The Odes of Solomon

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Ode 12 ܙܡܝܪܬܐ ܝܒ

And It Knows Neither Its Descent nor Its Course

1 He has filled me with utterances of truth,
so that I could speak it.

1 ܡܠܢܝ ܦܬܓܡܐ ܕܫܪܪܐ: ܡܛܠ ܕܐܡܠܠ ܠܗ.

- The poem's subject is the Word aka utterance, ܦܬܓܡܐ.

John 1:1-5 – *1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through Him all things were made, and without Him nothing was made that has been made. 4 In Him was life, and that life was the light of men. 5 The Light shines in the darkness, and the darkness has not overcome it.*

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

- To speak is to participate in the act of creation itself

Psalm 33:6, 9 – *6 By the word of HaShem were the heavens made; and all the host of them by the breath of His mouth. 9 For He spoke, and it was; He commanded, and it stood.*

6 בִּדְבַר יְהוָה, שָׁמַיִם נַעֲשׂוּ; וּבְרוּחַ פִּיו, כָּל-צְבָאָם. 9 כִּי הוּא אָמַר וַיֶּהִי; הוּא-צִוָּה, וַיַּעֲמֹד.

Quran 36:82 – *82 But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.*

82 إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ

Quran 4:171 – *171 The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him.*

171 إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ

- Contemporary Targums similarly speak of God's Memra, מֵימְרָא walking in the garden. This Aramaic Word theology seems to have crossed Jewish-Christian lines.

Targum Onkelos, Genesis 3:8 – *8 They heard the voice of [the Word of] Adonoy Elohim moving in the Garden at the breeze [in the evening] of the day. The man and his wife hid themselves from [the Presence of] Adonoy Elohim among the trees of the Garden.*

8 וּשְׁמָעוּ יָת קַל מֵימְרָא דַּיְיָ אֱלֹהִים מְהַלֵּךְ בְּגִינְתָא לִמְנַח יוֹמָא וְאִיטַּמַּר אָדָם וְאִתְּתֵהּ מִן קֳדָם יְיָ אֱלֹהִים בְּגוֹ אִילַן גִּינְתָא:

- Sara✞ Ptah speaks creation into existance.

2 And like the flowing of water,
truth flowed from my mouth,
and my lips declared its fruits.

2 ܘܐܝܟ ܪܕܝܐ ܕܡܝܐ ܪܕܐ ܫܪܪܐ ܡܢ ܦܘܡܝ: ܘܣܦܘܬܝ ܚܘܝ ܦܐܪܘܗܝ.

- The words we say sow fruit, even divine fruit.

Proverbs 18:21 – *21 Death and life are in the power of the tongue; and they that indulge it shall eat the fruit thereof.*

21 מָוֶת וְחַיִּים, בְּיַד-לָשׁוֹן; וְאֹהֲבֶיהָ, יֹאכַל פִּרְיָהּ.

- Sara✞ recalls the Epistle of James.

James 3:8 – *8 but no man can tame the tongue. It is a restless evil, full of deadly poison.*

- Verse 2′s truth flowing "like water" and verse 6′s word that "never falls" are Isaiah's image of the word that goes out like rain and does not return void.

Isaiah 55:10-11 – *10 For as the rain cometh down and the snow from heaven, and returneth not thither, except it water the earth, and make it bring forth and bud, and give seed to the sower and bread to the eater; 11 So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, except it accomplish that which I please, and make the thing whereto I sent it prosper.*

10 כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן-הַשָּׁמַיִם, וְשָׁמָּה לֹא יָשׁוּב--כִּי אִם-הִרְוָה אֶת-הָאָרֶץ, וְהוֹלִידָהּ וְהִצְמִיחָהּ; וְנָתַן זֶרַע לַזֹּרֵעַ, וְלֶחֶם לָאֹכֵל. 11 כֵּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי, לֹא-יָשׁוּב אֵלַי רֵיקָם: כִּי אִם-עָשָׂה אֶת-אֲשֶׁר חָפַצְתִּי, וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו.

3 And he caused his knowledge to abound in me,
because the mouth of the Lord is the truthful utterance,
and the opening of his light.

3 ܘܐܘܣܦ ܒܝ ܝܕܥܬܗ: ܡܛܠ ܕܦܘܡܗ ܕܡܪܝܐ ܦܬܓܡܐ ܗܘ ܫܪܝܪܐ: ܘܬܪܥܐ ܕܢܘܗܪܗ.

- Literally the Lord's mouth is the door of his light, ܬܪܥܐ ܕܢܘܗܪܗ. This echoes Psalm 119′s opening, פֵּתַח of God's words.

Psalm 119:130 – *130 The opening of Thy words giveth light; it giveth understanding unto the simple.*

130 פֵּתַח דְּבָרֶיךָ יָאִיר; מֵבִין פְּתָיִים.

Sirach 24:3 – *3 I came out of the mouth of the most High, and covered the earth as a cloud.*

3 Ἐγὼ ἀπὸ στόματος ὑψίστου ἐξῆλθον, καὶ ὡς ὁμίχλη κατεκάλυψα γῆν.

- Our friend Watery☸ notes the 8-fold path includes speech as a spoke.

4 And the Most High gave the message to his ages,
the interpreters of his splendor,
and the narrators of his glory,
and the praisers of his thought,
and the proclaimers of his mind,
and the explainers of his works.

4 ܘܝܗܒܗ ܡܪܝܡܐ ܠܥܠܡܘܗܝ: ܡܬܪܓܡܢܐ ܕܐܝܩܪܗ: ܘܡܫܬܥܝܢܐ ܕܫܘܒܚܗ: ܘܡܘܕܝܢܐ ܕܡܚܫܒܬܗ: ܘܡܟܪܙܢܐ ܕܬܪܥܝܬܗ: ܘܡܫܒܚܢܐ ܕܥܒܕܘܗܝ.

- The word ages, ܥܠܡܘܗܝ or aeons.
- The study of a text brings a scripture to life.
- An Islamic framing could emphasize verbal transmission.

5 For the utterance's fluent eloquence is beyond expression,
and like its expression, so are its swiftness and sharpness,
and its course is endless.

5 ܩܠܝܠܘܬܗ ܓܝܪ ܕܦܬܓܡܐ ܕܠܐ ܡܬܡܠܠܢܐ ܐܝܬܘܗܝ: ܘܐܝܟ ܡܡܠܠܘܬܗ ܗܟܢܐ ܐܦ ܩܠܝܠܘܬܗ ܘܚܪܝܦܘܬܗ: ܘܕܠܐ ܣܟܐ ܐܝܬܘܗܝ ܡܪܗܛܢܘܬܗ.

- The Epistle to the Hebrews uses this same metaphor of the word as blade.

Hebrews 4:12 – *12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

12 ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

- Our friend Jack✞ notes that truth is not always so positive to those unready to hear it. It creates conflict.

Matthew 10:34 –

Thomas 16 – *16 Jesus said: "Perhaps people think that I have come to cast peace upon the world, but they do not realize that I have come to cast various divisions upon the world: fire, sword, war. For five will be in a house; three will be against two, and two against three; the father against the son, and the son against the father, and they will stand alone."*

- Beyond measure and comprehension.

Secret John 2:23-27 – *23 The One is majestic. The One is measureless majesty. 24 Chief of all Realms, Producing all realms. Light, Producing light. Life, Producing life. Blessedness, Producing blessedness. Knowledge, Producing knowledge. Good, Producing goodness. Mercy, Producing mercy. Generous, Producing generosity. 25 It does not "possess" these things. 26 It gives forth light beyond measure, beyond comprehension. 27 What can I say?*

23 ⲟⲩⲙⲉⲅⲉⲑⲟⲥ ⲡⲉ ⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲡⲁⲕⲉⲣⲁⲓⲟⲥ ⲛ̄ⲁⲧϣⲓⲧϥ̄. 24 ⲟⲩⲁⲓⲱⲛ ⲡⲉ ⲉϥϯ ⲛ̄ⲟⲩⲁⲓⲱⲛ ⲟⲩⲱⲛϩ ⲡⲉ ⲉϥϯ ⲛ̄ⲟⲩⲱⲛϩ ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉ ⲉϥϯ ⲛ̄ⲟⲩⲙⲛ̄ⲧⲙⲁⲕⲁⲣⲓⲟⲥ ⲟⲩⲅⲛⲱⲥⲓⲥ ⲡⲉ ⲉϥϯ ⲛ̄ⲟⲩⲥⲟⲟⲩⲛ ⲟⲩⲁⲅⲁⲑⲟⲥ ⲡⲉ ⲉϥϯ ⲛ̄ⲟⲩⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ ⲟⲩⲛⲁⲉ ⲡⲉ ⲉϥϯ ⲛ̄ⲛⲟⲩⲛⲁ ⲙⲛ̄ ⲟⲩⲥⲱⲧⲉ ⲟⲩⲭⲁⲣⲓⲥ ⲡⲉ ⲉϥϯ ⲛ̄ⲟⲩϩⲙⲟⲧ 25 ⲟⲩⲭ ϩⲟⲧⲓ ϫⲉ ⲟⲩⲛ̄ⲧⲁⲥϥ̄ 26 ⲁⲗⲗⲁ ϫⲉ ⲉϥϯ ⲙ̄ⲡⲟⲩⲟⲉⲓⲛⲉ ⲛ̄ⲁⲧϣⲓⲧϥ̄ ⲛ̄ⲁⲧⲧⲉϩⲟϥ 27 ⲡⲱⲥ ϯϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲕ ⲉⲧⲃⲏⲏⲧϥ̄.

6 And never does it fall, but it remains standing,
and it knows neither its descent nor its course.
7 For like its work, so is its hope,
for it is the light and the dawning of thought.

6 ܘܠܐ ܡܬܘܡ ܢܦܠ ܐܠܐ ܡܩܘܡ ܗܘ ܩܐܡ: ܘܠܐ ܝܕܥ ܡܚܬܬܗ ܐܦܠܐ ܐܘܪܚܗ. 7 ܐܝܟ ܕܥܒܕܗ ܗܟܢܐ ܡܣܟܝܢܘܬܗ: ܢܘܗܪܐ ܓܝܪ ܘܕܢܚܗ ܕܡܚܫܒܬܐ ܐܝܬܘܗܝ.

Truth 11:5-9 – *He spoke about what is in the heart of the father, and proclaimed his faultless word. Light spoke through his mouth, and his voice brought forth life. He gave them thought and understanding and mercy and salvation, and the spirit of strength derived from the infinity and sweetness of the father. He became a path for those who went astray and knowledge for those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled.*

ⲉϥϣⲉϫⲉ ⲁⲡⲉⲧϩⲛ̄ ⲫⲏⲧ ⲙ̄ⲡⲓⲱⲧ· ⲉⲁϥⲉⲓⲛⲉ ⲁⲃⲁⲗ ⲙ̄ⲡϣⲉϫⲉ ⲛ̄ⲁⲧϣⲧⲁ· ⲉⲁϥϣⲉϫⲉ ⲁⲃⲁⲗ ϩⲛ̄ ⲣⲱϥ ⲛ̄ϭⲓ ⲡⲟⲩⲁⲉⲓⲛ ⲟⲩⲁϩⲛ̄ ϯⲥⲙⲏ ⲛ̄ⲧⲟⲟⲧϥ̄ ⲛ̄ⲧⲁⲥⲙⲓⲥⲉ ⲙ̄ⲡⲓⲱⲛϩ̄· ⲁϥϯ ⲛⲉⲩ ⲙⲉⲩⲉ ϩⲓ ⲙⲛ̄ⲧⲣⲙ̄ⲛ̄ϩⲏⲧ· ϩⲓ ⲛⲁⲉ ϩⲓ ⲟⲩϫⲉⲉⲓⲧⲉ ϩⲓ ⲡⲡⲛⲉⲩⲙⲁ ⲛ̄ϭⲁⲙ· ⲁⲃⲁⲗ ϩⲛ̄ ϯⲙⲛ̄ⲧⲁⲧⲁⲣⲏϫⲥ̄ ⲛ̄ⲧⲉ ⲡⲓⲱⲧ· ⲟⲩⲁϩⲛ̄ ϯⲙⲛ̄ⲧϩⲗⲁϭ ... ⲁϥϣⲱⲡⲉ ⲉϥⲟⲉⲓ ⲛ̄ⲟⲩⲙⲁⲉⲓⲧ· ⲛ̄ⲛⲉⲉⲓ ⲉⲛⲉⲩⲥⲁⲣⲙ̄ ⲁⲩⲱ ⲟⲩⲥⲁⲩⲛⲉ· ⲛ̄ⲛⲉⲉⲓ ⲉⲧⲟⲓ̈ ⲛ̄ⲁⲧⲥⲁⲩⲛⲉ· ⲟⲩϭⲓⲛⲉ ⲛ̄ⲛⲉⲉⲓ ⲉⲛⲉⲩϣⲓⲛⲉ· ⲟⲩⲁϩⲛ̄ ⲟⲩⲧⲁϫⲣⲟ ⲛ̄ⲛⲉⲉⲓ ⲉⲧⲉⲛⲉⲩⲛⲁⲉⲓⲛ ⲁⲣⲁⲩ ⲟⲩⲙⲛ̄ⲧⲁⲧϫⲱϩⲙ̄ ⲛ̄ⲛⲉⲉⲓ ⲉⲧⲉⲛⲉⲩϫⲁϩⲙ̄.

Thought 10:1-8 – *1 I am the voice that manifested by means of my Thought, because I am he who is in alignment, given that I am called the Thought of the Unseen One. 2 Given that I am called the immutable speech, I am called she who is in alignment. 3 I am one, given that I am undefiled. 4 I am the mother of the voice, speaking in diverse ways, perfecting the All. 6 Knowledge abides inside of me, knowledge of enduring matters. 7 I speak inside all creatures, and I was known by all. 8 I raise the speech of the voice to the hearing of those who have known me, the Sons of Light, though for the second time I have come resembling a female, and have conversed with them.*

1 ⲁⲛⲟⲕ ⲡⲉ ⲡϩⲣⲟⲟⲩ ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲙ̄ⲡⲁⲙⲉⲉⲩⲉ ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲉⲧϩⲁⲧⲣⲉ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲓ̈ ϫⲉ ⲡⲙⲉⲉⲩⲉ ⲙ̄ⲡⲓⲁⲧⲛⲁⲩ ⲉⲣⲟϥ 2 ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲓ̈ ϫⲉ ⲧⲥⲙⲏ ⲉⲧⲉ ⲙⲁⲥϣⲓⲃⲉ ⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲓ̈ ϫⲉ ⲧⲉⲧϩⲟⲧⲣⲉ 3 ⲁⲛⲟⲕ ⲟⲩⲓ̈ⲉ ⲛ̄ⲟⲩⲱⲧ ⲉⲉⲓⲟ ⲛ̄ⲁⲧϫⲱϩⲙⲉ 4 ⲁⲛⲟⲕ ⲧⲉ ⲧⲙⲁⲁⲩ ⲙ̄ⲡϩⲣⲟⲟⲩ ⲉⲉⲓϣⲁϫⲉ ⲛ̄ϩⲁϩ ⲛ̄ⲣⲏⲧⲉ 5 ⲉⲉⲓϫⲱⲕ ⲉⲃⲟⲗ ⲙ̄ⲡⲧⲏⲣϥ 6 ⲉⲣⲉⲡⲥⲟⲟⲩⲛ ϣⲟⲟⲡ ⲛ̄ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ ⲡⲥⲟⲟⲩⲛ ⲛ̄ⲛⲉⲧⲉ ⲙⲛ̄ⲧⲉⲩ ϩⲁⲏ 7 ⲁⲛⲟⲕ ⲡⲉⲧϣⲁϫⲉ ϩⲣⲁⲓ̈ ϩⲛ̄ ⲥⲱⲛⲧ ⲛⲓⲙ ⲁⲩⲱ ⲁⲩⲥⲟⲩⲱⲛⲧ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ̄ ⲙ̄ⲡⲧⲏⲣϥ 8 ⲁⲛⲟⲕ ⲡⲉⲧϯ ⲛ̄ⲧⲥⲙⲏ ⲙ̄ⲡϩⲣⲟⲟⲩ ⲉϩⲣⲁⲓ̈ ⲁⲙⲙⲁⲁϫⲉ ⲛ̄ⲛⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲧ ⲉⲧⲉ ⲛⲁⲉⲓ ⲛⲉ ⲛ̄ϣⲏⲣⲉ ⲙ̄ⲡⲟⲩⲟⲉⲓⲛⲉ ⲁⲓ̈ⲉⲓ ⲇⲉ ⲙ̄ⲡⲙⲁϩⲥⲉⲡ ⲥⲛⲁⲩ ⲙ̄ⲡⲥⲙⲟⲧ ⲛ̄ⲟⲩⲥϩⲓⲙⲉ ⲁⲩⲱ ⲁⲓ̈ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲩ.

8 And by the utterance the ages spoke to one another,
and those who were silent acquired speech.

8 ܘܡܠܝܠܐ ܒܗ ܡܠܠܘ ܚܕ ܠܚܕ: ܘܗܘܘ ܒܡܠܬܐ ܗܢܘܢ ܕܫܬܝܩܝܢ ܗܘܘ.

- Verse 8 is unique for using word, ܡܠܬܐ. The others instead say utterance, ܦܬܓܡܐ.
- The silent acquire speech. Isaiah promises the same for the blind, deaf, lame, and mute.

Isaiah 35:5-6 – *5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.*

5 אָז תִּפָּקַחְנָה, עֵינֵי עִוְרִים; וְאָזְנֵי חֵרְשִׁים, תִּפָּתַחְנָה. 6 אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ, וְתָרֹן לְשׁוֹן אִלֵּם: כִּי-נִבְקְעוּ בַמִּדְבָּר מַיִם, וּנְחָלִים בָּעֲרָבָה.

Thomas 17 – *17 Jesus said: "I will give you what eye has not seen, what ear has not heard, and what hand has not touched, and what has not entered in the human mind."*

- However, one must also consider the meditative layer. One cannot hear the voice of God without first silencing chatter.
- James☸ notes that everyone has the potential to hear, and if they do, those in all ages/aeons come together.

9 And from it came love and harmony,
and they spoke to each other the message they had.
10 And they were urged on by the utterance,
and they knew him who had made them, because they were in harmony.
11 Because the mouth of the Most High spoke to them,
and by it his interpretation flowed quickly.
12 For the Tabernacle of the utterance is the bar nasha,
and the utterance's truth is love.

9 ܘܡܢܗ ܗܘܬ ܚܘܒܐ ܘܫܠܡܘܬܐ: ܘܡܠܠܘ ܚܕ ܠܚܕ ܡܕܡ ܕܐܝܬ ܗܘܐ ܠܗܘܢ. 10 ܘܐܬܥܝܪܘ ܒܦܬܓܡܐ: ܘܝܕܥܘ ܠܗܘ ܕܥܒܕ ܐܢܘܢ: ܡܛܠ ܕܒܫܠܡܘܬܐ ܗܘܘ. 11 ܡܛܠ ܕܡܠܠ ܠܗܘܢ ܦܘܡܗ ܕܡܪܝܡܐ: ܘܪܗܛ ܒܗ ܦܘܫܩܗ. 12 ܡܥܡܪܐ ܓܝܪ ܕܦܬܓܡܐ ܒܪ ܐܢܫܐ ܗܘ: ܘܫܪܪܗ ܚܘܒܐ ܗܘ.

- *Bar nasha* is the Aramaic of Daniel's vision, wherein "one like a son of man" appears in the clouds.

Daniel 7:13 – *13 I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and he was brought near before Him.*

13 חָזֵה הֲוֵית, בְּחֶזְוֵי לֵילְיָא, וַאֲרוּ עִם-עֲנָנֵי שְׁמַיָּא, כְּבַר אֱנָשׁ אָתֵה הֲוָא; וְעַד-עַתִּיק יוֹמַיָּא מְטָה, וּקְדָמוֹהִי הַקְרְבוּהִי.

- The Tabernacle reflects God's presence moving with us in a foreign place.

John 1:14 – *14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

14 καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός), πλήρης χάριτος καὶ ἀληθείας.

- James☸

Ode 12:12 –

- TODO: Serenya Thunder utterance of my name

13 Blessed are they who by means of it have understood everything,
and have known the Lord in his truth.
Hallelujah!

13 ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܒܗ ܐܣܬܟܠܘ ܟܠ ܡܕܡ: ܘܝܕܥܘ ܠܡܪܝܐ ܒܫܪܪܗ. ܗܠܠܘܝܐ.

- Blessed are they, ܛܘܒܝܗܘܢ, the Beatitudes' formula.

Thought 2 – *1 I am a quietly echoing voice.*
2 I exist from the beginning.
3 I am inside the Silence that encompasses all of them,
4 [36] and it is the concealed voice that abides inside me,
inside the ungraspable, immeasurable Thought,
inside the immeasurable Silence.

5 I descended into the center of the netherworld,
and I shone downward onto the darkness.
6 I caused the water to swell.
7 I am concealed inside illuminated waters.

8 In stages I caused the All to shine by my Thought.
9 I am loaded with the voice.
10 By means of me knowledge emerges.
11 I dwell inside the unspeakable and the unknowable.

12 I am insight and knowledge,
articulating a voice by means of Thought.
13 I am the true voice.
14 I echo inside everyone,
and they become aware of it,
given that a seed abides inside of them.

15 I am the Thought of the Father,
and by means of me the voice emerged,
the knowledge of perpetual matters.
16 I exist in the mode of Thought for everyone,
being united with the unknowable and ungraspable Thought.

17 I, even I disclosed myself among everyone who recognized me,
18 because I am united with everyone by means of a concealed Thought and a sublime voice,
even a voice from Unseen Thought,
19 and it is immeasurable, given that it abides inside the immeasurable one.

1 ⲁⲛⲟⲕ ⲟⲩϩⲣⲟⲟⲩ ⲉϥϣⲁϫⲉ ϩⲛ̄ ⲟⲩϩⲏⲥⲩⲭⲏ 2 ⲉⲉⲓϣⲟⲟⲡ ϫⲛ̄ ⲛ̄ϣⲟⲣⲡ 3 ⲉⲉⲓϣⲟⲟⲡ ϩⲣⲁⲓ̈ ϩⲛ̄ ϯⲙⲛ̄ⲧⲕⲁⲣⲱⲥ ⲉⲧⲙ̄ⲡⲕⲱⲧⲉ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ ⲙ̄ⲙⲁⲩ 4 ⲁⲩⲱ ⲡϩⲣⲟⲟⲩ ⲡⲉ ⲉⲧϩⲏⲡ ⲉⲧϣⲟⲟⲡ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ ϩⲣⲁⲓ̈ ϩⲙ̄ ⲡⲙⲉⲉⲩⲉ ⲛ̄ⲁⲧⲧⲉϩⲟϥ ⲛ̄ⲁⲧϣⲓⲧϥ ϩⲣⲁⲓ̈ ϩⲛ̄ ϯⲙⲛ̄ⲧⲕⲁⲣⲱⲥ ⲛ̄ⲁⲧϣⲓⲧⲥ

5 ⲁⲛⲟⲕ ⲁⲉⲓⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉⲧⲙⲏⲧⲉ ⲛ̄ⲁⲙⲛ̄ⲧⲉ ⲁⲉⲓⲡⲣ̄ⲣⲓⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲙ̄ ⲡⲕⲁⲕⲉ 6 ⲁⲛⲁⲕ ⲡⲉⲛⲧⲁⲉⲓⲃⲉⲃⲉ ⲙ̄ⲡⲙⲟⲟⲩ 7 ⲁⲛⲟⲕ ⲡⲉⲧϩⲏⲡ ϩⲣⲁⲓ̈ ϩⲛ̄ ϩⲉⲛⲙⲟⲟⲩ ⲉⲩⲡⲣ̄ⲣⲓⲱⲟⲩ

8 ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲉⲓⲡⲣ̄ⲣⲓⲉ ⲙ̄ⲡⲧⲏⲣϥ ⲕⲁⲧⲁ ⲙⲉⲣⲟⲥ ϩⲣⲁⲓ̈ ϩⲙ̄ ⲡⲁⲙⲉⲉⲩⲉ 9 ⲁⲛⲟⲕ ⲡⲉⲧⲟⲧⲡ ⲙ̄ⲡϩⲣⲟⲟⲩ 10 ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ ⲉϣⲁⲥⲉⲓ ⲉⲃⲟⲗ ⲛ̄ϭⲓ ⲧⲅⲛⲱⲥⲓⲥ 11 ⲉⲉⲓϣⲟⲟⲡ ϩⲛ̄ ⲛⲓⲁⲧϣⲁϫⲉ ⲙ̄ⲙⲟⲟⲩ ⲙⲛ̄ ⲛⲓⲁⲧⲥⲟⲩⲱⲛⲟⲩ

12 ⲁⲛⲟⲕ ⲡⲉ ⲧⲁⲓⲥⲑⲏⲥⲓⲥ ⲙⲛ̄ ⲡⲥⲟⲟⲩⲛ ⲉⲉⲓⲧⲉⲩⲟ ⲛ̄ⲟⲩϩⲣⲟⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ̄ ⲛ̄ⲟⲩⲙⲉⲉⲩⲉ 13 ⲁⲛⲟⲕ ⲡⲉ ⲡϩⲣⲟⲟⲩ ⲉⲧϣⲟⲟⲡ 14 ⲉⲉⲓϯ ϩⲣⲁⲩ ϩⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲁⲩⲱ ⲥⲉⲥⲟⲟⲩⲛ ⲙ̄ⲙⲁⲥ ⲉⲣⲉⲟⲩⲥⲡⲉⲣⲙⲁ ϣⲟⲟⲡ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲟⲩ

15 ⲁⲛⲟⲕ ⲡⲉ ⲡⲙⲉⲉⲩⲉ ⲙ̄ⲡⲓⲱⲧ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ ⲁϥⲣ̄ϣⲟⲣⲡ ⲛ̄ⲉⲓ ⲉⲃⲟⲗ ⲛ̄ϭⲓ ⲡϩⲣⲟⲟⲩ ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲡⲥⲟⲟⲩⲛ ⲛ̄ⲛⲉⲧⲉⲙⲛ̄ⲧⲉⲩ ϩⲁⲏ 16 ⲉⲉⲓϣⲟⲟⲡ ⲙ̄ⲙⲉⲉⲩⲉ ⲙ̄ⲡⲧⲏⲣϥ ⲉⲉⲓϩⲁⲧⲣⲉ ⲁϩⲟⲩⲛ ⲁⲡⲙⲉⲉⲩⲉ ⲛ̄ⲁⲧⲥⲟⲩⲱⲛϥ ⲁⲩⲱ ⲛ̄ⲁⲧⲧⲉϩⲟϥ

17 ⲁⲉⲓⲟⲩⲟⲛϩⲧ ⲉⲃⲟⲗ ⲁⲛⲟⲕ ⲛ̄ϩⲣⲁⲓ̈ ϩⲛ̄ ⲛⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲧ ⲧⲏⲣⲟⲩ 18 ϫⲉ ⲁⲛⲟⲕ ⲛ̄ⲅⲁⲣ ⲡⲉⲧϩⲁⲧⲣⲉ ⲙⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲛ̄ϩⲣⲁ ϩⲙ̄ ⲡⲙⲉⲉⲩⲉ ⲉⲧϩⲏⲡ ⲁⲩⲱ ϩⲛ̄ ⲟⲩϩⲣⲟⲟⲩ ⲉϥϫⲟⲥⲉ ⲁⲩⲱ ⲟⲩϩⲣⲟⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲙ̄ⲡⲙⲉⲉⲩⲉ ⲛ̄ⲁⲧⲛⲁⲩ ⲉⲣⲟϥ 19 ⲁⲩⲱ ⲟⲩⲁⲧϣⲓⲧϥ ⲡⲉ ⲉϥϣⲟⲟⲡ ϩⲙ̄ ⲡⲓⲁⲧϣⲓⲧϥ.