Psalm CCXXVIII
of the Manichaean Bema Psalms

He anointed him in his power,
he made him perfect by the Spirit of his love.
Implore him all.

He appointed him to three powers,
to tribulation, to the right hand, to bliss.
Implore him all.
He gave into his hands the medicine of life
that he might heal the wounded.
Implore him all.

He gave light with his Light to our Lamps.
Put oil into them by your faith.
Implore him all.

He gave the helmsman to the ships;
the butter he brought to the warm milk.
Implore him all.

He gave the bread of life to the hungry;
the clothing he brought to the naked.
Implore him all.

He gave light by his love to our Intelligence;
he made his faith shine in our Reason.
Implore him all.

He brought perfection to our Thought,
long-suffering to our Counsel.
Implore him all.

He bestowed Wisdom on our Intention
that it might be as butter for us.
Implore him all.

He wounded with his trumpet
in the worlds that are far, that are near, he roused them all.
Implore him all.
The ruler of the earth rose up against him
and persecuted him in his cities.
Implore him all.

He assumed the heart of his judges
that they might condemn him like the impious.
Implore him all.

They shut him up in their prisons
and loaded his limbs with iron.
We implore him.

They counseled against him in their evil counsels
that they might cast a slur on him daily.
Implore him all.
In the power of his glorious Father . . .
. . . he gave his Spirit.
Implore him all.

He was put to shame, the judge of lawlessness,
he brought his wrath down upon his body.
Implore him all.

They hung his head upon the gate,
knowing not what they were doing.
Implore him all.

The wise ones also that are among men
bore witness concerning his eminence.
Implore him all.

Let us bless him now, my brethren,
and sing to him in one spirit.
Implore him all.

We pray thee all of us together,
the Elect and the Believers.
Implore him all.

Do not make reckoning with us now, our Lord,
according to the multitude of our sins.
Implore him all.

Glory to the Father,
who sent thee for the salvation of thy holy Churches.
Implore him all.

Glory and victory to the Paraclete,
our Light, Man, and the soul of Mary.
Implore him all.
Psalms to Jesus

Psalm I

Come, my Savior Jesus, do not forsake me. Jesus, thee have I loved, I have given my soul . . . . . . . armor (?) ; I have not given it rather to the foul (?) lusts of the world. Jesus, do not forsake me. Lo, the glorious armor wherein thou haste girded thy . . . holy commandment, I have put it upon my limbs, I have fought against my enemies. Jesus, do not forsake me.

I, wandered into the whole world, I, witnessed all the things that are in it, I saw that all men run vainly too and fro. Jesus, do not forsake me.

O how long is the evil genius and madness of the Darkness wherein they have been bound; for they have forgotten God, who came and gave himself up to death for them. Jesus, do not forsake me.

When I saw these things, my Lord, I took thy hope and made myself strong upon it. Thy yoke which thou didst enjoin on me, I did not refuse it, my Lord. Jesus, do not forsake me.

Thy excellent commandments which thou didst enjoin on me I have fulfilled them my Savior. Thy lamps of Light, I have not suffered my enemies to put them out. Jesus, do not forsake me.

Now I call to thee in the anguish of my soul that thou mayest have compassion upon me; for the powers of heaven and earth desire to submerge me. Jesus, do not forsake me.

O my prayers and my fasts and my virginity which I have perfected in thy name; for this is the hour of dread, wherein I need thee.
I beheld my judge, I was not confounded at all in my deeds
that I have done. He gave me victoriously into the hands
of the angels (?) and they escorted me to his kingdom.
Jesus, do not forsake me.

My brethren, be not hesitant in doing good
by night and by day; for that which a man plants ( ?)
the same shall he reap.
Jesus, do not forsake me.

The light-armed in the fight consume one another for
a garland that passes away; and they shall be stripped of
their (?). . . and shall pay the penalty for that which
they have done.
Jesus, do not forsake me.

He that . . . after you is a great one; for you have conquered
heaven and earth, the powers and principalities,
and you shall rest yourselves in your new Aeon.

Glory and Victory to our Lord, our Light, Mani,
and his holy Elect, and the soul of the blessed
Mary, Theona.
Taste and Know that the Lord is Sweet
(Preparation for Communion)

Taste and Know that the Lord is sweet.
Christ is the word of Truth; he that hears it shall live.

I tasted a sweet taste, I found nothing sweeter than the word of Truth.
Taste and Know that the Lord is sweet.

I tasted a sweet taste, I found nothing sweeter than the name of God.
Taste and Know that the Lord is sweet.

I tasted a sweet taste, I found nothing sweeter than Christ.

Where is there a kind mother like my mother, Love?
Where is there a kind father like my father, Christ?
What honey is so sweet as this name, Church?

Wisdom invites you, that you may eat with your Spirit.
Lo, the new wine has been broached; lo, the cups have been brought in.

Drink what you shall drink, gladness surrounding you.

Eat that you may eat, glad in your Spirit.

The Bride is the Church, the Bridegroom is Christ.
The Bride is the soul, the Bridegroom is Jesus.

Rejoice, and know you are the sons of the Light.

This is the true joy that will endure with us!

Here is words of wisdom, hear:
He that humbleth himself shall be received,
he that exalteth himself in self-glory, shall be humbled.

He that dies lives, he that labours has his rest.
After the labour is the rest, after sorrow there is joy again.
Let us rejoice in this joy from the aeons of aeons.
Glory and honour to Jesus, the Majesty of the holy ones,
and his holy Elect, and the soul of our Church, the Blessed Mary.
Excerpt from the *Kephalia of the Prophet*

Concerning the three blows struck at the enemy on account of the light.

He turned again and said:

"The Darkness, the Enemy, on the other hand, received three hard blows and suffered three wars and menacing perils on the part of the Light in these three wars."

"The first blow: He was removed from the center and separated from his Land of Darkness, from whence he had come. He was vanquished in the first war and seized and bound by the Living Soul."

"The second blow: This is the time when he is dissolved and melted away in the great fire and destroyed and annihilated, out of the images, which are all the things in which he exists, and gathered into the fetters corresponding to his first appearance, and so he shall become as he was at the very beginning."

"The third blow, which will strike the Enemy, is the setting in of the end, and the male is parted from the female. The male shall be chained up in the bolos [heap] but the female shall be cast into the grave. He shall be divided into pieces [ . . . . ] stone in their center of all generations and eternities."

"This is the manner the Enemy shall be bound, in heavy and painfull bondage from which there is no way out, ever, but they have succeeded in separating him off and have separated him off for eternity."

"For this reason I say to my loved ones: Hearken to my words which I proclaim to thee. Hold fast to the works of life!"

"Endure persecutions and temptations, which will come to you, fortify yourselves in these commandments which I gave you, that you may escape the second death and these last bonds, in which there is no hope of life, and that you may avoid the evil end of the deniers and blasphemers who have seen the truth with their own eyes and have turned away from
it. They shall come unto the Place of Punishment at which there is no day of life. For the shining Light shall hide from them, and from that hour onward they shall not see it. The wind and the air shall be taken from them, and from them they shall receive no breath of life from that hour onward. Water and dew shall be removed from them and they shall never again taste these."

"Hail to all those who escape the end of the sinners and deniers and avoid the ruin which confronts them in concealing for all eternity!"
A Few Buddhist Teachings
of the Manichaean Orthodox Church

For the Manichaean, their founder Mani was the Comforter promised by Yeshu (Jesus) as recorded in John 15:26. They also thought him the Maitreye, the returning Buddha, long awaited in Buddhist lands. Mani traveled to the Indus valley of India in 241 C.E. and converted the Buddhist Turin Shah who hailed Mani as the Buddha and said:

"Of all these things you are the greatest and the brightest, for in truth, you are yourself the Buddha!" (Parthian Manichaean Document)

A certain Gwandesh is also recorded as saying, upon meeting Mani and hearing him teach:

"And now I know in truth that you are the Buddha and the Apostle!" (Eastern Manichaean Document) "

Mani is also called "God Buddha" in Sogdian texts and is often addresses as "Maitraya". In a Bema Festival Hymn we read:

"Buddha Maitreya has come, Mar Mani, the Apostle, he brought victory from the Righteous God." (Manichaean Document)

Chinese Manichaean texts speak of the "Living Soul" within each person as the "Buddha Nature" and of the five sons of the Primal man as the Five Families of Buddhas. This was called the five elements of the "Suffering Jesus (Jesus Patibulis) in the west, but by Eastern Manichaean it was called the "Five Buddhas of Light".

Both Buddhists and Manichaens saw the world as a place of imperfection and suffering and both sought enlightenment of the mind through Prajma or Gnosis. In one Manichaean text from the Duanghang Caves in China we are even told that Mani was a reincarnation of both Shakyamuni Buddha and Lao Tzu of the Taoist.