Again, the Enlightener spoke: Three conduits are found in the entire Zone (running) from the depth to the height.

The first conduit is the root of all the higher powers: those that are found in all the heavens; those that come down (and) are bound to the lower earths. Since the lower earth is the hide, the garment, and the body of higher powers in the heavens. For when the Father of Life established the worlds of heaven, he stripped them of their bodies (and) threw them to the lower earths. While the upper worlds became psychic and pneumatic, the lower worlds became somatic and carcass-like . . .

Because of this, he . . . the powers of heaven (and) sealed it on their bodies and their carcasses that are in the earths, so that when Life comes up from the fullness of these earths, it may be completely drawn to the height through the roots of the heavenly, those that are nailed in their bodies, and all Life will be distilled from these places. The dregs, however, that is swept away from the purity which comes up to the height, is left to fall down into the channels of the conduits and flow down to . . . and be thrown into the deep. This is the first conduit, which runs from the powers of heaven to their bodies and their carcasses on the earth. (It) also (runs) from their bodies and [their] carcasses on the earth to the powers of heaven.

The second conduit is the one that runs from the temples and the dwellings and the cities in heaven down to . . .

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186 The precise meaning of $\alpha \gamma \nu \varsigma \epsilon$ is uncertain.

187 According to Theodore bar Khonai, the Living Spirit uses the flayed skins of the Archons, i.e., “their hides” (κομαλοι) (315.10 [Scher]) to construct the heavens and their corpses to construct the earths. This may be the idea reflected by the Coptic term νυκτ ΑΧΗ, which Polotsky/Böhlig translated as das Ausgezogene and Gardner as “stripping off.”

188 Even though the same word, $\alpha \gamma \nu \varsigma \epsilon$, is used, it seems to imply another aspect of the “conduit.”

189 What is being imagined here is some kind of distillation apparatus.
the *Five Kinds of Trees* that grow upon the earth. Life comes up from the Trees to the temples and the cities. But, the Life and the Fire of the heavenly ones comes down to the Trees in their conduits. The third conduit, however, is all the powers and the companions who dwell in all the firmaments, those whose roots run down from them to the *Five Worlds of Flesh* that creep upon the earth, fixed to one another. While Power and Life gather together in the *Worlds of Flesh* and go out from them in various forms, the powers of heaven draw it to them upwards through the conduits. [The] dregs, however, and the desires and the evils and the wraths, which abound in the powers [of] heaven, they are poured their various conduits. They are poured into human beings [and] the rest of the beasts. When the heavenly cause the dregs, the stink, and the poison to flow down to the creations of flesh below, the creations abound in desire, in wrath, (and) in evil [through] the energy of their fathers on high.

The Apostle [spoke]: As for the wheel of the stars. It does not have a root on this earth but its roots are bound in the *Five Worlds* and the *Five Trees*, even though you tell us that the wheel has no root? For you have told us that as everything diminishes on the earth, the powers above in the heavens gather it through a conduit. Also, we see that every thing which happens to a man—whether wealth comes to him or he is struck by poverty, his sickness or his health—it happens to him through the Zodiac and the stars under which he was begotten. Then he spoke to his disciples: That which I proclaimed to you—that the wheel has no root—I proclaimed it to you correctly. It is certainly correct here, since when the

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190 This may indicate an originally separate chapter.