

BYZANTINE GREEK SERIES • VOLUME 2

THE DIVINE NAMES

PSEUDO-DIONYSIUS THE AREOPAGITE

ΠΕΡΙ ΘΕΙΩΝ ΟΝΟΜΑΤΩΝ
ΠΕΡΙ ΜΥΣΤΙΚΗΣ ΘΕΟΛΟΓΙΑΣ
ΠΕΡΙ ΤΗΣ ΟΥΡΑΝΙΑΣ ΙΕΡΑΡΧΙΑΣ

The Divine Names

With the Mystical Theology and the Celestial Hierarchy

with a word-for-word interlinear English translation
preserving the original word order

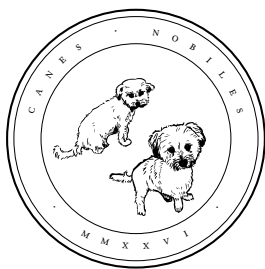


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CONTENTS

THE DIVINE NAMES

I · The Aim of the Treatise	9
II · United and Distinguished Theology	26
III · Prayer, and the Blessed Hierotheus	47
IV · The Good, Light, Beauty, and Yearning	55
V · Being	112
VI · Life	127
VII · Wisdom, Intellect, Word, and Faith	131
VIII · Power, Righteousness, and Salvation	142
IX · Great and Small, Same and Other	154
X · Almighty and Ancient of Days	164
XI · Peace	168
XII · Holy of Holies, King of Kings	179
XIII · The Perfect and the One	182

THE MYSTICAL THEOLOGY

I · The Divine Darkness	193
II · Affirmation and Removal	197
III · The Affirmative and the Negative Theologies	199
IV · The Cause Is Nothing Perceptible	202
V · The Cause Is Nothing Intelligible	203

THE CELESTIAL HIERARCHY

I · The Divine Light	207
II · Unlike Symbols	211
III · What a Hierarchy Is	224
IV · The Name of Angel	229
V · Why All Are Called Angels	236
VI · The Three Triads	238
VII · Seraphim, Cherubim, and Thrones	241
VIII · Dominions, Powers, and Authorities	251
IX · Principalities, Archangels, and Angels	258
X · Summary of the Angelic Orders	266
XI · Why All Are Called Heavenly Powers	269
XII · Why Human Hierarchs Are Called Angels	271
XIII · The Seraph Who Purified Isaiah	274
XIV · The Number of the Angels	286
XV · The Forms of the Angels	287

ΠΕΡΙ ΘΕΙΩΝ ΟΝΟΜΑΤΩΝ

The Divine Names

Dionysius tells Timothy that he will unfold the divine names, saying nothing of the hidden deity beyond what the oracles reveal, since it surpasses being, intellect, and speech. The theologians praise it as monad and Trinity, as cause of all, and as loving mankind in Jesus. Now we know it through symbols and veils; when we are incorruptible we shall see Christ's light as the disciples did at the Transfiguration. Beyond all knowing, it is praised both as nameless and by every name. Leaving the shapes and emblems of the visions to his Symbolic Theology, he will gather the intelligible names from the oracles, and the sacred things must be kept from the uninitiated.

Νῦν δὴ, ὦ μακάριε, μετὰ τὰς θεολογικὰς ὑποτυπώσεις 1
 now indeed O blessed-one after the theological outlines
 ἐπὶ τὴν τῶν θείων ὀνομάτων ἀνάπτυξιν, ὡς ἐφικτόν,
 to the of-the divine names unfolding as (is)-attainable
 μετελεύσομαι. Ἔστω δὲ καὶ νῦν ἡμῖν ὁ τῶν λογίων θεσμός
 I-will-pass let-there-be and also now for-us the of-the oracles ordinance
 προδιωρισμένος, τὸ τὴν ἀλήθειαν ἡμᾶς καταδείξασθαι
 defined-beforehand the the truth us to-demonstrate
 τῶν περὶ Θεοῦ λεγομένων, οὐκ ἐν πειθοῖς σοφίας
 of-the-things about God said not in persuasive of-wisdom
 ἀνθρωπίνης λόγους, ἀλλ' ἐν ἀποδείξει τῆς πνευματοκινήτου
 human words but in demonstration of-the spirit-moved
 τῶν θεολόγων δυνάμεως, καθ' ἣν τοῖς ἀφθέγκτοις
 of-the theologians power according-to which to-the unutterable
 καὶ ἀγνώστοις ἀφθέγκτως καὶ ἀγνώστως συναπτόμεθα,
 and unknown unutterably and unknowingly we-are-joined
 κατὰ τὴν κρείττονα τῆς καθ' ἡμᾶς λογικῆς καὶ
 according-to the better than-the according-to us rational and
 νοερᾶς δυνάμεως καὶ ἐνεργείας ἕνωσιν. Καθόλου τοιγαροῦν
 intellectual power and activity union at-all therefore

οὐ τολμητέον εἰπεῖν, οὔτε μὴν ἐννοῆσαί τι περὶ τῆς
not one-must-dare to-say nor indeed to-conceive anything about the
 ὑπερουσίου καὶ κρυφίας θεότητος, παρὰ τὰ θειωδῶς ἡμῖν
super-substantial and hidden deity beyond the-things divinely to-us
 ἐκ τῶν ἱερῶν λογίων ἐκπεφασμένα. Τῆς γὰρ ὑπὲρ λόγον καὶ
from the sacred oracles revealed of-the for beyond reason and
 νοῦν καὶ οὐσίαν αὐτῆς ὑπερουσιότητος ἀγνωσία, αὐτῇ τὴν
intellect and substance its super-substantiality unknowing to-it the
 ὑπερουσίον ἐπιστήμην ἀναθετόν, τοσοῦτον ἐπὶ τὸ ἄναντες
super-substantial knowledge must-be-ascribed so-far to the uphill
 ἀνανεύοντας, ὅσον ἑαυτὴν ἐνδίδωσι ἢ τῶν θεαρχικῶν
looking-up as-far-as itself yields the of-the thearchic
 λογίων ἀκτίς, πρὸς τὰς ὑπερτέρας αὐγὰς τῇ περὶ τὰ
oracles ray to the higher radiances by-the about the
 θεῖα σωφροσύνη καὶ ὁσιότητι συστελλομένους. Καὶ γὰρ
divine-things temperance and holiness being-restrained and for
 εἴ τι δεῖ τῇ πανσόφῳ καὶ ἀληθεστάτῃ θεολογίᾳ
if at-all (one)-must to-the all-wise and truest theology
 πείθεσθαι, κατὰ τὴν ἀναλογίαν ἐκάστου τῶν νοῶν
to-obey according-to the proportion of-each of-the intellects
 ἀνακαλύπτεται τὰ θεῖα, καὶ ἐποπτεύεται, τῆς θεαρχικῆς
are-revealed the divine-things and are-beheld the thearchic
 ἀγαθότητος ἐν σωστικῇ δικαιοσύνῃ τῶν ἐν μέτρῳ τὴν
goodness in saving justice from-the-things in measure the
 ἀμετρίαν θεοπρεπῶς, ὡς ἀχώρητον, ἀποδιαστελλούσης.
immeasurability God-befittingly as uncontainable separating
 Ὡς περ γὰρ ἄληπτα καὶ ἀθεώρητα τοῖς αἰσθητοῖς ἐστὶ τὰ
just-as for ungraspable and uncontemplated to-the perceptible are the
 νοητά, καὶ τοῖς ἐν πλάσει καὶ τύπῳ τὰ ἀπλὰ καὶ ἀτύπωτα,
intelligible and to-those in fashioning and figure the simple and figureless
 τοῖς τε κατὰ σωμάτων σχήματα μεμορφωμένους, ἢ τῶν
to-those and according-to of-bodies shapes formed the of-the

ἄσωμάτων ἀναφῆς καὶ ἀσχημάτιστος ἀμορφία· κατὰ
 bodiless intangible and shapeless formlessness according-to
 τὸν αὐτὸν τῆς ἀληθείας λόγον ὑπέρκειται τῶν οὐσιῶν ἡ
 the same of-the truth reason transcends the substances the
 ὑπερουσίος ἀοριστία· καὶ τῶν νοῶν, ἡ ὑπὲρ νοῦν ἐνότης·
 super-substantial indefiniteness and the intellects the beyond intellect unity
 καὶ πάσαις διανοίαις ἀδιανόητόν ἐστι τὸ ὑπὲρ διάνοιαν ἔν,
 and to-all thoughts unthinkable is the beyond thought one
 ἄρρητόν τε λόγῳ παντὶ τὸ ὑπὲρ λόγον ἀγαθόν, ἐνὰς ἐνοποιὸς
 ineffable and to-word every the beyond word good benad unifying
 ἀπάσης ἐνάδος, καὶ ὑπερούσιος οὐσία, καὶ νοῦς ἀνόητος
 of-every benad and super-substantial substance and intellect unthinkable
 καὶ λόγος ἄρρητος· ἀλογία καὶ ἀνοησία καὶ ἀνωθυμία,
 and word ineffable wordlessness and non-thought and namelessness
 κατὰ μηδὲν τῶν ὄντων οὐσα· καὶ αἴτιον μὲν τοῦ εἶναι
 according-to nothing of-the beings being and cause indeed of-the being
 πᾶσιν, αὐτὸ δὲ μὴ ὄν, ὡς πάσης οὐσίας ἐπέκεινα, καὶ ὡς
 to-all itself but not being as of-all substance beyond and as
 ἂν αὕτη περὶ ἑαυτῆς κυρίως καὶ ἐπιστητῶς ἀποφαίνουτο.
 — it concerning itself properly and knowingly might-declare
 Περὶ ταύτης οὖν, ὡς εἴρηται, τῆς ὑπερουσίου καὶ κρυφίας 2
 about this then as has-been-said the super-substantial and hidden
 θεότητος οὐ τολμητέον εἰπεῖν, οὔτε μὴν ἐννοῆσαι τι, παρὰ
 deity not one-must-dare to-say nor indeed to-conceive anything beyond
 τὰ θεοειδῶς ἡμῖν ἐκ τῶν ἱερῶν λογίων ἐκπεφασμένα·
 the-things godlike to-us from the sacred oracles revealed
 καὶ γὰρ ὡς αὕτη περὶ ἑαυτῆς ἐν τοῖς λογίοις ἀγαθοπρεπῶς
 and for as it about itself in the oracles good-befittingly
 παραδέδωκεν, ἡ μὲν αὐτῆς ὅ τι ποτέ ἐστιν ἐπιστήμη
 has-banded-down the indeed its what thing ever is knowledge
 καὶ θεωρία, πᾶσιν ἄβατός ἐστι τοῖς οὖσιν, ὡς πάντων
 and contemplation to-all inaccessible is to-the beings as from-all

ὑπερουσίως ἐξηρημένη. Καὶ πολλοὺς τῶν θεολόγων εὐρήσεις
super-substantially set-apart and many of-the theologians you-will-find
 οὐ μόνον ὡς ἀόρατον αὐτὴν καὶ ἀπερίληπτον ὕμνηκότας,
not only as invisible it and incomprehensible having-hymned
 ἀλλὰ καὶ ἀνεξερευνήτον ἅμα καὶ ἀνεξιχνίαστον, ὡς οὐκ
but also unsearchable at-once and untraceable as not
 ὄντος ἵχνους οὐδενός, τῶν ἐπὶ τὴν κρυφίαν αὐτῆς ἀπειρίαν
being trace any of-those to the hidden its infinity
 διεληλυθότων. Οὐ μὴν ἀκοινώνητόν ἐστι καθόλου τὰγαθὸν
having-passed-through not indeed incommunicable is at-all the-good
 οὐδενὶ τῶν ὄντων, ἀλλ' ἐφ' ἑαυτοῦ μονίμως τὴν ὑπερούσιον
to-any of-the beings but in itself abidingly the super-substantial
 ἰδρῦσαν ἀκτῖνα ταῖς ἐκάστου τῶν ὄντων ἀναλόγοις
having-established ray by-the of-each of-the beings proportionate
 ἐλλάμψεσιν ἀγαθοπρεπῶς ἐπιφαίνεται, καὶ πρὸς τὴν ἐφικτὴν
illuminations good-befittingly appears and toward the attainable
 αὐτοῦ θεωρίαν καὶ κοινωνίαν καὶ ὁμοίωσιν ἀνατείνει
its contemplation and communion and likeness stretches-up
 τοὺς ἱεροὺς νόας, τοὺς ὡς θεμιτὸν αὐτῷ καὶ ἱεροπρεπῶς
the sacred intellects those as lawful to-it and sacredly
 ἐπιβάλλοντας, καὶ μήτε πρὸς τὸ ὑπέρτερον τῆς ἐναρμονίως
applying-themselves and neither toward the higher than-the harmoniously
 ἐνδιδομένης θεοφανείας, ἀδυνάτως ἀπαυθαδιζομένους, μήτε
given theophany impotently presuming nor
 πρὸς τὸ κάτωθεν ἐκ τῆς ἐπὶ τὸ χεῖρον ὑφέσεως
toward the downward from the to the worse declension
 ἀπολισθαίνοντας, ἀλλ' εὐσταθῶς τε καὶ ἀκλινῶς ἐπὶ τὴν
slipping but steadfastly both and unbendingly to the
 ἀκτῖνα τὴν αὐτοῖς ἐπιλάμπουσιν ἀνατεινομένους, καὶ τῷ
ray the to-them shining-upon being-stretched-up and by-the

συμμέτρῳ τῶν θεμιτῶν ἐλλάμψεων ἔρωτι μετ' εὐλαβείας
measured of-the lawful illuminations yearning with reverence
 ἱερᾶς, σωφρόνως τε καὶ ὁσίως ἀναπτερομένους.

sacred temperately both and holily taking-wing

Τούτοις ἐπόμενοι τοῖς θεαρχικοῖς ζυγοῖς, οἳ καὶ τὰς 3
these following the thearchic yokes which also the

ὅλας διακυβερνῶσι τῶν ὑπερουρανίων τάξεων ἁγίας
whole steer of-the supercelestial ranks holy

διακοσμήσεις, τὸ μὲν ὑπὲρ νοῦν καὶ οὐσίαν, τῆς θεαρχίας
orderings the indeed beyond intellect and substance of-the thearchy

κρύφιον ἀνεξερευνήτοις καὶ ἱεραῖς νοδὸς εὐλαβείαις, τὰ δὲ
bidden with-unsearching and sacred of-intellect reverences the and

ἄρρήτα σώφρονι σιγῇ τιμῶντες, ἐπὶ τὰς ἐλλαμπούσας ἡμῖν
ineffable by-temperate silence honoring to the illumining us

ἐν τοῖς ἱεροῖς λογίοις αὐγὰς ἀνατεινόμεθα, καὶ πρὸς αὐτῶν
in the sacred oracles radiances we-are-stretched-up and by them

φωταγωγοῦμεθα πρὸς τοὺς θεαρχικοὺς ὕμνους, ὑπ' αὐτῶν
we-are-light-guided to the thearchic hymns by them

ὑπερκοσμίως φωτιζόμενοι, καὶ πρὸς τὰς ἱερὰς ὕμνολογίας
supermundanely being-enlightened and toward the sacred hymnodies

τυπούμενοι, πρὸς τὸ καὶ ὁρᾶν τὰ συμμέτρως ἡμῖν δι'
being-formed toward the both to-see the measuredly to-us through

αὐτῶν δωρούμενα θεαρχικὰ φῶτα, καὶ τὴν ἀγαθοδότην
them given thearchic lights and the good-giving

ἀρχὴν ἀπάσης ἱερᾶς φωτοφανείας ὑμνεῖν, ὥς αὕτη περὶ
principle of-all sacred light-manifestation to-hymn as it about

ἑαυτῆς ἐν τοῖς ἱεροῖς λογίοις παραδέδωκεν. Οἷον,
itself in the sacred oracles has-handed-down as-for-instance

ὅτι πάντων ἐστὶν αἰτία, καὶ ἀρχή, καὶ οὐσία, καὶ ζωή·
that of-all it-is cause and principle and substance and life

καὶ τῶν μὲν ἀποπιπτόντων αὐτῆς ἀνάκλησίς τε καὶ
and of-those indeed falling-away from-it recall both and

ἀνάστασις, τῶν δὲ πρὸς τὸ τοῦ θεοειδοῦς παραφθαρτικὸν
resurrection of-those and toward the of-the godlike corrupting
 ἀπολισθησάντων ἀνακαινισμὸς καὶ ἀναμόρφωσις, τῶν δὲ
having-slipped renewal and reformation of-those and
 κατὰ τινα σάλον ἀνίερων παρακινουμένων ἱδρυσις ἱερά, καὶ
by some tossing unholy being-disturbed foundation sacred and
 τῶν ἐστηκότων ἀσφάλεια, καὶ τῶν ἐπ' αὐτὴν ἀναγομένων
of-those standing security and of-those to it being-led-up
 ἀνατατική χειραγωγία, καὶ τῶν φωτιζομένων ἔλλαμψις, καὶ
elevating guidance and of-those being-enlightened illumination and
 τῶν τελουμένων τελεταρχία, καὶ τῶν θεουμένων θεαρχία,
of-those being-perfected perfecting-source and of-those being-deified thearchy
 καὶ τῶν ἀπλουμένων ἀπλότης, καὶ τῶν ἐνιζομένων ἐνότης
and of-those being-simplified simplicity and of-those being-unified unity
 ἀρχῆς ἀπάσης ὑπερουσίως ὑπεράρχιος ἀρχή, καὶ τοῦ
of-principle every super-substantially super-principal principle and of-the
 κρυφίου κατὰ τὸ θεμιτὸν ἀγαθὴ μεταδότις, καὶ ἀπλῶς
bidden according-to the lawful good imparter and simply
 εἰπεῖν, ἡ τῶν ζώντων ζωή, καὶ τῶν ὄντων οὐσία, πάσης
to-say the of-the living life and of-the beings substance of-all
 ζωῆς καὶ οὐσίας ἀρχὴ καὶ αἰτία, διὰ τὴν αὐτῆς εἰς
life and substance principle and cause because-of the its into
 τὸ εἶναι τὰ ὄντα παρακτικήν καὶ συνοχικήν ἀγαθότητα.
the being the beings bringing-forth and holding-together goodness
 4 Ταῦτα πρὸς τῶν θείων λογίων μεμνήμεθα, καὶ
these(-things) by the divine oracles we-have-been-initiated-into and
 πᾶσαν, ὡς εἰπεῖν, τὴν ἱεράν τῶν θεολόγων ὑμνολογίαν
all as to-say the sacred of-the theologians hymnody
 εὐρήσεις πρὸς τὰς ἀγαθουργοὺς τῆς θεαρχίας προόδους,
you-will-find toward the good-working of-the thearchy processions
 ἐκφαντορικῶς καὶ ὑμνητικῶς τὰς θεωνυμίας διασκευάζουσιν.
manifestingly and hymningly the divine-names arranging

Ὅθεν ἐν πάσῃ σχεδὸν τῇ θεολογικῇ πραγματείᾳ τὴν
whence in all almost the theological treatise the
 θεαρχίαν ὁρῶμεν ἱερῶς ὑμνουμένην, ὡς μονάδα μὲν καὶ
thearchy we-see sacredly hymned as monad indeed and
 ἐνάδα, διὰ τὴν ἀπλότητα καὶ ἐνότητα τῆς ὑπερφυστοῦς
henad because-of the simplicity and unity of-the supernatural
 ἀμερίας, ἐξ ἧς, ὡς ἐνοποιουῦ δυνάμεως, ἐνιζόμεθα, καὶ τῶν
partlessness from which as unifying power we-are-unified and the
 μεριστῶν ἡμῶν ἑτεροτήτων ὑπερκοσμίως συμπτυσσομένων,
divided our othernesses supermundanely being-folded-together
 εἰς θεοειδῇ μονάδα συναγόμεθα, καὶ θεομίμητον ἔνωσιν·
into godlike monad we-are-gathered and God-imitating union
 ὡς Τριάδα δέ, διὰ τὴν τρισυπόστατον τῆς ὑπερουσίτου
as Trinity and because-of the three-hypostased of-the super-substantial
 γονιμότητος ἑκφανσιν, ἐξ ἧς πᾶσα πατριὰ ἐν οὐρανῷ
fruitfulness manifestation from which every fatherhood in heaven
 καὶ ἐπὶ γῆς ἐστι καὶ ὀνομάζεται· ὡς αἰτίαν δὲ τῶν
and on earth is and is-named as cause and of-the
 ὄντων, ἐπειδὴ πάντα πρὸς τὸ εἶναι παρήχθη διὰ τὴν
beings since all-things into the being were-brought-forth because-of the
 αὐτῆς οὐσιοποιὸν ἀγαθότητα· σοφὴν δὲ καὶ καλὴν, ὅτι
its substance-making goodness wise and and beautiful because
 τὰ ὄντα πάντα τὰ τῆς οἰκείας φύσεως ἀπαράφθαρτα
the beings all the-things of-the proper nature uncorrupted
 διασώζοντα, πάσης ἀρμονίας ἐνθέου καὶ ἱερᾶς εὐπρεπείας
preserving of-all harmony inspired and sacred comeliness
 ἐστὶν ἀνάπλεα· φιλάνθρωπον δὲ διαφερόντως, ὅτι τοῖς
are full loving-mankind and especially because with-the
 καθ' ἡμᾶς πρὸς ἀλήθειαν ὀλικῶς ἐν μιᾷ τῶν αὐτῆς
according-to us in truth wholly in one of-the its
 ὑποστάσεων ἐκοινωνήσεν, ἀνακαλουμένη πρὸς ἑαυτὴν καὶ
hypostases it-shared recalling to itself and

ἀνατιθείσα τὴν ἀνθρωπίνην ἐσχατιάν, ἐξ ἧς ἀρρήτως ὁ
taking-up the human extremity from which ineffably the
 ἀπλοῦς Ἰησοῦς συνετέθη, καὶ παράτασιν εἴληφε χρονικὴν
simple Jesus was-composed and extension has-taken temporal
 ὁ αἰδιος, καὶ εἴσω τῆς καθ' ἡμᾶς ἐγεγόνει φύσεως,
the everlasting and within the according-to us had-come nature
 ὁ πάσης τῆς κατὰ πᾶσαν φύσιν τάξεως ὑπερουσίως
the-one of-all the according-to all nature order super-substantially
 ἐκβεβηκὼς μετὰ τῆς ἀμεταβόλου καὶ ἀσυγχύτου τῶν
having-gone-beyond with the unchangeable and unconfused of-the
 οἰκεῖων ἰδρύσεως. Καὶ ὅσα ἄλλα θεουργικὰ φῶτα τοῖς
proper foundation and whatever other divinely-working lights to-the
 λογίοις ἀκολουθῶς ἢ τῶν ἐνθέων ἡμῶν καθηγεμόνων
oracles following the of-the inspired our leaders
 κρυφία παράδοσις ἐκφαντορικῶς ἡμῖν ἐδωρήσατο, ταῦτα
hidden tradition manifestingly to-us has-given these
 καὶ ἡμεῖς μεμνημέθα· νῦν μὲν ἀναλόγως ἡμῖν, διὰ
also we have-been-initiated-into now indeed proportionately to-us through
 τῶν ἱερῶν παραπετασμάτων τῆς τῶν λογίων καὶ τῶν
the sacred veils of-the of-the oracles and of-the
 ἱεραρχικῶν παραδόσεων φιλανθρωπίας, αἰσθητοῖς τὰ
hierarchic traditions love-for-mankind with-perceptible-things the
 νοητά, καὶ τοῖς οὖσι τὰ ὑπερούσια περικαλυπτούσης καὶ
intelligible and with-the beings the super-substantial covering and
 μορφᾶς καὶ τύπους τοῖς ἀμορφώτοις τε καὶ ἀτυπώτοις
forms and figures to-the formless both and figureless
 περιτιθείσης, καὶ τὴν ὑπερφνὴ καὶ ἀσχημάτιστον ἀπλότητα
putting-around and the supernatural and shapeless simplicity
 τῇ ποικιλίᾳ τῶν μεριστῶν συμβόλων πληθυνούσης τε
by-the variety of-the divided symbols multiplying both
 καὶ διαπλαττούσης. Τότε δέ, ὅταν ἄφθαρτοι καὶ ἀθάνατοι
and fashioning then but when incorruptible and immortal

γενόμεθα, καὶ τῆς χριστοειδοῦς καὶ μακαριωτάτης
we-become and of-the Christlike and most-blessed
 ἐφικώμεθα λήξεως, πάντοτε σὺν Κυρίῳ, κατὰ τὸ λόγιον,
we-attain lot always with (the)-Lord according-to the oracle
 ἐσόμεθα, τῆς μὲν ὁρατῆς αὐτοῦ θεοφανείας ἐν πανάγνοις
we-shall-be of-the indeed visible his theophany in all-pure
 θεωρίαις ἀποπληρούμενοι, φανοτάταις μαρμαρυγαῖς ἡμᾶς
contemplations being-filled with-brightest flashings us
 περιανγαζούσης, ἧς τοὺς μαθητὰς ἐν ἐκείνῃ τῇ θειοτάτῃ
shining-around which the disciples in that the most-divine
 μεταμορφώσει· τῆς δὲ νοητῆς αὐτοῦ φωτοδοσίας ἐν ἀπαθεί
transfiguration of-the and intelligible his gift-of-light in impassible
 καὶ αὐλῷ τῷ νῷ μετέχοντες, καὶ τῆς ὑπὲρ νοῦν
and immaterial the intellect partaking and of-the beyond intellect
 ἐνώσεως ἐν ταῖς τῶν ὑπερφανῶν ἀκτίνων ἀγνώστοις καὶ
union in the of-the super-bright rays unknowing and
 μακαρίαις ἐπιβολαῖς, ἐν θειοτέρᾳ μιμήσει τῶν ὑπερουρανίων
blessed applications in more-divine imitation of-the supercelestial
 νοῶν· ἰσάγγελοι γάρ, ὥς ἡ τῶν λογίων ἀλήθειά φησιν,
intellects equal-to-angels for as the of-the oracles truth says
 ἐσόμεθα, καὶ υἱοὶ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. Νῦν δέ,
we-shall-be and sons of-God of-the resurrection sons being now but
 ὥς ἡμῖν ἐφικτόν, οἰκείοις μὲν εἰς τὰ θεῖα συμβόλοις
as for-us (is)-attainable proper indeed for the divine-things symbols
 χρῶμεθα, καὶ τούτων αὖθις ἐπὶ τὴν ἀπλὴν καὶ ἡνωμένην
we-use and-from these again to the simple and united
 τῶν νοητῶν θεαμάτων ἀλήθειαν ἀναλόγως ἀνατεινόμεθα,
of-the intelligible spectacles truth proportionately we-are-stretched-up
 καὶ μετὰ πᾶσαν τὴν καθ' ἡμᾶς τῶν θεοειδῶν
and after all the according-to us of-the godlike
 νόησιν, ἀποπαύοντες ἡμῶν τὰς νοερὰς ἐνεργείας, εἰς τὴν
thought ceasing our the intellectual activities to the

ὑπερούσιον ἀκτῖνα κατὰ τὸ θεμιτὸν ἐπιβάλλομεν, ἐν
super-substantial ray according-to the lawful we-apply in
 ἧ πάντα τὰ πέρατα πασῶν τῶν γνώσεων ὑπεραρρήτως
whicb all the limits of-all the knowledges super-ineffably
 προϋφέστηκεν, ἣν οὔτε ἐννοῆσαι δυνατόν, οὔτε εἰπεῖν,
pre-subsist whicb neither to-conceive (is)-possible nor to-say
 οὔτε ὅλως πως θεωρῆσαι, διὰ τὸ πάντων αὐτὴν
nor at-all in-any-way to-contemplate because-of the from-all it
 ἐξηρημένην εἶναι, καὶ ὑπεράγνωστον, καὶ πασῶν μὲν τῶν
set-apart to-be and super-unknown and of-all indeed the
 οὐσιωδῶν γνώσεων καὶ δυνάμεων τὰς ἀποπερατώσεις ἅμα
substantial knowledges and powers the ends at-once
 καὶ πάσας ὑπερουσίως ἐν ἑαυτῇ προειληφυῖαν, πάντων
also all super-substantially in itself having-anticipated all
 δὲ ἀπεριλήπτῳ δυνάμει, καὶ τῶν ὑπερουρανίων νοῶν
but by-incomprehensible power even the supercelestial intellects
 ὑπεριδρυμένην. Εἰ γὰρ αἱ γνώσεις πᾶσαι τῶν ὄντων εἰσὶ,
established-above if for the knowledges all of-the beings are
 καὶ εἰς τὰ ὄντα τὸ πέρας ἔχουσιν, ἡ πάσης οὐσίας
and in the beings the limit have the-one of-all substance
 ἐπέκεινα καὶ πάσης γνώσεώς ἐστιν ἐξηρημένη.
beyond and of-all knowledge is set-apart

- 5 Καὶ μὴν, εἰ κρείττων ἐστὶ παντὸς λόγου καὶ πάσης
and indeed if better it-is than-every word and all
 γνώσεως, καὶ ὑπὲρ νοῦν καθόλου καὶ οὐσίαν ἱδρυται,
knowledge and beyond intellect wholly and substance is-established
 πάντων μὲν οὐσα περιληπτική, καὶ συναπτική, καὶ
of-all indeed being comprehending and joining and
 συλληπτική, καὶ προληπτική, πᾶσι δὲ αὐτὸς καθόλου
embracing and anticipating to-all but he wholly
 ἄληπτος, καὶ οὔτε αἰσθησις αὐτῆς ἐστιν, οὔτε φαντασία,
ungraspable and neither sense of-it is nor imagination

οὔτε δόξα, οὔτε ὄνομα, οὔτε λόγος, οὔτε ἐπαφή,
nor opinion nor name nor word nor touch
 οὔτε ἐπιστήμη, πῶς ὁ περὶ θείων ὀνομάτων ἡμῖν
nor knowledge how the about divine names by-us
 διαπραγματευθήσεται λόγος, ἀκλήτου καὶ ὑπερωνύμου τῆς
will-be-treated discourse uncallable and super-named the
 ὑπερουσίου θεότητος ἀποδευκνυμένης; Ἄλλ' ὅπερ ἔφημεν,
super-substantial deity being-shown but as we-said
 ἡνίκα τὰς θεολογικὰς ὑποτυπώσεις ἐξετιθέμεθα, τὸ ἓν,
when the theological outlines we-were-setting-forth the one
 τὸ ἄγνωστον, τὸ ὑπερουσίον, αὐτοτάγαθον, ὅπερ ἐστί, τὴν
the unknown the super-substantial the-good-itself which is the
 τριαδικὴν ἐνάδα φημί, τὴν ὁμόθεον, καὶ ὁμοάγαθον, οὔτε
triadic benad I-mean the equally-divine and equally-good neither
 εἰπεῖν, οὔτε ἐννοῆσαι δυνατόν· ἀλλὰ καὶ αἱ τῶν ἁγίων
to-say nor to-conceive (is)-possible but also the of-the holy
 δυνάμεων ἀγγελιοπρεπεῖς ἐνώσεις, ἃς εἴτε ἐπιβολάς, εἴτε
powers angel-befitting unions which whether applications or
 παραδοχὰς χρή φάναι τῆς ὑπεραγνώστου καὶ ὑπερφανοῦς
receptions (one)-must to-say of-the super-unknown and super-bright
 ἀγαθότητος, ἄρρητοί τε εἰς καὶ ἄγνωστοι, καὶ μόνοις
goodness ineffable both are and unknown and in-only
 αὐτοῖς ἐνυπάρχουσι τοῖς ὑπὲρ γνῶσιν ἀγγελικὴν ἡξιωμένους
them are-present the beyond knowledge angelic deemed-worthy
 αὐτῶν ἀγγέλοις. Ταύταις οἱ θεοειδεῖς ἀγγελομιμήτως, ὥς
of-them angels by-these the godlike angel-imitatingly as
 ἐφικτόν, ἐνούμενοι νόες (ἐπειδὴ κατὰ πάσης νοεῖας
(is)-attainable being-united intellects since according-to of-all intellectual
 ἐνεργείας ἀπόπαυσιν ἢ τοιαύδε γίνεται τῶν ἐκθεουμένων
activity cessation the such comes-to-be of-the being-deified
 νοῶν πρὸς τὸ ὑπέρθεον φῶς ἔνωσις) ὑμνοῦσιν αὐτὸ
intellects toward the super-divine light union hymn it

κυριώτατα διὰ τῆς πάντων τῶν ὄντων ἀφαιρέσεως,
most-properly through the of-all the beings removal
 τοῦτο ἀληθῶς καὶ ὑπερφυῶς ἐλλαμφθέντες ἐκ τῆς πρὸς
this truly and supernaturally illumined from the toward
 αὐτὸ μακαριωτάτης ἐνώσεως, ὅτι πάντων μὲν ἐστὶ τῶν
it most-blessed union that of-all indeed it-is the
 ὄντων αἴτιον, αὐτὸ δὲ οὐδέν, ὡς πάντων ὑπερουσίως
beings cause itself but nothing as from-all super-substantially
 ἐξηρημένον. Τὴν μὲν οὖν ὑπερουσιότητα τὴν θεαρχικὴν,
set-apart the indeed then super-substantiality the thearchic
 ὃ τι ποτέ ἐστὶν ἢ τῆς ὑπεραγαθότητος ὑπερῦπαρξις,
what thing ever is the of-the super-goodness super-existence
 οὔτε ὡς λόγον, ἢ δύναμιν, οὔτε ὡς νοῦν, ἢ ζωὴν,
neither as word or power nor as intellect or life
 ἢ οὐσίαν ὑμῆσαι θεμιτὸν οὐδενὶ τῶν ὅσοι τῆς ὑπὲρ
or substance to-hymn lawful for-none of-those who of-the beyond
 πᾶσαν ἀλήθειαν ἀληθείας εἰσὶν ἐρασταί· ἀλλ' ὡς πάσης
all truth truth are lovers but as from-all
 ἕξεως, κινήσεως, ζωῆς, φαντασίας, δόξης, ὀνόματος, λόγου,
disposition movement life imagination opinion name word
 διανοίας, νοήσεως, οὐσίας, στάσεως, ἰδρύσεως, ἐνώσεως,
understanding thought substance rest foundation union
 πέρατος, ἀπειρίας, ἀπάντων ὅσα ὄντα ἐστίν, ὑπεροχικῶς
limit infinity all whatever beings are pre-eminently
 ἀφηρημένην. Ἐπειδὴ δὲ ὡς ἀγαθότητος ὑπαρξις, αὐτῷ τῷ
removed since but as of-goodness existence by-its-very the
 εἶναι, πάντων ἐστὶ τῶν ὄντων αἰτία, τὴν ἀγαθαρχικὴν τῆς
being of-all it-is of-the beings cause the good-originating of-the
 θεαρχίας πρόνοιαν, ἐκ πάντων τῶν αἰτιατῶν ὑμνητέον·
thearchy providence from all the caused must-be-hymned
 ἐπεὶ καὶ περὶ αὐτὴν πάντα, καὶ αὐτῆς ἕνεκα, καὶ αὐτῇ
since also about it all-things and of-it for-the-sake and it

ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῇ συνέστηκε· καὶ
is before all and the all-things in it consist and
 τῷ εἶναι ταύτην, ἢ τῶν ὅλων παραγωγῇ καὶ ὑπόστασις,
by-the being this the of-the wholes bringing-forth and subsistence
 καὶ αὐτῆς πάντα ἐφίεται· τὰ μὲν νοερὰ καὶ λογικά,
and it all-things desire the indeed intellectual and rational
 γνωστικῶς· τὰ δὲ ὑφειμένα τούτων, αἰσθητικῶς· καὶ τὰ
knowingly the and lower than-these perceptively and the
 ἄλλα κατὰ ζωτικὴν κίνησιν, ἢ οὐσιώδη καὶ ἐκτικὴν
others according-to vital movement or substantial and habitual
 ἐπιτηδειότητα.

fitness

Τοῦτο γοῦν εἰδότες οἱ θεολόγοι, καὶ ὡς ἀνώνυμον αὐτὴν 6
this at-any-rate knowing the theologians both as nameless it
 ὕμνουσι, καὶ ἐκ παντὸς ὀνόματος. Ἀνώνυμον μὲν ὡς
they-hymn and from every name nameless indeed as
 ὅταν φασί, τὴν θεαρχίαν αὐτὴν ἐν μιᾷ τῶν μυστικῶν τῆς
when they-say the thearchy itself in one of-the mystical of-the
 συμβολικῆς θεοφανείας ὀράσεων ἐπιπλῆξαι τῷ φήσαντι·
symbolic theophany visions to-rebuke the-one who-said
 Τί τὸ ὄνομά σου; καὶ ὥσπερ ἀπὸ πάσης αὐτὸν θεωνυμικῆς
what the name your and as-it-were from all him God-naming
 γνώσεως ἀπάγουσαν, φάναι τό· Καὶ ἵνατί ἐρωτᾷς τὸ ὄνομά
knowledge leading-away to-say the and why do-you-ask the name
 μου; καὶ τοῦτ' ἔστι θαυμαστόν. Ἡ οὐχὶ τοῦτο ὄντως ἐστὶ
my and this is wonderful is-it not this truly is
 τὸ θαυμαστόν ὄνομα, τὸ ὑπὲρ πᾶν ὄνομα, τὸ ἀνώνυμον,
the wonderful name the beyond every name the nameless
 τὸ παντὸς ὑπεριδρυμένον ὀνόματος ὀνομαζομένου, εἴτε
the beyond-every established-above name named whether
 ἐν τῷ αἰῶνι τούτῳ, εἴτε ἐν τῷ μέλλοντι; Πολυνώνυμον δέ,
in the age this or in the coming many-named and

ὡς ὅταν αὐθις αὐτὴν εἰσάγωσι φάσκουσιν· Ἐγὼ εἰμι ὁ
as when again it they-introduce saying I am the-one
 ὢν· ἡ ζωὴ, τὸ φῶς, ὁ Θεός, ἡ ἀλήθεια, καὶ ὅταν αὐτοὶ
who-is the life the light — God the truth and when themselves
 τῶν πάντων αἴτιον οἱ θεόσοφοι πολυωνύμως ἐκ πάντων
of-the all cause the God-wise many-namedly from all
 τῶν αἰτιατῶν ὑμνωσιν, ὡς ἀγαθόν, ὡς καλόν, ὡς σοφόν,
the caused hymn as good as beautiful as wise
 ὡς ἀγαπητόν, ὡς Θεὸν θεῶν, ὡς Κύριον κυρίων, ὡς
as beloved as God of-gods as Lord of-lords as
 Ἅγιον ἀγίων, ὡς αἰώνιον, ὡς ὄντα, καὶ ὡς αἰώνων αἴτιον·
Holy of-holies as eternal as being and as of-ages cause
 ὡς ζωῆς χορηγόν, ὡς σοφίαν, ὡς νοῦν, ὡς Λόγον, ὡς
as of-life supplier as wisdom as intellect as Word as
 γνώστην, ὡς ὑπερέχοντα πάντας τοὺς θησαυροὺς ἀπάσης
knower as surpassing all the treasures of-all
 γνώσεως, ὡς δύναμιν, ὡς δυνάστην, ὡς Βασιλέα τῶν
knowledge as power as potentate as King of-the
 βασιλευόντων, ὡς παλαιὸν ἡμερῶν, ὡς καὶ ἀγήρω καὶ
reigning as ancient of-days as both ageless and
 ἀναλλοίωτον, ὡς σωτηρίαν, ὡς δικαιοσύνην, ὡς ἀγιασμόν,
unaltered as salvation as righteousness as sanctification
 ὡς ἀπολύτρωσιν, ὡς ἐν μεγέθει πάντων ὑπερέχοντα, καὶ
as redemption as in greatness all surpassing and
 ὡς ἐν αὖρα λεπτῇ. Καί γε καὶ ἐν νόοις αὐτὸν εἶναι
as in breeze gentle and at-least also in intellects him to-be
 φασιν, καὶ ἐν ψυχαῖς καὶ ἐν σώμασι, καὶ ἐν οὐρανῷ
they-say and in souls and in bodies and in heaven
 καὶ ἐν γῇ, καὶ ἅμα ἐν ταυτῷ τὸν αὐτόν, ἐγκόσμιον,
and in earth and at-once in the-same the same in-the-world
 περικόσμιον, ὑπερκόσμιον, ὑπερουράνιον, ὑπερούσιον, ἥλιον,
around-the-world supermundane supercelestial super-substantial sun

ἀστέρα, πῦρ, ὕδωρ, πνεῦμα, δρόσον, νεφέλην, αὐτόλιθον,
star fire water spirit dew cloud very-stone
 καὶ πέτραν, πάντα τὰ ὄντα, καὶ οὐδὲν τῶν ὄντων.
and rock all the beings and nothing of-the beings
 Οὕτως οὖν, τῇ πάντων αἰτία καὶ ὑπὲρ πάντα οὔση, καὶ 7
thus then to-the of-all cause and beyond all being both
 τὸ ἀνώνυμον ἐφαρμόσει, καὶ πάντα τὰ τῶν ὄντων ὀνόματα,
the nameless will-fit and all the of-the beings names
 ἵνα ἀκριβῶς ἢ τῶν ὅλων βασιλεία, καὶ περὶ αὐτὴν
so-that precisely it-may-be of-the wholes kingship and about it
 ἢ τὰ πάντα, καὶ αὐτῆς ὡς αἰτίας, ὡς ἀρχῆς, ὡς πέρας,
may-be the all-things and on-it as cause as principle as end
 ἐξηρημένα, καὶ αὐτή, κατὰ τὸ λόγιον, ἢ τὰ πάντα ἐν
dependent and it according-to the oracle may-be the all-things in
 πᾶσι, καὶ ἀληθῶς ὑμνῆται πάντων ὑποστάτις, ἀρχηγική,
all and truly may-be-hymned of-all founder originating
 καὶ τελειωτική, καὶ συνεκτική, φρουρὰ καὶ ἐστία, καὶ πρὸς
and perfecting and holding-together guard and hearth and toward
 ἑαυτὴν ἐπιστρεπτική, καὶ ταῦτα ἡνωμένως, ἀσχέτως,
itself turning and these(-things) unitedly unrelatedly
 ἐξηρημένως· οὐ γὰρ συνοχήs, ἢ ζωῆs, ἢ τελειώσεως αἰτία
set-apartly not for of-holding-together or of-life or of-perfection cause
 μόνον ἐστίν, ἵνα ἀπὸ μόνης ταύτης, ἢ τῆs ἐτέρας προνοίας,
only it-is so-that from only this or the other providence
 ἢ ὑπεράνυμος ἀγαθότηs ὀνομασθείη· πάντα δὲ ἀπλῶs καὶ
the super-named goodness might-be-named all but simply and
 ἀπεριορίστως ἐν ἑαυτῇ τὰ ὄντα προείληφε, ταῖs παντελεσί
unlimitedly in itself the beings it-has-anticipated by-the complete
 τῆs μιᾶs αὐτῆs καὶ παναιτίου προνοίας ἀγαθότηs, καὶ ἐκ
of-the one its and all-causing providence goodnesses and from
 τῶν ὄντων ἀπάντων ἐναρμονίως ὑμνείται, καὶ ὀνομάζεται.
the beings all harmoniously is-hymned and is-named

8 Καὶ γοῦν οὐ ταύτας μόνας οἱ θεολόγοι τὰς θεωνυμίας
and at-any-rate not these only the theologians the divine-names
 πρεσβεύουσι, τὰς ἀπὸ τῶν παντελῶν ἢ τῶν μερικῶν
honor the from the complete or the partial
 προνοιῶν, ἢ τῶν προνοουμένων, ἀλλὰ καὶ ἀπὸ τινων ἔσθ'
providences or the provided-for but also from certain there-is
 ὅτε θείων φασμάτων ἐν τοῖς ἱεροῖς ἀνακτόροις, ἢ ἄλλοθί
when divine apparitions in the sacred shrines or elsewhere
 που τοὺς μύστας, ἢ τοὺς προφήτας καταλαμψάντων,
somewhere the initiates or the prophets having-shone-upon
 κατ' ἄλλας καὶ ἄλλας αἰτίας τε καὶ δυνάμεις ὀνομάζουσι
according-to other and other causes both and powers they-name
 τὴν ὑπερφαῇ καὶ ὑπερώνυμον ἀγαθότητα, καὶ μορφὰς
the super-luminous and super-named goodness and forms
 αὐτῇ, καὶ τύπους ἀνθρωπικούς, ἢ πυρινούς, ἢ ἡλεκτρίνους
to-it and figures human or fiery or of-electrum
 περιτιθέασι, καὶ ὀφθαλμοὺς αὐτῆς, καὶ ὦτα, καὶ πλοκάμους,
they-put-around and eyes its and ears and locks
 καὶ πρόσωπα, καὶ χεῖρας, καὶ μετάφρενα, καὶ πτερά, καὶ
and faces and hands and backs and wings and
 βραχίονας, καὶ ὀπίσθια, καὶ πόδας ὕμνοισι· στεφάνους τε
arms and hinder-parts and feet they-hymn crowns both
 καὶ θώκους, καὶ ποτήρια, καὶ κρατήρας αὐτῇ, καὶ ἄλλα
and seats and cups and mixing-bowls to-it and other
 ἄττα μυστικὰ περιπλάττουσι, περὶ ὧν ἐν τῇ Συμβολικῇ
certain mystical they-fashion-around about which in the Symbolic
 θεολογίᾳ κατὰ δύναμιν ἐροῦμεν· νῦν δέ, ὅσα τῆς
theology according-to power we-shall-speak now but whatever of-the
 παρούσης ἐστὶ πραγματείας, ἐκ τῶν λογίων συναγαγόντες,
present is treatise from the oracles having-gathered
 καὶ ὥσπερ τινὶ κανόνι τοῖς εἰρημένους χρώμενοι, καὶ πρὸς
and as-it-were a-certain rule the said using and toward

αὐτὰ σκοποῦντες, ἐπὶ τὴν ἀνάπτυξιν τῶν νοητῶν θεωνυμιῶν
them looking to the unfolding of-the intelligible divine-names
 προΐωμεν· καὶ ὅπερ ἀεὶ κατὰ πᾶσαν ἡμῶν θεολογίαν
let-us-proceed and as always in all to-us theology
 ὁ ἱεραρχικὸς θεσμὸς ὑφηγείται, θεοπτικῇ διανοίᾳ τὰς
the bierarchic ordinance guides with-God-seeing understanding the
 θεοειδεῖς ἐποπτεύσωμεν (κυρίως εἰπεῖν) θεωρίας· καὶ ὧτα
godlike let-us-behold properly to-say contemplations and ears
 ἱερὰ ταῖς τῶν ἱερῶν θεωνυμιῶν ἀναπτύξεσι παραθώμεθα, τοῖς
sacred to-the of-the sacred divine-names unfoldings let-us-bring-near to-the
 ἁγίοις τὰ ἅγια, κατὰ τὴν θεῖαν παράδοσιν, ἐνιδρύνοντες, καὶ
holy the holy according-to the divine tradition establishing and
 τῶν ἀμνήτων αὐτὰ γελώτων καὶ ἐμπαιγμῶν ἐξαιρούμενοι,
from-the of-uninitiated them laughter and mockeries removing
 μᾶλλον δὲ αὐτοὺς ἐκείνους, εἴπερ ὅλως εἰσὶ τοιοῦδε τινὲς
rather and themselves those if-indeed at-all are such certain
 ἄνθρωποι, τῆς ἐπὶ τούτῳ θεομαχίας ἀπολυτρούμενοι.
men from-the at this fighting-against-God redeeming
 Σοὶ μὲν οὖν ταῦτα φυλάξαι χρεῶν, ὦ καλὲ Τιμόθεε,
to-you indeed then these(-things) to-guard it-is-needful O good Timothy
 κατὰ τὴν ἱερωτάτην ὑφήγησιν, καὶ μήτε ῥητά, μήτε
according-to the most-sacred guidance and neither spoken nor
 ἔκφορα τὰ θεῖα ποιεῖν εἰς τοὺς ἀμνήτους. Ἐμοὶ δὲ
divulged the divine-things to-make to the uninitiated to-me and
 δοίῃ ὁ Θεὸς θεοπρεπῶς ὑμνήσαι τὰς τῆς ἀκλήτου καὶ
may-grant — God God-befittingly to-hymn the of-the uncalleable and
 ἀκατονομάστου θεότητος ἀγαθουργικὰς πολωνυμίας, καὶ
unnameable deity good-working many-names and
 μὴ περιέλοι λόγον ἀληθείας ἀπὸ τοῦ στόματός μου.
not may-be-take-away word of-truth from the mouth my

Every name for God belongs to the whole deity, as the oracles and Christ's own words about the Father, the Son, and the Spirit show. Some names are common to the Trinity, such as good, being, and wise; others are distinct, such as Father, Son, and Spirit, and the incarnation of Jesus. Lamps lighting one room illustrate the union without confusion, and a seal wholly present in each impression the participation. Quoting Hierotheus on Jesus' deity, he explains how God is multiplied in his gifts while remaining one.

- 1 Τὴν θεαρχικὴν ὅλην ὕπαρξιν ὃ τι ποτέ ἐστιν ἡ
the thearchic whole existence what thing ever is the
αὐτοαγαθότης ἀφορίζουσα καὶ ἐκφαίνουσα πρὸς τῶν
goodness-itself defining and manifesting by the
λογίων ὕμνηται. Καὶ τί γὰρ ἄλλο μαθεῖν ἔστιν ἐκ
oracles has-been-hymned and what for else to-learn is-it-possible from
τῆς ἱερᾶς θεολογίας, ὅποταν φησὶ τὴν θεαρχίαν αὐτὴν
the sacred theology when it-says the thearchy itself
ὕφηγουμένην εἰπεῖν· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεὶς
guiding to-say why me do-you-ask about the good no-one
ἀγαθός, εἰ μὴ μόνος ὁ Θεός. Τοῦτο μὲν οὖν, καὶ ἐν
(is)-good if not only — God this indeed then also in
ἄλλοις ἐξετασθέν, ἡμῖν ἀποδέδεικται, τὸ πάσας ἀεὶ τὰς
other-places examined by-us has-been-shown the all always the
θεοπρεπεῖς θεωνυμίας οὐ μερικῶς, ἀλλ' ἐπὶ τῆς ὅλης καὶ
God-befitting divine-names not partially but regarding the whole and
παντελοῦς, καὶ ὁλοκλήρου καὶ πλήρους θεότητος ὑπὸ τῶν
complete and entire and full deity by the
λογίων ὑμνεῖσθαι, καὶ πάσας αὐτάς, ἀμερῶς, ἀπολύτως,
oracles to-be-hymned and all them partlessly absolutely
ἀπαρτηρήτως, ὁλικῶς, ἀπάσῃ τῇ ὁλότῃ τῆς ὁλοτελοῦς,
indiscriminately wholly to-all the wholeness of-the all-perfect

καὶ πάσης θεότητος ἀνατίθεσθαι. Καὶ γοῦν, ὡς ἐν ταῖς
and all deity to-be-ascribed and at-any-rate as in the
 θεολογικαῖς ὑποτυπώσειςιν ὑπεμνήσαμεν, εἰ μὴ περὶ τῆς
theological outlines we-recalled if not about the
 ὅλης θεότητος φαίη τις τοῦτο εἰρῆσθαι, βλασφημεῖ,
whole deity should-say someone this to-have-been-said he-blasphemes
 καὶ ἀποσχίζειν ἀθέσμως τολμᾷ τὴν ὑπερηνωμένην ἐνάδα.
and to-split lawlessly dares the super-united benad
 Ῥητέον οὖν, ὡς ἐπὶ πάσης θεότητος αὐτὸ ἐκκληπτέον·
it-must-be-said then that regarding all deity it must-be-taken
 καὶ γὰρ αὐτός τε ὁ ἀγαθοφυῆς ἔφη Λόγος· Ἐγὼ ἀγαθός
and for himself both the good-natured said Word I good
 εἰμὶ· καὶ τις τῶν θεολήπτων προφητῶν ὕμνῃ τὸ Πνεῦμα
am and one of-the God-possessed prophets hymns the Spirit
 τὸ ἀγαθόν. Καὶ αἰθις τό· Ἐγὼ εἰμὶ ὁ ὢν, εἰ μὴ καθ’
the good and again the I am he-who is if not concerning
 ὅλης φήσουσι τῆς θεότητος ὑμνεῖσθαι, καθ’ ἐν δὲ μέρος
whole they-will-say the deity to-be-hymned to one but part
 αὐτὸ περιγράψαι βιάσαιντο, πῶς ἀκούσονται τοῦ· Τάδε
it to-circumscribe they-should-force how will-they-bear the thus
 λέγει ὁ ὢν, ὃς ἦν, ὁ ἐρχόμενος, ὁ παντοκράτωρ· καί·
says he-who is who was the coming the almighty and
 Σὺ δὲ ὁ αὐτὸς εἶ· καὶ τό· Πνεῦμα τῆς ἀληθείας τὸ ὄν,
you but the same are and the Spirit of-the truth the being
 ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται; Καὶ εἰ μὴ ὅλην εἶναί
which from the Father proceeds and if not whole to-be
 φασὶ τὴν θεαρχικὴν ζωὴν, πῶς ἀληθῆς ὁ φήσας ἱερός
they-say the thearchic life how true the having-said sacred
 λόγος· Ὡσπερ ὁ Πατὴρ ἐγείρει τοὺς νεκρούς, καὶ ζωοποιεῖ,
word as the Father raises the dead and makes-alive
 οὕτω καὶ ὁ Υἱὸς οὗς θέλει ζωοποιεῖ· καί· Ὅτι τὸ Πνεῦμά
thus also the Son whom he-wills makes-alive and that the Spirit

ἐστι τὸ ζωοποιῶν; Ὅτι δὲ καὶ τὴν κυρείαν ἔχει τῶν
is the life-giving that and also the lordship has of-the
 ὅλων ἢ ὅλη θεότης, περὶ μὲν τῆς θεογόνου θεότητος,
all-things the whole deity about indeed the God-begetting deity
 ἢ τῆς υἱικῆς οὐδὲ εἰπεῖν ἔστιν, ὡς οἶμαι, ποσαχῇ τῆς
or the filial not-even to-say it-is-possible as I-think how-often of-the
 θεολογίας ἐπὶ Πατρὸς καὶ Υἱοῦ διαθρυλλεῖται τὸ Κύριος·
theology regarding Father and Son is-dinned the Lord
 ἀλλὰ καὶ Κύριος τὸ Πνεῦμά ἐστι. Καὶ τὸ καλὸν δὲ καὶ
but also Lord the Spirit is and the beautiful and and
 τὸ σοφὸν ἐπὶ τῆς ὅλης θεότητος ὑμνεῖται, καὶ τὸ φῶς,
the wise regarding the whole deity is-hymned and the light
 καὶ τὸ θεοποιόν, καὶ τὸ αἴτιον, καὶ πάντα ὅσα τῆς ὅλης
and the deifying and the cause and all whatever of-the whole
 θεαρχίας ἐστίν, εἰς πᾶσαν ἀνάγει τὰ λόγια τὴν θεαρχικὴν
thearchy is to all lead-up the oracles the thearchic
 ὑμνωδίαν· περιληπτικῶς μὲν, ὡς ὅταν λέγῃ· Τὰ πάντα
hymnody comprehensively indeed as when it-says the all-things
 ἐκ τοῦ Θεοῦ· διεξοδικῶς δέ, ὡς ὅταν φαίῃ· Τὰ πάντα
from — God discursively and as when it-should-say the all-things
 δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται, καί· Τὰ πάντα
through him and for him have-been-created and the all-things
 ἐν αὐτῷ συνέστηκε· καί· Ἐξαποστελεῖς τὸ πνεῦμά σου,
in him consist and you-will-send-forth the spirit your
 καὶ κτισθήσονται. Καὶ ἵνα συλλήβδην φαίῃ τις, αὐτὸς
and they-will-be-created and so-that in-short might-say someone himself
 ὁ θεαρχικὸς ἔφη Λόγος· Ἐγὼ καὶ ὁ Πατήρ ἐν ἐσμεν,
the thearchic said Word I and the Father one are
 καί, Πάντα ὅσα ἔχει ὁ Πατήρ, ἐμά ἐστι, καί, Πάντα
and all whatever has the Father mine are and all
 τὰ ἐμά, σά ἐστι, καὶ τὰ σά, ἐμά. Καὶ αἰθις, ὅσα
the mine yours are and the yours mine and again whatever-things

ἐστὶ τοῦ Πατρὸς καὶ αὐτοῦ, τῷ θεαρχικῷ Πνεύματι
are of-the Father and of-himself to-the thearchic Spirit
 κοινωνικῶς καὶ ἡνωμένως ἀνατίθῃσι, τὰς θεουργίας, τὸ
communally and unitedly be-ascribes the divine-works the
 σέβας, τὴν πηγαίαν καὶ ἀνέκλειπτον αἰτίαν, καὶ διανομὴν
worship the fountal and unfailing cause and distribution
 τῶν ἀγαθοπρεπῶν δώρων. Καὶ οὐδένα τῶν ἐν τοῖς
of-the good-befitting gifts and no-one of-those in the
 θείοις λογίοις ἀδιαστρόφοις ἐννοίαις ἐντεθραμμένων, οἶμαι
divine oracles with-undistorted conceptions nurtured I-think
 πρὸς τοῦτο ἀντερεῖν, ὅτι τὰ θεοπρεπῇ πάντα τῇ ὅλῃ
to this will-contradict that the God-befitting-things all to-the whole
 θεαρχίᾳ πρόσσεσι κατὰ τὸν θεοτελῆ λόγον. Τούτων
thearchy belong according-to the God-perfect word these
 οὖν ἡμῖν βραχέως μὲν ἐν τούτοις καὶ μερικῶς, ἐν
then by-us briefly indeed in these and partially in
 ἄλλοις δὲ ἱκανῶς ἐκ τῶν λογίων ἀποδεδειγμένων τε
other-places but sufficiently from the oracles shown both
 καὶ διωρισμένων, ὅποιαν ἀναπτύξαι θεωνυμίαν ὀλικὴν
and defined whatever to-unfold divine-name whole
 ἐγχειρήσομεν, ἐπὶ τῆς ὅλης αὐτὴν θεότητος ἐκκληπτέον.
we-shall-attempt regarding the whole it deity must-be-taken
 Εἰ δέ τις φαίη, σύγχυσιν ἡμᾶς ἐν τούτῳ κατὰ 2
if but someone should-say confusion us in this against
 τῆς θεοπρεποῦς διαιρέσεως εἰσάγειν, τὸν τοιόνδε λόγον
the God-befitting distinction to-introduce the such account
 ἡμεῖς οὔτε αὐτὸν οἴομεθα πείθειν ἱκανόν, ὥς ἔστιν
we not-even him think to-persuade sufficient that it-is
 ἀληθής. Εἰ μὲν γάρ ἐστὶ τις ὅλως ὁ τοῖς λογίοις
true if indeed for there-is someone at-all the-one to-the oracles
 ἀντανιστάμενος, πόρρω που πάντως ἔσται καὶ τῆς
opposing far somewhere altogether he-will-be also from-the

καθ' ἡμᾶς φιλοσοφίας καὶ εἰ μὴ τῆς ἐκ τῶν λογίων
according-to us philosophy and if not for-the from the oracles
αὐτῷ θεοσοφίας μέλει, πῶς ἂν ἡμῖν μελήσει τῆς ἐπὶ
to-him God-wisdom it-is-a-care how — to-us will-it-be-a-care of-the to
τὴν θεολογικὴν ἐπιστήμην αὐτοῦ χειραγωγίας; Εἰ δὲ εἰς τὴν
the theological knowledge his guidance if but to the
τῶν λογίων ἀλήθειαν ἀποσκοπεῖ, τούτῳ καὶ ἡμεῖς κανόνι
of-the oracles truth he-looks this also we as-rule
καὶ φωτὶ χρώμενοι πρὸς τὴν ἀπολογία, ὡς οἱόι τέ ἐσμεν,
and light using toward the defense as able — we-are
ἀκλινῶς βαδιούμεθα, φάσκοντες, ὡς ἡ θεολογία τὰ
unbendingly we-shall-walk asserting that the theology the-things
μὲν ἡνωμένως παραδίδωσι, τὰ δὲ διακεκρμένως· καὶ
indeed unitedly hands-down the-others but distinctly and
οὔτε τὰ ἡνωμένα διαιρεῖν θεμιτόν, οὔτε τὰ διακεκρμένα
neither the united to-divide (is)-lawful nor the distinguished
συγχεῖν· ἀλλ' ἐπομένους αὐτῇ κατὰ δύναμιν, ἐπὶ
to-confuse but following it according-to power to
τὰς θείας μαρμαρυγὰς ἀνανεύειν· καὶ γὰρ ἐκεῖθεν τὰς
the divine flashings to-look-up and for thence the
θείας ἐκφαντορίας παραλαβόντες, ὥσπερ τινὰ κανόνα
divine manifestations having-received as-it-were a-certain rule
κάλλιστον ἀληθείας, τὰ ἐκεῖ κείμενα φρουρεῖν ἐν ἑαυτοῖς
most-beautiful of-truth the-things there lying to-guard in ourselves
ἀπλήθυντα καὶ ἀμείωτα καὶ ἀπαράτρεπτα σπεύδομεν, ἐν
unmultiplied and undiminished and unperturbed we-hasten in
τῇ φρουρᾷ τῶν λογίων φρουρούμενοι καὶ πρὸς αὐτῶν εἰς
the guard of-the oracles being-guarded and by them for
τὸ φρουροῦντας αὐτὰ φρουρεῖσθαι δυνατούμενοι.
the guarding them to-be-guarded being-empowered

Τὰ μὲν οὖν ἡνωμένα τῆς ὅλης θεότητός ἐστιν, ὡς ἐν ταῖς 3
the indeed then united of-the whole deity are as in the
 θεολογικαῖς ὑποτυπώσεις διὰ πλειόνων ἐκ τῶν λογίων
theological outlines through more from the oracles
 ἀπεδείξαμεν, τὸ ὑπεράγαθον, τὸ ὑπέρθεον, τὸ ὑπερούσιον, τὸ
we-showed the super-good the super-divine the super-substantial the
 ὑπέρζων, τὸ ὑπέρσοφον, καὶ ὅσα τῆς ὑπεροχικῆς ἐστιν
super-living the super-wise and whatever of-the pre-eminent is
 ἀφαιρέσεως· μεθ' ὧν καὶ τὰ αἰτιολογικὰ πάντα, τὸ ἀγαθόν,
removal with which also the causal all the good
 τὸ καλόν, τὸ ὄν, τὸ ζωογόνον, τὸ σοφόν, καὶ ὅσα ἐκ
the beautiful the being the life-generating the wise and whatever from
 τῶν ἀγαθοπρεπῶν αὐτῆς δωρεῶν, ἡ πάντων ἀγαθῶν αἰτία
the good-befitting its gifts the of-all goods cause
 κατονομάζεται· τὰ δὲ διακεκριμένα, τὸ Πατὴρ ὑπερούσιον
is-named the and distinguished the of-Father super-substantial
 ὄνομα καὶ χρῆμα, καὶ Υἱοῦ, καὶ Πνεύματος, οὐδεμιᾶς ἐν
name and thing and of-Son and of-Spirit no in
 τούτοις ἀντιστροφῆς, ἢ ὅλως κοινότητος ἐπεισαγομένης.
these interchange or at-all commonness being-introduced
 Ἔστι δὲ αὖθις πρὸς τούτῳ διακεκριμένον ἢ καθ' ἡμᾶς
there-is and again besides this distinguished the according-to us
 Ἰησοῦ παντελὴς καὶ ἀναλλοίωτος ὕπαρξις, καὶ ὅσα τῆς
of-Jesus complete and unaltered existence and whatever of-the
 κατ' αὐτὴν ἐστι φιланθρωπίας οὐσιώδη μυστήρια.
according-to it are love-for-mankind substantial mysteries
 Χρὴ δέ, ὡς οἶμαι, μᾶλλον ἀναλαμβάνοντας ἡμᾶς τὸν παντελῆ 4
(one)-must and as I-think rather having-taken-up us the complete
 τῆς θείας ἐνώσεώς τε καὶ διακρίσεως ἐκθέσθαι τρόπον,
of-the divine union both and distinction to-set-forth way
 ὅπως ἂν ἡμῖν εὐσύνοπτος ὁ πᾶς ἐγγένηται λόγος, τὸ μὲν
so-that — to-us easily-surveyed the whole may-become discourse the indeed

ποικίλον ἅπαν καὶ ἀσαφὲς ἀπαναινόμενος, εὐδιακρίτως δὲ
varied all and unclear renouncing distinctly but
 καὶ σαφῶς καὶ εὐτάκτως τὰ οἰκεία κατὰ δύναμιν
and clearly and orderly the proper-things according-to power
 ὁροθετῶν. Καλοῦσι γάρ, ὅπερ καὶ ἐν ἑτέροις ἔφην, οἱ τῆς
marking-out they-call for as also in other-places I-said the of-the
 καθ' ἡμᾶς θεολογικῆς παραδόσεως ἱερομύσται τὰς μὲν
according-to us theological tradition sacred-initiates the indeed
 ἐνώσεις τὰς θείας, τὰς τῆς ὑπεραρρήτου καὶ ὑπεραγνώστου
unions the divine the of-the super-ineffable and super-unknown
 μονιμότητος, κρυφίας καὶ ἀνεκφοιτήτους ὑπεριδρύσεις· τὰς
permanence hidden and unproceeding super-foundations the
 διακρίσεις δέ, τὰς ἀγαθοπρεπεῖς τῆς θεαρχίας, προόδους τε
distinctions and the good-befitting of-the thearchy processions both
 καὶ ἐκφάνσεις· καὶ φασι, τοῖς ἱεροῖς λογίοις ἐπόμενοι, καὶ
and manifestations and they-say to-the sacred oracles following both
 τῆς εἰρημένης ἐνώσεως ἴδια· καὶ αὖθις, τῆς διακρίσεως
of-the said union proper-things and again of-the distinction
 εἶναί τινας ἰδικὰς καὶ ἐνώσεις καὶ διακρίσεις· οἷον
to-be certain particular both unions and distinctions as-for-instance
 ἐπὶ τῆς ἐνώσεως τῆς θείας ἥτοι τῆς ὑπερουσιότητος,
regarding the union the divine namely of-the super-substantiality
 ἡνωμένον μὲν ἔστι τῇ ἐναρχικῇ Τριάδι, καὶ κοινὸν ἡ
united indeed is to-the one-originating Trinity and common the
 ὑπερουσίος ὕπαρξις, ἡ ὑπέρθεος θεότης, ἡ ὑπεράγαθος
super-substantial existence the super-divine deity the super-good
 ἀγαθότης· ἀπάντων ἐπέκεινα τῆς ἐπέκεινα πάντων ὅλης
goodness of-all beyond the beyond all whole
 ιδιότητος ταυτότης· ἡ ὑπὲρ ἐναρχίαν ἐνότης, τὸ ἀφθεγκτον,
property sameness the beyond one-origin unity the unutterable
 τὸ πολύφωνον, ἡ ἀγνώστια, τὸ παννότητον, ἡ πάντων
the many-voiced the unknowing the all-intelligible the of-all

θέσις, ἡ πάντων ἀφαίρεσις, τὸ ὑπὲρ πᾶσαν καὶ θέσιν
position the of-all removal the beyond all both position
 καὶ ἀφαίρεσιν, ἡ ἐν ἀλλήλαις, εἰ οὕτω χρή φάναι,
and removal the in one-another if thus (one)-must to-say
 τῶν ἐναρχικῶν ὑποστάσεων μονή, καὶ ἰδρυσις, ὁλικῶς
of-the one-originating hypostases abiding and foundation wholly
 ὑπερῆνωμένη, καὶ οὐδενὶ μέρει συγκεχυμένη, καθάπερ
super-united and in-no part confused just-as
 φῶτα λαμπτήρων (ἵνα αἰσθητοῖς καὶ οἰκείοις χρήσωμαι
lights of-lamps that perceptible and proper I-may-use
 παραδείγμασιν), ὄντα ἐν οἴκῳ ἐνί, καὶ ὅλα ἐν ἀλλήλοις
examples being in house one and whole in one-another
 ὅλοις ἐστίν, ἀκραιφνῇ καὶ ἀκριβῇ τὴν ἀπ' ἀλλήλων
whole are unmixed and exact the from one-another
 ἰδικῶς ὑφισταμένην ἔχει διάκρισιν, ἡνωμένα τῇ διακρίσει,
particularly subsisting has distinction united by-the distinction
 καὶ τῇ ἐνώσει διακεκριμένα. Καὶ γοῦν ὁρώμεν, ἐν
and by-the union distinguished and at-any-rate we-see in
 οἴκῳ πολλῶν ἐνόντων λαμπτήρων, πρὸς ἓν τι φῶς
house many being-in lamps into one some light
 ἐνούμενα τὰ πάντων φῶτα, καὶ μίαν αἴγλην ἀδιάκριτον
being-united the of-all lights and one radiance undistinguished
 ἀναλάμποντα, καὶ οὐκ ἂν τις, ὥς οἶμαι, δύναιτο τοῦδε
shining-forth and not — anyone as I-think could of-this
 τοῦ λαμπτήρος τὸ φῶς ἀπὸ τῶν ἄλλων ἐκ τοῦ πάντα
the lamp the light from the others from the all
 τὰ φῶτα περιέχοντος ἀέρος διακρίναι καὶ ἰδεῖν ἄνευ
the lights containing air distinguish and see without
 θατέρου θάτερον, ὅλων ἐν ὅλοις ἀμυγῶς συγκεκραμένων.
the-other the-other whole in whole unmixedly mingled
 Ἀλλὰ καὶ εἰ τὸν ἓνα τις τῶν πυρσῶν ὑπεξαγάγοι τοῦ
but also if the one someone of-the torches should-lead-out-from the

δωματίου, συνεξελεύσεται καὶ τὸ οἰκεῖον ἅπαν φῶς οὐδέν
chamber will-go-out-with also the proper all light not
 τι τῶν ἑτέρων φώτων ἐν ἑαυτῷ συνεπισπώμενον, ἢ τοῦ
any of-the other lights in itself drawing-along-with or of-the
 ἑαυτοῦ τοῖς ἑτέροις καταλείπον· ἦν γὰρ αὐτῶν, ὅπερ ἔφην,
its-own to-the others leaving-behind was for their as I-said
 ἡ ὅλων πρὸς ὅλα παντελὴς ἔνωσις ἀμυγῆς καθόλου, καὶ
the of-whole to whole complete union unmixed wholly and
 οὐδενὶ μέρει συμπεφυρμένη, καὶ ταῦτα ὄντως ἐν σώματι
in-no part mixed-together and these(-things) truly in body
 τῷ ἀέρι, καὶ ἐξ ἐνύλου τοῦ πυρὸς ἡρτημένου τοῦ φωτός.
the air and from material the fire hanging the light
 Ὅπου γε καὶ τὴν ὑπερούσιον ἔνωσιν ὑπεριδρῦσθαι
where at-least also the super-substantial union to-be-established-above
 φαμεν, οὐ τῶν ἐν σώμασι μόνων ἐνώσεων, ἀλλὰ καὶ
we-say not of-the in bodies only unions but also
 τῶν ἐν ψυχαῖς αὐταῖς καὶ ἐν αὐτοῖς νόοις, ἃς ἔχουσιν
of-the in souls themselves and in themselves intellects which have
 ἀμυγῶς καὶ ὑπερκοσμίως, δι' ὅλων ὅλα τὰ θεοειδῆ
unmixedly and supermundanely through whole whole the godlike
 καὶ ὑπερουράνια φῶτα κατὰ μέθεξιν ἀνάλογον τοῖς
and supercelestial lights according-to participation proportionate to-those
 μετέχουσιν, τῆς πάντων ὑπερῆρμένης ἐνώσεως.

- 5 Ἔστι δὲ καὶ διάκρισις ἐν ταῖς ὑπερουσίαις θεολογίαις,
there-is and also distinction in the super-substantial theologies
 οὐχ ἦν ἔφην μόνον, ὅτι κατ' αὐτὴν τὴν ἔνωσιν
not which I-said only that according-to itself the union
 ἀμυγῶς ἵδρυνται, καὶ ἀσυγχύτως ἐκάστη τῶν ἐναρχικῶν
unmixedly is-established and unconfusedly each of-the one-originating
 ὑποστάσεων· ἀλλ' ὅτι καὶ τὰ τῆς ὑπερουσίας θεογονίας
hypostases but that also the-things of-the super-substantial divine-generation

οὐκ ἀντιστρέφει πρὸς ἄλληλα. Μόνη δὲ πηγὴ τῆς
not interchange toward one-another only and source of-the
 ὑπερουσίου θεότητος ὁ Πατήρ, οὐκ ὄντος Υἱοῦ τοῦ
super-substantial deity the Father not being Son of-the
 Πατρός, οὐδὲ Πατρὸς τοῦ Υἱοῦ, φυλαττόντων δὲ τὰ οἰκεία
Father nor Father of-the Son guarding and the proper
 τῶν ὕμνων εὐαγῶς ἐκάστη τῶν θεαρχικῶν ὑποστάσεων.
of-the hymns purely to-each of-the thearchic hypostases
 Αὐταὶ μὲν αἱ κατὰ τὴν ἀφθεγκτον ἑνώσίῳ τε καὶ
these indeed the according-to the unutterable union both and
 ὑπαρξιν ἐνώσεις τε καὶ διακρίσεις. Εἰ δὲ καὶ θεία
existence unions both and distinctions if but also divine
 διάκρισις ἐστὶν ἡ ἀγαθοπρεπῆς πρόοδος τῆς ἐνώσεως
distinction is the good-befitting procession of-the union
 τῆς θείας ὑπερηνωμένως ἑαυτὴν ἀγαθότητι πληθυνούσης τε
the divine super-unitedly itself by-goodness multiplying both
 καὶ πολλαπλασιαζούσης, ἡνωμένοι μὲν εἰσι κατὰ τὴν
and multiplying-manifold united indeed are according-to the
 θείαν διάκρισιν αἱ ἄσχετοι μεταδόσεις, αἱ οὐσιώσεις, αἱ
divine distinction the unrelated impartings the substance-givings the
 ζωώσεις, αἱ σοφοποιήσεις, αἱ ἄλλαι δωρεαὶ τῆς πάντων
life-givings the wisdom-makings the other gifts of-the of-all
 αἰτίας ἀγαθότητος, καθ' ὥς ἐκ τῶν μετοχῶν καὶ τῶν
cause goodness according-to which from the participations and the
 μετεχόντων ὑμνείται τὰ ἀμεθέκτως μετεχόμενα. Καὶ
partakers are-hymned the-things unparticipatedly partaken and
 τοῦτο κοινὸν καὶ ἡνωμένον καὶ εἷς ἐστὶ τῇ ὅλῃ θεότητι,
this common and united and one is to-the whole deity
 τὸ πᾶσαν αὐτὴν ὅλην ὑφ' ἐκάστου τῶν μετεχόντων
the all it whole by each of-the partakers
 μετέχεσθαι, καὶ ὑπ' οὐδενὸς οὐδενὶ μέρει· καθάπερ σημεῖον
to-be-partaken and by none in-any part just-as point

ἐν μέσῳ κύκλου πρὸς πασῶν τῶν ἐν τῷ κύκλῳ
in middle of-circle by all the in the circle
 περικειμένων εὐθειῶν· καὶ ὥσπερ σφραγίδος ἐκτυπώματα
lying-around straight-lines and as of-seal impressions
 πολλὰ μετέχει τῆς ἀρχετύπου σφραγίδος, καὶ ἐν ἐκάστῳ
many partake of-the archetypal seal and in each
 τῶν ἐκτυπωμάτων, ὅλης καὶ ταύτης οὐδενὶ κατ' οὐδέν
of-the impressions whole and the-same in-no-way according-to any
 μέρος. Ὑπέρκειται δὲ καὶ τούτων ἢ τῆς παναιτίου
part transcends and also these the of-the all-causing
 θεότητος ἀμεθεξία, τῷ μήτε ἐπαφήν αὐτῆς εἶναι, μήτε
deity unparticipability by-the neither touch its to-be nor
 ἄλλην τινὰ πρὸς τὰ μετέχοντα συμμιγῇ κοινωνίαν.
other any toward the partakers mingled communion

- 6 Καίτοι φαίη τις· Οὐκ ἔστιν ἡ σφραγὶς ἐν ὅλοις τοῖς
and-yet might-say someone not is the seal in whole the
 ἐκμαγείοις ὅλη καὶ ταύτῃ. Τούτου δὲ οὐχ ἡ σφραγὶς αἰτία
impressions whole and the-same of-this but not the seal (is)-cause
 (πᾶσαν γὰρ ἑαυτὴν ἐκείνη καὶ ταύτην ἐκάστῳ ἐπιδίδωσιν),
all for itself that and the-same to-each gives
 ἢ δὲ τῶν μετεχόντων διαφορότης ἀνόμοια ποιεῖ τὰ
the but of-the partakers difference unlike makes the
 ἀπομόργματα τῆς μιᾶς καὶ ὅλης καὶ ταύτης ἀρχετυπίας·
impressions of-the one and whole and same archetype
 οἶον, εἰ μὲν ἀπαλὰ καὶ εὐτύπωτα ᾗ, καὶ λεῖα, καὶ
as-for-instance if indeed soft and easily-impressed they-be and smooth and
 ἀχάρακτα καὶ μήτε ἀντίτυπα καὶ σκληρά, μήτε εὐδιάχυτα
unmarked and neither resistant and hard nor easily-flowing
 καὶ ἀσύστατα, καθαρὸν ἔξει καὶ σαφῇ καὶ ἐναπομένοντα
and unstable pure it-will-have and clear and remaining
 τὸν τύπον· εἰ δέ τι τῆς εἰρημένης ἐπιτηδειότητος
the figure if but anything of-the said fitness

ἐλλείποι, τοῦτο αἴτιον ἔσται τοῦ ἀμεθέκτου καὶ ἀτυπώτου
should-be-lacking this cause will-be of-the unparticipated and unfigured
 καὶ τοῦ ἀσαφούς, καὶ τῶν ἄλλων ὅσα ἀνεπιτηδειότητι
and of-the unclear and of-the others whatever through-unfitness
 μετοχῆς γίνεται. Διακέκριται δὲ τῆς ἀγαθοπρεποῦς εἰς
of-participation come-about is-distinguished and of-the good-befitting toward
 ἡμᾶς θεουργίας, τὸ καθ' ἡμᾶς ἐξ ἡμῶν ὀλικῶς καὶ
us divine-work the according-to us from us wholly and
 ἀληθῶς οὐσιωθῆναι τὸν ὑπερούσιον λόγον, καὶ
truly to-have-been-made-substance the super-substantial word and
 δρᾶσαι καὶ παθεῖν ὅσα τῆς ἀνθρωπικῆς αὐτοῦ
to-have-done and to-have-suffered whatever of-the human his
 θεουργίας ἐστὶν ἑκκριτα καὶ ἐξαίρετα. Τούτοις γὰρ ὁ
divine-work are chosen and exceptional in-these for the
 Πατὴρ καὶ τὸ Πνεῦμα κατ' οὐδένα κεκοινώνηκε λόγον,
Father and the Spirit according-to no has-shared reason
 εἰ μή πού τις φαίη κατὰ τὴν ἀγαθοπρεπῆ καὶ
if not somehow someone should-say according-to the good-befitting and
 φιλάνθρωπον βούλησιν, καὶ κατὰ πᾶσαν τὴν ὑπερκειμένην
man-loving will and according-to all the transcending
 καὶ ἄρρητον θεουργίαν, ἣν δέδρακε καθ' ἡμᾶς γεγονώς
and ineffable divine-work which he-has-done according-to us having-become
 ὁ ἀναλλοίωτος, ἧ Θεὸς καὶ Θεοῦ Λόγος. Οὕτω καὶ ἡμεῖς
the unaltered as God and of-God Word thus also we
 τὰ θεῖα καὶ ἐνοῦν τῷ λόγῳ καὶ διακρίνειν σπεύδομεν,
the divine-things both to-unite in-the discourse and to-distinguish hasten
 ὥς αὐτὰ τὰ θεῖα καὶ ἥνεται καὶ διακέκριται.
as themselves the divine-things both are-united and are-distinguished
 Ἀλλά, τούτων μὲν τῶν ἐνώσεών τε καὶ διακρίσεων, 7
but of-these indeed the unions both and distinctions
 ὅσας ἐν τοῖς λογίοις θεοπρεπεῖς αἰτίας εὐρήκαμεν, ἐν ταῖς
as-many-as in the oracles God-befitting causes we-have-found in the

θεολογικαῖς ὑποτυπώσειςιν, ἰδίᾳ περὶ ἐκάστου διαλαβόντες,
theological outlines separately about each having-treated
 ὡς ἐφικτόν, ἐξεθέμεθα, τὰ μὲν ἀνελίζαντες τῷ ἀληθεῖ
as (is)-attainable we-set-forth the-ones indeed having-unrolled by-the true
 λόγῳ καὶ ἀναπτύξαντες, καὶ τὸν ἱερὸν καὶ τὸν ἀνεπιθόλωτον
reason and having-unfolded and the sacred and the untroubled
 νοῦν ἐπὶ τὰ φανὰ τῶν λογίων θεάματα προσαγαγόντες·
intellect to the bright of-the oracles spectacles having-brought
 τοῖς δέ, ὡς μυστικοῖς κατὰ τὴν θείαν παράδοσιν ὑπὲρ
the-others but as mystical according-to the divine tradition beyond
 νοερὰν ἐνέργειαν ἐπιβαλόντες. Πάντα γὰρ τὰ θεῖα, καὶ
intellectual activity having-applied-to all for the divine-things and
 ὅσα ἡμῖν ἐκπέφανται, ταῖς μετοχαῖς μόναις γινώσκεται·
whatever to-us has-been-manifested by-the participations alone are-known
 αὐτὰ δέ, ὅποιά ποτέ ἐστι κατὰ τὴν οἰκείαν ἀρχὴν
themselves but of-what-sort ever they-are according-to the proper principle
 καὶ ἰδρυσιν, ὑπὲρ νοῦν ἐστι καὶ πᾶσαν οὐσίαν καὶ γνῶσιν.
and foundation beyond intellect are and all substance and knowledge
 Οἶον, εἰ τὴν ὑπερουσίον κρυφίότητα Θεόν, ἢ ζωὴν,
as-for-instance if the super-substantial hiddenness God or life
 ἢ οὐσίαν, ἢ φῶς, ἢ λόγον ὀνομάσαμεν, οὐδὲν ἕτερον
or substance or light or word we-should-name nothing other
 νοοῦμεν, ἢ τὰς εἰς ἡμᾶς ἐξ αὐτῆς προαγομένης δυνάμεις,
we-conceive than the to us from it brought-forth powers
 ἐκθεωτικὰς, ἢ οὐσιοποιούς, ἢ ζωογόνους, ἢ σοφοδώρους·
deifying or substance-making or life-generating or wisdom-giving
 αὐτῇ δὲ κατὰ τὴν πασῶν τῶν νοερῶν ἐνεργειῶν ἀπόλυσιν
to-it but according-to the of-all the intellectual activities release
 ἐπιβάλλομεν, οὐδεμίαν ὁρῶντες θέωσιν, ἢ ζωὴν, ἢ οὐσίαν,
we-apply no seeing deification or life or substance
 ἥτις ἀκριβῶς ἐμφερὴς ἐστι τῇ πάντων ἐξηρημένῃ κατὰ
which precisely like is to-the from-all set-apart according-to

πᾶσαν ὑπεροχὴν αἰτία. Πάλιν, ὅτι μὲν ἔστι πηγαία θεότης ὁ
every pre-eminence cause again that indeed is fountal deity the
 Πατήρ, ὁ δὲ Ἰησοῦς καὶ τὸ Πνεῦμα, τῆς θεογόνου θεότητος,
Father — and Jesus and the Spirit of-the God-begetting deity
 εἰ οὕτω χρὴ φάναι, βλαστοὶ θεόφυτοι, καὶ οἶον ἄνθη
if thus (one)-must to-say shoots God-planted and as-it-were flowers
 καὶ ὑπερούσια φῶτα, πρὸς τῶν ἱερῶν λογίων παρειλήφμεν·
and super-substantial lights by the sacred oracles we-have-received
 ὅπως δὲ ταῦτά ἐστιν, οὔτε εἰπεῖν, οὔτε ἐννοῆσαι δυνατόν.
how but these-things are neither to-say nor to-conceive (is)-possible
 Ἀλλὰ μέχρι τούτου πᾶσα τῆς καθ' ἡμᾶς νοερᾶς
but up-to this all of-the according-to us intellectual
 ἐνεργείας ἡ δύναμις, ὅτι πᾶσα θεία πατριὰ καὶ υἰότης
activity the power that every divine fatherhood and sonship
 ἐκ τῆς πάντων ἐξηρημένης πατριαρχίας καὶ υἱαρχίας
from the from-all set-apart father-source and son-source
 δεδωρήται καὶ ἡμῖν καὶ ταῖς ὑπερουρανίαις δυνάμεσιν, ἐξ
has-been-given both to-us and to-the supercelestial powers from
 ἧς καὶ θεοί, καὶ θεῶν υἱοί, καὶ θεῶν πατέρες οἱ θεοειδεῖς
which both gods and of-gods sons and of-gods fathers the godlike
 γίνονται καὶ ὀνομάζονται νόες, πνευματικῶς δηλαδὴ τῆς
become and are-named intellects spiritually clearly of-the
 τοιαύδε πατρότητος καὶ υἰότητος ἐκτελουμένης, τοῦτ' ἔστιν
such fatherhood and sonship being-accomplished this is
 ἀσωμάτως, ἀϋλως, νοητῶς, τοῦ θεαρχικοῦ Πνεύματος,
bodilessly immaterially intelligibly of-the thearchic Spirit
 ὑπὲρ πᾶσαν νοητὴν αὐλίαν καὶ θέωσιν ὑπεριδρυμένον,
beyond all intelligible immateriality and deification established-above
 καὶ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, πάσης πατριᾶς καὶ υἰότητος
and of-the Father and of-the Son from-all fatherhood and sonship
 θείας, ὑπεροχικῶς ἐξηρημένων. Οὐδὲ γὰρ ἔστιν ἀκριβὴς
divine pre-eminently set-apart not for is exact

ἐμφέρεια τοῖς αἰτιατοῖς καὶ τοῖς αἰτίοις· ἀλλ' ἔχει μὲν
 likeness to-the caused and to-the causes but have indeed
 τὰ αἰτιατὰ τὰς τῶν αἰτίων ἐνδεχομένας εἰκόνας, αὐτὰ
 the caused the of-the causes admissible images themselves
 δὲ τὰ αἷτια τῶν αἰτιατῶν ἐξήρηται καὶ ὑπερίδρυσται,
 but the causes from-the caused are-set-apart and are-established-above
 κατὰ τὸν τῆς οἰκείας ἀρχῆς λόγον· καὶ ἵνα τοῖς
 according-to the of-the proper principle reason and so-that the
 καθ' ἡμᾶς χρήσωμαι παραδείγμασιν, ἡδοναὶ καὶ λύπαι
 according-to us I-may-use examples pleasures and pains
 λέγονται ποιητικά τοῦ ἡδεσθαι καὶ λυπεῖσθαι· αὐταὶ δὲ
 are-said productive of-the being-pleased and being-pained themselves but
 οὔτε ἡδονται, οὔτε λυποῦνται· καὶ τὸ πῦρ θερμαῖνον καὶ
 neither are-pleased nor are-pained and the fire warming and
 καῖον οὐ λέγεται καίεσθαι καὶ θερμαίνεσθαι. Καὶ ζῆν εἴ
 burning not is-said to-be-burned and to-be-warmed and to-live if
 τις φαίη τὴν αὐτοζωήν, ἢ φωτίζεσθαι τὸ αὐτόφως,
 someone should-say the life-itself or to-be-enlightened the light-itself
 οὐκ ὀρθῶς ἐρεῖ κατὰ τὸν ἐμὸν λόγον, εἰ μὴ που
 not rightly he-will-speak according-to the my reason if not somehow
 καθ' ἕτερον ταῦτα εἴποι τρόπον, ὅτι περισσῶς
 according-to another these(-things) he-should-say way that abundantly
 καὶ οὐσιωδῶς προένεστι τὰ τῶν αἰτιατῶν τοῖς αἰτίοις.
 and substantially pre-exist the of-the caused in-the causes
 9 Ἀλλὰ καὶ τὸ πάσης θεολογίας ἐκφανέστατον, ἢ καθ'
 but also the of-all theology most-manifest the according-to
 ἡμᾶς Ἰησοῦ θεοπλαστία, καὶ ἀῤῥήτος ἐστὶ λόγῳ παντί,
 us of-Jesus divine-formation both ineffable is to-word every
 καὶ ἄγνωστος νῶ παντί, καὶ αὐτῷ τῷ πρωτίστῳ
 and unknown to-intellect every and to-the-very the first
 τῶν πρεσβυτάτων ἀγγέλων. Καὶ τὸ μὲν ἀνδρικῶς αὐτὸν
 of-the most-senior angels and the indeed as-a-man him

οὐσιωθῆναι, μυστικῶς παρειλήφαμεν· ἀγνοοῦμεν δὲ
to-have-been-made-substance mystically we-have-received we-are-ignorant but
 ὅπως ἐκ παρθενικῶν αἱμάτων ἑτέρῳ παρὰ τὴν φύσιν
how from virginal bloods by-another beyond the nature
 θεσμῷ διεπλάττετο, καὶ ὅπως ἀβρόχοις ποσί, σωματικὸν
ordinance he-was-formed and how with-unwetted feet bodily
 ὄγκον ἔχουσι καὶ ὕλης βάρος, ἐπεπόρευτο τὴν ὑγρὰν καὶ
bulk having and of-matter weight he-walked-upon the fluid and
 ἄστατον οὐσίαν· καὶ τὰ ἄλλα ὅσα τῆς ὑπερφυοῦς ἐστὶν
unstable substance and the other whatever of-the supernatural are
 Ἰησοῦ φυσιολογίας. Ταῦτα δὲ ἡμῖν τε ἐν ἄλλοις ἱκανῶς
of-Jesus natural-account these(-things) and by-us both in other-places sufficiently
 εἴρηται, καὶ τῷ κλεινῷ καθηγεμόνι κατὰ τὰς θεολογικὰς
has-been-said and by-the famous leader according-to the theological
 αὐτοῦ στοιχειώσεις ὕμνηται λίαν ὑπερφυῶς, ἅπερ ἐκεῖνος,
his elements has-been-hymned very supernaturally which that-one
 εἴτε πρὸς τῶν ἱερῶν θεολόγων παρείληφεν, εἴτε καὶ ἐκ
whether from the sacred theologians he-has-received or also from
 τῆς ἐπιστημονικῆς τῶν λογίων ἐρεῦνης συνεώρακεν, ἐκ
the knowing of-the oracles search he-has-perceived from
 πολλῆς τῆς περὶ αὐτὰ γυμνασίας τε καὶ τριβῆς, εἴτε καὶ
much the about them exercise both and practice or also
 ἐκ τινος ἐμνήθη θειοτέρας ἐπιπνοίας, οὐ μόνον μαθὼν,
from some he-was-initiated more-divine inspiration not only having-learned
 ἀλλὰ καὶ παθὼν τὰ θεῖα· καὶ τῆς πρὸς αὐτὰ
but also having-suffered the divine-things and-from the toward them
 συμπαθείας, εἰ οὕτω χρή φάναι, πρὸς τὴν ἀδίδακτον
sympathy if thus (one)-must to-say toward the untaught
 αὐτῶν καὶ μυστικὴν ἀποτελεσθεὶς ἔνωσιν καὶ πίστιν. Καὶ
their and mystical having-been-perfected union and faith and
 ἵνα τὰ πολλὰ καὶ μακάρια θεάματα τῆς κρατίστης ἐκείνου
so-that the many and blessed spectacles of-the mightiest his

διανοίας ἐν ἐλαχίστοις παραθώμεθα, τάδε περὶ τοῦ Ἰησοῦ
understanding in fewest we-may-set-before-(you) these about the Jesus

φησιν ἐν ταῖς συνηγμέναις αὐτῷ θεολογικαῖς στοιχειώσεσι.
he-says in the collected by-him theological elements

10 Τοῦ ἀγιωτάτου Ἱεροθέου ἐκ τῶν θεολογικῶν στοιχειώσεων.
of-the most-holy Hierotheus from the theological elements

Ἡ πάντων αἰτία, καὶ ἀποπληρωτική, τοῦ Ἰησοῦ θεότης, ἡ
the of-all cause and fulfilling — of-Jesus deity the-one

τὰ μέρη τῇ ὁλότητι σύμφωνα διασώζουσα καὶ οὔτε μέρος
the parts with-the wholeness concordant preserving and neither part

οὔτε ὅλον οὔσα, καὶ ὅλον καὶ μέρος, ὡς πᾶν καὶ μέρος καὶ
nor whole being and whole and part as all both part and

ὅλον ἐν ἑαυτῇ συνειληφύα, καὶ ὑπερέχουσα, καὶ προέχουσα,
whole in itself having-comprehended and surpassing and preceding

τελεία μὲν ἔστιν ἐν τοῖς ἀτελέσιν, ὡς τελετάρχης· ἀτελής
perfect indeed it-is in the imperfect as perfecting-source imperfect

δὲ ἐν τοῖς τελείοις, ὡς ὑπερτελής καὶ προτέλειος· εἶδος
but in the perfect as super-perfect and before-perfect form

εἰδοποιὸν ἐν τοῖς ἀνειδέοις, ὡς εἰδεάρχης, ἀνειδέος ἐν τοῖς
form-making in the formless as form-source formless in the

εἵδεσιν, ὡς ὑπὲρ εἶδος· οὐσία ταῖς ὅλαις οὐσίαις ἀχράντως
forms as beyond form substance to-the whole substances undefiledly

ἐπιβατεύουσα, καὶ ὑπερούσιος, ἀπάσης οὐσίας ἐξηρημένη,
treading and super-substantial from-all substance set-apart

τὰς ὅλας ἀρχὰς καὶ τάξεις ἀφορίζουσα, καὶ πάσης ἀρχῆς
the whole principles and orders defining and of-all principle

καὶ τάξεως ὑπεριδρυμένη. Καὶ μέτρον ἐστὶ τῶν ὄντων,
and order established-above and measure it-is of-the beings

καὶ αἰών, καὶ ὑπὲρ αἰῶνα, καὶ πρὸ αἰῶνος· πλήρης ἐν
and age and beyond age and before age full in

τοῖς ἐνδεέσιν· ὑπερπλήρης ἐν τοῖς πλήρεσιν, ἄρρήτος,
the needy overfull in the full ineffable

ἀφθεγκτος, ὑπὲρ νοῦν, ὑπὲρ ζώην, ὑπὲρ οὐσίαν· ὑπερφυῶς
unutterable beyond intellect beyond life beyond substance supernaturally
 ἔχει τὸ ὑπερφυές, ὑπερουσίως τὸ ὑπερούσιον. Ὅθεν ἐπειδὴ
it-has the supernatural super-substantially the super-substantial whence since
 καὶ ἕως φύσεως ὑπὸ φιλάνθρωπίας ἐλήλυθε, καὶ ἀληθῶς
also as-far-as nature from love-for-mankind it-has-come and truly
 οὐσιώθη, καὶ ἀνὴρ ὁ ὑπέρθεος ἐχρημάτισεν (ἵλεω δὲ
was-made-substance and man the beyond-God was-called gracious and
 εἶη τὰ πρὸς ἡμῶν τὰ ὑπὲρ νοῦν καὶ λόγον ὑμνούμενα).
may-be the-things by us the beyond intellect and word hymned
 καὶ τούτοις ἔχει τὸ ὑπερφυές καὶ ὑπερούσιον, οὐ μόνον
even-in these it-has the supernatural and super-substantial not only
 ἢ ἀναλλοιώτως ἡμῖν καὶ ἀσυγχύτως κεκοινώνηκε, μηδὲν
in-that unchangeably with-us and unconfusedly it-has-shared nothing
 πεπονθὼς εἰς τὸ ὑπερπλήρες αὐτοῦ, πρὸς τῆς ἀφθέγκτου
having-suffered to the overfullness its from the unutterable
 κενώσεως· ἀλλ' ὅ τι καὶ τὸ πάντων καινῶν καινότατον,
emptying but what thing also the of-all new-things newest
 ἐν τοῖς φυσικοῖς ἡμῶν ὑπερφυῆς ἦν, ἐν τοῖς κατ' οὐσίαν
in the natural our supernatural it-was in the according-to substance
 ὑπερούσιος, πάντα τὰ ἡμῶν ἐξ ἡμῶν ὑπὲρ ἡμᾶς ὑπερέχων.
super-substantial all the our from us beyond us surpassing
 Τούτων μὲν οὖν ἅλῃς· ἐπὶ δὲ τὸν τοῦ λόγου σκοπὸν
of-these indeed then enough to but the of-the discourse aim
 προΐωμεν, τὰ κοινὰ καὶ ἡνωμένα τῆς διακρίσεως τῆς
let-us-proceed the common and united of-the distinction the
 θείας ὀνόματα, κατὰ τὸ ἡμῖν ἐφικτόν, ἀνελίττοντες.
divine names according-to the for-us attainable unrolling
 Καὶ ἵνα σαφῶς περὶ πάντων ἐξῆς προδιορισώμεθα,
and so-that clearly about all in-order we-may-define-beforehand
 διάκρισιν θείαν φαμέν, ὡς εἴρηται, τὰς ἀγαθοπρεπεῖς
distinction divine we-call as has-been-said the good-befitting

τῆς θεαρχίας προόδους. Δωρουμένη γὰρ πᾶσι τοῖς
of-the thearchy processions giving for to-all the
 οὔσι, καὶ ὑπερχέουσα τὰς τῶν ὅλων ἀγαθῶν μετουσίᾳς,
beings and over-pouring the of-the whole goods participations
 ἡνωμένως μὲν διακρίνεται, πληθύνεται δὲ ἐνικῶς, καὶ
unitedly indeed it-is-distinguished it-is-multiplied but singly and
 πολλαπλασιάζεται ἐκ τοῦ ἐνὸς ἀνεκφοιτήτως· οἷον,
multiplied-manifold from the one unproceedingly as-for-instance
 ἐπειδὴ ὢν ἐστὶν ὁ Θεὸς ὑπερουσίως, δωρεῖται δὲ τὸ εἶναι
since being is — God super-substantially gives and the being
 τοῖς οὔσι, καὶ παράγει τὰς ὅλας οὐσίας, πολλαπλασιάζεσθαι
to-the beings and brings-forth the whole substances to-be-multiplied
 λέγεται τὸ ἐν ὃν ἐκείνῳ τῇ ἐξ αὐτοῦ παραγωγῇ τῶν
is-said the one being that by-the from it bringing-forth of-the
 πολλῶν ὄντων, μένοντος δὲ οὐδὲν ἥττον ἐκείνου, καὶ ἐνὸς
many beings remaining but nothing less that and one
 ἐν τῷ πληθυσμῷ, καὶ ἡνωμένου κατὰ τὴν πρόοδον,
in the multiplication and united according-to the procession
 καὶ πλήρους ἐν τῇ διακρίσει, τῷ πάντων εἶναι τῶν
and full in the distinction by-the from-all being the
 ὄντων ὑπερουσίως ἐξηρημένον, καὶ τῇ ἐνιαίᾳ τῶν ὅλων
beings super-substantially set-apart and by-the unitary of-the wholes
 προσαγωγῇ, καὶ τῇ ἀνελαττώτῳ χύσει τῶν ἀμειώτων
bringing-forward and by-the undiminished outpouring of-the undiminished
 αὐτοῦ μεταδόσεων. Ἀλλὰ καὶ ἐν ὧν, καὶ παντὶ μέρει
its impartings but also one being and to-every part
 καὶ ὅλῳ, καὶ ἐνὶ καὶ πλήθει, τοῦ ἐνὸς μεταδούς, εἷν
and whole and one and multitude of-the one having-imparted one
 ἐστὶν ὡσαύτως ὑπερουσίως, οὔτε μέρος ὢν τοῦ πλήθους,
it-is likewise super-substantially neither part being of-the multitude
 οὔτε ἐκ μερῶν ὅλον· καὶ οὕτως οὔτε εἷν ἐστὶν, οὔτε
nor from parts whole and thus neither one it-is nor

ἐνὸς μετέχει, οὐδὲ τὸ ἐν ἔχει· πόρρω δὲ τούτων ἔν
of-one partakes nor the one has far but from-these one
 ἐστίν, ὑπὲρ τὸ ἔν, τοῖς οὖσιν ἓν, καὶ πλῆθος ἀμερές,
it-is beyond the one to-the beings one and multitude partless
 ἀπλήρωτον ὑπερπλήρες, πᾶν ἐν καὶ πλῆθος παράγον, καὶ
unfillable overfull all one and multitude bringing-forth and
 τελειοῦν, καὶ συνέχον. Πάλιν τῇ ἐξ αὐτοῦ θεώσει, τῷ
perfecting and holding-together again by-the from it deification by-the
 κατὰ δύνάμιν ἐκάστου θεοειδεῖ θεῶν πολλῶν γιγνομένων,
according-to power of-each godlike gods many becoming
 δοκεῖ μὲν εἶναι καὶ λέγεται τοῦ ἐνὸς Θεοῦ διάκρισις
it-seems indeed to-be and is-said of-the one God distinction
 καὶ πολλαπλασιασμός, ἔστι δὲ οὐδὲν ἥττον ὁ ἀρχίθεος
and multiplication it-is but nothing less the source-of-gods
 καὶ ὑπέρθεος ὑπερουσίως εἰς Θεός, ἀμέριστος ἐν τοῖς
and beyond-God super-substantially one God undivided in the
 μεριστοῖς, ἡνωμένος ἑαυτῷ, καὶ τοῖς πολλοῖς ἀμυγῆς καὶ
divided united with-himself and with-the many unmixed and
 ἀπλήθυντος. Καὶ τοῦτο ὑπερφύως ἐννοήσας ὁ κοινὸς
unmultiplied and this supernaturally having-understood the common
 ἡμῶν καὶ τοῦ καθηγεμόνος ἐπὶ τὴν θείαν φωτοδοσίαν
our and of-the leader to the divine gift-of-light
 χειραγωγός, ὁ πολὺς τὰ θεῖα, τὸ φῶς τοῦ κόσμου,
guide the great-in the divine-things the light of-the world
 τάδε φησὶν ἐνθεαστικῶς ἐν τοῖς ἱεροῖς αὐτοῦ γράμμασι·
these-things says inspiredly in the sacred his writings
 Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ,
and for if-indeed there-are so-called gods whether in heaven
 εἴτε ἐπὶ γῆς, (ὥσπερ οὖν εἰσὶ θεοὶ πολλοί, καὶ κύριοι
or on earth as-indeed there-are gods many and lords
 πολλοί,) ἀλλ' ἡμῖν εἰς Θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα,
many but for-us one God the Father from whom the all-things

καὶ ἡμεῖς εἰς αὐτόν· καὶ εἰς Κύριος Ἰησοῦς Χριστός,
and we for him and one Lord Jesus Christ
 δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Καὶ γὰρ
through whom the all-things and we through him and for
 ἐπὶ τῶν θείων αἱ ἐνώσεις τῶν διακρίσεων ἐπικρατοῦσι,
regarding the divine the unions over-the distinctions prevail
 καὶ προκατάρχουσι, καὶ οὐδὲν ἡττόν ἐστιν ἡνωμένα καὶ
and take-the-lead and nothing less they-are united even
 μετὰ τὴν τοῦ ἐνὸς ἀνεκφοίτητον καὶ ἐνιαίαν διάκρισιν.
after the of-the one unproceeding and unitary distinction
 Ταύτας ἡμεῖς τὰς κοινὰς καὶ ἡνωμένας τῆς ὅλης θεότητος
these we the common and united of-the whole deity
 διακρίσεις, εἴτ' οὖν ἀγαθοπρεπεῖς προόδους, ἐκ τῶν
distinctions or then good-befitting processions from the
 ἐμφαινουσῶν αὐτὰς ἐν τοῖς λογίοις θεωνυμιῶν ὑμνῆσαι
showing them in the oracles divine-names to-hymn
 κατὰ τὸ δυνατόν πειρασόμεθα, τούτου καθάπερ εἴρηται
according-to the possible we-shall-try this as has-been-said
 προδιεγνωσμένου, τοῦ πᾶσαν ἀγαθουργικὴν θεωνυμίαν, ἐφ'
having-been-known-beforehand the every good-working divine-name to
 ἥπερ ἂν κέηται τῶν θεαρχικῶν Ὑποστάσεων, ἐπὶ τῆς
which-ever — it-may-lie of-the thearchic Hypostases regarding the
 ὅλης αὐτὴν ἐκληφθῆναι θεαρχικῆς ὁλότητος ἀπαρατηρήτως.
whole it to-be-taken thearchic wholeness indiscriminately

Turning first to the name Good, Dionysius calls on the Trinity: one must pray, not to draw down the power present everywhere, but to raise oneself toward it, as a man pulling on a shining chain let down from heaven, or on cables made fast to a rock, moves himself and not the chain or the rock. He defends writing after his teacher Hierotheus, whose summary definitions he unfolds for lesser readers, recalls Hierotheus surpassing all the hierarchs when they gathered with James and Peter to see the God-receiving body, and says he writes so that those less able are not left without help.

Καὶ πρώτην, εἰ δοκεῖ, τὴν παντελεῖ, καὶ τῶν ὅλων τοῦ 1
and first if it-seems-good the complete and of-the whole —
 Θεοῦ προόδων ἐκφαντορικὴν ἀγαθωνυμίαν ἐπισκεψώμεθα,
of-God processions manifesting good-name let-us-examine
 τὴν ἀγαθαρχικὴν καὶ ὑπεράγαθον ἐπικαλεσάμενοι Τριάδα,
the good-originating and super-good having-called-upon Trinity
 τὴν ἐκφαντορικὴν τῶν ὅλων ἑαυτῆς ἀγαθωτάτων προνοιῶν.
the manifesting of-the whole its most-good providences
 Χρὴ γὰρ ἡμᾶς ταῖς εὐχαῖς πρῶτον ἐπ' αὐτήν, ὥς
(one)-must for us by-the prayers first to it as
 ἀγαθαρχίαν, προσανάγεσθαι, καὶ μᾶλλον αὐτῇ πλησιάζοντας,
good-source to-be-led-up and more to-it drawing-near
 ἐν τούτῳ μυεῖσθαι τὰ πανάγαθα δῶρα τὰ περὶ αὐτήν
in this to-be-initiated-into the all-good gifts the about it
 ἰδρυμένα· καὶ γὰρ αὕτη μὲν ἅπασιν πάρεστιν, οὐ πάντα δὲ
established and for it indeed to-all is-present not all but
 αὐτῇ πάρεστι. Τότε δέ, ὅταν αὐτήν ἐπικαλώμεθα, πανάγνοις
to-it are-present then but when it we-call-upon with-all-pure
 μὲν εὐχαῖς, ἀνεπιθολώτῳ δὲ νῶ, καὶ τῇ πρὸς θεῖαν
indeed prayers with-untroubled and intellect and with-the toward divine
 ἕνωσιν ἐπιτηδειότητι, τότε καὶ ἡμεῖς αὐτῇ πάρεσμεν· αὐτῇ
union fitness then also we to-it are-present it

γὰρ οὔτε ἐν τόπῳ ἐστίν, ἵνα καὶ ἀπῇ τινος,
for neither in place is so-that also it-should-be-absent from-anything
 ἢ ἐξ ἐτέρων εἰς ἕτερα μεταβῇ. Ἀλλὰ καὶ τὸ ἐν πᾶσι
or from some to others should-pass but also the in all
 τοῖς οὖσιν αὐτὴν εἶναι λέγειν ἀπολείπεται τῆς ὑπὲρ πάντα
the beings it to-be to-say falls-short of-the beyond all
 καὶ πάντων περιληπτικῆς ἀπειρίας. Ἡμᾶς οὖν αὐτοὺς ταῖς
and of-all comprehending infinity us then ourselves by-the
 εὐχαῖς ἀνατείνωμεν ἐπὶ τὴν τῶν θείων καὶ ἀγαθῶν ἀκτίνων
prayers let-us-stretch-up to the of-the divine and good rays
 ὑψηλοτέραν ἀνάνευσιν, ὥσπερ εἰ πολυφώτου σειρᾶς ἐκ τῆς
higher looking-up as if of-a-many-lighted chain from the
 οὐρανιας ἀκρότης ἡρτημένης, εἰς δεῦρο δὲ καθηκούσης, καὶ
heavenly summit hanging to here and reaching and
 αἰεὶ αὐτῆς ἐπὶ τὸ πρόσω χερσὶν ἀμοιβαίαις δραττόμενοι,
always it to the forward with-hands alternating grasping
 καθέλκειν μὲν αὐτὴν ἐδοκοῦμεν, τῷ ὄντι δὲ οὐ κατήγομεν
to-drag-down indeed it we-seemed in-the reality but not we-brought-down
 ἐκεῖνην, ἄνω τε καὶ κάτω παροῦσαν, ἀλλ' αὐτοὶ ἡμεῖς
that above both and below being-present but ourselves we
 ἀνηγόμεθα πρὸς τὰς ὑψηλοτέρας τῶν πολυφώτων ἀκτίνων
were-led-up to the higher of-the many-lighted rays
 μαρμαρυγᾶς. Ὡς περ εἰς ναῦν ἐμβεβηκότες, καὶ
flashings or as-if into ship having-embarked and
 ἀντεχόμενοι τῶν ἐκ τινος πέτρας εἰς ἡμᾶς ἐκτεινομένων
holding-on-to the from some rock to us stretched-out
 πεισμάτων, καὶ οἷον ἡμῖν εἰς ἀντίληψιν ἐκδιδομένων,
cables and as-it-were to-us for grasping given-out
 οὐκ ἐφ' ἡμᾶς τὴν πέτραν, ἀλλ' ἡμᾶς αὐτοὺς τῷ ἀληθεῖ
not to us the rock but us ourselves in-the truth
 καὶ τὴν ναῦν ἐπὶ τὴν πέτραν προσήγομεν. Ὡς περ καὶ τὸ
and the ship to the rock we-brought just-as also the

ἔμπαλιν, εἴ τις τὴν παραλίαν πέτραν ἐστὼς ἐπὶ τῆς νηὸς
reverse if someone the seashore rock standing on the ship
 ἀπώσεται, δράσει μὲν οὐδὲν εἰς τὴν ἐστῶσαν καὶ ἀκίνητον
will-push-away he-will-do indeed nothing to the standing and unmoved
 πέτραν, ἑαυτὸν δὲ ἐκείνης ἀποχωρίσει, καὶ ὅσω μᾶλλον
rock himself but from-it will-separate and as-much-as more
 αὐτὴν ἀπώσεται, μᾶλλον αὐτῆς ἀκοντισθήσεται. Διὸ καὶ
it he-will-push-away more from-it he-will-be-hurled wherefore also
 πρὸ παντός, καὶ μᾶλλον θεολογίας, εὐχῆς ἀπάρχεσθαι
before everything and especially theology with-prayer to-begin
 χρεῶν, οὐχ ὥς ἐφελκομένους τὴν ἀπανταχῇ παροῦσαν
it-is-needful not as drawing-down the everywhere present
 καὶ οὐδαμῇ δύναμιν, ἀλλ' ὥς ταῖς θεαῖς μνείαις καὶ
and nowhere power but as by-the divine remembrances and
 ἐπικλήσεσιν ἡμᾶς αὐτοὺς ἐγχειρίζοντας αὐτῇ καὶ ἐνοῦντας.
invocations us ourselves entrusting to-it and uniting
 Καὶ τοῦτο δὲ ἴσως ἀπολογίας ἄξιον, ὅτι τοῦ κλεινοῦ 2
and this and perhaps of-defense worthy that the famous
 καθηγεμόνος ἡμῶν Ἱεροθέου τὰς θεολογικὰς στοιχειώσεις
leader our Hierotheus the theological elements
 ὑπερφυῶς συναγαγόντος, ἡμεῖς ὥς οὐχ ἱκανῶν ἐκείνων,
supernaturally having-gathered we as not sufficient those
 ἄλλας τε καὶ τὴν παροῦσαν θεολογίαν συνεγραψάμεθα.
others both and the present theology have-composed
 Καίτοι γε, εἰ μὲν ἐκεῖνος ἐξῆς διαπραγματεύσασθαι
and-yet at-least if indeed that-one in-order to-treat
 πάσας τὰς θεολογικὰς πραγματείας ἡξίωσε, καὶ μερικαῖς
all the theological treatises had-deemed-fit and in-partial
 ἀνελίζεσι διηλθεν ἀπάσης θεολογίας κεφάλαιον, οὐκ ἂν
unrollings had-gone-through of-all theology chief-point not —
 ἡμεῖς ἐπὶ τοσοῦτον ἢ μανίας ἢ σκαιότητος ἐληλύθειμεν,
we to such-a-degree either of-madness or of-perversity would-have-come

ὥς ἢ ὀπτικώτερον ἐκείνου καὶ θειότερον οἰηθῆναι ταῖς
as either more-clearsightedly than-him and more-divinely to-think the
 θεολογίαις ἐπιβαλεῖν· ἢ δις τὰ αὐτὰ περιττῶς λέγοντας,
theologies to-handle or twice the same superfluously saying
 εἰκαιολογῆσαι, προσέτι καὶ ἀδικῆσαι καὶ διδάσκαλον καὶ
to-speak-idly moreover also to-wrong both teacher and
 φίλον ὄντα, καὶ ἡμᾶς τοὺς μετὰ Παῦλον τὸν θεῖον ἐκ
friend being and us who after Paul the divine from
 τῶν ἐκείνου λόγων στοιχειωθέντας, τὴν κλεινοτάτην αὐτοῦ
the his words have-been-instructed the most-famous his
 καὶ θεωρίαν καὶ ἔκφανσιν ἑαυτοῖς ὑφαρπάζοντας. Ἄλλ'
both contemplation and manifestation for-ourselves snatching but
 ἐπειδὴ τῷ ὄντι τὰ θεῖα πρεσβυτικῶς ὑφηγούμενος
since in-the reality the divine-things maturely guiding
 ἐκεῖνος, συνοπτικούς ἡμῖν ὄρους ἐξέθετο, καὶ ἐν ἐνὶ πολλὰ
that-one synoptic to-us definitions set-forth and in one many
 περιεληφότας, ὥς οἶον ἡμῖν, καὶ ὅσοι καθ' ἡμᾶς
having-comprehended as as-it-were to-us and whoever according-to us
 διδάσκαλοι τῶν νεοτελῶν ψυχῶν, ἐγκελευόμενος ἀναπτύξαι
(are)-teachers of-the newly-initiated souls enjoining to-unfold
 καὶ διακρῖναι τῷ ἡμῖν συμμέτρῳ λόγῳ τὰς συνοπτικὰς
and to-distinguish by-the for-us proportionate discourse the synoptic
 καὶ ἐνιαίας τῆς νοερωτάτης ἀνδρὸς ἐκείνου δυνάμεως
and unitary of-the most-intellectual of-the-man that power
 συνελίξεις· καὶ πολλάκις ἡμᾶς καὶ αὐτὸς εἰς τοῦτο
windings-together and often us also you-yourself to this
 προέτρειψας, καὶ τὴν γε βίβλον αὐτὴν, ὥς ὑπεραίρουσαν
urged and the at-least book itself as surpassing
 ἀνταπέσταλκας. Ταύτη τοι καὶ ἡμεῖς τὸν μὲν, ὥς
you-have-sent-back thus indeed also we the-one indeed as
 τελείων καὶ πρεσβυτικῶν διανοιῶν διδάσκαλον, τοῖς ὑπὲρ
of-perfect and mature understandings teacher for-those beyond

τοὺς πολλοὺς ἀφορίζομεν, ὥσπερ τινὰ δεύτερα λόγια, καὶ
the many we-set-apart as-it-were certain second oracles and
 τῶν θεοχρίστων ἀκόλουθα· τοῖς καθ' ἡμᾶς δὲ ἡμεῖς
of-the God-anointed following to-those according-to us and we
 ἀναλόγως ἡμῖν τὰ θεῖα παραδώσομεν. Εἰ γὰρ τελείων
proportionately to-us the divine-things will-hand-down if for of-perfect
 ἐστὶν ἡ στερεὰ τροφή, τὸ ταύτην ἐστιᾶν ἑτέρους, ὅπόσης
is the solid food the this to-feast others of-how-much
 ἂν εἴη τελειότητος; Ὅρθῳς οὖν ἡμῖν καὶ τοῦτο εἴρηται,
 — *would-it-be perfection rightly then by-us also this has-been-said*
 τό, τὴν μὲν αὐτοπτικὴν τῶν νοητῶν λογίων θέαν, καὶ
the the indeed self-seeing of-the intelligible oracles sight and
 τὴν συνοπτικὴν αὐτῶν διδασκαλίαν, πρεσβυτικῆς δεῖσθαι
the synoptic their teaching of-mature to-need
 δυνάμεως· τὴν δὲ τῶν εἰς τοῦτο φερόντων λόγων ἐπιστήμην
power the but of-the to this bearing reasons knowledge
 καὶ ἐκμάθησιν τοῖς ὑφειμένοις καθιερωταῖς καὶ ἱερωμένοις
and thorough-learning to-the subordinate consecrators and consecrated
 ἀρμόζειν. Καίτοι καὶ τοῦτο ἡμῖν ἐπιτετήρηται λίαν ἐμμελῶς·
to-fit and-yet also this by-us has-been-observed very carefully
 ὥστε τοῖς αὐτῷ τῷ θεῷ καθηγεμόνι κατὰ
so-that upon-the-things by-himself the divine leader according-to
 ἔκφανσιν σαφῇ διηκρινημένοις, μηδ' ὅλως ἐγκεχειρηκέναι
manifestation clear distinguished not at-all to-have-attempted
 ποτὲ πρὸς αὐτολογίαν, εἰς τὴν αὐτὴν τοῦ προτεθέντος
ever to repetition for the same of-the proposed
 αὐτῷ λόγιου διασάφησιν· ἐπεὶ καὶ παρ' αὐτοῖς τοῖς
to-him oracle clarification since also among themselves the
 θεολήπτοις ἡμῶν ἱεράρχαις, (ἡνίκα καὶ ἡμεῖς, ὥς οἴσθα,
God-possessed our hierarchs when also we as you-know
 καὶ αὐτός, καὶ πολλοὶ τῶν ἱερῶν ἡμῶν ἀδελφῶν, ἐπὶ τὴν
also yourself and many of-the sacred our brothers to the

θεάν τοῦ ζωαρχικοῦ καὶ θεοδόχου σώματος συνεληλύθαμεν,
sight of-the life-originating and God-receiving body came-together
 παρῆν δὲ καὶ ὁ ἀδελφόθεος Ἰάκωβος, καὶ Πέτρος, ἡ
was-present and also the brother-of-God James and Peter the
 κορυφαία καὶ πρεσβυτάτη τῶν θεολόγων ἀκρότης, εἶτα
chief and most-senior of-the theologians summit then
 ἐδόκει μετὰ τὴν θεάν ὑμῆσαι τοὺς ἱεράρχας ἅπαντας,
it-seemed-good after the sight to-hymn the hierarchs all
 ὡς ἕκαστος ἦν ἰκανός, τὴν ἀπειροδύναμον ἀγαθότητα τῆς
as each was able the infinitely-powerful goodness of-the
 θεαρχικῆς ἀσθενείας·) πάντων ἐκράτει μετὰ τοὺς θεολόγους,
thearchic weakness over-all he-prevailed after the theologians
 ὡς οἶσθα, τῶν ἄλλων ἱερομυστῶν, ὅλος ἐκδημῶν, ὅλος
as you-know over-the other sacred-initiates wholly going-abroad wholly
 ἐξιστάμενος ἑαυτοῦ, καὶ τὴν πρὸς τὰ ὑμνούμενα κοινωνίαν
standing-out-of himself and the toward the hymned communion
 πάσχων, καὶ πρὸς πάντων ὧν ἠκούετο καὶ ἑωρᾶτο,
suffering and by all whom he-was-heard and was-seen
 καὶ ἐγινώσκετο, καὶ οὐκ ἐγινώσκετο, θεόληπτος εἶναι,
and was-known and not was-known God-possessed to-be
 θεῖος ὑμνολόγος κρινόμενος. Καὶ τί ἄν σοι περὶ τῶν
divine hymnist being-judged and what — to-you about the-things
 ἐκεῖ θεολογηθέντων λέγοιμι; Καὶ γὰρ εἰ μὴ καὶ ἑμαυτοῦ
there theologized I-might-say and for if not also myself
 ἐπιλέλυσμαι, πολλάκις οἶδα παρὰ σοῦ καὶ μέρη τινὰ
I-have-forgotten often I-know from you also parts certain
 τῶν ἐνθεαστικῶν ἐκείνων ὑμνωδιῶν ἐπακούσας· οὕτω σοι
of-the inspired those hymnodies having-heard so to-you
 σπουδὴ μὴ ἐκ παρέργου τὰ θεῖα μεταδιώκειν.
(is)-zeal not as a-side-matter the divine-things to-pursue

Ἄλλ' ἵνα τὰ ἐκεῖ μυστικά, καὶ ὡς τοῖς πολλοῖς
but so-that the-things there mystical and as to-the many
 ἄρρητα, καὶ ὡς ἐγνωσμένα σοι, παραλείψωμεν, ὅτε τοῖς
ineffable and as known to-you we-may-pass-over when with-the
 πολλοῖς ἐχρῆν κοινωνῆσαι, καὶ ὅσους δυνατὸν ἐπὶ τὴν
many (one)-must to-communicate and as-many-as possible to the
 καθ' ἡμᾶς ἱερογνωσίαν προσαγαγεῖν, ὅπως ὑπερεῖχε
according-to us sacred-knowledge to-bring how he-surpassed
 τοὺς πολλοὺς τῶν ἱερῶν διδασκάλων, καὶ χρόνου τριβῇ,
the many of-the sacred teachers both of-time by-practice
 καὶ νοῦ καθαρότητι, καὶ ἀποδείξεων ἀκριβείᾳ, καὶ
and of-intellect by-purity and of-demonstrations by-precision and
 ταῖς λοιπαῖς ἱερολογίαις, ὥστε οὐκ ἂν ποτε πρὸς οὕτω
by-the remaining sacred-discourses so-that not — ever toward so
 μέγαν ἥλιον ἀντωπεῖν ἐνεχειρήσαμεν. Οὕτω γὰρ ἡμεῖς
great sun to-look-face-to-face we-would-attempt thus for we
 ἑαυτῶν συνησθήμεθα, καὶ ἴσμεν, ὡς οὐτε ἱκανῶς νοῆσαι
of-ourselves are-conscious and we-know that neither sufficiently to-conceive
 τὰ νοητὰ τῶν θείων χωροῦμεν, οὔτε ὅσα τὰ ῥητὰ
the intelligible of-the divine-things we-are-capable nor as-much-as the utterable
 τῆς θεογνωσίας ἐξειπεῖν καὶ φράσαι. Πόρρω δὲ ὄντες,
of-the knowledge-of-God to-declare and to-express far and being
 ἀπολειπόμεθα τῆς τῶν θείων ἀνδρῶν εἰς θεολογικὴν
we-fall-short of-the of-the divine men for theological
 ἀλήθειαν ἐπιστήμης, ὅτι πάντως ἂν εἰς τοῦτο διὰ
truth knowledge that altogether — to this through
 περισσὴν εὐλάβειαν ἐληλύθαμεν, εἰς τὸ μηδὲν ἀκούειν
excessive reverence we-would-have-come to the not-at-all to-bear
 ἢ λέγειν τι περὶ τῆς θείας φιλοσοφίας, εἰ μὴ κατὰ
or to-say anything about the divine philosophy if not in
 νοῦν εἰλήφαμεν, ὡς οὐ χρή τῆς ἐνδεχομένης τῶν θείων
intellect we-had-taken that not (one)-must of-the possible of-the divine

γνώσεως ἀμελεῖν. Καὶ τοῦτο ἡμᾶς ἔπεισαν οὐ μόνον αἱ
knowledge to-neglect and this us persuaded not only the
 κατὰ φύσιν ἐφέσεις τῶν νοῶν, ἐρωτικῶς αἰὲ γλιχόμεναι
according-to nature longings of-the intellects yearningly always striving-for
 τῆς ἐγχωρούσης τῶν ὑπερφνῶν θεωρίας, ἀλλὰ καὶ αὐτὴ
for-the attainable of-the supernatural contemplation but also itself
 τῶν θείων θεσμῶν ἢ ἀρίστη διάταξις· τὰ μὲν ὑπὲρ
of-the divine ordinances the best arrangement the-things indeed beyond
 ἡμᾶς ἀποφάσκουσα πολυπραγμονεῖν, καὶ ὡς ὑπὲρ ἀξίαν,
us forbidding to-meddle-with both as beyond worth
 καὶ ὡς ἀνέφικτα· πάντα δὲ ὅσα ἐν ἡμῖν ἐφίεται καὶ
and as unattainable all but whatever in us is-permitted and
 δεδώρηται μανθάνειν, προσεχῶς ἐγκελευομένη καὶ ἑτέροις
has-been-given to-learn attentively enjoining and to-others
 ἀγαθοειδῶς μεταδιδόναι. Τούτοις οὖν καὶ ἡμεῖς πειθόμενοι,
good-likely to-impart these then also we obeying
 καὶ πρὸς τὴν ἐφικτὴν τῶν θείων εὗρεσιν μὴ ἀποκαμόντες
and toward the attainable of-the divine finding not having-grown-weary
 ἢ ἀποδειλιάσαντες, ἀλλὰ καὶ τοὺς μὴ δυναμένους εἰς
or having-lost-heart but also those not able to
 τὰ ἡμῶν κρείττονα θεωρεῖν, ἀβοηθήτους καταλιπεῖν οὐ
the than-us better-things to-contemplate unbelped to-leave not
 καρτεροῦντες, ἐπὶ τὸ συγγράφειν ἑαυτοὺς καθήκαμεν, καινὸν
enduring to the composing ourselves we-have-set new
 μὲν οὐδὲν εἰσηγεῖσθαι τολμῶντες, λεπτοτέrais δὲ καὶ
indeed nothing to-introduce daring by-subtler but and
 ταῖς κατὰ μέρος ἕκαστον ἐξετάσει, τὰ συνοπτικῶς
by-the according-to part each examinations the-things synoptically
 εἰρημμένα τῷ ὄντως Ἱεροθέῳ διακρίνοντες καὶ ἐκφαίνοντες.
said by-the truly Hierotheus distinguishing and manifesting

The Good, like the sun, gives being, life, and light to all things by existing. It is hymned as intelligible light, as beauty that calls all things to itself, and as yearning, a name Dionysius defends from the Scriptures and Ignatius; yearning carries even the cause of all outside himself in providence, and Hierotheus' hymns sing its power to unite. Evil, the chapter then argues, has no being: it is not in God, angels, demons, souls, irrational animals, nature, bodies, or matter, but is a lack and weakness of good, which providence turns to good without forcing anyone to virtue.

Εἶεν δὴ οὖν, ἐπ' αὐτὴν ἤδη τῷ λόγῳ τὴν ἀγαθωνυμίαν 1
 well indeed then to itself now in-the discourse the good-name
 χωρῶμεν, ἣν ἐξηρημένως οἱ θεολόγοι τῇ ὑπερθέῳ
 let-us-proceed which set-apartly the theologians to-the super-divine
 θεότητι, καὶ ἀπὸ πάντων ἀφορίζουσιν αὐτήν, ὡς οἶμαι,
 deity even from all distinguish it as I-think
 τὴν θεαρχικὴν ὕπαρξιν, ἀγαθότητα λέγοντες· καὶ ὅτι
 the thearchic existence goodness calling and that
 τῷ εἶναι τὸ ἀγαθόν, ὡς οὐσιώδες ἀγαθόν, εἰς πάντα
 by-the being the good as substantial good to all
 τὰ ὄντα διατείνει τὴν ἀγαθότητα. Καὶ γὰρ ὥσπερ ὁ
 the beings extends the goodness and for as the
 καθ' ἡμᾶς ἥλιος, οὐ λογιζόμενος ἢ προαιρούμενος, ἀλλ'
 according-to us sun not reasoning or choosing but
 αὐτῷ τῷ εἶναι φωτίζει πάντα τὰ μετέχειν τοῦ φωτὸς
 by-its-very the being enlightens all the-things to-partake of-the light
 αὐτοῦ κατὰ τὸν οἰκεῖον δυνάμενα λόγον· οὕτω δὴ
 its according-to the proper able reason thus indeed
 καὶ τὰγαθὸν (ὑπὲρ ἥλιον, ὡς ὑπὲρ ἀμυδρὰν εἰκόνα τὸ
 also the-good beyond sun as beyond dim image the
 ἐξηρημένως ἀρχέτυπον αὐτῇ τῇ ὑπάρξει) πᾶσι τοῖς οὖσιν
 set-apartly archetypal by-its-very the existence to-all the beings

ἀναλόγως ἐφίησι τὰς τῆς ὅλης ἀγαθότητος ἀκτῖνας. Διὰ
proportionately sends-forth the of-the whole goodness rays because-of
 ταύτας ὑπέστησαν αἱ νοηταὶ καὶ νοεραὶ πᾶσαι καὶ οὐσίαι,
these subsisted the intelligible and intellectual all both substances
 καὶ δυνάμεις καὶ ἐνέργειαι, διὰ ταύτας εἰσὶ καὶ ζωὴν
and powers and activities because-of these they-are and life
 ἔχουσι τὴν ἀνέκλειπτον καὶ ἀμείωτον, ἀπάσης φθορᾶς,
have the unfailing and undiminished of-all corruption
 καὶ θανάτου, καὶ ὕλης καὶ γενέσεως καθαρύνουσαι, καὶ
and death and matter and generation pure and
 τῆς ἀστάτου καὶ ῥευστῆς, καὶ ἄλλοτε ἄλλως φερομένης
from-the unstable and flowing and at-one-time otherwise borne
 ἀλλοιώσεως ἀνωκισμέναι· καὶ ὡς ἀσώματοι καὶ αἰῶλοι
alteration removed-above and as bodiless and immaterial
 νοοῦνται, καὶ ὡς νόες ὑπερκοσμίως νοοῦσι, καὶ τοὺς
are-conceived and as intellects supermundanely think and the
 τῶν ὄντων οἰκείως ἐλλάμπονται λόγους, καὶ αἰθῖς εἰς τὰ
of-the beings properly are-illuminated reasons and again to the
 συγγενῇ, τὰ οἰκεία διαπορθμεύουσι. Καὶ τὴν μονὴν ἐκ
akin the proper-things convey and the abiding from
 τῆς ἀγαθότητος ἔχουσι· καὶ ἵδρυσιν αὐταῖς ἐκεῖθεν ἐστὶ, καὶ
the goodness they-have and foundation for-them thence is and
 συνοχή, καὶ φρουρά, καὶ ἐστία τῶν ἀγαθῶν, καὶ αὐτῆς
holding-together and guard and hearth of-the goods and it
 ἐφιέμεναι, καὶ τὸ εἶναι καὶ τὸ εὖ εἶναι ἔχουσι, καὶ πρὸς
desiring both the being and the well being they-have and toward
 αὐτὴν ὡς ἐφικτὸν ἀποτυπούμεναι καὶ ἀγαθοειδεῖς εἰσὶ καὶ
it as (is)-attainable being-imprinted also good-formed are and
 ταῖς μετ' αὐτὰς κοινωνοῦσιν ὡς ὁ θεὸς θεσμὸς ὑφηγεῖται,
with-the after them share as the divine ordinance guides
 τῶν εἰς αὐτὰς ἐκ τὰγαθοῦ διαφοιτησάντων δώρων.
of-the into them from the-good having-passed gifts

Ἐκείθεν αὐταῖς αἱ ὑπερκόσμοι τάξεις, αἱ πρὸς ἑαυτὰς 2
thence for-them the supermundane orders the toward themselves
 ἐνώσεις, αἱ ἐν ἀλλήλαις χωρήσεις, αἱ ἀσύγχυτοι διακρίσεις,
unions the in one-another interpenetrations the unconfused distinctions
 αἱ πρὸς τὰς κρείττους ἀναγωγικαὶ τῶν ὑφειμένων δυνάμεις,
the toward the better uplifting of-the subordinate powers
 αἱ περὶ τὰ δεύτερα πρόνοιαι τῶν πρεσβυτέρων, αἱ τῶν
the about the second providences of-the more-senior the of-the
 οἰκείων ἐκάστης δυνάμεως φρουραί, καὶ περὶ ἑαυτὰς
proper of-each power guards and about themselves
 ἀμετάπτωτοι συνελίξεις, αἱ περὶ τὴν ἔφεσιν τἀγαθοῦ
unchanging windings-together the about the desire of-the-good
 ταυτότητες, καὶ ἀκρότητες, καὶ ὅσα ἄλλα εἴρηται
samenesses and summits and whatever other has-been-said
 πρὸς ἡμῶν ἐν τῷ Περὶ τῶν ἀγγελικῶν ιδιοτήτων καὶ
by us in the On the angelic properties and
 τάξεων· ἀλλὰ καὶ ὅσα τῆς οὐρανίας ἱεραρχίας ἐστίν,
orders but also whatever of-the heavenly hierarchy is
 αἱ ἀγγελοπρεπεῖς καθάρσεις, αἱ ὑπερκόσμοι φωταγωγαί,
the angel-befitting purifications the supermundane light-guidings
 καὶ τὰ τελεσιουργὰ τῆς ὅλης ἀγγελικῆς τελειότητος, ἐκ
and the perfecting of-the whole angelic perfection from
 τῆς παναιτίου καὶ πηγαίας ἐστὶν ἀγαθότητος. ἐξ ἧς
the all-causing and fontal is goodness from which
 καὶ τὸ ἀγαθοειδὲς αὐταῖς ἐδωρήθη, καὶ τὸ ἐκφαίνειν
also the good-formed to-them was-given and the to-manifest
 ἐν ἑαυταῖς τὴν κρυφίαν ἀγαθότητα, καὶ εἶναι ἀγγέλους
in themselves the hidden goodness and to-be angels
 ὥσπερ ἐξαγγελτικὰς τῆς θείας σιγῆς, καὶ οἶον φῶτα
as-it-were announcers of-the divine silence and as-it-were lights
 φανὰ τοῦ ἐν ἀδύτοις ὄντος ἐρμηνευτικὰ προβεβλημένας.
bright of-the-one in sanctuaries being interpreting set-forth

Ἀλλὰ καὶ μετ' ἐκείνους τοὺς ἱεροὺς καὶ ἁγίους νόας, αἱ
but also after those the sacred and holy intellects the
 ψυχὰι καὶ ὅσα ψυχῶν ἀγαθὰ, διὰ τὴν ὑπεράγαθον
souls and whatever of-souls (are)-goods because-of the super-good
 ἐστὶν ἀγαθότητα· τὸ νοερὰς αὐτὰς εἶναι, τὸ ἔχειν τὴν
is goodness the intellectual them to-be the to-have the
 οὐσιώδη ζωὴν ἀνώλεθρον αὐτὸ τὸ εἶναι, καὶ δύνασθαι
substantial life indestructible itself the being and to-be-able
 πρὸς τὰς ἀγγελικὰς ἀνατεινομένας ζωάς, δι' αὐτῶν ὡς
toward the angelic stretching-up lives through them as
 ἀγαθῶν καθηγεμόνων, ἐπὶ τὴν πάντων ἀγαθῶν ἀγαθαρχίαν
good leaders to the of-all goods good-source
 ἀνάγεσθαι, καὶ τῶν ἐκεῖθεν ἐκβλυζομένων ἐλλάμψεων ἐν
to-be-led-up and of-the thence gushing-forth illuminations in
 μετουσίᾳ γίνεσθαι κατὰ τὴν σφῶν ἀναλογίαν, καὶ τῆς
participation to-become according-to the their-own proportion and of-the
 τοῦ ἀγαθοειδοῦς δωρεᾶς ὅση δύναμις μετέχειν, καὶ
of-the good-formed gift as-much-as (is)-their-power to-partake and
 ὅσα ἄλλα πρὸς ἡμῶν ἐν τοῖς Περὶ ψυχῆς ἀπηριθμῆται.
whatever other by us in the On soul has-been-enumerated
 Ἀλλὰ καὶ περὶ αὐτῶν, εἰ χρὴ φάναι, τῶν ἀλόγων
but also about themselves if (one)-must to-say the irrational
 ψυχῶν, ἢ ζώων, ὅσα τὸν ἀέρα τέμνει, καὶ ὅσα ἐπὶ
souls or animals whatever the air cut and whatever on
 γῆς βαίνει, καὶ ὅσα εἰς γῆν ἐκτέταται, καὶ τὰ ἐν
earth walk and whatever toward earth are-stretched and the-ones in
 ὕδασι τὴν ζωὴν, ἢ ἀμφιβίως λαχόντα, καὶ ὅσα ὑπὸ γῆν
waters the life or amphibiously having-obtained and whatever under earth
 ἐγκεκαλυμμένα ζῇ καὶ ἐγκεχωσμένα, καὶ ἀπλῶς ὅσα τὴν
covered live and buried and simply whatever the
 αἰσθητικὴν ἔχει ψυχὴν, ἢ ζωὴν, καὶ ταῦτα πάντα διὰ
sensitive have soul or life also these all because-of

τάγαθὸν ἐψύχεται καὶ ἐζώωται. Καὶ φυτὰ δὲ
the-good have-been-ensouled and have-been-made-alive and plants and
 πάντα τὴν θρεπτικὴν καὶ κινητικὴν ἔχει ζωὴν, ἐκ τάγαθοῦ·
all the nutritive and moving have life from the-good
 καὶ ὅση ἄψυχος καὶ ἄζωος οὐσία, διὰ τάγαθόν ἐστι,
and whatever soulless and lifeless substance because-of the-good is
 καὶ δι' αὐτὸ τῆς οὐσιώδους ἕξεως ἔλαχεν.

and because-of it of-the substantial disposition obtained
 Εἰ δὲ καὶ ὑπὲρ πάντα τὰ ὄντα ἐστὶν (ὥσπερ οὖν ἐστι) 3
if but also beyond all the beings is as then it-is
 τάγαθόν, καὶ τὸ ἀνείδεον εἰδοποιεῖ καὶ ἐν αὐτῷ μόνῳ καὶ
the-good also the formless forms and in it alone even
 τὸ ἀνούσιον· οὐσίας ὑπερβολή· καὶ τὸ ἄζωον ὑπερέχουσα
the non-substantial of-substance excess and the lifeless surpassing
 ζωὴ· καὶ τὸ ἄνουν ὑπερέχουσα σοφία, καὶ ὅσα ἐν τάγαθῳ
life and the mindless surpassing wisdom and whatever in the-good
 τῆς τῶν ἀνείδεων ἐστὶν ὑπεροχικῆς εἰδοποιίας· καὶ εἰ
of-the of-the formless is pre-eminent form-making and if
 θεμιτὸν φάναι, τάγαθοῦ τοῦ ὑπὲρ πάντα τὰ ὄντα, καὶ αὐτὸ
lawful to-say the-good the beyond all the beings also itself
 τὸ μὴ ὄν ἐφίεται, καὶ φιλονεικεῖ πως ἐν τάγαθῳ καὶ αὐτὸ
the not being desires and strives somehow in the-good also itself
 εἶναι, τῷ ὄντως ὑπερουσίῳ, κατὰ τὴν πάντων ἀφαίρεσιν.

to-be the truly super-substantial according-to the of-all removal
 Ἄλλ' ὅπερ ἡμᾶς ἐν μέσῳ παραδραμὸν διαπέφευγε, καὶ 4
but what us in middle having-run-past has-escaped also
 τῶν οὐρανίων ἀρχῶν καὶ ἀποπερατώσεων αἰτία τάγαθόν,
of-the heavenly beginnings and ends cause (is)-the-good
 τῆς ἀναυξοῦς καὶ ὅλως ἀναλλοιώτου ταύτης οὐσίας, καὶ
of-the unincreasing and wholly unaltered this substance and
 τῶν ἀψόφων, εἰ οὕτω χρή φάναι, τῆς παμμεγέθους
of-the noiseless if thus (one)-must to-say of-the all-vast

οὐρανοπορίας κινήσεων, καὶ τῶν ἀστρώων τάξεων, καὶ
heaven-journeying movements and of-the starry orders and
 εὐπρεπειῶν, καὶ φώτων, καὶ ἰδρύσεων, καὶ τῆς ἐνίων
comeliness and lights and foundations and of-the of-some
 ἀστέρων μεταβατικῆς πολυκινήσιος, καὶ τῆς τῶν δύο
stars transitional many-movement and of-the of-the two
 φωστήρων, οὓς τὰ λόγια καλεῖ μεγάλους, ἀπὸ τῶν αὐτῶν
luminaries which the oracles call great from the same
 εἰς τὰ αὐτὰ περιοδικῆς ἀποκαταστάσεως, καθ' ἃς αἱ
to the same periodic restoration according-to which the
 παρ' ἡμῖν ἡμέραι καὶ νύκτες ὀριζόμεναι, καὶ μῆνες, καὶ
among us days and nights being-defined and months and
 ἐνιαυτοὶ μετρούμενοι, τὰς τοῦ χρόνου καὶ τῶν ἐν χρόνῳ
years being-measured the of-the time and of-the in time
 κυκλικὰς κινήσεις ἀφορίζουσι, καὶ ἀριθμοῦσι, καὶ τάττουσι
circular movements define and number and order
 καὶ συνέχουσι. Τί δ' ἂν τις φαίη περὶ αὐτῆς καθ'
and hold-together what and — anyone would-say about itself according-to
 αὐτὴν τῆς ἡλιακῆς ἀκτίνος; ἐκ τἀγαθοῦ γὰρ τὸ φῶς, καὶ
itself the solar ray from the-good for the light and
 εἰκὼν τῆς ἀγαθότητος· διὸ καὶ φωτωνυμικῶς ὑμνεῖται
image of-the goodness wherefore also by-light-name is-hymned
 τἀγαθόν, ὡς ἐν εἰκόνι τὸ ἀρχέτυπον ἐκφαινόμενον. Ὡς
the-good as in image the archetype being-manifested as
 γὰρ ἡ τῆς πάντων ἐπέκεινα θεότητος ἀγαθότης ἀπὸ
for the of-the of-all beyond deity goodness from
 τῶν ἀνωτάτων καὶ πρεσβυτάτων οὐσιῶν, ἄχρι τῶν
the highest and most-senior substances as-far-as the
 ἐσχατῶν διήκει, καὶ ἔτι ὑπὲρ πάσας ἐστί, μήτε τῶν ἄνω
last pervades and still beyond all is neither the above
 φθανουσῶν αὐτῆς τὴν ὑπεροχὴν, μήτε τῶν κάτω τὴν
reaching its the pre-eminence nor the below the

περιοχὴν διαβαινουσῶν, ἀλλὰ καὶ φωτίζει τὰ δυνάμενα
compass passing-beyond but also enlightens the-things able
 πάντα, καὶ δημιουργεῖ, καὶ ζωοῖ, καὶ συνέχει, καὶ
all and creates and makes-alive and holds-together and
 τελεσιουργεῖ, καὶ μέτρον ἐστὶ τῶν ὄντων, καὶ αἰών, καὶ
perfects and measure is of-the beings and age and
 ἀριθμός, καὶ τάξις, καὶ περιοχὴ, καὶ αἰτία, καὶ τέλος·
number and order and compass and cause and end
 οὕτω δὴ καὶ ἡ τῆς θείας ἀγαθότητος ἐμφανὴς εἰκὼν, ὁ
thus indeed also the of-the divine goodness manifest image the
 μέγας οὗτος, καὶ ὀλοαμπής, καὶ ἀείφωτος ἥλιος, κατὰ
great this and all-shining and ever-lighted sun according-to
 πολλοστὸν ἀπήχημα τὰγαθοῦ, καὶ πάντα ὅσα μετέχειν
faint echo of-the-good both all whatever to-partake
 αὐτοῦ δύναται, φωτίζει, καὶ ὑπερῆπλωμένον ἔχει τὸ φῶς,
of-it are-able it-enlightens and outspread has the light
 εἰς πάντα ἐξαπλῶν τὸν ὁρατὸν κόσμον, ἄνω τε καὶ κάτω,
into all spreading-out the visible world above both and below
 τὰς τῶν οἰκείων ἀκτίνων αὐγὰς· καὶ εἴ τι αὐτῶν
the of-the proper rays radiances and if anything of-them
 οὐ μετέχει, τοῦτο οὐ τῆς ἀδρανεῖας ἢ τῆς βραχύτητός
not partakes this not of-the feebleness or of-the shortness
 ἐστὶ τῆς φωτιστικῆς αὐτοῦ διαδόσεως, ἀλλὰ τῶν διὰ
is of-the enlightening its distribution but of-the because-of
 φωτοληψίας ἀνεπιτηδειότητα μὴ ἀναπλουμένων εἰς τὴν
for-light-receiving unfitness not unfolding into the
 φωτὸς μετουσίαν. Ἀμέλει πολλὰ τῶν οὕτως ἐχόντων ἡ
of-light participation certainly many of-the thus being the
 ἀκτὶς διαβαίνουσα, τὰ μετ' ἐκεῖνα φωτίζει, καὶ οὐδέν
ray passing-through the-things after those enlightens and nothing
 ἐστὶ τῶν ὁρατῶν οὐ μὴ ἐφικνέεται κατὰ τὸ τῆς οἰκείας
is of-the visible-things which not it-reaches according-to the of-the proper

αἴγλης ὑπερβάλλον μέγεθος. Ἀλλὰ καὶ πρὸς τὴν γένεσιν
radiance surpassing magnitude but also toward the generation
 τῶν αἰσθητῶν σωμάτων συμβάλλεται, καὶ πρὸς ζωὴν
of-the perceptible bodies it-contributes and toward life
 αὐτὰ κινεῖ καὶ τρέφει καὶ αὖξει, καὶ τελειοῖ, καὶ καθαίρει,
them moves and nourishes and increases and perfects and purifies
 καὶ ἀνανεοῖ καὶ μέτρον ἐστί, καὶ ἀριθμὸς ὥρων, ἡμερῶν,
and renews and measure it-is and number of-hours of-days
 καὶ παντὸς τοῦ καθ' ἡμᾶς χρόνου τὸ φῶς· αὐτὸ γάρ
and of-all the according-to us time the light itself for
 ἐστί τὸ φῶς, εἰ καὶ τότε ἀσχημάτιστον ἦν, ὅπερ ὁ θεῖος
is the light if even then shapeless it-was which the divine
 ἔφη Μωσῆς, καὶ αὐτὴν ἐκείνην ὀρίσαι τὴν πρώτην τῶν
said Moses also itself that to-define the first of-the
 καθ' ἡμᾶς ἡμερῶν τριάδα. Καὶ ὥσπερ πάντα πρὸς
according-to us days triad and as all toward
 ἑαυτὴν ἡ ἀγαθότης ἐπιστρέφει, καὶ ἀρχισυναγωγός ἐστι
itself the goodness turns and chief-gatherer is
 τῶν ἐσκεδασμένων, ὡς ἐναρχική, καὶ ἐνοποιὸς θεότης,
of-the scattered as one-originating and unifying deity
 καὶ πάντα αὐτῆς ὡς ἀρχῆς, ὡς συνοχῆς, ὡς τέλους
and all it as principle as holding-together as end
 ἐφίεται· καὶ τὰγαθόν ἐστιν (ὡς τὰ λόγια φησιν) ἐξ οὗ
desire and the-good is as the oracles say from which
 τὰ πάντα ὑπέστη, καὶ ἔστιν, ὡς ἐξ αἰτίας παντελοῦς
the all-things subsisted and are as from cause complete
 παρηγμένα, καὶ ἐν ᾧ τὰ πάντα συνέστηκεν, ὡς ἐν
brought-forth and in which the all-things consist as in
 παντοκρατορικῷ πυθμένι φρουρούμενα καὶ διακρατούμενα,
almighty foundation guarded and held-fast
 καὶ εἰς ὃ τὰ πάντα ἐπιστρέφεται, καθάπερ εἰς οἰκεῖον
and to which the all-things turn just-as to proper

ἐκάστω πέρας, καὶ οὐ ἐφίεται πάντα, τὰ μὲν νοερά
for-each end and which desire all the indeed intellectual
 καὶ λογικὰ γνωστικῶς, τὰ δὲ αἰσθητικά αἰσθητικῶς· τὰ
and rational knowingly the and perceptive perceptively the
 δὲ αἰσθήσεως ἄμοιρα, τῇ ἐμφύτῳ κινήσει τῆς ζωτικῆς
and of-perception without-share by-the innate movement of-the vital
 ἐφέσεως· τὰ δὲ ἄζωα καὶ μόνον ὄντα, τῇ πρὸς μόνην
desire the and lifeless and only being by-the toward only
 τὴν οὐσιώδη μέθεξιν ἐπιτηδειότητι. Κατὰ τὸν αὐτὸν
the substantial participation fitness according-to the same
 τῆς ἐμφανοῦς εἰκόνης λόγον, καὶ τὸ φῶς συνάγει καὶ
of-the manifest image reason also the light gathers and
 ἐπιστρέφει πρὸς ἑαυτὸ πάντα τὰ ὄντα, τὰ ὁρώντα, τὰ
turns toward itself all the beings the seeing the
 κινούμενα, τὰ φωτιζόμενα, τὰ θερμαινόμενα, τὰ ὅλως ὑπὸ
moving the enlightened the warmed the wholly by
 τῶν αὐτοῦ μαρμαρυγῶν συνεχόμενα· διὸ καὶ ἥλιος,
the its flashings held-together wherefore also sun
 ὅτι πάντα ἀολλῇ ποιεῖ, καὶ συνάγει τὰ διεσκεδασμένα.
because all-things gathered it-makes and gathers the scattered
 Καὶ πάντα αὐτοῦ τὰ αἰσθητὰ ἐφίεται, ἢ ὡς τοῦ ὁρᾶν,
and all it the perceptible desire either as of-the seeing
 ἢ ὡς τοῦ κινεῖσθαι, καὶ φωτίζεσθαι, καὶ θερμαίνεσθαι,
or as of-the being-moved and being-enlightened and being-warmed
 καὶ ὅλως συνέχεσθαι πρὸς τοῦ φωτὸς ἐφιέμενα. Καὶ
and wholly being-held-together by the light desiring and
 οὐ δήπου φημὶ κατὰ τὸν τῆς παλαιότητος λόγον, ὅτι
not surely I-say according-to the of-the antiquity account that
 θεὸς ὢν ὁ ἥλιος καὶ δημιουργὸς τοῦδε τοῦ παντὸς ἰδίως
god being the sun and creator of-this the all specially
 ἐπιτροπεύει τὸν ἐμφανῆ κόσμον, ἀλλ' ὅτι τὰ ἀόρατα
governs the manifest world but that the invisible-things

τοῦ Θεοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα
 — of-God from creation of-world by-the things-made being-understood
 καθορᾶται, ἥ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης.

are-clearly-seen the both everlasting his power and divinity

- 5 Ἀλλὰ ταῦτα μὲν ἐν τῇ συμβολικῇ θεολογίᾳ. Νῦν δὲ
 but these(-things) indeed in the symbolic theology now but
 τὴν νοητὴν τάγαθου φωτωνυμίαν ἡμῖν ὑμνητέον, καὶ
 the intelligible of-the-good light-name by-us must-be-hymned and
 ῥητέον, ὅτι φῶς νοητὸν ὁ ἀγαθὸς λέγεται διὰ τὸ
 it-must-be-said that light intelligible the good-one is-called because-of the
 πάντα μὲν ὑπερουράνιον νοῦν ἐμπιμπλάναι νοητοῦ
 every indeed supercelestial intellect to-fill with-intelligible
 φωτός· πᾶσαν δὲ ἄγνοιαν καὶ πλάνην ἐλαύνειν ἐκ πασῶν,
 light all but ignorance and error to-drive from all
 αἷς ἂν ἐγγένηται ψυχαῖς, καὶ πάσαις αὐταῖς φωτὸς
 in-which — it-comes-to-be souls and to-all them of-light
 ἱεροῦ μεταδιδόναι, καὶ τοὺς νοεροὺς αὐτῶν ὀφθαλμοὺς
 sacred to-impart and the intellectual their eyes
 ἀνακαθαίρειν τῆς περικειμένης αὐταῖς ἐκ τῆς ἀγνοίας
 to-purify from-the lying-around them from the ignorance
 ἀχλύος, καὶ ἀνακινεῖν καὶ ἀναπτύσσειν τῷ πολλῷ βάρει τοῦ
 mist and to-stir-up and to-unfold by-the much weight of-the
 σκοτὸς συμμεμυκτάς· καὶ μεταδιδόναι πρῶτα μὲν αἴγλης
 darkness closed and to-impart first indeed of-radiance
 μετρίας· εἰτα ἐκείνων ὥσπερ ἀπογενομένων φωτός, καὶ
 moderate then those as-it-were tasting of-light and
 μᾶλλον ἐφιεμένων, μᾶλλον ἑαυτὴν ἐνδιδόναι, καὶ περισσῶς
 more desiring more itself to-give and abundantly
 ἐπιλάμπειν, ὅτι ἠγάπησαν πολὺ· καὶ αἰεὶ ἀνατείνειν αὐτὰς
 to-shine-upon because they-loved much and always to-stretch-up them
 ἐπὶ τὰ πρόσω, κατὰ τὴν σφῶν εἰς ἀνάνευσιν ἀναλογίαν.
 to the forward according-to the their for looking-up proportion

Φῶς οὖν νοητὸν λέγεται τὸ ὑπὲρ πᾶν φῶς ἀγαθόν,
light then intelligible is-called the beyond every light good
 ὡς ἀκτὶς πηγαία καὶ ὑπερβλύζουσα φωτοχυσία, πάντα
as ray fontal and overflowing outpouring-of-light all
 τὸν ὑπερκόσμιον καὶ περικόσμιον, καὶ ἐγκόσμιον νοῦν,
the supermundane and around-the-world and in-the-world intellect
 ἐκ τοῦ πληρώματος αὐτῆς καταλάμπουσα, καὶ τὰς
from the fullness its shining-down-upon and the
 νοερὰς αὐτῶν ὅλας ἀνανεάζουσα δυνάμεις, καὶ πάντας
intellectual their whole renewing powers and all
 περιέχουσα τῷ ὑπερτετάσθαι, καὶ πάντων ὑπερέχουσα
encompassing by-the being-stretched-beyond and all surpassing
 τῷ ὑπερκεῖσθαι· καὶ ἀπλῶς, πᾶσαν τῆς φωτιστικῆς
by-the transcending and simply all of-the enlightening
 δυνάμεως τὴν κυρείαν, ὡς ἀρχίφωτος καὶ ὑπέρφωτος,
power the lordship as original-light and beyond-luminous
 ἐν ἑαυτῇ συλλαβοῦσα, καὶ ὑπερέχουσα, καὶ προέχουσα,
in itself having-comprehended and surpassing and preceding
 καὶ τὰ νοερὰ καὶ τὰ λογικὰ πάντα συνάγουσα, καὶ
and the intellectual and the rational all gathering and
 ἀολλῇ ποιοῦσα. Καὶ γὰρ ὥσπερ ἡ ἄγνοια διαιρετικὴ
gathered making and for as the ignorance divisive
 τῶν πεπλανημένων ἐστίν, οὕτως ἡ τοῦ νοητοῦ φωτὸς
of-the led-astray is thus the of-the intelligible light
 παρουσία, συναγωγὸς καὶ ἐνωτικὴ τῶν φωτιζομένων ἐστί,
presence gathering and unifying of-the being-enlightened is
 καὶ τελειωτικὴ, καὶ ἔτι ἐπιστρεπτικὴ πρὸς τὸ ὄντως
and perfecting and further turning toward the truly
 ὄν, ἀπὸ τῶν πολλῶν δοξασμάτων ἐπιστρέφουσα, καὶ τὰς
being from the many opinions turning and the
 ποικίλας ὄψεις, ἣ κυριώτερον εἰπεῖν, φαντασίας, εἰς μίαν
varied sights or more-properly to-say imaginations into one

ἀληθῇ καὶ καθαρὰν, καὶ μονοειδῇ συνάγουσα γνῶσιν, καὶ
true and pure and single-formed gathering knowledge and
 ἐνὸς καὶ ἐνωτικοῦ φωτὸς ἐμπιπλώσα.

with-one and unifying light filling

- 7 Τοῦτο τἀγαθὸν ὑμνείται πρὸς τῶν ἱερῶν θεολόγων καὶ ὡς
this the-good is-hymned by the sacred theologians both as
 καλόν, καὶ ὡς κάλλος, καὶ ὡς ἀγάπη καὶ ὡς ἀγαπητόν,
beautiful and as beauty and as love and as beloved
 καὶ ὅσαι ἄλλαι εὐπρεπεῖς εἰσι τῆς καλλοποιοῦ καὶ
and whatever other befitting are of-the beauty-making and
 κεχαριτωμένης ὠραιότητος θεωνυμίας. Τὸ δὲ καλὸν καὶ
graceful loveliness divine-names the and beautiful and
 κάλλος διαιρετέον ἐπὶ τῆς ἐν ἐνὶ τὰ ὅλα συνειληφύας
beauty must-be-distinguished regarding the in one the wholes having-comprehended
 αἰτίας· ταῦτα γὰρ ἐπὶ μὲν τῶν ὄντων ἀπάντων εἰς
cause these for regarding indeed the beings all into
 μετοχὰς καὶ μετέχοντα διαιροῦντες, καλὸν μὲν εἶναι
participations and partakers dividing beautiful indeed to-be
 λέγομεν τὸ κάλλους μετέχον, κάλλος δὲ τὴν μετοχὴν τῆς
we-say the of-beauty partaking beauty and the participation of-the
 καλλοποιοῦ τῶν ὅλων καλῶν αἰτίας. Τὸ δὲ ὑπερούσιον
beauty-making of-the whole beautiful-things cause the but super-substantial
 καλὸν κάλλος μὲν λέγεται, διὰ τὴν ἀπ' αὐτοῦ πᾶσι
beautiful beauty indeed is-called because-of the from it to-all
 τοῖς οὖσι μεταδιδόμενην οἰκείως ἐκάστω καλλονήν, καὶ ὡς
the beings imparted properly to-each loveliness and as
 τῆς πάντων εὐαρμοστίας καὶ ἀγλαΐας αἴτιον, δίκην
of-the of-all good-harmony and splendor cause after-the-manner-of
 φωτὸς ἐναστράπτειν ἅπασιν τὰς καλλοποιούσας τῆς πηγαιᾶς
light flashing-into all the beauty-making of-the fount
 ἀκτίνος αὐτοῦ μεταδόσεις, καὶ ὡς πάντα πρὸς ἑαυτὸ
ray its impartings and as all toward itself

καλοῦν (ὅθεν καὶ κάλλος λέγεται) καὶ ὡς ὅλα ἐν ὅλοις
calling whence also beauty it-is-called and as wholes in wholes
 εἰς ταὐτὸ συνάγον. Καλὸν δὲ ὡς πάγκαλον ἅμα καὶ
to the-same gathering beautiful and as all-beautiful at-once also
 ὑπέρκαλον, καὶ ἀεὶ ὄν, κατὰ τὰ αὐτὰ καὶ ὡσαύτως
super-beautiful and always being according-to the same-things and likewise
 καλόν, καὶ οὔτε γιγνόμενον, οὔτε ἀπολλύμενον, οὔτε
beautiful and neither becoming nor perishing nor
 αὐξανόμενον, οὔτε φθίνον, οὐδὲ τῇ μὲν καλόν, τῇ
increasing nor decreasing nor in-one-way indeed beautiful in-another
 δὲ αἰσχρόν, οὐδὲ τοτὲ μὲν, τοτὲ δὲ οὐ, οὐδὲ πρὸς
but ugly nor at-one-time indeed at-another but not nor toward
 μὲν τό, καλόν, πρὸς δὲ τό, αἰσχρόν· οὔτε ἔνθα μὲν, ἔνθα
indeed this beautiful toward but that ugly nor here indeed there
 δὲ οὐ, ὡς τισὶ μὲν ὄν καλόν, τισὶ δὲ οὐ καλόν· ἀλλ'
but not as to-some indeed being beautiful to-others but not beautiful but
 ὡς αὐτὸ καθ' ἑαυτὸ μεθ' ἑαυτοῦ μονοειδὲς ἀεὶ ὄν καλόν,
as itself in itself with itself single-formed always being beautiful
 καὶ ὡς παντὸς καλοῦ τὴν πηγαίαν καλλονὴν ὑπεροχικῶς
and as of-every beautiful the fount loveliness pre-eminently
 ἐν ἑαυτῷ προέχον. Τῇ γὰρ ἀπλῇ καὶ ὑπερφνεῖ τῶν ὅλων
in itself pre-holding in-the for simple and supernatural of-the whole
 καλῶν φύσει πᾶσα καλλονὴ καὶ πᾶν καλόν, ἐνοειδῶς
beautiful-things nature all loveliness and every beautiful uniformly
 κατ' αἰτίαν προϋφίστηκεν. Ἐκ τοῦ καλοῦ τούτου πᾶσι
according-to cause pre-subsists from the beautiful this to-all
 τοῖς οὖσι τὸ εἶναι, κατὰ τὸν οἰκεῖον λόγον ἕκαστα καλὰ,
the beings the being according-to the proper reason each beautiful
 καὶ διὰ τὸ καλὸν αἰ πάντων ἐφαρμογαί, καὶ φιλίας,
and because-of the beautiful the of-all fittings and friendships
 καὶ κοινωνίας· καὶ τῷ καλῷ τὰ πάντα ἥνωται· καὶ ἀρχή
and communions and by-the beautiful the all-things are-united and principle

πάντων τὸ καλόν, ὡς ποιητικὸν αἴτιον, καὶ κινεῖν τὰ ὅλα,
of-all the beautiful as productive cause and moving the wholes
 καὶ συνέχον τῷ τῆς οἰκείας καλλονῆς ἔρωτι καὶ πέρας
and holding-together by-the of-the proper loveliness yearning and end
 πάντων, καὶ ἀγαπητόν, ὡς τελικὸν αἴτιον (τοῦ καλοῦ
of-all and beloved as final cause of-the beautiful
 γὰρ ἕνεκα πάντα γίνεταί· καὶ παραδειγματικόν, ὅτι
for for-the-sake all-things come-to-be and exemplary because
 κατ' αὐτὸ πάντα ἀφορίζεται διὸ καὶ ταυτὸν ἐστι
according-to it all-things are-defined wherefore also the-same is
 τἀγαθῷ τὸ καλόν, ὅτι τοῦ καλοῦ καὶ ἀγαθοῦ κατὰ
with-the-good the beautiful because the beautiful and good according-to
 πᾶσαν αἰτίαν πάντα ἐφίεται· καὶ οὐκ ἔστι τι τῶν
every cause all-things desire and not is anything of-the
 ὄντων, ὃ μὴ μετέχει τοῦ καλοῦ καὶ ἀγαθοῦ. Τολμήσει
beings which not partakes of-the beautiful and good will-dare
 δὲ καὶ τοῦτο εἰπεῖν ὁ λόγος, ὅτι καὶ τὸ μὴ ὄν μετέχει
and also this to-say the discourse that also the not being partakes
 τοῦ καλοῦ καὶ ἀγαθοῦ, τότε γὰρ καὶ αὐτὸ καλὸν καὶ
of-the beautiful and good then for also itself (is)-beautiful and
 ἀγαθόν, ὅταν ἐν Θεῷ κατὰ τὴν πάντων ἀφαίρεσιν
good when in God according-to the of-all removal
 ὑπερουσίως ὑμνηται. Τοῦτο τὸ ἐν ἀγαθὸν καὶ καλὸν ἐνικῶς
super-substantially it-is-hymned this the one good and beautiful singly
 ἐστὶ πάντων τῶν πολλῶν καλῶν καὶ ἀγαθῶν αἴτιον.
is of-all the many beautiful-things and goods cause
 Ἐκ τούτου πᾶσαι τῶν ὄντων αἰ οὐσιώδεις ὑπάρξεις, αἰ
from this all of-the beings the substantial existences the
 ἐνώσεις, αἰ διακρίσεις, αἰ ταυτότητες, αἰ ἑτερότητες, αἰ
unions the distinctions the samenesses the othernesses the
 ὁμοιότητες, αἰ ἀνομοιότητες, αἰ κοινωνίαι τῶν ἐναντιῶν,
likenesses the unlikenesses the communions of-the opposites

αἱ ἀσυνμιξίαι τῶν ἡνωμένων, αἱ πρόνοιαι τῶν ὑπερέρων,
the unmixings of-the united the providences of-the higher
 αἱ ἀλληλουχίαι τῶν ὁμοστοίχων, αἱ ἐπιστροφαὶ τῶν
the mutual-holdings of-the same-ranked the turnings of-the
 καταδεεστέρων, αἱ πάντων ἑαυτῶν φρουρητικαὶ καὶ
inferior the of-all themselves guarding and
 ἀμετακίνητοι μοναὶ καὶ ἰδρύσεις. Καὶ αὖθις αἱ πάντων
unmoved abidings and foundations and again the of-all
 ἐν πᾶσι οἰκείως ἐκάστῳ κοινωνίαι, καὶ ἐφαρμογαί, καὶ
in all properly to-each communions and fittings and
 ἀσύγχυτοι φιλαί, καὶ ἁρμονίαι τοῦ παντός, αἱ ἐν τῷ
unconfused friendships and harmonies of-the all the in the
 παντὶ συγκράσεις, καὶ αἱ ἀδιάλυτοι συνοχαὶ τῶν ὄντων,
all minglings and the indissoluble holdings-together of-the beings
 αἱ ἀνέκλειπτοι διαδοχαὶ τῶν γινομένων, αἱ στάσεις πᾶσαι,
the unfailing successions of-the becoming the rests all
 καὶ αἱ κινήσεις αἱ τῶν νοῶν, αἱ τῶν ψυχῶν, αἱ τῶν
and the movements the of-the intellects the of-the souls the of-the
 σωμάτων· στάσις γάρ ἐστι πᾶσι καὶ κινήσις, τὸ ὑπὲρ
bodies rest for is to-all and movement the beyond
 πᾶσαν στάσιν καὶ πᾶσαν κίνησιν ἐνιδρύον ἕκαστον ἐν τῷ
all rest and all movement establishing each in the
 ἑαυτοῦ λόγῳ, καὶ κινεῖν ἐπὶ τὴν οἰκείαν κίνησιν.
its-own reason and moving to the proper movement
 Καὶ κινεῖσθαι μὲν οἱ θεοὶ λέγονται νόες, κυκλικῶς μὲν
and to-be-moved indeed the divine are-said intellects circularly indeed
 ἐνούμενοι ταῖς ἀνάρχοις καὶ ἀτελευτήτοις ἐλλάμψεσι τοῦ
being-united to-the beginningless and endless illuminations of-the
 καλοῦ καὶ ἀγαθοῦ· κατ' εὐθείαν δέ, ὅποτε προΐωσιν εἰς
beautiful and good in straight-line but when they-proceed to
 τὴν τῶν ὑφειμένων πρόνοιαν, εὐθεία τὰ πάντα περαίνοντες·
the of-the subordinate providence straight the all-things accomplishing

ἐλικοειδῶς δέ, ὅτι καὶ προνοοῦντες τῶν καταδεεστέρων,
spirally but because also providing for-the inferior
 ἀνεκφοιτήτως μένουσιν ἐν ταυτότητι περὶ τὸ τῆς ταυτότητος
unproceedingly they-remain in sameness about the of-the sameness
 αἴτιον καλὸν καὶ ἀγαθόν, ἀκαταλήκτως περιχορεύοντες.
cause beautiful and good unceasingly dancing-around

- 9 Ψυχῆς δὲ κίνησίς ἐστι, κυκλικὴ μὲν ἢ εἰς ἑαυτὴν εἴσοδος
of-soul and movement is circular indeed the into itself entry
 ἀπὸ τῶν ἔξω, καὶ τῶν νοερῶν αὐτῆς δυνάμεων ἢ
from the outside-things and of-the intellectual its powers the
 ἐνοειδῆς συνέλιξις, ὥσπερ ἐν τινι κύκλῳ τὸ ἀπλανὲς
uniform winding-together as-if in some circle the unerring
 αὐτῇ δωρουμένη, καὶ ἀπὸ τῶν πολλῶν τῶν ἔξωθεν αὐτὴν
to-it giving and from the many the outside it
 ἐπιστρέφουσα καὶ συνάγουσα, πρῶτον εἰς ἑαυτήν, εἶτα ὡς
turning and gathering first into itself then as
 ἐνοειδῇ γενομένην, ἐνοῦσα ταῖς ἐνιαίως ἡνωμέναις δυνάμεσι,
uniform having-become uniting to-the unitarily united powers
 καὶ οὕτως ἐπὶ τὸ καλὸν καὶ ἀγαθὸν χειραγωγούσα, τὸ
and thus to the beautiful and good leading the
 ὑπὲρ πάντα τὰ ὄντα, καὶ ἐν καὶ ταυτόν, καὶ ἄναρχον καὶ
beyond all the beings and one and the-same and beginningless and
 ἀτελεύτητον. Ἐλικοειδῶς δὲ ἡ ψυχὴ κινεῖται καθ' ὅσον
endless spirally and the soul moves according-to as-much-as
 οἰκείως ἑαυτῇ τὰς θείας ἐλλάμπεται γνώσεις, οὐ νοερῶς
properly to-itself the divine it-is-illuminated knowledges not intellectually
 καὶ ἐνιαίως, ἀλλὰ λογικῶς καὶ διεξοδικῶς, καὶ οἶον
and unitarily but rationally and discursively and as-it-were
 συμμίκτοις καὶ μεταβατικαῖς ἐνεργείαις. Τὴν κατ' εὐθείαν δέ,
by-mixed and transitional activities the in straight-line but
 ὅταν οὐκ εἰς ἑαυτὴν εἰσιοῦσα καὶ ἐνικῇ νοερότητι κινουμένη,
when not into itself entering and by-single intellectuality moved

(τούτο γάρ, ὡς ἔφην, ἐστὶ τὸ κατὰ κύκλον·) ἀλλὰ πρὸς
this for as I-said is the in circle but to
 τὰ περὶ ἐαυτὴν προιούσα, καὶ ἀπὸ τῶν ἔξωθεν, ὥσπερ
the-things about itself proceeding and from the outside as-if
 ἀπὸ τινων συμβόλων πεποικιλμένων καὶ πεπληθυσμένων,
from certain symbols variegated and multiplied
 ἐπὶ τὰς ἀπλᾶς καὶ ἡνωμένας ἀνάγεται θεωρίας.

to the simple and united is-led-up contemplations

Τούτων οὖν, καὶ τῶν αἰσθητῶν ἐν τῷδε τῷ παντὶ τριῶν 10
of-these then also of-the perceptible in this the all three
 κινήσεων, καὶ πολλῶ πρότερον τῶν ἐκάστου μονῶν καὶ
movements and much before of-the of-each abidings and
 στάσεων, καὶ ἰδρύσεων αἰτιὸν ἐστὶ, καὶ συνοχικόν, καὶ
rests and foundations cause is and holding-together and
 πέρας τὸ καλὸν καὶ ἀγαθόν, τὸ ὑπὲρ πᾶσαν στάσιν καὶ
end the beautiful and good the beyond all rest and
 κίνησιν· διὸ πᾶσα στάσις καὶ κίνησις, καὶ ἐξ οὗ,
movement wherefore every rest and movement both from which
 καὶ ἐν ᾧ, καὶ εἰς ὃ, καὶ οὗ ἕνεκα. Καὶ γὰρ ἐξ
and in which and to which and for-whose sake and for from
 αὐτοῦ, καὶ δι' αὐτοῦ, καὶ οὐσία, καὶ ζωὴ πᾶσα, καὶ
it and through it both substance and life all and
 νοῦ καὶ ψυχῆς, καὶ πάσης φύσεως αἱ σμικρότητες, αἱ
of-intellect and of-soul and of-all nature the smallnesses the
 ἰσότητες, αἱ μεγαλειότητες, τὰ μέτρα πάντα, καὶ αἱ τῶν
equalities the greatnesses the measures all and the of-the
 ὄντων ἀναλογίαι, καὶ ἀρμονίαι, καὶ κράσεις, αἱ ὁλότητες,
beings proportions and harmonies and minglings the wholenesses
 τὰ μέρη, πᾶν ἓν, καὶ πλῆθος, αἱ συνδέσεις τῶν μερῶν, αἱ
the parts every one and multitude the bindings of-the parts the
 παντὸς πλῆθους ἐνώσεις, αἱ τελειότητες τῶν ὁλοτήτων, τὸ
of-every multitude unions the perfections of-the wholenesses the

ποιόν, τὸ ποσόν, τὸ πηλίκον, τὸ ἄπειρον, αἱ συγκρίσεις,
quality the quantity the magnitude the infinite the combinations
 αἱ διακρίσεις, πᾶσα ἀπειρία, πᾶν πέρας, οἱ ὅροι πάντες,
the distinctions every infinity every limit the definitions all
 αἱ τάξεις, αἱ ὑπεροχαί, τὰ στοιχεῖα, τὰ εἶδη, πᾶσα οὐσία,
the orders the pre-eminences the elements the forms every substance
 πᾶσα δύναμις, πᾶσα ἐνέργεια, πᾶσα ἕξις, πᾶσα αἴσθησις,
every power every activity every disposition every perception
 πᾶς λόγος, πᾶσα νόησις, πᾶσα ἐπαφή, πᾶσα ἐπιστήμη,
every reason every thought every touch every knowledge
 πᾶσα ἔνωσις· καὶ ἀπλῶς, πᾶν ὃν ἐκ τοῦ καλοῦ καὶ
every union and simply every being from the beautiful and
 ἀγαθοῦ, καὶ ἐν τῷ καλῷ καὶ ἀγαθῷ ἐστι, καὶ εἰς τὸ καλὸν
good and in the beautiful and good is and to the beautiful
 καὶ ἀγαθὸν ἐπιστρέφεται· καὶ πάντα ὅσα ἐστὶ καὶ γίνεται,
and good is-turned and all whatever are and come-to-be
 διὰ τὸ καλὸν καὶ ἀγαθὸν ἐστι καὶ γίνεται, καὶ πρὸς
because-of the beautiful and good are and come-to-be and toward
 αὐτὸ πάντα ὁρᾷ, καὶ ὑπ' αὐτοῦ κινεῖται καὶ συνέχεται, καὶ
it all look and by it are-moved and are-held-together and
 αὐτοῦ ἕνεκα, καὶ δι' αὐτό, καὶ ἐν αὐτῷ πᾶσα ἀρχὴ
of-it for-the-sake and because-of it and in it every principle
 παραδειγματική, τελική, ποιητική, εἰδική, στοιχειώδης, καὶ
exemplary final productive formal elemental and
 ἀπλῶς πᾶσα ἀρχή, πᾶσα συνοχή, πᾶν πέρας· ἢ ἵνα
simply every principle every holding-together every end or so-that
 συλλαβῶν εἶπω, πάντα τὰ ὄντα ἐκ τοῦ καλοῦ καὶ
summing-up I-may-say all the beings from the beautiful and
 ἀγαθοῦ· καὶ πάντα τὰ οὐκ ὄντα, ὑπερουσίως ἐν τῷ καλῷ
good and all the not beings super-substantially in the beautiful
 καὶ ἀγαθῷ· καὶ ἔστι πάντων ἀρχή, καὶ πέρας ὑπεράρχιον,
and good and it-is of-all principle and end super-principal

καὶ ὑπερτελής. Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ ἐν
and super-perfect because from it and through it and in
 αὐτῷ, καὶ εἰς αὐτὸ τὰ πάντα, ὥς φησιν ὁ ἱερὸς λόγος·
it and to it the all-things as says the sacred word
 Πᾶσιν οὖν ἐστὶ τὸ καλὸν καὶ ἀγαθόν, ἐφετόν, καὶ ἐραστόν,
to-all then is the beautiful and good desirable and yearned-for
 καὶ ἀγαπητόν· καὶ δι' αὐτό, καὶ αὐτοῦ ἕνεκα, καὶ τὰ
and beloved and because-of it and of-it for-the-sake both the
 ἥττω τῶν κρείττωνων ἐπιστρεπτικῶς ἐρώσι, καὶ κοινωνικῶς
lesser the better turningly yearn-for and communally
 τὰ ὁμόστοιχα τῶν ὁμοταγῶν, καὶ τὰ κρείττω τῶν ἡττόνων
the same-ranked the equal-ranked and the better the lesser
 προνοητικῶς, καὶ αὐτὰ ἑαυτῶν ἕκαστα συνεκτικῶς, καὶ
providentially and they-themselves themselves each cohesively and
 πάντα τοῦ καλοῦ καὶ ἀγαθοῦ ἐφιέμενα, ποιεῖ καὶ βούλεται
all the beautiful and good desiring do and will
 πάντα ὅσα ποιεῖ καὶ βούλεται. Παρρησιάζεται δὲ καὶ
all whatever they-do and will will-speak-boldly and also
 τοῦτο εἰπεῖν ὁ ἀληθὴς λόγος, ὅτι καὶ αὐτὸς ὁ πάντων
this to-say the true discourse that also himself the of-all
 αἷτιος δι' ἀγαθότητος ὑπερβολὴν πάντων ἐρᾷ, πάντα
cause because-of of-goodness excess all yearns-for all
 ποιεῖ, πάντα τελειοῖ, πάντα συνέχει, πάντα ἐπιστρέφει,
makes all perfects all holds-together all turns
 καὶ ἔστι καὶ ὁ θεῖος ἔρως ἀγαθὸς ἀγαθοῦ διὰ τὸ
and is also the divine yearning good of-good because-of the
 ἀγαθόν. Αὐτὸς γὰρ ὁ ἀγαθοεργὸς τῶν ὄντων ἔρως,
good itself for the good-working of-the beings yearning
 ἐν τὰγαθῷ καθ' ὑπερβολὴν προϋπάρχων, οὐκ εἶασεν
in the-good according-to excess pre-existing not allowed

αὐτὸν ἄγονον ἐν ἑαυτῷ μένειν, ἐκίνησε δὲ αὐτὸν εἰς τὸ
 itself unfruitful in itself to-remain moved but itself to the
 πρακτικεῦσθαι κατὰ τὴν ἀπάντων γενητικὴν ὑπερβολήν.
 to-be-active according-to the of-all generative excess

- 11 Καὶ μή τις ἡμᾶς οἰέσθω παρὰ τὰ λόγια τὴν τοῦ ἔρωτος
 and not anyone us let-him-think against the oracles the of-the yearning
 ἐπωνυμίαν πρεσβεύειν. Ἔστι μὲν γὰρ ἄλογον, ὡς οἶμαι,
 name to-honor it-is indeed for irrational as I-think
 καὶ σκαιόν, τὸ μὴ τῇ δυνάμει τοῦ σκοποῦ προσέχειν, ἀλλὰ
 and perverse the not to-the power of-the aim to-attend but
 ταῖς λέξεσι· καὶ τοῦτο οὐκ ἔστι τῶν τὰ θεῖα νοεῖν
 to-the words and this not is of-those the divine-things to-understand
 ἐθελόντων ἴδιον, ἀλλὰ τῶν ἤχους ψιλοὺς εἰσδεχομένων,
 wishing proper but of-those sounds bare receiving
 καὶ τούτους ἄχρι τῶν ὠτων ἀδιαβάτους, ἔξωθεν
 and these as-far-as the ears impassable outside
 συνεχόντων, καὶ οὐκ ἐθελόντων εἶδέναι, τί μὲν ἢ τοιάδε
 holding and not wishing to-know what indeed the such
 λέξεις σημαίνει, πῶς δὲ αὐτὴν χρή καὶ δι' ἐτέρων
 word signifies how and it (one)-must also through other
 ὁμοδυνάμων καὶ ἐκφαντικωτέρων λέξεων διασαφῆσαι,
 equivalent and more-manifesting words to-clarify
 προσπασχόντων δὲ στοιχείοις, καὶ γραμμαῖς ἀνοήτοις, καὶ
 being-attached but to-letters and to-lines unintelligible and
 συλλαβαῖς, καὶ λέξεσιν ἀγνώστοις, μὴ διαβαινούσαις εἰς
 to-syllables and to-words unknown not passing-through to
 τὸ τῆς ψυχῆς αὐτῶν νοερόν, ἀλλ' ἔξω περὶ τὰ χεῖλη καὶ
 the of-the soul their intellectual but outside about the lips and
 τὰς ἀκοὰς αὐτῶν διαβομβουμέναις, ὥσπερ οὐκ ἔξδον
 the hearings their buzzing as-if not being-allowed
 τὸν τέσσαρα ἀριθμὸν διὰ τοῦ δις δύο σημαίνειν, ἢ τὰ
 the four number through the twice two to-signify or the

εὐθύγραμμα διὰ τῶν ὀρθογράμμων, ἢ τὴν μητρίδα διὰ
straight-lined through the right-lined or the motherland through
 τῆς πατρίδος, ἢ ἕτερόν τι τῶν πολλοῖς τοῦ λόγου
the fatherland or other something of-the with-many of-the speech
 μέρεσι ταὐτὸ σημαίνοντων· δέον εἶδέναι κατὰ τὸν
parts the-same signifying it-being-necessary to-know according-to the
 ὀρθὸν λόγον, ὅτι στοιχείοις καὶ συλλαβαῖς, καὶ λέξεσι,
right reason that letters and syllables and words
 καὶ γραφαῖς, καὶ λόγοις χρώμεθα διὰ τὰς αἰσθήσεις,
and writings and discourses we-use because-of the senses
 ὡς ὅταν ἡμῶν ἡ ψυχὴ ταῖς νοεραῖς ἐνεργείαις ἐπὶ τὰ
since when our the soul by-the intellectual activities to the
 νοητὰ κινεῖται, περιτταὶ μετὰ τῶν αἰσθητῶν αἱ αἰσθήσεις·
intelligible is-moved superfluous with the perceptible the senses
 ὥσπερ καὶ αἱ νοεραὶ δυνάμεις, ὅταν ἡ ψυχὴ θεοειδὴς
as also the intellectual powers when the soul godlike
 γινομένη, δι' ἐνώσεως ἀγνώστου ταῖς τοῦ ἀπροσίτου
becoming through union unknown to-the of-the unapproachable
 φωτὸς ἀκτίσιν ἐπιβάλλῃ, ταῖς ἀνομιμάτοις ἐπιβολαῖς. "Ὅταν
light rays applies by-the eyeless intuitions when
 δὴ ὁ νοῦς διὰ τῶν αἰσθητῶν ἀνακινεῖσθαι σπεύδῃ
indeed the intellect through the perceptible to-be-stirred-up hastens
 πρὸς θεωρητικὰς νοήσεις, τιμιώτεραι πάντως εἰσὶν αἱ
toward contemplative thoughts more-honorable altogether are the
 ἐπιδηλότεραι τῶν αἰσθήσεων διαπορθεύσεις, οἱ σαφέστεροι
more-evident of-the senses conveyances the clearer
 λόγοι, τὰ τρανέστερα τῶν ὁρατῶν, ὡς ὅταν ἀτράνωτα ἢ
discourses the plainer of-the visible-things since when unclear are
 τὰ παρακείμενα ταῖς αἰσθήσεσιν, οὐδὲ αὐταὶ τῷ νῷ
the-things lying-near to-the senses not-even they to-the intellect
 παραστήσαι τὰ αἰσθητὰ καλῶς δυνήσονται. Πλὴν ἵνα μὴ
to-present the perceptible well will-be-able but so-that not

ταῦτα εἰπεῖν δοκῶμεν, ὥς τὰ θεῖα λόγια παρακινῶντες,
these(-things) to-say we-seem as the divine oracles distorting
 ἀκούέτωσαν αὐτῶν οἱ τὴν ἔρωτος ἐπωνυμίαν διαβάλλοντες.
let-them-hear them those the of-yearning name slandering
 Ἐράσθητι αὐτῆς, φησί, καὶ τηρήσει σε· περιχαράκωσον
yearn-for her it-says and she-will-keep you fortify
 αὐτήν, καὶ ὑψώσει σε· τίμησον αὐτήν, ἵνα σε περιλάβῃ·
her and she-will-exalt you honor her so-that you she-may-embrace
 καὶ ὅσα ἄλλα κατὰ τὰς ἐρωτικὰς θεολογίας ὑμνεῖται.
and whatever other according-to the yearning theologies is-hymned

- 12 Καίτοι ἔδοξε τισι τῶν καθ' ἡμᾶς ἱερολόγων καὶ θεϊότερον
and-yet it-seemed to-some of-the among us sacred-writers even more-divine
 εἶναι τὸ τοῦ ἔρωτος ὄνομα τοῦ τῆς ἀγάπης. Γράφει δὲ
to-be the of-the yearning name than-that of-the love writes and
 καὶ ὁ θεῖος Ἰγνάτιος· Ὁ ἐμὸς ἔρως ἐσταύρωται. Καὶ ἐν
also the divine Ignatius the my yearning has-been-crucified and in
 ταῖς προεισαγωγαῖς τῶν λογίων εὐρήσεις τινὰ λέγοντα περὶ
the introductions of-the oracles you-will-find one saying about
 τῆς θείας Σοφίας· Ἐραστῆς ἐγενόμην τοῦ κάλλους αὐτῆς.
the divine Wisdom lover I-became of-the beauty her
 Ὡστε τοῦτο δὴ τὸ τοῦ ἔρωτος ὄνομα μὴ φοβηθῶμεν,
so this indeed the of-the yearning name not let-us-fear
 μηδὲ τις ἡμᾶς θορυβεῖτω λόγος περὶ τούτου δεδιττόμενος.
nor any us let-disturb argument about this frightening
 Ἐμοὶ γὰρ δοκοῦσιν οἱ θεολόγοι κοινὸν μὲν ἡγέσθαι τὸ
to-me for seem the theologians common indeed to-consider the
 τῆς ἀγάπης, καὶ τὸ τοῦ ἔρωτος ὄνομα, διὰ τοῦτο δὲ
of-the love and the of-the yearning name because-of this but
 τοῖς θείοις μᾶλλον ἀναθεῖναι τὸν ὄντως ἔρωτα, διὰ τὴν
to-the divine more to-ascribe the true yearning because-of the
 ἄτοπον τῶν τοιούτων ἀνδρῶν πρόληψιν. Θεοπρεπῶς γὰρ
absurd of-the such men prejudice God-befittingly for

τοῦ ὄντως ἔρωτος, οὐχ ὑφ' ἡμῶν μόνον, ἀλλὰ καὶ πρὸς
of-the true yearning not by us only but also by
 τῶν λογίων αὐτῶν ὑμνουμένου, τὰ πλήθη μὴ χωρήσαντα
the oracles themselves being-hymned the multitudes not having-contained
 τὸ ἐνοειδὲς τῆς ἐρωτικῆς θεωνυμίας, οὐκείως ἑαυτοῖς
the uniform of-the yearning divine-name properly to-themselves
 ἐπὶ τὸν μεριστὸν καὶ σωματοπρεπῇ καὶ διηρημένον
to the divided and body-befitting and separated
 ἐξωλίσθησαν, ὡς οὐκ ἔστιν ἀληθὴς ἔρως, ἀλλ' εἰδῶλον, ἧ
slipped-down as not is true yearning but image or
 μᾶλλον ἔκπτωσις τοῦ ὄντως ἔρωτος· ἀχώρητον γὰρ ἔστι
rather falling-away from-the true yearning uncontainable for is
 τῷ πλήθει τὸ ἐνιαῖον τοῦ θεοῦ καὶ ἐνὸς ἔρωτος· διὸ
to-the multitude the unitary of-the divine and one yearning wherefore
 καὶ ὡς δυσχερέστερον ὄνομα τοῖς πολλοῖς δοκοῦν, ἐπὶ
also as more-difficult name to-the many seeming regarding
 τῆς θείας σοφίας τάττεται, πρὸς ἀναγωγὴν αὐτῶν καὶ
the divine wisdom it-is-placed for uplifting their and
 ἀνάστασιν εἰς τὴν τοῦ ὄντως ἔρωτος γνῶσιν, καὶ ὥστε
resurrection to the of-the true yearning knowledge and so-that
 ἀπολυθῆναι τῆς ἐπ' αὐτῷ δυσχερείας· ἐφ' ἡμῶν δὲ
to-be-released from-the on it difficulty regarding us but
 αἰθῆς, ἔνθα καὶ ἄτοπόν τι πολλάκις ἦν οἰηθῆναι τοὺς
again where also absurd something often it-was to-think the
 χαμαιζήλους κατὰ τὸ δοκοῦν εὐφημότερον. Ἐπέπεσε,
earthbound according-to the seeming more-auspicious fell-upon
 τίς φησιν, ἡ ἀγάπησίς σου ἐπ' ἐμέ ὡς ἡ ἀγάπησις τῶν
someone says the loving your upon me as the loving of-the
 γυναικῶν. Ἐπὶ τοῖς ὀρθῶς τῶν θείων ἀκροωμένοις ἐπὶ
women for those rightly the divine hearing regarding
 τῆς αὐτῆς δυνάμεως τάττεται πρὸς τῶν ἱερῶν θεολόγων
the same power is-placed by the sacred theologians

τὸ τῆς ἀγάπης καὶ τὸ τοῦ ἔρωτος ὄνομα κατὰ τὰς
the of-the love and the of-the yearning name according-to the
 θείας ἐκφαντορίας. Καὶ ἔστι τοῦτο δυνάμεως ἐνοποιοῦ καὶ
divine manifestations and is this of-power unifying and
 συνδετικῆς, καὶ διαφερόντως συγκρατικῆς ἐν τῷ καλῷ καὶ
binding and especially mingling in the beautiful and
 ἀγαθῷ, διὰ τὸ καλὸν καὶ ἀγαθὸν προϋφειστώσης, καὶ
good because-of the beautiful and good pre-subsisting and
 ἐκ τοῦ καλοῦ καὶ ἀγαθοῦ διὰ τὸ καλὸν καὶ ἀγαθὸν
from the beautiful and good because-of the beautiful and good
 ἐκδιδομένης, καὶ συνεχούσης μὲν τὰ ὅμοταγῇ κατὰ τὴν
given-out and holding-together indeed the equal-ranked according-to the
 κοινωνικὴν ἀλληλουχίαν, κινούσης δὲ τὰ πρῶτα πρὸς τὴν
communal mutual-cohesion moving and the first toward the
 τῶν ὑφεμμένων πρόνοιαν, καὶ ἐνιδρυούσης τὰ καταδεέστερα
of-the subordinate providence and establishing the inferior
 τῇ ἐπιστροφῇ τοῖς ὑπερτέροις.
by-the turning in-the higher

- 13 Ἔστι δὲ καὶ ἐκστατικὸς ὁ θεῖος ἔρωτος, οὐκ ἐὼν ἑαυτῶν
is and also ecstatic the divine yearning not allowing of-themselves
 εἶναι τοὺς ἐραστάς, ἀλλὰ τῶν ἐρωμένων. Καὶ δηλοῦσι, τὰ
to-be the lovers but of-the yearned-for and show the
 μὲν ὑπέρτερα τῆς προνοίας γιγνόμενα τῶν καταδεεστέρων·
indeed higher of-the providence becoming of-the inferior
 καὶ τὰ ὁμόστοιχα τῆς ἀλλήλων συνοχῆς· καὶ τὰ ὑφεμμένα
and the same-ranked of-the one-another holding-together and the subordinate
 τῆς πρὸς τὰ πρῶτα θειοτέρας ἐπιστροφῆς. Διὸ καὶ
of-the toward the first more-divine turning wherefore also
 Παῦλος ὁ μέγας, ἐν κατοχῇ τοῦ θείου γεγονὼς ἔρωτος,
Paul the great in possession of-the divine having-become yearning
 καὶ τῆς ἐκστατικῆς αὐτοῦ δυνάμεως μετεिल्φώς, ἐνθέω
and of-the ecstatic its power having-partaken with-inspired

στόματι· Ζῶ ἐγώ, φησίν, οὐκ ἔτι, ζῇ δὲ ἐν ἐμοὶ Χριστός·
mouth I-live I he-says no longer lives and in me Christ
 ὡς ἀληθῆς ἐραστῆς καὶ ἐξεστηκώς, ὡς αὐτός φησι,
as true lover and having-stood-outside as he-himself says
 τῷ Θεῷ, καὶ οὐ τὴν ἑαυτοῦ ζῶν, ἀλλὰ τὴν τοῦ ἐραστοῦ
— for-God and not the his-own living but the of-the yearned-for
 ζωὴν, ὡς σφόδρα ἀγαπητήν. Τολμητέον δὲ καὶ τοῦτο
life as exceedingly beloved it-must-be-dared and also this
 ὑπὲρ ἀληθείας εἰπεῖν, ὅτι καὶ αὐτὸς ὁ πάντων αἴτιος, τῷ
for truth to-say that also himself the of-all cause by-the
 καλῷ καὶ ἀγαθῷ τῶν πάντων ἔρωτι δι' ὑπερβολὴν
beautiful and good of-the all yearning because-of excess
 τῆς ἐρωτικῆς ἀγαθότητος, ἔξω ἑαυτοῦ γίνεται, ταῖς εἰς τὰ
of-the yearning goodness outside himself comes-to-be by-the for the
 ὄντα πάντα προνοίαις, καὶ οἷον ἀγαθότητι καὶ ἀγαπήσει
beings all providences and as-it-were by-goodness and loving
 καὶ ἔρωτι θέλγεται· καὶ ἐκ τοῦ ὑπὲρ πάντα καὶ πάντων
and yearning is-charmed and from the beyond all and from-all
 ἐξηρημένου πρὸς τὸ ἐν πᾶσι κατὰγεται κατ' ἐκστατικὴν
set-apart to the in all is-brought-down according-to ecstatic
 ὑπερούσιον δύναμιν ἀνεκφόιτητον ἑαυτοῦ. Διὸ καὶ
super-substantial power unproceeding from-himself wherefore also
 ζηλωτὴν αὐτὸν οἱ τὰ θεῖα δεινοὶ προσαγορεύουσιν,
jealous him those the divine-things skilled-(in) address
 ὡς πολὺν τὸν εἰς τὰ ὄντα ἀγαθὸν ἔρωτα, καὶ ὡς πρὸς
as great the toward the beings good yearning and as to
 ζῆλον ἐγερτικὸν τῆς ἐφέσεως αὐτοῦ τῆς ἐρωτικῆς, καὶ
zeal arousing of-the desire his the yearning and
 ὡς ζηλωτὴν αὐτὸν ἀποδεικνύντα, ᾧ καὶ τὰ ἐφιέμενα,
as jealous him showing to-whom also the desiring
 ζηλωτά, καὶ ὡς τῶν προνοουμένων ὄντων, αὐτῷ ζηλωτῶν.
objects-of-zeal and as of-the provided-for being to-him objects-of-zeal

Καὶ ὅλως τοῦ καλοῦ καὶ ἀγαθοῦ ἐστὶ τὸ ἐραστόν, καὶ
and in-short of-the beautiful and good is the yearned-for and
 ὁ ἔρως, καὶ ἐν τῷ καλῷ καὶ ἀγαθῷ προῖδρυται, καὶ
the yearning and in the beautiful and good is-pre-established and
 διὰ τὸ καλὸν καὶ ἀγαθόν ἐστι καὶ γίνεται.

because-of the beautiful and good is and comes-to-be

- 14 Τί δὲ ὅλως οἱ θεολόγοι βουλόμενοι, ποτὲ μὲν ἔρωτα καὶ
what and at-all the theologians wishing at-times indeed yearning and
 ἀγάπην αὐτόν φασι, ποτὲ δὲ ἐραστόν καὶ ἀγαπητόν; Τοῦ
love him they-say at-times but yearned-for and beloved of-the
 μὲν γὰρ αἴτιος, καὶ ὥσπερ προβολεύς, καὶ ἀπογεννήτωρ·
indeed for cause and as-it-were producer and begetter
 τὸ δὲ αὐτός ἐστι. Καὶ τῷ μὲν κινεῖται, τῷ
the-other but himself is and by-the-one indeed is-moved by-the-other
 δὲ κινεῖ· ἢ ὅτι αὐτὸς ἑαυτοῦ καὶ ἑαυτῷ ἐστὶ προαγωγικός
and moves or that himself of-himself and to-himself is leading-forth
 καὶ κινητικός. Ταύτῃ δὲ ἀγαπητόν μὲν καὶ ἐραστόν
and moving in-this-way and beloved indeed and yearned-for
 αὐτὸ καλοῦσιν, ὡς καλὸν καὶ ἀγαθόν· ἔρωτα δὲ αὖθις καὶ
it they-call as beautiful and good yearning but again and
 ἀγάπην, ὡς κινητικὴν ἅμα καὶ ὡς ἀναγωγὸν δύναμιν ὄντα
love as moving at-once and as uplifting power being
 ἐφ' ἑαυτόν, τὸ μόνον αὐτὸ δι' ἑαυτὸ καλὸν καὶ ἀγαθόν,
to himself the alone itself because-of itself beautiful and good
 καὶ ὥσπερ ἑκφανσιν ὄντα ἑαυτοῦ δι' ἑαυτοῦ, καὶ τῆς
and as-it-were manifestation being of-itself through itself and of-the
 ἐξηρημένης ἐνώσεως ἀγαθὴν πρόοδον, καὶ ἐρωτικὴν κίνησιν,
set-apart union good procession and yearning movement
 ἀπλῆν, αὐτοκίνητον, αὐτενέργητον, προοῦσαν ἐν τῷ ἀγαθῷ,
simple self-moved self-active pre-existing in the-good
 καὶ ἐκ τῷ ἀγαθῷ τοῖς οὖσιν ἐκβλυζομένην, καὶ αὖθις εἰς
and from the-good to-the beings gushing-forth and again to

τάγαθὸν ἐπιστρεφόμενην. Ἐν ᾧ καὶ τὸ ἀτελεύτητον
the-good turning in which also the endless
 ἐαυτοῦ καὶ ἀναρχὸν ὁ θεῖος ἔρως ἐνδείκνυται διαφερόντως,
of-itself and beginningless the divine yearning shows especially
 ὥσπερ τις αἰδῖος κύκλος, διὰ τάγαθόν, ἐκ τάγαθοῦ,
as a-certain everlasting circle because-of the-good from the-good
 καὶ ἐν τάγαθῳ, καὶ εἰς τάγαθόν, ἐν ἀπλανεῖ συνελίξει
and in the-good and to the-good in unerring winding-together
 περιπορευόμενος, καὶ ἐν ταύτῳ, καὶ κατὰ τὸ αὐτό, καὶ
going-around and in the-same and according-to the same both
 προϊὼν αἰεί, καὶ μένων, καὶ ἀποκαθιστάμενος. Ταῦτα καὶ ὁ
proceeding always and remaining and being-restored these(-things) also the
 κλεινὸς ἡμῶν ἱεροτελεστῆς ἐνθέως ὑφηγήσατο κατὰ τοὺς
famous our sacred-initiator inspiringly expounded according-to the
 ἔρωτικους ὕμνους· ὧν οὐκ ἄτοπον ἐπμνησθῆναι, καὶ οἷον
yearning hymns of-which not absurd to-make-mention and as-it-were
 ἱεράν τινα κεφαλὴν ἐπιθεῖναι τῷ περὶ ἔρωτος ἡμῶν λόγῳ.
sacred a-certain head to-put-upon the about yearning our discourse
 Ἱεροθέου τοῦ ἀγιωτάτου ἐκ τῶν ἐρωτικῶν ὕμνων. Τὸν 15
of-Hierotheus the most-holy from the yearning hymns the
 ἔρωτα, εἴτε θεῖον, εἴτε ἀγγελικόν, εἴτε νοερόν, εἴτε ψυχικόν,
yearning whether divine or angelic or intellectual or psychic
 εἴτε φυσικὸν εἵπομεν, ἐνωτικὴν τινα καὶ συγκρατικὴν
or natural we-should-say unifying a-certain and mingling
 ἐννοήσωμεν δύναμιν, τὰ μὲν ὑπέρτερα κινουῦσαν ἐπὶ
let-us-conceive power the indeed higher moving to
 πρόνοιαν τῶν καταδεεστέρων, τὰ δὲ ὁμόστοιχα πάλιν
providence of-the inferior the and same-ranked again
 εἰς κοινωνικὴν ἀλληλουχίαν, καὶ ἐπ' ἐσχάτων τὰ ὑφεμμένα
to communal mutual-cohesion and at last the subordinate
 πρὸς τὴν τῶν κρειττόνων καὶ ὑπερκειμένων ἐπιστροφὴν.
toward the of-the better and transcendent turning

- 16 Τοῦ αὐτοῦ ἐκ τῶν αὐτῶν ἐρωτικῶν ὕμνων. Ἐπειδὴ τοὺς
of-the same from the same yearning hymns since the
ἐκ τοῦ ἑνὸς πολλοὺς ἔρωτας διετάξαμεν, ἐξῆς εἰρηκότες,
from the one many yearnings we-arranged in-order having-said
οἶαι μὲν αἱ τῶν ἐγκοσμίων τε καὶ ὑπερκοσμίων ἐρώτων
of-what-sort indeed the of-the in-the-world both and supermundane yearnings
γνώσεις τε καὶ δυνάμεις, ὧν ὑπερέχουσι κατὰ τὸν
knowledges both and powers in-which they-surpass according-to the
ἀποδοθέντα τοῦ λόγου σκοπόν, αἱ τῶν νοερῶν τε καὶ νοητῶν
rendered of-the discourse aim the of-the intellectual both and intelligible
ἐρώτων τάξεις τε καὶ διακοσμήσεις, μεθ' οὓς οἱ αὐτονόητοι
yearnings orders both and orderings after which the self-intelligible
καὶ θεῖοι τῶν ὄντως ἐκεῖ καλῶν ἐρώτων ὑπερεστᾶσι, καὶ
and divine of-the truly there beautiful yearnings stand-above and
ἡμῖν οἰκείως ὕμνηνται. Νῦν αὖθις ἀναλαβόντες ἅπαντας
by-us properly have-been-hymned now again having-taken-up all
εἰς τὸν ἓνα καὶ συνεπτυγμένον ἔρωτα, καὶ πάντων αὐτῶν
into the one and folded-together yearning and of-all them
πατέρα συνελίζωμεν ἅμα καὶ συναγάγωμεν ἀπὸ τῶν
father let-us-wind-together at-once and let-us-gather from the
πολλῶν, πρῶτον εἰς δύο συναιροῦντες αὐτῶν τὰς ἐρωτικὰς
many first into two drawing-together their the yearning
καθόλου δυνάμεις, ὧν ἐπικρατεῖ, καὶ προκατάρχει πάντως
universal powers of-which prevails and takes-the-lead altogether
ἢ ἐκ τοῦ πάντων ἐπέκεινα παντὸς ἔρωτος ἄσχετος
the from the of-all beyond of-every yearning unrelated
αἰτία, καὶ πρὸς ἣν ἀνατείνεται συμφυῶς ἐκάστω τῶν
cause and toward which is-stretched-up naturally according-to-each of-the
ὄντων ὁ ἐκ τῶν ὄντων ἀπάντων ὀλικὸς ἔρως.
beings the from the beings all whole yearning

Τοῦ αὐτοῦ ἐκ τῶν αὐτῶν ἐρωτικῶν ὕμνων. Ἄγε δὴ 17
of-the same from the same yearning hymns come indeed
 καὶ ταύτας πάλιν εἰς ἓν συναγαγόντες, εἴπωμεν, ὅτι μία
also these again into one having-gathered let-us-say that one
 τίς ἐστὶν ἀπλή δύναμις ἡ αὐτοκινητικὴ πρὸς ἐνωτικὴν
a-certain is simple power the self-moving toward unifying
 τινα κρᾶσιν ἐκ τάγαθου μέχρι τοῦ τῶν ὄντων ἐσχάτου,
a-certain mingling from the-good as-far-as the of-the beings last
 καὶ ἀπ' ἐκείνου πάλιν ἐξῆς διὰ πάντων εἰς τάγαθον
and from that again in-order through all to the-good
 ἐξ ἑαυτῆς, καὶ δι' ἑαυτῆς, καὶ ἐφ' ἑαυτῆς ἑαυτήν
from itself and through itself and upon itself itself
 ἀνακυκλοῦσα, καὶ εἰς ἑαυτήν ἀεὶ ταυτῶς ἀνελιπτομένη.
revolving and into itself always in-the-same-way unrolling
 Καίτοι φαίη τις· Εἰ πᾶσιν ἐστὶ τὸ καλὸν καὶ ἀγαθόν 18
and-yet might-say someone if to-all is the beautiful and good
 ἐραστὸν καὶ ἐφετὸν καὶ ἀγαπητὸν (ἐφίεται γὰρ αὐτοῦ καὶ τὸ
yearned-for and desirable and beloved desires for it also the
 μὴ ὄν, ὡς εἴρηται, καὶ φιλονεικεῖ πῶς ἐν αὐτῷ εἶναι· καὶ
not being as has-been-said and strives somehow in it to-be and
 αὐτό ἐστι τὸ εἰδοποιὸν καὶ τῶν ἀνειδέων, καὶ ἐπ' αὐτοῦ
it is the form-making also of-the formless and regarding it
 καὶ τὸ μὴ ὄν ὑπερουσίως λέγεται καὶ ἔστι·) πῶς ἡ δαιμονία
also the not being super-substantially is-said and is how the demonic
 πληθὺς οὐκ ἐφίεται τοῦ καλοῦ καὶ ἀγαθοῦ, πρόσυλος δὲ οὔσα,
multitude not desires the beautiful and good material but being
 καὶ τῆς ἀγγελικῆς περὶ τὴν ἔφεσιν τάγαθου ταυτότητος
and from-the angelic about the desire of-the-good sameness
 ἀποπεπτωκυῖα, κακῶν ἀπάντων αἰτία καὶ ἑαυτῇ καὶ τοῖς
having-fallen-away of-evils all cause both to-itself and to-the
 ἄλλοις γίνεται, ὅσα κακύνεσθαι λέγεται; πῶς δὲ ὅλως ἐκ
others becomes whatever to-be-made-evil are-said how and at-all from

τάγαθου παραχθέν τὸ δαιμόνιον φύλον, οὐκ ἔστιν ἀγαθοειδές;
the-good brought-forth the demonic tribe not is good-formed
 ἢ πῶς, ἀγαθὸν ἐκ τάγαθου γεγονός, ἡλλοιώθη; καὶ τί
or how good from the-good having-come-to-be was-it-altered and what
 τὸ κακῦναν αὐτό, καὶ ὅλως τί τὸ κακόν ἐστι; καὶ ἐκ
the having-made-evil it and in-general what the evil is and from
 τίνος ἀρχῆς ὑπέστη, καὶ ἐν τίνι τῶν ὄντων ἐστί; καὶ πῶς
what principle it-subsisted and in what of-the beings it-is and how
 ὁ ἀγαθὸς αὐτὸ παραγαγεῖν ἡβουλήθη; πῶς δὲ βουλευθεὶς
the good-one it to-bring-forth willed how and having-willed
 ἡδυνήθη; Καὶ εἰ ἐξ ἄλλης αἰτίας τὸ κακόν, τίς ἑτέρα τοῖς
was-he-able and if from other cause the evil what other for-the
 οὔσι παρὰ τὰγαθὸν αἰτία; πῶς δέ, καὶ Προνοίας οὔσης,
beings besides the-good cause how and even Providence being
 ἔστι τὸ κακόν, ἢ γινόμενον ὅλως, ἢ μὴ ἀναιρούμενον;
is the evil either coming-to-be at-all or not being-removed
 καὶ πῶς ἐφίεται τι τῶν ὄντων αὐτοῦ παρὰ τὰγαθόν;
and how desires anything of-the beings it instead-of the-good

- 19 Ταῦτα μὲν οὖν ἴσως ἐρεῖ τοιόσδε ἀπορῶν λόγος,
these(-things) indeed then perhaps will-say such being-at-a-loss reasoning
 ἡμεῖς δὲ ἀξιώσομεν αὐτὸν εἰς τὴν τῶν πραγμάτων
we and shall-ask it to the of-the things
 ἀλήθειαν ἀποβλέπειν, καὶ πρῶτόν γε τοῦτο εἰπεῖν
truth to-look and first at-least this to-say
 παρρησιασόμεθα· Τὸ κακὸν οὐκ ἔστιν ἐκ τάγαθου, καὶ εἰ
we-shall-make-bold the evil not is from the-good and if
 ἐκ τάγαθου ἐστιν, οὐ κακόν· οὐδὲ γὰρ πυρὸς τὸ ψύχειν,
from the-good it-is not evil nor for of-fire the to-cool
 οὔτε ἀγαθοῦ τὸ μὴ τὰγαθὰ παράγειν. Καὶ εἰ τὰ ὄντα
nor of-good the not the-good-things to-bring-forth and if the beings
 πάντα ἐκ τάγαθου, (φύσις γὰρ τῷ ἀγαθῷ τὸ παράγειν
all from the-good nature for to-the good the to-bring-forth

καὶ σώζειν· τῷ δὲ κακῷ τὸ φθείρειν καὶ ἀπολύειν.)
and to-preserve to-the and evil the to-destroy and to-dissolve
οὐδέν ἐστι τῶν ὄντων ἐκ τοῦ κακοῦ· καὶ οὐδὲ αὐτὸ
nothing is of-the beings from the evil and not-even itself
ἔσται τὸ κακόν, εἴπερ καὶ ἐαυτῷ κακὸν εἴη. Καὶ
will-be the evil if-indeed also to-itself evil it-should-be and
εἰ μὴ τοῦτο, οὐ πάντῃ κακὸν τὸ κακόν, ἀλλ' ἔχει τινὰ
if not this not altogether evil the evil but it-has some
τάγαθου, καθ' ἣν ὅλως ἐστί, μοῖραν. Καὶ εἰ τὰ ὄντα
of-the-good according-to which at-all it-is portion and if the beings
τοῦ καλοῦ καὶ ἀγαθοῦ ἐφίεται, καὶ πάντα ὅσα ποιεῖ
the beautiful and good desire and all whatever they-do
διὰ τὸ δοκοῦν ἀγαθὸν ποιεῖ, καὶ πᾶς ὁ τῶν ὄντων
because-of the seeming good they-do and every the of-the beings
σκοπὸς ἀρχὴν ἔχει καὶ τέλος τάγαθόν, (οὐδὲν γάρ, εἰς
aim principle has and end the-good nothing for to
τὴν τοῦ κακοῦ φύσιν ἀποβλέπον, ποιεῖ ἂ ποιεῖ) πῶς
the of-the evil nature looking does what it-does how
ἔσται τὸ κακὸν ἐν τοῖς οὖσιν, ἢ ὅλως ὄν τῆς τοιαύτης
will-be the evil in the beings or at-all being of-the such
ἀγαθῆς ὀρέξεως παρηρημένον; Καὶ εἰ τὰ ὄντα πάντα ἐκ
good appetite deprived and if the beings all from
τάγαθου, καὶ τάγαθον ἐπέκεινα τῶν ὄντων, ἔστι μὲν ἐν
the-good and the-good beyond the beings is indeed in
τάγαθῷ καὶ τὸ μὴ ὄν, ὄν· τὸ δὲ κακὸν οὔτε ὄν ἐστίν· εἰ
the-good also the not being being the but evil neither being is if
δὲ μὴ, οὐ πάντῃ κακὸν οὔτε μὴ ὄν· οὐδὲν γάρ ἔσται τὸ
but not not altogether evil nor not being nothing for will-be the
καθόλου μὴ ὄν, εἰ μὴ ἐν τάγαθῷ κατὰ τὸ ὑπερούσιον
wholly not being if not in the-good according-to the super-substantial
λέγοιτο. Τὸ μὲν οὖν ἀγαθὸν ἔσται καὶ τοῦ ἀπλῶς
it-should-be-said the indeed then good will-be both than-the simply

ὄντος καὶ τοῦ μὴ ὄντος πολλῶ πρότερον ὑπεριδρυμένον.

being and than-the not being much before established-above

Τὸ δὲ κακὸν οὔτε ἐν τοῖς οὖσιν, οὔτε ἐν τοῖς μὴ οὖσιν,

the but evil neither in the beings nor in the not beings

ἀλλὰ καὶ αὐτοῦ τοῦ μὴ ὄντος μᾶλλον ἀπέχον τὰγαθοῦ,

but even than-very the not being more distant from-the-good

ἀλλότριον καὶ ἀνουσιώτερον. Πόθεν οὖν ἐστὶ τὸ κακόν;

alien and more-without-substance whence then is the evil

εἴποι τις. Εἰ γὰρ μὴ ἔστι τὸ κακόν, ἀρετὴ καὶ κακία

might-say someone if for not is the evil virtue and vice

ταυτόν, καὶ ἡ πᾶσα τῇ ὅλῃ, καὶ ἡ ἐν μέρει τῇ

the-same and the whole to-the whole and the in part to-the

ἀναλόγῳ ἢ οὐδὲ τὸ τῇ ἀρετῇ μαχόμενον ἔσται κακόν.

proportionate or not-even the to-the virtue fighting will-be evil

Καίτοι ἐναντία σωφροσύνη καὶ ἀκολασία, καὶ δικαιοσύνη

and-yet contrary (are)-temperance and licentiousness and justice

καὶ ἀδικία. Καὶ οὐ δήπου κατὰ τὸν δίκαιον καὶ τὸν

and injustice and not surely according-to the just and the

ἄδικόν φημι, καὶ τὸν σώφρονα καὶ τὸν ἀκόλαστον· ἀλλὰ

unjust I-mean and the temperate and the licentious but

καὶ πρὸ τῆς ἔξω φαινομένης τοῦ ἐναρέτου πρὸς τὸν

also before the outside appearing of-the virtuous toward the

ἀντικείμενον διαστάσεως ἐν αὐτῇ πολλῶ πρότερον τῇ ψυχῇ

opposed divergence in itself much before the soul

καθόλου διεστήκασιν τῶν ἀρετῶν αἱ κακίαι, καὶ πρὸς

wholly stand-apart from-the virtues the vices and against

τὸν λόγον τὰ πάθη στασιάζει, καὶ ἐκ τούτων ἀνάγκη

the reason the passions revolt and from these (it-is)-necessary

δοῦναί τι τῷ ἀγαθῷ κακὸν ἐναντίον. Οὐ γὰρ ἑαυτῷ

to-grant some to-the good evil contrary not for to-itself

τὰγαθὸν ἐναντίον, ἀλλ' ὥς ἀπὸ μιᾶς ἀρχῆς, καὶ ἐνὸς

the-good (is)-contrary but as from one principle and one

ἔκγονον αἰτίου, κοινωνία, καὶ ἐνότητι, καὶ φιλία χαίρει.

offspring cause in-communion and in-unity and in-friendship it-rejoices

Καὶ οὐδὲ τὸ ἔλαττον ἀγαθόν, τῷ μείζονι ἐναντίον· οὔτε

and not-even the lesser good to-the greater (is)-contrary nor

γὰρ τὸ ἥττον θερμὸν ἢ ψυχρὸν τῷ πλείονι ἐναντίον.

for the less hot or cold to-the more (is)-contrary

Ἔστιν οὖν ἐν τοῖς οὖσι, καὶ ὅν ἐστι, καὶ ἀντιτίθεται

is then in the beings and being is and is-opposed

καὶ ἡναντίωται τἀγαθῷ τὸ κακόν. Καὶ εἰ φθορά ἐστι

and is-contrary to-the-good the evil and if destruction it-is

τῶν ὄντων, οὐκ ἐκβάλλει τοῦτο τοῦ εἶναι τὸ κακόν,

of-the beings not casts this from-the being the evil

ἀλλ' ἔσται καὶ αὐτὸ ὄν, καὶ ὄντων γενεσιουργόν. Ἡ οὐχὶ

but will-be also itself being and of-beings generative or not

πολλάκις ἢ τοῦδε φθορὰ τοῦδε γίνεταί γενεσις; Καὶ ἔσται

often the of-this destruction of-that becomes generation and will-be

τὸ κακὸν εἰς τὴν τοῦ παντὸς συμπλήρωσιν συντελοῦν, καὶ

the evil to the of-the all completion contributing and

τῷ ὅλῳ τὸ μὴ ἀτελὲς εἶναι δι' ἑαυτὸ παρεχόμενον.

to-the whole the not imperfect to-be because-of itself providing

Ἐρεῖ δὲ πρὸς ταῦτα ὁ ἀληθὴς λόγος, ὅτι τὸ κακὸν ἥ 20

will-say and to these(-things) the true reason that the evil as

κακὸν οὐδεμίαν οὐσίαν ἢ γένεσιν ποιεῖ, μόνον δὲ κακύνει

evil no substance or generation makes only but makes-evil

καὶ φθείρει τὸ ἐπ' αὐτῷ τὴν τῶν ὄντων ὑπόστασιν. Εἰ

and destroys so-far-as in it-(lies) the of-the beings subsistence if

δὲ γενεσιουργόν τις αὐτὸ εἶναι λέγει, καὶ τῇ τούτου

but generative someone it to-be says and by-the of-this

φθορᾷ τῷ ἐτέρῳ διδόναι γένεσιν, ἀποκριτέον ἀληθῶς,

destruction to-the other to-give generation it-must-be-answered truly

οὐχ ἡ φθορὰ δίδωσι γένεσιν, ἀλλ' ἡ μὲν φθορὰ καὶ

not as destruction it-gives generation but as indeed destruction and

κακὸν φθείρει καὶ κακύνει μόνον, γενέσις δὲ καὶ οὐσία
evil it-destroys and makes-evil only generation but and substance
 διὰ τὸ ἀγαθὸν γίγνεται, καὶ ἔσται τὸ κακὸν φθορὰ
because-of the good comes-to-be and will-be the evil destruction
 μὲν δι' ἑαυτό, γενεσιουργὸν δὲ διὰ τὸ ἀγαθόν· καὶ
indeed because-of itself generative but because-of the good and
 ἢ μὲν κακὸν οὔτε ὄν οὔτε ὄντων ποιητικόν· διὰ δὲ
as indeed evil neither being nor of-beings productive because-of but
 τὸ ἀγαθὸν καὶ ὄν, καὶ ἀγαθὸν ὄν, καὶ ἀγαθῶν ποιητικόν.
the good both being and good being and of-goods productive
 Μᾶλλον δὲ οὐδὲ γὰρ ἔσται τὸ αὐτὸ κατὰ τὸ αὐτὸ
rather but not-even for will-be the same according-to the same
 καὶ ἀγαθὸν καὶ κακόν, οὐδὲ τοῦ αὐτοῦ φθορὰ καὶ γενέσις
both good and evil nor of-the same destruction and generation
 ἢ αὐτὴ κατὰ τὸ αὐτὸ δύναμις, οὔτε αὐτοδύναμις, ἢ
the same according-to the same power nor self-power or
 αὐτοφθορά· τὸ μὲν αὐτοκακὸν οὔτε ὄν, οὔτε ἀγαθόν,
self-destruction the indeed self-evil neither being nor good
 οὔτε γενεσιουργόν, οὔτε ὄντων καὶ ἀγαθῶν ποιητικόν· τὸ
nor generative nor of-beings and goods productive the
 δὲ ἀγαθόν, ἐν οἷς μὲν ἂν τελέως ἐγγένηται, τέλεια
but good in which indeed — perfectly it-comes-to-be perfect-things
 ποιεῖ, καὶ ἀμιγῇ, καὶ ὁλόκληρα ἀγαθά· τὰ δὲ ἥττον
it-makes and unmixed and entire goods the but less
 αὐτοῦ μετέχοντα καὶ ἀτελῇ ἐστὶν ἀγαθά, καὶ μεμιγμένα
it partaking also imperfect are goods and mixed
 διὰ τὴν ἑλλειψιν τοῦ ἀγαθοῦ. Καὶ οὐκ ἔστι καθόλου
because-of the lack of-the good and not is at-all
 τὸ κακὸν οὔτε ἀγαθὸν οὔτε ἀγαθοποιόν· ἀλλὰ τὸ μᾶλλον
the evil neither good nor good-making but the more
 ἢ ἥττον τῷ ἀγαθῷ πλησιάζον ἀναλόγως ἔσται ἀγαθόν·
or less to-the good drawing-near proportionately will-be good

ἐπεὶπερ ἢ διὰ πάντων φοιτῶσα παντελὴς ἀγαθότης οὐ
since the through all passing complete goodness not
 μέχρι μόνον χωρεῖ τῶν περὶ αὐτὴν παναγάθων οὐσιῶν,
as-far-as only advances the about it all-good substances
 ἐκτείνεται δὲ ἄχρι τῶν ἐσχάτων, ταῖς μὲν ὀλικῶς
it-extends but as-far-as the last to-the-ones indeed wholly
 παροῦσα, ταῖς δὲ ὑφειμένως, ἄλλαις δὲ ἐσχάτως, ὥς
present to-the-others but subordinately to-others and lastly as
 ἕκαστον αὐτῆς μετέχει δύναται τῶν ὄντων. Καὶ τὰ μὲν
each it to-partake is-able of-the beings and the indeed
 πάντη τοῦ ἀγαθοῦ μετέχει, τὰ δὲ μᾶλλον καὶ ἥττον
altogether of-the good partake the and more and less
 ἐστέρηται, τὰ δὲ ἀμυδροτέρα ἔχει τοῦ ἀγαθοῦ μετουσίαν,
are-deprived the and dimmer have of-the good participation
 καὶ ἄλλοις κατὰ ἕσχατον ἀπήχημα πάρεστι τὰγαθόν. Εἰ
and to-others according-to last echo is-present the-good if
 γὰρ μὴ ἀναλόγως ἐκάστῳ τὰγαθὸν παρῆν, ἦν ἂν τὰ
for not proportionately to-each the-good were-present would-be — the
 θεϊότατα καὶ πρεσβύτατα τὴν τῶν ἐσχάτων ἔχοντα τάξιν.
most-divine and most-senior the of-the last having rank
 Πῶς δὲ καὶ ἦν δυνατόν, μονοειδῶς πάντα μετέχει τοῦ
how and also was-it possible single-formedly all to-partake of-the
 ἀγαθοῦ, μὴ πάντα ὄντα ταὐτῶς εἰς τὴν ὀλικὴν αὐτοῦ
good not all being equally for the whole its
 μέθεξιν ἐπιτήδεια; Νῦν δὲ τοῦτό ἐστι τῆς τοῦ ἀγαθοῦ
participation fit now but this is of-the of-the good
 δυνάμεως τὸ ὑπερβάλλον μέγεθος, ὅτι καὶ τὰ ἐστερημένα
power the surpassing greatness that also the deprived
 καὶ τὴν ἑαυτοῦ στέρησιν δυναμοῖ, κατὰ τὸ ὅλως αὐτοῦ
and the its-own privation it-empowers according-to the at-all it
 μετέχειν. Καὶ εἰ χρή παρῤῥησιασάμενον εἰπεῖν τὰληθῆ,
to-partake and if (one)-must having-spoken-boldly to-say the-truth

καὶ τὰ μαχόμενα αὐτῷ τῇ αὐτοῦ δυνάμει καὶ ἔστι καὶ
 also the fighting it by-the its power both are and
 μάχεσθαι δύναται· μᾶλλον δέ, ἵνα συλλαβὼν εἴπω, τὰ
 to-fight are-able rather but so-that summing-up I-may-say the
 ὄντα πάντα, καθ' ὅσον ἔστι, καὶ ἀγαθὰ ἔστι, καὶ ἐκ
 beings all according-to as-much-as they-are both good are and from
 τὰγαθοῦ, καθόσον δὲ ἐστέρηται τοῦ ἀγαθοῦ, οὔτε ἀγαθὰ,
 the-good in-so-far-as but they-are-deprived of-the good neither good
 οὔτε ὄντα ἐστίν. Ἐπὶ μὲν γὰρ τῶν ἄλλων ἕξωον,
 nor beings are regarding indeed for the other dispositions
 οἷον θερμότητος ἢ ψυχρότητος, ἔστι τὰ θερμανθέντα,
 as-for-instance heat or coldness are the heated
 καὶ ἀπολειπούσης αὐτὰ τῆς θερμότητος, καὶ ζωῆς, καὶ
 even leaving them the heat and of-life and
 νοῦ, πολλὰ τῶν ὄντων ἅμοιρα· καὶ οὐσίας ὁ Θεὸς
 intellect many of-the beings (are)-without-share and from-substance — God
 ἐξήρηται, καὶ ἔστιν ὑπερουσίως. Καὶ ἀπλῶς, ἐπὶ μὲν
 is-set-apart and is super-substantially and simply regarding indeed
 τῶν ἄλλων πάντων, καὶ ἀπελθούσης ἢ μηδὲ ἐγγενομένης
 the others all even having-departed or not-even having-come-to-be
 πάντα τῆς ἕξεως, ἔστι τὰ ὄντα, καὶ ὑφίστασθαι δύναται·
 altogether the disposition are the beings and to-subsist are-able
 τὸ δὲ κατὰ πάντα τρόπον τοῦ ἀγαθοῦ ἐστερημένον,
 the but according-to every way of-the good deprived
 οὐδαμῇ οὐδαμῶς οὔτε ἦν, οὔτε ἐστίν, οὔτε ἔσται, οὔτε εἶναι
 nowhere in-any-way either was nor is nor will-be nor to-be
 δύναται. Οἷον ὁ ἀκόλαστος, εἰ καὶ ἐστέρηται τὰγαθοῦ
 is-able as-for-instance the licentious-man if even he-is-deprived of-the-good
 κατὰ τὴν ἄλογον ἐπιθυμίαν, ἐν τούτῳ μὲν οὔτε ἐστίν,
 according-to the irrational desire in this indeed neither is
 οὔτε ὄντων ἐπιθυμεῖ, μετέχει δὲ ὅμως τὰγαθοῦ κατ'
 nor beings desires partakes but nevertheless of-the-good according-to

αὐτὸ τὸ τῆς ἐνώσεως καὶ φιλίας ἀμυδρὸν ἀπήχημα. Καὶ
itself the of-the union and friendship dim echo and
 ὁ θυμὸς δὲ μετέχει τἀγαθοῦ κατ' αὐτὸ τὸ κινεῖσθαι,
the anger too partakes of-the-good according-to itself the to-be-moved
 καὶ ἐφίεσθαι τὰ δοκοῦντα κακὰ πρὸς τὸ δοκοῦν καλὸν
and to-desire the seeming evils to the seeming beautiful
 ἀνορθοῦν καὶ ἐπιστρέφειν. Καὶ αὐτὸς ὁ τῆς χειρίστης
to-set-right and to-turn and himself the-one the worst
 ζωῆς ἐφιέμενος, ὡς ὅλως ζωῆς ἐφιέμενος, καὶ τῆς ἀρίστης
life desiring as at-all life desiring and the best
 αὐτῷ δοκούσης, κατ' αὐτὸ τὸ ἐφίεσθαι, καὶ ζωῆς
to-him seeming according-to itself the to-desire and life
 ἐφίεσθαι, καὶ πρὸς ἀρίστην ζωὴν ἀποσκοπεῖν, μετέχει
to-desire and toward best life to-look partakes
 τἀγαθοῦ. Καὶ εἰ πάντῃ τἀγαθὸν ἀνέλης, οὔτε οὐσία ἔσται,
of-the-good and if altogether the-good you-remove neither substance will-be
 οὔτε ζωή, οὔτε ἔφεσις, οὔτε κίνησις; οὔτε ἄλλο οὐδέν.
nor life nor desire nor movement nor other anything
 Ὡστε καὶ τὸ γίνεσθαι ἐκ φθορᾶς γένεσιν οὐκ ἔστι κακοῦ
so-that also the to-become from destruction generation not is of-evil
 δύναμις, ἀλλ' ἡττονος ἀγαθοῦ παρουσία, καθ' ὅσον
power but of-lesser good presence according-to as-much-as
 καὶ νόσος ἔλλειψίς ἐστι τάξεως, οὐ πάσης· εἰ γὰρ τοῦτο
also sickness lack is of-order not of-all if for this
 γένηται, οὔτε ἡ νόσος αὐτῇ ὑποστήσεται, μένει δὲ καὶ
should-happen nor the sickness itself will-subsist remains but and
 ἔστιν ἡ νόσος, οὐσίαν ἔχουσα τὴν ἐλαχίστην τάξιν, καὶ
is the sickness substance having the least order and
 ἐν αὐτῇ παρυφισταμένη. Τὸ γὰρ πάντα ἁμοιρον τοῦ
in it subsisting-alongside the for altogether without-share of-the
 ἀγαθοῦ οὔτε ὄν, οὔτε ἐν τοῖς οὖσι· τὸ δὲ μικτὸν διὰ
good neither being nor in the beings the but mixed because-of

τὸ ἀγαθὸν ἐν τοῖς οὖσι, καὶ κατὰ τοῦτο ἐν τοῖς οὖσι
the good in the beings and according-to this in the beings
 καὶ ὄν, καθ' ὅσον τοῦ ἀγαθοῦ μετέχει. Μᾶλλον δὲ
and being according-to as-much-as of-the good it-partakes rather but
 τὰ ὄντα πάντα κατὰ τοσοῦτον ἔσται μᾶλλον καὶ ἥττον,
the beings all according-to so-much will-be more and less
 καθ' ὅσον τοῦ ἀγαθοῦ μετέχει· καὶ γὰρ καὶ ἐπὶ
according-to as-much-as of-the good they-partake and for also regarding
 τοῦ αὐτοῦ εἶναι τὸ μηδαμῇ μηδαμῶς ὄν οὔτε ἔσται. Τὸ δὲ
the itself being the in-no-way in-any-manner being nor will-be the but
 πῇ μὲν ὄν, πῇ δὲ μὴ ὄν, καθ' ὅσον μὲν
in-some-way indeed being in-some-way but not being according-to as-much-as indeed
 ἀποπέπτωκε τοῦ ἀεὶ ὄντος, οὐκ ἔστι· καθ' ὅσον δὲ
it-has-fallen-away from-the always being not is according-to as-much-as but
 τοῦ εἶναι μετέληφε, κατὰ τοσοῦτον ἔστι, καὶ τὸ ὅλως
of-the being it-has-partaken according-to so-much is and the at-all
 εἶναι, καὶ τὸ μὴ ὄν αὐτοῦ διακρατεῖται, καὶ διασώζεται.
being and the not being of-it is-held-fast and is-preserved
 Καὶ τὸ κακόν, τὸ μὲν πάντῃ τοῦ ἀγαθοῦ ἀποπεπτωκός,
and the evil the indeed altogether from-the good having-fallen-away
 οὔτε ἐν τοῖς μᾶλλον, οὔτε ἐν τοῖς ἥττον, ἀγαθὸν ἔσται.
neither in the more nor in the less good will-be
 Τὸ πῇ μὲν ἀγαθόν, πῇ δὲ οὐκ ἀγαθόν, μάχεται
the in-some-way indeed good in-some-way but not good fights
 μὲν ἀγαθῷ τινι, οὐχ ὅλῳ δὲ τὰγαθῷ· κρατεῖται δὲ καὶ
indeed good some not whole but the-good is-mastered and also
 αὐτὸ τῇ τοῦ ἀγαθοῦ μετουσίᾳ, καὶ οὐσιοῖ καὶ τὴν
itself by-the of-the good participation and gives-substance also the
 ἑαυτοῦ στέρησιν τὸ ἀγαθόν, τῇ ὅλως αὐτοῦ μεθέξει·
its-own privation the good by-the at-all its participation
 πάντῃ γὰρ ἀπελθόντος τοῦ ἀγαθοῦ, οὔτε καθόλου τι
altogether for having-departed the good neither at-all anything

ἔσται ἀγαθόν, οὔτε μικτόν, οὔτε αὐτόκακον. Εἰ γὰρ τὸ
will-be good nor mixed nor self-evil if for the
 κακὸν ἀτελές ἐστὶν ἀγαθόν, ἀπουσία παντελεῖ τοῦ ἀγαθοῦ
evil imperfect is good by-absence complete of-the good
 καὶ τὸ ἀτελές, καὶ τὸ τέλειον ἀγαθὸν ἀπέσται καὶ τότε
both the imperfect and the perfect good will-be-absent and then
 μόνον ἔσται καὶ ὀφθήσεται τὸ κακόν, ἡνίκα τοῖς μὲν
only will-be and will-be-seen the evil when to-the-ones indeed
 ἔστι κακὸν οἷς ἡναντίωται, τῶν δὲ ὡς ἀγαθῶν
it-is evil to-which it-is-contrary from-the-others but as goods
 ἐξήρηται. Μάχεσθαι γὰρ ἀλλήλοις τὰ αὐτὰ κατὰ τὰ
it-is-set-apart to-fight for one-another the same according-to the
 αὐτὰ ἐν πᾶσι ἀδύνατον. Οὐκ ἄρα ὃν τὸ κακόν.
same in all (is)-impossible not then being the evil
 Ἀλλὰ οὐδὲ ἐν τοῖς οὐσίῃς ἐστὶ τὸ κακόν. Εἰ γὰρ πάντα 21
but not-even in the beings is the evil if for all
 τὰ ὄντα ἐκ τἀγαθοῦ, καὶ ἐν πᾶσι τοῖς οὖσι, καὶ πάντα
the beings from the-good and in all the beings and all
 περιέχει τἀγαθόν, ἢ οὐκ ἔσται τὸ κακὸν ἐν τοῖς οὖσιν, ἢ
encompasses the-good either not will-be the evil in the beings or
 ἐν τἀγαθῷ ἔσται καὶ μὴν ἐν τἀγαθῷ οὐκ ἔσται (καὶ γὰρ
in the-good it-will-be and indeed in the-good not it-will-be and for
 οὐδὲ ἐν πυρὶ τὸ ψυχρόν·) οὐδὲ τὸ κακύνεσθαι τῷ καὶ
not-even in fire the cold nor the being-made-evil in-the-one also
 τὸ κακὸν ἀγαθύνοντι. Εἰ δὲ ἔσται, πῶς ἔσται ἐν τἀγαθῷ
the evil making-good if but it-will-be how will-it-be in the-good
 τὸ κακόν; Εἰ μὲν ἐξ αὐτοῦ, ἄτοπον καὶ ἀδύνατον. Οὐ
the evil if indeed from it absurd and impossible not
 δύναται γάρ, ὡς ἡ τῶν Λογίων ἀλήθειά φησι, δένδρον
is-able for as the of-the Oracles truth says tree
 ἀγαθὸν καρποὺς πονηροὺς ποιεῖν· οὐδὲ μὴν τὸ ἀνάπαλιν.
good fruits evil to-make nor indeed the reverse

Εἰ δὲ οὐκ ἐξ αὐτοῦ, ἐξ ἄλλης δηλονότι ἀρχῆς καὶ αἰτίας·
if but not from it from another clearly principle and cause
 καὶ γὰρ ἢ τὸ κακὸν ἐκ τοῦ ἀγαθοῦ ἔσται, ἢ τὸ ἀγαθὸν
and for either the evil from the good will-be or the good
 ἐκ τοῦ κακοῦ· ἢ εἰ μὴ τοῦτο δυνατόν, ἐξ ἄλλης ἀρχῆς καὶ
from the evil or if not this possible from another principle and
 αἰτίας ἔσται καὶ τὸ ἀγαθὸν καὶ τὸ κακόν. Πᾶσα γὰρ δυὰς
cause will-be both the good and the evil every for dyad
 οὐκ ἀρχή, μονὰς δὲ ἔσται πάσης δυάδος ἀρχή. Καίτοι
not (is)-principle monad but will-be of-every dyad principle and-yet
 ἄτοπον, ἐξ ἑνὸς καὶ τοῦ αὐτοῦ δύο παντελῶς ἐναντία
(it-is)-absurd from one and the same two altogether contrary-things
 προϊέναι καὶ εἶναι, καὶ αὐτὴν τὴν ἀρχὴν οὐχ ἀπλὴν καὶ
to-proceed and to-be and itself the principle not simple and
 ἐνιαίαν, ἀλλὰ μεριστὴν καὶ δυοειδῆ, καὶ ἐναντίαν ἑαυτῇ,
unitary but divided and two-formed and contrary to-itself
 καὶ ἡλλοιωμένην. Καὶ μὴν οὔτε δύο τῶν ὄντων ἐναντίας
and altered and indeed neither two of-the beings contrary
 ἀρχὰς δυνατόν εἶναι, καὶ ταύτας ἐν ἀλλήλαις, καὶ ἐν
principles (is)-possible to-be and these in one-another and in
 τῷ παντί, καὶ μαχομένας· εἰ γὰρ τοῦτο δοθείη, ἔσται
the all and fighting if for this should-be-granted will-be
 καὶ ὁ Θεὸς οὐκ ἀπήμων οὐδὲ ἐκτὸς δυσχερείας, εἴπερ
also — God not unharmed nor outside trouble if-indeed
 εἷη τι καὶ αὐτῷ τὸ ἐνοχλοῦν· ἔπειτα ἔσται πάντα
there-should-be anything also to-him the troubling then will-be all
 ἄτακτα καὶ αἰεὶ μαχόμενα· καίτοι φιλίας πᾶσι τοῖς οὖσι
disordered and always fighting and-yet friendship to-all the beings
 τὸ ἀγαθὸν μεταδίδωσι, καὶ αὐτοειρήνη, καὶ εἰρηνόδωρος
the good imparts and peace-itself and peace-giver
 ὑμνείται πρὸς τῶν ἱερῶν θεολόγων. Διὸ καὶ φίλα
is-hymned by the sacred theologians wherefore also friendly

τὰγαθά, καὶ ἐναρμόνια πάντα, καὶ μιᾶς ζωῆς ἔκγονα, καὶ
the-good-things and harmonious all and of-one life offspring and
 πρὸς ἓν ἀγαθὸν συντεταγμένα, καὶ προσηνῇ, καὶ ὅμοια,
toward one good co-ordered and gentle and like
 καὶ προσήγορα ἀλλήλοις· ὥστε οὐκ ἐν Θεῷ τὸ κακόν, καὶ
and affable to-one-another so-that not in God the evil and
 τὸ κακὸν οὐκ ἔνθεον. Ἄλλ' οὐδὲ ἐκ Θεοῦ τὸ κακόν· ἢ
the evil not in-God but not-even from God the evil either
 γὰρ οὐκ ἀγαθός, ἢ ἀγαθοποιεῖ, καὶ ἀγαθὰ παράγει· καὶ
for not good or he-does-good and good-things brings-forth and
 οὐ ποτὲ μὲν, καὶ τινα, ποτὲ δὲ οὐ, καὶ οὐ πάντα·
not at-one-time indeed and some at-another but not and not all
 μεταβολὴν γὰρ ἐν τούτῳ πείσεται καὶ ἀλλοιώσιν, καὶ περὶ
change for in this he-will-suffer and alteration and about
 αὐτὸ τὸ πάντων θειότατον, τὴν αἰτίαν. Εἰ δὲ ἐν Θεῷ
itself the of-all most-divine the cause if but in God
 τὰγαθὸν ὑπαρξίς ἐστίν, ἔσται ὁ μεταβάλλων ἐκ τὰγαθοῦ
the-good existence is will-be the changing from the-good
 Θεὸς ποτὲ μὲν ὢν, ποτὲ δὲ οὐκ ὢν. Εἰ δὲ μεθέξει
God at-one-time indeed being at-another but not being if but by-participation
 τὸ ἀγαθὸν ἔχει, καὶ ἐξ ἑτέρου ἔξει, καὶ ποτὲ μὲν
the good he-has also from another he-will-have and at-one-time indeed
 ἔξει, ποτὲ δὲ οὐχ ἔξει. Οὐκ ἄρα ἐκ Θεοῦ τὸ
he-will-have at-another but not will-have not then from God the
 κακόν, οὔτε ἐν Θεῷ, οὔτε ἀπλῶς, οὔτε κατὰ χρόνον.
evil nor in God neither simply nor according-to time
 Ἄλλ' οὔτε ἐν ἀγγέλοις ἐστὶ τὸ κακόν. Εἰ γὰρ ἐξαγγέλλει 22
but neither in angels is the evil if for announces
 τὴν ἀγαθότητα τὴν θείαν ὁ ἀγαθοειδὴς ἄγγελος, ἐκεῖνο
the goodness the divine the goodlike angel that
 ὢν κατὰ μέθεξιν δευτέρως, ὅπερ κατ' αἰτίαν
being according-to participation secondarily which according-to cause

τὸ ἀγγελλόμενον πρώτως, εἰκὼν ἐστὶ τοῦ Θεοῦ ὁ
the announced primarily image is — of-God the
 ἄγγελος, φανέρωσις τοῦ ἀφανοῦς φωτός, ἔσοπτρον
angel manifestation of-the invisible light mirror
 ἀκραιφνές, διειδέστατον, ἀλώβητον, ἄχραντον, ἀκηλίδωτον,
pure most-transparent unmarred undefiled spotless
 εἰσδεχόμενον ὅλην (εἰ θέμις εἰπεῖν), τὴν ὠραιότητα τῆς
receiving whole if lawful to-say the beauty of-the
 ἀγαθοτύπου θεοειδείας, καὶ ἀμιγῶς ἀναλάμπων ἐν ἑαυτῷ
good-imaged godlikeness and unmixedly shining-forth in itself
 (καθάπερ οἶόν τέ ἐστι,) τὴν ἀγαθότητα τῆς ἐν ἀδύτοις
as possible — it-is the goodness of-the in sanctuaries
 σιγῆς· οὐκ ἄρα οὐδὲ ἐν ἀγγέλοις ἐστὶ τὸ κακόν, ἀλλὰ τῷ
silence not then even in angels is the evil but by-the
 κολάζειν τοὺς ἀμαρτάνοντάς εἰσι κακοί. Τούτῳ γοῶν
punishing those sinning they-are evil by-this at-any-rate
 τῷ λόγῳ καὶ οἱ σωφρονισταὶ τῶν πλημμελούντων κακοί,
the reason also the chastisers of-the offending (are)-evil
 καὶ τῶν ἱερέων οἱ τὸν βέβηλον τῶν θείων μυστηρίων
and of-the priests those the profane from-the divine mysteries
 ἀπείργοντες. Καίτοι οὐδὲ τὸ κολάζεσθαι κακόν, ἀλλὰ
excluding and-yet not-even the being-punished (is)-evil but
 τὸ ἄξιον γενέσθαι κολάσεως, οὐδὲ τὸ κατ' ἀξίαν
the worthy to-become of-punishment nor the according-to worth
 ἀπείργεσθαι τῶν ἱερώων, ἀλλὰ τὸ ἐναγῇ καὶ ἀνίερων
to-be-excluded from-the sacred-things but the accursed and unholy
 γενέσθαι, καὶ τῶν ἀχράντων ἀνεπιτήδειον.
to-become and for-the undefiled unfit

- 23 Ἄλλ' οὔτε οἱ δαίμονες φύσει κακοί· καὶ γὰρ εἰ φύσει
but neither the demons by-nature (are)-evil and for if by-nature
 κακοί, οὔτε ἐκ τὰγαθοῦ, οὔτε ἐν τοῖς οὖσι, οὔτε μὴν ἐξ
evil neither from the-good nor in the beings nor indeed from

ἀγαθῶν μετέβαλον, φύσει καὶ ἀεὶ κακοὶ ὄντες. Ἐπειτα
goods they-changed by-nature and always evil being then
 ἑαυτοῖς εἰσι κακοί, ἢ ἑτέροις; Εἰ μὲν ἑαυτοῖς, καὶ
to-themselves are-they evil or to-others if indeed to-themselves also
 φθείρουσιν ἑαυτούς· εἰ δὲ ἄλλοις, πῶς φθείροντες, ἢ τί
they-destroy themselves if but to-others how destroying or what
 φθείροντες; οὐσίαν, ἢ δύναμιν, ἢ ἐνέργειαν; Εἰ μὲν οὐσίαν,
destroying substance or power or activity if indeed substance
 πρῶτον μὲν οὐ παρὰ φύσιν· τὰ γὰρ φύσει ἀφθαρτα οὐ
first indeed not against nature the for by-nature indestructible not
 φθείρουσιν, ἀλλὰ τὰ δεκτικὰ φθορᾶς. Ἐπειτα οὐδὲ
they-destroy but the-things receptive of-destruction then not-even
 τοῦτο παντὶ καὶ πάντῃ κακόν· ἀλλ' οὐδὲ φθείρεταιί τι
this for-every and altogether (is)-evil but not-even is-destroyed anything
 τῶν ὄντων, καθ' ὃ οὐσία καὶ φύσις, ἀλλὰ τῇ
of-the beings according-to what substance and nature but by-the
 ἐλλείπει τῆς κατὰ φύσιν τάξεως, ὃ τῆς ἀρμονίας καὶ
lack of-the according-to nature order the of-the harmony and
 τῆς συμμετρίας λόγος ἀσθενεῖ μένειν ὡσαύτως ἔχων. Ἡ
of-the proportion reason is-too-weak to-remain in-the-same-way holding the
 δὲ ἀσθένεια οὐ παντελής· εἰ γὰρ παντελής, καὶ τὴν φθοράν,
and weakness not complete if for complete both the destruction
 καὶ τὸ ὑποκείμενον ἀνεῖλε, καὶ ἔσται ἡ τοιαύτη
and the subject it-would-have-removed and will-be the such
 φθορὰ καὶ ἑαυτῆς φθορά· ὥστε τὸ τοιοῦτον οὐ κακόν, ἀλλ'
destruction also of-itself destruction so-that the such not evil but
 ἐλλειπὲς ἀγαθόν· τὸ γὰρ πάντῃ ἄμοιρον τοῦ ἀγαθοῦ, οὔτε
lacking good the for altogether without-share of-the good nor
 ἐν τοῖς οὖσιν ἔσται· καὶ περὶ τῆς εἰς δύναμιν καὶ ἐνέργειαν
in the beings will-be and about the to power and activity
 φθορᾶς ὁ αὐτὸς λόγος. Εἴτα, πῶς οἱ ἐκ Θεοῦ γενόμενοι
destruction the same argument then how the from God having-come

δαίμονες εἰσι κακοί; Τὸ γὰρ ἀγαθὸν ἀγαθὰ παράγει καὶ
demons are evil the for good good-things brings-forth and
ὑφίστησι. Καίτοι, λέγονται κακοί, φαίη τις ἄν, ἀλλ'
establishes and-yet they-are-called evil might-say someone — but
οὐ καθ' ὃ εἰσιν, (ἐκ τἀγαθοῦ γὰρ εἰσι, καὶ ἀγαθὴν
not according-to what they-are from the-good for they-are and good
ἔλαχον οὐσίαν·) ἀλλὰ καθ' ὃ οὐκ εἰσίν, ἀσθενήσαντες
obtained substance but according-to what not they-are having-been-too-weak
(ὥς τὰ Λόγια φησι) τηρῆσαι τὴν ἑαυτῶν ἀρχήν. Ἐν τίνι
as the Oracles say to-keep the their-own principle in what
γάρ, εἰπέ μοι, κακύνεσθαί φαμεν τοὺς δαίμονας, εἰ μὴ ἐν
for tell me to-be-made-evil do-we-say the demons if not in
τῇ παύσει τῆς τῶν θείων ἀγαθῶν ἔξωσιν καὶ ἐνεργείας;
the cessation of-the of-the divine goods disposition and activity
ἄλλως τε, εἰ φύσει κακοὶ οἱ δαίμονες, αἲ κακοὶ καίτοι
besides — if by-nature evil the demons always evil and-yet
τὸ κακὸν ἀστατόν ἐστιν. Οὐκοῦν, εἰ αἰεὶ ὡσαύτως ἔχουσιν,
the evil unstable is therefore if always likewise they-are
οὐ κακοὶ· τὸ γὰρ αἰεὶ ταὐτὸν τοῦ ἀγαθοῦ ἴδιον. Εἰ δὲ οὐκ
not evil the for always the-same of-the good (is)-proper if but not
αἰεὶ κακοί, οὐ φύσει κακοί, ἀλλ' ἐνδεία τῶν ἀγγελικῶν
always evil not by-nature evil but by-lack of-the angelic
ἀγαθῶν. Καὶ οὐ πάντῃ ἅμιοιροι τοῦ ἀγαθοῦ, καθ'
goods and not altogether without-share of-the good according-to
ὃ καὶ εἰσὶ, καὶ ζῶσι, καὶ νοοῦσι, καὶ ὅλως ἐστὶ τις
which both they-are and live and think and generally there-is some
ἐν αὐτοῖς ἐφέσεως κίνησις· κακοὶ δὲ εἶναι λέγονται διὰ
in them of-desire movement evil but to-be they-are-said because-of
τὸ ἀσθενεῖν περὶ τὴν κατὰ φύσιν ἐνέργειαν. Παρατροπή
the being-weak about the according-to nature activity deviation
οὖν ἐστιν αὐτοῖς τὸ κακόν, καὶ τῶν προσηκόντων αὐτοῖς
then is to-them the evil and of-the befitting to-them

ἔκβασις, καὶ ἀτενξία, καὶ ἀτέλεια, καὶ ἀδυναμία, καὶ τῆς
departure and failure and imperfection and powerlessness and of-the
 σωζούσης τὴν ἐν αὐτοῖς τελειότητα δυνάμεως ἀσθένεια
preserving the in them perfection power weakness
 καὶ ἀποφυγὴ καὶ ἀπόπτωσις. Ἄλλως τε, τί τὸ ἐν
and flight and falling-away besides — what the in
 δαίμοσι κακόν; Θυμὸς ἄλογος, ἄνους ἐπιθυμία, φαντασία
demons evil anger irrational mindless desire imagination
 προπετής. Ἄλλὰ ταῦτα, εἰ καὶ ἐν δαίμοσιν εἰσὶν, οὐ
rash but these(-things) if even in demons they-are not
 πάντη, οὐδὲ ἐπὶ πάντων, οὐδὲ αὐτὰ καθ' αὐτὰ κακά.
altogether nor regarding all nor themselves in themselves evils
 Καὶ γὰρ ἐφ' ἑτέρων ζώων οὐχ ἡ σχέσις τούτων, ἀλλ'
and for regarding other animals not the having of-these but
 ἡ ἀναίρεσις ἐστὶ καὶ φθορὰ τῷ ζῳῷ, καὶ κακόν· ἡ
the removal is both destruction to-the animal and evil the
 δὲ σχέσις σώζει καὶ εἶναι ποιεῖ τὴν ταῦτα ἔχουσαν τοῦ
but having preserves and to-be makes the these having of-the
 ζώου φύσιν. Οὐκ ἄρα κακὸν τὸ δαιμόνιον φύλον, ἧ ἐστὶ
animal nature not then evil the demonic tribe as it-is
 κατὰ φύσιν, ἀλλ' ἧ οὐκ ἔστι. Καὶ οὐχ ἡλλοιώθη τὸ
according-to nature but as not it-is and not was-altered the
 δοθὲν αὐτοῖς ὅλον ἀγαθόν, ἀλλ' αὐτοὶ τοῦ δοθέντος
given to-them whole good but they-themselves from-the given
 ἀποπεπτώκασιν ὅλου ἀγαθοῦ. Καὶ τὰς δοθείσας αὐτοῖς
have-fallen-away whole good and the given to-them
 ἀγγελικὰς δωρεάς, οὐ μήποτε αὐτὰς ἡλλοιωσθαί φαμεν·
angelic gifts not ever them to-have-been-altered we-say
 ἀλλ' εἰσὶ καὶ ὁλόκληροι, καὶ παμφαεῖς εἰσι, καὶ
but they-are both entire and all-bright they-are even-if
 αὐτοὶ μὴ ὁρῶσιν, ἀπομύσαντες αὐτῶν τὰς ἀγαθοπτικὰς
they-themselves not see having-closed their the good-seeing

δυνάμεις. Ὡστε ὃ εἰσι, καὶ ἐκ τὰγαθοῦ εἰσι, καὶ
powers so-that what they-are also from the-good they-are and
 ἀγαθοί, καὶ τοῦ καλοῦ καὶ ἀγαθοῦ ἐφίενται, τοῦ εἶναι, καὶ
good and the beautiful and good desire the being and
 ζῆν, καὶ νοεῖν, τῶν ὄντων ἐφίεμενοι· καὶ τῇ στερήσει,
living and thinking of-the beings desiring and by-the privation
 καὶ ἀποφυγῇ, καὶ ἀποπτώσει τῶν προσηκόντων αὐτοῖς
and flight and falling-away of-the befitting to-them
 ἀγαθῶν, λέγονται κακοί· καὶ εἰσι κακοί, καθ' ὃ
goods they-are-called evil and they-are evil according-to what
 οὐκ εἰσί· καὶ τοῦ μὴ ὄντος ἐφίεμενοι, τοῦ κακοῦ ἐφίενται.
not they-are and the not being desiring the evil they-desire

- 24 Ἀλλὰ ψυχάς τις εἶναι λέγει κακὰς; Εἰ μὲν, ὅτι συγγίνονται
but souls someone to-be says evil if indeed that they-are-with
 κακοῖς προνοητικῶς τε καὶ σωστικῶς, τοῦτο οὐ κακόν, ἀλλ'
evils providentially both and savingly this not evil but
 ἀγαθόν, καὶ ἐκ τὰγαθοῦ, τοῦ καὶ τὸ κακὸν ἀγαθύνοντος.
good and from the-good the-one even the evil making-good
 Εἰ δὲ τὸ κακύνεσθαι ψυχὰς φαμεν, ἐν τίνι κακύνονται,
if but the being-made-evil souls we-say in what are-they-made-evil
 εἰ μὴ ἐν τῇ τῶν ἀγαθῶν ἔξεων καὶ ἐνεργειῶν ἐλλείψει,
if not in the of-the good dispositions and activities lack
 καὶ δι' οἰκείαν ἀσθένειαν ἀτευξία καὶ ἀπολισθήσει; καὶ
and through proper weakness by-failure and slipping and
 γὰρ καὶ τὸν ἀέρα τὸν περὶ ἡμᾶς ἐσκοτώσθαι φαμεν
for also the air the about us to-have-been-darkened we-say
 ἐλλείψει καὶ ἀπουσία φωτός· αὐτὸ δὲ τὸ φῶς αἰὲν φῶς
by-lack and absence of-light itself but the light always light
 ἐστι τὸ καὶ τὸ σκότος φωτίζον. Οὐκ ἄρα οὔτε ἐν
is the-one even the darkness enlightening not then either in

δαίμοσιν, οὔτε ἐν ἡμῖν τὸ κακόν, ὡς ὄν κακόν, ἀλλ' ὡς
demons or in us the evil as being evil but as
 ἔλλειψις καὶ ἐρημία τῆς τῶν οἰκείων ἀγαθῶν τελειότητος.

lack and destitution of-the of-the proper goods perfection

Ἄλλ' οὐδὲ ἐν ζώοις ἀλόγοις ἐστὶ τὸ κακόν. Εἰ γὰρ ἀνέλγης 25

but not-even in animals irrational is the evil if for you-remove

θυμόν, καὶ ἐπιθυμίαν, καὶ τᾶλλα, ὅσα λέγεται, καὶ οὐκ

anger and desire and the-other-things whatever are-called and not

ἔστιν ἀπλῶς τῇ ἐαυτῶν φύσει κακά· τὸ μὲν ἀδρὸν καὶ

are simply by-the their-own nature evils the indeed robust and

γαῦρον ὃ λέων ἀπολέσας, οὐδὲ λέων ἔσται προσηγής

proud the lion having-lost not-even lion will-be gentle

δὲ πᾶσι γενόμενος ὁ κύων, οὐκ ἔσται κύων, εἴπερ

but to-all having-become the dog not will-be dog if-indeed

κυνὸς τὸ φυλακτικόν, καὶ τὸ προσίεσθαι μὲν τὸ οἰκεῖον,

of-dog the guarding and the to-admit indeed the familiar

ἀπελαύνειν δὲ τὸ ἀλλότριον. Ὡστε τὸ μὴ φθείρεσθαι τὴν

to-drive-away but the alien so-that the not to-be-destroyed the

φύσιν οὐ κακόν, φθορὰ δὲ φύσεως ἀσθένεια καὶ ἔλλειψις

nature not (is)-evil destruction but of-nature (is)-weakness and lack

τῶν φυσικῶν ἕξεων, καὶ ἐνεργειῶν καὶ δυνάμεων. Καὶ

of-the natural dispositions and activities and powers and

εἰ πάντα τὰ διὰ γενέσεως ἐν χρόνῳ ἔχει τὸ τέλειον,

if all the through generation in time have the perfect

οὐδὲ τὸ ἀτελὲς πάντῃ παρὰ πᾶσαν τὴν φύσιν.

not-even the imperfect altogether against all the nature

Ἄλλ' οὐδὲ ἐν τῇ ὅλῃ φύσει τὸ κακόν. Εἰ γὰρ οἱ πάντες 26

but not-even in the whole nature the evil if for the all

φυσικοὶ λόγοι παρὰ τῆς καθόλου φύσεως, οὐδέν ἐστιν αὐτῇ

natural reasons from the universal nature nothing is to-it

τὸ ἐναντίον· τῇ καθ' ἕκαστον δέ, τὸ μὲν κατὰ

the contrary to-the according-to each but the indeed according-to

φύσιν ἔσται, τὸ δὲ οὐ κατὰ φύσιν. Ἄλλη γὰρ ἄλλο
nature will-be the but not according-to nature to-another for another-thing
 παρὰ φύσιν· καὶ τὸ τῇδε κατὰ φύσιν, τῇ δὲ παρὰ
against nature and the to-this according-to nature to-that but against
 φύσιν. Φύσεως δὲ κακία τὸ παρὰ φύσιν, ἡ στέρησις τῶν
nature of-nature but badness the against nature the privation of-the
 τῆς φύσεως. Ὡστε οὐκ ἔστι κακὴ φύσις, ἀλλὰ τοῦτο τῇ
of-the nature so-that not is evil nature but this to-the
 φύσει κακόν, τὸ ἀδυνατεῖν τὰ τῆς οἰκείας φύσεως ἐκτελεῖν.
nature evil the to-be-unable the of-the proper nature to-accomplish

27 Ἄλλ' οὐδὲ ἐν σώμασι τὸ κακόν. Αἰσχος γὰρ καὶ νόσος
but not-even in bodies the evil ugliness for and disease
 ἔλλειψις εἶδους καὶ στέρησις τάξεως· τοῦτο δὲ οὐ πάντη
lack of-form and privation of-order this but not altogether
 κακόν, ἀλλ' ἥττον καλόν· εἰ γὰρ παντελὴς γένοιτο
evil but less beautiful if for complete should-happen
 λύσις κάλλους, καὶ εἶδους, καὶ τάξεως, οἰχήσεται καὶ
dissolution of-beauty and of-form and of-order will-depart also
 αὐτὸ τὸ σῶμα. Ὅτι δὲ οὐδὲ κακίας αἴτιον τῇ ψυχῇ τὸ
itself the body that but not-even of-vice cause to-the soul the
 σῶμα, δῆλον ἐκ τοῦ δυνατὸν εἶναι καὶ ἄνευ σώματος
body (is)-clear from the possible to-be even without body
 παρυφίστασθαι κακίαν, ὥσπερ ἐν δαίμοσι· τοῦτο γὰρ
to-subsist-alongside vice as in demons this for
 ἔστι καὶ νοῖς, καὶ ψυχαῖς, καὶ σώμασι κακόν, ἡ τῆς
is both for-intellects and souls and bodies evil the of-the
 ἑξέως τῶν οἰκείων ἀγαθῶν ἀσθένεια καὶ ἀπόπτωσις.
disposition of-the proper goods weakness and falling-away

28 Ἄλλ' οὐδὲ τὸ πολυθρύλλητον· «Ἐν ὕλῃ τὸ κακόν, ὥς
but not-even the much-talked-of in matter the evil as
 φασι, καθ' ὃ ὕλη» καὶ γὰρ καὶ αὐτὴ τοῦ κόσμου
they-say according-to what matter and for also itself of-the order

καὶ κάλλους καὶ εἶδους ἔχει μετουσίαν. Εἰ δὲ τούτων ἐκτὸς
and beauty and form has participation if but of-these outside
οὔσα ἢ ὕλη, καθ' ἑαυτὴν ἄποιός ἐστι καὶ ἀνείδεος,
being the matter in itself without-quality is and formless
πῶς ποιεῖ τι ἢ ὕλη, ἢ μὴδὲ τὸ πάσχειν δύνασθαι
how does-it-do anything the matter the-one not-even the to-suffer to-be-able
καθ' ἑαυτὴν ἔχουσα; Ἄλλως τε, πῶς ἢ ὕλη κακόν; Εἰ
in itself having besides — how the matter evil if
μὲν γὰρ οὐδαμῇ οὐδαμῶς ἐστίν, οὔτε ἀγαθὸν οὔτε κακόν·
indeed for nowhere in-no-way it-is neither good nor evil
εἰ δέ πως ὄν, τὰ δὲ ὄντα πάντα ἐκ τἀγαθοῦ, καὶ αὐτὴ
if but somehow being the but beings all from the-good also it
ἐκ τοῦ ἀγαθοῦ ἂν εἴη, καὶ ἢ τὸ ἀγαθὸν τοῦ κακοῦ
from the good — it-would-be and either the good of-the evil
ποιητικόν, ἢ τὸ κακόν, ὥς ἐκ τοῦ ἀγαθοῦ ὄν, ἀγαθόν· ἢ
productive or the evil as from the good being good or
τὸ κακὸν τοῦ ἀγαθοῦ ποιητικόν, ἢ καὶ τὸ ἀγαθόν, ὥς ἐκ
the evil of-the good productive or also the good as from
τοῦ κακοῦ, κακόν. Ἡ δύο αὖτις ἀρχαί, καὶ αὗται ἄλλης
the evil evil or two again principles and these from-another
μῆς ἐξημμέναι κορυφῆς. Εἰ δὲ ἀναγκαίαν φασὶ τὴν ὕλην
one hanging-from summit if but necessary they-say the matter
πρὸς συμπλήρωσιν τοῦ παντὸς κόσμου, πῶς ἢ ὕλη
for completion of-the whole world how the matter
κακόν; ἄλλο γὰρ τὸ κακόν, καὶ ἄλλο τὸ ἀναγκαῖον. Πῶς
(is)-evil other for the evil and other the necessary how
δὲ ὁ ἀγαθὸς ἐκ τοῦ κακοῦ παράγει τινὰ πρὸς γένεσιν;
and the good-one from the evil brings-forth anything to generation
ἢ πῶς κακὸν τὸ τοῦ ἀγαθοῦ δεόμενον; φεύγει γὰρ τὴν
or how evil the of-the good needing flees for the
τοῦ ἀγαθοῦ φύσιν τὸ κακόν. Πῶς δὲ γεννᾷ καὶ τρέφει
of-the good nature the evil how and does-it-beget and nourish

τὴν φύσιν ἢ ὕλη κακὴ οὐσα; τὸ γὰρ κακόν, ἢ κακόν,
the nature the matter evil being the for evil as evil
 οὐδενός ἐστι γεννητικόν, ἢ θρεπτικόν, ἢ ὅλως ποιητικόν,
of-nothing is begetting or nourishing or at-all productive
 ἢ σωστικόν. Εἰ δὲ φαῖεν, αὐτὴν μὲν οὐ ποιεῖν κακίαν
or preserving if but they-should-say it indeed not to-make vice
 ἐν ψυχαῖς, ἐφέλκεσθαι δὲ αὐτάς, πῶς ἔσται τοῦτο ἀληθές;
in souls to-draw but them how will-be this true
 πολλαὶ γὰρ αὐτῶν εἰς τὸ ἀγαθὸν βλέπουσι. Καίτοι πῶς
many for of-them to the good look and-yet how
 ἐγίνετο τοῦτο τῆς ὕλης πάντως αὐτὰς εἰς τὸ κακὸν
was-happening this of-the matter altogether them to the evil
 ἐφελκομένης; Ὡστε οὐκ ἐξ ὕλης ἐν ψυχαῖς τὸ κακόν,
drawing so-that not from matter in souls the evil
 ἀλλ' ἐξ ἀτάκτου καὶ πλημμελοῦς κινήσεως. Εἰ δὲ καὶ
but from disordered and faulty movement if but also
 τοῦτό φασι, τῇ ὕλει πάντως ἔπεσθαι, καὶ ἀναγκαία ἡ
this they-say to-the matter altogether to-follow and necessary the
 ἄστατος ὕλη τοῖς ἐφ' ἑαυτῶν ἰδρῦσθαι μὴ δυναμένοις,
unstable matter to-those in themselves to-be-established not able
 πῶς τὸ κακὸν ἀναγκαῖον, ἢ τὸ ἀναγκαῖον κακόν;
how the evil necessary or the necessary evil

- 29 Ἀλλ' οὐδὲ τοῦτο, ὃ φαμεν, ἡ στέρησις κατὰ δύναμιν
but not-even this which we-call the privation according-to power
 οἰκείαν μάχεται τῷ ἀγαθῷ· ἡ γὰρ παντελὴς στέρησις,
proper fights the good the for complete privation
 καθόλου ἀδύναμος· ἡ δὲ μερική, οὐ καθ' ὃ στέρησις,
(is)-wholly powerless the but partial not according-to what privation
 ἔχει τὴν δύναμιν, ἀλλὰ καθ' ὃ οὐ παντελής ἐστι
has the power but according-to what not complete is

στέρησις. Στερήσεως γὰρ τοῦ ἀγαθοῦ μερικῆς οὐσης, οὐπω
privation of-privation for of-the good partial being not-yet
 κακόν· καὶ γενομένης, καὶ ἡ τοῦ κακοῦ φύσις ἀπελήλυθε.
evil and having-happened also the of-the evil nature has-departed
 Συνελόντι δὲ φάναι, τὸ ἀγαθὸν ἐκ τῆς μιᾶς καὶ τῆς ὅλης 30
to-one-summing-up and to-say the good from the one and the whole
 αἰτίας· τὸ δὲ κακὸν ἐκ πολλῶν καὶ μερικῶν ἐλλείψεων.
cause the but evil from many and partial lacks
 Οἶδεν ὁ Θεὸς τὸ κακὸν ἢ ἀγαθόν, καὶ παρ' αὐτῷ αἱ αἰτίαι
knows — God the evil as good and with him the causes
 τῶν κακῶν, δυνάμεις εἰσὶν ἀγαθοποιοί. Εἰ δὲ τὸ κακὸν
of-the evils powers are good-making if but the evil
 αἰδίων, καὶ δημιουργεῖ, καὶ δύναται, καὶ ἔστι, καὶ δρᾷ, πόθεν
everlasting and creates and is-able and is and acts whence
 αὐτῷ ταῦτα; ἢ ἐκ τοῦ ἀγαθοῦ; ἢ τῷ ἀγαθῷ ἐκ τοῦ
to-it these(-things) either from the good or to-the good from the
 κακοῦ; ἢ ἀμφοῖν ἐξ ἄλλης αἰτίας; Πᾶν τὸ κατὰ φύσιν
evil or to-both from another cause every the according-to nature
 ἐξ αἰτίας ὠρισμένης γεννᾶται· εἰ δὲ τὸ κακὸν ἀναίτιον καὶ
from cause defined is-begotten if but the evil causeless and
 ἀόριστον, οὐ κατὰ φύσιν· οὐδὲ γὰρ ἐν τῇ φύσει τὸ παρὰ
undefined not according-to nature not-even for in the nature the against
 φύσιν, οὐδὲ ἀτεχνίας ἐν τῇ τέχνῃ λόγος. Ἄρα ἡ ψυχὴ
nature nor of-lack-of-art in the art (is-there)-reason is-it the soul
 τῶν κακῶν αἰτία, καθάπερ τὸ πῦρ τοῦ θερμαίνειν, καὶ πάντα
of-the evils cause as the fire of-the warming and all
 οἷς ἂν γειτνιάσῃ, κακίας ἀναπλήρῃσιν; ἢ ἀγαθὴ μὲν ἡ
which — it-should-be-near with-vice fills or good indeed the
 τῆς ψυχῆς φύσις, ταῖς δὲ ἐνεργείαις, ποτὲ μὲν οὕτως
of-the soul nature by-the but activities at-one-time indeed thus
 ἔχει, ποτὲ δὲ οὕτως; Εἰ μὲν φύσει καὶ τὸ εἶναι αὐτῆς
is at-another but thus if indeed by-nature also the being its

κακόν, καὶ πόθεν αὐτῇ τὸ εἶναι; ἢ ἐκ τῆς δημιουργικῆς
 (is)-evil also whence to-it the being or from the creative
 τῶν ὅλων ὄντων ἀγαθῆς αἰτίας; Ἄλλ' εἰ ἐκ ταύτης, πῶς
 of-the whole beings good cause but if from this how
 κατ' οὐσίαν κακόν; ἀγαθὰ γὰρ πάντα ταύτης ἔκγονα. Εἰ
 according-to substance evil good for all of-this offspring if
 δὲ ταῖς ἐνεργείαις, οὐδὲ τοῦτο ἀμετάβλητον· εἰ δὲ μή, πόθεν
 but in-the activities not-even this unchangeable if but not whence
 αἱ ἀρεταί, μὴ καὶ ἀγαθοειδούς αὐτῆς γινομένης; Λέιπεται
 the virtues not also good-formed it becoming it-remains
 ἄρα, τὸ κακὸν ἀσθένεια καὶ ἔλλειψις τοῦ ἀγαθοῦ εἶναι.
 then the evil weakness and lack of-the good to-be
 31 Τῶν ἀγαθῶν τὸ αἴτιον ἔν. Εἰ τῷ ἀγαθῷ τὸ κακὸν
 of-the goods the cause (is)-one if to-the good the evil
 ἐναντίον, τοῦ κακοῦ τὰ αἴτια πολλά· οὐ μὴν τὰ ποιητικά
 (is)-contrary of-the evil the causes (are)-many not indeed the productive
 τῶν κακῶν, λόγοι καὶ δυνάμεις, ἀλλ' ἀδυναμία, καὶ ἀσθένεια,
 of-the evils reasons and powers but powerlessness and weakness
 καὶ μίξις τῶν ἀνομοίων ἀσύμμετρος. Οὔτε ἀκίνητα καὶ αἰ
 and mixing of-the unlike disproportionate neither unmoved and always
 ὡσαύτως ἔχοντα τὰ κακά, ἀλλ' ἄπειρα, καὶ ἀόριστα, καὶ
 likewise being the evils but infinite and undefined and
 ἐν ἄλλοις φερόμενα, καὶ τούτοις ἀπείροις. Πάντων καὶ τῶν
 in others borne and (in)-these infinite of-all even of-the
 κακῶν ἀρχὴ καὶ τέλος ἔσται τὸ ἀγαθόν· τοῦ γὰρ ἀγαθοῦ
 evils principle and end will-be the good of-the for good
 ἔνεκα πάντα καὶ ὅσα ἀγαθὰ, καὶ ὅσα ἐναντία· καὶ
 for-the-sake all-things both whatever (are)-good and whatever (are)-contrary and
 γὰρ καὶ ταῦτα πράττομεν τὸ ἀγαθὸν ποθοῦντες· (οὐδεὶς
 for also these(-things) we-do the good longing-for no-one
 γὰρ εἰς τὸ κακὸν ἀποβλέπων ποιεῖ ἃ ποιεῖ·) διὸ
 for to the evil looking does what he-does wherefore

οὔτε ὑπόστασιν ἔχει τὸ κακόν, ἀλλὰ παρὑπόστασιν, τοῦ
 neither subsistence has the evil but side-subsistence of-the
 ἀγαθοῦ ἕνεκα καὶ οὐχ ἑαυτοῦ γινόμενον.

good for-the-sake and not of-itself coming-to-be

Τῷ κακῷ τὸ εἶναι θετέον κατὰ συμβεβηκός, 32

to-the evil the being must-be-assigned according-to accident

καὶ δι' ἄλλο, καὶ οὐκ ἐξ ἀρχῆς οἰκείας· ὥστε τὸ
 and because-of another and not from principle proper so-that the
 γινόμενον, ὀρθὸν μὲν εἶναι δοκεῖν, ὅτι τοῦ ἀγαθοῦ

becoming right indeed to-be to-seem because of-the good

ἕνεκα γίνεται, τῷ ὄντι δὲ οὐκ ὀρθὸν εἶναι, διότι τὸ μὴ
 for-the-sake it-comes-to-be in-the reality but not right to-be because the not

ἀγαθὸν ἀγαθὸν οἰόμεθα. Δέδεικται ἄλλο τὸ ἐφετόν, καὶ
 good good we-think it-has-been-shown other the desirable and

ἄλλο τὸ γινόμενον. Οὐκοῦν τὸ κακὸν παρὰ τὴν ὁδόν,
 other the becoming therefore the evil (is)-against the way

καὶ παρὰ τὸν σκοπὸν, καὶ παρὰ τὴν φύσιν, καὶ παρὰ
 and against the aim and against the nature and against

τὴν αἰτίαν, καὶ παρὰ τὴν ἀρχήν, καὶ παρὰ τὸ τέλος, καὶ
 the cause and against the principle and against the end and

παρὰ τὸν ὅρον, καὶ παρὰ τὴν βούλησιν, καὶ παρὰ τὴν
 against the definition and against the will and against the

ὑπόστασιν. Στέρησις ἄρα ἐστὶ τὸ κακόν, καὶ ἔλλειψις, καὶ
 subsistence privation then is the evil and lack and

ἀσθένεια, καὶ ἀσυμμετρία, καὶ ἁμαρτία, καὶ ἄσκοπον, καὶ
 weakness and disproportion and failure and aimless and

ἀκαλλές, καὶ ἄζων, καὶ ἄνουν, καὶ ἄλογον, καὶ ἀτελές,
 unbeautiful and lifeless and mindless and irrational and imperfect

καὶ ἀνίδρυτον, καὶ ἀναίτιον, καὶ ἀόριστον, καὶ ἄγονον,
 and unestablished and causeless and undefined and unfruitful

καὶ ἄργον καὶ ἀδρανές, καὶ ἄτακτον, καὶ ἀνόμοιον, καὶ
 and idle and inactive and disordered and unlike and

ἄπειρον, καὶ σκοτεινόν, καὶ ἀνούσιον, καὶ αὐτὸ μηδαμῶς
infinite and dark and without-substance and itself in-no-manner
 μηδαμῇ μηδὲν ὄν. Πῶς ὅλως δύνатаί τι τὸ κακὸν τῇ
in-no-way nothing being how at-all is-able anything the evil by-the
 πρὸς τὸ ἀγαθὸν μίξει; τὸ γὰρ πάντη τοῦ ἀγαθοῦ ἄμοιρον
with the good mixing the for altogether of-the good without-share
 οὔτε ἐστί τι, οὔτε δύνатаι. Καὶ γὰρ εἰ τὸ ἀγαθὸν καὶ
neither is anything nor is-able and for if the good both
 ὄν ἐστι, καὶ βουλητόν, καὶ ἐνδύναμον, καὶ δραστήριον,
being is and willed and powerful and active
 πῶς δυνήσεται τι τὸ ἐναντίον τἀγαθῷ, τὸ οὐσίας καὶ
how will-be-able anything the contrary to-the-good the of-substance and
 βουλήσεως, καὶ δυνάμεως, καὶ ἐνεργείας ἐστερημένον; Οὐ
of-will and of-power and of-activity deprived not
 πάντα πᾶσι καὶ πάντη τὰ αὐτὰ κατὰ τὸ αὐτὸ κακά.
all-things for-all and altogether the same according-to the same (are)-evils
 Δαίμονι κακόν, τὸ παρὰ τὸν ἀγαθοειδῆ νοῦν εἶναι ψυχῇ,
for-a-demon evil the against the good-formed intellect to-be for-a-soul
 τὸ παρὰ λόγον· σώματι, τὸ παρὰ φύσιν.
the against reason for-a-body the against nature

- 33 Πῶς ὅλως τὰ κακὰ Προνοίας οὔσης; Οὐκ ἔστι τὸ κακόν,
how at-all the evils Providence being not is the evil
 ἢ κακόν, οὔτε ὄν, οὔτε ἐν τοῖς οὖσι. Καὶ οὐδὲν τῶν ὄντων
as evil neither being nor in the beings and nothing of-the beings
 ἐστὶν ἀπρονόητον· οὐδὲ γὰρ ἐστὶ τὸ κακὸν ὄν, ἀμύγες
is unprovided-for nor for is the evil being unmixed
 ὑπάρχον τοῦ ἀγαθοῦ. Καὶ εἰ μηδὲν τῶν ὄντων ἀμέτοχον
existing from-the good and if nothing of-the beings without-share
 τοῦ ἀγαθοῦ, κακὸν δὲ ἡ ἔλλειψις τοῦ ἀγαθοῦ, οὐδὲν δὲ τῶν
of-the good evil and the lack of-the good nothing and of-the
 ὄντων ἐστερήται καθόλου τοῦ ἀγαθοῦ, ἐν πᾶσι τοῖς οὖσιν ἢ
beings is-deprived at-all of-the good in all the beings the

θεία Πρόνοια, καὶ οὐδὲν τῶν ὄντων ἀπρονόητον· ἀλλὰ καὶ
divine Providence and nothing of-the beings unprovided-for but also
 τοῖς γινομένοις κακοῖς ἀγαθοπρεπῶς ἡ Πρόνοια κέχρηται,
the occurring evils good-befittingly the Providence has-used
 πρὸς τὴν αὐτῶν, ἢ ἄλλων, ἢ ἰδικὴν ἢ κοινὴν ὠφέλειαν, καὶ
for the of-them or of-others or particular or common benefit and
 οἰκείως ἐκάστου τῶν ὄντων προνοεῖ. Διὸ καὶ τὸν εἰκαῖον
properly for-each of-the beings provides wherefore also the vain
 τῶν πολλῶν οὐκ ἀποδεξόμεθα λόγον, οἳ χρῆναί φασι τὴν
of-the many not we-shall-accept argument who it-is-necessary say the
 Πρόνοιαν καὶ ἄκοντας ἡμᾶς ἐπὶ τὴν ἀρετὴν ἄγειν· τὸ γὰρ
Providence even unwilling us to the virtue to-lead the for
 φθεῖραι φύσιν οὐκ ἔστι Προνοίας. Ὅθεν ὡς Πρόνοια τῆς
to-destroy nature not is of-Providence whence as Providence of-the
 ἐκάστου φύσεως σωστική, τῶν αὐτοκινήτων ὡς αὐτοκινήτων
of-each nature preserving of-the self-moved as self-moved
 προνοεῖ, καὶ τῶν ὅλων καὶ τῶν καθ' ἕκαστον οἰκείως
it-provides and of-the wholes and of-the according-to each properly
 ὅλῳ καὶ ἐκάστῳ, καθ' ὅσον ἢ τῶν προνοουμένων
for-whole and for-each according-to as-much-as the of-the provided-for
 φύσις ἐπιδέχεται τὰς τῆς ὅλης καὶ παντοδαπῆς προνοίας
nature admits the of-the whole and manifold providence
 ἐκδιδομένης ἀναλόγως ἐκάστῳ προνοητικὰς ἀγαθότητας.
given-out proportionately to-each providential goodnesses
 Οὐκ ἄρα ὄν τὸ κακόν, οὐδὲ ἐν τοῖς οὖσι τὸ κακόν. Οὐδαμοῦ 34
not then being the evil nor in the beings the evil nowhere
 γὰρ τὸ κακόν, ἢ κακόν· καὶ τὸ γίνεσθαι τὸ κακὸν οὐ κατὰ
for the evil as evil and the becoming the evil not according-to
 δύναμιν, ἀλλὰ δι' ἀσθένειαν. Καὶ τοῖς δαίμοσιν, ὃ μὲν
power but through weakness and for-the demons what indeed
 εἰσι, καὶ ἐκ τἀγαθοῦ, καὶ ἀγαθόν· τὸ δὲ κακὸν αὐτοῖς ἐκ
they-are both from the-good and good the but evil to-them from

τῆς τῶν οἰκείων ἀγαθῶν ἀποπτώσεως, καὶ ἀλλοίωσις ἢ περὶ
the of-the proper goods falling-away and alteration the about
 τὴν ταυτότητα καὶ τὴν ἕξιν ἀσθένεια τῆς προσηκούσης
the sameness and the disposition weakness of-the befitting
 αὐτοῖς ἀγγελιοπρεποῦς τελειότητος. Καὶ ἐφίενται τοῦ ἀγαθοῦ,
to-them angel-befitting perfection and they-desire the good
 καθ' ὃ τοῦ εἶναι, καὶ ζῆν, καὶ νοεῖν ἐφίενται· καὶ
according-to which the being and living and thinking they-desire and
 καθὼς οὐκ ἐφίενται τοῦ ἀγαθοῦ, τοῦ μὴ ὄντος ἐφίενται· καὶ
in-so-far-as not they-desire the good the not being they-desire and
 οὐκ ἔστι τοῦτο ἔφεσις, ἀλλὰ τῆς ὄντως ἐφέσεως ἀμαρτία.
not is this desire but of-the true desire failure

35 Ἐν γνώσει δὲ ἀμαρτάνοντας καλεῖ τὰ Λόγια τοὺς περὶ τὴν
in knowledge and sinning call the Oracles those about the
 ἀληστον τοῦ ἀγαθοῦ γνώσιν ἢ τὴν ποιήσιν ἐξασθενούντας,
unforgotten of-the good knowledge or the doing growing-weak
 καὶ τοὺς εἰδότας τὸ θέλημα, καὶ μὴ ποιούντας· τοὺς
and those knowing the will and not doing those
 ἀκηκοότας μὲν, ἀσθενούντας δὲ περὶ τὴν πίστιν, ἢ τὴν
having-heard indeed being-weak but about the faith or the
 ἐνέργειαν τοῦ ἀγαθοῦ· καὶ ἀβούλητόν τισι τὸ συνιέναι
activity of-the good and unwilled for-some the to-understand
 τοῦ ἀγαθῆναι, κατὰ τὴν παρατροπήν, ἢ τὴν ἀσθένειαν
for-the to-do-good according-to the deviation or the weakness
 τῆς βουλήσεως. Καὶ ὅλως τὸ κακόν, ὡς πολλάκις
of-the will and in-general the evil as often
 εἰρήκαμεν, ἀσθένεια, καὶ ἀδυναμία, καὶ ἔλλειψις ἐστὶν ἢ
we-have-said (is)-weakness and powerlessness and lack is either
 τῆς γνώσεως, ἢ τῆς ἀλήστου γνώσεως, ἢ τῆς πίστεως, ἢ
of-the knowledge or of-the unforgotten knowledge or of-the faith or
 τῆς φύσεως, ἢ τῆς ἐφέσεως, ἢ τῆς ἐνεργείας τοῦ ἀγαθοῦ.
of-the nature or of-the desire or of-the activity of-the good

Καίτοι φαίη τις· Οὐ τιμωρητὸν ἢ ἀσθένεια, τοῦναντίον
and-yet might-say someone not punishable the weakness on-the-contrary
 δὲ συγγνωστόν· εἰ μὲν οὐκ ἐξῆν τὸ δύνασθαι, καλῶς
but pardonable if indeed not it-were-allowed the to-be-able well
 ἂν εἶχεν ὁ λόγος· εἰ δὲ ἐκ τἀγαθοῦ τὸ δύνασθαι,
— would-hold the argument if but from the-good the to-be-able
 τοῦ διδόντος, κατὰ τὰ Λόγια, τὰ προσήκοντα πᾶσιν
of-the-one giving according-to the Oracles the befitting to-all
 ἀπλῶς, οὐκ ἐπαινετὸν ἢ τῆς ἐκ τἀγαθοῦ τῶν οἰκείων
simply not praiseworthy the of-the from the-good of-the proper
 ἀγαθῶν ἕξως ἀμαρτία, καὶ παρατροπή, καὶ ἀποφυγή, καὶ
goods disposition failure and deviation and flight and
 ἀπόπτωσις. Ἀλλὰ ταῦτα μὲν ἡμῖν ἐν τοῖς Περὶ δικαίου καὶ
falling-away but these(-things) indeed by-us in the On just and
 θείου δικαιοτηρίου κατὰ δύναμιν ἱκανῶς εἰρήσθω,
divine judgment according-to power sufficiently let-them-have-been-said
 καθ' ἣν ἱερὰν πραγματείαν ἢ τῶν Λογίων ἀλήθεια,
according-to which sacred treatise the of-the Oracles truth
 τοὺς σοφιστικούς καὶ ἀδικίαν καὶ ψεῖδος κατὰ τοῦ Θεοῦ
the sophistical and injustice and falsehood against — God
 λαλοῦντας ἀπερῶραπισεν ὡς παράφρονας λόγους. Νῦν δέ,
speaking slapped-away as senseless words now but
 ὡς καθ' ἡμᾶς ἀρκούντως ὕμνηται τἀγαθόν, ὡς
as according-to us sufficiently has-been-hymned the-good as
 ὄντως ἀγαστόν, ὡς ἀρχὴ καὶ πέρας πάντων, ὡς περιοχὴ
truly admirable as principle and end of-all as compass
 τῶν ὄντων, ὡς εἰδοποιὸν τῶν οὐκ ὄντων, ὡς πάντων
of-the beings as form-making of-the not beings as of-all
 ἀγαθῶν αἴτιον, ὡς τῶν κακῶν ἀναίτιον, ὡς πρόνοια καὶ
goods cause as of-the evils causeless as providence and
 ἀγαθότης παντελής, καὶ ὑπερβάλλουσα τὰ ὄντα καὶ τὰ οὐκ
goodness complete and surpassing the beings and the not

ὄντα, καὶ τὰ κακά, καὶ τὴν ἑαυτῆς στέρησιν ἀγαθύνουσα,
beings and the evils and the its-own privation making-good
 πᾶσιν ἐφετόν, καὶ ἐραστόν, καὶ ἀγαπητόν, καὶ ὅσα ἄλλα
to-all desirable and yearned-for and beloved and whatever other
 ἐν τοῖς ἔμπροσθεν ὁ ἀληθῆς ἀπέδειξεν, ὡς οἶμαι, λόγος.
in the foregoing the true has-shown as I-think argument

V • BEING

The name of being is hymned next: not the super-substantial substance but God's procession giving being to all, since goodness, being, life, and wisdom are one God's processions, not many causes. God is the pre-existing one, the age of ages, in whom all things are; being is his first gift, prior to life and wisdom. As numbers are united in the monad and lines in the center, all things pre-exist in their cause. The exemplars of things are the creative wills in God, and he is principle and end of all.

- 1 Μετιτέον δὲ νῦν ἐπὶ τὴν ὄντως οὖσαν τοῦ ὄντως ὄντος
one-must-pass and now to the truly being of-the truly being
 θεολογικὴν οὐσιωνυμίαν. Τοσοῦτον δὲ ὑπομνήσομεν, ὅτι
theological substance-name so-much and we-shall-recall that
 τῷ λόγῳ σκοπὸς οὐ τὴν ὑπερούσιον οὐσίαν, ἣ ὑπερούσιος,
for-the discourse (the)-aim not the super-substantial substance as super-substantial
 ἐκφαίνειν, (ἄρρητον γὰρ τοῦτο καὶ ἄγνωστόν ἐστι, καὶ
to-manifest ineffable for this and unknown is and
 παντελῶς ἀνέκφαντον, καὶ αὐτὴν ὑπεραῖρον τὴν ἔνωσιν·)
altogether unmanifested and itself surpassing the union
 ἀλλὰ τὴν οὐσιοποιὸν εἰς τὰ ὄντα πάντα τῆς θεαρχικῆς
but the substance-making to the beings all of-the thearchic
 οὐσιαρχίας πρόοδον ὑμῆσαι. Καὶ γὰρ ἡ τάγαθου θεωνυμία
substance-source procession to-hymn and for the of-the-good divine-name
 τὰς ὅλας τοῦ πάντων αἰτίου προόδους ἐκφαίνουσα, καὶ εἰς
the whole of-the of-all cause processions manifesting both to

τὰ ὄντα, καὶ εἰς τὰ οὐκ ὄντα ἐκτείνεται, καὶ ὑπὲρ τὰ ὄντα
the beings and to the not beings extends and beyond the beings
 καὶ ὑπὲρ τὰ οὐκ ὄντα ἐστίν. Ἡ δὲ τοῦ ὄντος, εἰς πάντα
and beyond the not beings is the and of-the being to all
 τὰ ὄντα ἐκτείνεται, καὶ ὑπὲρ τὰ ὄντα ἐστίν. Ἡ δὲ τῆς
the beings extends and beyond the beings is the and of-the
 ζωῆς εἰς πάντα τὰ ζῶντα ἐκτείνεται, καὶ ὑπὲρ τὰ ζῶντά
life to all the living extends and beyond the living
 ἐστίν. Ἡ δὲ τῆς σοφίας, εἰς πάντα τὰ νοερά καὶ λογικά,
is the and of-the wisdom to all the intellectual and rational
 καὶ αἰσθητικά ἐκτείνεται, καὶ ὑπὲρ πάντα ταῦτά ἐστι.
and perceptive extends and beyond all these is
 Ταύτας οὖν ὁ λόγος ὑμνῆσαι ποθεῖ τὰς τῆς 2
these then the discourse to-hymn longs-for the of-the
 προνοίας ἐκφαντορικὰς θεωνυμίας· οὐ γὰρ ἐκφράσαι τὴν
providence manifesting divine-names not for to-express the
 αὐτοῦπερουσίον ἀγαθότητα, καὶ οὐσίαν, καὶ ζωὴν, καὶ σοφίαν
self-super-substantial goodness and substance and life and wisdom
 τῆς αὐτοῦπερουσίου θεότητος ἐπαγγέλλεται, τῆς ὑπὲρ πᾶσαν
of-the self-super-substantial deity it-professes of-the beyond all
 ἀγαθότητα, καὶ θεότητα, καὶ οὐσίαν, καὶ σοφίαν, καὶ ζωὴν,
goodness and deity and substance and wisdom and life
 ἐν ἀποκρύφους, ὡς τὰ λόγια φησιν, ὑπεριδρυμένης· ἀλλὰ τὴν
in hidden-places as the oracles say established-above but the
 ἐκπεφασμένην ἀγαθοποιὸν πρόνοιαν ὑπεροχικῶς ἀγαθότητα,
manifested good-making providence pre-eminently goodness
 καὶ πάντων ἀγαθῶν αἰτίαν ὑμνεῖ, καὶ ὄν, καὶ ζωὴν, καὶ
and of-all goods cause it-hymns and being and life and
 σοφίαν, τὴν οὐσιοποιόν, καὶ ζωοποιόν, καὶ σοφοδότῃν αἰτίαν,
wisdom the substance-making and life-making and wisdom-giving cause
 τῶν οὐσίας, καὶ ζωῆς, καὶ νοῦ, καὶ λόγου, καὶ αἰσθήσεως
of-those substance and life and intellect and reason and perception

μετεilhφότων. Οὐκ ἄλλο δὲ εἶναι τὰγαθόν φησι, καὶ ἄλλο
having-partaken not other and to-be the-good it-says and other
 τὸ ὄν, καὶ ἄλλο τὴν ζωὴν ἢ τὴν σοφίαν, οὐδὲ πολλὰ τὰ
the being and other the life or the wisdom nor many the
 αἵτια καὶ ἄλλων ἄλλας παρακτικὰς θεότητας, ὑπερεχούσας
causes and of-others other productive deities surpassing
 καὶ ὑφειμένas, ἀλλ' ἐνὸς Θεοῦ τὰς ὅλας ἀγαθὰς προόδους,
and subordinate but of-one God the whole good processions
 καὶ τὰς παρ' ἡμῶν ἐξυμνουμένης θεωνυμίας· καὶ τὴν μὲν
and the by us hymned divine-names and the-one indeed
 εἶναι τῆς παντελοῦς τοῦ ἐνὸς Θεοῦ προνοίας ἐκφαντικὴν,
to-be of-the complete of-the one God providence manifesting
 τὰς δὲ τῶν ὀλικωτέρων τοῦ αὐτοῦ καὶ μερικωτέρων.
the-others but of-the more-universal of-the same and more-particular

- 3 Καίτοι φαίη τις· Ἄνθ' ὅτου, τοῦ ὄντος τὴν ζωὴν καὶ
and-yet might-say someone for what than-the being the life and
 τῆς ζωῆς τὴν σοφίαν ὑπερεκτεινομένην, τῶν ὄντων μὲν
than-the life the wisdom extending-beyond of-the beings indeed
 τὰ ζῶντα, τῶν δὲ ὅσα ζῇ τὰ αἰσθητικά, καὶ τούτων τὰ
the living of-those and which live the perceptive and of-these the
 λογικά, καὶ τῶν λογικῶν οἱ νόες ὑπερέχουσι, καὶ περὶ Θεόν
rational and of-the rational the intellects surpass and about God
 εἶσι, καὶ μᾶλλον αὐτῷ πλησιάζουσι; Καίτοι ἔδει τὰ
are and more to-him draw-near and-yet (one)-must the-things
 τῶν μειζόνων ἐκ Θεοῦ δωρεῶν μετέχοντα καὶ κρείττονα
of-the greater from God gifts partaking also better
 εἶναι, καὶ τῶν λοιπῶν ὑπερέχειν. Ἄλλ' εἰ μὲν ἀνούσια
to-be and the remaining to-surpass but if indeed without-substance
 καὶ ἄζωά τις ὑπετίθετο τὰ νοερά, καλῶς ἂν εἶχεν ὁ
and lifeless someone supposed the intellectual well — would-hold the
 λόγος· εἰ δὲ καὶ εἰσιν οἱ θεῖοι νόες ὑπὲρ τὰ λοιπὰ ὄντα,
argument if but also are the divine intellects beyond the remaining beings

καὶ ζῶσιν ὑπὲρ τὰ ἄλλα ζῶντα, καὶ νοοῦσι, καὶ γινώσκουσιν
and live beyond the other living and think and know

ὑπὲρ αἰσθησιν καὶ λόγον, καὶ παρὰ πάντα τὰ ὄντα τοῦ
beyond sense and reason and beyond all the beings the
καλοῦ καὶ ἀγαθοῦ ἐφίενται καὶ μετέχουσιν, αὐτοὶ μᾶλλον
beautiful and good desire and partake they more

εἰσι περὶ τὰγαθόν, οἱ περισσῶς αὐτοῦ μετέχοντες, καὶ
are about the-good the-ones abundantly it partaking and
πλείους καὶ μείζους ἐξ αὐτοῦ δωρεὰς εἰληφότες· ὥσπερ καὶ
more and greater from it gifts having-received as also
τὰ λογικὰ τῶν αἰσθητικῶν ὑπερέχει, πλεονεκτοῦντα τῇ
the rational than-the perceptive surpass excelling by-the

περισσεῖα τοῦ λόγου, καὶ ταῦτα τῇ αἰσθήσει, καὶ ἄλλα
abundance of-the reason and these by-the sense and others

τῇ ζωῇ. Καὶ ἔστιν, ὡς οἶμαι, τοῦτο ἀληθές, ὅτι τὰ
by-the life and is as I-think this true that the-things
μᾶλλον τοῦ ἐνὸς καὶ ἀπειροδώρου Θεοῦ μετέχοντα μᾶλλον
more of-the one and infinitely-giving God partaking more

εἰσιν αὐτῷ πλησιαίτερα καὶ θειότερα τῶν ἀπολειπομένων.
are to-him nearer and more-divine than-the falling-short

Ἐπεὶ δὲ καὶ περὶ τούτων εἶπομεν, φέρε τὰγαθὸν ὡς ὄντως 4

since and also about these-things we-spoke come the-good as truly
ὄν, καὶ τῶν ὄντων ἀπάντων οὐσιοποιὸν ἀννυμνήσωμεν.
being and of-the beings all substance-making let-us-hymn

Ὁ ὢν ὅλου τοῦ εἶναι κατὰ δύναμιν ὑπερουσιός
he-who is of-whole the being according-to power super-substantial
ἐστὶ, ὑποστάτις αἰτία, καὶ δημιουργὸς ὄντος, ὑπάρξεως,
is founding cause and creator of-being of-existence
ὑποστάσεως, οὐσίας, φύσεως· ἀρχὴ καὶ μέτρον αἰώνων·
of-subsistence of-substance of-nature principle and measure of-ages
καὶ χρόνων ὄνότης, καὶ αἰὼν τῶν ὄντων· χρόνος τῶν
and of-times beingness and age of-the beings time of-the

γινομένων, τὸ εἶναι τοῖς ὅπως οὖσι, γένεσις τοῖς
coming-to-be the being to-the in-any-way beings generation to-the
 ὅπως οὖσι γινομένοις. Ἐκ τοῦ ὄντος, αἰὼν, καὶ οὐσία, καὶ
in-any-way coming-to-be from the being age and substance and
 ὄν, καὶ χρόνος, καὶ γένεσις, καὶ γινόμενον· τὰ ἐν τοῖς οὖσιν
being and time and generation and coming-to-be the in the beings
 ὄντα, καὶ τὰ ὅπως οὖν ὑπάρχοντα, καὶ ὑφ' ἑστώτα. Καὶ γάρ,
beings and the in-any-way existing and subsisting and for
 ὁ Θεὸς οὐ πῶς ἐστὶν ὢν, ἀλλ' ἀπλῶς καὶ ἀπεριορίστως,
— God not in-some-way is being but simply and unlimitedly
 ὅλον ἐν ἑαυτῷ τὸ εἶναι συνειληφώς καὶ προειληφώς·
whole in himself the being having-comprehended and having-anticipated
 διὸ καὶ βασιλεὺς λέγεται τῶν αἰώνων, ὡς ἐν αὐτῷ καὶ
wherefore also king he-is-called of-the ages as in him and
 περὶ αὐτὸν παντὸς τοῦ εἶναι καὶ ὄντος καὶ ὑφ' ἑστηκότος,
about him of-all the being and being and subsisting
 καὶ οὔτε ἦν, οὔτε ἔσται, οὔτε ἐγένετο, οὔτε γίνεταί, οὔτε
and neither he-was nor will-be nor came-to-be nor comes-to-be nor
 γενήσεται, μᾶλλον δὲ οὔτε ἐστίν· ἀλλ' αὐτός ἐστι τὸ εἶναι
will-come-to-be rather but nor is but he-himself is the being
 τοῖς οὖσι· καὶ οὐ τὰ ὄντα μόνον, ἀλλὰ καὶ αὐτὸ τὸ εἶναι
to-the beings and not the beings only but also itself the being
 τῶν ὄντων, ἐκ τοῦ προαιωνίως ὄντος· αὐτὸς γάρ ἐστιν
of-the beings from the pre-eternally being he for is
 ὁ αἰὼν τῶν αἰώνων, ὁ ὑπάρχων πρὸ τῶν αἰώνων.
the age of-the ages the-one existing before the ages

- 5 Ἀναλαβόντες οὖν εἴπωμεν, ὅτι πᾶσι τοῖς οὖσι καὶ τοῖς
having-taken-up then let-us-say that to-all the beings and the
 αἰώσι τὸ εἶναι παρὰ τοῦ προόντος. Καὶ πᾶς μὲν αἰὼν
ages the being (is)-from the pre-existing and every indeed age
 καὶ χρόνος ἐξ αὐτοῦ, παντὸς δὲ καὶ αἰῶνος καὶ χρόνου,
and time from him of-every and both age and time

καὶ παντὸς ὅπως οὖν ὄντος, ὁ προὖν ἀρχὴ καὶ
and of-every in-any-way being the pre-existing (is)-principle and
αἰτία· καὶ πάντα αὐτοῦ μετέχει, καὶ οὐδενὸς τῶν ὄντων
cause and all him partake and from-none of-the beings
ἀποστατεῖ· καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα
he-stands-apart and he is before all and the all-things
ἐν αὐτῷ συνέστηκε· καὶ ἀπλῶς, εἴ τι ὅπως οὖν ἐστιν,
in him consist and simply if anything in-any-way is
ἐν τῷ προόντι καὶ ἔστι, καὶ ἐπινοεῖται, καὶ σώζεται· καὶ
in the pre-existing both it-is and is-conceived and is-preserved and
πρὸ τῶν ἄλλων αὐτοῦ μετοχῶν τὸ εἶναι προβέβληται· καὶ
before the other his participations the being has-been-put-forward and
ἔστιν αὐτὸ καθ' αὐτὸ τὸ εἶναι πρεσβύτερον τοῦ αὐτοζωῆν
is itself in itself the being older than-the life-itself
εἶναι, καὶ αὐτοσοφίαν εἶναι, καὶ αὐτοομοιότητα θεῖαν εἶναι,
to-be and wisdom-itself to-be and likeness-itself divine to-be
καὶ τὰ ἄλλα ὅσων τὰ ὄντα μετέχοντα, πρὸ πάντων
and the others of-which-ever the beings partaking before all
αὐτῶν τοῦ εἶναι μετέχει· μᾶλλον δὲ καὶ αὐτὰ καθ'
them of-the being partake rather and also themselves in
αὐτὰ πάντα, ὧν τὰ ὄντα μετέχει, τοῦ αὐτὸ καθ' αὐτὸ
themselves all of-which the beings partake of-the itself in itself
εἶναι μετέχει· καὶ οὐδέν ἐστιν ὄν, οὐ μὴ ἔστιν οὐσία
being partake and nothing is being of-which not is substance
καὶ αἰὼν τὸ αὐτὸ εἶναι. Πάντων οὖν εἰκότως τῶν ἄλλων
and age the itself being than-all then fittingly than-the others
ἀρχηγικώτερον, ὡς ὢν, ὁ Θεὸς ἐκ τῆς πρεσβυτέρας
more-original as being — God from the older
τῶν ἄλλων αὐτοῦ δωρεῶν ὑμνείται· καὶ γὰρ τὸ προεῖναι
than-the other his gifts is-hymned and for the pre-being
καὶ ὑπερεῖναι προέχων καὶ ὑπερέχων, τὸ εἶναι πᾶν, αὐτό
and super-being preceding and surpassing the being all itself

φημι καθ' αὐτὸ τὸ εἶναι, προῦπεστήσατο, καὶ τῷ εἶναι
I-mean in itself the being he-pre-established and by-the being
 αὐτῷ πᾶν τὸ ὅπως οὖν ὄν ὑπεστήσατο. Καὶ γοῦν αἱ
itself every the in-any-way being established and at-any-rate the
 ἀρχαὶ τῶν ὄντων πᾶσαι, τοῦ εἶναι μετέχουσιν, καὶ εἰσι,
principles of-the beings all of-the being partaking both are
 καὶ ἀρχαὶ εἰσι, καὶ πρῶτόν εἰσιν, ἔπειτα ἀρχαὶ εἰσι. Καὶ
and principles are and first are then principles are and
 εἰ βούλει τῶν ζώντων, ὡς ζώντων, ἀρχὴν φάναι τὴν
if you-wish of-the living as living principle to-call the
 αὐτοζώην· καὶ τῶν ὁμοίων, ὡς ὁμοίων, τὴν αὐτοομοιότητα·
life-itself and of-the like as like the likeness-itself
 καὶ τῶν ἡνωμένων, ὡς ἡνωμένων, τὴν αὐτοένωσιν· καὶ
and of-the united as united the union-itself and
 τῶν τεταγμένων, ὡς τεταγμένων, τὴν αὐτόταξιν· καὶ τῶν
of-the ordered as ordered the order-itself and of-the
 ἄλλων ὅσα τοῦδε ἢ τοῦδε, ἢ ἀμφοτέρων, ἢ πολλῶν
others whatever of-this or of-that or of-both or of-many
 μετέχοντα, τόδε ἢ τόδε, ἢ ἀμφοτέρα ἢ πολλά ἐστι, τὰς
partaking this or that or both or many are the
 αὐτομετοχὰς εὐρήσεις, τοῦ εἶναι πρῶτον αὐτὰς μετεχούσας,
self-participations you-will-find of-the being first them partaking
 καὶ τῷ εἶναι πρῶτον μενούσας· ἔπειτα τοῦδε ἢ τοῦδε
and by-the being first remaining then of-this or of-that
 ἀρχὰς οὖσας, καὶ τῷ μετέχειν τοῦ εἶναι, καὶ οὖσας καὶ
principles being and by-the partaking of-the being both being and
 μετεχομένας. Εἰ δὲ ταῦτα τῇ μετοχῇ τοῦ εἶναι ἐστι,
being-partaken if but these by-the participation of-the being are
 πολλῷ γε μᾶλλον τὰ αὐτῶν μετέχοντα.
much at-least more the them partaking

Πρώτην οὖν τὴν τοῦ αὐτὸ εἶναι δωρεὰν ἢ αὐτοῦπεραγαθότης 6
first then the of-the itself being gift the self-super-goodness
 προβαλλομένη, τῇ πρεσβυτέρᾳ πρώτῃ τῶν μετοχῶν
putting-forth by-the older first of-the participations
 ὑμνείται, καὶ ἔστιν ἐξ αὐτῆς, καὶ ἐν αὐτῇ, καὶ αὐτὸ τὸ
is-hymned and is from it and in it both itself the
 εἶναι, καὶ αἱ τῶν ὄντων ἀρχαί, καὶ τὰ ὄντα πάντα, καὶ
being and the of-the beings principles and the beings all and
 τὰ ὅπως οὖν τῷ εἶναι διακρατούμενα· καὶ τοῦτο ἀσχέτως,
the in-any-way by-the being held-fast and this unrelatedly
 καὶ συνειλημμένως, καὶ ἐνιαίως. Καὶ γὰρ ἐν μονάδι πᾶς
and comprehensively and unitarily and for in monad every
 ἀριθμὸς ἐνοειδῶς προϋφέστηκε, καὶ ἔχει πάντα ἀριθμὸν ἢ
number uniformly pre-subsists and has every number the
 μονὰς ἐν ἑαυτῇ μοναχῶς· καὶ πᾶς ἀριθμὸς ἥνωται μὲν
monad in itself singly and every number is-united indeed
 ἐν τῇ μονάδι· καθ' ὅσον δὲ τῆς μονάδος πρόεισι,
in the monad according-to as-much-as but from-the monad it-proceeds
 κατὰ τοσοῦτον διακρίνεται, καὶ πληθύνεται. Καὶ ἐν
according-to so-much is-distinguished and multiplied and in
 κέντρῳ πᾶσαι αἱ τοῦ κύκλου γραμμαὶ κατὰ μίαν ἔνωσιν
center all the of-the circle lines according-to one union
 συνυφεστήκασιν· καὶ πάσας ἔχει τὸ σημεῖον ἐν ἑαυτῷ τὰς
co-subsist and all has the point in itself the
 εὐθείας ἐνοειδῶς ἥνωμένας πρὸς τε ἀλλήλας, καὶ πρὸς τὴν
straight-lines uniformly united to both one-another and to the
 μίαν ἀρχὴν ἀφ' ἧς προῆλθον, καὶ ἐν αὐτῷ μὲν τῷ κέντρῳ
one principle from which they-proceeded and in itself indeed the center
 παντελῶς ἥνωνται· βραχὺ δὲ αὐτοῦ διαστᾶσαι, βραχὺ καὶ
altogether are-united a-little and from-it having-stood-apart a-little also
 διακρίνονται· μᾶλλον δὲ ἀποστᾶσαι, μᾶλλον· καὶ ἀπλῶς,
are-distinguished more and having-departed more and simply

καθ' ὅσον τῷ κέντρῳ πλησιαίτεραί εἰσι, κατὰ
according-to as-much-as to-the center nearer they-are according-to
 τοσοῦτον καὶ αὐτῷ καὶ ἀλλήλαις ἥνωνται, καὶ καθ'
so-much both to-it and to-one-another are-united and according-to
 ὅσον αὐτοῦ, κατὰ τοσοῦτον καὶ ἀλλήλων διεστήκασιν.
as-much-as from-it according-to so-much also from-one-another they-stand-apart

- 7 Ἀλλὰ καὶ ἐν τῇ ὅλῃ τῶν ὅλων φύσει πάντες οἱ τῆς
but also in the whole of-the wholes nature all the of-the
 καθ' ἕκαστον φύσεως λόγοι συνειλημμένοι εἰσὶ κατὰ
according-to each nature reasons comprehended are according-to
 μίαν ἀσύγχυτον ἕνωσιν, καὶ ἐν τῇ ψυχῇ μονοειδῶς αἱ τῶν
one unconfused union and in the soul single-formedly the of-the
 κατὰ μέρος πάντων προνοητικαὶ τοῦ ὅλου σώματος
according-to part all providential of-the whole body
 δυνάμεις· οὐδὲν οὖν ἄτοπον, ἐξ ἀμυδρῶν εἰκόνων ἐπὶ
powers nothing then absurd from dim images to
 τὸ πάντων αἴτιον ἀναβάντας, ὑπερκοσμοῖς ὀφθαλμοῖς
the of-all cause having-ascended with-supermundane eyes
 θεωρῆσαι πάντα ἐν τῷ πάντων αἰτίῳ, καὶ τὰ ἀλλήλοις
to-contemplate all in the of-all cause even the to-one-another
 ἐναντία, μονοειδῶς καὶ ἡνωμένως· ἀρχὴ γάρ ἐστι τῶν
contrary single-formedly and unitedly principle for it-is of-the
 ὄντων, ἀφ' ἧς καὶ αὐτὸ τὸ εἶναι, καὶ πάντα τὰ ὅπως οὖν
beings from which both itself the being and all the in-any-way
 ὄντα, πᾶσα ἀρχή, πᾶν πέρας, πᾶσα ζωή, πᾶσα ἀθανασία,
beings every principle every end every life every immortality
 πᾶσα σοφία, πᾶσα τάξις, πᾶσα ἀρμονία, πᾶσα δύναμις,
every wisdom every order every harmony every power
 πᾶσα φρουρά, πᾶσα ἵδρυσις, πᾶσα διανομή, πᾶσα νόησις,
every guarding every foundation every distribution every thought
 πᾶς λόγος, πᾶσα αἴσθησις, πᾶσα ἔξις, πᾶσα στάσις,
every reason every perception every disposition every rest

πάσα κίνησις, πάσα ἔνωσις, πάσα κρᾶσις, πάσα φιλία,
every movement every union every mingling every friendship
 πάσα ἐφαρμογή, πάσα διάκρισις, πᾶς ὁρος, καὶ τὰ ἄλλα
every fitting every distinction every definition and the others
 ὅσα, τῷ εἶναι ὄντα, τὰ ὄντα πάντα χαρακτηρίζει.
whatever by-the being beings the beings all characterizes

Καὶ ἐκ τῆς αὐτῆς πάντων αἰτίας αἱ νοηταὶ καὶ νοεραὶ 8
and from the same of-all cause the intelligible and intellectual
 τῶν θεοειδῶν ἀγγέλων οὐσίαι, καὶ αἱ τῶν ψυχῶν, καὶ
of-the godlike angels substances and the of-the souls and
 αἱ τοῦ παντὸς κόσμου φύσεις, καὶ τὰ ὅπως οὖν ἢ
the of-the whole world natures and the-things in-any-way either
 ἐν ἑτέροις ὑπάρχειν, ἢ κατ' ἐπίνοιαν εἶναι λεγόμενα·
in others to-exist or according-to conception to-be said
 καὶ γοῦν αἱ πανάγιοι καὶ πρεσβύτατοι δυνάμεις ὄντως
and at-any-rate the all-holy and most-senior powers truly
 οὔσαι, καὶ οἷον ἐν προθύροις τῆς ὑπερουσίᾳς Τριάδος
being and as-it-were in vestibules of-the super-substantial Trinity
 ἰδρυμένοι, πρὸς αὐτῆς καὶ ἐν αὐτῇ, καὶ τὸ εἶναι, καὶ
established by it and in it both the being and
 τὸ θεοειδῶς εἶναι ἔχουσι· καὶ μετ' ἐκείνας αἱ ὑφειμέναι
the godlike being have and after those the subordinate
 τὸ ὑφειμένως, καὶ αἱ ἔσχαται τὸ ἐσχάτως, ὡς πρὸς
the subordinately and the last the lastly as compared-to
 ἀγγέλους, ὡς πρὸς ἡμᾶς δὲ ὑπερκοσμίως. Καὶ αἱ ψυχαί,
angels as compared-to us but supermundanely and the souls
 καὶ τὰ ἄλλα πάντα ὄντα, κατὰ τὸν αὐτὸν λόγον καὶ
and the others all beings according-to the same reason both
 τὸ εἶναι καὶ τὸ εὖ εἶναι ἔχει, καὶ ἔστι καὶ εὖ ἔστιν, ἐκ
the being and the well being have and are and well are from
 τοῦ προόντος τὸ εἶναι καὶ τὸ εὖ εἶναι ἔχοντα, καὶ ἐν
the pre-existing the being and the well being having and in

αὐτῷ καὶ ὄντα καὶ εὖ ὄντα, καὶ ἐξ αὐτοῦ ἀρχόμενα, καὶ
 him both being and well being and from him beginning and
 ἐν αὐτῷ φρουρούμενα, καὶ εἰς αὐτὸν περατούμενα. Καὶ τὰ
 in him guarded and to him ending and the
 μὲν πρεσβεία τοῦ εἶναι νέμει ταῖς κρείττοσιν οὐσίαις,
 indeed prerogatives of-the being he-distributes to-the better substances
 ἃς καὶ αἰωνίας καλεῖ τὰ λόγια· τὸ δὲ εἶναι αὐτὸ τῶν
 which also eternal call the oracles the but being itself of-the
 ὄντων πάντων οὐδέποτε ἀπολείπεται καὶ αὐτὸ δὲ τὸ
 beings all never fails and itself and the
 εἶναι, ἐκ τοῦ προόντος· καὶ αὐτοῦ ἐστὶ τὸ εἶναι, καὶ
 being (is)-from the pre-existing and of-him is the being and
 οὐκ αὐτὸς τοῦ εἶναι· καὶ ἐν αὐτῷ ἐστὶ τὸ εἶναι, καὶ οὐκ
 not he of-the being and in him is the being and not
 αὐτὸς ἐν τῷ εἶναι· καὶ αὐτὸν ἔχει τὸ εἶναι, καὶ οὐκ αὐτὸς
 he in the being and him has the being and not he
 ἔχει τὸ εἶναι· καὶ αὐτός ἐστι τοῦ εἶναι καὶ αἰών, καὶ
 has the being and he is of-the being both age and
 ἀρχή, καὶ μέτρον, πρὸ οὐσίας ὦν καὶ ὄντος, καὶ αἰῶνος,
 principle and measure before substance being and being and age
 καὶ πάντων οὐσιοποιὸς ἀρχή, καὶ μεσότης, καὶ τελευτή.
 and of-all substance-making principle and middle and end
 Καὶ διὰ τοῦτο πρὸς τῶν λογίων ὁ ὄντως προὖν
 and because-of this by the oracles the truly pre-existing
 κατὰ πᾶσαν τῶν ὄντων ἐπίνοιαν πολλαπλασιάζεται,
 according-to every of-the beings conception is-multiplied
 καὶ τὸ ἦν ἐπ' αὐτοῦ, καὶ τὸ ἔστι, καὶ τὸ ἔσται, καὶ
 and the was of him and the is and the will-be and
 τὸ ἐγένετο, καὶ γίνεται, καὶ γενήσεται, κυρίως ὑμνείται·
 the came-to-be and comes-to-be and will-come-to-be properly is-hymned
 ταῦτα γὰρ πάντα τοῖς θεοπρεπῶς νοοῦσι τὸ κατὰ
 these(-things) for all to-those God-befittingly understanding the according-to

πᾶσαν αὐτὸν ἐπίνοιαν ὑπερουσίως εἶναι σημαίνει, καὶ τῶν
every him conception super-substantially to-be signifies and of-the
 πανταχῶς ὄντων αἴτιον. Καὶ γὰρ οὐ τόδε μὲν ἔστι,
in-every-way beings cause and for not this indeed he-is
 τόδε δὲ οὐκ ἔστιν· οὐδὲ πῇ μὲν ἔστι, πῇ δὲ
this but not he-is nor in-some-way indeed he-is in-some-way but
 οὐκ ἔστιν· ἀλλὰ πάντα ἐστίν, ὡς πάντων αἴτιος, καὶ
not he-is but all he-is as of-all cause and
 ἐν αὐτῷ πάσας ἀρχάς, πάντα συμπεράσματα, πάντων
in himself all principles all completions of-all
 τῶν ὄντων συνέχων καὶ προέχων· καὶ ὑπὲρ τὰ πάντα
the beings holding-together and pre-containing and beyond the all-things
 ἐστίν, ὡς πρὸ πάντων ὑπερουσίως ὑπερών. Διὸ καὶ
he-is as before all super-substantially super-being wherefore also
 πάντα αὐτοῦ καὶ ἅμα κατηγορεῖται, καὶ οὐδέν ἐστι τῶν
all-things of-him and at-once are-predicated and nothing he-is of-the
 πάντων· πάνσχημος, πανείδεος, ἄμορφος, ἀκαλλής, ἀρχὰς
all all-shaped all-formed formless beautyless principles
 καὶ μέσα καὶ τέλη τῶν ὄντων ἀσχέτως καὶ ἐξηρημένως
and middles and ends of-the beings unrelatedly and set-apartly
 ἐν ἑαυτῷ προειληφώς, καὶ πᾶσι τὸ εἶναι κατὰ μίαν
in himself having-taken-beforehand and to-all the being according-to one
 καὶ ὑπερηνωμένην αἰτίαν ἀχράντως ἐπιλάμπων. Εἰ γὰρ
and super-united cause undefiledly shining-upon if for
 ὁ καθ' ἡμᾶς ἥλιος τὰς τῶν αἰσθητῶν οὐσίας καὶ
the according-to us sun the of-the perceptible substances and
 ποιότητας, καίτοι πολλὰς καὶ διαφόρους οὐσας, ὅμως
qualities although many and different being nevertheless
 αὐτὸς εἰς ὢν, καὶ μονοειδὲς ἐπιλάμπων φῶς, ἀνανεοῖ, καὶ
itself one being and single-formed shining-upon light renews and
 τρέφει, καὶ φρουρεῖ, καὶ τελειοῖ, καὶ διακρίνει, καὶ ἐνοῖ, καὶ
nourishes and guards and perfects and distinguishes and unites and

ἀναθάλλει, καὶ γόνιμα εἶναι ποιεῖ, καὶ αὖξει, καὶ ἐξαλλάττει,
warms and fruitful to-be makes and increases and changes
 καὶ ἐνιδρύει, καὶ ἐκφύει, καὶ ἀνακινεῖ, καὶ ζωοῖ πάντα,
and establishes and brings-forth and stirs and makes-alive all
 καὶ τῶν ὅλων ἕκαστον οἰκείως ἑαυτῷ τοῦ ταύτου καὶ
and of-the wholes each properly to-itself of-the same and
 ἐνὸς ἡλίου μετέχει, καὶ τὰς τῶν πολλῶν μετεχόντων ὁ
one sun partakes and the of-the many partaking the
 εἰς ἡλίου αἰτίας ἐν ἑαυτῷ μονοειδῶς προεἰληφε· πολλῶ
one sun causes in itself single-formedly has-taken-beforehand much
 γε μᾶλλον ἐπὶ τῆς καὶ αὐτοῦ καὶ πάντων αἰτίας,
at-least more regarding the both of-it and of-all cause
 προϋφεστάναι τὰ πάντα τῶν ὄντων παραδείγματα, κατὰ
to-pre-subsist the all of-the beings exemplars according-to
 μίαν ὑπερούσιον ἔνωσιν συγχωρητέον· ἐπεὶ καὶ οὐσίας
one super-substantial union it-must-be-granted since also substances
 παράγει κατὰ τὴν ἀπὸ οὐσίας ἔκβασιν. Παραδείγματα
it-brings-forth according-to the from substance going-forth exemplars
 δέ φαμεν εἶναι τοὺς ἐν Θεῷ τῶν ὄντων οὐσιοποιούς
and we-say to-be the in God of-the beings substance-making
 καὶ ἐνιαίως προϋφεστῶτας λόγους, οὓς ἡ θεολογία
and unitarily pre-subsisting reasons which the theology
 προορισμούς καλεῖ, καὶ θεία καὶ ἀγαθὰ θελήματα, τῶν
predeterminations calls and divine and good wills of-the
 ὄντων ἀφοριστικὰ καὶ ποιητικὰ, καθ' οὓς ὁ ὑπερούσιος
beings defining and productive according-to which the super-substantial
 τὰ ὄντα πάντα καὶ προώρισε καὶ παρήγαγεν.

the beings all both predetermined and brought-forth

- 9 Εἰ δὲ ὁ φιλόσοφος ἀξιοῖ Κλήμης, καὶ πρὸς τι
if but the philosopher thinks-right Clement also relative to-something
 παραδείγματα λέγεσθαι, τὰ ἐν τοῖς οὖσιν ἀρχηγικώτερα,
exemplars to-be-called the in the beings more-original

πρόεισι μὲν οὐ διὰ κυρίων καὶ παντελῶν καὶ ἀπλῶν
proceeds indeed not through proper and complete and simple
 ὀνομάτων ὁ λόγος αὐτῷ· συγχωροῦντας δὲ καὶ τοῦτο
names the reasoning to-him granting and also this
 ὀρθῶς λέγεσθαι, τῆς θεολογίας μνημονευτέον φασκούσης,
rightly to-be-said the theology we-must-remember saying
 Ὅτι οὐ παρέδειξά σοι αὐτὰ τοῦ πορεύεσθαι ὀπίσω
that not I-showed to-you them for-the to-go after
 αὐτῶν· ἀλλ' ἵνα διὰ τῆς τούτων ἀναλογικῆς γνώσεως
them but so-that through the of-these proportional knowledge
 ἐπὶ τὴν πάντων αἰτίαν, ὡς οἱοί τέ ἐσμεν, ἀναχθῶμεν.
to the of-all cause as able — we-are we-may-be-led-up
 Πάντα οὖν αὐτῇ τὰ ὄντα κατὰ μίαν τὴν πάντων
all then to-it the beings according-to one the from-all
 ἐξηρημένην ἔνωσιν, ἀναθετέον· ἐπείπερ ἀπὸ τοῦ εἶναι,
set-apart union must-be-ascribed since from the being
 τῆς οὐσιοποιουῦ προόδου καὶ ἀγαθότητος ἀρξαμένη, καὶ
of-the substance-making procession and goodness having-begun and
 διὰ πάντων φοιτῶσα, καὶ πάντα ἐξ ἑαυτῆς τοῦ εἶναι
through all passing and all from itself of-the being
 πληροῦσα, καὶ ἐπὶ πᾶσι τοῖς οὖσι ἀγαλλομένη, πάντα
filling and over all the beings exulting all
 μὲν ἐν ἑαυτῇ προέχει, κατὰ μίαν ἀπλότητος ὑπερβολὴν
indeed in itself it-pre-contains according-to one of-simplicity excess
 πᾶσαν διπλόην ἀπαναινομένη· πάντα δὲ ὡσαύτως περιέχει
all doubleness renouncing all and likewise encompasses
 κατὰ τὴν ὑπερηπλωμένην αὐτῆς ἀπειρίαν, καὶ πρὸς
according-to the super-unfolded its infinity and by
 πάντων ἐνικῶς μετέχεται, καθάπερ καὶ φωνὴ μία οὖσα
all singly is-partaken as also voice one being
 καὶ ἡ αὐτή, πρὸς πολλῶν ἀκοῶν ὡς μία μετέχεται.
and the same by many hearings as one is-partaken

- 10 Πάντων οὖν ἀρχὴ καὶ τελευτὴ τῶν ὄντων ὁ προών.
of-all then principle and end of-the beings the pre-existing
 Ἀρχὴ μὲν ὡς αἴτιος· τέλος δὲ ὡς οὐ ἕνεκα, καὶ
principle indeed as cause end but as of-which for-the-sake and
 πέρας πάντων, καὶ ἀπειρία πάσης ἀπειρίας καὶ πέρατος
limit of-all and infinity of-every infinity and limit
 ὑπεροχικῶς τῶν ὡς ἀντικειμένων. Ἐν ἐνὶ γάρ, ὡς πολλάκις
pre-eminently of-the as opposites in one for as often
 εἴρηται, τὰ ὄντα πάντα, καὶ προέχει καὶ ὑπέσθησε,
has-been-said the beings all both pre-contains and established
 παρὼν τοῖς πᾶσι, καὶ πανταχοῦ, καὶ κατὰ τὸ ἐν καὶ
being-present to-the all and everywhere both according-to the one and
 τὸ αὐτό, καὶ κατὰ τὸ αὐτὸ πᾶν, καὶ ἐπὶ πάντα προΐων,
the same and according-to the same all and to all proceeding
 καὶ μένων ἐφ' ἑαυτοῦ, καὶ ἐστὼς καὶ κινούμενος, καὶ
and remaining in himself and standing and moving and
 οὔτε ἐστὼς οὔτε κινούμενος, οὔτε ἀρχὴν ἔχων, ἢ μέσον, ἢ
neither standing nor moving nor principle having or middle or
 τελευτήν· οὔτε ἐν τινι τῶν ὄντων, οὐδέ τι τῶν ὄντων ὄν.
end nor in any of-the beings nor any of-the beings being
 Καὶ οὔτε ὅλως αὐτῷ προσήκει τι τῶν αἰωνίως ὄντων, ἢ
and nor at-all to-him belongs any of-the eternally beings or
 τῶν χρονικῶς ὑφισταμένων. ἀλλὰ καὶ χρόνου, καὶ αἰῶνος,
of-the temporally subsisting but also from-time and age
 καὶ τῶν ἐν αἰῶνι, καὶ τῶν ἐν χρόνῳ πάντων ἐξήρηται·
and from-the in age and from-the in time all he-is-set-apart
 διότι καὶ αὐτοαἰών, καὶ τὰ ὄντα, καὶ τὰ μέτρα τῶν
because both age-itself and the beings and the measures of-the
 ὄντων, καὶ τὰ μετρούμενα δι' αὐτοῦ, καὶ ἀπ' αὐτοῦ.
beings and the measured through him and from him
 Ἀλλὰ περὶ μὲν τούτων ἐν ἄλλοις εὐκαιρότερον εἰρήσθω.
but about indeed these in other-places more-opportunely let-it-be-said

The eternal life is hymned as the source of all life: the immortality of the angels, the life of souls, and the living of animals and plants all come from it. It promises to raise whole human beings, souls and bodies, to immortality, which seems contrary to nature but is beyond it; Simon's objections to this are dismissed. God is life beyond all life, giving life to everything that lives.

Νῦν δὲ ὑμνητέον ἡμῖν τὴν ζωὴν τὴν αἰώνιον, ὡς ἐξ 1
now and must-be-hymned by-us the life the eternal as from
 ἧς ἡ αὐτοζωή, καὶ πᾶσα ζωή, καὶ ὑφ' ἧς εἰς πάντα
whicḥ the life-itself and every life and by whicḥ to all
 τὰ ὅπως οὖν ζωῆς μετέχοντα τὸ ζῆν οἰκείως ἐκάστω
the in-any-way of-life partaking the living properly to-each
 διασπείρεται. Καὶ γοῦν ἡ τῶν ἀθανάτων ἀγγέλων ζωή,
is-scattered and at-any-rate the of-the immortal angels life
 καὶ ἡ ἀθανασία, καὶ τὸ ἀνώλεθρον αὐτὸ τῆς ἀγγελικῆς
and the immortality and the indestructible itself of-the angelic
 αἰκινήσεως. ἐξ αὐτῆς καὶ δι' αὐτὴν καὶ ἔστι καὶ
ever-motion from it and because-of it both is and
 ὑφέστηκε· διὸ καὶ ζῶντες αἰεὶ καὶ ἀθάνατοι λέγονται,
subsists wherefore also living always and immortal they-are-called
 καὶ οὐκ ἀθάνατοι πάλιν, ὅτι μὴ παρ' ἑαυτῶν ἔχουσι τὸ
and not immortal conversely because not from themselves they-have the
 ἀθάνατοι εἶναι καὶ αἰωνίως ζῆν, ἀλλ' ἐκ τῆς ζωοποιοῦ καὶ
immortal to-be and eternally to-live but from the life-making and
 πάσης ζωῆς ποιητικῆς καὶ συνοχικῆς αἰτίας. Καὶ ὥσπερ
of-all life productive and holding-together cause and as
 ἐπὶ τοῦ ὄντος ἐλέγομεν, ὅτι καὶ τοῦ αὐτοεῖναι ἔστιν
regarding the being we-said that also of-the being-itself is
 αἰών, οὕτω καὶ ἐνθάδε πάλιν, ὅτι καὶ τῆς αὐτοζωῆς ἔστιν
age thus also here again that also of-the life-itself is

ἡ ὑπὲρ ζωὴν ἡ θεία ζωή, ζωτική, καὶ ὑποστατική, καὶ
the beyond life the divine life vital and founding and
 πᾶσα ζωή, καὶ ζωτικὴ κίνησις ἐκ τῆς ζωῆς, τῆς ὑπὲρ
every life and vital movement (is)-from the life the beyond
 πᾶσαν ζωὴν καὶ πᾶσαν ἀρχὴν πάσης ζωῆς. Ἐξ αὐτῆς καὶ
all life and every principle of-all life from it also
 αἱ ψυχαὶ τὸ ἀνώλεθρον ἔχουσι, καὶ ζῶα πάντα καὶ φυτὰ
the souls the indestructible have and animals all and plants
 κατ' ἔσχατον ἀπήχημα τῆς ζωῆς ἔχουσι τὸ ζῆν. Ἦς
according-to last echo of-the life have the living which
 ἀνταναιρουμένης, κατὰ τὸ Λόγιον, ἐκλείπει πᾶσα ζωή, καὶ
being-withdrawn according-to the Oracle fails every life and
 πρὸς ἣν καὶ τὰ ἐκλελοιπότα τῇ πρὸς τὸ μετέχειν αὐτῆς
to which also the having-failed by-the toward the partaking of-it
 ἀσθενεία, πάλιν ἐπιστρεφόμενα, πάλιν ζῶα γίνονται.
weakness again turning again living-beings become

- 2 Καὶ δωρεῖται μὲν πρῶτα τῇ αὐτοζωῇ τὸ εἶναι ζωὴν, καὶ
and gives indeed first to-the life-itself the to-be life and
 πάσῃ ζωῇ, καὶ τῇ καθ' ἕκαστα τὸ εἶναι οἰκείως ἐκάστην
to-every life and to-the according-to each the to-be properly each
 ὃ εἶναι πέφυκε· καὶ ταῖς μὲν ὑπερουρανίοις ζωαῖς τὴν
what to-be it-is-by-nature and to-the indeed supercelestial lives the
 αἴονον, καὶ θεοειδῆ, καὶ ἀναλλοίωτον ἀθανασίαν, καὶ τὴν
immaterial and godlike and unaltered immortality and the
 ἀρρέπῃ καὶ ἀπαρέγκλιτον ἀεικινήσιαν, ὑπερεκτεινομένη,
unswerving and undeviating ever-motion extending-beyond
 διὰ περιουσίαν ἀγαθότητος, καὶ εἰς τὴν δαιμονίαν ζωὴν·
because-of abundance of-goodness even to the demonic life
 οὐδὲ γὰρ ἐκείνη τὸ εἶναι παρ' ἄλλης αἰτίας, ἀλλ' ἐξ
not-even for that the being from another cause but from
 αὐτῆς καὶ τὸ εἶναι ζωή, καὶ τὴν διαμονὴν ἔχει. Δωρουμένη
it also the to-be life and the continuance has giving

δὲ καὶ ἀνδράσι τήν, ὡς συμμίκτοις, ἐνδεχομένην ἀγγελοειδῇ
and also to-men the as for-mixed admissible angel-like
 ζωὴν, καὶ ὑπερβλύσει φιланθρωπίας, καὶ ἀποφοιτῶντας
life and by-overflowing of-love-for-mankind even departing
 ἡμᾶς εἰς ἑαυτὴν ἐπιστρέφουσα καὶ ἀνακαλουμένη. καὶ
us to itself turning and recalling and
 (τὸ δὲ θεϊότερον) ὅτι καὶ ὅλους ἡμᾶς, ψυχὰς φημι καὶ
the indeed more-divine that also whole us souls I-mean and
 τὰ συζυγῇ σώματα, πρὸς παντελεῇ ζωὴν καὶ ἀθανασίαν
the yoked bodies to complete life and immortality
 ἐπήγγελται μεταθήσει· πρᾶγμα τῇ παλαιότητι μὲν ἴσως
it-has-promised to-transfer a-thing to-the antiquity indeed perhaps
 παρὰ φύσιν δοκοῦν, ἐμοὶ δὲ καὶ σοὶ καὶ τῇ ἀληθείᾳ καὶ
against nature seeming to-me but and to-you and to-the truth both
 θεῖον καὶ ὑπὲρ φύσιν. Ὑπὲρ φύσιν δὲ τὴν καθ' ἡμᾶς
divine and beyond nature beyond nature but the according-to us
 φημι τὴν ὁρωμένην, οὐ τὴν πανσθενῇ τῆς θείας ζωῆς·
I-mean the seen not the all-powerful of-the divine life
 αὐτῇ γὰρ ὡς πασῶν οὔσῃ τῶν ζώων φύσει, καὶ μάλιστα
to-it for as of-all being the lives nature and most-of-all
 τῶν θειοτέρων, οὐδεμία ζωὴ παρὰ φύσιν ἢ ὑπὲρ φύσιν.
of-the more-divine no life (is)-against nature or beyond nature
 Ὡστε οἱ περὶ τούτου τῆς παρανοίας Σίμωνος ἀντιρρήτικοὶ
so the about this of-the derangement of-Simon contradicting
 λόγοι πόρρῳ θείου χοροῦ, καὶ τῆς σῆς ἱερᾶς ψυχῆς
arguments far from-the-divine choir and from-the your sacred soul
 ἀπεληλάσθωσαν. Ἔλαθε γὰρ αὐτόν, ὡς οἶμαι, καὶ ταῦτα
let-them-be-driven-away escaped for him as I-think and that-too
 σοφὸν οἰόμενον εἶναι, τὸ μὴ δεῖν τὸν εὐφρονούντα τῷ
wise thinking to-be the not (one)-must the sensible-man the
 προφανεῖ τῆς αἰσθήσεως λόγῳ συμμάχῳ χρησθαι κατὰ
manifest of-the sense reason as-ally to-use against

τῆς πάντων ἀφανοῦς αἰτίας. Καὶ τοῦτό ἐστι ρήτέον αὐτῷ,
the of-all invisible cause and this is to-be-said to-him
 τὸ παρὰ φύσιν εἰπεῖν· αὐτῇ γὰρ οὐδὲν ἐναντίον.

the against nature to-say to-it for nothing (is)-contrary

- 3 Ἐξ αὐτῆς ζωοῦται καὶ περιθάλλεται καὶ ζῶα πάντα
from it are-made-alive and are-warmed both animals all
 καὶ φυτά. Καὶ εἴτε νοερὰν εἴποις, εἴτε λογικὴν, εἴτε
and plants and whether intellectual you-might-say or rational or
 αἰσθητικὴν, εἴτε θρεπτικὴν, καὶ αὐξητικὴν, εἴτε ὅποιαν ποτὲ
perceptive or nutritive and growing or of-what-sort ever
 ζωὴν, ἢ ζωῆς ἀρχὴν, ἢ ζωῆς οὐσίαν, ἐξ αὐτῆς καὶ ζῆ καὶ
life or of-life principle or of-life substance from it both lives and
 ζωοῖ τῆς ὑπὲρ πᾶσαν ζωὴν, καὶ ἐν αὐτῇ κατ' αἰτίαν
makes-alive the beyond all life and in it according-to cause
 ἐνοειδῶς προϋφέστηκεν. Ἡ γὰρ ὑπέρζωος καὶ ζωαρχικὴ
uniformly has-pre-subsisted the for beyond-living and life-originating
 ζωὴ καὶ πάσης ζωῆς ἐστὶν αἰτία, καὶ ζωογόνος, καὶ
life both of-all life is cause and life-generating and
 ἀποπληρωτικὴ, καὶ διαιρετικὴ ζωῆς, καὶ ἐκ πάσης ζωῆς
fulfilling and dividing of-life and from every life
 ὑμνητέα, κατὰ τὴν πολυγονίαν τῶν πασῶν ζώων, ὡς
must-be-hymned according-to the manifold-generation of-the all lives as
 παντοδαπή, καὶ πάσῃ ζωῇ θεωρουμένη καὶ ὑμνουμένη, καὶ
all-various and in-every life beheld and hymned and
 ὡς ἀνευδεής, μᾶλλον δὲ ὑπερπλήρης ζωῆς, ἢ αὐτόζωος,
as not-needing rather but overfull of-life the self-living
 καὶ ὡς ὑπὲρ πᾶσαν ζωὴν ζωοποιὸς καὶ ὑπέρζωος, ἢ ὅπως
and as beyond all life life-making and beyond-living or however
 ἂν τις τὴν ζωὴν τὴν ἀφθεγκτον ἀνθρωπικῶς ἀνυμνήσαι.
— anyone the life the unutterable humanly might-hymn

God is wisdom beyond wisdom; Paul calls it the foolishness of God, wiser than men. Angels know by simple intuition, souls by discursive reason, and God knows all things by knowing himself as their cause. We know God from the ordering of creation and, more divinely, through unknowing, when the intellect leaves all things and itself and is united with the rays beyond light. God is also Word, the simple truth on which faith rests unmoved, for which the leaders of the faith die daily.

Φέρε δέ, εἰ δοκεῖ, τὴν ἀγαθὴν καὶ αἰωνίαν ζωὴν, καὶ ὡς 1
come and if it-seems-good the good and eternal life both as
 σοφὴν, καὶ ὡς αὐτοσοφίαν ὑμνῶμεν, μᾶλλον δὲ ὡς πάσης
wise and as wisdom-itself let-us-hymn rather but as of-all
 σοφίας ὑποστατικὴν, καὶ ὑπὲρ πᾶσαν σοφίαν καὶ σύνεσιν
wisdom founding and beyond all wisdom and understanding
 ὑπεροῦσαν. Οὐ γὰρ μόνον ὁ Θεὸς ὑπερπλήρης ἐστὶ
being-above not for only — God overfull is
 σοφίας, καὶ τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμὸς, ἀλλὰ
of-wisdom and of-the understanding his not is number but
 καὶ παντὸς λόγου, καὶ νοῦ, καὶ σοφίας ὑπερίδρυται.
also every reason and intellect and wisdom he-is-established-above
 Καὶ τοῦτο ὑπερφυῶς ἐννοήσας ὁ θεὸς ὄντως ἀνὴρ,
and this supernaturally having-understood the divine truly man
 ὁ κοινὸς ἡμῶν καὶ τοῦ καθηγεμόνος ἥλιος, Τὸ μωρὸν
the common of-us and of-the leader sun the foolishness
 τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων, φησὶν, οὐ μόνον
— of-God wiser than-the men he-says not only
 ὅτι πᾶσα ἀνθρωπίνη διάνοια πλάνη τίς ἐστι,
because all human understanding error a-certain is
 κρινομένη πρὸς τὸ σταθερὸν καὶ μόνιμον τῶν θείων καὶ
judged against the stable and abiding of-the divine and
 τελειοτάτων νοήσεων· ἀλλ' ὅτι καὶ σύνηθές ἐστι τοῖς
most-perfect thoughts but because also customary it-is for-the

θεολόγοις, ἀντιπεπονθότως ἐπὶ Θεοῦ τὰ τῆς στερήσεως
theologians reciprocally of God the-things of-the privation
 ἀποφάσκειν. Οὕτω καὶ ἀόρατόν φησι τὰ Λόγια τὸ παμφαῆς
to-deny thus also invisible say the Oracles the all-bright
 φῶς· καὶ τὸν πολυῦμνητον καὶ πολυνώνμουν, ἄρρητον
light and the much-hymned and many-named ineffable
 καὶ ἀνώνυμον· καὶ τὸν πᾶσι παρόντα καὶ ἐκ πάντων
and nameless and the to-all present and from all
 εὑρισκόμενον, ἀκατάληπτον καὶ ἀνεξιχνίαστον. Τούτῳ δὴ
found incomprehensible and untraceable in-this indeed
 τῷ τρόπῳ καὶ νῦν ὁ θεῖος Ἀπόστολος ὑμῆσαι λέγεται
the way also now the divine Apostle to-hymn is-said
 μωρίαν Θεοῦ, τὸ φαινόμενον ἐν αὐτῇ παράλογον καὶ
foolishness of-God the appearing in it paradoxical and
 ἄτοπον, εἰς τὴν ἄρρητον καὶ πρὸ λόγου παντὸς ἀναγαγὼν
absurd to the ineffable and before reason every having-led-up
 ἀλήθειαν. Ἀλλά, ὅπερ ἐν ἄλλοις ἔφην, οἰκείως ἡμῖν τὰ
truth but as in other-places I-said properly to-us the-things
 ὑπὲρ ἡμᾶς παραλαμβάνοντες, καὶ τῷ συντροφῷ τῶν
beyond us receiving and in-the familiar of-the
 αἰσθήσεων ἐνειλούμενοι, καὶ τοῖς καθ' ἡμᾶς τὰ θεῖα
senses being-wrapped and to-the according-to us the divine-things
 παραβάλλοντες, ἀπατώμεθα, κατὰ τὸ φαινόμενον τὸν
comparing we-are-deceived according-to the appearing the
 θεῖον καὶ ἀπόρρητον λόγον μεταδιώκοντες· δέον
divine and ineffable reason pursuing it-being-necessary
 εἶδέναι τὸν καθ' ἡμᾶς νοῦν, ἔχειν τὴν μὲν δύναμιν
to-know the according-to us intellect to-have the indeed power
 εἰς τὸ νοεῖν, δι' ἧς τὰ νοητὰ βλέπει, τὴν δὲ ἔνωσιν
for the thinking through which the intelligible it-sees the and union
 ὑπεραίρουνσαν τὴν τοῦ νοῦ φύσιν, δι' ἧς συνάπτεται
surpassing the of-the intellect nature through which it-is-joined

πρὸς τὰ ἐπέκεινα ἑαυτοῦ. Κατὰ ταύτην οὖν τὰ
to the-things beyond itself according-to this then the
 θεῖα νοητέον, οὐ καθ' ἡμᾶς, ἀλλ' ὅλους ἑαυτοὺς
divine-things must-be-understood not according-to us but whole ourselves
 ὅλων ἑαυτῶν ἐξισταμένους, καὶ ὅλους Θεοῦ γιγνομένους·
from-whole ourselves standing-outside and whole of-God becoming
 κρεῖττον γὰρ εἶναι Θεοῦ, καὶ μὴ ἑαυτῶν· οὕτω γὰρ ἔσται
better for to-be of-God and not of-ourselves thus for will-be
 τὰ θεῖα δοτὰ τοῖς μετὰ Θεοῦ γινομένοις. Ταύτην οὖν
the divine-things given to-those with God becoming this then
 τὴν ἄλογον καὶ ἄνουν καὶ μωρὰν σοφίαν ὑπεροχικῶς
the irrational and mindless and foolish wisdom pre-eminently
 ὑμνοῦντες, εἴπωμεν, ὅτι παντός ἐστι νοῦ, καὶ λόγου, καὶ
hymning let-us-say that of-every it-is intellect and reason and
 πάσης σοφίας, καὶ συνέσεως αἰτία· καὶ αὐτῆς ἐστι πᾶσα
all wisdom and understanding cause and of-it is every
 βουλή, καὶ παρ' αὐτῆς πᾶσα γνῶσις καὶ σύνεσις, καὶ ἐν
counsel and from it all knowledge and understanding and in
 αὐτῇ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεώς εἰσιν
it all the treasures of-the wisdom and of-the knowledge are
 ἀπόκρυφοι. Καὶ γὰρ ἐπομένως τοῖς ἤδη προειρημένοις
hidden and for consistently with-the already said-before
 ἡ ὑπέρσοφος καὶ πάνσοφος αἰτία καὶ τῆς αὐτοσοφίας
the beyond-wise and all-wise cause both of-the wisdom-itself
 καὶ τῆς ὅλης καὶ τῆς καθ' ἕκαστόν ἐστιν ὑποστάτις.
and of-the whole and of-the according-to each is founder
 Ἐξ αὐτῆς αἱ νοηταὶ καὶ νοεραὶ τῶν ἀγγελικῶν νοῶν
from it the intelligible and intellectual of-the angelic intellects
 δυνάμεις τὰς ἀπλᾶς καὶ μακαρίας ἔχουσι νοήσεις, οὐκ
powers the simple and blessed have thoughts not
 ἐν μεριστοῖς, ἢ ἀπὸ μεριστῶν, ἢ αἰσθήσεων, ἢ λόγων
in divided or from divided or senses or reasonings

διεξοδικῶν συνάγουσαι τὴν θείαν γνῶσιν, οὐδὲ ὑπό τινος
discursive gathering the divine knowledge nor by some
 κοινουῦ πρὸς ταῦτα συμπεριεχόμεναι, παντὸς δὲ ὑλικουῦ
common in-relation-to these comprehended of-every but material
 καὶ πλήθους καθαρεύουσαι, νοερῶς, αὐλως, ἐνοειδῶς, τὰ
and multitude pure intellectually immaterially uniformly the
 νοητὰ τῶν θείων νοοῦσι· καὶ ἔστιν αὐταῖς ἡ νοερὰ
intelligible of-the divine-things they-think and is for-them the intellectual
 δύναμις καὶ ἐνέργεια, τῇ ἀμιγεῖ καὶ ἀχράντῳ καθαρότητι
power and activity with-the unmixed and undefiled purity
 κατηγλαϊσμένη, καὶ συνοπτικὴ τῶν θείων νοήσεων ἀμερεία,
adorned and synoptic of-the divine thoughts by-partlessness
 καὶ αὐλία, καὶ τῷ θεοειδῶς ἐνὶ πρὸς τὸν θεῖον
and immateriality and by-the godlike one toward the divine
 ὑπέρσοφον καὶ νοῦν, καὶ λόγον, ὡς ἐφικτόν, ἀποτυπουμένη
beyond-wise both intellect and reason as (is)-attainable being-imprinted
 διὰ τὴν θείαν σοφίαν. Καὶ ψυχαὶ τὸ λογικὸν ἔχουσι
because-of the divine wisdom and souls the rational have
 διεξοδικῶς μὲν καὶ κύκλῳ περὶ τὴν τῶν ὄντων ἀλήθειαν
discursively indeed and in-a-circle about the of-the beings truth
 περιπορευόμεναι, καὶ τῷ μεριστῷ καὶ τῷ παντοδαπῷ τῆς
going-around and by-the divided and by-the manifold of-the
 ποικιλίας ἀπολειπόμεναι τῶν ἐνιαίων νοῶν· τῇ δὲ τῶν
variety falling-short of-the unitary intellects by-the but of-the
 πολλῶν εἰς τὸ ἓν συνελίξει, καὶ τῶν ἰσαγγέλων νοήσεων,
many into the one winding-together also of-the equal-to-angels thoughts
 ἐφ' ὅσον ψυχαῖς οἰκεῖον καὶ ἐφικτόν, ἀξιούμεναι. Ἄλλὰ
to as-much-as for-souls (is)-proper and attainable being-deemed-worthy but
 καὶ τὰς αἰσθήσεις αὐτάς, οὐκ ἂν τις ἀμάρτοι σκοποῦ,
also the senses themselves not — anyone would-miss aim
 τῆς σοφίας ἀπήχημα φήσας· καίτοι καὶ ὁ δαυμόνιος νοῦς,
of-the wisdom echo having-called and-yet also the demonic intellect

ἡ νοῦς, ἐξ αὐτῆς ἐστι· καθ' ὅσον δὲ νοῦς ἐστίν
as intellect from it is according-to as-much-as but intellect it-is
 ἡλογημένος, τυχεῖν, οὐ ἐφίεται, μὴ εἰδώς, μήτε βουλόμενος,
made-irrational to-attain what it-desires not knowing nor willing
 ἔκπτωσιν σοφίας κυριώτερον αὐτὸν προσρητέον. Ἄλλ' ὅτι
a-falling-away of-wisdom more-properly it must-be-called but that
 μὲν σοφίας αὐτῆς καὶ πάσης, καὶ νοῦ παντός, καὶ
indeed of-wisdom itself and of-all and of-intellect every and
 λόγου, καὶ αἰσθήσεως πάσης ἢ θεία σοφία, καὶ ἀρχή, καὶ
of-reason and of-sense all the divine wisdom both principle and
 αἰτία, καὶ ὑποστάτις, καὶ τελείωσις, καὶ φρουρά, καὶ πέρας,
cause and founder and perfection and guard and end
 εἴρηται· πῶς δὲ αὐτὸς ὁ Θεὸς ὁ ὑπέρσοφος σοφία, καὶ
has-been-said how but himself — God the beyond-wise wisdom and
 νοῦς, καὶ λόγος, καὶ γνώσις ὑμνεῖται; πῶς γὰρ νοήσει
intellect and reason and knowledge is-hymned how for will-be-think
 τι τῶν νοητῶν, οὐκ ἔχων νοερὰς ἐνεργείας; ἢ πῶς
anything of-the intelligible not having intellectual activities or how
 γινώσεται τὰ αἰσθητά, πάσης αἰσθήσεως ὑπεριδρυμένος;
will-be-know the perceptible from-all sense established-above
 Καίτοι πάντα αὐτὸν εἰδέναι φησὶ τὰ Λόγια, καὶ οὐδὲν
and-yet all him to-know say the Oracles and nothing
 διαφεύγειν τὴν θείαν γνῶσιν· ἀλλὰ, ὅπερ ἔφην πολλάκις,
to-escape the divine knowledge but as I-said often
 τὰ θεῖα θεοπρεπῶς νοητέον. Τὸ γὰρ ἄνουν καὶ
the divine-things God-befittingly must-be-understood the for mindless and
 ἀναίσθητον καθ' ὑπεροχὴν, οὐ κατ' ἔλλειψιν ἐπὶ
senseless according-to pre-eminence not according-to lack of
 Θεοῦ τακτέον· ὥσπερ καὶ τὸ ἄλογον ἀνατίθεμεν τῷ ὑπὲρ
God must-be-placed as also the irrational we-ascribe to-the beyond
 λόγον, καὶ τὴν ἀτέλειαν τῷ ὑπερτελεῖ καὶ προτελείῳ·
reason and the imperfection to-the super-perfect and before-perfect

καὶ τὸν ἀναφῇ καὶ ἀόρατον γνόφον τῷ φωτὶ τῷ
and the intangible and invisible thick-darkness to-the light the
ἀπροσίτω, καθ' ὑπεροχὴν τοῦ ὁρατοῦ φωτός. Ὡστε ὁ
unapproachable according-to pre-eminence of-the visible light so-that the
θεῖος νοῦς πάντα συνέχει τῇ πάντων ἐξηρημένη γνώσει,
divine intellect all holds-together by-the from-all set-apart knowledge
κατὰ τὴν πάντων αἰτίαν ἐν ἑαυτῷ τὴν πάντων εἰδησιν
according-to the of-all cause in itself the of-all knowledge
προειληφώς, πρὶν ἀγγέλους γενέσθαι εἰδώς καὶ παράγων
having-anticipated before angels to-come-to-be knowing and bringing-forth
ἀγγέλους, καὶ πάντα τὰ ἄλλα ἔνδοθεν καὶ ἀπ' αὐτῆς, ὥς
angels and all the others from-within and from itself so-that
οὕτως εἶπω, τῆς ἀρχῆς εἰδώς, καὶ εἰς οὐσίαν ἄγων· καὶ
thus I-may-say the principle knowing and into substance leading and
τοῦτο οἶμαι παραδιδόναι τὸ Λόγιον, ὁπότεν φησίν, Ὁ
this I-think to-hand-down the Oracle when it-says the-one
εἰδώς τὰ πάντα πρὶν γενέσεως αὐτῶν. Οὐ γὰρ ἐκ τῶν
knowing the all-things before generation their not for from the
ὄντων τὰ ὄντα μαθάνων, οἶδεν ὁ θεῖος νοῦς, ἀλλ' ἐξ
beings the beings learning knows the divine intellect but from
αὐτοῦ, καὶ ἐν αὐτῷ, κατ' αἰτίαν τὴν πάντων εἰδησιν,
itself and in itself according-to cause the of-all knowledge
καὶ γινώσκων, καὶ οὐσίαν προέχει καὶ προσυνείληφεν, οὐ
and knowing and substance it-pre-contains and has-pre-comprehended not
κατ' ἰδέαν ἐκάστοις ἐπιβάλλων, ἀλλὰ κατὰ μίαν τῆς
according-to idea on-each applying but according-to one of-the
αἰτίας περιοχὴν τὰ πάντα εἰδώς καὶ συνέχων· ὥσπερ καὶ
cause compass the all-things knowing and holding-together as also
τὸ φῶς κατ' αἰτίαν ἐν ἑαυτῷ τὴν εἰδησιν τοῦ σκότους
the light according-to cause in itself the knowledge of-the darkness
προεἰληφεν, οὐκ ἄλλοθεν εἰδώς τὸ σκότος ἢ ἀπὸ τοῦ
has-anticipated not from-elsewhere knowing the darkness than from the

φωτός. Ἐαυτὴν οὖν ἡ θεία σοφία γινώσκουσα, γνώσεται
light itself then the divine wisdom knowing will-know
 πάντα, αὐλως τὰ ὑλικά, καὶ ἀμερίστως τὰ μεριστά, καὶ
all immaterially the material and indivisibly the divided and
 τὰ πολλὰ ἐνιαίως, αὐτῷ τῷ ἐνὶ τὰ πάντα καὶ γινώσκουσα
the many unitarily by-very the one the all-things both knowing
 καὶ παράγουσα· καὶ γὰρ εἰ κατὰ μίαν αἰτίαν ὁ Θεὸς
and bringing-forth and for if according-to one cause — God
 πᾶσι τοῖς οὖσι τοῦ εἶναι μεταδίδωσι, κατὰ τὴν αὐτὴν
to-all the beings of-the being imparts according-to the same
 ἐνικὴν αἰτίαν εἴσεται πάντα ὥς ἐξ ἑαυτοῦ ὄντα, καὶ ἐν
single cause be-will-know all as from himself being and in
 ἑαυτῷ προϋφεστηκότα, καὶ οὐκ ἐκ τῶν ὄντων λήψεται
himself pre-subsisting and not from the beings be-will-take
 τὴν αὐτῶν γνώσιν, ἀλλὰ καὶ αὐτοῖς ἐκάστοις τῶν αὐτῶν,
the their knowledge but also to-them each of-the themselves
 καὶ ἄλλοις τῆς ἄλλων γνώσεως ἔσται χορηγός. Οὐκ
and to-others of-the others knowledge be-will-be supplier not
 ἄρα ὁ Θεὸς ἰδίαν ἔχει τὴν ἑαυτοῦ γνώσιν, ἑτέραν δὲ
then — God own has the his knowledge other but
 τὴν κοινὴν τὰ ὄντα πάντα συλλαμβάνουσιν· αὕτη γὰρ
the commonly the beings all comprehending itself for
 ἑαυτὴν ἡ πάντων αἰτία γινώσκουσα, σχολῇ που τὰ
itself the of-all cause knowing hardly — the-things
 ἀπ' αὐτῆς, καὶ ὧν ἔστιν αἰτία, ἀγνοήσει. Ταύτη
from it and of-which it-is cause it-will-be-ignorant-of in-this-way
 γοῦν ὁ Θεὸς τὰ ὄντα γινώσκει, οὐ τῇ ἐπιστήμῃ τῶν
at-any-rate — God the beings knows not by-the knowledge of-the
 ὄντων, ἀλλὰ τῇ ἑαυτοῦ· καὶ γὰρ καὶ τοὺς ἀγγέλους
beings but by-the his-own and for also the angels
 εἰδέναι φησὶ τὰ Λόγια τὰ ἐπὶ τῆς γῆς, οὐ κατ'
to-know say the Oracles the-things on the earth not according-to

αἰσθήσεις αὐτὰ γινώσκοντας, αἰσθητά γε ὄντα, κατ'
senses them knowing perceptible at-least being according-to

οἰκείαν δὲ τοῦ θεοειδοῦς νοῦ δύναμιν καὶ φύσιν.

proper but of-the godlike intellect power and nature

3 Ἐπὶ δὲ τούτοις ζητῆσαι χρή, πῶς ἡμεῖς Θεὸν

in-addition and to-these to-seek (one)-must how we God

γινώσκουμεν, οὐδὲ νοητόν, οὐδὲ αἰσθητόν, οὐδέ τι

know neither intelligible nor perceptible nor anything

καθόλου τῶν ὄντων ὄντα. Μήποτε οὖν ἀληθὲς εἰπεῖν, ὅτι

at-all of-the beings being perhaps then (it-is)-true to-say that

Θεὸν γινώσκουμεν οὐκ ἐκ τῆς αὐτοῦ φύσεως, (ἄγνωστον

God we-know not from the his nature unknown

γὰρ τοῦτο, καὶ πάντα λόγον καὶ νοῦν ὑπεραῖρον·) ἀλλ'

for this and all reason and intellect surpassing but

ἐκ τῆς πάντων τῶν ὄντων διατάξεως, ὡς ἐξ αὐτοῦ

from the of-all the beings arrangement as from him

προβεβλημένης, καὶ εἰκόνας τινὰς καὶ ὁμοιώματα τῶν

put-forth and images certain and likenesses of-the

θείων αὐτοῦ παραδειγμάτων ἐχούσης, εἰς τὸ ἐπέκεινα

divine his exemplars having to the beyond

πάντων ὁδῷ καὶ τάξει κατὰ δύναμιν ἀνέμειν ἐν τῇ

all by-way and order according-to power we-ascend in the

πάντων ἀφαιρέσει καὶ ὑπεροχῇ, καὶ ἐν τῇ πάντων αἰτίᾳ.

of-all removal and pre-eminence and in the of-all cause

Διὸ καὶ ἐν πᾶσι ὁ Θεὸς γινώσκεται, καὶ χωρὶς

wherefore also in all — God is-known and apart-from

πάντων· καὶ διὰ γνώσεως ὁ Θεὸς γινώσκεται, καὶ

all and through knowledge — God is-known and

διὰ ἀγνωσίας, καὶ ἔστιν αὐτοῦ καὶ νόησις, καὶ λόγος,

through unknowing and there-is of-him both thought and reason

καὶ ἐπιστήμη, καὶ ἐπαφή, καὶ αἴσθησις, καὶ δόξα, καὶ

and knowledge and touch and perception and opinion and

φαντασία, καὶ ὄνομα, καὶ τὰ ἄλλα πάντα, καὶ οὔτε
imagination and name and the other all and neither
 νοεῖται, οὔτε λέγεται, οὔτε ὀνομάζεται· καὶ οὐκ ἔστι τι
is-conceived nor is-spoken nor is-named and not he-is any
 τῶν ὄντων, οὐδὲ ἓν τινι τῶν ὄντων γινώσκεται· καὶ ἐν
of-the beings nor in any of-the beings is-known and in
 πᾶσι πάντα ἐστί, καὶ ἐν οὐδενὶ οὐδέν, καὶ ἐκ πάντων
all all is and in nothing nothing and from all
 πᾶσι γινώσκεται, καὶ ἐξ οὐδενὸς οὐδενί· καὶ γὰρ ταῦτα
to-all is-known and from nothing to-nothing and for these(-things)
 ὀρθῶς περὶ Θεοῦ λέγομεν, καὶ ἐκ τῶν ὄντων ἀπάντων
rightly about God we-say and from the beings all
 ὑμνεῖται κατὰ τὴν πάντων ἀναλογίαν ὧν ἐστὶν αἴτιος.
is-hymned according-to the of-all proportion of-which he-is cause
 Καὶ ἔστιν αὖθις ἡ θειοτάτη τοῦ Θεοῦ γνώσις, ἡ δι'
and there-is again the most-divine — of-God knowledge the through
 ἀγνωσίας γνωσκομένη, κατὰ τὴν ὑπὲρ νοῦν ἔνωσιν,
unknowing being-known according-to the beyond intellect union
 ὅταν ὁ νοῦς, τῶν ὄντων πάντων ἀποστάς, ἔπειτα καὶ
when the intellect from-the beings all having-stood-apart then also
 ἑαυτὸν ἀφείς, ἐνωθῇ ταῖς ὑπερφάεσιν ἀκτίσιν, ἐκεῖθεν καὶ
itself having-let-go is-united to-the super-luminous rays thence and
 ἐκεῖ τῷ ἀνεξερευνήτῳ βάθει τῆς σοφίας καταλαμπόμενος.
there by-the unsearchable depth of-the wisdom being-illuminated
 Καίτοι καὶ ἐκ πάντων, ὅπερ ἔφην, αὐτὴν γνωστέον·
and-yet also from all as I-said it must-be-known
 αὕτη γὰρ ἐστὶ κατὰ τὸ Λόγιον ἡ πάντων ποιητική,
this for is according-to the Oracle the of-all productive
 καὶ ἀεὶ πάντα ἀρμόζουσα, καὶ τῆς ἀλύτου τῶν πάντων
and always all harmonizing and of-the indissoluble of-the all
 ἐφαρμογῆς καὶ τάξεως αἰτία, καὶ ἀεὶ τὰ τέλη τῶν
fitting and order cause and always the ends of-the

προτέρων συνάπτουσα ταῖς ἀρχαῖς τῶν δευτέρων καὶ τὴν
prior joining to-the beginnings of-the second and the
μίαν τοῦ παντὸς σύμπνοιαν καὶ ἁρμονίαν καλλιεργοῦσα.

one of-the all co-breathing and harmony beautifully-working

4 Λόγος δὲ ὁ Θεὸς ὑμνείται πρὸς τῶν ἱερῶν Λογίων, οὐ
Word and — God is-hymned by the sacred Oracles not
μόνον ὅτι καὶ λόγου καὶ νοῦ καὶ σοφίας ἐστὶ χορηγός,

only because also of-reason and of-intellect and of-wisdom he-is supplier

ἀλλ' ὅτι καὶ τὰς πάντων αἰτίας ἐν ἑαυτῷ μονοειδῶς

but because also the of-all causes in himself single-formedly

προείληφε, καὶ ὅτι διὰ πάντων χωρεῖ δικνούμενος,

he-has-anticipated and because through all he-advances penetrating

ὡς τὰ Λογία φησιν, ἄχρι τοῦ πάντων τέλους· καὶ

as the Oracles say as-far-as the of-all end and

πρό γε τούτων, ὅτι πάσης ἀπλότητος ὁ θεῖος

before at-least these because than-all simplicity the divine

υπερήπλωται λόγος, καὶ πάντων ἐστὶν ὑπὲρ πάντα κατὰ

is-more-simple word and from-all is beyond all according-to

τὸ ὑπερούσιον ἀπολελυμένος. Οὗτος ὁ λόγος ἐστίν, ἡ

the super-substantial released this the word is the

ἀπλὴ καὶ ὄντως οἶσα ἀλήθεια, περὶ ἣν, ὡς καθαρὰν καὶ

simple and truly being truth about which as pure and

ἀπλανῇ τῶν ὅλων γνῶσιν, ἡ θεία πίστις ἐστίν, ἡ μόνιμος

unerring of-the wholes knowledge the divine faith is the abiding

τῶν πεπιστευμένων ἱδρυσις, ἡ τούτους ἐνιδρύουσα

of-the believers foundation the-one these establishing

τῇ ἀληθείᾳ, καὶ αὐτοῖς τὴν ἀλήθειαν, ἀμεταπίστῳ

in-the truth and in-them the truth by-unpersuadable

ταυτότητι, τὴν ἀπλὴν τῆς ἀληθείας γνῶσιν ἐχόντων τῶν

sameness the simple of-the truth knowledge having the

πεπεισμένων. Εἰ γὰρ ἡ γνῶσις ἐνωτικὴ τῶν ἐγνωκότων

persuaded if for the knowledge (is)-unifying of-the knowers

καὶ ἐγνωσμένων, ἡ δὲ ἄγνοια μεταβολῆς ἀεὶ καὶ τῆς ἐξ
and known the but ignorance of-change always and of-the from
 ἑαυτοῦ τῷ ἀγνοοῦντι διαιρέσεως αἰτία, τὸν ἐν ἀληθείᾳ
himself to-the ignorant division cause the-one in truth
 πιστεύσαντα, κατὰ τὸν ἱερὸν Λόγον, οὐδὲν ἀποκινήσει
having-believed according-to the sacred Word nothing will-move
 τῆς κατὰ τὴν ἀληθῆ πίστιν ἐστίας, ἐφ' ἣ τὸ
from-the according-to the true faith heart on which the
 μόνιμον ἔξει τῆς ἀκινήτου καὶ ἀμεταβόλου ταυτότητος.
abidingness he-will-have of-the unmoved and unchangeable sameness
 Εὖ γὰρ οἶδεν ὁ πρὸς τὴν ἀλήθειαν ἐνωθείς, ὅτι εὖ
well for knows the-one to the truth united that well
 ἔχει, κἂν οἱ πολλοὶ νουθετοῖεν αὐτόν, ὡς ἐξεστηκότα·
he-fares even-if the many should-admonish him as having-stood-outside
 λανθάνει μὲν, ὡς εἰκός, αὐτοὺς ἐκ πλάνης τῇ ἀληθείᾳ
it-escapes indeed as (is)-likely them from error to-the truth
 διὰ τῆς ὄντως πίστεως ἐξεστηκώς· αὐτὸς δὲ ἀληθῶς
through the true faith having-stood-outside he-himself but truly
 οἶδεν ἑαυτόν, οὐχ (ὅ φασιν ἐκεῖνοι) μαινόμενον, ἀλλὰ
knows himself not what say they raving but
 τῆς ἀστάτου καὶ ἀλλοιωτῆς περὶ τὴν παντοδαπὴν τῆς
from-the unstable and alterable about the manifold of-the
 πλάνης ποικιλίαν φορᾶς διὰ τῆς ἀπλῆς καὶ ἀεὶ κατὰ
error variety motion through the simple and always according-to
 τὰ αὐτὰ καὶ ὡσαύτως ἐχούσης ἀληθείας ἡλευθερωμένον.
the same and likewise bolding truth freed
 Οὕτω γοῦν οἱ τῆς καθ' ἡμᾶς θεοσοφίας ἀρχηγικοὶ
thus at-any-rate the of-the according-to us God-wisdom original
 καθηγεμόνες ὑπὲρ ἀληθείας ἀποθνήσκουσι πᾶσαν ἡμέραν,
leaders for truth die every day
 μαρτυροῦντες, ὡς εἰκός, καὶ λόγῳ παντὶ καὶ ἔργῳ τῇ
bearing-witness as (is)-likely both by-word every and by-deed to-the

ἐνιαία τῶν Χριστιανῶν ἀληθογνωσία, τὸ πασῶν αὐτὴν
 unitary of-the Christians knowledge-of-truth the than-all it
 εἶναι καὶ ἀπλουστέραν καὶ θειοτέραν, μᾶλλον δὲ τὸ αὐτὴν
 to-be both simpler and more-divine rather but the it
 εἶναι τὴν μόνην ἀληθῆ καὶ μίαν καὶ ἀπλὴν θεογνωσίαν.
 to-be the only true and one and simple knowledge-of-God

VIII · POWER, RIGHTEOUSNESS, AND SALVATION

God is power as the source of every power, sustaining angels, heaven, and the elements, and giving the deified the power for deification. Elymas the magician asks how an almighty God can be said to be unable to do something, since Paul says God cannot deny himself; the answer is that to deny himself would be to fall from truth and so from being. Righteousness gives each thing what befits it, and so does not leave the holy unaided but establishes them in steadfastness. Salvation and redemption preserve each thing in its own nature and rescue it from the loss of its good.

- 1 Ἄλλ' ἐπειδὴ τὴν θείαν ἀληθότητα καὶ ὑπέρσοφον σοφίαν
 but since the divine truthfulness and beyond-wise wisdom
 καὶ ὡς δύναμιν ὑμνοῦσι καὶ ὡς δικαιοσύνην οἱ θεολόγοι,
 both as power they-hymn and as righteousness the theologians
 καὶ σωτηρίαν αὐτὴν ἀποκαλοῦσι καὶ ἀπολύτρωσιν,
 and salvation it call and redemption
 φέρε καὶ ταύτας, ὡς ἐφικτὸν ἡμῖν, τὰς θεωνυμίας
 come also these as (is)-attainable for-us the divine-names
 ἀναπτύξωμεν. Καὶ ὅτι μὲν ἡ θεαρχία πάσης ἐξήρηται, καὶ
 let-us-unfold and that indeed the thearchy from-all is-set-apart and
 ὑπερέχει τῆς ὅπως ποτὲ καὶ οὔσης καὶ ἐπινοουμένης
 surpasses the in-whatever-way ever both being and conceived
 δυνάμεως, οὐκ οἶμαι τινα τῶν ἐν τοῖς θείοις λόγοις
 power not I-think anyone of-those in the divine oracles

ἐντεθραμμένων ἀγνοεῖν· πολλαχοῦ γὰρ ἡ θεολογία καὶ
nurtured to-be-ignorant in-many-places for the theology also
 τὴν κυρείαν αὐτῇ, καὶ αὐτῶν τῶν ὑπερουρανίων δυνάμεων
the lordship to-it even of-the-very the supercelestial powers
 ἀφορίζουσα παραδέδοται. Πῶς οὖν αὐτὴν οἱ θεολόγοι καὶ
assigning has-banded-down how then it the theologians also
 ὡς δύναμιν ὕμνουσι, τὴν πάσης ἐξηρημένην δυνάμεως;
as power hymn the-(one) from-all set-apart power
 ἢ πῶς ἐπ' αὐτῇ τὴν δυναμωνυμίαν ἐκλάβοιμεν;
or how regarding it the power-name should-we-take
 Λέγομεν τοίνυν, ὅτι δυνάμεις ἐστὶν ὁ Θεός, ὡς πᾶσαν 2
we-say therefore that power is — God as all
 δύναμιν ἐν ἑαυτῷ προέχων καὶ ὑπερέχων, καὶ ὡς πάσης
power in himself preceding and surpassing and as of-all
 δυνάμεως αἷτιος, καὶ πάντα κατὰ δύναμιν ἄκλιτον καὶ
power cause and all according-to power unbending and
 ἀπεριόριστον παράγων, καὶ ὡς αὐτοῦ τοῦ εἶναι δύναμιν,
unlimited bringing-forth and as of-very the being power
 ἢ τὴν ὅλην ἢ τὴν καθ' ἕκαστον αἷτιος ὦν· καὶ ὡς
either the whole or the according-to each cause being and as
 ἀπειροδύναμος, οὐ μόνον τῷ πᾶσαν δύναμιν παράγειν,
infinitely-powerful not only by-the all power to-bring-forth
 ἀλλὰ καὶ τῷ ὑπὲρ πᾶσαν καὶ τὴν αὐτοδύναμιν εἶναι,
but also by-the beyond all even the power-itself to-be
 καὶ τῷ ὑπερδύνασθαι, καὶ ἀπειράκις ἀπείρους τῶν
and by-the to-be-super-able also infinitely-many-times infinite than-the
 οὓσων δυνάμεων ἐτέρας παραγαγεῖν· καὶ τῷ μὴ ἄν ποτε
existing powers others to-bring-forth and by-the not — ever
 δυναθῆναι τὰς ἀπείρους καὶ ἐπ' ἄπειρον παραγομένης
to-be-able the infinite and to infinity brought-forth
 δυνάμεις τὴν ὑπεράπειρον αὐτοῦ τῆς δυναμοποιουῦ δυνάμεως
powers the super-infinite his of-the power-making power

ἀμβλῦναι ποιήσιν· καὶ τῷ ἀφθέγκτῳ καὶ ἀγνώστῳ καὶ
to-blunt making and by-the unutterable and unknown and
 ἀνεπινοήτῳ τῆς πάντα ὑπερεχούσης αὐτοῦ δυνάμεως, ἣ
inconceivable of-the all surpassing his power which
 διὰ περιουσίαν τοῦ δυνατοῦ καὶ τὴν ἀσθένειαν δυναμοῖ,
through abundance of-the powerful even the weakness empowers
 καὶ τὰ ἔσχατα τῶν ἀπηχημάτων αὐτῆς συνέχει καὶ
and the last of-the echoes its holds-together and
 διακρατεῖ, καθάπερ καὶ ἐπὶ τῶν κατ' αἴσθησιν
holds-fast as also regarding the according-to sense
 δυνατῶν ὁρῶμεν, ὅτι τὰ ὑπέρλαμπρα φῶτα καὶ μέχρι
powerful-things we-see that the super-brilliant lights even as-far-as
 τῶν ἀμβλειῶν ὁράσεων φθάνει· καὶ τοὺς μεγάλους φασὶ
the dull sights reach and the great they-say
 τῶν ψόφων καὶ εἰς τὰς μὴ λίαν εὐκόλως τῶν ἤχων
of-the noises even into the not very easily the sounds
 ἀντιλαμβανομένας ἀκοὰς εἰσδύεσθαι. Τὸ γὰρ πάντα ἀνήκουον
apprehending hearings to-enter the for altogether unbearing
 οὐδὲ ἀκοή· καὶ τὸ καθόλου μὴ βλέπον οὐδὲ ὄρασις.
not-even (is)-bearing and the wholly not seeing not-even (is)-sight
 3 Αὕτη δ' οὖν ἡ ἀπειροδύναμος τοῦ θεοῦ διάδοσις εἰς
this and then the infinitely-powerful — of-God distribution to
 πάντα τὰ ὄντα χωρεῖ, καὶ οὐδέν ἐστι τῶν ὄντων ὃ
all the beings advances and nothing is of-the beings which
 παντελῶς ἀφήρηται τὸ ἔχειν τινὰ δύναμιν· ἀλλ' ἢ
altogether has-been-deprived-of the to-have some power but either
 νοεράν, ἢ λογικὴν, ἢ αἰσθητικὴν, ἢ ζωτικὴν, ἢ οὐσιώδη
intellectual or rational or perceptive or vital or substantial
 δύναμιν ἔχει· καὶ αὐτὸ δέ, εἰ θέμις εἰπεῖν, τὸ εἶναι
power it-has and itself and if lawful to-say the being
 δύναμιν, εἰς τὸ εἶναι ἔχει παρὰ τῆς ὑπερουσίου δυνάμεως.
power for the being it-has from the super-substantial power

Ἐξ αὐτῆς εἰσιν αἱ θεοειδεῖς τῶν ἀγγελικῶν διακόσμων 4
from it are the godlike of-the angelic orders
 δυνάμεις· ἐξ αὐτῆς καὶ τὸ εἶναι ἀμεταπτώτως ἔχουσι, καὶ
powers from it also the being unchangeably they-have and
 πάσας αὐτῶν τὰς νοερὰς καὶ ἀθανάτους ἀεικινησίας, καὶ τὸ
all their the intellectual and immortal ever-motions and the
 ἀρρέπες αὐτό, καὶ τὴν ἀνελάττωτον ἔφεσιν τοῦ ἀγαθοῦ,
unswervingness itself and the undiminished desire of-the good
 πρὸς τῆς ἀπειραγάθου δυνάμεως εἰλήφασιν, αὐτῆς ἐφείσης
from the infinitely-good power they-have-received it granting
 αὐτοῖς τὸ δύνασθαι καὶ τὸ εἶναι ταῦτα, καὶ ἐφίεσθαι ἀεὶ
to-them the to-be-able and the to-be these and to-desire always
 εἶναι, καὶ αὐτὸ τὸ δύνασθαι ἐφίεσθαι τοῦ ἀεὶ δύνασθαι.
to-be and itself the to-be-able to-desire the always to-be-able
 Πρόεισι δὲ τὰ τῆς ἀνεκλείπτου δυνάμεως καὶ εἰς 5
proceed and the-things of-the unfailing power also to
 ἀνθρώπους, καὶ ζῶα, καὶ φυτά, καὶ τὴν ὅλην τοῦ παντὸς
men and animals and plants and the whole of-the all
 φύσιν· καὶ δυναμοὶ τὰ ἡνωμένα πρὸς τὴν ἀλλήλων φιλίαν
nature and it-empowers the united toward the of-one-another friendship
 καὶ κοινωνίαν, καὶ τὰ διακεκριμένα πρὸς τὸ εἶναι κατὰ
and communion and the distinguished toward the being according-to
 τὸν οἰκεῖον ἕκαστα λόγον καὶ ὄρον ἀσύγχυτα καὶ
the proper each reason and definition unconfused and
 ἀσύμφυρτα· καὶ τὰς τοῦ παντὸς τάξεις καὶ εὐθυμοσύνας
unmixed and the of-the all orders and cheerfulnesses
 εἰς τὸ οἰκεῖον ἀγαθὸν διασώζει, καὶ τὰς ἀθανάτους τῶν
to the proper good it-preserves and the immortal of-the
 ἀγγελικῶν ἐνάδων ζωᾶς ἀλωβήτους διαφυλάττει, καὶ τὰς
angelic benads lives unmarred guards and the
 οὐρανίας, καὶ φωστηρικὰς, καὶ ἀστρώους οὐσίας, καὶ τάξεις
heavenly and luminous and starry substances and orders

ἀναλλοιώτους, καὶ τὸν αἰῶνα δύνασθαι εἶναι ποιεῖ· καὶ
unaltered and the age to-be-able to-be makes and
 τὰς τοῦ χρόνου περιελίξεις διακρίνει μὲν ταῖς προόδοις,
the of-the time revolutions it-distinguishes indeed by-the processions
 συνάγει δὲ ταῖς ἀποκαταστάσεσι· καὶ τὰς τοῦ πυρὸς
it-gathers and by-the restorations and the of-the fire
 δυνάμεις ἀσβέστους ποιεῖ, καὶ τὰς τοῦ ὕδατος ἐπιβρόας
powers inextinguishable makes and the of-the water inflows
 ἀνεκλείπτους, καὶ τὴν ἀερίαν χύσιν ὀρίζει, καὶ τὴν γῆν
unfailing and the airy outpouring it-bounds and the earth
 ἐπ' οὐδενὸς ἰδρύει, καὶ τὰς ζωογόνους αὐτῆς ὠδῖνας
on nothing establishes and the life-generating its birth-pangs
 ἀδιαφθόρους φυλάττει· καὶ τὴν ἐν ἀλλήλοις τῶν στοιχείων
incorrupt guards and the in one-another of-the elements
 ἀρμονίαν καὶ κρᾶσιν ἀσύγχυτον καὶ ἀδιαίρετον ἀποσώζει,
harmony and mingling unconfused and undivided preserves
 καὶ τὴν ψυχῆς καὶ σώματος σύνδεσιν συνέχει, καὶ τὰς
and the of-soul and of-body binding holds-together and the
 τῶν φυτῶν θρεπτικὰς καὶ αὐξητικὰς δυνάμεις ἀνακινεῖ·
of-the plants nutritive and growth-giving powers stirs-up
 καὶ διακρατεῖ τὰς οὐσιώδεις τῶν ὅλων δυνάμεις, καὶ τὴν
and holds-fast the substantial of-the wholes powers and the
 τοῦ παντὸς ἀδιάλυτον μονὴν ἀσφαλίζεται, καὶ τὴν θέωσιν
of-the all indissoluble abiding secures and the deification
 αὐτὴν δωρεῖται, δύναμιν εἰς τοῦτο τοῖς ἐκθεουμένοις
itself gives power for this to-those being-deified
 παρέχουσα· καὶ ὅλως οὐδέν ἐστι καθόλου τῶν ὄντων, τὴν
providing and in-short nothing is at-all of-the beings the
 παγκρατορικὴν ἀσφάλειαν καὶ περιοχὴν τῆς θείας δυνάμεως
almighty security and compass of-the divine power

ἀφρημένον. Τὸ γὰρ καθόλου μηδεμίαν δύναμιν ἔχον οὔτε
 deprived the for wholly no power having neither
 ἐστίν, οὔτε τί ἐστιν, οὔτε ἐστὶ τις αὐτοῦ παντελῶς θέσις.
 is nor anything is nor is any of-it at-all position
 Καίτοι φησὶν Ἐλύμας ὁ μάγος· Εἰ παντοδύναμός ἐστιν ὁ 6
 and-yet says Elymas the magician if almighty is —
 Θεός, πῶς λέγεται τι μὴ δύνασθαι πρὸς τοῦ καθ'
 God how is-be-said something not to-be-able by the according-to
 ὑμᾶς θεολόγου; Λοιδορεῖται δὲ τῷ θείῳ Παύλῳ φήσαντι,
 you theologist he-reviles and the divine Paul having-said
 μὴ δύνασθαι τὸν Θεὸν ἑαυτὸν ἀρνήσασθαι. Προθεὶς δὲ
 not to-be-able — God himself to-deny having-set-forth and
 τοῦτο, λίαν ὀρρώδῳ μὴ καὶ ἀνοίας ὀφλήσω γέλωτα, παίδων
 this greatly I-dread lest also of-folly I-incur laughter of-children
 ἀθυρόντων οἰκοδομήματα καὶ ἐπὶ ψάμμου καὶ ἀσθενῇ
 playing buildings both on sand and weak
 καταλύειν ἐπιχειρῶν, καὶ ὥσπερ τινὸς ἀνεφίκτου σκοποῦ
 to-overthrow attempting and as-if some unattainable aim
 καταστοχάζεσθαι σπεύδων τῆς περὶ τούτου θεολογικῆς
 to-aim-at hastening of-the about this theological
 διανοίας· ἡ γὰρ ἑαυτοῦ ἄρνησις ἔκπτωσις ἀληθείας ἐστίν· ἡ
 understanding the for of-himself denial falling-away of-truth is the
 δὲ ἀλήθεια ὅν ἐστι, καὶ ἡ τῆς ἀληθείας ἔκπτωσις τοῦ ὄντος
 and truth being is and the of-the truth falling-away of-the being
 ἔκπτωσις. Εἰ τοίνυν ἡ ἀλήθεια ὅν ἐστιν, ἡ δὲ ἄρνησις
 (is)-falling-away if therefore the truth being is the and denial
 τῆς ἀληθείας τοῦ ὄντος ἔκπτωσις, ἐκ τοῦ ὄντος ἐκπεσεῖν
 of-the truth of-the being (is)-falling-away from the being to-fall-away
 ὁ Θεὸς οὐ δύναται, καὶ τὸ μὴ εἶναι οὐκ ἔστιν, ὥς ἄν τις
 — God not is-able and the not to-be not is as — someone
 φαίη, τὸ μὴ δύνασθαι οὐ δύναται, καὶ τὸ μὴ εἰδέναι κατὰ
 might-say the not to-be-able not he-is-able and the not to-know according-to

στέρησιν οὐκ οἶδεν. Ὅπερ ὁ σοφὸς οὐκ ἐννοήσας, μιμείται
privation not he-knows which the wise-man not having-understood imitates
 τοὺς τῶν ἀθλητῶν ἀπειρονίκας, οἵ, πολλάκις ἀσθενεῖς εἶναι
the of-the athletes inexperienced who often weak to-be
 τοὺς ἀνταγωνιστὰς ὑποθέμενοι, κατὰ τὸ δοκοῦν ἑαυτοῖς,
the opponents supposing according-to the seeming to-themselves
 καὶ πρὸς ἀπόντας αὐτοὺς ἀνδρείως σκιαμαχοῦντες, καὶ τὸν
and against absent them manfully shadow-fighting and the
 ἀέρα διακένοις πλῆγαῖς εὐθαρσῶς καταπαίοντες, οἴονται
air with-empty blows boldly striking think
 τῶν ἀντιπάλων αὐτῶν κεκρατηκέναι, καὶ ἀνακηρύττουσιν
of-the opponents their to-have-overcome and proclaim
 ἑαυτοῦς, οὔτε εἰδότες τὴν ἐκείνων δύναμιν. Ἡμεῖς δὲ
themselves not knowing the their power we but
 τοῦ θεολόγου κατὰ τὸ ἐφικτὸν στοχαζόμενοι, τὸν
the theologian according-to the attainable aiming-at the
 ὑπερδύναμον Θεὸν ὑμνοῦμεν, ὡς παντοδύναμον, ὡς
super-powerful God hymn as almighty as
 μακάριον καὶ μόνον δυνάστην, ὡς δεσπόζοντα ἐν τῇ
blessed and only potentate as lording in the
 δυναστείᾳ αὐτοῦ τοῦ αἰῶνος, ὡς κατ' οὐδὲν τῶν ὄντων
dominion of-very the age as in nothing of-the beings
 ἐκπεπτωκότα· μᾶλλον δὲ καὶ ὑπερέχοντα, καὶ προέχοντα
having-fallen-away rather but also surpassing and preceding
 πάντα τὰ ὄντα κατὰ δύναμιν ὑπερούσιον, καὶ πᾶσι τοῖς
all the beings according-to power super-substantial and to-all the
 οὔσι τὸ δύνασθαι εἶναι, καὶ τόδε εἶναι κατὰ περισυῖαν
beings the to-be-able to-be and this to-be according-to abundance
 ὑπερβαλλούσης δυνάμεως ἀφθόνῳ χύσει δεδωρημένον.
of-surpassing power by-ungrudging outpouring having-given

Δικαιοσύνη δὲ αὖτις ὁ Θεός, ὡς πᾶσι τὰ κατ' ἀξίαν 7
righteousness and again — God as to-all the-things according-to worth
 ἀπονέμων ὑμνείται, καὶ εὐμετρίαν, καὶ κάλλος, καὶ εὐταξίαν,
assigning is-hymned and good-measure and beauty and good-order
 καὶ διακόσμησιν, καὶ πάσας διανομὰς καὶ τάξεις ἀφορίζων
and ordering and all distributions and orders defining
 ἐκάστω κατὰ τὸν ὄντως ὄντα δικαιοτάτον ὅρον, καὶ
for-each according-to the truly being most-just definition and
 πᾶσι τῆς αὐτῶν ἐκάστων αὐτοπραγίας αἴτιος ὢν. Πάντα
to-all of-the their of-each own-activity cause being all
 γὰρ ἡ θεία δικαιοσύνη τάττει, καὶ ὁροθετεῖ, καὶ πάντα
for the divine righteousness orders and bounds and all
 ἀπὸ πάντων ἀμυγῇ καὶ ἀσύμφυρτα διασώζουσα, τὰ
from all unmixed and unconfused preserving the-things
 ἐκάστω προσήκοντα πᾶσι τοῖς οὖσι δωρεῖται κατὰ τὴν
to-each befitting to-all the beings gives according-to the
 ἐκάστω τῶν ὄντων ἐπιβάλλουσιν ἀξίαν. Καὶ εἰ ταῦτα
to-each of-the beings falling-to worth and if these(-things)
 ὀρθῶς φαμεν, ὅσοι τῇ θεῇ διαλοιδороῦνται δικαιοσύνη,
rightly we-say all-who the divine revile righteousness
 λανθάνουσιν ἐαυτῶν ἀδικίαν ἐναργῇ καταψηφίζόμενοι· φασὶ
escape-notice their-own injustice manifest condemning they-say
 γὰρ ὀφείλειν ἐνεῖναι τοῖς θνητοῖς τὴν ἀθανασίαν, καὶ τοῖς
for there-ought to-be-in the mortal the immortality and in-the
 ἀτελέσι τὸ τέλειον, καὶ τοῖς αὐτοκινήτοις τὴν ἑτεροκίνητον
imperfect the perfect and in-the self-moved the other-moved
 ἀνάγκην, καὶ τοῖς ἀλλοιωτοῖς τὴν ταυτότητα, καὶ τὰ
necessity and in-the alterable the sameness and the
 τελειοδύναμα τοῖς ἀσθενέσι, καὶ αἰδία εἶναι τὰ ἐγχρονα,
perfectly-powerful-things to-the weak and everlasting to-be the temporal
 καὶ ἀμετάβολα τὰ φύσει κινούμενα, καὶ τὰς ἐπικαίρους
and unchangeable the by-nature moved and the temporary

ἡδονὰς αἰωνίας, καὶ ὅλως τὰ ἄλλων ἄλλοις ἀποδιδόασι.
pleasures eternal and in-short the of-others to-others they-render

Δέον εἶδέναι, τὴν θείαν δικαιοσύνην ἐν τούτῳ ὄντως
it-being-necessary to-know the divine righteousness in this truly
 οὖσαν ἀληθῆ δικαιοσύνην, ὅτι πᾶσιν ἀπονέμει τὰ οἰκεῖα
being true righteousness that to-all it-assigns the proper-things
 κατὰ τὴν ἐκάστου τῶν ὄντων ἀξίαν, καὶ τὴν ἐκάστου
according-to the of-each of-the beings worth and the of-each
 φύσιν ἐπὶ τῆς οἰκείας διασώζει τάξεως καὶ δυνάμεως.
nature in the proper preserves order and power

- 8 Ἄλλ' εἴποι ἂν τις· Οὐκ ἔστι δικαιοσύνης, ἄνδρας ὁσίους
but might-say — someone not is of-righteousness men holy
 ἔῃν ἀβοηθήτους, ὑπὸ τῶν φαύλων ἐκτρυχομένους. Πρὸς
to-leave unhelped by the base worn-down to
 ὃν ῥητέον, ὥς εἰ μὲν ἀγαπῶσιν οὖς φῆς ὁσίους,
whom it-must-be-said that if indeed love those-whom you-call holy
 τὰ ἐπὶ γῆς ὑπὸ τῶν προσύλων ζηλούμενα, τοῦ θείου
the-things on earth by the material-minded envied from-the divine
 πάντως ἐκπεπτώκασιν ἔρωτος. Καὶ οὐκ οἶδ' ὅπως ὅσοι
altogether they-have-fallen-away yearning and not I-know how holy
 κληθεῖν ἂν, ἀδικοῦντες τὰ ὄντως ἐραστὰ καὶ θεία,
they-might-be-called — wronging the truly yearned-for and divine
 τοῖς ἀζηλώτοις καὶ ἀνεράστοις ὑπ' αὐτῶν οὐκ εὐαγῶς
by-the unenviable and unlovable by them not piously
 παρευδοκιμούμενα. Εἰ δὲ τῶν ὄντως ὄντων ἐρώσι,
being-surpassed if but the truly beings they-yearn-for
 εὐφραίνεσθαι χρή τοὺς τινῶν ἐφιεμένους, ἡνίκα τῶν
to-rejoice (one)-must those some-things desiring when the
 ἐφετῶν τυγχάνωσιν. Ἡ οὐχὶ τότε μᾶλλον πλησιάζουσι ταῖς
desired they-obtain or not then more they-draw-near to-the
 ἀγγελικαῖς ἀρεταῖς, ὅταν, ὥς δυνατόν, ἐφέσει τῶν θείων
angelic virtues when as (is)-possible by-desire of-the divine

ἀναχωρῶσι τῆς τῶν ὑλικῶν προσπαθείας, ἐγγυμαζόμενοι
they-withdraw from-the of-the material attachment being-exercised
 πρὸς τοῦτο λίαν ἀνδρικῶς, ἐν ταῖς ὑπὲρ τοῦ καλοῦ
for this very manfully in the for the beautiful
 περιστάσεων; Ὡστε ἀληθὲς εἰπεῖν, ὅτι τοῦτο μᾶλλον ἐστι
trials so-that (it-is)-true to-say that this rather is
 τῆς θείας δικαιοσύνης ἴδιον, τὸ μὴ θέλγειν καὶ ἀπολλύειν
of-the divine righteousness proper the not to-charm and to-destroy
 τῶν ἀρίστων τὴν ἀρρενότητα ταῖς τῶν ὑλικῶν διαδόσεσι,
of-the best the manliness by-the of-the material distributions
 μηδέ, εἴ τις ἐπιχειροῖ τοῦτο ποιεῖν, ἔᾶν ἀβοηθήτους,
nor if someone should-attempt this to-do to-leave unhelped
 ἀλλ' ἐνιδρύειν αὐτοὺς ἐν τῇ καλῇ καὶ ἀμειλίκτῳ στάσει,
but to-establish them in the beautiful and relentless steadfastness
 καὶ ἀπονέμειν αὐτοῖς τοιούτοις οὖσι τὰ κατ' ἀξίαν.
and to-assign to-them such being the-things according-to worth
 Αὕτη γοῦν ἡ θεία δικαιοσύνη καὶ σωτηρία τῶν ὅλων 9
this at-any-rate the divine righteousness also salvation of-the wholes
 ὑμνῆται, τὴν ἰδίαν ἐκάστου καὶ καθαρὰν ἀπὸ τῶν ἄλλων
is-hymned the own of-each and pure from the others
 οὐσίαν καὶ τάξιν ἀποσώζουσα καὶ φυλάττουσα, καὶ αἰτία
substance and order preserving and guarding and cause
 καθαρῶς οὖσα τῆς ἐν τοῖς ὅλοις ἰδιοπραγίας. Εἰ δέ
purely being of-the in the wholes own-activity if but
 τις τὴν σωτηρίαν ὑμνοῖ, καὶ ὥς ἐκ τῶν χειρόνων
someone the salvation should-hymn also as from the worse
 τὰ ὅλα σωστικῶς ἀναρπάζουσιν πάντως που καὶ
the wholes savingly snatching-up altogether somehow also
 τοῦτον ἡμεῖς τὸν ὑμνωδὸν τῆς παντοδαπῆς σωτηρίας
this we the hymnist of-the manifold salvation
 ἀποδεξόμεθα, καὶ ταύτην δὲ καὶ πρώτην σωτηρίαν
shall-accept and this and also first salvation

τῶν ὅλων ἀξιόσωμεν αὐτὸν ὀρίζεσθαι, τὴν πάντα ἐφ'
of-the wholes shall-ask him to-define the all in
 ἑαυτῶν ἀμετάβλητα καὶ ἀστασίαστα καὶ ἀρρέπῃ πρὸς τὰ
themselves unchangeable and unrebelling and unswerving toward the
 χείρω διασώζουσιν, καὶ πάντα φρουροῦσαν, ἄμαχα καὶ
worse preserving and all guarding unfighting and
 ἀπολέμητα τοῖς ἑαυτῶν ἕκαστα λόγοις διακοσμούμενα,
unwarring by-the their-own each reasons ordered
 καὶ πᾶσαν ἀνισότητα καὶ ἀλλοτριπραγίαν ἐκ τῶν ὅλων
and all inequality and meddling from the wholes
 ἐξορίζουσιν, καὶ τὰς ἀναλογίας ἐκάστου συνιστάνουσιν
banishing and the proportions of-each establishing
 ἀμεταπτῶτους εἰς τὰ ἐναντία, καὶ ἀμεταχωρήτους. Ἐπεὶ
unchanging to the contraries and unmoving since
 καὶ ταύτην τὴν σωτηρίαν οὐκ ἀπὸ σκοποῦ τις ὑμνήσοι
also this the salvation not from aim anyone would-hymn
 τῆς ἱερᾶς θεολογίας, ὡς πάντα τὰ ὄντα τῇ σωστικῇ
of-the sacred theology as all the beings by-the saving
 τῶν ἀπάντων ἀγαθότητι, τῆς τῶν οἰκείων ἀγαθῶν
of-the all goodness from-the of-the proper goods
 ἀποπτώσεως ἀπολυτρομένην, καθ' ὅσον ἢ ἐκάστου
falling-away redeeming according-to as-much-as the of-each
 τῶν σωζομένων ἐπιδέχεται φύσις· διὸ καὶ ἀπολύτρωσιν
of-the saved admits nature wherefore also redemption
 αὐτὴν ὀνομάζουσιν οἱ θεολόγοι, καὶ καθ' ὅσον
it name the theologians and according-to as-much-as
 οὐκ ἐᾷ τὰ ὄντως ὄντα πρὸς τὸ μὴ εἶναι διαπεσεῖν,
not it-allows the truly beings to the not being to-fall-away
 καὶ καθ' ὅσον εἰ καὶ τι πρὸς τὸ πλημμελὲς
and according-to as-much-as if even anything to the faulty
 καὶ ἄτακτον ἀποσφαλεῖν, καὶ μείωσιν τινα πάθει
and disordered should-err and diminution any should-suffer

τῆς τῶν οἰκείων ἀγαθῶν τελειότητος, καὶ τοῦτο τοῦ
of-the of-the proper goods perfection also this from-the
 πάθους, καὶ τῆς ἀδρανείας, καὶ τῆς στερήσεως
suffering and from-the inertia and from-the privation
 ἀπολυτροῦται, πληροῦσα τὸ ἐνδεές, καὶ πατρικῶς τὴν
it-redeems filling the deficient and paternally the
 ἀτονίαν ὑπερείδουσα, καὶ ἀνιστῶσα τοῦ κακοῦ· μᾶλλον
slackness supporting and raising from-the evil rather
 δὲ ἰστῶσα ἐν τῷ καλῷ, καὶ τὸ ὑπεκρυνὲν ἀγαθὸν
but establishing in the beautiful and the having-flowed-away good
 ἀναπληροῦσα, καὶ τάττουσα, καὶ κοσμοῦσα τὴν ἀταξίαν
filling-up and ordering and adorning the disorder
 αὐτοῦ, καὶ ἀκοσμίαν, καὶ ὁλόκληρον ἀποτελοῦσα, καὶ
its and unseemliness and entire rendering and
 πάντων ἀπολύουσα τῶν λελωβημένων. Ἄλλὰ περὶ μὲν
from-all releasing the marred but about indeed
 τούτων καὶ περὶ δικαιοσύνης εἴρηται, καθ' ἣν ἡ
these and about righteousness it-has-been-said according-to which the
 πάντων ἰσότης μετρεῖται καὶ ὀρίζεται, καὶ πᾶσα ἀνισότης,
of-all equality is-measured and is-bounded and all inequality
 ἢ κατὰ στέρησιν τῆς ἐν αὐτοῖς ἐκάστοις ἰσότητος,
the according-to privation of-the in themselves each equality
 ἐξορίζεται· τὴν γὰρ ἀνισότητα εἴ τις ἐκλάβοι, τὰς ἐν
is-banished the for inequality if someone should-take the in
 τῷ ὅλῳ τῶν ὅλων πρὸς ὅλα διαφοράς, καὶ ταύτης ἡ
the whole of-the wholes toward wholes differences also of-this the
 δικαιοσύνη φρουρητική, μὴ συγχωροῦσα συμμιγῇ τὰ ὅλα
righteousness (is)-guardian not allowing mingled the wholes
 ἐν ὅλοις γενόμενα διαταραχθῆναι, φυλάττουσα δὲ τὰ ὄντα
in wholes having-become to-be-confounded guarding but the beings
 πάντα κατ' εἶδος ἕκαστον, ἐν ᾧ ἕκαστον εἶναι πέφυκε.
all according-to form each in which each to-be is-by-nature

God is called great for his overflowing gifts and small because he passes through all things unbindered. He is the same, abiding in himself, and other, being present to all in many forms, as scriptural visions show him. He is like and unlike, for creatures resemble him but he does not resemble them. His rest is his abiding in himself, his motion his providence reaching all things, and he is equal, giving equality to all.

- 1 Ἐπειδὴ δὲ καὶ τὸ μέγα καὶ τὸ μικρὸν ἀνατέθεται τῷ
 since and also the great and the small have-been-ascribed to-the
 πάντων αἰτίῳ, καὶ τὸ ταῦτόν καὶ τὸ ἕτερον, καὶ τὸ
 of-all cause and the same and the other and the
 ὅμοιον καὶ τὸ ἀνόμοιον, καὶ ἡ στάσις καὶ ἡ κίνησις,
 like and the unlike and the rest and the movement
 φέρε καὶ τούτων τῶν θεωνυμικῶν ἀγαλμάτων, ὅσα
 come also of-these the divine-naming images as-many-as
 ἡμῖν ἐμφανῇ, θεωρήσωμεν. Μέγας μὲν οὖν ὁ Θεὸς ἐν
 to-us (are)-manifest let-us-contemplate great indeed then — God in
 τοῖς λογίοις ὑμνεῖται, καὶ ἐν μεγέθει, καὶ ἐν αὔρᾳ λεπτῇ
 the oracles is-hymned and in greatness and in breeze gentle
 τὴν θείαν ἐμφανούσῃ σμικρότητα· καὶ ταῦτός, ὅταν φῇ τὰ
 the divine showing smallness and the-same when say the
 λόγια, Σὺ δὲ ὁ αὐτὸς εἶ· καὶ ἕτερος, ἡνίκα ὡς πολύσχημος
 oracles you but the same are and other when as many-shaped
 καὶ πολυειδὴς ὑπὸ τῶν αὐτῶν λογίων διαπλάττεται·
 and many-formed by the same oracles he-is-fashioned
 καὶ ὅμοιος, ὡς ὁμοίων καὶ ὁμοιότητος ὑποστάτης· καὶ
 and like as of-like-things and of-likeness founder and
 ἀνόμοιος πᾶσι, ὡς οὐκ ὄντος αὐτῷ τοῦ ὁμοίου· καὶ
 unlike to-all as not being to-him the like and
 ἐστῶς, καὶ ἀκίνητος, καὶ καθήμενος εἰς τὸν αἰῶνα, καὶ
 standing and unmoved and sitting for the age and

κινούμενος, ὡς ἐπὶ πάντα πορευόμενος· καὶ ὅσαι ἄλλαι
moving as to all going and whatever other
 ταύταις ὁμοδύναμοι θεωνυμῖαι πρὸς τῶν Λογίων ὑμνοῦνται.
to-these equivalent divine-names by the Oracles are-hymned
 Μέγας μὲν οὖν ὁ Θεὸς ὀνομάζεται, κατὰ τὸ ἰδίως 2
great indeed then — God is-named according-to the peculiarly
 αὐτοῦ μέγα, τὸ πᾶσι τοῖς μεγάλοις ἑαυτοῦ μεταδιδόν, καὶ
his great the to-all the great of-itself imparting and
 παντὸς μεγέθους ἔξωθεν ὑπερχεόμενον καὶ ὑπερεκτεινόμενον,
of-every greatness outside overflowing and extending-beyond
 πάντα τόπον περιέχον, πάντα ἀριθμὸν ὑπερβάλλον,
every place encompassing every number exceeding
 πᾶσαν ἀπειρίαν διαβαῖνον, καὶ κατὰ τὸ ὑπερπλήρες
every infinity passing-through and according-to the overfull
 αὐτοῦ καὶ μεγαλουργόν, καὶ τὰς πηγαίας αὐτοῦ δωρεάς,
his and great-working and the fountal his gifts
 καθ' ὅσον αὗται πρὸς πάντων μετεχόμεναι κατὰ
according-to as-much-as these by all being-partaken according-to
 ἀπειρόδωρον χύσιν, ἀμείωτοι παντελῶς εἰσι, καὶ τὴν
infinitely-giving outpouring undiminished altogether are and the
 αὐτὴν ἔχουσιν ὑπερπληρότητα, καὶ οὐκ ἐλαττοῦνται ταῖς
same have overfullness and not are-lessened by-the
 μετοχαῖς, ἀλλὰ καὶ μᾶλλον ὑπερβλύζουσι. Τὸ μέγεθος
participations but even more overflow the greatness
 τοῦτο καὶ ἄπειρόν ἐστι, καὶ ἄποσον, καὶ ἀνάρητον·
this both infinite is and without-quantity and numberless
 καὶ τοῦτό ἐστιν ἡ ὑπεροχή, κατὰ τὴν ἀπόλυτον καὶ
and this is the pre-eminence according-to the absolute and
 ὑπερτεταμένην τῆς ἀπεριλήπτου μεγαλειότητος χύσιν.
outstretched of-the incomprehensible majesty outpouring

- 3 Σμικρὸν δὲ ἤτοι λεπτόν, ἐπ' αὐτοῦ λέγεται, τὸ παντὸς
small and or fine of him is-said the every
 ὄγκου καὶ διαστήματος ἐκβεβηκός, καὶ τὸ διὰ πάντων
bulk and extension having-gone-beyond and the through all
 ἀκωλύτως χωροῦν. Καίτοι καὶ πάντων στοιχειωτικὸν αἰτίον
unbinderedly advancing and-yet also of-all elemental cause
 ἐστὶ τὸ σμικρόν· οὐδαμῇ γὰρ εὐρήσεις τὴν τοῦ σμικροῦ
is the small nowhere for you-will-find the of-the small
 ἰδέαν ἀμέθεκτον. Οὕτως οὖν ἐπὶ Θεοῦ τὸ σμικρὸν ἐκληπτέον,
form unparticipated thus then of God the small must-be-taken
 ὡς ἐπὶ πάντα καὶ διὰ πάντων ἀνεμποδίστως χωροῦν, καὶ
as to all and through all unimpededly advancing and
 ἐνεργοῦν, καὶ δικνούμενον ἄχρι μερισμοῦ ψυχῆς τε καὶ
working and penetrating as-far-as division of-soul both and
 πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸν ἐνθυμήσεων
spirit of-joints both and marrow and discerning of-thoughts
 καὶ ἐννοιῶν καρδίας, μᾶλλον δὲ τῶν ὄντων ἀπάντων·
and intentions of-heart rather but of-the beings all
 οὐ γὰρ ἐστὶ κτίσις ἀφανῆς ἐνώπιον αὐτοῦ. Τοῦτο τὸ
not for is creature invisible before him this the
 σμικρὸν ἄποσόν ἐστι, καὶ ἀπήλικον, ἀκρατές, ἄπειρον,
small without-quantity is and without-size uncontrollable infinite
 ἀόριστον, περιληπτικὸν πάντων, αὐτὸ δὲ ἀπερίληπτον.
undefined comprehending all itself but incomprehensible
- 4 Τὸ δὲ ταῦτόν ὑπερουσίως αἰδίων, ἄτρεπτον, ἐφ' ἑαυτοῦ
the and same super-substantially everlasting unturning in itself
 μένον, αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχον, πᾶσιν
remaining always according-to the same and likewise holding to-all
 ὡσαύτως παρόν, καὶ αὐτὸ καθ' ἑαυτὸ ἐφ' ἑαυτοῦ σταθερῶς
likewise present and itself in itself upon itself steadily
 καὶ ἀχράντως ἐν τοῖς καλλίστοις πέρασι τῆς ὑπερουσίας
and undefiledly in the most-beautiful limits of-the super-substantial

ταυτότητος ἰδρυμένον, ἀμετάβλητον, ἀμετάπτωτον, ἀρρέπες,
sameness established unchangeable unfalling unswerving
 ἀναλλοίωτον, ἀμγές, αὔλον, ἀπλούστατον, ἀπροσδέες,
unaltered unmixed immaterial most-simple not-needing
 ἀναυξές, ἀμείωτον, ἀγένητον, οὐχ ὡς μήπω γενόμενον,
unincreasing undiminished ungenerated not as not-yet having-come-to-be
 ἢ ἀτελείωτον, ἢ ὑπὸ τοῦδε ἢ τόδε μὴ γενόμενον, οὐδ'
or unperfected or by this or that not having-come-to-be nor
 ὡς μηδαμῇ μηδαμῶς ὄν, ἀλλ' ὥσπερ παναγένητον, καὶ
as in-no-way in-no-manner being but as all-ungenerated and
 ἀπολύτως ἀγένητον, καὶ ἀεὶ ὄν, καὶ αὐτοτελές ὄν, καὶ
absolutely unbegotten and always being and self-perfect being and
 ταῦτὸν ὄν καθ' ἑαυτό, καὶ ὑφ' ἑαυτοῦ μονοειδῶς καὶ
the-same being in itself and by itself single-formedly and
 ταῦτοειδῶς ἀφοριζόμενον, καὶ τὸ ταῦτὸν ἐξ ἑαυτοῦ πᾶσι
same-formedly being-defined and the same from itself to-all
 τοῖς μετέχειν ἐπιτηδείois ἐπιλάμπον, καὶ τὰ ἕτερα τοῖς
the to-partake fit shining-upon and the other with-the
 ἑτέροις συντάττον, περιουσία καὶ αἰτία ταυτότητος, ἐν
others co-ordering abundance and cause of-sameness in
 ἑαυτῷ καὶ τὰ ἐναντία ταύτῳ προέχον κατὰ τὴν
itself also the contraries in-the-same-way pre-containing according-to the
 μίαν καὶ ἐνικὴν τῆς ὅλης ταυτότητος ὑπερέχουσιν αἰτίαν.
one and single of-the whole sameness surpassing cause
 Τὸ δὲ ἕτερον, ἐπειδὴ πᾶσι προνοητικῶς ὁ Θεὸς πάρεστι, 5
the and other since to-all providentially — God is-present
 καὶ πάντα ἐν πᾶσι διὰ τὴν πάντων σωτηρίαν γίνεται,
and all in all because-of the of-all salvation becomes
 μένων ἐφ' ἑαυτοῦ καὶ τῆς οἰκείας ταυτότητος ἀνεκφοιτήτως
remaining in himself and the proper sameness unproceedingly
 κατ' ἐνέργειαν μίαν, καὶ ἄπαυστον ἐσθηκῶς, καὶ
according-to activity one and unceasing standing and

ἑαυτὸν ἐπιδιδούς ἀκλίτῳ δυνάμει πρὸς ἐκθέωσιν τῶν
himself giving with-unbending power for deification of-those
 ἐπεστραμμένων· καὶ τὴν ἑτερότητα τῶν ποικίλων τοῦ Θεοῦ
turned and the otherness of-the varied — of-God
 κατὰ τὰς πολυειδεῖς ὁράσεις σχημάτων, ἕτερά τινα
according-to the multiform visions shapes other certain
 τοῖς φαινομένοις παρ' ὃ φαίνονται, σημαίνειν οἰητέον.
than-the appearing besides what they-appear to-signify one-must-think
 Ὡς γὰρ εἰ τὴν ψυχὴν αὐτὴν σωματοειδῶς ὁ λόγος
as for if the soul itself corporeally the discourse
 διέπλαττε, καὶ μέρη σωματικὰ τῇ ἀμερεῖ περιέπλαττεν,
fashioned and parts bodily to-the partless fashioned-around
 ἑτέρως ἐνοοῦμεν ἐπ' αὐτῇ τὰ περιτιθέμενα μέρη, τῇ
otherwise we-would-understand of it the attributed parts by-the
 ἀμερεῖα τῇ κατὰ ψυχὴν οἰκείως· καὶ κεφαλὴν μὲν
partlessness the according-to soul properly and head indeed
 τὸν νοῦν, αὐχένα δὲ τὴν δόξαν, (ὥς ἐν μέσῳ λόγου καὶ
the intellect neck and the opinion as in middle of-reason and
 ἀλογίας·) στήθος δὲ θυμόν, γαστέρα δὲ τὴν ἐπιθυμίαν,
irrationality breast and anger belly and the desire
 σκέλη δὲ καὶ πόδας τὴν φύσιν ἐλέγομεν, τοῖς τῶν μερῶν
legs and and feet the nature we-would-call the of-the parts
 ὀνόμασι τῶν δυνάμεων συμβόλοις χρώμενοι· πολλῶ γε
names of-the powers as-symbols using much at-least
 μᾶλλον ἐπὶ τοῦ πάντων ἐπέκεινα τὴν ἑτερότητα τῶν
more regarding the of-all beyond the otherness of-the
 μορφῶν καὶ τῶν σχημάτων, ἱεραῖς καὶ θεοπρεπέσι καὶ
forms and of-the shapes by-sacred and God-befitting and
 μυστικαῖς ἀναπτύξεσιν ἀνακαθαίρεσθαι χρή. Καὶ εἰ
mystical unfoldings to-be-purified (one)-must and if
 βούλει τὰ τριττὰ τῶν σωμάτων σχήματα τῷ ἀναφεί καὶ
you-wish the threefold of-the bodies shapes to-the intangible and

ἀσχηματίστῳ Θεῷ περιάψαι, πλάτος μὲν θεῖον ῥητέον
shapeless God to-attach breadth indeed divine must-be-called
 τὴν ὑπερευρείαν ἐπὶ πάντα τοῦ Θεοῦ πρόοδον· μήκος δέ, τὴν
the super-broad to all — of-God procession length and the
 ὑπερεκτεινομένην τὰ ὅλα δύναμιν· βάθος δέ, τὴν πᾶσι τοῖς
extending-beyond the wholes power depth and the to-all the
 οὖσιν ἀπερίληπτον κρυφίότητα καὶ ἀγνωσίαν. Ἄλλ' ὅπως
beings incomprehensible biddenness and unknowing but so-that
 μὴ λάθωμεν ἑαυτοὺς ἐκ τῆς τῶν ἑτεροίων σχημάτων
not we-may-escape-notice-of ourselves from the of-the different shapes
 καὶ μορφῶν ἀναπτύξεως, τὰς ἀσωμάτους θεωνυμίας ταῖς
and forms unfolding the bodiless divine-names with-those
 διὰ συμβόλων αἰσθητῶν συμφύροντες, διὸ περὶ μὲν
through symbols perceptible confusing wherefore about indeed
 τούτων ἐν τῇ Συμβολικῇ θεολογίᾳ· νῦν δὲ αὐτὸ τὴν θείαν
these in the Symbolic theology now but itself the divine
 ἑτερότητα, μὴ ἀλλοιώσιν τινα τῆς ὑπερατρέπτου ταυτότητος
otherness not alteration any of-the super-unturning sameness
 ὑποπτεύσωμεν, ἀλλὰ τὸν ἐνιαῖον αὐτοῦ πολυπλασιασμόν,
let-us-suspect but the unitary his multiplication
 καὶ τὰς μονοειδεῖς τῆς ἐπὶ πάντα πολυγονίας προόδους.
and the single-formed of-the to all manifold-generation processions
 Ὅμοιον δὲ τὸν Θεὸν εἰ μὲν ὥς ταυτὸν εἴποι τις, ὥς 6
like and — God if indeed as the-same should-call someone as
 ὅλον διόλου ἐαυτῷ μονίμως καὶ ἀμερίστως ὄντα ὅμοιον,
whole throughout to-himself abidingly and indivisibly being like
 οὐκ ἀτιμαστέον ἡμῖν τὴν τοῦ ὁμοίου θεωνυμίαν. Οἱ δὲ
not must-be-dishonored by-us the of-the like divine-name the but
 θεολόγοι τὸν ὑπὲρ πάντα Θεόν, ἧ αὐτός, οὐδενὶ φασιν
theologians the beyond all God as himself to-none say
 εἶναι ὅμοιον, αὐτὸν δὲ ὁμοιότητα θείαν δωρεῖσθαι τοῖς
to-be like him but likeness divine to-give to-those

ἐπ' αὐτὸν ἐπιστρεφομένοις, τῇ κατὰ δύναμιν μιμήσει
to him turning by-the according-to power imitation
 τὸν ὑπὲρ πάντα καὶ ὄρον καὶ λόγον. Καὶ ἔστιν ἡ τῆς
of-the-one beyond all both definition and reason and is the of-the
 θείας ὁμοιότητος δύναμις, ἡ τὰ παραγόμενα πάντα πρὸς
divine likeness power the the brought-forth all toward
 τὸ αἴτιον ἐπιστρέφουσα. Ταῦτα γοῦν ῥητέον ὅμοια
the cause turning these at-any-rate must-be-called like
 τῷ Θεῷ, καὶ κατὰ θείαν εἰκόνα καὶ ὁμοίωσιν· οὐδὲ γὰρ
— to-God and according-to divine image and likeness not for
 αὐτοῖς τὸν Θεὸν ὅμοιον, ὅτι μηδὲ ἄνθρωπος τῇ ἰδίᾳ
to-them — God like since not-even (is)-a-man to-the own
 εἰκόνι ὅμοιος· ἐπὶ γὰρ τῶν ὁμοταγῶν δυνατὸν καὶ
image like regarding for the equal-ranked (it-is)-possible both
 ὅμοια αὐτὰ ἀλλήλοις εἶναι, καὶ ἀντιστρέφειν ἐφ' ἑκάτερα
like them to-one-another to-be and to-interchange to both
 τὴν ὁμοιότητα, καὶ εἶναι ἄμφω ἀλλήλοις ὅμοια κατὰ
the likeness and to-be both to-one-another like according-to
 προηγούμενον ὁμοίου εἶδος· ἐπὶ δὲ τοῦ αἰτίου καὶ τῶν
preceding of-like form regarding but the cause and the
 αἰτιατῶν οὐκ ἀποδεξόμεθα τὴν ἀντιστροφὴν. Οὐ γὰρ
caused not we-shall-accept the interchange not for
 μόνοις τοῖσδε ἢ τοῖσδε τὸ ὁμοίως εἶναι δωρεῖται, πᾶσι
to-only these or those the alike to-be he-gives to-all
 δὲ τοῖς ὁμοιότητος μετέχουσι τοῦ εἶναι ὁμοίοις ὁ Θεὸς
but those of-likeness partaking of-the being like — God
 αἴτιος γίνεται, καὶ ἔστι καὶ αὐτῆς τῆς αὐτοομοιότητος
cause becomes and is also of-very the likeness-itself
 ὑποστάτης, καὶ τὸ ἐν πᾶσιν ὅμοιον ἵχνει τινὲς τῆς θείας
founder and the in all like by-trace some of-the divine
 ὁμοιότητος ὁμοίον ἐστι, καὶ τὴν ἔνωσιν αὐτῶν συμπληροῖ.
likeness like is and the union their fulfills

Καὶ τί δεῖ περὶ τούτου λέγειν; Αὐτὴ γὰρ ἡ 7
and what (one)-must about this to-say itself for the
 θεολογία τὸ ἀνόμοιον αὐτὸν εἶναι πρεσβεύει, καὶ τοῖς
theology the unlike him to-be puts-first and with-the
 πᾶσιν ἀσύντακτον, ὡς καὶ πάντων ἕτερον, καὶ τὸ
all unco-ordinated as also from-all other and the
 δὴ παραδοξότερον, ὅτι μὴδὲ εἶναί τι ὅμοιον αὐτῷ
indeed more-paradoxical that not-even to-be anything like to-him
 φησι. Καίτοι οὐκ ἐναντίος ὁ λόγος τῇ πρὸς αὐτὸν
it-says and-yet not contrary (is)-the account to-the toward him
 ὁμοιότητι· τὰ γὰρ αὐτὰ καὶ ὅμοια Θεῷ καὶ ἀνόμοια·
likeness the for same-things both like to-God and unlike
 τὸ μὲν κατὰ τὴν ἐνδεχομένην τοῦ ἀμμήτου μίμησιν·
the-one indeed according-to the admissible of-the inimitable imitation
 τὸ δέ, κατὰ τὸ ἀποδέον τῶν αἰτιατῶν τοῦ αἰτίου,
the-other but according-to the falling-short of-the caused from-the cause
 καὶ μέτροις ἀπείροις καὶ ἀσυγκρίτοις ἀπολιμπανόμενον.
and by-measures infinite and incomparable falling-behind
 Τί δὲ καὶ περὶ τῆς θείας στάσεως, ἥτοι καθέδρας, φαμέν; 8
what and also about the divine rest or sitting do-we-say
 Τί δὲ ἄλλο γε, παρὰ τὸ μένειν αὐτὸν ἐν ἑαυτῷ τὸν Θεόν,
what and other at-least than the remaining him in himself — God
 καὶ ἐν ἀκινήτῳ ταυτότητι μονίμως πεπηγέναι, καὶ ἀρарότως
and in unmoved sameness abidingly to-be-fixed and steadfastly
 ὑπεριδρῦσθαι, καὶ τὸ κατὰ τὰ αὐτὰ καὶ περὶ τὸ αὐτὸ
to-be-established-above and the according-to the same-things and about the same
 καὶ ὡσαύτως ἐνεργεῖν, καὶ κατὰ τὸ ἀμετάστατον αὐτὸν ἐξ
and likewise to-act and according-to the unremovable him from
 ἑαυτοῦ πάντως ὑπάρχειν, καὶ κατὰ τὸ ἀμετακίνητον αὐτό,
himself altogether to-exist and according-to the immovable itself
 καὶ ὁλικῶς ἀκίνητον, καὶ ταῦτα ὑπερουσίως· αὐτὸς γάρ
and wholly unmoved and these(-things) super-substantially he for

ἐστὶν ὁ τῆς πάντων στάσεως καὶ ἔδρας αἴτιος, ὁ ὑπὲρ
 is the of-the of-all rest and seat cause the-one beyond
 πᾶσαν ἔδραν καὶ στάσιν, καὶ ἐν αὐτῷ πάντα συνέστηκεν, ἐκ
 all seat and rest and in him all-things consist from
 τῆς τῶν οἰκείων ἀγαθῶν στάσεως ἀσάλευτα διαφυλαττόμενα.
 the of-the proper goods rest unshaken preserved

- 9 Τί δέ, καὶ ὅταν αὖθις οἱ θεολόγοι καὶ ἐπὶ πάντα προϊόντα,
 what and also when again the theologians also to all proceeding
 καὶ κινούμενόν φασι τὸν ἀκίνητον, οὐ θεοπρεπῶς καὶ τοῦτο
 and moving say the unmoved not God-befittingly also this
 νοητέον; Κινεῖσθαι γὰρ αὐτὸν εὐσεβῶς οἰητέον, οὐ
 must-be-understood to-be-moved for him piously one-must-think not
 κατὰ φοράν, ἢ ἀλλοίωσιν, ἢ ἑτεροίωσιν, ἢ τροπὴν, ἢ
 according-to locomotion or alteration or change-of-kind or mutation or
 τοπικὴν κίνησιν, οὐ τὴν εὐθείαν, οὐ τὴν κυκλοφορικὴν, οὐ τὴν
 local movement not the straight not the circular not the
 ἐξ ἀμφοῖν, οὐ τὴν νοητὴν, οὐ τὴν ψυχικὴν, οὐ τὴν φυσικὴν,
 from both not the intelligible not the psychic not the natural
 ἀλλὰ τὸ εἰς οὐσίαν ἄγειν τὸν Θεὸν καὶ συνέχειν τὰ πάντα,
 but the into substance to-lead — God and to-hold-together the all-things
 καὶ παντοίως πάντων προνοεῖν, καὶ τὸ παρεῖναι πᾶσι τῇ
 and in-every-way for-all to-provide and the to-be-present to-all by-the
 πάντων ἀσχέτῳ περιοχῇ, καὶ ταῖς ἐπὶ τὰ ὄντα πάντα
 of-all unrelated compass and by-the to the beings all
 προνοητικαῖς προόδοις καὶ ἐνεργείαις. Ἄλλὰ καὶ κινήσεις
 providential processions and activities but also movements
 Θεοῦ τοῦ ἀκινήτου, θεοπρεπῶς τῷ λόγῳ συγχωρητέον
 of-God the unmoved God-befittingly to-the discourse it-must-be-granted
 ὑμνῆσαι. Καὶ τὸ μὲν εὐθὺ τὸ ἀκλινὲς νοητέον, καὶ τὴν
 to-hymn and the indeed straight the unbending must-be-understood and the
 ἀπαρέγκλιτον πρόοδον τῶν ἐνεργειῶν, καὶ τὴν ἐξ αὐτοῦ
 undeviating procession of-the activities and the from him

τῶν ὅλων γένεσιν· τὸ δὲ ἐλικοειδὲς τὴν σταθερὰν πρόοδον
of-the wholes generation the and spiral the steady procession
 καὶ τὴν γόνιμον στάσιν· τὸ δὲ κατὰ κύκλον τὸ ταυτόν, καὶ
and the fruitful rest the and in circle the same and
 τὸ τὰ μέσα καὶ ἄκρα περιέχοντα καὶ περιεχόμενα συνέχειν,
the the middles and extremes encompassing and encompassed to-hold-together
 καὶ τὴν εἰς αὐτὸν τῶν ἀπ' αὐτοῦ προεληλυθότων ἐπιστροφὴν.
and the to him of-the from him having-proceeded turning
 Εἰ δέ τις τὴν τοῦ αὐτοῦ τῶν λογίων, ἢ τὴν τῆς 10
if and someone the of-the same of-the oracles or the of-the
 δικαιοσύνης θεωνυμίαν, ἐπὶ τοῦ ἴσου λαμβάνοι, ῥητέον
righteousness divine-name for the equal should-take it-must-be-said
 ἴσον τὸν Θεόν, οὐ μόνον ὡς ἀμερῇ καὶ ἀπαρέγκλιτον, ἀλλὰ
equal — God not only as partless and undeviating but
 καὶ ὡς ἐπὶ πάντα καὶ διὰ πάντων ἐπίσης διαφοιτῶντα,
also as to all and through all equally passing
 καὶ ὡς τῆς αὐτοῖοότητος ὑποστάτην, καθ' ἣν
and as of-the equality-itself founder according-to which
 ἰσορρεῖ τὴν δι' ἀλλήλων ἀπάντων ὁμοίαν χώρασιν,
he-works-equally the through one-another of-all like advance
 καὶ τὴν τῶν μεταλαμβάνοντων ἐπ' ἴσης μετοχὴν, κατὰ
and the of-the receiving-a-share on equal participation according-to
 τὴν ἐκάστων ἐπιτηδειότητα, καὶ τὴν ἴσιν κατ' ἀξίαν ἐπὶ
the of-each fitness and the equal according-to worth to
 πάντα νεμενημένην δόσιν, καὶ κατὰ τὸ πᾶσαν ἰσότητα,
all distributed giving and according-to the all equality
 νοητὴν, νοεράν, λογικὴν, αἰσθητικὴν, οὐσιώδη, φυσικὴν,
intelligible intellectual rational perceptive substantial natural
 θελητὴν ἐξηρημένως καὶ ἐνιαίως ἐν ἑαυτῷ προειληφέναι,
volitional set-apartly and unitarily in himself to-have-anticipated
 κατὰ τὴν ὑπὲρ πάντα πάσης ἰσότητος ποιητικὴν δύναμιν.
according-to the beyond all of-all equality productive power

God is almighty as the seat that holds all things together, the root from which they come and to which they return. He is the Ancient of Days because he is the age and time of all things and before days, age, and time, and he appears both old and young in the visions. In Scripture the age belongs to what is unchanging and ancient, time to what comes to be and passes away, so what it calls eternal is not coeternal with God, who is before every age.

- 1 Ὡρα δὲ τῷ λόγῳ τὸν πολuwόvνμον Θεόν, ὡς
 (it-is)-time indeed for-the discourse the many-named God as
 παντοκράτορα, καὶ ὡς παλαιὸν ἡμερῶν ὑμνήσαι. Τὸ
 almighty and as ancient of-days to-hymn the-(one)
 μὲν γὰρ λέγεται διὰ τὸ πάντων αὐτὸν εἶναι
 indeed for is-said because-of the of-all him to-be
 παντοκρατορικὴν ἔδραν, συνέχουσιν καὶ περιέχουσιν τὰ
 almighty seat holding-together and encompassing the
 ὅλα, καὶ ἐνιδρύουσιν, καὶ θεμελιοῦσιν, καὶ περισφίγγουσιν,
 wholes and establishing and founding and binding-around
 καὶ ἀρράγες ἐν ἑαυτῇ τὸ πᾶν ἀποτελοῦσιν, καὶ ἐξ
 and unbroken in itself the all rendering and from
 αὐτῆς τὰ ὅλα, καθάπερ ἐκ ρίζης παντοκρατορικῆς,
 itself the wholes just-as from root almighty
 προάγουσιν, καὶ εἰς ἑαυτὴν τὰ πάντα, καθάπερ εἰς
 bringing-forth and to itself the all-things just-as to
 πυθμένα παντοκρατορικόν, ἐπιστρέφουσιν καὶ συνέχουσιν
 foundation almighty turning and holding-together
 αὐτά, ὡς πάντων ἔδραν παγκρατῇ, τὰ συνεχόμενα πάντα
 them as of-all seat all-powerful the held-together all
 κατὰ μίαν ὑπερέχουσιν πάντα συνοχὴν ἀσφαλιζομένην,
 according-to one surpassing all holding-together securing
 καὶ οὐκ ἔωσαν αὐτὰ διεκπεσόντα ἑαυτῆς, ὡς ἐκ παντελοῦς
 and not allowing them having-fallen-out from-itself as from complete

ἐστίας κινούμενα, παραπολέσθαι. Λέγεται δὲ παντοκράτωρ
hearth moved to-perish is-called and almighty

ἡ θεαρχία καὶ ὡς πάντων κρατοῦσα, καὶ ἀμιγῶς τοῖς
the thearchy also as all mastering and unmixedly the
 διοικουμένοις ἐπάρχουσα, καὶ ὡς πᾶσιν ἐφετὴ καὶ ἐπέραστος
governed ruling and as to-all desirable and yearned-for
 οὔσα, καὶ ἐπιβάλλουσα πᾶσι τοὺς ἐθελουσίους ζυγούς, καὶ
being and laying-on on-all the voluntary yokes and
 τὰς γλυκείας ὠδῖνας τοῦ θεοῦ καὶ παντοκρατορικοῦ καὶ
the sweet birth-pangs of-the divine and almighty and
 ἀλύτου τῆς ἀγαθότητος αὐτῆς ἔρωτος.

indissoluble of-the goodness its yearning

Ἡμερῶν δὲ παλαιὸς ὁ Θεὸς ὑμνεῖται διὰ τὸ πάντων 2
of-days and ancient — God is-hymned because-of the of-all

αὐτὸν εἶναι καὶ αἰῶνα, καὶ χρόνον, καὶ πρὸ ἡμερῶν, καὶ
him to-be both age and time and before days and
 πρὸ αἰῶνος, καὶ χρόνου. Καίτοι καὶ χρόνον, καὶ ἡμέραν, καὶ
before age and time and-yet both time and day and
 καιρόν, καὶ αἰῶνα θεοπρεπῶς αὐτὸν προσρητέον, ὥς ὄντα
season and age God-befittingly him one-must-call as being
 κατὰ πᾶσαν κίνησιν ἀμετάβλητον καὶ ἀκίνητον, καὶ ἐν τῷ
according-to every movement unchangeable and unmoved and in the

ἀεὶ κινεῖσθαι μένοντα ἐφ' ἑαυτοῦ, καὶ ὡς αἰῶνος, καὶ χρόνου,
always being-moved remaining in himself and as of-age and of-time

καὶ ἡμερῶν αἵτιον. Διὸ καὶ ἐν ταῖς ἱεραῖς τῶν μυστικῶν
and of-days cause wherefore also in the sacred of-the mystical

ὁράσεων θεοφανείαις καὶ πολλὸς καὶ νέος πλάττεται· τοῦ
visions theophanies both gray-haired and young he-is-fashioned of-the

μὲν προτέρου τὸν ἀρχαῖον καὶ ὄντα ἀπ' ἀρχῆς, τοῦ νεωτέρου
indeed former the ancient and being from beginning of-the younger

δὲ τὸν ἀγήρω σημαίνοντος· ἢ ἀμφοῖν τὸ ἐξ ἀρχῆς διὰ
but the ageless signifying or of-both the from beginning through

πάντων ἄχρι τέλους αὐτὸν προΐεναι διδασκόντων· ἢ, ὡς ὁ
 all as-far-as end him to-proceed teaching or as the
 θεῖος ἡμῶν ἱεροτελεστής φησι, τοῦ ἑκατέρου τὴν ἀρχαιότητα
 divine our sacred-initiator says of-the each the antiquity
 τὴν θεῖαν ὑποδηλοῦντος, τοῦ μὲν πρεσβυτέρου τὸ πρῶτον
 the divine indicating of-the indeed elder the first
 ἐν χρόνῳ, τοῦ νεωτέρου δὲ τὸ κατὰ ἀριθμὸν ἀρχαιότερον
 in time of-the younger and the according-to number more-ancient
 ἔχοντος· ἐπεὶπερ ἡ μονὰς καὶ τὰ περὶ μονάδα τῶν
 having since the monad and the-things about monad than-the
 ἐπὶ πολὺ προεληλυθότων ἀριθμῶν ἀρχηγικώτερα.
 to far having-proceeded numbers (are)-more-original

- 3 Χρῆ δέ, ὡς οἶμαι, καὶ χρόνου καὶ αἰῶνος φύσιν ἐκ
 (one)-must and as I-think also of-time and of-age nature from
 τῶν λογίων εἰδένα· καὶ γὰρ οὐ τὰ πάντα καὶ ἀπολύτως
 the oracles to-know and for not the altogether and absolutely
 ἀγέννητα καὶ ὄντως αἰδία πανταχοῦ φησιν αἰῶνια, καὶ
 unbegotten and truly everlasting everywhere it-says eternal and
 τὰ ἀφθαρτα δέ, καὶ ἀθάνατα, καὶ ἀναλλοιώτα, καὶ ὄντα
 the incorruptible too and immortal and unaltered and being
 ὡσαύτως· ὡς ὅταν λέγῃ τό· Ἐπάρθητε, πύλαι αἰῶνιοι, καὶ
 likewise as when it-says the be-lifted-up gates eternal and
 τὰ ὅμοια. Πολλάκις δὲ καὶ τὰ ἀρχαιότατα τῇ τοῦ αἰῶνος
 the like often and also the most-ancient-things by-the of-the age
 ἐπωνυμία χαρακτηρίζει, καὶ τὴν ὅλην δὲ αὐθις ἔσθ' ὅτε
 name it-characterizes and the whole and again there-is when
 τοῦ καθ' ἡμᾶς χρόνου παράτασιν αἰῶνα προσαγορεύει,
 of-the according-to us time extension age it-calls
 καθ' ὅσον καὶ ἰδιότης αἰῶνός ἐστι τὸ ἀρχαῖον καὶ
 according-to as-much-as also property of-age is the ancient and
 ἀναλλοιώτων, καὶ τὸ καθόλου τὸ εἶναι μετρεῖν. Χρόνον δὲ
 unaltered and the wholly the being to-measure time and

καλεῖ τὸν ἐν γενέσει καὶ φθορᾷ, καὶ ἀλλοιώσει, καὶ ἄλλοτε
it-calls the in generation and destruction and alteration and at-one-time
 ἄλλως ἔχοντα· διὸ καὶ ἡμᾶς ἐνθάδε κατὰ χρόνον
otherwise being wherefore also us here according-to time
 ὀριζομένους αἰῶνος μεθέξειν ἢ θεολογία φησίν, ἥνικα
bounded of-age to-be-going-to-partake the theology says when
 τοῦ ἀφθάρτου καὶ αἰὲ ὡσαύτως ἔχοντος αἰῶνος ἐφικώμεθα.
of-the incorruptible and always likewise being age we-attain
 Τοῖς λογίοις δὲ ἔσθ' ὅτε καὶ ἔγχρονος αἰὼν δοξάζεται,
in-the oracles and there-is when both temporal age is-glorified
 καὶ αἰώνιος χρόνος· εἰ καὶ μᾶλλον ἴσμεν αὐτοῖς, καὶ
and eternal time even-if — more we-know by-them and
 κυριώτερον τὰ ὄντα τῷ αἰῶνι, καὶ τὰ ἐν γενέσει τῷ
more-properly the beings by-the age and the-things in generation by-the
 χρόνῳ καὶ λεγόμενα καὶ δηλούμενα. Χρὴ τοιγαροῦν οὐχ
time both said and shown (one)-must therefore not
 ἀπλῶς συναΐδια Θεῷ τῷ πρὸ αἰῶνος οἶσθαι τὰ αἰώνια
simply co-everlasting with-God the before age to-think the eternal
 λεγόμενα· τοῖς σεπτοτάτοις δὲ λογίοις ἀπαρτρέπτως
said-things with-the most-august but oracles unswervingly
 συνεπομένους, αἰώνια μὲν καὶ ἔγχρονα κατὰ τοὺς
following eternal indeed and temporal according-to the
 συνεγνωσμένους αὐτοῖς προσυπακούειν τρόπους, μέσα δὲ
known to-them to-understand ways middle and
 ὄντων καὶ γιγνομένων, ὅσα πῇ μὲν αἰῶνος, πῇ
of-beings and becoming whatever in-some-way indeed of-age in-some-way
 δὲ χρόνου μετέχει. Τὸν δὲ Θεὸν καὶ ὡς αἰὼνα καὶ ὡς χρόνον
but of-time partake — and God both as age and as time
 ὑμνεῖν, ὡς χρόνου παντὸς καὶ αἰῶνος αἵτιον, καὶ παλαιὸν
to-hymn as of-time all and of-age cause and ancient
 ἡμερῶν, ὡς πρὸ χρόνου, καὶ ὑπὲρ χρόνον, καὶ ἀλλοιοῦντα
of-days as before time and beyond time and altering

καιροὺς καὶ χρόνους· καὶ αὖθις πρὸ αἰώνων ὑπάρχοντα,
 seasons and times and again before ages existing
 καθ' ὅσον καὶ πρὸ αἰωνός ἐστι, καὶ ὑπὲρ αἰῶνα, καὶ
 according-to as-much-as also before age he-is and beyond age and
 ἡ βασιλεία αὐτοῦ βασιλεία πάντων τῶν αἰώνων. Ἀμήν.
 the kingdom his (is)-kingdom of-all the ages amen

XI · PEACE

Divine peace unites all things, intellects, souls, and the extremes of the universe, without confusing them, and keeps each in its own nature. Even things that delight in difference, motion, or strife desire peace, since they wish to remain themselves. Christ's love for humankind teaches us not to war with ourselves, one another, or the angels. Answering a letter, Dionysius explains that God is called life-itself as the cause of beings and founder of life-itself as beyond them; being-itself, life-itself, and deity-itself name both the one cause and the providential powers from the unparticipated God, in which beings partake.

- 1 Ἄγε δὴ τὴν θείαν καὶ ἀρχισυνάγωγον εἰρήνην ὕμνοις
 come indeed the divine and chief-gathering peace with-hymns
 εἰρηναίους ἀνευφημήσωμεν· αὕτη γάρ ἐστιν ἡ πάντων
 peaceful let-us-praise this for is the of-all
 ἐνωτική, καὶ τῆς ἀπάντων ὁμονοίας τε καὶ συμφυΐας
 unifying and of-the of-all concord both and co-naturalness
 γεννητική καὶ ἀπεργαστική· διὸ καὶ πάντα αὐτῆς ἐφίεται,
 begetting and accomplishing wherefore also all it desire
 τὸ μεριστὸν αὐτῶν πλῆθος ἐπιστρεφούσης εἰς τὴν ὅλην
 the divided their multitude turning into the whole
 ἐνότητα, καὶ τὸν ἐμφύλιον τοῦ παντὸς πόλεμον ἐνούσης
 unity and the civil of-the all war uniting
 εἰς ὁμοειδῆ συνοικίαν. Τῇ μετοχῇ τῆς θείας εἰρήνης αἱ
 into uniform dwelling-together by-the participation of-the divine peace the

γοῦν *at-any-rate* πρεσβύτεραι *more-senior* τῶν *of-the* συναγωγῶν *gathering* δυνάμεων *powers* αὐταί *they-themselves*
 τε *both* πρὸς *to* ἑαυτὰς *themselves* καὶ *and* πρὸς *to* ἀλλήλας *one-another* ἐνϋνται, *are-united* καὶ *and* πρὸς *to* τὴν *the*
 μίαν *one* τῶν *of-the* ὅλων *wholes* εἰρηναρχίαν, *peace-source* καὶ *and* τὰ *the-things* ὑφ' *under* ἑαυτὰς *themselves* ἐνοῦσιν *unite*
 αὐτά *them* τε *both* πρὸς *to* ἑαυτά, *themselves* καὶ *and* πρὸς *to* ἀλλήλα, *one-another* καὶ *and* πρὸς *to* τὴν *the*
 μίαν *one* καὶ *and* παντελεῇ *complete* τῆς *of-the* πάντων *of-all* εἰρήνης *peace* ἀρχὴν *principle* καὶ *and* αἰτίαν, *cause*
 ἣτις, *which* ἀμερῶς *partlessly* ἐπιβεβηκυῖα *having-mounted* τοῖς *upon-the* ὅλοις, *wholes* ὥσπερ *as-it-were* τισὶ *by-certain*
 κλείθροις *bolts* τῶν *of-the* διηρημένων *divided* συμπυκτικοῖς, *folding-together* τὰ *the* πάντα *all-things* ὀρίζει, *bounds*
 καὶ *and* περατοῖ, *limits* καὶ *and* ἀσφαλίζεται, *and* οὐκ *and* ἐὰ *not* διαιρεθέντα *allows having-been-divided*
 χυθῆναι *to-be-poured-out* πρὸς *to* τὸ *the* ἄπειρον *infinite* καὶ *and* ἀόριστον, *undefined* ἄτακτα, *disordered* καὶ *and*
 ἀνίδρυτα, *unestablished* καὶ *and* ἔρημα *and* Θεοῦ *of-God* γιγνόμενα, *becoming* καὶ *and* τῆς *and* ἐαυτῶν *from-the*
 ἐνώσεως *union* ἐξιόντα, *going-out* καὶ *and* ἐν *in* ἀλλήλοις *one-another* παμμυγῶς *all-mixedly* συμφυρόμενα. *confused*
 Περὶ *about* μὲν *indeed* οὖν *then* αὐτῆς, *itself* ὅ *what* τι *thing* ποτέ *ever* ἐστι *is* τῆς *of-the* θείας *divine* εἰρήνης *peace*
 καὶ *and* ἡσυχίας, *stillness* ἣν *which* ὁ *the* ἱερός *sacred* Ἰουστός *Justus* ἀφθεγξίαν *unutterableness* καλεῖ, *calls* καὶ *and*
 ἐπὶ *in-respect-of* πᾶσαν *every* γιγνωσκομένην *known* πρόοδον *procession* ἀκινήσιαν, *immobility* ὅπως *how*
 τε *both* ἡρεμεί, *it-is-at-rest* καὶ *and* ἡσυχίαν *keeps* ἄγει, *and* ὅπως *and* ἐν *in* ἐαυτῇ *itself* καὶ *and* εἴσω *within*
 ἐαυτῆς *itself* ἐστι, *it-is* καὶ *and* πρὸς *toward* αὐτὴν *itself* ὅλην *whole* ὅλη *whole* ὑπερήνωται, *is-super-united* καὶ *and*

οὔτε εἰς ἑαυτὴν εἰσιούσα, καὶ πολλαπλασιάζουσα ἑαυτὴν
 neither into itself entering and multiplying itself
 ἀπολείπει τὴν ἑαυτῆς ἔνωσιν, ἀλλὰ καὶ πρόεισιν ἐπὶ
 it-leaves the its-own union but also proceeds to
 πάντα ἔνδον ὅλη μένουσα δι' ὑπερβολὴν τῆς πάντα
 all within whole remaining through excess of-the all
 ὑπερεχούσης ἐνώσεως, οὔτε εἰπεῖν, οὔτε ἐννοῆσαί τινα τῶν
 surpassing union neither to-say nor to-conceive for-any of-the
 ὄντων, οὔτε θεμιτὸν οὔτε ἐφικτόν. Ἄλλ' ὥς ἀφθεγκτον
 beings (it-is)-either lawful or attainable but as unutterable
 καὶ τοῦτο, καὶ ἄγνωστον ἐπ' αὐτὴν ἀναθέντες, ὥς πάντων
 also this and unknown to it having-ascribed as of-all
 οὔσαν ἐπέκεινα, τὰς νοητὰς αὐτῆς καὶ ῥητὰς μετουσίαις,
 being beyond the intelligible its and utterable participations
 καὶ τοῦτο ὥς δυνατόν ἀνδράσι, καὶ ἡμῖν πολλῶν ἀνδρῶν
 also this as possible for-men and for-us from-many men
 ἀγαθῶν ἀπολειπομένοις, ἐπισκοπήσωμεν.
 good falling-short let-us-examine

- 2 Καὶ πρῶτόν γε τοῦτο ῥητέον, ὅτι τῆς αὐτοειρήνης
 and first at-least this must-be-said that of-the peace-itself
 καὶ τῆς ὅλης καὶ τῆς καθ' ἑκάστον ἐστὶν ὑποστάτις,
 and of-the whole and of-the according-to each it-is founder
 καὶ ὅτι πάντα πρὸς ἄλληλα συγκεράννυνσι κατὰ τὴν
 and that all to one-another it-mingles according-to the
 ἀσύγχυτον αὐτῶν ἔνωσιν, καθ' ἣν ἀδιαιρέτως ἡνωμένα,
 unconfused their union according-to which indivisibly united
 καὶ ἀδιαστάτως ὁμῶς ἀκραιφνῆ κατὰ τὸ οἰκεῖον
 and without-interval nevertheless pure according-to the proper
 ἕκαστα εἶδος ἔστηκεν, οὐκ ἐπιθολούμενα διὰ τῆς πρὸς
 each form they-stand not being-muddled through the toward
 τὰ ἀντικείμενα κράσεως, οὐδὲ ἀπαμβλύνοντά τι τῆς
 the opposites mingling nor blunting anything of-the

ἐνωτικῆς ἀκριβείας καὶ καθαρότητος. Μίαν οὖν τινα καὶ
unifying precision and purity one then a-certain and
 ἀπλὴν τῆς εἰρηνικῆς ἐνώσεως θεωρήσωμεν φύσιν, ἐνοῦσαν
simple of-the peaceful union let-us-contemplate nature uniting
 ἅπαντα ἐαυτῇ καὶ ἑαυτοῖς καὶ ἀλλήλοις, καὶ διασώζουσιν
all to-itself and to-themselves and to-one-another and preserving
 πάντα ἐν ἀσυγχύτῳ πάντων συνοχῇ καὶ ἀμιγῇ καὶ
all in unconfused of-all holding-together both unmixed and
 συγκεκραμένα. Δι' ἣν οἱ θεοὶ νόες ἐνούμενοι ταῖς
mingled because-of which the divine intellects being-united with-the
 νοήσεσιν ἑαυτῶν ἐνοῦνται καὶ τοῖς νοουμένοις· καὶ
thoughts of-themselves are-united also with-the things-thought and
 αὖθις ἐπὶ τὴν ἄγνωστον ἀναβαίνουνσι τῶν ὑπὲρ νοῦν
again to the unknown ascend of-the beyond intellect
 ἰδρυμένων συναφῇ. Δι' ἣν αἱ ψυχαί, τοὺς παντοδαποὺς
established contact because-of which the souls the manifold
 αὐτῶν λόγους ἐνοῦσαι, καὶ πρὸς μίαν νοερὰν συνάγουσαι
their reasonings uniting and to one intellectual gathering
 καθαρότητα, προβαίνουνσιν οἰκείως ἑαυταῖς, ὁδῶ, καὶ τάξει
purity advance properly to-themselves by-way and order
 διὰ τῆς αὐτοῦ καὶ ἀμεροῦς νοήσεως ἐπὶ τὴν ὑπὲρ
through the immaterial and partless thought to the beyond
 νόησιν ἔνωσιν. Δι' ἣν ἡ μία καὶ ἀδιάλυτος πάντων
thought union because-of which the one and indissoluble of-all
 συμπλοκὴ κατὰ τὴν θείαν αὐτῆς ἀρμονίαν ὑφίσταται, καὶ
interweaving according-to the divine its harmony subsists and
 ἐναρμόζεται συμφωνίᾳ παντελεῖ καὶ ὁμονοίᾳ καὶ συμφυῖα,
is-harmonized with-consonance complete and with-concord and co-naturalness
 συναγομένη τε ἀσυγχύτως, ἀδιαιρέτως τε συνεχόμενη.
gathered both unconfusedly indivisibly and held-together
 Διήκει γὰρ ἡ τῆς παντελοῦς εἰρήνης ὁλότης ἐπὶ πάντα
pervades for the of-the complete peace wholeness to all

τὰ ὄντα, κατὰ τὴν ἀπλουστάτην αὐτῆς καὶ ἀμυγῇ
the beings according-to the most-simple its and unmixed
 τῆς ἐνοποιουῦ δυνάμεως παρουσίαν, ἐνοῦσα πάντα, καὶ
of-the unifying power presence uniting all and
 συνδέουσα τὰ ἄκρα διὰ τῶν μέσων τοῖς ἄκροις, κατὰ
binding the extremes through the middles to-the extremes according-to
 μίαν ὁμοφυῇ συζευγνύμενα φιλίαν· καὶ τὸ ἀπολαύειν αὐτῆς
one co-natural yoked friendship and the to-enjoy it
 δωρουμένη καὶ ταῖς ἐσχάταις τοῦ παντός ἀποπερατώσει,
giving also to-the last of-the all ends
 καὶ πάντα ὁμόγνια ποιούσα ταῖς ἐνότησι, ταῖς ταυτότησι,
and all akin making by-the unities by-the samenesses
 ταῖς ἐνώσεσι, ταῖς συναγωγαῖς, ἀδιαιρέτως δηλαδὴ τῆς
by-the unions by-the gatherings indivisibly clearly the
 θείας εἰρήνης ἐστώσης, καὶ ἐν ἐνὶ πάντα δεικνυούσης, καὶ
divine peace standing and in one all showing and
 διὰ πάντων φοιτώσης, καὶ τῆς οἰκείας ταυτότητος
through all passing and from-the proper sameness
 οὐκ ἐξισταμένης· πρόεισι γὰρ ἐπὶ πάντα, καὶ μεταδίδωσι
not departing it-proceeds for to all and imparts
 πᾶσιν οἰκείως αὐτοῖς ἐαυτῆς, καὶ ὑπερβλύζει περιουσίᾳ τῆς
to-all properly to-them of-itself and overflows by-abundance of-the
 εἰρηνικῆς γονιμότητος· καὶ μένει δι' ὑπεροχὴν ἐνώσεως
peaceful fruitfulness and remains through excess of-union
 ὅλη πρὸς ὅλην καὶ καθ' ὅλην ἐαυτὴν ὑπερηνωμένη.
whole to whole and according-to whole itself super-united

- 3 Πῶς δέ, φαίη τις, ἐφίεται πάντα εἰρήνης; πολλὰ γὰρ
how and might-say someone do-desire all peace many for
 ἑτερότητι καὶ διακρίσει χαίρει, καὶ οὐκ ἂν ποτε ἐκόντα
in-otherness and distinction rejoice and not — ever willingly
 ἡρεμεῖν ἐθελήσοι. Καὶ εἰ μὲν ἑτερότητα καὶ διάκρισιν ὁ
to-be-at-rest would-wish and if indeed otherness and distinction the-one

ταῦτα λέγων φησὶ τὴν ἐκάστου τῶν ὄντων ιδιότητα, καὶ
these(-things) saying calls the of-each of-the beings property and
 ὅτι ταύτην οὐδὲ ἐν τῶν ὄντων ὄν, ὅπερ ἐστίν, ἐθέλει ποτὲ
that this not-even one of-the beings being what it-is wishes ever
 ἀπολλύειν, οὐκ ἂν οὐδὲ ἡμεῖς πρὸς τοῦτο ἀντιφύσομεν,
to-lose not — even we to this shall-object
 ἀλλὰ καὶ ταύτην εἰρήνης ἔφεσιν ἀποφανόμεθα. Πάντα γὰρ
but also this of-peace desire shall-declare all for
 ἀγαπᾷ πρὸς ἑαυτὰ εἰρηνεύειν τε καὶ ἡνωθῆναι, καὶ ἑαυτῶν
love toward themselves to-be-at-peace both and to-be-united and of-themselves
 καὶ τῶν ἑαυτῶν ἀκίνητα καὶ ἄπτωτα εἶναι. Καὶ ἔστι καὶ
and of-the their-own unmoved and unfallen to-be and is also
 τῆς καθ' ἕκαστον ἀμυγῶς ιδιότητος ἡ παντελὴς εἰρήνη
of-the according-to each unmixed property the complete peace
 φυλακτική, ταῖς εἰρηνοδώροις αὐτῆς προνοίαις τὰ πάντα
guardian by-the peace-giving its providences the all
 ἀστασίαστα καὶ ἀσύμφυρτα πρὸς τε ἑαυτὰ καὶ πρὸς
unrebellious and unconfused toward both themselves and toward
 ἄλληλα διασώζουσα, καὶ πάντα ἐν σταθερᾷ καὶ ἀκλίτῳ
one-another preserving and all in steady and unbending
 δυνάμει πρὸς τὴν ἑαυτῶν εἰρήνην καὶ ἀκινήσιαν ἰστώσα.
power toward the their-own peace and immobility establishing
 Καὶ εἰ τὰ κινούμενα πάντα μὴ ἡρεμεῖν, ἀλλὰ κινεῖσθαι
and if the moving all not to-be-at-rest but to-move
 ἀεὶ τὴν ἑαυτῶν κίνησιν ἐθέλοι, καὶ τοῦτο ἔφεσίς ἐστι
always the their-own movement should-wish also this desire is
 τῆς θείας τῶν ὅλων εἰρήνης, τῆς πάντα ἐφ' ἑαυτῶν
of-the divine of-the wholes peace the all in themselves
 ἀδιάπτωτα διασωζούσης, καὶ τὴν πάντων τῶν κινουμένων
unfallen preserving and the of-all of-the moving
 ιδιότητα καὶ κινητικὴν ζωὴν ἀκίνητον καὶ ἄπτωτον
property and motive life unmoved and unfallen

φυλαττούσης, ἐν τῷ τὰ κινούμενα πρὸς ἑαυτὰ εἰρηνεύοντα,
guarding in the the moving toward themselves being-at-peace

καὶ ὡσαύτως ἔχοντα, δρᾶν τὰ ἑαυτῶν.

and likewise being to-do the-things their-own

5 Εἰ δέ, τὴν κατ' ἔκπτωσιν εἰρήνης ἑτερότητα λέγων,

if and the according-to falling-away of-peace otherness saying

ἰσχυρίζεται μὴ πᾶσιν εἶναι ἐραστὴν τὴν εἰρήνην, μάλιστα

he-insists not to-all to-be yearned-for the peace most-of-all

μὲν οὐδέν ἐστι τῶν ὄντων, ὃ πάσης παντελῶς

indeed nothing is of-the beings which from-all altogether

ἐνώσεως ἀποπέπτωκε· τὸ γὰρ πάντῃ ἄστατον, καὶ

union has-fallen-away the for altogether unstable and

ἄπειρον, καὶ ἀνίδρυτον, καὶ ἀόριστον, οὔτε ὃν ἐστιν,

infinite and unestablished and undefined neither being is

οὔτε ἐν τοῖς οὖσιν. Εἰ δὲ τούτους φησὶν εἰρήνη καὶ

nor in the beings if but these he-says to-peace and

εἰρήνης ἀγαθοῖς ἀπεχθάνεσθαι, τοὺς ἔρισι καὶ θυμοῖς,

to-peace's goods to-be-hostile those in-strifes and angers

καὶ ἀλλοιωέσει καὶ ἀκαταστασίαις χαίροντας· καὶ οὗτοι

and alterations and instabilities rejoicing also these

ἁμαυροῖς εἰδώλοις εἰρηνικῆς ἐφέσεως διακρατοῦνται,

by-dim images of-peaceful desire are-held

πρὸς παθῶν ἐνοχλούμενοι πολυκινήτων, καὶ ταῦτα ἰστᾶν

by passions being-troubled much-moving and these to-stop

ἀνεπιστημόνως ἐφιέμενοι, καὶ οἰόμενοι τῇ ἀποπληρώσει

unknowingly desiring and thinking by-the filling

τῶν αἰεὶ ἀπορρέοντων εἰρηνεύειν ἑαυτοὺς τῇ ἀτευξίᾳ τῶν

of-the always flowing-away to-be-at-peace themselves by-the failure of-the

κρατησασῶν ἡδονῶν ἐκταρασσομένους. Τί ἂν τις εἴποι

having-mastered pleasures being-troubled what — anyone would-say

περὶ τῆς κατὰ Χριστὸν εἰρηνοχύτου φιλανθρωπίας;

about the according-to Christ peace-pouring love-for-mankind

καθ' ἣν οὐ μὴ μάθωμεν ἔτι πολεμεῖν, οὔτε
according-to which not — we-shall-learn any-longer to-war either
 ἑαυτοῖς, οὔτε ἀλλήλοις, οὔτε ἀγγέλοις· ἀλλὰ καὶ αὐτοῖς
with-ourselves or with-one-another or with-angels but also with-them
 τὰ θεῖα κατὰ δύναμιν συνεργήσωμεν, κατὰ
the divine-things according-to power we-may-co-work according-to
 πρόνοιαν Ἰησοῦ τοῦ τὰ πάντα ἐν πᾶσιν ἐνεργοῦντος, καὶ
providence of-Jesus the-one the all in all working and
 ποιῶντος εἰρήνην ἄρρητον καὶ ἐξ αἰῶνος προωρισμένην,
making peace ineffable and from age foreordained
 καὶ ἀποκαταλλάσσοντος ἡμᾶς ἑαυτῷ καὶ ἐν ἑαυτῷ τῷ
and reconciling us to-himself and in himself to-the
 Πατρί, περὶ ὧν ὑπερφυῶν δώρων ἐν ταῖς Θεολογικαῖς
Father about which supernatural gifts in the Theological
 ὑποτυπώσεις ἱκανῶς εἴρηται, προσεπιμαρτυροῦντων
outlines sufficiently it-has-been-said bearing-witness-too
 ἡμῖν καὶ τῆς ἱερᾶς τῶν λογίων ἐπιπνοίας.
to-us also of-the sacred of-the oracles inspiration
 Ἄλλ' ἐπειδὴ καὶ ἄλλοτε μοῦ δι' ἐπιστολῆς ἐπύθου, 6
but since also at-another-time of-me through letter you-asked
 τί ποτε ἄρα φημι τὸ αὐτὸ εἶναι, τὴν αὐτοζωήν, τὴν
what ever then I-mean the very being the life-itself the
 αὐτοσοφίαν, καὶ πρὸς ἑαυτὸν ἔφης διαπορῆσαι, πῶς τὸν
wisdom-itself and to yourself you-said to-be-perplexed how —
 Θεὸν ποτὲ μὲν αὐτοζωήν φημι, ποτὲ δὲ τῆς αὐτοζωῆς
God at-times indeed life-itself I-call at-times but of-the life-itself
 ὑποστάτην· ἀναγκαῖον ὡήθην, ἱερὲ τοῦ Θεοῦ ἄνθρωπε, καὶ
founder necessary I-thought sacred — of-God man also
 ταύτης σε τῆς ἐφ' ἡμῖν ἀπορίας ἀπολῦσαι. Καὶ πρῶτον
from-this you the in-regard-to us perplexity to-release and first
 μέν, ἵνα τὰ μυριάλεκτα καὶ νῦν ἀναλάβωμεν, οὐκ
indeed so-that the ten-thousand-times-said also now we-may-take-up not

ἔστιν ἐναντίον, αὐτοδύναμιν ἢ αὐτοζωὴν εἰπεῖν τὸν Θεόν,
is contrary power-itself or life-itself to-call — God
 καὶ τῆς αὐτοζωῆς, ἢ εἰρήνης, ἢ δυνάμεως ὑποστάτην· τὰ
and of-the life-itself or of-peace or of-power founder the-ones
 μὲν γὰρ ἐκ τῶν ὄντων καὶ μάλιστα ἐκ τῶν πρώτως
indeed for from the beings and most-of-all from the first
 ὄντων, ὡς αἷτιος πάντων τῶν ὄντων, λέγεται· τὰ δέ,
beings as cause of-all the beings he-is-called the-others but
 ὡς ὑπὲρ πάντα καὶ τὰ πρώτως ὄντα ὑπερὸν ὑπερουσίως.
as beyond all even the first beings super-being super-substantially
 Τί δὲ ὅλως, φῆς, τὸ αὐτὸ εἶναι λέγομεν, ἢ τὴν αὐτοζωήν,
what and at-all you-say the very being we-say or the life-itself
 ἢ ὅσα ἀπολύτως καὶ ἀρχηγικῶς εἶναι, καὶ ἐκ τοῦ Θεοῦ
or whatever absolutely and originatively to-be and from — God
 πρώτως ὑφeschekénai τιθέμεθα. Τοῦτο δέ φαμεν, οὐκ ἔστιν
first to-have-subsisted we-posit this and we-say not is
 ἀγκύλον, ἀλλ' εὐθὺ καὶ ἀπλὴν τὴν διασάφησιν ἔχον. Οὐ
crooked but straight and simple the clarification having not
 γὰρ οὐσίαν τινὰ θείαν, ἢ ἀγγελικὴν εἶναί φαμεν τὸ αὐτὸ
for substance any divine or angelic to-be we-say the very
 εἶναι τοῦ εἶναι τὰ ὄντα πάντα αἰτίαν (μόνον γὰρ τοῦ εἶναι
being of-the being the beings all cause alone for of-the being
 πάντα τὰ ὄντα, καὶ αὐτὸ τὸ εἶναι ὑπερουσίον, ἀρχή,
all the beings and itself the being super-substantial (is)-principle
 καὶ οὐσία, καὶ αἷτιον), οὐδὲ ζωογόνον ἄλλην θεότητα παρὰ
and substance and cause nor life-generating other deity besides
 τὴν ὑπέρθρον πάντων ὅσα ζῇ, καὶ τῆς αὐτοζωῆς αἷτιαν
the beyond-God of-all whatever live and of-the life-itself cause
 ζωήν, οὔτε, συνελόντα εἰπεῖν, ἀρχικὰς τῶν ὄντων καὶ
life nor summing-up to-say principal of-the beings and
 δημιουργικὰς οὐσίας καὶ ὑποστάσεις, ἄστυνας καὶ θεοὺς τῶν
creative substances and hypostases which also gods of-the

ὄντων καὶ δημιουργοὺς αὐτοσχεδιάσαντες ἀπεστομάτισαν,
beings and creators having-improvised they-uttered
 οὓς, ἀληθῶς καὶ κυρίως εἰπεῖν, οὔτε αὐτοὶ ᾔδεισαν
whom truly and properly to-say neither they-themselves knew
 (οὐκ ὄντας) οὔτε οἱ πατέρες αὐτῶν· ἀλλ' αὐτοεῖναι, καὶ
not being nor the fathers their but being-itself and
 αὐτοζωήν, καὶ αὐτοθεότητά φαμεν, ἀρχικῶς μὲν οὖν,
life-itself and deity-itself we-say as-principle indeed then
 θεϊκῶς καὶ αἰτιατικῶς, τὴν μίαν πάντων ὑπεράρχιον
divinely and causally the one of-all super-principal
 καὶ ὑπερουσίον ἀρχὴν καὶ αἰτίαν· μεθεκτῶς δὲ τὰς
and super-substantial principle and cause participably but the
 ἐκδιδομένας ἐκ Θεοῦ τοῦ ἀμεθέκτου προνοητικὰς δυνάμεις,
given-out from God the unparticipated providential powers
 τὴν αὐτοουσίωσιν, αὐτοζώωσιν, αὐτοθέωσιν, ὧν τὰ ὄντα
the substance-giving-itself life-giving-itself deification-itself of-which the beings
 οἰκείως ἑαυτοῖς μετέχοντα, καὶ ὄντα καὶ ζῶντα, καὶ ἔνθεα,
properly to-themselves partaking both being and living and god-filled
 καὶ ἔστι καὶ λέγεται, καὶ τὰ ἄλλα ὡσαύτως. Διὸ καὶ τῶν
both are and are-said and the others likewise wherefore also of-the
 πρώτων αὐτῶν ὁ ἀγαθὸς ὑποστάτης λέγεται εἶναι· εἴτα
first of-them the good founder is-said to-be then
 τῶν ὅλων αὐτῶν, εἴτα τῶν μερικῶν αὐτῶν· εἴτα τῶν ὅλων
of-the whole themselves then of-the partial themselves then of-the whole
 αὐτῶν μετεχόντων, εἴτα τῶν μερικῶς αὐτῶν μετεχόντων.
them partaking then of-the partially them partaking
 Καὶ τί δεῖ περὶ τούτων λέγειν; ὅπου γέ τινες τῶν
and what (one)-must about these-things to-say where at-least some of-the
 θείων ἡμῶν ἱεροδιδασκάλων, καὶ τῆς αὐτοαγαθότητος καὶ
divine our sacred-teachers also of-the goodness-itself and
 θεότητος ὑποστάτην φασὶ τὸν ὑπεράγαθον καὶ ὑπέρθεον,
deity founder say the super-good and beyond-God

αὐτοαγαθότητα καὶ θεότητα λέγοντες εἶναι τὴν ἀγαθοποιὸν
goodness-itself and deity saying to-be the good-making
 καὶ θεοποιὸν ἐκ Θεοῦ προεληλυθυῖαν δωρεάν· καὶ
and deifying from God having-proceeded gift and
 αὐτοκάλλος, τὴν αὐτοκαλλοποιὸν χύσιν· καὶ ὅλον κάλλος,
beauty-itself the beauty-making-itself outpouring and whole beauty
 καὶ μερικὸν κάλλος· καὶ ὅλως καλά, καὶ ἐν μέρει
and partial beauty and in-short beautiful-things and in part
 καλά· καὶ ὅσα ἄλλα κατὰ τὸν αὐτὸν εἴρηται
beautiful-things and whatever other according-to the same has-been-said
 καὶ εἰρήσεται τρόπον, δηλοῦντα προνοίας καὶ ἀγαθότητας
and will-be-said way showing providences and goodnesses
 μετεχομένας ὑπὸ τῶν ὄντων, ἐκ Θεοῦ, τοῦ ἀμεθέκτου,
partaken by the beings from God the unparticipated
 προϊούσας ἀφθόνῳ χύσει καὶ ὑπερβλυζούσας, ἵνα
proceeding with-ungrudging outpouring and overflowing so-that
 ἀκριβῶς ὁ πάντων αἷτιος ἐπέκεινα ἤ πάντων, καὶ τὸ
precisely the of-all cause beyond may-be all and the
 ὑπερούσιον, καὶ ὑπερφυῆς πάντη ὑπερέχῃ τῶν καθ'
super-substantial and supernatural altogether may-surpass the-things according-to
 ὁποῖαν τινά ποτε οὐσίαν καὶ φύσιν.
what-sort-of any ever substance and nature

God is hymned as Holy of Holies, King of Kings, Lord of Lords, and God of Gods. Holiness is purity free of every stain, kingship the distribution of order, lordship the possession of all good things, and deity the providence that beholds and fills all. The doubled names express his surpassing excess, and Scripture calls holy, kings, lords, and gods the higher orders that pass his gifts on to those below.

Ἄλλ' ἐπειδὴ καὶ περὶ τούτων ὅσα εἶπεν ἔδει, τὸ 1
but since also about these whatever to-say (one)-had the
 προσῆκον ἀπέληφεν, ὡς οἶμαι, τέλος· ὑμνητέον ἡμῖν
fitting has-received as I-think end must-be-hymned by-us
 τὸν ἀπειράνυμον, καὶ ὡς Ἅγιον ἁγίον, καὶ Βασιλέα τῶν
the infinitely-named both as Holy of-holies and King of-the
 βασιλευόντων, καὶ βασιλεύοντα τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ
reigning and reigning the age and unto age and
 ἔτι, καὶ ὡς Κύριον τῶν κυρίων, καὶ Θεὸν τῶν θεῶν. Καὶ
still and as Lord of-the lords and God of-the gods and
 πρῶτόν γε ῥητέον, τί μὲν αὐτοαγιότητα εἶναι οἴομεθα,
first at-least it-must-be-said what indeed holiness-itself to-be we-think
 τί δὲ βασιλείαν, τί δὲ κυριότητα, τί δὲ θεότητα, καὶ τί
what and kingship what and lordship what and deity and what
 βούλεται δηλοῦν τὰ λόγια τῷ διπλασιασμῷ τῶν ὀνομάτων.
wish to-show the oracles by-the doubling of-the names
 Ἀγιότης μὲν οὖν ἐστὶν (ὡς καθ' ἡμᾶς εἶπεν,) ἡ 2
holiness indeed then is as according-to us to-say the
 παντὸς ἄγους ἐλευθέρα, καὶ παντελὴς καὶ πάντη ἄχραντος
from-every pollution free and complete and altogether undefiled
 καθαρότης. Βασιλεία δὲ ἡ παντὸς ὅρου, καὶ κόσμου, καὶ
purity kingship and the of-every bound and adornment and
 θεσμοῦ καὶ τάξεως διανέμησις. Κυριότης δὲ οὐχ ἡ τῶν
ordinance and order distribution lordship and not the of-the

χειρόνων ὑπεροχὴ μόνον, ἀλλὰ καὶ πᾶσα τῶν καλῶν
 worse pre-eminence only but also all of-the beautiful
 τε καὶ ἀγαθῶν ἡ παντελὴς παγκτησία, καὶ ἀληθὴς καὶ
 both and good the complete total-possession and true and
 ἀμετάπτωτος βεβαιότης· διὸ καὶ κυριότης παρὰ τὸ
 unchanging firmness wherefore also lordship from the
 κύρος, καὶ τὸ κύριον, καὶ τὸ κυριεῦον. Θεότης δὲ ἡ
 authority and the authoritative and the lording deity and the
 πάντα θεωμένη πρόνοια, καὶ ἀγαθότητι παντελεῖ καὶ πάντα
 all beholding providence and with-goodness complete both all
 περιθέουσα καὶ συνέχουσα, καὶ ἑαυτῆς ἀποπληροῦσα, καὶ
 running-around and holding-together and with-itself filling and
 ὑπερέχουσα πάντα τὰ τῆς προνοίας αὐτῆς ἀπολαμβάνοντα.
 surpassing all the-things of-the providence its enjoying

- 3 Ταῦτα μὲν οὖν ἐπὶ τῆς πάντα ὑπερβαλλούσης αἰτίας
 these(-things) indeed then regarding the all surpassing cause
 ἀπολύτως ὑμνητέον, καὶ προσρητέον, αὐτὴν ὑπερέχουσαν
 absolutely must-be-hymned and (one)-must-address it surpassing
 ἀγιότητα, καὶ κυριότητα, καὶ βασιλείαν ὑπερκειμένην, καὶ
 holiness and lordship and kingship transcending and
 ἀπλουστάτην θεότητα· καὶ γὰρ ἐξ αὐτῆς ἐν ἐνὶ καὶ
 most-simple deity and for from it in one and
 ἀθρόως ἐκπέφυκε καὶ διανεμένηται πᾶσα ἀμυγῆς ἀκρίβεια
 all-at-once has-sprung and has-been-distributed every unmixed exactness
 πάσης εἰλικρινοῦς καθαρότητος, πᾶσα ἡ τῶν ὄντων
 of-every unalloyed purity every the of-the beings
 διάταξις τε καὶ διακόσμησις, ἀναρμοστίαν, καὶ ἀνισότητα,
 arrangement both and ordering disharmony and inequality
 καὶ ἀσυμμετρίαν ἐξορίζουσα, καὶ εἰς τὴν εὐτακτον
 and disproportion banishing and to the well-ordered
 ταυτότητα καὶ ὀρθότητα γανυμένη, καὶ περιάγουσα τὰ
 sameness and rightness rejoicing and leading-around those

μετέχειν αὐτῆς ἡξιωμένα· πᾶσα ἡ παντελὴς καὶ πάντων
to-partake of-it deemed-worthy all the complete and of-all
 τῶν καλῶν παγκτησία, πᾶσα ἀγαθὴ πρόνοια, θεωρὸς
the beautiful-things total-possession every good providence beholder
 καὶ συνοχικὴ τῶν προνοουμένων, ἐαυτὴν ἀγαθοπρεπῶς
and holding-together of-the provided-for itself good-befittingly
 ἐπιδιδούσα πρὸς ἐκθέωσιν τῶν ὑπεστραμμένων.

giving toward deification of-those turned

Ἐπειδὴ δὲ ὑπερπλήρης πάντων ἐστὶν ὁ πάντων αἷτιος, 4

since and overfull of-all is the of-all cause
 κατὰ μίαν τὴν πάντων ὑπερέχουσαν ὑπερβολήν, Ἅγιος
according-to one the all surpassing excess Holy

ἀγίων ὑμνεῖται, καὶ τὰ λοιπά, καθ' ὑπερβλύζουσαν
of-holies he-is-hymned and the rest according-to overflowing

αἰτίαν, καὶ ἐξηρημένην ὑπεροχήν, ὥς ἂν τις φαίη.

cause and set-apart pre-eminence as — someone might-say

Καθ' ὅσον ὑπερέχουσι τῶν οὐκ ὄντων τὰ ὄντα,

according-to as-much-as surpass the not beings the beings

ἅγια, ἢ θεῖα, ἢ κύρια, ἢ βασιλικά, καὶ αὐτῶν μετεχόντων
holy or divine or lordly or royal and of-them partaking

αἱ αὐτομετοχαί· κατὰ τοσοῦτον ὑπερίδρυται πάντων

the self-participations according-to so-much is-established-above all

τῶν ὄντων ὁ ὑπὲρ πάντα τὰ ὄντα, καὶ πάντων τῶν
the beings the-one beyond all the beings and of-all the

μετεχόντων καὶ τῶν μετοχῶν ὁ ἀμέθεκτος αἷτιος. Ἅγίους
partaking and of-the participations the unparticipated cause holy-ones

δέ, καὶ βασιλεῖς, καὶ κυρίους, καὶ θεοὺς καλεῖ τὰ λόγια
and and kings and lords and gods call the oracles

τὰς ἐν ἐκάστοις ἀρχικωτέρας διακοσμήσεις, δι' ὧν αἱ
the in each more-principal orderings through which the

δεύτεραι, τῶν ἐκ Θεοῦ δωρεῶν μεταλαμβάνουσαι, τὴν τῆς
second the from God gifts receiving the of-the

ἐκείνων διαδόσεως ἀπλότητα περὶ τὰς ἑαυτῶν διαφορὰς
 those distribution simplicity about the their-own differences
 πληθύνουσιν· ὧν αἱ πρότιςται τὴν ποικιλίαν προνοητικῶς
 multiply of-which the first the variety providentially
 καὶ θεοειδῶς πρὸς τὴν ἐνότητα τὴν ἑαυτῶν συνάγουσι.
 and godlike toward the unity the their-own gather

XIII · THE PERFECT AND THE ONE

God is perfect, beyond perfection, and one, the cause of all things; without the one there is no multitude. Scripture hymns the whole thearchy as one, yet God is neither monad nor triad as we know them, and no name, not even Goodness, fits him, which is why the theologians prefer the ascent through negation. Dionysius closes by asking his reader to correct his errors, and turns next to the Symbolic Theology.

- 1 Τόσαῦτα καὶ περὶ τούτων. Ἐπ' αὐτὸ δὲ λοιπόν, εἰ δοκεῖ
 so-much also about these to itself and finally if it-seems-good
 τῷ λόγῳ, τὸ καρτερώτατον χωρῶμεν· καὶ γὰρ ἡ θεολογία
 to-the discourse the mightiest let-us-proceed and for the theology
 τοῦ πάντων αἰτίου καὶ πάντα καὶ ἅμα πάντα κατηγορεῖ, καὶ
 of-the of-all cause both all and at-once all predicates and
 ὡς ἐν ἀνυμνεῖ. Τέλειον μὲν οὖν ἐστὶν οὐ μόνον ὡς αὐτοτελές,
 as one hymns perfect indeed then it-is not only as self-perfect
 καὶ καθ' ἑαυτὸ ὑφ' ἑαυτοῦ μονοειδῶς ἀφοριζόμενον, καὶ ὅλον
 and in itself by itself single-formedly defined and whole
 δι' ὅλου τελειότατον, ἀλλὰ καὶ ὡς ὑπερτελές κατὰ τὸ
 through whole most-perfect but also as super-perfect according-to the
 πάντων ὑπερέχον· καὶ πᾶσαν μὲν ἀπειρίαν ὀρίζον, παντὸς
 all surpassing and every indeed infinity bounding every
 δὲ πέρατος ὑπερηπλωμένον, καὶ ὑπὸ μηδενὸς χωρούμενον, ἢ
 but limit spread-out-beyond and by no-thing contained or

καταλαμβανόμενον, ἀλλὰ καὶ διατεῖνον ἐπὶ πάντα ἅμα καὶ
grasped but also extending to all at-once and
 ὑπὲρ πάντα ταῖς ἀνεκλείπτοις ἐπιδόσεις καὶ ἀτελευτήτοις
beyond all by-the unfailing givings and endless
 ἐνεργείαις. Τέλειον δ' αὖ λέγεται καὶ ὡς ἀναυξές καὶ ἀεὶ
activities perfect and again is-called also as unincreasing and always
 τέλειον, καὶ ὡς ἀμείωτον, ὡς πάντα ἐν ἑαυτῷ προέχον,
perfect and as undiminished as all in itself pre-containing
 καὶ ὑπερβλύζον κατὰ μίαν τὴν ἄπαυστον καὶ ταυτήν καὶ
and overflowing according-to one the unceasing and the-same and
 ὑπερπλήρη καὶ ἀνελάττωτον χορηγίαν, καθ' ἣν τὰ τέλεια
overflow and undiminished supply according-to which the perfect
 πάντα τελεσιουργεῖ καὶ τῆς οἰκείας ἀποπληροῖ τελειότητος.
all it-perfects and of-the proper fills perfection
 Ἐν δέ, ὅτι πάντα ἐνιαίως ἐστὶ κατὰ μᾶς ἐνότητος 2
one and because all unitarily it-is according-to of-one unity
 ὑπεροχὴν, καὶ πάντων ἐστὶ τοῦ ἐνὸς ἀνεκφοιτήτως αἷτιον·
pre-eminence and of-all is of-the one unproceedingly cause
 οὐδὲν γάρ ἐστι τῶν ὄντων ἀμέτοχον τοῦ ἐνός, ἀλλ' ὥσπερ
nothing for is of-the beings without-share of-the one but as
 ἅπας ἀριθμὸς μονάδος μετέχει, καὶ μία δυάς, καὶ δεκάς
every number of-monad partakes and one dyad and decad
 λέγεται, καὶ ἥμισυ ἓν, καὶ τρίτον καὶ δέκατον ἓν, οὕτω
is-called and half one and third and tenth one thus
 πάντα καὶ πάντων μόνιον τοῦ ἐνός μετέχει, καὶ τῷ εἶναι
all and of-all part of-the one partakes and by-the being
 τὸ ἓν, πάντα ἐστὶ τὰ ὄντα· καὶ οὐκ ἔστι τὸ πάντων αἷτιον
the one all are the beings and not is the of-all cause
 ἐν τῶν πολλῶν ἓν, ἀλλὰ πρὸ παντὸς ἐνός καὶ πλήθους, καὶ
one of-the many one but before every one and multitude and
 παντὸς ἐνός καὶ πλήθους ὀριστικόν· οὐδὲ γάρ ἐστι πλήθος
of-every one and multitude defining not-even for is multitude

ἀμέτοχόν πη τοῦ ενός, ἀλλὰ τὸ μὲν πολλὰ τοῖς μέρεσιν
without-share somehow of-the one but the indeed many in-the parts
 ἐν τῷ ὅλῳ· καὶ τὸ πολλὰ τοῖς συμβεβηκόσιν ἐν τῷ
one in-the whole and the many in-the accidents one in-the
 ὑποκειμένῳ· καὶ τὸ πολλὰ τῷ ἀριθμῷ ἢ ταῖς δυνάμεσιν
subject and the many in-the number or in-the powers
 ἐν τῷ εἶδει· καὶ τὸ πολλὰ τοῖς εἵδεσιν ἐν τῷ γένει· καὶ
one in-the form and the many in-the forms one in-the genus and
 τὸ πολλὰ ταῖς προόδοις ἐν τῇ ἀρχῇ· καὶ οὐδέν ἐστι τῶν
the many in-the processions one in-the principle and nothing is of-the
 ὄντων, ὃ μὴ μετέχει πη τοῦ ενός τοῦ ἐν τῷ κατὰ
beings which not partakes somehow of-the one of-the-one in the according-to
 πάντα ἐνικῶ, πάντα καὶ ὅλα πάντα, καὶ τὰ ἀντικείμενα καὶ
all single all-things and whole all and the opposite-things also
 ἐνιαίως προεληφότος. Καὶ ἄνευ μὲν τοῦ ενός οὐκ ἔσται
unitarily having-anticipated and without indeed the one not will-be
 πλήθος, ἄνευ δὲ τοῦ πλήθους ἔσται τὸ ἓν, ὡς καὶ μονὰς
multitude without but the multitude will-be the one as also monad
 πρὸ παντὸς ἀριθμοῦ πεπληθυσμένου· καὶ εἰ πᾶσι τὰ πάντα
before every number multiplied and if to-all the all-things
 ἡνωμένα τις ὑπόθοιτο, τὰ πάντα ἔσται τῷ ὅλῳ ἓν.
united someone should-suppose the all-things will-be in-the whole one

- 3 Ἄλλως τε καὶ τοῦτο ἰστέον, ὅτι κατὰ τὸ ενός ἐκάστου
besides — also this must-be-known that according-to the of-one each
 προεπινοούμενον εἶδος ἡνωσθαι λέγεται τὰ ἡνωμένα, καὶ
pre-conceived form to-be-united are-said the united and
 πάντων ἐστὶ τὸ ἐν στοιχειωτικόν· καὶ εἰ ἀνέλξης τὸ ἓν, οὔτε
of-all is the one elemental and if you-remove the one neither
 ὁλότης, οὔτε μόνιον, οὔτε ἄλλο οὐδὲν τῶν ὄντων ἔσται·
wholeness nor part nor other anything of-the beings will-be
 πάντα γὰρ ἐν ἑαυτῷ τὸ ἐν ἐνοειδῶς προεἰληφέ τε καὶ
all for in itself the one uniformly has-anticipated both and

περιέλιψε. Ταύτη γοῦν ἡ θεολογία τὴν ὅλην θεαρχίαν,
has-comprehended in-this-way at-any-rate the theology the whole thearchy
 ὡς πάντων αἰτίαν, ὑμνεῖ τῇ τοῦ ἐνὸς ἐπωνυμία, καὶ εἰς
as of-all cause hymns by-the of-the one name and one
 Θεὸς ὁ Πατήρ, καὶ εἰς Κύριος Ἰησοῦς Χριστός, καὶ ἐν καὶ
God the Father and one Lord Jesus Christ and one and
 τὸ αὐτὸ Πνεῦμα, διὰ τὴν ὑπερβάλλουσιν τῆς ὅλης θεϊκῆς
the same Spirit because-of the surpassing of-the whole divine
 ἐνότητος ἀμέρειαν, ἐν ᾗ πάντα ἐνικῶς συνήκται, καὶ
unity partlessness in which all singly are-gathered and
 ὑπερήνωται, καὶ πρόσεστιν ὑπερουσίως. Διὸ καὶ πάντα
super-united and are-present super-substantially wherefore also all
 ἐπ' αὐτὴν ἐνδίκως ἀναπέμπεται καὶ ἀνατίθεται, ὑφ' ἧς, καὶ
to it justly are-referred and ascribed by which and
 ἐν ᾗ, καὶ εἰς ἣν πάντα ἐστί, καὶ συντέτακται, καὶ μένει,
in which and to which all are and are-co-ordered and remain
 καὶ συνέχεται, καὶ ἀποπληροῦται καὶ ἐπιστρέφεται· καὶ οὐκ
and are-held-together and are-filled and are-turned and not
 ἂν εὔροις τι τῶν ὄντων, ὃ μὴ τῷ ἐνὶ καθ'
— you-would-find anything of-the beings which not by-the one according-to
 ὃ πᾶσα ἡ θεότης ὑπερουσίως ὀνομάζεται, καὶ ἔστι τοῦθ'
which all the deity super-substantially is-named both is this
 ὅπερ ἐστί, καὶ τελειοῦται, καὶ διασώζεται. Καὶ χρὴ καὶ
which it-is and is-perfected and is-preserved and (one)-must also
 ἡμᾶς, ἀπὸ τῶν πολλῶν ἐπὶ τὸ ἐν τῇ δυνάμει τῆς θεϊκῆς
us from the many to the one by-the power of-the divine
 ἐνότητος ἐπιστρεφόμενοι, ἐνιαίως ὑμνεῖν τὴν ὅλην καὶ
unity turning unitarily to-hymn the whole and
 μίαν Θεότητα, τὸ πάντων αἴτιον ἓν, τὸ πρὸ παντὸς ἐνὸς
one Deity the of-all cause one the before every one
 καὶ πλήθους, καὶ μέρους καὶ ὅλου, καὶ ὅρου καὶ ἀοριστίας,
and multitude and part and whole and definition and indefiniteness

καὶ πέρατος καὶ ἀπειρίας, τὸ πάντα τὰ ὄντα καὶ αὐτὸ τὸ
and limit and infinity the all the beings and itself the
εἶναι ὀρίζον, καὶ πάντων καὶ ὅλων πάντων, καὶ ἅμα καὶ
being defining and of-all and of-wholes all and at-once and
πρὸ πάντων, καὶ ὑπὲρ πάντα, καὶ ἐνικῶς αἴτιον, καὶ ὑπὲρ
before all and beyond all and singly cause and beyond
αὐτὸ τὸ ἐν ὄν, καὶ αὐτὸ τὸ ἐν ὄν ὀρίζον, ἐπείπερ τὸ ὄν
itself the one being and itself the one being defining since the being
ἔν, τὸ ἐν τοῖς οὖσι, ἐνάριθμόν ἐστι· ἀριθμὸς δὲ οὐσίας
one the in the beings numbered is number and of-substance
μετέχει. Τὸ δὲ ὑπερούσιον ἔν, καὶ τὸ ὄν ἔν, καὶ πάντα
partakes the but super-substantial one both the being one and all
ἀριθμὸν ὀρίζει, καὶ αὐτό ἐστι, καὶ ἐνός, καὶ ἀριθμοῦ, καὶ
number bounds and itself is both of-one and of-number and
παντὸς ὄντος ἀρχὴ καὶ αἰτία, καὶ ἀριθμὸς καὶ τάξις. Διὸ
of-every being principle and cause and number and order wherefore
καὶ μονὰς ὑμνουμένη, καὶ τριάς ἢ ὑπὲρ πάντα Θεότης, οὐκ
also monad being-hymned and triad the beyond all Deity not
ἐστιν οὐδὲ μονάς, οὐδὲ τριάς ἢ πρὸς ἡμῶν, ἢ ἄλλου τινὸς
is either monad or triad the by us or other any
τῶν ὄντων διεγνωσμένη, ἀλλὰ ἵνα καὶ τὸ ὑπερηνωμένον
of-the beings known but so-that both the super-united
αὐτῆς καὶ τὸ θεογόνον ἀληθῶς ὑμνήσωμεν, τῇ τριαδικῇ καὶ
its and the God-begetting truly we-may-hymn by-the triadic and
ἐνιαίᾳ θεωνυμίᾳ, τὴν ὑπερώνυμον ὀνομάζομεν, τοῖς οὖσι τὴν
unitary divine-name the super-named we-name by-the beings the
ὑπερούσιον. Οὐδεμία δὲ μονάς, ἢ τριάς, οὐδὲ ἀριθμός, οὔτε
super-substantial no but monad or triad nor number nor
ἐνότης, ἢ γονιμότης, οὐδὲ ἄλλο τι τῶν ὄντων ἢ τινι τῶν
unity or fruitfulness nor other anything of-the beings or by-any of-the
ὄντων συνεγνωσμένον, ἐξάγει τὴν ὑπὲρ πάντα καὶ λόγον
beings known brings-out the beyond all and reason

καὶ νοῦν κρυφίότητα τῆς ὑπὲρ πάντα ὑπερουσίως ὑπερούσης
and intellect biddeness of-the beyond all super-substantially super-being
 ὑπερθεότητος· οὐδὲ ὄνομα αὐτῆς ἐστίν, οὐδὲ λόγος, ἀλλ' ἐν
super-deity nor name of-it is nor account but in
 ἀβάτοις ἐξήρηται. Καὶ οὐδὲ αὐτὸ τὸ τῆς ἀγαθότητος,
inaccessible-places it-is-set-apart and not-even itself the of-the goodness
 ὡς ἐφαρμόζοντες αὐτῇ, προσφέρομεν, ἀλλὰ πόθῳ τοῦ
as fitting to-it we-offer but by-longing of-the
 ἐννοεῖν τι καὶ λέγειν περὶ τῆς ἀρρήτου φύσεως ἐκείνης,
conceiving something and saying about the ineffable nature that
 τὸ τῶν ὀνομάτων σεπτότατον αὐτῇ πρώτως ἀφιερούμεν·
the of-the names most-august to-it first we-dedicate
 καὶ συμφωνήσοιμεν ἂν κἄν τούτῳ τοῖς θεολόγοις,
and we-would-agree — even-in this with-the theologians
 τῆς δὲ τῶν πραγμάτων ἀληθείας ἀπολειφθισόμεθα.
from-the but of-the things truth we-shall-fall-short
 Διὸ καὶ αὐτοὶ τὴν διὰ τῶν ἀποφάσεων ἄνοδον
wherefore also they-themselves the through the negations ascent
 προτετιμῆκασιν, ὡς ἐξιστῶσαν τὴν ψυχὴν τῶν ἐαυτῇ
have-preferred as setting-outside the soul from-the to-itself
 συμφύλων, καὶ διὰ πασῶν τῶν θείων νοήσεων ὁδεύουσιν,
kindred and through all the divine thoughts journeying
 ὧν ἐξήρηται τὸ ὑπὲρ πᾶν ὄνομα, καὶ πάντα λόγον,
from-which is-set-apart the beyond every name and all reason
 καὶ γνῶσιν, ἐπ' ἐσχάτων δὲ τῶν ὅλων αὐτῷ συνάπτουσιν,
and knowledge at the-last and of-the wholes to-it joining
 καθ' ὅσον καὶ ἡμῖν ἐκείνῳ συνάπτεσθαι δυνατόν.
according-to as-much-as also for-us to-that to-be-joined (is)-possible
 Ταύτας ἡμεῖς τὰς νοητὰς θεωνυμίας συνηρηκότες, ὡς
these we the intelligible divine-names having-drawn-together as
 ἐφικτὸν ἀνεπτύξαμεν, οὐ μόνον αὐτῶν τῆς ἀκριβείας
(is)-attainable unfolded not only their of-the exactness

ἀπολειπόμενοι, (τοῦτο γὰρ ἀληθῶς καὶ ἄγγελοι φαῖεν·)
falling-short this for truly even angels might-say
 οὐδὲ τῆς κατὰ ἀγγέλους αὐτῶν ὑμνωδίας· καὶ τῶν
nor of-the according-to angels their hymnody even of-the
 ἐσχάτων γὰρ ἀποδέουσιν οἱ κράτιστοι τῶν παρ' ἡμῖν
last for fall-short the mightiest of-the among us
 θεολόγων· οὔτε μὴν αὐτῶν τῶν θεολόγων, οὐδὲ τῶν αὐτῶν
theologians nor indeed of-very the theologians nor of-the same
 ἀσκητῶν, ἢ συνοπαδῶν, ἀλλὰ καὶ τῶν ἡμῖν ὁμοταγῶν,
ascetics or companions but even of-the with-us equal-ranked
 ἐσχάτως καὶ ὑφειμένως. Ὡστε, εἰ μὲν ὀρθῶς ἔχοι τὰ
in-the-last-degree and subordinately so-that if indeed right be the-things
 εἰρημένα, καὶ ὡς καθ' ἡμᾶς ὄντως ἐφηψάμεθα τῇ
said and as according-to us truly we-have-touched with-the
 διανοίᾳ τῆς θεωνυμικῆς ἀναπτύξεως, ἐπὶ τὸν πάντων
understanding of-the divine-naming unfolding to the of-all
 ἀγαθῶν αἴτιον τὸ πρᾶγμα ἀναθετέον· τὸν δωρούμενον
goods cause the achievement must-be-ascribed the-one giving
 πρῶτον αὐτὸ τὸ εἰπεῖν, ἔπειτα τὸ εἶ
first itself the to-speak then the well to-speak and if anything
 τῶν ὁμοδυνάμων παραλέλειπται, κἀκεῖνο ἡμᾶς κατὰ τὰς
of-the equivalent has-been-left-out also-that us according-to the
 αὐτὰς μεθόδους προσυπακούειν δεήσει. Εἰ δὲ ταῦτα
same methods to-understand-besides (one)-will-have if but these(-things)
 ἢ οὐκ ὀρθῶς ἢ ἀτελῶς ἔχει, καὶ τῆς ἀληθείας ἢ
either not rightly or imperfectly are and from-the truth either
 ὀλικῶς ἢ μερικῶς ἀποπεπλανήμεθα, τῆς σῆς ἂν εἴῃ
wholly or partly we-have-strayed of-the your — it-would-be
 φιλανθρωπίας ἐπανορθώσασθαι τὸν ἀκουσίως ἀγνοοῦντα,
love-for-mankind to-correct the unwillingly ignorant
 καὶ μεταδοῦναι λόγου τῷ μαθεῖν δεομένῳ, καὶ ἐπαμῦναι
and to-impart of-discourse to-the to-learn needing and to-assist

τῷ μὴ αὐτάρκη δύναμιν ἔχοντι, καὶ ἰάσασθαι τὸν οὐκ
to-the not sufficient power having and to-heal the not
 ἐθέλοντα ἀρρώστειν· καὶ τὰ μὲν παρ' ἑαυτοῦ, τὰ
wishing to-be-sick and the-things indeed from himself the-others
 δὲ παρ' ἐτέρων ἐξευρίσκοντα, πάντα δὲ ἐκ τὰγαθοῦ
and from others finding all but from the-good
 λαμβάνοντα, καὶ εἰς ἡμᾶς διαβιβᾶσαι. Μηδὲ ἀποκάμης
receiving and to us to-pass-on nor grow-weary
 φίλον ἄνδρα εὐεργετῶν· ὁρᾷς γάρ, ὅτι καὶ ἡμεῖς οὐδένα
friend man benefiting you-see for that also we none
 τῶν παραδοθέντων ἡμῖν ἱεραρχικῶν λόγων εἰς ἑαυτοὺς
of-the handed-down to-us hierarchic words to ourselves
 συνεστείλαμεν, ἀλλὰ ἀνοθεύτους αὐτοὺς καὶ ὑμῖν καὶ
have-kept-back but undefiled them both to-you and
 ἐτέροις ἱεροῖς ἀνδράσι μεταδεδώκαμέν τε καὶ μεταδώσομεν,
to-other sacred men have-imparted both and will-impart
 ὥς ἂν ἡμεῖς τε εἰπεῖν ἱκανοὶ καὶ οἷς λέγεται
as-far-as — we both to-speak (are)-able and those-to-whom it-is-spoken
 ἀκούειν, κατ' οὐδὲν τὴν παράδοσιν ἀδικοῦντες, εἰ μὴ ἄρα
to-bear in nothing the tradition wronging if not then
 πρὸς τὴν νόησιν ἢ τὴν ἔκφρασιν αὐτῶν ἀσθενήσομεν.
toward the thought or the expression of-them we-shall-be-weak
 Ἀλλὰ ταῦτα μὲν, ὅπῃ τῷ Θεῷ φίλον, ταύτη
but these(-things) indeed in-whatever-way — to-God (is)-dear in-that-way
 ἐχέτω τε, καὶ λεγέσθω· καὶ ἔστω δὴ τοῦτο ταῖς
let-them-be both and let-them-be-said and let-be indeed this for-the
 νοηταῖς θεωνυμίαις τὸ καθ' ἡμᾶς πέρας· ἐπὶ δὲ τὴν
intelligible divine-names the according-to us end to but the
 συμβολικὴν θεολογίαν, ἡγουμένου Θεοῦ, μεταβήσομαι.
symbolic theology leading God I-shall-pass

ΠΕΡΙ ΜΥΣΤΙΚΗΣ ΘΕΟΛΟΓΙΑΣ

The Mystical Theology

Dionysius prays to the Trinity to be led to the summit of the mystical oracles, where mysteries lie hidden in the darkness of silence, and urges Timothy to leave senses and intellect for union with what is beyond substance. These things are not for the uninitiated; the cause must be both affirmed and denied. Theology, says Bartholomew, is much and least. Moses, purified, hears trumpets, sees many lights and the place where God is, then enters the darkness of unknowing, united to the unknown.

Τριάς ὑπερούσιε, καὶ ὑπέρθεε, καὶ ὑπεράγαθε, τῆς 1
 Trinity super-substantial and beyond-God and super-good of-the
 Χριστιανῶν ἔφορε θεοσοφίας, ἴθουν ἡμᾶς ἐπὶ τὴν τῶν
 of-Christians overseer God-wisdom direct us to the of-the
 μυστικῶν λογίων ὑπεράγνωστον, καὶ ὑπερφαῆ καὶ
 mystical oracles super-unknown and super-luminous and
 ἀκροτάτην κορυφήν, ἔνθα τὰ ἀπλᾶ, καὶ ἀπόλυτα, καὶ
 highest summit where the simple and absolute and
 ἄτρεπτα τῆς θεολογίας μυστήρια, κατὰ τὸν ὑπέρφωτον
 unchangeable of-the theology mysteries according-to the beyond-luminous
 ἐγκεκάλυπται τῆς κρυφιομύστου σιγῆς γνόφον, ἐν τῷ
 are-hidden of-the hidden-mystery silence thick-darkness in the
 σκοτεινοτάτῳ τὸ ὑπερφανέστατον ὑπερλάμποντα, καὶ ἐν
 darkest the most-super-manifest outshining and in
 τῷ πάμπαν ἀναφῇ καὶ ἀοράτῳ τῶν ὑπερκάλων ἀγλαϊῶν
 the altogether intangible and invisible with-the super-beautiful splendors
 ὑπερπληροῦντα τοὺς ἀνομμάτους νόας. Ἐμοὶ μὲν οὖν
 overfilling the eyeless intellects by-me indeed then
 ταῦτα ἡῤῃθω· σὺ δέ, ὦ φίλε Τιμόθεε, τῇ
 these(-things) let-them-have-been-prayed you but O dear Timothy by-the
 περὶ τὰ μυστικά θεάματα συντόνῳ διατριβῇ καὶ τὰς
 about the mystical spectacles intense practice both the

αἰσθήσεις ἀπόλειπε, καὶ τὰς νοερὰς ἐνεργείας, καὶ πάντα
senses leave-behind and the intellectual activities and all
 αἰσθητὰ καὶ νοητά, καὶ πάντα οὐκ ὄντα καὶ ὄντα,
perceptible-things and intelligible and all not being and being
 καὶ πρὸς τὴν ἕνωσιν, ὡς ἐφικτόν, ἀγνώστως ἀνατάθητι
and toward the union as (is)-attainable unknowingly be-stretched-up
 τοῦ ὑπὲρ πᾶσαν οὐσίαν καὶ γνώσιν· τῇ γὰρ ἑαυτοῦ
of-the-one beyond all substance and knowledge by-the for of-yourself
 καὶ πάντων ἀσχέτῳ καὶ ἀπολύτῳ καθαρῶς ἐκστάσει
and of-all unrelated and absolute purely ecstasy
 πρὸς τὴν ὑπερούσιον τοῦ θείου σκότους ἀκτῖνα, πάντα
to the super-substantial of-the divine darkness ray all
 ἀφελὼν καὶ ἐκ πάντων ἀπολυθείς, ἀναχθήσῃ.
having-removed and from all having-been-released you-will-be-led-up

- 2 Τούτων δὲ ὅρα, ὅπως μὴδεὶς τῶν ἀμυήτων ἐπακούσῃ·
of-these and see that no-one of-the uninitiated bear
 τούτους δέ φημι τοὺς ἐν τοῖς οὖσις ἐνσχημένους, καὶ
these and I-mean those in the beings held-fast and
 οὐδὲν ὑπὲρ τὰ ὄντα ὑπερουσίως εἶναι φανταζομένους, ἀλλ'
nothing beyond the beings super-substantially to-be imagining but
 οἰομένους εἰδέναι τῇ καθ' αὐτοὺς γνώσει τὸν θέμενον
thinking to-know by-the according-to themselves knowledge the-one having-made
 σκότος ἀποκρυφὴν αὐτοῦ. Εἰ δὲ ὑπὲρ τούτους εἰσὶν αἱ θεῖαι
darkness biding-place his if but beyond these are the divine
 μυσταγωγίαι, τί ἄν τις φαίῃ περὶ τῶν μᾶλλον ἀμύστων,
mystagogies what — anyone would-say about the more uninitiated
 ὅσοι τὴν πάντων ὑπερκειμένην αἰτίαν καὶ ἐκ τῶν ἐν τοῖς
who the of-all transcending cause even from the in the
 οὖσις ἐσχάτων χαρακτηρίζουσιν, καὶ οὐδὲν αὐτὴν ὑπερέχειν
beings last characterize and nothing it to-surpass
 φασὶ τῶν πλαττομένων αὐτοῖς ἀθέων καὶ πολυειδῶν
say of-the fashioned by-them godless and multiform

μορφωμάτων, δέον ἐπ' αὐτῇ καὶ πάσας τὰς τῶν
shapes it-being-necessary upon it both all the of-the
 ὄντων τιθέναι καὶ καταφάσκειν θέσεις, ὡς πάντων αἰτία,
beings to-posit and to-affirm positions as of-all cause
 καὶ πάσας αὐτὰς κυριώτερον ἀποφάσκειν, ὡς ὑπὲρ πάντα
and all them more-properly to-deny as beyond all
 ὑπερουσίῃ, καὶ μὴ οἶσθαι τὰς ἀποφάσεις ἀντικειμένας εἶναι
super-substantial and not to-think the negations opposed to-be
 ταῖς καταφάσεσιν, ἀλλὰ πολὺ πρότερον αὐτὴν ὑπὲρ τὰς
to-the affirmations but much prior it beyond the
 στερήσεις εἶναι τὴν ὑπὲρ πᾶσαν καὶ ἀφαίρεσιν καὶ θέσιν;
privations to-be the beyond every both removal and position
 Οὕτω γοῦν ὁ θεῖος Βαρθολομαῖός φησι, καὶ πολλὴν τὴν 3
thus at-any-rate the divine Bartholomew says both much the
 θεολογίαν εἶναι καὶ ἐλαχίστην· καὶ τὸ Εὐαγγέλιον πλατὺ
theology to-be and least and the Gospel broad
 καὶ μέγα, καὶ αὐθις συντετμημένον. Ἐμοὶ δοκεῖ ἐκεῖνο
and great and again cut-short to-me he-seems that
 ὑπερφυῶς ἐννόησας, ὅτι καὶ πολὺλόγος ἐστὶν ἡ ἀγαθὴ
supernaturally having-understood that both of-many-words is the good
 πάντων αἰτία, καὶ βραχύλεκτος ἅμα καὶ ἄλογος, ὡς
of-all cause and brief-spoken at-once and wordless as
 οὔτε λόγον οὔτε νόησιν ἔχουσα, διὰ τὸ πάντων αὐτὴν
neither word nor thought having because-of the of-all it
 ὑπερουσίως ὑπερκειμένην εἶναι, καὶ μόνοις ἀπερικαλύπτως,
super-substantially transcending to-be and only uncoveredly
 καὶ ἀληθῶς ἐκφαινομένην τοῖς καὶ τὰ ἐναγῇ πάντα καὶ τὰ
and truly being-manifested to-those both the accursed all and the
 καθαρὰ διαβαίνουσι, καὶ πᾶσαν πασῶν ἁγίων ἀκροτήτων
pure passing-through and every of-all holy summits
 ἀνάβασιν ὑπερβαίνουσι, καὶ πάντα θεία φῶτα, καὶ ἤχους,
ascent surpassing and all divine lights and sounds

καὶ λόγους οὐρανίους ἀπολιμπάνουσι, καὶ εἰς τὸν γνόφον
and words heavenly leaving-behind and into the thick-darkness
 εἰσδουμένοις, οὗ ὄντως ἐστίν, ὡς τὰ λόγια φησιν, ὁ
entering where truly is as the oracles say the-one
 πάντων ἐπέκεινα. Καὶ γὰρ οὐχ ἀπλῶς ὁ θεὸς Μωϋσῆς
of-all beyond and for not idly the divine Moses
 ἀποκαθαρθῆναι πρῶτον αὐτὸς κελεύεται, καὶ αὖθις τῶν
to-be-purified first himself is-commanded and again from-those
 μὴ τοιούτων ἀφορισθῆναι, καὶ μετὰ πᾶσαν ἀποκάθαρσιν
not such to-be-separated and after all purification
 ἀκούει τῶν πολυφώνων σαλπίγγων, ὁρᾷ φῶτα πολλά,
bears the many-voiced trumpets sees lights many
 καθαρὰς ἀπαστράπτοντα καὶ πολυχύτους ἀκτῖνας· εἴτα
pure flashing-forth and much-poured rays then
 τῶν πολλῶν ἀφώρισταί, καὶ μετὰ τῶν ἐκκρίτων ἱερέων ἐπὶ
from-the many is-separated and with the chosen priests to
 τὴν ἀκρότητα τῶν θείων ἀναβάσεων φθάνει. Καὶ τούτοις
the summit of-the divine ascents arrives and-even in-these
 αὐτῷ μὲν οὐ συγγίνεται τῷ Θεῷ, θεωρεῖ δὲ οὐκ αὐτὸν
with-him indeed not he-is-present — God he-contemplates but not him
 (ἀθέατος γάρ·) ἀλλὰ τὸν τόπον οὗ ἐστὶ. Τοῦτο δὲ οἶμαι
unseen for but the place where he-is this and I-think
 σημαίνειν τὸ τὰ θειότατα καὶ ἀκρότατα τῶν ὁραμένων
to-signify the the most-divine and highest of-the seen
 καὶ νοουμένων ὑποθετικούς τινας εἶναι λόγους τῶν
and understood hypothetical certain to-be reasons of-the-things
 ὑποβεβλημένων τῷ πάντα ὑπερέχοντι, δι' ὧν ἡ ὑπὲρ
subjected to-the all surpassing through which the beyond
 πᾶσαν ἐπίνοιαν αὐτοῦ παρουσία δείκνυται, ταῖς νοηταῖς
all conception his presence is-shown on-the intelligible
 ἀκρότησι τῶν ἀγιωτάτων αὐτοῦ τόπων ἐπιβατεύουσα·
summits of-the most-holy his places treading

καὶ τότε καὶ αὐτῶν ἀπολύεται τῶν ὁρωμένων καὶ τῶν
 and then also from-them is-released the seen and the
 ὁρώντων, καὶ εἰς τὸν γνόφον τῆς ἀγνωσίας εἰσδύνει τὸν
 seeing and into the thick-darkness of-the unknowing enters the
 ὄντως μυστικόν, καθ' ὃν ἀπομνεί πάσας τὰς γνωστικὰς
 truly mystical according-to which he-shuts-out all the knowing
 ἀντιλήψεις, καὶ ἐν τῷ πάμπαν ἀναφεί καὶ ἀοράτῳ
 apprehensions and in the altogether intangible and invisible
 γίγνεται, πᾶς ὢν τοῦ πάντων ἐπέκεινα, καὶ οὐδενὸς
 becomes wholly being of-the-one of-all beyond and of-no-one
 οὔτε ἑαυτοῦ οὔτε ἑτέρου, τῷ παντελῶς δὲ ἀγνώστῳ
 neither himself nor another to-the altogether and unknown
 τῆς πάσης γνώσεως ἀνενεργησίᾳ, κατὰ τὸ κρεῖττον
 of-the all knowledge by-inactivity according-to the better
 ἐνούμενος, καὶ τῷ μηδὲν γινώσκειν, ὑπὲρ νοῦν γινώσκων.
 being-united and by-the nothing knowing beyond intellect knowing

II • AFFIRMATION AND REMOVAL

Dionysius prays to enter the darkness and to see and know by not seeing and not knowing, as sculptors reveal the hidden beauty of a statue by cutting away what obstructs it. Affirmations descend from the highest things to the lowest, removals ascend from the lowest to the highest, so that we may know the unknowing hidden by everything known and see the darkness hidden by all light.

Κατὰ τοῦτον ἡμεῖς γενέσθαι τὸν ὑπέρφωτον εὐχόμεθα
 in this we to-come the beyond-luminous pray
 γνόφον, καὶ δι' ἀβλεψίας καὶ ἀγνωσίας ἰδεῖν, καὶ
 thick-darkness and through sightlessness and unknowing to-see and
 γινῶναι τὸ ὑπὲρ θέαν καὶ γινῶσιν αὐτὸ τὸ μὴ ἰδεῖν μηδὲ
 to-know the beyond sight and knowledge itself the not to-see nor

γινῶναι· τοῦτο γάρ ἐστι τὸ ὄντως ἰδεῖν καὶ γινῶναι, καὶ
to-know this for is the truly to-see and to-know and
 τὸν ὑπερουσίον ὑπερουσίως ὑμνήσαι διὰ τῆς πάντων τῶν
the super-substantial super-substantially to-hymn through the of-all the
 ὄντων ἀφαιρέσεως, ὥσπερ οἱ αὐτοφυῆς ἄγαλμα ποιοῦντες,
beings removal just-as those natural statue making
 ἐξαιροῦντες πάντα τὰ ἐπιπροσθόοντα τῇ καθαρᾷ τοῦ
removing all the obstructing to-the pure of-the
 κρυφίου θέα κωλύματα, καὶ αὐτὸ ἐφ' ἑαυτοῦ τῇ ἀφαιρέσει
hidden sight hindrances and itself in itself by-the removal
 μόνη τὸ ἀποκεκρυμμένον ἀναφαίνοντες κάλλος. Χρὴ δέ,
alone the hidden displaying beauty (one)-must and
 ὡς οἶμαι, τὰς ἀφαιρέσεις ἐναντίως ταῖς θέσεσιν ὑμνήσαι·
as I-think the removals oppositely to-the positions to-hymn
 καὶ γὰρ ἐκείνας μὲν, ἀπὸ τῶν πρωτίστων ἀρχόμενοι, καὶ
and for those indeed from the first beginning and
 διὰ μέσων ἐπὶ τὰ ἔσχατα κατιόντες, ἐτίθεμεν ἐνταῦθα
through middle to the last descending we-posed here
 δέ, ἀπὸ τῶν ἐσχάτων ἐπὶ τὰ ἀρχικώτατα τὰς ἐπαναβάσεις
but from the last to the most-principal the ascents
 ποιούμενοι, τὰ πάντα ἀφαιροῦμεν, ἵνα ἀπερικαλύπτως
making the all-things we-remove so-that uncoveredly
 γνῶμεν ἐκείνην τὴν ἀγνωσίαν, τὴν ὑπὸ πάντων τῶν
we-may-know that the unknowing the by all the
 γνωστῶν ἐν πᾶσι τοῖς οὖσι περικεκαλυμμένην, καὶ τὸν
knowable in all the beings covered-around and the
 ὑπερουσίον ἐκεῖνον ἴδωμεν γνόφον, τὸν ὑπὸ παντὸς τοῦ
super-substantial that we-may-see thick-darkness the by all the
 ἐν τοῖς οὖσι φωτὸς ἀποκρυπτόμενον.
in the beings light hidden

Dionysius lists his other treatises: the Theological Outlines on the Trinity and the incarnation, the Divine Names, and the Symbolic Theology on God's images, drawn from sensible things. The higher the ascent, the fewer the words; entering the darkness, speech falls silent altogether. Removal begins from the lowest things, since God is more truly life and goodness than air or stone.

Ἐν μὲν οὖν ταῖς θεολογικαῖς ὑποτυπώσεσι τὰ κυριώτατα 1
in indeed then the theological outlines the most-proper
τῆς καταφατικῆς θεολογίας ὑμνήσαμεν πῶς ἡ θεία
of-the affirmative theology we-hymned how the divine
καὶ ἀγαθὴ φύσις, ἐνικὴ λέγεται, πῶς τριαδική· τίς
and good nature single is-said how triadic what
ἢ κατ' αὐτὴν λεγομένη πατρότης τε καὶ υἰότης·
the according-to it said paternity both and sonship
τί βούλεται δηλοῦν ἡ τοῦ Πνεύματος θεολογία· πῶς
what wishes to-show the of-the Spirit theology how
ἐκ τοῦ αἵλου καὶ ἀμεροῦς ἀγαθοῦ τὰ ἐγκάρδια τῆς
from the immaterial and partless good the heart-born of-the
ἀγαθότητος ἐξέφυ φῶτα, καὶ τῆς ἐν αὐτῷ, καὶ ἐν
goodness sprang-forth lights and of-the in it and in
ἐαυτοῖς, καὶ ἐν ἀλλήλοις συναϊδίου τῇ ἀναβλαστήσει
themselves and in one-another co-eternal with-the sprouting
μονῆς ἀπομεμένηκεν ἀνεκφοίτητα· πῶς ὁ ὑπερουσίος
abiding have-remained not-going-forth how the super-substantial
Ἰησοῦς ἀνθρωποφυϊκαῖς ἀληθείαις οὐσίωται· καὶ
Jesus in-human-natural truths has-been-made-substance and
ὅσα ἄλλα πρὸς τῶν Λογίων ἐκπεφασμένα κατὰ τὰς
whatever other by the Oracles revealed according-to the
θεολογικὰς ὑποτυπώσεις ὑμνείται. Ἐν δὲ τῷ Περὶ θείων
theological outlines is-hymned in and the On divine

ὀνομάτων, πῶς ἀγαθὸς ὀνομάζεται, πῶς ὢν, πῶς ζῶν
names how good he-is-named how being how life
 καὶ σοφία, καὶ δύναμις, καὶ ὅσα ἄλλα τῆς νοητῆς ἐστὶ
and wisdom and power and whatever other of-the intelligible is
 θεωνυμίας· ἐν δὲ τῇ Συμβολικῇ θεολογίᾳ, τίνες αἱ ἀπὸ
naming-of-God in and the Symbolic theology what the from
 τῶν αἰσθητῶν ἐπὶ τὰ θεῖα μετωνυμίας· τίνες αἱ θεῖαι
the perceptible to the divine-things transferred-names what the divine
 μορφαί, τίνα τὰ θεῖα σχήματα, καὶ μέρη, καὶ ὄργανα, τίνες
forms what the divine shapes and parts and instruments what
 οἱ θεῖοι τόποι, καὶ κόσμοι, τίνες οἱ θυμοί, τίνες αἱ λῦπαι,
the divine places and worlds what the angers what the griefs
 καὶ αἱ μῆνιδες, τίνες αἱ μέθαι καὶ αἱ κραιπάλαι, τίνες
and the wraths what the drunkennesses and the hangovers what
 οἱ ὅρκοι, καὶ τίνες αἱ ἀραί, τίνες οἱ ὕπνοι, καὶ τίνες αἱ
the oaths and what the curses what the sleeps and what the
 ἐγρηγόρσεις, καὶ ὅσαι ἄλλαι τῆς συμβολικῆς εἰσι θεοτυπίας
wakings and whatever other of-the symbolic are God-figuring
 ἱερόπλαστοι μορφώσεις. Καί σε οἶμαι συνεωρακέναι, πῶς
sacredly-fashioned formings and you I-think to-have-observed how
 πολυλογώτερα μᾶλλον ἐστὶ τὰ ἔσχατα τῶν πρώτων·
more-wordy rather are the last than-the first
 καὶ γὰρ ἐχρῆν τὰς θεολογικὰς ὑποτυπώσεις, καὶ τὴν
and for (one)-must the theological outlines and the
 τῶν θεῶν ὀνομάτων ἀνάπτυξιν βραχυλογωτέραν εἶναι
of-the divine names unfolding more-brief to-be
 τῆς Συμβολικῆς θεολογίας. Ἐπεὶπερ ὅσῳ πρὸς τὸ
than-the Symbolic theology since as-much-as toward the
 ἄναντες ἀνανεύομεν, τοσοῦτον οἱ λόγοι ταῖς συνόψεσι τῶν
uphill we-look-up so-much the words by-the synopses of-the
 νοητῶν περιστέλλονται· καθάπερ καὶ νῦν εἰς τὸν ὑπὲρ
intelligible are-contracted just-as also now into the beyond

νοῦν εἰσδύνοντες γνόφον, οὐ βραχυλογίαν, ἀλλ' ἀλογίαν
intellect entering thick-darkness not brevity but wordlessness
 παντελῇ καὶ ἀνοησίαν εὐρήσομεν. Κακεῖ μὲν ἀπὸ τοῦ ἄνω
complete and non-thought we-shall-find and-there indeed from the above
 πρὸς τὰ ἔσχατα κατιῶν ὁ λόγος, κατὰ τὸ ποσὸν τῆς
to the last descending the word according-to the quantity of-the
 καθόδου, πρὸς ἀνάλογον πλῆθος ἡρύνετο· νῦν δέ, ἀπὸ
descent toward proportionate multitude was-widened now but from
 τῶν κάτω πρὸς τὸ ὑπερκείμενον ἀνιών, κατὰ τὸ μέτρον
the below toward the transcendent ascending according-to the measure
 τῆς ἀνόδου συστέλλεται, καὶ μετὰ πᾶσαν ἀνοδὸν ὅλος
of-the ascent is-contracted and after all ascent wholly
 ἄφωνος ἔσται, καὶ ὅλος ἐνωθήσεται τῷ ἀφθέγκτῳ. Διὰ
voiceless will-be and wholly will-be-united to-the unutterable for
 τί δὲ ὅλως, φῆς, ἀπὸ τοῦ πρωτίστου θέμενοι τὰς θείας
what and at-all you-say from the first positing the divine
 θέσεις, ἀπὸ τῶν ἐσχάτων ἀρχόμεθα τῆς θείας ἀφαιρέσεως;
positions from the last do-we-begin the divine removal
 Ὅτι, τὸ ὑπὲρ πᾶσαν τιθέντας θέσιν ἀπὸ τοῦ μᾶλλον
because the beyond all positing position from the more
 αὐτῷ συγγενεστέρου, τὴν ὑποθετικὴν κατάφασιν ἐχρῆν
to-it more-akin the hypothetical affirmation (one)-must
 τιθέναι· τὸ δὲ ὑπὲρ πᾶσαν ἀφαίρεσιν ἀφαιρῶντας, ἀπὸ
to-posit the and beyond all removal removing from
 τῶν μᾶλλον αὐτοῦ διεστηκότων ἀφαιρεῖν. Ἡ οὐχὶ μᾶλλον
the more from-it distant to-remove or not more
 ἐστὶ ζωὴ καὶ ἀγαθότης ἢ ἀήρ καὶ λίθος; καὶ μᾶλλον
is-it life and goodness than air and stone and more
 οὐ κραιπαλαῖ, καὶ οὐ μηνιᾶ, ἢ οὐ λέγεται οὐδὲ νοεῖται;
not is-bungover and not is-wrathful than not is-spoken nor is-conceived

The cause of all things is neither without substance, life, reason, or intellect, nor is it body, shape, form, quality, quantity, or bulk. It is not in place, is not seen or touched, and suffers neither disorder, passion, lack of light, change, decay, division, nor flux. It is none of the perceptible things.

- 1 Λέγομεν οὖν, ὥς ἡ πάντων αἰτία, ὑπὲρ πάντα οὐσα,
 we-say then that the of-all cause beyond all being
 οὔτε ἀνούσιός ἐστιν, οὔτε ἄζωος, οὔτε ἄλογος, οὔτε
 neither without-substance is nor lifeless nor irrational nor
 ἄνους, οὐδὲ σῶμά ἐστιν· οὔτε σχῆμα, οὔτε εἶδος, οὔτε
 mindless nor body is nor shape nor form nor
 ποιότητα, ἢ ποσότητα, ἢ ὄγκον ἔχει· οὐδὲ ἐν τόπῳ ἐστίν,
 quality or quantity or bulk has nor in place is
 οὔτε ὁράται, οὔτε ἐπαφὴν αἰσθητὴν ἔχει· οὐδὲ αἰσθάνεται,
 neither is-seen nor touch perceptible has nor perceives
 οὔτε αἰσθητὴ ἐστιν, οὐδὲ ἀταξίαν ἔχει καὶ παραχῇν, ὑπὸ
 nor perceptible is nor disorder has and disturbance by
 παθῶν ὑλικῶν ἐνοχλουμένη· οὔτε ἀδύναμός ἐστιν, αἰσθητοῖς
 passions material troubled nor powerless is to-perceptible
 ὑποκειμένη συμπτώμασιν, οὔτε ἐν ἐνδείᾳ ἐστὶ φῶτος, οὐδὲ
 subject accidents nor in lack is of-light nor
 ἀλλοίωσιν, ἢ φθοράν, ἢ μερισμόν, ἢ στέρησιν, ἢ ῥεῦσιν,
 alteration or decay or division or privation or flux
 οὔτε ἄλλο τι τῶν αἰσθητῶν, οὔτε ἐστίν, οὔτε ἔχει.
 nor other anything of-the perceptible-things neither is nor has

Ascending further, Dionysius denies that the cause is soul, intellect, reason, thought, number, order, greatness, or equality. It neither stands nor moves, and is not power, light, life, substance, age, time, knowledge, truth, kingship, wisdom, one, deity, goodness, spirit as we know it, sonship, or fatherhood. It is no being or non-being, knows beings not as beings, and has no name. It is neither darkness nor light, and beyond all affirmation and all removal.

Αὐθις δὲ ἀνιόντες λέγομεν, ὥς οὔτε ψυχὴ ἐστίν, οὔτε νοῦς·
 again and ascending we-say that neither soul it-is nor intellect
 οὔτε φαντασίαν, ἢ δόξαν, ἢ λόγον, ἢ νόησιν ἔχει· οὐδὲ
 nor imagination or opinion or reason or thought has nor
 λόγος ἐστίν, οὔτε νόησις· οὐδὲ λέγεται οὔτε νοεῖται· οὔτε
 reason is nor thought nor is-spoken nor is-conceived nor
 ἀριθμός ἐστίν, οὔτε τάξις, οὔτε μέγεθος, οὔτε σμικρότης,
 number is nor order nor greatness nor smallness
 οὔτε ἰσότης, οὔτε ἀνισότης, οὔτε ὁμοιότης ἢ ἀνομοιότης·
 nor equality nor inequality nor likeness or unlikeness
 οὔτε ἔστηκεν, οὔτε κινεῖται, οὔτε ἡσυχίαν ἄγει, οὔτε ἔχει
 nor stands nor moves nor rest keeps nor has
 δύναμιν, οὔτε δύναμις ἐστίν, οὔτε φῶς· οὔτε ζῆ, οὔτε ζωὴ
 power nor power is nor light nor lives nor life
 ἐστίν· οὐδὲ οὐσία ἐστίν, οὔτε αἰών, οὔτε χρόνος· οὐδὲ
 is nor substance is nor age nor time nor
 ἐπαφή ἐστίν αὐτῆς νοητή· οὔτε ἐπιστήμη, οὔτε ἀλήθειά
 touch is of-it intelligible nor knowledge nor truth
 ἐστίν· οὐδὲ βασιλεία, οὔτε σοφία· οὐδὲ εἷν, οὐδὲ ἐνότης, οὐδὲ
 is nor kingship nor wisdom nor one nor unity nor
 θεότης, ἢ ἀγαθότης, οὐδὲ πνεῦμά ἐστίν ὥς ἡμᾶς εἰδέναι·
 deity or goodness nor spirit is as we to-know
 οὔτε υἰότης, οὔτε πατρότης, οὐδὲ ἄλλο τι τῶν ἡμῶν
 nor sonship nor paternity nor other anything of-the-things by-us

ἢ ἄλλω τινὶ τῶν ὄντων συνεγνωσμένων· οὐδέ τι τῶν
or by-other any of-the beings known nor anything of-the
 οὐκ ὄντων, οὐδέ τι τῶν ὄντων ἐστίν, οὐδὲ τὰ ὄντα
not beings nor anything of-the beings is nor the beings
 αὐτὴν γινώσκει ἢ αὐτὴ ἐστίν· οὐδὲ αὐτὴ γινώσκει τὰ ὄντα
it know as it is nor it knows the beings
 ἢ ὄντα ἐστίν· οὐδὲ λόγος αὐτῆς ἐστίν, οὔτε ὄνομα, οὔτε
as beings they-are nor reason of-it is nor name nor
 γνῶσις· οὐδὲ σκότος ἐστίν, οὐδὲ φῶς· οὔτε πλάνη, οὔτε
knowledge nor darkness is nor light nor error nor
 ἀλήθεια· οὐδέ ἐστίν αὐτῆς καθόλου θέσις, οὔτε ἀφαίρεσις·
truth nor is of-it at-all position nor removal
 ἀλλὰ τῶν μετ' αὐτὴν τὰς θέσεις καὶ ἀφαιρέσεις ποιῶντες
but of-the after it the positions and removals making
 αὐτήν, οὔτε τίθεμεν, οὔτε ἀφαιροῦμεν· ἐπεὶ καὶ ὑπὲρ
it neither we-posit nor remove since also beyond
 πᾶσαν θέσιν ἐστίν ἡ παντελὴς καὶ ἐνιαία τῶν πάντων
all position is the complete and unitary of-the all
 αἰτία, καὶ ὑπὲρ πᾶσαν ἀφαίρεσιν ἢ ὑπεροχὴ τοῦ
cause and beyond all removal the pre-eminence of-the-one
 πάντων ἀπλῶς ἀπολελυμένου καὶ ἐπέκεινα τῶν ὅλων.
from-all simply released and beyond the wholes

ΠΕΡΙ ΤΗΣ ΟΥΡΑΝΙΑΣ ΙΕΡΑΡΧΙΑΣ

The Celestial Hierarchy



Every good gift comes from the Father of lights, and every illumination proceeding from him leads back to his unity. Calling on Jesus, the light of the Father, Dionysius turns to the heavenly hierarchies revealed in the oracles' symbols. The ray of the thearchy remains simple but reaches us only veiled in sacred images, and so our own hierarchy has received the heavenly ones in material figures to lead us up to them.

Πᾶσα δόσις ἀγαθή, καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστι, 1
every giving good and every gift perfect from-above is
 καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων· ἀλλὰ καὶ πᾶσα
coming-down from the Father of-the lights but also every
 Πατροκινήτου φωτοφανείας προόδος, εἰς ἡμᾶς ἀγαθοδότως
Father-moved light-manifestation procession to us good-givingly
 φοιτῶσα, πάλιν ὡς ἐνοποιὸς δύναμις ἀνατατικῶς ἡμᾶς
coming again as a-unifying power elevatingly us
 ἀναπληροῖ, καὶ ἐπιστρέφει πρὸς τὴν τοῦ συναγωγοῦ
fills-up and turns-(us) toward the of-the gathering
 Πατρὸς ἐνότητα, καὶ θεοποιὸν ἀπλότητα. Καὶ γὰρ ἐξ
Father unity and deifying simplicity and for from
 αὐτοῦ πάντα καὶ εἰς αὐτόν, ὡς ὁ ἱερὸς ἔφη λόγος.
him all-things and to him as the sacred said word
 Οὐκοῦν Ἰησοῦν ἐπικαλεσάμενοι, τὸ πατρικὸν φῶς, τὸ ὄν 2
therefore Jesus having-called-upon the paternal light the (one)-being
 τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς
the true which enlightens every man coming into
 τὸν κόσμον, δι' οὗ τὴν πρὸς τὸν ἀρχίφωτον Πατέρα
the world through whom the toward the original-light Father
 προσαγωγὴν ἐσχέκαμεν, ἐπὶ τὰς τῶν ἱερωτάτων λογίων
access we-have-gained to the of-the most-sacred oracles
 πατροπαραδότους ἐλλάμψεις ὡς ἐφικτὸν ἀνανεύσωμεν,
handed-down-from-the-fathers illuminations as (is)-attainable let-us-look-up

καὶ τὰς ὑπ' αὐτῶν συμβολικῶς ἡμῖν καὶ ἀναγωγικῶς
and the by them symbolically to-us and upliftingly
ἐκφανθείσας τῶν οὐρανίων νοῶν ἱεραρχίας, ὡς οἱοί τέ
manifested of-the heavenly intellects hierarchies as able —
ἐσμεν, ἐποπτεύσωμεν· καὶ τὴν ἀρχικὴν καὶ ὑπεράρχιον τοῦ
we-are let-us-behold and the principal and super-principal of-the
θεαρχικοῦ Πατρὸς φωτοδοσίαν (ἣ τὰς τῶν ἀγγέλων ἡμῖν
thearchic Father gift-of-light which the of-the angels to-us
ἐν τυπωτικοῖς συμβόλοις ἐκφαίνει μακαριωτάτας ἱεραρχίας),
in figurative symbols manifests most-blessed hierarchies
αὐτοῖς καὶ ἀτρεμέσι νοδὸς ὀφθαλμοῖς εἰσδεξάμενοι,
with-immaterial and unwavering of-intellect eyes having-received
πάλιν ἐξ αὐτῆς ἐπὶ τὴν ἀπλὴν αὐτῆς ἀναταθῶμεν
again from it to the simple its let-us-be-stretched-up
ἀκτῖνα. Καὶ γὰρ οὐδὲ αὕτη πώποτε τῆς οἰκείας ἐνικῆς
ray and for not-even it ever of-the own single
ἐνδότητος ἀπολείπεται, πρὸς ἀναγωγικὴν δὲ καὶ ἐνοποιὸν
inwardness is-abandoned toward uplifting but and unifying
τῶν προνοουμένων σύγκρασιν, ἀγαθοπρεπῶς πληθυνομένη
of-the provided-for blending good-befittingly being-multiplied
καὶ προϊούσα, μένει τε ἔνδον ἑαυτῆς ἀραρότως ἐν
and proceeding it-remains both within itself steadfastly in
ἀκινήτῳ ταυτότητι μονίμως πεπηγυῖα, καὶ τοὺς ἐπ' αὐτὴν
unmoved sameness abidingly fixed and those to it
ὡς θεμιτὸν ἀνανεύοντας, ἀναλόγως αὐτοῖς ἀνατείνει,
as (is)-lawful looking-up proportionately to-them stretches-up
καὶ ἐνοποιεῖ κατὰ τὴν ἀπλωτικὴν αὐτῆς ἔνωσιν. Καὶ
and unifies according-to the simplifying its union and
γὰρ οὐδὲ δυνατόν ἑτέρως ἡμῖν ἐπιλάμβαι τὴν θεαρχικὴν
for not possible otherwise to-us to-shine-upon the thearchic
ἀκτῖνα, μὴ τῇ ποικιλίᾳ τῶν ἱερῶν παραπετασμάτων
ray not by-the variety of-the sacred veils

ἀναγωγικῶς περικεκαλυμμένην, καὶ τοῖς καθ' ἡμᾶς
upliftingly covered-around and to-the according-to us
 προνοίᾳ πατρικῇ συμφυῶς, καὶ οἰκείως διεσκευασμένην.
by-providence paternal naturally and fittingly prepared
 Διὸ καὶ τὴν ὁσιωτάτην ἡμῶν ἱεραρχίαν, ἣ τελετάρχης 3
wherefore also the most-holy our hierarchy the rite-founding
 ἱεροθεσία, τῆς τῶν οὐρανίων ἱεραρχιῶν ὑπερκοσμίου
sacred-institution of-the of-the heavenly hierarchies supermundane
 μιμήσεως ἀξιώσασα, καὶ τὰς εἰρημένας αὐλοῦς
imitation having-deemed-worthy and the said immaterial
 ἱεραρχίας ὑλαίοις σχήμασι καὶ μορφωτικαῖς συνθέσεσι
hierarchies with-material figures and with-formative compositions
 διαποικίλασα, παραδέδωκεν, ὅπως ἀναλόγως ἡμῖν αὐτοῖς,
having-embroidered has-banded-down so-that proportionately to-us ourselves
 ἀπὸ τῶν ἱερωτάτων πλάσεων, ἐπὶ τὰς ἀπλᾶς καὶ
from the most-sacred fashionings to the simple and
 ἀτυπώτους ἀναχθῶμεν ἀναγωγὰς καὶ ἀφομοιώσεις· ἐπεὶ
figureless we-may-be-led-up upliftings and assimilations since
 μηδὲ δυνατόν ἐστι τῷ καθ' ἡμᾶς νοῦ, πρὸς τὴν
not-even possible it-is for-the according-to us intellect to the
 αἴλον ἐκείνην ἀναταθῆναι τῶν οὐρανίων ἱεραρχιῶν
immaterial that to-be-stretched-up of-the heavenly hierarchies
 μίμησίν τε καὶ θεωρίαν, εἰ μὴ τῇ κατ' αὐτὸν ὑλαίᾳ
imitation both and contemplation if not the according-to it material
 χειραγωγίᾳ χρήσαιτο, τὰ μὲν φαινόμενα κάλλη, τῆς
guidance it-should-use the indeed visible beauties of-the
 ἀφανοῦς εὐπρεπείας ἀπεικονίσματα λογιζόμενος· καὶ τὰς
invisible comeliness likenesses reckoning and the
 αἰσθητὰς εὐωδίας, ἐκτυπώματα τῆς νοητῆς διαδόσεως· καὶ
perceptible fragrances impressions of-the intelligible distribution and
 τῆς αἴλου φωτοδοσίας εἰκόνα, τὰ ὑλικά φῶτα· καὶ τῆς
of-the immaterial gift-of-light image the material lights and of-the

κατὰ νοῦν θεωρητικῆς ἀποπληρώσεως, τὰς διεξοδικὰς
according-to intellect contemplative fulfillment the discursive
ἱερὰς μαθητείας· καὶ τῆς ἑναρμονίου πρὸς τὰ θεῖα καὶ
sacred teachings and of-the harmonious toward the divine-things and
τεταγμένης ἕξεως, τὰς τῶν ἐνθάδε διακοσμῆσεων τάξεις·
ordered disposition the of-the here orderings orders
καὶ τῆς Ἰησοῦ μετουσίας, τὴν τῆς θειοτάτης εὐχαριστίας
and of-the of-Jesus participation the of-the most-divine eucharist
μετάληψιν· καὶ ὅσα ἄλλα ταῖς οὐρανίαις μὲν οὐσίαις
partaking and whatever else to-the heavenly indeed substances
ὑπερκοσμίως, ἡμῖν δὲ συμβολικῶς παραδέδοται. Ταύτης
supermundanely to-us but symbolically has-been-handed-down for-this
οὖν ἕνεκα τῆς ἡμῶν ἀναλόγου θεώσεως, ἡ φιλάνθρωπος
then sake of-the our proportionate deification the loving-mankind
τελεταρχία, καὶ τὰς οὐρανίας ἱεραρχίας ἡμῖν ἀναφαίνουσα,
perfecting-source both the heavenly hierarchies to-us displaying
καὶ συλλειτουργγὸν αὐτῶν τελοῦσα τὴν καθ' ἡμᾶς
and fellow-minister their making the according-to us
ἱεραρχίαν τῇ πρὸς δύναμιν ἡμῶν ἀφομοιώσει, τῆς
hierarchy by-the according-to power our assimilation of-the
θεοειδοῦς αὐτῶν ἱερώσεως, ταῖς αἰσθηταῖς εἰκόσι τοὺς
godlike their consecration with-the perceptible images the
ὑπερουρανίους ἀνεγράψατο νόας, ἐν ταῖς ἱερογραφικαῖς τῶν
supercelestial described intellects in the sacred-written of-the
λογίων συνθέσεων, ὅπως ἂν ἡμᾶς ἀναγάγοι διὰ τῶν
oracles compositions so-that — us it-might-lead-up through the
αἰσθητῶν ἐπὶ τὰ νοητά, καὶ τῶν ἱεροπλάστων συμβόλων
perceptible to the intelligible and-from the sacredly-fashioned symbols
ἐπὶ τὰς ἀπλᾶς τῶν οὐρανίων ἱεραρχιῶν ἀκρότητας.
to the simple of-the heavenly hierarchies summits

Scripture portrays the angels as oxen, lions, eagles, wheels, and horses. Some think such images degrading; Dionysius answers that there are two ways of revealing, by like and by unlike images, and that unlike ones suit the divine better, since negations are truer of it than affirmations. Ugly figures keep the intellect from resting in them, and even anger and desire, rightly understood, signify the angels' manly reason and steadfastness and a divine yearning. Scripture clothes the thearchy itself in such figures, down to a worm. The sacred things must be kept from the profane.

Χρὴ τοιγαροῦν, ὡς οἶμαι, πρῶτον ἐκθέσθαι, τίνα μὲν 1
 (one)-must therefore as I-think first to-set-forth what indeed
 εἶναι σκοπὸν ἀπάσης ἱεραρχίας οἰόμεθα, καὶ τί τοὺς αὐτῆς
 to-be (the)-aim of-all hierarchy we-think and what the its
 ἐκάστη θιασώτας ὀνύησιν· ἐξῆς δέ, τὰς οὐρανίας ἱεραρχίας
 each members benefits next and the heavenly hierarchies
 ὑμνῆσαι, κατὰ τὴν αὐτῶν ἐν τοῖς λογίοις ἐκφαντεῖαν·
 to-hymn according-to the their in the oracles manifestation
 ἐπομένως δὲ τούτοις εἰπεῖν, ὁποίαις ἱεραῖς μορφώσεσι
 consequently and to-these to-say with-what-sort-of sacred formings
 τὰς οὐρανίας σχηματίζουσι διακοσμήσεις αἱ τῶν λογίων
 the heavenly shape orderings the of-the oracles
 ἱερογραφαί, καὶ πρὸς ποῖαν ἀναχθῆναι χρὴ διὰ τῶν
 sacred-writings and toward what-sort-of to-be-led-up (one)-must through the
 πλασμάτων ἀπλότητα, ὅπως μὴ καὶ ἡμεῖς ὡσαύτως τοῖς
 fashionings simplicity so-that not also we like to-the
 πολλοῖς ἀνιέρως οἰόμεθα, τοὺς οὐρανίους καὶ θεοειδεῖς
 many unholily may-think the heavenly and godlike
 νόας πολύποδας εἶναί τινας καὶ πολυπροσώπους, καὶ
 intellects many-footed to-be certain and many-faced and
 πρὸς βοῶν κτηνωδεῖαν, ἢ πρὸς λεόντων θηρομορφίαν
 toward of-oxen brutishness or toward of-lions beastly-form

τετυπωμένους, καὶ πρὸς αἰτῶν ἀγκυλόχειλον εἶδος, ἢ πρὸς
shaped and toward of-eagles hook-beaked form or toward
 πτηνῶν τριχώδη πτεροφυῖαν διαπεπλασμένους, καὶ τροχούς
of-birds hairy feathering fashioned and wheels
 τινὰς πυρώδεις ὑπὲρ τὸν οὐρανὸν φανταζόμεθα, καὶ
certain fiery above the heaven may-imagine and
 θρόνους ὑλαίους τῇ θεαρχίᾳ πρὸς ἀνάκλησιν ἐπιτηδείους,
thrones material for-the thearchy for reclining suitable
 καὶ ἵππους τινὰς πολυχρωμάτους, καὶ δορυφόρους
and horses certain many-colored and spear-bearing
 ἀρχιστρατήγους, καὶ ὅσα ἄλλα πρὸς τῶν λογίων ἡμῖν
commanders-in-chief and whatever else by the oracles to-us
 ἱεροπλάστως ἐν ποικιλίᾳ τῶν ἐκφαντορικῶν συμβόλων
sacredly-fashioned in variety of-the manifesting symbols
 παραδέδοται. Καὶ γὰρ ἀτεχνῶς ἡ θεολογία ταῖς ποιητικαῖς
has-been-handed-down and for simply the theology the poetic
 ἱεροπλαστίαις ἐπὶ τῶν ἀσχηματίστων νοῶν ἐχρήσατο,
sacred-fashionings regarding the shapeless intellects used
 τὸν καθ' ἡμᾶς, ὡς εἴρηται, νοῦν ἀνασκεψαμένη, καὶ
the according-to us as has-been-said intellect having-considered and
 τῆς οἰκείας αὐτῷ καὶ συμφυοῦς ἀναγωγῆς προνοήσασα,
of-the proper to-it and natural uplifting having-provided-for
 καὶ πρὸς αὐτὸν ἀναπλάσασα τὰς ἀναγωγικὰς ἱερογραφίας.
and to it having-refashioned the uplifting sacred-writings

2 Εἰ δέ τω δοκεῖ τὰς μὲν ἱερὰς ἀποδέχεσθαι συνθέσεις,
if but to-anyone it-seems the indeed sacred to-accept compositions
 ὡς τῶν ἀπλῶν ἐφ' ἑαυτῶν ἀγνώστων τε καὶ ἀθεωρήτων
as the simple in themselves unknown both and uncontemplated
 ἡμῖν ὑπαρχόντων· ἀπεμφαινούσας δὲ οἶται τὰς τῶν ἁγίων
to-us being incongruous but he-thinks the of-the holy
 νόων ἐν τοῖς λογίοις εἰκονογραφίας, καὶ πᾶσαν, ὡς εἰπεῖν,
intellects in the oracles image-writings and all as to-say

τὴν ἀπότομον ταύτην τῶν ἀγγελικῶν ὀνομάτων σκηνήν·
the abrupt this of-the angelic names scene
 καὶ χρῆναί φησι τοὺς θεολόγους ἐπὶ σωματοποιῶν ὅλως
and (one)-must he-says the theologians to embodiment at-all
 τῶν ἀσωμάτων ἐληλυθότας, οἰκείους αὐτὸ καὶ ὡς δυνατόν
of-the bodiless having-come by-proper it also as (is)-possible
 συγγενέσιν ἀναπλάττειν τε καὶ ἐκφαίνειν σχηματισμοῖς,
akin to-refashion both and to-manifest by-shapings
 ἐκ τῶν παρ' ἡμῖν τιμωτάτων καὶ αὐλῶν ποσῶς καὶ
from the among us most-honored and immaterial somehow and
 ὑπερκειμένων οὐσιῶν, καὶ μὴ ταῖς οὐρανίαις καὶ θεοειδέσιν
transcendent substances and not to-the heavenly and godlike
 ἀπλότῃσι τὰς ἐπὶ γῆς ἐσχάτας περιθέντας πολυμορφίας.
simplicities the on earth last having-put-around multiformities
 Τὸ μὲν γὰρ ἡμῶν τε ἀναγωγικώτερον ἔμελλεν εἶναι,
the indeed for of-us both more-uplifting was-going to-be
 καὶ τὰς ὑπερκοσμίους ἐκφαντορίας οὐ κατήγεν εἰς
and the supermundane manifestations not was-bringing-down into
 τὰς ἀπεμφαινούσας ἀνομοιότητας· τὸ δέ, καὶ εἰς τὰς
the incongruous unlikenesses the but both against the
 θείας ἀθέσμως ἐξυβρίζειν δυνάμεις, καὶ τὸν ἡμέτερον
divine lawlessly to-outrage powers and the our
 ἴσως ἀποπλανᾶν νοῦν, εἰς τὰς ἀνιέρους αὐτῶν ἐνιζάνον
perhaps to-lead-astray intellect into the unholy their settling-in
 συνθέσεις· καὶ τάχα καὶ οἰήσεται, τὰ ὑπερουράνια λεοντείων
compositions and perhaps also it-will-think the supercelestial of-lion-like
 τινῶν καὶ ἱππέων ἐσμῶν ἀποπεπληρώσθαι, καὶ μυκητικῆς
certain and horse-like swarms to-have-been-filled and of-lowing
 ὕμνολογίας, καὶ ὀρνιθείας ἀγελαρχίας, καὶ ζώων ἄλλων
hymnody and of-bird-like herd-leadership and of-animals other
 καὶ ὑλῶν ἀτιμοτέρων, ὅσα πρὸς τὸ ἄτοπον καὶ νόθον
and of-materials more-dishonorable whatever toward the absurd and spurious

καὶ ἐμπαθὲς ἀποκλιθεῖσαι διαγράφουσιν αἱ κατὰ πᾶν
and passionate having-declined describe the in every-way
 ἀνόμοιοι τῶν δῆθεν ἐκφαντορικῶν λογίων ὁμοιότητες.
unlike of-the supposedly manifesting oracles likenesses
 Ἄλλ' ἢ τῆς ἀληθείας ὡς οἶμαι, ζήτησις ἀποδεύκνυσι τὴν
but the of-the truth as I-think inquiry shows the
 τῶν λογίων ἱερωτάτην σοφίαν, ἐν ταῖς τῶν οὐρανίων νόων
of-the oracles most-sacred wisdom in the of-the heavenly intellects
 μορφώσεσιν, ἐκατέρου κομιδῇ προνοήσασαν, ὡς μήτε εἰς
formings of-both entirely having-provided so-that neither against
 τὰς θείας, ὡς ἂν φαίη τις, ἐξυβρίσαι δυνάμεις, μήτε μὴν
the divine as — might-say someone to-outrage powers nor indeed
 ἡμᾶς εἰς τὰς χαμαιζήλους ἐμπαθῶς ἐμπαγῆναι τῶν εἰκόνων
us in the earthbound passionately to-be-fixed of-the images
 ταπεινότητας. Ὅτι μὲν γὰρ εἰκότως προβέβληνται τῶν
lowlinesses that indeed for fittingly have-been-put-forward of-the
 ἀτυπώτων οἱ τύποι, καὶ τὰ σχήματα τῶν ἀσχηματίστων,
figureless the figures and the shapes of-the shapeless
 οὐ μόνην αἰτίαν φαίη τις ἂν εἶναι τὴν καθ'
not sole cause might-say someone — to-be the according-to
 ἡμᾶς ἀναλογίαν ἀδυνατουσαν ἀμέσως ἐπὶ τὰς νοητὰς
us proportion being-unable directly to the intelligible
 ἀνατείνεσθαι θεωρίας, καὶ δεομένην οἰκείων καὶ συμφυῶν
to-be-stretched-up contemplations and needing proper and natural
 ἀναγωγίων, αἱ τὰς ἐφικτὰς ἡμῖν μορφώσεις προτείνουσι
upliftings which the attainable to-us formings put-forward
 τῶν ἀμορφώτων καὶ ὑπερφυῶν θαυμάτων· ἀλλ' ὅτι καὶ
of-the formless and supernatural spectacles but that also
 τοῦτο τοῖς μυστικοῖς λόγοις ἐστὶ πρεπωδέστατον, τὸ δι'
this to-the mystical oracles is most-fitting the through
 ἀπορρήτων καὶ ἱερῶν αἰνυγμάτων ἀποκρύπτεσθαι, καὶ
ineffable and sacred enigmas to-be-bidden and

ἄβατον τοῖς πολλοῖς τιθέναι τὴν ἱερὰν καὶ κρυφίαν τῶν
inaccessible to-the many to-make the sacred and hidden of-the
 ὑπερκοσμίων νόων ἀλήθειαν. Ἔστι γὰρ οὐ πᾶς ἱερός,
supermundane intellects truth is for not every-man holy
 οὐδὲ πάντων, ὡς τὰ λόγια φησιν, ἡ γνώσις. Εἰ δὲ τὰς
nor of-all-men as the oracles say the knowledge if but the
 ἀπεμφαινούσας εἰκονογραφίας αἰτιάσοιτό τις, αἰδεῖσθαι
incongruous image-writings should-blame someone to-be-asbamed
 λέγων ἀνατιθέναι τὰ οὕτως αἰσχυρὰ μορφώματα ταῖς
saying to-ascribe the thus shameful forms to-the
 θεοειδέσι καὶ ἀγνωτάταις διακοσμήσεσιν· ἀπόχρη πρὸς αὐτὸν
godlike and most-holy orderings it-suffices to him
 εἰπεῖν, ὡς διττός ἐστι τῆς ἱερᾶς ἐκφαντορίας ὁ τρόπος.
to-say that twofold is of-the sacred manifestation the mode
 Ὁ μὲν, ὡς εἰκός, διὰ τῶν ὁμοίων προϋὼν ἱεροτύπων 3
the-one indeed as (is)-likely through the like proceeding sacredly-figured
 εἰκόνων· ὁ δὲ διὰ τῶν ἀνομοίων μορφοποιῶν εἰς τὸ
images the-other and through the unlike forming into the
 παντελῶς ἀπεικὸς καὶ ἀπεμφαῖνον πλαττόμενος. Ἀμέλει
altogether unbefitting and incongruous fashioned certainly
 καὶ τὴν σεβασμίαν τῆς ὑπερουσίου θεαρχίας μακαριότητα
also the venerable of-the super-substantial thearchy blessedness
 τῶν ἐκφαντορικῶν λογίων αἱ μυστικαὶ παραδόσεις ποτὲ
of-the manifesting oracles the mystical traditions at-times
 μὲν ὡς Λόγον καὶ νοῦν καὶ οὐσίαν ὑμνοῦσι, τὴν θεοπρεπῆ
indeed as Word and intellect and substance hymn the god-befitting
 λογιότητα καὶ σοφίαν αὐτῆς δηλοῦσαι, καὶ ὄντως οὐσαν
rationality and wisdom its showing and truly being
 ὑπαρξιν, καὶ τῆς τῶν ὄντων ὑπάρξεως αἰτίαν ἀληθινήν,
existence and of-the of-the beings existence cause true
 καὶ ὡς φῶς αὐτὴν ἀναπλάττουσι, καὶ ζωὴν ἀποκαλοῦσι·
and as light it they-refashion and life call

τῶν τοιούτων ἱερῶν ἀναπλασμάτων σεμνοτέρων μὲν
the such sacred refashionings more-august indeed
 ὄντων, καὶ τῶν προσύλων μορφώσεων ὑπερκείσθαι πως
being and the material formings to-transcend somehow
 δοκούντων, ἀποδεόντων δὲ καὶ οὕτω τῆς θεαρχικῆς πρὸς
seeming falling-short but even thus of-the thearchic toward
 ἀλήθειαν ἐμφερείας· ἔστι γὰρ ὑπὲρ πάσαν οὐσίαν καὶ
truth resemblance it-is for beyond all substance and
 ζωὴν, οὐδενὸς μὲν αὐτὴν φωτὸς χαρακτηρίζοντος, παντὸς
life no indeed it light characterizing all
 δὲ λόγου καὶ νοῦ τῆς ὁμοιότητος αὐτῆς ἀσυγκρίτως
and word and intellect the likeness its incomparably
 ἀπολειπομένων. Ποτὲ δὲ ταῖς ἀνομοίοις ἐκφαντορίαις ὑπὸ
falling-short at-times and by-the unlike manifestations by
 τῶν αὐτῶν λογίων ὑπερκοσμίως ὑμνεῖται, ἀόρατον αὐτήν,
the same oracles supermundanely it-is-hymned invisible it
 καὶ ἄπειρον, καὶ ἀχώρητον ἀποκαλούντων, καὶ τὰ ἐξ
and infinite and uncontainable calling and the-things from
 ὧν, οὐ τί ἐστίν, ἀλλὰ τί οὐκ ἔστι, σημαίνεται. Τοῦτο
which not what it-is but what not it-is is-signified this
 γάρ, ὡς οἶμαι, καὶ κυριώτερόν ἐστιν ἐπ' αὐτῆς· ἐπείπερ,
for as I-think also more-proper is regarding it since
 ὡς ἡ κρυφία καὶ ἡ ἱερατικὴ παράδοσις ὑφηγήσατο, τὸ
as the hidden and the priestly tradition guided the
 μὲν οὐχ εἶναι κατὰ τι τῶν ὄντων αὐτὴν ἀληθεύομεν,
indeed not to-be according-to anything of-the beings it we-say-truly
 ἀγνοοῦμεν δὲ τὴν ὑπερούσιον αὐτῆς καὶ ἀνόητον καὶ
we-are-ignorant-of but the super-substantial its and inconceivable and
 ἄρρητον ἀοριστίαν. Εἰ τοίνυν αἱ μὲν ἀποφάσεις ἐπὶ
ineffable indefiniteness if therefore the indeed negations regarding
 τῶν θείων ἀληθεῖς, αἱ δὲ καταφάσεις ἀνάρμοστοι, τῇ
the divine (are)-true the but affirmations unfitting to-the

κρυφιώτητι τῶν ἀπορρήτων οἰκειότερα μᾶλλον ἔστιν
hiddenness of-the ineffable more-proper rather is
 ἐπὶ τῶν ἀοράτων ἢ διὰ τῶν ἀνομοίων ἀναπλάσεων
regarding the invisible the through the unlike refashionings
 ἐκφαντορία· τιμῶσι τοιγαροῦν, οὐκ αἰσχύους ἀποπληροῦσι,
manifestation honor therefore not with-shame fill
 τὰς οὐρανίους διακοσμήσεις καὶ αἱ τῶν λογίων ἱερογραφίαι,
the heavenly orderings also the of-the oracles sacred-writings
 ταῖς ἀνομοίοις αὐτὰς μορφοποιούαις ἐκφαίνουσαι, διὰ
by-the unlike them formings manifesting through
 τούτων ἀποδεικνῦσαι τῶν ὑλικῶν ἀπάντων ὑπερκοσμίως
these showing of-the material all supermundanely
 ἐκβεβηκυίας. Ὅτι δὲ καὶ τὸν ἡμέτερον νοῦν ἀνάγουσι
having-gone-beyond that and also the our intellect lead-up
 μᾶλλον αἱ ἀπεμφαίνουσαι τῶν ὁμοιοτήτων, οὐκ οἰμαί τινα
rather the incongruous than-the likenesses not I-think anyone
 τῶν εὐφρονούντων ἀντερεῖν· εἰς μὲν γὰρ τὰς τιμιωτέρας
of-the sensible to-contradict as-for indeed for the more-honorable
 ἱεροπλαστίας εἰκὸς ἔστι καὶ πλανηθῆναι, χρυσοειδεῖς τινας
sacred-fashionings likely it-is also to-be-misled golden certain
 οἰομένους εἶναι τὰς οὐρανίας οὐσίας, καὶ φωτοειδεῖς τινας
thinking to-be the heavenly substances and light-like certain
 ἄνδρας, καὶ ἑξαστράπτοντας, εὐπρεπεῖς, ἡμφιεσμένους
men and flashing-like-lightning comely clothed-in
 ἐσθήτα φανήν, καὶ τὸ πυρῶδες ἀβλαβῶς ἀποστίλβοντας,
raiment bright and the fiery harmlessly shining
 καὶ ὅσοις ἄλλοις ὁμοιοτυπώτοις μορφαῖς ἢ θεολογία
and with-whatever other like-figured forms the theology
 τοὺς οὐρανίους ἐσχημάτισε νόας. Ὅπερ ἵνα μὴ πάθοιεν οἱ
the heavenly shaped intellects which that not should-suffer those
 μηδὲν τῶν φαινομένων καλῶν ὑψηλότερον ἐννενοηκότες,
nothing than-the visible beauties higher having-conceived

ἡ τῶν ὁσίων θεολόγων ἀνατατικὴ σοφία καὶ πρὸς
the of-the holy theologians elevating wisdom even toward
 τὰς ἀπεμφαινούσας ἀνομοιότητας ἱερῶς κατὰγεται, μὴ
the incongruous unlikenesses sacredly is-brought-down not
 συγχωροῦσα τὸ πρόσυλον ἡμῶν, εἰς τὰς αἰσχρὰς εἰκόνας
allowing the material-minded our to the shameful images
 ἀπομένον ἐπαναπαύεσθαι· διανιστῶσα δὲ τὸ ἀνωφερὲς τῆς
remaining to-rest-upon rousing but the upward-tending of-the
 ψυχῆς, καὶ ὑπονύττουσα τῇ δυσμορφία τῶν συνθημάτων,
soul and pricking by-the ugliness of-the tokens
 ὥς μὴ θεμιτοῦ μηδὲ ἀληθοῦς δοκοῦντος εἶναι, μηδὲ τοῖς
as not lawful nor true seeming to-be not-even to-the
 ἄγαν προσύλοις, ὅτι τοῖς οὕτως αἰσχροῖς ἐμπερῇ πρὸς
very material-minded that to-the thus shameful like in
 ἀλήθειάν ἐστι τὰ ὑπερουράνια καὶ θεῖα θεάματα. Ἄλλως τε
truth are the supercelestial and divine spectacles besides —
 καὶ τοῦτο ἐννοῆσαι χρή, τὸ μηδὲ ἐν τῶν ὄντων εἶναι
also this to-consider (one)-must the not-even one of-the beings to-be
 καθόλου τῆς τοῦ καλοῦ μετουσίᾳς ἐστερημένον, εἴπερ, ὥς
at-all of-the of-the beautiful participation deprived if-indeed as
 ἡ τῶν λογίων ἀλήθειά φησι, πάντα καλὰ λίαν.
the of-the oracles truth says all-things (are)-beautiful exceedingly

4 Ὅτι οὖν ἐκ πάντων ἐπινοῆσαι καλὰς θεωρίας, καὶ
it-is-possible then from all-things to-devise beautiful contemplations and
 τοῖς νοητοῖς τε καὶ νοεροῖς ἐκ τῶν υἱαίων ἀναπλάσαι τὰς
for-the intelligible both and intellectual from the material to-refashion the
 λεγομένας ἀνομοίους ὁμοιότητας, ἐτέρῳ τρόπῳ τῶν νοερῶν
so-called unlike likenesses in-another way the intellectual
 ἐχόντων, ἃ τοῖς αἰσθητοῖς ἐτεροίως ἀπονενέμνται. Καὶ γὰρ
having what to-the perceptible otherwise has-been-assigned and for
 ὁ θυμὸς τοῖς μὲν ἀλόγοις ἐξ ἐμπαθοῦς ὁρμῆς ἐγγίνεται,
the anger in-the indeed irrational from passionate impulse arises

καὶ πάσης ἀλογίας ἐστὶν ἀνάπλεως ἡ θυμοειδὴς αὐτῶν
and of-all irrationality is full the angry their
 κίνησις· ἀλλ' ἐπὶ τῶν νοερῶν ἑτέρῳ τρόπῳ χρή
movement but regarding the intellectual in-another way (one)-must
 τὸ θυμικὸν ἐννοῆσαι, δηλοῦν, ὡς οἶμαι, τὴν ἀρβρενωπὸν
the spirited to-consider to-show as I-think the manly
 αὐτῶν λογιότητα, καὶ τὴν ἀμεύλικτον ἕξιν ἐν ταῖς
their rationality and the relentless disposition in the
 θεοειδέσι καὶ ἀμεταβόλοις ἰδρύσεσιν. Ὡσαύτως ἐπιθυμίαν
godlike and changeless foundations likewise desire
 μὲν εἶναί φαμεν, ἐπὶ τῶν ἀλόγων ἀπερίσκεπτόν τινα
indeed to-be we-say regarding the irrational unconsidered a-certain
 καὶ πρόσυλον, ἐξ ἐμφύτου κινήσεως, ἢ συνηθείας ἐν τοῖς
and material from innate movement or habit in the
 ἀλλοιωτοῖς ἀκρατῶς ἐγγινομένην προσπάθειαν, καὶ τὴν
changeable uncontrollably arising attachment and the
 ἄλογον τῆς σωματικῆς ὀρέξεως ἐπικράτειαν, ἅπαν τὸ
irrational of-the bodily appetite dominance all the
 ζῶον ὠθούσης ἐπὶ τὸ κατ' αἰσθησιν ἐπιθυμητόν. Ὅταν
animal pushing toward the according-to sense desirable when
 δέ, τὰς ἀνομοίους ὁμοιότητας τοῖς νοεροῖς περιτιθέντες,
but the unlike likenesses to-the intellectual putting-around
 ἐπιθυμίαν αὐτοῖς περιπλάσωμεν, ἔρωτα θεῖον αὐτὴν
desire to-them we-fashion-around yearning divine it
 ἐννοῆσαι χρή τῆς ὑπὲρ λόγον καὶ νοῦν αὐλίας, καὶ
to-consider (one)-must of-the beyond reason and intellect immateriality and
 τὴν ἀκλινῆ καὶ ἀνένδοτον ἔφεισιν τῆς ὑπερουσίως ἀγνῆς
the unbending and unyielding longing for-the super-substantially pure
 καὶ ἀπαθοῦς θεωρίας, καὶ τῆς πρὸς ἐκείνην τὴν καθαρὰν
and impassible contemplation and for-the toward that the pure
 καὶ ἀκροτάτην διαύγειαν, καὶ τὴν ἀπλανῆ καὶ καλλοποιὸν
and highest radiance and the unerring and beauty-making

εὐπρέπειαν αἰωνίας ὄντως καὶ νοητῆς κοινωνίας. Καὶ τὸ
comeliness of-eternal truly and intelligible communion and the
 ἀκρατὲς ἐκλάβομεν ἐπὶ τοῦ συντόνου καὶ ἀνεπιστρόφου,
intemperate let-us-take regarding the intense and unturning
 καὶ πρὸς μηδενὸς ἐκκόπτεσθαι δυναμένου, διὰ τὸν ἀμιγῆ
and by nothing to-be-cut-off able because-of the unmixed
 καὶ ἀναλλοιώτον τῆς θείας καλλονῆς ἔρωτα, καὶ τὴν
and unaltered of-the divine beauty yearning and the
 ὀλικὴν ἀπόκλισιν ἐπὶ τὸ ὄντως ἐφετόν. Ἀλλὰ καὶ αὐτὴν
whole inclination toward the truly desirable but also itself
 τὴν ἀλογίαν τε καὶ ἀναισθησίαν ἐπὶ μὲν τῶν ἀλόγων
the irrationality both and insensibility regarding indeed the irrational
 ζώων, ἢ τῶν ἀψύχων ὑλῶν, στέρησιν λόγου καὶ αἰσθήσεως
animals or the soulless materials privation of-reason and of-sense
 οἰκείως ἀποκαλοῦμεν· ἐπὶ δὲ τῶν αὐλῶν καὶ νοερῶν
properly we-call regarding but the immaterial and intellectual
 οὐσιῶν, ἀγιοπρεπῶς τὸ ὑπερέχον αὐτῶν, ὡς ὑπερκοσμίων,
substances holily the pre-eminence their as supermundane
 ὁμολογοῦμεν τοῦ καθ' ἡμᾶς μεταβατικοῦ καὶ σωματικοῦ
we-confess over-the according-to us transitional and bodily
 λόγου, καὶ τῆς ὑλαίας καὶ ἀλλοτρίας τῶν ἀσωμάτων νόων
reason and of-the material and alien to-the bodiless intellects
 αἰσθήσεως. Ἔστι τοιγαροῦν οὐκ ἀπαρδούσας ἀναπλάσαι
sense it-is-possible therefore not discordant to-refashion
 τοῖς οὐρανίοις μορφάς, καὶ τῶν ἀτιμοτάτων τῆς ὕλης
for-the heavenly forms even-from the most-dishonorable of-the matter
 μερῶν, ἐπεὶ καὶ αὕτη, πρὸς τοῦ ὄντως καλοῦ τὴν ὕπαρξιν
parts since also it from the truly beautiful the existence
 ἐσχηκῖα, κατὰ πᾶσαν αὐτῆς τὴν ὑλαίαν διακόσμησιν
having-had according-to all its the material ordering
 ἀπηχήματά τινα τῆς νοεράς εὐπρεπείας ἔχει· καὶ δυνατόν
echoes certain of-the intellectual comeliness has and possible

ἐστι δι' αὐτῶν ἀνάγεσθαι πρὸς τὰς αὔλους ἀρχετυπίαις,
it-is through them to-be-led-up to the immaterial archetypes
 ἀνομοίως, ὡς εἴρηται, τῶν ὁμοιοτήτων ἐκλαμβανομένων,
dissimilarly as has-been-said the likenesses being-taken
 καὶ τῶν αὐτῶν οὐ ταυτῶς, ἐναρμονίως δὲ καὶ οἰκείως
and the same not in-the-same-way harmoniously but and properly
 ἐπὶ τῶν νοερῶν τέ καὶ αἰσθητῶν ἰδιοτήτων ὀριζομένων.
regarding the intellectual both and perceptible properties being-defined
 Ταῦτα τοὺς μυστικούς θεολόγους εὐρήσομεν οὐ
these(-things) the mystical theologians we-shall-find not
 μόναις ταῖς τῶν οὐρανίων διακόσμων ἐκφάνσεσιν ἱερῶς
only to-the of-the heavenly orders manifestations sacredly
 περιπλάττοντας, ἀλλὰ καὶ αὐταῖς ἔσθ' ὅτε ταῖς
fashioning-around but also to-the-very there-are-(times) when the
 θεαρχικαῖς ἐκφαντορίαις. Καὶ ποτὲ μὲν αὐτὴν ἀπὸ τῶν
thearchic manifestations and at-times indeed it from the
 φαινομένων τιμίων ὑμνοῦσιν, ὡς ἥλιον δικαιοσύνης, ὡς
visible honored-things they-hymn as sun of-righteousness as
 ἀστέρα τὸν ἑῶν εἰς νοῦν ἱερῶς ἀνατέλλοντα, καὶ ὡς
star the morning into intellect sacredly rising and as
 φῶς ἀπερικαλύπτως καὶ νοητῶς καταυγάζον· ποτὲ δὲ
light uncoveredly and intelligibly shining at-times and
 ἀπὸ τῶν μέσων, ὡς πῦρ ἀβλαβῶς φωτίζον, ὡς ὕδωρ
from the middle-things as fire harmlessly enlightening as water
 ζωτικῆς ἀποπληρώσεως χορηγόν, καὶ συμβολικῶς εἰπεῖν,
of-vital fulfillment supplying and symbolically to-say
 εἰς γαστέρα διαδύομενον, καὶ ποταμοὺς ἀναβλύζον ἀσχέςτως
into belly entering and rivers gushing-forth unrestrainedly
 ἀπορρέοντας· ποτὲ δὲ ἀπὸ τῶν ἐσχάτων, ὡς μύρον
flowing-off at-times and from the last-things as ointment
 εὐώδες, ὡς λίθον ἀκρογωνιαῖον. Ἀλλὰ καὶ θηριομορφίαν
fragrant as stone chief-corner but also beast-form

αὐτῇ περιτιθέασι, καὶ λέοντος αὐτῇ καὶ πάνθηρος ιδιότητα
to-it they-put-around and of-lion to-it and of-panther property
 περιάπτουσι, καὶ πάρδαλιν αὐτὴν ἔσεσθαι φασι, καὶ
they-attach and leopard it to-be-going-to-be they-say and
 ἄρκτον ἀπορουμένην. Προσθήσω δὲ καὶ τὸ πάντων
bear bereaved I-will-add and also the of-all
 ἀτιμότερον εἶναι, καὶ μᾶλλον ἀπεμφαίνειν δοκοῦν, ὅτι
more-dishonorable to-be and more to-be-incongruous seeming that
 καὶ σκώληκος εἶδος αὐτὴν ἑαυτῇ περιπλάττουσαν, οἱ τὰ
also of-worm form it to-itself fashioning-around those the
 θεῖα δεινοὶ παραδεδώκασιν. Οὕτω πάντες οἱ θεόσοφοι,
divine-things skilled-(in) have-handed-down thus all the God-wise
 καὶ τῆς κρυφίας ἐπιπνοίας ὑποφῆται, τῶν ἀτελέστων καὶ
and of-the hidden inspiration interpreters from-the uninitiated and
 ἀνιέρων ἀχράντως ἀποδιαστέλλουσι τὰ Ἅγια τῶν ἀγίων,
unholy undefiledly separate the Holy of-the holies
 καὶ τὴν ἀνόμοιον ἱεροπλαστίαν πρεσβεύουσιν, ὥς μῆτε
and the unlike sacred-fashioning prefer so-that neither
 τὰ θεῖα τοῖς βεβήλοις εὐχέιρωτα εἶναι, μῆτε τοὺς τῶν
the divine-things to-the profane easy-to-handle to-be nor the of-the
 ἱερῶν ἀγαλμάτων φιλοθεάμονας, ὥς ἀληθέσιν ἐναπομείναι
sacred images lovers-of-spectacles as true to-remain-in
 τοῖς τύποις· καὶ ὥστε τὰ θεῖα τιμᾶσθαι ταῖς ἀληθέσιν
the figures and so-that the divine-things be-honored by-the true
 ἀποφάσει, καὶ ταῖς πρὸς τὰ ἔσχατα τῶν οἰκείων
negations and by-the toward the last of-the proper
 ἀπηχημάτων ἑτεροίαις ἀφομοιώσειν. Οὐδὲν οὖν ἄτοπον, εἰ
echoes different assimilations nothing then absurd if
 καὶ τὰς οὐρανίας οὐσίας ἐκ τῶν ἀπεμφαινουσῶν ἀνομοίων
also the heavenly substances from the incongruous unlike
 ὁμοιοτήτων ἀναπλάττουσι, κατὰ τὰς εἰρημέναις αἰτίας·
likenesses they-refashion according-to the said causes

οὐ γὰρ ἂν ἴσως οὐδὲ ἡμεῖς, εἰς ζήτησιν μὲν ἐξ ἀπορίας,
not for — perhaps even we into inquiry indeed from perplexity
 εἰς ἀναγωγὴν δὲ διὰ τῆς ἀκριβοῦς τῶν ἱερῶν ἐρεύνης
into uplifting and through the exact of-the sacred-things search
 ἐληλύθειμεν, εἰ μὴ τὸ δυσειδὲς ἡμᾶς ἐξετάραξε τῆς τῶν
would-have-come if not the ugliness us had-disturbed of-the of-the
 ἀγγέλων ἐκφαντικῆς ἀναπλάσεως, οὐκ ἔων ἡμῶν τὸν νοῦν
angels manifesting refashioning not allowing our the intellect
 ἐναπομεῖναι ταῖς ἀπαδούσαις μορφοποιταῖς, ἀλλ' ἐρεθίζον
to-remain-in the discordant formings but provoking
 ἀπαναίνεσθαι τὰς ὑλικὰς προσπαθείας, καὶ προσεθίζον ἱερῶς
to-renounce the material attachments and accustoming sacredly
 ἀνατείνεσθαι διὰ τῶν φαινομένων ἐπὶ τὰς ὑπερκοσμίους
to-be-stretched-up through the visible to the supermundane
 ἀναγωγάς. Τοσαῦτα μὲν ἡμῖν εἰρήσθω διὰ τὰς
upliftings so-much indeed by-us let-it-have-been-said because-of the
 ὑλικὰς καὶ ἀπεμφαινούσας τῶν ἱερῶν λογίων ἀγγελοειδεῖς
material and incongruous of-the sacred oracles angel-formed
 εἰκονογραφίας· ἐξῆς δὲ ἀφορίσασθαι χρή, τί μὲν αὐτὴν
image-writings next and to-define (one)-must what indeed itself
 εἶναι τὴν ἱεραρχίαν οἰόμεθα· τί δὲ πρὸς αὐτῆς ἱεραρχίας
to-be the hierarchy we-think what and from itself hierarchy
 ὀνύνασθαι τοὺς ἱεραρχίαν κεκληρωμένους. Ἥγήσοιτο δὲ τοῦ
to-profit those hierarchy having-been-allotted may-lead and the
 λόγου Χριστός, εἴπερ ἐμοὶ θέμις εἶπεν, ὁ ἐμός, ἡ πάσης
discourse Christ if-indeed for-me lawful to-say — my the of-all
 ἱεραρχικῆς ἐκφαντορίας ἐπίπνοια! Σὺ δέ, ὦ παῖ, κατὰ
hierarchic manifestation inspiration you but O child according-to
 τὴν ὁσίαν τῆς καθ' ἡμᾶς ἱεραρχικῆς παραδόσεως
the holy of-the according-to us hierarchic tradition
 θεσμοθεσίαν, αὐτός τε ἱεροπρεπῶς ἄκουε τῶν ἱερῶς
ordinance you-yourself both sacred-befittingly bear the sacredly

λεγομένων ἔνθεος ἐνθέων ἐν μνήσει γινόμενος, καὶ τῇ
spoken-things inspired of-inspired-things in initiation becoming and in-the
 κατὰ νοῦν κρυφίᾳ τὰ ἅγια περιστεύσας ἐκ τῆς
according-to intellect biddenness the holy-things having-wrapped from the
 ἀνιέρου πληθύος, ὡς ἐνοειδῇ διαφύλαξον· οὐ γὰρ θεμιτόν,
unholy multitude as uniform guard not for lawful
 ὡς τὰ λόγια φησιν, εἰς ὕας ἀπορρίψαι τὴν τῶν νοητῶν
as the oracles say to swine to-cast the of-the intelligible
 μαργαριτῶν ἀμιγῇ καὶ φωτοειδῇ καὶ καλλοποιὸν εὐκοσμίαν.
pearls unmixed and light-like and beauty-making adornment

III • WHAT A HIERARCHY IS

A hierarchy is a sacred order, knowledge, and activity assimilated as far as possible to the godlike and led up, in proportion to the illuminations given it, to the imitation of God. Its aim is likeness and union with God, making its members spotless mirrors of the divine ray. Some are purified, others purify; some are enlightened, others enlighten; some are perfected, others perfect, each imitating God in his own rank.

- 1 Ἔστι μὲν ἱεραρχία, κατ' ἐμέ, τάξις ἱερά, καὶ ἐπιστήμη,
is indeed hierarchy according-to me an-order sacred and knowledge
 καὶ ἐνέργεια πρὸς τὸ θεοειδὲς ὡς ἐφικτὸν ἀφομοιούμενη,
and activity toward the godlike as (is)-attainable being-assimilated
 καὶ πρὸς τὰς ἐνδιδομένας αὐτῇ θεόθεν ἐλλάμψεις ἀναλόγως
and toward the given to-it from-God illuminations proportionately
 ἐπὶ τὸ θεομίμητον ἀναγομένη. Τὸ δὲ θεοπρεπὲς κάλλος,
to the God-imitating being-led-up the and God-befitting beauty
 ὡς ἀπλοῦν, ὡς ἀγαθόν, ὡς τελεταρχικόν, ἀμιγὲς μὲν
as simple as good as perfecting-source unmixed indeed
 ἐστὶ καθόλου πάσης ἀνομοιότητος, μεταδοτικὸν δὲ κατ'
is wholly of-all unlikeness imparting but according-to

ἀξίαν ἐκάστω τοῦ οἰκείου φωτός, καὶ τελειωτικὸν ἐν
 worth to-each of-the proper light and perfecting in
 τελετῇ θειοτάτῃ κατὰ τὴν πρὸς ἑαυτὸ τῶν τελουμένων
 rite most-divine according-to the toward itself of-the being-perfected
 ἐναρμονίως ἀπαράλλακτον μόρφωσιν.

harmoniously unvarying forming

Σκοπὸς οὖν ἱεραρχίας ἐστίν, ἡ πρὸς Θεόν, ὡς ἐφικτόν, 2
 (the)-aim then of-hierarchy is the toward God as (is)-attainable
 ἀφομοιώσιν τε καὶ ἔνωσιν, αὐτὸν ἔχουσα πάσης ἱερᾶς
 assimilation both and union him having of-all sacred
 ἐπιστήμης τε καὶ ἐνεργείας καθηγεμόνα, καὶ πρὸς τὴν αὐτοῦ
 knowledge both and activity leader and toward the his
 θειοτάτην εὐπρέπειαν ἀκλινῶς μὲν ὁρῶν, ὡς δυνατόν δὲ
 most-divine comeliness unbendingly indeed looking as possible and
 ἀποτυπούμενος, καὶ τοὺς ἑαυτοῦ θιασώτας, ἀγάλματα θεῶν
 being-imprinted and the its-own members images divine
 τελῶν, ἔσοπτρα διειδέστατα καὶ ἀκηλίδωτα, δεκτικὰ τῆς
 making mirrors most-transparent and spotless receptive of-the
 ἀρχιφώτου καὶ θεαρχικῆς ἀκτίνος· καὶ τῆς μὲν ἐνδιδομένης
 original-light and thearchic ray and of-the indeed given
 αἴγλης ἱερῶς ἀποπληρούμενα, ταύτην δὲ αὐθις ἀφθόνως εἰς
 radiance sacredly being-filled this and in-turn ungrudgingly to
 τὰ ἐξῆς ἀναλάμποντα, κατὰ τοὺς θεαρχικοὺς θεσμούς.
 the next shining-up according-to the thearchic ordinances
 Οὐ γὰρ θεμιτόν ἐστι τοῖς τῶν ἱερῶν τελεσταῖς, ἢ τοῖς
 not for lawful is for-those of-the sacred-things perfecters or for-those
 ἱερῶς τελουμένοις, ἐνεργῆσαί τι καθόλου, παρὰ τὰς τῆς
 sacredly being-perfected to-do anything at-all against the of-the
 οἰκείας τελεταρχίας ἱερᾶς διατάξεις· ἀλλ' οὐδὲ ὑπάρχειν
 proper perfecting-source sacred ordinances but not-even to-exist
 ἑτέρως, εἰ τῆς θεωτικῆς αὐτῆς ἀγλαΐας ἐφίενται, καὶ πρὸς
 otherwise if the deifying its splendor they-desire and to

αὐτὴν ἱεροπρεπῶς ἀποσκοποῦσι, καὶ ἀποτυποῦνται κατὰ
it sacred-befittingly look and are-imprinted according-to
 τὴν ἐκάστου τῶν ἱερῶν νόων ἀναλογίαν. Οὐκοῦν ὁ λέγων
the of-each of-the sacred intellects proportion therefore the-one saying
 ἱεραρχίαν, ἱεράν τινα καθόλου διακόσμησιν δηλοῖ, εἰκόνα τῆς
hierarchy a-sacred certain in-general ordering shows image of-the
 θεαρχικῆς ὠραιότητος, ἐν τάξεσι καὶ ἐπιστήμαις ἱεραρχικαῖς,
thearchic beauty in orders and knowledges hierarchic
 τὰ τῆς οἰκείας ἐλλάμψεως ἱεουργοῦσαν μυστήρια, καὶ
the of-the proper illumination performing mysteries and
 πρὸς τὴν οἰκείαν ἀρχὴν ὡς θεμιτὸν ἀφομοιουμένην. Ἔστι
toward the proper principle as (is)-lawful being-assimilated there-is
 γὰρ ἐκάστῳ τῶν ἱεραρχίαν κεκληρωμένων ἡ τελείωσις,
for for-each of-those hierarchy having-been-allotted the perfection
 τὸ κατ' οἰκείαν ἀναλογίαν ἐπὶ τὸ θεομίμητον ἀναχθῆναι.
the according-to proper proportion to the God-imitating to-be-led-up
 Καὶ τὸ δὴ πάντων θειότερον, ὡς τὰ Λόγια φησι, Θεοῦ
and the indeed of-all more-divine as the Oracles say of-God
 συνεργὸν γενέσθαι, καὶ δεῖξαι τὴν θεῖαν ἐνέργειαν ἐν
fellow-worker to-become and to-show the divine activity in
 ἑαυτῷ κατὰ τὸ δυνατόν ἀναφαινομένην· οἶον, ἐπειδὴ
himself according-to the possible appearing as-for-instance since
 τάξις ἱεραρχίας ἐστὶ τὸ τοὺς μὲν καθαίρεσθαι, τοὺς δὲ
order of-hierarchy is the the-ones indeed to-be-purified the-others and
 καθαίρειν· καὶ τοὺς μὲν φωτίζεσθαι, τοὺς δὲ φωτίζειν·
to-purify and the-ones indeed to-be-enlightened the-others and to-enlighten
 καὶ τοὺς μὲν τελείσθαι, τοὺς δὲ τελεσιουργεῖν, ἐκάστῳ
and the-ones indeed to-be-perfected the-others and to-perfect for-each
 τὸ θεομίμητον ἀρμόσει κατὰ τόνδε τὸν τρόπον. Ἡ
the God-imitating will-fit according-to this the way the
 θεία μακαριότης, ὡς ἐν ἀνθρώποις εἰπεῖν, ἀμυγῆς μέν
divine blessedness as among men to-speak unmixed indeed

ἔστιν ἀπάσης ἀνομοιότητος, πλήρης δὲ φωτὸς αἰδίου,
 is of-all unlikeness full and of-light everlasting
 τελεία καὶ ἀνευδεὴς ἀπάσης τελειότητος, καθαίρουσα,
 perfect and lacking-nothing of-all perfection purifying
 καὶ φωτίζουσα, καὶ τελειουργοῦσα· μᾶλλον δὲ κάθαρσις
 and enlightening and perfecting rather and purification
 ἱερά, καὶ φωτισμός, καὶ τελείωσις, ὑπὲρ κάθαρσιν, ὑπὲρ
 sacred and enlightenment and perfection beyond purification beyond
 φῶς, προτέλειος αὐτοτελεταρχία, καὶ πάσης μὲν ἱεραρχίας
 light before-perfect self-perfecting-source and of-all indeed hierarchy
 αἰτία, παντὸς δὲ ἱεροῦ κατὰ τὸ ὑπέρχον ἐξηρημένῃ.
 cause of-every and sacred-thing according-to the pre-eminence set-apart
 Χρὴ τοιγαροῦν, ὡς οἶμαι, τοὺς μὲν καθαιρομένους 3
 (one)-must therefore as I-think the indeed being-purified
 ἀμικεῖς ἀποτελεῖσθαι καθόλου, καὶ πάσης ἡλευθερῶσθαι
 unmixed to-be-rendered wholly and of-all to-have-been-freed
 τῆς ἀνομοίου συμφύσεως· τοὺς δὲ φωτιζομένους
 the unlike confusion the and being-enlightened
 ἀποπληροῦσθαι τοῦ θείου φωτός, πρὸς θεωρητικὴν ἕξιν
 to-be-filled of-the divine light toward contemplative disposition
 καὶ δύναμιν ἐν πανάγνοις νοδὸς ὀφθαλμοῖς ἀναγομένους·
 and power in all-pure of-intellect eyes being-led-up
 τοὺς δὲ τελουμένους, ἐκ τοῦ ἀτελοῦς μεταταττομένους,
 the and being-perfected from the imperfect being-transferred
 μετόχους γίνεσθαι τῆς τῶν ἐποπτευθέντων ἱερῶν
 partakers to-become of-the of-the beheld sacred-things
 τελειωτικῆς ἐπιστήμης. Τοὺς δὲ καθαρτικούς, περιουσία
 perfecting knowledge the and purifiers by-abundance
 καθάρσεως ἑτέροις μεταδιδόναι τῆς οἰκείας ἀγνότητος·
 of-purification to-others to-impart of-the proper purity
 τοὺς δὲ φωτιστικούς, ὡς διειδεστέρους νόας, καὶ πρὸς
 the and enlighteners as more-transparent intellects and toward

μετοχήν φωτὸς καὶ μετάδοσιν οἰκείως ἔχοντας, καὶ
participation of-light and imparting suitably being-disposed and
 πανολβίως τῆς ἱερᾶς ἀποπληρουμένους αἴγλης, τὸ κατὰ
all-blessedly with-the sacred being-filled radiance the in
 πᾶν αὐτῶν ὑπερχεόμενον φῶς, εἰς τοὺς ἀξίους φωτὸς
every-way their overflowing light upon those worthy of-light
 ἐποχετεύειν· τοὺς δὲ τελεσιουργούς, ὡς ἐπιστημονικούς
to-channel the and perfecters as knowing
 τῆς τελεστικῆς μεταδόσεως, τελεῖν τοὺς τελουμένους
of-the perfective impartation to-perfect those being-perfected
 τῇ πανιέρῳ μνήσει τῆς τῶν ἐποπτευθέντων ἱερῶν
by-the all-holy initiation of-the of-the beheld sacred-things
 ἐπιστήμης. Οὐκοῦν ἐκάστη τῆς ἱεραρχικῆς διακοσμήσεως
knowledge therefore each of-the hierarchic ordering
 τάξις, κατὰ τὴν οἰκείαν ἀναλογίαν ἀνάγεται πρὸς τὴν
order according-to the proper proportion is-led-up toward the
 θείαν συνέργειαν, ἐκεῖνα τελοῦσα χάριτι καὶ θεοσδότῳ
divine co-operation those-things performing by-grace and God-given
 δυνάμει, τὰ τῇ θεαρχίᾳ φυσικῶς καὶ ὑπερφυσικῶς ἐνόντα,
power which in-the thearchy naturally and supernaturally are-present
 καὶ πρὸς αὐτῆς ὑπερουσίως δρώμενα, καὶ πρὸς τὴν ἐφικτὴν
and by it super-substantially being-done and toward the attainable
 τῶν φιλοθέων νόων μίμησιν ἱεραρχικῶς ἐκφαινόμενα.
of-the God-loving intellects imitation hierarchically being-manifested

All beings partake of providence, the lifeless by existing, the living by life, the rational by wisdom; the heavenly orders partake most fully and are called angels, messengers, because they first receive the divine illumination and pass it on. No one has seen God's hidden self: the law and the fathers' theophanies came through angels, the first leading up the second. Gabriel told Zacharias of his son and Mary of the divine birth, and Jesus himself obeyed the Father's commands given through angels and is called the Angel of great counsel.

Τῆς τοίνυν ἱεραρχίας αὐτῆς, ὃ τι ποτέ ἐστίν, ὡς οἶμαι, ¹
the therefore hierarchy itself what thing ever is as I-think
 καλῶς ἡμῖν ὀρισθείσης, τὴν ἀγγελικὴν ἱεραρχίαν ἐξῆς
well by-us having-been-defined the angelic hierarchy next
 ὑμνητέον, καὶ τὰς ἱερὰς αὐτῆς ἐν τοῖς λογίοις μορφοποιίας,
must-be-hymned and the sacred its in the oracles depictions
 ὑπερκοσμίους ὀφθαλμοῖς ἐποπτευτέον, ὅπως ἀναχθῶμεν ἐπὶ
with-supermundane eyes must-be-beheld so-that we-may-be-led-up to
 τὴν θεοειδεστάτην αὐτῶν ἀπλότητα, διὰ τῶν μυστικῶν
the most-godlike their simplicity through the mystical
 ἀναπλάσεων, καὶ τὴν ἀπάσης ἱεραρχικῆς ἐπιστήμης ἀρχὴν
refashionings and the of-all hierarchic knowledge principle
 ὑμνήσωμεν ἐν θεοπρεπεῖ σεβασμότητι, καὶ τελεταρχικαῖς
let-us-hymn in God-befitting reverence and perfecting-source
 εὐχαριστίαις. Πρῶτον ἀπάντων ἐκεῖνο εἰπεῖν ἀληθές, ὡς
thanksgivings first of-all that to-say (is)-true that
 ἀγαθότητι πάσας ἢ ὑπερούσιος θεαρχία τὰς τῶν ὄντων
by-goodness all the super-substantial thearchy the of-the beings
 οὐσίας ὑποστήσασα, πρὸς τὸ εἶναι παρήγαγεν. Ἔστι γὰρ
substances having-established into the being brought-forth it-is for
 τοῦτο τῆς πάντων αἰτίας καὶ ὑπὲρ πάντα ἀγαθότητος
this of-the of-all cause and beyond all goodness

ἴδιον, τὸ πρὸς κοινωνίαν ἑαυτῆς τὰ ὄντα καλεῖν, ὡς ἐκάστη
proper the to communion with-itself the beings to-call as each
 τῶν ὄντων ὥριται πρὸς τῆς οἰκείας ἀναλογίας. Πάντα
of-the beings has-been-defined by the proper proportion all
 μὲν οὖν τὰ ὄντα μετέχει προνοίας, ἐκ τῆς ὑπερουσίου καὶ
indeed then the beings partake providence from the super-substantial and
 παναιτίου θεότητος ἐκβλυζομένης· οὐ γὰρ ἂν ἦν, εἰ μὴ
all-causing deity gushing-forth not for — they-would-be if not
 τῆς τῶν ὄντων οὐσίας καὶ ἀρχῆς μετεिल्φει. Τὰ μὲν οὖν
of-the of-the beings substance and principle they-had-partaken the indeed then
 ἄζωα πάντα, τῷ εἶναι, αὐτῆς μετέχει· τὸ γὰρ εἶναι πάντων
lifeless all in-the being its partake the for being of-all
 ἐστὶν ἡ ὑπὲρ τὸ εἶναι θεότης· τὰ δὲ ζῶντα, τῆς αὐτῆς ὑπὲρ
is the beyond the being deity the and living of-the same beyond
 πᾶσαν ζωὴν ζωοποιοῦ δυνάμεως· τὰ δὲ λογικὰ καὶ νοερά,
all life life-making power the and rational and intellectual
 τῆς αὐτῆς ὑπὲρ πάντα καὶ λόγον καὶ νοῦν αὐτοτελοῦς
of-the same beyond all both reason and intellect self-perfect
 καὶ προτελείου σοφίας. Δῆλον δέ, ὅτι περὶ αὐτὴν ἐκεῖναι
and before-perfect wisdom clear and that around it those
 τῶν οὐσιῶν εἰσιν, ὅσαι πολλαχῶς αὐτῆς μετεिल्φασιν.
of-the substances are as-many-as in-many-ways it have-partaken

- 2 Αἱ γοῦν ἅγαι τῶν οὐρανίων οὐσιῶν διακοσμήσεις, ὑπὲρ
the at-any-rate holy of-the heavenly substances orderings beyond
 τὰ μόνον ὄντα, καὶ ἀλόγως ζῶντα, καὶ τὰ καθ' ἡμᾶς
the merely being and irrationally living and the according-to us
 λογικά, τῆς θεαρχικῆς μεταδόσεως ἐν μετουσίᾳ γεγόνασι.
rational of-the thearchic impartation in participation have-come
 Νοητῶς γὰρ ἐπὶ τὸ θεομίμητον ἑαυτὰς ἀποτυπῶσαι, καὶ
intelligibly for to the God-imitating themselves imprinting and
 πρὸς τὴν θεαρχικὴν ἐμφέρεϊαν ὑπερκοσμίως ὁρῶσαι, καὶ
toward the thearchic resemblance supermundanely looking and

μορφοῦν ἐφίεσθαι τὸ νοερὸν αὐτῶν εἶδος, ἀφθονωτέρας
to-form desiring the intellectual their form more-ungrudging
 εἰκότως ἔχουσι τὰς πρὸς αὐτὴν κοινωνίας, προσεχεῖς μὲν
fittingly they-have the toward it communions close indeed
 οὔσαι καὶ ἀεὶ πρὸς τὸ ἄναντες, ὡς θεμιτὸν ἐν συντονίᾳ τοῦ
being and always toward the uphill as (is)-lawful in intensity of-the
 θείου καὶ ἀκλινοῦς ἔρωτος ἀνατεινόμεναι, καὶ τὰς ἀρχικὰς
divine and unbending yearning being-stretched-up and the principal
 ἐλλάμψεις ἀϋλως καὶ ἀμιγῶς εἰσδεχόμεναι, καὶ πρὸς αὐτὰς
illuminations immaterially and unmixedly receiving and toward them
 ταττόμεναι, καὶ νοερὰν ἔχουσαι τὴν πᾶσαν ζωὴν. Αὐταὶ
being-ordered and intellectual having the whole life these
 γοῦν εἰσὶν αἱ πρῶτως καὶ πολλαχῶς ἐν μετουσίᾳ τοῦ
at-any-rate are the-ones first and in-many-ways in participation of-the
 Θείου γινόμεναι, καὶ πρῶτως καὶ πολλαχῶς ἐκφαντορικαὶ
Divine becoming and first and in-many-ways manifesters
 τῆς θεαρχικῆς κρυφιότητος· διὸ καὶ παρὰ πάντα τῆς
of-the thearchic hiddenness wherefore also beyond all of-the
 ἀγγελικῆς ἐπωνυμίας ἐκκρίτως ἡξίζονται, διὰ τὸ
angelic name specially have-been-deemed-worthy because-of the
 πρῶτως εἰς αὐτὰς ἐγγίνεσθαι τὴν θεαρχικὴν ἑλλάμψιν,
first into them to-arise the thearchic illumination
 καὶ δι' αὐτῶν εἰς ἡμᾶς διαπορθμεύεσθαι τὰς ὑπὲρ ἡμᾶς
and through them to us to-be-conveyed the beyond us
 ἐκφαντορίας. Οὕτω γοῦν ὁ νόμος, ὡς ἡ θεολογία φησί,
manifestations thus at-any-rate the law as the theology says
 δι' ἀγγέλων ἡμῖν ἐδωρήθη· καὶ τοὺς κλεινοὺς δὲ πρὸ
through angels to-us was-given and the famous and before
 νόμου καὶ μετὰ νόμον ἡμῶν πατέρας ἄγγελοι πρὸς τὸ Θεῖον
law and after law our fathers angels toward the Divine
 ἀνήγον, ἢ τὸ πρακτέον εἰσηγούμενοι, καὶ πρὸς εὐθείαν
led-up either the to-be-done introducing and to straight

ἀληθείας ὁδὸν ἐκ πλάνης καὶ ζωῆς ἀνιέρου μετάγοντες· ἢ
of-truth way from error and life unholy transferring or
 τάξεις ἱεράς, ἢ μυστηρίων ὑπερκοσμίων κρυφίους ὁράσεις,
orders sacred or of-mysteries supermundane hidden visions
 ἢ θείας τινὰς προαναρρήσεις ὑποφητικῶς ἀναφαίνοντες.
or divine certain predictions interpretively displaying

- 3 Εἰ δέ τις φαίη, καὶ αὐτόθεν ἀμέσως ἐγγενέσθαι τισὶ
if but anyone should-say also directly immediately to-have-arisen to-some
 τῶν ἁγίων θεοφανείας, μανθανέτω καὶ τοῦτο σαφῶς ἐκ
of-the saints theophanies let-him-learn also this clearly from
 τῶν ἱερωτάτων λογίων, ὡς αὐτὸ μὲν ὃ τι ποτέ ἐστι τὸ
the most-sacred oracles that itself indeed what thing ever is the
 τοῦ Θεοῦ κρύφιον, οὐδεὶς ἑώρακεν, οὐδὲ ὄψεται· θεοφάνειαι
— of-God hidden no-one has-seen nor will-see theophanies
 δὲ τοῖς ὁσίοις γεγόνασι κατὰ τὰς πρεπούσας Θεῷ, διὰ
but to-the holy have-come according-to the befitting to-God through
 δὴ τινων ἱερῶν καὶ τοῖς ὁρώσιν ἀναλόγων ὁράσεων,
indeed certain sacred and to-the beholders proportionate visions
 ἐκφαντορίας. Ἡ πάνσοφος δὲ θεολογία τὴν ὄρασιν ἐκείνην,
manifestations the all-wise and theology the vision that
 ἣ τις ἐν ἑαυτῇ διαγεγραμμένην ἀνέφαινε τὴν θείαν,
which — in itself described displayed the divine
 ὡς ἐν μορφώσει τῶν ἀμορφώτων ὁμοίωσιν, ἐκ τῆς τῶν
as in forming of-the formless likeness from the of-the
 ὁρώντων ἐπὶ τὸ θεῖον ἀναγωγῆς, εἰκότως καλεῖ θεοφάνειαν,
beholders to the divine uplifting fittingly calls theophany
 ὡς δι' αὐτῆς τοῖς ὁρώσι, θείας ἐγγινομένης ἐλλάμψεως,
as through it to-the beholders divine arising illumination
 καὶ τι τῶν θείων αὐτῶν ἱερῶς μνουμένων. Ταύτας
and something of-the divine-things they sacredly being-initiated these
 δὲ τὰς θείας ὁράσεις οἱ κλεινοὶ Πατέρες ἡμῶν ἐμμοῦντο
and the divine visions the famous Fathers our were-initiated-into

διὰ μέσων τῶν οὐρανίων δυνάμεων. Ἡ οὐχὶ καὶ τὴν
through the-mediation of-the heavenly powers or not also the
 ἱεράν τοῦ νόμου θεσμοθεσίαν, ἢ τῶν λογίων παράδοσις
sacred of-the law legislation the of-the oracles tradition
 ὡς αὐτόθεν μὲν φησιν ἐκ Θεοῦ τῷ Μωϋσῇ δεδωρημένην;
as directly indeed it-says from God to-the Moses given
 ὅπως ἂν ἡμᾶς ἀληθῶς μυσῇται, θείας αὐτὴν εἶναι
so-that — us truly it-might-initiate divine it to-be
 καὶ ἱεράς ὑποτύπωσιν. Διδάσκει δὲ καὶ τοῦτο σοφῶς ἡ
and sacred outline teaches and also this wisely the
 θεολογία, τὸ δι' ἀγγέλων αὐτὴν εἰς ἡμᾶς προελθεῖν,
theology the through angels it to us to-have-come-forth
 ὡς τῆς θεονομικῆς τάξεως ἐκεῖνο θεσμοθετούσης, τὸ διὰ
as of-the God-ruled order that legislating the through
 τῶν πρώτων τὰ δεύτερα πρὸς τὸ Θεῖον ἀνάγεσθαι. Καὶ
the first the second toward the Divine to-be-led-up and
 γὰρ οὐ μόνον ἐπὶ τῶν ὑπερκειμένων τε καὶ ὑφειμένων
for not only regarding the superior both and subordinate
 νοῶν, ἀλλὰ καὶ τοῖς ὁμοταγέσιν οὗτος ὁ θεσμός
intellects but even-among the equal-ranked this the ordinance
 ὥρισται παρὰ τῆς πάντων ὑπερουσίου ταξιαρχίας,
has-been-defined by the of-all super-substantial order-source
 τὸ καθ' ἑκάστην ἱεραρχίαν πρώτας καὶ μέσας καὶ
the according-to each hierarchy first and middle and
 τελευταίας εἶναι τάξεις τε καὶ δυνάμεις, καὶ τῶν ἡττόνων
last to-be orders both and powers and of-the lesser
 εἶναι τοὺς θειοτέρους μύστας καὶ χειραγωγοὺς ἐπὶ τὴν
to-be the more-divine initiators and guides to the
 θείαν προσαγωγὴν καὶ ἔλλαμψιν καὶ κοινωνίαν.
divine access and illumination and communion

- 4 Ὅρῳ δέ, ὅτι καὶ τὸ θεῖον τῆς Ἰησοῦ φιλανθρωπίας
I-see and that also the divine of-the of-Jesus love-for-mankind
 μυστήριον ἄγγελοι πρῶτον ἐμνήθησαν, εἶτα δι' αὐτῶν
mystery angels first were-initiated-into then through them
 εἰς ἡμᾶς ἡ τῆς γνώσεως χάρις διέβαινεν. Οὕτω γοῦν ὁ
to us the of-the knowledge grace passed thus at-any-rate the
 θειότατος Γαβριὴλ Ζαχαρίαν μὲν τὸν ιεράρχην ἐμυσταγώγει,
most-divine Gabriel Zacharias indeed the hierarch instructed
 τὸ προφήτην ἔσσεσθαι τὸν ἐξ αὐτοῦ παρ' ἐλπίδα
the prophet to-be-going-to-be the from him beyond hope
 χάριτι θείᾳ γεννησόμενον παῖδα, τῆς ἀγαθοπρεπῶς καὶ
by-grace divine to-be-born child of-the good-befittingly and
 σωτηρίως τῷ κόσμῳ ἐπιφανησομένης ἀνδρικῆς τοῦ Ἰησοῦ
savingly to-the world going-to-appear human — of-Jesus
 θεουργίας· τὴν δὲ Μαριάμ, ὅπως ἐν αὐτῇ γεννήσεται τὸ
divine-work — and Mariam how in her will-be-born the
 θεαρχικὸν τῆς ἀφθέγκτου θεοπλαστίας μυστήριον. Ἄτερος
thearchic of-the unutterable divine-fashioning mystery another
 δὲ τῶν ἀγγέλων τὸν Ἰωσήφ ἐξεπαίδευσεν, ὅπως ἀληθῶς
and of-the angels — Joseph taught how truly
 ἐκπεπλήρωται τὰ θειωδῶς ἐπηγγελμένα τῷ προγόνῳ
have-been-fulfilled the-things divinely promised to-the forefather
 Δαυίδ. Ἄλλος δὲ τοὺς ποιμένας, ὥς τῇ τῶν πολλῶν
David another and the shepherds as by-the of-the many
 ἀναχωρήσει καὶ ἡσυχία κεκαθαρμένους, εὐηγγελίζετο, καὶ
withdrawal and stillness purified announced-good-news-to and
 σὺν αὐτῷ πλῆθος στρατιᾶς οὐρανοῦ τὴν πολυῦμνητον
with him a-multitude of-army heavenly the much-hymned
 ἐκεῖνην παρεδίδου τοῖς ἐπὶ γῆς δοξολογίαν. Ἀνανεύσωμεν
that was-delivering to-those on earth doxology let-us-look-up
 δὲ καὶ πρὸς τὰς ὑπερτάτας τῶν λογίων φωτοφανείας· ὁρῶ
and also toward the highest of-the oracles light-manifestations I-see

γάρ, ὅτι καὶ αὐτὸς Ἰησοῦς, καὶ τῶν ὑπερουρανίων οὐσιῶν
for that also himself Jesus and of-the supercelestial substances
 ὑπερούσιος αἰτία, πρὸς τὸ καθ' ἡμᾶς ἀμεταβόλως
super-substantial cause to the according-to us unchangeably
 ἐληλυθώς, οὐκ ἀποπηδᾷ τῆς ὑπ' αὐτοῦ ταχθείσης τε
having-come not leaps-away-from the by him ordered both
 καὶ αἰρεθείσης ἀνθρωποπρεποῦς εὐταξίας, ἀλλ' εὐπειθώς
and chosen human-befitting good-order but obediently
 ὑποτάσσεται ταῖς τοῦ Πατρὸς καὶ Θεοῦ δι' ἀγγέλων
submits to-the of-the Father and God through angels
 διατυπώσῃ· καὶ διὰ μέσων αὐτῶν ἀγγέλλεται τῷ
directives and through the-mediation of-them is-announced to-the
 Ἰωσήφ ἢ πρὸς τοῦ Πατρὸς οἰκονομηθεῖσα τοῦ Υἱοῦ πρὸς
Joseph the by the Father dispensed of-the Son to
 Αἴγυπτον ἀναχώρησις, καὶ αὖθις ἢ πρὸς τὴν Ἰουδαίαν
Egypt withdrawal and again the to the Judaea
 ἐξ Αἰγύπτου μεταγωγῇ. Καὶ δι' ἀγγέλων αὐτὸν ὁρῶ
from Egypt removal and through angels him I-see
 μὲν ὑπὸ ταῖς πατρικαῖς θεσμοθεσίαις ταπτόμενον· ἐὼ
indeed under the paternal legislations being-ordered I-forbear
 γὰρ εἰπεῖν, ὡς εἰδότι τὰ ταῖς ἱερατικαῖς ἡμῶν
for to-say as to-one-knowing the-things in-the priestly our
 παραδόσεσιν ἐκπεφασμένα, καὶ περὶ τοῦ ἀγγέλου τοῦ
traditions revealed also about the angel who
 τὸν Ἰησοῦν ἐνισχύσαντος· ἢ ὅτι καὶ αὐτὸς ὁ Ἰησοῦς,
— Jesus strengthened or that also himself — Jesus
 κατὰ τὴν ἡμῶν σωστικὴν ἀγαθουργίαν, εἰς ἐκφαντορικὴν
according-to the our saving beneficence into manifesting
 ἐληλυθώς τάξιν, Ἄγγελος μεγάλης βουλῆς ἀνηγόρευται·
having-come order Angel of-great counsel has-been-proclaimed
 καὶ γὰρ ὡς αὐτὸς ἀγγελοπρεπῶς φησιν, ὅσα ἥκουσε
and for as he-himself angel-befittingly says whatever-things he-heard

παρὰ τοῦ Πατρός, ἀνήγγειλεν ἡμῖν ἀνθρώποις, πρὸς τὸν
 from the Father he-announced to-us men to the
 Πατέρα λεχθέν· τοῦτο γάρ ἐστιν ἡ ἐκφαντορία.
 Father having-been-said this for is the manifestation

V • WHY ALL ARE CALLED ANGELS

The theologians call all the heavenly beings angels, though the name also belongs to the last order. The higher orders have the illuminations and powers of the lower, but the lower lack those of the higher. So the highest may be called angels, since they too reveal God, but the last order, which leads our hierarchs up as the orders above lead it, cannot be called principalities, thrones, or seraphim.

- 1 Αὕτη μὲν οὖν ἐστιν, ὡς ἡ καθ' ἡμᾶς, αἰτία τῆς ἀγγελικῆς
 this indeed then is as the according-to us cause of-the angelic
 ἐν τοῖς λογίοις ἐπωνυμίας· ἐρευνῆσαι δὲ ὡς οἶμαι χρή,
 in the oracles name to-search-out and as I-think (one)-must
 δι' ἣν αἰτίαν οἱ θεολόγοι πάσας μὲν ἅμα τὰς οὐρανίους
 for what cause the theologians all indeed together the heavenly
 οὐσίας ἀγγέλους καλοῦσι· πρὸς δὲ τὴν ἐκφαντορίαν
 substances angels call toward but the manifestation
 ἐρχόμενοι τῶν ὑπερκοσμίων αὐτῶν διακοσμήσεων,
 coming of-the supermundane their orderings
 τάξιν ἀγγελικὴν ιδίως ὀνομάζουσι, τὴν συμπληρωτικῶς
 (the)-order angelic specially name the completely
 ἀποπερατοῦσαν τὰ θεῖα καὶ οὐράνια τάγματα· πρὸ ταύτης
 finishing the divine and heavenly ranks before this
 δὲ ὑπερκειμένως τάττουσι τοὺς ἀρχαγγελικοὺς διακόσμους,
 and superiorly they-place the archangelic orders
 τάς τε ἀρχάς, καὶ τὰς ἐξουσίας, καὶ τὰς δυνάμεις, ὅσας
 the both principalities and the authorities and the powers as-many

τε τούτων ὑπερβεβηκυίας οὐσίας αἱ τῶν λογίων ἴσασιν
and of-these having-transcended substances the of-the oracles know
 ἐκφαντορικαὶ παραδόσεις. Φαμέν δέ, ὅτι, κατὰ πᾶσαν
manifesting traditions we-say and that according-to every
 ἱερὰν διακόσμησιν, αἱ μὲν ὑπερβεβηκυῖαι τάξεις ἔχουσι
sacred ordering the indeed transcendent orders have
 καὶ τὰς τῶν ὑφειμένων διακοσμήσεων ἐλλάμψεις καὶ
also the of-the subordinate orderings illuminations and
 δυνάμεις, ἀμέθεκτοι δὲ τῶν αὐτὰς ὑπερκειμένων εἰσὶν αἱ
powers without-share and of-the them transcending are the
 τελευταῖαι. Τὰ μὲν οὖν ἀγιώτατα τῶν ὑπερτάτων οὐσιῶν
last the indeed then most-holy of-the highest substances
 τάγματα καὶ ἀγγέλους καλοῦσιν οἱ θεολόγοι, καὶ γὰρ
ranks also angels call the theologians and for
 εἰσιν ἐκφαντορικὰ καὶ αὐτὰ τῆς θεαρχικῆς ἐλλάμψεως.
they-are manifesting also themselves of-the thearchic illumination
 Τὴν τάξιν δὲ τὴν τῶν οὐρανίων νοῶν τελευταίαν οὐκ ἔχει
the order but the of-the heavenly intellects last not has
 λόγον ἀρχάς, ἢ θρόνους, ἢ σεραφίμ ὀνομάζειν· οὐδὲ γὰρ
reason principalities or thrones or seraphim to-name not-even for
 ἐστὶν ἐν μετουσίᾳ τῶν ὑπερτάτων δυνάμεων, ἀλλ' ὥσπερ
it-is in participation of-the highest powers but as
 αὕτη τοὺς καθ' ἡμᾶς ἐνθέους ἱεράρχας ἀνάγει πρὸς
this the according-to us inspired hierarchs leads-up to
 τὰς ἐγνωσμένας αὐτῇ τῆς θεαρχίας αὐγὰς, οὕτω καὶ τῶν
the known to-it of-the thearchy radiances thus also of-the
 πρὸ αὐτῆς οὐσιῶν αἱ πανιέροι δυνάμεις ἀναγωγικαὶ πρὸς
before it substances the all-boly powers uplifting toward
 τὸ Θεῖον εἰσι τῆς ἀποπληρούσης τὰς ἀγγελικὰς ἱεραρχίας
the Divine are of-the filling-up the angelic hierarchies
 διακοσμήσεως. Εἰ μὴ ἄρα τις καὶ τοῦτο φαίη, τὸ
ordering if not then someone also this should-say the

κοινὰς εἶναι πάσας τὰς ἀγγελικὰς ὀνομασίας, κατὰ τὴν
common to-be all the angelic names according-to the
 πασῶν τῶν οὐρανίων δυνάμεων εἰς τὸ θεοειδές, καὶ τὴν
of-all of-the heavenly powers in the godlike and the
 ἐκ Θεοῦ φωτοδοσίαν ὑφειμένην καὶ προὔχουσαν κοινωνίαν.
from God gift-of-light subordinate and pre-eminent communion
 Ἄλλ' ἵνα μᾶλλον ἡμῖν ὁ λόγος διευκρινηθείη, κατὶδωμεν
but that more to-us the discourse may-be-made-distinct let-us-look
 ἱερῶς τὰς ἐν τοῖς λογίοις ἐκπεφασμένας ἀγιοπρεπεῖς
sacredly at-the in the oracles revealed holy-befitting
 ιδιότητας ἐκάστης οὐρανίας διακοσμήσεως.
properties of-each heavenly ordering

VI • THE THREE TRIADS

Only the thearchy knows precisely how many heavenly orders there are, and the orders their own; Dionysius sets out what the theologians have revealed. Scripture names nine orders, which his teacher divides into three triads: first the thrones, cherubim, and seraphim, nearest God; then the authorities, dominions, and powers; and last the angels, archangels, and principalities.

- 1 Ὅσοι μὲν εἰσι, καὶ οἷοι τῶν ὑπερουρανίων οὐσιῶν
how-many indeed are and of-what-sort of-the supercelestial substances
 οἱ διάκοσμοι, καὶ ὅπως αἱ κατ' αὐτοὺς ἱεραρχίαι
the orders and how the according-to them hierarchies
 τελοῦνται, μόνην ἀκριβῶς εἰδέναι φημι τὴν θεωτικὴν αὐτῶν
are-perfected only precisely to-know I-say the deifying their
 τελεταρχίαν· προσέτι καὶ αὐτοὺς ἐγνωκέναι τὰς οἰκείας
perfecting-source moreover also themselves to-know the proper
 δυνάμεις τε καὶ ἐλλάμψεις, καὶ τὴν ἱερὰν αὐτῶν καὶ
powers both and illuminations and the sacred their and

ὑπερκόσμιον εὐταξίαν· ἀδύνατον γὰρ ἡμᾶς εἰδέναι τὰ
supermundane good-order impossible for us to-know the-things
 τῶν ὑπερουρανίων νοῶν μυστήρια, καὶ τὰς ἀγιωτάτας
of-the supercelestial intellects mysteries and the most-holy
 αὐτῶν τελειώσεις, εἰ μὴ που φαίη τις, ὅσα δι'
their perfections if not somehow should-say someone as-much-as through
 αὐτῶν ἡμᾶς, ὡς τὰ οἰκεῖα καλῶς εἰδόντων, ἡ θεαρχία
them us as the proper-things well knowing the thearchy
 μεμυσταγώγηκεν. Οὐκοῦν ἡμεῖς μὲν οὐδὲν αὐτοκινήτως
has-initiated therefore we indeed nothing self-movedly
 ἐροῦμεν· ὅσα δὲ τῶν ἀγγελικῶν θεαμάτων ὑπὸ τῶν
will-say whatever but of-the angelic spectacles by the
 ἱερῶν θεολόγων ἐθεωρήθη, ταῦτα μνηθέντες ἡμεῖς, ὡς
sacred theologians was-contemplated these having-been-initiated we as
 οἱοί τέ ἐσμεν, ἐκθησόμεθα.
able — we-are will-set-forth

Πάσας ἡ θεολογία τὰς οὐρανίους οὐσίας ἐννέα κέκληκεν 2
all the theology the heavenly substances nine has-called
 ἐκφαντορικαῖς ἐπωνυμίαις· ταύτας ὁ θεὸς ἡμῶν
by-manifesting names these the divine our
 ἱεροτελεστῆς εἰς τρεῖς ἀφορίζει τριαδικὰς διακοσμῆσεις.
sacred-initiator into three divides triadic orderings
 Καὶ πρώτην μὲν εἶναι φησι τὴν περὶ Θεὸν οὖσαν αἰεί,
and first indeed to-be he-says the about God being always
 καὶ προσεχῶς αὐτῷ καὶ πρὸ τῶν ἄλλων ἀμέσως ἡνωσθαι
and closely to-him and before the others immediately to-be-united
 παραδεδομένην· τοὺς τε γὰρ ἀγιωτάτους θρόνους, καὶ τὰ
banded-down the both for most-holy thrones and the
 πολυόμματα καὶ πολύπτερα τάγματα, Χερουβιμ Ἑβραίων
many-eyed and many-winged ranks Cherubim in-Hebrews'
 φωνῇ καὶ Σεραφίμ ὠνομασμένα, κατὰ τὴν πάντων
tongue and Seraphim named according-to the of-all

ὑπερκειμένην ἐγγύτητα περὶ Θεὸν ἀμέσως ἰδρύεσθαι, φησὶ
transcending nearness about God immediately to-be-established he-says
 παραδιδόναι τὴν τῶν ἱερῶν λογίων ἐκφαντορίαν. Τὸν
to-hand-down the of-the sacred oracles manifestation the
 τριαδικὸν οὖν τοῦτον διάκοσμον, ὡς ἓνα καὶ ὁμοταγῇ
triadic then this order as one and equal-ranked
 καὶ ὄντως πρώτην ἱεραρχίαν, ὃ κλεινὸς ἡμῶν ἔφη
and truly first hierarchy the famous our said
 καθηγεμών· ἧς οὐκ ἔστιν ἑτέρα θεοειδεστέρα, καὶ
leader than-which not is another more-godlike and
 ταῖς πρωτουργοῖς τῆς θεαρχίας ἐλλάμψεσιν ἀμέσως
to-the first-working of-the thearchy illuminations immediately
 προσεχεστέρα. Δευτέραν δὲ εἶναί φησι, τὴν ὑπὸ τῶν
closer second and to-be he-says the by the
 ἐξουσιῶν, καὶ κυριοτήτων, καὶ δυνάμεων συμπληρουμένην.
authorities and dominions and powers filled-up
 Καὶ τρίτην ἐπ' ἐσχάτων τῶν οὐρανίων ἱεραρχιῶν, τὴν τῶν
and third at last of-the heavenly hierarchies the of-the
 ἀγγέλων τε καὶ ἀρχαγγέλων καὶ ἀρχῶν διακόσμησιν.
angels both and archangels and principalities ordering

Seraphim means burners and warmers, cherubim fullness of knowledge or an outpouring of wisdom, and the thrones signify their exaltation above all that is low. This first hierarchy receives its illumination directly from God: it is purified, enlightened, and perfected, contemplates the thrice-luminous beauty, and learns from Jesus himself. It stands in a circle around God, sings the Trisagion, and teaches the orders below that the thearchy is a monad and a henad in three hypostases, whose providence reaches from the highest beings to the ends of the earth.

Ταύτην ἡμεῖς ἀποδεχόμενοι τὴν τῶν ἁγίων ἱεραρχιῶν τάξιν, 1
 this we accepting the of-the holy hierarchies order
 φαμέν ὅτι πᾶσα τῶν οὐρανίων νοῶν ἐπωνυμία δῆλωσιν
 say that every of-the heavenly intellects name manifestation
 ἔχει τῆς ἐκάστου θεοειδοῦς ιδιότητος. Καὶ τὴν μὲν ἁγίαν
 has of-the of-each godlike property and the indeed holy
 τῶν σεραφίμ ὀνομασίαν οἱ τὰ Ἑβραίων εἰδότες, ἡ
 of-the seraphim name those the of-Hebrews knowing either
 τὸ ἐμπρηστὰς ἐμφαίνειν, ἢ τὸ θερμαίνοντας· τὴν δὲ
 the kindlers to-show or the warming the and
 χερουβίμ πλήθος γνώσεως, ἢ χύσιν σοφίας. Εἰκότως οὖν
 of-cherubim fullness of-knowledge or outpouring of-wisdom fittingly then
 ἡ πρώτη τῶν οὐρανίων ἱεραρχιῶν πρὸς τῶν ὑπερτάτων
 the first of-the heavenly hierarchies by the highest
 οὐσιῶν ἱεουργεῖται, τάξιν ἔχουσα τὴν πασῶν ὑψηλοτέραν,
 substances is-ministered order having the than-all higher
 καὶ τὰς πρωτουργοὺς θεοφανείας καὶ τελειώσεις εἰς αὐτὴν
 and the first-working theophanies and perfections into it
 ὡς ἐγγυτάτην ἀρχικωτέρως διαπορθμεύεσθαι. Θερμαίνοντες
 as nearest more-principally to-be-conveyed warming
 γοῦν ὀνομάζονται καὶ θρόνοι, καὶ χύσις σοφίας,
 at-any-rate are-named and thrones and outpouring of-wisdom

ἐκφαντορικῶ τῶν θεοειδῶν αὐτῶν ἔξεων ὀνόματι· τὸ μὲν
by-a-manifesting of-the godlike their dispositions name the indeed
 γὰρ ἀεικίνητον αὐτῶν περὶ τὰ θεῖα καὶ ἀκατάληκτον,
for ever-moving their about the divine-things and unceasing
 καὶ τὸ θερμόν, καὶ τὸ ὀξύ, καὶ ὑπερζέον τῆς προσεχοῦς
and the hot and the sharp and overboiling of-the close
 καὶ ἀνενδότου καὶ ἀκλινοῦς ἀεικινήσις, καὶ τὸ τῶν
and unyielding and unbending ever-motion and the of-the
 ὑποβεβηκότων ἀναγωγικῶς καὶ δραστηρίως ἀφομοιωτικόν,
lower upliftingly and actively assimilating
 ὡς ἀναζέον ἐκεῖνα καὶ ἀναζωπυροῦν ἐπὶ τὴν ὁμοίαν
as boiling-up those and rekindling to the like
 θερμότητα, καὶ τὸ πρηστηρίως καὶ ὀλοκαύτως καθαρτικόν,
warmth and the scorchingly and wholly-burningly purifying
 καὶ τὴν ἀπερικάλυπτον καὶ ἄσβεστον, ἔχουσιν ὡσαύτως
and the uncovered and inextinguishable having likewise
 αἰεί, φωτοειδῆ καὶ φωτιστικὴν ιδιότητα, πάσης ἀλαμποῦς
always light-like and enlightening property of-all lightless
 σκοτοποιίας ἐλάτειραν οὖσαν καὶ ἀφανιστικὴν, ἡ τῶν
darkness-making driver-away being and effacing the of-the
 Σεραφίμ ἐπωνυμία ἐκφαντορικῶς διδάσκει. Ἡ δὲ τῶν
Seraphim name manifestingly teaches the and of-the
 χερουβίμ, τὸ γνωστικὸν αὐτῶν καὶ θεοπτικόν, καὶ τῆς
cherubim the knowing their and God-seeing and of-the
 ὑπερτάτης φωτοδοσίας δεκτικόν, καὶ θεωρητικὸν ἐν
highest gift-of-light receptive and contemplative in
 πρωτουργῶ δυνάμει τῆς θεαρχικῆς εὐπρεπείας, καὶ τῆς
first-working power of-the thearchic comeliness and of-the
 σοφοποιοῦ μεταδόσεως ἀναπεπλησμένον, καὶ κοινωνικὸν
wisdom-making impartation filled and communicative
 ἀφθόνως πρὸς τὰ δεύτερα, τῇ χύσει τῆς δωρηθείσης
ungrudgingly toward the second-things by-the outpouring of-the given

σοφίας. Ἡ δὲ τῶν ὑψηλοτάτων καὶ ἐπηρμένων θρόνων,
wisdom the and of-the most-high and exalted thrones
 τὸ πάσης ἀκριβῶς ἐξηρῆσθαι περιπεξίας ὑφέσεως, καὶ τὸ
the from-all precisely to-be-set-apart earthly subordination and the
 πρὸς ἄναντες ὑπερκοσμίως ἀνωφερές, καὶ πάσης ἐσχατιᾶς
toward uphill supermundanely upward-tending and from-all extremity
 ἀρρεπῶς ἀνωκισμένον, καὶ περὶ τὸν ὄντως ὕψιστον
unswervingly removed-above and about the truly highest
 ὀλκαῖς δυνάμεσιν ἀκατασείστως καὶ εὐσταθῶς ἰδρυμένον,
with-whole powers unshakably and steadfastly established
 καὶ τῆς θεαρχικῆς ἐπιφουτήσεως ἐν ἀπαθείᾳ πάσῃ καὶ
and of-the thearchic visitation in impassibility all and
 αὐλία δεκτικόν, καὶ τὸ θεοφόρον, καὶ θεραπευτικῶς
immateriality receptive and the God-bearing and serviceably
 ἐπὶ τὰς θείας ὑποδοχὰς ἀναπεπταμένον.

toward the divine receptions opened-wide

Αὕτη μὲν ἡ τῶν ὀνομάτων αὐτῶν ὡς καθ' ἡμᾶς 2

this indeed the of-the names their as according-to us
 ἐκφαντορία· λεκτέον δέ, τίνα τὴν ἱεραρχίαν αὐτῶν
manifestation must-be-said and what the hierarchy their
 οἰόμεθα. Τὸν μὲν γὰρ ἀπάσης ἱεραρχίας σκοπὸν τῆς
we-think the indeed for of-all hierarchy aim the
 θεομιμήτου θεοειδεῖας ἐξηρτημένον ἀρρεπῶς εἶναι, καὶ τὸ
God-imitating godlikeness depending-on unswervingly to-be and the
 διαίρεισθαι πᾶσαν ἱεραρχικὴν πραγματείαν, εἰς μετοχὴν
to-be-divided all hierarchic activity into participation
 ἱερὰν καὶ μετάδοσιν καθάρσεως ἀμιγυῶς, καὶ θείου φωτός,
sacred and imparting of-purification unmixed and of-divine light
 καὶ τελεστικῆς ἐπιστήμης, ἀρκούντως ἤδη πρὸς ἡμῶν
and of-perfecting knowledge sufficiently already by us
 εἰρησθαι νομίζω· νῦν δὲ εἰπεῖν ἀξίως εὐχομαι τῶν
to-have-been-said I-think now and to-say worthily I-pray of-the

ὑπερτάτων νοῶν, πῶς ἢ κατ' αὐτοὺς ἱεραρχία διὰ
 highest intellects how the according-to them hierarchy through
 τῶν λογίων ἐκφαίνεται. Ταῖς πρώταις οὐσίαις, αἱ μετὰ
 the oracles is-manifested for-the first substances which after
 τὴν οὐσιοποιὸν αὐτῶν θεαρχίαν ἰδρυμέναι, καὶ οἶον ἐν
 the substance-making their thearchy established and as-it-were in
 προθύροις αὐτῆς τεταγμέναι, πάσης εἰσὶν ἀοράτου καὶ
 vestibules its ordered of-all are invisible and
 ὁρατῆς ὑπερβεβηκυῖαι γεγυῖας δυνάμεως, ὡς οἰκείαν
 visible transcending created power as proper
 οἰητέον εἶναι καὶ κατὰ πᾶν ὁμοειδῆ τὴν ἱεραρχίαν.
 one-must-think to-be and in every-way uniform the hierarchy
 Καθαρὰς μὲν οὖν αὐτὰς ἡγητέον, οὐχ ὡς ἀνιέρων
 pure indeed then them one-must-consider not as of-unholy
 κηλίδων καὶ μολυσμῶν ἡλευθερωμένας, οὐδ' ὡς προσύλων
 stains and defilements freed nor as of-material
 ἀνεπιδέκτους φαντασιῶν, ἀλλ' ὡς πάσης ὑφέσεως ἀμικρῶς
 unreceptive of-imaginations but as than-all subordination unmixedly
 ὑψηλοτέρας, καὶ παντὸς ὑποβεβηκότος ἱεροῦ· κατὰ
 higher and than-every lower holy-thing according-to
 τὴν ὑπερτάτην ἀγνότητα, πάσαις ταῖς θεοειδεστάταις
 the highest purity to-all the most-godlike
 δυνάμεσιν ὑπεριδρυμένας, καὶ τῆς οἰκείας αὐτοκινήτου καὶ
 powers established-above and of-the proper self-moved and
 ταυτοκινήτου κατὰ τὸ φιλοθέως ἄτρεπτον τάξεως ἀρρεπῶς
 same-moved according-to the God-lovingly unturning order unswervingly
 ἀντεχομένας, καὶ τὴν ἐπὶ τὰ χεῖρω κατὰ τι μείωσιν
 holding-fast and the toward the worse in any-way diminution
 οὐδ' ὅλως εἰδνίας, ἀλλ' ἄπτωτον ἀεὶ καὶ ἀμετακίνητον
 not at-all knowing but unfallen always and unmoved
 ἐχούσας τὴν τῆς οἰκείας θεοειδοῦς ιδιότητος ἀμικρῶς
 having the of-the proper godlike property most-unmixed

ἱδρυσιν. Θεωρητικὰς δὲ αὐτῆς, οὐχ ὡς αἰσθητῶν συμβόλων
foundation contemplative and again not as of-perceptible symbols
 νοερῶν θεωρῶν, οὐδὲ ὡς τῇ ποικιλίᾳ τῆς ἱερογραφικῆς
of-intellectual contemplators nor as by-the variety of-the sacred-written
 θεωρίας ἐπὶ τὸ Θεῖον ἀναγομένης, ἀλλ' ὡς πάσης ἀϋλου
contemplation to the Divine being-led-up but as than-all immaterial
 γνώσεως ὑψηλοτέρου φωτὸς ἀποπληρουμένης, καὶ τῆς τοῦ
knowledge higher with-light being-filled and with-the of-the
 καλλοποιοῦ καὶ ἀρχικοῦ κάλλους ὑπερουσίῳ καὶ τριφανοῦς
beauty-making and principal beauty super-substantial and thrice-appearing
 θεωρίας, ὡς θεμιτόν, ἀναπιμπλαμένης· τῆς δὲ Ἰησοῦ
contemplation as (is)-lawful being-filled of-the and of-Jesus
 κοινωνίας ὡσαύτως ἡξιωμένης, οὐκ ἐν εἰκόσιν ἱεροπλάστοις
communion likewise deemed-worthy not in images sacredly-fashioned
 μορφωτικῶς ἀποτυποῦσι τὴν θεουργικὴν ὁμοίωσιν, ἀλλ'
formatively imprinting the divinely-working likeness but
 ὡς ἀληθῶς αὐτῷ πλησιαζούσας ἐν πρώτῃ μετουσίᾳ τῆς
as truly him drawing-near in first participation of-the
 γνώσεως τῶν θεουργικῶν αὐτοῦ φώτων· καὶ μὴν ὅτι τὸ
knowledge of-the divinely-working his lights and indeed that the
 θεομίμητον αὐταῖς ὑπερτάτως δεδωρηται, καὶ κοινωνοῦσι,
God-imitating to-them supremely has-been-given and they-share
 κατὰ τὸ αὐταῖς ἐφικτόν, ἐν πρωτουργῷ δυνάμει ταῖς
according-to the for-them attainable in first-working power in-the
 θεουργικαῖς αὐτοῦ καὶ φιλανθρώποις ἀρεταῖς. Τετελεσμένης
divinely-working his and man-loving virtues perfected
 δὲ ὡσαύτως, οὐχ ὡς ποικιλίας ἱερᾶς ἀναλυτικὴν ἐπιστήμην
and likewise not as of-variety sacred analytic knowledge
 ἐλλαμπομένης, ἀλλ' ὡς πρώτης καὶ ὑπερεχούσης θεώσεως
being-illuminated but as with-first and pre-eminent deification
 ἀποπληρουμένης, κατὰ τὴν ὑπερτάτην ὡς ἐν ἀγγέλοις
being-filled according-to the highest as among angels

τῶν θεουργιῶν ἐπιστήμην· οὐ γὰρ δι' ἄλλων ἁγίων
of-the divine-works knowledge not for through other holy
 οὐσιῶν, ἀλλὰ πρὸς αὐτῆς τῆς θεαρχίας ἱεραρχούμεναι,
substances but by itself the thearchy being-hierarchically-ordered
 τῷ ἐπ' αὐτὴν ἀμέσῳ ἀνατείνεσθαι, τῇ πάντων ὑπερεχούσῃ
by-the to it immediate being-stretched-up by-the all surpassing
 δυνάμει καὶ τάξει, καὶ πρὸς τὸ πάναγνον καὶ κατὰ
power and order and toward the all-pure and in
 παναῤῥεπὲς ἰδρύνονται, καὶ πρὸς τὴν αὔλον καὶ νοητὴν
all-unswerving they-are-established and toward the immaterial and intelligible
 εὐπρέπειαν, ὡς θεμιτόν, εἰς θεωρίαν προσάγονται, καὶ
comeliness as (is)-lawful into contemplation are-brought and
 τοὺς τῶν θεουργιῶν ἐπιστημονικοὺς λόγους, ὡς πρῶται
the of-the divine-works knowing reasons as first
 καὶ περὶ Θεὸν οὔσαι, μυοῦνται πρὸς αὐτῆς τελεταρχίας
and about God being are-initiated by itself perfecting-source
 ὑπερτάτως ἱεραρχούμεναι.
supremely being-hierarchically-ordered

- 3 Τοῦτο γοῦν οἱ θεολόγοι σαφῶς δηλοῦσι τό, τὰς μὲν
this at-any-rate the theologians clearly show the the indeed
 ὑφειμένας τῶν οὐρανίων οὐσιῶν διακοσμήσεις, πρὸς τῶν
subordinate of-the heavenly substances orderings by the
 ὑπερβεβηκνίων εὐκόσμως ἐκδιδάσκεσθαι τὰς θεουργικὰς
transcendent in-good-order to-be-taught the divinely-working
 ἐπιστήμας· τὰς δὲ πασῶν ὑψηλοτέρας, ὑπ' αὐτῆς θεαρχίας,
knowledges the but than-all higher by itself thearchy
 ὡς θεμιτόν, τὰς μνήσεις ἐλλάμπεσθαι. Τινὰς μὲν γὰρ
as (is)-lawful the initiations to-be-illuminated some indeed for
 αὐτῶν εἰσάγουσι πρὸς τῶν προτέρων ἱερῶς μυουμένας,
of-them they-introduce by the prior sacredly being-initiated
 τὸν Κύριον εἶναι τῶν οὐρανίων δυνάμεων, καὶ Βασιλέα
the Lord to-be of-the heavenly powers and King

τῆς δόξης, τὸν εἰς οὐρανούς ἀνθρωποπρεπῶς ἀναληφθέντα·
of-the glory the into heavens in-human-fashion taken-up
 τινὰς δὲ πρὸς αὐτὸν Ἰησοῦν διαπορούσας, καὶ τῆς ὑπὲρ
some and to himself Jesus questioning and of-the for
 ἡμῶν αὐτοῦ θεουργίας τὴν ἐπιστήμην μαθητιώσας, καὶ
us his divine-work the knowledge desiring-to-learn and
 ταύτας αὐτὸν Ἰησοῦν ἀμέσως μυνῶντα, καὶ πρωτοδότης
these himself Jesus immediately initiating and first-givingly
 αὐταῖς ἐκφαίνοντα τὴν αὐτοῦ φιλάνθρωπον ἀγαθουργίαν·
to-them manifesting the his man-loving beneficence
 Ἐγὼ γάρ, φησί, διαλέγομαι δικαιοσύνην καὶ κρίσιν
I for he-says speak righteousness and judgment
 σωτηρίου. Ἄγαμαι δέ, ὅτι καὶ τῶν ἐπουρανίων οὐσιῶν αἱ
of-salvation I-marvel and that also of-the heavenly substances the
 πρώται, καὶ τόσον ἀπάσας ὑπερκείμεναι, τῶν θεαρχικῶν
first and so-much all transcending of-the thearchic
 ἐλλάμψεων ὡς μεσοπετεῖς εὐλαβῶς ἐφίενται· καὶ γὰρ οὐκ
illuminations as middle-flying reverently desire and for not
 αὐτόθεν ἐρωτῶσι, Διὰ τί σου ἐρυθρὰ τὰ ἱμάτια; πρὸς
directly they-ask for what your red the garments to
 ἑαυτὰς δὲ διαποροῦσι πρότερον, ἐνδεικνύμεναι μὲν, ὅτι
themselves but they-question first showing indeed that
 μαθητιῶσι, καὶ τῆς θεουργικῆς γνώσεως ἐφίενται, μὴ
they-desire-to-learn and of-the divinely-working knowledge desire not
 προπηδῶσαι δὲ τῆς κατὰ θείαν πρόοδον ἐνδιδομένης
leaping-ahead but of-the according-to divine procession given
 ἐλλάμψεως. Οὐκοῦν ἡ πρώτη τῶν οὐρανίων νοῶν
illumination therefore the first of-the heavenly intellects
 ἱεραρχία, πρὸς αὐτῆς τελεταρχίας ἱεραρχουμένη, τῷ ἐπ'
hierarchy by itself perfecting-source being-hierarchically-ordered by-the to
 αὐτὴν ἀμέσως ἀνατείνεσθαι, τῆς παναγεστάτης καθάρσεως
it immediately being-stretched-up of-the most-holy purification

τοῦ ἀπλέτου φωτὸς τῆς προτελείου τελεσιουργίας
of-the boundless light of-the before-perfect perfecting
 ἀναλόγως αὐτῇ πληρουμένη, καθαίρεται, καὶ φωτίζεται,
proportionately to-it being-filled is-purified and enlightened
 καὶ τελεσιουργεῖται, πάσης μὲν ὑφέσεως ἀμυγῆς, πρώτου
and perfected of-all indeed subordination unmixed of-first
 δὲ φωτὸς πλήρης, καὶ πρωτοδότου γνώσεως καὶ ἐπιστήμης
but light full and of-first-given knowledge and understanding
 μέτοχος ἀποτελουμένη. Συνελὼν δὲ καὶ τοῦτο φαῖν ἂν
partaker being-rendered summing-up and also this I-would-say —
 οὐκ ἀπαικώτως, ὅτι καὶ κάθαρσίς ἐστι, καὶ φωτισμός, καὶ
not unfittingly that also purification is and enlightenment and
 τελείωσις, ἢ τῆς θεαρχικῆς ἐπιστήμης μετάληψις, ἀγνοίας
perfection the of-the thearchic knowledge partaking of-ignorance
 μὲν οἶον ἀποκαθαίρουσα, τῇ κατ' ἀξίαν ἐνδιδομένη
indeed as-it-were purifying by-the according-to worth given
 γνώσει τῶν τελειοτέρων μυσέων, φωτίζουσα δὲ αὐτῇ
knowledge of-the more-perfect initiations enlightening and by-the-very
 τῇ θείᾳ γνώσει, δι' ἧς καὶ καθαίρει τὴν οὐ πρότερον
the divine knowledge through which also it-purifies the not before
 ἐποπτεύσασαν ὅσα νῦν ἐκφαίνεται διὰ τῆς ὑψηλοτέρας
having-beheld whatever now is-manifested through the higher
 ἐλλάμψεως, καὶ τελειοῦσα πάλιν αὐτῷ τῷ φωτί, τῇ
illumination and perfecting again by-the-very the light by-the
 κατ' ἕξιν ἐπιστήμῃ τῶν φανοτάτων μυσέων.
according-to disposition knowledge of-the brightest initiations

- 4 Αὕτη μὲν οὖν ἐστίν, ὡς κατ' ἐμὴν ἐπιστήμην, ἢ πρώτη
this indeed then is as according-to my knowledge the first
 τῶν οὐρανίων οὐσιῶν διακόσμησις, ἢ κύκλῳ Θεοῦ καὶ
of-the heavenly substances ordering the in-a-circle of-God and
 περὶ Θεὸν ἀμέσως ἐστηκυῖα, καὶ ἀπλῶς καὶ ἀκαταλήκτως
about God immediately standing and simply and unceasingly

περιχορεύουσα τὴν αἰώνιον αὐτοῦ γνῶσιν, κατὰ τὴν
dancing-around the eternal his knowledge according-to the
 ὑπερτάτην ὡς ἐν ἀγγέλοις ἀεικίνητον ἱδρυσιν, πολλὰς
highest as among angels ever-moving foundation many
 μὲν καὶ μακαρίας ὁρῶσα καθαρῶς θεωρίας, ἀπλᾶς δὲ καὶ
indeed and blessed beholding purely contemplations simple but and
 ἀμέσους μαρμαρυγὰς ἐλλαμπομένη, καὶ θείας τροφῆς
immediate flashings being-illuminated and with-divine nourishment
 ἀποπληρουμένη· πολλῆς μὲν, τῇ πρωτοδότῳ χύσει· μίᾳς
being-filled abundant indeed by-the first-given outpouring single
 δέ, τῇ ἀποικίλῳ καὶ ἐνοποιῷ τῆς θεαρχικῆς ἐστιάσεως
but by-the unvaried and unifying of-the thearchic feasting
 ἐνότητι. Πολλῆς δὲ κοινωνίας Θεοῦ καὶ συνεργίας
unity much and communion of-God and co-operation
 ἡξιωμένη, τῇ πρὸς αὐτόν, ὡς ἐφικτόν, ἀφομοιώσει τῶν
deemed-worthy by-the toward him as (is)-attainable assimilation of-the
 καλῶν ἕξεων τε καὶ ἐνεργειῶν· πολλὰ δὲ τῶν θείων
good dispositions both and activities many and of-the divine-things
 ὑπερκειμένως γινώσκουσα, καὶ θεαρχικῆς ἐπιστήμης καὶ
transcendently knowing and of-thearchic understanding and
 γνώσεως ἐν μετουσίᾳ κατὰ τὸ θεμιτὸν γιγνομένη· διὸ
knowledge in participation according-to the lawful becoming wherefore
 καὶ ὕμνους αὐτῆς ἢ θεολογία τοῖς ἐπὶ γῆς παραδέδωκεν,
also hymns its the theology to-those on earth has-banded-down
 ἐν οἷς ἱερῶς ἀναφαίνεται τὸ τῆς ὑπερτάτης αὐτῆς
in which sacredly is-displayed the of-the highest its
 ἐλλάμψεως ὑπερέχον. Οἱ μὲν γὰρ αὐτῆς, αἰσθητῶς
illumination pre-eminence the-ones indeed for of-it perceptibly
 εἰπεῖν, ὡς φωνὴ ὑδάτων πολλῶν ἀναβοῶσιν· Εὐλογημένη
to-speak as voice of-waters many cry-out blessed
 ἡ δόξα Κυρίου ἐκ τοῦ τόπου αὐτοῦ· οἱ δὲ τὴν
the glory of-(the)-Lord from the place his the-others and the

πολυύμνητον ἐκείνην καὶ σεβασμιωτάτην ἀνακράζουσι
much-hymned that and most-venerable cry-aloud
 θεολογίαν· Ἅγιος, ἅγιος, ἅγιος Κύριος Σαβαώθ, πλήρης
theology holy holy holy Lord Sabaoth full
 πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ. Ταύτας δὲ τὰς ὑπερτάτας
all the earth of-the glory his these and the highest
 τῶν ὑπερουρανίων νοῶν ὑμνολογίας ἤδη μὲν ἐν τοῖς περὶ
of-the supercelestial intellects hymnodies already indeed in the on
 τῶν θείων ὕμνων, ὡς ἐφικτόν, ἀνεπτύξαμεν, καὶ εἴρηται
the divine hymns as (is)-attainable we-unfolded and it-has-been-said
 περὶ τούτων ἐν ἐκείνοις ὡς καθ' ἡμᾶς ἱκανῶς· ἀφ'
about these in those as according-to us sufficiently from
 ὧν εἰς ὑπόμνησιν ἀρκεῖ φάναι τοσοῦτον κατὰ τὸν
which for reminder it-suffices to-say so-much according-to the
 παρόντα καιρόν, ὅτι τὴν θεολογικὴν ἐπιστήμην ἡ πρώτη
present time that the theological knowledge the first
 διακόσμησις, ὡς θεμιτόν, ἐλλαμφθεῖσα πρὸς τῆς θεαρχικῆς
ordering as (is)-lawful illumined by the thearchic
 ἀγαθότητος ταύτης, ὡς ἀγαθοειδῆς ἱεραρχία, καὶ τοῖς
goodness this as good-formed hierarchy also to-those
 μετ' αὐτὴν ἐξῆς μεταδédωκεν, ἐκείνο κατ' ἐπιτομὴν εἰπεῖν
after it next has-imparted that in summary to-say
 ὑφηγουμένη, τὸ τὴν σεβασμίαν αὐτὴν καὶ ὑπερέφημον
teaching the the venerable itself and super-praised
 καὶ πανεύφημον θεαρχίαν θεμιτὸν εὐλόγως εἶναι πρὸς τῶν
and all-praised thearchy lawful reasonably to-be by the
 θεοδόχων, ὡς ἐφικτόν, γινώσκεισθαι καὶ ὑμνεῖσθαι νοῶν·
God-receiving as (is)-attainable to-be-known and to-be-hymned intellects
 οὗτοι γάρ εἰσιν ὡς θεοειδεῖς οἱ θεῖοι τόποι τῆς θεαρχικῆς,
these for are as godlike the divine places of-the thearchic
 ὡς τὰ λόγια φησι, καταπαύσεως· καὶ μὴν ὅτι μονάς ἐστι
as the oracles say rest and indeed that monad it-is

καὶ ἓνὰς τρισυπόστατος, ἀπὸ τῶν ὑπερουρανίων οὐσιῶν
 and benad tri-hypostatic from the supercelestial substances
 ἄχρι τῶν ἐσχάτων τῆς γῆς διείσα τὴν ἀγαθωτάτην
 to the last of-the earth having-sent-through the most-good
 αὐτῆς ἐπὶ πάντα τὰ ὄντα πρόνοιαν, ὡς πάσης οὐσίας
 its to all the beings providence as of-all substance
 ὑπεράρχιος ἀρχὴ καὶ αἰτία, καὶ πάντων ὑπερουσίως
 super-principal principle and cause and all super-substantially
 ἀσχέτῳ συνοχῇ περιεδραγμένη.
 by-unrelated holding-together having-grasped

VIII · DOMINIONS, POWERS, AND AUTHORITIES

The dominions signify a free uplifting above all servitude, the powers a manly courage that does not weaken, and the authorities a well-ordered exercise of power toward the divine. This middle order is purified, enlightened, and perfected through the first. Zechariah's angel, who learns God's word from an angel above him, and Ezekiel's figure girded with sapphire, from whom the angels with axes are bidden to learn God's judgment, show that the lower orders learn from the higher, as our hierarchy learns from theirs.

Μετιτέον δὲ νῦν ἡμῖν ἐπὶ τὴν μέσσην τῶν οὐρανίων
 one-must-pass and now — to the middle of-the heavenly
 νοῶν διακόσμησιν, τὰς κυριότητας ἐκείνας ὑπερκοσμοῖς
 intellects ordering the dominions those with-supermundane
 ὀφθαλμοῖς, ὡς ἐφικτόν, ἐποπτεύουσι, καὶ τὰ ὄντως
 eyes as (is)-attainable beholding and the truly
 δυνατὰ θεάματα τῶν θείων ἐξουσιῶν καὶ δυνάμεων·
 powerful spectacles of-the divine authorities and powers
 καὶ γὰρ ἐκάστη τῶν ὑπὲρ ἡμᾶς οὐσιῶν ἐπωνυμία, τὰς
 and for each of-the beyond us substances name the

θεομιμήτους αὐτῶν ἐκφαίνει τοῦ θεοειδοῦς ιδιότητας. Τῶν
God-imitating their manifests of-the godlike properties of-the
 μὲν οὖν ἁγίων κυριοτήτων τὴν ἐκφαντορικὴν ὀνομασίαν
indeed then holy dominions the manifesting name
 οἶμαι δηλοῦν ἀδούλωτόν τινα καὶ πάσης ὑποπεζίας
I-think to-show unenslaved a-certain and of-all earthly
 ὑφέσεως ἐλευθέραν ἀναγωγὴν, οὐδὲ μὴ τῶν τυραννικῶν
subordination free uplifting not-even to-one of-the tyrannical
 ἀνομοιοτήτων, οὐδενὶ τρόπῳ καθόλου κατακλινομένην
unlikenesses in-any way at-all stooping
 αὐτὴν ἐλευθεροπρεπῶς ὡς ἀμείλικτον κυριότητα, πάσης
itself freely as relentless dominion of-all
 μειωτικῆς δουλοποιίας ὑπερκειμένην, ἀνένδοτον ὑφέσει
diminishing enslavement transcending unyielding to-subordination
 πάσῃ, καὶ ἐξηρημένην ἀπάσης ἀνομοιότητος, τῆς ὄντως
all and set-apart from-all unlikeness of-the truly
 κυριότητος καὶ κυριαρχίας ἀκαταλήκτως ἐφιεμένην, καὶ
dominion and lordship unceasingly desiring and
 πρὸς τὴν αὐτῆς κυρίαν ἐμφέρειαν, ὡς ἐφικτόν, ἑαυτὴν
to the its lordly resemblance as (is)-attainable itself
 τε καὶ τὰ μετ' αὐτὴν ἀγαθοειδῶς διαπλάττουσαν πρὸς
both and the-things after it good-formedly fashioning to
 οὐδὲν τῶν εἰκῇ δοκούντων, ἀλλὰ πρὸς τὸ κυρίως ὄν
nothing of-the vainly seeming but to the properly being
 ὀλικῶς ἐπιτετραμμένην, καὶ κυριαρχικῆς αἰὲ θεοειδείας
wholly turned and of-lordly always godlikeness
 ἐν μετουσίᾳ, κατὰ τὸ δυνατόν αὐτῇ, γινομένην· τὴν δὲ
in participation according-to the possible for-it becoming the and
 τῶν ἁγίων δυνάμεων, ἀρρένωπόν τινα καὶ ἀκατάσειστον
of-the holy powers manly a-certain and unshakable
 ἀνδρίαν, εἰς πάσας τὰς κατ' αὐτῶν θεοειδεῖς
courage for all the according-to them godlike

ἐνεργείας, πρὸς μηδεμίαν ὑποδοχὴν τῶν ἐνδιδομένων αὐτῇ
activities toward no reception of-the given to-it
 θεαρχικῶν ἐλλάμψεων ἀδρανῶς ἐξασθενοῦσαν, δυνατῶς
thearchic illuminations feebly weakening powerfully
 ἐπὶ τὸ θεομίμητον ἀναγομένην, οὐκ ἀπολείπουσιν ἑαυτῆς
to the God-imitating being-led-up not abandoning its-own
 ἀνανδρίαν τὴν θεοειδῆ κίνησιν, ἀλλ' ἀρρέπῳς ἀφορῶσαν
through-unmanliness the godlike movement but unswervingly looking
 εἰς τὴν ὑπερούσιον καὶ δυναμοποιὸν δύναμιν, καὶ ταύτης
to the super-substantial and power-making power and of-this
 εἰκόνα δυναμοειδῆ κατὰ τὸ ἐφικτὸν γινομένην, καὶ
image power-formed according-to the attainable becoming and
 πρὸς μὲν αὐτὴν ὡς ἀρχιδύναμον δυνατῶς ἐπεστραμμένην,
toward indeed it as source-of-power powerfully turned
 πρὸς δὲ τὰ δεύτερα δυναμοδότως καὶ θεοειδῶς προϊούσα·
toward and the second-things power-givingly and godlikely proceeding
 τὴν δὲ τῶν ἁγίων ἐξουσιῶν, τὴν ὁμοταγῇ τῶν θείων
the and of-the holy authorities the equal-ranked of-the divine
 κυριοτήτων καὶ δυνάμεων, τὴν εὖκοσμον καὶ ἀσύμφυρτον
dominions and powers the well-ordered and unconfused
 περὶ τὰς θείας ὑποδοχὰς εὐταξίαν, καὶ τὸ τεταγμένον τῆς
about the divine receptions good-order and the ordered of-the
 ὑπερκοσμίου καὶ νοερᾶς ἐξουσιότητος, οὐ τυραννικῶς ἐπὶ
supermundane and intellectual authority not tyrannically toward
 τὰ χεῖρω ταῖς ἐξουσιαστικαῖς δυνάμεσιν ἀποκεκρημένης,
the worse the authoritative powers having-misused
 ἀλλ' ἀκρατήτως ἐπὶ τὰ θεῖα μετ' εὐταξίας ἀναγομένης
but unconquerably toward the divine-things with good-order being-led-up
 τε, καὶ τὰ μετ' αὐτὴν ἀγαθοειδῶς ἀναγούσης, καὶ πρὸς
both and the-things after it good-formedly leading-up and toward
 τὴν ἐξουσιοποιὸν ἐξουσιάρχίαν ὡς θεμιτὸν ἀφομοιουμένης,
the authority-making authority-source as (is)-lawful being-assimilated

καὶ ταύτην, ὡς δυνατόν, ἀγγέλοις ἀναλαμπούσης, ἐν
 and this as (is)-possible for-angels shining-forth in
 ταῖς κατ' αὐτὴν εὐκόσμοις τάξεσι τῆς ἐξουσιαστικῆς
 the according-to it well-ordered ranks of-the authoritative
 δυνάμεως. Ταύτας ἔχουσα τὰς θεοειδεῖς ιδιότητας ἡ
 power these having the godlike properties the
 μέση τῶν οὐρανίων νοῶν διακόσμησις, καθαίρεται μὲν
 middle of-the heavenly intellects ordering is-purified indeed
 καὶ φωτίζεται καὶ τελεσιουργεῖται καθ' ὃν εἴρηται
 and is-enlightened and is-perfected in which has-been-said
 τρόπον, ὑπὸ τῶν θεαρχικῶν ἐλλάμψεων, ἐνδιδομένων αὐτῇ
 way by the thearchic illuminations given to-it
 δευτέρως διὰ τῆς πρώτης ἱεραρχικῆς διακοσμῆσεως, καὶ
 secondarily through the first hierarchic ordering and
 διὰ μέσης ἐκείνης δευτεροφανῶς διαπορθμευομένων.
 through the-mediation that second-appearingly conveyed

- 2 Ἀμέλει τὴν δι' ἄλλου λεγομένην φοιτᾶν εἰς ἄλλον
 certainly the through another said to-pass to another
 ἄγγελον ἀκοήν, σύμβολον ποιησώμεθα τῆς πόρρωθεν
 angel report a-symbol let-us-make of-the from-a-far
 ἐπιτελουμένης, καὶ διὰ τὴν πρόοδον ἀμυδρουμένης εἰς
 accomplished and because-of the procession dimmed into
 δευτέρωσιν τελειώσεως. Ὡς γὰρ οἱ δεινοὶ περὶ τὰς
 secondariness perfection as for those skilled about the
 ἱερὰς ἡμῶν τελετὰς φασι, τὰς αὐτοφανεῖς τῶν θείων
 sacred our rites say the self-manifest of-the divine
 ἀποπληρώσεις, τῶν δι' ἑτέρων θεοπτικῶν μεθέξεων
 fulfillments than-the through other God-seeing participations
 εἶναι τελειότερας· οὕτως οἶμαι καὶ τῶν ἀγγελικῶν
 to-be more-perfect thus I-think also of-the angelic
 τάξεων τὴν ἄμεσον μετουσίαν τῶν πρώτως ἐπὶ Θεὸν
 orders the immediate participation of-those first to God

ἀνατεινομένων, ἐναργεστέραν εἶναι τῶν διὰ μεσότητος
being-stretched-up more-evident to-be than-those through mediation
 ἀποτελουμένων. Διὸ καὶ πρὸς τῆς ἡμῶν ἱερατικῆς
being-perfected wherefore also by the our priestly
 παραδόσεως τελεστικαὶ καὶ φωτουργοὶ καὶ καθαρτικαὶ
tradition perfective and light-working and purifying
 δυνάμεις, οἱ πρῶτοι νόες ὀνομάζονται τῶν ὑφειμένων, ὡς
powers the first intellects are-named of-the subordinate as
 δι' αὐτῶν ἐπὶ τὴν πάντων ὑπερούσιον ἀρχὴν ἀναγομένων,
through them to the of-all super-substantial principle being-led-up
 καὶ τῶν τελεταρχικῶν καθάρσεων, καὶ φωτισμῶν, καὶ
and of-the perfecting-source purifications and enlightenments and
 τελειώσεων ἐν μετουσίᾳ κατὰ τὸ αὐτοῖς θεμιτὸν
perfections in participation according-to the for-them lawful
 γινομένων. Τοῦτο γάρ ἐστι καθόλου τῇ θείᾳ ταξιarchίᾳ
becoming this for is wholly by-the divine order-source
 θεοπρεπῶς νενομοθετημένον, τὸ διὰ τῶν πρώτων τὰ
God-befittingly legislated the through the first the
 δεύτερα τῶν θεαρχικῶν μετέχειν ἐλλάμψεων. Εὐρήσεις
second of-the thearchic to-partake illuminations you-will-find
 δὲ τοῦτο καὶ πολλαχοῦ τοῖς θεολόγοις ἐκπεφασμένον.
and this also in-many-places by-the theologians revealed
 Ἦνίκα γὰρ ἡ θεία καὶ πατρικὴ φιλανθρωπία, τὸν Ἰσραὴλ
when for the divine and paternal love-for-mankind — Israel
 ἐπιστρεπτικῶς ὑπὲρ τῆς ἱερᾶς αὐτοῦ σωτηρίας παιδεύσασα,
turningly for the sacred his salvation having-chastened
 καὶ τιμωροῖς καὶ ἀτιθάσσοις ἔθνεσιν εἰς ἐπανόρθωσιν
and to-avenging and untamed nations for correction
 ἐκδεδωκυῖα, τῇ παντοίᾳ τῶν προνοουμένων ἐπὶ τὸ
having-banded-over by-the manifold of-the provided-for to the
 κρεῖττον μεταγωγῇ, καὶ τῆς αἰχμαλωσίας ἡφίει καὶ πρὸς
better transferring also from-the captivity released and to

τὴν προτέραν ἐπικειῶς ἐπανήγαγεν εὐπάθειαν. Ὁρᾷ τῶν
the former kindly led-back well-being sees of-the
 θεολόγων εἷς, ὁ Ζαχαρίας, ἓνα τῶν πρώτων, ὡς οἶμαι,
theologians one — Zacharias one of-the first as I-think
 καὶ περὶ Θεὸν ἀγγέλων (κοινὸν γάρ, ὡς ἔφην, ἐστὶ πᾶσι
and about God angels common for as I-said is to-all
 τὸ τῆς ἀγγελικῆς ἐπωνυμίας) πρὸς αὐτοῦ Θεοῦ μαθόντα
the of-the angelic name from himself God having-learned
 τοὺς περὶ τούτου παρακλητικούς, ὡς εἴρηται, λόγους·
the about this comforting as has-been-said words
 ἕτερον δὲ τῶν ὑφεμένων ἀγγέλων, πρὸς ὑπάντησιν τοῦ
another and of-the subordinate angels to meeting of-the
 πρώτου προπορευόμενον, ὡς πρὸς ἐλλάμψεως ὑποδοχὴν
first going-forward as to of-illumination reception
 καὶ μετάληψιν, εἶτα πρὸς αὐτοῦ τὴν θεῖαν βουλήν ὡς
and partaking then by him the divine counsel as
 πρὸς ἱεράρχου μούμενον, καὶ τὸ μνησαὶ τὸν θεολόγον
by hierarch being-initiated and the to-initiate the theologian
 ἐπιτρεπόμενον, ὅτι κατακάρπως κατοικηθήσεται Ἱερουσαλὴμ
being-entrusted that fruitfully shall-be-inhabited Jerusalem
 ἀπὸ πλήθους ἀνθρώπων. Ἄλλος δὲ τῶν θεολόγων Ἰεζεκιήλ,
from multitude of-men another and of-the theologians Ezekiel
 καὶ πρὸς αὐτῆς φησι τοῦτο πανιέρως νομοθετηθῆναι, τῆς
also by itself says this all-holily to-have-been-legislated the
 τοῖς Χερουβὶμ ἐπιβεβηκυίας ὑπερενδόξου Θεότητος· τὸν
the Cherubim having-mounted super-glorious Deity —
 γὰρ Ἰσραὴλ, ὡς εἴρηται, πατρικὴ φιλανθρωπία διὰ
for Israel as has-been-said paternal love-for-mankind through
 παιδείας ἐπὶ τὸ κρεῖττον μετάγουσα, δικαιοσύνη θεοπρεπεῖ
chastening to the better transferring by-justice God-befitting
 τῶν ὑπευθύνων ἀποκρίνεσθαι τοὺς ἀνευθύνους ἐδικαίωσε.
from-the guilty to-separate the guiltless judged-right

Τοῦτο μνείται πρῶτος μετὰ τὰ Χερουβίμ, ὁ τὴν
this is-initiated-into first after the Cherubim the-one the
 ὀσφὺν σαπφείρῳ διεζωσμένος, ὃς τὸν ποδήρη κατὰ
loin with-sapphire girded who the full-length-robe according-to
 σύμβολον ἱεραρχικὸν ἐνδεδύκει. Τοὺς δὲ λοιποὺς ἀγγέλους,
symbol hierarchic had-put-on the and remaining angels
 οἱ τοὺς πελέκεις εἶχον, ἡ θεία ταξιαρχία κελεύει πρὸς τοῦ
who the axes had the divine order-source commands by the
 προτέρου μνέισθαι τὴν περὶ τούτου θεοκρισίαν· τῷ
prior to-be-initiated-into the about this divine-judgment to-the-one
 μὲν γὰρ ἔφη μέσσην διελθεῖν τὴν Ἱερουσαλήμ, καὶ
indeed for it-said (the)-middle-of to-go-through — Jerusalem and
 δοῦναι τὸ σημεῖον εἰς τὰ μέτωπα τῶν ἀνευθύνων ἀνδρῶν·
to-give the sign on the foreheads of-the guiltless men
 τοῖς ἄλλοις δέ· Πορεύεσθε εἰς τὴν πόλιν ὀπίσω αὐτοῦ, καὶ
to-the others and go into the city behind him and
 κόπτετε, καὶ μὴ φείδεσθε τοῖς ὀφθαλμοῖς ὑμῶν, ἐπὶ δὲ
strike and not spare with-the eyes your upon but
 πάντας ἐφ' οἷς ἐστι τὸ σημεῖον, μὴ ἐγγίσητε. Τί ἂν τις
all on whom is the sign not draw-near what — anyone
 εἴποι περὶ τοῦ φήσαντος ἀγγέλου τῷ Δανιήλ· Ἐξῆλθεν
would-say about the having-said angel to-the Daniel went-forth
 ὁ Λόγος; ἢ περὶ αὐτοῦ τοῦ πρώτου τὸ πῦρ ἐκ μέσου
the Word or about himself the first the fire from the-middle
 τῶν Χερουβίμ ἀνελιφότος; ἢ τὸ τούτου περισσότερον εἰς
of-the Cherubim having-taken or the than-this more-remarkable for
 εὐταξίας ἀγγελικῆς ἀπόδειξιν, ὅτι τὰ Χερουβίμ ἐμβάλλει τὸ
of-good-order angelic demonstration that the Cherubim casts the
 πῦρ εἰς τὰς χεῖρας τοῦ τὴν ἁγίαν στολὴν ἐνδεδυκότος;
fire into the hands of-the-one the holy robe having-put-on
 ἢ περὶ τοῦ κεκληγκότος τὸν θειότατον Γαβριήλ, καὶ
or about the-one having-called the most-divine Gabriel and

φήσαντος αὐτῷ, Συνέτισον ἐκείνον τὴν ὄρασιν; ἢ ὅσα
having-said to-him make-understand that-man the vision or whatever
 ἄλλα πρὸς τῶν ἱερῶν θεολόγων εἴρηται περὶ τῆς τῶν
other by the sacred theologians has-been-said about the of-the
 οὐρανίων ἱεραρχιῶν θεοειδοῦς εὐκοσμίας; πρὸς ἣν ἡ
heavenly hierarchies godlike good-order to which the
 τῆς παρ' ἡμῖν ἱεραρχίας εὐταξία, κατὰ τὸ δυνατὸν
of-the among us hierarchy good-order according-to the possible
 ἀφομοιούμενη, τὴν ἀγγελικὴν εὐπρέπειαν ὡς ἐν εἰκόσιν
being-assimilated the angelic comeliness as in images
 ἔξει, τυπομένη δι' αὐτῆς, καὶ ἀναγομένη πρὸς τὴν
will-have being-formed through it and being-led-up to the
 ὑπερούσιον ἀπάσης ἱεραρχίας ταξιαρχίαν.
super-substantial of-all hierarchy order-source

IX • PRINCIPALITIES, ARCHANGELS, AND ANGELS

The principalities lead with sacred order, the archangels stand between them and the angels, and the angels, nearest us, carry the illuminations to men. Scripture sets angels over the nations, Michael over the Jews. If the Hebrews alone turned to God, the other nations strayed of their own will, for angels led all to the one principle; Melchizedek was priest of the Most High God. Angels sent visions to Pharaoh and Babylon's ruler, which Joseph and Daniel interpreted, and Israel, the Lord's portion, was given to Michael, for providence is one.

- 1 Λοιπὸς ἡμῖν εἰς θεωρίαν ἱερὰν διάκοσμος ὁ τὰς
remaining for-us for contemplation sacred (is)-the-order the-one the
 ἀγγελικὰς συγκλείων ἱεραρχίας, ὁ πρὸς τῶν θεοειδῶν
angelic closing hierarchies the-one by the godlike
 ἀρχῶν, ἀρχαγγέλων τε καὶ ἀγγέλων διακοσμούμενος. Καὶ
principalities archangels both and angels being-ordered and

πρώτας μὲν εἰπεῖν ἀναγκαῖον οἶμαι κατὰ τὸ ἐμοὶ δυνατόν
first indeed to-say necessary I-think according-to the for-me possible
 τὰς τῶν ἁγίων αὐτῶν ἐπωνυμιῶν ἐκφαντορίας· ἐκφαίνει
the of-the holy their names manifestations manifests
 γὰρ ἡ μὲν τῶν οὐρανίων ἀρχῶν τὸ θεοειδῶς ἀρχικόν
for the indeed of-the heavenly principalities the godlike principal
 καὶ ἡγεμονικὸν μετὰ τάξεως ἱερᾶς, καὶ ταῖς ἀρχικαῖς
and leading with order sacred and to-the principal
 πρεπωδεστάτης δυνάμεσι, καὶ τὸ πρὸς τὴν ὑπεράρχιον ἀρχὴν
most-fitting powers and the toward the super-principal principle
 αὐτάς τε ὁλικῶς ἐπεστράφθαι, καὶ ἑτέρων ἀρχικῶς ἡγεῖσθαι·
them both wholly to-have-been-turned and others principally to-lead
 καὶ τὸ πρὸς αὐτὴν ἐκείνην, ὡς δυνατόν, ἀποτυποῦσθαι
and the toward it that as (is)-possible to-take-the-imprint-of
 τὴν ἀρχοποιὸν ἀρχήν, ἀναφαίνειν τε τὴν ὑπερουσίον
the principle-making principle to-display and the super-substantial
 αὐτῆς ταξιαρχίαν, τῇ τῶν ἀρχικῶν εὐκοσμία δυνάμεων.
its order-source by-the of-the principal good-order powers
 Ἡ δὲ τῶν ἁγίων ἀρχαγγέλων ὁμοταγῆς μὲν ἐστι 2
the and of-the holy archangels equal-ranked indeed is
 ταῖς οὐρανίαις ἀρχαῖς. Ἔστι γὰρ αὐτῶν τε καὶ τῶν
with-the heavenly principalities there-is for of-them both and of-the
 ἀγγέλων, ὡς ἔφην, ἱεραρχία μία καὶ διακόσμησις· πλὴν
angels as I-said hierarchy one and ordering except
 ἐπεὶ οὐκ ἔστιν ἱεραρχία, μὴ καὶ πρώτας, καὶ μέσας,
since not there-is hierarchy not both first and middle
 καὶ τελευταίας δυνάμεις ἔχουσα, ἡ τῶν ἀρχαγγέλων
and last powers having the of-the archangels
 ἁγία τάξις, κοινωνικῶς τῇ ἱεραρχικῇ μεσότητι τῶν
holy order communally by-the hierarchic middleness of-the
 ἄκρων ἀντιλαμβάνεται· ταῖς τε γὰρ ἀγιοτάταις ἀρχαῖς
extremes takes-hold with-the both for most-holy principalities

κοινωνεῖ, καὶ τοῖς ἁγίοις ἀγγέλοις· ταῖς μὲν,
it-communes and with-the holy angels with-the-ones indeed
 ὅτι πρὸς τὴν ὑπερούσιον ἀρχὴν ἀρχικῶς ἐπέστραπται,
because toward the super-substantial principle principally it-has-turned
 καὶ πρὸς αὐτήν, ὡς ἐφικτόν, ἀποτυποῦται, καὶ τοὺς
and toward it as (is)-attainable is-imprinted and the
 ἀγγέλους ἐνοποιεῖ κατὰ τὰς εὐκόσμους αὐτῆς καὶ
angels unifies according-to the well-ordered its and
 τεταγμένας καὶ ἀοράτους ἡγεμονίας· τοῖς δέ, ὅτι
ordered and invisible leaderships with-the-others and because
 καὶ τῆς ὑποφητικῆς ἐστὶ τάξεως, τὰς θεαρχικὰς ἐλλάμψεις
also of-the interpreting it-is order the thearchic illuminations
 ἱεραρχικῶς διὰ τῶν πρώτων δυνάμεων ὑποδεχομένη, καὶ
hierarchically through the first powers receiving and
 τοῖς ἀγγέλοις αὐτὰς ἀγαθοειδῶς ἀγγέλλουσα, καὶ δι'
to-the angels them good-formedly announcing and through
 ἀγγέλων ἡμῖν ἀναφαίνουσα, κατὰ τὴν ἱερὰν ἐκάστου
angels to-us displaying according-to the sacred of-each
 τῶν θείων ἐλλαμπομένων ἀναλογίαν. Οἱ γὰρ ἄγγελοι,
of-the divine being-illuminated proportion the for angels
 καθὼς ἤδη προειρήκαμεν συμπληρωτικῶς, ἀποπερατοῦσι
as already we-have-said-before completingly finish
 τὰς ὅλας τῶν οὐρανίων νοῶν διακοσμήσεις, κατὰ
the whole of-the heavenly intellects orderings according-to
 τὸ τελευταῖον ὡς ἐν οὐρανίαις οὐσίαις ἔχοντες τὴν
the last as among heavenly substances having the
 ἀγγελικὴν ιδιότητα· καὶ μᾶλλον πρὸς ἡμῶν ἄγγελου
angelic property and more by us angels
 παρὰ τοὺς προτέρους οἰκειότερον ὀνομαζόμενοι, ὅσα
than the prior more-properly named inasmuch-as
 καὶ περὶ τὸ ἐμφανέστερον αὐτοῖς ἐστὶν ἡ ἱεραρχία,
also about the more-manifest for-them is the hierarchy

καὶ μᾶλλον περικόσμιος. Τὴν μὲν γὰρ ὑπερτάτην, ὡς
and more about-the-world the indeed for highest as
 εἴρηται, διακόσμησιν, ὡς τῷ κρυφίῳ πρωτοταγῶς
has-been-said ordering as to-the hidden first-in-rank
 πλησιάζουσιν, κρυφιοειδῶς οἰητέον ἱεραρχεῖν τῆς
drawing-near hiddenly one-must-think to-rule-hierarchically of-the
 δευτέρας· τὴν δὲ δευτέραν, ἣ συμπληροῦται πρὸς τῶν
second the and second which is-filled-up by the
 ἁγίων κυριοτήτων, καὶ δυνάμεων, καὶ ἐξουσιῶν, τῆς τῶν
holy dominions and powers and authorities of-the of-the
 ἀρχῶν καὶ ἀρχαγγέλων καὶ ἀγγέλων ἱεραρχίας, ἡγεῖσθαι,
principalities and archangels and angels hierarchy to-lead
 τῆς πρώτης μὲν ἱεραρχίας ἐμφανέστερον, τῆς δὲ
than-the first indeed hierarchy more-manifestly than-the and
 μετ' αὐτὴν κρυφιδέστερον· τὴν δὲ τῶν ἀρχῶν, καὶ
after it more-hiddenly the and of-the principalities and
 ἀρχαγγέλων, καὶ ἀγγέλων, ἐκφαντορικὴν διακόσμησιν,
archangels and angels manifesting ordering
 ταῖς ἀνθρωπεύαις ἱεραρχίαις δι' ἀλλήλων ἐπιστατεῖν,
over-the human hierarchies through one-another to-preside
 ἵν' ἢ κατὰ τάξιν ἢ πρὸς Θεὸν ἀναγωγή καὶ
so-that may-be according-to order the toward God uplifting and
 ἐπιστροφή, καὶ κοινωνία, καὶ ἔνωσις, καὶ μὴν καὶ ἡ παρὰ
turning and communion and union and indeed also the from
 Θεοῦ πάσαις ταῖς ἱεραρχίαις ἀγαθοπρεπῶς ἐνδιδομένη,
God to-all the hierarchies good-befittingly given
 καὶ κοινωνικῶς ἐπιφοιτῶσα, καὶ μετ' εὐκοσμίας ἱερωτάτης
and communally visiting and with good-order most-sacred
 πρόοδος. Ἐνθεν ἡ θεολογία τὴν καθ' ἡμᾶς ἱεραρχίαν
procession whence the theology the according-to us hierarchy
 ἀγγέλοις ἀπονεινέμεικεν, ἄρχοντα τοῦ Ἰουδαίων λαοῦ τὸν
to-angels has-assigned ruler of-the of-Jews people —

- Μιχαὴλ ὀνομάζουσα, καὶ ἄλλους ἐθνῶν ἑτέρων· ἔστησε γὰρ
Michael naming and others of-nations other set for
 ὁ Ὑψιστος ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ.
the Most-High bounds of-nations according-to number of-angels of-God
- 3 Εἰ δέ τις φαίη, Καὶ πῶς ὁ τῶν Ἑβραίων λαὸς
if but anyone should-say and how the of-the Hebrews people
 ἀνήγετο μόνος ἐπὶ τὰς θεαρχικὰς ἐλλάμψεις; ἀποκριτέον,
was-led-up alone to the thearchic illuminations one-must-answer
 ὅτι μὴ τὰς τῶν ἀγγέλων εὐθείας ἐπιστασίας αἰτιάσασθαι
that not the of-the angels straight presidencies to-blame
 χρὴ τῆς τῶν ἑτέρων ἐθνῶν ἐπὶ τοὺς οὐκ ὄντας θεοὺς
(one)-must of-the of-the other nations toward the not being gods
 ἀποπλανήσεως, ἀλλ' αὐτοὺς ἐκείνους οἰκείαις ῥοπαῖς ἐκ
going-astray but themselves those by-proper inclinations from
 τῆς ἐπὶ τὸ Θεῖον εὐθείας ἀναγωγῆς ἀποπεπτωκότας, τῇ
the toward the Divine straight uplifting having-fallen-away by-the
 φιλαυτίᾳ καὶ αὐθαδεΐᾳ, καὶ τῇ τῶν αὐτοῖς δοκούντων
self-love and willfulness and by-the of-the to-them seeming
 θεοπρεπῶν ἀναλόγῳ σεβασμότητι. Τοῦτο μαρτυρεῖται
God-befitting-things proportionate reverence this is-testified
 καὶ αὐτὸς ὁ τῶν Ἑβραίων λαὸς πεπονθέναι· Ἐπίγνωσιν
also itself the of-the Hebrews people to-have-suffered knowledge
 γὰρ Θεοῦ, φησὶν, ἀπώσω, καὶ ὀπίσω τῆς καρδίας σου
for of-God it-says you-thrust-away and after the heart your
 ἐπορεύθης. Οὐδὲ γὰρ ἡναγκασμένην ἔχομεν ζωὴν, οὐδὲ διὰ
you-went neither for compelled we-have life nor because-of
 τὴν τῶν προνοουμένων αὐτεξουσιότητα, τὰ θεῖα φῶτα τῆς
the of-the provided-for self-determination the divine lights of-the
 προνοητικῆς ἐλλάμψεως ἀπαμβλύνεται· ἀλλ' ἡ τῶν νοερῶν
providential illumination are-dulled but the of-the intellectual
 ὀψεων ἀνομοιότης τὴν ὑπερπλήρη τῆς πατρικῆς ἀγαθότητος
sights unlikeness the overfull of-the paternal goodness

φωτοδοσίαν ἢ παντελῶς ἀμέθεκτον ποιεῖ, καὶ πρὸς
gift-of-light either altogether unshared makes and toward
 τὴν αὐτῶν ἀντιτυπίαν ἀδιάδοτον, ἢ τὰς μετουσίας ποιεῖ
the their resistance unimparted or the participations makes
 διαφόρους, μικρὰς ἢ μεγάλας, ἀμυδρὰς ἢ φανὰς, τῆς μιᾶς
different small or great dim or bright of-the one
 καὶ ἀπλῆς, καὶ ἀεὶ ὡσαύτως ἐχούσης καὶ ὑπερηπλωμένης
and simple and always the-same being and outspread
 πηγαίας ἀκτίνος· ἐπεὶ ὅτι γε καὶ τῶν ἐτέρων ἔθνων,
fontal ray since that at-least also of-the other nations
 (ἐξ ὧν καὶ ἡμεῖς ἀνευέσαμεν ἐπὶ τὸ πᾶσιν ἐτοιμῶς εἰς
from which also we looked-up to the to-all readily for
 μετάδοσιν ἀναπεπταμένον τοῦ θεαρχικοῦ φωτὸς ἄπειρόν
imparting opened-wide of-the thearchic light infinite
 τε καὶ ἄφθονον πέλαγος) οὐκ ἔκφυλοί τινες ἐπεστάτου
both and ungrudging sea not foreign certain presided
 θεοί· μία δὲ πάντων ἀρχή, καὶ πρὸς ταύτην ἀνήγον τοὺς
gods one but of-all principle and toward this led-up those
 ἐπομένους, οἱ καθ' ἕκαστον ἔθνος ἱεραρχοῦντες ἄγγελοι.
following the according-to each nation ruling-hierarchically angels
 Τὸν Μελχισεδεκ ἐννοητέον ἱεράρχην ὄντα φιλοθεώτατον,
— Melchizedek one-must-consider hierarch being most-God-loving
 οὐ τῶν οὐκ ὄντων, ἀλλὰ τοῦ ὄντως ὄντος ὑψίστου Θεοῦ·
not of-the not being but of-the truly being most-high God
 καὶ γὰρ οὐχ ἀπλῶς τὸν Μελχισεδεκ οἱ θεόσοφοι οὐ φιλόθεον
and for not simply — Melchizedek the God-wise not God-loving
 μόνον, ἀλλὰ καὶ ἱερέα κεκλήκασιν, ἢ ἵνα τοῖς ἐχέφροσιν
only but also priest have-called than so-that to-the sensible
 ἐναργῶς ἐμφαίνωσιν, ὅτι μὴ μόνον αὐτὸς ἐπὶ τὸν ὄντως
clearly they-may-show that not only be-himself to the truly

ὄντα Θεὸν ἐπέστραπτο, προσέτι δὲ καὶ ἄλλοις ὡς ἱεράρχης

being God had-turned moreover and also for-others as hierarch
ἡγείτο τῆς ἐπὶ τὴν ἀληθῆ καὶ μόνην θεαρχίαν ἀναγωγῆς.
led of-the to the true and only thearchy uplifting

4 Καὶ τοῦτο δὲ τὴν σὴν ἱεραρχικὴν σύνεσιν ὑπομνήσομεν,

and this and — your hierarchic understanding we-shall-remind

ὅτι καὶ τῷ Φαραὼ πρὸς τοῦ τοῖς Αἰγυπτίοις

that also to-the Pharaoh by the over-the Egyptians

ἐπιστατοῦντος ἀγγέλου, καὶ τῷ Βαβυλωνίων ἄρχοντι

presiding angel and to-the of-Babylonians ruler

πρὸς τοῦ οἰκείου, καὶ τὸ τῆς πάντων προνοίας καὶ

by the proper-one both the of-the of-all providence and

κυριότητος κηδεμονικὸν καὶ ἐξουσιαστικὸν κατὰ τὰς

dominion guardian and authoritative according-to the

ὁράσεις διεπορθμεύετο, καὶ τοῖς ἔθνεσιν ἐκείνοις οἱ τοῦ

visions was-conveyed and to-the nations those the of-the

ὄντως Θεοῦ θεράποντες, ἡγεμόνες καθίσταντο τῆς τῶν

truly God servants leaders were-appointed of-the of-the

τυπωθεισῶν ὑπὸ τῶν ἀγγελικῶν ὁράσεων ἐκφαντορίας,

figured by the angelic visions manifestation

τοῖς τῶν ἀγγέλων ἐγγὺς ἱεροῖς ἀνδράσι, τῷ Δανιήλ, καὶ

to-the the angels near sacred men to-the Daniel and

τῷ Ἰωσήφ ἐκ Θεοῦ δι' ἀγγέλων ἀποκαλυφθείσης· μία

to-the Joseph from God through angels revealed one

γάρ ἐστιν ἡ πάντων ἀρχὴ καὶ πρόνοια. Καὶ οὐδαμῶς

for is the of-all principle and providence and in-no-way

οἰητέον, Ἰουδαίων μὲν ἀποκληρωτικῶς ἡγεῖσθαι τὴν

one-must-think of-Jews indeed by-allotment to-lead the

θεαρχίαν, ἀγγέλους δὲ ἰδίως, ἢ ὁμοτίμως, ἢ ἀντιθέτως,

thearchy angels but separately or with-equal-honor or oppositely

ἢ θεοὺς τινὰς ἑτέροισ ἐπιστατεῖν τοῖς ἄλλοις ἔθνεσιν·

or gods certain other to-preside-over the other nations

ἀλλὰ καὶ τὸ λόγιον ἐκείνο κατὰ τήνδε τὴν ἱερὰν
but also the oracle that according-to this the sacred
 ἔννοιαν ἐκληπτέον, οὐχ ὡς μερισαμένου Θεοῦ μεθ' ἑτέρων
meaning must-be-taken not as having-shared God with other
 θεῶν ἢ ἀγγέλων τὴν καθ' ἡμᾶς ἡγεμονίαν, καὶ
gods or angels the according-to us leadership and
 τοῦ Ἰσραὴλ εἰς ἐθνάρχην καὶ ἐθναγὸν ἀποκληρωθέντος,
— Israel as ethnarch and nation-leader having-been-allotted
 ἀλλ' ὡς, αὐτῆς μὲν τῆς μιᾶς ἀπάντων Ὑψίστου
but as itself indeed the one of-all of-(the)-Most-High
 προνοίας, πάντας ἀνθρώπους σωστικῶς ταῖς τῶν οἰκείων
providence all men savingly to-the of-the proper
 ἀγγέλων ἀνατατικάις χειραγωγίαις διανεμιάσης, μόνου δὲ
angels elevating guidances having-distributed only but
 σχεδὸν παρὰ πάντας τοῦ Ἰσραὴλ ἐπὶ τὴν τοῦ ὄντως
almost beyond all — Israel to the of-the truly
 Κυρίου φωτοδοσίαν καὶ ἐπίγνωσιν ἐπιστραφέντος. Ὅθεν
Lord gift-of-light and knowledge having-turned whence
 ἡ θεολογία, τὸ μὲν ἑαυτὸν ἀποκληρῶσαι τὸν Ἰσραὴλ ἐπὶ
the theology the indeed himself to-have-allotted — Israel to
 τὴν τοῦ ὄντως Θεοῦ θεραπείαν ἐμφαίνουσα, τό, Ἐγενήθη
the of-the truly God service showing the became
 μερὶς Κυρίου, φησὶν· ἐνδεικνυμένη δὲ τό, καὶ αὐτὸν ἐν
(the)-portion of-(the)-Lord it-says showing but the also him in
 ἴσῳ τοῖς λοιποῖς ἔθνεσιν ἀπονειμηθῆναι τινι τῶν ἁγίων
equal with-the remaining nations to-have-been-assigned to-some of-the holy
 ἀγγέλων, εἰς τὸ δι' αὐτοῦ τὴν μίαν ἀπάντων ἀρχὴν
angels for the through him the one of-all principle
 ἐπιγνῶναι, τὸν Μιχαὴλ ἔφη τοῦ Ἰουδαίων ἡγεῖσθαι λαοῦ,
to-know — Michael it-said the of-Jews to-lead people
 σαφῶς ἡμᾶς ἐκδιδάσκουσα τό, μίαν εἶναι τῶν ὅλων
clearly us teaching the one to-be of-the all-things

πρόνοιαν, ἀπασῶν τῶν ἀοράτων καὶ ὁρατῶν δυνάμεων
providence of-all the invisible and visible powers
 ὑπερουσίως ὑπεριδρυμένην· πάντας δὲ τοὺς καθ' ἕκαστον
super-substantially established-above all but the according-to each
 ἔθνος ἐπιστατοῦντας ἀγγέλους, ἐπ' αὐτὴν ὡς οἰκείαν ἀρχὴν
nation presiding angels to it as proper principle
 τοὺς ἐπομένους ἐθελουσίως, ὅση δύναμις, ἀνατείνοντας.
those following willingly as-much-as (is)-their-power stretching-up

X · SUMMARY OF THE ANGELIC ORDERS

The first order receives illumination from God, the second from the first, the third from the second, and our hierarchy from the third, in a divine harmony leading back to the principle of all order. Each order is messenger of the one above it, and every hierarchy is divided into first, middle, and last powers; the seraphim crying to one another show the first imparting knowledge to the second. Each intellect, heavenly or human, has its own first, middle, and last orders and powers, and shares in purification, light, and perfection as far as it may, for only the truly self-perfect has no need of perfection.

- 1 Συνήκται τοίνυν ἡμῖν, ὡς ἡ μὲν πρεσβυτάτη τῶν περὶ
it-has-been-gathered therefore by-us that the indeed most-senior of-the about
 Θεὸν νοῶν διακόσμησις, ὑπὸ τῆς τελεταρχικῆς ἐλλάμψεως
God intellects ordering by the perfecting illumination
 ἱεραρχουμένη, τῷ ἐπ' αὐτὴν ἀμέσως ἀνατείνεσθαι,
being-hierarchically-ordered by-the to it immediately being-stretched-up
 κρυφιωτέρα καὶ φανότερα τῆς θεαρχίας φωτοδοσίᾳ
by-more-bidden and more-manifest of-the thearchy gift-of-light
 καθαίρεται, καὶ φωτίζεται, καὶ τελεσιουργεῖται. Κρυφιωτέρα
is-purified and enlightened and perfected more-bidden
 μέν, ὡς νοητοτέρα, καὶ μᾶλλον ἀπλωτικῇ καὶ ἐνοποιῷ·
indeed as more-intelligible and more simplifying and unifying

φανοτέρα δέ, ὡς πρωτοδότῳ καὶ πρωτοφανεῖ καὶ ὀλικωτέρα,

more-manifest but as first-given and first-appearing and more-whole

καὶ μᾶλλον εἰς αὐτήν, ὡς διειδῆ, κεχυμένη. Πρὸς ταύτης

and more into it as transparent poured-out by this

δὲ πάλιν ἀναλόγως ἢ δευτέρα, καὶ πρὸς τῆς δευτέρας

and again proportionately the second and by the second

ἢ τρίτη, καὶ πρὸς τῆς τρίτης ἢ καθ' ἡμᾶς ἱεραρχία,

the third and by the third the according-to us hierarchy

κατὰ τὸν αὐτὸν τῆς εὐκόσμου ταξιαρχίας θεσμόν, ἐν

according-to the same of-the well-ordered order-source ordinance in

ἁρμονία θεία καὶ ἀναλογία, πρὸς τὴν ἀπάσης εὐκοσμίας

harmony divine and proportion toward the of-all good-order

ὑπεράρχιον ἀρχὴν καὶ περάτωσιν ἱεραρχικῶς ἀνάγεται.

super-principal principle and end hierarchically is-led-up

Ἐκφαντορικοὶ δὲ πάντες εἰσὶ καὶ ἄγγελοι τῶν πρὸ αὐτῶν· 2

manifesters and all are and messengers of-those before them

οἱ μὲν πρεσβύτατοι, Θεοῦ τοῦ κινούντος, ἀναλόγως δὲ οἱ

the indeed most-senior of-God who moves proportionately and the

λοιποί, τῶν ἐκ Θεοῦ κεκινημένων· τοσοῦτον γὰρ ἢ πάντων

remaining of-those by God moved so-much for the of-all

ὑπερούσιος ἁρμονία τῆς ἐκάστου τῶν λογικῶν τε καὶ νοερῶν

super-substantial harmony of-the of-each of-the rational both and intellectual

ἱερᾶς εὐκοσμίας καὶ τεταγμένης ἀγωγῆς προεινόησεν, ὅτι καὶ

sacred good-order and ordered conduct provided that also

αὐτὴ τῶν ἱεραρχιῶν ἐκάστη τάξεις ἱεροπρεπεῖς ἔθετο, καὶ

it of-the hierarchies each orders sacred-befitting set and

πᾶσαν ἱεραρχίαν ὁρῶμεν εἰς τὰς πρώτας, καὶ μέσας, καὶ

every hierarchy we-see into the first and middle and

τελευταίας δυνάμεις διηρημένην. Ἀλλὰ καὶ αὐτὴν ἐκάστην,

last powers divided but also itself each

ἰδικῶς εἰπεῖν, διακόσμησιν ταῖς αὐταῖς ἐνθέοις ἁρμονίαις

particularly to-say ordering by-the same inspired harmonies

διέκρινε· διὸ καὶ αὐτοὺς τοὺς θειοτάτους σεραφίμ οἱ
distinguished wherefore also themselves the most-divine seraphim the
 θεολόγοι φασὶν ἕτερον πρὸς τὸν ἕτερον κεκραγῆναι, σαφῶς
theologians say one to the other to-have-cried clearly
 ἐν τούτῳ, καθάπερ οἶμαι, δηλοῦντες, ὅτι τῶν θεολογικῶν
in this just-as I-think showing that of-the theological
 γνώσεων οἱ πρῶτοι τοῖς δευτέροις μεταδιδόασι.
knowledges the first to-the second impart

- 3 Προσθεῖην δ' ἂν καὶ τοῦτο οὐκ ἀπεικότως, ὅτι καὶ καθ'
I-would-add and — also this not unfittingly that also according-to
 αὐτὸν ἕκαστος οὐράνιός τε καὶ ἀνθρώπειος νοῦς ἰδικὰς ἔχει
itself each heavenly both and human intellect particular has
 καὶ πρῶτας καὶ μέσας καὶ τελευταίας τάξεις τε καὶ δυνάμεις,
both first and middle and last orders both and powers
 πρὸς τὰς εἰρημένas τῶν καθ' ἕκαστον ἱεραρχικῶν
toward the said of-the according-to each hierarchic
 ἐλλάμψεων οἰκείας ἀναγωγὰς ἀναλόγως ἐκφαινομένας,
illuminations proper upliftings proportionately manifested
 καθ' ἃς ἕκαστος ἐν μετουσίᾳ γίνεται κατὰ τὸ αὐτῷ
according-to which each in participation becomes according-to the for-it
 θεμιτόν τε καὶ ἐφικτόν τῆς ὑπεραγνοτάτης καθάρσεως,
lawful both and attainable of-the most-super-pure purification
 τοῦ ὑπερπλήρους φωτός, τῆς προτελείου τελειώσεως. Ὅστι
of-the overfull light of-the before-perfect perfection there-is
 γὰρ οὐδὲν αὐτοτελές, ἢ ἀπροσδεὲς καθόλου τελειότητος,
for nothing self-perfect or not-needing at-all perfection
 εἰ μὴ τὸ ὄντως αὐτοτελές καὶ προτέλειον.
if not the truly self-perfect and before-perfect

All the angels are also called heavenly powers, though the name belongs to one middle order. Since every divine intellect has substance, power, and activity, the name may be used of all without confusing the orders, but the properties of the higher orders are never ascribed wholly to the lower.

Τούτων δὲ διωρισμένων, ἐκείνο ἄξιον ἐννοῆσαι, δι' ἣν 1
these-things and having-been-defined that worthy to-consider for what
 αἰτίαν ἀπάσας ὁμοῦ τὰς ἀγγελικὰς οὐσίας δυνάμεις
cause all together the angelic substances powers
 οὐρανίας καλεῖν εἰώθαμεν. Οὐ γὰρ ἔστιν εἰπεῖν, ὡς
heavenly to-call we-are-accustomed not for it-is-possible to-say as
 ἐπὶ τῶν ἀγγέλων, ὅτι πασῶν ἔστιν ἐσχάτη διακόσμησις,
regarding the angels that of-all is last ordering
 ἢ τῶν ἁγίων δυνάμεων, καὶ τῆς μὲν τῶν ἐσχάτων
the of-the holy powers and of-the indeed of-the last
 ἁγιοπρεποῦς ἐλλάμψεως, αἱ τῶν ὑπερκειμένων οὐσιῶν
holy-befitting illumination the of-the transcending substances
 διακοσμήσεις μετέχουσιν, αἱ τελευταῖαι δὲ τῶν πρώτων
orderings partake the last but of-the first
 οὐδαμῶς· καὶ τούτου χάριν, οὐράναι μὲν δυνάμεις,
in-no-way and of-this sake heavenly indeed powers
 ἅπαντες οἱ θεῖοι νόες ὀνομάζονται, σεραφίμ δέ, καὶ θρόνοι,
all the divine intellects are-named seraphim but and thrones
 καὶ κυριότητες, οὐδαμῶς· ἀμέθεκτοι γὰρ αἱ τελευταῖαι τῶν
and dominions in-no-way without-share for the last of-the
 ὑπερτάτων εἰσὶν ὀλικῶν ιδιοτήτων. Οἱ γὰρ ἄγγελοι καὶ
highest are whole properties the for angels and
 πρὸ τῶν ἀγγέλων ἀρχάγγελοι, καὶ ἀρχαί, καὶ ἐξουσίαι
before the angels archangels and principalities and authorities

μετὰ τὰς Δυνάμεις ὑπὸ τῆς θεολογίας ταττόμενοι, κατὰ
 after the Powers by the theology being-ranked according-to
 κοινου̐ πολλάκις ὑφ' ἡμῶν ὁμοῦ ταῖς ἄλλαις ἁγίαις
 common often by us together-with the other holy
 οὐσίαις, οὐράνιαι δυνάμεις ἀποκαλοῦνται.
 substances heavenly powers are-called

- 2 Φαμὲν δέ, ὅτι κοινῶς ἐπὶ πάσαις κεχρημένοι τῇ τῶν
 we-say and that commonly for all using the of-the
 οὐρανίων ἐπωνυμία δυνάμεων, οὐ σύγχυσίν τινα τῶν ἐκάστης
 heavenly name powers not confusion any of-the of-each
 διακοσμήσεως ιδιοτήτων εἰσάγομεν· ἀλλ' ἐπειδὴ εἰς τρία
 ordering properties we-introduce but since into three
 διήρηνται τῷ κατ' αὐτοὺς ὑπερκοσμίῳ λόγῳ πάντες
 have-been-divided by-the according-to them supermundane reason all
 θεῖοι νόες, εἰς οὐσίαν, καὶ δύναμιν, καὶ ἐνέργειαν, ὅταν
 divine intellects into substance and power and activity when
 ἅπαντας, ἢ τινὰς αὐτῶν ἀπαρατηρήτως οὐρανίας οὐσίας,
 all or some of-them indiscriminately heavenly substances
 ἢ οὐρανίας δυνάμεις ἀποκαλῶμεν, αὐτοὺς περιφραστικῶς
 or heavenly powers we-call them periphrastically
 τοὺς περὶ ὧν ὁ λόγος ἐμφαίνειν ἡμᾶς οὐκ ἐκ τῆς
 those about whom the discourse to-show us one-must-think from the
 καθ' ἕκαστον αὐτῶν οὐσίας ἢ δυνάμεως· οὐδὲ γὰρ τὴν
 according-to each of-them substance or power not for the
 ὑπερκειμένην ιδιότητα τῶν ἤδη καλῶς ἡμῖν διακεκριμένων
 transcending property of-the already well by-us distinguished
 ἁγίων δυνάμεων, καὶ ταῖς ὑφειμέναις ὁλικῶς προσάπτειν
 holy powers also to-the subordinate wholly to-attach
 οὐσίαις, ἐπ' ἀνατροπῇ τῆς ἀσυγχύτου τῶν ἀγγελικῶν
 substances to overthrow of-the unconfused of-the angelic
 διακόσμων ταξιαρχίας. Κατὰ γὰρ τὸν πολλάκις ἡμῖν ὀρθῶς
 orders order-source according-to for the often by-us rightly

ἀποδοθέντα λόγον, αἱ μὲν ὑπερβηγκύαι διακοσμήσεις
rendered account the indeed transcending orderings
 περισσῶς ἔχουσι καὶ τὰς τῶν ὑφειμένων ἱερὰς ιδιότητας, αἱ
abundantly have also the of-the subordinate sacred properties the
 δὲ τελευταῖαι τὰς τῶν πρεσβυτέρων ὑπερκειμένας ὁλότητας
but last the of-the more-senior transcending wholenesses
 οὐκ ἔχουσι, μερικῶς εἰς αὐτὰς τῶν πρωτοφανῶν ἐλλάμψεων
not have partially to them the first-appearing illuminations
 διὰ τῶν πρώτων ἀναλόγως αὐταῖς διαπορθμευομένων.
through the first proportionately to-them being-conveyed

XII · WHY HUMAN HIERARCHS ARE CALLED ANGELS

Scripture calls our hierarch the angel of the Lord almighty. The lower orders share the gifts of the higher in lesser measure, and so a hierarch who shares in the angels' office of revealing may be called an angel. Scripture even calls the heavenly beings and holy men gods, for their imitation of God as far as they are able.

Ζητεῖται δὲ καὶ τοῦτο τοῖς τῶν νοητῶν λογίων φιλοθεάμοισι· 1
is-sought and also this by-the of-the intelligible oracles lovers-of-spectacles
 καὶ γὰρ ἀμέθεκτα τῶν ὑπερτέρων ὁλοτήτων εἰςὶ τὰ
and for without-share of-the higher wholenesses are the
 τελευταῖα, δι' ἣν αἰτίαν ὁ καθ' ἡμᾶς ἱεράρχης ἄγγελος
last for what cause the according-to us hierarch angel
 Κυρίου παντοκράτορος ὑπὸ τῶν λογίων ὠνόμασται;
of-(the)-Lord almighty by the oracles has-been-named
 Ἔστι δὲ οὐκ ἐναντίος ὁ λόγος, ὥς οἶμαι, προδιωρισμένοις· 2
is and not contrary the account as I-think to-the-things-defined-before
 φαμέν γάρ, ὅτι τῆς ὅλικῆς καὶ ὑπερκειμένης τῶν
we-say for that of-the whole and transcending of-the
 πρεσβυτέρων διακόσμων δυνάμεως ἀποδέουσιν οἱ
more-senior orders power fall-short the

τελευταῖοι· τῆς γὰρ μερικῆς καὶ ἀναλόγου μετέχουσι,
last of-the for partial and proportionate they-partake
 κατὰ τὴν μίαν ἀπάντων ἐναρμόνιον καὶ συνδετικὴν
according-to the one of-all harmonious and binding
 κοινωνίαν. Οἶον, ἡ τῶν ἁγίων χερουβιμ τάξις μετέχει
communion as-for-instance the of-the holy cherubim order partakes
 σοφίας καὶ γνώσεως ὑψηλοτέρας, αἱ δὲ τῶν ὑπ' αὐτοὺς
of-wisdom and knowledge higher the and of-the under them
 οὐσιῶν διακοσμήσεις μετέχουσι μὲν καὶ αὐταὶ σοφίας
substances orderings partake indeed also themselves of-wisdom
 καὶ γνώσεως, μερικῆς δὲ ὅμως ὡς πρὸς ἐκείνους, καὶ
and knowledge partial but nevertheless as compared-to those and
 ὑφεμένης. Καὶ τὸ μὲν ὅλως ἐν μετουσίᾳ σοφίας εἶναι
subordinate and the indeed at-all in participation of-wisdom to-be
 καὶ γνώσεως κοινόν ἐστι πᾶσι τοῖς θεοειδέσι τῶν νοερῶν·
and of-knowledge common is to-all the godlike of-the intellectual
 τὸ δὲ προσεχῶς καὶ πρώτως ἢ δευτέρως καὶ ὑφεμένως
the but closely and first or secondarily and subordinately
 οὐκέτι κοινόν, ἀλλ' ὡς ἐκάστω πρὸς τῆς οἰκείας ἀναλογίας
no-longer common but as for-each by the proper proportion
 ὥριται. Τοῦτο δὲ καὶ περὶ πάντων τῶν θείων νοῶν οὐκ
has-been-defined this and also about all the divine intellects not
 ἂν τις ἡμαρτημένως ὀρίσαιτο· καὶ γὰρ ὥσπερ οἱ πρῶτοι
— anyone erroneously would-define and for as the first
 περισσῶς ἔχουσι τὰς τῶν ὑφεμένων ἁγιοπρεπεῖς ἰδιότητας,
abundantly have the of-the subordinate holy-befitting properties
 οὕτως ἔχουσιν οἱ τελευταῖοι τὰς τῶν προτέρων, οὐ μὴν
thus have the last the of-the prior not indeed
 ὁμοίως, ἀλλ' ὑφεμένως. Οὐδὲν οὖν, ὡς οἶμαι, τὸ ἄτοπον,
likewise but subordinately nothing then as I-think the absurd
 εἰ καὶ τὸν καθ' ἡμᾶς ἱεράρχην, ἄγγελον ἢ θεολογία
if also the according-to us hierarch angel the theology

καλεῖ τὸν κατὰ δύναμιν οἰκείαν μετέχοντα τῆς τῶν
calls the-one according-to power proper partaking of-the of-the
 ἀγγέλων ὑποφητικῆς ιδιότητος, καὶ πρὸς τὴν ἐκφαντορικὴν
angels interpreting property and toward the manifesting
 αὐτῶν ὁμοίωσιν, ὡς ἐφικτὸν ἀνθρώποις, ἀνατεινόμενον.
their likeness as (is)-attainable for-men being-stretched-up

Εὐρήσεις δέ, ὅτι καὶ θεοὺς ἢ θεολογία καλεῖ τὰς τε 3
you-will-find and that also gods the theology calls the both
 οὐρανίας καὶ ὑπὲρ ἡμᾶς οὐσίας, καὶ τοὺς παρ' ἡμῶν
heavenly and beyond us substances and the among us
 φιλοθεωτάτους καὶ ἱεροὺς ἄνδρας, καί τοι τῆς θεαρχικῆς
most-God-loving and sacred men and yet of-the thearchic
 κρυφιοτήτος ὑπερουσίως ἀπάντων ἐξηρημένης τε καὶ
hiddenness super-substantially from-all set-apart both and
 ὑπεριδρυμένης, καὶ μηδενὸς αὐτῇ τῶν ὄντων ἐμφεροῦς
established-above and nothing to-it of-the beings like
 ὀνομάζεσθαι κυρίως καὶ ὀλικῶς δυναμένου· πλὴν ὅσα
to-be-named properly and wholly being-able except whatever
 τῶν νοερῶν τε καὶ λογικῶν πρὸς τὴν ἔνωσιν αὐτῆς,
of-the intellectual both and rational toward the union its
 ὅση δύναμις, ὀλικῶς ἐπέστραπται, καὶ πρὸς τὰς θείας
as-much-as (is)-its-power wholly has-turned and toward the divine
 αὐτῆς ἐλλάμψεις, ὡς ἐφικτόν, ἀκαταλήκτως ἀνατείνεται,
its illuminations as (is)-attainable unceasingly is-stretched-up
 τῇ κατὰ δύναμιν, εἰ θέμις εἰπεῖν, θεομιμησίᾳ, καὶ τῆς
by-the according-to power if lawful to-say imitation-of-God also of-the
 θεϊκῆς ὁμωνυμίας ἡξίωται.
divine same-name has-been-deemed-worthy

Why is a seraph said to be sent to purify the prophet? Some say a lower angel, one of those set over us, was called a seraph for his fiery work. Another offered an explanation Dionysius finds not unreasonable: as sunlight and fire pass first into the most receptive matter, God's light reaches the lower orders through the first, so the angel who showed the prophet his vision ascribed his purifying to God as cause and to the seraphim as first hierarchs, as our hierarch purifies through his ministers. Dionysius leaves his reader to choose between the two or find a better one.

- 1 Ἄγε δὴ καὶ τοῦτο κατὰ δύναμιν ἐπισκοπήσωμεν, ὅτου
come indeed also this according-to power let-us-examine of-what
 ἕνεκα πρὸς ἓνα τῶν θεολόγων ὁ σεραφὶμ ἀποστέλλεσθαι
sake to one of-the theologians the seraph to-be-sent
 λέγεται· καὶ γὰρ ἀπορήσειέ τις ὅτι μὴ τῶν ὑφειμένων
is-said and for might-be-at-a-loss someone that not of-the subordinate
 τις ἀγγέλων, ἀλλ' αὐτὸς ὁ ταῖς πρεσβυτάταις οὐσίαις
some angel but himself the the most-senior substances
 ἐνάρημος ἀποκαθαίρει τὸν ὑποφήτην.
numbered-among purifies the interpreter
- 2 Τινὲς μὲν οὖν φασιν, ὅτι κατὰ τὸν ἤδη προαποδοθέντα
some indeed then say that according-to the already rendered-before
 τῆς πάντων τῶν νοῶν κοινωνίας ὅρον οὐχ ἓνα τῶν
of-the of-all the intellects communion definition not one of-the
 περὶ Θεὸν πρωτίστων νοῶν ὀνομάζει τὸ λόγιον ἐπὶ τὴν
about God very-first intellects names the oracle to the
 τοῦ θεολόγου κάθαρσιν ἐληλυθέναι, τινὰ δὲ τῶν ἡμῶν
of-the theologian purification to-have-come some but of-the over-us
 ἐφεστηκότων ἀγγέλων, ὡς ἱεουργὸν τῆς τοῦ προφήτου
set angels as sacred-minister of-the of-the prophet
 καθάρσεως, τῇ τῶν σεραφὶμ ὁμωνυμία κληθῆναι, διὰ
purification by-the of-the seraphim same-name to-be-called because-of

τὴν πρηστήριον τῶν εἰρημένων ἀμαρτιῶν ἀναίρεσιν, καὶ
the scorching of-the said sins removal and
 τὴν τοῦ καθαρθέντος ἐπὶ τὴν θεῖαν ὑπακοὴν ἀναζωπύρῃσιν·
the of-the purified to the divine obedience rekindling
 καὶ τὸ λόγιον ἓνα τῶν σεραφίμ ἀπλῶς εἰρηκέναι φασίν,
and the oracle one of-the seraphim simply to-have-said they-say
 οὐ τῶν περὶ Θεὸν ἰδρυμένων, ἀλλὰ τῶν ἡμῖν ἐφεστηκυῶν
not of-those about God established but of-the over-us set
 καθαρτικῶν δυνάμεων.

purifying powers

Ἄλλος δὲ οὐ σφόδρα ἄτοπον παρέσχετό μοί τινα τὴν 3
another and not very absurd offered to-me a-certain the
 ἀπολογία ὑπὲρ τῆς παρούσης ἐνστάσεως· ἔφη γάρ, ὅτι
defense for the present objection he-said for that
 τὴν οἰκείαν καθαρτικὴν ἱερουργίαν ὁ μέγας ἐκεῖνος (ὅστις
the proper purifying sacred-ministry the great that whoever
 ποτὲ ἦν) ὁ τὴν ὄρασιν διαπλάσας ἄγγελος, εἰς τὸ μῆσαι
— was the the vision fashioning angel for the to-initiate
 τὰ θεῖα τὸν θεολόγον, ἐπὶ Θεὸν καὶ μετὰ Θεὸν ἐπὶ
the divine-things the theologian to God and after God to
 τὴν πρωτουργὸν ἱεραρχίαν ἀνέθηκε. Καὶ μήποτε ἄρα οὗτος
the first-working hierarchy ascribed and perhaps then this
 ὁ λόγος ἀληθεύεται; Ἐλεγε γὰρ ὁ τοῦτο φήσας, ὥς
the account is-true said for the-one this having-said that
 ἡ θεαρχικὴ δύναμις ἐπὶ πάντα φοιτῶσα χωρεῖ, καὶ διὰ
the thearchic power to all passing advances and through
 πάντων ἀσχέτως διήκει, καὶ πᾶσιν αὐθὶς ἐστὶν ἀφανής,
all unrestrainedly pervades and to-all again is invisible
 οὐ μόνον ὥς πάντων ὑπερουσίως ἐξηρημένη, ἀλλὰ καὶ ὥς
not only as from-all super-substantially set-apart but also as
 κρυφίως ἐπὶ πάντας διείσα τὰς προνοητικὰς αὐτῆς
hiddenly to all having-sent-through the providential its

ἐνεργείας, ἀλλὰ μὴν καὶ πᾶσι τοῖς νοεροῖς ἀναλόγως
activities but indeed also to-all the intellectual proportionately
 ἐπιφαίνεται, καὶ τὴν οἰκείαν φωτοδοσίαν ἐγχειρίζουσα
appears and the proper gift-of-light entrusting
 ταῖς πρεσβυτάταις οὐσίαις, δι' αὐτῶν ὡς πρώτων
to-the most-senior substances through them as first
 εἰς τὰς ὑποβεβηκυίας αὐτῇ εὐκόσμως διαδίδωσι, κατὰ
to the lower it in-good-order distributes according-to
 τὴν ἐκάστης διακοσμήσεως θεοπτικὴν συμμετρίαν· ἢ ἵνα
the of-each ordering God-seeing measure or so-that
 σαφέστερον εἴπω, καὶ δι' οἰκείων παραδειγμάτων, (εἰ
more-clearly I-may-say also through proper examples if
 καὶ ἀποδεόντων Θεοῦ τοῦ πάντων ἐξηρημένου, πλὴν ἡμῖν
even falling-short of-God the from-all set-apart yet to-us
 ἐμφανεστέρων) ἢ τῆς ἡλιακῆς ἀκτίνος διάδοσις εἰς πρώτην
more-manifest the of-the solar ray distribution into first
 ὕλην εὐδιαδότως χωρεῖ, τὴν πασῶν διειδεστέραν, καὶ δι'
matter easily-distributed advances the than-all more-transparent and through
 αὐτῆς ἐμφανεστέρον ἀναλάμπει τὰς οἰκείας μαρμαρυγὰς·
it more-manifestly shines-forth the proper flashings
 προσβάλλουσα δὲ ταῖς παχυτέραις ὕλαις, ἀμυδροτέραν ἔχει
striking but on-the denser materials dimmer it-has
 τὴν διαδοτικὴν ἐπιφάνειαν, ἐκ τῆς τῶν φωτιζομένων ὕλων
the distributive appearance from the of-the being-enlightened materials
 πρὸς φωτοδοσίαν διαπορθμευτικὴν ἕξιν ἀνεπιτηδεϊότητος,
for gift-of-light conveying disposition unsuitability
 καὶ κατὰ σμικρὸν ἐκ τούτου πρὸς τὸ τελείως σχεδὸν
and by little from this to the completely almost
 ἀδιάδοτον συστέλλεται. Πάλιν ἢ πυρὸς θερμότης μᾶλλον
undistributed is-contracted again the of-fire heat more
 ἐαυτὴν διαδίδωσιν εἰς τὰ δεκτικώτερα, καὶ πρὸς τὴν αὐτῆς
itself distributes into the more-receptive and toward the its

ἀφομοίωσιν εὐεκτα καὶ ἀνάγωγα· πρὸς δὲ τὰς ἀντιτυπεῖς
assimilation yielding and conducive toward but the resistant
 ἐναντίας οὐσίας ἢ οὐδὲν ἢ ἀμυδρόν τι τῆς ἐκπυρωτικῆς
contrary substances either nothing or dim some of-the kindling
 ἐνεργείας ἵχνος ἀναφαίνεται καὶ τὸ τούτου γε πλείον,
activity trace appears and the than-this at-least more
 ὅτι ταῖς συγγενέσι διὰ τῶν οἰκείως πρὸς αὐτὴν ἐχόντων
that to-the akin through those familiarly toward it disposed
 προσβάλλει, πρῶτον, εἰ τύχοι πυρώδη ποιούσα
it-strikes first if it-should-happen fiery making
 τὰ πρὸς ἐκπύρωσιν εὐαλλοιώτα, καὶ δι' αὐτῶν ἢ
the-things toward kindling easily-changed and through them either
 ὕδωρ, ἢ ἕτερόν τι τῶν οὐκ εὐκόλως ἐκπυρουμένων
water or other something of-the not easily kindled
 ἀναλόγως θερμαίνουσα. Κατὰ τὸν αὐτὸν οὖν τῆς φυσικῆς
proportionately warming according-to the same then of-the natural
 εὐταξίας λόγον ὑπερφυῶς ἢ πάσης εὐκοσμίας ὁρατῆς
good-order reason supernaturally the of-all good-order visible
 καὶ ἀοράτου ταξιαρχία τὴν τῆς οἰκείας φωτοδοσίας
and invisible order-source the of-the proper gift-of-light
 λαμπρότητα πρωτοφανῶς ἐν πανολβίαις χύσεσι ταῖς
brightness first-appearingly in all-blessed outpourings to-the
 ὑπερτάταις οὐσίαις ἀναφαίνει, καὶ διὰ τούτων αἱ μετ'
highest substances displays and through these the after
 αὐτὰς οὐσαὶ τῆς θείας ἀκτίνος μετέχουσιν. Αὗται γάρ,
them substances of-the divine ray partake these for
 ἐπιγνοῦσαι πρῶται Θεόν, καὶ θείας ἀρετῆς ὑπερκειμένως
having-known first God and divine virtue transcendently
 ἐφίεσθαι, καὶ πρωτουργοὶ γενέσθαι τῆς, ὥς ἐφικτόν,
desiring also first-workers to-become of-the as (is)-attainable
 θεομιμήτου δυνάμεως καὶ ἐνεργείας ἡξίωνται, καὶ
God-imitating power and activity have-been-deemed-worthy and

τὰς μετ' αὐτὰς οὐσίας αὐταὶ πρὸς τὸ ἐφάμιλλον,
the after them substances they-themselves to the rivaling
 ὅση δύναμις, ἀγαθοειδῶς ἀνατείνουσιν, ἀφθόνως
as-much-as (is)-their-power good-formedly stretch-up ungrudgingly
 αὐταῖς μεταδιδούσαι τῆς εἰς αὐτὰς ἐπιφουησάσης αἴγλης,
to-them imparting of-the into them having-visited radiance
 καὶ αὐθις ἐκείναι ταῖς ὑφειμέναις· καὶ καθ' ἐκάστην
and again those to-the subordinate and according-to each
 ἢ πρώτη τῇ μετ' αὐτὴν μεταδίδωσι τοῦ δωρουμένου,
the first to-the after it imparts of-the given
 καὶ εἰς πάσας ἀναλόγως προνοία διαφουιτώντος θείου
and into all proportionately by-providence passing divine
 φωτός. Ἔστιν οὖν ἅπασι τοῖς φωτιζομένοις ἀρχὴ τοῦ
light is then for-all the being-enlightened principle of-the
 φωτίζεσθαι Θεὸς μὲν φύσει, καὶ ὄντως, καὶ κυρίως, ὥς
being-enlightened God indeed by-nature and truly and properly as
 φωτὸς οὐσία, καὶ αὐτοῦ τοῦ εἶναι καὶ ὁρᾶν αἴτιος· θέσει
of-light substance and of-very the being and seeing cause by-position
 δὲ καὶ θεομιμήτως ἢ κατὰ μέρος ὑπερκεμένη τῇ
but and God-imitatingly the according-to part transcending to-the
 μετ' αὐτὴν ἐκάστη, τῷ τὰ θεῖα φῶτα δι' αὐτῆς εἰς
after it each by-the the divine lights through it into
 ἐκείνην ἐποχετεύεσθαι. Τὴν οὖν ὑπερτάτην τῶν οὐρανίων
that to-be-channeled the then highest of-the heavenly
 νοῶν διακόσμησιν αἱ τῶν λοιπῶν ἀπάντων ἀγγέλων
intellects ordering the of-the remaining all angels
 οὐσαὶ κατὰ τὸ εἶδος μετὰ Θεὸν ἀρχὴν ἡγουνται
substances according-to the likely after God principle consider
 πάσης ἱερᾶς θεογνωσίας τε καὶ θεομιμησίας, ὥς δι'
of-all sacred knowledge-of-God both and imitation-of-God as through
 ἐκείνων εἰς πάσας καὶ εἰς ἡμᾶς τῆς θεαρχικῆς ἐλλάμψεως
those into all and into us of-the thearchic illumination

διαδιδομένης· διὸ καὶ πᾶσαν ἱερὰν καὶ θεομίμητον
being-distributed wherefore also every sacred and God-imitating
 ἐνέργειαν ἐπὶ Θεὸν μὲν ὡς αἷτιον ἀναφέρουσιν, ἐπὶ δὲ τοὺς
activity to God indeed as cause they-refer to but the
 πρώτους θεοειδείς νόας ὡς πρωτουργοὺς τῶν θείων
first godlike intellects as first-workers of-the divine-things
 καὶ διδασκάλους. Οὐκοῦν ἡ πρώτη τῶν ἁγίων ἀγγέλων
and teachers therefore the first of-the holy angels
 διακόσμησις μᾶλλον ἀπασῶν ἔχει τὴν ἐμπύριον ἰδιότητα,
ordering more than-all has the fiery property
 καὶ τὴν κεχυμένην τῆς θεαρχικῆς σοφίας μετάδοσιν,
and the poured-out of-the thearchic wisdom imparting
 καὶ τὸ γνωστικὸν τῆς ὑπερτάτης τῶν θείων ἐλλάμψεων
and the knowing of-the highest of-the divine illuminations
 ἐπιστήμης, καὶ τὴν θρονίαν ἰδιότητα τὴν ἀναπεπταμένην
knowledge and the throne-like property the opened-wide
 θεοδοχίαν ἐμφαίνουσιν· αἱ δὲ τῶν ὑφειμένων οὐσιῶν
God-reception showing the but of-the subordinate substances
 διακοσμήσεις τῆς ἐμπυρίου, τῆς σοφῆς, τῆς γνωστικῆς,
orderings of-the fiery of-the wise of-the knowing
 τῆς θεοδόχου δυνάμεως μετέχουσι μὲν, ὑφειμένως δέ,
of-the God-receiving power partake indeed subordinately but
 καὶ πρὸς τὰς πρώτας ὁρῶσαι, καὶ δι' αὐτῶν ὡς τοῦ
and toward the first looking and through them as of-the
 θεομιμήτου πρωτουργῶς ἡξιωμένων ἐπὶ τὸ τοῦ θεοειδοῦς
God-imitating first-workingly deemed-worthy to the of-the godlike
 ἐφικτὸν ἀναγόμεναι. Τὰς εἰρημένας οὖν ἁγίας ἰδιότητας,
attainable being-led-up the said then holy properties
 ὧν ἐν μετουσίᾳ διὰ τῶν πρώτων αἱ μετὰ αὐτὰς
of-which in participation through the first the after them

οὐσίαι γεγόνασιν, αὐταῖς ἐκείναις μετὰ Θεὸν ὡς ἱεράρχαις
substances have-become to-the-very those after God as hierarchs
 ἀνατιθέασιν.

they-ascribe

- 4 Ἦλεγεν οὖν ὁ ταῦτα φήσας, τὴν μὲν ὄρασιν ἐκείνην
he-said then the-one these(-things) having-said the indeed vision that
 ὑποδειχθῆναι τῷ θεολόγῳ δι' ἐνὸς τῶν ἐπιστατούντων
to-have-been-shown to-the theologian through one of-the presiding
 ἡμῖν ἁγίων καὶ μακαρίων ἀγγέλων, καὶ πρὸς τῆς
over-us holy and blessed angels and by the
 φωτιστικῆς αὐτοῦ χειραγωγίας ἐπὶ τὴν νοερὰν ἐκείνην
enlightening his guidance to the intellectual that
 θεωρίαν ἀνατεθῆναι, καθ' ἣν ἑώρα τὰς ὑπερτάτας
contemplation to-have-been-raised according-to which he-saw the highest
 οὐσίας (ὡς ἐν συμβόλοις εἰπεῖν) ὑπὸ Θεὸν καὶ μετὰ
substances as in symbols to-say under God and with
 Θεοῦ καὶ περὶ Θεὸν ἰδρυμένας, καὶ τὴν ἀπάντων καὶ
God and about God established and the of-all and
 αὐτῶν ὑπεραρρήτως ἐξηρημένην ὑπεράρχιον ἀκρότητα
from-them super-ineffably set-apart super-principal summit
 ἐν μέσῳ τῶν ὑπερβεβηκυῶν δυνάμεων ὑπεριδρυμένην.
in middle of-the transcending powers established-above
 Ἐμάνθανεν οὖν τοῖς ὀρωμένοις ὁ θεολόγος, ὅτι κατὰ
learned then by-the things-seen the theologian that according-to
 πᾶσαν ὑπερούσιον ὑπεροχὴν ἀσυγκρίτως ὑπεριδρυτο τὸ
all super-substantial pre-eminence incomparably was-established-above the
 Θεῖον, ἀπάσης ὁρατῆς καὶ ἀοράτου δυνάμεως, καὶ μὴν
Divine above-all visible and invisible power and indeed
 ὅτι πάντων ἐστὶν ἐξηρημένον ὡς καθόλου, μηδὲ ταῖς
that from-all is set-apart as wholly not-even to-the
 πρώταις τῶν ὄντων οὐσίαις ἐμφερές· προσέτι καὶ τὸ
first of-the beings substances like moreover also the

πάντων αὐτὸ ἀρχὴν καὶ αἰτίαν οὐσιοποιὸν εἶναι, καὶ
of-all it principle and cause substance-making to-be and
 τῆς τῶν ὄντων ἀδιαλύτου μονῆς ἀναλλοίωτον ἵδρυσιν,
of-the of-the beings indissoluble abiding unaltered foundation
 ὑφ' ἧς καὶ τὸ εἶναι καὶ τὸ εὖ εἶναι, καὶ αὐταῖς
by which both the being and the well being also to-the-very
 ταῖς ὑπερβεβηκυῖαις ἐστὶ δυνάμεσιν· εἴτα τὰς αὐτῶν τῶν
the transcending is powers then the of-them of-the
 ἀγιωτάτων σεραφίμ ἐμυεῖτο θεοειδεῖς δυνάμεις, τῆς
most-holy seraphim he-was-initiated-into godlike powers the
 μὲν ἱερᾶς αὐτῶν ἐπωνυμίας τὸ ἐμπύριον σημαίνουσας,
indeed sacred their name the fiery signifying
 περὶ οὗ μικρὸν ὕστερον ἡμεῖς ἐροῦμεν, ὥς ἡμῖν ἐφικτὸν
about which a-little later we shall-speak as for-us (is)-attainable
 ὑφηγήσασθαι τὰς ἐπὶ τὸ θεοειδὲς τῆς ἐμπυρίου δυνάμεως
to-explain the to the godlike of-the fiery power
 ἀναγωγὰς. Τῆς δὲ τῶν πτερῶν ἑξαπλῆς ἱεροπλαστίας
upliftings of-the and of-the wings sixfold sacred-fashioning
 τὴν ἐπὶ τὸ Θεῖον ἐν πρώταις, ἐν μέσαις, ἐν τελευταίαις
the to the Divine in first in middle in last
 νοήσεσιν ἀπόλυτον καὶ ὑπερτάτην ἀνάστασιν, ἀλλὰ καὶ
thoughts free and highest rising but also
 τὸ ἀπειρόπουν αὐτῶν καὶ πολυπρόσωπον ὁρῶν ὃ ἱερὸς
the infinite-footed their and many-faced seeing the sacred
 θεολόγος, καὶ τὸ τοῖς πτεροῖς ἀποδιαστέλλεσθαι τὴν
theologian and the by-the wings to-screen-off the
 ὑπὸ τοὺς πόδας καὶ τὴν ὑπὲρ τὰ πρόσωπα θεωρίαν,
under the feet and the above the faces contemplation
 καὶ τὴν ἐν τοῖς μέσοις πτεροῖς ἀεικινήσιαν, πρὸς τὴν
and the in the middle wings ever-motion to the
 νοητὴν τῶν ὁρωμένων ἀνήγετο γνώσιν, ἐκφαινομένης αὐτῷ
intelligible of-the things-seen was-led-up knowledge being-manifested to-him

τῆς τῶν ὑπερτάτων νοῶν πολυπόρου καὶ πολυθεάμονος
of-the of-the highest intellects many-passaged and many-seeing
 δυνάμεως, καὶ τῆς ἱερᾶς αὐτῶν εὐλαβείας, ἣν ἔχουσιν
power and of-the sacred their reverence which they-have
 ὑπερκοσμίως εἰς τὴν τῶν ὑψηλοτέρων καὶ βαθυτέρων
supermundanely toward the of-the higher and deeper
 αὐθάδη καὶ θρασεῖαν καὶ ἀνέφικτον ἔρευναν, καὶ τῆς ἐν
willful and bold and unattainable search and of-the in
 συμμετρίᾳ τῶν θεομιμήτων ἐνεργειῶν ἀκαταλήκτου καὶ
proportion of-the God-imitating activities unceasing and
 ὑσιπετοῦς ἀεικινήσιας. Ἄλλὰ καὶ τὴν θεαρχικὴν ἐκείνην καὶ
high-flying ever-motion but also the thearchic that and
 πολυτίμητον ὑμνωδίαν ἐμυσταγωγεῖτο, τοῦ τυποῦντος τὴν
much-honored hymnody he-was-initiated-into the forming the
 ὄρασιν ἀγγέλου κατὰ δύναμιν τῷ θεολόγῳ μεταδιδόντος
vision angel according-to power to-the theologian imparting
 τῆς οἰκείας ἱερογνωσίας. Ἐδίδασκεν οὖν αὐτὸν καὶ τοῦτο,
of-the proper sacred-knowledge taught then him also this
 ὅτι κάθαρσίς ἐστι τοῖς ὅπως οὖν καθαροῖς ἡ τῆς θεαρχικῆς
that purification is for-the in-any-way pure the of-the thearchic
 διαυγείας ἀγνότητος ὡς ἐφικτὸν μετουσία. Αὕτη δέ,
radiance purity as (is)-attainable participation this and
 πρὸς αὐτῆς θεαρχίας ἐξηρημέναις αἰτίαις εἰς πάντας
by itself-the thearchy by-set-apart causes to all
 τοὺς ἱεροὺς νόας ὑπερουσίῳ κρυφίῳ τελετουργουμένη
the sacred intellects in-super-substantial biddenness being-accomplished
 ταῖς περὶ αὐτὴν ὡς ὑπερτάταις δυνάμεσιν, ἐκφανεστέρα
to-the about it as highest powers more-manifest
 πῶς ἐστι καὶ μᾶλλον ἑαυτὴν ἐκφαίνει καὶ διαδίδωσιν·
somehow is and more itself manifests and distributes
 ἐπὶ δὲ τῶν δευτέρων ἢ τῶν ἐσχάτων ἡμῶν νοερῶν
regarding and the second or the last our intellectual

δυνάμεων, ὡς αὐτῆς ἐκάστη κατὰ τὸ θεοειδὲς διέστηκεν,
powers as from-it each according-to the godlike stands-apart
 οὕτω τὴν φανήν αὐτῆς ἔλλαμψιν συνάγει πρὸς τὸ τῆς
thus the bright its illumination gathers toward the of-the
 οἰκείας κρυφιότητος ἐνιαῖον ἄγνωστον. Ἐλλάμπει δὲ τοῖς
proper biddenness unitary unknown it-illuminates and the
 καθ' ἕκαστον δευτέροις διὰ τῶν πρώτων, καί, εἰ
according-to each second-ones through the first and if
 δεῖ συντόμως εἰπεῖν, πρώτως ἐκ τοῦ κρυφίου πρὸς
(one)-must concisely to-say first from the bidden to
 τὸ ἐμφανὲς ἄγεται διὰ τῶν πρώτων δυνάμεων. Τοῦτο
the manifest is-led through the first powers this
 γοῦν ὁ θεολόγος ἐδιδάσκετο πρὸς τοῦ φωταγωγοῦντος
at-any-rate the theologian was-taught by the light-guiding
 αὐτὸν ἀγγέλου, τὸ τὴν κάθαρσιν καὶ πάσας τὰς θεαρχικὰς
him angel the the purification and all the thearchic
 ἐνεργείας, διὰ τῶν πρώτων οὐσιῶν ἀναλαμπούσας, εἰς
activities through the first substances shining-forth into
 πάσας τὰς λοιπὰς διαδίδοσθαι κατὰ τὴν ἐκάστης πρὸς
all the remaining to-be-distributed according-to the of-each toward
 τὰς θεουργικὰς μετουσίαις ἀναλογίαν· διὸ καὶ τὴν
the divinely-working participations proportion wherefore also the
 ἐμπυρίως καθαρτικὴν ἰδιότητα τοῖς σεραφίμ ἐικότως μετὰ
fierily purifying property to-the seraphim fittingly after
 Θεὸν ἀνατέθεικεν. Οὐδὲν οὖν ἄτοπον, εἰ καθαίρειν λέγεται
God he-has-ascribed nothing then absurd if to-purify is-said
 τὸν θεολόγον ὁ σεραφίμ. Ὡς γὰρ ὁ Θεὸς καθαίρει
the theologian the seraph as for — God purifies
 πάντας τῷ πάσης καθάρσεως εἶναι αἰτίας, μᾶλλον
all by-the of-all purification being cause rather
 δὲ (παραπλησίῳ γὰρ χρῆσθαι παραδείγματι), καθάπερ
but a-closely-similar for I-will-use example just-as

ὁ καθ' ἡμᾶς ἱεράρχης διὰ τῶν αὐτοῦ λειτουργῶν ἢ
the among us hierarch through the his ministers or
 ἱερέων καθαίρων ἢ φωτίζων, αὐτὸς λέγεται καθαίρειν καὶ
priests purifying or enlightening himself is-said to-purify and
 φωτίζειν τῶν δι' αὐτοῦ καθιερωμένων τάξεων ἐπ' αὐτὸν
to-enlighten the through him consecrated orders to him
 ἀνατιθεισῶν τὰς οἰκείας ἱερὰς ἐνεργείας· οὕτω καὶ τὴν
ascribing the proper sacred activities thus also the
 οἰκείαν καθαρτικὴν ἐπιστήμην καὶ δύναμιν ὁ τὴν κάθαρσιν
proper purifying knowledge and power the the purification
 τοῦ θεολόγου τελετουργῶν ἄγγελος, ἐπὶ Θεὸν μὲν ὥς
of-the theologian performing angel to God indeed as
 αἴτιον, ἐπὶ δὲ τῶν σεραφίμ ὥς πρωτουργὸν ἱεράρχην,
cause to but the seraphim as first-working hierarch
 ἀνατίθισιν· ὥς ἂν τις φαίη, μετ' εὐλαβείας ἀγγελικῆς τὸν
ascribes as — one might-say with reverence angelic the
 ὑπ' αὐτοῦ καθαιρόμενον ἐκδιδάσκων· Ὅτι τῆς εἰς σὲ πρὸς
by him being-purified teaching that of-the upon you by
 ἐμοῦ τελετουργουμένης καθάρσεως ἀρχὴ μὲν ἔστιν
me being-performed purification (the)-principle indeed is
 ἐξηρημένη, καὶ οὐσία, καὶ δημιουργὸς καὶ αἴτιος, ὁ καὶ
set-apart and substance and creator and cause the-one also
 τὰς πρώτας οὐσίας καὶ πρὸς τὸ εἶναι παραγαγών, καὶ
the first substances both into the being having-brought-forth and
 τῇ περὶ αὐτὸν ἰδρύσει συνέχων καὶ διατηρῶν ἀτρέπτους
by-the about him foundation holding-together and preserving unturning
 τε καὶ ἀμεταπτώτους αὐτούς, κινῶν ἐπὶ τὰς πρώτας
both and unchanging them moving to the first
 τῶν οἰκείων προνοητικῶν ἐνεργειῶν μετουσίας· τοῦτο γὰρ
of-the proper providential activities participations this for
 ὁ ταῦτά με διδάσκων ἔφη τὴν τοῦ σεραφίμ ἐμφαίνειν
the-one these-things me teaching said the of-the seraph to-show

ἀποστολήν. Ἱεράρχης δὲ καὶ μετὰ Θεὸν ἡγεμών, ὁ τῶν
sending hierarch and also after God leader the of-the
 πρωτίστων οὐσιῶν διάκοσμος, παρ' οὗ τὸ καθαίρειν ἐγὼ
very-first substances order from whom the to-purify I
 θεοειδῶς ἐμνήθην, οὗτος οὖν ἐστὶν ὁ δι' ἐμοῦ σε
godlikely was-initiated this then is the-one through me you
 καθαίρων· δι' οὗ τὰς οἰκείας προνοητικὰς ἐνεργείας ἐκ
purifying through whom the proper providential activities from
 τοῦ κρυφίου καὶ εἰς ἡμᾶς προήγαγεν ἡ πάσης αἰτία καὶ
the hidden also to us brought-forth the of-all cause and
 δημιουργὸς καθάρσεως. Ταῦτα μὲν ἐκεῖνος ἐδίδασκέ με,
creator purification these(-things) indeed that-one taught me
 σοὶ δὲ ἐγὼ μεταδίδωμι τῆς σῆς δ' ἂν εἴη νοερᾶς
to-you and I impart of-the your and — it-would-be intellectual
 καὶ διακριτικῆς ἐπιστήμης, ἢ θατέραν τῶν εἰρημένων
and discerning knowledge either one-of-the-two of-the said
 αἰτιῶν ἀπολυθῆναι τῆς ἀπορίας, καὶ ταύτην τιμήσαι
explanations to-be-released from-the perplexity and this to-honor
 πρὸ τῆς ἐτέρας, ὥς τὸ εἰκός, καὶ τὸ εὐλογον, καὶ ἴσως
before the other as the likely and the reasonable and perhaps
 τὸ ἀληθὲς ἔχουσιν· ἢ παρ' ἑαυτοῦ τι τοῦ ὄντως
the true having or from yourself something of-the truly
 ἀληθοῦς συγγενέστερον ἐξευρεῖν, ἢ παρ' ἑτέρου μαθεῖν
true more-akin to-find or from another to-learn
 (Θεοῦ δηλαδὴ διδόντος ῥῆμα, καὶ προξενούντων ἀγγέλων),
God clearly giving word and angels bringing-it-about
 καὶ τοῖς φιλαγγέλοις ἡμῖν ἀνακαλύψαι διανυγῇ μᾶλλον
and to-the angel-lovers us to-reveal clear more
 (εἴπερ οἶόν τε ἦ) καὶ ἐμοὶ μᾶλλον ἐραστήν θεωρίαν.
if-indeed possible — it-be also to-me more yearned-for contemplation

Scripture's thousand thousands and ten thousand ten thousands of angels multiply our highest numbers to show that the blessed armies of heaven are beyond counting, defined only by their own supermundane understanding and knowledge, the gift of the thearchic wisdom that gives all beings their being.

- 1 Καὶ τοῦτο δὲ ἄξιον, ὥς οἶμαι, νοερᾶς ἐπιστασίας,
and this and worthy as I-think of-intellectual attention
 ὅτι τῶν λογίων ἢ περὶ τῶν ἀγγέλων παράδοσις χιλίας
that of-the oracles the about the angels tradition thousand
 χιλιάδας εἶναί φησι, καὶ μυρίας μυριάδας, τοὺς παρ' ἡμῖν
thousands to-be says and ten-thousand ten-thousands the among us
 ἀκροτάτους τῶν ἀριθμῶν εἰς ἑαυτοὺς ἐπανακυκλοῦσα, καὶ
highest of-the numbers into themselves revolving and
 πολλαπλασιάζουσα, καὶ διὰ τούτων ἐναργῶς ἐμφαίνουσα,
multiplying and through these clearly showing
 τὰς ἡμῖν ἀναριθμήτους τῶν οὐρανίων οὐσιῶν διατάξεις.
the to-us innumerable of-the heavenly substances arrangements
 Πολλαὶ γάρ εἰσιν αἱ μακάριαι στρατιαὶ τῶν ὑπερκοσμίων
many for are the blessed armies of-the supermundane
 νοῶν, τὴν ἀσθενῇ καὶ συνεσταλμένην ὑπερβεβηκυῖαι τῶν
intellects the weak and contracted having-transcended of-the
 καθ' ἡμᾶς ὑλαίων ἀριθμῶν συμμετρίαν, καὶ πρὸς μόνης
according-to us material numbers measure and by alone
 γνωστικῶς ὀριζόμεναι τῆς κατ' αὐτὰς ὑπερκοσμίου
knowingly being-defined the according-to them supermundane
 καὶ οὐρανίας νοήσεως καὶ ἐπιστήμης, τῆς πανολβίως
and heavenly thought and knowledge the all-blessedly
 αὐταῖς δωρουμένης ὑπὸ τῆς θεαρχικῆς καὶ ἀπειρογνώστου
to-them given by the thearchic and infinitely-knowing

σοφοποιίας, τῆς πάντων ὁμοῦ τῶν ὄντων ὑπερουσίως
wisdom-making the of-all together the beings super-substantially
 οὔσης ἀρχῆς, καὶ αἰτίας οὐσιοποιου, καὶ συνεκτικῆς
being principle and cause substance-making and holding-together
 δυνάμεως, καὶ περιεκτικῆς ἀποπερατώσεως.
power and encompassing end

XV · THE FORMS OF THE ANGELS

One image may fit first, middle, and last orders alike. Dionysius reads fire as the angels' godlike nature, human form as their intellect, each bodily part as a power, and wings, garments, girdles, rods, spears, and tools as their offices. Winds, clouds, bronze, electrum, colored stones, and the beasts follow: lion, ox, eagle, and horses. The fiery rivers, the chariots, the wheels called Gelgel, and the angels' joy close the treatise; the rest he honors with silence.

Φέρε δὴ λοιπόν, ἀναπαύοντες ἡμῶν, εἰ δοκεῖ, 1
come indeed finally resting our if it-seems-good
 τὸ νοερὸν ὄμμα τῆς περὶ τὰς ὑψηλὰς θεωρίας
the intellectual eye from-the about the high contemplations
 ἀγγελοπρεποῦς συντονίας, ἐπὶ τὸ διαιρετὸν καὶ πολυμερές
angel-befitting intensity to the divisible and many-parted
 πλάτος τῆς πολυειδοῦς τῶν ἀγγελικῶν μορφοποιῶν
breadth of-the multiform of-the angelic formings
 ποικιλίας καταβάντες, πάλιν ἀπ' αὐτῶν ὡς ἀπ'
variety having-descended again from them as from
 εἰκόνων ἐπὶ τὴν ἀπλότητα τῶν οὐρανίων ἀναλυτικῶς
images to the simplicity of-the heavenly analytically
 ἀνακάμπωμεν. Ἔστω δέ σοι προδιεγνωσμένοι, ὡς αἱ
let-us-turn-back let-it-be and to-you known-beforehand that the
 τῶν ἱεροτύπων εἰκόνων ἀνακαθάρσεις, τὰς αὐτὰς ἔσθ'
of-the sacred-formed images clearing-up the same there-is

ὅτε τῶν οὐρανίων οὐσιῶν διακοσμήσεις ἱεραρχούσας
when of-the heavenly substances orderings ruling-hierarchically
 ἐμφαίνουσι, καὶ αὖθις ἱεραρχουμένας, καὶ τὰς ἐσχάτας
show and again being-hierarchically-ruled and the last
 ἱεραρχούσας, ἱεραρχουμένας τε τὰς πρώτας, καὶ τὰς
ruling-hierarchically being-hierarchically-ruled both the first and the
 αὐτάς, ὡς εἴρηται, πρώτας τε καὶ μέσας καὶ τελευταίας
same as has-been-said first both and middle and last
 ἐχούσας δυνάμεις, οὐδενὸς ἀτόπου λόγου παρεισαγομένου,
having powers no absurd account being-introduced
 κατὰ τὸν τοιόνδε τῶν ἀναπτύξεων τρόπον. Εἰ μὲν γὰρ
according-to the such of-the unfoldings way if indeed for
 ἱεραρχεῖσθαι τινὰς ὑπὸ τῶν προτέρων λέγομεν, εἴτα τῶν
to-be-hierarchically-ruled some by the prior we-say then of-the
 αὐτῶν ἱεραρχούσας, καὶ τὰς προτέρας αὖθις ἱεραρχούσας
same ruling-hierarchically and the prior again ruling-hierarchically
 τῶν τελευταίων ἱεραρχεῖσθαι πρὸς αὐτῶν ἐκείνων τῶν
of-the last to-be-hierarchically-ruled by very those the
 ἱεραρχουμένων, ὧτως ἀτοπία τὸ πρᾶγμα, καὶ συγχύσεως
hierarchically-ruled truly absurdity the thing and of-confusion
 πολλῆς ἀνάμεστον. Εἰ δὲ τὰς αὐτὰς ἱεραρχεῖν τε καὶ
much full if but the same to-rule-hierarchically both and
 ἱεραρχεῖσθαι λέγομεν, οὐκέτι δὲ τῶν αὐτῶν, ἢ πρὸς τῶν
to-be-hierarchically-ruled we-say no-longer but of-the same or by the
 αὐτῶν, ἀλλ' αὐτὴν ἐκάστην ἱεραρχεῖσθαι μὲν ὑπὸ τῶν
same but itself each to-be-hierarchically-ruled indeed by the
 προτέρων, ἱεραρχεῖν δὲ τῶν τελευταίων, οὐκ ἀπικρύτως
prior to-rule-hierarchically but of-the last not unfittingly
 ἂν τις φαίη, τὰς ἐν τοῖς λογίοις ἱεροπλάστους μορφώσεις,
— one might-say the in the oracles sacredly-fashioned formings
 τὰς αὐτὰς ἔσθ' ὅτε δύνασθαι, καὶ πρώταις καὶ μέσαις
the same there-is when to-be-able both to-first and to-middle

καὶ τελευταίαις δυνάμεσιν οἰκείως καὶ ἀληθῶς περιτιθέναι.

and to-last powers properly and truly to-put-around

Καὶ τὸ πρὸς τὸ ἄναντες οὖν ἐπιστρεπτικῶς ἀνατείνεσθαι,

and the toward the uphill then turningly to-be-stretched-up

καὶ τὸ περὶ αὐτὰς ἀρρέπῳς εἰλεῖσθαι, τῶν οἰκείων οὔσας

and the about themselves unswervingly to-revolve of-the proper being

φρουρητικὰς δυνάμεων, καὶ τὸ τῆς περὶ τὰ δεύτερα

guarding powers and the of-the about the second

κοινωνικῇ προόδῳ τῆς προνοητικῆς αὐτὰς ἐν μεθέξει

communal by-procession of-the providential them in participation

δυνάμεως εἶναι, πάσαις ἀψευδῶς ἀρμόσει ταῖς οὐρανίαις

power to-be to-all truly will-fit the heavenly

οὐσίαις, εἰ καί, ταῖς μὲν ὑπερκειμένως καὶ ὀλικῶς (ὡς

substances if also to-the-ones indeed transcendently and wholly as

πολλάκις εἴρηται), ταῖς δὲ μερικῶς καὶ ὑφεμένως.

often has-been-said to-the-others but partially and subordinately

Ἀρκτέον δὲ τοῦ λόγου, καὶ ζητητέον ἐν πρώτῃ τῶν 2

one-must-begin and the discourse and one-must-see in first of-the

τύπων ἀνακαθάρσει, δι' ἣν αἰτίαν ἡ θεολογία σχεδὸν

figures clearing-up for what cause the theology almost

παρὰ πάντας εὐρίσκεται τιμῶσα τὴν ἐμπύριον ἱερογραφίαν.

beyond all is-found honoring the fiery sacred-writing

Εὐρήσεις γοῦν αὐτὴν οὐ μόνον τροχοὺς πυρώδεις

you-will-find at-any-rate it not only wheels fiery

διαπλάττουσαν, ἀλλὰ καὶ ζῶα πεπυρωμένα, καὶ ἄνδρας

fashioning but also animals set-on-fire and men

ὥσπερ ἐξαστράπτοντας, καὶ περὶ αὐτὰς τὰς οὐρανίους

as-it-were flashing-like-lightning and about themselves the heavenly

οὐσίας σωροὺς ἀνθρώκων πυρὸς περιτιθεῖσαν, καὶ ποταμοὺς

substances heaps of-coals of-fire putting-around and rivers

ἀσχέτω ροίζῳ πυριφλεγέθοντας· ἀλλὰ καὶ τοὺς θρόνους

with-unrestrained rushing flaming but also the thrones

φησὶ πυρίνους εἶναι, καὶ αὐτοὺς δὲ τοὺς ὑπερτάτους
it-says fiery to-be and themselves and the highest
 σεραφίμ ἐμπρηστὰς ὄντας, ἐκ τῆς ἐπωνυμίας ἐμφαίνει, καὶ
seraphim kindlers being from the name it-shows and
 τὴν πυρὸς ιδιότητα καὶ ἐνέργειαν αὐτοῖς ἀπονέμει, καὶ ὅλως
the of-fire property and activity to-them assigns and in-short
 ἄνω καὶ κάτω τὴν ἐμπύριον τιμᾷ ἐκκρίτως τυποπλαστίαν.
above and below the fiery honors specially figure-fashioning
 Τὸ μὲν οὖν πυρῶδες ἐμφαίνειν οἶομαι τὸ τῶν οὐρανίων
the indeed then fiery to-show I-think the of-the heavenly
 νοῶν θεοειδέστατον· οἱ γὰρ ἱεροὶ θεολόγοι τὴν ὑπερούσιον
intellects most-godlike the for sacred theologians the super-substantial
 καὶ ἀμόρφωτον οὐσίαν ἐν πυρὶ πολλὰχῇ διαγράφουσιν, ὥς
and formless substance in fire in-many-ways describe as
 ἔχοντι πολλὰς τῆς θεαρχικῆς (εἰ θέμις εἰπεῖν) ιδιότητος ὥς ἐν
having many of-the thearchic if lawful to-say property as in
 ὁρατοῖς εἰκόνας. Τὸ γὰρ αἰσθητὸν πῦρ ἔστι μὲν, ὥς εἰπεῖν, ἐν
visible-things images the for perceptible fire is indeed as to-say in
 πᾶσι, καὶ διὰ πάντων ἀμιγῶς φοιτᾷ, καὶ ἐξήρηται πάντων·
all and through all unmingledly passes and is-set-apart from-all
 καὶ παμφαῆς ὄν, ἅμα καὶ ὥς κρύφιον, ἄγνωστον αὐτὸ καθ'
and all-bright being at-once also as hidden unknown itself in
 αὐτό, μὴ προκειμένης ὕλης εἰς ἣν ἀναφαίνει τὴν οἰκείαν
itself not lying-before matter on which it-might-display the proper
 ἐνέργειαν· ἄσχετόν τε καὶ ἀθεώρητον, αὐτοκρατητικὸν
activity unrestrained both and un contemplated sovereign-over
 ἀπάντων, καὶ τὰ ἐν οἷς ἂν ἐγγένηται, πρὸς τὴν οἰκείαν
of-all and the-things in which — it-comes-to-be to the proper
 ἄγον ἐνέργειαν· ἀλλοιωτικόν, μεταδοτικὸν ἑαυτοῦ πᾶσι
leading activity altering imparting itself to-all
 τοῖς ὅπως οὖν πλησιάζουσιν· ἀνανεωτικὸν τῇ ζωοπύρῳ
the in-any-way drawing-near renewing by-the life-kindling

θερμότητι, φωτιστικὸν ταῖς ἀπερικαλύπτοις ἐλλάμψεσιν·
heat enlightening by-the uncovered illuminations
 ἀκράτητον, ἀμιγές, διακριτικόν, ἀναλλοίωτον, ἀνωφόρον,
uncontrollable unmixed discerning unaltered upward-tending
 ὀξύπορον, ὑψηλόν, οὐδεμιᾶς ἀνεχόμενον ὑποπεζίας ὑφέσεως,
swift-moving lofty no enduring earthly subordination
 αἰεκίνητον, ταυτοκίνητον, κινητικὸν ἑτέρων, περιληπτικόν,
ever-moving same-moved moving others comprehending
 ἀπερίληπτον, ἀπροσδεές ἑτέρου, λανθανόντως αὐξητικόν
incomprehensible not-needing another secretly increasing
 ἑαυτοῦ, πρὸς τὰς ὑποδεχομένας ὕλας ἐκφαῖνον τὴν ἑαυτοῦ
itself toward the receiving materials manifesting the its-own
 μεγαλειότητα· δραστήριον, δυνατόν, ἅπασι παρὸν ἀοράτως.
majesty active powerful to-all present invisibly
 Ἀμελούμενον, οὐκ εἶναι δοκοῦν, τῇ τρίψει δέ, καθάπερ
neglected not to-be seeming by-the rubbing but as-if
 τινὶ ζητήσῃ, συμφυῶς καὶ οἰκείως ἐξαίφνης ἀναφαινόμενον,
by-some seeking naturally and properly suddenly appearing
 καὶ αὖθις ἀκαταλήπτως ἀφιπτάμενον, ἀμείωτον ἐν πᾶσι
and again incomprehensibly flying-away undiminished in all
 ταῖς πανολβίαις ἑαυτοῦ μεταδόσει. Καὶ πολλὰς ἂν τις
the all-blessed its impartations and many — anyone
 εὔροι τοῦ πυρὸς ἰδιότητος οἰκείας, ὡς ἐν αἰσθηταῖς εἰκόσι,
might-find of-the fire properties proper as in perceptible images
 θεαρχικῆς ἐνεργείας. Τοῦτο γοῦν εἰδότες οἱ θεόσοφοι,
of-thearchic activity this at-any-rate knowing the God-wise
 τὰς οὐρανίας οὐσίας ἐκ πυρὸς διαπλάττουσιν, ἐμφαίνοντες
the heavenly substances from fire fashion showing
 αὐτῶν τὸ θεοειδές, καί, ὡς ἐφικτόν, θεομίμητον.
their the godlike and as (is)-attainable God-imitating

- 3 Ἀλλὰ καὶ ἀνθρωπομόρφους αὐτοὺς ἀναγράφουσι, διὰ τὸ
but also man-formed them they-describe because-of the
 νοερὸν καὶ τὸ πρὸς τὸ ἄναντες ἔχειν τὰς ὀπτικάς δυνάμεις,
intellectual and the toward the uphill to-have the visual powers
 καὶ τὸ τοῦ σχήματος εὐθὺ καὶ ὄρθιον, καὶ τὸ κατὰ
and the of-the figure straight and upright and the according-to
 φύσιν ἀρχικόν, καὶ ἡγεμονικόν, καὶ τὸ κατ' αἴσθησιν
nature principal and leading and the according-to sense
 μὲν ἐλάχιστον, ὡς πρὸς τὰς λοιπὰς τῶν ἀλόγων ζώων
indeed least as compared-to the remaining of-the irrational animals
 δυνάμεις, κρατητικὸν δὲ πάντων τῇ τοῦ νοῦ κατὰ
powers mastering but of-all by-the of-the intellect according-to
 περιουσίαν δυνάμει, καὶ τῇ κατὰ λογικὴν ἐπιστήμην
abundance power and by-the according-to rational knowledge
 ἐπικρατεία, καὶ κατὰ τὸ φύσει τῆς ψυχῆς ἀδούλωτον καὶ
dominance and according-to the by-nature of-the soul unenslaved and
 ἀκράτητον. Ἔστι δὲ καὶ καθ' ἕκαστον, ὡς οἶμαι, τῆς
uncontrollable it-is-possible and also according-to each as I-think of-the
 σωματικῆς ἡμῶν πολυμερίας εἰκόνας ἐναρμονίους ἐξευρεῖν
bodily our many-partedness images harmonious to-find
 τῶν οὐρανίων δυνάμεων, φάσκοντας, τὰς μὲν ὀπτικάς
of-the heavenly powers asserting the indeed visual
 ἐμφαίνειν δυνάμεις, τὴν πρὸς τὰ θεῖα φῶτα διειδεστάτην
to-show powers the toward the divine lights most-transparent
 ἀνάνευσιν, καὶ αὐθις τὴν ἀπλὴν καὶ ὑγρὰν καὶ οὐκ
looking-up and again the simple and fluid and not
 ἀντίτυπον, ἀλλ' ὀξυκίνητον, καὶ καθαρὰν καὶ ἀναπεπταμένην
resistant but quick-moving and pure and opened-wide
 ἀπαθῶς ὑποδοχὴν τῶν θεαρχικῶν ἐλλάμψεων. Τὰς δὲ τῶν
impassibly reception of-the thearchic illuminations the and of-the
 ὁσφραντῶν διακριτικὰς δυνάμεις, τὸ τῆς ὑπὲρ νοῦν εὐώδους
odors discerning powers the of-the beyond intellect fragrant

διαδόσεως, ὡς ἐφικτόν, ἀντιληπτικὸν καὶ τῶν μὴ τοιούτων
distribution as (is)-attainable apprehending and of-the not such-things
 ἐν ἐπιστήμῃ διακριτικόν, καὶ ὁλικῶς ἀποφευκτικόν. Τὰς
in knowledge discerning and wholly fleeing the
 δὲ τῶν ὠτῶν δυνάμεις, τὸ μετοχικόν καὶ γνωστικῶς
and of-the ears powers the participating and knowingly
 ὑποδεκτικὸν τῆς θεαρχικῆς ἐπιπνοίας. Τὰς δὲ γευστικάς,
receptive of-the thearchic inspiration the and gustatory
 τὴν τῶν νοητῶν τροφῶν ἀποπλήρωσιν, καὶ τὸ τῶν θείων
the of-the intelligible nourishments fulfillment and the of-the divine
 καὶ τροφίμων ὀχετῶν ὑποδεκτικόν. Τὰς ἀπτικάς δέ, τὸ τοῦ
and nourishing channels receptive the tactile and the of-the
 προσφυοῦς ἢ τοῦ βλάπτοντος ἐν ἐπιστήμῃ διαγνωστικόν.
fitting or of-the harming in knowledge discriminating
 Τὰ βλέφαρα δὲ καὶ τὰς ὀφρύδας, τὸ τῶν θεοπτικῶν νοήσεων
the eyelids and and the eyebrows the of-the God-seeing thoughts
 φρουρητικόν. Τὴν ἡβώσαν δὲ καὶ νεανικὴν ἡλικίαν, τὸ τῆς
guarding the youthful and and young age the of-the
 ἐπακμαζούσης αἰὲ ζωτικῆς δυνάμεως. Τοὺς ὀδόντας δέ, τὸ
flourishing always vital power the teeth and the
 διαιρετικὸν τῆς ἐνδιδομένης τροφίμου τελειότητος· ἐκάστη
dividing of-the given nourishing perfection each
 γὰρ οὐσία νοερά, τὴν δωρουμένην αὐτῇ πρὸς τῆς θειοτέρας
for substance intellectual the given to-it by the more-divine
 ἐνοειδῇ νόησιν προνοητικῇ δυνάμει διαιρεῖ καὶ πληθεύει, πρὸς
uniform thought by-providential power divides and multiplies toward
 τὴν τῆς καταδεεστέρας ἀναγωγικὴν ἀναλογίαν. Τοὺς ὠμούς
the of-the inferior uplifting proportion the shoulders
 δὲ καὶ τὰς ὠλένας, καὶ αὖθις τὰς χεῖρας, τὸ ποιητικὸν καὶ
and and the arms and again the hands the making and
 ἐνεργητικὸν καὶ δραστήριον. Τὴν δ' αὖ καρδίαν, σύμβολον
active and effective the and again heart symbol

εἶναι τῆς θεοειδοῦς ζωῆς, τῆς τὴν οἰκείαν ζωτικὴν δύναμιν
to-be of-the godlike life of-the the proper vital power
 ἀγαθοειδῶς εἰς τὰ προνοούμενα διασπειρούσης. Τὰ στέρνα
good-formedly into the provided-for scattering the chest
 δὲ αὖθις ἐμφαίνειν τὸ ἀδάμαστον, καὶ τὸ φρουρητικόν, ὡς
and again to-show the indomitable and the guarding as
 ἐπὶ τῆς ὑποκειμένης καρδίας τῆς ζωοποιοῦ διαδόσεως. Τὰ
upon the underlying heart of-the life-making distribution the
 δὲ νῶτα, τὸ συνεκτικὸν τῶν ζωογόνων ἀπασῶν δυνάμεων.
and back the holding-together of-the life-generating all powers
 Τοὺς πόδας δέ, τὸ κινητικόν, καὶ ὀξὺ καὶ ἐντρεχὲς τῆς ἐπὶ
the feet and the moving and swift and nimble of-the to
 τὰ θεῖα πορευτικῆς ἀεικινήσεως· διὸ καὶ ὑποπτέρους
the divine-things going ever-motion wherefore also winged
 ἢ θεολογία τοὺς τῶν ἁγίων νοῶν ἐσχημάτισε πόδας. Τὸ
the theology the of-the holy intellects shaped feet the
 γὰρ πτερόν ἐμφαίνει τὴν ἀναγωγικὴν ὀξύτητα, καὶ τὸ
for wing shows the uplifting swiftness and the
 οὐράνιον, καὶ τὸ πρὸς τὸ ἄναντες ὁδοποιητικόν, καὶ τὸ
heavenly and the toward the uphill way-making and the
 παντὸς χαμαιζήλου διὰ τὸ ἀνώφορον ἐξηρημένον· ἢ
from-every earthbound because-of the upward-tending set-apart the
 δὲ τῶν πτερῶν ἐλαφρία, τὸ κατὰ μηδὲν πρόσγειον, ἀλλ'
and of-the wings lightness the in no-way earthly but
 ὅλον ἀμυγῶς καὶ ἀβαρῶς ἐπὶ τὸ ὑψηλὸν ἀναγόμενον· τὸ
wholly unmixedly and weightlessly to the lofty being-led-up the
 δὲ γυμνὸν καὶ ἀνυπόδετον, τὸ ἄφeton, καὶ εὐλυτον, καὶ
and naked and unshod the free and easily-loosed and
 ἄσχετον, καὶ καθαρεῦον τῆς τῶν ἐκτὸς προσθήκης, καὶ τὸ
unrestrained and pure of-the of-the external addition and the
 πρὸς τὴν ἀπλότητα τὴν θεῖαν ὡς ἐφικτὸν ἀφομοιωτικόν.
toward the simplicity the divine as (is)-attainable assimilating

Ἄλλ' ἐπειδὴ αὖθις ἡ ἀπλὴ καὶ πολυπόικλος σοφία καὶ τοὺς 4
but since again the simple and many-colored wisdom also the
 ἀσκεπεῖς ἀμφιέννυσι, καὶ σκεύη τινὰ δίδωσι περιφέρειν
uncovered clothes and implements certain gives to-carry
 αὐτοῖς, φέρε καὶ τὰ τῶν οὐρανίων νοῶν ἱερὰ περιβλήματα
to-them come also the of-the heavenly intellects sacred garments
 καὶ ὄργανα, κατὰ τὸ ἡμῖν δυνατόν, ἀναπτύξωμεν. Τὴν
and instruments according-to the for-us possible let-us-unfold the
 μὲν γὰρ φανὴν ἐσθήτα καὶ τὴν πυρώδη σημαίνειν οἶμαι
indeed for bright raiment and the fiery to-signify I-think
 τὸ θεοειδὲς κατὰ τὴν πυρὸς εἰκόνα, καὶ τὸ φωτιστικὸν
the godlike according-to the of-fire image and the enlightening
 διὰ τὰς ἐν οὐρανῷ λήξεις, ὅπου τὸ φῶς, καὶ τὸ
because-of the in heaven lots where the light and the
 καθόλου νοητῶς ἐλλάμπον, καὶ νοερῶς ἐλλαμπόμενον τὴν
wholly intelligibly illumining and intellectually illumined the
 δὲ ἱερατικὴν, τὸ πρὸς τὰ θεῖα καὶ τὰ μυστικὰ θεάματα
and priestly the to the divine-things and the mystical spectacles
 προσαγωγικόν, καὶ τὸ τῆς ὅλης ζωῆς ἀφιερωμένον.
leading-toward and the of-the whole life consecrated
 Τὰς δὲ ζώνας, τὸ τῶν γονίμων αὐτῶν φρουρητικὸν
the and girdles the of-the generative their guarding
 δυνάμεων, καὶ τὸ τὴν συνάγωγον αὐτῶν ἔξιν, εἰς αὐτὴν
powers and the the gathering their disposition into itself
 ἐνιαίως συνεστράφθαι, καὶ κύκλῳ μετ' εὐκοσμίας, τῇ
unitedly to-have-been-drawn-together and in-a-circle with good-order by-the
 ἀμεταπτῶτῳ ταυτότητι περὶ ἑαυτὴν συνελίσσεσθαι.
unchanging sameness about itself to-be-wound-round
 Τὰς δὲ αὖ ῥάβδους, τὸ βασιλικὸν καὶ ἡγεμονικόν, 5
the and again rods the royal and leading
 καὶ εὐθέα τὰ πάντα περαῖνον. Τὰ δὲ δόρατα καὶ τοὺς
and straight the all-things accomplishing the and spears and the

πελέκεις, τὸ τῶν ἀνομοίων διαιρετικόν, καὶ τὸ τῶν
axes the of-the unlike dividing and the of-the
 διακριτικῶν δυνάμεων ὁξὺ καὶ ἐνεργές, καὶ δραστήριον.
discerning powers sharp and active and effective
 Τὰ δὲ γεωμετρικὰ καὶ τεκτονικὰ σκεύη, τὸ θεμελιωτικόν
the and geometrical and carpenter's implements the founding
 καὶ οἰκοδομητικόν, καὶ τὸ τελειωτικόν, καὶ ὅσα ἄλλα
and building and the perfecting and whatever else
 τῆς ἀναγωγῆς καὶ ἐπιστρεπτικῆς ἐστὶ τῶν δευτέρων
of-the uplifting and turning is of-the second-things
 προνοίας. Ἔστι δὲ ὅτε καὶ τῶν εἰς ἡμᾶς θεοκρισιῶν
providence there-is and when also of-the upon us divine-judgments
 ἐστὶ σύμβολα, τὰ πλαττόμενα τῶν ἁγίων ἀγγέλων
are symbols the fashioned of-the holy angels
 ὄργανα· τῶν μὲν, δηλούντων ἐπανορθωτικὴν παιδείαν, ἢ
instruments of-the-ones indeed showing corrective chastening or
 τιμωρὸν δικαιοσύνην· τῶν δὲ περιστάσεων ἐλευθερίαν,
avenging justice of-the-others and from-distresses freedom
 ἢ παιδείας τέλος, ἢ προτέρας εὐπαθείας ἐπανάληψιν, ἢ
or of-chastening end or of-former well-being recovery or
 προσθήκην ἐτέρων δωρεῶν, μικρῶν ἢ μεγάλων, αἰσθητῶν
addition of-other gifts small or great perceptible
 ἢ νοητῶν· καὶ ὅλως οὐκ ἂν ἀπορήσειεν ὁ διορατικὸς
or intelligible and in-short not — would-be-at-a-loss the discerning
 νοῦς, οἰκείως ἀρμόσαι τοῖς ἀφανέσι τὰ φαινόμενα.
intellect properly to-fit to-the invisible the visible
 6 Τὸ δὲ καὶ ἀνέμους αὐτοὺς ὀνομάζεσθαι, τὴν ὀξεῖαν αὐτῶν
the and also winds them to-be-named the swift their
 ἐμφαίνει καὶ ἐπὶ πάντα σχεδὸν ἀχρόνως διήκουσαν ποιήσιν,
shows and to all almost timelessly pervading making
 καὶ τὴν ἄνωθεν ἐπὶ τὰ κάτω, καὶ αὖθις ἐκ τῶν κάτω πρὸς
and the from-above to the below and again from the below toward

τὸ ἄναντες διαπορθμευτικὴν κίνησιν, τὴν ἀνατείνουσαν μὲν
the uphill conveying movement the stretching-up indeed
 τὰ δεύτερα πρὸς τὸ ὑπέρτερον ὕψος, κινουῦσαν δὲ τὰ πρῶτα
the second toward the higher height moving but the first
 πρὸς κοινωνικὴν καὶ προνοητικὴν τῶν ὑφειμένων πρόοδον.
toward communal and providential of-the subordinate procession
 Εἴποι δ' ἄν τις τὴν τοῦ ἀερίου πνεύματος ἀνεμαίαν
might-say and — someone the of-the airy spirit wind-like
 ἐπωνυμίαν, καὶ τὸ θεοειδὲς τῶν οὐρανίων νόων ἐμφαίνειν·
name also the godlike of-the heavenly intellects to-show
 ἔχει γὰρ καὶ τοῦτο θεαρχικῆς ἐνεργείας εἰκόνα καὶ τύπον
it-has for also this of-thearchic activity image and figure
 (ὡς ἐν συμβολικῇ θεολογίᾳ, κατὰ τὴν τετράστοιχον ἡμῶν
as in symbolic theology according-to the four-element by-us
 ἀνακάθαρσιν διὰ πλειόνων ἀποδέδεικται), κατὰ τὸ
clearing-up through more has-been-shown according-to the
 τῆς φύσεως κινητικὸν καὶ ζωογόνον, καὶ τὴν ὀξεῖαν καὶ
of-the nature moving and life-generating and the swift and
 ἀκράτητον χώρησιν, καὶ τὴν ἄγνωστον ἡμῖν καὶ ἀόρατον
uncontrollable advance and the unknown to-us and invisible
 κρυφιότητα τῶν κινητικῶν ἀρχῶν καὶ ἀποπερατώσεων. Οὐ
hiddenness of-the moving principles and ends not
 γὰρ οἶδας, φησί, πόθεν ἔρχεται, καὶ ποῦ ὑπάγει. Ἀλλὰ καὶ
for you-know it-says whence it-comes and where it-goes but also
 νεφέλης αὐτοῖς ἰδέαν ἢ θεολογία περιπλάττει, σημαίνουσα
of-cloud to-them form the theology fashions-around signifying
 διὰ τούτου, τοὺς ἱεροὺς νόας τοῦ μὲν κρυφίου
through this the sacred intellects of-the indeed hidden
 φωτὸς ὑπερκοσμίως ἀποπληρουμένους, τὴν πρωτοφανῇ δὲ
light supermundanely being-filled the first-appearing but
 πρωτοφάνειαν ἀνεκπομπεύτως εἰσδεχομένους, καὶ ταύτην
first-appearance unostentatiously receiving and this

ἀφθόνως εἰς τὰ δεύτερα δευτεροφανῶς καὶ ἀναλόγως
ungrudgingly to the second secondarily and proportionately
 διαπορθμεύοντας· καὶ μὴν ὅτι τὸ γόνιμον αὐτοῖς, καὶ
conveying and indeed that the generative in-them and
 ζωοποιόν, καὶ αὐξητικόν, καὶ τελειωτικὸν ἐνυπάρχει,
life-making and increasing and perfecting is-present
 κατὰ τὴν νοητὴν ὀμβροτοκίαν, τὴν τὸν ἐκδόχειον
according-to the intelligible rain-bearing the the receiving
 κόλπον πιαλέοις ὑετοῖς ἐπὶ ζωτικὰς ὠδῖνας ἐκκαλουμένην.
womb with-rich showers to living birth-pangs calling-forth

- 7 Εἰ δὲ καὶ χαλκοῦ, καὶ ἡλέκτρον, καὶ λίθων πολυχρωμάτων
if and also of-bronze and of-electrum and of-stones many-colored
 εἶδος ἢ θεολογία ταῖς οὐρανίαις οὐσίαις περιτίθησι· τὸ μὲν
form the theology to-the heavenly substances attributes the indeed
 ἡλεκτρον, ὡς χρυσοειδὲς ἅμα καὶ ἀργυροειδὲς, ἐμφαίνει
electrum as gold-like at-once also silver-like shows
 τὴν ἄσηπτον, ὡς ἐν χρυσῷ, καὶ ἀδάπανον, καὶ ἀμείωτον,
the incorruptible as in gold and unspent and undiminished
 καὶ ἄχραντον διαύγειαν· καὶ τὴν φανήν, ὡς ἐν ἀργύρῳ,
and undefiled radiance and the bright as in silver
 καὶ φωτοειδῆ, καὶ οὐρανίαν αἴγλην. Τῷ δὲ χαλκῷ,
and light-like and heavenly splendor to-the and bronze
 κατὰ τοὺς ἀποδοθέντας λόγους, ἢ τὸ πυρῶδες, ἢ τὸ
according-to the rendered reasons either the fiery or the
 χρυσοειδὲς ἀπονεμητέον. Τὰς δὲ τῶν λίθων πολυχρωμάτων
gold-like must-be-assigned the and of-the stones many-colored
 ιδέας ἐμφαίνειν οἰητέον, ἢ ὡς λευκάς, τὸ φωτοειδές·
forms to-show one-must-think either as white the light-like
 ἢ ὡς ἐρυθράς, τὸ πυρῶδες· ἢ ὡς ξανθάς, τὸ χρυσοειδές·
or as red the fiery or as yellow the gold-like
 ἢ ὡς χλοεράς, τὸ νεανικὸν καὶ ἀκμαῖον· καὶ καθ'
or as green the youthful and flourishing and according-to

ἕκαστον εἶδος εὐρήσεις ἀναγωγικὴν τῶν τυπικῶν εἰκόνων
each form you-will-find uplifting of-the figured images
 ἀνακάθαρσιν. Ἄλλ' ἐπειδὴ ταῦτα κατὰ δύναμιν ἡμῖν
purification but since these(-things) according-to power by-us
 ἀρκούντως εἰρηῆσθαι νομίζω, μετιτέον ἐπὶ τὴν ἱερὰν
sufficiently to-have-been-said I-think one-must-pass to the sacred
 ἀνάπτυξιν τῆς τῶν οὐρανίων νοῶν ἱεροτύπου θηρομορφίας.
unfolding of-the of-the heavenly intellects sacred-figured beast-form
 Καὶ τὴν μὲν λέοντος μορφήν ἐμφαίνειν οἰητέον τὸ 8
and the indeed of-lion form to-show one-must-think the
 ἡγεμονικόν, καὶ ῥωμαλέον, καὶ ἀδάμαστον, καὶ τὸ πρὸς
leading and strong and indomitable and the toward
 τὴν κρυφίότητα τῆς ἀφθέγμονος θεαρχίας, ὅση δύναμις,
the hiddenness of-the unutterable thearchy as-much-as (is)-its-power
 ἀφομοιωτικὸν τῇ τῶν νοερῶν ἰχνῶν περικαλύψει, καὶ
assimilating by-the of-the intellectual tracks covering and
 τῇ μυστικῶς ἀνεκπομπεύτῳ περιστολῇ τῆς κατὰ θείαν
by-the mystically unostentatious concealment of-the according-to divine
 ἔλλαμψιν ἐπ' αὐτὴν ἀνατακτικῆς πορείας. Τὴν δὲ τοῦ
illumination to it elevating journey the and of-the
 βοός, τὸ ἰσχυρόν, καὶ ἀκμαῖον, καὶ τοὺς νοεροὺς αὐλακας
ox the strong and flourishing and the intellectual furrows
 ἀνευρύνον εἰς ὑποδοχὴν τῶν οὐρανίων καὶ γονιμοποιῶν
widening for reception of-the heavenly and fruitful
 ὄμβρων, καὶ τὰ κέρατα, τὸ φρουρητικὸν καὶ ἀκράτητον.
rains and the horns the guarding and uncontrollable
 Τὴν δὲ τοῦ αἰετοῦ, τὸ βασιλικόν, καὶ ὑψίφορον, καὶ
the and of-the eagle the royal and high-soaring and
 ταχυπετές, καὶ τὸ πρὸς τὴν δυναμοποιὸν τροφήν ὀξύ,
swift-flying and the toward the power-making food sharp
 καὶ νήφον, καὶ ἐντρεχές, καὶ εὐμήχανον, καὶ τὸ πρὸς τὴν
and sober and nimble and resourceful and the toward the

ἄφθονον καὶ πολύφωτον ἀκτῖνα τῆς θεαρχικῆς ἡλιοβολίας,
ungrudging and many-lighted ray of-the thearchic sun-striking
 ἐν ταῖς τῶν ὀπτικῶν δυνάμεων εὐρώστοις ἀνατάσεις
in the of-the visual powers vigorous stretchings
 ἀνεμποδίστως κατ' εὐθὺ καὶ ἀκλινῶς θεωρητικόν. Τὴν
unbinderedly according-to straight and unbendingly contemplative the
 δὲ τῶν ἵππων, τὸ εὐπειθές, καὶ εὐήνιον· καὶ λευκῶν μὲν
and of-the horses the obedient and tractable and white indeed
 ὄντων, τὸ λαμπρόν, καὶ ὡς μάλιστα τοῦ θείου φωτὸς
being the bright and as most of-the divine light
 συγγενές· κυανῶν δὲ ὄντων, τὸ κρύφιον· ἐρυθρῶν δέ,
akin dark-blue and being the hidden red and
 τὸ πυρῶδες καὶ δραστήριον· συμμίκτων δὲ πρὸς λευκοῦ
the fiery and active mixed and of white
 καὶ μέλανος, τὸ τῇ διαπορθμευτικῇ δυνάμει τῶν ἄκρων
and black the by-the conveying power of-the extremes
 συνδετικόν, καὶ τὰ πρῶτα τοῖς δευτέροις καὶ τὰ δεύτερα
binding and the first to-the second and the second
 τοῖς πρώτοις, ἐπιστρεπτικῶς ἢ προνοητικῶς συνάπτων. Ἄλλ'
to-the first turningly or providentially joining but
 εἰ μὴ τῆς τοῦ λόγου κατεστοχαζόμεθα συμμετρίας, καὶ τὰς
if not the of-the discourse we-were-aiming-at measure also the
 κατὰ μέρος τῶν εἰρημένων ζώων ιδιότητας, καὶ πάσας
according-to part of-the said animals properties and all
 τὰς σωματικὰς αὐτῶν διαπλάσεις, ἐφηρμόσαμεν ἂν οὐκ
the bodily their formations we-would-have-fitted — not
 ἀπεικότης ταῖς οὐρανίαις δυνάμεσι, κατὰ τὰς ἀνομοίους
unfittingly to-the heavenly powers according-to the unlike
 ὁμοιότητος. Τὸ μὲν θυμοειδὲς αὐτῶν, εἰς τὴν νοερὰν
likenesses the indeed spirited their to the intellectual
 ἀνδρίαν, ἧς ἔστιν ἔσχατον ὁ θυμὸς ἀπήχημα· τὴν δὲ
courage of-which is last the anger echo the and

αὐὸ ἐπιθυμίαν, εἰς τὸν θεῖον ἔρωτα· καὶ συλλήβδην εἰπεῖν,
again desire to the divine yearning and in-short to-say
 πάσας τὰς τῶν ἀλόγων ζώων αἰσθήσεις τε καὶ πολυμερείας
all the of-the irrational animals senses both and many-partednesses
 εἰς τὰς αὐλούς τῶν οὐρανίων οὐσιῶν νοήσεις, καὶ ἐνοειδεῖς
to the immaterial of-the heavenly substances thoughts and uniform
 δυνάμεις ἀνάγοντες. Ἄρκει δὲ τοῖς ἐχέφροσιν οὐ ταῦτα
powers leading-up it-suffices and for-the sensible not these(-things)
 μόνον, ἀλλὰ καὶ μιᾶς ἀπεμφαινούσης εἰκόνος ἀνακάθαρσις,
only but also of-one incongruous image purification
 εἰς τὴν τῶν παραπλησίων ὁμοιότροπον διασάφησιν.
for the of-the like similar clarification
 Ἐπισκεπτέον δὲ καὶ τὸ ποταμούς εἰρῆσθαι, καὶ τροχούς, 9
one-must-examine and also the rivers to-have-been-said and wheels
 καὶ ἄρματα συνημμένα ταῖς οὐρανίαις οὐσίαις. Οἱ μὲν
and chariots joined to-the heavenly substances the indeed
 γὰρ ἐμπύριοι ποταμοὶ σημαίνουσι τοὺς θεαρχικοὺς ὄχετους,
for fiery rivers signify the thearchic channels
 ἄφθονον αὐταῖς καὶ ἀνέκλειπτον ἐπὶ ῥόϊαν χορηγούντας,
ungrudging to-them and unfailing inflow supplying
 καὶ ζωοποιοῦ θρεπτικοὺς γονιμότητος· τὰ δὲ ἄρματα,
and of-life-making nourishing fruitfulness the and chariots
 τὴν συζευκτικὴν τῶν ὁμοταγῶν κοινωνίαν· οἱ δὲ τροχοί,
the yoking of-the equal-ranked communion the and wheels
 περωτοὶ μὲν ὄντες, ἐπὶ δὲ τὰ πρόσθεν ἀνεπιστρέφως
winged indeed being to and the forward unturningly
 καὶ ἀκλινῶς πορευόμενοι, τὴν κατ' εὐθείαν καὶ ὀρθιον
and unbendingly going the according-to straight and upright
 ὁδόν, τῆς πορευτικῆς αὐτῶν ἐνεργείας δύναμιν, ἐπὶ τὸν
way of-the going their activity power to the
 αὐτὸν ἀκλινῇ καὶ ἰθύτομον οἴμον ἀπάσης αὐτῶν τῆς
same unbending and straight-cut path of-all their the

νοερᾶς τροχιᾶς ὑπερκοσμίως ἰθυνομένης. Ἔστι δὲ καὶ
intellectual course supermundanely being-directed it-is-possible and also
 κατ' ἄλλην ἀναγωγὴν ἀνακαθᾶραι τὴν τῶν νοερῶν
according-to another uplifting to-purify the of-the intellectual
 τροχῶν εἰκονογραφίαν· ἐπεκλήθη γὰρ αὐτοῖς, ὥς φησιν
wheels image-writing it-was-called for to-them as says
 ὁ θεολόγος, Γελγέλ· ἐμφαίνει δὲ τοῦτο κατὰ ἑβραϊκὴν
the theologian Gelgel shows and this according-to Hebrew
 φωνήν, ἀναकुλισμοὺς καὶ ἀνακαλύψεις. Οἱ γὰρ ἐμπύριοι
tongue revolvings and revelations the for fiery
 καὶ θεοειδεῖς τροχοὶ τοὺς μὲν ἀναकुλισμοὺς ἔχουσι τῇ
and godlike wheels the indeed revolvings have by-the
 περὶ τὸ ταῦτον ἀγαθὸν ἀεικινήτῳ κινήσει· τὰς ἀνακαλύψεις
about the same good ever-moving movement the revelations
 δὲ τῇ τῶν κρυφίων ἐκφαντορία, καὶ τῇ τῶν περιπεζίων
and by-the of-the hidden manifestation and by-the of-the earthly
 ἀναγωγῇ, καὶ τῇ τῶν ὑψηλῶν ἐλλάμψεων εἰς τὰ ὑφειμένα
uplifting and by-the of-the high illuminations into the subordinate
 καταγωγικῇ διαπορθμεύσει. Λοιπὸς ἡμῖν εἰς διασάφησιν ὁ
descending conveying remaining for-us for clarification the
 περὶ τῆς χαρᾶς τῶν οὐρανίων διακοσμήσεων λόγος· καὶ γὰρ
about the joy of-the heavenly orderings discourse and for
 ἄδεκτοι παντελῶς εἰσι τῆς καθ' ἡμᾶς ἐμπαθοῦς ἡδονῆς·
unreceptive wholly are of-the according-to us passionate pleasure
 συγχαίρειν δὲ Θεῷ λέγονται τῇ τῶν ἀπολωλότων εὐρέσει
to-rejoice-with but God they-are-said at-the of-the lost finding
 κατὰ τὴν θεοειδῆ ραστώνην, καὶ τὴν ἐπὶ τῇ προνοίᾳ
according-to the godlike ease and the at the providence
 καὶ σωτηρίᾳ τῶν ἐπὶ Θεὸν ἐπιστρεφόμενων ἀγαθοειδῆ καὶ
and salvation of-those to God turning good-formed and
 ἄφθονον εὐφροσύνην, καὶ τὴν εὐπάθειαν ἐκείνην τὴν ἄρρήτον,
ungrudging gladness and the well-being that the ineffable

ἥς ἐν μεθέξει πολλάκις γεγόνασι καὶ ἄνδρες ἱεροί,
of-which in participation often have-come-to-be also men holy
 κατὰ τὰς θεουργοὺς τῶν θείων ἐλλάμψεων ἐπιφοιτήσεις.
according-to the divinely-working of-the divine illuminations visitations
 Τοσαῦτά μοι περὶ τῶν ἱερῶν ἀναπλάσεων εἰρήσθω,
so-much by-me about the sacred refashionings let-it-have-been-said
 τῆς μὲν ἀκριβοῦς αὐτῶν ἐκφαντορίας ἀπολειπόμενα,
of-the indeed exact their manifestation falling-short
 συντελοῦντα δέ, ὡς οἶμαι, πρὸς τὸ μηδὲ ταπεινῶς ἡμᾶς
contributing but as I-think to the not-even lowly us
 ἐναπομεῖναι ταῖς τυπωτικαῖς φαντασίαις. Εἰ δὲ καὶ τοῦτο
to-remain-in the figurative imaginations if but also this
 φαίης, ὡς οὐ πάντων ἐξῆς τῶν ἀγγελικῶν ἐν τοῖς
you-should-say that not of-all in-order of-the angelic in the
 λογίοις δυνάμεων, ἢ ἐνεργειῶν, ἢ εἰκόνων ἐποησάμεθα
oracles powers or activities or images we-made
 μνήμην· ἀποκρινοῦμεθα τᾷ ληθές, ὅτι τῶν μὲν τὴν
mention we-shall-answer the-truth that of-some indeed the
 ὑπερκόσμιον ἐπιστήμην ἠγνοήσαμεν, καὶ μᾶλλον ἐπ' αὐτοῖς
supermundane knowledge we-were-ignorant-of and rather for them
 ἡμεῖς ἑτέρου τοῦ φωταγωγούντος, τοῦ μυοῦντος δεόμεθα·
we another the light-guiding the initiating need
 τὰ δὲ ὡς τοῖς εἰρημένοις ὁμοδύναμα παραλελοίπαμεν,
the-others but as to-the said equivalent we-have-left-out
 τῆς τε συμμετρίας τοῦ λόγου προνενοηκότες, καὶ τὴν
of-the both measure of-the discourse having-taken-forethought and the
 ὑπὲρ ἡμᾶς κρυφίότητα σιγῇ τιμήσαντες.
beyond us hiddenness by-silence having-honored

