The Shepherd of Thrice-Great Hermes
Ποιμανδρῆς  [τρισμεγιστον Ερμου]

Book I

1 At the time when my Mind had become Reflective on The Real Beings, and on the one hand,
   ποτε μοι γενομένης Εννοιας περι των οντων, και μεν
Its Understanding had become Elevated to a Great Height, while on the other hand, my bodily senses
   της διάνοιας μετεωρισθείσης σφοδρα, <de> μου των σωματικών αισθησεων
were withdrawn as in sleep, however, not as when those are weighed down in sleep by too much food
κατασχεθείσων <<υπνω>> <μεντοι ου> καθαπερ <τοις βεβαρημένοις> [[υπνω]] εκ κορου τροφής
or by bodily fatigue, at that time, I thought that Someone Superlatively-Great and of Unlimited-
η εκ σωμάτων κοσμού, εδοξα τινα υπερμεγέθη απερι-
Dimensions in Measure, happened to call my name, and said these words to me:
–οριστω μετρώ <εν>–τυγχάνοντων καλειν μου το ονόμα, και λεγειν [τα] μοι:
“What do you wish to Hear and to See, and having Reflected, to Learn and to Intuitively-Know?”
Τι βουλει ακουσαι και θεασασθαι, και νοησας μαθειν και γνωναι;

2 “Who Art Thou?” said I. He responded
   τις ει Συ; φήμι εγω: φήσιν,
   “I Am Poimandres The Shepherd, The Intellect of The Inner-Self (Rep 436C).
   Εγω ειμι ο Ποιμανδρῆς μεν, ο νους της αυθεντας(αυτο–εντ–ης/ος)
I know what you wish and I Am Together with Thee Everywhere.”
   [[οιδα ο βουλει και συνειμι σοι πανταχου.]]

3 I said, “I wish to Understand The Real Beings and to Intellect The Nature of These,
   εγω φήμι: θελω Μαθειν τα οντα και νοησαι την φυσιν τουτων,
   and to Intuitively-Know The God. I said , How I wish to hear of These!”
   και γνωναι τον θεον. εφην, βουλομαι ακουσαι <περι του>τον
   He spoke to me again,
   φησιν εμοι παλιν:
   “I Know what You wish, and I am together with Thee Everywhere:
   <<Οιδα ο βουλει, και συνειμι σοι πανταχου>>
Hold in thine Intellect All that you wish to Understand, and I will teach Thee.”
   εχε σω νω σοα θελεις μαθειν , καιγω διδαξοι σε.

4 Having Spoken in this way, Immediately, Everything changed for me, and Immediately, The
   ειπον<τος> ουτως , <<ευθεως παντα ηλλαγη μοι>> και [[ευθεως τη
Decisive Influence of Every Idea Opened-up for me. And thus I beheld a Boundless Spectacle. All
   ροπη παντα ιδεα ηνοικτο μοι]], και [δε] ορο αοριστον θεαν, παντα
had become A Gentle and Cheerful Light; and I was filled with Longing upon Seeing. And after a
   γεγενημενα ηπιον τε και υλαρον φως: και ηγασθην ιδων, και μετ’
while, there had come to be in One Certain Part, a downward-tending, fearful and gloomy Darkness,
   όλιγον, γεγενημενον την εν (τινι) μερει κατωφερες, φοβερον τε και στυγνον σκοτος,
which was experienced by me as a curving/enfolding Likeness. Then I saw The Nature of The
   πεπεραμενον [με ος σκολιος εικασαι ],.<...> ειδον το φυσιν
Darkness change into a Fluid, which was indescribably being shaken about, and gave out Smoke
   σκοτος μεταβαλλομενον εις τινα υγραν αφατως τεταραμενην, και αποδιδουσαν καπνον

as if from Fire. And She Terminated in an unspeakable, mournful Sound; for then there was sent forth ως απο της μουρφος. και αποδεικνυσαν τινα ανεκδολητον γοαθη ηχον: <γαρ> [ειτα] εξεπεμπετο from Herself, an inarticulate Shout; as if 'The Sound was The Likeness of Light.'

εξ αυτης απουναρθος βοη [ως φωνην εικασαι φωτος.]]

5a Then, from out of The Light Proceeded The Holy Logos which entered into The Fluid Nature, δε εκ <του> φωτος περοελθον> αγιος λογος επεβη τη <υγρα> φυσει, since to me The Sound appeared to be The Likeness of The Light. And The Pure Fire . . . begat <<ως <με> φωνην <ειναι> εικασαι του φωτος.>> [[ και ακρατον πυρ . . . The Moist-and-Airy Logos.

πνευματικον λογον.]]

6 Then Poimandres spoke for me to hear:

δε ο Ποιμανδρης φησι εμοι <<εις ακοην>>

"Have you Intellected This Spectacle and what It means?"

Ενοησα ταυτης την θεαν και ο τι βουλεται;

“. . . and I shall come to Know It,” I said. Ηε said,

<. . . > και γνωσομαι , εγω εφην. εφη

"That Light, is I, Intellect, The First God, Who Is Prior

εφη, εκεινο Το φως , εγω , νους , ο πρωτος θεος , ο προ
to The Fluid Nature which came to Light out of The Darkness;

υγρας φωσεως φανεισης εκ της σκοτους:

whereas The Bright/Shining Logos from Intellect is The Son of God."

δε ο φωτεινος λογος εκ [νους] υιος θεου.

“What then?” I asked. He answered,

Τι ουν ; φημι.

"Realize in this way ; That which is Looking and Hearing Within Thee is The Son/Logos

γνωθι Ουτω , το βλεπων [και ουκουν] εν σοι ο <υιος> λογος

of The Lord , since That is also Within Thee , whereas

[κυριου] <επει και εν σοι >, δε

Intellect is God The Father . For They are not separate from Each Other ; for Their Union is Life.”

ο νους [θεους] πατηρ . γαρ ου διστανται απ’ αλληλουν : γαρ ενωσις τουτων εστιν η ζωη .

“Thank Thee.” said I. Then Poimandres said,

Ευξαριστω σοι , εφην εγω .

7

“But surely then , Intellect The Light , and Recognize This .”

Αλλα δε νοει το φως , και γνωριζε τουτο.

Having spoken thus, He gazed at me face to face for a long time, so that The Idea of Self
eιπων τοσαυτα , ανωτατησε μοι επι πλειονα χρονον , ωστε την ιδεαν αυτου made me tremble. Then mounting-up anew, I saw in my own Intellect, The Light Being within

με τρεμην . δε ανανευσα[ντος] , ηεορο εν μου τω νοι το φως ον εν Innumerable Powers , and by having become a Kosmos of Unlimited-Dimensions . And I saw аναριθμητως δυναμειν , και γεγενημενον κοσμον аπεριοριστον . [[ και

The Fire being under command to keep Its place ; and to be Encompassed by a Mighty Power.

tο πυρ κρατουμενον εσχηκεναι στασιν και περισχεθαι μεγιστη δυναμει ]];

8a Thus I was Seeing by Intellecting This By Means of The Logos of Poimandres The Shepherd .

δε εγω ορον διεννηθην ταυτα δια τον λογον του Ποιμανδρου .

Then by myself being entangled in amazement, He spoke to me again:

δε ως μου οντος εμπλεξει εν , φησι εμοι παλιν ;
"You saw in Intellect The Archetypal Idea, The Prime Cause
Eidos εν το νω το αρχετυπον ειδος, το προαρχον
of The Source/Cause/Beginning, of That which is Infinite/Boundless."

Thus Poimandres spoke this to me.
ο Ποιμανδρης ταυτα εμοι.

8b Then I asked, "What then? From what source do the elements of nature have their subsistence?"
εγω φημι, Τι ουν; ποθεν <τα> στοιχεια της φυσεως υπεστη;
He answered.

"From The Will of God, That which by Grasping The Logos and by Seeing The Beautiful Kosmos
Εκ βουλης θεου, ητις [[λαβουσα τον λογον]] [και] ιδουσα τον καλον κοσμον
made a Copy of It; for The Fluid Nature Fashioned It by Grasping The Logos,
εμιμησατο. <γαρ η υγρα φυσις> <ε>κοσμοποιηθη «λαβουσα τον λογον>>,
For The Fluid Nature having Grasped The Logos, was fashioned into an Ordered Kosmos, whereas
<γαρ η υγρα φυσις> «λαβουσα τον λογον»
the Elements were separated out from Self; and from which Elements there came forth those beings
<των> στοιχειον δια κριθην<τα> εν ητις και <ες> ως και <ες> ων;
5b that are ensouled. And since Pure Fire Leapt-forth from The Fluid Nature and Rose-up On-High;
<εμ>ψυχου. <και <γαρ> ακρατον πυρ εξεπενδησεν εκ της υγρας φυσεως ανω εις υγος:
since The Fire was Light and Piercing, and Active/ Efficient. Whereas at the same time by The Air also
de και ουρον και αει, τε δραστικον. <δε> αμα ο αρη, και
being Light, It followed The Fire, Rising-up as far as The Fire; Rising-up as far as The Safety of Self,
ον ελαφρος, ηκολουθησε το πυρι, αναβαινον μεχρι του πυρος βαινοντος [τοσουτον] σως αυτου
from Earth and Water, so as to Self to appear to be Suspended from Self. And The Fire was Encompassed
απο γης και υδατος, ως αυτον δοκειν κρεμασθαι απ’ αυτου. <και και το πυρ περι<ε>σχηθη
generated by a Mighty Power, Commanding It also, To Keep Its Place. Whereas Earth and Water Remained
μεγιστη δυναμει, κρατουμενον και εσχηκε[ε][ναι] στασιν. >> de γη και υδωρ εμενε
by Themselves, blended together, as The Earth could not be considered apart from The Water; but
καθ’ εαυτα συμμετηρεσαν, ως
They were kept in-motion by The Airy-Breath of The Logos; that was borne-along Above The Water.
ην κινουμενα δια τον πνευματικον λογον επιφαρμομεν <επαινο> <<του υδατος.>>

9 Then The First Intellect, by being Male/Female, by Initiating Life and Light, gave birth
de ο πρωτος ο νους, [[ον αρρενοθηκα]] υπαρχουν ζωη και φως, απεκπερε<ν>
to The Logos; to Another Demiurgic Intellect, who is Zeus, The Second God of Fire and Air,
[λογο] ετερον δημουργην ουν, ος δευτερος θεου [του] [[πυρος και πνευματος]]
from which Fire and Air He Fabricated Seven Certain Governors/Administrators, who encompass in
eκ ον «πυρος και πνευματος» εδημουργησε<ν> επτα τινας διοικητα<ρ>ας περιεχοντας εν
Their Circles/Orbits The Perceivable Kosmos; and The Governance of Themselves is called One’s Due.
kukloφ τον αισθητον κοσμον και μη διοικησις αυτων καλειται ειμαρινην.

10 Immediately The Logos of God Leapt forth From The Nature of The downward tending Elements
evthος ο λογος του θεου επιθησεν εκ «της φυσεως» τον κατωφερον στοιχειων
To The Pure Fabrication of The Nature, and It was United to The Demiurgic Intellect; for It was
eις το καθαρον δημιουργημα [[της φυσεως]], και ηνωθη το δημιουργη νο: γαρ την
of The Same Ousia; and the irrational downward tending elements of The Nature were left behind,
ομοουσιος και [τα] αλογα τα κατωφερη στοιχεια της φυσεως κατελειφθη, so as to be matter, alone.
ως ειναι υλην μονην.
Therefore just as Intellect Willed - The Nature brought forth irrational animals from the <de> καθὼς ο νους ηθελέσεν, <η φυσις,> ηνεγκεν αλογα ξοα εκ των downward tending elements ; for they did not still contain The Logos. Then The Air brought forth κατωφεραν στοιχειων: γαρ ου ετι ειχε τον λογον. δε απρ ηνεγκε winged creatures, and The Water brought forth swimming creatures. Thus The Earth and The Water πετεινα, και το υδαρ νικτα, – δε τη τε γη και το υδαρ were separated from each other—just as Intellect Willed- and The Earth brought forth from Herself διεκεχωριστο απ’ αλληλων καθως ο νους ηθελέσεν—και η ητη εξηνεγκεν [απ’ αυτης that which She Contains : four-footed animals and reptiles, beasts; wild and tame.

α ειχε] τετραποδα ξοα <και> ερετα, θηρια αγρια και ημερα.

Thus Intellect who is The Father of All, by Being Life and Light, gave birth to Human-Kind δε ο νους [[o]] πατηρ παντων, ον ζωη και φως, απεκυψην ανθρωπον to be Like Self. Whom He Loved as His Own Child, for He was Very Beautiful, by Bearing The <οι>οιν αυτω. ου εγαθηθη ως ιδιου τοκου : γαρ <ην> περικελλης, εχων την Likeness of The Father. For It was Reasonable that God Loved His Own Form, and thus εικονα του πατρος. [γ]αρ εικοτος ο θεος ηγαθηθη της ιδιας μορφης : και He Handed-over/Gave/Transmitted to Himself, All His Creations.

Thus The Demiurgic Intellect together with The Logos, who Encompasses The Circles/Orbits 

de o δημιουργος νους συν το λογο, [o] περισχων τους κυκλους and spins Them in a rushing/whistling motion, Caused The Revolution of The Creations He had made και δινουν ροζω, εστρεψε τα δημιουργηματα by Himself, and He Allowed It to Revolve from an Indefinite Beginning, to a Limitless End;

εαυτου, και είσαξε στρέφθηκε απ αυριστων αρχης εις απεραντον τελος: for The Revolution of These Begins from where It Ends.

γαρ η περιφορα τουτων αρχιται ου ληγει.

Thus The Demiurgic Sphere, He had carefully observed The Creations

<de> << o γενομενος εν τη δημιουργικη σφαιρα,>> << κατενοησε τα δημιουργηματα of His Brother, who was Established-over-The Region of Fire ; and having observed The Creation του αδελφου>> << του επικειμενου επι του πυρος >>[και] κατανοησας την κτησιν of The Demiurge in The Region of Fire, Self also wished to Create, and so, He was given permission του δημιουργου εν τω πυρι, αυτου και ημοψηλη δημιουργηκεν: και συνεχωρηθη by The Father, by being begotten within The Demiurgic Sphere, from which He obtained Complete υπο του πατρος. [[γενομενος εν τη δημιουργικη σφαιρα]] [ εξ ων την πασαν Authority by having Carefully Observed The Creations of His Brother. Thus, He Possessed within εξουσιαν] [[ κατενοησε τα δημιουργηματα του αδελφου]] << ... >> δε << εχοντα εν Himself All The Energy of The Administrators, and thus The Administrators fell in Love with Self, εαυτω πασαν ενεργησαν των διοικητων >> δε οι ηγαθησαν αυτου , and thus Each One of The (7) Administrators Gave Him an Arrangement/Order of Their Own Nature .

dε εκαστος μετεδιδο πασαν [ταξιας] της ιδιας ψευσιας .

And having Learned to Recognize The Ousia of These (7) Administrators, and having Received και κατανακλη την ουσια τουτων , και μεταλαβον of The Nature of Themselves, He wished/desired to break-through The Circumference of The 

της ψευσιας [ε]αυτου, ημοψηλη αρνηται την περιφερεια των
Circles/Orbits, and to *thoroughly*-Intellect The Power of Him who was Established over *The Fire*. 

κυκλών [και κατανοήσατι το κρατος] του επικειμένου επί του πυρος]:

14 And by Possessing Complete Authority over *The Kosmos* of mortals and irrational animals, 

και [ἐχον πάσαν εξούσιαν του κόσμου των θηνήτων και των ἀλογών ζωον He Peeped-out, through *The Harmony*, having broken-through The Vault/Arch. He also Shown 


την καλήν μορφήν του θεου τη κατοψερει φυσει. <de> η ἱδούσα *The Beauty of The Form of The God*, She smiled, by being struck with an *Insatiable Love* of 

<το> καλλις της μορφής του θεου, εμείδισεν <ακορεστω> ερωτη <<του Human-kind, Who Possessed In Himself *All* The Energy of The Administrators, He Who had *Imparted*, 

ανθρωπου>> [[ἐχοντα εν εαυτω πάσαν ενεργειαν των δυοκητρων]] ατε <ανάδιουσαι *The Most Beautiful Form* of That Ideal in *The Water*, and Its Shadow upon *The Earth*. 

της κολλιστης μορφης το ειδος εν τω υδατι, και το σκιασμα επι της γης. Therefore, by Self Seeing In-Himself *Her Like Form* existing in *The Earth* and *The Water*, 

δε αυτω ιδον [εν εαυτω] την ομοιαν μορφην ουσαν εν <τη γη και> το υδατι He fell *In-Love*, and *Where Self wished* to *dwell*. Then at-once, *the wish* became energy, and 

ο, εφιλησε, και αυτου ηβουληθη οικειν. δε αμα τη βουλη εγενετο ενεργη, και He took up *dwelling* in *Her irrational matter*. Then *The Nature*, having taken *The Beloved*, 

ωκησε την αλογον υλην. δε η φυσις λαβουσα τον ερωμενον *enfolded* Him completely, and They were *blended* together, for *They* were *In-Love*, 

περικλακη ολη, και εμιγησαν: γαρ ησαν ερωμενοι.

15 And through this, of all the living beings on *Earth*, Human-kind is *Double*; on the one hand, 

και δια τουτο παρα παντα τα ζωα επι γης ο ανθρωπος ετσι διπλος, μεν *mortal* through the body, but on the other hand, *Immortal* by *The Human Being* in *The Way of Ousia*. 

θυντος δια το σωμα, δε αδαινατος δια τον ανθρωπον ουσιωδη. For by being *Immortal*, and by having *Authority* over *All*, He undergoes mortal experiences, which are 

γαρ ειν αδαινατος, και εχον την εξουσιαν παντων πασχει τα θυντα, υποκει–subject to fate. For by *Being Above The Harmony* of *The Kosmos*, He has become a slave 

–μενος τη ειμαρμενη. <γαρ> όν υπεραν της αρμονιας γεγονε δουλος subject to fate. Thus by *Being Male/Female* having been born from *A Father of Both Sexes*; 

<ειμαρμενης>: δε εν αρρενοθηλις όν<τος εξ του> πατρος αρρενοθηλεος, and *He* is sleepless from *The Sleepless*, yet *He* is mastered by *Love* and *Oblivion* 

και αυτος απο αυτουν, κρατεται <υπ’ έρωτος και ληθής>. 

16 And after this I said “And point-out to me that which remains, Ο *Intelect*. 

και μετα ταυτα <εγω εφην>: Και φρασον [ε]μοι τα λοιπα, ω> νου<ζ> For Self also *Loves Your Logos.*” *The Shepherd* replied: 

“γαρ αυτος και ερω του λογου. Ποιμαινης ειπε: “This is *The Mystery* which has been kept *Secret* until this Day.

Τουτο εστι το μυστηριον [κεκρυμμενον] μεχρι τησδε της ημερας. For *Nature* by being blended together with *Human-kind* has brought forth A Wonder Most Wondrous. 

γαρ η φυσις επιμελεια το ανθρωπο πηγεκε τι θαυμα θαυμασιστατον. *Self*, which I told Thee, came to be of *Fire/Father/Intellect* and of *Breath/Spirit/Logos*, 

αυτου, ου<ζ> εφην σοι <εγγονεια> εκ πυρος και πνευματος, Possessing *The Nature of The Harmony* from *The Seven* [Administrators], 

εχοντος την φυσιν της αρμονιας <απο> των επτα,
But Nature did not wait, but immediately brought forth seven human-beings
η φύσις ουκ ανεμείνεν, ἀλλ’ ευθὺς ἀπεκύψεν ἐπα ανθρώπους
corresponding to The Natures of The Seven Administrators – Male/Female and Raised-High.”

And after this I said, “O Shepherd, For now I have come into A Great Desire, 
καὶ μετά ταύτα ἔγειρσεν ὁ Ποιμανάρης ἵππης ἕλθον εἰς μεγάλην εὐθυνίαν, 
and I long to hear, do not turn away.”
καὶ ποθὸ ακουσάμεν ἡμὲν εκείνη.
And The Shepherd said; “Do be silent, for I have not yet fully explained to Thee The First Logos.”
καὶ ο Ποιμανάρης ἐπείπεν : Ἀλλα σιώπα : γαρ οὐπώ ανηπλώσα σοι τὸν πρωτὸν λόγον.
Behold, I am silent, said I.
Ἰδοὺ σιώπω, εγὼ εῆμι.

17 “Therefore, As I was saying, the generation of These Seven came to Be in the following way.
ουν, ὡς ἔφην, η γενεσίς τῶν τουτὼν ἐπτα ἔγενετο τοιώδε τρόπο.
The Nature brought forth Their bodies; for The Earth was Female, and The Water was Licentious.
<<η φύσις ἐξήνεγκεν τα σώματα>> γαρ <η γη> την θηλυκή, και <το> ὑδώρ οχυρωτικόν:
Then from The Fire They Received Their Ripeness, then from The Ether, Their Breath. And
[δε] εκ το πυρὸς ἐλαβον πεπερων: δε εκ αἰθρος το πνευμα. [και]
The Nature brought forth Their bodies, according to The Idea of Human-Kind. Then from Life and
[[η φύσις εξήνεγκεν τα σώματα]] προς το εἴδος του ανθρώπου: δε εκ ζωῆς και
Light Human-kind came to Be in Soul and Mind; such as on the one hand, from Life Soul, whereas
φωτος ο ανθρωπος εγενετο εις ψυχὴν και νουν, μεν εκ ζωῆς ψυχὴν,
on the other hand, from Light Mind. And Everything of The Perceptible Kosmos remained thus,
δε εκ φωτος νουν. και τα πάντα [του αισθητου κοσμου] εμεινεν ουτω
μεχρι τελους περιοδου [ἀρχων γενων].

18 Hear The Remaining Logos, Being That which Thou Longs to hear. Upon Completion of Her
ακουε λοιπον λογον ον ποθες ακουσαι. πεπληρωμενης της
Period/Cycle, The Bond of All was let loose, According to The Will of God, for All the living beings,
περιοδος, ο συνδεσμος παντον ελήθη εκ βουλής θεου: γαρ παντα τα ζωα,
which were Male/Female, were parted asunder at the same time as Human-kind, and in turn came to Be
οντα αρενοθῆλεα, διελυτο αμα το ανθρετο, και τα μεν εγενετο
either Male or in like fashion Female. Then The God Immediately Spoke to The Holy Logos:
εν μερι αρενικα τα δε ομοιως θηλικα. δε ο θεος ευθυς ειπεν αιγι λογο:
“All that has been Founded and Fashioned, Thou may increase and continue to increase, and
παντα τα κτισματα και δημιουργηματα Ανεξανεσθε εν αυξησει και
multiply and continue to multiply. And may the Human-being endowed with Mind Recognize that
πληθυνηθη ἐν πληθει, και ο <ανθρωπος> εννοσ αναγνωρισεται
Their Self is Deathless, and that Love is The Cause of Death, and may Recognize All The Beings.
εαυτον οντα αθανατον, και ερωτα τον αιτιον του θανατου [και
παντα τα] οντα.
Thus, The Human-being who Recognize/Knows Himself Journeys/Withdraws into The Good.”
<δε ο αναγγειος εαυτον χωρει εις το αγαθον.>”

19 Having spoken this, Providence Produced Their Mingling through Destiny and The Harmony
ειποντος τουτο, η προνοια επουσιατο τας μεζις δια της ειμαρμενης και αρμονιας
and established Their generations. And thus Everything was multiplied according to Genus.
και καρστησε τας γενεσεις : και τα παντα επληθυνθη κατα γενος.
And thus the one who had Recognized Himself arrived at The Super-Ousian Good, while the one who 

καὶ ὁ ἀναγνωρίσας ἔμαυτον ἐληλύθειν εἰς τὸ <ν>πέρ[ί]ουσιν αἰσθᾶν: δὲ ὁ 

was content with the body, begotten from wandering love, this one remained wandering in the dark, 

ἀναπήπτεις <κτο> σώμα ἐκ πλάνης ἐρωτὸς, ὦτος μενει πλανομένος εν τῷ σκοπεὶ, 

suffering through the senses the things of Death.”

πασχὼν [αἰσθήτος] τα τοῦ θανάτου.

20 I said, “To what degree do the ignorant miss the mark, in order to be deprived of Immortality?”

εὖ ἐφην, Τι τοσοῦτον οἱ ἀγνοοῦντες, ἀμαρτάνοντοι, ίνα στερηθῶσι τῆς αἰθανασίας;

He said, “O this. It is Likely that you have not Reflected/Paid-Attention on/to That which

ω ὦτος, Ἐοικάς [τού] μὴ πεφροντίκεναι ὀν

You have Heard. Did I not tell Thee to Intellect?”

ηκουσάς, οὐκ εφην σοι νοεῖν;

I replied, “I will Intellect and I will Remember, and thus I am Grateful at the same time.”

Νῦν καὶ μιμήσκομαι, δὲ εὐχαριστῶ αμα.

He said, “If you have Intellected, tell me, why are the dead who are in ignorance, worthy of Death.”

Εἰ εννοεῖς, εἰπὲ μοι, διὰ τα ὄντα [τὸν θανάτον] οἱ εἰσὶν εἰς <ἀγωνία> άξιοι τοῦ θανάτου;

I replied, “Because the abhorrent darkness is the prime source of the inhabited body; and from which

Οτι τὸ στυγνὸν σκοτὸς προκαταρχέται τοῦ [οὐκείου] σωμάτος, εὖ ὦ

darkness, arose The Fluid Nature, and from which darkness, the body is composed: . . .

Η ύγρα φύσις, εὖ ὦ το σώμα συνεστηκέν <. . .>
in The Perceptible Kosmos, and from which Death is irrigated.”

ἐν τῷ αἰσθητῶ κοσμῷ, εὖ ὦ θανάτος αφ[δε]στείται.

21 He said, “O This, You have Intellected Correctly. But According to What, “Does the one who

ω ὦτος, Ἐννοεῖς ὁρθῶς, δὲ κατὰ τι” ὁ 

Intelleκts, Recognizes Himself, then Journeys/Withdraws to The Good”, as The Logos of God Says?”

[νοησάς] <αναγνωρίσας> ἐμαυτόν χωρει εἰς <κτο> αἰσθᾶν,” ῥ<σ>περ ο λόγος τοῦ θεού ἐχει;

I replied, “Because The Father of Wholes has been composed out of Light and Life, from which

Οτι ο πατὴρ τῶν ὅλων συνεστηκέν εκ φωτός καὶ ζωῆς, εὖ ὦ

Sources (The One and Ousia - Parmenides 142E), Human-kind has come to Be, . . .

ο ἀνθρώπος ἐγένετο.

This The Shepherd said, “Well said! Since Light and Life is God and Father, from whence Human-

ταῦτα ὁ Ποιμανθόρυς εἰπὲν, Ἑν ϕης <οτι> φῶς καὶ ζωή εἰσιν ο θεὸς καὶ πατὴρ, εὖ ὦ ὁ ἀνθρω-

kind has come to Be. If You Realize Yourself as Being from Life and Light, and that You happen

−πος εγενετό), εἰν [ἐμαθής εἰς ὄν] ὁν εκ ζωῆς καὶ φωτὸς, [καὶ] οἱ τυγχανο-

to be created out of These, Then you will Return/Journey/Withdraw Again to Life and Light.”

−εἰς εκ τοῦτον, οὖν χωρησεις παλιν εἰς ζωήν <και φῶς>.

I said, “But tell me further, how I shall Journey to Life, O My Intellect? For God declares, εὖ ὦ <ἐφην>, Ἀλλὰ εἰπὲ μοι ετί, [πας χωρήςει εἰς ζωήν] [[ὁ εἰμι νοῦς]] γαρ ὁ θεὸς φησι

“Let the human-being Endowed with Mind Recognize/Know Himself”

ο ἀνθρώπος εὖ νους ἀναγνώρισαντο εἰμαυτόν”.

Do not All human-beings possess Mind?

οι πάντες ἀνθρωποὶ εὐσεβοῦν νοῦν;

22 Intellect said to me, “O Here, You Speak Good/Pious Words (2nd Alc 149B). I Intellect,

<ο νους εφήν [ν] εμοί> ω ὦτος, Ἐφημή<εσ> [καλὸν]. εὖ ὦ νους

Am Present to The Pious and to The Good and Pure, and to the Merciful to Those who Live Piously,

παραγίνομαι τοὺς οσίους καὶ αγάθους καὶ καθάρους καὶ εὐλογοῖς τοὺς εὐεξοῦσι,
and My Presence becomes a Help to Themselves, and They Immediately Know All Beings, and
cαι μου η παρουσία γίνεται βοηθεία <αυτοίς>, και ευθὺς γνώριζουσι ταντά τα, και
They are Reconciled to The Father In a Lovingly-Content Way, and They Gratefully Offer Gratitude,
λασκοντατον τον πατέρα αγαπητικος, ευχαριστουσιν
by Praising and Singing Hymns to Self In Due Order with Affection. And Prior to handing-over
eυλογουντες και ωμονουντες, προς αυτον τετρα[γ]μενο τη στοργη, και προ τον παραδουναι
the body to its own Death, They disdain their senses, having Seen their effects. But even
το σωμα <τω> ιδιω θανατω μυστονται τας αισθητικες, ειδοτας αυτων τα ενεργηματα, δε
more to the point, Self Intellect, will not Allow the effects of the body which assail Them
μαλλον, αυτον ο νους ουκ εασω τα ενεργηματα του σωματος προσπιπταντα
to achieve their end; for by Being the Gatekeeper, I shall close the in-roads of defective/corrosive
εκτελεσθηναι; γαρ αν πυλορος αποκλεισω τας εισδους 
and of their foul/dishonoring/shameful effects, thus cutting off their inner-desires.
tων και αισχρων ενεργηματων, εκκοπην τας ενθυμησεις,

23 But I Am very far away from those that are mindless: the vicious, the worthless, the envious,
δε ειμι πορωθην τοις ανοητοις και κακοις και χωτηοι και φθωνεροις
the greedy, the murderers and the profane, having given way to The Avenging Spirit, who tortures/tests
και πεκανται και φονεις και ασβεσι, εκχωρησας το τιμωρο δαιμονι, οστις <<βασανιζει
such a person by shooting sharp arrows of fire, by assaulting self through the senses. He also
τον> <<τοι> αυτον προσβαλλου την αευτη του πυρος, θρασουν αυτων αισθητικως, και
arms self to even greater acts of lawlessness, in order that an even greater retribution befalls self. And
οπλιζε αυτον επι μαλλον τας ανομιας, ινα μειζονος τιμωριας τυχη, και
they do not cease from fighting in the dark, by having an insatiable appetite for their boundless yearning.
ου πανεται <<ακοτομαχων>>, εχουν ακοροστον την επιθυμιαν επι απλευσος ορεξεις <...>
And so The Avenging Spirit puts self to the test/torture by increasing the fire upon self to the utmost.”
και [(τονον βασανιζει]] αυξανει <το> πυρ εφ’ αυτον επι πλειον.

24 “You have taught me Everything Well, as I wished, O Intellect. But still tell me about
ειδιδαξει με παντα Ευ, ος εβουλωμεν, ο νους. δε επι ειπε μοι <πρι> The Way The Ascent comes to Be; how I will be Withdrawn into Life.”
της της ανοδου γνωμενης, <<πας χωρησω εις ζωην.>>

To this The Shepherd replied; “On the one hand, in the dissolution of the material body, You first
προς ταυτα ο Ποιμανδρης ειπε: μεν εν τη αναλυσει του υλικου του σωματος Προτον
Give-up the corporeal self to alteration, and the visible form which You had, becomes Invisible. And
παραδιδους[ν] το σωμα αυτο εις αλλοιωσιν, και το ειδος ο ειχες γινεται αφανες. και
by Giving-up to The Spirit Your habitual character, it becomes Inactive. And the senses of the body
παραδιδος το δαιμον [ηθος] ανενεργητον: και αι αισθητικας του σωματος
return to their own nature, by becoming parts of The Kosmos, and come together again in turn
eπανεργονται εις τας εαυτων τηγας, γινομεναι μερη <του κοσμου>, και συνισταμεναι παλιν
in other energies/activities. And the seat of emotion and the desire withdraw into the irrational nature.
eις [τας] <ετερας> ενεργειας. [και ο θυμος και η επιθυμια χωρει εις την αλογον φυσιν.]

25 And so In This Way The Human-being sets-in-motion The Way Above through The Harmony.
και λοιπον αυτω <ο ανθρωπος> ορμα ανω δια της αρμονιας.
And to the first zone, The Human-being Gives-up the activity/energy of increasing and of decreasing,
και τη πρωτη ζωη διωσει την ενεργειαν την αυξητικην και μειοτικην,
And to the second zone, The Human-being Gives-up the activation of the means of vice by fraud, and to the third zone, the activation of the appetite for fraud, and to the fourth, the activation of the arrogance of authority, and to the fifth, the activation of impious daring and of reckless audacity, to the activation of the avaricious impulses for wealth, and to the seventh zone, and to the eighth, the activation of the falsehood which waits in ambush.

And at that time, by being stripped-naked of the activities of The Harmony, Human-beings and to the, γυμνοθείς από τον ενεργηματον της αρμονίας, come to be in The Presence of The Eighth Nature, by Possessing Their Own Power, and They Sing γινομαι επί την ογδοαδικήν φύσιν, εχουν την ιδίαν δυνάμειν, και υμει Praises to The Father along-with Those who are There; since Those who are Present Rejoice τον πατέρα συν τοις ουσί <εκείνοι> δε οι παρόντες συνχαρούσατο at The Presence of This. And by being made Like Those They are Joined-With, They also Hear τη παρουσία τουτου και ομοιωθείς τοις συνουσίν, και ακούει The Powers, which are Above The Eighth Nature, Singing Praises to God In Their Own Tone. τον δυναμειν, ουσιν υπερ την ογδοαδικήν φύσιν, υμοουσιν τον θεον τινι ιδια φονική γινομαι. The father which waits in ambush, they come to Be In God, εις <τα> [αυτοι] δυναμεις, και γινομαιντε <αυτοι> δυναμει, γινομαι εν θεω. This Is The Good, This Is The Goal for Those who have come to Possess Intuitive-Knowledge. touto esti to agathon, <τούτου το> τελος τοις εσχατοσι γνωσιν.

26a Well then, why do you delay? Should you not, by having received All, become A Guide λοιπον, τι μελείς; ουχ ως παραλαβόν παντα γινη καθοδήγου to Those who are Worthy, in order that The Race of Humanity may be Saved by God through Thee?" τοις αξιοις, οπος το γενος της ανθρωποστος σωθη υπο θεου δια σου; Having said that to me, The Shepherd Became Blended With The Powers. ειπον ταυτα εμοι ο Ποιμανδρης εμιγη ταις δυναμεις.

26b Then I Inscribed in Myself The Kindness of The Shepherd, and by having been Filled de, εγανεγραφασαι εις εαυτον την ενεργειαν του Ποιμανθρου, και πληρωσις With That which I wished, I was exceedingly glad. For the sleep of the body had come to Be ων θηλην εξιμπραθη. γινρ ο υπνοι του σωματος εγενετο The Sobriety of my Soul, and the closing of my eyes had come to Be True Vision, and my silence, της νηψης ψυχης, και η αρμοστεισθεν οφθαλμων Αληθης ορασις, και μου η σιωπη had come to Be Pregnant of The Good, and my barrenness of Logos had come to Be The Begetting of εγκυμον του αγαθου, και η αφορ<σ>α του λογου γεννηματα The Goods. But This happened to me; having Received It from my Mind; but This Is of The Shepherd; [αγαθουπ]. δε τουτο συνεβη μοι λαβοντι απο [του μου νοου] [τουτεστι] του Ποιμανθρου, of The Inner-Self, The Logos of Intellect . . . Whereby by coming to Be A Divine-Intellect, I reached της αιθήνας <του> λογον του <νους> < . . > <οθεν> γινομαινος θεουν ηλθον The Abode of The Truth.

[27 – 29 transposed to the end]

30 Then I Inscribed in Myself The Kindness of The Shepherd, and by having been Filled de, εγανεγραφασαι εις εαυτον την ενεργειαν του Ποιμανθρου, και πληρωσις with That which I wished, I was exceedingly glad. For the sleep of the body had come to Be ων θηλην εξιμπραθη. γινρ ο υπνοι του σωματος εγενετο The Sobriety of my Soul, and the closing of my eyes had come to Be True Vision, and my silence, της νηψης ψυχης, και η αρμοστεισθεν οφθαλμων Αληθης ορασις, και μου η σιωπη had come to Be Pregnant of The Good, and my barrenness of Logos had come to Be The Begetting of εγκυμον του αγαθου, και η αφορ<σ>α του λογου γεννηματα The Goods. But This happened to me; having Received It from my Mind; but This Is of The Shepherd; [αγαθουπ]. δε τουτο συνεβη μοι λαβοντι απο [του μου νοου] [τουτεστι] του Ποιμανθρου, of The Inner-Self, The Logos of Intellect . . . Whereby by coming to Be A Divine-Intellect, I reached της αιθήνας <του> λογον του <νους> < . . > <οθεν> γινομαινος θεουν ηλθον The Abode of The Truth.

< . . > της αληθειας.
For which Reason I Offer Praise to God The Father from My Whole Soul and Strength.


Holy Is God, Whose Will Is Accomplished by His Own Powers.

Holy Art Thou, Who has Given Subsistence to The Beings by The Logos.

Holy Art Thou, Whom Nature has not darkened.

Holy Art Thou, of Whom All Nature brings forth images.

Holy Art Thou, Who Is Stronger than All Power.

Holy Art Thou, Who Art Greater than All Pre-Eminence.

Holy Art Thou, Who Surpasses All These Praises.

Accept Chaste Offerings of Logos Uplifted to Thee from Soul and Heart, 

dezai anaghas thsias logikas anaitetameneis proes se apo ypichis kai kardias 

Who Art Ineffable, Unutterable, Who Art spoken of In Silence.

I Ask that I may never fall-away from The Intuitive-Knowledge of our Ousia 

That Nods-Assent to me; and Endows me with Vitality; and by The Good-Will of This, in order that,

tis episthseis mou kai enedonamwsou me, kai tis charites tauths.

I shall Enlighten those of my race who are in ignorance, my Brethren, but Thine Children. 

For which Reason, I Trust and I Bear Witness that I Withdraw to Life and Light.

Blessed Art Thou, O Father. He who is Thine Human-Being wishes to Share of Thine Holiness; 

even as Thou has given All The Authority to Self.

Thus I, having given Thanks and Praise to The Father of Wholes, was sent forth by Self,

<de eyo, euaglasias kai euaglasias ton patetra ton olovo, euaglasias upi autou, having been Given Power and by having been Taught The Nature of The All, and by having Seen 
dedonamwsou kai didaxheis tis ypsan ton panto, kai <theasamnos> 

The Supreme Vision. And I began to proclaim to Human-Beings about The Beauty of Piety and 

tis megisth theon. And permain kymeniain tis anathrepsis, to kalos tis euskeias kai 
of Intuitive-Knowledge:

γνωστον
Then, Those who heard came to my side with One Accord.

You who have kept company with the wandering and have shared in their ignorance!

And on the one hand, some of them stood aloof talking nonsense, giving themselves over to the way of Death; while on the other hand, Others beseeched to be instructed, having thrown Themselves at my feet.

And I sowed in Selves The Logos of Wisdom, and That which I sowed was Nourished by The Water of Ambrosia/Immortality.
The Logos of Thrice-Great Hermes to Asclepius

Book 2

1 Hermes: Is it not the case, of All/Everything that is being Moved, O Asclepius, that It is being Moved in Something, and by Something? (Parm 2nd Hyp, 145B-146A) 

Asclepius: It is very much the case.

Her: Then is it not Necessarily the case that, That in which It is being Moved

dε ουκ αναγκή <το> εν οι κινεται

Must be Greater than That which is being Moved?

ειναι μειζόν <ν> το κινουμενον ;

Asc: Necessarily. (Αναγκη.)

Her: Accordingly then, Must not That which Moves be Stronger than

That which is being Moved?

του κινουμενου .

Asc: It is stronger. (γαρ Ισχυροτερον.)

Her: Therefore, That in which It is being Moved Must Necessarily Contain/Possess

dε το εν οι κινεται αναγκη εχειν

The Opposite (Active) Nature of That which is Being Moved (Passive Nature).

τη Εναντιαν φυσιν του κινουμενου .

Asc: Quite so. (Και πανυ .)

2 Hermes: Therefore, This Kosmos is Great; than Which there is no body greater.

ουν ουτος <ο> κοσμος Μεγας , ου εστι ουκ σωμα μειζον .

Asc: It is agreed. (Ωμολογηται.)

Her: And It is Massive; for It is Filled with many other great bodies,

Και στιμαρος ; γαρ πεπληρωται πολλων αλλων μεγαλων σωματων ,

or rather, with All such bodies that exist.

δε μαλλον παντων οσα σωματων εστι .

Asc: It has to be in this way. (εχει Ουτος .)

Her: But The Kosmos is a body?

δε ο κοσμος Σωμα ;

Asc: A body. (Σωμαι.)

Her: And It is being Moved?

Και κινουμενον ;

Asc: Quite so. (Μαλιστα .)

3 Hermes: Therefore, of what Magnitude must be The Place/Space in which

ουν Πηλικον δει ειναι τον τοπον εν οι

The Kosmos is being Moved, and of what Nature? Must not that Space be far greater,

κινεται , και ποταπον την φυσιν ; ου πολο μειζονα ,
in order that *It may be able to take/accept/receive Its Continuous/Perpetual Motion*,

*ινα δυνηθη δεξασθαι την συνεχειαν της φορας*,

and that *That which is being Moved may not be cramped/squeezed by Its narrowness*

*και το κινουμενον μη θλιβομενον υπο της στενοτητος so as to obstruct Its Motion?*

επισχη την κινησιν ;

4A  **Asclepius:** What *A Very Great Space*, O Thrice-Great One!

*τι Παμμεγεθες χρημα, ο Τρισμεγιστε*. 

**Hermes:** Then of what *Nature is It*, O Asclepius? *Must It* not be of *That Nature* that is
dẹ Ποταπης φυσεως , ω Άσκληπιος; "<αρα> ου της φυσες opposite to *That of the Kosmos*? For *The Incorporeal* is the opposite to *the corporeal*. εναντιας ; δε το ασωματου εναντια σωματι .

Asc: It is agreed. (Ωμολογηται.)

Her: Therefore *That Place/Space is Incorporeal*. 

ουν ο τοπος Ασωματος .

4B  But *That which is Incorporeal* is either *Divine*, or *The God*. But now I mean that
dε το ασωματου εστιν η θειον || η ο θεος. δε νυν λεγω

The Divine is not *The Begotten*, but *The Unbegotten*. Therefore on the one hand, if
to θειον ου το γεννητον, αλλα το αγεννητον. ουν μεν εαν

The Divine is either of *The Nature of The Eternal Ousia*; or, on the other hand, if
θειον εστιν η ουσιωδες : η δε εαν

It is *The God*, then *It Must* also be *distinct from The Ousia*. But *Place/Space* is

<ο> θεος, <....> και γινεται ανουσιαστον . δε ο τοπος

5  *Intelligible in another way*; for *The God* is *Primarily Intelligible to Himself*, while

νοιητος αλλως : γαρ ο θεος εστιν πρωτος νοιητος <εαυτω , δε

*Place/Space is Intelligible to us, not to Himself*. For *The Intelligible* *<Is Intelligible>*

ο τοπος> υμιν , ουχ εαυτο γαρ το νοηητον <εστιν νοηητον> to *That which Intellects*. Therefore it is *not* the case, that sense-perception pertains to
tω νοουντι : ουκουν [αισθησει υποπιπτει

The God, so that *Space/Place is not Intelligible to Himself*; for *That which Is Being*

ο θεος, ] <ο τοπος> ουχ νοιητος εαυτω , γαρ του ουν

Intellect is not *Something Else than Himself*, but *It is Intellected* by us. Because of
νοουμενου ου [τι αλλα] υφ' εαυτου , δε νοεται ημιν. [δια

this , *Something Else is Intellected* by us .

tουτο [[τι αλλο εστι]] νοεται ημιν]

6A  Then if *Space/Place* is *Intelligible*, but *not as The God*, but as *Space/Place* ;

de ει το τοπος νοητος , ουχ <ως> ο θεος , [αλλ'] το τοπος]

like an *Encompassing Energy*, then *Space/Place is Something Else than The God* .

ως χορηψτικη ενεργεια, αλλ' <ο τοπος εστι <τι αλλο> του θεου> .

6B  Thus *All/Everything That is being Moved* is *Moved*, not in *That which Moves* ,

de παν το κινουμενον κινεται ουκ εν κινουμενο
but in *That which Stands Fast*. Thus , *That which Moves* also *Stands Fast* ; for it is

αλλ' εν εστωτι . δε το κινουν και εστηκεν : γαρ
Impossible for Self to be Moved together with That.

asc: Therefore, O Thrice-Great-One, how is it that Those (Stars) that Move in this place, ouv, w τρισμεγιστε, Πως τα <κινούντα> ενθάδε

Move together with Those (Planets) which They move? For you have said that The

synchronously tois κινούμενοις; γαρ εφίς τας

Wandering Spheres are Moved by The Un-wandering Sphere of The Stars. πλανομένων τας σφαιράς κινείσθαι υπο της απλάνους σφαιράς.

her: This Motion, O Asclepiion, is not Motion in The Same Way/Direction, since it is

αυτή, w Ασκληπιε, εστιν Ουκ συγκινήσις, αλλ

Motion in The Opposite Way/Direction; for They do not Move in a Similar/Like Way,

αντικινήσις: γαρ ου κινούνται ομοιώς,

but in a Way that is Contrary to one another. Therefore The Opposition of Their Motion

αλλ’ εναντίως αλλήλαις. δε η εναντιώσις <<της κινήσεως>>

Maintains Stationary The (Gravitational) Resistance of Their Motion; for Their

eχει εστωσαν την αντερεισιν [[της κινήσεως]]: γαρ η

Motion is Kept Stabile by Their Resistance.

φοράς στασίς αντιστίπτως.

7 Therefore The Wandering Spheres, are being Moved in The Opposite Direction

ουν αι πλανομένων σφαιράι, κινούμεναι εναντίως
to The Un-Wandering Sphere of The Stars, by Each Other being Moved by The
tη απλάνει, [αλλήλων κινούνται υπε’ τη

Opposition of The Counter-movement About The Stationary Self. And it is Impossible

εναντία υπο της υπαντήσει περί την εστωσας αυτήн.] και αδυνατον
to be Maintained otherwise. For These Bears (The Big and Little Dipper), which You See,

εχειν αλλώς. γαρ τας ταυτας αρκτους, ας ορας

neither rise nor set, but Turn About The Self; do you think that They are Moved,

μήτε ανατελλόμενας μήτε δυνούμες [δε στρεφομενας περὶ το αυτο.] οιει κινείσθαι

or that They Stand Fast?

η εσταναι;

asc: That They are Moved, O Thrice-Great-One.

κινείσθαι, w τρισμεγιστε.

her: What Kind is Their Motion, O Asclepiion?

ποιαν Κινησιν, w Ασκληπιε;

asc: It is The Motion that Turns About The Self.

Την στρεφομενην περὶ το αυτο.

her: Therefore, The Revolution About The Self is The Motion that is Held Fast by

de Η περιφορα περὶ το αυτο εστιν η κινησι κατεξομενη υπο

Stability; for That Motion About The Self Prevents It from going beyond The Self;

στασεως: γαρ το περὶ <το> αυτο κωλυει υπερ το αυτο
thus by Preventing The Motion from going beyond The Self results in That Motion

de κωλυμενον υπερ το αυτο εις το

About The Self, if It is to be Stable. And in this way The Motions that are Contrary

περὶ <το> αυτο [ει εστην]. και ουτω η φορα εναντια
are Steadfast and Stable, by being Kept Stationary by Their Contrariety.

8A Now I will point out to Thee A Model which you can see with thine own eyes.

de φρασω σοι παραδειγμα εμπιπτον τοις οφθαλμοις.

I mean for example, those living-beings upon The Earth; Such as by Contemplating

<<<λεγω>> τα ζωα επιγεια . οιον θεωρει

a Human-Being Swimming: For The Water Keeps Flowing; but The Resistance

tον ανθρωπον νηχομενον : γαρ το υδατος φερομενου η αντιτυπαι of the hands and the feet (upon The Water) brings about Stability for the human-being,

tον χειρον και τον ποδον γινεται στασις τω ανθρωπω so that the swimmer is not carried away by The Water.

του μη τυγκατενεχθηναι το υδατι.

Asc: That Model is Clear, O Thrice-Great-One.

tο παραδειγμα Σαφες, ο Τρισμεγιστε.

Her: Therefore, All Motion Moves in A Stable Space/Place,

ουν πασα κινησις κινεται εν στασει and by The Power of A Stable (Intelligible and Incorporeal Space/Place).

και υπο στασεως.

8B Therefore The Motion of The Kosmos, and of All Living Matter, does not happen

<...> ουν η κινησις του κοσμου , και παντος ζωου υλικου , ουχ συμβαινει to Arise from Those that are outside of The Body, but from Those that are within, to
ginenai upo των κατεκτος του σωματος , αλλα' upo των εντος εις

That which is outside; either from Soul or from Something Else that is Incorporeal.

το κατεκτος , ητοι τυχης η τινος αλλο του σωματου .

For a Body that is EnSouled is not Moved by a body; since it is generally the case that
gar σωμα εμψυχον ου<χ κινει<ται> υπο σωματος: αλλα' το συνολον

body cannot Move body, even if the body is soulless.

ουδε σωμα , και η ανυχον.

9 Asc: How do you mean this, O Thrice-Great-One? Therefore when logs and stones

Πως λεγεις τουτο , ο Τρισμεγιστε ; ουν τα ξυλα και τους λιθους and all the other soulless things are moved, are they not moved by bodies?

και παντα τα αλλα άνυχα εστι τα ων κινοντα σωματα ;

Her: In no way at all, O Asclepion! For That which is within the body: That which

Ουδαμως , ο Ασκληπιε : γαρ το ενδον του σωματος , το

Moves that which is soulless, is not a body. That is That which Moves both, and

κινουν το ανυχον , <εστιν> ου σωνα . εκεινο εστι το κινον αμφότερα , και That is That which Moves both the body of the carrier/bearer and That which Moves

tο σωμα του βασταζοντος και το

that which is being carried/borne; for which reason that which is soulless cannot

tου βασταζομενου : διοστερ <το> ανυχον ουδεγy

Move anything self by self. Surely then you see The Soul being weighed-down, when

κινει <ω>το καθ' <αυτο>. γουν όρας την ψυχην καταβαρυνομενη , οταν She carries/bears two bodies Alone. So that it is clear that those that are moved are both

φηρη δου σωματα μονη . <ωστε> δηλον τα κινομενα και
Moved in Something (Incorporeal Space), and by Something (Incorporeal Soul).

10 Asc: Then, O Thrice-Great-One, must those that are moved be moved in a void?
     ὁ Θηρισμέγιστος ὁ δὲ τὰς κινούμενα κινεῖσθαι ἐν κενῷ;
Her: Hush! You must speak Well, O Asclepios! Not One of The Real Beings is void;
     θερμήμενος ὁ Θηρισμέγιστος, οὐδὲ ὁ Τρισμέγιστος ὃς ὑπάρχειν ὁ ὕπαρχος;
Therefore, That which Is (Being) could not be That which Is (Being),
     οὐδὲ ὁ ὕπαρχος ὃς ἐστιν ὁ ὕπαρχος καὶ κενὸς ὁ ὕπαρχος;
Her: Oh! The magnitude of your wandering, O Asclepios! Are you lead to believe that
     θερμήμενος ὁ Θηρισμέγιστος, οὐδὲ ὁ Τρισμέγιστος, οὐδὲ τὸ πλανήτης τὸ ὕπαρχος
These are void/empty? But rather The Real Beings are The Fuller and The Greatest.
     τὸ πλανήτης τὸ ὕπαρχος τοῦ ὑπάρχος καὶ μᾶλλον τῶν ὑπαρχείων καὶ μεγείστα.

11 Asc: What do you mean, O Thrice-Great-One?
     Πῶς λέγεις ὁ Θηρισμέγιστος;
Her: Is not The Air a body?
     ἐστιν ὁ αἷρος σῶμα;
Asc: A body. (Σωματ.)
Her: But does not This body Permeate Throughout All of The Real Beings, and fills
     ὃς ὁ Θηρισμέγιστος ὁ δὲ τὸ σῶμα διήκει διὰ πάντων τῶν ὑπάρχειων καὶ πληροῖ  
All By Its Permeation? But is not a body composed by having been Blended out of The
     πᾶν τὸ σῶμα συνεστήκει κεκραμένον ἐκ τῶν
Four (Elemental) Bodies? Therefore, All those which Thou says are empty, are Full
     τὸν αἷρον τοῦ σωματοῦ; ὁ δὲ τὸ σῶμα τὸν ἐνακτός λόγον ἐκφαινεῖται συμβαίνειν,  
the Four (Elemental) Bodies;
     τὰ μὲν ὑπάρχος τὸν αἷρον καὶ τὰν τὸν αἷρον τὸν σωματοῦ;
so The Opposite Logos has been brought to Light as a result; that All these vessels
     καὶ οὗτος λόγος ἐκφαινεῖται συμβαίνειν,  
which Thou says are Full,
     τὰ μὲν ὑπάρχος τὸν αἷρον καὶ τὰ ὑπάρχος τὸν αἷρον;
are in fact empty of The Air, by Those (Elemental) Bodies
     αὐτὸς δὲ τὸν αἷρον καὶ τὰ ὑπάρχος τὸν αἷρον;
being compressed/confined by other bodies (liquids), and so They have no Space/Place
     τὸν αἷρον, καὶ ἐκ τῶν ὑπάρχος τὸν αἷρον;
they admit/receive/accept/take The Air. Therefore, these vessels which Thou says are
     τὸν αἷρον καὶ τὰ ὑπάρχος τὸν αἷρον;

empty, should be called hollow, not empty; for they are Full of The Hyparxis
kena, onomazomen koula, ou kena: gar estin mesta uparxeos
of Air and Breath (of Life).
[Aeuros kai pneumatos].
Asc: The Logos is Un-opposable/Un-deniable, O Thrice-Great-One!
o logos Anantirrhtos, o Trismegiste.

12A Hermes: Therefore, what did we say of The Space in which The All
oun ti eisomen Ton ton en o to pan
is Moved? For we said, O Asclepion, that It is Incorporeal.
kinetai; o Asklepion, ton asomaton.
Asclepion: Therefore, what is This that is Incorporeal?
oun ti esti tou To asomaton;
Her: It Is Intellect, Encompassing Itself Whole From-Whole, Being Free from
Nouz empiereixen eaxton olos ex oloou, elenchnros
corporeal wandering, Imperturbable, Intangible, Stably-Fixed Self In-Itself,
somati tis [a]plani, apathes, anaforis, estovs autou en eaxto,
Containing and Preserving of All The Real Beings, The Light of The Soul.
churthikos kai solerios panton ton ontwn, <to> <phos> <<tis psuchh>>.

12B Asclepion: Therefore, what do you say is The Good?
<<oun Tis phes> <<to agathon>>;
Hermes: The Good Is The Archetypal Light; of which The Intellect and The Truth
[<to agathon]> <<To Archeutpon phos>>, ou <te o voun kai> th altheia
are just as if They were Rays.
eisi<ν> wosper aktines

13 Asc: Therefore, what Is The God?
oun ti estin O theos;
Her: God is neither of These Hyparxes, whereas by Being The Cause to These and
O mhe<ν>on ton uparxoun, de wv aitios <<tou tois>> kai
to The Existence of These, and to Each One and to All of All The Real Beings; for
oun eina <<tou tois>>, kai ekastw eni kai pasi panton ton ontwn: gar
there is not Anyone left-out, except that which Is not (falsehood/shadows and the like).
oude oudean upelite, plen to mhe on.
Therefore All those that come to be, Exist out of The Real Beings, not out of those
de pantan ta ginomena esti ek ton ontwn, ouw ek ton that are not Real Beings. For the (sterile) nature of those that are not Real Beings does
mhe ontan: gar fosin ta mhe ontan
not Possess The Power to come to be something; since their (sterile) nature is such that
ou eixe tou dunasthai genesthai <<ti>>, alla
they cannot come to be anything. And in turn, The (Eternal) Nature of The Real Beings,
tou dunasthai mhe genesthai ti: kai palin fosin ta ontan
does not Possess that which does not in any way exists or that which does not ever exist.
ou eixe [tou mhepetos' einai] tou mhe pote einai.
Therefore, **The God is not Intellect**, but **The Cause of The Existence of Intellect**.

Nor is **He The Breath of Life**, but **The Cause of The Existence of The Breath of Life**,

nor is **He The Light**, but **The Cause of The Existence of The Light**.

For which **Reason**, **The God must be Worshiped by These Two Familiar Names**, by **Them Belonging Far and Away to Self Alone and to no other**. For none of **The Other Beings** called **Gods**, nor human-beings nor **Spirits**, can even be **Good** to any **all who** legeomenon θεον oute ανθρωπον oute δαιμονιν δυναται και ειναι καθ’ τις degree (as **The Good**); for **The God Alone Is Good**; and **This Alone Is Good**, and opsonouν

ο θεος μονος η : [[και touto μονον εστι , και no other ; since All The Others are incapable-of-containing The Nature of The Good. ουδεν αλλο:]] δε παντα τα αλλα εστι <ω>χωρητα της φυσεως του αγαθου. For **body** and **soul** are not capable of containing **The Good Space/Place**; for **Such** γαρ σωμα και ψυχη εστι ουκ δυναιμον εχοντα το αγαθον τοπον : γαρ τοσοτων

**Is The Greatness of The Good**, **Such Is The Hyparxis of All The Real Beings**, εστι το μεγεθος του αγαθου, οσον εστιν <η> υπαρξις παντων των οντων, of both **The Corporeal**, and of **The Incorporeal**, of **The Sensible and Intelligible**.

και σωματων και ασωματων, αισθητων και νοητων.

**And The God Is Solely This**, and no other. Therefore, call nothing else **Good**, <<και>> ο θεος εστι <μονον>> touto, <<και ουδεν αλλο>>. ουν ειπης μη αλλο τι αγαθον other than **Solely The God**; since you would be impious. And never call **The God**

< η μονον τον θεον>, επει ασεβ<ης>εις : η ποτε τον θεον anything else than **Solely The Good**; since again, you would be impious.

τι αλλο η μονον το αγαθον, επει παλιν ασεβ<ης>εις .

Therefore on the one hand, **the good is spoken by All in** word, whereas on the ουν μεν το αγαθον λεγεται υπο παντων λογο, δε other hand, **What in the world It Is, is not Intellected by All**; and so because of **this**, τι ποτε εστιν ου νοειται υπο παντων : δια τοτο **The God is not Intellected by All**; and so in their ignorance, they call The Gods and <ο> θεος ουδε νοειται υπο παντων : και αλλ’, αγνοια ονομαζουσι τους θεους και certain human-beings **good**; who **cannot Ever Be**, nor **can Ever come to Be (Good)**. τινας τον ανθρωπον αγαθους , μητο δυναιμενους μηδεποτε ειναι μητε αν γενεσθαι .

For **The Good** is **The Most Alien/Foreign/Strange** to These ; and **The Good Is**

γαρ <το αγαθον> εστι αλλοτριωτατον <τουτον>, <<και>>

Inseparable from **The God**, by **Being The God/Divine Self**. Therefore on the one αχοριστον του θεου ,ως ον ο θεος αυτος, ουν μεν hand, **All The Other Deathless Gods that are called Good**, are Honored by **The Name**

παντες οι αλλοι [αθανατοι] θεοι <λεγονται αγαθοι>, τετιμημένα τη προσηγορια of **The God**; whereas on the other hand, **The God is called The Good not by way of**

tou θεου : δε ο θεος <λεγεται> το αγαθον ου κατα
Honor, but *According to Nature*; for *The Nature of The God Is One* with *The Nature* of *The Good*; and so there *Is One Genus* from *Both*, from which, there *Exist All The* of *the agathon*, [και εν γενος αμφοτερων, εξ ου παντα τα* *Genera*. For *The God Is Good*, since *All is Given* and *nothing is taken*, γενη]. [γαρ ο <θεος> <<εστιν>> αγαθος, <ως> απαντα [[εστι]] διδους και μηδεν λαμβανον.] Therefore, *The God Gives All* and *nothing is taken*. Therefore *The God Is The Good*, [ουν ο θεος διδωσ παντα και ουδεν λαμβανει] ουν ο θεος <το> αγαθον, and *The Good Is The God*. και το αγαθον ο θεος.

17A Then in turn, *The Other Familiar Name* (See 14) of *The God Is The Father*. δε παλιν η ετερα προσηγορια του η πατερα, because *He Is The Creator* of *All*; for *The Father is The One* who *Creates/Makes*. δια το ποιητικον παντων: γαρ πατρος το ποιειν. And for this reason *The Begetting-of-Children* (Symposium 206E) is the most Serious και διο η παιδοποιια μεγιστη σπουδη and the most Pious of concerns in *Life* by Those who are *Well Mindful*. For it is both και ευσεβεστατη <των> εν τω βιω τοις εστιν ευ φρονουσιν: εστιν και a great misfortune and impiety for human-beings to depart from *Life Childless*; <<just μεγιστον αυτημα και σεβαμη ανδρων απαλλαγηναι εξ ατεκνων: οπερ as it is accused by *The Sun* (to be *sterile/barren/unproductive*). *Justice* is also εστι κατηραμενον υπο του ηλιου. >> δικην και *Imparted* to such a one after *Death* by *Spiritual-Beings*. Thus *The Retribution* is this: διδωσι ωυτος μετα θανατον τοις δαμασιν. δε η τιμωρια εστιν ηδε, that the *soul* of the one who is *Childless* is *bound* by *Law* to enter into a *body* that has την ψυχην του ατεκνου καταδικασθηναι εις σωμα εχουν *neither the nature* of a *man nor that of a woman*. Therefore, Ο Ασκληπιον, never μητε φυσιν ανδρος μητε γυναικος. τοιγαρουν, ο Ασκληπιε, μηδενε rejoice-together with one that is childless, but instead, *pity* their circumstance, συνιηθην οντι ατεκνο, δε τουναντιον ελεησον την συμφοραν, knowing what *kind of Retribution* awaits *self*. επισταμενος οια τιμωρια μενει αυτον.

17B *So-much and Such-like* have I taught Thee, Ο Ασκληπιον, τοσαυτα και τοιαυτα λελεξθω σοι, ω Ασκληπιε, *A Certain Fore-Knowledge* of *The Nature of All*. τις προγνωσια της φυσεως παντων.
The Holy Logos of Thrice Great Hermes.

του ἱερος λόγος τρισμεγιστού Ἐρμου.

Book 3

*That The God Is The First of All*, and that *The All Is Divine*

<στι> ο θεος πρωτος απαντων, και <το Παν> θειον,

*And That The Nature Is Divine*.

και <η> φυσις θεια.

1A The God Is The Source of The Real Beings, and of Intellect and of Nature

ο θεος Αρχη τον οντων, και νου και φυσιως and of Matter, in order to show forth Wisdom by Creating Everything, by Being The
cαι υλη, εις δειξιν σοφια <ποιησιας παντα> αν

Source of All. And Nature is The Energy of The God, and Nature Operates/Energizes

ατη παντων: <<και>> η φυσις <ενεργειας> το<<> θεου [και] <<ενεργειας>>
in accordance to Necessity, and She Energizes through Consuming and Renewing,

κατ’ ανογκην και <ενεργουσα> τελος και ανανεωσις.

1B For there was Darkness in The Unlimited Deep, and Unlimited Water; and there

γαρ ην σκοτος εν <<απαιρον>> αβυσσω, και <<απαιρον>> υδρω, και

was A Subtle, Intelligent Breath, which Permeated (Book 2-11) those in Chaos with

λεπτον νοερον πνευμα, ..., τα εν χαι Divine Power. Thus upon All the undefined/indistinct and thoroughly-unprepared beings,

θεια δυναιμε. <<δε απαντων αδιοριστων και ακατακεκαιμενων οντων>>, surely then there was Shed A Holy Light; and The Elements and *All The Gods* came to Be.


2A All of Nature was thoroughly divided in the sowing, for The Wholes were Defined, so

[[ φυσιως καταδιαιροσι ενσπορον]] γαρ <<του ολου διορισθητων>>

that Those that are Subtle were Set-Apart On High, thus The Fire was Suspended On High,

tα ελαφρα απεχωρισθη εις υψως, <του πυρος <<ανακρεμασθεντος
to Ride-upon The Wind/Air/Breath; and Those that are heavy sank down, and The Sand

οχεισθαι>> το> πνευματι και τα βαρεα <κατηνεζηει, και> αμος

was laid beneath The Fluid Ousia, and The Dry Land was made Solid by being separated from

εθεμελιωθη υψ’ υγρα <ουσια> <<και <<η ζηηα> επαγη<εξ

The Fluid Ousia.

υγρας ουσιας.>>

2B And The Fiery Ousia was Differentiated Along-with The Gods in Self; and in The Heaven

<<και <<η πυρινη ουσια> διηροθη διν τοις θεοις εν αυτη >> και ο ουρανος

were Seen within Seven Spheres, and The Gods were Seen in Their Astral Ideal-Forms

ωφθη εν επτα κυκλοις και θεοι οπτανοιν εν [ταις] αστρον ιδιως

Along-with All The Constellation-Signs of Themselves. And The Heaven Revolved

συν απασι τοις σημειοις αυτων; και περεν<<ει>>λιθηκη

by Running Its Ethereal Circling-course, by Riding-upon The Divine Wind/Breath/Air.

dρομηματι το α<<θερει<<ουν>> [περικυκλοιον], οχυμενον θειον πνευματι.
3A Thus Each God, by Their Own Power, put forth That which was Appointed to Self.

And there came forth four-footed and reptilian and water-born and winged wild animals, and every seed and pasturage and every flower and herb was sown, according to Their [καὶ πασά σπορά καὶ χορτός καὶ παντὸς ἀνθός καὶ χλόη ἐνσπορος], <<κατὰ Different Natures>>, by being seeded within Themselves of the seed of Regeneration. διαμερίσαι φύσεων>>., [εἰςπερμοζονούντας] εν εαυτοις το σπέρμα της παλιγγενεσιας.

3B ... and The Generation of Human-beings, by The Intuitive-Knowledge into Divine <...> τε γενεσεις των ανθρωπων, [ γνωσιν εις θειων Works, and by Witnessing The Energies of Nature, and the multitude of human works, εργων, και μαρτυριαν ενεργουσης φυσεως,[και πληθος ανθρωπων] and The Rulership of All those under Heaven, and All The Good Insights found in that which και δεσποτειαν παντων των υπ' ουρανου, και αγαθων επιγνωσιν] εις το to is to be increased in the increase and is to be multiplied in multitude (Rep 587C). And that αυξανεσθαι εν αυξησαι και πληθυνεσθαι εν πληθει, και Through The Encircling Course of The Gods, Every Soul that is in-the-flesh, has been δια εγκυκλιων δρομηματος θεων πασαν υψηλην ενσαρκ<ω>1, παρα Prepared for The Contemplation of Heaven, and The Course of All The Heavenly Gods, -σκευαις εις κατοπτριαν ουρανου [και δρομηματος ουρανιων θεων] and for The Intuitive-Knowledge into The Divine Power of Divine Works and by Witnessing και γνωσιν <<εις θεις δυναμεως>> [θειων εργων] και <<μαρτυριαν>> The Energies of Nature, and by going into the tokens/signs/indications of Goods, by The ενεργειας φυσεως, τε εις σημειονην αγαθων [[εις Intuitive-Knowledge of Divine Powers]], by Knowing the unruly fate of “good things” γνωσιν θειας δυναμως]], γνωσιν σχολουμενης μοιρας αγαθων και “bad things”, and by Discovering all the marvelous works of the good (as those of Daidalos). και φαιλον, και ευρεια πασαν δαιδαλουργιαν [αγαθων].

4 And it belongs to selves to live and to pass away according to the determined fate τε <υπε-αρχει<ω> αυτως βιωσαι τε και αφιεναι αισθηναι προς μοιραν of The Encircling Course of The Gods, and to be dissolved into (Time.) And there <εγκυκλιων δρομηματος θεων, και αναλυθηναι εις> ... and will be some on the one hand, whose names will live-on, by leaving-behind upon The Earth εσονται οι μεν ονομασται > καταλιπτοντες επι της γης mighty memorials of their artistry; whereas on the other hand, Time will hide in darkness μεγαλα απομημονυματα τεχνουργηματων: <δε <ο> χρονος αμαυρωσει the names of the many. And every generation of ensouled flesh, and every skilful work <αγαθων> ονοματα των πολλων, και πασαν γενεαν ενυψου οι σαρκος και πασας τεχνουργιας of fruit from seed, will be received by destruction; but those that become less will be Renewed καρπου σπορας, <διαδιδεσθαι φοροι>: <δε τα αλατουμενα ανανεωθησεται by Necessity and by The Renewal of The Gods and by The Encircling Numbered Course [αναγηκη] [και ανανεωσει] θεων [και <εγκυκλιων ενηρμησιμα ρομηματι of Nature. For All The Kosmic Blending are The Judgments of The Divine, by-being- φωσεως], γιαρ πασα τη κοσμικη συγκρασις <εκκρημαται> το <ο> θειον, ανα- -perpetually-renewed by Nature; for Nature has also been Established in The Divine.

21
The Holy Logos of Hermes to Tat.

Ermou proς Tat.

Book 4

The Krater (The Bowl). [The Monad.]
o kratēρ [η μονάς.]

1A Hermes: [[Seeing that The Demiurgos had made The Whole Kosmos, not with hands but
[Επειδή ο δημιουργός εποιησεν τον παντα κοσμον] [ου χρησιν αλλ']
by The Logos, so that in this way it must be understood, that since That which Is Solely One
λογω [ουστε ουτως υπολαμβανει], και ος του μονου ενος
Is Always Present, and Creates All; thus He Fashions The Real Beings by The Will of Self.
οντος αει παροντος και ποιησαντος παντα, και δημιουργησαντος τα οντα η θελησει αυτου .]]
1B For such is That which is Incorporeal; It Is not tangible, nor visible, nor Measurable,
<...> γαρ το<αι>ουτο εστι το α>σομα<τον> ουχ απτον, ουδε ορατον, ουδε μετρητον,
nor partible and not Like Anything else. For That is not Fire, nor Water,
oυδε διαιστατον, ουδε ομιοιον τινι αλλω. γαρ <<εκεινος>> εστιν ουχ πυρ, ουτε υδωρ,
or Air, nor Breath; whereas All These came to Be Through Self. For by Being Good,
ουτε άηρ, ουτε πνειμα: αλλα παντα <ται>τα <γεγονεν> υπ' αυτου γαρ ον αγαθος,
This solely applies to Himself.
touto μονο αναθειναι εαυτω.

2 Then since The Demiurgos had made The Whole Kosmos, He Willed that The Earth
<<δε επει ο δημιουργός εποιησεν τον παντα κοσμον,>> ηθελε την γη
also Be Adorned, and thus The Human Body was sent down as an Adornment of The Father;
και κοσμησια: δε τον ανθρωπον σωματος κατεπειε κοσμον θεου,
The Living Mortal Image of an Immortal Living Being. For The Human-being came to be
ζωον θνητον <εικονα> αθανατου ζωου. <...> γαρ ο ανθρωπος [[ειςεντο]]
to Contemplate The Works of The God; and for this purpose; that He might Recognize/Know
θεατης των εργων του θεου: και <επι τουτο , [εγνωρισαι
The Kosmic-Adornment that He Created, with Wondering Awe. And thus on the one hand,
tον κοσμον το τον ποιησαντα [ειςενα]μαςι. [και μεν
The Kosmos of Living-Beings has The Advantage of Life and also of The Adornment of
ο κοσμος των ζωων επλεονεκτη του ζωου και του κοσμου
The Logos and of The Intellect.
τον λογον και τον νουν.]]

3 Thus on the other hand, The Human-being has The Advantage over the other living beings
<...> δε [ειςενα]κται των <αλλων> ζωων of The Life and of The Adornment of The Logos and of The Intellect. Therefore, O Tat,
[tου ζωου και του κοσμου] τον λογον και τον νουν.>> ουν ,ω Τατ
on the one hand, The Logos was apportioned in All Human-beings; whereas on the other hand,
μεν τον λογον εμεξης. [εν] πασι τοις ανθρωποις, δε
Intełlect was not yet apportioned to All, but not through ill-will towards some; for ill-will
tον νουν ουκετη , ου φθονον τισιν: γαρ ο φθονος
does not begin from Heavenly-Source, since it is contrived down-below, in the souls
ουκ αρχει δι &; ou μακαριματικα κατω ταις μυχαις
of those human-beings who are not in possession of Intellect.

Τατ: Therefore, O Father, for what Reason did The God not apportion Intellect to All? oυν, ο πατερ, Δια τι ο θεος ου εμερει τον νουν πασιν;

Ηρμής: He Willed, O Son, that This Intellect should be situated in The Middle, Ἡθελησεν, ο εκενον, τουτον ἰδρυσθαι εν μεσω
just as if it were a Prize-Won by Their Souls.
οσπερ αθλον ταις ψυχαι.

4 Τατ: And where was Self situated?
Και που αυτον ἱδρυσατο;

Ηρμής: He sent down A Great (Hollow) Bowl Filled with This; Appointing A Messenger, κατεπεμψε μεγαν Κρατηρα πληροσας τουτου, δους κηρυκα
and He Ordered Self to Proclaim to The Hearts of Human-beings in the following way;
και εκεκεισεν αυτω κηρυξαι ταις καρδιαις τον ανθρωπον ταδε:

“Baptize The Power of Thy-Self in This Bowl, by Recognizing for what purpose Βαπτιζον η δυναμενη(Τhe Hypotenuse) σεαυτην εις τουτον τον κρατηρα, <<γνωριζουσα επι τι you have come to be, and by Trusting that you shall Ascend to Him who sent down The Bowl.” γεγονας, >>= <και> πιστευουσα στις ανελευσι προς τον καταπεμψαντα τον κρατηρα.

Thus on the one hand, those who Took Notice of The Proclamation, and were Baptized ουν μεν οσοι συνηκαν του κηρυματος, και εβαπτισαντο by Intellect, these that Participated of The Intuitive-Knowledge, and became Perfect Humans, του νους, ουτοι μετεσχον της γνωσεως, και εγενοντο τελειοι ανθρωποι, by Receiving Intellect. Whereas on the other hand, those who missed The Proclamation, these δεξαμενοι τον νουν, δε οσοι ημαρτον του κηρυματος, ουτοι on the one hand, have of The Rational, whereas on the other hand, they had not yet μεν <εχοντες <τον> λογ[ι]κον, <δε> μη also Gained Their Intellect. And on the one hand, these were ignorant, for what purpose προσεληφοτες τον νουν. <και> μεν ουτοι >, αγνοουντες επι τι they had come to be, and from what Source.

γεγονας και υπο τινος,

5 Whereas on the other hand, the perceptions of these people resemble those of irrational [de δε αι αισθησις τουτων παραπλησια ταις των αλογων living-beings; by both having a bad-mixture of passion and rage, by not Admiring Those ζωων ] <συ> εχονται αεκρασια και εν θυμω και εν] οργη, ου θαυμαζοντες <<τα> Objects which are Worthy of Their Attention, but instead, they cling to the pleasures and ου αξια θες, [δε] προσεχοντες ταις ηδοναις και appetites of their bodies, and by trusting that human-beings came to be for that purpose.
ορεζον ου των σωματων, και πιστευουντες τον ανθρωπον γεγονεν δια ταυτα.

Whereas Those that Participated of The Gift of The God, These, O Tat, are Immortal δε οσοι μετεσχον της δορεας υπο του θεου, ουτοι, ο Tat, εις αθανατοι instead of mortal; by comparison with the others. For They Comprehend All by Their Intellect; αντι θυμων, κατα συγκρισιν των ετερων: <γαρ> εμπεριλαβοντες παντα εαυτων τω νοι,
All those upon The Earth, and Those in Heaven, and Those Beyond Heaven if there are any, ta epi γῆς, ta en ouranou, kai uper ouranou ei ti, and having been Lifted to That Height, Themselves See The Good, and by Seeing/Realizing υποσαντες τοσουτων εαυτους ειδον το αγαθον, kai idontes, They are led to believe that the time spent here is a misfortune, and thus They disdain ηγησαντο την διστρηθην ενθαδε συμφοραν, <και> καταφρονησαντες All that is corporeal, by Hurrying to The One and Only Good.

παντον των σωματικων, σπευδουσιν επι το εν και μονον <αγαθον>.

6A This Self, O Tat, is The Energy of Intellect; The Abundance of Knowledge of Those αυτη, o Tat, estin η <energeia> του νου, ευπορία επιστημη<ς> των that are Divine and It Is The Full-Intellection of The God, by The Bowl Being Divine.

θειων και [η] κατανοησεως του θεου [(του κρατηρος)] [οντος θειου].

6B Tat: And I, O Father , wish to be Baptized of The Bowl.

Καθω, o πατηρ, βουλομαι βαπτισθηναι <<κου κρατηρου>>.

Hermes: If You, O Son, do not first hate the body, You will not be able to Love Thy-Self;

Εσων, o τεκνον, μη πρωτον μισης το σωμα, ου δυνασαι φιλησαι σεαυτον:

whereas by Loving Thy-Self, You will Possess Intellect; and by Possessing Intellect,

de φιλησας σεαυτον, εξεις νουν, και εχων τον νουν,

You will also Participate of Its Knowledge.

και μεταληψη της επιστημης.

Tat: In what way do You mean this, O Father?

Πως λεγεις ταιηα, o πατερ;

Hermes: For it is manifestly impossible, O Son, to come to be about both, the mortal and

γαρ εστιν δηλαδη Αδινατον, o τεκνον, γινεσαι περι αμφοτερα, τα θητα και

The Divine. For there are Two Kinds of Beings, corporeal and Incorporeal; in which there is

tα θεια. γαρ οντων δυο των οντων, σωματος και ασωματου, εν οις the mortal and The Divine, and the one who wills to make their choice is left free to seize

tο θητον και το θειον, το βουλομενο η αιρεσις καταλειπεται ελεσθαι

either one. And in such a selection, it is not possible to seize both; for if the one is lessened, θατερου. τε [en] οιον<ν> [η] εξαιρεσις [εστιν] ου καταλαβειν αμφοτερα: γαρ το ετερον ελαττωθην

then it reveals the energy/activity of the other.

de εφανερωσην την ενεργειαν του ετερου.

7 Therefore on the one hand, The Energy of The Better Choice happens to be

ουν μεν η [energeia] του κρατητον αιρεσις τυχαιει

Most Beautiful for The One who chooses; for It not only Preserves/Saves the Human-being,

καλλιστη το ελομενο, <<ου μονον>> αποσωζουσα τον ανθρωπον

but It also Reveals Their Piety in Relation to The God. Whereas on the other hand, the αλλα και επιδεικνυσα ευνεβειαν προς <<τον> θεον. 

de η energy of the worse choice on the one hand, happens to be the undoing of the human-being,

tου ελαττονος μεν απολησαν τον ανθρωπον, whereas on the other hand, it is none the less out-of-tune to The God, or only this; since just as

de ουδεν <ηπτον> επλημμελησεν εις τον θεον [η μονον τουτο]: οτι καθαπερ those in processions who pass through The Middle, cannot energize any of their own Powers,

αι πομπαι παρερχονται μεσον, μητε ενεργησαι τι αυται δυναμεναι,
since *These* have been obstructed, *in the same way then*, these also merely *pass in procession* δὲ τοῦς ἐμποδίζοντο, τὸν αυτὸν τρόπον οὕτως καὶ μόνον σωματικῶς in *The Kosmos*, *by being led along by the corporeal pleasures*. 

ἐν τῷ κοσμῷ, παραγενομένῳ ὑπὸ τῶν σωματικῶν [ηδῶν].

8A Therefore, O Tat, since these affairs have to be in this way, on the one hand, *Those* that δὲ, O Tat, τούτων εχόντων οὕτως, μὲν τα *Issue/Arise/Spring from The God* will also *Issue/Arise/Spring from The God* for *us*, and on ὑπάρχει παρά τοῦ θεοῦ [τε] καὶ ὑπάρχει ημῖν, the other hand, may *Those* be Followed by *us*, and may we not *fall short*; since on the one hand, δὲ τα ακολουθήσατο αφ’ ἡμῶν, καὶ μὴ υπερηφάνετο: επεὶ μὲν *The God Is without blame*. Therefore, on the other hand, we are *the cause of the vices*; ὁ θεὸς αναιτίος, δὲ ἡμεῖς αἰτιοὶ τῶν κακῶν, *by preferring these*, instead of *The Virtuous Goods* (Odyssey Bk1:32-34).

8B You see, O Son, how many bodies we must pass through in succession, and <...> ὁρᾷς, ὡς τεκνόν, ποσα σωματά ἡμᾶς δεῖ διεξέλθειν <<κατὰ συνεχείαν>>, καὶ how many choruses of Spirits and courses of Stars there are, in order that we may press on to ποσα ποιοῦς χοροὺς δαιμόνων καὶ δρόμους αστέρων, ἱνα σπευσμένων πρὸς *The One* and *Only God*. For *The Good Is Un-crossable*; and since *It Is Unlimited*, and τὸν ενά καὶ μόνον ἅθος γὰρ τὸ αγαθὸν <...>διαβατόν, καὶ απεραντόν, καὶ *Endless*; thus *It Is By-Self* and *without-Beginning/Cause*, but to *us*, *Its Knowledge* ατέλες, δὲ αὐτῷ καὶ αναρχόν, δὲ ἡμῖν τὴν γνώσιν

9 appears to have *A Beginning*. Therefore, *The Knowledge of That* which is to be *Known* δοκοῦν εχεῖν αρχὴν. οὖν ἡ γνώσις <<τού γνωσθησομένου>> does not begin to *Be*, *Of-Itselt*; since it is (only) for *us* that *Its Beginning* is produced.

οὐκ αρχὴ γίνεται αὐτῷ, ἀλλ’ ἡμῖν τὴν αρχὴν παρέχεται. Therefore, let us lay hold of *Its Beginning*, and let us *Journey* with all speed. *For the συνήθη καὶ παρόντα ἐστὶ πανὶ δυσκολίαν καὶ ανακαιμένου επὶ τὰ πάλαια Sources*; for on the one hand, *Those* that are *Apparent* delight/gladden/cheer us, whereas on αρχήν· γαρ καὶ τὰ φανομένα, τερπεῖ, the other hand, *Those* that are *Invisible* make us disbelief. But those that are *more-apparent*

δὲ τὰ αφανή· ποιεὶ δυσπιστίανι. δὲ φανερωτερὰ are *those* that are *vicious*; since *The Good* is *Invisible* to *those* that are *visible*; for there is *no* ἐστὶ τὰ κακὰ· δὲ τὸ αγαθὸν αφανεῖς τοῖς φανεροῖς: γαρ εστὶν οὐ form *nor* shape for *Self*. For it is impossible for *The Incorporeal* to be manifest to the corporeal μορφὴ ουτὲ τυπὸς αὐτῷ. <<γαρ αὕτων ασωμάτων φαινήσας σωματικῶς>> through this; since on the one hand, *It Is Like Self*, whereas, *It Is Unlike All The Others*.

διὰ τουτὸ, <οτί> μὲν εστὶν ομοιόν αὐτῷ, δὲ ανομοίων πασιν τοῖς ἀλλοίοις. For *Self* is *Different* from *The Like in relation to The Unlike*, and to *the deficiency*

[αὐτὴ διαφόρα τοῦ ομοίου πρὸς τὸ ανομοίων, καὶ υπερηφάνεια of That which is *Unlike in relation to The Like*.

τὸ ανομοίων πρὸς τὸ ομοίων.]
For the Monad Is The Source and Root of All. For the God Is in All as if He were
<...> [γαρ η μονας, ουσα αρχη και ριξα παντων] <γαρ ο θεος εστιν εν πασιν ως αν
Their Root and Source. Thus there is nothing without A Source; whereas The Self Source
ριξα και αρχη. δε ουδεν ανευ αρχης: δε <η αυτη αρχη>
Springs from nothing other than Self, if indeed She Is The Source of The Others. For Self
[εξ] ουδενος αλλ'. η αυτης, ει γε εστι αρχη των ετερων. [γαρ αυτη
Is The Source of Self, since She does not happen to be a source from Other Sources.
estiν <<αρχης>> <αυτης>, επει μη ετυχεν [ουσα] αρχης αλλης
Therefore, The God Is Like A Monadic Source. For by The Monad Being The Source and
ουν ο θεος <ειδικον μοναδι [[αρχη]]. <<γαρ η μονας ουσα αρχη και
Root of All Numbers, It Encompasses/Embraces Every Number, whereas It is Surrounded
ριξα παντων >> <αριθμων>, εμπεριειχε παντα αριθμον, εμπεριεχομενη
by none; and It Generates Every Number, whereas It is Generated by no other Number.
υπο μηδενος, και γεννα παντα αριθμον, γεγενωμενη υπο μηδενος ετερου αριθμου.
11A But All that is Generated is incomplete/imperfect, and divisible, and is subject to increase
de παν το γεγενωμενον ατελες, και διαιρετον, και αυξητον
and decrease; whereas That which is Complete/Perfect is subject to none of these conditions.
και μειοτον: δε το τελειο γινεται ουδεν τουτων.
And on the one hand, That which Increases, Increases by Virtue of The Monad, whereas on
[kαι μεν το αυξητον αυξανεται απο της μοναδος, the other hand, that which is overpowered, is overpowered by its own weakness,
the] αλισκεται υπο της αυτου ασθενειας,
by no longer being able to Give-way to The Monad.
μηκετι δυναμενον χωρησαι την μοναδα.]

11B In these outlines, O Tat, I have Drawn a Likeness of The God for Thee, as far as possible;
αυτη , ο Tat, υπογεγραπαι εικον του θεου σοι κατα το δυνατον:
if perhaps you Truly Gaze upon and Intellect (This Likeness) with The Eyes of Your Heart,
ειν ακριβως θεαση [και νοησεις] τοις οφθαλμοις της καρδιας
Trust Me, Son, you will find The Direction of The Road Above; but more to the point,
pιστευουν μοι, τεκνων, ευρισκεις τα προς της αον αιω: δε μαλλων
The Self Vision of The Likeness will Guide Thee. For The Vision Possesses A Certain
η αυτη <θεας> [εικον] οδηγεσαι σε. γαρ [η θεα] εχει τι
Peculiarity; of taking possession of Those who have Attained to Be Spectators,
ιδιον : φθασαντας τους καρές θεασασθαι
and Draws Them Upward, just as it is said, that The Magnetic Stone draws the iron.
και ανελκει καθαπερ φασιν η Μαγνητις λιθος τον σιδηρον.
That God is Invisible, and yet Is Most-Manifest.

οτι θεος αφανης <...> εστι φανερωτατος.

Book 5

Hermes: The Logos that follows, O Tat, I will also explain in detail to Thee, in order that Thou does not remain uninitiated in The Mysteries of The God who is Greater than a name. Therefore Thou must Intellect In What Way I mean this; for krateittonos onomatos. de su noei pous (legw : gar by Intellecting, that which is imagined by the many to be hidden/invisible/unseen will become most manifest to Thee. . . for God would not Be if He were not-manifest. γενησεται φανερωτατον σοι. <...> [gar an oui ην ει και ην αφανες.]

For All that has been brought into The Light is begotten, for It has been made visible. Whereas on the other hand, That which is Invisible Always Is; for It has no –φανη. de to αφανες αει εστι: gar ou need to be manifest; for God Always Is; and He Makes All the rest visible, by Self χρηζει φανηναι. gar <...> αει εστι: και ποιει παντα τα αλλα φανερα, αυτος Being Invisible, by Always Being. Therefore, All are visible, but Self is not visible, ουν αφανης, ως αει ουν. <ουν παντα> φανερον, αυτος ου φανερουται, since Self is not brought into being in images of imagination, but All are visible images. αυτος ουκ γενομενος έν φαντασια, [[δε]] παντα φαντασιον. For it is only those that are begotten that belong to the imagination; for the imagination gar μονον των γενητων εστιν η φαντασια : gar η φαντασια is nothing else than generation. Surely then it is Clear that The One is Un-generated and ουδεν η γενεσις. δη δηλον οτι εις αγενητος Not-manifest/In-visible; but if not-manifest, then The One is also un-seen/hidden.

Thus All are visible images, through All being brought to Light, and especially, in All those which Self may also Will to be brought to Light. Therefore, μαλιστα, εν πασι οις αυτος αν και βουληθη φανηναι. ουν O son Tat, Thou must first Pray to The Lord and Father, who is not only in The Good, o teknon Tat, su proton exiζαι τω κυριω και πατρι, [ουχ] monon eni to <αγαθω> but also The One from Which, that you may find Favor, in order that Thou may be able αλλι και ο εις αφ ου, τυχειν υλω, [[ ιναι σοι δυνηθης to Intellect The God so Venerable, and that even if One Invisible Ray of Self (Rep 540) νοησαι τον θεον τηλικουτουν,]] και καν μιαν αφανες ακτινα αυτου.

*
may *Shine* to Thine Mind, for Intellation alone *Sees That* which is *Invisible*, since ελλαμβάνει τη σε διάνοια, γαρ νοησίς μονή ορα το αφανες, ος *Self* is also *Invisible*; then if *That* which is in *Thee* and is also *Invisible is Thee*, αυτη ουσα και αφανες: <¢δε ει το εν σοι και αφανες εστι σοι, how can *Self Being In Himself* be made visible to thee through the eyes? But if πως αυτος <¢ων εν εαυτω φανησαι σοι δια των οφθαλμων>> <¢δε ει *Thou* are Able to See with The Eyes of *Intellent*, then *He* will *Be* made Visible, O *Tat*; δυνασαι <¢ιδιεν> τοις οφθαλμοις του νου, φανησαι, ο *Tat*: for Intellation *Sees The Lord* come to *Light* with *No-ill-will* throughout *All of The* γαρ [νοησιν] [¢ιδιεν] ο κυριος φαινεται αφθανως δια παντος του *Kosmos*. And are *Thou* able to grasp *Self* with these hands, and to behold *The Image* κοσμου: και δυνασαι λαβεσθαι αυτης των χερει, [¢και θεσασθαι την εικονα of *The God*? But if *That* which is *within Thee is Invisible to Thee*, then how can του θεου]. [¢ει το εν σοι εστι αφανες σοι, δε πως *Self* that is *within Thyself* become visible to *Thee* through the eyes? αυτος εν σαυτω φανησαι σοι δια των οφθαλμων:]]

If *Thou* wishes to *See Self*, then *Thou* must *Intellent The Sun*, *Thou* must 3 ει ¢θελες ¢ιδιεν αυτον, δε νοησαι των ηλιων, νοη—*Intellent The Way of The Moon*, *Thou* must *Intellent The Order of The Stars*. Who—σον τον δρομον σεληνης, νοησαι την ταξιν των αστερων. τις it is *That Maintains That Order*? For *All Order* is *Well-Defined* by *Number and Place*. ο τηρουν την ταξιν: [γαρ πασα ταξις] [¢περιεψεται αριθμοι και τοπω].

*Whom All The Gods of Heaven Yield [The One Place]*, as *if He were Their King* ω παντες οι θεοι ουρανιοι εικουσιν ωσανει βασαλει and *Master*, and yet *This Great and Venerable Sun God of The Gods in Heaven*; και δυναστη: και ουτος ο μεγιστος ο τηλικουτος ηλιος [[¢θεος]] των θεων κατ’ ουρανον *Who is Greater than Earth* and *Sea, Submits Himself* to having smaller *Stars Circling* ο μειχων γης και θαλαττης, ανεχεται εαυτων εχων μικροτερους αστερας πολευοντας *Over Himself*. *Is He in Awe* of anyone, or does *He fear* anyone, O *Son*? Are not υπερ εαυτου: αιδουμενος τινα, η φοβουμενος τινα, ο τεκνον; each one of *These Stars* also *Well-Defined by Measured Limits*, and has an *Appointed* εκαστοτευτων των αστερων <<¢περιεψεται αριθμοι και *Place* to move in. *Why do not All The Stars* who are in *Heaven* make a *Like* and *Equal* τοπω >>: <¢δια τι> υσ<¢χ> <¢παντες οι> οντες εν ουρανω ποιουνται ομοιον η ισον *Course*? *Who has Defined The Place and The Length of The Course for Each One?* δρομον; τις ο ορισας τον τροπον και το μεγεθος του δρομου εκαστο; 

*The Bear* who *Turns* to *Self* about *Self*, and who carries round with *Her* 4 <¢ων> αρκτος, <¢η> στρεφομενη αυτη περι αυτην, και συμπεριφερουσα *All The Kosmos*, *Who is that... The Air... Who owns this instrument/Organ*? παντα τον κοσμον, <¢ων> τις ο; ...ο αηρ ...> τις ο κεκτημενος τουτο το οργανον; *Who has Throwed Those Borders Around The Sea? Who has Firmly-Fixed The Earth*? τις ο περιβαλλων τους ορους τη θαλασση; τις ο εδρας την γην; For there is *Someone*, O *Tat*, who is *The Creator and The Master of All of These*; for γαρ εστι τις, ο *Tat*, ο ποιητης και δεποτης παντων τουτων: γαρ
it is Impossible that either Place or Number or Measure be Preserved/Watched/Kpt
αδυνατον η τοπον η αριθμον η μετρον φιλανθηναι
Separate from The Creating. For All Order is Created, and thus it is only that which is
χωρις του ποιησαντος. γαρ πασα ταξις <ποιητη, δε μονη η>
out of place and out of measure that is un-created. Whereas not even this self is without-
ατοπια και αμετρια αποιητος. αλλ’ ουκ ουδε αυτη α-
a-master, O Son; and since there is something that is in disorder, which is in need
–δεσποτος, ο τεκνον: και γαρ εστιν τι ατακτον, οτε εστι [ενδεεις
of being possessed/contained/controlled/held/mastered by The Way of This Order,
κατεχει τον τροπον τουτο της ταξις]
and since it is under the mastership of no-order, Logos has not yet Imposed Order for Self.
και<γαρ εστι υπο τον δεσποτην η αταξια>, τον
μηδεπω ταξινα την ταξιν αυτη.

If only it were possible for Thee to grow wings, and to soar into The Air!
5 ειδε την δυνατον σοι γενομενω πτηνω αναπτηναι εις τον αερα,
Being Placed/Fixed Between The Earth and Heaven to See
αρθεντα μεσον [της] γης και ουρανου ιδειν
on the one hand, The Solid Earth,
μεν το στερεον γης,
and on the other hand, The Fluid Sea,
δε το κεχυμενον θαλασσης
and even furthermore The Flowing Currents of Rivers,
δε τα ρευματα ποταμων,
The Wandering Air,
το ανειμενον αερος
The Sharp-Pointedness/Quickness of Fire,
την οξυτητα πυρος,
The –Singular– Course of Stars,
τον δρομον αστρων,
την ταχυτητα της περιβασεως περι ταυτα ουρανου.
According to which, Most-Fortunate, Vision of That, Son, to See All The Selves
ω ευπορεστατης, θεος εκεινης, τεκνον, ιδιντα παντα ταυτα
being borne along by One Impulse, Contemplating
<φερομενα> υπο μιαν ροτην θεασσαθαι
The Un-Moved, Moving through Those that Move,
τον ακινητον κινουμενον δια <των κινητων>,
and The In-Visible being made Visible through Those which He Makes!
και τον αφανη φαινομενον δι’ ον ποιει.

Self is The Order of The Kosmos, and This is The Adornment of The Order
6 αυτη τη ταξις του κοσμου [και ουτος ο κοσμος της ταξεως].
But if Thou also wishes to Contemplate Self through mortal creatures, those upon
ei και θελες θεασσαθαι <αυτων> δια των θητων των επι
The Earth and those in The Deep . . . Intellect, O Son, the human-being being-formed
γης και των εν βυθω, . . . νοησον, ο τεκνον, τον ανθρωπον δημιουργουμενον
in the womb; and by examining well in a precise way the artisanship of the art, en the gaster, and exēstasou akribóos toú deimourghímatos tìn teçhnì, also learn who the artisan is that fashions this beautiful and divine image of the make and make with those who are the sculptor or a painter; whereas such a work as this has come to be without an χώρης ανδριαντόποιοι η ἕωκραφος: δε τη δημιουργημα τουτο γεγονεν χώρης artisan? o the blindness of the many, o the irreverence of the many, o the senseless-demiourghon; o τυφλότης της πολλής, o ἀσβείας της πολλής, o άγνωμο-ness of the many. never, o son sat, deprive the fabrications of their σύνης της πολλής, μηδέποτε, o τεκνὸν τατ, αποστερήσης τα δημιουργήματα του maker; but rather . . . . he is superior to anything that such a name as god implies. δημιουργος: δε μαλλον . . . > [εστιν κρειττων τοσούτως οσος ονοματος θεον κατα.]

*
For who else is The Father of All? Surely Only This Very One? And
This Work is for Self; That which The Father Is. But what if you also force me
touto to ergon esti autou; kai to patēra einaï; de ti ei anagnēkēiēs me
to speak more-boldly, then I will say of this that The Ousia is That which Moves
and the Self which makes All and just as it is impossible for anything to come to be without a Maker,
pouein pantā; kai oswēr esti aðunaton ti genevēthai χορος του ποιουντος,
so also it must be that This Maker does not exist, if He is not Always Making All;
outo kai de touton mē einaï; eī mē aei poiουντα pantα; in
Heaven, in Air, in Earth in The Deep, in Every part of The Kosmos, in All
en ouranō, en aéra, en ἡ̃, en ἕ̑, en panti <merēi> του κόσμου, en panti
that Truly Is (Hypotheses 2-3) and in All that is not Truly (Hypotheses 4-9 Parmenides)
that Truly Is (Hypotheses 4-9 Parmenides)
to onti kai to μη onti
of The All. For there is nothing in All that which is not Self; for Self is both
[του παντος] ἐν διίνου δεν en panti ekenevo o estin ouk autōs. ἐν autōs estin kai
The Beings and the non-Beings; on the one hand, Self has made The Beings Visible,
ta onta kai ta μη onta: meν ethan—ta onta—ρωσε, whereas on the other hand, Self Contains the non-Beings in Itself.
de egei ta μη onta en eautō.

This Very God is Greater than a name. This Very One is Invisible,
This Very One is Most-Visible. This Very One is Seen by The Intellect, This Very
This Very One is visible to the eyes. This Very One is body-less, This Very One is many-bodies,
or in other words, This Very One is invisible, This Very One is Most-Visible, This Very One is
seen by The Intellect. There is nothing which is not This Very Self; for All
de mallon pantos σωματον. likest ουδέν the osstn σωματον. estin oude̱n estin ouk [[ouk]] : γαρ pantα
which exist are also This Very One. And because of this, Self Contains All names,
<> esti esti kai outos. And dia touto autous egei apantia onoma.,
since All the names of Self are of One Father; and because of this, Self Has no name,
soti pantā autou> esti enos patros. kai dia touto autous egei ouk onoma as,
since Self is The Father of All.
soti esti patēra pantan.

Therefore, who has the ability to Eulogize Thee
or on behalf of / for the sake of Thee, or in relation/-regards/respect to Thee?
ouk tis δυναίτω ευλογησαι σε
ueπερ σου η προς σε;
And Where then, shall I look when I Eulogize Thee?
kai pou de bleōn ευλογησω σε.
Upward, downward, inward, outward? For Thou Are The Place of All The Beings;
κατω, ευω, εξω; γαρ συ <o> τοπος «των onton»: for there is no other place nor any other real being beside Thee, since All are In Thee.
estin ou allloς τοπος [oude] [[oude avlo]] [[των onton]] para se, de pantα en soi.
... and All are From Thee ; Giving All and Receiving nothing ; for Thou Contains All , 
< ... > παντα ἀπο σου : διδός παντα , και λαμβανεις οὐδὲν : γαρ εὖεις παντα , 
and there is nothing which Thou does not Contain .
kai οὐδὲν ο οὐκ εὖεις .

And thus , for the sake of what shall I Praise Thee ? For the sake of Those which 
11 και δε υπερ τινος υμνησω <σε> ; υπερ ον 
Thou has made , or for those which Thou has not made ? For those which Thou has 
εποιησας , η υπερ ον ουκ εποιησας ; υπερ ον εφαν– 
made visible , or for those which Thou has Hidden ? And then Why shall I Praise Thee ? 
–ερωσας , η υπερ ἀν εκρυψας ; και δε δια τι υμνησω σε ;
by Being of Myself ? By having something personal/private ? By being other/different ?
ως ον εμαυτου ; ως εξων τι ιδιον ; ως ον αλλος ;
For Thou Are whatsoever I am ; Thou Are whatsoever I do , Thou Are whatsoever 
γαρ συ ει οι ον ω , συ ει ο οι οι ποιω , συ ει ο οι
I say . For Thou Are All , and there is nothing else which are not Thou . Thou Are All 
λεγω . γαρ συ ειπαντα , και εστιν ουδεν αλλο ο ει μη συ . συ ει παν 
that have come to Be , and Thou Are All that have not come to Be .
το γενομενον , συ το μη γενομενον .

On the one hand , Thou Are Intellect , Intellecting 
μεν <ει> νους , νουομενος : 
whereas on the other hand , Thou Are Father , Fabricating ;
δε πατηρ δημιουργων :
Furthermore , Thou Are God , Energizing ;
δε θεος ενεργων :
and Thou Are Good , by Making All .
[kαι] ἀγαθος , ποιων παντα .
For on the one hand , Matter is Composed of the smallest particles of Air ,
[γαρ μεν υλης το λεπτομεσστερον αηρ ,
whereas on the other hand Air of The Soul ,
δε αερος ψυχη ,
then Intellect of Soul ,
δε νους ψυχης
then God of Intellect .
δε θεος νου .]

*  

32
6 The Logos of Thrice-Great Hermes
tou τρίσμεγιστου Ἑρμοῦ.

That The Good Is Solely In The God, but nowhere else.
οτι το ἀγαθὸν εστὶν μονὸν εν τω θεω, δε οὐδαμὸν ἀλλαχθῇ.

The Good, O Asklepius, is **not in** anything if **It** is not Solely In The God. But

1A 
To αγαθον, ο Ασκληπιε, εστιν εν ουδεν ει μη μονο εν τω θεω. δε even more to the point, The Good Is Always The God Self. If **It** is in this way, then **It**

μαλλον το αγαθον εστιν αει ο θεος αυτος. ει ουτος 

**Must Be The Ousia of All Motion and Generation.** Thus nothing is bereft of Self
dει ειναι ουσιαν πασης κινησεως και γενεσεως 

δε ουδεν εστιν ερημον αυτην which Possesses a **Static/Motionless Energy About Self**; by Being **Without-need**

εχουσαν 
ενεργειαν περι αυτην, 

and Without-experience of-existing-in-a-passive-state; by Being **Completely Full**, and by

απειρητον παθον

Providing for All Needs; Thus She **Is in** The Beginning/Cause/Source of All. For when

chorismaton. 

de εν αρχη 

the others

παντων γαρ οταν it is said that The Provider of All is Good, it also means that **It** Is Always Good in every way.

λεγεται το χορηγουν παν αγαθον, 

και εστι αει αγαθον παντα.

Therefore This Good belongs to nothing else, if not Solely to The God. For He is

1B 

dε τουτο προσεται ουδεν ταλω ει μη μονω το θεω. γαρ εστι not in need of anything, in order that **Self** may not acquire an appetite that may render Self

οτε ενδεχεται τινος , ινα αυτο κτησασθαι επιθυμησιας γενηται defective. Nor can any of The Beings be lost to Self, which loss would make Self suffer, for

κακος; οτε ουδεν τον οντον εστιν αποβλητον αυτω, ο αποβαλλω λυπησεται: 

γαρ suffering is a part of vice. Nor is there any Greater than Self, by whom Self could be unjustly-

λυπη 

meros kakis; ote esistin oudven krevitvon autou, υφων αδικη-

-treated as an enemy. There is nothing yoked-together to Self, and through this for Self

-θες πολεμησηιε: εστιν ουτε συζυγον αυτω, και δια τουτο αυτου to be unjustly-incited to be passionate. There is no one who is disobedient, who would

αδικησηνει ερασησθαι: ουτε ανηκουν, 

ω provoke Self to anger. There is no one wiser, who would provoke Self to jealousy.

οργισθεσηιει: ουτε σοφωτερον, ο 

ζηλωσει.

For just as none of these deficiencies belong in The Ousia Such as Self, so also

2A γαρ ουσαι ουδεν των κακων εν τη ουσια τοιαυτη, ουτως The Good can be found in none of the others? For there are deficiencies in All of the others, to αγαθον ευρισκεται εν ουδεν των αλλων, γαρ εστι κακα εν πασι τοις αλλοις, even in the small and in the great, and in Those like The One Self and in The Living Kosmos, 

και εν τοις μικροις και εν τοις μεγαλοις, και εν τοις καθ εν αυτω και εν τω ζωο

who is Greater and More Powerful than All. For those that are generated are full of suffering, 

τω μεζοιναι και δυνατωται παντον. γαρ τα γενητα πληρη παθον, 

by generation being the suffering of self; but wherever there is suffering, The Good is never; 

γενεσεως ουσης της παθησης αυτης. δε σου παθος, 

but Wherever The Good Is, there is not ever one that suffers. For wherever there is Day,

δε σου το αγαθον, 

ουδε ουδαμον εν παθος. γαρ σου ημερα,
there is no *Night*, but wherever there is *Night*, there is no *Day*. From whence it is *Impossible* for *The Good* to be in generation, but only in *That* which *Is Un*-generated. for *The Good* to be in generation, but only in *That* which *Is Un*-generated.

Therefore, *just as* there is *The Participation* of *The Ousia of All* (*The Ideas* . . .)*

**2B**  
*Provided* in *The World of Matter*, *so also* is it the case for *The Good*. This is *The Way* that *The Kosmos* is *Good*, which also *Accords* to *The Way Self Creates All*; since *It* is *Good* in regard to *Its Creative Aspect*. Whereas in *All* the other aspects *It* is *not Good*; for *It* is *subject to suffering* and *motion* and *It* is *The Creator* of *those* that to *suffer*.

Whereas in the case of the human-being the bad/defective is arranged according to the aggregate amount of the good; for in this case that bad/defect which is not excessive is counted as the good. Thus in this case the good is the smallest portion of the bad. Therefore in this case the good is incapable of Being Purified of defectiveness/badness. For in this case the good is maltreated. For when goodness is maltreated it no longer remains, thus when it to agathon kakoutai. gam aghaton kakoumenen ouketai meine: de does not remain, a bad/defect comes into existence.

Accordingly then, *The Good* is Solely in *The God*, or *The Good* is *The God Self*.

**3B**  
*O Asclepion*, there is *only the name of the good in the case of human-beings*, but never *Its Actualization*, for *It* is impossible. For the material body gives way/withdraws, by ouramou to ergon: gam ahdunaton. gam to ulikon soma. xorrei, being bound fast everywhere by badness such as by toils and sufferings, appetites and passions, ephymenon pantothen kia kai, ponois kai algydosi, kai epitumias kai organias, deceits and foolish opinions. And, *O Asclepion*, the worst of *All*, is that each kai apantais kai anopoiis dochais. kai, o Asklepion, to kakiston panton estin oti ekasat of these that have just been mentioned, in the case of human-beings, are trusted/relied-on to be touton ton proeiremenon evnathde empepsistwntai einai ‘the greatest good’, but are rather an unsurpassable defect. *Wandering self gullet* or *addiction*, to the meigiston aghadon, melion ton anuvblyhnon kakon. h planh auti gastirinaria is the chorus leader of *All the forms of badness*; for in this case it is the absence of *The Ousia* of *The Good*.

του αγαθου.
And thus I am Grateful to The God, for having Shot into the absence of Ousia in my mind even a taste of The Intuitive-Knowledge of The Good, because it is impossible for you to find a taste of The Good, or The Good is The Full Complement of The God.

For The Pre-Eminence/Hyparxis/Elevated-Nature of The Beauties that Are About

4B <...> γαρ αι εξοχαι των καιλων εισι περι The Self Ousia Swiftly come to Light in a Way that is More Pure and Most-Simple; and since the αυτην ουσιαν ταχα φαινονται που και καθαροτεραι και ειλικρινεσταται και Selves Are The Ousias of That God. For one must be bold enough to say, O Asclepius, that αυται αι ουσιαι εκεινοι γαρ τολμητεν ειπειν, ο Ασκληπιει, οτι The Ousia of The God, if indeed God Possesses Ousia, then It Is That which Is Beautiful, η ουσια του θεου γαρ ειπειν ουσιαι, εστι το καλον whereas The Beautiful Is also The Good. Whereas none of those within The Kosmos are δε το καλον και το αγαθον. δε ουδεν των εν τω κοσμω Illuminated by These. For All those that are subject to the eye are images and, as it were καταλαμπεσθαι υπο τουτων γαρ παντα τα υποπιπτοντα οφθαλμοι ειπειν και οσπερ shadow-paintings; whereas Those that are not subject to the eye, but are especially Subject to σκιαγραφαι: δε τα μη υποπιπτοντα <...>, δε μαλιστα The Ousia of The Beautiful and The God. And just as the eye cannot see The God, η <...> του καιλου και του αγαθου και οσπερ οφθαλμος δυναται ου ιδειν τον θεον, so also, it cannot see The Beautiful and The Good. For These are ‘The Parts’ of The God, ουτως ουδε το καιλον και το αγαθον γαρ ταυτα εστιν μερη του θεου, Perfectly-Whole, Intrinsically-Innate of Self Alone, Inherently-Akin, Inseparable, ολοκληρα, ιδια αυτου μονου, οικεια, αχοριστα, Most-Beloved, which either The God Self Loves or The Selves of The God Love, ερασιμωτατα, ον η ο θεος αυτος ερα η αυτα του θεου ερα.

If Thou are able to Intellect The God, then Thou will Intellect The Beautiful

5 ει δυνασαι νοησαι τον θεον νοησεις το καιλον and The Good; That which Illuminates That which is Illuminated by The God. For That και το αγαθον, το υπερλαμπρον το υπερλαμπμονον υπο του θεου γαρ εκεινο Beauty is Incomparable, and That Good is Inimitable, just as The God Self. Therefore, το καιλος ασυγκριτον, και εκεινο το αγαθον αμμιτον, οσπερ και ο θεος αυτος. ουν as Thou Intellecets The God, so also Thou must Intellect The Beautiful and The Good. For ως νοεις τον θεον ουτω και νοει το καιλον και το αγαθον γαρ These are un-shared by other living beings, because They Are Inseparable from The God. ταυτα εστι ακοινονται τοις αλλοις, δια το ειναι αχοριστα του θεου. If Thou Seeks-after The God, then Thou also Seeks-after The Beautiful. For there is One εαν ζητησεις περι του θεου, και ζητητες περι του καιλου γαρ εστιν μια Road Leading-to Self: The Road of Reverence that Participates of Intuitive-Knowledge. οδος αποφερουσα εις αυτο η ευσεβεια μετα γνωσεως.
For which Logos, the ignorant and those that do not Travel The Road of Reverence,
dare to speak of a human-being as beautiful and good; not even if in Dreams, this person has
told lie an anthropos kalon kai agathon, mēde ei ovan theasa—seen anything that Is Good, since they are surrounded by every kind of defect; by putting their
-meon ti estin agathon, alla periellhmenon panti kake, pisteo—’trust’ that the bad is ‘good’, and in this way it is used insatiably by self, and becomes fearful
-santa to kakan einai agathon, kai ousox xorom men akorestos authe, kai foboumenon
of being robbed of self, thus he struggles for everything in order not only to have it, but also
sterpehναι αυτου, δε αγωνιζομενον pantae ina μη μονον εχη, αλλα και
to increase it. Such are ‘the good’ and ‘the beautiful’ for human-kind, O Asclepion, which
epanexi toioata ta agathα kai ta kala anthropoeia, o Asklipeia, α
we are unable to escape nor hate. For the most-difficult of all, is that we have need/use
oute dunametha pytεion oute miexhαi: γαρ το χαλεπωτατον panton oti ekomene
of themselves, and we cannot live apart from these.
auton, kai ou dunametha zηn xori tou tou.

30 Aug 2017
That the ignorance in regards to The God is the greatest defect in human-beings.

Where, O human-beings, are you being carried-away, by being drunk? Having drunk-out of the un-mixed logos of ignorance? Which self is already vomiting, and since self is unable to bear it. Make a Stand by being Sober, by Looking Up with The Eyes of the Heart! And if not All are Able, then Those who are indeed Able.

tell the soul that flows-together in the body, which does not allow her to be brought to her Safe Harbors.

Therefore do not be carried away by the strong current; but make use of the back-flowing tide; those who are able to reach The Safety of The Harbor, bring anarchoia, oi de dunamemoei labhastei tis swterias tou liemou, evy-ourselves to This, seek The One who will Guide you by the hand, to The Gates of The Intuitive-Knowledge, Where The Bright Light Is Shining, Where It Is Free of Darkness; where no one gets drunk, since All are Sober/Sound-of-Mind, All those who Look-Away from the heart towards The One Who Wishes to be Seen In This Way. For He Is not the karxia eis ton thelonata orathinai ousin: gar estin ou Audible, nor Effable, nor Visible to the eyes, except to Intellect and to Heart.

Therefore, Thou must first strip off the garment which Thou wears; and the enemy who bears malice through that which Thou Sets-Your-Heart. Sober, not anarchementos, oude lektos, oude oratos ofthalomios, alla no kai karxia. Therefore, Thou must first strip off the garment which Thou wears;
Such as this is the hateful garment which Thou wears, bending Thee down to self,

τοιουτὸς ἐστὶν εἴρην χιτώναν οὐν ενεδυσάω, ἀγκῶν σε κατω προς αὐτον,
in order that you may not Look-up and See The Beauty of The Truth,

καὶ το αγάθον μενν ου εκει,

(and by so doing) Thou hate the viciousness of this garment,

by Self Intellecting the snares which it sets against Thee,

αὐτοῦ νοήσας ἐπεβουλευσίη την την επιβουλήν σοι,

by rendering the current opinions of the senses

-which are also not taken into consideration-

καὶ μὴ νομίζομεν

senseless;

αναισθήτα,

by blocking/impeding selves with much matter,

ἀποφράζας αὐτα τη πολλή ύλη,

and by filling selves with polluted pleasure,

και εμπλήσας μυσαρας ηδονής,

in order that Thou may not Hear concerning That which is being Said,

ινα σε δει μητε ακοουειν περι ον ακουει,

and in order that Thou may not See concerning That which Thou must See.

μητε βλητης περι ον σε δει βλεπειν.
The Logos of Thrice-Great Hermes
tου τρισμεγιστοῦ Έρμου.

That none of The Real Beings perish,
οστὶ οὐδὲν τῶν οντων ἀπολλυται,
since those who say that The Changes are destructions and deaths wander astray,
ἀλλὰ λεγουσιν τας μεταβολας ἀπωλειας καὶ θανατους πλανωμενοι.

Hermes: Concerning soul and body, O Son, we must now speak; on the one hand,
1A Περὶ ψυχῆς καὶ σώματος, ο, παι, νῦν λεκτευον, μεν in what way the soul is Immortal, and on the other hand, what is The Activity that Forms ποιω τροπω η ψυχη θανατος, δε ποταπη εστι ενεργεια συστασεως and Dissolves the body.
και διαλυσεως <...> σωματος.

For death has nothing to do with Themselves; since death is an ordinary
1B γαρ ο θανατος ουδεν περι αυτων: αλλα θανατου εστι η προσηγοριας name which is empty of Energy. Either death/mortality is spoken by being deprived of Its ονομα η κενον εργον. η θανατος λεγομενος κατα στηρεσιν του First Syllable, instead of ‘Im-mortal’. For mortality is a kind of de-struction, whereas nothing πρωτον γραμματος αντι θανατος. γαρ ο θανατος εστιν απωλειας, δε ουδεν in The Kosmos is utterly-destroyed. For if The Kosmos Is The Second God, and Is also An εν τω κοσμῳ ἀπολλυται. γαρ εις ο κοσμος δευτερος θεος, και Immortal Living-Being, it Is Impossible for any part of That which Is Immortal to die. θανατον ζωον, εστι αδινατον τι μερος του θανατου αποθανειν: But Everything that Is in The Kosmos Is a part of The Kosmos. But especially The Human δε παντα τα εν τω κοσμῳ εστι μερη του κοσμου. δε μαλιστα ο ανθρωπος Living-Being The One who is Formed/Possessed by The Logos.
ζωον το λογικον.

For The First God of All, Is Truly and Eternally Unbegotten, and Is The
2 γαρ πρωτος παντων, οντως και αιδιως αγεννητος, και Creator God of The Wholes; whereas The Second God came to Be According to The Image δημιουργος θεος των αολων: δε δευτερος γενομενος κατ’ ο εικονα of Self by Self, and by Self It Collapses-together and Rears/Nourishes, by Being Ever-Alive; αυτου υπ’ αυτου, και υπ’ αυτου συνεχομενος και τραφομενος, ων αειζωσιν as if It were An Immortal Ever-Living Being by The Eternal Being of The Father. For ος αθανατιζομενος αειζωσιν υπο αιδιου οντος του πατρος. γαρ That which is Ever-Living is Different from That which Is Eternal. For on the one hand, That θανατου διαφερει του αιδιου. γαρ μεν The Father was not begotten by another; and so, if He were begotten, then He would be o πατηρ ουκ εγενετο υπο ετερου: και ει εγενετο, δε begotten by Himself: but on the other hand, more to the point, He was never begotten, since υφ’ εαυτου: δε μαλλον ουποτε εγενετο. αλλ’

*
He Always Is; whereas The Kosmos Always comes into existence. For The Cause of the
αιει εστιν; δε ο Κοσμος αιει γίνεται. γαρ το αιτιον του
Perpetual existence of The All is The Father; whereas The Paternal Self is The Cause
αιδιον ειναι το παν εστι ο πατηρ; δε ο πατηρ αυτος αιτιος
of Himself. Therefore The Kosmos came to Be Immortal by The Paternal Eternal Being.
eαυτου. δε ο κοσμος γεγονε αθανατος υπο του πατρος αιδιου οντος.

And as much of the (Bare) matter as there was, It was subject to The Will
και οσιον της υλης ην υποκειμενον το δεληματι
of Himself, The Father made the all into A Body and He Reared It up and He made Self
εαυτου, ο πατηρ το παν σωματοποιησας και ογκωσας και εποιησε αυτην
In The Ideal-Form of A Sphere, by Placing This Quality About Self, and also by Self
σφαιροειδες, περι- τουτο το ποιον –θεις αυτω και αυτην
Being Immortal, and by Possessing Perpetual materiality. Then moreover, when He had
ουσαν αθανατον, και εχουσαν την αιδιαν υλοτημα. δε πλεον, εκκαι- Sown/Implanted The Qualities of The Living-Beings within This Sphere just as if they were
σπειρας τα ποια τον ζωων τη σφαιρα οσπερ
enclosed in a Cave, for He wished to Adorn that which was beside Self without any Qualities
κατεκλιεσε εν αντρω, βουλομενος κοσμησαι το μετ’ αυτου αποινον
with Every Kind of Quality. Thus He Enveloped The Whole Body with Immortality, in order
παση ποιοτητι. δε περιβαλε το παν σωμα τη αθανασια, ινα
that Its matter , would not wish to separate from This Composition of The Body, and in this way
η υλη, μη θελησασα αποστηναι τουτου συστασεως της,
dissolve into the disorder of itself. For when the matter was bodiless, Ο Σων, it was order-less;
dιαλυθη εις την αταξιαν εαυτης. γαρ οτε η υλη την ασωματος, ο τεκνον, την ατακτος:
and thus in this place matter retains something of that disorder which hinders the other small
και δε ενταξθη εχει τι περι ατακτον ειλουμενον τα αλλα μικρα
living natures; for The Process of increase and decrease is That which human-beings call
ζωα ποια, το της ανεξηςκος και της μειωσεως τον ον ανθρωποι καλουσιν ‘death.’
θανατον.

Thus the living-beings about The Earth come to be about this disorder. For
δε τα ζωα επιεικε γινεται περι η αυτη αταξια: γαρ
The Heavenly Bodies Possess One Order, which was Allotted from The Father of The Source.
tα των ουρανιων σωματα εχει μιαν αταξιν, ην ειληχην απο του πατρος την αρχην:
Therefore This Indissoluble Self Order is Constantly-Guarded/Maintained/Preserved by The
de αδιαλυτος αυτη τηρεται υπο της
Periodic-Cyclic-Restoration of Each Body. Whereas The Restoration of the earthly bodies
αποκαταστασης εκαστου, δε η αποκαταστασης των επιεικων σωματων
is brought to Completion by the dissolution of their composition; and thus by this dissolution 
γινεται διαλυθης της συστασεως: δε ταυτη τη διαλυσει
they are Restored into The Bodies which are Indissoluble, for These Are The Immortal Ones.
αποκαθισταται εις τα σωματα αδιαλυτα, τουτεστι τα αθανατα:
And in this way there comes to be a deprivation of the senses, but the life of the bodies is not utterly-destroyed.

Then The Third Living-being, The Human-being, was Produced According to The Likeness/Image of The Kosmos, by Possessing Mind According to The Will of The Father besides the other living beings upon The Earth, not only by having Sympathy in relation to the other living beings but also by having A Conception of The First God. For on the one hand, the other livings beings Perceive The Second God as A Body, whereas on the other hand, human-beings perceive The Second God as Incorporeal Intellect that is also of The Good, and in this way there comes to be a deprivation of the senses, but the life of the bodies is not utterly-destroyed.

Then The Third Living-being, The Human-being, was Produced According to

Tat: Therefore, is This Living-being, That which does not utterly-perish?

Hermes: Speak Words of Good Omen (Sym 201E), O Son, and Intellect ‘What is God’,

And on the one hand, and on the other hand,

Thus The God is The Cause/Source and The Circumference and The Constitution of All.

7 September 2017

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9 The Logos of Thrice Great Hermes
tou triσμεγιστου Ερμου.

Concerning Intellecction and Perception
peri νοησεως και αισθησεως
[And that The Beautiful and The Good is Only In The God ;
kai oti to kalon kai to agathon estin monon en to theo ,
Elsewhere but Nowhere].

Yesterday, O Asclepion, I delivered The Final Logos; whereas now, I am
1A Χθες, o Ασκληπιε, αποδεδοκα τον τελειον λογον: δε νυν η—
led to consider that it is necessary to follow That Logos and unfold in detail The Logos
—γοματι αναγκαιον ακολουθον εκεινοι και διεξελθειν τον λογον
concerning Perception .
peri αισθησεως.

For on the one hand, Perception and Intellecction appear to possess Difference ,
1B γαρ μεν αισθησις και νοησις δοκουσιν εχειν διαφοραν,
since the one is material , while the other is in The Way of Ousia . Whereas on the other
οτι η μεν εστιν υλικη, η δε ουσιωδης : δε
hand, to me, they both appear to be Unified and not divided ; I mean in human-beings ;
ειμι αμφοτεραι δοκουσιν ηνωσθαι και μη διαιρεισθαι, λεγω εν ανθρωποις :
for Perception is Unified with Nature in the other living-beings , whereas That which
γαρ η αισθησις ηνωσαι τη φυσει εν τοις αλλοις ζωοις , δε τη
Intelects is in human-beings .
nοησει εν ανθρωποις .

Thus The Intellect differs as much from Intellecction as The God differs from
1C δε ο νους διαφερει τοσουτον νοησεως σον ο θεος
Divinity . For on the one hand, The Divinity comes to be by The God , whereas on the
θειοτητος. γαρ μεν η θειοτητης γινεται υπο του θεου , δε
other hand, The Intellecction , by Being Akin to The Logos , by The Intellect . And
νοησεις ουσα αδελφα του λογου, υπο του νου . και
These are Instruments/Organs of Each-other , for The Logos is not separate from
tauta organa allηλων : γαρ ο λογος ουτε χωρις
Intellecction , nor does The Intellecction come to Light separate from Logos .
nοησεως, ουτε η νοησις φαινεται χωρις λογου .

Therefore Perception and Intellecction both Flow-together with Each-other ,
2 ουν η αισθησις και η νοησις αμφοτεραι συνεπεσφεουσιν αλληλαις
just as They are Entwined with Each-other in the human-being . For it is not possible
ωςπερ συμπεπλεγμεναι εις τον ανθρωπον : γαρ ουτε δυνατον
to Intellect apart from Perception, nor to Perceive apart from Intellecction . Whereas it
νοησαι χωρις αισθησεως, ουτε αισθεσθαι χωρις νοησεως . <...>
is possible to **Intelllect** apart from **Perception**, just as in the way the objects of fantasy
νοειθαι χωρις αισθησεως, καθαπερ δια όρματα φανταζ.–appear to those who dream. For it appears to me that **The** coming to **Be** both these
–μενοι οι ονειρων: γαρ δοκει εμοι το γεγονεναι αμφοτερας τας
**Energies/Activities** have taken place in the vision of the dreamers, for when we are
energeias <...> ἐν τη ουει των ονειρων: γαρ εγρή–
awake **Intelllection** is always found with **Perception**. For **Perception** is partly divided in
−γουουσι <...> αισθησει. γαρ η αισθησεις διηρηται εις
both the body and in the **soul**; and when both the parts of **Perception** are in **Symphony**
te το σωμα και εις την ψυχην: και οταν αμφοτερα τα μερη της αισθησεως συμφωνηση
in relation to each other, at that time it results that **Intelllection** comes to **Light**,
προς ἀλληλα, τοτε συμβαινει την νοησιν εκφαινειθαι,
by **Being The Offspring of The Intelllect**.
apοκυπηθαισαν υπο του νου.

For **The Intelllect Impregnates/Implants** **All** thoughts, **Good ones** on the one hand,
3 γαρ ο νους κυιε παντα τα νοηματα, ἀγαθα μεν
, when one receives **The Seeds** from **The God**, but the opposite ones on the other hand,
οταν λαβη τα σπέρματα ὑπο του θεου, εναντια δε
, when one receives the seeds from a certain one of the spirits (Sym 203) -there being no
οταν ὑπο τινος των δαιμονων, οντος μηδανας
part of **The Kosmos** that is empty of Spirit- which enters into one that has **not** been
μερους του κοσμου οντος κενος δαιμονος, ὁστις υπεισελθων τω μη
**Illuminated by The Spirit of The God**, by implanting the seed of its special/individual
πεφωτισμενο υπο δαιμονι του θεου εσπειρε τα σπέρμα της ιδιας
energies, and **The Intelllect** begets the sowing, of adultery, murder, patricide, sacrilege,
ενεργειας, και ο νους εκςεν το σπαρεν, μοιχειας, φονους, πατρωτυπιας, ερωσυλιας,
irreverence, strangling, suicide from a cliff, and **all** other such-like spiritual works.
ασβειας, αγχοναι, καταφορας κατα κρημνων, και παντα αλλα σα δαιμονων εργα.

For **The Seeds of The God** are **Few**, thus on the one hand, **They are Great and**
4A γαρ τα σπέρματα του θεου ολιγα, μεν μεγαλα και
**Beautiful and Good**; such as **Virtue and Soundmindedness and Reverence**. Thus on the
καλα και αγαθα, αρετη και σωφροσνη και ευσβεια.
other hand, **Reverence Is Intuitive-Knowledge of God**; which **The Insight**, that comes
ευσβεια εστι γνωσις θεου: ον ο επιγνους, γενο–
to **Be Full of All** of **The Goods**, by Being Endowed with **Those Divine Intelllections**;
−μενος πληρης παντων των αγαθων, ἱσχει τας θειας νοησις,
and are **not Like** those thoughts belonging to the multitude.
και ου ομοιας τοις πολλοις.

**Because of this**, **Those who Abide in Intuitive-Knowledge** are not pleasing to the
4B δια τουτο οι ονειρες εν γνωσιν ουτε αρεσκουσιν τοις
multitude, nor are the multitude pleasing to **Selves**. Thus **They appear to be mad**, and to
πολλοις, ουτε οι πολλοι αυτους: δε δοκουσι μεμναι, και
I will return again to The Logos of Perception. Therefore, The Commonality of Perception to Intellation is human; whereas as it was said before, not every human intelligence need be an advantage of The Intellation, for one kind of person is concerned with the material, whereas another kind of person is concerned with the Way of Ousia. For as it was said, the one intelligents along-with defectiveness, by holding-fast to the seed, the one being preserved by The God. For on the one hand, by The God Being The Creator of All, on the one hand, he creates All Like Himself; whereas on the other hand, even the material, not the human kind, not the manifold, but Superior and More-Simple. For The Kosmos, O Asclepion, also Possesses Its Own Distinct Perception and Fertility, produces by turning-out the different kinds of generations, damaging some, their intelligence, their knowledge, reducing them to death, whereas as it was said before, The One, the human kind, produces by turning-out the different kinds of generations, damaging some, and being in the place of itself (Theuatetus 177A). For the place of self is The Earth, not The Kosmos, as some keep blasphemously saying. However, The One, the human kind, produces by turning-out the different kinds of generations, damaging some, whereas on the other hand, by The God Being The Creator of All, on the one hand, he creates All Like Himself; whereas on the other hand, even the material, not the human kind, not the manifold, but Superior and More-Simple.
For The Perception and Intellecction of The Kosmos are One, by being an Instrument γαρ η ἁίθεται καὶ νοησὶς τοῦ κοσμοῦ εστὶ μια, οντα οργανον of The Will of The God to Create and to Un-create All to Himself. And actually This της βουλήσεως του θεου το ποιειν και αποσπαιν παντα εις εαυτον. και οντως Kosmic Instrument was made for this purpose; in order that by receiving from οργανο ποιηθετα εις τουτο. ινα λαβην απο The God All the seeds for Itself, It may also Guard/Preserve All the seeds in Itself του θεου παντον τα σπερματα παρ’ εαυτοι και φυλαττην παντα εις εαυτω so that It may bring into existence All the seeds in an Energetic/Active/Actual Wait. Thus ποιη παντα ενεργος. ινα by Bearing/Carrying All Life-It-Creates; The Kosmos both Dissolves and Renews All φερομενος παντα ζωποιει και διαλουων, και ανανεοι παντα through this Solution and Dissolution; just as the good farmer, It Enables the sowing δια τουτο τα λυθηντα. εσπερ αειαος γεωργος παρεχου τη καταβολη by Bearing The Renewal for Selves. There is nothing which It does not Give-Life. φερομενος ανανεσοι αυτοις. εστιν ουκ ο μη ζωογονει: And It is At-Once The Place and The Creator of Life και εστι ομου τοπος και δημιουργος ζωης. Whereas the bodies from matter, exist in Difference. Some are from Earth, while 7 δε τα σωματα απο υλης, εν διαφορα: τα μεν εστιν εκ γης, τα others are from Water, and others from Air, whereas All are δε εξ υδατος, τα δε εξ αερος, τα δε εκ πυρος: δε παντα εστι Composite, and thus some are more-complex, while others are more-simple; and συνθετα, και τα μεν μαλλον, τα δε απλουστερα: on the one hand, the more complex are heavier, while on the other hand, the less μεν τα μαλλον βαρυτερα, δε τα ηττουν complex are lighter. Thus the swiftness/the swiftness of the fertility of self performs κουφοτερα. δε το ταχος της φορας αυτοι εργαζεται the manifold kinds of the generations. For the breath, by being constant, out-stretches/ την ποικιλιαν ποιων τον γενεσιν. γαρ πνου, ουσα πυκνοτατη, προοφερει the kinds/types to the bodies along with the fullness/abundance of Life. –τεινει τα ποια τους σωμασι μετα της πληρωματος ζωης. Thus on the one hand, The God is The Father of The Kosmos, whereas on the 8 σου μεν ο θεος πατηρ του κοσμου, δε other hand, The Kosmos is The Father of those within The Kosmos, and since on the ο κοσμος των εν τω κοσμω: και one hand The Kosmos is The Son of The God, while on the other hand, those within μεν ο κοσμος υιος του θεου, δε τα εν The Kosmos are children from The Kosmos. And It has been Reasonably-Named τω κοσμω υιοι υπο του κοσμου, και κε− εικοτως –κληται Good Order/Adornment. For Everything is Ordered/Arranged/Adorned by the κοσμος: γαρ τα παντα κοσμειται τη Diversity of the generations, and by the incessant-continuance of The Life, and by the ποικιλια της γενεσιως, και τω αδιαλειπτω της ζωης, και τω
un-weariness of The Energy, and by the swiftness of The Fertility, and by the
akopiasis tis energetias, kai to taixeis taireas, kai to
immutability of The Necessity, and by the combination of The Elements, and by the
antepeis tis anagkeis, kai ti sastasei ton sostiseon, kai to
Ordering of those that come into existence. Therefore The Self Kosmos will be named
taixeis ton ginomeneis. Oun o autoz kosmz kalito
both In a Necessary Way and In Its Own Distinct Way.

kai anagkeias kai oikeias.

Therefore The Perception and Intellection of All The Living-beings enters in

whereas on the other hand, The Kosmos Receives Simultaneously At-Once That which
de o kosmos laivon ama apax to
comes to Be, Receiving It from The God that Possesses It. But The God is not just as
geneisai, laivon apo tou theou eixe. De o theos esti oux ooste
some opine; without-Perception and without:Intellection. For they blaspheme by their
enioi deoxeis anaishtous kai anoitous: gar blasshymousi upo
religious-awe-of-the-divine. And This is The Perception and Intellection of The God;
deiidamones. kai toouto estin ta aishtous kai nosophes tou theou.

That Everything Is Always Moved. For as many that exist, O Asclepius, All These
to ta pantta aei kinein gar osa estin, o Asklepius, pantata tauta
exist in The God, and They came to Be by The God, and They depend on That Source;
esti en tou theou, kai ginomenei apo tou theou, kai hrtimena eksebhen.
Some energize through bodies, Others move through the ousia of souls; Some give life
ta me energhounta diaswmatan, ta de kynounta dia ousias physikis, ta de zootoikounta
through breath, Others receive those whose work is done. And in a Reasonable Way.
dia pneumatos, ta de upodechomena ta kekmekta. kai eikotous.

But instead I say that Self does not contain Selves, but to let The Truth come to Light,
de mallon lew exi autou oux eixe auta, alla tou alhthes apofainomai,
Self is All Selves; not by taking-in Selves from outside, but by Bestowing Selves out.
autoz estin apanta oux prosilambanov auta eixothe, de epiidouz eixo.
And there will not ever be a time when any one of The Real Beings will be left out.

Thus when I speak of The Real Beings, I speak of The God; for The God Possesses

de ostan lew tou ousian, lew tou theou: gar o theos eixe
The Real Beings, and there is not anyone outside of Self nor is Self outside of anyone.
ta onta, kai ouste ouden ekto autou ouste autos oudzenos.

It is The Whole of God that Sees, The Whole that Thinks, The Whole that Hears.

Xenophanes

On the one hand, by Intellecting these, Asclepius, they will appear True to the,
10 men ennoouni tauta. Asklepius, an deoxeis alhthei sou, whereas if you are untrusting, then they will not be Intellected; for That which Intellects
dakapista, men ennoouni: gar to noxisai
follows That which Trusts, but that which does not Trust is that which does not Intellect. For The Logos does not reach as far as The Truth; but The Intellect is Great, and when one is being Lead by The Logos, one may reach as far as The Truth; and thus one Intellects Everything On All Sides (Parmenides Poem Fragment 1), and one Finds

Those matters which have been Unfolded by The Logos to be Harmonious, by Trusting, tois ermeneuethesin upo tou logou symphwna, episteuose, one also finds Rest in That Beautiful Trust.

Take Notice then, that on the one hand, those who Intellect by The God, ar’ ouv men tois nothesi upo tou theou Trust That which has just been spoken, whereas on the other hand, those who do not pista ta proerimena, de mi Intellect do not Trust. Let this much be said concerning Intellection and Perception.

20 September 2017
10 The Logos of Thrice-Great Hermes
tou τρισμεγιστού Ἑρμοῦ.

The Key
Κλεις

Hermes: Yesterday I Imparted The Logos to thee, O Asclepion, so today it is Just that
1A χθες ανεθήκα. Τὸν λόγον σοι, ο Ἀσκληπιε, δε σήμερον εστὶ δικαιὸ
it be Imparted to Tat, since it is also a summary of The General Logos of Those I have
αναθείναι τῷ Τατ, επει εστι και επίτομη τῶν γενικῶν λόγων τῶν λέλα–
addressed in relation to Self.
–λήμενον πρὸς αὐτὸν.

Therefore on the one hand, O Tat, The God and Father, and The Good,
1B οὖν μὲν, ὁ Τατ, ὁ θεὸς καὶ πατὴρ, καὶ τὸ ἀγαθὸν,
Possess The Nature of Self; or rather on the other hand, The Energy of Self. For
εξει τὴν φύσιν αὐτὴν, μάλλον δὲ ενεργηθείπα
γαρ οἰκείας, which is about
on the one hand, Nature is the name applied to generation and growth, which is about
μὲν φύσις εστὶ η προσηγορία γενεσίως καὶ ανέματός, ἀπερ εστὶ περὶ
those beings that change and move; and on the other hand, The Energy of The God
τὰ μεταβλητὰ καὶ κινητὰ: δὲ η ενεργεία τοῦ θεοῦ
concerns Those that are Unchanging/Immutable and Immoveable, and These are
περὶ τὰ μεταβλητὰ καὶ ακινητὰ, τά τούτοις
 Those that are Divine, which Self also wishes the human to be. But we have instructed
τα θεῖα, οὖν αὐτοῖς καὶ βουλεύει τὰ ανθρώπινα εἰναι. δὲ εἰδιδάξαμεν
about Divine and human Energies elsewhere as well as in the case of other matters,
περὶ θειῶν τε καὶ ανθρώπινον ενεργείαν ἀλλαχοῦ καθὼς καὶ επὶ τῶν ἀλλῶν,
which you must Intellect in the case of This God.
α δὲι νοεῖν επὶ τοῦτο.

For The Will is The Energy of This God, and The Ousia of Self is
2 γαρ η θελήσεις εστὶ η ενεργεία τοῦτον: τα θειῶν αὐτοῦ
That which Wills All to Be. For what else is The God and Father and The Good than
τὸ θέλειν πάντα εἶναι. γαρ τι εστὶν ο θεὸς καὶ πατὴρ καὶ τὸ ἀγαθὸν η
That which no longer Exits of All The Real Beings? Since She Is The Self Hyparxis
τὸ οὐκετί εἶναι πάντων τῶν οντῶν: ἀλλα ἀυτῇ ὑπαρξίᾳ
of The Real Beings! This Is The God, This Is The Father! But The Good belongs
tὸν οὐκετὶ τῶν οντῶν, τοῦτο ὁ θεὸς, τοῦτο ο πατὴρ. δὲ τὸ ἀγαθὸν προσέπτι
to This, by Being such as This, to Which none of the others belong. For on the one
τοῦτο, ον τοιοῦτο ο μιθὲν τῶν ἀλλῶν προσέπτι γαρ μὲν
hand, The Kosmos and The Sun and Self are Father to those that are good by means of
ο θεοὶ καὶ ἡ ἀνθρωποὶ καὶ αὐτοὶ πατὴρ τῶν ἀγαθῶν κατὰ
Participating of Ousia, whereas on the other hand, They are equally no longer Cause
μετούσθαι, δὲ εστὶν ἂν ὅσος οὐκετι αἰτίας
of The Good in Living beings, nor of their life. Then if this has to be in this way, then
τῶν ἀγαθῶν τοὺς ζωῆς: οὐδὲ τοῦ ζητῆν: δὲ εἰ τοῦτο εχει οὕτως, μεντοὶ
they are entirely under compulsion of The Good Will of The God, apart from which
πάντως υπὸ αναγκαζόμενος τοῦ ἀγαθοῦ θεληματος τοῦ θεοῦ, χωρὶς ου

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nothing is able to exist, nor come to be.

But Cause, as Father to The Children, and of Their sowing and Their nourishment, by Receiving from The God The Abundant-Providence of The Good through The Sun. For The Good is The Creative Cause. But it is not possible for This to come to Be in any other except Only In That, That which on the one hand, receives and quantities; for at one time he creates a certain quantity and a certain quality, at another time he does not create. And he creates qualities and quantities; for at one time he creates a certain quantity and a certain quality, whereas at another time he creates their opposites. Whereas The God and Father and He Creates, for one who creates is defective over a long period of time, in which period nothing, while on the other hand, He Wills All to Be. For I do not say, O Tat, that He Can or Will the One that Wills Everything to Be.

to the agathon to the thelai to the panta to the nai.

Accordingly then, O Tat, These Selves also Exist in this way for The One who Is Able to See, and since God Wills These to Be; but Self is especially The Good, which on the one hand, of God and Father; and since All the others exist through This, and, whereas at another time he creates their opposites. Whereas The Good and Father and He Creates, for one who creates is defective over a long period of time, in which period nothing, while on the other hand, He Wills All to Be. For I do not say, O Tat, that He Can or Will the One that Wills Everything to Be.

to the agathon to the thelai to the panta to the nai.

Tat: You have filled us, O Father, of The Good and Most-Beautiful Vision; and The Eye of my Intellect must almost be over-shadowed by such a Vision. O ophalamos mou tov no to dien olygou epesikiasis upo to toiauthe theases.

Hermes: For it is not in the same way also for The Vision of The Good, just as The Father. O olygo and ἡ thea to the agathon  οτεσπερ ἡ Fiery Rays of The Sun which Shine upon the eyes and make them close. Since the good of their olygo katanagazei tou ophalamos mou and poiei mou, de It Shines forth in the opposite way and in such a case, The One who Sees is Able to receive as much as possible of The Inflow of The Intellectual Splendor. For on the deexasethai efoi osson to to epieisoph to the nousi  λαμπηδονος. gar
one hand, it is More-Acutely-Penetrating in its Descent (than The Rays of The Sun), whereas on the other hand, It is Wholly Harmless, and It is Full of Immortality.

And certainly those who are able to draw (Phaedrus 253a) somewhat more of This Vision 5 and may of those who are to draw ti πλέον ὑπὸ τῆς θεᾶς surely then, often lose awareness of the body, thus they are Liberated from the body in δὴ πολλακὶς κατακομμένας του σώματος: ἐπὶ απολυθέντως του σώματος eis This Most Beautiful Sight, just as our ancestors Heaven and Kronos Encountered: τὴν καλλιστὴν οὐσίαν, ἐσπέρ ἡμετεροί οἱ προγονοὶ Οὐρανὸς καὶ Κρόνος ενετυχον.

**Tat:** If only we would also encounter That, O Father!

Εἴθε ἡμεῖς καὶ, ὦ πατέρ.

**Hermes:** If only indeed, O Son. But now we are still too relaxed in relation to That: Εἴθε γὰρ, ὦ τεκνόν: δὲ νῦν εἰς τοιαύτους πρὸς τὴν Sight, and in this way we are not strong enough to open The Eyes of our Intellect, οἷον, καὶ οὕτως οὐκ ἰσχύειν αναπετάσις του φθάλιμος ἡμῶν τοῦ νου, and to Behold The Beauty of The Good; of That which Is Incorruptible, of That καὶ θεασάσθαι τὸ κάλλος του αἰγαθοῦ, εκείνου το αἵθαρτον, to which Is Ineffable. For when you have nothing to say about Self, then at that time ἀλαλητος: γὰρ ἐστὶν ἐπί περὶ ἀυτοῦ, τότε γιὰ ὅτι See Self; for The Intuitive-Knowledge of Self Is Deep Silence, οὔτε αὐτῷ: γὰρ ἐπὶ γνώσεις αὐτοῦ εἰς βαθεῖα σιωπή and The Withdrawal/Inactivity/Inhibition of All the senses.

καὶ καταργία πασον τῶν αἰσθησεων.

For One who Intellects This, is not able to Intellect anything else; or one who 6 γὰρ οὐκ εὑρίσκειν τοῦτο ὑπὲρ δύνασται νοῆσαι τι ἄλλο, o Sees This, is not able to See anything else; nor hear of anything else, nor even move θεασάμενος οὐτε απαλείσθαι τι ἄλλο, οὐτε ἀκούσας περὶ τινὸς ἄλλου, οὔτε τι κλίνει the body at all; for one Stands-still by Forgetting/Passing-over All The Perceptions and παντὸς συνολον: γὰρ ἀπαθεῖει ἐπιλαθόμενος πασον τῶν αἰσθησεων τε και Motions of the body. Therefore, The Intellect Illuminates All, and The Whole Soul κινήσεων σωματικόν: ὡς τον νουν περιλαμβάνει πάντα, καὶ τὴν ὅλην ψυχὴν Takes-up and Draws-up, through the body, and Turn-around The Whole Self into αναλαμβάνει καὶ ανέλκει διὰ τοῦ σώματος, καὶ μεταβαλλεῖ ὅλον αὐτὸν εἰς Ousia. For it is impossible, O Son, for Soul to become Divinized while She remains αὐτοῦ ἄλλον τε καὶ τὴν ὅλην ψυχὴν αποθεωθήναι μενοῦσαν in the human body, since Self must be Turned-around (Republic 518c-d), and then ἐν αὐτῷ καὶ τῇ ἤμηται in this way That which becomes Divinized may Behold The Beauty of The Good.

οὔτω τῷ αποθεωθήναι θεασάμενην το κάλλος του αἰγαθοῦ.

**Tat:** In What Way does Thou mean this, O Father?

7 πῶς λέγεις, ὦ πατέρ;
Hermes: Surely then, O Son, every separate Soul goes through many changes.

δὴ ὡς τεκνον, Πασης διαρετης ψυχης πολλαι μεταβολαι.

Tat: In What Way in turn does Thou mean separate?

Πως παλιν διαρετης;

Hermes: Has thou not heard in The General Logos, that all the souls that wander-about in The Whole Kosmos, as if they were sent-away, are themselves from A Single Soul, in turn they are transmuted into water-borne-souls, then the water-borne into reptilian are changed into water-borne-souls, then the land-borne into the winged-souls, then the aerial-souls which are reptilian are changed into human-souls. Then the human-souls, that attain The Beginning of Immortality, are transformed into spirites, then in this way into The Choral Dance of The Gods. But the defective self of The Gods, which do not wander, and The Self Glory of Soul is The Most Perfect.

τον απλανων και η αυτη δοξα ψυχης τελειοτατη.

But if a soul that enters into a human body, remains defective, she will not

8A de ean ψυχη εισελθουσα εις ανθρωπου σωμα, μενη κακη, ουτε Taste of Immorality, nor will she Partake of The Good, then by being dragged away they are sent into the reptilian soul; and the sickness-of-their-spirits, is the failure to Know Themselves while living in slavery with offensive and harmful γνωσεσαι εαυτην δουλευει αλλοκοτοις και μοχθηροις bodies, and self is the just-sentence of the defective soul (Theatetus 177A).

σωμασιν, και αυτη καταδικη κακης ψυχης.

Thus, the defect of soul is ignorance; for soul, knowing/learning/discerning

8B de κακια ψυχης αγνωσα: γαρ ψυχη γνωσα nothing of The Real Beings, nor of The Nature of These, nor The Good, since she is μιδαν των οινον μιδαι την φυσιν τουτων μιδαι το αγαθον, δε τυφ-blind, by-being-tossed-about (2nd Alcibiades 151B-C) by the passions of the body; λοιατουσα, εντινασσαται пαθαι τοις σωματικοις, by carrying the body just as a burden, and since she does not rule, but she is ruled.

βασταζουσα το σωμα ωσπερ φορτιον και ουκ αρχουσα αλλ αρχομενη.

Such is the defective self of soul.

κακια αυτη ψυχης.
But the opposite; The Excellence/Virtue of Soul is Intuitive-Knowledge;

for The One who Knows/Learns/Discerns/Makes-Distinctions is also Good and Devoted, and is already Divine.

Tat: Then what sort of person is this, O Father?

de Tis outos estin, o pater;

Hermes: The One who does not talk much, nor gives heed to much. For the one who,

O μη λαλων πολλα, μηδε ακουων πολλα. γαρ ο
lingers in giving and listening to speeches, O Son, is shadow-fighting. For The God
σχολαζων δια- και ακουις – λογοι, αν τεκνον, σκιαμαχει : γαρ ο θεος
Father and The Good cannot be spoken of nor heard of (Tao 14). There exist sense-
πατηρ και το αγαθον ουτε λεγεται ουτε ακουεται . εισι αι
perceptions because that is not able be apart by self. Whereas Intuitive-Knowledge
αισθήσεις δια το μη δυνασθαι ειναι χωρις αυτου. de γνωσις
is very different from sense-perception. For on the one hand, perception comes to be
10A πολυ διαφερει αισθησεως . γαρ μεν αισθησις γινεται
when the material has the mastery; using the body as its tool, whereas on the other
τον ουλικον επικρατουντος χρωμενη τω σωματι οργανω , de
hand, Intuitive-Knowledge Is The Fulfillment of Knowledge, but Knowledge Is

The Gift of The God; for All Knowledge Is Incorporeal, which Uses Self as The
δωρον του θεου: γαρ πασα επιστημη ασωματος , χρωμενη αυτο το
Organ for Intelect, thus The Intelect is opposed to the body. Therefore, when a soul
οργανω νοι , de o vouς αναντιος τω σωματι. ouν ψυχη
enters into a body, she gives-way to both The Intellectual and the material aspects.
eisδυσα εις σωμα χωρει τε τα νοητα και τα υκικα .
And since it is impossible for this to be otherwise; for Everything must be composed
και αναντιον αυτο ειναι αλλος ; γαρ τα παντα δει συνεσταιναι
out of contrast and opposition. Since this has to be thus with All The Real Beings.
εξ αντιθεσεως και εναντιοτητος . de τουτου εχοντος ουτως εν πασι τοις ουσιν , . . .

Tat: Therefore in what way does This Material God exist? As The Kosmos?

Hermes: The Kosmos is not defective, but neither is It Good; for It is Material, and
ο κοσμος ου κακος , de ουκεστι αγαθος ; γαρ υλικος , και
easily affected/influenced/changed. And so on the one hand, It is The First of All Those
ευπαθητος . και μην πρωτος παντων
that are affected, whereas on the other hand, It is Second among The Real Beings, and
παθητον , de δευτερος των ουνον , και
on the one hand, since Self is For Ever coming to Be, Self is also Always in Need, thus
μεν de αυτος ποτε γενομενος αυτο- ον και αει -δεις ,
on the other hand, It Exists in Generation/Creation, and It Always comes to Be in

*
The Generation/Creation of Qualities and Quantities. Accordingly then, It is Moving; for All Material Generation/Creation is Motion.

Thus The Intellectual Stillness Moves The Material Motion this way:

11 de η νοητή στασις κινει την υλικην κινησιν τουτου του τροπου. Since The Kosmos is A Sphere, that is Like a Head, since there is nothing Material above The Head, just as there is nothing Intellectual below the feet, where All is made of This Head, in which The Soul Is, are Immortal by Nature (just as body has been made in Soul, in which The Soul Is, are Immortal by Nature) so also do They possess more of The Soul than of The Body. Therefore, as many as are United to The Thin Membrane, which is the head, as many are united to The First among the other Living-Beings, whereas on the other hand, the human-being is the second living-being after The Kosmos, but the human-being is the first among the other mortal living-beings that must be ensouled. But the human-being is no longer solely not Good, but by being ensouled, it is also defective. For on the one hand, The Kosmos is not Good, by being mortal, the human-being is both not Good, by being moveable, and defective by being mortal. Thus, the human soul is carried in this way: The Intellect is carried in The Logos, and The Logos in the soul, then the soul in the breath. Then the breath, is the soul, o logos, o logos en tην ψυχην, de h ψυχη en to pneuma: de to pneuma,
diffused through the veins and arteries and along with the blood moves the **living body**
dιήκον δια τον φλεβιον και αρτηριον και μετά του αιματος , κινει το ζοον σώμα
and carries it just as if it were a burden . And that is why some people are accustomed
carena that **blood** is of the **soul** , but they are mistaken about **her nature** , because they
–μίσαν αιμα ενοι την θυσην , σφαλλομενοι της φυσεως , σο
do not see/know that the **breath** must first withdraw into the **soul** , and at that time , the
συκ ειδοτες τον πνεματος δει προτον αναχωρησαντος εις την ψυχην , και τοτε , το
theo
surrounding blood , coagulates throughout the veins , and leave the arteries empty.
περιεχον το αιμα , παγηναι κατα τας φλεβιας , και καταλειπειν τας αρτηριας κενοθεισας.
and this is the death of the body ,
kαι τουτο εστιν ο θανατος του σωματος .

*Everything* Depends upon One Cause/Source , whereas The Cause Depends
14A τα παντα ηρτηται εκ μιας αρχης , δε η αρχη
upon The One and Only . And on the one hand , The Cause is Moved , in order that
ek του ενος και μονον . και μεν η αρχη κινειται , ινα
She Be The Fontal Cause of All ; thus Only The One “Is Still ” , and Is Not Moved .
γενηται αρχη παντων : δε μονον το εν εστηκεν , και ου κινειται .

Now then , These are also Three ; The God and Father and The Good ; so also
14B τοινυν ταυτα και τρια , ο θεος και πατηρ και το αγαθον , και
are The Kosmos and the human-being Three . And on the one hand , The God contains
ο κοσμος , και ο ανθρωπος : και μεν ο θεος εχει
The Kosmos , whereas The Kosmos contains the human-being . And on the one hand ,
tον κοσμον , δε ο κοσμος τον ανθρωπον . και μεν
The Kosmos comes to be The Son of The God , whereas on the other hand , the human
ο κοσμος γινεται υιος του θεου , δε ο ανθρωπος
is the son of The Kosmos , just as if the human-being were the grandson of The God .
υιος του κοσμου , ωσπερ εγγονος του θεου .

Accordingly then , The God does not ignore the human-being , since He is also
15A αρα ο θεος ουκ αγνοει τον ανθρωπον , αλλα και
Perfectly Known , and He Wishes to be Known . This is the only Salvation/Preservation
πανυ γνωριζει , και θελει γνωριαζεθαι , τουτο εστιν μονον σωτηριον
for the human-being , such as The Intuitive-Knowledge of The God . **Self** is The Ascent
ανθρωπος , η γνωσις του θεου : αυτη αναβαςις
to Olympus (The Abode of The Gods) . by This Alone can soul come to Be Good .
eις τον Ολυμπον : τουτω μονω ψυχη γινεται αγαθη .
and she does not remain Good forever , since she becomes defective out of Necessity .
και < . . . > μενει αγαθη ουδεποτε , δε γινεται κακη κατ’ αναγκην .

**Tat:** In What Way does Thou mean this , O Thrice Great One ?
Πως λεγεις τουτο , ο τρισμεγιστε ;

**Hermes:** Behold the soul of a Child , O Son , which self has not yet accepted the
θεασαι Ψυχην παιδος , ο τεκνον , αυτης μηδεπο επιδεχομενην

*
dissolution of **herself**, since the body of **self** is still small and has not yet fully grown. διάλυσιν εαυτήν, τον σώματος αυτῆς οντὸς επὶ ολίγου καὶ μηδέπω το παν ὄγκομενον, How **Beautiful** she is on the one hand, to behold in every way, not yet soiled by the πος καλὴν μὲν βλέπειν πανταχοῦ, δὲ μηδέποτε τεθελομένην ὑπὸ τῶν passions of the body, by still closely depending upon **The Soul of The Kosmos**. But on πάθων τοῦ σώματος, ετὶ σχεδὸν ἡρτημένη τῆς ψυχῆς τοῦ κοσμοῦ, the other hand, when the body has grown massive, and drags **self** down by the mass δὲ οταν τὸ σώμα ὁγκώθη καὶ κατασπασή αυτὴν εἰς τοὺς ὄγκους of the body, it ingenerates forgetfulness; and thus **she dissolves herself**, and so **she** τοῦ σώματος, εγένετα λήθην, δὲ διαλυσά εαυτὴν καὶ no longer **Partakes of The Beautiful and Good**, since forgetting becomes **her defect**. ῥοκετὴ μεταλαμβάνει τοῦ καλοῦ καὶ αγαθοῦ, δὲ τῇ λήθῃ γίνεται κακῆ. Whereas the opposite results for **Self** and for those that are **Freed** of the 16 δὲ τὸ εναντίον συμβαίνει αὐτῷ καὶ τοῖς εξίουσιν τὸν **body**. For when the **soul** Returns to **herself**, she is separated from the **breath**, σώματος, γὰρ ἡ ψυχὴ αναδράμουσα εἰς εαυτῆς χωρίζεται τοῦ πνεύματος, and **The Intellect from the soul**; whereas **The Intellect by Being Divine by Nature**, καὶ ο νους τῆς ψυχῆς: δὲ ο νους ὄν θειος φύσει, by Coming to **Be Free** from the garments, **Puts on A Body of Fire Traversing-through** γενομένος καθάρος τῶν ενδυμάτων, επιλαβόμενος σώματος πύρινον περιστέλει Every Place, leaving the soul to The Judgment and Atonement she Deserves. πάτα τοπον, καταλίπουν τὴν ψυχήν τῇ κρίσει καὶ δίκη κατά' αξίαν.

**Tat:** In what way does **Thou** mean this, **O Father**, that **The Intellect** is separated from πος λεγεῖς τοῦτο, ὁ πατὴρ, οτί ο νους χωρίζεται the **soul** and the **soul** from the **breath**, when **Thou** has said that on the one hand, the τῆς ψυχῆς καὶ ἡ ψυχὴ του πνεύματος, σου εἰποντος μὲν τὴν soul is the garment of The **Intellect**, and on the other hand, that the **breath** is ψυχήν εἶναι ενδύμα του νου, δὲ το πνεῦμα the garment of the **soul**? τῆς ψυχῆς;

**Hermes:** **The One who Listens to The One who Speaks**, **O Son**, must **Reflect**, and 17 τὸν ακουοντα τῷ λεγοντι, ὁ τεκνον, δὲι Συννοειν, και the hearing has to be Sharper than The Voice of The **Speaker**. The integration of these τὴν ακοὴν εχεῖν οξύτερον τῆς φωνῆς του λέγουσαν, η συνθήσεις τουτων garments takes place in the earthly body. For it is impossible for The **Intellect** to be τῶν ενδυμάτων γίνεται εν γηνίω σώματι, γαρ ἀδυνατον τον νοιν εδρασ- Seated Naked/Unclothed -**Self** by **Itself**- in an earthly body. For the earthly body is –ασθαί γνώμων αυτῶν καθ’ εαυτόν εν γηνίω σώματι, γαρ το γηνίου σώμα εστὶ not able to bear So Great an Immortality, nor can Such An Excellence sustain οὔτε δύνατον ενεχεῖν τῆλικαυτὴν αθανασίαν, οὔτε τὴν τοσαυτὴν αρετὴν ανεχεσθαι having contact with a body **self** that is passive. Therefore **It** has taken the **soul** as if she συγχωρισμένον σώμα αυτῆ παθήσετον. οὖν ελαβέν τὴν ψυχήν ωσπερ were a covering; whereas the **soul**, by **self** also being a certain Divinity, **she** makes use περιβολὴν: δὲ ἡ ψυχή, αυτῆ καὶ ουσία τις θεία, χρηταί
of the breath as if it were her covering, and thus the breath manages the living body. τὸ πνεῦμα καθαπερεῖ περιβόλη, δὲ τὸ πνεῦμα διοίκει τὸ ζωὸν σῶμα. For the breath is enveloped/involved in the blood, but the soul in the breath. γὰρ τὸ πνεῦμα συστελλέται εἰς τὸ αἷμα, δὲ η ὕπνη ἐκ τοῦ πνεῦμα.

Therefore, whenever The Intellect is Liberated from the earthly body, 18 σουν στὰν ο νους ἀπαλλάγη τοῦ γημοὺ σώματός, It Immediately Puts on Its Characteristic Garment/Membrane, That of Fire, which εὔθυς ενεδύσατο τὸν ἱδίον χίτονα, τὸν πυρινὸν, οὖν It could not have in the earthly body. For earth cannot bear fire; for it is all burnt up, ἡδύνατο οὐκ εἶχον εἰς τὸ γημοῦ σῶμα. γὰρ γὴν οὐ βασταζεῖ πῦρ: γὰρ πᾶσα φλέγεται even by a tiny spark. And because of this, water is spread round the earth, just as καὶ ύπο οὖλιον σπαλινῆρος: καὶ διὰ τοῦτο τὸ ὑδωρ καὶ περικεχαίναι τῇ γη, ὁσπέρ a defense or a wall to hold off the flames of the fire. Whereas by Intellect being ερμωμὰ καὶ τείχος πρὸς αὐτοῦ τῆν φλόγα τοῦ πυρὸς. δὲ νους οὖν The Sharpest of All The Divine Intellecctions, and The Sharpest of All The Elements ὁ ἐξωτατὸς παντὸς τῶν θειῶν νοημάτων, καὶ τὸ ὁ ἐξωτατὸν παντὸς τῶν στοιχείων possesses The Body of Fire. For by The Creator of All Being Intellect, He uses Fire εἶχε τὸ σώμα πῦρ, γὰρ ὁ δημιουργός παντὸς ὁ νοος χρήται τὸ πῦρ as an Instrument of His Creativity. And on the one hand, Intellect Is The Creator of ὁ ὅργανον πρὸς τὴν δημιουργίαν καὶ μὲν ὁ δημιουργὸς of The All of Everything, whereas on the other hand, the human Intellect, of only τοῦ παντὸς τῶν παντῶν, δὲ τοῦ ανθρώπου ο μονὸν earthy works; for by being stripped-naked of The Fire, the Intellect in the human-being τῶν ἐρημεῖαν: γὰρ ὁ γῆς τοῦ πυρὸς ὁ νοος εὶς ανθρώπως is unable to create Those works that are Divine, being human by where It dwells. ἀδύνατε δημιουργεῖν τὰ θεία, οὖν ανθρώπινος τῇ οἰκησίᾳ.

The Human Soul, but on the one hand, not every soul, but The Pious Soul 19 ἀνθρωπιστῇ ψυχῇ, δὲ μὲν οὐ πασα, η εὐσέβειας on the other hand, is A Certain Spirit and Divine; and after Such a Soul is Liberated ἀνθρωπιστῇ ἀπεστὶ τις δαίμονον καὶ θεία: καὶ μετα τοιαῦτη τῇ ψυχῇ, ἀπαλλάγηται from the body and from the struggle in the contest for Piety -but the struggle for Piety Is τοῦ σώματος τὸν αἰώνα ἀγονίσαμεν τῆς εὐσέβειας —ἀγὼν εὐσέβειας To Intellectually-Perceive/Recognize The God, and thus, to harm no human-being- τὸ γνῶναι τὸν θεόν καὶ ἀδίκησαι μηδένα ἀνθρώπον, —

A : B : : B : C
As God does to me, so also, will I do to Others

She Becomes A Whole Intellect; and when She Becomes a Spirit, She shall be Ordered γίνεται ολὴ νοος: καὶ οὕτω γενηται δαίμον, τυχεῖν τετακταί in relation to Those Servants of The God of a Fiery Body. Whereas the impious soul πρὸς τὰς υπηρεσίας τοῦ θεοῦ πυρινοῦ σώματος. δὲ η ἀσεβῆς ψυχή
remains attached to her private/personal/individual ousia, being Corrected by herself, and thus she seeks an earthy body into which she may enter. But that is a human soul. For no other body can make room for a human soul.

Nor is it Lawful for a human soul to fall into the body of an irrational living-being. Then what kind of powerful, dangerous wild beast could so maims the body as much as the impiety maims The Self of soul? Or do you not see how much depravity/defectiveness the impious soul suffers? How much Self cries and screams: I am on fire! I am in flames! I do not know what to say, what to do! I am being all-consumed by the wretched-spirit of those defects which control me! I cannot see! I cannot hear! Are these selves not the voices of a soul which is being Corrected?

For soul is Corrected In This Way. For when The Intellect enters into the impious soul, It torments Self with the lashes belonging to those that go astray, and by which lashes, the impious soul is Corrected. For she is turned to blasphemies, and murder, and hubris and every kind of violence through which humans are wronged. And so the soul is tormented, and she is cast into the body of a beast? But this is like wandering exceedingly astray.

19B de anathropinon; gar ou allo soma xwrei anathropinhen psxhina. Nor is it Lawful for a human soul to fall into the body of an irrational living-being. Then what kind of powerful, dangerous wild beast could so maims the body as much as the impiety maims The Self of soul? Or do you not see how much depravity/defectiveness the impious soul suffers? How much Self cries and screams: I am on fire! I am in flames! I do not know what to say, what to do! I am being all-consumed by the wretched-spirit of those defects which control me! I cannot see! I cannot hear! Are these selves not the voices of a soul which is being Corrected?

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But when The Intellect enters into The Pious Soul, It Leads Self towards The Light of de o nous eis tηn ευσεβη ψυχην οδηγει αυτην επι το φως της Intuitive-Knowledge. Thus, Such a Soul can never be Full of Praising and of γνωσεως: de η τοιαυτη ψυχη όσηθε ουδεποτε κορον υμνουσα τη Speaking—Well of The God, and of doing every kind of Good to All Humans ευφημουσα τον θεον, και ποιουσα παντα ευ παντας ανθρωπους in Logos and Works, by Self Imitating The Father (Α: Β: : Β: Κ). και λογος και εργος, αυτης μιμουμενη τον πατερα.

For which Logos, O Son, when Offering-Gratitude to The God, Thou must Pray for The Intellect that happens to Be Noble/Beautiful/Elegant. Therefore on the one hand, soul can pass-over to That which is Superior, while on the other hand, it is impossible for soul to pass-over to that which is inferior. αδυνατον εις το ελλατον.

Then there is The Communion of Souls; and on the one hand, The Souls of The Gods Commune with the souls of human-beings, while on the other hand, τον θεον κοινωνουσιν ταις τοις ανθρωπους, de those of human-beings Communicate with those of those that are without-The-Logos. ai των ανθρωπων ταις των αλογων.

Thus The Stronger Take care of the weaker, and so on the one hand, The Gods Take care of human-beings, while on the other hand, human-beings take care of those living-ανθρωποι των beings that are without-The-Logos, whereas The God Takes care of All; for This Very ζωων αλογων, de ο θεος παντων: ουτος God is Stronger than All; and All are weaker than Self. Therefore on the one hand, κρειττον παντων και παντα ελαττων αυτου. ουν μεν The Kosmos is subject to The God, whereas on the other hand, the human-being is o κοσμος υποκειται τω θεω, de o ανθρωπος subject to The Kosmos, whereas those that are without-The-Logos are subject to the το κοσμο, de ta αλογα τω human-being; whereas The God Is Above All and is Concerned with All. And on the ανθρωπω: de o θεος υπερ παντα και περι παντα. και one hand, just as The Energies of The God are just like Rays, so also on the other μεν καθαπερ αι ενεργειαι του θεου καθαπερ ακτινες; de hand, are The Natural Forces like Rays of The Kosmos: furthermore, so also are αι φυσεις του κοσμου, de The Arts and The Kinds of Knowledge like Rays of the human-being. On the one hand, αι γεγονα και επιστημον του ανθρωπου. μεν The Energies, are Energized/Activated throughout The Kosmos, and in the case of αι ενεργειαι, ενεργουσαι δια του κοσμου, και επι *
the human-being, They are Diffused throughout as The Natural Rays of The Kosmos.

And on the other hand, The Natural Rays are Diffused throughout The Elements.

dε αι φυσιες δια των στοιχειων.

Then finally, The human Rays are Diffused throughout The Arts and Knowledges.

dε οι ανθρωποι δια των τεχνων και επιστημων.

And it is The Self Maintenance of The All, of All Depending upon

23 και εστι η αυτη διοικησις του παντος, παντων ηρημενων εκ The Nature of The One God, who also Keeps-Maintaining throughout The One
tης φυσεως του ενος θεου, και διοικουμενων δι’ του ενος Intellect. Of which Intellect, there are None more divine or effective, or more able
νου. ου εστι ουδεν θειοτερον και ενεργεστερον, και ενωσικετω–
to Unite humans to Gods and Gods to humans. But This is The Good Spirit,
–ρον ανθρωπον μεν προς θεους δε θεων προς ανθρωπος, ουτος εστιν ο αγαθος δαιμων:
The Blessed Soul is Full of This, but the soul of wretched-spirit is empty of This.

Τατ: In what way, in turn, does Thou mean this, Ο Father?
Πος παλιν λεγεις τουτο, ω πατερ;

Hermes: Therefore does Thou believe, Ο Son, that every soul possesses Intellect;
ουν ουν, ου εστιν, ω τεκνον, στι πασα ψυχη εχει νουν:
The Good Intellect? For The Logos is now about This, but not about The Steward
tον αγαθον; γαρ ο λογος νυν περι τουτου, ου περι υπηρετουκ
of which we have spoken before, who was sent down in Due Course. For often, The
ου ειρηκαμεν εμπροσθεν, του καταπεμπομενου υπο της δικης. γαρ πολλακις ο Intellect
takes-leave of the soul; and in that hour, the soul can neither see nor hear,

νους εξειςται της ψυχης: και εν εκεινη τη θερα η ψυχη ουτε βλεπει ουτε ακουει, since she is like a living-being without-The-Logos; for a soul apart from Intellect “Can
αλλα’ εοικε ξωοι αλογοι: γαρ ψυχη χωρις νου δυναται
not say nor accomplish anything”. So Great is The Power of The Intellect. Since It
ουτε επειν ουτε ερξαει τι’ τηλικατυπ εστι δυναμει του νου. αλλα’ does not endure a sluggish/dull soul, but It takes-leave of the soul that depends upon the
ουδε ανεχεται ναρθες ψυχης, αλλα καταλειπει την προσηρηπιμενη τω
body which is also being suffocated by self here below. But such a soul, Ο Son,
σωματι και αγχομενην υπ’ αυτου κατω. δε τοιαυτη η ψυχη, ω τεκνον, has no Intellect; for which Logos such a one must not be deemed to be a human-being.

εχει ουχ νουν: οθεν τον τοιοντον δει ουδ’ ηγεισθαι ανθρωπον.

For the Human-being is Divine, and is not to be compared with the other

24B γαρ ο ανθρωπος εστι θεον. και ου συγκρινεται τοις αλλοις ζωοις
living-beings that are upon The Earth, but to those Above in Heaven called Gods.

ζωοις τοις επιγειοις αλλα τοις ανω εν ουρανοι λεγομενοις θεοις:
But if we must rather dare to speak The Truth, then The Truly-Real Human-being is
ει χρη μαλλον τολμησατας επειν το αληθης, δε ο οντως ανθρωπος εστιν
also Beyond Those Gods, or at least in every way Equal in Power to One Another.

και υπερ εκεινοις, η γε παντος ισοδυναμουσιν αλληλοις.
For on the one hand, not one of The Heavenly Gods will descend down to The Earth, leaving-behind The Boundary of Heaven, whereas on the other hand, 

\[\text{The Human-Being/Guardian/Bodhisattva/Steward both Ascends to The Heaven,} \]
\[\text{και αναβαίνει εἰς τὸν οὐρανόν, and Measures Self, and knows on the one hand, of what Kind of Self is The Lofty,} \]
\[\text{kai μετρεῖ αὐτὸν, καὶ οἴδε μὲν ποια αὐτοῦ ἐστίν υψηλά, and on the other hand, knows of what Kind of Self is The Lowly,} \]
\[\text{και ακριβῶς μανθανεῖ ποια ταπεινά, and Precisely Learns leaving The Earth; so great is the extent for Self. For which Logos one must dare say καταλίπουν τὴν γην: toσσουτον τὸ μεγέθος ἐστιν τῆς ἐκστάσεως αὐτοῦ. διὸ τολμήσαν εἰπεῖν} \]
\[\text{that on the one hand, The Earthly Human-being is a mortal god, and on the other hand, μὲν τὸν εἰπεῖον ἀνθρώπον εἶναι θνητὸν θεόν,} \]
\[\text{The Heavenly God is an Immortal Human-Being. Therefore Everything is Maintained τὸν οὐρανόν θεόν αἰθανατόν ἀνθρώπον. διοπερ τὰ πάντα διοικεῖται by These Two: by The Kosmos and by The Human-being, but All by The One God.} \]
\[\text{tουτον τὸν δύο, κόσμου καὶ ἀνθρώπου, de ta panta upo tou enos theon.} \]
11 The Logos of Intellect to Hermes

Intellect: Take Mastery of The Logos, O Thrice Great Hermes, and Remember
1A καταστέγω του λόγου, ὦ τρισκελεστή Ἐρμῆ, καὶ μεμνησό
The Words that are being spoken. Thus I shall not hesitate to speak as it comes to Me.
tων λεγομένων. δὲ οὐκ οἰκνήσω εἰπεῖν ὡς επηλθήν μοι.

Hermes: Since many have spoken much -and these words are different-about The All
1B ειπε πολλα εἰποντών πολλάν καὶ ταύτα διαφορά περὶ του παντος
and about The God, I have not learned The Truth, will Thou, Master, make It quite
καὶ του θεού εγώ οὐκ εμαθών το ἀλήθεια, σὺ, δέποτα, διασκάφι-
και του θεου εγω ουκ εμαθον το αληθες συ δεποτα διασαφη Clear
œ to me concerning This; for I can only Trust The Disclosure of This from Thee.
-σον μοι περὶ τουτου: γαρ καὶ αν μονο πιστευομαι την φανερωσιν περι τουτου σοι.

Intellect: Hear, O Son, in what way The God Possesses/Contains Time and The All.
aκουε, ὦ τεκνον, ὡς ο θεος εχει ὁ χρονος και το παν.

2 ο θεος, ο αιων, ο κοσμος, ο χρονος, η γενεσις.

The God Creates Eternity; then Eternity Creates The Kosmos;
ο θεος ποιει τον αιωνα, δε ο αιων τον κοσμον,
then The Kosmos Creates Time; then Time Creates Generation.
δε ο κοσμος τον χρονον, δε ο χρονος την γενεσιν.

Therefore just as Ousia Is The Good of The God,
δε ὡσπερ ουσια εστι το αγαθον του θεου,
so also Are Beauty, The Spiritual-Blessedness and Wisdom (The Good of The God).
tο καλον, η ευδαιμονια, η σοφια
thus The Sameness (Is The Good) of The Eternity,
δε η ταυτοτης, του αιωνος,
thus The Order (Is The Good) of The Kosmos,
δε η μεταμολογη, του κοσμου,
thus Change/Transition/Turning-about (Is The Good) of Time,
δε η ζωη και ο θανατος της γενεσεως.

Then The Energies of The God are Intellect and Soul;
δε ενεργειαι του θεου νους και ψυχη,
while Those of Eternity, are Immortality and Permanence/Duration/Continuity,
δε του αιωνος, αθανασια και διαμονη,
while Those of The Kosmos, are Restoration and Re-Restoration;
δε του κοσμου, αποκαταστασι και ανταποκαταστασ,
while Those of Time, are Increase and Decrease;
δε του χρονου, αυξησι και μειωσι,
while Those of Generation, are Qualities and Quantities.

Therefore, Eternity Is In The God,

then The Kosmos Is In Eternity,

then Time Is In The Kosmos,

then Generation Is In Time.

de η γενεσις εν τω χρονω.

And on the one hand, Eternity Stands-still About The God,

whereas on the other hand, The Kosmos Moves In Eternity,

whereas on the other hand, The Kosmos Moves In Eternity,

while Time Passes In The Kosmos,

while Generation Comes to Be In Time.

de η γενεσις γινεται εν τω χρονω.

Therefore on the one hand, The Source of All Is The God,

whereas on the other hand, Ousia Is The Source of Eternity,

whereas Matter Is The Source of The Kosmos,

whereas The Power of The God Is The Source of Eternity,

which Never comes to Be, and Always comes to Be by Eternity.

ουσια ο αιων, ως το θεον της περι ο κοσμος,

και αυτους γενομενος υπο του αιωνος.

For which Logos It will not ever be utterly-destroyed, for Eternity Is Indestructible;

ουδε τοις εγαρ αυτους αφθαρτος,

dιουδε τοις εγαρ αυτους εγαρ αυτους αφθαρτος.

nor is anyone of those In The Kosmos abandoned,

oude τοις εγαρ αυτους εγαρ αυτους αφθαρτος.

for The Kosmos Is Encompassed by Eternity.

tου κοσμου εμπεριεχομενου υπο του αιωνος.

Hermes: Then what is The Ousia of The God?

de τις εστι η ουσια του θεου;

Intellect: The Good and The Beautiful. And The Spiritually-Blessed Wisdom

to αγαθον και το καλον και η ευδαιμονια σοφια

and Every Virtue/Excellence. And therefore Eternity Adorns The Matter,

και πασα η αρετη και ουν η ευδαιμονια την υλην,

by Instilling Immortality and Permanence Into The Matter. For That

4A en αθανασιαν και διαμονην -θεις τη υλη : γαρ εκεινης

*
**Generation** depends upon **Eternity**, just as **Eternity** also depends on **The God**;
for **Generation** and **Time** are both **In Heaven** and **In Earth** by **Being Double-Natured**;
thus on the one hand, **In Heaven** They are **Unchangeable** and **Incorruptible**;
whereas on the other hand **In Earth** They are **changeable** and **corruptible**.

And on the one hand, **The God Is The Soul of The Eternity**, whereas on the other hand, **Eternity is The Soul of The Kosmos**, whereas **Heaven Is The Soul of The Earth**.

And on the one hand, **The God Is In The Intellect**, whereas on the other hand, **The Intellect Is In The Soul**, whereas **The Soul Is In The Matter**.

Whereas **All These Exist Through The Eternity**.

Whereas **This Whole Body**, **In which All The Bodies Exist**, **Is Filled-Full of Soul**, whereas **The Soul Is Filled-Full of The Intellect**, and **The Intellect Is Filled-Full of The God**.

Thus on the one hand, **Soul Fills-Full The Inner Self**, whereas on the other hand, **She Encompasses Self from Without**, giving-vitality to **The Whole**.

**Without** on the one hand, **The Kosmos Is This Great and Perfect Living-Being**, and **Above** on the one hand **In The Heaven**, **She Remains In The Sameness**, whereas **Below At-The-Same-Time on The Earth She Turns The Generation About**.

Thus, **The Eternity Holds-together This All**,
—whether by Necessity, or Providence, or Nature, or anything else one may think or
— what, δι’ αναγκῆν, εἰτε προνοιαν, εἰτε φυσιν, εἰτε τις ἀλλο οἰεται, η
will think— This All Is The God of Efficacious-Energy. Whereas The Energy Is
οἰηθήσεται— τουτο παν εστι, ο θεος ἐνεργον. δε η ἐνεργεια ουσαι
The Unsurpassable Power of The God, which should not be compared to anything
αυτοπρέβητος δυναμει του θεου, η αν ουτε παραβαλλοι τις
human nor Divine. For which Logos, O Hermes, Thou should never be led
ta ανθρωπεια ουτε τα θεια. διο, ο Ερμη, μηδεποτε, η—
to believe that Anyone of Those Below nor of Those Above is Similar to The God;
—γηση τι των κατω μητε των ανω ομοιων τω θεω:
for at that time, Thou will go astray from The Truth (Parmenides 133C-D). For
epie ekpesei της αληθειας: γαρ
nothing is Like That which Un-Like and Is’ Alone ‘and’ One. And do not be led to
ουδεν ομοιων τω ανομοιοι και μονο και ενι. και μηδε—
believe that any of His Power is allowed to another. For who/what ‘Is’ Like That God?
—γηση τινς της δυναμεως εκχορειν αλλω: γαρ τις κατ’ εκεινον;
Who Else Is The Cause of Life and Immorality and of The Creative-Turning-About?
tις αλλος αιτιος ζωης, και ανθρωπος και ποιητης μεταβολης;
What Else then, Is The Work of Self other than to Create? For The God is not idle,
tι αλλο δε, ερχον αυτου ε το ποιειν: γαρ ο θεος ου αργος:
since then Everything would be idle; for Everything Is Filled-Full of The God. Since
επει παντα αν την αργα: γαρ απαντα πληρη του θεου. αλλα’
there is no idleness at all in The Kosmos, nor in anything else; for the word idleness is
εστιν ουδε αργα ουδαμον εν τω κοσμω ουδε εν τινι αλλω: γαρ ουμα αργα εστι
empty of meaning, for both The Creator and That which comes to Be.
κενον, και του ποιουντος και του γινομενου.

Thus Everything Must come to Be and Always and Exactly At Each Place.
6A δε παντα δει γινεσθαι και αει και καθ’ εκαστον τοπον.
For The Creator In Everything, nor by being situated in anything, nor by being in
γαρ α ποιοιν εστιν εν πασιν, ουκ ιδρυμενος εν τινι, ουδε εν
anyone of The Creations; but by Being All, by Being Energized/Active Everywhere.
τι ποιον, αλλα παντα, αν ενεργης πανταχου.
For Power is not Self-Sufficient for those that come into existence, since those that
γαρ δυναμει εστι ουκ αυταιρης τοις γινομενοις, αλλα τα
come into existence depend upon Self.
γινομενα υπ’ αυτω.

Surely then Behold The Kosmos Underlying Thine Sight Through Myself,
6B δη θεσαι τον κοσμον υποκειμενον ση τη οψει δι’ εμου,
by Thoroughly-Intellecting in an Accurate Way The Beauty of Self; on the one hand, 
τε κατανοησαι ακριβως το καλλος αυτου, μεν
Its Pure Body, and concerning which Body, there are none more Ancient, and on the
ακηρατον σωμα, και ου εσται ουδεν παλαιοτερον, δε
other hand, It Is New and In Its Prime, and It Is Even More than In Full Bloom
νεον και ακμαιοι και μαλλον ακμαιοτερον
Throughout All Time.

dia pantos.

See also The Seven Underlying Orders, that Adorn The Perpetual Order, 7 i.e. και τους επτα υποκειμενους κοσμους, κεκοσμημενους αιωνιοι ταξει, and Run Their Perpetual Fulfilling Courses. Therefore, Light Fills Everything, but και δρομω τον αιωνα αναπληρουντας, δε φωτος πληρη παντα, δε Fire is Nowhere to be found, for The Friendship of Contraries and The Blending πυρ ουδαμου <...> γαρ τη φιλια τον εναντιων και τη συγκρασει of Opposites and Dissimilarities has given birth to The Light, which Shines forth by των εναντιων και των ανομιων γεγονε το φως, καταλαμπμενον υπο The Energy of The God, The Generator of All Good, and The Ruler of All Order, της ενεργειας του θεου, του γεννητορος παντος αγαθου, και αρχοντος πασης ταξεως, and The Leader of The Seven Orders/Adornments/Worlds. See The Moon, The και ημερον των επτα κοσμουν. i.e. δεσμηηη της Forerunner of Them All-Instrument of Nature- that Transforms The Matter Below.

δρομον εκεινων παντων, οργανον φυσεως, μεταβαλλουσαν την υλην κατω. See The Earth, Being Established In The Middle of The All, The Fixed-Foundation τε την γην, ιδρυμενην μεσην του παντος, υποσταθην of The Beautiful Kosmos, Nourisher and Nurse of those upon The Earth. Behold του καλου κοσμου, τροφον και τιθηνην των επιγειων. θεασαι then also The Multitude of Living-beings, as many as are Immortal, and Mortal, δε και το πληθος ζωων οσον εστι των αθανατων, και το των θνητων, Whereas Between both of Them The Moon Journeys-Around.

dε μεσην αμφοτερων την σεληνην περιπορεομενην.

Thus Everything Is Full of Soul, and She Moves Everything, Some about 8A δε παντα πληρη ψυχης, και κινουμενη παντα, τα μεν περι The Heaven, others about The Earth. And those that lean to the right do not lean to τον ουρανον, τα δε περι την γην. και τα επι δεξια μητε
the left nor do those that lean to the left lean to the right, nor do those above lean to τα αριστερα μητε τα επι αριστερα τα δεξια, μητε τα ανω
those below nor do those below lean to those above.
κατω μητε τα κατω ανω.

And that All These have been brought to Be, O Most-Beloved Hermes,

8B και οτι παντα ταυτα γεννητα, ο φυλτατε Ερμη, Thou no longer needs to learn from Myself. For They are bodies, possess a soul, χρηζεις ουκετι μαθειν εμου, γαρ και εστι σωματα, και εχει ψυχην, and are moved. Then it is impossible for These to Come-together into One apart from και κινεται: δε αδυνατον ταυτα συνελθειν εις εν χωρις
That which Gathers Them Together. Therefore there must be Such a Cause, and τον συναγωνοτος. ουν δει ειναι τοιουτον τινα, και
This Is Entirely One.

tou tou pantos ena.

For The Motions are Many and Different, and the bodies are not Alike, 9 γαρ των κινησεων ουσων πολλων και διαφορον, και των σωματων ουχ ομοιων,
therefore One Order has been Arranged for All, and thus it is impossible for there to be
de μιας ταξεως τεταγμηνης κατα παντων, αδυνατον ειναι
two or more creators. For One Order could not be maintained by many creators. Since
δυο η πλειους ποιηται, γαρ μια ταξις ου τηρειται επι πολλων: de
jealousy of The Superior will follow along with the many, and so will strife. And if
ζηλος < ... > του κρειττονος παρερεται τοις πολλοις, και εριουσιν, και ει
there were another creator of those that are transformable and mortal living-beings, then
ην ετερος ο ποιητης των μεταβλητων και θνητων ζωων,
he would have also wished to create Immortals, just as the creator of The Immortals
αν και επεθυμησεν ποιησαι αθανατους, οσπερ ο
would have also wished to create mortals. Come along then, and if there are two, then
και θνητους. φερε de, και ει εισι δυο,
by The Matter of The Soul Being One, to which one of Themelves would the Store-
tης υλης της ψυχης ουσης μιας, παρα τινι αυτων αν η χορ-
House of The Creation belong? If to both, then to which one the greater part?
–ηγια της ποιησεως; ει παρα ανθοτεροις, και παρα τινι το πλειον μερος;
Thus Intellect in this way, that the composition of every living body consists of
10 de νοει ουτω, ως την συστασιν παντος ζωντος σωματος εχοντες εξ
Matter and Soul, and of The Immortal and the mortal, and of The Rational and of
ης υλης και ψυχης, και του αθανατου και του θνητου, και του λογικου και του
irrational. For All living bodies are ensouled, whereas those that are not alive, are
αλογων, γαρ παντα ζωντα σωματα εμψυχα, de τα μη ζωντα εστι
Matter By Herself; and similarly Soul By Herself, is The Life of Ousia Laid-up-Beside
υλη καθ’ εαυτην: και ομοιως ψυχη καθ εαυτην, της ζωης ουσια παρακειμενη
The Creator. Thus The Cause of The Immortals is The Cause of The Whole of Life.
τη ποιητη. de ο αιτιος των αθανατων
to the composition of the living bodies. Therefore, how can The Life of The Immortals be other than The Life of the mortals?
ουν πως η ζωη των αθανατων αλλη της των θνητων;
How then can it be Well-maintained that The Life Created for The Immortals was not
πως de ευλογων ζωα ποιουντα τα αθανατα μη
also The Life Created for the mortals?
και ζωα ποιουν τα θνητα
And on the one hand, that there is A Certain Creator of These, is Clear. And
11 και μεν ουτων ο ποιητης ταυτω, δηλων. και
on the other hand, that there is only One, is Most Clear; for Soul is also One, and Life
de oti eis, φανερωτατον: γαρ ψυχη και μια, και ζωη
is One, and Matter is One. Then Who is This Very One? Who else then could It Be,
μια, και υλη μια. de της ουτος: τις αλλος de αν ειη,
if not The One God? For Who else could Properly Make Ensouled Living-beings, if
ει μη ο eis theos: γαρ τινι αλλω αν πρεποι ποιης εμψυχα ζωα, ει
not The Unique God? Therefore God Is One. And it is most ridiculous if you agree
μη το μονο θεω; ουν θεος εις, και γελοιουτατον ομολογησας
that on the one hand, The Kosmos is One, and that The Sun is One, and that The
μεν τον κοσμον ειναι ενα, και τον ηλιον ενα, και την
Moon is One, and that The Divinity of The Earth is One, whereas on the other hand,
σεληνην μιαν, και θειοτητα την γην μιαν: de
you maintain that *The God Self is one of a series*! Therefore *Self* makes *Everything*.

And why is it so hard (to *See*) that *The God Creates Life* and *Soul*, and *Immortality* and *Transformation*, when *Thou* Does as many things? For *Thou* sees, and *Thou* Breathes, and *Thou* creates, and *Thou* speaks, and another one who is not *God*, and another one who is *God*, and another one who is *Imperfection*, and another one who is *Perfect*, and another one who is *Existence*. Accordingly then, *The God* creates *Everything*, and *everything* is *Lawful* to *exist*, and *everything* is not *Lawful* to *exist*, and *everything* is *Existence*, and *everything* is *imperfect*, and *everything* is *perfect*, and *everything* is *impossible* to *exist*.

For if it has been shown that the human-being is not able to exist by doing nothing, then how much more is this true for *The God*? For if there is anything which is not *God*, then it is *perfect*, and it is *impossible* to exist.

If *Thou* would offer-up Thyself to *Me* for a while, *O Hermes*, then *Thou* will easily *Intelligences* that *The Work of The God Is One*, in order to bring into *Existence* such as *Those that Exist*, *Those that have come to Exist* at one time, and *Everything*; such as *Those that Exist*, *Those that have come to Exist* at one time, and *everything* which are *alive*, *everything* which are *dead*, *everything* which are *the same*, *everything* which are *not the same*, *everything* which are *true*, *everything* which are *false*, *everything* which are *perfect*, *everything* which are *imperfect*, *everything* which are *existent*, *everything* which are *non-existent*, *everything* which are *simple*, *everything* which are *complex*, *everything* which are *finite*, *everything* which are *infinite*. And on the one hand, there is *not* one who *sees*, while on the other hand, *Soul* were to cease doing these functions, *me* would no longer be a *Living-Being*, so that in this way, if *The God* were to cease creating these—which is *not* *Lawful* to *exist*—then *he* is *not* *God*.
but **This, Is The Good.** **This Is The God.**
dε τουτο εστι το αγαθον, τουτο εστιν ο θεος.

If Thou Wishes Self to Intellect and Work, then *See* what happens to Thee
14A ει θελεις αυτο νοησαι και εργω, δε ιδε τι εγχεναι σοι
when Thou Wishes to beget. But **this is not Like It Is** with That God; for That God
θελοντι γεννησαι, αλλ τουτο ουκ ομοιον εκεινον: γαρ εκεινος
*does not* experience pleasure; for **He has no other** Co-worker/Partner. Accordingly
ουχ ηδηται: γαρ εχει ουδε αλλο συνεργον. αρα
then, by **Being Self-Working,** **He Is Always in His Work,** by **Self Being That which**
ων αυτουργος, εστιν αει εν τω εργω, αυτος αφο ο
He Creates. For if **He** were separated from **Self,** then on the one hand, **Everything**
ποιει, γαρ ει χωρισθη αυτου, μεν παντα
would collapse-together, and on the other hand, **Everything** would necessarily perish,
συμπεσεσθαι, δε παντα αναγκε τεθνηξεσθαι,
since **Life** would not **Exist.** But if **Everything Is Alive,** and if **Life Is One,** then The
ος ζωης μη ουσης, ει παντα ζωα, και η ζωη μια, αρα ο
God **Is also One.** And in turn, if **Everything Is Alive,** both **Those in Heaven** and also
14B θεος και εις και παλιν, ει παντα εστι ζωα, και τα εν ουρανο και
Those in the Earth, then if there **Is One Life** for **Everything** that comes to **Be**
tα εν τη γη, δε μια ζωη κατα παντων γινεται υπο
The God, then **Self Is also God.** Accordingly then, **Everything** comes to **Be**
tου θεου, αυτη εστι και θεος, αρα παντα γινεται υπο
The God. Then **Life is The Unification of Intellect, body and Soul.** Surely then
14C του θεου, δε ζωη εστιν ενωσις του σωματος και ψυχης. δη
Death is not the utter-destruction of **Those** that have been put together, since **Death Is**
θανατος ουκ απολεια των συναχθεντων, δε εστι
the dissolution of **The Unification**.
dιαλυσις της ενωσεως.

Now then, **The Eternity Is The Image of The God,**
15A τοινυν, ο αιων εικων του θεου,
whereas **The Kosmos Is The Image of The Eternity,**
δε ο κοσμος του αιωνος,
whereas **The Sun Is The Image of The Kosmos,**
δε ο ηλιος του κοσμου,
whereas **The Human-being Is The Image of The Sun,**
δε ο ανθρωπος του ηλιου.

Whereas They say that **The Transformation is Death,** because on the one hand,
15B δε φασιν την μεταβολην ειναι θανατον, δια το μεν
the body dissolved, whereas on the other hand, **The Life of Those** that are dissolved
το σωμα διαλυσεθαι, δε την ζωην τα διαλυμενα
withdraws into **The Un-Seen.**
χωρειν εις το αφανες.

**This Is In The Way of The Logos, My Dearest Hermes,** and since Thou are
τουτω τω λογω, μοι φιλτατε Ερμη, και ως ακον-
Listening with Spiritual-Reverence, I Say that The Kosmos Is Being Transformed —εἰς δεισιδαίμονον φημὶ τὸν κόσμον μεταβαλλάτθαι through Eternity, by means of That Certain Part of The Life of Self that comes to Be δι’ αἰωνοῦ, διὰ τὸ τι μερὸς τῆς ζωῆς αὐτοῦ γινεσθαι each Day in The Un-Seen, whereas The Kosmos Is Never dissolved. And καθ’ ἐκαστηνην ἡμεραν ἐν τῷ αἰῶναν, δὲ μηδέποτε διαλυεσθαι. καὶ Such are The Experiences of The Kosmos, Such are Its Cycles and Its Mysteries. тαυτα εστι τα παθή του κοσμου, τε δινήσεις και κρυψεις: And The One Is The Cycle that Returns, but The Other Is The Mystery of Renewal.

16A καὶ η μεν δινήσεις στροφή, ἡ δὲ κρυψεις ανανεωσις.
Since It Is Omni-Form, It does not maintain The Forms It Contains within Itself, since < . . . > δε εστιν παντομορφος, ου εγκειμενας τας μορφας εχον εν εαυτω, δε Self Is Being Trans-Formed.

αυτος μεταβαλλον.
Since The Kosmos has come to Be Omni-Form, therefore what would

16B επει ο κοσμος γεγονεν παντομορφος, ουν τι αν The One who Creates Be? For on the one hand, would Self not come to Be Formless.

ο ποιησις ειη; γαρ μεν μη γενοστ αμορφος:
And if on the other hand, Self Is Omni-Form, then Self will Be Like The Kosmos. But και ει δε αυτος παντομορφος, εσται ομοιος τω κοσμω αλλα if Self Possesses One Form, According to This, Self will be less than The Kosmos.

εχον μιαν μορφην, κατα τουτο εσται ελαττων του κοσμου.
Therefore, what shall we declare Self to be? We must not bring around The Logos into ουν τι φωμεν αυτων ειναι; μη περιστησιακον τον λογον εις difficulty; for we conceive no difficulty about The God. Therefore, Self Possesses One αποριαν: γαρ νουμενοις ουδεν απορον περι του θεου. ουν εχει μιαν Idea, if Something Is The Idea of Self, which is not subject to being seen, for Self Is ιδεαν, ει τις εστιν ιδεα αυτου, ητις ουχ υποσται ταις οψειν: γαρ Incorporeal. And Self Brings to Light All Forms by means of Their bodies.

ασωματος και διεκνυσε πασας δια των σωματων.
And do not be surprised if there is A Certain Incorporeal Idea; for it is just

17A και μη θαυμασης ει σετι τις ασωματος ιδεα: γαρ εστι σοι—Like The Idea of The Logos. And in paintings on the one hand, the mountain peaks —περ η του λογου: και εν ταις γραφαις μεν ακρωρειαι are seen to stand-out very sharply, while on the other hand, they are naturally quite ορονται εξεχουσαι πανυ, δε εισι τη φυσε παντελως smooth and flat.

λειαι και ομαλαι.
Then by Reflecting upon The Logos that has been spoken with more Daring, 17B δε εννοησις το λεγομενον τολμηροτερον, then you will more Truly Intellect The One who Contains Everything. For just Like δε αληθετερον νοηησις τον περιεχοντα τα παντα. γαρ οσπερ the human-being can not Live apart from Life, so also The God can not Create ο ανθρωπος δυναται ου χωρις ζωης, ουτως ο θεος δυναται ουδε ποιων apart from The Good. For This Is just Like The Life and just Like The Motion to αγαθον. γαρ τουτο εστι οσπερ ζωη και οσπερ κινησις.
of The God, to Move and to Vivify Everything.

tου θεου, κινειν και ζωοποιειν τα παντα.

Thus some of The Logos being spoken have to be Reflected in a Personal Way;
18 δε ενια των λεγομενον οφειλει εχειν εννοιαν ιδιαν,
such as by Intellecting That which I now Say. For Everything is In The God; but not
οιον νοησον ο νυν λεγω γαρ παντα εστιν εν τω θεω, ουχ
as if It were lying In a Place/Space; for on the one hand, The Place is also A Body,
ος κειμενα εν τοπω γαρ μεν ο τοπος εστι και σομα,
and Every body is Moveable, whereas on the other hand, That which Is Incorporeal
και παν σωμα κινητον, δε το ασωματον
Is Immoveable, and those that are situated in Self do not Possess Motion; for they are
ακινητον και τα κειμενα εν αυτω ουκ εχει κινησιν γαρ κει–
situated in another way; in bodiless imagination; for That which Intellects
ται αλλ ου εν ασωματο φαντασια. τον νοησον
Comprehends Everything. And since there is nothing that limits The Incorporeal,
περιεχοντα τα παντα και οτι εστι ουδεν περιοριστικον του ασωματον,
nothing quicker, nothing more powerful, since Self Is The Absolute Limit of All,
ουδε ταχυτερον ουδε δυνατωτερον, δε αυτο περιοριστικον παντων,
and thus, Self Is Unlimited, and The Quickest and The Most Powerful.

And Intellect This by Thyself. Urge Thy Soul to Travel to any Land which
19 και νοησον τουτο απο σεαυτου. κελευσον σου τη ψυχη πορευθηναι εις γην δι’ ην
you wish, and She will be There quicker than Thine command. Then Urge Self to go
και βουλει, και εσται εκει ταχυτερον σου της κελευσεως. δε κελευσον αυτη μετελθειν
to The Ocean, so also in turn She will be There at once, but not as if She had passed
επι τον ουρανον, ουτως και παλιν εσται εκει ταχεως, ουχ ος μεταβαςα
from place to place, but as Being There. Then Urge Self to also fly up to The
απο τοπου εις τοπον, αλλ’ ος ουσα εκει. δε κελευσον αυτη και αναπτηναι εις τον
Heaven, and She will need no wings, but neither will anything impede Her, not The
ουρανον, και δεηθησαι ουδε πτερων, αλλ’ ουδε ουδεν εμποδιον αυτη, ου το
Fire of The Sun, not The Ether, not The Whirl of The Stars, nor That of The Other
πυρ του ηλιου, ουχ ο αιθηρ, ουχ η δινη των αστερων ουχι τα των αλλων
Astral Bodies, but by cutting through All, She will Fly up as far as The Last Body.
αστερων σωματα, δε διατομουσα παντα αναπτυσαται μεχρι του εσχατου σωματος.
And if Thou Wishes to go Beyond The Whole Self, and to Contemplate, Those that are
και ει βουληθεις διαρρηξασθαι το ολον αυτο, και θεασασθαι τα
Outside, if indeed there is Anything Outside The Kosmos, then it is allowed for Thee.
εκτος, ει, γε τι εκτος του κοσμου, δε εξεστι σοι.

See what Power, what Speed Thou Possesses! If then on the one hand, Thou
20A ιδε ουν δυναμιν, σον ταχος εχεις. ειτα μεν συ
can do this, then on the other hand, cannot The God? Therefore, Intellect The God
δυνασαι ταυτα, δε ου ο θεος; ουν νοησον τον θεον
this way; just as if He Contains All within Himself as Thoughts; The Kosmos,
touton ton tropon, οσπερ εχειν παντα εν εαυτω νοηματα, τον κοσμον,
Himself, The Whole.

Therefore, if you cannot make Thyself Equal to The God, then you cannot make Thyself grow to an Immeasurable Size, Rise Above the Qualities In Thyself; such as of Fire, Water, of Hot and Cold, of The Dry and the Moist.

Intelect Thyself to Be Everywhere At-Once; in The Earth, in The Sea, in The Heaven; having not yet come to Be, to Be in the womb, young, old, to Be dead, having nothing, nothing; having nothing, nothing.

For you are able to Intelect none Those that Are Beautiful and Good, while also being a lover of body and deficient.

For the perfect defect is that which ignores The God; whereas That which
Is Able to Intuitively-Know, and to Wish, and to Hope, Is The Immediate Road that δυνασθαι γνωρικαι, και θελησαι, και ελπισαι, εστιν ευθυ οδος Bears/Leads Oneself to The Good, and It Is an Easy Road for Thee to Travel. For φερουσα ιδια του αγαθου, και ραδια σοι οδευοντι.
The God will come to Meet Thee Everywhere, and The God will be Seen Everywhere; ο θεος συναντησαι, σοι πανταχου, οφθησαι πανταχου.
Where and When not being expected; While awaking from sleeping, While traveling ὁποι και στε ὑ προσδοκας, γρηγορουντι κοιμωμενω, οδευοντι on a ship, During The Night, During The Day, While speaking, While being silent: πλεοντι, νυκτος, ημερας, λαλουντι σιωπωντι:
For there is no Likeness/Image which That is not.
γαρ εστιν ουδεν, εικονι ο εκεινος εστιν ουκ.

Then do you say “The god is invisible”? Speak Well! And Who/What Is More-Visible than Self? He has made All of This through Self; in order that Thou See φανερωτερος αυτου; πεποιηκεν παντα τοτο δι αυτο, ονα βλεπησης Self through All. This Is The Good of The God; This Is The Excellence of The God, αυτον δια παντων, τουτο εστι το αγαθον του θεου, τουτο η αρετη του θεου, The Self has Come to Light through All. For there is nothing invisible, not even to αυτον φαινεσθαι δια παντον, γαρ ουδεν αορατον, ουδε Those that are Incorporeal, since The Intellect Is Seen In That which Is Intellected, των ασωματων: ο νους οραται εν τω νοειν, The God Is Seen In That which Is Created. These things have been made clear to you 
ο θεος εν τω ποιειν.

These Revelations, O Thrice-Great-One, I have Brought-to-Light thus far. Whereas Intellet by Thyself All The Rest in a similar way, and Thou will not δε νοει κατα σεαυτον παντα τα αλλα ομοιως, και ου be led-astray/thoroughly-deceived.

13 Oct 2017
Hermes: The Intellect, O Tat, Is from The Self Ousia of The God, if indeed there Is 1 O νους, ω Tat, estin eˊ tis autis oussias tou theou, ei ge estin A Certain Ousia of God; and What Kind of A Being Ousia happens to Be, Self Alone
tis oussia theou: kai poia tis oussa tughanei, autos moulo
Knows Precisely. Therefore, The Intellect is not cut-off/severed from The Ousianess
oiden akribios. oin o nouς estin ouk apoteimemenoς tis oussiotitos
of The God, since It Is as it were Unfolded/Stretched-out (from The God), just as
tou theou, alli: oswper pelomenoς, kathaper
The Light of The Sun. Whereas on the one hand, in human-beings This Very Intellect
to phos tou heliou, de meν en anvrpotoς outos o nouς
Is God; and for which Logos some Humans are Divine, and The Humanity of These is
esti theos, kai die tinvs ton anvrpovn esti theoi, kai h anvrpototis touton esti
Akin to The Divinity; and since on the one hand, The Good Spirit called The Gods
eγνος tis theotitos: kai gar meν o Agathos Daumon eipen tous theous
Immortal Humans, whereas on the other hand, The Good Spirit called Human-beings
athanatos anvrpovus, de tous anvrpotoς
mortal gods. Whereas there is only Nature in the living-beings without The Logos.
θηνηtous theous. de estin < . . > h phusi en tois ζωois aloganoi.

For Where there Is Soul, There also Is Intellect; just as Where there Is Life,
2 gar opto estin psich, ekei kai vous, oswper opto estin zoi, There also Is Soul; whereas the life of soul is devoid of Intellect in those living-beings
ekei kai psich: de h zoη psich esti kevni tou vou en tois ζωois
without The Logos. For The Intellect Is The Benefactor of Human Souls, for It
alagonoi, gar o vouς estin evetheies anvrpovn psichon: gar
Energizes/Activates Themselves to The Good. And on the one hand, in living-beings
ergazei auoai eis to agathon. kai meν tois
without The Logos, It Co-operates with the individual nature of each one, whereas on
alagonoi synergei tis idia phusi ekastou,
the other hand, in The Souls of humans, It Counter-acts that nature. For every soul that
de tais ton anvrpovn antiprassei. gar passa psich
comes to be in a body, is immediately made defective by both pain and pleasure; since
genomenh en soma, eudhios kakeietai te tis lupsis kai tis ηδονης: gar
the body is composed just as if out of boiling juices of both pleasure and pain, into
soma tos sun: oswper -theoton zeousin chmioi te lupsi kai h ηδονη , eis
which, the soul steps-in/embarks to be baptized/submerged/dipped/steeped.

Therefore, in as many Souls Where The Intellect Is In-Charge, These Reveal
3 ouν oswai psichai, an o vouς epistatetis, tautaiς fainei
The Brilliance of Itself, by Acting in opposition to those acquired-before by Selves.
to feggou eautou, antiprasseion tois prolembasan auton.
For just as A Good Physician inflicts pain by burning or cutting the body that is pre-
gar ωσπερ αγαθος ιατρος λυπει καιμων η τεμον το σωμα προ-
disposed to disease, In The Same Way, The Intellect Causes pain of the soul,
–ειλημμενον υπο νοσου , και τον αυτον τροπον ο νους λυπει την ψυχην ,
By Drawing Self Away from pleasure, from which every disease of soul comes to be ,
εξω– αυτης –φαιρων την ηδονην , αφ’ ης πασα νοσος ψυχης γινεται .
Whereas the great disease of soul is Godlessness, next are the opinions of those that are
dε μεγαλη νοσος ψυχης αθετης : επει ταις δοξαις των
Godless , and every kind of defect and nothing Good accompanies these . Take Notice
αθεων , παντα τα κακα και ουδεν αγαθον επακολουθει . αρ’
then , The Intellect , By Acting In Opposition to self, Keeps-Safe/Preserves/Secures
ουν ο νους , αντιπρασσων αυτη , περιποιειται
The Good for The Soul , just as A Good Physician Preserves The Health for the body .
tο αγαθον τη ψυχη , ωσπερ ο ιατρος την υγιειαν το σωματι .

Thus as many human souls that do not happen to be Governed by The Intellect
4 δε οσαι ανθρωπιναι ψυχαι ουκ ετυχων κυβερνητου του νου ,
undergo the same (fate) as the souls of living-beings without The Logos . For Intellect
πασχουσι το αυτο ταις των ζωων αλογοι . γαρ
becomes their Co-operator, and It gives them up to their desires , which are carried to
γενομενοις αυταις συνεργοις , και ανεσας τας επιθυμιας , ας φερονται εις
< . . . > by the rushing-force of their appetite/craving/longing/yearning, that reaches-out
tη φυσι της ορεξεως , συντεινουσαι
for that which is without The Logos . And just as it is the case with the living-beings that
προς το αλογον . και ωσπερ των ζωων τα
are without The Logos , they do not cease from being angered irrationally nor from
αλογο , ου παιονται θυμομεναι αλογος και
desiring irrationally , nor can they be filled/have enough of these defects ; for angers and
επιθυμουσι αλογοι , ουδε εχουσι κορον των κακων : γαρ θυμοι και
desires are exceedingly irrational defects . Therefore The God has Established The Law
eπιθυμιαι υπερβαλλουσαι αλογια κακια . δε ο θεος επεστησε τον νομον
as if It were A Corrective-Aid and A Test/Proof .
ωσπερ τιμωρον και ελεγχον .

Tat: O Father , in this case , The Logos concerning Fate , which Thou has explained
ω πατερ , Ενταθα , ο λογος περι της ειμαρμηνης , ον διεξεληλυθας
to me before , is in peril of being overthrown . For if it is entirely Fated that those who
μοι εμπροθεν , κινδυνευει ανατρεπουσι . γαρ ει παντος ειμαρται δρα–
have done any of the following , such as adultery , or sacrilege , or some other crime , are
–σαι τινι τωδε , η μοιχευσαι , η εροσυλλησαι , η τι αλλ ο κακον ,
those who have done the deed under the compulsion of their allotment , then why are
ο δρασες το εργον εξ αναγκασασης της ειμαρμηνης δια τι
they also being Corrected ? For their fate /their allotment brought about All these deeds .
κολαζεται ; γαρ ειμαρμηνης < . . . > παντα τα εργα .

Hermes: O Son , and as a result , nothing of the corporeal realm , neither good nor bad ,
ω τεκνον , και συμβαίνει , ουδεν τι των σωματικων , ουτε αγαθον ουτε κακον ,
come to be apart from that fate. And thus it has been fated/allotted that the one
who has done that which is harmful, shall experience that which is harmful; and
they act through this, in order that they may undergo the experience which they did.

But now The Logos is not concerned with defectiveness and allotments, for
The Logos for us is concerning Intellect; what is Intellect Able To Do, and In What
way does It Contain Differences, for on the one hand, It Exists in one way in human-
estin enodiaforos, men en toioide anbrow-beings, whereas It Exists in another way in living-beings without The Logos; and
-poi, de en allagmenos en tois zois allogous: and in turn, since on the one hand, in living-beings without The Logos It is not Beneficent;
palin sti men en tois zois allogous estin ouk energeitiko, whereas on the other hand, in human-beings It works Good, but In A Different Way,
de en tois anbrowpoi ergazetai agathon, all anomoios, for It does not quench the anger and the desire in All human-beings. And so of these, ouk ibenunoun to te thewikon kai to epithymitikon en pasei, and to touton on the one hand, one must Intellect that there are Those who Possess The Logos, and
men dei nosin tous ellagmous, on the other hand, those who are without The Logos. Whereas All human-beings
dey tous allogous, de pantes ois anbrowpoi are subject to fate; to both generation and transformation, for these processes are
upokeinetai eimarmene, kai genesei kai metabole: gar tauta the beginning and the end of fate.

And on the one hand, All human-beings undergo their Destinies/fates; whereas
7 and men pantes anbrowpoi paschousi ta eimarmena: on the other hand, Those that Possess The Logos, which we have said are Led by The
de ois ellagmou, oan efamene hemoneven ton Intellect, do not experience in a similar way as the others; since by being Liberated
vous, ouk paschousin omoi ois allous, ala apallagmenoi from defectiveness; They experience as Human-beings who are not defective.
tis kikas: paschousi ontes ou kakoi.

Tat: Again, O Father, what do you mean? Is the adulterer not bad?
palin, o patet, Pios legeis: o moichos ou kakos; Is the murderer not bad, and all the others?
o foneus ou kakos, kai pantes ois alloi;

Hermes: No, since The One Who Possesses The Logos, O Son, does not happen to be
All o ellagmous, o tekon, ou peiseTai
an adulterer, nor a murderer, although he/she must undergo that which is fated; just as μοιχεύσας, ουδέ φονεύσας, ἀλλ’ ὡς the adulterer and the murderer must. For it is impossible for a human-being to escape ο φονεύσας. καὶ εστὶ αὐδανάτον διεκφυγείν their transformation/death, just as it is also impossible to escape their generation/birth; μεταβολής, ὁσπερ καὶ γενεσεως: whereas it is Possible for The One who Possesses Intellect to escape from harm/defect. δὲ εστὶ το εχοντι νουν διεκφυγείν κακίαν.

And concerning which Logos, O Son, I have heard The Good Spirit ἦν τεκνικὸν εἰς ὑποκύπτει τοῦ Ἁγαθοῦ Δαιμόνιος Say, that if It had brought This forth in writing, it would have much Benefitted the λεγοντος, καὶ εἰ εξεδεδωκεν εν εγγραφος, αν παντι ἀφέληκε το race of human-beings, for That Alone, O Son, by Being The First-born God, and so γενος τον ανθρωπον: γαρ εκεινος μονος, ου τεκνικό, ος πρωτογονος θεος, by Over-Seeing Everything, Spoke These Truly Divine Logos. Thus indeed, I once κατιδον τα παντα, εφοξεχαστο αληθος θεους λογους. γουν ποτε heard Self Say that Everything Is One, and especially Intelligible Bodies; since ηκουσα αυτου λεγοντος οτι τα παντα εστι εν, και μαλιστα νοητα σωματα: δε

We Live In Power, and In Energy, and In Eternity.

And that The Intellect of This Is Good, and so also Is The Soul of Self. Whereas if καὶ ους τουτου εστιν αγαθος, οπερ και εστιν ψυχη αυτου: δε This Is Such as This, then there is no separation/interval among The Intelligibles.
tουτου οντος τουτου, ουδεν διαστατον τον νοητον: Therefore, since Intellect Is The Ruler of All, and by Being The Soul of The God, ουν ως νουν αρχοντα παντων, και οντα ψυχην του θεου, Intellect Is Able to Do just as It Wills.

δυνατον ποιειν οπερ βουλεται.

Then Thou Intellect This Logos, and refer It to the question which Thou 9 δε συ νοει, τουτων λοιπ λογον και ανενεκαι προς την πεισιν απο- enquired of Me before; thus I mean about Fate. For if you carefully/accurately exclude –θου μου εν τοις εμπροσθεν, δε λεγο περι της ειμαρμενης. γαρ εαν ακριβος αφελη these wrangling arguments, O Son, Thou will find that The Intellect; The Soul of The τους ερησικους λογους, ου τεκνικον, ευρησεις στις τον νους η ψυχη του God, Truly Rules Over All; such as Over Fate, Over Law and Over All The Rest; θεου, αληθος επικρατει παντον, και ειμαρμενης, και νομου, και παντον του αλλον: and there is nothing impossible for Self, neither to Place A Human Soul Above Fate, και ουδεν αδυνατον αυτο, ουτε θειαι ανθρωπινη ψυχην υπεραν ειμαρμενης nor if she has been neglectful, just as it happens, to subject her to Fate. And on the one ουτε αμελησασαν, οπερ συμβαινει, θειαι υπο την ειμαρμενην. και μεν hand, I have Spoken so much of The Good Spirit in regards to The Very Best.

λελεχθω ταυτα τους τουν του Ἁγαθου Δαιμονος επι τα αριστα.
Tat: And *This Divinely*, O Father, and *Truly*, and *Beneficially*. But still, will Thou
dake *This* clear to me; for Thou said that *The Intellect Justly Energizes In a Natural*
ekeino –safthson moi: γαρ ἐλέγες τὸν νουν δίκην ενεργεῖν φύσεως
*Way* among those living-beings without *The Logos*, by *Co-operating* in the instincts /
ev τοις ζωοῖς ἀλογοίς, συνεργοῦντα ταῖς impulses of selves. But as I think, *the impulses of living-beings without The Logos*,
orμαις αὐτῶν, δε εἰς σιμαι, αἱ ὀρμαὶ τὸν ζωον ἀλογων,
are passive-affections; but if *The Intellect* also *Co-operates* with the impulses,
wheras εἰςιν παθῆ : εἰ ὁ νους και συνεργεῖ ταῖς ὀρμαὶς, δὲ
the impulses are passive-affections, accordingly then *The Intellect* is also passively-
αἱ ὀρμαὶ παθῆ, αρα ὁ νους εστὶ και παθ-affected, *by being Co-involved* (Sympathetic) *with*
those that are passively-affected?

ητος, συγχροματιῶν ταῖς παθεσιν.

Hermes: Well said, O son, you ask in a *Noble Way*, thus it is *Just* for me to answer.

11 Εὖγε, ο τεκνὸν, συνθάνη γενναῖος, δε δικαιον καμε αποκριναζαι.
*All The Incorporeals in the body*, O Son, are subject to-external-influence / to-change /
παντα τα ασωματα εν σωματι, ο τεκνον,
are-passive. And on the one hand, the corporeal selves are *properly* passive, whereas on
παθητα και μεν τα σωματα αυτα εστιν κυριος παθητα: και
the other hand, *All The Incorporeals* are *The Causes of Motion*. For *The Incorporeal*
δε τα ασωματα <..> γαρ το ασωματον
Move *All*, whereas *All that is Moved* is corporeal; whereas *The Incorporeals* are also
κινουν παν, δε παν το κινουμενον σωμα: δε τα ασωματα και
Moved by *The Intellect*; whereas *Motion* is passive. Therefore both That which Moves
κινεται υπο του νου: δε κινησις παθος: ουν αμφοτερα το κινουν
and that which *is being moved* are affected; *One Governs* while the other is governed.
και το κινουμενον πασχει, το μεν αρχον, το δε αρχομενον.

And so that on the one hand, by *The Intellect* being in the body *It* is affected, whereas
και οστε μεν ο νους ον εν σωματι εστιν παθητος,
on the other hand, when *You* are *Liberated* from the body, *You* are also *Freed* from that
και απαλλαγεις του σωματος, και απηλλαγη του
which is affected. But rather, *O Son*, at one *time* nothing is unaffacted, since *All things*
pαθους. δε μαλλον, ο τεκνον, ποτε ουδεν απαθες, δε παντα
are affected. Thus the passive experience is *different* from That which experiences. For
παθητα, δε παθος διαφερει παθητον. γαρ
The *One* is *Active*, while the other is passive; for the corporeal bodies are *Activated*
tο μεν ενεργει, το δε πασχει: δε τα σωματα ενεργει καθ’
Selves. For they are either unmoved or moved; however in both cases there will indeed
αυτα. γαρ εστιν η ακινητα η κινεται: δε σποτερον αν η
exist the experience. Therefore *Those* that are *Incorporeal* are *Always Activated*, and
εστι παθος. δε τα ασωματα αει ενεργείται και
because of this *They* are affected/passive. Therefore do not let these terms disturb *Thee*;
δια τουτο εστι παθητα. ουν μη ει προσηγοριαι ταραττητωσιν σε:
for both *The Energy/Action* and the experience are *The Same*; thus it does no harm
γαρ τε η ενεργεια και το παθος εστιν ταυτον: δε ου λυπει

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to employ the more-favorable/prosperous term/name.

Therefore is Hermes:
and being in the then one will be by both being Hermes:
12 to employ the more

Translated −

But this is also the case for humans, O Son, since they make sounds. Since Logos differs greatly from sounds.

For on the one hand, The Logos is Common to All humans, whereas on the other hand, each kind of living-being has its own particular sound.

Tat: But this is also the case for humans, O Father; for The Logos of each race differs.

Hermes: On the one hand, The Language is different, O Son; while on the other hand, The Human Race is One, and in this way The Logos is One; and when The Logos is Translated, It is also found to be The Self Same in Egypt, in Persia and in Hellas.

Therefore The Logos is The Image of The Intellect, and The Intellect is The Image of The God.

For The Blessed God; The Good Spirit said that The Soul is in the body,

13B γαρ ο μακαριος θεος Αγαθος Δαίμων εφή μεν ψυχήν ειναι εν σωματι, whereas The Intellect is in The Soul, whereas The Divine Logos is in The Intellect.

Therefore The God of These is The Father.

14A ουν τον θεον τουτων πατερα . Therefore The Logos is also The Image of The Divine Intellect,

ουν ο λογος εστιν και εικων του θεου νους.
and thus the body is the image of The Idea, 
καί δέ το σώμα της ιδέας, 
whereas The Idea is The Image of The Soul.
δε η ιδέα της ψυχῆς.
Thus on the one hand, The Finest/Lightest/Purest Part of Matter is Air, 
ουν μὲν το λεπτομερέστατον της υλῆς εστιν ἄηρ, 
whereas The Finest Part of Air is Soul, 
δε αέρος ψυχή, 
whereas The Finest Part of Soul is Intellect, 
δε ψυχής νους, 
whereas The Finest Part of Intellect is God.
δε νοῦ θεός.
And on the one hand, The God is About All and Through All, 
και μὲν ο θεός περὶ παντα και διὰ παντών, 
whereas on the other hand, The Intellect is About The Soul, 
δε ο νους περὶ την ψυχήν, 
whereas The Soul is About The Air, 
δε η ψυχη περὶ τον αέρα, 
whereas The Air is About The Matter.
δε ο αήρ περὶ την υλην.
Thus, Necessity and Providence and Nature are The Instruments.
14B δε αναγκη και η πρόνοια και η φυσις εστι οργανα
Of The Administration of The Kosmos, and Of The Arrangement of The Matter.
της διοικησεως του κοσμου και της ταξεως της υλης.
And on the one hand, Each One of The Intelligibles is One Ousia, 
και μὲν εκαστον των νοημων εστιν εν ουσια, 
whereas on the other hand, Ousia is The Sameness of SELves;
δε ουσια η ταυτοτης αυτων:
while each one of the bodies of The All is Many.
δε εκαστον των σωματων του παντος εστιν πολλα.
And The Matter is One; for The Incomposite Bodies Contain The Sameness, 
και η υλη μια: γαρ τα ασυνθετα σωματα εχεια της ταυτοτητος,
and They Cause The Transformation into Each Other,
και ποιουμενα την μεταβολην εις αλληλα,
by Always Preserving Their Indestructible Sameness.
αι σωζει την αφθαρσιαν της ταυτοτητος.
Thus there is Number in Each and All of the other compound bodies.
δε εστι αριθμος εκαστου πασι τοις αλλοις συνθετοις σωμασιν.
For it is impossible for combination (+) or composition or dissolution (-) to come to Be.
15A γαρ αδυνατον συστασιν η συνθεσιν η διαλυσιν γενεσθαι
without Number.

χωρις αριθμου.
Thus The Monads/Unities Bring forth and Increase The Number, 
δε αι ενδεξες γεννωσι και αυξουσι τον αριθμον,
and again in turn Receive Its Dissolution into Themselves, while Matter remains One.
και παλιν δεχονται διαλυσμον εις εαυτας και η υλη μια.
Therefore, This Whole Kosmos, This Great God,

is also The Image of The Greater God, and, by Being United with That,

kai eikos tov meizonos, kai hemonos ekino,

also Preserves The Order According to The Will of The Father,

kai syzon t'ina taivn kata t'ina boulhsin tou patros,

Is The Abundance of The Life;

ephi plhrwma tis zhes:

And there is nothing In This -neither of The Whole nor of The Part-

kai estin oude en touto, oute tou pantos ouste kata twn mereos,

that were Established from The First,

katastaseos apo tis prwtis,

which does not Live, throughout All of the infinite cycles of Time.

For there is nothing dead in The Kosmos that has either come to be, or is, or will be.

...any part of The Indestructible be destroyed, or any part of God perish?

Tat: O Father, then do not the living-beings in Self die, which are parts of Self?

Hermes: Speak in an Advantageous Way, O Son!

For Thou are being misled by the terms applied to that which comes to be.

For the living-beings do not die, but by being compound bodies, they are dissolved.

Whereas the dissolution is not death, but it is the dissolution of a mixture;

diylleitai en' oux apollhetai, all' ousa svneteta soma diylleitai.

Since What Is The Energy/Activity of Life? Is It not Motion?

epi tis estin h energeia tis zhes; ouchi kinhsin;

What then in The Kosmos is Immobile? Nothing, O Son!

ti oux en to kosmo akiniton; oude, oux teknon.
Tat: Does not The Earth appear Immobile to Thee, O Father?

Hermes: No Son! Since She Alone is Full-of-Motion, and She is Stationary as well.

Now then, O Son, Know that All The Being in The Kosmos, without exception, is Moving either by decreasing or by increasing; but that which is Moving is also Alive.

But All that lives is not Necessarily Always The Self/Same; for on the one hand, while All that is Alive is also Moving, All that is Stationary will be idle; for that body that is without-Motion signifies nothing other than idleness.

Now then, O Son, Know that All The Parts of The Whole Is Unchanging, O Son, on the other hand, All The Parts of The Kosmos have been composed together; according to which All that Lives Is Immortal by means of The Immortality of Selves.

But the human-being more than all; for the human-being is also Receptive of The God and Shares-of-Ousia with The God. For The God is only Friends-with...
through Symbols by Day, and through All these Ways and Means Self Foretells
dia συμβολον τημερας, και δια παντων αυτω προλεγει
the things that will be; by birds, by sacrificial organs, by the breath and by the oak; and
ta μελλοντα, dia orneon, dia σπαγχον, dia πνευματος, dia δρυς: και
for which Logos humans proclaim that they know of things past, present and future.
dio o ανθρωπος επαγγελλεται επιστασαθαι τα προγεγενμενα και ενεπτωτα και μελλοντα.
But also See this, O Son, that each one of the living-beings habitually-return-to
20A de or a kakeino, o teknon, oti ekaston ton zoon epifota
one part of The Kosmos; on the one hand, the aquatic-beings return to the water, while
evι μερη του κοσμου, μεν τα ηνυδρα των υδατι, on the other hand, the terrestrial-beings return to the earth, and in turn the sky-borne
dε τα χερσαια τη γη, δε τα μεταρσια return to the air; but the human-being Uses All these –earth, water, air and Fire–
tω αερι: de o ανθρωπος χρισται πασι τουτοις, γη, υδατι, aeri, puri: thus humans also See Heaven, thus they Touch even This, if they will but Perceive.
dε και ορα ουρανον, δε απτεται και τουτο αισθησει.
Since The God Is both Around All and Through All.
20B de o theos και περι παντα και δια παντων.
For The God Is Energy/Activity and Power.
γαρ εστι ενεργεια δυναιμις.
And there is nothing difficult to Intellect The God, O Son,
και εστι αυδην δυσκολον νοησαι τον θεον, o teknon,
if Thou but Wishes, and Contemplates Self;
ει δε θελεις, και θεωρησαι αυτον.
Behold The Order of The Kosmos and The Good Ornamentation of The Order,
21 ide tην ταξιν του κοσμου και ευκοσμιαν της ταξινως:
Behold how All those that are Visible, Are Visible by Necessity,
ide tων φαινομενων την αναγκην,
Behold that those that have come to Be and are coming to Be, Exist by Providence.
kai tων γεγονοτων τε και γινομενων την προνοιαν:
Behold The Matter Being Most Full of Life,
ide tην υλην ουσαν πληροφοτην ζωης:
Behold The God of such a Great Age,
ide tων θεων τηλικουτων
Moving-along with All Those that Are Good and Beautiful;
κινομενων μετα παντων των ενοντων αγαθων και καλων
Gods and Spirits and Human-beings.
θεων τε και δαιμονων και ανθρωπων.

Tat: But these, O Father, are wholly/entirely/altogether Activities/Energies.
Αλλ’ ουται, o πατερ, εισιν ωλος ενεργεια.
Hermes: Therefore, if They are wholly Activities/Energies, O Son,
oon ei eisin olos energeiai, o teknon,
then by Whom are They Energized/Activated, by another god?
oon upo tinoz energeiontai upo allou theou;
Or does Thou fail to Realize that just as

η αγνοεῖς στι ωσπερ

Heaven and Earth and Water and Air are The Parts of The Kosmos, οὐρανὸς καὶ γῆ καὶ ύδωρ καὶ αὴρ εἰσιν μερῆ του κοσμοῦ,
so also in the self/same way

τον αυτὸν τρόπον

Life, Immortality, Destiny, Necessity, Providence, Nature, Soul and Intellect ζωὴ καὶ αθανασία καὶ εἰμαρμένη καὶ αναγκῆ καὶ προνοια καὶ φύσις και ψυχή και νους

Are The Members/Limbs/Parts of The God?

εστὶ μερῆ του θεοῦ;

and that The Permanence/Continuity of All These Beings is called The Good?

και η διαμονή παντὸν τοῖν ἔργαιν λέγομενον το αγαθὸν.

And so there is not anything of those that are coming to be και επὶ εστὶ οὐκ ὑπὲρ τῶν γίνομενων

or of those that have come to be anywhere, that is not The God.

η τῶν γεγονότων οшедш εστὶν οὐκ ὁ θεὸς.

Tat: In that case, Is The God in The Matter, O Father?

22 οὐν ἐν τῇ οὐλῇ, οὐ πατέρ;

Hermes: For is The Matter something separate from God, O Son, 

γαρ εστὶν ἡ οὐλὴ τῷ χρής θεοῦ, οὐ τεκνόν,

in order that a place be set-apart for Self?

ινὰ τοῦν ἀπομερίσης αὐτῆς;

What then does Thou think self could be except a formless-heap, if not Energized?

τῇ ῥῇ οἰεὶ αὐτῆς ἄν εἰναι η σοφον, μὴ ενεργομενήν;

But if Self is Energized, then by Whom is Self Energized?

δὲ εἰ ἐνεργεῖται, ὑπὸ τοῦν ενεργεῖται;

For we said that The Energies are Members/Parts of The God.

γαρ ἐφαμεν τὰς ενεργείας εἶναι μερῆ τοῦ θεοῦ.

Therefore, by Whom are All Living-beings Vivified?

οὐν ὑπὸ τοῦν πάντα τὰ ἡμά ξωσποίεται;

By Whom are Immortals Immortalized? By Whom are The Transformed Transformed?

ὑπὸ τοῦν τὰ αθανάτα αθανατιζέται; ὑπὸ τοῦν τὰ μεταβλητα μεταβάλλεται;

Thus, whether you speak of Matter, or Body or Ousia, 

de εἰς τὶς υλῆς, εἰς τὸ σώμα, εἰς τὴν ωσίαν

Realize that These are also The Energies of The God, 

ἰσθι ταυτὰς ουσίας καὶ ενεργείας τοῦ θεοῦ:

for it Is The God that also Energizes The Physical Nature of The Matter, 

gαρ ὁ θεὸς καὶ ενεργεῖ τὴν ψυχήν τῆς υλῆς, 

and The Corporeal Nature of The Bodies, 

καὶ τὴν σωματικὴν τῶν σωμάτων,

and The Ousian-(Recursive/Transformative/Essential/Real)-Nature of The Ousia.

καὶ τὴν ουσιότητα τῆς ουσίας.

And This Is The God, The All; but in The All there is nothing which is not.

23Α καὶ τούτῳ εστὶν ο θεὸς, τὸ πάν: δέ εν τῷ παντὶ εστὶν οὐδὲν ο εστὶν μη.

*
Whence there is neither Size, Place, Quality, Shape nor Time beside The God, for

Self Is All; since The All Is Throughout All and Around All.

γαρ εστὶ πᾶν, δὲ τὸ πᾶν διὰ πάντων καὶ περὶ πάντα.

Worship and Serve This Logos, O Son.

23B

προσκυνεῖ καὶ θρησκεύει τὸν θεόν, ὦ τεκνί.

There is but One Service of The God: by not missing The Mark.

εστὶ δὲ μὴ θρησκεία τοῦ θεοῦ, μὴ κακὸν εἶναι.
13 The Logos of Thrice-Great Hermes to His Son Tat [On Guard]

The Boundary Regeneration [and Commands Silence]

Tat: The General Logos, O Father, about The Divinity Being Examined/Unfolded
1 for Thou has Uncovered nothing by Revealed Enigmatically and not Clearly; for Thou has Uncovered nothing by

Self

when the time comes to estrange Thyself from The Kosmos, I shall Impart It.

And Thou said; ‘Thou are not yet Resolved To Offer-up-Thyself To My-Self,

But I have already become effectually-prepared, and I have estranged The Spirit/Mind

in my Self from the deceit of The Kosmos. Therefore, Restore All that I am lacking,

ek phvns h krovn. aghnou, o trismegiste, ex ious of mother’s womb, or from what kind of seed, can the human-being be Regenerated.

Hermes: O Son, Wisdom is The Mother’s Womb, Being Conceived in Silence,

2 and The Authentic Good is The Seed.

Tat: Who is The One that Sows, O Father? For I am all together at a loss.

Hermes: The Will of The God, O Son.

Tat: Also tell me this; Who is The Effective-Cause of The Regeneration;

Hermes: The Human Child of The God; The One Who Serves The Will of God.
Tat: And from where is The Begotten One, O Father?

Καὶ ποταπὸς (ποδάπος) ὁ γεννωμένος, ὁ πατέρ;

Hermes: The Begotten One will be Another, Divine Son of God; The All, In All;

ο γεννωμένος ἔσται Ἀλλός, θεὸς παις θεοῦ, το παντ, εν παντι;

for there is no Portion of The Ousia and of The Intelligible in My-Self,

γαρ εστι αμοιρὸς της ουσιας και της νοητης εν εμι,

by Possessing, The Portion of All The-Powers-that-Live-Together-In-Communion.

ἐχει, μοιραν εκ πασον δυναμεον συνεστως.

Tat: Thou speaks in riddles to me, O Father, and not as Father would speak to son.

3 λεγεις Αινιμα μοι, ὁ πατέρ, και ουχ ὡς πατηρ διαιγη υιω.

Hermes: This Is The Genus that cannot be taught, O Son, since It will be Remembered

Το το γενος ου διδακται, ο τελον, αλλ αναμινησκαται

By The Will of The God, When God Wills.

υπο του θεου, οταν θηλη.

Tat: Thou speaks of impossibilities that are also overwhelming for me, O Father.

λεγεις Ἀδυνατα και βεβαισμα μοι, ὁ πατερ,

For which Logos in relation to this, I have the right to ask in turn “Accordingly then, ὁθεν προς ταυτα εχω ορθος αντειπιν “ αρ’

is the son a foreigner by nature to The Genus of The Father?” Do not bear me ill-will,

υιος αλλοτριος πεφυκα το γενος πατρικου;" μη φθο– μοι –νει,

Father, I am Thine Legitimate Son. Explain to me The Way of The Regeneration.

πατερ : ειμι γνησιος (Rep 587C) υιος: διαιρασον μοι τον τροπον της παλιγγενεσιας.

Hermes: What I say, O Son, is that This Genus cannot be taught, nor is This a molded

Τι ειπω, ο τεκνον, το το πραγμα ου διδακται, ουδε τοντω το πλαστω element, which is seen through Thine sight. I have nothing to say, except this;

ποτογειω, ου εστιν ιδειν δι’ συ ορας. εχω ουκ λεγειν πλην τουτο:

Through Beholding that A Certain/Definite Unmolded Idea has come to Be in Myself

ορον τιν’ απλαστον ιδεαν γεγενημενην εν εμι

from The Compassion of God,

εξ ελεου θεου;

and I have Passed-through Myself into An Immortal Body;

και διεξεληλυθα εμαυτον εις αθανατον σωμα:

and now, I am not that which I was before, since I have been born in Intellect,

και νυν ειμι ουχ ο πριν, αλλ’ εγενθην εν νω,

and so, my first composite form has been dissolved.

και το μοι πρωτον συνθετον ειδος διαλελυται.

I no longer possess color or measure and cannot be touched;

ουκετι κεχωματισμαι και μετρον και εχω αφην,

since I am a Stranger to these.

δε ειμι αλλοτριος τουτων,

Now Thou sees Me and Everything with Thine eyes, O Son,

νυν ορας με και παντον οφθαλμοις, ο τεκνον,
Whereas as many as Thou Understands by gazing intently, Thou will see corporeally, de ose kataanoeis ateunizovn orassei somatike.

Now I am not Beheld by such eyes as these, O Son. nyn ouk theoroumai tois—oφθαλμος—ουτοις, ω τεκνον.

Tat: Thou has plunged me—not a little—in the Madness and Frenzy of Minds, O Father;

4 eneseias Mes amian an oisthishen frevon, ω pater.

For now I do not see Myself?
gar nyn oux orow eauton;

Hermes: If only Thou had also Passed-through Thyself, O Son,

Eide sou kai diezelhlytheis seauton, ω τεκνον,
in order that Thou had seen, not as those who in their sleep are dreaming,

ina eides, μη οξη oi en upno oneiropoloumenoi,

but as one who is apart/without/separate from sleep (Awake).

alla χορις υπνου.

Tat: Tell me this also, who is The Generating-Cause of The Regeneration?

Lexe moy touto kai: tis esti geneisourhgos tis paligeneisias;

Hermes: The Human Son of The God, by The Will of God.

O anathropoς pale tois theou eis thelmati theou.

Tat: Now the rest has reduced me into the speechlessness, O Father, of Those Minds

5 Nyn to loipon hegeka me eis afosian, ω pater. ton frevon

Thou left behind before. For I See that Thine Greatness/Magnitude, O Father,

apoleisithiη pro. gar blepo to son megebos, ω pater,

along with Thine Character Remains The Self'Same.

son to charkteri to auto.

Hermes: In this Thou are also deceived. For the mortal form changes day by day,

en touto. Kai ψευδη: gar to thyntron eidos allastrapetai kath’ hmeran:

for Time Turns-about by Increasing and Decreasing, by being false.

gar χρονο πρεπεται eis auξhshen kai meiwsin, ως on ψευδος.

Tat: What then is True/Real, O Thrice Great One?

6 Ti oyn estin allhθes, ω trismegiste;
I would have become Wise, but when Thou puts This Thought before Myself, my senses have become blocked. 

Herm: It Has to be in this way, O Son. On the one hand, it falls to the senses to perceive that which rises like Fire and that which falls like Earth, and that which is moist like Water and that which breathes like Air, whereas on the other hand, how will these senses sensibly Intellect in this way That which Is Unlike to anomoiōn

That which is not hard, That which is not liquid, to μη σκληρων, to μη υγρων, That which is not bound-fast, That which is not being dissolved, to ἀσφιγμωτων, to μη διάλυομενον. That which Is only Intellected by Its Power and Energy; to μονον νουμενον δυναμει και ενεργεια, but This Requires The Ability to Intellect The Incorporeal Generation In God.

Tat: Therefore I am unable, O Father.

Hermes: May it not come to be, O Son. Withdraw into Yourself, and It shall come; Be Willing, and It will Be. Leave idle the senses of the body, and The Generation θελησον, και γινεται, καταργησον τας αισθησιας του σωματος, και η γενεσις of The Divinity will Be. Thou must Cleanse Thyself from the avengers of matter 7B της θεοτητος εσται. <... δει> καθαραι σεαυτου απο της τιμωριων υλης of those without The Logos.

tων αλογων .

Tat: Do avengers have to exist within myself, O Father?

γαρ Τιμωρους εχω εν εαυτω, ω πατερ ;

Hermes: Its kinds are not few, O Son, since they are both many and fearsome.

Ουκ ολιγους, ω τεκνων, ἀλλα και πολλους και φοβερους .

Tat: I am ignorant of them, O Father.

Αγνου , ω πατερ .

Hermes: Self ignorance, O Son, is one of the kinds of avengers. The second is pain; 

η αυτη αγνοια , ω τεκνων, Μια τιμωρια . δευτερα λυπη :
the third is intemperance; the fourth is desire; the fifth is injustice; the sixth is greed; the seventh is deceit; the eighth is ill-will; the ninth is treachery; the tenth is anger; the eleventh is meekness; the twelfth is malice. These then are twelve in number, but under these there are also many others, O Son, which compel the inner human that is imprisoned by being bound by the body to suffer/experience through the senses. But these avengers do not depart at once from the one who receives The Compassion from O Son, and in this way The Logos is Put-together.

This Is The Way and Logos of The Regeneration.

Be Silent for The Rest, O Son, and Keep Religious Silence; and Through This 8A σιωτησον λοιπον, ω τεκνον, και ευθημησον: και δια τουτο The Compassion from The God for us shall not cease. 

Rejoice for The Rest, O Son, be thoroughly Cleansed by The Powers of The God, for They have come to The Linking-together of The Logos. The Intuitive-Knowledge γαρ παρεισε εις συναρθρωσιν του λογου. γνωσις of God has come to us. The Coming of This, O Son, is The Banishment of ignorance. θεου ηλθεν ημιν: ελθουσις ταυτης, ω τεκνον, η εξηλαθη αγνοια. The Joy of Intuitive-Knowledge has come to us, and at The Coming of This, O Son, χαρας γνωσις ηλθεν ημιν: παραγενομενη ταυτης, ω τεκνον, pain/sorrow will flee to those who make room for her. η λυπη φευξαται εις τους χορουντας αυτην.


9 επι χαρα καλω την τριτην δυναμιν εγκρατειαν: ω δυναμις ηδηστη: Let Us Receive Her, O Son, Most-gladly, προσλαβομεν αυτην, ω τεκνον, ασημενεστατα.

See how on Her Arrival She drives off the lack of Mastery/Temperance/Soundness. ποσ αμα το παραγενεθαι αποστασα την α- κραταιαν.

Now I Summon The Fourth Power of Endurance, That which is Set-over desire. νυν καλω τεταρτην δυναμιν καρτεριαν, την κατα της επιθυμιας.

This Fifth Step of Power, O Son, is The Seat of Righteousness. For See how we become Just. χωρις κτισεως εξηλασεν την αδικιαν αδικιας αποσης, ω τεκνον, εδικαιωθημεν.

I Summon The Sixth Power to Us, Community, That which is Set-over greed. καλω την εκτην δυναμιν εις ημας κοινωνιαν την κατα της πλεονεζιας.
Thus by greed being absent, 
de της πλεονεξίας αποστάσεις...  
*I Summon forth The Seventh Power, Truth*.  
епικάλω την εβδομήν αληθείαν.  
Fly-away deceit, for The Truth has Arrived!  
φευγει απατή: αληθεία παραγινεται.  
See how The Good Fulfills, O Son, The Arrival of The Truth!  
ιδε πως το αγαθον πεπληρωται, ο τεκνον, παραγινομενης της αληθειας.  
for ill-will and the remaining avengers have departed from us.  
γαρ φθονος και οι λοιποι τιμωρια απεστη αφ’ ημων.  
Therefore Life and Light have come to Be At-Once-With The Truth and The Good,  
de ζωη και φωτι επεγενετο αμα τη αληθεια και το αγαθον.  
and the avengers of darkness no longer come upon Us in any way,  
kαι του τιμωρια σκοτους ουκετι επηλθεν ουδεμια,  
but conquered, they fly off in a rush.  
αλλ’ νικηθαι εξεπτησαν ροιζω.  
10 εγνωκας, ο τεκνον, τον τροπον της παλιγγενεσιας.  
Surely then in this way, O Son, with The Arrival of The Ten,  
δη ουτω, ο τεκνον, της παραγινομενης δεκαδος.  
The Intellectual-Ousian Generation is Put-Together, and Drives out the twelve,  
η νοερα ουσια γενεσις συντεθη, και εξελαινεν την δωδεκατην,  
and by This Generation We have become Divine.  
και ταυτης τη γενεσις εθεωρηθησαι.  
Therefore, whoever has been encountered by This Generation  
oυν σετις ετυχε κατα της γενεσεως.  
According to The Divine Compassion,  
κατα το θεον ελεος,  
-leaving behind the corporeal senses-
καταληπτον την σωματικην αισθησιν  
Recognize that Their-Self Is Put-together out-of These Powers.  
γνωρίζει εαυτον συνισταμενον εκ τουτων δυναμεων,  
and by Recognizing This, They are made Glad/Merry/Cheerful.  
και γνωρισας ευφραινεται.

Tat: O Father, My Ousia has come to Be Anew Through The God;  
11A ω πατερ, Ουσια γενομενος καινης υπο του θεου,  
This has come to Light not through the sight of the eyes,  
ϕανταζομαι ουχ ορασει οφθαλμοιν,  
but Through The Intellectual Energy of The Powers.  
αλλα δια τη νοητικη ενεργεια δυναμεων.

Hermes: It Is The Self Regeneration, O Son,  
eστιν η Αυτη παλιγγενεσια, ο τεκνον,  
for it is no longer a three dimensional body that has come to Light,  
μηκετι το τριχη διαστατον το σωμα εις φανταζομαι,
but That which Is Incorporeal.

άλλα το ασωματον.

Tat: Father! I See The All and Myself, Being In The Intellect Seeing!

11B Πατέρ, ὁ ὁ οἱ πάν καὶ εαυτον, οντα ἐν τοι ορον.

I Am In Heaven, In Earth, In Water, In Air, I Am In Living-beings, In Plants;

εἰμι ἐν οὐρανω, ἐν γη, ἐν υδατι, ἐν αἰρη: εἰμι ἐν ᾠσις, ἐν φυτοις:

I Am In the womb, Prior to the womb, After the womb;

ἐν γαστρι, προ γαστρος, μετα γαστερα:

I Am Present Everywhere!

παρειμι πανταχου.


Ἐγνωκας, ὁ τεκνον, τον τροπον της παλιγγενεσιας.

Tat: But still tell me this; how the avengers of darkness, being 12 in number,

11C Ἀλλ’ ετι ειπε μοι τουτο, ποις αι τιμαιρια του σκοτους, ουσαι δεδεκα αριθμοι,

are banished by the 10 powers. What Is The Way, O Thrice Great One?

απωθουνται υπο δεκα δυναμεων τις ο τροπος, ο τρισμεγιστε;

Hermes: This tent, O Son, through which We have also passed, is composed

12 τουτο Το σκηνος, ο τεκνον, δι-ο και-εξεληλυθαμεν, συναστη
from The Circle of The Zodiac; and This is composed of 12 Symbols in number;

εκ του κυκλου ζωοφορου και τουτον συνεστωτας εξ δεδεκα αριθμον,

begotten by Nature out from One Multi-form Idea

γεννοντος φυσεως μιας παντομορφους ιδεας
to lead the human-being astray/to wander.

εις του ανθρωπου πλανην:

And since The Number of Symbols out of which The Zodiac consists is 12,

και τον αριθμον τουτον εκ Ζωδιων συνεστωτας οντων δεδεκα,

12 Symbols are yoked-together-in-pairs, O Son,

δεδεκα αυταις εισιν εν διαξυγαια, ο τεκνον.

But They are also indistinct/indefinite, by being united in their deed;

δε εισι και αδιοριστοι, ἤνωμεν εν τη πραξει:

for recklessness is inseparable/indistinguishable from anger.

γαρ η προπετεια εστιν αχωριστος της ορμης.

Therefore, it is Reasonable that According to The True Logos,

ουν εικοτος κατα τον ορθον λογον

they are made to depart at once, as I said, for they are Driven-off by 10 Powers.

ποιουνται την αποστασιν αθροοως, καθως ειπον, και ελαυνονται απο δεκα δυναμεων,

This Is from The Decad, O Son, for The Decad Is The Soul-Generator;

τουτος των αριθμος ο τεκνον, γαρ η δεκας εστι ψυχογονος.

Thus Life and Light are United as One;

δε ζωη και φως εισιν ηνωμεν ενας:

whereas The Number of The Unity Is by Nature

δε ο αριθμος της εναδος πεφυκε

The Source of The Breath of The Decad.

αρχη του πνευματος της δεκαδος.
According to The Logos,

Therefore, the Monad contains the Decad and the Decad contains the Monad.

Hermes: It is the Self Regeneration, O Son, That which no longer brought to Light
estin he auto paigyneseia, o teknon, to ouketi phantasiasai
in relation to the three dimensional body.

Tat: Tell me, O Father, will This Body that is Put-together out of The Powers
Epite moi, o patre, touto to soma to synestos ek dunamewon
ever have to be subject to dissolution?

Hermes: Hush! Speak That which is Beneficial! And do not utter impossibilities!
Euphymison, kai mi phlegy o adivnata,
For Thou will miss The Mark and Thou will be irreverent.

Tat: I wish, O Father, to thoroughly Learn of The Hymn of Praise,
Evouloymen, o patre, dia maein tou ymnou tina eulogian
which, as Thou said, The Shepherd Foretold was to be Heard from The Powers

Hermes: O Son; Thou Strives in a Good Way,
Omega teknon, spoudiai kalos;
for Thou has been Purified, by dissolving the tent, 

γὰρ κεκαθαρσάται, λυσαμένος τὸ σκήνος.

The Shepherd, The Intellect of The Inner Self,

ο Ποιμανδρῆς, ο νους τῆς αὐθεντιάς.

Granted Me no more than what has been written,  

παρέδωκε μοι ώσ πλεον τὸν εγγεγραμμένον.

By Being Aware that I should be Able to Intellect Everything from Myself, 

εἰδὼς ὅτι δύνησομαι νοεῖν πάντα ἀπ’ ἐμαυτῶν,

and to Hear that which I Wish, and to See Everything, 

καὶ ακούειν ὡς βουλομαι, καὶ ὁρᾶν τὰ πάντα : 

and That Shepherd Entrusted to Me to Create Beautiful Works.

καὶ εκεῖνος ἐπέτρεψε μοι ποιεῖν τὰ καλά.

For which Logos The Powers which Are In Everything also Sing within Myself.

διὸ αἱ δυναμικαὶ αἱ εἰν πᾶσιν καὶ αἴδουσι εἰν ἔμοι.

Tat: I Wish, Father, to Hear These Powers,  

Θέλω, πατέρα, ακούσας ταῦτα,

and I Wish to Intellect These Powers.

καὶ Βουλομαί νοησάς ταῦτα.

Hermes: Be Quiet, O Son, and now Hear The Harmonious Song of Praise,

16 Ἡσυχασον, ὦ τεκνόν, καὶ νῦν ακούεις τῆς αρμοζούσης εὐλογίας

The Hymn to The Regeneration,

τὸν ὄμολον τῇ παλλιγγενεσίᾳ,

which were not intended to be pointed-out so easily to Thee

οὐκ εκρίνα εκφάναι ὦτὰς εὐκόλοις σοι

if Thou had not come to The End of The All (The Eighth?)

εἰ μὴ ἔπι τέλει τοῦ παντος.

For which Logos, This Hymn is not taught, but Hidden In Silence.

οἶχον τοῦτο ὑπευθυνότατον, ἀλλὰ κρυπτεῖται ἐν σιγῇ.

Therefore In This Way, O Son, while standing under The Airy Sky,

οὖν οὕτῳ, ὦ τεκνόν, σταῖς ὑπαιθροῖς τοῦ ἄνω

while facing The South Wind, at the setting of The Sun, bow down;

ἀποβλέπον νότῳ ἀνεμίῳ, περὶ καταφοράν ἡλίου προσκυνεῖν:

then also do likewise facing The East Wind, at the rising of The Sun.

δὲ καὶ ὀμοίως ἀπελπιστὴν πρὸς ἀνιόντος.

Be Quiet, O Son.

ἡσυχασον, ὦ τεκνόν.

The Hidden Hymn

κρυπτὴ υμνοθῆ.

Let Every lock of The Kosmos be Unlocked for Me.

17 πας μοχλὸς τοῦ κόσμου Ἀνοιχτῶ μοι:

Earth, Unlock Thine Rains,

γῆ, ἀνοιχτὴν ὀμήρου,
Trees, be not shaken;

I am about to Praise The Lord/Master of The Foundation and The All and The One.

Heavenly Beings, Unlock;

Winds, also be still.

Let The Immortal Circle of The God Receive The Logos of Myself.

For I am about to Praise The Founding of Everything;

The One who Fixes-fast The Earth, and Suspends Heaven,

to Subsist for The Nourishment and Foundation of All Human-Beings,

The One who also Urges that Fire come to Light for The Use of All Gods and Human-Beings.

Let Us All Together Give The Praise to Self,

The One who is Elevated Above Those of Heaven, The Founder of All Nature.

This is The Eye of The Intellect of Myself;

may He receive The Praise of The Powers of Myself.

The Powers that are within Myself, Praise The One and The All;

All The Powers within Myself, Unload-together at My Will.

Holy Intuitive-Knowledge, I Am Illumined by Thee,

Through Thee I Praise The Intelligible Light.

I Rejoice in The Joy of Intellect.

< . . . > χαίρω εν χαρᾷ νου.

All The Powers Sing Praise Together-with Myself.

*
Mastery and Endurance, Thou Praise Together-with Myself;
egkrateia kai karthria su omeni moi:
Righteousness of Mine, Praise That which Is Just Through Myself.
dikaiosunh mou, omeni to dikaiou di emou:
Commonality of Mine, Praise The All Through Myself.
eta koivonia eme, omeni to pan di emou:
Truth of Mine, Praise The Truth.
altheiai omeni tin altheian.
The Good in Myself, Praise The Good.
to agathon en emoi, omeni to agathon:
Life and Light, from Yourselves Arrives The Praise and to Yourselves It Returns.

evcharistow sou, pater, energeia mou ton dynamiwn:
I Offer-Gratitude to Thee, God, The Power of My Energies.
evcharistow sou, the, dynami mou ton energeian.
Thine Logos Praises Thee Through Myself.
sos o logos omeni se di emou:
Receive All The Logos of A Spoken Offering Through Myself.
dezai pan to logoi logikian thusan di emou.

These Powers which are In Myself Cry-out to Accomplish Thy Will.
tauta ai dynamiw ai en emoi bouwai telousi son to thehima:
They Praise The All, They Accomplish Thine Will;
upnousai to pan <...> se the bouli:
from Thee and to Thee; The All.
apo sou <...> epi se to pan.
Thine Logos Praises Thee Through Myself;
sos o logos omeni se di emou:

For By Thee, The Intellect, Is My Logos Guided/Herded/Tended.
gar su o vous emon ton logon poimaini.
Receive from All The Spoken Offering Through Myself;
dezai apo panton logikin thusan di emou:
For The All Is from Thee, and The All Returns to Thee.
gar to pan apo sou, kai to pan epi se.

Light, Illumine, Life Preserve The Intellect in Us.
phos focrize zoh souze ton vouen ev enwn:
Life, Preserve The Soul in Us.

For The Intellect Guides Thine Logos, The Breath that Is God,
gar o vous poimaini son ton logos pneuma the.
The Logos That-Bears-The-Breath of The Creator, if Thou Are The God.
pneumatosforos deimourgei, eis su o theos.

These Powers Thine Human-being Cries-out.
tauta sos o anthropos boia
Through Fire, Through Air, Through Earth, Through Water, 
dia πυρός, δι’ αέρος, dia γῆς, dia υδάτος,
Through Breath, Through Thine Creations, 
dia πνευμάτος, dia sou ton κτισμάτων,
Discovering The Praise From Thine Eternity. 
eueron thn eulogian apo tou aiônou.
and In Thine Will I See The Rest which I Seek.

και τη ση βουλή ειδον αναπεπαυμαι ο ζητω:
By Thine Will, I Am Re-Generated.
tow sw thelemati anegevneihn.

Tat: 
O Father, By Singing This Hymn

21
ω πατέρ, λέγω ταυτήν Την ευλογίαν,
It has been also Placed In The Kosmos Within Myself...
και τεθεικας en tw kosmω emo...

Hermes: 
Say instead Son: In The Intellectual.
λεγε τεκνων, “Εν τω νοητω”.

Tat: 
In The Intellectual, O Father, there is Power from Thy Hymn,
En tw νοητω, ω πατέρ, δυναμιν εκ σου του υμνου,
and By Thine Hymn of Praise, My Intellect has been Fully Illumined.
και dia σης της ευλογίας μου ο νους επιπεφωτισται.
Except that I also wish to Send Praise to The God from my own Mind.
πλην καγω θελω πενψαι ευλογίαν τω θεω εξ ιδιας φρενος.

Hermes: 
O Son, do so not aimlessly.
Ω τεκνων, μη ασκοπως.

Tat: 
In The Intellect, O Father, I Speak That which I See/Contemplate.
En tw νοι, ω πατέρ, λέγω α θεωρω.
To Thee, O God, The Archetypal-Founder of The Generation,
Σοι ω θεω γεναρχα της γενεσιουργιας,
I, Tat, Send Spoken Offerings.
eω Τατ πεμπω λογικας θυσιας.

God, Thou Are The Father, Thou Are The Master, Thou Are The Intellect,
θεε συ ο πατέρ: συ του κυριε, συ ο νους.
Accept The Praises from Myself which Thou Wills.

δεξαι ευλογικας απ’ emou aς θελεις:
For By Thine Will Everything Is Accomplished/Fulfilled/Perfected.
γαρ σου βουλομενου παντα τελειται.

Hermes: 
Good, O Son, Thou has Sent An Acceptable Offering to God,
Ευ, ω τεκνων, επεμψας δεκτην θυσιαν θεω.
The Father of All. But also add, O Son, ‘Through The Logos’.
tω πατρι παντων. άλλα και προσθες, ω τεκνων,"dia tou lojou".

*
Tat: I Am Grateful to Thee, Father, for Allowing Me to Sing These Praises.

Hermes: I Rejoice, Son, that Thou has brought forth The Fruit of The Truth;

22A Ἡμέρα, τεκνόν, ὡς καρποφορήσοντος τῆς αληθείας The Good, The Immortal Harvest of Virtue/Excellence, from Thee.

22B εἶχεν μη διεξάνα τὴν παράδοσιν τῆς παλιγγενεσίας,

Having Learned This from Myself, Commands Silence, O Son, in order that we not be reckoned as slanderers of The All.

20 November 2017
Since Thine absence, My Son Tat wished to Learn of The Nature of The Real Beings,
1  Ἐπει οὐκ ἀπαντός μου ὁ υἱὸς Τατ ἠθέλησε μαθεῖν τὴν φύσιν τῶν ουντῶν, and since He would allow me no deferment, and since He was young and had just recently
de επετρεπέν μοι οὐκ ὑπερθέσθαι, καὶ ὡς νεώτερο καὶ αρτί arrived at The Intuitive-Knowledge, I was Compelled to Speak about Each One of The Real
παρέλθοντι επὶ τὴν γνώσιν ἡμαγκασθήν εἰπεῖν περὶ ἑκαστοῦ ενος τῶν Beings at some length, so as to make it Easy for Self to Follow The Theory. Thus I have
πλειονα, ὥστε γεννήται εὐπαρα- αὐτῷ-κολουθήτος ἡ θεωρία. de ēgω ēk-
selected for Thee The Most Important of The Topics Spoken about in the form of a short
-λεξαμενος σοι τα κυριωτατα των κεφαλαια λεχθεντων δι’ ολιγων summary, wishing to write down The More-Mystical Explanations about Selves, since Thou
ἡθελῆσαι επιστευλαι μυστικοτερον ερμηνευσας αυτα, ὁς are of Such an Age and are Acquainted with Their Nature.
αν τηλικουτω και επιστημονι τις φυσιως.
If those that are visible/the phenomena that have come to Be and come to Be are many,
2 ei τα φαινομενα γεγονε καὶ γινεται παντα, then they are not brought to Be by themselves but they come to Be by Another, then since the
dε τα υμνητα υφ εαυτου αλλ' γινεται υφ ετερου, δε τα phenomena that came to Be are many and more than many, and since the many are different and
φαινομενα γεννητα πολλα μαλλον παντα, κα τα παντα διαφορα καὶ not Alike, then those that have come to Be come to Be by Another, it is a Certain One who
ουχ ομοια, δε τα γινομενα γινεται υφ ετερου, εστι τις ο Creates these; and This Very One is Un-generated, in order that It Be More-Ancient than
ποιων ταυτα: καὶ ουτως αγεννητος, ἵν’ ἡ πρεσβυτερος those that are generated/brought to Be. For it was said that those that are generated came to Be
των γεννητων γαρ φημι τα γεννητα γινεθσαι by another; since it is impossible that anything Be More-Ancient than All of the generated
υφ ετερου: δε αδυνατον τι ειναι πρεσβυτερον παντων των γεννητων Beings except only That which is Un-generated.
onτων ἡ μονον το αγεννητον.
Therefore He Is One, and Greater than All, and Is Alone Truly Wise In Every Way,
3 δε ουτως εις, κα κρειττων παντων, κα μονος οντως σοφος τα παντα, since there can be nothing more-ancient; for He Regulates both the Multitude and the Magnitude
ως μη εχων μηδεν πρεσβυτερον; γαρ αρκει και του πληθους καὶ το μεγεθει of those that have come to Be. He also Regulates the Differences and the Connectivity of His
tων γεννων, κα της διαφορας κα τη συνεχεια της Creation. Then since those that are generated are visible, surely then That is also Visible;
ποιησεως. δε επει τα γεννητα εστι ορομενα, δη κακεινος εστι ρατος: for He Creates for this purpose; in order that He may Be Visible. Therefore by Always
γαρ ποιει δια τουτο, ενα ἡ ρατος. ουν αει
Creating, according to This Very Act, He Is Always Visible.

It is Valuable to Intellect In This Way, and to Wonder/Marvel by Intellecting,

and by Marveling/Wondering to Count Oneself as Blessed for Recognizing The Father;
and by creating/contemplating to appreciate Oneself as the one who creates the one who creates
for what is Sweeter than Recognizing The Legitimate Father? Who then Is This Very One,
yar ti γλυκυτερόν γνησιον πατρος; τις ουν εστιν ουτος, and how shall we Recognize Self?
For is it Just, that only The Name of God be assigned

και πως γνωρισωμεν αυτον; γαρ η δικαιον μονον την προσηγοριαν του θεου ανακεισθαι to This Self, or only that of Creator, or only that of Father? Or should All Three Names be

τουτο, η την του ποιητου, η την του πατρος; η και τας τρεις assigned to Self; such as God on the one hand, Through His Power, or Creator on the other

θεον μεν δια την δυναμιν, ποιητιν δε hand, Through His Energy, or Father, Through The Good. For He Is Different in Power
dia την ενεργειαν, δε πατερα δια το αγαθον γαρ εστι διαφορος δυναμει from those that have come to Be, since His Energy Exists in All those that have come to Be,

τον γινομενον, δε ενεργεια εν παντα το γινεσθαι, whereas His Good Is . . .

de αγαθος εστι . . .

For which Logos we must rid ourselves of too-much-talk and idle/vain/empty talk,

διο χρη απαλαγεντας της πολυλογιας τε και ματαιολογιας in order to Intellect These Two; that which comes to Be and The One who Creates. For there

νοειν ταυτα δυο, το γινομενον και τον ποιητουνα: γαρ is nothing between these, nor any third. Therefore, Remember These Two, in All Intelllections,

ουδεν μεσον τουτων, ουδε τι τριτον. ουν μεμηνσο των τουτων δυο, και παντα νοον, and in All that is heard, and consider These to Be All there Is. Hold nothing in deepest-doubt και παντα ακουον, και νομιζε ταυτα ειναι τα παντα, τιθεμενος μηδεν εν απορια nor in deepest-darkness, neither Those that are Above, nor those that are below, nor Those that η εν μυχω, μι των ανω, μη των κατω, μη των Are Divine, nor those that are transformed, nor those that are in deepest-darkness; for All

θειων, μη των μεταβλητων, η των εν μυχω: γαρ παντα are These Two, which that which comes to Be and The Creator. And since it is not possible to εστι τα δυο, το γινομενον και το ποιητουν και ου δυναι

separate One from the other; for it is not possible for there to be A Creator apart from διαστηναι το ετερον απο του ετερου : γαρ ουτε δυνατον ειναι τον ποιητουνα χωρις that which is created, nor that which comes to Be apart from That which brings it to Be, for του γινομενον, ουτε το γινομενον χωρις του ποιητους. γαρ Each One of These Selves are This Self. For which Logos, The One is not able to be εκατερον αυτων εστι τουτο αυτο: διο το ετερον εστι ουκ χωρις-separated from The Other, just as Self cannot be separated from Itself.

-οηνα του ετερου, οωσπερ αυτο ουδε εαυτου.

For if The Creator is nothing else than The Only, Un-mixed, In-composite Creator, then it is Necessary that This Self Create Itself, to Whom Bringing to Be, Is The Work
of **The One** who **creates**. And since it is **impossible** that **All** that comes to **Be**, have come to **Be**

tou poiουντος. και αδύνατον παν το γινομενον γινομενον ειναι

by itself, thus it is **necessary**, that it comes to **Be** by **Another**; thus it is also **necessary** that

υφ’ εαυτου, δε αναγκη γινομενον γινεσθαι υφ’ ετερου: δε

**without** **The Creator**, the created **could not** come to **Be not** **Exist**. For if either **The One** or the

ανευ του poiουντος πον γενητην ουτε γινεται ουτε εστι. γαρ τον ετερον τον

other would **Exist** without the other, then they would both be deprived of **Their Own Nature**
etερου ανευ του ετερου απολεσε την ιδιαν φυσιν.

Now then, if it is agreed that **The Two Beings**, the created and **The Creator**, then **They Are**
tοινυν ομολογηται τα δυο οντα, το γινομενον και το poiουν, εστι

**One** in their **Union**, **The One Leading The Way**, while the other follows. Therefore,

εν τη ενοσει, το μεν προηγουμενον, το δε επομενον, δε

**The One** who **Leads Is God The Creator**, but the created, whatsoever it may be, follows.

προηγουμενον θεος ο poiουν, δε το γινομενον, οποιον αν ή, επομενον.

And one must **not** guard-against/keep-watch because of the manifold-variety

7 και μη φυλαξη δια την ποικιλιαν

of those that come to **Be**, for fear of attributing ill-repute and baseness to **The God**. For there

tον γινομενον, μη φοβουμενος περιαψης αδοξιαν και ταπεινωτητα τω θεω, γαρ

Is but **One Good-Repute/Glory/Honor/Vision** for **Self**, which is, to **Create Everything**; and

εστιν μια
doξα autou, το poiειν τα παντα, και

This Creation Is, as it were, **The Under-lying Reality of The God**. Therefore one must consider

touto η poiησις esti oswper **ουσια** του θεου: δε νομιστεον

none of the creations **defective** or **worthless** in regards to **The Self**. For these are the **effects**
oυδεν poiουντι κακων oυδ’ σαιχρον τω αυτω, γαρ ταυτα εστι τα παθη

which follow those that are created, just as *the green tint* on copper, and *dirt* on the body;

παρεπομενα τα τη γενεσια, oswper ο ιος τω χαλκω, και ο υπος τω σωματι:

Then since the coppersmith does not make *the green tint*, nor do parents put *dirt* on the body,

αλλα ο χαλκουργος ουτε poiηεσθαι τον ιον, ουτε το γεννησαντες τον ρυπων το σομα

neither does **The God** create **defects**, and because of *this The God* has brought to **Be**

ουδε ο θεος γεγενηθην την κακιαν, και δια τουτου ο θεος εποιηση την

**Transformation**, so as to **Purify the impurity through The Re-generation**.

μεταβολην oswper **ανεκαθαρσιν** της γενεσεως.

Then if, on the one hand, the same still-life-painter is able to paint **Heaven**

8 ειτα μεν το αυτο ζωγραφει εξεστι poiηει και ουρανον

and **Earth** and **The Sea**, and **The Gods** and human-beings, and **All those creatures** **without**

και γην και θαλασσαν, και θεους και ανθρωπους, και παντα τα α-

**The Logos and those without A Soul**, then on the other hand, could not *The God Create All*?

−λογα και τα ανυχα, δε δυνατον ου το θεο poiειν παντα:

Such is the **ignorance** and the **lack of inquiry** of the many in relation to **The God**! For those that

ο της ανουιας και γεννησιας της πολλης περι τον θεον, γαρ οι are like this, are in the strangest state of all; for **they say they worship The God by not**
toιουτοι πασχουσιν το καινοτατον παντον: γαρ φασκοντες ευλογην τον θεον μη

attributing to **The Self The Creation of Everything**, they do not know **The God**, but in regard

ανατιθεναι τω αυτω την poiησιν τον παντον, ουτε ισασι(οiδα) τον θεον, δε προς
to their **lack of knowing**, they also act with the greatest impiety in regard to **Self**; by attributing

μη ειδεναι, και τα μεγιστα ασβουσι εις αυτον, περιτιθεντες
such a quality as contempt and impotence to Self, for if Self does not Create All, then Self

power over the αδύναμον αυτω, γαρ ει μη ποιει παντα, does not Create either out of arrogance or out of some inability; which is impious to think.

ου ποιει η υπερηφανον η μη δυναμενος: opere estin assebex.

For The God Only Possesses One Quality; The Good. But One who Is Good, 9 γαρ ο θεος μονον εχει εν παθος, to agathon: de ο agathos

is neither contemptuous/arrogant nor impotent. For The God Is This; The Good; which has

oute υπερηφανος ouste athenato. γαρ ο θεος εστιν τουτο, to agathon: o

All of The Power to Create All. Surely then, All that has come to Be, has come to Be by

πασα του δυναμει ποιει παντα. δη παν το γεννητον γεγονεν υπο The God, which Exists, by The Good and by The Power that Is Able to Create All.

tou theou, opere estin, upo tou agathou kai tou dynamenou poieiin panta.

If on the one hand, Thou Wishes to Learn how Self Creates, and on the other

10 ει μεν βουλει μαθειν πως αυτος ποιει, de hand, how the creation comes to Be, there Exists The Most-Beautiful and Most-Like Image

πως τα γινομενα γινεται, εξεστι καλλιστην και ομοιοστασιν εικονα for Thee to See. Behold that just as a farmer broadcasts his seed upon The Earth; in one place

σοι ιδειν. ιδε γεωργον καταβαλλοντα σπερμα εις γην, οπου μεν

wheat, in another place barley, and elsewhere, some other seeds. Behold the self/same farmer

πυρον, οπου δε κριθην, οπου δε αλλο τι των σπερματων, ιδε τον αυτον

plant a vine, and an apple tree, and other kinds of trees. So also then, on the one hand, 15

φυτευοντα αμπελον και μηλεαν και τα αλλα των δενδρων, ουτω και μεν

The God sows (1) Immortality in Heaven, and on the other hand, (2) Transformation in

ο θεος σπειρει αθανασιαν εν ουρανω, δε μεταβολην εν

The Earth, and (3) Life and (4) Motion in The All. Therefore, These are not many,

γη, δε ζωην και κινησιν εν τω παντι. δε ταυτα εστιν ου πολλα, but few, and They are Well-Accounted for; for All are but Four. For there are Two,

αλλ’ αλιγα και ευαρισθητα: γαρ τα παντα τεσσαρα. γαρ εστιν δυο,

The God Self and The Generation, in whom The Beings Exist.

ο θεος αυτος και η γενεσις, εν οις τα οντα εστιν.

30 November 2017

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16 The Definitions of Asklepion to King Ammon

οροι Ασκληπιου προς βασιλεα Αμμωνα

Concerning God, Concerning Matter, Concerning Defects, Concerning Destiny/Fate,
peri theou, peri ulhis, peri kakias, peri eimarmenhs,
Concerning The Sun, Concerning The Intelligible Ousia, Concerning The Divine Ousia,
peri heliou, peri nothes ou sia, peri theia ou sia,

Concerning The Human-Being,
peri anagrapo,

Concerning The Management of The Full-Complement of Resources,
peri oikonomias tou pleromatos,

Concerning The Seven Starry-Planets,
peri ton epita asteron,

Concerning The Human-being According to An Image.
peri tou anagrapou kai eikon.

O King, I am sending Thee This Logos of Great Import, which is as it were,
ω βασιλευ, διεξενθησαν σοι τουτον τον λογον μεγαν, οσπηρ,
The Apex (Theatetus 173C) and Memorial of All The Others, for It is not composed according
κορυφην και υπομηνημα παντων των αλλων, ου συγκειμενον κατα
to the opinion of the many, since It contains much that contradicts their opinions. For It will
την δοξαν των πολλων, δε εχοντα πολλην αντιλειζειν εκεινοις.

φανη—
come to Light to Thee that It also Accords with some of my Logos. For on the one hand,
—σεται σοι και αντιφωνος (Parmenides 127B) ενιος εμοις λογοις.
γαρ μεν

Hermes, My Teacher would often Discourse to Me both privately and at times in the presence
Ερμης μοι ο διδασκαλος πολλακις διαλεγομενος μοι και ιδια και ενιοτε παροντος
of Tat, by saying that The Arrangement of My Books would appear to be Most Simple and
tou Tat elegen oti h syntexei mou tous bibliois doxei einai aplousathei kai
Clear to those who came across Them, whereas on the other hand, My Books would appear as
σαφης τοις ενυγχανουσι, δε
if They were un-Clear and that The Intellecut/Mind/meaning of The Logos’ would appear as
ουσα σαφης και τον νουν των λογων
if It were kept-hidden, to those that aim at opposite ends (Republic 518C). And that They will
εχουσα ηκρυμενον εκ των διαβληθησαν εναντιων
και φανη—
appear to be even-more-indistinct/obscure later-on, when the Hellenes are willing to translate
—σεται ετι ασαφησερα υπερουν των Ελληνων βουληθεντων μεθερμηνευαθαι
our language into their own language, which will greatly distort and obscure
ημετεραν την διαλεκτον εις την ιδιαν, οπερ εσται μεγατη διαστροφη τε και ασαφεια
The Logos’ that have been written.
των γεγραμμενων.

Thus when The Logos is translated in The Language of The Grand-fathers,
2 δε ο λογος ερμηνευομενος διαλεκτο τη πατρωα
It Keeps Clear The Intellect/Mind/meaning of The Logos’; for both The Self Quality of The
εχει σαφη τον νουν των λογων: γαρ και το αυτο ποιον της
Sound and The Power of The Egyptian Names In Herself, Contain The Energy of The Logos’
φωνης και η δυναμης των Αιγυπτων ονοματων εν εαυτη εχει την ενεργειαν των
being spoken. Therefore as far as it is in Thine Power, All Powerful King, Maintain/Keep λεγομένων. οὖν ὁσον ἀργοτάτως, παντα δυνασθήναι βασίλειν, διατηρήσων The Logos thus un-translated, in order that such mysteries do not come to the Hellenes, nor τὸν λόγον δὲ ανεφεμενεν. ἵνα τοιαύτα μοστηρία μητε ἐλθῇ εἰς Ἑλλήνης μητε that the arrogant, loose and as it were beautiful appearance of style of the Hellenes make η υπερήφανος καὶ εκελεύμενη καὶ ὁσπερ κεκαλλωσισμένη φράσις τῶν Ἑλλήνων ποιησά exting The Majesty and Strength and The Energetic Style of The Names. For the Hellenes εξετήλον τὸ σέμων καὶ στιβάρων καὶ τὴν ενεργητικὴν φράσιν τῶν ονομάτων. γαρ Ἑλλήνης O King, possess empty spaces for display (Protagoras 317C). This is also ‘the philosophy’ ω βασίλευ, εκουσί κενοὺς λογοὺς αποδειξεὼν : αυτή εστίν καὶ η φιλοσοφία of the Hellenes; the sound of words (Protagoras 329A). Whereas we do not use mere words, Ἑλλήνων, ουφεῖς λόγον. δὲ ημείς οὐ χρωμεθα λογοις, but we put to Use The Majestic Sounds of Deeds (Symposium 220C).

άλλα τῶν μεγίστας φοναις εργον.

Thus from This Point I shall begin The Logos, by invoking The God, The Lord 3 ἀρέσματα τοῦ λόγου επικαλεσμένων τὸν θεὸν τὸν δεσποτήν of Wholes and Creator and Father and Embracer, and Who by Being All, Is The One, and τῶν ὁλόν καὶ ποιητήν καὶ πατέρα καὶ περιβόλον, καὶ οντα παντα τὸν ενα καὶ by Being One, Is also The All, for The Full Complement of Resources of All, Is One, and οντα ἐνα καὶ τα παντα, για το πληρωμα τῶν παντῶν εστι εν καὶ Is In One, there being no second of The One, by both Being One. And for my sake, Keep ἐν ενι ου δευτερουντος του ενος, ἀλλ’ αμφοτερον οντος ενος καὶ μοι διατήρησον This Intellect, O King, throughout The Whole Study of The Logos. For if anyone were to τοῦτον τὸν νουν το βασίλευ, παρ τὴν ὅλην πραγματειαν τὸν λογον γαρ εὰν τις επιπ– attempt to separate Everything; both All which comes to Light as One and The One that Is –χειρισθη χωρισαι τα παντα καὶ δοκουντι εν καὶ του ενος ειναι The Self/Same, by taking and applying the term of All to Multitude/Plurality, and not to The ταυτον, εκδεξαμενος την προσηγοριαν των παντων επι πληθους, ωσκ επι Full Complement of Resources, then they destroy The All by unbinding/severing The All πληρωματος, απολειπει το παν λυσις το παν from The One; which is Impossible. For All Must Be One, if indeed, One Is (Parm 137C), του ενος: οπερ εστιν αδυνατον γαρ παντα δει ειναι εν, ει γε εν εστιν, and since there Is One that will Never cease Being (Parm 142B), in order that The Full καὶ δε εσται εν οὐδεποτε παυσεται οντα, να το Complement of Resources Never be dissolved.

πληρωμα μη λυθη.

By Seeing how in The Earth Many Sources/Fountains of Water and of Air 4 ἰδον αις αν εν τη γη πολλας πηνας υδατων και αερως bubble/rise up in Her Central Parts, and by Seeing how in The Self, The Three Natures ἀναβρουουσαξεν τοις μεσαιταοις μερεσι, και ορομενας εν τω αυτω τας τρεις φυσεις of Air, Water and Earth depend on One (Solar) Root. Whence, It is Trusted (Rep 517C) αερως και υδατων και γης ἡτημενενες εκ μιας ριζης. οθεν πεπιστευαι to Be The Storehouse/Treasury of All Matter; which both on the one hand, Gives-forth The ειναι τομειον πατης υλης: και μεν αναδιδοσα την Abundance of Self, and on the other hand, Receives in Return, The Hyparaxis from Above. χορηγιαν αυτου, δε ανταπολαμβανει την υπαρξιν ανωθεν.
For The Creator surely then I mean The Sun—Links-together Heaven and Earth

5 γαρ ο δημιουργός, δὴ λεγώ ο θελος, συναγει ουρανον και γην in this way; on the one hand, by Drawing-down The Ousia, whereas on the other hand, 

ουτω, μεν καταγων την ουσιαν, δε by Leading-up The Matter; and by Collecting-together (Parm 135D) All about Self and into anαγων την υλην: και ελκων τα παντα περι αυτον και εις Self, and from Himself Gives All; for He Freely-Gives His Light to All without envy / ill-will. 

αυτον, και απο εαυτου διδους παντα: γαρ χαριζεται το φως πασι (Timaeus 29E) αφθανον. For it is Self, whose Good Energies not only Pervade throughout Heaven and Air, but also γαρ εστιν αυτος, ου αγαθα ενεργεια ου μονον δηκουσιν εν ουρανω και αερι, αλλα και throughout Earth, but also Pervade down into to the lowest depth and into the bottomless. 

επι γης, και εις τον κατοικουσιν βοθυν και αβυσσον. For The Physical Mass of This is The Source of The Ousia of The Perceptible Light. 

ουτω, μεν καταγωγη, δε δι αυτον την ουσιαν, δε αυτης αν ειη ης υποδοχη The Light from This. Thus The God Self Alone Knows from what Source, Self Subsists or το φως τουτου. δε ο θεος αυτου μονος ουδην οθεν αυτη συνισταται η Flows. Whereas The Sun Provides our Sight by Being Near according to Place and Nature, 

επιρρει. δε ο θεος παρεχει ημιν οθιν επεν της ουσιας του αιωνης φωτος. And on the one hand, The God Is In-visible, for Self is not visible to us, whereas on the other 

και μεν ο θεος αφανης, μη ορομενος φυ ημιν, δε hand, Self Is Intelligible by Sagaciously-Attentive-Aiming Efforts. 

νοομενος στοχασιμ βιαζομενον: However, The Sight Provided by The Sun does not involve Intuitive-Attentive-Aiming, 

7 δε η θεα τουτου ουκ εστι στοχαζοντος, since The Self Sight Sees. For The Most-Brilliant Light Shines throughout All The Over-

αλλ τη αυτη οθει οραται. γαρ λαμπροτατα περιλαμπει παντα τον υπερ-Lying and The Under-lying Kosmos; for He is Established In The Middle, by wearing 

και μεν του και του ποταμου κοσμον: γαρ ιδρυται μεσος στεφ- The Kosmos as if It were a Crown. And just like A Good Charioteer, He Safely Guides 

tον κοσμον—αναφορον. και καθαπερ αγαθος ηνιοχος ασφαλισμενος The Chariot of The Kosmos and by Being Bound to Himself, It will not somehow be borne 

το αριμα του κοσμου και αναδησας εις εαυτον, μη πως φεροιτο in an disorderly way; since His Reins are Life, Soul, Breath, Immortality and Generation. 

ατακτος: δε αι ηνιαι εισι ζωη και ψυμα και πνευμα και αθανασια και γενεσις. Therefore, He loosens (The Reins in order that The Chariot) be Borne not far from Himself, 

ουν αφηκεν φερεσθαι ου πορρωθεν εαυτου, but if one must speak The Truth, It is Borne-along Together-with Himself. 

αλλ’ ει χρη ειπειν το αληθες, συν εαυτο. And this is the way that Everything is Created. On the one hand, The Creator 

8 και τουτον τον τροπον τα παντα δημιουργει, μεν Imparts The Eternal Permanence to The Immortals, and He Nourishes The Immortal 

απονεμον την αιδιον διαμονην τοις αθανατοις, και τρεφοντος τα αθανατα Parts of The Kosmos with The Ascending of The Light of Himself; as much as is Sent from 

μερη του κοσμου τη αναφερεια του φωτος εαυτου, οσον ανατεμπει εκ
That One Part that Gazes at Heaven, whereas on the other hand, with The Descending Light του θατερου μερους του βλεποντος προς ουρανον, δε τω καταλαμβαλλομενω of Himself, He also Illumines The Whole Hollow of Water and Earth and Air, by Vivifying και περιλαμποντι το παν κυτος υδατος και γης και αερος, ζωοποιον and by Setting Generation in Motion, He also Transforms those in these parts of The και ανα- γενεσιν εις -κινον, και μεταβολαις τα εν τουτοις μερης του Kosmos; by Remaking and Reshaping the living beings into each other in A Cyclic Way, κοσμου, μεταποιον και μεταμορφον τα ξωα εις αλληλα ελικος τροπον The Transformation Exchanges one for another; kind for kind and shape for shape, της μεταβολης αντικαταλαβομενης εις αλληλα γενη γενων και ειδη ειδων, just as He also Creates in The Creation of Great Bodies. For Transformation is Constant καθαπερ και ποιει δημιουργον τον μεγαλων σωματων, γαρ μεταβολη διαμονη for Every Body, And thus on the one hand, The Transformation of Immortals Takes place παντος σωματως, και μεν του αθανατου without dissolution, whereas on the other hand, The Transformation of mortals Takes place αδιαλητως, δε του θυντου with dissolution, This is the Difference between The Immortal to the mortal and between μετα διαλυσεως: αυτη εστι η διαφορα του αθανατου προς το θυντον και η the mortal to The Immortal, του θυντον προς το αθανατον.

Therefore just as The Light of Self Is Constant, so also Is The Creativity-of-Life
10A δε σπερ το φως αυτου πυκνον, ουτω και η ζωογονια of Self Constant; without-interval in any Place and with The Full Complement of Resources, αυτου πυκνη αδιαλειπτος τις τω τοπω και τη χρωμη.

For there are also many Choirs of Spirits Around Self, like manifold Armies, 10B γαρ και πολλοι χοροι δαμιονον περι αυτου εοικοτες ποικιλως στρατειας, who dwell together and are not far from The Immortals. To Them is Allotted The Intermediate οι συνοικιοι και εισι ουκ πορω ενθενδε των αθανατων, ουτοι λαχοντες την μεταξυ Place between human-beings and The Immortals (Symposium 202Ε), by Overseeing the χωραν τουτων, εφοροι τα affairs of human-beings; thus They Carry-out The Commands of The Gods by Energies; των ανθρωπων, δε τα επιταττομενα των θεων υπο ενεργουςι, such as hurricanes and tornadoes, changes of air-masses and earthquakes, and moreover θυελλαις και καταγισι και προστηρισι και μεταβολαις αερος και σεισμοις δε ετι with famine and wars They Require their impiety to The Gods.

λιμοις και ποσειμοις αμονομενοι την ασεβειαν εις θεους.

For self impiety is the greatest defect for human-beings in relation to The Gods.
11 γαρ αυτη η μεγιστη κακια ανθρωποις εις θεους, for on the one hand, The Work of The Gods Is To Create That which Is Good, whereas on γαρ μεν θεουν ποιειν το ευ the other hand, The Work of Human-beings is To Do That which Is Pious, then furthermore δε ανθρωπων το ευσεβειν, δε The Work of Spirits is To Do That which Helps/Assists The Gods. For whatever else δαμιονον το επαμινειν τοις θεους, γαρ τα αλλα human-beings dare to undertake, is either done by missing the mark/wandering, or audacity, ανθρωπων τοιμομενα τα υπ η πλανη η τολμαται
or compulsion/necessity -which they call fate- or ignorance, and in All of these cases humans
η ἀναγκή ἤν καλύπτες εἰμιμαρμενήν ἡ ἁγνοία : καὶ πᾶντα ταύτα
are held not-accountable by The Gods, whereas, only impiety comes under Judgment.
ανεθύνα πάρα θεοὺς , δέ μονὴ ἡ ἁσβεία υποπεπτοκε δική.
Surely then The Sun Is The Preserver and Nourisher of All The Genera; and
just as The Intelligible Kosmos, Contains The Perceptible Kosmos, by Filling The Self
οὐσὶον νοῆτος κόσμος, περιέχον τὸν αἰσθητικὸν κόσμον, πλήρων αὐτὸν
Mass with Manifold Ideas and of Every Shape, so also does The Sun Contain Everything
οὐκον ποικίλας ἰδέας καὶ πολυποτοφοίος, οὔτω καὶ ο ηλίους περιεχόν τα πάντα
in The Kosmos, by Giving-Mass and Making-Strong All The Generations, but then Receives
ἐν τῷ κόσμῳ ὅγκοι καὶ ἑγγυρφοῦει πάντων τας γενεσίες, δέ υποδεχέται
Them when Their work is done and They dissolve/flow-away.
καμιόταν καὶ ῥευσάντων
The Choir, or rather Choirs of The Spirits are Arranged under This: The Sun; for
13 ὁ χορὸς, δὲ μᾶλλον χοροῖς των δαιμόνων εταχύ ὑπὸ τούτω : γαρ
These are many and manifold, by being Arranged under The Leadership of The Starry Planets,
οὐτοὶ πολλοὶ καὶ ποικιλοὶ, τεταγμενοὶ ὑπὸ τῇ ἡγεμονίᾳ τῶν αστερῶν,
by being—Equal-in-Number to Each of These. Therefore by being Arranged According to That
ισαρθόμοι εκαστὸ τοιτον. οὐν διατεταμενοὶ κατά
which is Oblong/Rectangle They are Stewards to Each One of The Starry Planets, Their Natures
πλευθίδαις ὑπηρετοῦσαν εκαστὸ τῶν αστερῶν, τας φυσεῖς
that is to say Their Energies, are Good and deficient. For Ousia Is The Energy of Spirit.
τουτεστὶ τας ενεργειας, οντες αγαθοὶ καὶ κακοὶ. γαρ οὐσία ενεργεία δαιμονος.
Whereas there are some of Them-selves that are blended out of Good and out of deficiency.
δὲ εἰσὶ τινες αὐτῶν κεκριμένοι εξ αγαθοῦ καὶ κακοῦ.
These Spirits have obtained by Allotment The Authority Over All Operations upon Earth,
14 οὐτοὶ κεκληρομενοὶ την εξουσιαν πάντων τῶν πραγμάτων ἐπὶ γής, καὶ
are the Causes of the turbulence upon Earth, and Operate a variety of disorders both in
καὶ εἰσὶ αὐτοὶ τῶν θυρήματος ἐπὶ γῆς, καὶ εργάζονται ποικιλὴν ταραχὴν καὶ
common in cities and in nations, and individually in the life of each person. For They Fashion
κοινή τας πόλεις καὶ τοις εὐνας καὶ ἱδίᾳ εκαστῶ : γαρ αναπλαττονται
and Pull/draw our souls towards Themselves, by Residing in our nerves/sinews, in our marrow,
καὶ ανακλουσὶ αἱμών τὰς ψυχὰς εἰς αὐτοὺς, εγκαθισμοῦντο ἁμών νευρῶς καὶ μυέλοις
in our veins and arteries, and in the brain itself, by Penetrating as far as our inner-most parts.
καὶ φλεσι καὶ αὐτοῖς ἀντηρίας καὶ τῶν εγκεφάλου αὐτῶ, διηκονοῦσι μεχρὶ αὐτῶν τῶν σπαλαχνῶν.
For at the time that each one of us comes to be and are given breath, The Spirits that are
15 γαρ εκαστὸν ἁμῶν γενομένον καὶ ψυχοθετά τοις δαιμόνοις
Stewards/Servants take charge of that aspect of The Generation, who are Serving Each One
ὑπηρετεῖται παραλαμβανοῦσι κατεκείνης τὴν στημῆν της γενεσίας, οἱ υπεπταγμένοι εκαστῶ
of The Starry Planets; for They change/alter according to aspect, These Selves do not remain
tον αστερῶν : γαρ οὐτοὶ εναλλάσσονται κατά στημῆν, οἱ αὐτοὶ οὐχ εἰς-
Stationary, but Keep Flowing in a Cycle. Therefore these Spirits sink/plunge into the two parts
—μενοντες, ἀλλ’ ανακυκλώμενοι : οὐν οὐτοὶ δύντες εἰς τὸ δύο μέρη
of the soul without The Logos (the spirited part and the appetitive part) through the body
τῆς ψυχῆς ἀλογά δια τον σωματος δια τον σωματος
by Each One disturbing Self in relation to Their Own Energy/Activity. Whereas The Part
ekastos strophoun autn proz tin idia energetian , de to meros
of The Soul that Possesses The Logos Stands-Firm against the tyranny of The Spirits,
tis psychis logikon estikes adestoton tonn daimohnon ,
by Remaining-Fit/Able/Adapted to The Reception of The God .
epitidein eis upodochn tonn theou .

Therefore when That Part of The Soul in The Human-being that Possesses The Logos
16 ouv oto en to logikou
is Illumined by A Ray of Light from The God by way of The Sun -but All These are Few-
epilaumei aktes apo ton theou dia ton heliou , de pantes outoi eisi oligoi ,
The Spirits cease to affect These Few ; for not one of The Spirits nor of The Gods has any
oi daimones kataragounen touton : gar oute oudeis daimono outhe theon oude
Power in relation to One Ray of The God . Whereas All the other humans are led and carried ,
dunatai proz mon akte tou theou . de pantes oi allloi agontai kai ferontai
both their soul and their body by The Spirits , whose Energies/Activities they love and desire .
kai ta thepsis kai ta soma apo tonn daimohnon, tas energetias ekeinon agapontes kai stergontes ;
It is love that does not possess The Logos that is wandering/being misled and wanders/misleads .
esvin erwos ouk echeo o logon, o planomenos kai planon
Therefore This has The Management over All our affairs upon The Earth through
ouv tausth tin dionikhsan pasan dieikousi epgieion di’
the instruments of our bodies . This Administration/Management Hermes called Fate .
ton organon meteron somaton . tausth tin dionikhsen Ermis ekelesen eimarmeren .

Therefore The Intelligible Kosmos Depends upon The God
17 ouv o vonos kosmos hertetai tou theou
whereas The Perceptible Kosmos Depends upon The Intelligible Kosmos ,
de o aisthetois tou vonoi :
whereas The Sun Receives The Full Flow of Resources of The Good
de o helios tin epitrhp on chorgitai to agathon
From The God Through The Intelligible and Perceptible Kosmos ;
apo ton theou dia ton vonoi kai aisthetois kosmou ,
This Is The Creation/Fabrication .
touteste tis h demourgias .
Whereas there are The Eight Spheres Around The Sun , that Depend upon This ;
de eisi ai okto sfaiara peri ton heliou , hertemai toutou ,
and of which there is The Sphere of The Un-wandering Stars ,
te h ton aplanov
and The Six Planets/Wanderers
kai ai eis ton planomenon
and The One (Moon) which encircles The Earth .
ka mi perigeios .
whereas The Spirits Depend upon These Spheres ,
de oi daimones hertetai toutou ton sfaiara ,
then human-beings Depend upon The Spirits .
de o an褐ropoi tonn daimohnon :
And in this way *Everything* and also *Everyone* is *Suspended from The God*. 

For which *Logos*, on the one hand, *The God Is The Father of All*, 

whereas on the other hand, *The Sun Is The Creator/Fabricator*; 

whereas *The Kosmos is The Instrument of The Creation/Fabrication*. 

And on the one hand, *The Intelligible Ousia Manages Heaven*, 

whereas *Heaven Manages The Gods*, 

then *The Spirits* that are *Arranged under The Gods Manage human-beings*. 

Thus *The God Creates Everything Through These For Himself*, 

and *All Are Parts of The God*; 

but if *All are Parts*, then *All Are The God*. 

Therefore by *Creating Everything*, *Self Creates Himself*, 

and *Self can not Ever cease Creating*, 

since *Self Is also Unceasing*. 

And *just as The God Possesses no end*, 

in this way also *The Creation of Self Possesses neither beginning or end*. 

11 December 2017
17 Conclusion of The Definitions of Asklepiion to King Ammon

Tat: Then if Thou brings to Mind, O King, there also exist incorporeal images of bodies.

King Ammon: What Kind? (said The King).

Tat: Does it not appear to Thee that the appearances in mirrors are incorporeal?

King Ammon: It has to Be in this way, O Tat. (said The King).

Tat: Then there are also other examples of the incorporeal; for instance,

King Ammon: Thou Speaks Well, O Tat.

Tat: In this way Are The Incorporeal Reflected in Relation to the corporeal, and The Perceptible in Relation to The Intelligible Kosmos. For which Logos, O King, The Gloriously Divine Images are Worshiped, since Selves also Contain Ideas From The Intelligible Kosmos.

Therefore, The King while Rising-up Said:

King: It Is The Hour, O Prophet, Concerning The Care of the foreign-guests to come to Be. Whereas in The Later Hours We will Speak of The Next Subjects about The Gods.

13 December 2017
Concerning The Experience of A Soul under the impediment of the body.

If during the performance of A Harmonic Melody of Those who are Proclaimed to be Skilled Musicians, Their Good Will becomes impeded under the discordance of the instruments, does one take Their Attempt to be ridiculous, or does one attribute the weakness of the instruments to their own impoverishment; for it must be ridiculed apart from The Contemplations of The Musician. For on the one hand, The Inexhaustible Provides The Art to the benefit of the musician, for in the performance of the art he is aided by The Good Way of Knowledge, whereas on the other hand, that which is at fault, belongs to those that are weak. For the following Is Divine Music According to Nature, and The Harmony of The Songs not only Performs but also Transmits to The Highest Degree Possible the portion/share/part of the instruments. But The Rhythm of The Innate Melodies through remains in regards to The God (The One) Is The Inexhaustible (The Ousia). For that which gets exhausted is not the weakness, the portion of God, the weakness of the musician, or does one attribute to the breath as ‘the cause’ of The Music, for one must attribute the portion of God, to the breath as ‘the cause’ of The Music. For it is ascribed to The Demonstration of The Art to the reed/flute and plectrum, and to the musician, if not to attribute to the breath as the ‘cause’ of The Music, for one must attribute the portion of God, to the breath as the ‘cause’ of The Music, for it is ascribed to the musician, if not to attribute to the breath as the ‘cause’ of The Music.
impediments, and on the one hand, The One who Makes Music is Related to The Melodious, whereas on the other hand, those who hear the shrill of The Song are Carried away . . . .

de the akroasis of the nychthos oδην συλήσασα.

Thus in this way also concerning the weakness of our body, one must not favor the theories that find fault with The Art; for That which belongs to Our Genus Is held In a--Revered Way, since on the one hand, It must be Recognized as The Inexhaustible Breath of The God. For the following belongs to The Musical God According to Nature, and not of the θεός γαρ τοι υπάρχων ο μουσικός θεός κατα φυσιν, and ou only Works The Harmony of The Songs in The All, but also Transmits by portion as far as μονον εργαζόμενος αρμονίαν τον ωδῶν εν τω παντι, ἀλλα και παραπεμπον κατα μερος αχρι the instruments, The Rhythm (Republic 400D-401D) of The Innate Melodies. Thus It Is toνον οργανον τον ρυθμὸν της οικείας μελωδίας, δε εστιν Inexhaustible, and Is Always In The Same Way by Being in Possession of The Innate ακμᾶτος, και αει ωσαυτος εχων της οικείας Knowledge, since She Pervades Throughout Those that are Well-Spirited/Blessed/Happy, επιστημῆς, δε δινηκῆς ταῖς ευδαιμονίας, thus It Is Blended Throughout All The Good-Works Themselves. δε κεχριμενὸς δια παντος ταις ευρεγειαις αυταις.

But especially if the innate lack/defect of the complexity of matter that The Artisan: 4 de μαλίστα ει η χρεια την ποικιλιαν της υλης το δημιουργο Efficiency Himself could not submit to being Perfected . . . Take notice then, if at one time . . . Φειδια τω ουκ υπηκοουσεν προς εντελε . . . τοιαρου ποτε . . . The Self Musician Is Self-Sufficient According to Power, then we must not refer the blame o αυτος μουσουργος διηρκες κατα δυναμιν, μη αναφερον την αιτιαν to Self, whereas we must refer the fault to the weakness of the string, because surely then The εις αυτων, δε καταμεμφωμεθα την ασθενειαν της χορδης, οτι δη τον Tone/Note/Pitch/Tension has been lowered, thus hiding/losing The Rhythm of Good Music. τονον υποχαλάσασα ηφιασεν τον ρυθμον της ευμοσιας.

But surely then the symptom/mishap that has come to be concerning the instrument 5 αλλα δη του συμπτωματος γεγενημενου περι το οργανον cannot ever be blamed on The Musician, since to whatever degree the organ has fallen-short, ουδεις ποτε ητιασατο τον μουσουργον, αλλ’ οσαπερ το οργανον εκακισε, to this degree also at that time The Musician often Increases the falling of the tempo in relation τοσουτω οποτε τον μουσουργον πολλακις νυξισεν εμπειροσης της κρουσιας προς to The Tone; so that More of Those who Hear may be Led-up to That Love of The Musician. τον τονον, και πλειονα οι ακροαι αναφερονται εις εκεινον τον ερωτα τον μουσουργον. And so, that accusation/censure cannot be Equally/Similarly maintained in regards to Self. και την αιτιαν ουκ ομος εσχον κατ' αυτου. and in turn it is in the following way for Myself, O Most Honored Ones; και παλιν ουτω ημεις, ω τιμωτατοι
may my Lyre be **Harmonized** to The Innate Musician Within (Phaedrus 279B).

Since surely then I **See** that in the case of **Certain Artisans** there are also ** Separate 6 αλλα δη ορι των τινα τεχνητων και χωρις Energies** in regards to the lyre, if ever the subject be **Prepared** in relation to a **Noble-Nature**, ενεργειας κατα της λυραν, ει ποτε υποθεσιν ει µερεσκευασµενος προς µεγαλοφυµη just as the instrument is often **Put to Use** by **Self** and the strings of the lyre are being ωσπερ οργανο πολλακις κεχρηµενον αυτου και της νευρας την λυραν ἐν–

--- **Harmonized** by means of **Some Ineffable Care**, since that which is deficient would put –αρµοσαµενον δι’ απορρνην την θεραπειαν, ος το χρειωδες αν θεµενου those who hear in a state of super-amazement in regards to **That** which is **Befitting of Nobility**. οι ακροατιοι υπερεκπληττοιντο εις το µεγαλοπρεπες .

Surely then on the one hand, it is also said that during the competition of a certain **Minstrel**, δη µεν και λεγεται ως διασωηζοµενου τινος τεχνητου κιθαρωδιαν, the strings of the lyre were broken by **The Better**, by **Possessing A Good-Disposition**; I mean της νευρας ραγειης υπ’ του κρειττονου εχοντα ευµηνη **The God who Presides Over** the musical productions, seeing that while **Presiding Over** the τον θεον εφορο της µουσουργιας, επειδη εναγωνιον productions of **The Minstrel** the breaking of the string came to pass for the sake of impeding ποιουµενο την κιθαρωδιαν ραγεια η νευρα γεγενηται προς εµποδιον **The Contest for Self** . . . for **The Fulfillment of Self** and for **Providing The Good-Will** της αθλησεως αυτου . . . το ανεπληρωσεν αυτου και παραεχε την χαριν and **The Good-Repute Due to** this event. For on the one hand, A **certain Providence** και της ευδοκιμισεως . . . γαρ µεν κατα προνοια of **The Better**, a **Cicada** settled in the **Place of the string** for **Self**, in order to **Fulfill** the loss του κρειττονος τεττιγα εφιζοντα αντι της νευρας αυτου ανασπαρων of that **member**, and in order to **Guard/Protect The Place of the string**, thus on the other hand, το µελος, και φυλαττειν την χαριν της νευρας, δε the **distress of The Minstrel** was kept in check through **The Healing of the loss of the string** της λυσης του κιθαρωδιαν παυσαµενον τη ιασει της νευρας while carrying-away **The Good-Repute of The Victory**.

εσχηκεναι την ευδοκιμισην της νικης .

Therefore I **perceive** that **Self** also experiences in this way, **O Most Honored-Ones**.

7A **ουν αισθανοµαι αυτος και πασχειν αυτως τω τιµωται** .

For on the one hand, it is **Reasonable** that the weakness be confessed **at this moment**, and since γαρ µεν ευικα την ασθενειαν καθοµολογησα αρτι, και I will be disposed in a **weak way before long**, just as on the other hand, **there is being Cultivated** διακειθαι αρρηστως προ βραχεος, ωσπερ δε µουσουρησειν within **The Power of The Better, The Melody concerning The King**, in order that **It may Be** en δυναµει του κρειττονος της µελωδιας περι τον βασιλεα ανα–

**Brought to Perfection In A Gentle Way**．

πληροθεισης προσηνως .

For **That very Logos** the limit of **The Beneficial Aid** will be **The Good Repute**

7B **τοιχαρτοι το περας της αφελειας εσται ευκλεια**
of *The King*, and from *Those Trophies* will arise *The Eagerness* of *The Logos*. Surely then, ἐπί τῶν ἐκεῖνων ἐργάσθη ἡ προθυμία τοῦ λόγου. δὴ let us go on! For *The God Wills This*! Surely then we must hurry up; for *The Musician* wills ὠμοίωσεν αὐτῷ: ἃρα μουσικάρχος ἥθει *This*, and the lyre is *Harmonized in Relation to This*; and *The Melody* that *The Musician* προς τοῦτο: ἡ σπευσσάμεν αὐτῷ: ἃρα μουσικάρχος ἥθει *This*, and the lyre is *Harmonized in Relation to This*; and *The Melody* that *The Musician* touto, καὶ τὴν λυράν ἠναρκτεῖ πρὸς τοῦτο: καὶ μελῶ—ο μουσικάρχος makes will sound *Sweeter-Clearer*, and *More-Gentle*, in so far as *The Song* contains *The –δησει μουσικάρχησε λιγυρωτέρον, καὶ προσπήνεστέρα, οσφος τὴν ωδήν εχεί τῆς Counsel* intended for *Those* that are *Greater*. υποθήκης τὰ μείζονα.

Therefore seeing that for *Self* the lyre is especially *Harmonized* for *Kings*, and 8 ὑμων επείδη αυτῶ τῆς λυρᾶς τὰ μαλίστα ἐνημορεῖται εἰς βασιλείας, καὶ contains *The Tone/Pitch/Strain* intended for *Those* that are being *Praised*, and also contains εχεῖ τὸν τονόν τὸν εὐκομίων, καὶ *Royal Praise* within *Its Scope/Aim*, then *Self* must first *Awaken Himself* to *The Highest βασιλικὸς ἐπιτυχεῖς εἰς τὸν σκοπὸν*, τοῦτον διδόνει εὐστὸν εἰς τὸν ὑπάτον *King of Wholes—The Good God—* and beginning from *That Source of The Song* to *Arrange βασιλεία τῶν ὁλῶν σχῆμα θεοῦ*, καὶ ἀρξάμενος ὑψάθην τῆς ωδῆς ταξιν in *Second Place* *Those* that are in the *Relation of an Image* of *That Source* by possessing *Its δευτερα* τοὺς πρὸς κατ’ εἰκόνα εκείνου εχονας τὴν Descending* Powerful-support; seeing that *The Love* from *That Source* for *The Kingly Selves καθαίρειν σκεπτοῦσαν*: επείδη τὸ φιλόν ὑψάθην τοὺς βασιλεύσαντας αὐτῶς also comes down *according to The Intervals of The Song*, and from which *Source* *The Victory καὶ καθήκειν κατὰ τὰ βαθύν τῆς ωδῆς, καὶ οὔθεντε ἡν τῆς νικῆς is accomplished for *Selves*, and from *That Source* shall *The Hopes be Led-forth in Regular Succession*. *πεπραγμένης γε τοὺς ἑλπίδας τὰ παραγενάθαι κατ’ ακολουθίαν*. Now then let *The Musician* be *Led-Back to The Great Royal God of Wholes*, who *Is* on the 9 τοῖν ό μουσικός ἐκπεπλεῖ πρὸς τὸν μεγίστον βασιλείαν τὸν ωλόν, ὡς εἰς *one hand*, *Immortal/Deathless* and *Eternal* by Possessing *The Rule* over *All* from *Eternity*, μὲν ἀδιάφορος τε καὶ αἰνικὸς εχόν τὸ κρατοῦν διὰ παντὸς εἰς αἰοίου, and who *Is* on the other hand, *The First Beautiful-Victor*, from whom *All* *The Victories δε πρῶτον καλλικικος*, αφ’ ου πασαί αι νικαί will be granted to *Those* who follow in *Due Order*. φιερόν τοὺς εξῆς.

Now then *The Logos Proceeds-down* to us as far as *The Praise of These*, τοῖν ό λόγος καθαίρειν ημῖν επὶ τοὺς επιτυχεῖς τοῖς, and *Speeds-on* to *Those Kings* who *Preside-over The Common Safety and Peace*, καὶ επηγιεῖ πρὸς τοὺς βασιλείας πρωταναίς τῆς κοινῆς ασφαλείας καὶ εἰρήνης, who have from *Antiquity* been *Provided The Height of Excellence* from *The Supreme God*, οἷς κε–πάλαι τὸ μάλιστα κυρός—κορυφωτικα παρά τον κρειττονος θεού, *who Preside-over The Victory* at *The Right-hand of That God*, whose *Prizes* have been οἷς πεπραγμένεται η νική πρὸς τῆς δεξίας εκείνου, οἷς τὰ βραβεῖα προ–*Prepared even Prior* by *Their Excellence in Battles*, whose *Trophi*es have been *Established*—ευτερπησικα καὶ πρὸ τῆς αρρηστίας εν πολεμοίς, Ὑα τὰ τροπαία ισταται

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even Prior to the intertwining (of Battle), who are not only Arranged-together-with That καὶ πρὸ τῆς συμπλοκῆς, οὶς οὐ μονὸν συντετακται το which Rules but are also Arranged-together-with That which is Best/Excellent, and who βασιλείων ἀλλὰ καὶ το aριστειειν, οὐς thus expel the barbarian even Prior to Their moving-forth (to Battle).

Concerning The Good/Advantageous Logos and Praise of The Supreme King.  

Thus The Logos Speeds-on to The Beginnings in order that It may dissolve The End, ἀλλὰ ο λόγος σπειδεῖ εἰς τας ἀρχὰς καταλίσαι το τέρμα, and to The Good Logos of The Supreme King, seeing that thus Those who Preside as καὶ εἰς εὐφημιαν τοῦ κρείττονος, επείτα δὲ τῶν βρα– Justices of The Peace of The Holiest Kings also Terminate The Logos for us. For just as –βευνοῦντων εἰρήνην τῶν θειοτάτων βασιλέων καὶ περατωσία τον λόγον ἡμῖν. γαρ ὁσπερ we begin The Power from Above as Issuing from The Supreme King, so also in turn, do we ηρέζαμεθα τῆς δυναμεως αὐνο ἐκ τοῦ κρείττονος, οὐτως πάλιν αντα– attribute The Supreme Limit/End to Self. For just as The Sun Self, by being The Nurturer –νακλαςομεν το κρείττον το περας εἰς αυτο. γαρ ὁσπερ ο ἡλιος αυτος, ον τρόφιμος of All that Blooms/Blossoms, First Lifts-up to Gather The First Fruits of the produce, by παντον τον βλαστηματων, πρωτος ανασηχου καιραται τας απαρχας τον καρπον χρω– using His Rays as if they were Mighty Hands, to Pluck-off The Sweetest Ambrosia from The –μενος τας ακτις ὁσπερ μεγαστας χερει εἰς αποδρασιν τα αμβροσιωδεστα των Blooms for Self, surely then it is in the same way also for us, for having received into our Souls φυτον αυτο, δη ουτω και ημιν, δεξαμενος εις τα ημετερα των ψυχων (for These are also Super-Heavenly Blooms) The Stream of The Wisdom of That God, ταυτην και υπερουρανια φυτα την απορροιαν της σοφιας εκεινω, we must Use in turn All The Good Logos of The Soul that Bloom in Us, which Self καταχρωμενοις παλιν απασαν τα εὐφημιας της την βλαστην ημιν, ης αυτος has Rained-down for Self . . .

epomēnai eis autoi . . .

Therefore on the one hand, to The All-Uncontaminated God, The Father of our Souls, 12 ουν μεν πανακηρατο θεο, το πατρι τον ημετερων ψυχων, is it Proper to Lift-up The Good Logos from countless mouths and voices, even if they are not πρεπει αναφερεσθαι την εὐφήμιαν προς μωρινον στοματων και φωνων, και ει εστι τω worthy to speak, by not being equal to the task to speak. For neither are the newly-born able αξιων προς ειπαν, ουκ οντας εφαμιλλους τω λεγειν. γαρ ουδε οντες οι αρτιγενεις εχουσι to sing to their Father in a worthy way, whereas on the other hand, Selves act Properly when υμειν προς τον πατερα αξιων, δε αυτως πρεποντος they Offer-up Those Fellow-feelings which They also have in Their Power. Since This Self is αποδίδοσι τα συγγνωμιν και εχουσιν ενταυθα κατα δυναμιν. δε τουτο αυτο more Good-Repute for The God; for The Self is even Greater than The Praise of the children μαλλων ευκλεια του θεο, το αυτον ειναι μειζονα του επαινου των γεννηματων of Himself. And The Beginnings and The Middles and The End of The Good Logos Agree εαυτου: και τα προσομια και μεσοτητα και τελος των ευφημων ομολογειν
that The Father is *Unlimited-In-Power* and *Unlimited-In-Boundary* in regards to His Care. Thus They are also in this way for Kings, for They Bring Forth Blooms for us humans, especially if These Gifts are Granted by The Father even before the children ask. Just as

13... in the same was as The Intuitive-Knowledge of The All Presides-over All Life, the newly-born-children and their newly-generated image are incapable so as to be turned-away from The Care of The Father, but are also incapable of rejoicing of His Recognition, so also of These Gifts which God Bestowed to us. For The Good Belongs to God and

14A... and thus of The Ever-Shining, by also Possessing In Himself The Limit of His Inmate Most-Excellent-Glory, and thus by Being Immortal, and by Containing The Ever-Lasting Allotment In Himself, and by The Ever-Flowing Energy from That Source, He also Provides throughout All This Kosmos, The All-Curative-Preservative Announcement of The Good Logos (Tim 44B)... then for us... in the same was as The Intuitive-Knowledge of The All Presides-over All Life, the newly-born-children and their newly-generated image are incapable so as to be turned-away from The Care of The Father, but are also incapable of rejoicing of His Recognition, so also of These Gifts which God Bestowed to us. For The Good Belongs to God and

14B... and thus of The Ever-Shining, by also Possessing In Himself The Limit of His Inmate Most-Excellent-Glory, and thus by Being Immortal, and by Containing The Ever-Lasting Allotment In Himself, and by The Ever-Flowing Energy from That Source, He also Provides throughout All This Kosmos, The All-Curative-Preservative Announcement of The Good Logos (Tim 44B)... then for us... in the same was as The Intuitive-Knowledge of The All Presides-over All Life, the newly-born-children and their newly-generated image are incapable so as to be turned-away from The Care of The Father, but are also incapable of rejoicing of His Recognition, so also of These Gifts which God Bestowed to us. For The Good Belongs to God and

Therefore, In That Place, there is no difference in relation to Each Other, since

14B... and thus of The Ever-Shining, by also Possessing In Himself The Limit of His Inmate Most-Excellent-Glory, and thus by Being Immortal, and by Containing The Ever-Lasting Allotment In Himself, and by The Ever-Flowing Energy from That Source, He also Provides throughout All This Kosmos, The All-Curative-Preservative Announcement of The Good Logos (Tim 44B)... then for us... in the same was as The Intuitive-Knowledge of The All Presides-over All Life, the newly-born-children and their newly-generated image are incapable so as to be turned-away from The Care of The Father, but are also incapable of rejoicing of His Recognition, so also of These Gifts which God Bestowed to us. For The Good Belongs to God and

Surely then on the one hand, let us Offer The Good Logos in this way to The God; but then let us also descend from The Father to Those Kings who have Received The Scepters. For we must begin from Those Kings and from These Kings Practice/Exercise Ourselves so that we can already be Accustomed and be Exercised for The Praise and for The Reverence in

ηδή συνεθήκειν και γυμναζειν εις εγκωμία και εις την ευσεβειαν
Relation to That which Is Superior. And on the one hand, from This, The Good Logos of The First Cause/Source must be Practiced, whereas on the other hand, through This, The Practice must be Exercised, in order that The Exercise of The Reverence in Relation to The God and the Good Logos in Relation to The Kings may Be in Us.

For we must Offer-up The Compensations/Repayments/Requitals to These Divinities, who have Unfolded Such A Good Season of Peace for Us (Republic 473-474). Thus only Can the Excellence of The Name of King Preside-over Peace; and since only Through This King the excellence of our season begins and continues, we being a season of Peace, we can be. seeing that This Kingdom Belongs to Those who have embarked for Peace, seeing that Peace is a special, immediate, and visible image of Peace.

But certainly, even The Statues of This King/Queen especially happen to be Harbors of Peace, whereas even now Solely The Images of The King Effectively Bring to Light/Beacon The Victory and That which is both Fearless and Inulnerable will Investigate/Explore for Those that are Its Inhabitants (Parm Poem Frag 1).