

# The Kephalaia Of The Teacher: The Edited Coptic Manichaean Texts In Translation With Commentary



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Sources

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## *Parthians 5.25*

(5) [...] they are all in the [...] universe, and the fire blazes in it, and it is devo/[ured ...] all [...] of the light al[s]o, and he bec[omes] <sup>5</sup> purifier, and goes up to his essence. Conversely, the darkness [wh]ich is in / [...] out, and it is gathered in to a bond [...] <sup>12</sup> [...] unveil [...] and they go in to him and become [...] <sup>15</sup> et up [...] an]/d they reign for ever, and a single God comes to be [...] ov/er] the totality, being above [the to]tality. You (sg.) find no opponent / from this time on again[st the Father], the King of the Light and the [...] which they occur in, from the [beginning ... <sup>20</sup> ...] they are mixed and joined with one another. / [...] inv]eil in these three lessons <sup>\*1</sup> / [...] in them. I have written [them in / my bo]oks of ligh[t: i]n *The Great Gospel and Trasu[ry] / of the Life*; in *The Treatise*; in *The One of the Mysteries*; [in <sup>25</sup> *The Ep[ist/le]s*; in *The Psalms* and *The Prayers*. For the[se three] / lessons are the measure of all wisdom. Everything that has occ[ured], / an [th]at will oc[cu]r. is written in them! Have strength to discrim[inate / ...] and know it through them. [Every] wri[ter, <sup>30</sup> if he re]vea[l]s these three great lessons: that on[e is / the writer of the truth]. Also, every [te]acher, if he gives instruction and proclaims these th[r]ee lessons, is] the teacher of truth. I also, for my part, behold [I] have / [revealed] these great lessons. I have give them to yo[u / ...]

## *Persia 7.28.30*

I did pay heed to each one. I spoke [in (wisdom) about them], / with person after person. Each [one ...] / I have given to him a conviction. The elec[t ... <sup>30</sup> ...] I have given them psychi[c] wisdom [...] (7) psychi[c ...] The suckling babe[s], according to their ability, [...] it, even a[s] is fitting for them; so that they would lis[ten / ] like th[is]. Also, even the sects and the he[resies ... / o]ut. I have open[ed] the eyes of each one of them [...] its <sup>5</sup> wi]sdom and its [scr]ipture, for the truth is this that I have unvei[led. / I have] revealed it [i]n the world. Also the apostles have [...] and the earliest fathers past unveiled it in th[eir scriptures / ...]



Concerning this I [...] in haste, in that [...] / ...eve]ry explanation and every wisdom, as I proclaimed in e[ach pl<sup>10</sup>ace], in each c[it]y, in each land [...] / ...] and they [...] as he may form it in [...] / ...] and [...] truth since [...] / ...] which they have [...] / ...] the church [...<sup>15</sup> ... / ... / ...] according to [...] book. / [...] you [...] my] beloved ones: At the time that [Jesus t/r]od [...] the land of the west [...<sup>20</sup> ... proc]laimed his hope [...] / ...] his disciples [...] / ...] which Jesus uttered [...] / ... a]fter him they wrote [...] / ...] his parables [...<sup>25</sup> ...] and the signs and wonders [...] / ...] they wrote a book concerning his [...] / The apostle of] light, the splendrous enlightener [...] / ... he came to] Persia, up to Hystaspes the king [...] / ... he chose d]isciples, righteous men of trut[h...<sup>30</sup> ... he proclaimed hi]s hope in Persia; but [...] / ...] Zarathustra (did not) write books. Rather, hi[s / disciples who came a]fter him, they remembered; they wrote [...] / ...] that they read today [...] / ...]

### *Persia 12.18*

<sup>35</sup> The apostles are like [t]his [also]. N[o]w, (12) when the apostle will be raised up to the heights, he / and his church, and they depart from the world; at t[h]at instant / another apostle shall be sent to it, to another ch/u[rch...] it [...] Yet, first,<sup>5</sup> he shall make the forms of his church free in the heights, / as I have told you. When [...]; / again, he too shall come down and appear [...] / ...] and he releases his church and saves it from the flesh [of / sin ...]

The advent of the apostle has occurred at the occasion<sup>10</sup> [...] a]s I have told you: From Sethel / [the first] born son of Adam up to Enosh, together with / [Enoch]; fr[om] Enoch u[p] to Sem [the] son of [Noah; / ... / ...] church after it [...<sup>15</sup> ... Bu]ddha to the east, and Aurentes, and the other [...] / ...] who were sent to the orient; from the adve[nt] / of Buddha and Aurentes up to the advent of Z[a/ra]thustra to Persia, the occasion that he came to Hystaspes / [the k]ing; from the advent of Zarathustra up to the advent of Jesus<sup>20</sup> [the Christ], the son of greatness. / [The advent] of Jesus the Christ our master: he came [...] / ...] in a spiritual one, in a body [...] / ...] as I have told you about him. I [...] him; / for he came without body! Also his apostles have preached<sup>25</sup> in respect of him that he received a servant's form, an appearance as of / men<sup>\*3</sup>. He came below. He manifested in the world in / the [s]ect of the Jews. He chose his twelve / [and] his seventy-two. He did the will of his Father, who had / sent him to the world. Afterwards, the evil one awoke<sup>30</sup> envy in the sect of the Jews. Satan went / in to Judas the Iscariot, one am[ong the twe]lve / of Jesus. He accused him before the sec[t of the J]ew / s, with his kiss. He gave [him] over [to the han]ds of the Jews, and the cohort of the soldie[rs. The Jew] (13)s themselves took hold of the son of Go[d].

*Ardashir 14.29.31*

*Artabanus 14.28*

*Parthia 14.29*

## *Persia 14.30*

[A]t this same time also, in the last church, a righteous [m]an / of truth app[ea]red, belonging to the kingdom. He reinforced [... / ...] they cared for the church of our master according to [their / capacity; bu]t they too were raised up to the lan[d of / light. A]fter those ones again, little by little, the ch<sup>35</sup> [urch] perished. The world remained behind without (14) [c]hu[r]ch. Like a tree will be plucked, and the fr[uits] on it taken away. And it remains behind without fruit./ [Wh]e[n] the church of the saviour was raised to the heights, my apo/stolate began, which you asked me about! From that time on<sup>5</sup> was sent the Paraclete, the Spirit of truth; the one who has / co[me] to you in this last generation. Just like the saviour sa[id: When I go, I will send to you the Paraclete. / [Whe]n the Paraclete comes, he can upbraid the world concerni[ng / sin, and] he can speak with you on behalf of right[eou]sness, and 10 [about] judgement, concerning the sinners who believe / [me not; ... \*<sup>5</sup> he] can speak with you [... / ... / ... / ... <sup>15</sup> ...] he can s[p]eak with you and preach [... / ...] that [...], the one who will honour me and [... / ...] he gives to you. / [...] preach on behalf of the Paraclete of truth, that he / [...] he came to manifest the one whom he had known [... <sup>20</sup> ...] the appointed time of all these years, as they [... / ... from] Jesus until now [... / ... / ...] until he [... / ...] and he makes them free. Yet, when the church as<sup>25</sup>sumed the flesh, the season arrived to redeem the souls; like / [the mont]h of Parmuthi that cereal shall ripen i[n], / to be harvested.

## *Ardashir 15.24.(27)*

### *Persia 15.30*

### *Persians 15.29*

### *Shapur 15.28.31*

### *Susiana 15.31*

At that same season he [...] / my image, I assuming it in the years of Arta[b]anus / the [ki]ng of Parthia. Then, in the years of Ard[ashi]r, the ki<sup>30</sup>n[g] of Persia, I was tended and grew tall and attained the ful[lne]ss of the sea/ [so]n. In that same year, when Ard[ashi]r the ki/[ng] was c]rowned, the living Paraclete came down t[o me. He sp]o(15)ke with me. He unveiled to me the hidden mystery, / the one that is hidden from the worlds and the generations, the myster[y] of the dep[ths] / and the heights. He unveiled to me the mystery of the light / and the darkness; the mystery of the calamity of conflict, and the w[ar],<sup>5</sup> and the great [...] the battle that the darkness spread about. Aft[erwards], / he unveiled to me also: How the light [...] / the darkness, through their mingling this universe was set up [...] / H[e o]pened my eyes also to the way that the ships were constructed; [to enable the / go]lds of light to be in them, to purify the li[ght] from] <sup>10</sup> creation. Conversely, the dregs and the eff[lue]nt [... to the] / abyss. The mystery of the fashioning of Adam, the fir[st ma]n. He also informed me about the mystery of the tree of knowledge, [wh]/ich Adam ate from; his eyes saw. [Also], the myste/ry of the apostles who were sent to the wor[ld, to enable them] <sup>15</sup> to choose the churches. The mystery of the elect,

[with their] / commandments<sup>\*6</sup>. / [The] mystery of the catechumens their helpers, with [their] / commandments. The mystery of the sinners with their deeds; / and the punishing that lies hidden for them.

This is how everything th[at] has ha[pp]<sup>20</sup>ened and that will happen was unveiled to me by the Paraclete; [...] / everything the eye shall see, and the ear hear, and the th/ought think, a[n]d the [...] I have understood by him e/verything. I have seen the totality through him! I have become a single body, / with a single Spirit!

In the last years of Ardash[ir]<sup>25</sup> the king I came out to preach. I crossed to the country of the Indians. [I] / preached to them the hope of life. I chose in that place / a good election.

### *Parthians 16.1*

### *Persia 16.1*

Yet, also, in the year [that Ar/da]shir the king died Shapur his son became king. He [...] / I crossed from the country of the Indians to the land of the Persians. Also, from <sup>30</sup> the land of Persia I came [to] the land of Babylon, Mesen[e] / and Susiana. I a[pp]eared before Shapur the king. He rece/I[v]ed me with great ho[nou]r. He gave me permission to journey in [...] / ...pr]eaching the word of life. I even spent some year[s / ...] him in the retinue; many years in (16) Pers[i]a, in the country of the Partians, up to Adiabene, and / the bor[de]rs of the provinces of the kingdom of the Romans. /

### *Shapur 152.25.26*

The living soul too is like this, / it is established in apparent silence. In <sup>30</sup> its apparent [s]ilence it is grasped and receives b/lows from these five fleshes, which destroy 9the soul0 and str/[ike it. It can] be likened to the mystery of the [corporeal] body, / as it can be grasped and mastered, (152) can receive blows and wounds.

Also, thus / this tongue that speaks, proclaims, reprimands and reveals / about everything happening in this body, in<side and outside, also the considerations[a]nd bod[ily] knowledges>.

/ The tongue, which is outside, makes it manifest. It also proclaims about <sup>5</sup> the honour and shame of the body. And it speaks, / unveiling the pain of the body [th]at is [s]ick [from] / its sores.

That is also what [Jesus] the Splend[our] / is l[i]ke, who shall be sent fr[o]m the greatness. / He manifests and reveals about everything, both the external and <sup>10</sup> the internal, both what is above and what is [bel]o[w]. / Be it about the outer aeons that are hidden and [not disp]l[ayed], / or the ships of light that are se[e]n. H[e is the on]e who unveils about them. He is also the one who reveals [about the]ir glo/ry, and the greatness that dwells in them. And regarding this beating <sup>15</sup> and wounding of the living so[ul], Jesus is the one who reveals it. / he also preaches ab[o]ut (the soul) and its peace. He revea/ls about its cleansing and healing. Behold, I have shown / to you the power of revelation of these four fathers, and how / each one of them has

his appointed work, whether in <sup>20</sup> secret or visible.

Once again, at one of the times when the apostle entered [in] <sup>25</sup> to the presence of King Shapur. He gave him a greet[ing], / turned, and went away from before King Shapur. He st[o]/od on a quayside that was built upon the bank of the might river / Tigris. At that time it was the month of Ph[ar]/mouthi. The river Tigris was engorged with many waters;<sup>30</sup> it had {surged up} <sup>\*84</sup> and swelled and {burst forth} <sup>\*85</sup> beneath the great / force of the flood, so that the waters flowed do[wn ... and] / poured into the gates of the city, they [...] (153) only, but the waters flowed into the { } <sup>\*86</sup> of / the city until they submerged the marketplace of the city.

### *Shapur 183.15.17.19.21.24.32*

This creation also [...] / this light product, that shall be generated from the holy church / and go to [...] is [a letter] <sup>30</sup> too; since all the [g]ood works tha[t the] holy ch/urch performs are written down in i[t. Every / thing] that it may entreat its father for, so that [... e]/ase in the world. And at the last [... r]/est before him. They are present in [... fa(183)s]ting and prayers and good works that [... / ...] them. It shall go up and be rev[eal]ed b/efore the blessed Christ. He shall answer it [... / ...] he [gives] power and makes it at ease [... <sup>5</sup> ...] Indeed, [d]ue to this, I say to you: / [...] each [...] and entreaty, since a [... / ...] prayer. Everything that you will ask [for / ...] will be given to you <sup>\*98</sup>, if [... / ...] perfect. [Further, it] ha[pp]ened one time while our master Manichaios, / [our] light [en]lightener, was staying in the ci<sup>15</sup>ty] of ktesiphon. Shapur, the king, enquired / after and summoned him. Our master stood / up and went to Shapur the king. Afterwards / [he] returned and came back to his congregation. When he had been a / [sh]ort while sitting down, before delay elapsed, King Sha<sup>20</sup>[p]ur enquired af[te]r him another time. He sent, he called f/[o]r him. Again (Mani) returned, he retraced and went to King Shapur. / He spoke with him and proclaimed to him the word of Go/[d]. Again he retu[r]ned and came to the congregation. Also, a third / occasion, King Sh[ap]ur enquired after and called for him; <sup>25</sup> and [he] returned to him once more. / [T]hen one of his disci[pl]es made a retort, Aurades by name, / [the] son of [Kap]elos. He says to our enlightener: Please, / our master [Manich]aios, give to us two Manis resembling you; / [pass]ing for you! Good, peaceful, and <sup>30</sup> compassionate [...] disciples in righteousness [like] you / [...] one Mani will remain with us as you; / [and the other to go to] King [Sha]pur, his [mind] at ease. / [and proclaiming it] to him.

### *Persia 185.(15).17.22 186.6*

At the time when I sail[ed] / the sea in the ship, I went [...] <sup>25</sup> I found it necessary [...] / the life that is with me in the world [... / ...] I stirred the whole land of India [... / ...] all the

people who dwell in it [...] / ...] all of them to me, so that they might bear <sup>30</sup> two to three times [...] / in their land according to their heart [...] / ...] and the wise man [...] / they { } <sup>\*100</sup> [...] (185) set them against me. At that moment I ceased finding light, I ceased speaking freely with the voice that is / of truth, which is entrusted to me.

Now behold, [...] / ...] in India. It may act against me in its [...] <sup>5</sup> ... and] accept the greater ones and the counselor[s / and the] satraps and the governors who are found there [...] / ... I was] difficult [for] it, it stirred not [...] / ...] because they belong to it [...] / ...] from all the sinners [...] <sup>10</sup> ...] to me. I was more difficult for it than [all] these / [...did not accept] me, and it persisted to [...] / ...] it. For the world loves [the] dark/ness; [but] [it hates] the light, because its works / [are evil].

I crossed] the seas another time. I took [...] <sup>15</sup> ...] India. I went up to the land of Persia. / I left] from the sea and went [...] / ...] the land of Persia and its cities [...] / in this living truth that is with] me [...] to the [light] of [...] / ...] proclaim [...] the] powers and the [authorities [...] <sup>20</sup> ... / ...] and the holders of authority [...] / enlightener [...] in the land of Persia [...] / body [...] because of this truth that I proclaimed, sitting in their midst [...] to one another. See <sup>25</sup> now, [...] / ...] in their land [...] to me the power. The Father [...] / ...] living [...] all occasions. The one who [...] / to] it [...] / ... <sup>30</sup> ...] in the land [...] / ...] (186) how strong is it? (The land) tolerates the kings and accepts [the / satraps and the governors who are there. It] / stirred [among] them, it was not defeated in their midst [...] / ...] it was not able to accept [the truth that I pro] <sup>5</sup> claimed] there. It did not [...] / I] / came [out] from the land of Persia]. I went up / [to] Me]sene, the city that [...] / ...] in this truth that is in me, in [...] I / proclaimed] this knowledge; I separated [the light from the darkness and] <sup>10</sup> [discriminated] life from death, what is good from] / what is evil, the righteous person from the sinner. I proclaimed] the path of life and the commandments [...] / ...] Yet, when they had heard the voice [of truth and life], / the [ruling]-power and the swarm of demons [...] <sup>15</sup> ...] and the race of mankind [...] / ...] under wickedness and hatred, they [...] / ... they did not] allow me, [nor] did they / [permit me] to preach [the truth in] [tranquillity, the way that it] / is]. See: In [...] <sup>20</sup> for they tolerate the kings, they accept [...] and the / caesars and the satraps and the governors who] are found] / among them. Yet, the truth that I proclaimed] among [them], / they did not accept it; and [...] they did not listen] / to the voice of life that I cried out [among them], / they did not accept it; and [...] they did not listen] / to the voice of life that I cried out [among them].

## *Parthians 187.17.20.22*

<sup>25</sup> Again, [from] that place I came to the land of Babylon, the [city] of the Assyrians, and walked in [it]. I went in [to] / the [other] cities, and spoke in this truth [of the life that is with] me. I / proclaimed there the word of [truth and life. / With [the voice] of the proclamation I separated the light from the dark] <sup>30</sup> ness there, what is good from [what is evil [...] / ...] the powers who are master [over ...] (187) their envy to the heart of the kings and the leaders / there. They and the sects of that place, they / [were] set against me. Even as you yourselves see, they

have w[aged] / some great wars [wit]h me. The lawle[ss] judges <sup>5</sup> [took] me, they watched. They and their rulers and the[ir / lea]ders took me in the midst of their land. If as / [...] to me the protection of the Father, who does [not] hel[p / the lawless]. Yet I, he helps me at [all] times / against his [enemy]. Still, they would not permit me in B[a<sup>10</sup>bylon] a single day to journey in their land. /

S[ee no]w: How great is the land of the Assyrians? / [It is abl]e to tolerate the kings and accept the eparchs / [and the gen]erals and the caesars and the governors / [... i]n it. It did not stir, nor was it [defe]ated before [them <sup>15</sup> ...] but, on the other hand, to me, it stirred and was disquieted [... / ...] It waged against me a multitude of struggles. [Therefore, I] le[ft be/hind me] the Assyrians.

I went to the land of the Medes and Par/thians. At that place I played the harp of wisdom; [I] / spoke in this living truth [th]at is with me. The [whole] land <sup>20</sup> [of] the Medes and the Parthians stirred, it shook [... / ...], to accept the hope of the life that I [proclaimed]. Yet see: How great / is the land of the Medes and the Parthians? Many / [ci]ties are found there. It was able to accept the kings / [an]d the leaders who were there; but, on the other hand, it was not able to acc<sup>25</sup>[e]pt the power of my truth. It stirred, it all shook just as / [...] Then the apostle speaks to the disciple: / Indeed I, a single Mani, came to the world. / All the cities [of the] world stirred, they shook. (The world) did not wi/[sh to] ace[pt m]e; unless I humbled its rebelliousness <sup>30</sup> [...] I have subdued its powers and brought / [...] all that were there. I have planted in it / [...] I have sown this [s]eed of life.

## *Persia 189.1*

Once again the apostle speaks: There are f[our great kingdoms] / in the world. [The first is the kingdom (189) of] the land of Ba[by]lyon and of Persia. The s[ec/o]nd is the kingdom of the Romans. The thir[d / is the k]ingdom of the Axumites. The fourth is the kin/[g]dom of Silis.

These four great kingdoms e[x<sup>5</sup>i]st in the world; there is none that surpasses them. /

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