Parthians 5.25

(5) [...] they are all in the [...] / [...] / [...] universe, and the fire blazes in it, and it is devoured [...] all [...] of the light all[s]o, and he be[comes] 5 purifier, and goes up to his essence. Conversely, the darkness [which] is in [...] out, and it is gathered in to a bond [...] 12 [...] unveil [...] / [...] and they go in to him and become [...] / [...] perfume [...]s 15 et up [...] an]d they reign for ever, and a single God comes to be [...] over 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 [...] 20 [...] they are mixed and joined with one another. / [...] inv]eil in these three lessons *1 [...] in them. I have written [them in / my bo]oks of light: in The Great Gospel and Tras[u]ry / of the Life; in The Treatise; in The One of the Mysteries; in] 25 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[urred], / an [th]at will oc[cur]. is written in them! Have strength to discrim]inate [...] and know it through them. [Every] wri[ter, 30 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[re]e lessons, is the teacher of truth. I also, for my part, behold [I] have / [revealed] these great lessons. I have give]n 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 [...] 30 [...] 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[presies ... / o]ut. I have open[ed] the eyes of each one of them [...] 5 wis]dom and its [s]cripture, for the truth is this that I have unve[i]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 [...] every explanation and every wisdom, as I proclaimed in each place, in each city, in each land and they [...] as he may form it [...] and [...] truth since [...] which they have [...] the church [...] according to [...] book. / [...] you [...] my beloved ones: At the time that [...] the land of the west [...] proc]laimed his hope [...] his disciples [...] which Jesus uttered [...] a]fter him they wrote [...] his parables [...] and the signs and wonders [...] they wrote a book concerning his [...] The apostle of] light, the splendid enhightener [...] he came to] Persia, up to Hystaspes the king [...] he chose d]isciples, righteous men of trut [...] 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

35 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, [...] he shall make the forms of his church free in the heights, / as I have told you. When [...] / then, 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 [...] as 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 [...] Bu]ddha to the east, and Aurentes, and the other [...] who were sent to the orient; from the advent / 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 [...] 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 [...] in respect of him that he received a servant’s form, an appearance as of / men. He came below. He manifested in the world in / the sect 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 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 man of truth appeared, belonging to the kingdom. He reinforced [...] they cared for the church of our master according to [their capacity; but] they too were raised up to the land of light. After those ones again, little by little, the church perished. The world remained behind without (14) church. Like a tree will be plucked, and the fruits on it taken away. And it remains behind without fruit.

When the church of the saviour was raised to the heights, my apostolate began, which you asked me about! From that time on was sent the Paraclete, the Spirit of truth; the one who has come to you in this last generation. Just like the saviour said: When I go, I will send to you the Paraclete. [When the Paraclete comes, he can upbraid the world concerning sin, and he can speak with you on behalf of righteousness, and he can give to you.] And he can speak with you and preach that he who will honour me and he gives to you. [The one who will honour me and he gives to you.] That he came to manifest the appointed time of all these years, as they from Jesus until now until he and he makes them free. Yet, when the church assumed the flesh, the season arrived to redeem the souls; like the month of Parmuthi that cereal shall ripen in, 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 Artabanus / the king of Parthia. Then, in the years of Ardshir, the king of Persia, I was tended and grew tall and attained the fullness of the son. In that same year, when Ardshir the king was crowned, the living Paraclete came down to me. He spoke with me. He unfolded to me the hidden mystery, the one that is hidden from the worlds and the generations, the mystery of the depths / and the heights. He unveiled to me the mystery of the light / and the darkness; the mystery of the calamity of conflict, and the great [...] the battle that the darkness spread about. Afterwards, he unveiled to me also: How the light / the darkness, through their mingling this universe was set up [...] He opened my eyes also to the way that the ships were constructed; to enable the gods of light to be in them, to purify the light from creation. Conversely, the dregs and the effluent [...] to the abyss. The mystery of the fashioning of Adam, the first man. He also informed me about the mystery of the tree of knowledge, which Adam ate from; his eyes saw. [Also], the mystery of the apostles who were sent to the world, to enable them to choose the churches. The mystery of the elect,
[with their] / commandments. / [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 that has happened and that will happen was unveiled to me by the Paraclete; [...] / everything the eye shall see, and the ear hear, and the thought think, and the [... I have understood by him everything. I have seen the totality through him! I have become a single body, / with a single Spirit!

In the last years of Ardashir 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 Ardashir 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 the land of Persia I came to the land of Babylon, Mesene / and Susiana. I appeared before Shapur the king. He received me with great honour. He gave me permission to journey in [...] / preaching the word of life. I even spent some years [...] him in the retinue; many years in Persia, in the country of the Partians, up to Adiabene, and / the borders 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 its apparent silence it is grasped and receives blows from these five fleshes, which destroy the soul and strike it. It can be likened to the mystery of the corporeal body, / as it can be grasped and mastered,

Also, thus / this tongue that speaks, proclaims, reprimands and reveals / about everything happening in this body, in side and outside, also the considerations and bodily knowledges.

The tongue, which is outside, makes it manifest. It also proclaims about the honour and shame of the body. And it speaks, / unveiling the pain of the body that is sick from its sores.

That is also what Jesus / is like, who shall be sent from the greatness. / He manifests and reveals about everything, both the external and the internal, both what is above and what is below / or the ships of light that are seen. He is the one who unveils about them. He is also the one who reveals about the glory, and the greatness that dwells in them. And regarding this beating and wounding of the living soul, Jesus is the one who reveals it. / he also preaches 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 secret or visible.

Once again, at one of the times when the apostle entered to the presence of King Shapur. He gave him a greeting, turned, and went away from before King Shapur. He stood on a quayside that was built upon the bank of the mighty river Tigris. At that time it was the month of Ph[r]/mouthi. The river Tigris was engorged with many waters; it had surged up and swelled and burst forth beneath the great force of the flood, so that the waters flowed down and poured into the gates of the city, they [...] (153) only, but the waters flowed into 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] too; since all the [g]ood works that the holy church performs are written down in it. Every thing that it may entreat its father for, so that [...] ease in the world. And at the last [...] est before him. They are present in [...] (183)s]ting and prayers and good works that [...] them. It shall go up and be rev[ea]led b/efore the blessed Christ. He shall answer it [...] he [gives] power and makes it at ease [...] Indeed, [d]ue to this, I say to you: [...] each [...] and entreaty, since a [...] prayer. Everything that you will ask [...] will be given to you, if [...] perfect. [Further, it] ha[pp]ened one time while our master Manichaios, [...enlightener, was staying in the ci]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 short while sitting down, before delay elapsed, King Sha[p]ur enquired after him another time. He sent, he called for 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 returned and came to the congregation. Also, a third occasion, King Sh[ap]ur enquired after and called for him; and he returned to him once more. Then one of his disci[pl]es made a retort. Aurades by name, [...] 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 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 [...] 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 two to three times [...] / in their land according to their heart [...] and the wise man [...] / they { } 100 [...] (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 [...] 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 [...] 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 wo[rk]s / [are evil.

I crossed] the seas another time. I took [...] India. I went up to the land of pe[rsia. / I le]apt from the sea and went [...] the land of Persia and its ci[ties [...] / in this living truth that is with me [...] to the [li]ght of [...] proclaim [...] the powers and the [au]thorities [...] and the holders of authority [...] en]lightener [...] in the land of Persia [...] body [...] because of this truth that I proclaimed, si/[tt]ing in their midst [...] to one another. S[ee25 n]ow, [...] in their land [...] to me the power. The Father [...] livi[ng [...] all occasions.

The one who [...] to it [...] in the land [...] (186) how strong is it? (The land) tolerates the kings and accepts [the / s]atraps and the governors who are ther[e. It] / stirred [among] them, it was not defeated in their midst [...] it was not able to accept [the truth that I proclaimed] there. It did not [...] I / came [out] from the land of pers[ija]. I went up / [to Me]sene, the city that [...] in this truth that is in me, in [...] I / proc[laimed] this knowledge; I separated [the light from the darkness and] d[iscriminat]ed life from death, what is go[od from] / what is evil, the righteous person from the sin[ner. I proc]lam[ed] the path of life and the command[ments [...] Yet, when they had heard the voice [of truth and life], / the [ru]ln[g-power and the swarm of demons [...] and the race of mankind [...] under wickedness and hatred, they [...] / they did not] allow me, [nor] did they / [permit me] to preach [the tr]uth in [tranquil]lity, the way that it / [s]. See: In [...]20 for they tolerate the kings, they ace[pt [...] and the / caesars and the satraps a[nd the governors who] are f[ound] / among them. Yet, the truth that I proc[laimed] 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

25 Again, [fr]om that place I came to the land of Babylon, the [ci]ty 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 se[parated the light from the dark]30 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 aged / some great wars with me. The lawless judges took me, they watched. They and their rulers and the leaders took me in the midst of their land. If as to me the protection of the Father, who does not help the lawless. Yet I, he helps me at all times against his enemy. Still, they would not permit me in Babylon a single day to journey in their land. / See now: How great is the land of the Assyrians? / It is able to tolerate the kings and accept the eparchs and the generals and the caesars and the governors in it. It did not stir, nor was it defeated before them ... but, on the other hand, to me, it stirred and was disquieted ... It waged against me a multitude of struggles. [Therefore, I left behind me] the Assyrians.

I went to the land of the Medes and Parthians. At that place I played the harp of wisdom; I spoke in this living truth that is with me. The whole land 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 cities are found there. It was able to accept the kings and the leaders who were there; but, on the other hand, it was not able to accept 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 wish to accept me; unless I humbled its rebelliousness ... I have subdued its powers and brought ... all that were there. I have planted in it / ... I have sown this seed of life.

Persia 189.1

Once again the apostle speaks: There are four great kingdoms in the world. [The first is the kingdom (189) of the land of Babylon and of Persia. The second is the kingdom of the Romans. The third is the kingdom of the Axumites. The fourth is the kingdom of Silis. These four great kingdoms exist in the world; there is none that surpasses them. /