

Yawar-Ziwa the vigilant *'uthra* divulged and revealed and said "Sixty-four sins daily will be forgiven a Nasoraean man who repeats this secret saying, in the Great Place of Life and the Lasting Abode."

And Life is praised.

CHAPTER 40

I have worshipped and praised 'Usar, who broke bread for the hidden first *'uthras*, so that they (find) rest in their hearts.

The holy *'uthras* stood in their dwellings and praise the mighty Life in its Dwelling, adorable in Its radiance and wondrous in Its light.

I worshipped and praised that supreme First Vine, for within it is its Sap: its leaves are *'uthras* and its tendrils rays of light. *'uthras* sit in its shade. And within the great first Cloud of Light there came into existence, within the Treasure-of-Light there was generated, the Secret *Mana*.

And Life be praised.

CHAPTER 41

I worshipped and praised Treasure-of-Light, the great Awaker (*yawar*) of Life, who broke bread in the Hidden and gave (thereof) to the Mighty First Life in Its Dwelling. I praised the seven mystic precious and preserved *manas* who derived existence from Their Place and were transplanted from Their Treasure-house. I worshipped and praised the mighty First Life that transported Itself from Its Place, transferred itself from its own Treasurehouse in which it came into existence, was developed, dwelt and was established; and (whereof) It discoursed and wherein It had gloried.

It praiseth and speaketh, "Every Nasoraean who reciteth these secret sayings will seek and find, will speak and be heard seven times daily. And seven sins will be forgiven him in the great Place of Light and Eternal Abode."

And Life be praised!

CHAPTER 42

I worship, laud and praise that first secret Word which Yawar imparted in secret. He expounded and explained it and established therein that which is living, Rays (of his light). And Yawar said "Enlightenment and praise have come to pass." And Yawar came and his glory rested upon his own *shkinta*. Radiance and Light came and were established before him: Glory and Enlightenment came and dwelt at his right hand. And the *'uthras* ask the Life to behold the appearance of Yawar-Ziwa in their (its ?) radiance, and to commend the prayer and praise which they pronounced to Shilmai and Nidbai, the *'uthras* who are the two messengers of Manda-d-Hiia

Yawar hath said, "Every Nasoraean who repeateth this secret prayer seven times daily, seven sins a day shall be forgiven him. And Life abideth in its Dwelling."

Life is victorious.

CHAPTER 43

Thou art enduring, First Life before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life and above the Truth (*kushta*) which was of old in the Beginning!

Thou, Manda-d-Hiia, hast established for thy chosen that which thou hast revealed to us from the book *Nhur* (Be light) and front *Pta usra* (They revealed treasure from the first

treasure and from ‘*Usar Nhura* (Treasure of Light), a solace, a great support of life, that which shineth in light, the light of which enlighteneth.

It (*Manda, gnosis*) came into being, was revealed, fulfilled and went forth in strength abundant and became mighty by growth of knowledge It increased in radiance and was full of light which proceeded from the Counterpart (?) of Life, a wondrous counterpart!

Thereupon the worlds were ashamed, for none had seen its like, its brilliance or its glory.

Kushta standeth by his friends and Manda-d-Hiia by his chosen ones.

For thou hast chosen (us), hast taken us out of the world of hatred, envy and disputes and hast set us firmly on paths of truth and faith, so that we stand and praise the holy and guarded place. And he who partaketh of this bread (*pihta*), put out (for him) will be sinless in the Place of Light, the Everlasting Abode.

And Life is victorious.

[These are the prayers appointed for the *pihta*.]

CHAPTER 44

Biriawish, source of living waters, first upsurging that sprang forth, great outburst of the radiance of all-abundant Life! (Be) life for the souls of this *masiqta*.

[This is the appointed prayer for the *mambuha*, If there are (several) souls, read as written; if one soul say “for this the soul of N.”]

CHAPTER 45

Thy name, (O) Life, is excellent: its glory is great, its light abundant, Its goodness came over (or overflowed), inaugurating the First Mystery, life which proceeded from Life and Truth which existed before the beginning. This is a wellspring of life which sprang forth from the Place of Life: we drink thereof, of this Fount of Life which Life transmitted was established in the House of Life, which crossed worlds, came, cleft the heavens and was revealed.

Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out

evil. (Like) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth,

And Life be praised.

[This is the set prayer for the *mambuga* (sacramental drink). Make the *pihta* and the *mambuha* and place them (ready for) the *masiqta*, and then make the myrtle wreath.]

CHAPTER 46

In the Name of Life!

The Light became light, the Light became light! The Light became the light of the First Life. Glory dawned and (there was) praise of the *Mana* who came from his Place. He came (with) all ether-wreath, with benefits that are from the Place of Light and the Everlasting Abode. Yufin-Yufafin was the weaver of the wreath; she who brought it was 'Nisbat'-Utria (She-planted, i.e., was the mother of uthras). And he who set wreath on was 'It-Yawar-Ziwa (There-is-dazzling-Radiance) son of 'Nisbat'-Utria: he brought it and set it on the head of the *Mana*, planted it (there) so that it was set up (thereon).

The wreath flames and the leaves of the wreath flame. Before the *Mana* there is radiance, behind the *Mana* there is light and glory, at either side of the *Mana* are radiance, brilliance and purity; and at the four corners of the heavens and on the seven sides of the firmament dwell silence, bliss and glory.

And Life is victorious.

CHAPTER 47

Enlightened and enlightening are words of light to the souls of this *masiqta*. Sure, assured, armed and prepared, resplendent and beauteous (are they) when the wreath with its mysteries is set on the heads of these souls of this ascent (*masiqta*) to the great gate of Abathur's house. They will open to them the great gate of Abathur's house and will guard them by secret and watchful *manas*.

And Life be praised!

[These two prayers are said over the myrtle-wreath in the *masiqta*.]

CHAPTER 48

In the name of the Life!

Manda-d-Hiia went to the stars. His appearance loosed the bound (souls): he knit (them into ?) the communion that is without parting and without limit or number, by his word which issued from him in that place. All the worlds were confounded: the works of the House were destroyed and there was security for sons of the Great Family of Life.

He planted his planting and descended to the earth, (where) the hand of Evil, of the Lord of the House, lay heavy upon them. And when wickedness oppressed them, they beheld his radiance, and some of the celestial fruits appeared to them, the strength and name of the Ineffable One Who is all light was revealed to them and some of His glory was communicated to them and Knowledge of Life (Manda-d-hiia) was revealed to all who love his name of Truth at the place which is wholly (inhabited by) those convicted of sin. And when they beheld him, the lords of the worlds were confounded but did not, from their thrones, loose (the bonds of) the captives.

He passed by: the captives were freed. He loosed them from their sins and trespasses: yea, release from their bodies was made possible to them. And (as for) the lords of the House who looked on, their ranks were discomfited and they were unable to reach him. Yea, the name of Abathur was (set) over them and the name of Yuzataq-Manda-d-Hiia was fulfilled and revealed to those who love his name. And his name shall (aid) the souls of this *masiqta*: it will be his name. And Life is victorious.

[This is the recitation appointed for the *masiqta*. Read it over pure oil in something (pure ?) and place it before thee and then read the *masiqta*.]

CHAPTER 49

In the name of the Strange (Sublime) Life!

This, the glory and light of life, is to bring forth the spirit and soul from the body and to clothe the living soul in a living garment. Yea, she is solaced and liveth, the counterpart of Life, she that emanated from a *Dimat* of Life, with the Outer Life, with Hauraran and Karkawan-Ziwa, with Treasure-of-Light, the solace and great support of life, with life that emanated from the Life and with the truth which existed of old in the beginning, They live in their *shecinahs*, and the Great Light (abideth) in its purities.

When any human being departeth from his body, there come towards him seven godlike appearances, and each standeth by his own, And Sauriel the Releaser cometh — he who releaseth spirit and soul from the body. Up there, with those works, he standeth with the vesture of Yuzataq-Manda-d-Hiia which releaseth (the soul). And Hauraran and Karkawan-Ziwa remove from her that in her which is of the body, and she putteth on the

dress of Yuzataq-Manda-d-Hiia. Garment on garment she putteth on, she arrayeth herself in robe after robe, When she weareth the vesture of Yuzataq-Manda-d-Hiia there, she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour resting (upon her) and the glory that accrueth to her.

Onward she goeth in the vesture of Yuzataq-Manda-d-Hiia, The planets who are in their places were out of countenance on seeing it: they clenched their fists, beat on the forecourt of their breasts and say “Woe on (us) planets! for they (we) are powerless, but the works of Their hands are victorious!”

And they say “How beautiful is this radiancy, how steadfast this light, how lovely this glory and how wondrous this appearance!” And they ask “who will clothe us with this radiance? Who will cover us with this light and who will shed on us this glory? And what is it that passeth before us in this guise? for it is fair, shining and bright: in this world nothing made can be compared to it!” And they exclaim “How good is *Kushta* to the good, and Manda-d-Hiia to all his chosen, (those) who stand in their bodies and dedicate themselves to the name of the Life and to becoming (thus)!”

She goeth on in the vesture of Yuzataq-Manda-d-Hiia and they let those deeds of hers pass by and (escape) the hands of all the planets.

And on she went and reached Abathur’s house of detention, (Abathur), the Ancient, Lofty, Holy and Guarded one. There his scales are set up and spirits and souls are questioned before him as to their names, their signs, their blessing, their baptism and everything that is therewith.

The soul of N. hath entered the House of Abathur and hath given her name, her sign, her blessing, her baptism and everything that is therewith!

The souls of our fathers were signed with the sign of Life and the name of the Life and the name of Manda-d-Hiia was pronounced over them. They put them in the scales, putting in their deeds and rewards I) and weighed them. And the perfect went in (also), the spirit with the soul, but they took them out (for they were) clean. Radiance issued from the radiance of Abathur and clothed them and they brought light and covered their (therewith).

(Like them) she (the soul) put on garment on garment and robe over robe like the vestments of Abathur. There she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour which resteth (on her) and accrueth to her. And she proceedeth in the vesture of Yuzataq-Manda-d-Hiia and went on and reacheth the watch-house (house of detention) of four beings, sons of perfection, ‘In-Hai, Sum-Hai, Ziv-Hai and Nhur-Hai. Each of these beings clotheth her with his radiance and each covereth her with his light. Garment on garment she putteth on, with garment after garment doth she clothe herself. When she puts on the vesture of the sons of perfection she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour, the honour resting on and belonging to her.

She proceeded in the vesture of Yuzataq-Manda-d-Hiia and went onwards and reached the Waters of Death. The waters covered her, (but) Radiance crossed over—his name abode in his *shkinta*: honoured and chosen, he created himself—and said “Life, I am Thine, and for Thy name’s sake came I forth from the world of Pthahil, from amongst evil plots and from beneath the throne of Abathur the Ancient, so that we tray bring out this soul of N, of this *masiqta* (so that) she cometh before him.”

He is the ray of the great radiance of Life, a being who resteth upon the *shkinta*, and upon *shkinta* doth his name rest. He graspeth her with the palm of his right hand and handeth her over to two *’uthras*, sons of light, to Adatan and Yadatan, of one gnosis and one mind. And Adatan and Yadatan hand her over to two *’uthras*, to ‘Usar-Hai and to Pta-Hai who open the Door of Life, plant the plant of Life and establish the first counterpart of the House of Life. They raised her up beside the living they bring her in, in the likeness of Life they support her in the Place where radiance, like light, flameth. And the spirits of N. went and became of the same nature as the soul and was established in the House of Life.

And Life is victorious.

CHAPTER 50

Rightly did the baptist baptise me (in the waters of ?) Yaluz-Yaluz for their spring is Hammamulai. My name, Ksasar-Hamamulai is spoken, disseminated, guarded, hidden and pure. They (the waters ?) knew the source from which they proceeded: its name was on the sky, its glory on the earth. For upon treasure, in treasure, the Great Life existed and was fulfilled in Its glory.

I sit on a perfected garment and by the great fountainhead of Yukabar-Hiia, beneath a Vine which riseth above me. Praise-of-Life standeth before me. “Who will manifest himself and come and speak to me?” “I am he who is manifest, for I am great.” The life that is beneath me is the Vine which riseth above me, Praise-of-Life standeth before me. This is my name and my sign which I received from waves of water and from treasures of radiance and from the great and lofty Mixing-Bowl (?).

And Life is victorious.

CHAPTER 51

In the name of the Life!

I am baptised in the name of the Strange Life, the Sublime (Being) above all works. I am established in the name of Treasure-of-Light. “I looked upon the Life and the Life looked

upon me, and in the Life put I my trust. When this the soul of N. casteth off her bodily garment, she shall put on the dress of life and become a facsimile of the Great Life in light.” Yawar from the House of Life revealed (himself ?) and shone forth, establishing his counterpart, transplanting the Great Life in his light. The worlds thrust at us, but we fell not; backed by Thy truth, we have confidence. The first sprout hath burst forth—a ray of the great radiance of Life in its triumphs; Truth (*kushta*) and the great Source (*kana*) of its glory. And Life be praised!

CHAPTER 52

Whose son am I? (Of ?) the guarded *Mana* who is Yusmir, the First Great Radiance, son of the great Primal Life, who pondered and went forth seeking His own, that which came from Him. The congregation of souls, on the last day, when departing from their bodies, rejoice in Him, embrace Him and rising up, behold the outer ether and the enduring Abode and praise the Great Life in Its light.

And Life is victorious!

CHAPTER 53

A letter, union and victory have come to this the soul of N. from the House of Life. Its fastening is water, its wreath is light, its weapon the living word, and its seal the Chosen, the Pure One. Every man who openeth it and readeth therein shall live, be whole, and his name will beset up in the House of Life in the name of the Great Sublime Life. And the First Life is established in Its *shkinta*. [This is the seal of the *masiqta*. Up to this point recite the *masiqta*, and here take the *pihta* and break off a morsel from one upper *fatira* and the undermost *fatira* and bring a portion of the Ba and fold them together. And mingle the “water of prayer” with the wine and recite over them “Yukasar chose her (the soul) who passeth over” and recite “The Life spoke and opened” and part thy *pandama* and eat thy *pihta* and drink thy *mambuha* and recite “The Water of Life burst forth in splendour in its *shkinta*.]

CHAPTER 54

Yukasar chose her that passeth (crosseth) over; he chose her, called her forth and established her. He clothed her in radiance ineffable and brought light abounding and covered her therewith. He raised her up to the Great Place of Light and the everlasting Abode, and in his own *shkinta* his (the dead man’s) soul was assigned (a place) and found rest in his treasure. Living waters (water of Life) from the House of Life burst forth (in splendour) and (like them ?) shall shine forth the souls who are called upon, raised up and

signed in this *masiqta*, (the souls of) our fathers, teachers, brothers and sisters who have departed the body, and of those who still live in the body. They shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode and be established by Him who opened (revealed) the great first light.

And Life is victorious.

CHAPTER 55

The Great Life spoke and revealed (opened) with His mouth, in His own radiance light and glory. And Life be praised.

[This is for the loosing of the *pandama*. Recite this “Yukasar chose her who passeth over” over the “water of prayer” and wine when they are mingled together. If it is for (several) souls that he has recited read as written, but if for a single soul say “the soul of N., shall be awakened.” And say “The Great Life spoke and opened with His mouth” and part thy *pandama*, eat thy pihta and drink thy *mambuha*. And recite “The living water shone forth in its place” then rise, and read one prayer alter another until the (prayer) “Yukasar chose her that passeth over” hath been offered up.]

CHAPTER 56

In the name of the Life!

Living waters shone forth (in splendour) in their *shkinta*. The robes of the good were resplendent in their place. The great *Mana* was dazzlingly bright in His glory. So (too) shall these living, (brightly) shining, steadfast and vigorous souls shine in splendour in the great Place of Light and the Everlasting Abode.

[This is a prayer of dedication for the “water of prayer.”]

CHAPTER 57

Fragrant incense riseth to its place and Thou, Life, be victorious! The Forgiver of sins, trespasses, follies, stumblings and mistakes will forgive all those who love his name of Truth (*kushta*) (likewise) the soul of N.

And Life is victorious.

[A dedication prayer for the incense.]

CHAPTER 58

In the name of the Life!

Praised be the First Life, praised be the Word of the First Life: praised be that radiance, light and glory; praised be that Light which is boundless and endless and none know when it came into being. Praised be the Lord of Greatness and praised be all the *'uthras* that stand to the right and left of the Lord of Greatness and praise the Lord of Greatness. Praised be my father Yawar, praised be all the *'uthras* who stand and praise my father Yawar. Praised be that great first Jordan in which the First Life was baptised. Praised be all Jordans of living water: praised be the fruits, grapes and trees which stand by them. Praised be all the mighty and lofty worlds of light; praised be all those sanctuaries (*shkinata*) of the Hidden for in each and every *shkinta* sit a thousand thousand *'uthras*, (*'uthras*) without end, and the myriad myriad sanctuaries that are countless. Praised are those thousand thousand *'uthras* without end and the myriad myriad sanctuaries beyond count.

Praised be all those banners of radiance, light and glory unfurled before them which give them light. Praised be the great gate of the House of Abathur; praised be all *'uthras* who stand before Abathur and praise him. Praised be the three hundred and sixty scales which are set up before the ancient Abathur; praised be that first great Scales that was set up before Abathur the Ancient. Praised be that great occult Drop from which he proceeded. Praised be all *'uthras* who sit upon thrones of rest and recite ordinances and *masiqtas* and secret prayers. Praised be those recitations, *masiqtas*, and secret prayers in which the Great (Life) is praised. Praised be those priests who sit with them.

Praised be all mountains of radiance, light and glory; praised be all roads and paths of light.

First Life! Lift up Thine eyes upon these souls called upon, raised up and signed in this *masiqta* and (the souls of) our father, brothers and sisters who have departed the body, and of those who still tarry in the body. Deliver them, save them and protect them from this world of the wicked and from those watch-houses (purgatories). Let thy mercy, Great First Life, rest upon them. And ye shall say "Life is established in its indwellings."

And Life is victorious.

[This is an offering-up of supplications. It is the dedicatory prayers of the *masiqta*. Pray "We have acknowledged," "Praises," "Thee, Thyself," "Raising eyes" and "I sought to raise my eyes." If thou recitest for (several) souls read as written, if it is one soul say "Lift thine eyes upon the soul of N."]

CHAPTER 59

Life is fulfilled in its own glory and the Great Light established by its victories.

[This is the prayer offered up for the *pihta*.]

CHAPTER 60

The Great Life dwelleth in those that love Him, and His devotees dwell in the Great Place of Light and the Everlasting Abode.

And Life be praised!

[This is the dedicatory prayer for the *mambuha*.]

CHAPTER 61

An earthly wreath fadeth, but the wreath of Life is fresh and living. The wreath of an elect righteous man is set and shineth on the heads of those who love the name of Truth (*kushta*). The wreath is from the world of light and the robe from the Everlasting Abode. The ether-wreath is set, with its purities, and shineth on the heads of these souls of this *masiqta*.

And Life is victorious.

[This is the prayer put up for the wreath of a *masiqta*. If thou recitest for several souls, read as written, but if for a single say “on the head of this soul of N.”]

CHAPTER 62

The worlds glisten (with costly) oil, but Nasoraean shine with the radiance of Life.

And Life is victorious.

CHAPTER 63

In great radiance am I immersed and in steadfast light am I established. Manda baptised me, *Kushta* confirmed me. A letter, communication (communion) and purity came to me from the House of Life. Its fastening is water, its wreath is light, its weapon the living word, and its seal the chosen, pure one. Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light ?).

And Life is victorious.

[This is the prayer offered up for the *masiqta* oil.]

CHAPTER 64

The Life dwelleth in its own radiance and light.

And Life be praised!

[This is the confirmation of the (prayer) “Yukasar chose her who passeth over.” Here recite “Ye are set up and raised up” and the *masiqta*-hymns.]

CHAPTER 65

Ye are set up and raised up into the Place where the good are established amongst *manas* of light, the souls called upon and raised up and signed by this *masiqta* and (the souls of) our fathers, our teachers, our brothers and our sisters who have departed the body, and of those who are(still) living in the body. Your *manas* shall be set up in the Light and ye will be established in the Light.

And Life is victorious.

CHAPTER 66

In the name of the Life!

I am crowned with a wreath and lay me down
In a dress in which there is no blemish.
No spot is there in the dress,
Nor is there aught missing or lacking in it.

Mandæan Scriptures and Fragments

The Life knew about me.
Adam, who slept, awoke;
He grasped me with the palm of his right hand
And gave (not ?) into my hand a palmbranch.
Light cast me into darkness,
But the darkness was filled with light.
The day that light ariseth,
Darkness returneth to its place.
The souls of this *masiqta*
Approach a cloud of light.
Their journey is to the Place of Light.
And Life be praised.

[This is a *masiqta* hymn.]

CHAPTER 67

With him, with the Deliverer
The souls of this *masiqta* will ascend.
They will behold the Place of Light
And the Everlasting Abode.
On their road the Seven will not detain them,
Nor will the Judge of the False question them.
The Life will count you in His reckoning
And the good will set you up in their midst.
To the place to which the good go they will guide you
And in the place in which they stand they will set you up;
Lamps of radiance are found before you,
Beams of light behind you.
Kushta will come at your right
And Piety will smoothen your path.
For you there will be loosings
From here to the Everlasting Abode.
For the ferry which ferries over the Elect
Will set out towards you and take you across.

(Then) from Abathur of the Scales
A saviour will come forth towards you.
The saviour that cometh towards you
Is all radiancy and light from head to foot
Like the wreath in his right hand.
And on his two arms is a robe.
Bestir yourselves! Put on your robes!
Put on your living wreaths, gird on your girdles
In which nothing is awry or blemished.
Above your head there will be fruit,
And there, at your time and season
Your *manas* will be set up in the Light.
Your *manas* in the Light will be set up.
(So) rise up, behold the Place of Light!
And Life is victorious.

CHAPTER 68

Between the Hidden and the Radiance,
Between Light and the 'uthras,
Between the Hidden and the Radiance
Stand those who question the soul,
Saying to her "Speak! say, soul,
Who constructed thee? who was thy Builder?
Who built thee and who was the Being, thy Creator?"
The soul spoke and said –
The edified, well-constructed soul spoke –
And saith to the Being who questioneth her,
Said to him, 'My father, One built me, One constructed me"
One was the Being who transplanted me;
One of the sons of salvation in his goodness
Took (accepted) his lot (duty).
He folded me in a wrapping of radiance,
Took (me) and gave me over to Adam.
Adam, in his simplicity, whilst he knew not nor understood,
Took and cast me into a physical body;
Took me and cast me into a physical body
That is all sour and bitter fluids and decaying substances.
(There) the soul remaineth and waiteth in the hostel of the body
Which he had bequeathed her: sitteth and watcheth over it
Till its measure and count were accomplished.
When its measure and count were accomplished
The Deliverer came to her;
To her came the Deliverer
Who loosed her and bore her away:
(Yea), he who had bound her, who had loosed the soul,
Went before her whom he had bound.
Coming behind him, the soul hastened
Reached her Deliverer, ran (after) him
Who had bound her to her dwelling.
The soul and her Deliverer (go):
Her course is to the Place of Light,
To the place whose sun goeth not down,
Nor do its lamps of light grow dim.
To it, and to that place, those souls
That are called upon in this *masiqta*
And signed by this sign, are summoned and invited.
They shall behold the great Place of Light
And the abiding Abode.
And Life be praised.

CHAPTER 69

Bliss and peace there will be
On the road which Adam attained:
Bliss and peace there shall be
On the road which the soul traverseth.
The soul hath loosed her chain and broken her bonds;
She hath shed her earthly garment.

Mandæan Scriptures and Fragments

She turned round, saw it and was revolted
She uttered an evil curse on the being
Who had clothed her in the body.
She provoked the Framer-of-Bodies, she roused him
From the lair in which he lay. She said to him,
"Rise up, look, Framer-of-Bodies;
The hollow of thy hand is filled with water!"
The voice of the Framer-of-Bodies (is heard),
Who howleth and weepeth for himself
And saith "Woe is me that the hollow of my hand
Is filled with water!" And to her he saith
"Go in peace, daughter of the free, whom
In the house of evil ones they called handmaiden.
Go in peace, pure pearl that was transported
From the treasuries of Life;
Go in peace, fragrant one who imparted
Her fragrance to the stinking body.
Go in peace, radiant one, who illumined
Her dark house. Go in peace,
Pure and chosen one, immaculate and spotless!"
Flying, the soul went
Until she reached the House of Life:
She arrived at the House of Life.
`Uthras went forth towards her,
Saying to her "Take and put on thy robe of radiance
And set on thy living wreath!
Arise, dwell in the *shkintas*,
The place where `uthras abide, conversing;
And Life is victorious and triumphant is Manda-d-Hiia
And lovers of his name."
And Life be praised!

CHAPTER 70

Blessed and praised be Life
Who is filled with compassion for these souls.
Praised be thou, my lord, Manda-d-Hiia,
For thou raisest up these souls and dost not condemn them.
Praised be thou, pure Yushamin,
For thou wilt give them thy helping hand.
Be ye praised, Shilmai and Nidbai,
For ye will give true witness concerning them.
And be ye praised, Hibil, Shitil, and Anush
For ye will ransom them from the House-of-Dues
And from Abathur of the Scales!
For toward you will go forth a messenger,
And the messenger who goeth toward you
Is all radiance and light from head to foot.
In his right hand a kind of wreath
And on both his arms a robe.
Up! put on your robes, set on your living wreaths!
Gird on your girdles that are flawless and faultless!
Above your heads there will be fruit,

Mandæan Scriptures and Fragments

And your lamps will hang amongst lamps of light
And will shed light.
The Lord of Tolls will not confront you
Nor will lying judges put you to the question.
They will bring you liberating words
From here unto the Everlasting Abode,
The building that was built for you in the House of Life,
Will not come to nought in an age of ages!
And may some of Manda-d-Hiia's radiance and light
And the revivifying-breath of Life rest upon us!
Blessed is the Voice of Life
And praised be the great Beam which is all light.
And Life be praised.

[After thou hast recited "The Life dwelleth in its own radiance and light," "Ye are set up," "I am crowned with a wreath and lay me down," "With him, with the Deliverer," "Between the Hidden and the Radiance," "Bliss and peace there will be," "My vigilance and my praise giving," "Go in peace, Pure Chosen one," "Well, well is it for thee, soul" and the other hymns, as many as thou art able, then recite the "Blessed and praised is Life" of Shem son of Noah.

If thou readest for (several) souls, read as it is written, but if only for one soul, say "The soul of N." and pay attention, with all watchfulness, clearness of mind and studious attention and recite "Good is the good for the good"; perform *kushta* with one another and recite "In great radiance am I immersed."

And pray a prayer for yourselves and make *pihta* and *mambuha* for yourselves and eat your *pihta* and drink your *mambuha* And offer up the prayer "Good is the good for the good," perform *kushta* with one another for yourselves and (then) honour your crowns.

And Life is victorious.]

CHAPTER 71

In the name of the Life!
Blessed and praised be the Life!
Blessed and praised be the name of Life in the Place of Light!
Blessed and praised art thou, my lord, Manda-d-Hiia;
Thou and thy strength, thy radiance, thy light, thy glory and thy help.

Praised art thou, my father Yushamin the Pure,
Son of a transplanting of the mighty Life.
Praised art thou, Second Life, Life that is from Life.
Praised are ye, Shilmai and Nidbai, guardian 'uthras of the Jordan.
Praised are ye, Nsab and Anan-Nsab.
(Praised are) our fathers Hibil, Shitil and Anush
The name and chief of the whole race.
Praised art thou, Lofty Abathur;

Mandæan Scriptures and Fragments

Blessed and established is the great *shkinta* in which thou sittest.
Praised are ye four beings, sons of Perfection, who go to meet the good;

Go forth to meet the good and clothe the good with robes.

Praised art thou, Earth of Light and blessed and praised Those who dwell in thee.

Blessed art thou, Road of the great, path of the perfect
And track that riseth up to the Place of Light.

Blessed art thou, Nasirutha from whom the elect learn;

From thee learn the elect, and deal out reward and pious gift

They deal with reward and pious gift and rise up and behold the Place of light.

Praised art thou, Jordan of living water, for from thee we obtain purity;

We obtain purity from thee and receive the pure sign.

My fathers beheld the Life and my teacher the Place of Light.

The *'uthras* of light are victorious,

And victorious Abathur and the sons of Perfection

Who stand, praising the Life.

Enlargement of life there shall be for the believing

Who have departed out of our midst;

The believers, the poor, the lowly and priests.

And my lord Manda-d-Hiia will lend them his helping hand.

Thankfully received are the good gifts (*tabuta*) of life,

The good gifts of life and of knowledge of life,

The *pihla* that at the name of the Life.

For any man who giveth an oblation,

His oblation will be his helper: elect and perfect men

Who bestow oblations will rise by *Kushta's* path.

To them it shall be given.

Of the Ether-wreath they twisted them a wreath

Of speech and hearing, of joy, purity, goodness and greatness.

A wreath from the Vine Ruaz He will set on the heads

Of those souls called on, signed, and raised up by this *masiqta*;

(And the souls of) our fathers, our teachers, our brothers and

our sisters, of those who have departed the body and those

who are yet in the body:

(A wreath like that) set on Its head by the Great (Life)

And by the Great (Life) given to *'uthras*

And given by *'uthras* to their priests.

Healer, whose medicine is water, come!

Be thou a healer to thy devotees,

To thy devotees be thou a healer

And to him that giveth oblation be thou a helper:

On him whom thou hast healed, do thou,

My lord, bestow soundness.

Behold him who standeth before thee and condemn him not.

My Lord, High King of Light, Revealer

Whose eyes are uncovered, seeking justice

And enacting justice for those who love it,

Do justice on those who persecute us,

Those persecutors who pursue us,

And on the wicked and furious ones

Who scheme to work evil upon us.

If it please Thee, High King of Light,

Look on us and condemn us not!

Behold these souls who believed in Thee

Mandæan Scriptures and Fragments

And for Thy name's sake stood by on earth
And were persecuted. Show us pure ether-air
So that we may forget earthly persecution,
That we may forget the persecution of earth
And the vexation of the wicked and liars.
Strengthen our insight, our voice, our vigilance and our praise!
Thereby the Great Life communed with thee
And set thee up completely (?) with His radiance
And His light, Manda-d-Hiia!
And may the vivifying-power of Life rest upon us.
My elect, ye shall say "Blessed be the Voice of Life
And praised be the great Beam which is all light!"
And Life be praised!

[This is the "Blessed and praised be the Life" of Shem son of Noah. Afterwards, read here "Blessed and praised be Life" of the souls, and then recite "Good is the Good for the good."]

CHAPTER 72

Good is the Good for the good, and His nature is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in thy presence, my lord, Manda-d-Hiia, Lord of all healings.

Forgive him his sins, trespasses, follies, stumblings and mistakes and (those of) him who furnished this bread, *masiqta* and (ritual) food. My lord, Manda-d-Hiia and (Thou) Great First Life, forgive the sins trespasses, follies, stumblings and mistakes of the donor(s) of fee and oblation, and their wives, children, their priests and those who placed (brought) this bread and food; (likewise) you, my parents, teachers, instructors and preceptors when ye support from the Left to the Right. And ye shall say "Life be established in Its Dwellings and Life be praised; Life is victorious over all works.

[Recite this "Good is the Good for the good" when thou readest a *masiqta*. When thou performest a baptism recite it, when thou distributest oil recite it, when thou recitest the *Rahmia* ("Devotions") recite it, and after the *Rahmia*. And recite it when thou partakest of the (ritual) dish.

And Life is victorious.]

THE LETTER

CHAPTER 73

In the name of the Life!

A sealed letter which leaveth the world –
A letter written in good-faith (*kushta*)
And sealed with the seal of the Mighty (Life) –
Righteous men wrote it, believing men tied it on,
And suspended it about the soul's neck
And despatched it to the Gate of Life.
The soul, in her wisdom,
Pressed her nail on the letter,
Her nail she pressed on the letter;
She imbued it with her mystic radiance,
Wrapped it and veiled it in her light.
How came it that Daïum saw
That the soul bore a letter?
How was it that Daïum saw it
As her seven sons gathered about her
And said "Who hath written the letter
Whose secret no man knoweth?
Who wrote the letter that is sealed in
By these protective strands?"
The letter is written in good faith,
And sealed with the seal of the Mighty (Life).
Righteous (men) wrote it, believing men tied it on
And hung it about the neck of the soul
And despatched it to the Gate of Life.
The soul flieth and goeth until she hath reached
The watch-house of the Seven.
The Chief-of-Dues, when he saw her,
(And) the Governor, when they saw her,
Murmur discontent and say
"Who hath written the letter
Whose secret no man knoweth?
Who wrote letter that is sealed
By these protective marks?"
"The letter is written in good faith
And sealed with the seal of the Mighty (Life).
Righteous (men) wrote it;
Believing men tied it up
And hung it about the neck of the soul
And despatched it to the Gate of Life."
The soul flieth and travelleth on
Until she reacheth spirits of Purgatory.
The spirits of Purgatory abased their heads
And the soul passed the purgatory-spirits by.
The soul flieth and goeth
Until she came to the waters of death.
As she reached the waters of death
There came forth towards her

Mandæan Scriptures and Fragments

A great Beam of radiance (and) of life, (who)
Grasped her by the palm of her right hand
And brought her over the waters of death.
The soul flieth and goeth
Until she reacheth the House of Life.
When she reached the House of Life
She uttered a cry to the House of Life,
And when He heard her call, the Life
Sent a messenger towards her,
(Who) grasped her by the palm of her hand,
Conducted her, (came) to support her
In the likeness of the Life to the place
Of radiance, light and beams of effulgence;
To unite her to (the company of) 'uthras
And to set her up amongst beams of light.
Upon her head they placed a wreath of ether
And took her out of the world in splendour.
Life supported life: Life found Its own:
It hath found Its own, and my soul hath found
That for which she hoped.

And Life is victorious.

[Up to here recite over the flask of oil as it is put into clay up to the mouth of the bottle.
And the clay must be pure and from the Jordan.]

CHAPTER 74

Bound (secured) and sealed are the spirit and soul of N. by the seal of *Kushta* and the great safeguard of truth by the word of *Kushta* and the raising (power) of Yukabar-Ziwa.

And Life is victorious.

[This is the conclusion of the "Letter." Set (press) thy seal-ring and the nail of thy little finger of thy right hand into the clay, seal it and read this conclusion over it. And Life is victorious.]

[Shouldest thou wish to administer oil (to a dying person), at the beginning and end order the chief (relative) or remaining (persons: i.e., of the family ?) to throw water over the dying person. If he is a Mandæan (layman) they shall purify the hand of the dying person and pour oil on it and sign it with three signings. And he shall join with him and shall place his hand on his mouth and then put the dying person's hand on his mouth. If immediate death is near (?) at the place where they apply the oil they shall cleanse with water and purify him and bring to him proxies (those like him).]

In the name of the Great Life!

Health and victory be mine, Adam-Yuhana son of Mahnush.

Mandæan Scriptures and Fragments

When thou wishest to administer unction to anyone leaving the body (dying), say “In the name of the Great Life, union and renewal of life and forgiving of sins be there for this soul of N. son of N. of this “Letter and *masiqta*.” And bring a clean new bottle never before used, press out pure oil and place in it. When enough, twine a wreath of myrtle about the bottle. And set it before thee and recite for thy crown “In the name of that First Being” and set thy crown on thy head. And recite beside thy crown “Life created Yawar-Ziwa,” “Let there be light,” and “Manda created me” for thy crown. And recite “Strengthened and enhanced is the great mystery of radiance light and glory” and bind thy *pandama* over thy mouth.

And take the phial into thy hand and recite “Water of Life art thou” over the bottle. And recite “Hail to the First Life” for the incense and cast incense on the fire and recite “We have acknowledged,” “Praises,” “To Thee” and “Raising my eyes”; and the bottle shall be in thy hand. And recite “I sought to raise eyes” and at the place where it says “wilt wipe away and remove from N. his sins, trespasses, follies, stumblings and mistakes and cast them into the hells of earth and into the nethermost Abaddons of darkness and wilt raise him up as guiltless and not as guilty and as virtuous and not as vicious before thee, Manda-d-Hiia. With thy radiance thou wilt clothe him and with thy light thou wilt cover him, and wilt set thy living wreath on his head, (the head of) this the soul of N.” And take care that thou redest to the end with attention!

And recite the eight prayers for the *pihta* over the bottle and the two prayers for the *mambuha* over the bottle and recite over the myrtle wreath “The Light became light,” “Enlightened and enlightening” and place the bottle on his head. Recite “Manda-d-Hiia went to the stars: his appearance loosed” over the bottle and take with thy forefinger some oil from the mouth of the bottle and recite “(In the name of the) Strange (Sublime) Life, this, the glory and light of Life” and at the place where it saith “to send forth spirit and soul” say “of N.” and where it saith “And Sauriel the Releaser cometh, who releaseth spirit and soul” say “of N.” and at “everything that is therewith” sign the mouth of the bottle; and at “the house of Abathur” sign the mouth of the bottle. And where it saith “the spirit of N. went and became like the soul and was raised up into the House of Life and Life is victorious” sign the mouth of the bottle. And recite “Truly did my baptiser baptise me,” “I am baptised in the name of the Life,” and “Whose son am I? Of the guarded *Mana*,” cover the bottle with the clay and take thy seal-ring with three of thy fingers — thy thumb and the finger next thy thumb and the little finger — and recite “The sealed letter which leaveth the world” and at the place where it saith “a letter written in good faith and sealed with the seal of the Mighty (Life),” seal with thy ring and the nail of thy little finger. And until the end let thy seal and the nail of thy little finger rest in the clay. And recite “Bound and sealed are the spirit and soul of N. with the seal of *Kushta* and the great safeguard of strength in the word of *Kushta* and the raising-up of Yukabar-Ziwa.”

And lift thy seal-ring, thy nail and thy little finger from it and set it before thee and recite “Praised be the First Life” and at the place where it says “Lift thine eyes” say “upon N..” And thy *pandama* must be over thy mouth. And recite “Ye are set up and raised up in the place where the good are established amongst *manas* light” (insert) “the soul of N. is established in that place.”

Mandæan Scriptures and Fragments

And (recite) “I am crowned with a wreath and lay me down,” “With Him, with the Deliverer,” “Between the Hidden and the Radiance,” “Bliss and peace there will be on the road which Adam attained,” “My vigilance and praise,” “Go in peace, chosen, pure and guiltless one in whom there is no spot,” “The *Mana* rejoiceth in his treasures,” “Well is it for thee, well is it for thee, soul that departed from the world,” “Sunday, and *Kushta* and Oblation,” “I am provided and provisioned,” “He rose and took me up with him,” “The day that the soul goeth forth” and “Ye are set up and raised up, my Chosen.”

And recite the “Blessed and praised be Life” for the souls and here recite the “Blessed and praised is Life” of Shem son of Noah. And where it saith “To you it shall be given, of the Ether-wreath” say “to N. son of N.” (it shall be given).

And recite “Good is the good for the good”; ask mercy for him and remit his sins and his trespasses. And give it to him to whom thou givest it and grasp in *kushta* the hand of him who holdeth (the hand) of the dying person and say to him “This *kushta* which I entrust to thee, do thou convey it to Abathur.”

If it is urgent to carry him away, bestir thyself (hurry) when thou recitest “The sealed Letter which leaveth the world” and “Bound and sealed are the spirit and soul of N..” Give him that which thou givest him, and take in *kushta* the hand of him who taketh (the hand of) the dying person and say to him “This *kushta* I speak to thee do thou speak it to Abathur.” Thy *pandama* must be over thy mouth. Then thou shalt recite “The First Life be praised,” “Ye are set up and raised up.” and (so on) till the “Good is the good for the good,” just as I tell thee.

Offer up for him the devotional prayers, hymns and the “raising” (prayers) of the *masiqta* from beginning to end. And be careful (to insert) the name of him to whom thou didst administer the oil. Let nothing be lacking and recite with attention and care.

And Life is victorious.

Then, when thou holdest thy *pandama* over thy mouth, pray for thyself. Make *pihta* and *mambuha* for thyself, recite “The Great Life spake and opened Their mouth” and eat thy *pihta* and drink thy *mambuha*. And recite “Life is full,” and “The Great Life dwelleth” for thyself and recite “Good is the good for the good” and perform the *kushta*-rite for thyself and honour thy crown.

And beware, beware and beware lest thou begin any of the “loosing prayers” without thy *pandama*. (Do it) only after thou hast made petitions for thyself.

And Life is victorious.

This is the Benediction of Oil, which Bihram-Rba, son of Adam celebrated for his mother Hawa wife of Adam when she departed the body, whilst Hibil-Ziwa sat before them.

Mandæan Scriptures and Fragments

This Benediction of Oil was in the Diwan of Ramuia son of ‘Qaimat of the town Tib, written by Zazai-d-Gawazta son of Hawa. And Bayan-Hibil son of Brik-Yawar wrote it. Here he distributed it, with these books, amongst a hundred Nasoraeans, from his own Diwan which he had copied from Ramuia son of ‘Qaimat’s Diwan that was found in the possession of Haiuna daughter of Yahia and Bainai son of Zakia.

And Bayan-Hibil son of Brik-Yawar said “Just as it was written, I wrote it and all the mysteries of the Oil were therein. As far as Jerusalem, the city of the Jews, their mysteries (sacramental ceremonies) are like these.

And Life is victorious.

Exhort those who administer the oil to be careful. If he (the apparently dying person) doth not depart the body, let them bring him to thee. Recite “In great radiance am I immersed,” break open the seal, bear it away (?) and throw it into the Jordan.

And when thou administerest oil, beware lest thou make a mistake. If thou hast committed an error, it will need a “*masiqta* of the sixty” for him on whom the oil falleth and it will be well. If impossible to carry him read a “sixty” *masiqta* for him with seven food-trays, and at “that which is with her” sign him and at “the House of Abathur” sign him.

(If) the soul (be that of) a good, pious person, one who hath people who will do good after him, bring priests and celebrate sixty *masiqtas* for him in full with everything. In the upraising of the sixty” sign him alone at (the words) *ma d-bh*; at the words bit Abatur sign him alone. And in the last upraising sign him alone at *bit Abatur* and (then) sign the souls of our fathers.

For a *masiqta* thou requirest meat, water of prayer, incense, *pihta*, *hamra*, wreath and oil. And in (on) the seven trays:— place there all that thou wishest in the trays together with those mysteries (named above).

And when (there is) a *masiqta*, read the homilies about the soul; let them be many, and be compassionate. It is good (beneficial) for a soul on whom oil falleth. Recite over him and over the seven *rahbata* and (pray for) Mandaeans, Nasoraeans and the faithful. And pray the *masiqta* prayers “We have acknowledged,” “Praises,” “Thee,” “Lifting eyes,” “I sought to raise eyes” and all the appointed prayers for the *pihta* and *mambuha*, the “bindings and loosings” of the *masiqta* from beginning to end.

Be careful; make enquiry, display kindness, show compassion (during ?) the homilies, and loose him from his sins.

And Life is victorious.

Then Hibil-Ziwa taught and said “Great disgrace will fall on any Nasoraean who (whilst) reading the *masiqta* openeth his *pandama* or adulterates the water of prayer. He will not

behold his Creator and will be smitten with that blow which was administered to the First Eldest One because he sinned and blundered before his Parents. And I, Hibil-Ziwa, will not reckon him amongst my own, nor count him as one of my own.”

And Hibil-Ziwa said “Any Nasoraean who holds (to ?) the *pandama* and doth not adulterate the water of prayer, as long as he remaineth in the body shall have increase, speech and a hearing because he hath neither removed nor changed aught of that which his fathers commanded him, nor hath he performed the acts of Yushamin or rendered a portion to the Well Sumqaq, nor did he stand in the heat of the Well Sumqaq.”

Every man who celebrateth these mysteries must hold (wear) the *pandama*. When he holdeth his *pandama* all the creatures of darkness are turned back from his presence, his appearance will shine and all that he hath done will be confirmed by us.

And Life is victorious.

This is the Book of Gadana which Hibil-Ziwa gave to the chosen elect, which I have copied for myself. I am poor, lowly, child-like and striving, one whom the Seven and Twelve persecute; one of the Root of the First (Life), one insignificant amongst my fellow-priests and *ganzibras*, earth beneath the feet of Nasoraean and dust beneath the feet of the pious.

I, a slave who is all sin, copied this Book of Gadana for myself so that there should be someone to commemorate my name on earth and yonder in the celestial worlds of light. For my heart hath loved the Life and mine eyes wait upon Manda-d-Hiia, who will be to me a support, a deliverer and a rescuer from the sons of Krun And I testify to the Life and to my lord Manda-d-Hiia with a true and faithful heart.

I am Rabbi Adam-Yuhana son of Bihram son of Sa’dan son of Msa’dan, Kamisia by name, Rish-Draz. I copied it for myself from the book of a righteous and upnght woman, a believing (creature) whose mind is pure; in it there is no lechery, lust or harlotry. She consecrated herself to love of Truth (*Kushta*) and copied this Book of Gadana so that there should be for her a commemorator on earth and in the mighty celestial worlds of light, yonder. She was my own paternal grandmother, her baptismal name was Anhar daughter of Sharat. May there be for her enlargement of life! And the name by which she was called was ‘diia, daughter of Adam son of Sa’ad-Juwiri. (She copied it from ?) the copy of the great, lofty and respected R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam son of R. Yahia-Adam son of R. Shitil son of R. Ram son of R. Zakia son of R. Yahia son of R. Zakia son of a father of *ganzibras*, R. Mhatam son of R. Sam, known as Manduia, family name ‘kuma (Black). He copied it from the book of the great, lofty and respected R. Yahia-Zihrun son of R. Yahia-Bihram son of R. Adam son of R. Yahia-Adam known as Manduia, family name ‘kuma. He copied it for a *shalmana* — the craftsman Hadaiat son of the craftsman Qasum son of Bihram son of Zakia of the sons of the Dihdaria (tribe), family name Sabur, from the book of R. Zihrun son of Asta Faruk, Asta Nuruz, his baptismal name being Bihram son of Adam-Yuhana son of Br-Hiia son of Zihrun son of Yahia-Anush, son of the great lofty and respected R. Mhatam

son of Yahia-Baian son of Yuhana-Shadan, of the sons of the Dihdaria, family name Sabur. He copied from the book of Shaha whose baptismal name was Hawa-Mamania daughter of 'Aziz, family name Wasia. He copied it from a book (copied by ?) Bihram-Br-Hiia son of Adam-Zakia-Br-Hiia son of Baktiar son of Adam-Bihram, family name Kuhilia, that was copied by the great, lofty and respected master-builder of knowledge and understanding, a noble and distinguished *ganzibra*, an excellent, accomplished man, devoted to the First Life, son of an orthodox family (root), son of a highly-distinguished family, our teacher, R. Yahia-Bihram son of a father of *ganzibras*, R. Sam-Bahran son of Yahia son of Zakia son of Yuhana known as Buhaiiar, Zakia by name. May Mand-d-Hiia forgive him his sins for he was kindly and long-suffering, and wrote this book so that there should be commemoration for him on earth and yonder in the worlds of light. And he copied it with the rubrics which had been copied by the great, lofty, respected and reliable *ganzibra* Zihrun son of Br-Hiia son of Baktiar son of Adam-Bihram, family name Kuhailia-may Manda-d-Hiia forgive him his sins! He copied it for Sam-Yuhana son of Mhatam-Bulbul son of Sam, family name 'Asakir from the book of R. Adam-Baktiar son of Yahia-Zakia-Zihrun son of Yuhana-Shitlan, family name Rish-Draz ...

[The list of copyists is so long that I venture to omit the rest this colophon of D.C. 53, up to p. 98, line 16; (Translator).]

... Ziqā son of Ninia. And Adam-Sabur said "I went to Bit-Hurdshaiia and travelled around a great deal, but found no reliable *masiqta* equal to this *masiqta*. When I saw that it was reliable I wrote this *masiqta* just as it was. And any priest or Mandaean who prays, shall hold to this *masiqta*.

And now, ye priests who hold to it, be staunch to this *masiqta* so that there may be forgiveness for your sins, and the Life and Manda-d-Hiia and all the 'uthras sons of light will be your helpers. But we will abandon and not approach any man untrue to it.

And Life is victorious.

So these prayers were arranged from the "Explanation of Prayers of Baptism and the *Masiqta*" which was copied from the Diwan of Ramuia son of 'Qaimat: their father wrote (it ?), Baian-Hibil son of Brik-Yawar and our master Baian son of Zakia. It was in his library. So that these injunctions were written by Baian son of Brik-Yawar. He distributed these books here amongst a hundred Nasoraeans from his own library, which he had copied from the Diwan of Ramuia son of 'Qaimat which was housed by Haiuna daughter of Yahia and Baian son of Zakia.

For it was written in the town of Tib. And Zakia copied it from the Diwan of Ramuia son of 'Qaimat and Yahia (?) copied from the Diwan of Sam son of Anush-Yahia, and Sam copied from the Diwan of Bihram son of Brik-Alaha ...? and Anush copied from the Diwan of 'Qaiam son of Sharat and 'Qaiam copied from Qaiuma son of Brik-Alaha and Qaiuma copied from Shganda son of Yasmin, and Shganda son of Yasmin copied from the Diwan Zazai-d-Gawazta br Hawa and Zazai-d-Gawazta copied from the Diwan of the First Life.

And Ramuia son of 'Qaimat said "From the day on which it fell from (was written by) Zazai-d-Gawazta son of Hawa till now, the years in which I wrote it, is (a space of) 368 years in the ages." And Ramuia son of 'Qaimat said "I wrote this Diwan in the town of Tib in the years when Anush son of Danqa departed with the heads of the people (ethnarchs), in the years when the Arabs advanced."

Then Baian-Hibil son of Brik-Yawar wrote "I purified myself when I got possession of these mysteries. And I myself travelled around and went on foot to Nasoraean and took many *diwans* from place to place. And nowhere did I find "mysteries" as reliable as these Mysteries of Baptism and *Masiqta* and Oil-of-Uncion. I have written them here and have distributed them to a hundred Nasoraean in order that they may hold to and be staunch to them.

"And now, ye priests! Hold and abide by this end (purpose), like 'uthras of light who stood by these mysteries, all of them, and confirm it in a communion to which Yawar is joined.

"And any man who doth not confirm this end (conclusion) we will avoid and not approach him. He may go in his clothes and roll in his filth! His habitation will be the Sumqaq Well."

Then the writing of Ram-Ziwa-Bihram son of Baian: — "I have looked into the Diwan of 'The Great Wellspring' of Ramuia son of 'Qaimat. Any person who writeth the Book of Gadana and removeth any of the injunctions assigned and written therein, Thou wilt place in clouds of darkness. And anyone who writeth a book of rejection, or removeth any of the injunctions written therein so that they are broken, shall be cursed with a great curse. For this is the curse which the First Life uttered and pronounced, "Anyone who becometh hostile to the Life shall die the second death of an enemy: he will belong to the Darkness; he will fall and for him there will be no uprising."

(But) those who have not removed trust in the Life or (changed) any part of that which they wrote and taught about it, any individual, he and his opinion: and hath delivered them from their sins .. Moreover, anyone who cuts a copy, or extracts therefrom the name of its owner, shall be cut off (himself and sent) to the watch-houses (purgatories) of the planets. And at the Great Judgement he will stand up, but Abathur will not take his hand in *kushta*.

Life is victorious over all works and victorious is Yawar-Ziwa and his helpers, his people, his priests, and his holding (partisans).

And Life and all Its works are victorious.

HYMNS OF PRAISE

CHAPTER 75

In the name of the Great Life! May there be healing, victory, strength, soundness, speech and hearing for me, Adam-Yuhana son of Mahnus, from the Life!

We have acknowledged and praises (are due) To the mighty sublime First Life, The Ineffable which is over all works. (I come), bringing (dedicating) my head and my mouth To the Life and to the implanted Word And to 'Usar-Hiia, the great solace and support of Life In order to praise, honour, magnify, bless and exalt Thee. (Yet) who shall praise Thee 2), Life? And who, Life, shall magnify the greatness of Thy victories? Thou art lauded, Thou art magnified, thou art glorified And Thou art exalted! (For lo) Thou art come, Thou camest and none but Thee came. At Thy radiancy the riders were afraid, At Thy light gates and kingdoms were troubled. on seeing Thee the Jordan turned about, [he waves of the sea rolled back And the islands of the sea were thrown into confusion, Chariots were overthrown and they fell on their faces. Cedars of Lebanon were rent, mountains shook and leaped like stags.

They opened and gave praise. Does in the desert shed their young untimely; The heights arise and speak in (Thy) honour. The earth trembled and was shaken. Jordan! whom didst thou behold that thou didst turn back? Waves of the sea! wherefore did ye roll back? Isles of the seal why were ye thrown into confusion? Chariots! wherefore did ye overturn and fall on your faces? Cedars of Lebanon! why were ye rent? Mountains! wherefore were ye shaken and why did ye leap like stags?

(Why) did ye open and give praise?

Does in the desert! on account of 'Whom did ye miscarry your young?

Heights! in Whose honour did ye arise and speak?

Earth! Whom didst thou behold and (at what) didst thou tremble?

“At the Radiance which surpasseth all radiance, At the Light which surpasseth all lights, And at the Good Being who crossed the worlds And came and cleft the firmament and revealed Himself.” When the Life gazed (down) and looked on the earth And Its Glory alighted upon the roofs of Its Building, (Lo!) they were sitting on thrones of rebellion. They got down meekly from their thrones And fell upon their faces. It eclipsed and took away The glory of the worlds and generations And quenched the flames of their lamps. It set the eyes of the planets in the depths of the earth And in the lower glooms of Darkness. Spirit (*ruha*) lifted up her voice, She cried aloud and said, “My Father, my Father Why didst Thou create me? My God, my God, My Allah, why hast thou set me afar off And cut me off and left me in the depths of the earth And in the nether glooms of darkness So that I have no strength to rise up thither?” All arose, prayed and praised the majesty of

mighty (Life) And their voices sang to the Glory that is mighty Praising the Radiance which surpasseth (all) radiance And the Light which surpasseth (all) lights, And the Good Being who crossed the worlds, Came, cleft the firmament and revealed Himself. He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith. And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment—"Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you." Thou art He who overthrowest (false) gods in their high-places And bringest reproach on the divinity of (false) deities.

They were broken down by shame on their way And deep ignominy befell their temples And fettered their might.

Great is the splendour in which Manda-d-hiia is arrayed! Blest is that day of light, praised is that dawn On which Thou didst travel and come from worlds of light! (That day) is not reckoned in a count of days. Nor in a reckoning of months; Except that day on which Thou wast revealed from worlds of light. We will reveal to them, that day on which Thou wast revealed, To all who love Thy name of Truth (*kusta*).

We offer up our commemoration, our petition, our prayer, Our submission, our *tabuta* and our faith In Thy presence, (O) 'Usar-Hiia, Delight and great Support of Life. Were we to stand and praise Thee, Thy name, Thy title and Thy goodness seven times a day, my Lord, Who could praise Thee, Life, Or magnify (worthily) the greatness of Thy victories? Can the stinking body praise Thee? or the vain tongue? Were our mouth like the sea, our lips like its waves And our tongue like cleft mountains, Then might we praise Thee, magnify Thee, honour Thee and bless Thee!

Thou knoweth him who feareth Thee with his heart And him who confesseth thee with his lips. With a pure mouth be Thou blessed And lauded with a tongue of praise. Supporters who do not waver, interpretations Of Truth (*kusta*) which vary not praise Thee. Sons of Perfection beside Thee, (an) endless, countless And everlasting (company), all shining with reciprocal radiance, Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee. The ancient, lofty, occult And watchful One, Abathur, who sitteth according To his rank, like the Life, praiseth Thee, The '*uthra* Pthahil praiseth Thee and saith to Thee, "Blessed art Thou, my Lord, Manda-d-Hiia And praised. And blessed is the Place From which Thou camest: praised, magnified And honoured is the great Place from which Thou camest. And praised, magnified and honoured is the great Place To which Thou goest." Elect righteous (men) from lower sanctuaries Ii Praise thee; for Thy knowledge, Thy wisdom, Thine understanding and Thy goodness do they praise Thee.

Thou hast come! Thou comest and art ready to reveal Thyself. Thou art immeasurable, infinite and everlasting. Thou art the Father, Thou art the Brother, Thou art the Son; Thou art the Source, Thou art the great Root of Life; Thou art the First, Thou art the Last, Thou

art the Future, for Thou preparest Thyself to come And didst depart in order to reveal Thyself. Put far from us Thy wrath and bring near Thy mercy. Turn back, push back, remove and make impotent Angels of wrath, frost and hail from my land And my house—mine, Adam-Yuhana son of Mahnus—In the twinkling of an eye and at a turn of the wheels, (Let) our petition, our prayer and our submission Rise up before Thee, Manda-d-Hiia! That which we have done forgive us, And that which we do, forgive us, (For) Thou, (O) Manda-d-Hiia art a forgiver of sins, Trespasses, follies, stumblings and mistakes. If Thou, (O) Manda-d-Hiia, didst not forgive our sins, Our trespasses, follies, stumblings and mistakes, Who would stand guiltless before Thee, Manda-d-Hiia? Slaves are we, who are all sin And Thou the Lord who art all mercy. Before Thee, all hands are thieving and all lips lying; In Thine eyes, Manda-d-Hiia (even) Jordan-waters are not cleansing.

(Set for) righteous and believing people. Causing our spirit and souls to dwell in abodes of Life According to the purpose of the Life And the will of the three *'uthras*. And according to the will of Manda-d-Hiia Sublimest of beings, and according to the will Of the Four Beings, sons of salvation. In Thy presence there will be restoration For our spirit and our souls. Thou wilt clothe us with Thy radiance And cover us with Thy light And will stand us before Thee with the innocent And not with the guilty; With the richly-endowed and not with the lacking. Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds. Make victorious and establish This my soul (the soul of) Adam-Yuhana son of Mahnus. And Life is victorious over all works.

CHAPTER 76

In the name of the Life! Praises to the Outer Life!

Whom Ye caused to dwell without (beyond), The abode that hath limit. For Your eyes are open to (discern) Your own, Your ears hearken at Your Place. Praises to that one great name of Life Which is above all names. Its name resteth on the great Place of Light, On the everlasting abode and on the city of *'uthras*, And on the Beam who was greater than all beams, With Whose fight all beams shine And by Whom all souls are justified;

Who establisheth our strength and cutteth us not off From the House of our trust; Who restoreth our souls at the House of Ransom On the Day of Judgement, and perfecteth our souls On the great Day of joy. Praises (be) to One Who is all the *'uthras*, And to One Who is all prayers, and to the Predestined One Who came and remained for our commemoration And who was established in the presence of Outer Life. (One) on whose mouth Life rested and whose praise Was established without. Praises, praises to the Ancient, the First, To the Son of the great Primal Life Whom Life called, prepared, armed and sent Him forth To the generations. (Lo) Thou camest and didst open a door,

Mandæan Scriptures and Fragments

Thou didst level a road and tread out a path, Didst set up a boundary-stone And didst knit together a community. Thou wast Helper, Saviour and Guide To the Father of the great Family of Life, And didst knit it together in a Communion of Life, Didst build it into a great Building of sound construction And didst bring it forth to the great Place of Light And the Everlasting Abode.

O callers whom I have summoned! O nourishers whom I have nourished! O builders whom I have raised up And brought out from amongst the peoples, nations and tongues! Behold, here I stand! Behold, here I dwell! Worlds against whom I guard myself Though your words are not far from my face, If ye take mountains (of food) as your viaticum for eating,

They will not satisfy (*lit. "complete"*) you. If ye take seas for your drinking They will not make you perfect (content you). (But) if with perfections ye stand before the Outer Life And before the Eternal Abode, I will count your number, And your reckoning shall be reckoned. Betimes I will come and will fly And will reach the sons of my Name, the sons of my Sign, And the sons of the great Family of Life. I will bind you together into the bundle of Life And I will build you into a great Building of Truth And will bring you forth to the great Place of Light And to the Everlasting Abode.

If there is no hatred, rancour, or dissension amongst you. The hand of the *unbartablas* (customs-officers ?) will not search amongst your garments; Ye will not pass over the Bridge Nor walk in a narrow street; Ye will not stand before the judge Nor look on the countenance of the Adversary-at-law; Nor will ye see an averted face. The chief customs-officer will not question you.

Ye will go forth: ye will behold the Perfecter of Souls, One who setteth on paths of surety His friends that are made perfect, A great comrade of the faithful, One of the great band of souls, Who will come out toward you And clothe your souls in a garment of radiance

And in good pure vestments of light Which he will bring you from the Great Place of Light And the Everlasting Abode. He will bring out toward you wreaths, A wreath of victories. And every leaf of your wreaths will (weigh) One thousand and eighty *mithqals*. Its brilliancy will exceed the brightness of the Sun And its light outshine the light of the moon. Ye will receive your vesture and will receive your wreaths In the presence of the Great (Life). Ye will be great, and called '*uthras* amongst the '*uthras*. Ye will open your eyes and behold your Judge. Betimes will the dayspring dawn upon you, In strength ye will arise and behold the Outer Ether And the great Beam who is all light, Who was set up before the Great Life: He whom Life created, prepared and sent forth To the ages and to the worlds. And every man who giveth oblation; And took part in the communion from beginning to end. They will make as perfect as the mamas, Like rays of light he will be made to shine On the day of deliverance, on the Day of Redemption, The great Day of Joy; so that his righteous act Stretcheth onward. It will precede you and will uplift, Showing you the Outer Ether and the everlasting Abode, The place which is ancient, (of) Primal Beings, And sons of the great Family of Life. They eat of that which is imperishable And drink that which is not wine, eating well And asking solace. And an

Mandæan Scriptures and Fragments

'uthra of Life Cometh and resteth upon them day by day and hour by hour Praises (be) to the fame of the righteous And to the existence of Chosen Elect (men), And to the Unearthly Being who standeth without, Whose eyes are open and fixed upon those Who love his name of Truth (*kusta*)—Thou art he, Manda-d-Hiia! for thou knowest About that in which the perfect man is made perfect, And about the virtuous man, in what his virtue consisteth. And the Lie, of what doth it consist. Not a word issueth from the mouth of a perfect man But thou knowest it, hast understood and expected it In the great Place of Light and the Everlasting Abode. 'the mountain doth not boast its strength, nor a hero his doughty deeds, Nor doth a Bowman vaunt his bow, nor the physician his drugs, Nor the righteous and sage man the utterance of his mouth. Not so: it is an *'uthra* of Life which cometh And resteth upon Thy devotees. And those who seek from Him shall find, and to those who ask of Him

It will be given. Day by day, hour by hour, behold us Who stand in Thy name and are upheld by (calling on) Thy name. We hold to Thy Leader of the great company of Truth We have held staunch because of Thy victories. Humiliate us not; cast us not into the hands of tormentors, Liars, hypocrites and the censorious. Let not torturers strike us nor condemners damn our souls! The good will see and will be found ready, (But) The wicked will be discomfited and the children of the world be shamed

Perfected (souls) will see that the Life existeth, And will direct their gaze to the great Place of Light and the everlasting Abode.

Thou, Manda-d-Hiia, callest the caller, nourishest the nourisher, buildest the builder,

Exaltest horns, enlargest footsteps and settest up a road, And dost knit together in communion.

Thou art He who constructeth, and who takest out from amongst the peoples, nations and tongues every man who is summoned, worthy and invited. To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide to the great Place of Light and to the everlasting Abode. As to one whose term is incomplete and he standeth (liveth) in the body, (able) to open his mouth, lift up his voice, pray his prayers and to offer up his praise, and whose feet can walk to my House, thine *'uthra* shall come and shall rest upon him, Thy friend.

Diffuse Thy light over all who love Thy name of Truth (*kusta*). Thou hast spoken with Thy Word and hast commanded us with Thy commandment, "Over your words My Word hath precedence: and at the raising of your right hands (towards Me ?) My right hand will be lifted towards you. Ye will call, and I will answer you quickly. Ye will seek My hand and I will not withhold it (from) your hands."

We will pray with Thee the *'uthras'* prayer and ask of Thee, of the Great (Life), a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life, for the whole Nasiruta of Life, fulfilled and disseminated on earth. Thou wilt bring us some of Thy radiance, thou wilt lend us some of Thy light. We will enter

into Thy radiance will go forth in Thy light, will rise in Thy name and be kept right by Thy nature. Truth is Thy name, Knowledge of Life is Thy name, precious is Thy name, magnified is Thy name, victorious is Thy name, victorious are the words of truth which issue from Thy mouth, and victorious are all Thy deeds. And Life is victorious!

CHAPTER 77

In the name of the Life!

Thee (O) life, (is it meet) to praise, to honour, To magnify and to bless; First Life, Second Life and Third Life, Yufin-Yufafin and Sam-Mana-Smira And the Vine which is All-Life And the great Tree which is all healings.

(Meet is it) to praise, honour and magnify And to bless ‘Usar-Hai and Pta-Hai Who open (reveal) the pihta of Life And transplant a planting of Light, And install the First Counterpart In the House of Life.

(Meet is it) to praise, honour, magnify and bless Nbat ‘The First great Bursting-Forth (Emanation), The exigency of Life in Its nature.

(Meet is it) to praise, honour, magnify and bless The Lord of Great Fruition. the great and high Being who was fruitful, begetteth and produceth Great fruit for Himself.

(Meet is it) to praise, honour, magnify and bless Yukabar-Ziwa, who increased in his brilliancy And was great in his light.

(Meet is it) to praise, honour, magnify and bless Yuzataq-Manda-d-Hiia, the life which proceeded from Life, The truth (*kusta*) that was aforesaid, in the Beginning; Who was mightier in His radiance than the worlds of light.

(Meet is it) to praise, honour, magnify and bless Has, the Stem of splendour, radiance, light and honour Whose branches are a thousand thousand and its tendrils A myriad myriad. Well is it for him Who hath looked on that Tree! Bihram, who saw it, lived, shone, was cured and established And his name hath not died.

(Meet is it) to praise, honour, magnify and bless Sanasie, who standeth at the Gate of Life And prayeth for spirits and souls. He interpreteth silence, inspireth hope And taketh in keeping in the World of Light The prayers of pious and believing people.

(Meet is it) to praise, honour, magnify and bless Haiasum-Kusta, messenger of Life, The Word of the first chosen elect (men). He crossed the worlds, came, pierced the firmament And revealed himself.

Mandæan Scriptures and Fragments

(Meet is it) to praise, honour, magnify and bless Bhaq-Ziwa, who is called “He acted and succeeded in his *skinta*.

(Meet is it) to praise, honour, magnify and bless Yukas’ar, source of radiance who bestoweth radiance and displayeth his fight.

(Meet is it) to praise, honour, magnify and bless Biriawis, the strong source (kana), The Kana took thought so that its radiance increased.

(Meet is it) to praise, honour, magnify and bless Ayar, the pure Vine which abideth In the great and lofty Treasure-house of Light.

(Meet it is) to praise, honour, magnify and bless The pure Yusamin who resteth upon The treasures of the waters And upon mighty wellsprings of light.

(Meet is it) to praise, honour, magnify and bless The *’uthra* Tauriel, the being who resteth by The pastures of the water. When a fragment from the little finger of his right hand Fell (off ?) There was consternation on earth, And vexation(?) in the world of falsehood.

(Meet is it) to praise, honour, magnify and bless Adatan and Yadatan, who stand at the Gate of Life And praise and extol Life, And pray for the spirits and souls Of righteous and believing people In the Place of Life.

(Meet is it) to praise, honour, magnify and bless Silmai and Nidbai, two *’uthras* Delegates of Manda-d-Hiia Who are active and do (the work of) the Life. With *kusta* and with the testimony of the Life They immerse living, shining, bright and well-doing souls Who go in sincerity to the Jordan (and are baptised) (But) not in the name of gods or of a messiah!

(It is meet) to praise, honour, magnify and bless Sum-Hai, Rhum-Hai, ‘In-Hai and Zamar-Hai, Four Beings, sons of perfection, Who come towards sincere and believing people, And take them out of bonds (Tied by) the hands of the wicked And from beneath the claws of scheming men; And lift them up to the great place of Light And to the Everlasting Abode. They knit them into the Bundle of Life And build them into a great Building Of sure strength.

(It is meet) to praise, honour, magnify and bless Hibil, Sital and Anus, Sons of a Stock which is living, light-giving, Vigorous and sturdy: Beings that cannot be taken by the sword Nor consumed by flames of fire; Nor swept away by floods of water; Nor will the thongs of their sandals Be dipped in the water. They were judged and were justified; They sought and they found; They strove and reached the Great Place of Light And the Everlasting Abode.

(It is meet) to praise, honour, magnify and bless Sihion, and Pardun, and Kanfun, *’uthras* whose names, each one, are in the House of Life;

Mandæan Scriptures and Fragments

And the *'uthras* Adam-Kasia, Bihram and Ram whose names are Each one in the House of life, (but) their nature is two two (dualistic ?), And the names of righteous and believing people Will be established in the Place of Light. Thy name giveth out light, Thy name is illustrious, Thy name is pleasing and Thy name raiseth up. Thy name is victorious and victorious are the words of truth Which issue from Thy mouth, (victorious) over all works. Make victorious and raise up this my soul, (The soul of) Adam-Yuhana sun of Mahnus! And Life is victorious over all works.

I copied these three prayers “We have acknowledged,” “Praises,” and “Thee (Life)” for myself so that there may be commemoration for me on earth and yonder in the mighty and lofty worlds of light. Fur my heart hath testified to the First Life and I endure the persecution of the world from suns of the planets. For one name—Yawar—do I strive with a pious and believing heart fur the love of precious Truth.

My waiteth on the Life and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light. I copied for myself, poor and lowly a slave who is all sin, dust on the feet of Nasuraeans .., etc.

[The rest of the colophon, which resembles the former colophon, is omitted.]

THE RESPONSES

CHAPTER 78

In the name of the Great Life! May my thought, my knowledge and my understanding
Enlighten me, Adam-Yuhana sun of Mahnus, By means of these responses and homilies
for baptism and the *masiqta*.

CHAPTER 79

In the name of the Great Life! When the myrtle, the myrtle, flourished In the gardens of
Hibil; When the wild marjoram grew in the precincts of the *manda*, They gave me two
twigs of myrtle From which they twisted a wreath for the Jordan. For it is wondrous and
fragrant is its perfume!

[Recite this hymn and twist a wreath of myrtle for thy staff, then read the Jordan-hymn
“Hear me my father, hear me.”]

CHAPTER 80

In the name of the Great Life!
Hear me, my Father, hear me! Draw me upward
(O) Great One, son of the mighty (Life),
Our Father, son of the Lite!
Silmai and Nidbai, lords of the Jordan, hear me!
Jordan, and both its banks, hear me!
Hear me, Hibil-Ziwa, whose strength
Resteth upon his brethren, the *'uthras*!
Hear me, Yawar-Ziwa, (thou)
whose creations rest on (depend upon ?) the Jordan!
Hear me, Mana-Rba-Kabira
And raise that which ye have planted!
Hear me, hear me, Hablaba) and Kana-d-Zidqa ,
Hear me, hear me, Abathur-Rama, whose strength
Presideth over the Scales!
Hear me, great Bihram! and raise me up
Yuzataq-Manda-d-Hiia!
Hear me, (ye) Seven Mysteries which reside
In the Great Wellspring

Hear me, (ye) three wellsprings which give out
Radiance, light and effulgence!
Hear me (ye) three *manas*
Who rest upon the Jordan with your treasure!
Hear me, Anus-'uthra ,
Whose strength dwelleth upon met

CHAPTER 81

In the name of the Great Life!
Hear me, my Father, hear me!
And draw me upward, great Son of the mighty (Life) ;
Our Father, Son of the Life!
Silmai and Nidbai, lords of the Jordan, hear me!
Jordan and its two banks, hear me!
Habsaba and Kana-d-Zidqa hear me!
Hear me, Great Life, from the height,
Hear me!

CHAPTER 82

In the name of the Great Life!
At the Fountain-head came I forth,
At the Source of springs of life went I hence.
Three *skintas* (sanctuaries) did I found
And set over them guardians as rulers.
The guardians I appointed to rule over them
Are sublime, blessed and trusty
To the uttermost.
[Repeat this hymn when thou art baptising and takest up the *mambuha* into the phial from
the Jordan, and recite the prayer "At the Fountain-head of Water came I forth" and then
recite "Blessed art thou, Outer Door."]

CHAPTER 83

In the name of the Great Life!
How lovely are plants which the Jordan hath planted
And raised up! Pure fruit have they borne
And on their heads they set living wreaths.
Yawar-Ziwa rejoiceth in the good plants

Which the Jordan planted and raised.
The Plants rejoice and flourish
In the perfume of Manda-d-Hiia
Which breatheth upon them.

CHAPTER 84

Truly did my baptiser baptise me,
Well did my baptiser baptise me,
Truly did my baptiser baptise me
And your baptism shall attain its end.

CHAPTER 85

Silmai hath baptised us with his baptism, Nidbai hath signed us with his pure sign, The great Anus-'uthra hath placed living wreaths on our heads.

CHAPTER 86

The Jordan in which we have been immersed Shall be our witness that we have turned not away From our sign, nor have altered our pure Word.

CHAPTER 87

I rejoice in my priests And in Nasoraeans who hearken to my converse. I rejoice in you, my priests, For ye have not changed my pure Word.

CHAPTER 88

In the name of the great Life!
May the sublime Light be magnified!
Rightly do I say to you, my Chosen,
Who went up with me to the Jordan,
Pervert and change me not, alter me not by hand,
Pervert not nor alienate me,
Men who have heard the Voice of Life!

He who heareth the voice of Life
Will be edified, Will be built up,
Built up and armed. (Such a man's) strength will be doubled.
Moreover, those who listen to the speech of the Life
Will be greatly increased,
Will be enriched and will not lack.
Into the communion that is great will he be knit,
He will enter the communion that is great
So that he will be united (therewith) and will arise
And will behold the Place of Light.
And Life is renowned and victorious,
And victorious the man who went hence.

CHAPTER 89

In the name of the Great Life The great Light be magnified! To you do I call and (you) do I teach, Men who have received the Sign. Hearken not to the talk of all peoples and generations; Let not their stumblings cause you to stumble, Stumble not because of their stumblings! Be not interrogated at their tribunals, At their tribunals be not interrogated! Certainly have ye held to established truth, Ye have held to the certainty about which I instructed you. I call to my chosen ones so that Ye may not turn your thought away from Me. Because any man who is not steadfast (in thought) Whose mind is turned against me, Whose mind is turned from me, Great and not small will be his hurt. If ye have attained my strength Bear (arms for) me! If ye bear (arms for) me firmly Stand by me from beginning to end! But if ye have not attained my strength (or army) Go from me, and approach not! For he that entereth it and beareth (arms) for me, His "garment" will be adjusted to the House of Perfection. But he that weareth it and doth not perfect it Will die and his spirit will extinguish, He will die and extinct will be his spirit, He will become the portion of the world, Thou hast conquered, Manda-d-Hiia, Good One, who confirmest Thy friends! Renowned and victorious is Life And victorious the man who went hence,

CHAPTER 90

In the flame of the Great Life
The sublime Light be glorified!
A disciple am I, a new one ;
For I went to the Jordan-bank
And took my name on my head
And in my heart I took a Sign,
My Sign is not that of Fire,
Nor is it that wherewith the Anointed One
My Sign is a Jordan of living water,

Mandæan Scriptures and Fragments

The strength of which none can attain,
He chose one out of a thousand
And from two thousand he chose two,
Making traders of them
Who labour and ply their trade on earth.
And they trade for fee and pious gift,
And shine more than sun and moon.
I came to the congregation of souls,
For the Life sent me, sent me forth.
There were some who bought my wares,
There those who came to their end and lay down .
There were those who bought my wares.
The eyes (of such a one) were filled with light,
Filled with light were his eyes
(On) beholding the Great (One) in the House of Perfection,
There were those who did not buy my wares.
They went on, reached their end and lay down.
'they were blind and saw not,
Their ears were stopped and they heard not
And their hearts were not awakened
To behold the Great One in the House of Perfection.
As They called them and they answered not,
When they call, who will answer them?
Because it was given to them but they took not,
Who will give to them when they ask ?
They hated the Way of Life and its Abode
But loved the abode of the wicked.
And lo! in the abode of the wicked
Will they be held captive.
They tied up their tribute, their money
In a lappet of their clothes.
When they wish to lift their heads (hold their heads high)
They hurl them down to the Gates of Darkness
To my Chosen do I call, to my Plants Who stand by the Jordan. I say to them, "My
children (who walk) in my road, My children (who follow) my road, Swerve not from it
or its boundary! Let him who deviateth from its boundary Cling to the boundary-stone.
He who hath turned aside from both will fall into the uttermost ends of the world." Thou
host conquered, Manda-d-Hiia, Good One, who confirmeth his friends! Thou wilt forgive
us who praise our Lord Our sins and our trespasses. Renowned and victorious is Life And
victorious the man who hath gone hence.

[Up to here are the hymns and chants of baptism; and from here to below are the hymns
and chants of the *masiqta*.]

CHAPTER 91

My vigilance and praisegiving
Are my ferrymen across (the waters of death) ;
A transformation brought me over,
A cloud of light took me over.
In purity shalt thou rise to the Place of Light.

CHAPTER 92

In the name of the Life!
Go in peace, chosen, pure and guiltless one;
Thou art without spot.
Thou hast proven thyself by (thy sojourn on) earth
And thy destiny leapt upward from its struggles
From its struggles thy destiny leapt upward.
Above all the world thou hast spoken.
Chosen and pure one (saying),
“I am a seer, a diviner;
A seer am I and a diviner!”

The worlds assembled for judgement, For judgement the worlds assembled And judgement was pronounced on them, On them was judgement pronounced, On those who did not perform the works Of right-dealing Man. But thou alone, Chosen and Pure One, Fair *mana*, that art burnished bright, Thou goest not to the judgement hall. Judgement will not be pronounced over thee, Over thee judgement will not be pronounced; Because thou didst perform the works Of right-dealing mankind. This, that they endure and bear, Thou (O) Chosen One, wilt not find before thee. Escape the clutch of the planets And the forces of this world! Take, put on thy garment of radiance, Set on thy living wreath! Bow thyself! and worship! Prostrate (thyself) and praise the Great Life. Praise the Place of Life To which thy fathers go. Thou (O) Chosen One, Wast not from here; From this place thou wast not transplanted Thy planting, thy place was the Place of Life, Thy home the Everlasting Abode. They have set up for thee a throne of rest In which there is no heat or wrath. There is kept for thee a girdle In which there is no trouble or fault. Good one! Rise to the House of Life! And go to the Everlasting Abode!

They will hang thy lamp amongst lamps of light And they will shine in thy time, and lit thy moment. Arise! Behold the Place of Light! Renowned is Life and victorious And victorious the man who went thither.

CHAPTER 93

The *mana* rejoiceth in its treasure
And in the glory of Life
Which resteth on it.
I have acknowledged thee
(O) elect righteous one,
For thou settest my soul free
From transitory things.

CHAPTER 94

Hail to thee, hail to thee, soul
That hast departed from the world!
Thou leavest corruption and the stinking body
In which thou hast been: (thou leanest)
Its abode, the abode of the wicked,
The place which is all sinning,
The world of darkness,
Of hatred, jealousy and dissensions,
The abode in which the planets go about,
Bringing pains and blemishes,
Pains they bring, and blemishes,
Every day causing them tribulation.
Rise up, rise up, soul!
Ascend to thy first homeland.
Rise, rise to thy first homeland,
The place from which thou wast transplanted,
To the place from which thou wast transplanted,
To thy good dwelling, (the dwelling) of *'uthras*,
Bestir thyself! don thy garment of glory
And set on thy living wreath.
Rise! inhabit the S'kintas Amongst the *'uthras*, thy brethren. As thou hast learnt, praise
thy first Home; And curse this place, the house of thy fostering; For (during) the years
that thou didst spend therein Every day the Seven were thine enemies, The Seven were
thine enemies and the Twelve Beset thee with persecution. Renowned is Life and
victorious, And victorious the man who hath gone thither.

CHAPTER 95

Her Sunday, her *kus'ta* and her alms
Bear witness for the soul.
Ye will be her witnesses

And will pass her through at the toll-house.

CHAPTER 96

I am provided and provisioned:
'*uthras* of light equipped me.
I am provisioned; for Life provided for me.
And I am equipped by '*uthras* of light.
They provided me with provision of Truth (*kusta*).

I lifted mine eyes to heaven
and my soul waited on the house of life.
and the life who heard my cry
sent toward me a deliverer.
the deliverer who came to me
brought me that which was lovely;
he opened out a robe and showed me its radiance
and i cast off the stinking body.
he grasped me with the palm of his right hand
and led me over the waters of death .
over the waters of death he brought me
and led me onward; in the likeness of life he supported me.
life supported life, life found its own.
its own self did life find
and my soul found that for which it had looked.
renowned is life and victorious
and victorious the man who went hence.

CHAPTER 97

He rose and took me with him and did not leave me in the perishable dwelling.

CHAPTER 98

The day on which the soul goeth forth,
on the day that the perfected one ascendeth,
on the day that the soul issueth from below
the spheres of death, of contention ,
strife was thrown into the earth.
ruha's slaves sit bewailing
and the seven sit in consternation.

the robe of the stars is lent
and dust is cast on ruha's head.
the hell-beasts weep
and the demons of purgatories are panic-stricken.
the being who brought me hither,
who brought me that which was beautiful,
put on me a robe, clothed me in a robe of radiance,
in a wrapping of light he covered me.
he set on (my head) a wreath of ether
and (gave me) of that which life bestoweth on the *'uthras*.
he set me up amongst *'uthras*
and stood me up amidst the perfected (souls).
a wreath of ether he set on my head,
and gloriously he brought me forth from the world.
life supported life,
life found its own,
its own did life find,
and my soul found that for which it had looked.
renowned is life and victorious,
and victorious the man who went thither.

CHAPTER 99

Ye are set up and raised up, my chosen ones,
by the word and certitude that came to you
the word and the certitude that came to the good,
the true word which came to believers.
my chosen, ye sought and ye found,
moreover ye shall seek and ye shall find.
ye sought and found, my chosen ones,
as the first (souls ?) sought and found.
thou art victorious, manda-d-hiia.
and thou bringest to victory all who love thee.
and life is victorious.

[Here recite "Blessed and praised is Life, that souls."]

CHAPTER 100

In a building which life buildeth,
good trees flourish.
fragrant is the perfume of the trees

with the perfume of manda-d-hiia
which pervadeth them.

[Here recite “Blessed and praised be Life” of Shem son of Noah, and “Good is good for the good.”]

CHAPTER 101

The life hath founded a dwelling,
and radiance dawned
in the sublime ether!
i and my brethren, the *'uthras*,
have set out every good thing ,
have set out the allotted portion of the great (life):
we have offered it up in purity to the place of light.

CHAPTER 102

The building that life buildeth will never come to nought.

[Repeat this hymn after thou hast partaken of the communion and then say “Darkness is crushed back into the Dark and Light set up in its place.”]

CHAPTER 103

Darkness is crushed back into the dark
and light is set up in its place.
the life hath accepted your prayer,
the *'uthras* have accepted your praise
the oblation is assigned to its lord,
and bounty to him who giveth it.
this soul of n, and the souls of this *masiqta* rest at the
great place of light and the everlasting abode.
and life is victorious.

[Here recite “In great radiance am I immersed” and lift thy hand for the *masiqta* and pray a prayer for thyself. and life is victorious.]

THE RUS'HMA

Chapter 104

My Lord be praised!
May Kula strengthen you! In the name of the great Life
may healing and purity be thine!
O my Father, their Father, King Piriawis,
Great Jordan of living water,
In the name of the Great Life
We have cleansed our hands in truth (*kusta*)
And our lips with faith;
We have uttered words of radiance.

My mind is absorbed in (thoughts of) Light. Blessed is Thy name, praised is Thy name
My Lord, Manda-d-Hiia, and blessed and praised Is that great Countenance (Presence) of
Glory which emanated from Itself. (Three times.) I, N, son of N (or daughter of N.), Am
signed with the Sign of Life And the name of Life and the name of Manda-d-Hiia Were
pronounced on me. (Three times) My ears have heard the voice of Life. (Three times) My
nostrils have breathed the perfume of Life. (Three times) My Sign, that is on me, was not
in fire, And not in oil, and not that wherewith the Anointed One anointed.

My Sign is in the great Jordan of living water And the Sign and name of Manda-d-Hiia is
mentioned upon me. Darkness is crushed down, and Light set up And the name of
Manda-d-Hiia is mentioned upon me. (Three times) My mouth was filled with prayer and
praise. (Three times) My knees bless and worship the Great Life. (Three times) My feet
tread the ways of Truth (Kus'ta) and Faith. (Three times) I, N, son of N., am baptised
with the baptism Of the great Bihram, son of the Mighty (Life) My baptism shall guard
me and will succeed. And the name of Life and the name of Manda-d-Hiia Are
mentioned upon me. (Three times)

My feet—and the hands of the Seven and the Twelve Shall be powerless to rule me. The
name of the Life and the name of Manda-d-Hiia Are mentioned upon me.

ASIET MALKIA

Chapter 105

Kus'ta heal you! In the Name of the Great Life! Healing and victory be thine, O great Gate of the precious House of Mercies! Healing and victory be yours; My honoured First Parents Healing and victory be yours; Treasure of the great First honoured Life. Healing and victory be thine; King Mara-d-Rabutha-'laita Healing and victory be thine; King Yus'amin the Pure, son of Nis'ibtun Healing and victory be thine; King Manda-d-Hiia, son of Nis'ibtun, Healing and victory be thine; King Hibil-Ziwa Healing and victory be thine; King Anus'-'uthra Healing and victory be thine; King S'is'lam-Rba Healing and victory be thine; King 'Shaq-Ziwa-Rba-Qadmaia Healing and victory be thine; King Sam-Ziwa, pure, eldest, beloved, great, first Radiance Healing and victory be yours, Hibil, S'itil and Anus,' Healing and victory be yours Adatan and Yadatan, Healing and victory be yours

S'ilmay and Nidvay, (ye) two guardian '*uthras* of the Jordan, Healing and victory be yours; (Ye) twenty-four '*uthras*, sons of light, Healing and victory be yours; (Ye) four beings, sons of Salutation, Healing and victory be yours; Njab and Anan-Ns'ab, Healing and victory be yours; Sar and Sarwan, Healing and victory be yours; Zhir and Zahrun and Bhir and Bihrun, And Tar and Tarwan Healing and victory be yours; Yufin (and ?) Yufafin, Healing and victory be yours; Habs'aba and Kana-d-Zidqa, Healing and victory be yours; King Baibag-'uthra, Healing and victory be thine; King S'ingilan-'uthra, Healing and victory be thine; Simat-Hiia, Healing and victory be thine; Great 'Zlat, Healing and victory be thine; S'arat-Nit'ufta, Healing and victory be thine; Kanat-Nit'ufta, Healing and victory be thine; Bihrat-Anana, Healing and victory be thine; King Abathur-Rama, Healing and victory be thine; King 'Us' t'una-rba,

Healing and victory be thine; King Abathur-Muzania, Healing and victory be thine; King Pthahil, son of Zahriel, Healing and victory be thine; King Yahia-Yuhana, Healing and victory be thine; King Adam, the first man, Healing and victory be thine; King S'itil, son of Adam the first man, Healing and victory be thine; O (ye) kings and 'uthras, And Indwellings and Jordans, And running streams and *s'kintas* Of the worlds of light, All of you, healing and victory (be yours!) And (may there be) forgiving of sins For myself, (Adam Yuhana) son of (Mahnus'), (N. son of N.) Who have prayed this prayer!

May there be forgiveness of sins for me! (Note.—The part which follows forms the main part of the *RAHMIA* or “Devotions,” i.e., the prayers prescribed for the three prayer-times daily, i.e., at sunrise, at noon and before sunset; each day of the week having its own set of prayers. These must be got by heart, and their correct recitation is an essential part of every priest's training.)

Mandæan Scriptures and Fragments

My Lord be praised! In the name of the Great First Sublime (Strange) Life, from the worlds of light, the Transcendent, above all works, be there healing and purity (victory), strength and soundness, hearing and being heard, joy of heart and forgiving of sins for me, Adam Yuhana son of Mahnus.' May my thought, my knowledge and my intelligence enlighten me by means of this treasure, a section of the Devotions (*Rahmia*), and the strength of Yawar-Ziwa and Simat-Hiia.

TAB TABA ITABIA **(the full Commemoration Prayer for the Dead and Living)**

Good is the Good (one ?) for the good, and He set His nature upon those who love His name. We will seek and find, and will speak and be heard. We have sought and found, we spoke and were heard in Thy presence, my Lord Manda-d-Hiia, Lord of Healings. Forgive the sins, trespasses, follies, stumblings and mistakes of him who made (furnished) this bread, *masiqta* and *tabuta*. His sins, trespasses, follies, stumblings and mistakes thou wilt remit for him, my lord Manda-d-Hiia and Great First Life, (those of) the donor of fee and oblation.

For our forefathers there shall be forgiving of sins. For Yus'amin son of Dmut-Hiia there shall be forgiveness of sins. For Abatur son of Bihrat there shall be forgiveness of sins. For Hablaba and Kana-d-Zidqa there shall be forgiveness of sins. For the twenty-four *'uthras*, sons of light, there shall be forgiveness of sins. For Pthahil son of Zahriel there shall be forgiveness of sins. For Adam son of Qin and Eve his wife there shall be forgiveness of sins. For S'itil son of Adam there shall be forgiveness of sins. There shall be forgiveness of sins for Ram and Rud. There shall be forgiveness of sins for S'urbai and S'arhabiel). There shall be forgiveness of sins for S'um son of Noah and Nuraita his wife. There shall be forgiveness of sins for Yahia-Yuhana son of 'Nis'bai and Qinta and Anhar his wives. There shall be forgiveness of sins for those three hundred and sixty priests who went forth from the district of Jerusalem the city. There shall be forgiveness of sins for the souls of our good fathers and for this my soul, Adam-Zihrun son of Mahnus,' who hath prayed this prayer and devotions. There shall be forgiveness of sins for the soul of my father, Yahia-Bihram son of Hawa-Mamania. There shall be forgiveness of sins for the soul of my mother, Mahnus' daughter of Simat. There shall be forgiveness of sins for the soul of my teacher Bihram son of Mudalal. There shall be forgiveness of sins for his wife, Anhar daughter of Hawa. There shall be forgiveness of sins for the souls of my children Anhar daughter of Anhar. There shall be forgiveness of sins for my brothers (and sisters) Anhar, and Sam, and Mudalal, and Ram; and Muhatam-Yuhana, and Adam-Yuhana, the sons of Mahnus': forgiveness of sins be there for them.

The souls of Mandaeans; Ram son of S'arat-Simat, forgiveness of sins be there for him; Zihrun son of Simat, forgiveness of sins be there for him; Anhar daughter of Simat, forgiveness of sins be there for her; Simat daughter of Hawa, forgiveness of sins be there for her; Ram son of Simat, forgiveness of sins be there for him; Yasmin daughter of Yasman, forgiveness of sins be there for her. All the souls of our good fathers, be there forgiveness for them. And for this my soul, mine, Adam-Zihrun son of Mahnul, be there forgiveness for me. The soul of my teacher, Bihram son of Mudalal, be there forgiveness for him. The souls of priests, Adam-Zihrun son of Mamania, forgiveness of sins be there for him. Yahia-Anus' son of Maliha, forgiveness of sins be there for him. Yahia-Ram-

Zihrun son of Hawa-Simat, forgiveness of sins be there for him. Yahia-Zihrun son of Mudalal, forgiveness of sins be there for him. Sam-Bihram son of Mudalal,

forgiveness of sins be there for him. All souls of our good forefathers, forgiveness of sins be there for them. And for this my soul, Adam-Zihrun son of Mahnus' who have prayed this prayer and devotions, forgiveness of sins be there for me—And the soul of my teacher Bihram son of Mudalal, forgiveness of sins be there for him. The souls of ganzibria: Yahia-Yuhana son of Hawa-Simat, forgiveness of sins be there for him; Zihrun son of Simat, forgiveness of sins be there for him; Sam-Bihram son of Simat, forgiveness of sins be there for him; Bihram-S'itil son of S'arat, forgiveness of sins be there for him; Zihrun son of Maliha, forgiveness of sins be there for him; Adam son of S'adia-Maliha forgiveness of sins be there for him; Yahia-Bayan and Yahia-Bihram sons of Hawa-Mamania, forgiveness of sins be there for them; Ram-Yuhana son of Mamania, forgiveness of sins be there for him; Bayan-Zangia son of Anhar-Simat, forgiveness of sins be there for him; Sam-Saiwia son of S'arat, forgiveness of sins be there for him; Bihram son of Madinat, forgiveness of sins be there for him; Yahia son of Anhar-Ziwa, forgiveness of sins be there for him; Ram-Sindan and S'aria, forgiveness of sins be there for them; Hawa daughter of Daia, forgiveness of sins be there for her; Anhar-Kumraita daughter of Simat, forgiveness of sins be there for her;

Yahia-Ramuia son of Ramuia, forgiveness of sins be there for him; Sam-Bihram son of Mudalal, forgiveness of sins be there for him; Adam son of Bihram (Bihrat ?)-Dihgan, forgiveness of sins be there for him; Adam-Br-hiia son of Simat, forgiveness of sins of there for him; Brik-Yawar son of Buran, forgiveness of sins be there for him; Bihram Bisth'aq son of Hawa, forgiveness of sins be there for him; S'abur son of Dukt, forgiveness of sins be there for him; Mha-tam and S'itil, sons of Haiuna, forgiveness of sins be there for them; Anus' son of Mihria-Zad, forgiveness of sins be there for him; S'aiar-Ziwa and S'abur son (sons ?) of Kaizar'il, forgiveness of sins be there for him (them ?); Bhira son of Kujasta, forgiveness of sins be there for him; Zakia son of Hawa, forgiveness of sins be there for him; Ardaban-Malka-Baktiar son of Simat, forgiveness of sins be there for him.

And all souls of our good fathers, forgiveness of sins be there for them. And for this my soul, mine, Adam-Zihrun son of Mahnus,' who have prayed this prayer and these devotions, forgiveness of sins be there for me. The soul of my teacher, Bihram, son of Mudalal, forgiveness of sins be there for him. The souls of the ethnarchs: Adam-Bul-Faraz son of Hawa-Mamania, forgiveness of sins be there for him; Anus' Mu'ailia son of Hawa-Zadia, forgiveness of sins be there for him; Yahia-Adam, son of Zadia-Anus', Hawa (?), forgiveness of sins be there for him (their ?); Bihdad son of S'adia, forgiveness of sins be there for him; Bainia son of Haiuna, forgiveness of sins be there for him; Haiuna daughter of Tihwia, forgiveness of sins be there for her; Ramuia son of 'Qaimat, forgiveness of sins be there for him; S'ganda son of Yasman, forgiveness of sins be there for him, Zazai-d-Gawazta son of Hawa, forgiveness of sins be there for him. The people, (consisting of all Nasoraean, priests and laymen (*mandaiia*),

Mandæan Scriptures and Fragments

and *ganzibria* and *ganzaiia* (headpriests and treasurers ?), from the age of Adam the First Man down to the end of the world (and generations); all who went down to the Jordan and were immersed and received the Pure Sign, who did not betray their Sign, nor renounced (were converted from) their Baptism, forgiveness of sins be there for them. For them and their spouses and their offspring, their priests, and for those who supplied this bread and ritual food (*t'abuta*), and for you, my fathers, my teachers and instructors when ye upheld me from the Left to the Right, Forgiveness be there for you. And ye shall say "Life abideth in Its Dwelling." And Life be praised: Life is victorious over all works.

HYMNS OF PRAISE

In the Name of the Life!

Praised be the First Great Radiance and praised be the Great First Light! Praised be the Wellspring and the great first Palm-Tree Praised be the mystic Tan(n)a which dwelleth in the great mystic First Wellspring. Praised be the great S'is'lam who sitteth on the bank of the Wellspring and Palm-tree; praised is the great 'zlat Praised is the great Yawar who was formed from the loins of Radiance: praised is Simat-Hiia (Treasure-of-Life), Mother of all kings, because from them (both) all worlds proceeded—for she was appointed as the result of secret mysteries.

Praised is that first great Jordan: praised are those three hundred and sixty Jordans which proceeded from that first great Jordan. Praised is that great mystic first S'kinta and praised are the three hundred and sixty S'kintas which proceeded from that first great mystic S'kinta.

Yawar-Ziwa, the vigilant *'uthra*, divulged, revealed and said, “Upon every Nasoræan man who standeth at his devotions and prayeth this prayer and offereth up this (prayer of) dedication the glory of the Life will come and will rest on him, and he shall have strength and increase like Anus'-'uthra. Upon any Mandæan man who standeth at his devotions and prayeth this prayer and raiseth this dedicatory prayer the attention of the Life will descend, will rest on him and he will have strength and greatness like a priest. And he shall say “Thou art established First Life” and dedicate (his crown) sixty-one times and make (this) petition: (and say) Ye are blessed, praised and magnified, revered and established with high honour which is great and boundless, O Life, and my Lord Mandad-Hiia and the great First Life, the Second Life and the Third Life; Yufin and Yufafin; Sam-Mana Smira; and the Vine which is all Life and the great Tree which is all healings. (O) Compassionate One, Forgiving One, Clement One, Pitiful One, Deliverer and Saviour, O Looser of the bound, loosen him (me) from and forgive his (my) sins, trespasses, follies, stumblings and blunders, mine, Adam-Zihrun son of Mahnus,' who have prayed this prayer and “devotions.” Be there forgiveness of sins for me! O Sunday, the lauded, pure guardian of Light, (O) Ayar-Nhura, pure saviour who art all piety, who art invisible and unbounded! be my answerer and answer me: be my supporter and support me, be my Raiser-up and raise my soul, mine, Adam-Zihrun son of Mahnus' who have prayed this prayer and “devotions.” Be there forgiveness of sins for me!

O Hablaba (Sunday)! deliver me from hell-beasts and from purgatory-demons and from water-penalties, and from pots that seethe, from fire and ice, from the snare of the planets, from the plots of the planets, from the slaying of the planets and from the seven hell-beasts, the chief Levier of dues and the children of darkness. Great Bihram! baptise me in thy sublime Jordan and deliver me in purity to the Place of Light. Stretch forth thy right hand of holy truth to clasp that of this my individual soul, mine, Adam-Zihrun son

of Mahnus,' who have prayed this prayer and (offered up) these devotions. Be there forgiving of sins for me. O Abathur-Rama, O Abathur-Muzania! Weigh me in thy balance, build me into thy building and count me in thy reckoning! Mahziel, Great First Word, which assured me sight in mine eyes, pour wisdom into my heart!

Open the eyes of my understanding! Haias'um, healer; Kus'ta, and Yusmir healer of the *mana* and its counterpart, heal me (preserve me) from pains, from blemishes from hateful curses, from a sickly body and from an oozing body. O Yawar-Rba, Yur-Rba, Treasurer, king of worlds of light, free me, rid me of my sin, my trespasses, my follies, my stumblings and my mistakes, mine, Adam Zihrun son of Mahnus' who have prayed this prayer and devotions. Be there forgiveness of sins for me, and for my father and mother, and nor my teacher, for my wife and children, for my priests and for all souls who stood for the Name of Life and were firm in the sign of Manda-d-Hiia with a sincere and believing heart. Yea, Life, verily Life, Life will be with the victorious. They (Life) will not condemn those who love Their name: they will be joined in holy union. Life for those who know, Life for those who believe, Life for beings who instruct us. Life is established in its dwellings: Life is victorious over all works.

Chapter 172

Now (we beseech Thee), Life, (bestow) Thy pity, Thy clemency, Thine attention, Thy compassion, Thine, Great First Life! Show pity, be clement, be attentive to and show compassion on this, my soul, mine, Adam-Zihrun son of Mahnus' who have prayed this prayer and (these) devotions. May there be forgiveness of sins for me. (Three times.) For me and for my father and my mother, for my teacher and for my wife and my offspring, and for my priest and for whomsoever hath offered this bread and ritual foods. And for you, my fathers, my teachers, and my instructors and those who taught me the faith when ye supported me from the Left to the Right, may there be forgiving of sins for you. And ye shall say "Life is established in its dwellings." And Life is victorious over all works.

THE S'UMHITA

Chapter 173

The name of the Life and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great mystic First Palmtree is pronounced upon thee. The name of the great S'is'lam is pronounced upon thee. The name of the great 'zlat is pronounced upon thee. The name of the great Yawar is pronounced upon thee. The name of Simat-Hiia is pronounced upon thee. The name of the great Yukabar is pronounced upon thee. The name of the *Mana* and his counterpart is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee. The name of Shaq-Ziwa the great, the first, is pronounced upon thee. The name of Sam, the pure, first-produced, beloved and first radiance, is pronounced upon thee. The name of the Life and the name of Manda-d-Hiia is pronounced upon thee, Adam-Zihrun son of Mahnus.' May illness, malady, accidents, curses, vows and forfeitures, pains, infirmities, violent fevers, the evil eye and the dimmed eye be loosed and removed from thee. They shall depart (rise) to the mountains and heights from thy body, spirit and soul, thy trunk and thy, stature and (from) thine entire frame, thine, Adam-Zihrun son of Mahnus,' through the strength of my Father, their Father, Manda-d-Hiia, through the strength of the treasure of the First Life and through the strength of Yawar-Zi'va and Simat-Hiia. And the name of Life and the name of Manda-d-Hiia be pronounced upon thee.

Chapter 174

I beseech the Life and my Lord Manda-d-Hiia and the *'uthras* and kings of the worlds of the light for a sponsor for this high mystery (*ginza*) so that no lacking or deficiency may appear therein. Should there be anything missing or deficient, do thou, O Hibil-Ziwa, (thou) great Fulfiller, supplement it from thy treasure which is not deficient and from thy plenty, which lacketh in nothing. Rid it and loose it from its sins, trespasses, follies, stumblings and mistakes, (and) mine, Adam-Zihrun son of Mahnus' who have prayed this prayer and (these) devotions. May there be forgiving of sins for me.

O Sunday, receive it, save it, establish it and raise it up to perfection!

Chapter 175

In the name of the Great Life. Then, when she reacheth the Seven Mysteries, servitors of the Seven go forth towards her. They come and surround her and question her and say to her, "O soul, whence comest thou and whither goest thou?" I say to them, "I come from the Body, the name of which is the Earth and I am going towards the Good Consummation." They say to me, "Whose servant art thou and whose envoy art thou called?" I say to them, "I am the servitor of the Beloved Consummation, and the envoy of the vast Ether."

Then they bless her (me); and praise her and guard her and say to her, "Everyone who knoweth this saying will rise towards the Good Goal" because they seek to grasp the mysteries of the Body. And they question her and then she riseth towards the Good Goal.

Chapter 176

O King of all kings, O Father of all *'uthras*; O Adatan and Yadatan; O S'ilmay and Nedvay, ye guardian *'uthras* of the Jordan; O Hibil-Ziwa, great Fulfiller who deliverest us from evil plots and deliverest us from all that is evil and ugly, O high King of Light, thou wilt give me comeliness of body, compassion of heart, fullness of hand and integrity of eye. O Life, and my Lord Manda-d-Hiia Thou deliverest me savest me and guardest me. O high King of Light!

LITTLE NEW YEAR'S FEAST PRAYER

Chapter 177

In the Name of the Great Life.
Vines shone in the water
And in the Jordan mighty they grew.
Ye are flourishing offshoots.
Messengers hither I bring you,
I give you great *'uthras*.

I have twined for you and bring you Garlands of myrtle and marjoram For (lit. "in") the doors of the houses.

I will rear up for you babes And bring them to you. We bless you unto the world's end:
The full river (*yardna*) hath blessed you And the baptism which is unfailing from beginning to end.

HONOURING OF THE CROWN

Chapter 178

Kus'ta strengthen thee, my crown, Kus'ta strengthen thee, my teacher, Kus'ta strengthen thee, my turban, Kus'ta strengthen thee, guardian of my turban, Kulja strengthen thee, Great First Radiance, Kus'ta strengthen thee, Great First Light, Kus'ta strengthen you, my brother-priests, Kus'ta strengthen You, Life, my Parents, Kus'ta strengthen thee, my treasure, Kus'ta strengthen thee, Guardian of my treasure! We kiss thee with a pure mouth. (Sixty-one times) In an inner vessel they concealed thee. The Wellspring of living waters hath blessed thee, And the Nas'irutha which emanated therefrom Will be thine assuagement, it will be thy portion. And treasure will arise to its owner. And Thou, Life, wilt be victorious for ever and ever! And Life is victorious.

PRAYER OF YAHIA

Chapter 410

In the Name of the Great Life!

Health, victory and forgiving of sins be there for me, Adam-Yuhana son of Mahnush, who have prayed this prayer and (these) Devotions. Forgiving of sins be there for a man whose eyes wait upon his Father and whose thought is directed to the Life and whose mind doth not stray from Knowledge-of-Life.

Poor am I who make this petition: a lowly man who hath kept aloof from the Seven. And I say “O Lord of the lofty firmament, (O) Being who accepteth request, receive my prayer and my praise here; guide it with Thy directing (power), grant me a place in Thy Place, give me a dwelling in Thy world. Do not question me about my sins and the burden which hath weighed down my soul in this world. Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins, (O) *Shihrialia shilia*, superior to all glories, before the pure Light which is above all lights.

And I say, “O Lord of gleaming banners, Lord of mystic books, Lord of “Letters-of-Truth.” Lord of prayer and praise, He who uplifteth the prayer of *‘uthras* and sponsors the praisegiving of kings, Support of prayerful thoughts! Let there be strength and constancy for all lovers of Thy name! Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror of the seven stars and the twelve constellations: deliver me from the hands of the wicked, and loosen my feet from the bonds of death. Cut me not off from Your presence. Arm me against all that is evil: be for me a bulwark against rebels and a Hand of Truth against the destructive powers of this world. Turn away, repulse from me insecurity (?), poverty, ill-luck, lack of sleep and hours of agitation, an evil day and blows (onslaughts) which occur all the time. Be to me Life in life; give me to drink of freshly-flowing Water of Life. Set up for me a *kana d-zidqa*, a Table and good fortune so that they are fully supplied by Nasirutha. And my brethren will be with me and will provide (me with) a peaceful transplanting: my wife, my plants (children), and my priests shall accomplish it.

I shall depart and come towards You after a (ritually) perfect departure (death), with pure oil, and with the proven Sign; in ripeness of years, without feebleness, in a blessed old age, in my own home.

Look on the plants, marvel at the *shualania* (*those entering the priesthood under tuition*); then let there be with You a forgiver of sins for me, Adam-Yuhana son of Mahnush who

Mandæan Scriptures and Fragments

have prayed this prayer and these “Devotions.” Forgiveness of sins be there for me, for my father and mother, for my teacher, for my wife, for my offspring, for my priests and for all souls who arose at the name of Life and verified the sign of Manda-d-Hiia with pious and believing heart.

Yea, Life, verily Life, life with the victorious there shall be for those love Their name! They will not sever the holy union knit between living ones, with those who know the Life and believe in the Life, and with those who teach us the faith. And Life abideth in Its Dwellings and Life is victorious over all works!

And now (I ask) of Life, Your compassion, Your forgiveness, Your reconciliation and Your compassion, Yours, Great First Life! Pity, forgive, awake and have compassion upon this my soul, mine, Adam-Yuhana son of Mahnush who have prayed this prayer and these “Devotions.” Let there be forgiveness of sins for me! (thrice); for me and for my father, my mother, my teacher, my wife and my wife and my plants (children) and my priests who have placed bread and (ritual) food (here), (and) you, my fathers, my teachers, my instructors and those who taught me the faith, when ye supported me from the Left to the Right. Forgiveness of sins be there for you! Life abideth in Its dwellings and Life is victorious over all works!

[This is a prayer (called) *Yahia's Petition* (“*John's Prayer*”). Pray it in all your devotions.]

OTHER HYMNS

CHAPTER 411

[This is the great Commemorative prayer known as “Our forefathers.” It is usually preceded by the Tab taba Itabia prayer as in prayer 170. It is recited at every rite for the departed.]

Our forefathers, there shall be forgiving of sins for them. Yushamin son of Dmuth-Hiia, there will be forgiving of sins for him.

... (the prayer continues from this part as in Prayer 170, inserting the name of the copyist, Adam-Yuhana son of Mahnush, and his relatives, and teacher wherever such insertions are customary. The insertions are called zharia, “injunctions,” “rubrics”)

[This is the chant of “Our forefathers.”]

CHAPTER 412

In the name of the Great Life.

Then, when she (the soul) reacheth the seven mysteries,
Servants of the Seven go out towards her
And come and surround her and question her.
And they said to her “O soul, whence comest thou?
And whither goest thou?” She said to them,
“I come from the Body the name of which is Earth.
And I go toward the good Kimsa.”
They say to her “Servant of whom, art thou?
Messenger of whom art thou called?”
She said to them “I am the servant of the beloved Kimsa
And the envoy of the vast Ether.”
Then they bless her and commend her and say to her,
“All who know this (pass-) word shall rise
Towards the good Kimsa.”
For they seek to grasp the mystery of the Body
And (so) question her.
And thereupon she ascendeth
Towards the Good Kimsa.

[This is a prayer about the questioning of the soul.]

CHAPTER 413

[See prayer 177.]

CHAPTER 414

My Lord be praised!

In the name of the Great Life!

On the day when the radiance within Radiance
Broke through and emerged,
A counterpart of the Jordan was formed in mirrors;
In mirrors a counterpart of the Jordan was formed.
And water was produced in the Ether.
The Jordan emerged in its glory
And the water was intermingled with the Ether,
Intermingled was Water with Ether.
And the strength of Light increased greatly,
Was increased and established.
A wreath they twisted into crowns
(Of) myrtle leaves. And trees bore their burden (fruit)
Nasirutha spoke therein to kings (priests)
And their purities were intertwined.

[The bridegroom shall recite this prayer when entering his house before he “taketh *kushta* with his wife.” Then he shall “honour” his crown. Beware of performing a marriage OI (entering into) a partnership when the moon is in Cancer, Capricornus, Sagittarius or Scorpio: they are evil days for a wedding.]

THE HARAN GAWAITHA

My Lord be praised. In the name of the Great Life, healing, vindication, health, soundness, speaking and hearing, joy of heart and forgiving of sins be there for me, Zakia Zihrun son of S'adia, and for my offspring and brothers (and sisters), and for my parents, in the strength of Yawar Ziwa and Simat-Hiia!. Finis.

... and Haran Gawaita receiveth him and that city in which there were Nasoraean, because there was no road for the Jewish rulers. Over them was King Ardban. And sixty thousand Nasoraean abandoned the Sign of the Seven and entered the Median hills, a place where we were free from domination by all other races. And they built cult-huts (*bimandia*) and abode in the Call of the Life and in the strength of the high King of Light until they came to their end. And they loved the Lord, that is, Adonai, until in the House of Israel there was created something which was not placed in the womb of Mary, a daughter of Moses. It was hidden in her womb for nine months and bewitched her until the nine months were fulfilled and she was in labour and brought forth a messiah.

.. and he called the people to himself and spoke of his death and took away some of mysteries of the (Sacred ?) Meal and abstained from the Food. And he took to himself a people and was called by the name of the False Messiah. And he perverted them all and made them like himself who perverted words of life and changed them into darkness and even perverted those accounted Mine. And he overturned all the rites. And he and his brother dwell on Mount Sinai, and he joineth all races to him, and perverteth and joineth to himself a people, and they are called Christians.

... and from Nisrat (Nazareth), a city of the Jews, which is called the city of Qum ...

... because it is a shrine; for Mercury founded a community in Qum, and Saturn founded a community in Sinai... .. (Jews were settled) in the Arab region which is called Basra, which is (also) called Sufat-Zaba ...

... one. The First Life conceived a plan for gaining a grasp in order to destroy the mysteries of Adonai from the seas and to destroy the plot of Ruha and Adonai which came (emanated) from the House of Ruha; to ruin the scheme of Ruha before the presence of the great Father of Glory and to propagate the mysteries (of the Great Life ?)...

... in Tmari, the pure Jordan, and bore witness to the Truth. And in the great Jordan a pure seed was formed... and came and was sown in the womb of 'Nisbai, so that from it a child might come into being, a prophet of the great Father of Glory, praised be His name! in order to destroy the building of Ruha and Adonai.

... in the House which Ruha and her seven sons built I surrounded all the district...

...Madai, which Ruha and her seven sons could not reach because on it (were people who belonged ?) to Hibil-Ziwa ...

... of the Life, and to propagate a race in the House which Ruha and her seven sons built, so that she should not have dominion... in the midst of the worlds, and he shall be called Yahia-Yuhana, the prophet of Kusta, the apostle... who dwelt at the city of Jerusalem; a healer whose medicine was Water of Life, a healer that healeth... (evil spirits ?) which go forth from Ruha and Adonai to destroy the physical body.

... Then... when the boy was born Anus'-uthra came by command of the great Father of Glory and they came before Hibil-Ziwa by command of the great Father of Glory and travelled over deserts towards Mount Sinai and proceeded ... towards a community called Ruha's that is situated near the place where the Ark was built (... ?) and she will be a deliverer (midwife) to the child ... into Parwan, the white mountain, an earthly place. And (in ?) that place the fruit and sky are large. There ... (groweth ?) the Tree which nourisheth infants. And they took back Sufnai the *lilith* to a (?) place so that when they should perform a living baptism to purify the child, the apostle of Kusta, Yahia-Yuhana...

... And they did not alter the order or commands which emanated from the presence of the great Father of Glory... Sufnai the *lilith* took him (the child) before the eyes of his mother fell upon him... at the order of Anus'-uthra. And they mounted up towards Parwan, the white mountain... (a place where) fruit and sky is (are ?) large. There they set down Yahia near the Tree which nourisheth nurslings... Then Sufnai the *lilith* returned to her place. When thirty days had passed, Hibil-Ziwa came at the command of the great first Father of Glory, and he came to the Median hill-country and sent Anus'-uthra to Bihram, son of 'uthras and to the Median mountains. And they took Bihram from the Median hills and went... (to Parwan ?) and performed baptism and baptised the child beside the Tree that nourisheth nurslings. And (when) he was seven years old, Anus'-uthra came and wrote for him the A, Ba, Ga, Da.

... and, until he was twenty-two years old, he taught him about all *nasirutha*.'

... then, at the command of the great Father of Glory he set the crown on him and seated him beside himself, until they came to the city of Jerusalem amongst the community which Ruha founded... all belonged to her and to her seven sons except (those from ?) the Median hills, Aharan ...

.. Hibil-Ziwa, of the Median hills, upon which they wandered from mountain to mountain. ... mountain to the city of the Nasoraean is a distance of six thousand parasangs; it is called the enclave ('hdara') of Hibil-Ziwa... Then Yahia-Yuhana took the Jordan and the medicine Water (of Life)... and he cleansed lepers, opened (the eyes of) the blind and lifted the broken (maimed) to walk on their feet ... by the strength of the lofty King of Light—praised be his Name!—and gave speech and hearing to all who sought (him). And he was called in the world “envoy of the High King of Light”—

praised be his Name!—(even) at the (very) abode and building of Ruha and Adonai and her seven sons.

And he taught disciples and proclaimed the Call of the Life in the fallen House (Temple ?). Forty-two years (he dwelt) therein, and then his Transplanter looked upon him and he arose with his Transplanter, praised be his name! —and a time arrived, sixty years after Yahia-Yuhana had departed the body ... the Jews, just as their former strength (returned ?) to Ruha and Adonai, who became arrogant... Hence, after sixty years, Ruha and Adonai planned to erect... the fallen House (Temple ?) and spoke to Moses the prophet and the children of Israel who had built the House (Temple)... Then they raised an idle cry against the tribes of Anus'-uthra, the Head of the Age, and shed their blood so that not a man of the disciples and Nasoraean were left... Then the Jordan and its tributaries shrank back and mounted the dry land beside it. And the light of the banners of Abatur and Anus'-uthra (was quenched ?) ... Then Ruha scattered the Jews... who is called 'of the House of the Seven,' and then Adonai sent a staff... And he spoke over it and struck Suf-Zaba and the waters that abide in Suf-Zaba were divided like the two mountains of a gorge and there was a road. And Ruha brought those (Jews ?) over Suf-Zaba. And she built for them, and pressed out for them clay brick that is sacred, and constructed a budding and they set up for it column after column of falsehood, and raised up each (fallen ?) column... and Darkness was formed therefrom, and they settled (therein ?) the Jews, who sinned and caused havoc... (The new Jerusalem had ?) three walls, of which each was removed from its fellow, and he teacheth about them... And Ruha surrounded the latter Jerusalem of the Jews (with these walls) and then... Ruha... the Jews, and they could not remove the walls from them ...

Then Anus'-uthra mounted up to his fathers and said to them, to his fathers: "Thou didst bring the Jews and Ruha over Suf-Zaba and she (Ruha) has built a building and has surrounded (it by) seven walls so that I am unable (to aid ?) their armies. What have ye ordered about us "... (In this wise) did Anus'-uthra speak with his fathers, and told them how it had happened. Then there came and arose the great Father of Glory together with his mild son Hibil... and they acted 1, and then Hibil came... towards Anus'-uthra and said to him: "Go down into Media and take seven shafts, that is seven darts, and go and pronounce (magic) words over them. And take with thee seven guards from Mount Parwan and take for them bows and they shall speak over them seven (magic) words, and they will crumble the sacred brick in the House of Ruha; for at every place where those arrows fall fire will break out and will devour (it, rising) into the sky and eat into the ground for twelve nasks by virtue of those pure and important spells. And the rule of Ruha and her seven sons and of the Jews will be brought to nought from now until the end of the world."

Thereupon Anus'-uthra changed nothing of that which they commanded him (to do), and Hibil-Ziwa came and burnt and destroyed Jerusalem and made it like heaps of ruins. And he went to Baghdad and killed (there) all the *cohens* and took away government from them and pounded (to) dust every city in which there were Jews. Moreover for the eight hundred years that their government was in Baghdad they exercised an autonomy amongst themselves—four hundred rulers—(for) the duration of a Jewish autonomy in

Baghdad was eight hundred years; four hundred rulers from the Jews (Jewish community) wielded kingly office. Thus the House of the Jews came to naught and met its end, and the Host of darkness became powerless.

Those seven guards, who (were of the ?) Chosen Elect, summoned by Anus'-uthra at the word and command of Hibil-Ziwa, came as the great Father of Glory had commanded. And one of them was Zazai son of Hibil-'uthra. Him Anus'-uthra installed in the city of Baghdad. And Anus'-uthra installed one whose name was Papa son of Guda upon the great Tigris and at the mouth of the 'Uiai (Karun river). And one, named Anus' son of Nat'ar-Hiia, Anus'-uthra installed at its source. Anus'-S'aiar son of Njab (he installed) on the Euphrates, and one whose name was Brik-Yawar son of Bihdad he placed at Pumbit (Pumbdita) a territory situated at the end of Sura. And one, whose name was Njab son of Bihram, he placed on the mountain(s) of Glazlak, and one whose name was Ska-Manda he set at the extremity of the mountain of the Water-springs situated at the tail-end of the Parwan range at the place from which those seven kings went forth and dispersed, (namely, those Seven guards) who came with Anus'-uthra to conquer Darkness and to bring the plot of Ruha to nought. And they annihilated the rulers of the Jews and made them as if they had never existed. And Anus'-uthra placed them (the Seven viceroys) at the seven corners of the House, upon the seven horns of the worlds, in order to crush the power of Darkness and to establish the Call of the Life and to make void the rebellious outcry.

When Anus'-uthra had done that by order of Hibil-Ziwa whom the great Father of Glory commanded, Anus'-uthra went to the T'ura d Madai' (Median mountains), called Haran Gawaita, and brought Bhira son of S'itil, a descendant of Artabanus king of the Nasoraeans and set him up in Baghdad (Babylon) and installed him in sovereign power (as its sovereign). And in his company there were sixty Nasoraeans, and the Nasoraeans in Baghdad (Babylonia) multiplied and became many. Some of the tribe of Bhira son of S'itil, Nasoraeans, came with him until there were four hundred *mas'knia* in Baghdad.

And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man and to his descendants (and to) all who bear witness unto this light and illumination until worlds' end. Nought shall pass away from the Word of the great Father of Glory, praised be his name! Then the said Zazai, one of the righteous elect, rose to the firmament and abode with Yurbas sixty-two days, and ascended to his fathers; but those (other) six chosen righteous ones sent forth their descendants into the world. And in the earthly world there are some of the children (descendants) of disciples whom Yahia-Yuhana taught, and amongst the Nasoraeans some from the first planting of kings from the beginning, middle and end; (yea) there are some amongst the Nasoraeans at the latter end of the age, for they go forth that ye may be filled, and Nasoraeans of the end of the age are amongst their descendants. (But) from the Root of those disciples of Yahia-Yuhana there come forth (also) people of no degree,' for, when they speak of "descendants of kings of Baghdad, of the kingdom in Baghdad," (they forget that ?) two hundred and eighty years have passed since some of the sons of those disciples of Yahia-Yuhana went forth, so that Ruha cometh and confuseth them and

twisteth words and perverteth seals and changeth phrases and prayers by agency of descendants of those disciples, that is, those disciples that were propagated from Jewish seed. For the Son of the Pure Drop, the Mystery, (was of ?) the Jews, Jerusalem of the Jews. Ruha caused them to obey the mysteries of the body, and (so) they fell away from purity (the pure doctrine ?).

I will tell you, (O ye) priests who live in the Arab age, (of that which occurred) before the Son-of-Slaughter, the Arab, went out and prophesied as a prophet in the world so that they performed circumcision like Jews and changed sayings—for he is the most degraded of false prophets. Mars accompanieth him because he is the Seal of prophets of the Lie, (although) the Messiah will appear after him at the end of the age! I will inform you, Nasoraean, that before the Son-of-Slaughter, the Arab, emerged and was called prophet in the world and Mars descended with him, he drew the sword and converted people to himself by the sword. About eighty-six years before the Son-of-Slaughter, the Arab, Adonai sent S'urbis' - Ruha who is his spouse, to the city of T'ib, called locally the City of As'ganda because of all that was done (during) his rule in Baghdad. (For) As'ganda (dwelt ?) in T'ib; it was his native place; and it was called "the city of S'ganda" (also) because in it there were Nasoraean and *ris'amia* (ethnarchs)." And there was one *ris'ama* called Qiqil.

And Adonai sent S'urbis'-Ruha into this world and said to her: "Go, appear to Qiqil of the Nasoraean disguised as Hibil-Ziwa, so as to take his judgement away from him. And distort the words by which the structure of (their faith) is defined. When thou hast done this, the whole nation of the Nasoraean will turn to us." And Ruha-S'urbis', wife of Adonai, went and dwelt upon (entered into) Qiqil of the Nasoraean and disguised herself as Hibil-Ziwa—and there is none lovelier than Hibil-Ziwa whom the Soul acknowledge! And She taketh away the judgement of Qiqil and instructeth him and saith to him: "I, Hibil-Ziwa, have brought parchment and reed-pen, so write a Root of Life and a Saying and a Mystery, and disseminate (them) send (them) forth and act in accordance with them. For the Life hath sent me and I have come to thee."

Thereupon Qiqil brought parchment and reed-pen and wrote and distributed (doctrine emanating) from Ruha, whilst his understanding was reft from him. So schism ensued amongst the Nasoraean and candidates for priesthood as result of those writings which he had written. Then She removed herself from his presence, and Qiqil's mind and understanding returned and he recanted his words and revoked phylacteries (scrolls ?) of her construction and that which had been taught to him by Ruha, yea, every writing that he had by him of those writings (dictated) by Ruha, he burnt in the fire. And he sent to the Nasoraean and candidates for priesthood (saying): "Bring the writings which I give (gave ?) you; burn them with fire, for she (Ruha) deluded me when I knew not from whom she came." And he took away his writing from such Nasoraean as practised the orthodox faith, and they gave it to him and he burnt it in the fire. But all those who were of the Root of the Jews did not bring it back nor give it to Qiqil, and some of those writings remained with them.

And Hibil-Ziwa hath delivered this saying and warning to Nasoraeans who exist at the end of the last age: “Beware, and again beware! Act only (in accordance) with this writing of the Great Revelation. The (Mandæan) Root (Church) shall be steadfast, shall testify, shall act and not neglect this pure warning, and (so) will ascend to the presence of the Father. (But) any man who doth not testify to this Way or lay hold of it, seeketh darkness and will fall. (O) ye Nasoraeans that shall exist at the end of the last age, I exhort you, be firm and act according to this book—its name is the Great Revelation. For at that time peoples, nations and tongues will multiply, and every individual will seek his own gain. And books and religious treatises of Ruha and Adonai (‘s making) will be many, and through them souls will sink down to the Darkness.” Thus, before the appearance of the Son-of-Slaughter, the Arab, the Christian, Idumæan, Jewish, Hurdabæan and Dilbilæan peoples became many. The peoples were divided and languages became numerous; even the languages of Nasoraeans multiplied. This; and then sovereignty was taken from the descendants of King Artabanus, and (they were driven) from Baghdad; the Hardbæans (Sasanians) taking over the kingdom. (Nevertheless) there remained one hundred and seventy banners and *bimandiaia* in Baghdad.

And so a Hardabæan (Sasanian) dynasty ruled for three hundred and sixty years, and then the Son of Slaughter, the Arab, set up as king, went forth and took a people to himself and performed circumcision. (Even then), after this had happened and these events had taken place, sixty banners (still) remained and pertained to me in Baghdad. Then he took the sword and put to the sword from the city of Damascus unto Bit Dubar, which is called Bdin. He governed it all and ruled over the lord of the hill-country of the Persians who are called Hardbæans and took away sovereignty from them.

Then, when this had taken place, in time there came (one) Anus, ’ called the son of Danqa, from the uplands of the Arsaia [from (to ?) the city of Baghdad bis’us’ kings of the planting of Artabanus, and brought in his own, belonging to Muhammad son of ‘Abdallah son-of-Slaughter, the Arab, when he was seven hundred years old]. And he took him from his city to Suf-Zaba which is called Basrah, and showed him the hill-country of the Persians (unto) the city of Baghdad. And Anus’ (-’uthra ?) instructed the Son-of-Slaughter, as he had instructed Anus’-son-of-Danqa, about this Book (compiled) by his fathers, upon which all kings of the Nasoraeans stood firm. And a list of kings is in this book, which teacheth (chronicleth) from Adam, king of the world, unto King Artabanus, (yea even) unto Anus’-son-of-Danqa, who were (all ?) of the Chosen Root. Then he told him about the king of the Ardubaiia (Sasanians); about all he sought to do and (of) his connection with the children of the great Nation of Life, in order that they (the Moslems) should not harm the Nasoraeans who lived in the era of his government.

Thus did Anus’-son-of-Danqa explain and speak so that, through the power of the lofty King of Light—praised be his name!—it was not permitted to the Son-of-Slaughter, the Arab, to harm the congregation of souls, owing to the protection afforded by these explanations of the Great Revelation—praised be its name! And, concerning that which I found in these commentaries on the Great Revelation, I found not (its equal ?) amongst all the treatises and *mis’rria* and miscellanies about the Great Life which were in libraries and in my possession. I went round to all the Nasoræan *ris’-amia* that there were; I saw

many scripts, writings of research and manuscripts of the Great Revelation, but saw not the like of this well-established Source.

For it is reliable, existing from ancient times and eternally, from the beginning of the eighth world unto worlds' end. (These are) writings which teach orthodox procedure, that are all clarity. Instruction about the beginnings of all light and the end of all darkness is found in these writings of the Great Revelation and not found in any other books. That which is taught in this book and Road of the Righteous hath been bestowed upon the righteous unto worlds' end; this Road of the Righteous hath been bestowed upon (every) son of the True Root, upon (every) son of the Pure Drop who, when listening to the words and teachings of this writing of the righteous, witnesseth publicly thereto, and his mind testifieth thereto and is enlightened. But when a foolish person heareth these trustworthy words his mind groweth dark and he doth not appreciate them, nor can (such a person) discern that they are pure sayings. And (their) colours die away from his mind like as a burgeoning plant (fadeth) and the root from which it appeared."

Hibil-Ziwa expounded these interpretations and revealed and declared: "Any Nasoraean man in whose library these explanations are found should beware lest he reveal in the presence of foolish persons (mysteries) penetrated and revealed by deeply thinking theologians; because he that revealeth anything that is weighty in this writing (book) in the presence of foolish and ill-conditioned *'uthras* who would bring pure words into contempt, layeth up for himself sixty causes of stumbling and sixty sins. (But he that is silent before foolish persons concerning such interpretations) sixty offences and sixty sins shall be forgiven him and Abathur win grasp (his hand) in honourable *kus'ta*.

Then Hibil-Ziwa—praised be his name!—taught that every man who concealeth (the Great Revelation ?) it but observeth it, when his measure is full he will rise up without sin and (moreover) will loose and take with him sixty (souls) who are bound. And he will rise up towards his fathers and his Father will take his hand in honourable *kus'ta* and he will be acclaimed as one in a thousand like Abathur Rama. And he will behold the great Countenance of Glory and will take His hand in honourable *kus'ta* and will be set at the King's right hand. (For) he whose mind testifieth to these teachings about orthodox procedures belongeth to the portion of the lofty and great King of Light, and hell-beasts and purgatory demons have no power over him."

And then Hibil-Ziwa—praised be his name!—taught Nasoraeans about the end of the last age. For evil will increase and pollutions will be many and abound in the world, since it is decreed that wickedness will increase and pollutions multiply greatly in the world; because it is destined in that age. So that of a great shekel of gold but half-a-drachma's weight will rise up to the Light; everything will sink down into Darkness. In that period and epoch—from the rule of the Arab Son-of-Slaughter unto the end of the worlds—persecution and tribulation will increase for Nasoraeans; purity will decrease and pollutions, adultery, theft and fraud will increase.

And men will be polluted and during that period man will drink the blood of fellow-man. All that is fair (will disappear), (but), amongst Nasoraeans, he that is steadfast in and

holdeth to these teachings and this great revelation will rise up by the path of believers and will behold the great Countenance of Glory. Hibil-Ziwa taught concerning this age—that is, the age of the Arab Law—that it must needs occupy its destined span, for the Law is constituted of four mysteries; part therein is (of) the Light, and part therein wholly Root of Darkness. And it endureth for (?) two kings. To it was imparted a kind of order. It is formed from four natural humours: the Root of Darkness is composed of and arrayed in blood, gall, (wind), and mucus.

(But) the habiliments of the soul are formed of mystery, light and the Jordan; the soul is formed by proper observance of the three mysteries, by purification of the four natural humours is the soul's vestment formed. For this is the eighth world, and it will turn from this habiliment, this garment in which it dwelleth; it will not tarry therein.

(During) this Arab age every evil creature multiplieth like evil weeds that grow apace, and peoples, nations and languages disperse and become measureless and numberless, like the Darkness that came into being with abundance.

Hibil-Ziwa taught that “At the latter end of the world, when the Arab, the Son-of-Slaughter, hath completed his (allotted) four thousand years, it will come to pass that the false Messiah, son of Miriam, will succeed him, and that he will come and will show forth signs (wonders) in the world until the birds and the fish from sea and rivers open their mouths and bless him and give testimony, until (even) the clay and mudbrick in a building bear witness to him, and until four-legged creatures open their mouths and testify to him.”

And Hibil-Ziwa explained (further): “(But) you, O Nasoraeans, and righteous elect men, testify not to him, for he is a false Messiah that walketh by fraud and sorcery. He is Mercury, who attracteth attention and doth whatsoever he wisheth and his mind is filled with sorcery and frauds. I declare to you, (ye) chosen righteous ones and (ye) perfect ones that that are stedfast, abide by this pure line of separation and alter no word or command of the great Father of Glory, that He may take you by the hand, watch over you and deliver you out of the hands of the children of Krun.”

Hibil-Ziwa taught: “When the Messiah hath returned, ascending to the sky—and his reign will last six thousand years—he will ascend and assume his first body. From that epoch until worlds' end, wickedness will depart from the world; that which issued from the earth will enter the earth and that which descended from the sky will return and enter the sky. And there will be righteous people in the world, and no man will covet his neighbour's goods. And people's senses will return to them and they will not perform circumcision; they will be converted and Nasoraeans will increase in the world. The eye of envy will be lifted from them and the sword will depart from the world. It will be as if the sword brought by the Son of Darkness, he whose sword was of the world of Satan ?, had never been in the world. And with it (goeth ?) a force which he possessed not in the world; until Mars came and set up his sign and bound him thereto by oath.

Mandæan Scriptures and Fragments

“ (Yea), there will be righteous people and government will revert to sons of the Great Family of Life, and they will be diligent and have the ascendance. (But) kings bring accusation against the age, just as the Root of Nasoraeans reprove it, for, before all (else) they cared for agriculture and gladdened the king (?). And people will be converted, and there will be righteous people and righteousness will increase. And fifty thousand years will pass in calm ease without disturbance, and all will keep to one word (Speak one language ?), and there will be no hatred, envy or dissension amongst them, and ill-will shall be removed from the minds of all peoples, nations and tongues.”

Hibil-Ziwa explained (further): “When (these) portents occur and the time hath come, those fifty thousand years I will be my allotted portion, mine, Yawar-Ziwa’s, because the first age was (the age of) Anus’-’uthra and its consummation (or “development”) was bestowed upon me, Hibil-Yawar-Ziwa.

“ Then the latter part of the age and the decadence and end of the world will be given to Mamit the Least-of-her-Brethren; (her portion) followeth my portion, Hibil-Yawar-Ziwa’s.

“ Thus the latter end of the age and the decadence and final end of the world is given to Mamit daughter of Qin, the mother of the Seven (what) occupied seven portions, and the eighth was given to Amamit as hers, for her own. And, as the utter end of light meaneth the beginning of total darkness, so the portion of Qin, the decadence of the Arab age and the end of the eighth world (succeeded mine).”

Hibil-Ziwa—praised be his name!—taught concerning the Word, that is the Great Mystery: “This writing, that is the Diwan of the Great Revelation from the beginning of worlds of light unto the end of the eighth world, this Road of the Righteous shall not fail, because it is (concerneth ?) the portion of Father-Life, the Ancient, the First—praised be His name!

“ Let every man of the Nasoraeans and Mandaeans who may be living in the eighth world be steadfast and bear testimony and act according to this reliable basis, and with a sincere heart and believing lips be of my allotted portion, mine the High King of light, so that thereby Habs’aba (Sunday) may be his deliverer, and save him from the children of Krun; and I will set him at my right hand. (But) any Nasoraean or Mandaean that is of the True Root, yet doth not bear testimony to this Road of the Righteous but testifieth according to the Way of Ruha, their words have I rejected. (Such a one) will not be my allotted portion but will belong to Ruha and the Messiah. Habs’aba will not be his helper, and he will not be delivered out of the hands of the sons of Krun.”

These doctrines were imparted by Hibil-Ziwa to the sons of the great Family of Life. And he enlighteneth their minds and instructed their intelligence about the King of Light—praised be His name!

And this is a copy of the Diwan d Gadana Rabtia. Finis.

Mandæan Scriptures and Fragments

This is the Diwan of Great Revelation called the Haran Gawaita which I copied for myself for the third time. I am poor, striving and childlike, a slave that is all sin, (unworthy to) kiss the shoes on the feet of Nasoraean, dust beneath the feet of the pious and least amongst my fellow ganzivri. I am Zakia-Zihrun son of Rabbi Ram Son Of Rabbi Yahia-Yuhana son of Rabbi Ram son of Yahia-Baktiar son of Rabbi Adam-Mhatam son of Rabbi Bihram-Brhiia son of Rabbi Adam-Zakia son of Rabbi Brhiia, family name Kuhailia. I copied from my own copy a third time. I am Zakia-Zihrun son of Rabbi Ram son of Rabbi Yahia-Yuhana son of Rabbi... family name Kuhailia... from a copy of a Diwan belonging the great, lofty and respected one, a reliable priest, Rabbi Mhatam son of Yahia-Bayan son of Yuhana-S'adan son Of Zakria-Br-Hibil son of Zakria known as Dihdaria, and his family name Sabur. And he had no copy but this. And Life is victorious. Finis.

Thus this venerated Diwan, Explanations and Great Revelation called the Haran Gawaita was set in order and completed on Friday the twenty-sixth of the Month of Second Sowing, which is Nisan (in the sign of) the Ram, the year of Friday in the year one thousand and eighty-eight of Arab chronology—may the (world) founder upon them and Manda-d-Hiia make impotent their raging against the great Congregation of Souls! (it Was Copied) in the City of Shustar by the waters of the Duganda and in the court of the respected craftsman Nairuz son of Hadat, his name being Yahia son of Bihram son of Adam son of Yuhaua-S'adan son of Zakria-br-Hibil son of Zakria son of Zihrun, known as Dihdaria, his family name being Sabur—may Manda-d-Hiia forgive him his sins! these venerated Diwans were assembled from beginning to end with care, knowledge and meticulous research. And my co-editor was my elder brother, a reliable and skilful priest, Rabbi Yahia-Yuhana son of Rabbi Ram, (his) family name being Kuhailia.

Manda-d-Hiia forgive him his sins!

The Mandaean Book of John the Baptizer

from the translation of G. R. S. Mead

[Note to This Transcription](#)

[Introduction](#)

[I. The Gnostic John the Baptizer](#)

- [Portents at John's Birth](#)
- [John's Proclamation Concerning Himself and His Assumption of the Prophet's Mantle](#)
- [John's Light-Ship](#)
- [John the Ascetic](#)
- [Of Judgment-Day](#)
- [The Letter of Truth](#)
- [John's Invulnerability](#)
- [John and the Baptism of Jesus](#)
- [John's Marriage](#)
- [John on His Own Passing](#)
- [John's Birth, Upbringing and First Appearance](#)
- [John's Answer to Jesus Concerning the Angel of Death](#)

[II. The Story of the Breach with Judaism](#)

- [Miryai Is Expelled from Jewry](#)
- [The Exiled Community Settle on the Euphrates](#)
- [The Jews Persecute the Mandaeans](#)
- [They Beg Them to Return](#)

[III. Some Typical Extracts](#)

- [The Fisher of Souls Saga](#)
- [The Light-Ship of the Fisher](#)
- [The Good Fisher Rejects the Overtures of the Evil Ones and Overwhelms Them](#)

Mandæan Scriptures and Fragments

- [The Final Submission of the Evil Fishers](#)
- [The Good Shepherd](#)
- [The Loving Shepherds of the Good Shepherd](#)
- [The Treasury of Life](#)
- [In the Beginning](#)
- [Exhortations](#)
- [The Song of the Poor's Exaltation](#)

Note to This Transcription

The Mandæans are a small and little-known religious community living principally in Iraq. They are the last group of traditional Gnostics left in the world and as such present a fascinating and edifying 'field of study.' They are not Christians, but trace their earthy heritage back to the same John known as the 'Baptist' or 'Baptizer' in Christian tradition, but they hold themselves radically aloof from both Christianity and Judaism which they regard, in true Gnostic fashion, as perverted versions of the true religion.

The translator of this work, G. R. S. Mead, was a very prolific writer early in the twentieth century, and most of his work focused on Gnosticism and other forms of Western esoteric religion dating from the early centuries of the Christian Era. He was also very active in the Theosophical movement, serving for many years as H. P. Blavatsky's secretary. His work is rarely mentioned in scholarly works these days, and his credentials as a 'scholar' may be shaky, but given his background, he had an understanding of esoteric religion that many university people cannot approach to.

INTRODUCTION

The Mandæans (lit. Gnostics—*mandā = gnōsis*) of the lower Euphrates are the only known surviving community of the ancient Gnosis. That they have survived to our own day is a remarkable testimony to the strength of their convictions and of loyalty to a tradition which they claim to go back to pre-Christian days, The documents call them Nāzōræans. The Arabs generally refer to them as Sūbbā's or Baptists, while the first Portuguese Jesuit missionaries of the Inquisition erroneously introduced them to Europe in the early part of the 17th century as the 'Christians of St. John.' But Christians they certainly are not; on the contrary they have ever been strenuously opposed to Christianity, though they may have sometimes so camouflaged themselves to avoid Moslim persecution in the first place and the Inquisitional methods of the missionaries in the second.

The Mandæan religious literature (for of secular literature there is none) supplies us with the richest direct sources of any phase of ancient Gnosticism which we possess; these documents are also all the more valuable because they are purely Oriental without any Hellenistic immixture. Indeed our only other considerable direct sources, that is sources not contaminated or rendered suspect by transmission through hostile hands, are the Trismegistic literature, the Coptic Gnostic documents and the recent Manichæan finds in Tūrfān. The Mandæan language is little used by the faithful except for religious purposes. The M. communities in general have for long used Arabic as their common speech, though one or more groups speak Persian. Mandæan is a South Babylonian dialect of Aramæan, its nearest cognate being the Northern Babylonian as in the Babylonian Talmūd. Their graceful script is peculiar to the Mandæans; the vowels are in full lettering and are not indicated by points or other diacritical marks.

Their literature was once far more extensive; for what we possess is manifestly in the form of extracts collected from manifold more ancient sources, which are no longer extant.

The chief existing documents are as follows:

1. The *Sidrā Rabbā* (Great Book) or *Genzā* (Treasury), which is divided into Right and Left pages, for the living and the deceased respectively, it is said, but I am told that in some copies the alternate pages are reversed and in some ceremonies read simultaneously by two readers facing each other. It consists of sixty-four pieces or tractates,—theological, cosmological, mythological, ethical and historical. This collection is indubitably prior to the Mohammedan conquest (*cir.* 651 A.D.), and its sources are of course far more ancient.

2. The *Sidrā d'Yahyā* (Book of John), also called *Drāshē d'Malkē* (Discourses of the [Celestial] Kings). A considerable number of its pieces, which can be listed under thirty-seven headings, deal with the life and teachings of John the Baptizer. Yahyā is the Arabic form of John, the Mandæan Yōhānā, Heb. Yoḥanan; the two forms, Arabic and

Mandæan, alternate and show that the collection was made, or more probably redacted, after the Moslim conquest.

3. The *Qolastā* (Quintessence or Selections called also the Book of Souls)—Liturgies for the Baptismal Ceremony, the Service for the Departed (called the ‘Ascent’—*Masseqtā*) and for the Marriage Ritual. These hymns and prayers are lofty, though most of them are presumably not so ancient as those in the *Genzā*.

4. The *Dīvān* containing the procedure for the expiation of certain ceremonial offences and sketches of the ‘regions’ through which the soul must pass in its ascent.

5. The *Asfar Malwāshē* (Book of the Zodiacal Constellations).

6. Certain inscriptions on earthen cups and also pre-Mohammedan lead tablets.

It would not be difficult to prepare an annotated bibliography (as we have done elsewhere for the Coptic Gnostic *Pistis Sophia* document) tracing the history of the development of Mandæan study in the West from the 17th century onwards, but this is a sketch not a treatise. It is sufficient to say that, owing to the difficulty of the language, no one did any work of permanent value on the texts till the Dutch scholar A. J. H. Wilhelm Brandt published his arresting studies—*Die Mandäische Religion* (Leipzig, 1884) and *Mandäische Schriften* (Göttingen, 1803), the latter containing a version of selected pieces from the *Genzā*. Brandt was the real pioneer translator (basing himself on Nöldeke’s indispensable Mandæan Grammar, 1875); his predecessors were either entirely ignorant of the language or indulged mainly in guess-work. Brandt’s art. ‘Mandæans’ in Hastings’ *Encyclopedia of Religion and Ethics* (1915) is a valuable summary of his most matured views, and to it I would refer my readers as the best general Introduction available. Brandt’s philological equipment in so difficult and rare a dialect as Mandæan, however, was not sufficient for the work of full translation. Moreover he does not seem to me to have sufficiently realized the great importance of the subject for the general history of pre-Christian and early Christian Gnosticism. This, however, was fully recognized by the late Prof. Wilhelm Bousset, who devoted many pages of his admirable study *Hauptprobleme der Gnosis* (Göttingen, 1907) to showing the enormous light which the earliest deposits of the *Genzā* throw on pre- and non-Christian Gnostic notions. Indeed in this work Bousset gave a quite new historical perspective to Gnostic studies, and showed the great importance of the Mandæan, Coptic Gnostic and Manichæan documents, when critically treated, for tracing the genesis and development of the widespread Gnosis of antiquity, which had its proximate origin in the influence of Persian ideas on Babylonian religious traditions from the time of the Great Kings (6th century B.C.) onwards, with further Hellenistic immixture and modifications after the conquest of Alexander the Great (last third of 4th century B.C.). There is also a parallel blending and Hellenization of Egyptian mystery-lore as seen most clearly in the Trismegistic tradition. More recently Prof. R. Reitzenstein, who has done such excellent work on the Trismegistic Gnosis and on the Hellenistic mystery-religions, has published a valuable contribution to M. research in his *Das Mandäische Buch des Heern der Grösse* (Heidelberg, 1919). Both these scholars are free from that apologetic tendency to which so few Christian scholars can

rise superior in dealing with the Gnosis. But the *savant* to whom we owe most is Prof. Mark Lidzbarski, whose extraordinary knowledge of Aramæan dialects and allied Semitic linguistics has at last placed in our hands reliable versions of two of the M. collections: *Das Johannesbuch der Mandäer* (Giessen, 1915) and *Mandäische Liurgien* (Berlin, 1920). L. has also made a translation of the *Genzā*, the publication of which is eagerly expected.

Until this appears it is not possible to be reasonably sure of all one's ground and so get an all-round perspective of it. Meantime, as no really adequate translation of any pieces have so far appeared in English, I think it will be of service to give a selection of renderings from the German of Lidzbarski's John-Book, so that readers of these pages may become acquainted with specimens of the material, and be in a better position in some measure to appreciate for themselves its nature, quality and importance; for it may eventually turn out to be one of the most valuable indications we possess for Background of Christian Origins research. These renderings will be as close to the German as possible, so that readers may have L.'s version practically before them, and the inevitable leakage of translation from translation be reduced to a minimum. Even so, I hope that what seems to me to be the beauty of the original, will not be entirely evaporated. The major part of the material of the Liturgies is indubitably in verse; but the John-Book as well, if not also mainly in verse, as a most competent Aramæan scholar assures me, is clearly in rhythmic prose (*Kunstprosa*) and highly poetical. L., however, has not broken up the lines as in the Liturgies.

First let us begin with the pieces purporting to give information concerning the person of the prophet.

I.—THE Gnostic JOHN THE BAPTIZER.

PORTENTS AT JOHN'S BIRTH (§ 18).

In the Name of Great Life may hallowed Light be glorified.

A CHILD was planted out of the height, a mystery revealed in Jerusalem. The priests saw dreams; chill seized on their children, chill seized on Jerusalem.

Early in the morning he went to the temple. He opened his mouth in blasphemy and his lips of lying. He opened his mouth in blasphemy and spake to all of the priests:

“In my vision of the night I beheld, [I beheld] in my vision. When I lay there, I slept not and rested not, and sleep came not to me by night. I slept not and rested not, [and I beheld] that a star appeared and stood over Enishbai. Fire burned in Old Father (Abā Sābā) Zakhriā; three heaven-lights appeared. The sun sank and the lights rose. Fire lit up the house of the people (synagogue), smoke rose over the temple. A quaking quaked in the Throne-chariot, so that Earth removed from her seat. A star flew down into Judæa, a star flew down into Jerusalem. The sun appeared by night, and the moon rose by day.”

When the priests heard this, they cast dust on their head. Yaqif the priest weeps and Beni-Amin's tears flow. Shilai and Shalbai cast dust on their heads. Elizar [the chief priest] opened his mouth and spake unto all of the priests: “Yaqif interprets dreams, but as yet he has no understanding of these. Beni-Amin interprets dreams; is he not a man who discloses your secrets? Ṭāb-Yōmīn gives us no revelation, though you deem he can give information on all that is and [that] is not.

Earth groans out of season and is sent a-whirl through the heaven-spheres. Earth opens her mouth and speaks to Elizar: “Go to Lilyukh, that he may interpret the dreams you have seen,” Thereon Elizar opened his mouth and spake unto all of the priests: “Who goes to Lilyukh, that he may interpret the dreams you have seen?” Then wrote they a letter and put it in the hand of Ṭāb-Yōmīn. Ṭāb-Yōmīn took the letter and betook himself to Lilyukh, Lilyukh lay on his bed; sleep had not yet flown from him. A quaking came into his heart, shivered his heart and brought it down from its stay, Ṭāb-Yōmīn drew near to Lilyukh, Ṭāb-Yōmīn stepped up to Lilyukh, shook him out of his sleep and spake to him: “The priests saw dreams, . . . [the above paragraph is repeated verbally down to] . . . and the moon rose by day.”

When Lilyukh heard this, he cast dust on his head. Naked, Lilyukh rose from his bed and fetched the dream-book. He opens it and reads in it and looks for what stands there written. He opens it and reads therein and interprets the dreams in silence without reading aloud. He writes them in a letter and expounds them on a leaf. In it he says to them: “Woe unto you, all of you priests, for Enishbai shall bear a child. Woe unto you, ye rabbis, for a child shall be born in Jerusalem. Woe unto you, ye teachers and pupils, for Enishbai shall bear a child, woe unto you, Mistress Torah (the Law), for Yōhānā shall be born in Jerusalem.”

Lilyukh writes unto them in the letter and says to them: “The star, that came and stood over Enishbai: A child will be planted out of the height from above; he comes and will be given unto Enishbai. The fire, that burned in Old Father Zakhriā: Yōhānā will be born in Jerusalem.”

Ṭāb-Yōmīn took the letter and in haste made off to Jerusalem. He came and found all the priests sitting in sorrow. He took the letter and laid it in the hand of Elizar. He (E.) opens it and reads it and finds in it wondrous discourses. He opens it and reads it and sees what stands therein written. He reads it in silence and gives them no decision about it. Elizar then took it and laid it in the hand of Old Father Zakhriā. He (Z.) opens it and reads it and sees what stands therein written. He reads it in silence and gives no decision about it. Elizar now opened his mouth and spake to Old Father Zakhriā: “Old Father, get thee gone from Judæa, lest thou stir up strife in Jerusalem.” Old Father then raised his right hand and smote on the head Elizar: “Elizar, thou great house, thou head of all the priests! If thou in thy inner [part] knewest thy mother, thou wouldst not dare come into our synagogue. If thou in thy inner [part] knewest, thou wouldst not dare read the Torah. For thy mother was a wanton. A wanton was she, who did not match with the house of her husband’s father. As thy father had not the hundred gold staters for writing her the bill of divorcement, he abandoned her straightway and enquired not for her. Is there a day when I come and look forth, and see not Mīshā bar Amrā? Yea, is there a day when I come without praying in your synagogue, that you (pl.) should be false and dishonest and say a word which you have ne’er heard about me? Where is there a dead man who becomes living again, that Enishbai should bear a child? Where is there a blind man who becomes seeing, where is there a lame man for whom his feet [walk again], and where is there a mute who learns [to read in] a book, that Enishbai should bear a child? It is two and twenty years to-day that I have seen no wife. Nay, neither through me nor through you will Enishbai bear a child.”

Then all of the priests arose and said to Old Father Zakhriā, [they said] in reproach: “Be at rest and keep thy seat, Old Father, and let the calm of the Good (pl.) rest upon thee. Old Father, if there were no dreams in Judæa, then would all that Mīshā has said, be lying. Rather shall thy word and our word be made good, and the dreams we have seen. Yōhānā will receive Jordan and be called prophet in Jerusalem.”

Thereon Old Father removed himself from their midst, and Elizar followed him. Then were seen three lights (lit. lamps) which companied with him (Z.). They (the priests) ran up, caught Old Father by the hem of his robe and said to him: “Old Father, what is ‘t that goes before thee, and what is ‘t that follows thee?” Then answered he them: “O Elizar, thou great house, thou head of all of the priests, I know not whom the lights guard which go before me. I know not with whom the fire goes which follows me. [But] neither through me nor through you will Enishbai bear a child.”

Then all the priests rose and said to Old Father Zakhriā, [they said] in reproach: “Old Father Zakhriā, be at peace, firm and decided, for the child will be planted from out of the most high height and be given to thee in thy old age. Yōhānā will be born, Yōhānā will receive Jordan and be called prophet in Jerusalem. We will be baptized with his baptizing

and with his pure sign [will we] be signed. We will take his bread and drink his drink and with him ascend to Light's region."

All the priests arose and said to Old Father Zakhriā, [they said] in reproach: "Old Father! We will enlighten thee as to thy race and thy fathers, from whom thou hast come forth ... [there follows a list of prophets and sages, beginning with Moses, which I omit, as it requires a lengthy commentary for which space here does not serve,—ending with] ... Ṭāb-Yōmīn and the school-teachers have come forth from thy race. The blessed princes, who are thy forbears, Old Father, all of them have taken no wife and begotten no sons. Yet in their old age each of them had a son. They had sons, and they were prophets in Jerusalem. If now out of thee as well a prophet comes forth, thou dost then revive this race again. Yea, Yōhānā will be born and will be called prophet in Jerusalem."

Then Elizar opened his mouth and said to Old Father: "Old Father! If Yōhānā receives Jordan, then will I be his servant, be baptized with his baptizing and signed with his pure sign. We will take his bread and drink his drink and with him ascend to Light's region." Then Old Father opened his mouth and said unto all of the priests: "If the child comes out of the most high height, what then will you do in Jerusalem?"

They have taken the child out of the basin of Jordan and laid him in the womb of Enishbai.

Life is victorious and victorious is the Man who has come hither.

JOHN'S PROCLAMATION CONCERNING HIMSELF AND HIS ASSUMPTION OF THE PROPHET'S MANTLE (§ 19).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and says: "Through my Father's discourses I give light and through the praise of the Man, my creator, I have freed my soul from the world and from the works that are hateful and wrong. The Seven put question to me, the Dead who have not seen Life, and they say: "In whose strength dost thou stand there, and with whose praise dost thou make proclamation?" Thereon I gave to them answer: "I stand in the strength of my Father and with the praise of the Man, my creator. I have built no house in Judæa, have set up no throne in Jerusalem. I have not loved the wreath of the roses, not commerce with lovely women. I have not loved the defective, not loved the cup of the drunkards. I have loved no food of the body, and envy has found no place in me. I have not forgotten my night-prayer, not forgotten wondrous Jordan. I have not forgotten my baptizing, not [forgotten] my pure sign. I have not forgotten Sun-day, and the Day's evening has not condemned me. I have not forgotten Shilmai and Nibdai, who dwell in the House of the Mighty. They clear me and let me ascend; they know no fault, no defect in me."

When Yahyā said this, Life rejoiced over him greatly. The Seven sent him their greeting and the Twelve made obeisance before him. They said to him: “Of all these words which thou hast spoken, thou hast not said a single one falsely. Delightful and fair is thy voice, and none is an equal to thee. Fair is thy discourse in thy mouth and precious thy speech, which has been bestowed upon thee. The vesture which First Life did give unto Adam, the Man, the vesture which First Life did give unto Rām, the Man, the vesture which First Life did give unto Shurbai, the Man, the vesture which First Life did give unto Shum bar Nū,—has He given now unto thee. He hath given it thee, O Yahyā, that thou mayest ascend, and with thee may those ascend * * * * * The house of defect will be left behind in the desert. Everyone who shall be found sinless, will ascend to thee to the Light’s region; he who is not found sinless, will be called to account in the guard-houses.”

And Life is victorious.

JOHN’S LIGHT-SHIP (§ 20).

Yahyā proclaims in the nights, Yōhānā on the Night’s evenings.

YAHYĀ proclaims in the nights and says: “In the name of Him who is wondrous and all-surpassing! The Sun sat in his Court (? Corona), and the Moon sat in the Dragon. The Four Winds of the House get them gone on their wings and blow not.”

The Sun opened his mouth and spake unto Yahyā: “Thou hast three [head-] bands [and] a crown which equals in worth the whole world. Thou hast a ship of *mashklil*, which sails about here on the Jordan. Thou hast a great vessel which sails about here ‘twixt the waters. If thou goest to the House of the Great [One], remember us in the Great’s presence.” Thereon Yahyā, opened his mouth and spake to the Sun in Jerusalem: “Thou enquirest about the [head-] bands, may the Perfect (pl.) watch o’er thy crown. This *mashklil*-ship they have carpentered together with glorious splendour. On the vessel that sails ‘twixt the waters, the seal of the King has been set. She who in thy house plays the wanton, goes hence and approaches the dung-house; she seeks to have children from her own proper spouse, and she does not find them. If she then has fulfilled her vow, and she departs, she is unworthy for the House of the Life and will not be allotted to the Light Dwelling.

And praised be Life.

JOHN THE ASCETIC (§ 21).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and speaks: "Stand not I here alone? I go to and fro. Where is a prophet equal to me? Who makes proclamation equal to my proclamations, and who doth discourse with my wondrous voice?"

When Yahyā thus spake, the two women weep. Miryai and Enishbai weep, and for both tears flow. They say: "We will go hence, and do thou stay here; see that thou dost not bring us to stumble.—I (M.) will go hence, and do thou stay here; see that thou dost not bring me to stumble.—I (E.) will go hence, and do thou stay here; see that thou dost not fill me with sorrow."

Then Yahyā opened his mouth and spake to Enishbai in Jerusalem: "Is there any who could take my place in the height? Is there any who could take my place in the height, so that thou mayest pay for me ransom? If thou canst pay for me ransom, then bring thy jewels and ransom me. If thou canst pay for me ransom, then bring thy pearls and ransom me. If thou canst pay for me ransom, then bring thy gold and ransom me."

Thereon Enishbai opened her mouth and spake to Yahyā in Jerusalem: "Who is thy equal in Judæa, who is thy equal in Jerusalem, that I should look on him and forget thee?"—"Who is my equal, who is my equal, that thou shouldst look on him and forget me? Before my voice and the voice of my proclamations the Torah disappeared in Jerusalem. Before the voice of my discourse the readers read no more in Jerusalem. The wantons cease from their lewdness, and the women go not forth to the . . . Hither [to me] come the brides in their wreaths, and their tears flow down to the earth. The child in the womb of his mother heard my voice and did weep. The merchants trade not in Judæa, and the fishers fish not in Jerusalem. The women of Israel dress not in dresses of colour, the brides wear no gold and the ladies no jewels. Women and men look no more at their face in a mirror. Before my voice and the voice of my proclamations the water rose up to the pillars. Because of my voice and the voice of my proclamations the fish brought to me their greetings. Before my voice and the voice of my proclamations the birds made obeisance and said: "Well for thee, and again well for thee, Yahyā, and well for the Man whom thou dost worship. Thou hast set thyself free and won thy release, O Yahyā, and left the world empty. The women have not led thee away with their lewdness, and their words have not made thee distracted. Through sweet savours and scents thou hast not forgotten thy Lord from thy mind. Thou has not made thyself drunken with wine and hast done no deeds of impiety. No backsliding has seized on thee in Jerusalem. Thou hast set thyself free and won thy release and set up thy throne for thee in Life's House."

And Life is victorious.

Mandæan Scriptures and Fragments

OF JUDGMENT-DAY (§ 25).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims and speaks: "Ye nobles, who lie there, ye ladies, who will not awaken,—ye who lie there, what will you do on the Day of the Judgment? When the soul strips off the body, on Judgment-Day what will you do? O thou distracted, jumbled-up world in ruin! Thy men die, and thy false scriptures are closed. Where is Adam, the First Man, who was here head of the æon? Where is Hawwā (Eve), his wife, out of whom the world was awakened to life? Where is Shit-il (Seth), son of Adam, out of whom worlds and æons arose? Where is Rām and Rūd, who belonged to the Age of the Sword? Where are Shurbai and Shar-hab-ēl, who belonged to the Age of the Fire? Where is Shum bar Nū (Shem, son of Noah), who belonged to the Age of the Flood? All have departed and have not returned and taken their seats as Guardians in this world. [The Last Day] is like a feast-day, for which the worlds and the æons are waiting. The Planets are [like] fatted oxen, who stand there for the Day of the Slaughter. The children of this world are [like] fat rams, who stand in the markets for sale. But as for my friends, who pay homage to Life, their sins and transgressions will be forgiven them."

And Life is victorious.

THE LETTER OF TRUTH (§ 26).

[The introductory formula and beginning of this piece are missing from the MSS.]

* * * * *

[Yōhānā is apparently speaking.]

I TAKE no delight in the æons, I take no delight in all of the worlds, I take no delight in the æons * * * * * by the Letter of Truth which has come hither.

They took the Letter and put it in the hand of the Jews. These open it, read in it and see that it does not contain what they would, that it does not contain what their soul wills. They took the letter and put it in the hand of Yōhānā. "Take, Rab Yōhānā," say they to him, "Truth's Letter, which has come here to thee from thy Father." Yōhānā opened it and read it and saw in it a wondrous writing. He opened it and read in it and became full of life. "This is," says he, "what I would, and this does my soul will."

Yōhānā has left his body; his brothers make proclamations, his brothers proclaim unto him on the Mount, on Mount Karmel. They took the Letter and brought it to the Mount, to Mount Karmel. They read out of the Letter to them and explain to them the writing,—to Yaqif and Beni-Amin and Shumēl. They assemble on Mount Karmel.

Mandæan Scriptures and Fragments

* * * * *

[What follows is presumably the beginning of the Letter.]

Gnosis of Life who is far from the height [writes]:

“I have come unto thee, O Soul, whom Life has sent into this world. In robes of the Eight went I into the world. I went in the vesture of Life and came into the world. The vesture I brought of the Seven, I went as far as the Eight. The vesture of the Seven I took and took hold of the Eight with my hand. [I have taken them] and I take them, and I will take them and not let them go. I have taken them and hold them fast, and the wicked spirits shall change into good.

“Wherefor do ye weep, generations, wherefor weep ye, O peoples? Wherefor fadeth your splendour? For you have I brought my Image, I betook myself into the world.”

And Life is victorious.

JOHN'S INVULNERABILITY (§ 27).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and speaks: “Is there anyone greater than I? They measure my works; my wage is assayed and my crown, and my praise brings me on high in peace.” * * *

Yaqif leaves the house of the people, Beni-Amin leaves the temple, Elizar, the great house, leaves the dome of the priests. The priests spake unto Yahyā in Jerusalem: “Yahyā, go forth from our city! Before thy voice quaked the house of the people, at the sound of thy proclamations the temple did quake, at the sound of thy discourse quaked the priests' dome.” Thereon Yahyā answered the priests in Jerusalem: “Bring fire and burn me; bring sword and hew me in pieces.” But the priests in Jerusalem answered to Yahyā: “Fire does not burn thee, O Yahyā, for Life's Name has been uttered o'er thee. A sword does not hew thee in pieces, O Yahyā, for Life's Son rests here upon thee.”

And Life is victorious.

JOHN AND THE BAPTISM OF JESUS (§ 30).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights.—Glory rises over the worlds.

Mandæan Scriptures and Fragments

Who told Yesu (Eshu)? Who told Yesu Messiah, son of Miryam, who told Yesu, so that he went to the shore of the Jordan and said [unto Yahyā]: “Yahyā, baptize me with thy baptizing and utter o’er me also the Name thy wont is to utter. If I show myself as thy pupil, I will remember thee then in my writing; I attest not myself as thy pupil, then wipe out my name from thy page,”

Thereon Yahyā answered Yesu Messiah in Jerusalem: “Thou hast lied to the Jews and deceived the priests. Thou hast cut off their seed from the men and from the women bearing and being pregnant. The Sabbath, which Moses made binding, hast thou relaxed in Jerusalem. Thou hast lied unto them with horns and spread abroad disgrace with the shofar.”

Thereon Yesu Messiah answered Yahyā in Jerusalem: “If I have lied to the Jews, may the blazing fire consume me. If I have deceived the priests, a double death will I die. If I have cut off their seed from the men, may I not cross o’er the End-Sea. If I have cut off from the women birth and being pregnant, then is in sooth a judge raised up before me. If I have relaxed the Sabbath, may the blazing fire consume me. If I have lied to the Jews, I will tread on thorns and thistles. If I have spread disgrace abroad with horn-blowing, may my eyes then not light on Abathur. So baptize me then with thy baptizing, and utter o’er me the Name thy wont is to utter. If I show myself as thy pupil, I will remember thee then in my writing; if I attest not myself as thy pupil, then wipe out my name from thy page.”

Then spake Yahyā to Yesu Messiah in Jerusalem: “A stammerer becomes not a scholar, a blind man writes no letter. A desolate house mounts not to the height, and a widow becomes not a virgin. Foul water becomes not tasty, and a stone does not with oil soften.”

Thereon Yesu Messiah made answer to Yahyā in Jerusalem: “A stammerer a scholar becomes, a blind man writes a letter. A desolate house mounts unto the height, and a widow becomes a virgin. Foul water becomes tasty, and a stone with oil softens.”

Thereon spake Yahyā unto Yesu Messiah in Jerusalem: “If thou givest me illustration for this, thou art [really] a wise Messiah.”

Thereon Yesu Messiah made answer to Yahyā in Jerusalem: “A stammerer a scholar becomes: a child who comes from the bearer, blooms and grows big. Through wages and alms he comes on high; he comes on high through wages and alms, and ascends and beholds the Light’s region.

“A blind man who writes a letter: a villain who has become virtuous. He abandoned wantonness and abandoned theft and reached unto faith in almighty Life.

“A desolate house who ascends again to the height: one of position who has become humble. He quitted his palaces and quitted his pride and built a house on the sea [-shore]. A house he built on the sea [-shore], and into it opened two doors, so that he might bring in unto him whoever lay down there in misery,—to him he opened the door and took him

within to himself. If he would eat, he laid for him a table with Truth, If he would drink, he mixed for him [wine-] cups [with Truth], If he would lie down, he spread a bed for him in Truth. If he would depart, he led him forth on the way of Truth. He led him forth on the way of Truth and of faith, and then he ascends and beholds the Light's region.

“A widow who a virgin becomes: a woman who already in youth has been widowed. She kept her shame closed, and sat there till her children were grown. If she passes over, her face does not pale in her husband's presence.

“Foul water that is made tasty: a girl wanton who has got back her honour: she went up a hamlet and she went down a hamlet without taking her veil from her face.

“A stone with oil softens: a heretic who has come down from the mountain. He abandoned magic and sorcery and made confession to almighty Life. He found a fatherless and filled him full and filled full the widow's pockets.

“Therefor baptize me, O Yahyā, with thy baptizing and utter o'er me the Name thy wont is to utter. If I show myself as thy pupil, I will remember thee in my writing; if I attest not myself as thy pupil, then wipe out my name from thy page. Thou wilt for thy sins be haled to account, and I for my sins will be haled to account.”

When Yeshu Messiah said this, there came a Letter out of the House of Abathur: “Yahyā, baptize the deceiver in Jordan. Lead him down into the Jordan and baptize him, and lead him up again to the shore, find there set him.”

Then Rūhā made herself like to a dove and threw a cross over the Jordan. A cross she threw over the Jordan and made its water to change into various colours. “O Jordan,” she says, “thou sanctifiest me and thou sanctifiest my seven sons.”

[Then follows what, from its animadversion on Christian institutions and especially on the use of the crucifix, is plainly a later addition. Rūhā is apparently still speaking; she is the Mother of all heresies.]

“The Jordan in which Messiah Paulis was baptized, have I made into a ‘trough.’ The bread which Messiah Paulis receives, have I made into a ‘sacrament.’ The drink which Messiah Paulis receives, have I made into a ‘supper.’ The head-band which Messiah Paulis receives, have I made into a ‘priest-hood.’ The staff which Messiah Paulis receives, have I made into a ‘dung [-stick].”

[? Gnosis of Life speaks (cp. § 29):]

“Let me warn you, my brothers, let me warn you, my beloved! Let me warn you, my brothers, against the . . . who are like unto the cross. They lay it on the walls; then stand there and bow down to the block. Let me warn you, my brothers, of the god which the

carpenter has joinered together. If the carpenter has joinered together the god, who then has joinered together the carpenter?"

Praisèd be Life, and Life is victorious.

(For those who are not familiar with the atmosphere of bitter inner and outer theological strife of the times, it is as well to note that the last two pieces are in the form of *haggadic* controversy between the *followers* of John and Jesus respectively.)

JOHN'S MARRIAGE (§ 31).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and speaks: "The [heavenly] wheels and chariots quaked. Sun and Moon weep and the eyes of Rūhā shed tears."

He says: "Yahyā, thou art like to a scorched mountain, which brings forth no grapes in this world. Thou art like to a dried-up stream, on whose banks no plants are raised. Thou hast become a land without a lord, a house without worth. A false prophet hast thou become, who hast left no one to remember thy name. Who will provide thee with provision, who with victuals, and who will follow to the grave after thee?"

When Yahyā heard this, a tear gathered in his eye; a tear in his eye gathered, and he spake: "It would be pleasant to take a wife, and delightful for me to have children. But only if I take no woman,—and then comes sleep, desire for her seizes me and I neglect my night-prayer. If only desire does not wake in me, and I forget my Lord out of my mind. If only desire does not wake in me, and I neglect my prayer every time."

When Yahyā said this, there came a Letter from the House of Abathur: "Yahyā, take a wife and found a family, and see that thou dost not let this world come to an end. On the night of Monday and on the night of Tuesday go to thy first bedding. On the night of Wednesday and on the night of Thursday devote thyself to thy hallowed praying. On the night of Friday and on the night of Saturday go to, thy first bedding. On the night of Sunday and (? yea) on the night of the Day devote thyself to thy hallowed praying. On Sunday, take three and leave three, take three and leave three. See that thou dost not let the world come to an end."

Thereon they fashioned for Yahyā a wife out of thee, thou Region of the Faithful. From the first conception were Handan and Sharrath born. From the middle conception were Birhām and R'himath-Haiyē born. From the last conception were Nṣab, Sām, Anhar-Zīwā <and Sharrath> born. These three conceptions took place in thee, thou Ruins, Jerusalem.

Yahyā opened his mouth and spake to Anhar in Jerusalem: “Instruct thy daughter, that she may not perish; and I will enlighten my sons and teach [them], that they may not be hindered.” Thereon Anhar opened her mouth and spoke to Yahyā in Jerusalem. “I have borne sons in this world,” said she to him, “yet have I not given birth to [their] heart in the world. If they let themselves be instructed, then will they ascend to Light’s region; if they let not themselves be instructed, then will the blazing fire consume them.”

JOHN ON HIS OWN PASSING (§ 31 CONTD.).

Yahyā opened his mouth and spake to Anhar in Jerusalem: “If I leave the world, tell me, what wilt thou do after me?”—“I will not eat and will not drink,” she answered him, “until I see thee again.”—“A lie hast thou spoken, Anhar, and thy word has come forth in deception. If a day comes and goes, thou eatest and drinkest and forgettest me out of thy mind. I asked thee rather, by Great Life and by the eve of the Day whose name is dear: If I leave the world, tell me, what wilt thou do after me?”—“I will not wash and I will not comb me,” says she to him, “until I see thee again.”—“Again hast thou spoken a lie and thy word has come forth in deception. If a month comes and a month goes, thou washest and combest thee and forgettest me out of thy mind. Again did I ask thee, Anhar, by the first bed in which we both lie: If I leave my body, tell me, what wilt thou do after me?”—“I will put on no new garments,” she answers him, “until I see thee again.”—“Again hast thou spoken a lie, Anhar, and thy word has come forth in deception. If a year comes and a year goes, thou puttest new garments on thee and forgettest me out of thy mind.”

“Why dost thou not tell me all, Yahyā,” says she to him; “and how sorely thou bruise the whole of my body! If thou dost depart, when wilt thou return, that my eyes may fall upon thine?”—“If a woman in labour descends into Sheōl and a bell is hung up for her in the graveyard. If they paint a picture in Sheōl, and she then goes forth and they give a feast in the graveyard. If a bride parades round in Sheōl, and they celebrate marriage in the graveyard. If the wedding-companions borrow in Sheōl, and the paying-back takes place in the graveyard.”

Then answered she him: “My lord, how shall it be that a woman in labour . . .” [and so on, repeating the above].

“If thou knowest,” he makes answer unto her, “that this does never happen, why dost thou press me with asking: When dost thou return? I go hence and return not. Happy the day when thou dost still see me. If there were a going-away and returning, then would no widow be found in this world. If there were a going-away and returning, then would no fatherless be found in the world. If there were a going-away and returning, then no Nazōræans would be found in the world.”

Thereon Anhar opened her mouth and spake to Yahyā in Jerusalem: “I will buy thee for dear gold a brick grave and have a boxing of wood joinered together for thee in the graveyard.” But Yahyā opened his mouth and spake to Anhar in Jerusalem: “Why wilt

thou buy a brick grave for dear gold and have a boxing of wood joinered for me in the graveyard? Art sure that I am returning, that thou dost say: No dust shall fall on him? Instead of buying a brick grave for dear gold, go rather and share out for me bread. Instead of getting a boxing joinered together, go rather and read for me masses for the departed.”

Thereon Anhar opened her mouth and spake to Yahyā in Jerusalem: “Thou dost go hence and forget me, and I shall be cut off in the Sinners’ Dwelling.”

[But Yahyā answered her:] “If I forget thee, may the Light Dwelling forget me. If I forget thee, may my eyes not fall on Abathur. If I ascend to Life’s House, thy wailing will arise in the graveyard.”

Praisèd be Life, and Life is victorious.

JOHN’S BIRTH, UPBRINGING AND FIRST APPEARANCE (§ 32).

Yahyā proclaims in the nights, Yōhānā on the Night’s evenings.

YAHYĀ proclaims in the nights and speaks: “The [heavenly] wheels and chariots quaked. Earth and Heaven weep and the tears of the Clouds flow down.”

“My father,” says Yahyā, “was ninety and nine and my mother eighty and eight years old. Out of the basin of Jordan they took me. They bore me up and laid me in the womb of Enishbai. ‘Nine months,’ said they, ‘thou shalt stay in her womb, as do all other children.’ No wise woman,” said he, “brought me into the world in Judæa, and they have not cut my cord in Jerusalem. They made for me no picture of lies, and for me hung up no bell of deceit. I was born from Enishbai in the region of Jerusalem.”

The region of Jerusalem quakes and the wall of the priests rocks. Elizar, the great house, stands there and his body trembles. The Jews gather together, come unto Old Father Zakhriā and they speak to him: “O Old Father Zakhriā, thou art to have a son. Tell us now, what name shall we give him? Shall we give him for name ‘Yaqif of Wisdom,’ that he may teach the Book in Jerusalem? Or shall we give him for name ‘Zatan the Pillar.’ so that the Jews may swear by him and commit no deceit?”

When Enishbai heard this, she cried out and she said: “Of all these names which you name, will I not give him one; but the name Yahyā-Yōhānā will I give him, [the name] which Life’s self has given unto him.”

When the Jews heard this, they were filled with wicked anger against her and said: “What weapon shall we make ready for [a certain] one and his mother, that he be slain by our hand?”

When Anōsh, the treasure, heard this he took the child and brought it to Parwan, the white mountain, to Mount Parwan, on which sucklings and little ones on holy drink are reared up.

[There I remained] until I was two and twenty years old. I learned there the whole of my wisdom and made fully my own the whole of my discourse. They clothed me with vestures of glory and veiled me with cloud-veils. They wound round me a girdle, of [living] water a girdle, which shone beyond measure and glistened. They set me within a cloud, a cloud of splendour, and in the seventh hour of a Sunday they brought me to the Jerusalem region. Then cried a voice in Judæa, a crying proclaimed in Jerusalem. They call out: “What woman had a son, who then was stolen? What woman has made for him a vow and been heedless about it? What woman had a son, who was stolen? Let her come and see after her son.”

Who told Battai, who instructed Battai, who told Battai to go and say to Enishbai: “A youth has come to Judæa, a prophet come to Jerusalem. A youth has come to Judæa; his guardian angel stands by him. His mouth is like thee and his lips [like] his father, Old Father Zakhriā. His eyes are like thee and his brows [like] his father, Old Father Zakhriā. His nose is like thee and his hands [like] his father, Old Father Zakhriā.”

When Enishbai heard this, she hurried out veil-less. When Old Father Zakhriā saw her thus, he wrote her a bill of divorcement. The Sun down-murmured from heaven and the Moon from its place mid the stars. The Sun opened his mouth and spoke to Old Father Zakhriā in Jerusalem: “Old Father Zakhriā, thou great dotard (?), who has grown old and lost his wits, like an Arab whom his *kismet* has forsaken. A youth has come to Judæa, a prophet come to Jerusalem. A youth has come to Judæa; why dost thou send Enishbai away?”

When the youth saw her alone, he set himself free and fell down from the cloud. He set himself free and fell down from the cloud and kissed the mouth of Enishbai. When Anōsh, the treasure, saw him [do this], he spake unto Yahyā in Jerusalem: “Stands it for thee written in thy book, is it declared unto thee on thy page, to kiss her alone, on the mouth?”—Thereon answered Yahyā and spake unto Anōsh, the treasure, in Jerusalem: “Nine months I abode in her womb, so long as all other children abide there, without any reluctance on her part; therefore is it no charge against me now to kiss her alone, on the mouth. Nay, hail and again hail to the man who repays father and mother in full. A man who recompenses father and mother, has not his like in the world.”

When Yahyā said this, Anōsh, the treasure, knew that Yahyā is wise. Thereon Anōsh, the treasure, spake to the Sun in Jerusalem: “Take for me care of the youth, the Man, who is sent by the King. Take for me care of the youth, until we ask for him.” Then Anōsh, the treasure, spake to the Moon in Jerusalem: “Take for me care of the youth, the Man, who is sent by the King. Take for me care of the youth, until we ask for him.”

Life is exalted and is victorious, and victorious is the Man who has come hither.

JOHN'S ANSWER TO JESUS CONCERNING THE ANGEL OF DEATH (§ 33).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims and speaks: "Stand I not alone? Because of my voice the [heavenly] wheels quake and the chariots capsize. The tempest became silent and settled down in the world's deserts. Sun and Moon wail, and Earth and Heaven mourn."

Messiah opened his mouth and spake to Yahyā in Jerusalem: "I asked thee, Yahyā, by Great Life and by Sunday, whose name is dear. I asked thee Yahyā, by the Way, whereby the Men of piety put to the test go without hindrance. Tell me: To what is the shape of Šauriēl's knife like? Tell me: If the soul leaves the body, with what is it clothed, and to what is it like in the vain body? Surely the soul is not possibly like the blood, that it should become heated in the body and come to a stop in it? Surely the soul is not possibly like the wind, that it should fare to the mountains, be lost there and come to a stop? Surely the soul is not possibly like the dew, that it should fall on the fruit and be lost?"

When Messiah said this, Yahyā cries aloud; tears come to him without ceasing, and he speaks: "[God] forbid that the high King of Light should look for lot in deceivers. The soul is not like the blood, that it should become heated in the body and come to a stop, The soul is not like the dew, that it should fall on the fruit and be lost. The soul is not like the wind, that it should fare to the mountains and come to a stop. Firmly developed has the soul been brought into the vain body. If the soul has kept herself perfect, she ascends in a garment of glory.

"Šauriēl's knife consists of three flames. When he (Š) drives her (the soul) to hasten, so as to bear her away, he lets loose the three flames against her. One he lets loose against her in the evening, the other at cock-crow; the third lets he loose 'gainst her at the coming-forth of the rays. If the fire begins to be fierce, the soul slips out of the feet and the knees. Out of the feet and the knees slips she, and draws nigh to the hips. Thereon leaves she the hips, reaches the heart, and seeks to keep there her ground. Then falls she into the breast, and it squeezes The eyes, the face and the lips of the man twitch, and the tongue twists hither and thither.

"Then Šauriēl sits on the eyebrows; [he sits] and speaks to her: 'Go hence, O Soul! Why dost thou still watch over the body?'—Then says she to him: 'Thou wilt hale me, Šauriēl, out of the body. First show me my vesture [and clothe me therewith]; then hale me out and hence bring me.'—'First bring me thy works and thy wage,' makes he answer to her; 'then will I show thee thy vesture and clothe thee.'—'I knew not, O Šauriēl,' says she to him, 'that my time is come, and they then send quickly for me, for doing good works, so that thou mayest bring me my vesture and clothe me therewith.'—Natheless he made answer unto her: 'Has no one yet died before thee and have they not yet carried forth anyone to the graveyard?'—Thereon she says to him: 'Through the power of him who has died before me, and through the power of him whom they have carried forth to the graveyard

Mandæan Scriptures and Fragments

“[The women] who wept ran hither and thither and [the men] who wailed ran hither and thither, as long as the body lay there before them. When the soul leaves the body, four go forth to the graveyard. [The women] who wept ran hither and thither. the men who wailed ran hither and thither; and they ran hither and thither crying, until they lowered it into the pit. When they had lowered the vain body and covered it over [*sc.* with earth], then the women ceased from their death-wail. They filled up the pit, and the men went away... .. In haste left they the body and grave and went away; they took hold of cup and ate bread and forgot the vain body.—Now, an thou wilt, Şauriēl, let me stay here still two days. Then will I sell the whole of my goods and share out among my sons, and will take my vesture with me, the robe that ascends to Light’s region.’

“Natheless Şauriēl returned answer unto her: ‘Is there a child that has left the womb of its mother, and that they shall have brought back again into its mother, that I should leave thee in the Wicked Ones’ Dwelling, so that thou mayest see after a sharing among thy sons? I will lead thee hence and put the robe of darkness upon [thee], for that thou hast not let thyself be warned in this world, and hast not loved thy way to Light’s region. Therefore shalt thou be put in ward in the House of the Wicked, till Heaven and Earth pass away.’”

And praisèd be Life.

II.—THE STORY OF THE BREACH WITH JUDAISM.

MIRYAI IS EXPELLED FROM JEWRY (§ 34).

In the Name of Great Life, may hallowed Light be glorified.

MIRYAI am I, of the Kings of Babel a daughter, a daughter of Jerusalem's mighty rulers. They have given me birth; the priests brought me up. In the fold of their robe they carried me up into the dark house, into the temple. Adonai laid a charge on my hands and on my two arms: I must scour and cleanse the house [that is] without firmness. There is naught therein for supporting the poor, naught to revive the tormented souls.

My father went to the house of the people, my mother went to the temple. My father went out and said to me, and my mother went out and charged me: "Miryai, close thy inner doors and bolt the bar. See that thou goest not forth into the main streets and that the suns of my Lord fall not upon thee."

But I, Miryai, listened not to what my mother did tell me, and hearkened not with the ear to what my father did charge me. I opened the inner doors, and the outer let I stand open. Out went I into the main streets and the suns of *my* Lord fell upon me. To the house of the people would I not go, but my way bore me unto the temple [*sc.* of the Mandæans]. I went and I found my brothers and sisters, how they stand and carry on proclamations. My brothers carry on proclamations and my sisters throw out explanations. With the voice of their proclamations and with the voice of their explanations I became drowsy and laid me down on the spot. My brothers went forth and did not wake me, and my sisters withdrew and roused me not. But thou, my sister in Truth, dost rouse me from sleep and dost say: "Arise, arise, Miryai, before the day breaks and the cock lets crow his morn-call, before the sun shines and his glory rises over the worlds, before the priests and the priests' sons go forth and sit them down in the shade of the Ruins—Jerusalem, before thy father comes and brings upset upon thee such as thou never hast had."

I, Miryai, keep secret my prayers and utterly secret keep my discourses.

Early, day began to dawn, early the cock let crow his call, early the sun shone and his glory rose over the worlds. The priests and priests' sons went out and sat them down in the shade of the Ruins—Jerusalem. Then came my bodily father and brought on me upset such as I never have had. He spake:

"Where hast come from, thou debauched trough, whom [? locks] and bars [cannot keep in]? Where hast thou come from? Woe [unto thee], thou bitch in heat, who [? mindest] not [door-] pins and lockings! Where hast thou come from? Woe, woe [unto thee], thou bit of coarse stuff that has been patched on my robe!"

"If I am a debauched trough, I will burst thy [boltings] and bars. If I am a bitch in heat, I will draw back the pins and the lockings. If I am a bit of coarse stuff that has been patched on thy robe, then out of thy robe cut and rip me."

Mandæan Scriptures and Fragments

Thereon he cried: “Come (pl.), look on Miryai, who has left Jewry and gone to make love with her lord. Come, look on Miryai, who has left off coloured raiment and gone to make love with her lord. She forsook gold and silver and went to make love with her lord. She forsook the phylacteries and went to make love with the man with the head-band.”

Then Miryai makes answer unto him: “Far lies it from me to love him whom I have hated. Far lies it from me to hate him whom I have loved. Nay, far from me lies it to hate my Lord, the Life’s Gnosis, who is for me in the world a support. A support is he in the world for me and a helper in the Light’s region. Dust in the mouth of the Jews, ashes in the mouth of all of the priests! May the dung that is under the feet of the horses, come on the high ones and Jerusalem’s mighty rulers.”

Life is exalted and is victorious, and victorious is the Man who has come hither.

A VARIANT OF THE ABOVE FROM THE OXFORD MS. (L.’s J. B., pp. 123-125).

In the name of Great Life, may hallowed Light be glorified.

AT the door of the house of the people her mother came upon Miryai. Her mother came upon Miryai and put question to her: “Whence com’st thou, my daughter, Miryai, whose face gathers roses? Roses gathers thy face and of sleep are thy eyes full. Full of sleep are thy eyes, and upon thy forehead lies slumber.”

Thereon she made answer: “It is two,—three days to-day that my brothers sat down in the house of my Father. In my Father’s house sat down my brothers and let wonderful proclamations be heard. Because of the voice and the ringing of the proclamation of the treasures, my brothers, there comes no sleep over my eyes. Sleep comes not over my eyes, nor slumber upon my forehead.”

“Hast thou not heard, Miryai, my daughter, what the Jews are saying about thee? The Jews are saying: Thy daughter has fallen in love with a man. She has gotten hate against Jewry and love for Nazōræanity. Hate has she gotten against the house of the people and love for the door of the temple (*sc.* of the MM.). Hate has she gotten against the phylacteries and love for the flaunting wreaths. Work does she on Sabbath; on Sunday she keeps her hands still. Miryai has cast aside straightway the Law that the Seven have laid [upon us].”

As Miryai stands there, she puts dust on her feet, and speaks: “Dust in the mouth of the Jews and ashes in the mouth of all of the priests! May the dung that lies under the horses, come on the elders who are in Jerusalem! I cannot hate him whose love I have won, nor love him ‘gainst whom I have gotten hate. Yea, I have won the love of my Lord the Life’s Gnosis, [and hope] that in him a helper will for me arise, a helper and a support from the region of Darkness unto Light’s region.”

Thou hast won the victory, Gnosis of Life, and helped all thy friends to victory.

And Life is victorious.

THE EXILED COMMUNITY SETTLE ON THE EUPHRATES (§ 35).

In the Name of Great Life, may hallowed Light be glorified.

MIRYAI am I, a vine, a tree, who stands at the mouth of Eu-phrates (Frash). The tree's leaves are precious stones, the tree's fruits pearls. The vine-tree's foliage is glory, its shoots precious light. Among the trees its scent it diffuses, and it spreads over all the worlds. The birds of the air scented it; a flock settled down on the tree. A flock on it down-settled, and they would build their nest there. They flutter about in it and settle not down in it firmly. Of its foliage they eat . . . from its inner part they drink wine. They eat what is not to be cast away, and drink what was not wine.

While the birds sat on the vine, winds and tempests broke loose. They shook the good birdlets awake, they smote 'gainst the tree; on all sides they scattered the leaves of the vine-tree and scared the birds out of their place. Many a bird there was who flew not away, but held on fast with claws and with wings, till the winds and the tempests were over. Many again held not on fast and were hurried away ... Woe unto those who did not hold fast, but were dashed from the tree and flew off. How fair is the tree of Life and fair the birds who dwell on it!

The winds and the tempests passed and rest came over the world.

As the birds sit there and chirp and would be a-building their nest, as the birds sit on the vine, an eagle wheeled and flew hither. A white eagle-bird came, looked down and caught sight of the birds. Round wheeled he, sped down on them with his wings, and came and sat on the tree. In converse with him joined the birds, and said to him:

“By thy Life, Eagle! On this tree were we birds without number.—But there broke loose against them the winds, and on the tree came raging tempests. They shook them off from the tree, so that they tore their wings from them [nearly]. Many a one held fast, whom the winds and tempests could not tear away; but many a one flew off at top speed.—We speak to thee, therefore, O Eagle, we ask thee respecting the birds, because thou art sharp of sight and dost see all in this world: What have the winds and the tempests done with those birds, our brothers? What spyest thou out (?) over them?”

Then made he answer unto them: “You had better not to have known, my brothers, what has become of those birds. Slingshots drove them far from me; their wings broke; torn off were they, broken off; they went hence and relied on the bird-catchers. The harrier and hawk wheeled round them, tore pieces out of their flesh and fed on those who were fat. Woe to those who fell prey to the water, if there was no portion for them at the

crossing. Well for you, ye birds, who hold fast to this vine [here]; you became a companionship of Miryai, the vine, who stands at the mouth of Euphrates. See and satisfy yourselves, ye birds, that I have come to you. I have come to my brothers to be a support for them in this world. I have come to heal Miryai, [come] to bring water to the good, beloved plants, to the vines, who stand at the mouth of Euphrates. In a white pail I draw water and bring it to my plants. I bear and I hold [it] on the arms of glory which are my own. I bear and I hold [it] and give [them] to drink. Well for him who has drunk of my water. He drinks, finds healing and confirmation, and grows to double [his stature]. The vines who drank water, brought forth good fruit. Their leaves turned on high and made a brave show. The branches which drank no water, brought forth bitter herbs and worm-wood (?). Woe to those who have not gone forward upon the Way; woe to those who have not passed on by the way-stone! They hated Life's Treasure-House, Miryai, the dear Truth.

“My brothers, hold fast, be a companionship of Miryai. I will look round in the world, let Life's call sound forth and rouse the sleeping and wake [them].”

The eagle flew off from the tree; he wheeled round and instructed his friends. He speaks to them: “Give ear to me, my brothers! Stay fast and endure persecution. Be a companionship to Miryai. Woe to the Jews, who were a persecution for Miryai! Woe to Elizar, the great house, the pillar that props the temple! Woe to Zatan, the pillar, who has witnessed lies against Miryai!”

THE JEWS PERSECUTE THE MANDÆANS (§ 35 CONTD.).

ALL the Jews gathered together, the teachers, the great and the little; they came [together] and spake of Miryai: “She ran away from the priests, fell in love with a man, and they took hold of each other's hands. Hold of each other's hands they took, went forth and settled at the mouth of Euphrates. We will slay them and make Miryai scorned in Jerusalem. A stake will we set up for the man who has ruined Miryai and led her away. There shall be no day in the world when a stranger enters Jerusalem.”

They split open their fellings and catch the doves in Jerusalem.

THEY BEG THEM TO RETURN (§ 35 CONTD.).

ALL the Jews gathered together and followed after Miryai. They went and found that a throne was set up for Miryai on the bank of Euphrates. A white standard was for her unfurled and a book stood upright on her lap. She reads in the Books of Truth and rouses all worlds from their sleep. She holds in her hand the staff of Life's water; the girdle is bound round her loins. Miryai in humbleness prays and proclaims with wondrous voice. The fishes gather out of the sea, the birds from the mouth of Euphrates. They come to

hear Miryai's voice, and no more long to lie down to sleep. They breathe in the sweet scent around her and forget the world. When the Jews saw this, they stood up before her. They felt shamed, doubled their fists, smote on the fore-court of their breast and lamented. The mother of Miryai spoke, and tears streamed into her bosom.

“Look on me, Miryai, my daughter,” says she unto her; “look on me who am thy mother! My daughter art thou and the daughter of all of the priests. Thy head is the great chief of the temple. Rememberest thou not, Miryai, that the Torah lay on thy lap? Thou didst open it, read therein and knewest what stands in it. The outer keys lay in thy hands, and the inner thou didst put in chains. All the priests and priests' sons came and kissed thy hand. For whom thou wouldst, thou didst open the door; whom thou wouldst not, must turn and go back to his seat. A thousand stand there and two thousand sit there. They submit themselves to thee, as a eunuch-made slave, and they give ear to thy word in Jerusalem. Why didst thou forget thy brothers and thy heart abandon the priests? Lo, the brides weep in Judæa, the women and men in Jerusalem. Their beloved gold have they cast from them, and they give themselves up to wailing and mourning for thee. They say: ‘We will make away with our goods, until Miryai returns. Gold forge we [? no longer], and cast away fair raiments of silk and bracelets (?).’ They stand on the roofs and look out, that they may see thee again in Jerusalem. For thee they make vows, if thou comest to me and we go hence. My daughter, arise, come back to thy dwelling-place, the city Jerusalem. Come, light up thy lamps, which have been put out from the day when thou withdrewest thyself. Have no longing after this man, who has prisoned thee and taken thee off. Leave the man, who is not of thy dwelling-place, alone by himself in the world. Let him not say: I have gone and carried off Miryai from her place. Come, teach the children, so that they may learn. Lay the Torah in thy lap and let us hear thy voice as it used to be. From the moment and the day when thou didst detach the dough has it been covered up”

When Miryai heard this from her mother, she laughed and rejoiced in her mind. “It *surely* could not be the Jews,” says she unto her, “the infamous, worthless priests! It surely would not be the Jews who stand there and bow down to a brick-grave! They shall be buried in the Darkness.

“Go, go,” says she unto them, “ye fools, ye abortions, ye who were not of the world. I am no woman who is stripped for wantoning; and it is not that I have fallen in love with a man. Stripped am I not for returning to you and for again seeing you, doming of blasphemy. Go, go hence from me, ye who have witnessed falsehood and lying against me. Against me ye witnessed wantonness and thieving, and held me up as ye are yourselves. Blessed be the Man who freed me from my fetters and planted my feet here. No wantonness have I committed with him and attempted no theft in the world. Instead of the witness ye have witnessed against me, there come to me prayer and praise-giving.”

As the priests stand there and speak with Miryai at the mouth of Euphrates, there came a pure eagle-bird, whose wings are the fulness of worlds. He flew down on the Jews, dashed at them with his wings, bound them and sank them down unto the water's bottom, deeper [down] than the foul-smelling mud. He sank them deeper down than the blazing

Mandæan Scriptures and Fragments

[water], that is inside the dark water. He sank their ships down to the blazing water's bottom. He destroyed the temple and laid fire to Jerusalem.

He brought down all upon them and in Jerusalem slew the disciples.

He descended unto her (Miryai), folded before her his wings, settled down by her, narrated and proclaimed to her; and they held out the loved hand of Truth to each other. He embraced her in potent embracing, forced her down and set her on the throne.

“Miryai,” he speaks to her, “with favour look upon me, remember me in the Life's presence. I am thy Good Messenger, the Man, who gives ear to thy discourse. I beseech thee for the high Truth, the Truth which the Jordans have chosen.”

“O Good Treasure,” she makes answer unto him, “Treasure whom Life has sent! Thy glory and thy light has risen upon us, and thy honour is approved in Light's region. Everyone who gives ear to thy voice, will be in the pure region included. In Life's Treasury will he be included and thy rays will rise [over him] twofold. For everyone who gives not ear to thy voice, waking and sleep will be wiped out. Let him belong to the Jews, to the slaves and all of the priests, the sons of the Harlot. I and thou will circle aloft and victorious mount to Light's region.”

May Life be our pledge, and Life is victorious.

III.—SOME TYPICAL EXTRACTS.

UNDER the first two headings readers have been made acquainted with all those pieces from the Mandæan John-Book that can be held to have in any sense a historic intention. To these are now added a few extracts of such specimens of the rest of the contents as do not require a commentary.

We will begin with 'The Fisher of Souls' tractate from the John-Book. It seems to me to throw great light on the symbolic phrase of the gospels, indeed to give it a background, and not to be explained in reverse order as the Mandæan expansion of an isolated Christian expression.

THE FISHER OF SOULS SAGA (§§ 36-39).

In the Name of Great Life may hallowed Light be glorified.

A FISHER am I, a Fisher who elect is among fishers. A Fisher am I who among the fishers is chosen, the Head of all catchers of fish. I know the shallows of the waters, the inner . . . and the . . . I fathom; I come to the net-grounds, to the shallows and all fishing-spots, and search the marsh in the dark all over. My boat is not cut off [from the others] and I shall not be stopped in the night.

I see the fish in (? on) the dike. I pressed forward on the way with a . . . that was not of iron. I covered (?) the . . . which was for us an obstruction. Aside did I push the swimmers who hinder Life's way. On my head I set up a . . . in whose shadow the fish sit. The fisher-trident which I have in my hand, is instead a *margnā* select, a staff of pure water, at whose sight tremble the fishers.

I sit in a boat of glory and come into this world (Tibil) of the fleeting. I come to the water's surface; thither to the surface of the water I drew, and I drew to the crossing's surface. I come in a . . ., in slow, steady course. The water by my boat is not ruffled, and no sound of my boat is heard. Before me stands Hibil (Abel), at my side Shitil (Seth) of sweet name is to be seen, close by me, close in front of me, Anōsh (Enoch) sits and proclaims.

They say: "O Father, Good Fisher, hallo! O Fisher of loveable name!"

Close by me, close near my boat, I hear the uproar (?) of the fishers, the fishers who eat fish, and their stench rushes on me,—the uproar of the fishers and the uproar of their mongers who revile and curse one another. Everyone accuses the other. The buyer says to the fisher: "[Take back ?] thy fish! They are stinking already, and no one wants to buy them off of me. Thou makest the catch far out at sea, so that loss falls on the buyer."

Thereon speaks the fisher and makes the man, his customer, hear: “A curse on thee, a curse on thy buyers, a curse on thy bell, a curse on thy boat for not filling up. Thou hast brought no salt and sprinkled it over thy fish which thou boughtest, so that the fish of thy boat will not be stinking and thou then canst sell for hard cash. Next, hast thou no meal and no dates brought, no salt . . . hast thou brought. If then thou comest with empty hands, one who is of fair favour has no dealing with thee. Go, go, thou godless [fellow], buy not from us to do business with thy fraudulent scales. Thou holdest them down to buy at false weight, [then in selling] keepest them up with thy elbow and gettest ten for five. Now does thy buying flee away, and thy buyer, and is as though it never had been. Thou dost complain of the . . . of men and dost cherish no noble thought.”

When the Chief Fisher, the Head of the race of the Living, the highest of all catchers of fish, heard this, he said to him (? Anōsh): “Bring me my . . ., hand me the *squbrā*, that I may make a call sound forth into the marsh, that I may warn the fish of the depths and scare away the foul-smelling birds that pursue after my fish. I will catch the great *sidmā*, and tear off his wings on the spot. I will take from him * * * and will blow into my *squbrā*. A true *squbrā* is it, so that the water may not mix with pitch.”

When the fishers heard the call, their heart fell down from its stay. One calls to the other and speaks to him: “Go into thy inner ground. For there is the call of the Fisher, the Fisher who eats no fish. His voice is not like that of a fisher, his *squbrā* not like our *squbrā*. His voice is not like our voice, his discourse not like to this world.”

But the fishers stand there; they seek not shelter in their inner ground. As the fishers stand there and are thinking it over, the Fisher came swiftly upon them; he opened the cast-net, divided ... He cast them bound into the ... He tied them up with knots. They speak to him: “Free us from our bonds, so that thy fish may not leap up to our boat. We catch not those who name thy Name.”

When the fishers thus spake to me, I smote them with a club made of iron. I bound their traders on the shore which lends not . . . (?). I roped them with ropes of bast and broke up their ships * * * *. I burnt up the whole of their netting and the . . . which holds the nets together. I threw chains round them and hung them up aft on my ship’s stern. I made them take an oath, took from them their mystery, in order that they may not catch the good fish,—that they may not steal them from me, stick them on a cane, hang them up, I cut them in pieces and throw them into baskets (?) with laurel and aloe. They (the fishers) are laid low and cannot rise up. The nets, and they no longer stab the fisher-trident into the Jordan. They do not cut off * * * * * and stand not in the river-lands and make not their catch in the shallows. They cast not the cast-net therein and take not . . . and aloe.

I spake to those who eat the . . . of the fish whose name is eel. They eat the eel and the . . ., which stands upright on its forefeet. They eat the I bound them in the marshes of Deception, and they were caught and were tied up. Water from the Ulai they drink not and know not the way to the Kshash river. I bound them fast in their ships, and

threw out my ropes to the good ones. To them I speak: “Draw your boat up here, so that it runs not into the dike.”

As the Chief of the fish-catchers thus spake, the fishers made answer unto him and said; “Blessed be thou, a Fisher, and blessed be thy boat and thy bark. How fair is thy cast-net, how fair the yarn that is in it. Fair is thy cord and thy lacing, thou who art not like the fishers of this world. On thy meshes are no shell-fish, and thy trident catches no fish. Whence art thou come hither? Tell us! We will be thy hired servants. We will bake and stir about broth and bring it before thee. Eat, and the crumbs which fall from thy hand,—these will we eat and therewith be filled.”

But I made answer unto them: “O ye fishers, who lap up your filth, no fisher am I who fishes for fish, and I was not formed for an eater of filth. A Fisher am I of souls who bear witness to Life. A Poor Fisher am I who calls to the souls, collects them together and gives them instruction. He calls to them and bids them come and gather together unto him. He says unto them: If ye . . . come, ye shall be saved from the foul-smelling birds I will save my friends, bring them on high and in my ship make them stand upright. I will clothe them with vestures of glory and with precious light will enwrap them. I will put a crown of æther upon them and what else for them the Greatness erects on their head. Then sit they on thrones and in precious light do they glisten. I bear them thither and raise them aloft; but ye Seven shall stay here behind. The portion of filth and of filthy doings shall be your portion. On the day when the Light ascends, the Darkness will return to its region. I and my disciples will ascend and behold the Light’s region.”

Life is exalted and is victorious, and victorious is the Man who has come hither.

THE LIGHT-SHIP OF THE FISHER (§ 37).

In the Name of Great Life may hallowed Light be glorified.

A FISHER am I of Great Life, a Fisher am I of the Mighty; a Fisher am I of Great Life, an Envoy whom Life has sent. It (Life) spake unto me: “Go, catch fish who do not eat filth, fish who do not eat water-fennel and reek not of foul-smelling fennel. They do not come nigh to devour bad dates and get caught in the nets of the marsh.”

Life knotted for me a noose and built for me a ship that fades not,—a ship whose wings are of glory, that sails along as in flight, and from it the wings will not be torn off. ‘Tis a well-furnished ship and sails on in the heart of the heaven. Its ropes are ropes of glory and a rudder of Truth is there to it. Sunday takes hold of the pole, Life’s Son seized the rudder. They draw thither to the shekīnahs and dispense Light among the treasures. Thrones in them (*sc.* the shekīnahs) they set up, and long drawn out come the Jordans upon them. On the bow are set lamps that in the wildest of tempests are not put out. All ships that sight me, make obeisance submissively to me. Submissively they make me obeisance and come to show their devotion unto me.

In the bows stands the Fisher and delivers wondrous discourses. [There are] lamps [there], whose wicks shift not hither and thither, and a . . . is not by him. He wears no ring of Deception, and with white robes is he clad. He calls to the fish of the sea and speaks to them: “Give heed to yourselves in the world! Beware of the foul-smelling birds who are above you. If you give heed to yourselves my brothers, I will for you be a succour,—a succour and a support out of the regions of Darkness unto Light’s region.”

Life is exalted and is victorious, and victorious is the Man who has come hither.

THE GOOD FISHER REJECTS THE OVERTURES OF
THE EVIL ONES AND OVERWHELMS THEM (§ 38).

In the Name of Great Life may hallowed Light be glorified.

THE Fisher clad him with vestures of glory, and an axe hung from his shoulder and commotion of mischief, and a bell is not on the handle. When the fishers caught sight of the Fisher, they came and gathered around him. “Thou art,” say they unto him, “a ... Fisher, thou who hast caught no fish of the marsh. Thou hast not seen the in which the fish gather We will make thee familiar with the fishers; be our great partner and take a share as we [do]. Grant us a share in thy ship, and take thou a share in our ship. A bargain! Take from us as partner and grant us a share in thy ship. Grant us a share, and we will give thee a share in what we possess. Join thy ship with ours and clothe thee in black as we [do], so that, if thou holdest thy lantern on high, thou mayst find something, that the fish may not see thy glory and thy ship may take in fish. If thou dost give ear (to us), thou shalt catch fish, throw them into thy ship and do business. If thou givest no ear to our discourse, thou shalt eat salt; but if thou doest our works, thou shalt eat oil and honey. Thou stirrest a broth, thou fillest a bowl and sharest it with all of the fishers. We appoint thee as head over all of us. The fishers gather together beside thee, the first follow behind thee; they will be thy slaves, and thou takest three shares of what falls to our share. Our father shall be thy servant and we will call ourselves thy bondsmen. Our mother shall sit on thy couch (?) and net nets, she shall be thy maid-servant and knit for thee yarns of all kinds. She shall space out the floats of cedar and put the lead-sinkers into the meshes,—meshes, meshes which are then more heavy than all of the world. She shall divide the water by means of the yarns, and when the fish run into them they shall be stopped. Then they know not the way that they seek, and have no wit to turn back to their way. Like walls that collapse, they (the nets) come and fall on the good. They do not let the fish rise, nor turn their face to the boulders. They make them sink deep under the mud and shut them into They collect them into heaps and shake them (?) out of the There is there a, into which the fish dash and are stopped. On the ... of the ... wattle-work is set up between two machines. Nets are laid down and, which are filled with bad dates as bait, which cause them to eat death. Woe to the fish who is blinded by them, whose eye sees not the Light. Wise are the fish who know them. They pass by all of the baits. [The others] repair thither and ..., and the nets will be for them there a lodging. One of a thousand sees it and of two thousand two see it. Its ... is closed,

and a bell is hung on its side-door,—a bell that is forged in mischief and catches the whole of the world. There, is the water mingled with fennel the pegs (?) of death. Woe to the fish who fall into them.”

When the Fisher heard this, he stamped on the bows of the ship. The Fisher stamped on the ships of the fishers; the fishers lie in the shallows close crowded together, tied up together like bundles of wheat, and cannot rise up. The reeds swish ..., and the fish of the sea lie over the fishers. They snarl in the marsh and the water rings them round in its circle (?).

Then shrilling he spake with his voice. He discoursed with his voice sublime and spake to the catchers of fish: “Off from me, ye foul-smelling fishers, ye fishers who mix poison. Begone, begone, catch fish, who [eat ?] your own filth. Down with you to your ... and go to the end of the crossing. I am no Fisher who catches fish, and my fish are tested. They are not caught by the hook with bad dates, a mess which [my ?] fish do not eat. They fall not into the nets that are coloured and turn not to the lamps of the Lie. They sink not down through the mud of the water, and go not after the ... of Deception. They (? the nets) divide not the water * * * * *, that shall fall on the good. If the fishers cast o’er them the cast-net, they tear asunder the net and set themselves free. There will be no day in this world on which the fishers catch [my ?] fish. There will be no day in this world on which the dove loves the ravens. Accursèd be ye, ye foul-smelling birds, and accursèd your nest, so that it may not be filled. Woe to your father Sirmā, whose bed is in the reeds. Woe to thee, hungry Safnā, whose wings do not dry in this world. Woe to thee, foul-smelling Sagiā, thou who seest the fish and sighest [for them]. He shrieks and cries bitterly, when he strikes for the fish and misses them. Woe to thee, Arbānā ..., thou who haulest the fish out of the deeps. Well for him who frees himself from the talons of those who catch fish. Well for him who frees himself from the men who are watchers of this world. Begone, begone with you, ye Planets, be of your own houses a portion. Water does not mix with pitch, and the Light is not reckoned as Darkness. The perfect ones’ partner cannot be called your partner. The good (sing.) cannot belong to the wicked (pl.) nor the bad to the good. Your ship cannot be tied up with mine, nor your ring (?) be laid on my ring. There, is the head of all of you; count yourselves unto *his* realm! This your crass father stays stuck in the black water. Your mother, who nets nets and heavy double machines, have I beaten with the staff of (living) water and smashed a hole in her head. I lead on my friends, raise them on high in my ship and guide them past all the tax-gatherers. I guide them through the passage of outrage, the region where the fishes are taken. I make them escape the filth-eaters. But ye will come to an end in your dwellings. I and my friends of the Truth will find a place in Life’s *shekīnah*. Into the height will I bear them on thrones surrounded with standards of glory.

The Seven are vanquished and the Stranger-Man stays victorious. The Man of piety put to the test was victorious and helped the whole of his race unto victory.

Life is exalted and is victorious, and victorious is the Man who has come hither.

THE FINAL SUBMISSION OF THE EVIL FISHERS (§ 39).

In the Name of Great Life may hallowed Light be glorified.

‘TIS the voice of the Pure Fisher who calls and instructs the fish of the sea in the shallows. He speaks to them: “Raise your ... up, on the surface of the water stand upright; then will your force be double as great. Guard yourselves from the fishers who catch the fish and beat on the Jordan. Shilmai and Nidbai curse them, and they depart and settle themselves down behind me a mile off. The fish curse their casting-net in their place.”

When the Fisher thus spake, warning all [of the fish, when] the fishers his voice heard, they came up and gathered around him. They put themselves forward to ask of him questions, and knew not whence he came. “Where wast thou, Fisher,” they ask him, “that we heard not thy voice in the marsh? Thy ship is not like our ship, and thy ... is not * * * * * . Thy ship is not tarred over with pitch, and thou art not like the fishers of this world.”

The fishers see him, become scarlet for shame and remain standing in their places. They say to him: “Whence comes it that thou dost fish without finding? Thy ship is not like our ship; it shines by night like the sun. Thy ship is perfected in æther, and wondrous standards are unfurled above it. Our ship sails along in the water, but thy ship between the waters. Our reeds (? rods) grumble at one another and break into pieces. Among them is the fish-trident of wrath, on which ... and are not. Thy O Fisher, is such that when the fish see it, they take themselves off. We have not yet seen any fishers which are like unto thee. The wind wafts thy ship on, the mast for the fisher and a rudder that gleams in the water-shallows. On thy cast-net is no cord, and they have not laid round it. There are no ... in it, which are a cunning device against the fish of the Thou keepest thy yarn and hast no clapper and no hatchet. Thy yarn (= net) fishes not in the water and is not coloured for catching fish.”

When the fishers thus spake, the Fisher made answer unto them: “Have done, ye fishers and fishers’ sons; off, get you gone from me! Off, go up to your village, the Ruins, Jerusalem. Ask about me of your father, who knows me, ask of your mother, who is my maid-servant. Say to him: There is a Fisher in the boat, in which are four ... [There is] a rudder, and it stands there, and a mast and redemptions. They lay waste the land of Jerusalem.”

When they heard this from the Fisher who has come hither, and understood, they spake to him: “Have compassion, forbearance and mercy on us and forgive us our sins and transgressions. We are thy slaves, show thyself indulgent towards us. We will look after thy fish that none of them fails. We will be the servants of thy disciples, who name thy Name in Truth. We will continue to look after all who name thy Name.”

Life is exalted and is victorious, and victorious in the Man who has come hither.

Other pieces set forth such figures as those of 'The Heavenly Plough' and of 'The Sowers'; but perhaps the most interesting is the saga of 'The Good Shepherd.' Here again it is difficult to believe that it was derived from Christian sources; it seems to be as independent as the 'Fisher of Souls' figure. The 'discourse' runs as follows:

THE GOOD SHEPHERD (§ 11).

In the Name of Great Life may hallowed Light be glorified.

A SHEPHERD am I who loves his sheep; sheep and lambs I watch over. Round my neck [I carry] the sheep; and the sheep from the hamlet stray not. I carry them not to the sea-shore, that they see not the whirl of the water, may not be afraid of the water, and if they are thirsty may not drink of the water. I bear them away [from the sea], and water them with the cup of my hand, until they have drunken their fill. I bring them unto the good fold; and they feed by my side. From the mouth of Euphrates, from the mouth of Euphrates the Radiant, things of marvelous goodness I brought them. I brought them myrtle, white sesame brought them and brought them bright standards. I cleansed them and washed them and made them to smell the sweet odour of Life. I put round them a girdle, at sight of which the wolves tremble. No wolf leaps into our fold; and of no fierce lion need they be alarmed. Of the tempest they need not be frightened; and no thief can break in upon us. A thief breaks not into their fold; and of a knife they need not be anxious. When my sheep were quietly laid down and my head lay there on the threshold, a rift was rent in the height and thunder did thunder behind me. The clouds seized hold one of another, and unchained were the raging tempests. Rain poured down in sheets and hail that smites elephants low, hail that shatters the mountains. And the tempests unchain themselves in an hour. Seas burst forth; they flooded the whole of the world. There, under the water, no one escaped, once he sank from the height as into a gulf. The water swept off everyone who had no wings or no feet. He speeds on, and knows not he speeds; he goes, and knows not he goes. Thereupon I sprang up and I entered the fold to bear my sheep forth from their place. I saw my eyes full. I saw the sea, I saw the fierce-raging tempest, I saw the storm-clouds that send forth no [friendly] greeting the one to the other. Ten-thousand times ten-thousand dragons are in each single cloud. I weep for my sheep, and my sheep weep for themselves. The little lambs are lamenting who cannot come out of the fold's door.

When then * * * * *, I entered the house, I mounted up to the highest place [in it], and I call to my sheep. To the sheep in my care do I call. I pipe to them; I get them to hear, so that they come unto me. To them I pipe on my pipe, and beat on my tabour (?), [leading them] to the water. I call to them: "My little sheep, little sheep, come! Rise up at my call! Come, rise at my call; then will you 'scape the cloud-dragons. Come, come unto me! I am a shepherd whose boat is soon coming. My boat of glory is coming; and I come with it, and bring my sheep and lambs in aboard it. Every one who gives ear to my call and heed gives unto my voice, and who turns his gaze unto me, of him take I hold with my hands and bring him unto me inboard my boat." But every lamb, male and female, that

suffered himself to be caught, the water-whirl carried away, the greedy water did swallow. Whoever gave no ear to my call, sank under. To the highest part of the vessel I went. The bows stand up with the bow-post. I say: How woeful am I for my sheep who because of the mud have sunk under. The water-whirl sank them away from my reach, the swirling whirl of the water. How grieved am I for the rams whose fleece on their sides has dragged them down into the deep. How grieved am I for the lambkins whose bellies have not [yet] been filled full of milk. Of a thousand, one I recovered; of a whole generation I found again two. Happy is he who [stood up ?] in the water, and in whose ears no water has entered. Happy the great rams who have stamped with their feet. Happy is he who has escaped from the Seven and Twelve, the sheep-stealers. Happy is he who has not couched down, has not lain down, has not loved to sleep deeply. Happy is he who in this defective age of Bishlom has stayed whole. Happy are they who free themselves from the snares of Rūhā (the Mother World-Spirit), from the filth and the shame and the bondage that have no end. My chosen! whoever shall live at the end of this age of Nirig (Mars), for him let his own conscience be a support. He will come and mount up to the Radiant Dwelling, to the region whose sun never sets, and whose light-lamps never darken.

Life is exalted and is victorious, and victorious is the Man who has come hither.

THE LOVING SHEPHERDS OF THE GOOD SHEPHERD (§ 12).

In the Name of Great Life may hallowed Light be glorified.

A TREASURE calls from without hither and speaks:

“Come, be for me a loving shepherd and watch me a thousand out of ten thousand.”—

“So then will I be a loving shepherd for thee and watch thee a thousand out of ten thousand. But how full is the world of vileness and sown full of thorns and of thistles!”—

“Come, be for me a loving shepherd and watch me a thousand out of ten thousand. I will bring thee then sandals of glory, with them canst thou tread down the thorns and the thistles. Earth and heaven decay, but the sandals of glory decay not. Sun and moon decay, but the sandals of glory decay not. The stars and heaven’s zodiacal circle decay, but the sandals of glory decay not. The four winds of the [world-] house decay, but the sandals of glory decay not. Fruits and grapes and trees decay, but the sandals of glory decay not. All that is made and engendered decays, but the sandals of glory decay not. So then be for me a loving shepherd and watch me a thousand out of ten thousand.”—

“I will then be a loving shepherd for thee and watch thee a thousand out of ten thousand. But if a lion comes and carries off one, how am I to retrieve him? If a thief come and steals one away, how am I to retrieve him? If one falls into the fire and is burnt,

how am I to retrieve him? If one falls into the water and drowns, how am I to retrieve him? If one stays behind in the pen, how am I to retrieve him?”—

“Natheless, come therefore, be for me a loving shepherd and watch me a thousand out of ten thousand. If a lion comes and carries off one, let him go his way and fall a prey to the lion. Let him go his way and fall a prey to the lion, in that he bows himself down to the sun. If a wolf comes and carries off one let him go his way and fall a prey to the wolf, in that he bows himself down to the moon. If a thief comes and steals away one, then let him go his way and fall a prey to the thief. Let him go his way and fall a prey to the thief, in that he bows himself down before Nirig (Mars). If one falls into the fire and is burnt, let him go his way and fall a prey to the fire. Let him go his way and fall a prey to the fire, in that he bows himself down to the fire. If one falls into the mud and stays stuck there, then let him go his way and fall a prey to the mud. Let him go his way and fall a prey to the mud, in that he bows himself down to Messiah. If one falls into the water and drowns, then let him go his way and fall a prey to the sea. Let him go his way and fall a prey to the sea, in that he bows himself down to the seas. If one stays behind in the pen, let him go his way and fall a prey to the pen-demon. Let him go his way and fall prey to the pen-demon, in that he bows himself down to the idols. Come, be for me a loving shepherd and watch me a thousand out of ten thousand.”—

“So will I then be for thee a loving shepherd and watch thee a thousand out of ten thousand. I will watch a thousand of thousands, yea of ten thousand those who adore him.”

“But some of them wander from me. I went up into high mountains and went down into deep valleys. I went and found him where he can crop nothing. Of each single sheep I took hold with my right hand and on the scale did I lay him. A thousand among ten thousand have the [right] weight.”

Life is exalted and is victorious, and victorious is the Man who has come hither.

The next piece I have selected, treats of the source of all glory and enlightenment, called the Treasury of Life, that in which all spiritual powers and blessings are stored. The origin of the motive is without doubt the Iranian concept of the *hvarēno*, the divine and kingly glory. In the Mandæan tradition it has become highly developed and is frequently personified as a female greatness. Thus in the Oxford MS. F. it is spoken of as “the Mother of all the Kings [of the Light], from whom all worlds have come forth, who separated herself from the fervency of the Hidden Mysteries.” Many *rôles* are assigned to this Light of Life in the complexities of the celestial and cosmic dramas; and in the human stage it shines forth as the glory with which the perfected are vested and crowned. I have chosen the simplest of the narratives or discourses on the topic. In the still more complex system of the phase of development represented by the *Pistis Sophia*

collection there is no mention of the Treasury of Life, but the Treasury of Light is one of its most important conceptions. The Mandæan tradition conserves the echoes of an earlier phase, for it is indubitably less over-worked.

THE TREASURY OF LIFE (§ 57).

In the Name of Great Life may hallowed Light be glorified.

THE Treasury am I, Life's Treasury (Sīmath-Haiyē); the Treasury am I, the Mighty One's Treasury; the Treasury am I, Life's Treasury. A crown was I for the Mighty from everlasting. The Treasury am I, Life's Treasury. Ever did I give light to the treasures and to the shekīnahs, and was for adornment to Jordan. For adornment became I to Jordan, who was from everlasting, through whom the treasures give light. Great [Life] made me limpid and lucent and made me into a vesture. He made me into his vesture, which day in and day out sings measureless praise of the Æther.

The Treasury am I, Life's Treasury. To the King of the Splendour became I a crown. The treasures shine through my glory and praise my form beyond measure.

The Treasury am I, Life's Treasury—I who as adornment settled down on the King of the Splendour, so that he shone in his mind, that he became bright and shining, and his form glittered more than the [light-] worlds. As I (lit. it) gave light and enlightenment unto the treasures and to the shekīnahs [e'en] in the Æther, the King laid me as vesture round N^cšab the Radiant. N^cšab the Radiant then took me, brought me and laid me as vesture o'er Jordan. As vesture o'er Jordan he laid me, through whom the treasures shine beyond measure.

The Treasury am I, Life's Treasury. The wicked are blind and see not. I call them unto the Light, yet they busy themselves with the Darkness. "O ye wicked," I unto them cry, "ye who sink down in the Darkness, arise and fall not into the deep." I cry unto them; yet the wicked hear not and sink into the great Sea of the Ending. Therefore was Jordan made a bridge for the treasures; a bridge for the treasures became he, while he cut off the wicked and hurled them into the great Sea of the Ending.

The Treasury am I, Life's Treasury. A crown I became for Life's Gnosis. He bestowed on me the rulership over the treasures and the shekīnahs which are there [yonder].

The Treasury am I, Life's Treasury. Of the light-worlds was I the enlightener. Day in and day out they sing praise to Great [Life], and through me they mount upward and behold the Light's region.

The Treasury am I, Life's Treasury. A vesture for the light-worlds became I.

[The Treasury] am I, Life's Treasury. A King for the Nazōræans became I. I became a King for the Nazōræans, who through my Name find praise and assurance. Praise and assurance they find through my Name, and on my Name they mount up and behold the

Light's region. For the Men of purity put to the test—[for them] their eye became full of Light. Full of Light was their eye, and in their heart Life's Gnosis took seat. Whoever of me, Life's Treasury, makes his investment, loves not gold and silver, loves not gold and possessions, [loves not] food of the body, and envy with him has no place. Envy found with him no place, and he did not forget his night-prayer. He forgot not the discourses and writings, and he forsook not his Lord's word. He forsook not the prayer of his Father, Life's Gnosis; wherefor into the great End-Sea he falls not. He forgot not Sunday, nor did he neglect the Day's evening. He forgot not the way of Great [Life, the way] of wages and alms. He will be rapt away in the night-prayer, he will be rapt away in shining vestures which have come from Great [Life]. Treasures for him fill up what falls short, and what is empty they load for him full. If he bears a pure load, he is counted with the Men of piety put to the test who separate themselves [from the world] in the Name of Yawar. Life's Treasury rested upon them, to their form it gave light, and for them a way to Great [Life's] House has been established.

I have called with clear voice and directed hereto the disciples: "The vine who bears fruit, doth ascend; who bears none will here be cut off. Whosoever lets himself be enlightened through me and instructed, ascends and beholds the Light's region; whoever does not let himself be enlightened through me and instructed, is cut off and falls into the great End-Sea."

Life is exalted and is victorious, and victorious is the Man who has come hither.

That the Mandæan religion preserves echoes of a wealth of ancient mythical elements found in Iranian, Babylonian and Semitic traditions is evident on all hands. A process of syncretism had presumably gone on for generations before an impulse from within caused the blending to assume a distinctively Mandæan form; and when this emerged, the preservation of the memory of the process had no interest for the faith and fell back into the depths of the subconscious. At any-rate the writers or recorders of the tractates throughout seem honestly persuaded of the complete independence of their tradition from every other form of religion. They are for ever proclaiming the blessings of loyalty to what they claim to be the original, the one and only, revelation of Truth vouchsafed to the world throughout the ages, and declaring that continued spiritual contact with instructors from on high who mediated this divine wisdom, was still possible. They certainly do not give one the idea of being intellectualists consciously at work on a syncretic synthesis of prior material; on the contrary they seem to live and move in a milieu of prophetic outpourings and to have been extremely sensitive to psychical impressions. Inspirational discourses and intuitive interpretations of prophetic utterances seem to have been their delight. The following piece may enable the reader to sense somewhat of the peculiar atmosphere of mystical expectancy in which they sought instruction. The topic is one of the chief points of their questioning—the conflict that arose between the Light and the Darkness in the beginnings and how victory is to be achieved. They were not of course

absolute Dualists, for always and everywhere victory lies with Life Everlasting, who transcends not only the Darkness but also the Light.

IN THE BEGINNING (§ 13).

In the Name of Great Life may hallowed Light be glorified.

To you I say and declare, ye chosen and perfect, ye who dwell in the world: Become not of the Darkness a portion, but lift up your eyes to Light's region. From the Evil unto the Good separate yourselves out; from the sinful evil of the region of Darkness separate yourselves out. Love and instruct one another, that your sin and [your] guilt be forgiven you. See and hear and get you instructed, that ye may ascend to Light's region victorious.

The good sit there and are in search; and all who are understanding let themselves be instructed. The good speak, take counsel together and say: "Who will come, who tell me, who will set [it] forth for me, who give me instruction? Who will come, who will tell me whether there was *one* King or *two* [in the beginning]?" The good speak and let themselves be instructed.

"*Two* Kings were there, *two* natures were fashioned—a King of this world and a King from outside of the worlds. The King of this age girt on a sword and [put on] a crown of Darkness. A crown of Darkness he put on his head, and took a sword in his right hand. A sword he took in his right hand; he stands there and slaughters his sons, and his sons slaughter each other. The King from outside of the worlds set a crown of Light on his head. A crown of Light he set on his head, and took Truth in his right hand. Truth in his right hand he took, and stands there and instructs his sons. He stands there and instructs his sons, and his sons instruct one another."

"Who will come, who tell me what was before this? When the heaven was not yet outspread and stars were not yet in it figured, when the earth was not yet condensed and into the water no condensation had fallen, when sun and moon came not as yet into this world, how was the soul then?"

"When the soul still sat in the Bowl, she felt neither hunger nor thirst. When the soul still sat in the Bowl, she had no pains and no faults. When the soul still sat in the Bowl, she felt no cold and no heat. When she still sat in the Bowl, the locks on her forehead were incurled, and an æther-crown sat on her head. Her eyes were light-rays (?), and they gazed on the region of the House of Great [Life]. Her mouth was of pure[st] perfection, and sang the praise of the King of Light's region.

"From the day when the Wicked began to think, evil pictured itself forth in him. He fell into great wrath and ventured a fight with the Light. The Envoy was sent to tread down the power of the rebels.

"They brought living water and into the muddy water they poured it. They brought light-giving light and into the gloomful darkness they cast it. They brought the

delightful wind and into the frantic wind cast it. They brought the living fire and into the consuming fire cast it. They brought the soul, the pure mind, and into the vain body cast it.

“Out of fire and of water was the one heaven spread out. Out of fire and of water have they made dense the earth on the anvil. Out of fire and of water fruits, grapes and trees did arise. Out of fire and of water was imaged the corporeal Adam.

“They fashioned the Envoy and to be head of the generations they sent him. With heavenly voice he called hence into the worlds’ disquiet. At the call of the Envoy Adam, who lay there, awoke. Adam, who lay there, awoke and went forth to meet the Envoy: ‘Come in peace, O Envoy, Life’s Messenger, who hast come from the House of my Father. How firmly is planted withal dear, beautiful Life in his region! But how [meanly] for me has a stool been set up and my dark form sits on it lamenting.’”

“Thereon the Envoy made answer and spake to the corporeal Adam: ‘Thy throne has been set up in beauty, O Adam; and ‘t is thy form sits here lamenting. All were mindful of thee for thy good and fashioned and sent me to thee. I am come and will give thee instruction, O Adam, and free thee from this world. Give ear and hearken and get thee instructed, and mount to Light’s region victorious.’”

Adam gave ear and had faith.—Hail to him who gives ear after thee and has faith! Adam received the Truth.—Hail to him who receives the Truth after thee! Adam looked up full of hope and ascended.—Hail to him who ascends after thee!

Give ear and hearken and let yourselves be instructed, ye perfect, and ascend to Light’s region victorious.

And praised be Life.

That the moral instruction given to the Mandæans is excellent may be seen in almost any piece; but there are distinctive collections of ethical exhortation of which the following is an example.

EXHORTATIONS (§ 47).

FROM the Light-region have I (Life’s Gnosis) come forth, from thee, thou glorious dwelling. With vestures of glory have I been clad and a crown of victory on my head has been set. I came and found the Nazōræans, how they stand on the shore of the Jordan. I set up my throne and sat down, as a father who sits ‘midst his sons.

The Good sits there and teaches his sons all truth, in which is no error.

Mandæan Scriptures and Fragments

My sons! See that you commit no adultery; see that you no theft commit. They who commit adultery and who steal, mount not up to Life's house. They mount not up to Life's house and do not behold Light's region.

My sons! See that you practise no magic and afflict not the soul in the body. The magicians and falsificators are hurled into seething pots and fire is their judge.

My sons! See that ye remove not the boundaries, that the boundary-stone you displace not. The eye of those who remove boundaries looks not on the Light.

My sons! See that you do not abandon the slave to the hands of his master and the slave-girl to the hands of her mistress; abandon not the weak to the strong. [He who acts otherwise] will be fettered in a distant region, in the tax-gatherers' house; his eyes behold only the Darkness and his foot finds no firm ground.

My sons! See that you take not [to wife] a slave-girl who has not been made free, and thereby bring your sons into the house of a master. For if the slave one day sins, then on the day when his master passes judgment upon him, will the sins which the slave commits, fall on the head of his father.

My sons! See that you are not hinters and that your eyes make no suggestions [*sc.* to women]. For the hinters and wink-givers will be assigned to the guard-stations. To the guard-stations will they be assigned and be judged with stern justice.

My sons! See that you eat not up interest and interest on interest, else in the dark mountain will you receive judgment.

My sons! See that you pay no homage to the idols, the satans and demons, to the worship of idols and to the lusts of this world; for on the godlings and satans will a stern judgment fall, and they who pray to them will not ascend to Life's house and not look on Light's region.

Give heed to what I have charged you, and let no evidence be given of crime and of lying; on evidence of crime and of lying you will be haled to account 'fore the judge. You will be haled to account 'fore the judge who judges all worlds. He judges each one according to his works and his merit.

My sons! All that is hateful to you, do not to your neighbours; for in the world into which you have come, is a heavy justice and judgment. Heavy justice and judgment is there therein, and every day will minds made secure in it be chosen. For everyone who is laden, mounts upward; but he who is empty is judged here. Woe to the empty, who stands empty there in the house of the collectors of taxes. When he had it in his hand, he gave nothing; there will he search in his pocket and he will find nothing. The wicked and liars will be hurled into the Darkness. They will into the blazing fire cast, into the blazing fire will they cast him into whose ears the call has been made, but he would not give ear. I

showed it him unto his eye, but he would not see; I showed it him, but he would not see with his eye.

Life is victorious, and victorious is the Man who has come hither.

The Mandæans possess a rich collection of liturgical songs and hymns which Lidzbarski has translated for the first time in his excellent edition of them (*Mandäische Liturgien*, Berlin, 1920). From these 236 hymns we choose one of the most typical as a specimen, and as perhaps of more than ordinary interest to the general reader who may have puzzled over the unqualified beatitude "Blessed are the poor." It is taken from the Oxford Collection (Bk. I., No. lvi.) and may be entitled:

THE SONG OF THE POOR'S EXALTATION.

In the Name of Great Life may hallowed Light be glorified.

A POOR MAN am I, who comes out of the [celestial] Fruits,
a Stranger to the world, who comes out of the Distance.
A Poor man am I, to whom Great Life gave ear,
a Stranger to this world, whom the Light-treasures made world-strange.
They brought me out of the abode of the good ones;
ah me! in the wicked ones' dwelling they made me to dwell.
Ah me! they made me to dwell in the wicked ones' dwelling,
which is filled full of nothing but evil.
It is filled full of nothing but evil,
filled full of the fire which consumes.
I would not and will not
dwell in the dwelling of naughtness.
With my power and with my enlightening
I dwelt in the dwelling of naughtness.
With my enlightening and my praise-giving
I kept myself stranger to this world.
I stood among them
as a child who has not a father,
As a child who has not a father,
as a fruit who has not a tender.
I hear the voice of the Seven,
who whisper in secret and say:
"Whence is this Stranger man,
whose discourse is not like to our discourse?"
I listened not to their discourse;
then were they full of wicked anger against me.

Life, who gave ear to my call,
 a Messenger sent forth to meet me.
He sent me a gentle Treasure,
 an armoured, well-armoured Man.
With his pure voice he makes proclamation,
 as the Treasures make in the House of Perfection.
He speaks:
 “Poor one, from anguish and fear be thou free!
 Say not: I stand here alone.
For thy sake, O Poor,
 this firmament was outspread,
Was this firmament spread out,
 and stars were pictured upon it.
For thy sake, O Poor,
 this firm land came into existence,
Came into existence this firm land,
 the condensing took form, fell into the water.
For thy sake came the sun,
 for thy sake the moon was revealèd.
For thy sake, O Poor, came the Seven,
 and the Twelve are hither descended.
Thou Poor one! On thy right rests glory,
 on thy left rest [light-] lamps.
Hold steadfast in thy security,
 until thy measure has been completed.
When thy measure has been completed,
 I will myself come to thee.
I will bring thee vestures of glory,
 so that the worlds will long for them, desirèful.
I will bring thee a pure, excellent head-dress,
 abundant in infinite light.
I will set thee free from the wicked,
 from the sinners will I deliver thee.
I will make thee dwell in thy *shekīnah*
 free thee into the region unsullied.”
I hear the voice of the Seven,
 who whisper in secret and speak:
“Blessed is he who is to the Poor one a father,
 who is unto the Fruit a tender.
Hail to him whom Great Life knows,
 woe to him whom Great Life knows not.”
Hail to him whom Great Life knew,
 who has kept himself stranger to this world,
The world of the defect,
 in which the Planets are seated.
They sit on thrones of rebellion

Mandæan Scriptures and Fragments

and drill their works with the scourge.
For gold and for silver are they disquiet,
and strife they cast into the world.
Disquiet are they and therein cast strife;
therefore will they go hence and seethe in the fire.
The wicked shall seethe, and their pomp
shall vanish and come to an end.
But I with my offspring and kindred
shall ascend and see the Light's region,
The region whose sun never sets,
and whose light-lamps never darken—
That region, the state [of the Blessed],
whereto your souls are called and invited.

And so are our good brothers' souls,
and the souls of our faithful sisters.

Life is exalted and is victorious, and victorious is the Man who has come hither.

Fragments

The Messenger of Light Creates the Way of Salvation

I prepared a path for the good ones and made a gateway for the world.
A gateway for the world I made and erected a throne in it.

A throne for the good ones I erected and set up a light beside it.
A light I set up beside it, which is completely perfect.

And a watch-tower for the sons of perfection I erected, in the place where they live and are without deficiency.

I set up thrones for them and presented them with magnificent robes.

I established the Jordan of the Great Life and appointed guardians over it, who were rich and without deficiency.

I set up a throne for the lord of the radiant beings and erected a light before it.
A light, which I erected, which was completely perfect.

With illumination and praise, with what the Life had caused me to hear, with illumination and praise

I arose and went to the House of the Mighty Life.

In the joy that I felt, I reported to the Mighty Life.

The Mighty Life rejoiced and was glad, he was overjoyed with me.

The Life thanked me and gave me more glory than I had before.

He spoke to me:

Kusta preserve you, good one, and preserve the word that you have spoken.

The Life spoke in his joy to the uthras and said:

Praise the strength of the man, who healed the water through the fire.

Praise the strength of the man, against whom the fire sinned not.

The fire did not sin against him; the uthra shone in its brightness.

In its brightness the uthra shone and prepared a path for the perfect ones.

For the perfect ones he prepared a path and granted salvation to the perfect ones.

Salvation he granted to the perfect ones and remembered their names in the house of the Mighty Life.

Adam's Deliverance (a Mandæan hymn)

In the name of the Great Life the sublime Light be glorified.

From the Place of Light I have come forth, from you, everlasting dwelling-place,

From the Place of Light I have come forth, and an uthra from the House of Life accompanied me.

The *'uthra* who accompanied me from the House of the Great Life held a staff of living water in his hand.

The staff which he held in his hand was completely full of leaves.

He gave me its branches, of which the ritual books and prayers were full.

Then he gave me more of them, and then my suffering heart was healed.

My suffering heart was healed and my world-shy soul found peace.

Adam's Baptism (from the *Ginza*)

The planets stand there, they are bound by fetters and say:

When Adam fled from us our watch-houses were destroyed.

When Adam rose from us, our radiance was soon taken away.

He rose up and ascended to the House of Life; they, the uthras, washed him in the Jordan and protected him.

They washed him and protected him in the Jordan; they placed their right hand on him.

They baptized him with their baptism and strengthened him with their pure words.

The Soul's Deliverance

Hail to you, hail to you, soul, for you have departed from the world.

You have left corruption behind and the stinking body in which you found yourself, the abode, the abode of the wicked, the place which is all sin, the World of Darkness, of hatred, envy, and strife,
the abode in which the planets live, bringing sorrows and infirmities; they bring sorrows and infirmities, and every day they cause unrest.

Rise up, rise up, soul, ascend to your first earth.

To your first earth, ascend, to the place from which you were transplanted, to the place from which you were transplanted, to the fine abode of the uthras.

Bestir yourself, put on your garment of radiance and put on your resplendent wreath.

Sit on your throne of radiance, which the Life set up for you in the Place of Light.

Rise up, inhabit the *skinas*, among the *'uthras*, your brothers.

As you have learnt, pronounce the blessing over your first father's house.

And curse this place the house of your earthly guardian.

For the years that you spent in it, the Seven were your enemies, the Seven were your enemies.

Your enemies were the Seven, and the Twelve were your persecutors.

Bliss and Peace

Bliss and peace there shall be on the road which Adam built well.

Bliss and peace there shall be on the road which the soul takes.

Go, soul, in victory to the place from which you were transplanted, the place of joy, in which the face shines.

The face shines in it, the form is illumined and does not grow dim.

The soul has loosened its chains and broken its fetters.

It shed its bodily coat, then it turned about, saw it, and shuddered.

The call of the soul is the call of life which departs from the body of refuse.

The Soul in Its Coat of All Colors (from the *Ginza*)

The Soul, the soul speaks:

Who cast me into the Tibil, the earth, Who cast me into the Tibil, the earth, who chained me in the wall?

Who cast me into the stocks, which matches the fullness of the world?

Who threw a chain round me, that is without measure?

Who clothed me in a coat of all colours and kinds?

Wrapped in Sleep

I am wrapped and sleep in a garment in which there is no defect.

In a garment in which there is no defect, which has nothing missing or lacking.

The Life knew about me, Adam, who slept awoke.

He the Helper took me by the palm of my right hand and gave a palm-branch into my hand.

The light cast me into the darkness, and the darkness filled with light.

On the day when light arises, darkness will return to its place.

He approached the clouds of light, and his course was set to the Place of Light.

The Song of Ascent

I fly and proceed thither, until I reach the watch-house of the sun.

I cry:

“Who will guide me past the watch-house of Sāmīs?”

“Your reward, your works, your alms, and your goodness will guide you past the watch-house of Sāmīs.”

How greatly I rejoice, how greatly my heart rejoices.

How much I look forward to the day when my struggle is over, to the day when my struggle is over
and my course is set towards the Place of Life.

I hasten and proceed thither, until I reach the watch-house of the moon.

When I arrived at the water-brooks, a discharge of radiance met me.

It took me by the palm of my right hand and brought me over the streams.

Radiance was brought and I was clothed in it, light was brought and I was wrapped in it.

The Life supported the Life.... Son of the good ones, show me the way to the uthras and the ascent upon which your father rose up to the Place of Light.

Instruction of Adam by an Uthra

Do not slumber and sleep, and forget not what your lord commanded you.

Be no son of the House, the world, and be not named as a guilty person in the Tibil.

Love not fragrant wreaths, and have no liking for a seductive woman.

Love not pleasant odors, and do not neglect the night prayer.

Love not treacherous spirits and seductive courtesans.

Love not lust, and lying phantoms.

Drink not and do not become intoxicated, and do not forget your lord in your thoughts.

In your coming in and your going out be careful not to forget your lord.

In your coming and going be careful not to forget your lord.

In your sitting and your standing be careful not to forget your lord.

In your resting and your lying down be careful not to forget your lord.

Do not say; I am a firstborn son, in everything that I do I am proof against folly.

Adam, look upon the world which is a completely unreal thing.

It is a unreal thing, in which you can put no trust.