

### Dk iii 150

<sup>M 152</sup> *abar abun jud az ēk ast nē šāyēn kēš ī  
jehūd, ud do ī harv ēk ped tan asmān cāštag ī  
māniyīg, ud hamāg xīrān ud kārān ud tisān  
abun drāy ī sofistāg, hangirdīg andarg*

*az nigēz ī veh dēn*

hād. abun do ī dūr az āgenīn ast nē šāyēn kēš ī jehūd andarg  
ēn-z kū : ka do hamēstār cōnīh abun dūr az āgenīn guftan zīfān  
dārē (×hangārē), cōnīh ī do āgenīn hamēstār abrīn-zamānīhā ped  
ēk gētīg ham-abyuxt būdan cim gōbē ?

ud do abun ī harv ēk ped tan asmān cāštag māniyīg andarg  
ēn-z kū : ka ēk-iz ī ped tan asmān būdan nē šāyed, az-iz astīh jud  
aziš tanān-z pēdāg do ī harv ēk ped tan asmān būdan cōn šāyed ?

ud hamāg xīrān ud kārān ud tisān abun drāy ī sofistāg andarg  
ēn-z kū : ka ēk-iz abrīn-zamānīhā ped do gyāg guftan zīfān  
hangārē, harv jud jud akanārag-zamānīhā ham ped vas gyāg cim  
gōbē ?

**150** About « it is impossible that there could be more than one having no origin » according to the Jewish doctrine, “there are two having no origin, and each one in person is a sky” according to the Manichaeon teaching, and “all things, deeds and affairs have no origin” according to the discourse of Sophists –a brief critical word.