

0531-0533 - Dionysius Aeropagita - De divinis nominibus

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[00001] ΤΩι ΣΥΜΠΡΕΣΒΥΤΕΡΩι ΤΙΜΟΘΕΩι ΔΙΟΝΥΣΙΟΣ

[00002] Ο ΠΡΕΣΒΥΤΕΡΟΣ ΠΕΡΙ ΘΕΙΩΝ ΟΝΟΜΑΤΩΝ

[00003] <Ι.

[00004] >

[00005] ^{[1>} <Νῦν δέ, ὦ μακάριε, μετὰ τὰς Θεολογικὰς ὑποτυπώσεις ἐπὶ τὴν τῶν θείων ὀνομάτων ἀνάπτυξιν, ὡς ἐφικτόν, μετελεύσομαι.

[00006] Ἐστω δὲ καὶ νῦν ἡμῖν ὁ τῶν λογίων θεσμὸς προδιωρισμένος τὸ τὴν ἀλήθειαν ἡμᾶς καταδείσασθαι τῶν περὶ θεοῦ λεγομένων «οὐκ ἐν πειθοῖς σοφίας ἀνθρωπίνης λόγους, ἀλλ' ἐν ἀποδείξει» τῆς πνευματικότητος τῶν θεολόγων «δυνάμεως», καθ' ἣν τοῖς ἀφθέγκτοις καὶ ἀγνώστοις ἀφθέγκτως καὶ ἀγνώστως συναπτόμεθα κατὰ τὴν κρείττονα τῆς καθ' ἡμᾶς λογικῆς καὶ νοερᾶς δυνάμεως καὶ ἐνεργείας ἕνωσιν.

[00007] Καθόλου τοιγαροῦν οὐ τολμητέον εἰπεῖν οὔτε μὴν ἐννοῆσαί τι περὶ τῆς ὑπερουσίου καὶ κρυφίας θεότητος παρὰ τὰ θειωδῶς ἡμῖν ἐκ τῶν ἱερῶν λογίων ἐκπεφασμένα.

[00008] Τῆς γὰρ ὑπὲρ λόγον καὶ νοῦν καὶ οὐσίαν αὐτῆς ὑπερουσιότητος ἀγνωσία.

[00009] Αὐτῇ τὴν ὑπερούσιον ἐπιστήμην ἀναθετέον, τοσοῦτον ἐπὶ τὸ ἄναντες ἀνανεύοντας, ὅσον ἑαυτὴν ἐνδίδωσιν ἢ τῶν θεαρχικῶν λογίων ἀκτίς, πρὸς τὰς ὑπερτέρας αὐγὰς τῆς περὶ τὰ θεῖα σωφροσύνη καὶ ὁσιότητι συστελλομένους.

[00010] Καὶ γὰρ εἴ τι δεῖ τῆ πανσόφου καὶ ἀληθεστάτης θεολογίας πείθεσθαι, κατὰ τὴν ἀναλογίαν ἐκάστου τῶν νοῶν ἀνακαλύπτεται τὰ θεῖα καὶ ἐποπτεύεται τῆς θεαρχικῆς ἀγαθότητος ἐν σωστικῇ δικαιοσύνῃ τῶν ἐν μέτρῳ τὴν ἀμετρίαν θεοπρεπῶς ὡς ἀχώρητον ἀποδιαστελλούσης.

[00011] Ὅσπερ γὰρ ἀληπτα καὶ ἀθεώρητα τοῖς αἰσθητοῖς ἐστὶ τὰ νοητὰ καὶ τοῖς ἐν πλάσει καὶ τύπῳ τὰ ἀπλᾶ καὶ ἀτύπωτα, τοῖς τε κατὰ σωμάτων σχήματα μεμορφωμένοις ἢ τῶν ἀσωμάτων ἀναφῆς καὶ ἀσχημάτιστος ἀμορφία, κατὰ τὸν αὐτὸν τῆς ἀληθείας λόγον ὑπέρεκειται τῶν οὐσιῶν ἢ ὑπερούσιος ἀπειρία καὶ τῶν νοῶν ἢ ὑπὲρ νοῦν ἐνόητος.

[00012] Καὶ πάσαις διανοίαις ἀδιανόητόν ἐστὶ τὸ ὑπὲρ διάνοιαν ἔν, ἄρῳτόν τε λόγῳ παντὶ τὸ ὑπὲρ λόγον ἀγαθόν, ἐνὰς ἐνοπιῶς ἀπάσης ἐνάδος καὶ ὑπερούσιος οὐσία καὶ νοῦς ἀνόητος καὶ λόγος ἄρῳτος, ἀλογία καὶ ἀνοησία καὶ ἀνωθυμία κατὰ μὴδὲν τῶν ὄντων οὐσα καὶ αἴτιον μὲν τοῦ εἶναι πᾶσιν, αὐτὸ δὲ μὴ ὄν ὡς πάσης οὐσίας ἐπέκεινα καὶ ὡς ἂν αὐτῇ περὶ ἑαυτῆς κυρίως καὶ ἐπιστητῶς ἀποφαίνοιτο.

[00013] ^{[2>} <Περὶ ταύτης οὖν, ὡς εἴρηται, τῆς ὑπερουσίου καὶ κρυφίας θεότητος οὐ τολμητέον εἰπεῖν οὔτε μὴν ἐννοῆσαί τι παρὰ τὰ θειωδῶς ἡμῖν ἐκ τῶν ἱερῶν λογίων ἐκπεφασμένα.

[00014] Καὶ γὰρ ὡς αὐτῇ περὶ ἑαυτῆς ἐν τοῖς λόγοις ἀγαθοπρεπῶς παραδέδωκεν, ἢ μὲν αὐτῆς, ὅ τι ποτέ ἐστίν, ἐπιστήμη καὶ θεωρία πᾶσιν ἄβατος ἐστὶ τοῖς οὐσιν ὡς πάντων ὑπερουσιῶς ἐξηρημένη.

[00015] Καὶ πολλοὺς τῶν θεολόγων εὐρήσεις οὐ μόνον ὡς ἀόρατον αὐτὴν καὶ ἀπερίληπτον ὑμνηκότας, ἀλλὰ καὶ ἀνεξερευνήτων ἅμα καὶ ἀνεξιχνίαστον ὡς οὐκ ὄντος ἴχνους οὐδενὸς τῶν ἐπὶ τὴν κρυφίαν αὐτῆς ἀπειρίαν διελη

[00016] λυθότων.

[00017] Οὐ μὴν ἀκοινώνητόν ἐστὶ καθόλου τὰγαθὸν οὐδενὶ τῶν ὄντων, ἀλλ' ἐφ' ἑαυτοῦ μονίμως τὴν ὑπερούσιον ἰδρῶσαν ἀκτίνα ταῖς ἐκάστου τῶν ὄντων ἀναλόγοις ἐλλάμψεσιν ἀγαθοπρεπῶς ἐπιφαίνεται καὶ πρὸς τὴν ἐφικτὴν αὐτοῦ θεωρίαν καὶ κοινωνίαν καὶ ὁμοίωσιν ἀνατείνει τοὺς ἱεροὺς νόας τοὺς ὡς θεμιτὸν αὐτῷ καὶ ἱεροπρεπῶς ἐπιβάλλοντας καὶ μῆτε πρὸς τὸ ὑπέρτερον τῆς ἐναρμονίως ἐνδιδόμενης θεοφανείας ἀδυνατῶς ἀπαυθαδιζομένους μῆτε πρὸς τὸ κάταντες ἐκ τῆς ἐπὶ τὸ χεῖρον ὑφέσεως ἀπολισθαίνοντας, ἀλλ' εὐσταθῶς τε καὶ ἀκλινῶς ἐπὶ τὴν ἀκτίνα τὴν αὐτοῖς ἐπιλάμπουσαν ἀνατεινομένους καὶ τῷ συμμέτρῳ τῶν θεμιτῶν ἐλλάμψεων ἔρωτι μετ' εὐλαβείας ἱερᾶς σωφρόνως τε καὶ ὁσιῶς ἀναπτεινομένους.

[00018] ^{[3>} <Τούτοις ἐπόμενοι τοῖς θεαρχικοῖς ζυγοῖς, οἱ καὶ τὰς ὅλας διακυβερνώσι τῶν ὑπερουρανίων οὐσιῶν ἀγίας διακοσμήσεις, τὸ μὲν ὑπὲρ νοῦν καὶ οὐσίαν τῆς θεαρχίας κρύφιον ἀνεξερευνητοῖς καὶ ἱεραῖς νοῶς εὐλαβείαις, τὰ δὲ ἄρῳτα σῶφρονι σιγῇ τιμώντες, ἐπὶ τὰς ἐλλαμπούσας ἡμῖν ἐν τοῖς ἱεροῖς λόγοις αὐγὰς ἀνατεινόμεθα.

[00019] Καὶ πρὸς αὐτῶν φωταγωγοῦμεθα πρὸς τοὺς θεαρχικοὺς ὕμνους ὑπ' αὐτῶν ὑπερκοσμίως φωτιζόμενοι καὶ πρὸς τὰς ἱερὰς ὕμνολογίας τυπούμενοι πρὸς τὸ καὶ ὄραν τὰ συμμέτρως ἡμῖν δι' αὐτῶν δωρούμενα θεαρχικὰ φῶτα καὶ τὴν ἀγαθοδοτὴν ἀρχὴν ἀπάσης ἱερᾶς φωτοφανείας ὕμνεῖν, ὡς αὐτῇ περὶ ἑαυτῆς ἐν τοῖς ἱεροῖς λόγοις παραδέδωκεν.

[00020] Οἶον, ὅτι πάντων ἐστὶν αἰτία καὶ ἀρχὴ καὶ οὐσία καὶ ζωὴ καὶ τῶν μὲν ἀποπιπτόντων αὐτῆς ἀνάκλησις τε καὶ ἀνάστασις, τῶν δὲ πρὸς τὸ τοῦ θεοειδοῦς παραφθαρτικὸν ἀπολισθησάντων ἀνακαινισμὸς καὶ ἀναμόρφωσις, τῶν δὲ κατὰ τινα σάλον ἀνίερων

παρακινουμένων ἰδρυσίς ἱερὰ καὶ τῶν ἐστηκότων ἀσφάλεια καὶ τῶν ἐπ' αὐτὴν ἀναγομένων ἀνατακτικῆ χειραγωγία καὶ τῶν φωτιζομένων ἔλλαμψις καὶ τῶν τελουμένων τελεταρχία καὶ τῶν θεουμένων θεαρχία καὶ τῶν ἀπλουμένων ἀπλότης καὶ τῶν ἐνιζομένων ἐνότης, ἀρχῆς ἀπάσης ὑπερουσίως ὑπεράρχιος ἀρχὴ καὶ τοῦ κρυφίου κατὰ τὸ θεμιτὸν ἀγαθὴ μεταδότις καὶ, ἀπλῶς εἰπεῖν, ἡ τῶν ζώντων ζωὴ καὶ τῶν ὄντων οὐσία, πάσης ζωῆς καὶ οὐσίας ἀρχὴ καὶ αἰτία διὰ τὴν αὐτῆς εἰς τὸ εἶναι τὰ ὄντα παρακτικὴν καὶ συνοχικὴν ἀγαθότητα.

[00021] [4>] <Ταῦτα πρὸς τῶν θείων λογίων μεμυήμεθα.

[00022] Καὶ πᾶσαν, ὡς εἰπεῖν, τὴν ἱερὰν τῶν θεολόγων ὑμνολογίαν εὐρήσεις πρὸς τὰς ἀγαθοουργοὺς τῆς θεαρχίας προόδους ἐκφαντορικῶς καὶ ὑμνητικῶς τὰς θεωνυμίας διασκευάζουσιν.

[00023] Ὅθεν ἐν πάσῃ σχεδὸν τῇ θεολογικῇ πραγματείᾳ τὴν θεαρχίαν ὁρῶμεν ἱερῶς ὑμνουμένην ὡς μονάδα μὲν καὶ ἐνάδα διὰ τὴν ἀπλότητα καὶ ἐνότητα τῆς ὑπερφυοῦς ἀμερείας, ἐξ ἧς ὡς ἐνοποιοῦ δυνά

[00024] μεως ἐνιζόμεθα καὶ τῶν μεριστῶν ἡμῶν ἑτεροτήτων ὑπερκοσμίως συμπτυσσομένων εἰς θεοειδῆ μονάδα συναγόμεθα καὶ θεομίμητον ἔνωσιν, ὡς τριάδα δὲ διὰ τὴν τρισυπόστατον τῆς ὑπερουσίου γονιμότητος ἐκφανσιν, ἐξ ἧς «πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς» ἔστι καὶ «ὀνομάζεται», ὡς αἰτίαν δὲ τῶν ὄντων, ἐπειδὴ πάντα πρὸς τὸ εἶναι παρήχθη διὰ τὴν αὐτῆς οὐσιοποιὸν ἀγαθότητα, σοφὴν δὲ καὶ καλὴν, ὅτι τὰ ὄντα πάντα

[00025] τὰ τῆς οικείας φύσεως ἀπαράφθαρτα διασώζοντα πάσης ἀρμονίας ἐνθέου καὶ ἱερᾶς εὐπρεπείας ἔστιν ἀνάπλευα, φιλάνθρωπον δὲ διαφερόντως, ὅτι τοῖς καθ' ἡμᾶς πρὸς ἀλήθειαν ὀλικῶς ἐν μιᾷ τῶν αὐτῆς ὑποστάσεων ἐκοινώνησεν ἀνακαλουμένη πρὸς ἑαυτὴν καὶ ἀνατιθεῖσα τὴν ἀνθρωπίνην ἐσχατιάν, ἐξ ἧς ἀρρήτως ὁ ἀπλοῦς Ἰησοῦς συνετέθη καὶ παράτασιν εἴληφε χρονικὴν ὁ ἀΐδιος καὶ εἰσω τῆς καθ' ἡμᾶς ἐγεγόνει φύσεως ὁ πάσης τῆς κατὰ πᾶσαν φύσιν τάξεως ὑπερουσίως ἐκβεβηκῶς μετὰ τῆς ἀμεταβόλου καὶ ἀσυγχύτου τῶν οικείων ἰδρύσεως.

[00026] Καὶ ὅσα ἄλλα θεουργικὰ φῶτα τοῖς λογίοις ἀκολουθῶς ἢ τῶν ἐνθέων ἡμῶν καθηγεμόνων κρυφία παράδοσις ἐκφαντορικῶς ἡμῖν ἐδωρήσατο, ταῦτα καὶ ἡμεῖς μεμυήμεθα νῦν μὲν ἀναλόγως ἡμῖν διὰ τῶν ἱερῶν παραπετασμάτων τῆς τῶν λογίων καὶ τῶν ἱεραρχικῶν παραδόσεων φιλάνθρωπίας αἰσθητοῖς τὰ νοητὰ καὶ τοῖς οὐσι τὰ ὑπερούσια περικαλυπτούσης καὶ μορφᾶς καὶ τύπους τοῖς ἀμορφώτοις τε καὶ ἀτυπώτοις περιτιθείσης καὶ τὴν ὑπερφύη καὶ ἀσχημάτιστον ἀπλότητα τῇ ποικιλίᾳ τῶν μεριστῶν συμβόλων πληθουοῦσης τε καὶ διαπλαττούσης.

[00027] Τότε δέ, ὅταν ἀφθαρτοὶ καὶ ἀθάνατοι γενόμεθα καὶ τῆς χριστοειδοῦς καὶ μακαριωτάτης ἐφικώμεθα λήξεως, «πάντοτε σὺν κυρίῳ» κατὰ τὸ λόγιον «ἐσόμεθα» τῆς μὲν ὁρατῆς αὐτοῦ θεοφανείας ἐν πανάγνοις θεωρίαις ἀποπληροῦμενοι φανοτάταις μαρμαρυγαῖς ἡμᾶς περιουγαζούσης ὡς τοὺς μαθητὰς ἐν ἐκείνῃ τῇ θειοτάτῃ μεταμορφώσει, τῆς δὲ νοητῆς αὐτοῦ φωτοδοσίας ἐν ἀπαθεί καὶ ἀῦλῳ τῷ νῷ μετέχοντες καὶ τῆς ὑπὲρ νοῦν ἐνώσεως ἐν ταῖς τῶν ὑπερφανῶν ἀκτίνων ἀγνώστοις καὶ μακαρίαῖς ἐπιβολαῖς.

[00028] Ἐν θειοτέρᾳ μιμήσει τῶν ὑπερουρανίων νοῶν «ἰσάγγελοι γάρ», ὡς ἢ τῶν λογίων ἀλήθειά φησιν, ἐσόμεθα «καὶ υἱοὶ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες».

[00029] Νῦν δέ, ὡς ἡμῖν ἐφικτόν, οικείοις μὲν εἰς τὰ θεῖα συμβόλοις χρώμεθα καὶ τούτων αὐθις ἐπὶ τὴν ἀπλήν καὶ ἠνωμένην τῶν νοητῶν θεαμάτων ἀλήθειαν ἀναλόγως ἀνατεινόμεθα καὶ μετὰ πᾶσαν τὴν καθ' ἡμᾶς τῶν θεοειδῶν νόησιν ἀποπαύοντες ἡμῶν τὰς νοερᾶς ἐνεργείας εἰς τὴν ὑπερούσιον ἀκτίνα κατὰ τὸ θεμιτὸν ἐπιβάλλομεν, ἐν ἧ πάντα τὰ πέρατα πασῶν τῶν γνώσεων ὑπεραρρήτως προϋφέστηκεν, ἦν οὔτε ἐννοῆσαι δυνατόν οὔτε εἰπεῖν οὔτε ὅλως πως θεωρῆσαι διὰ τὸ πάντων αὐτὴν ἐξηρημένην εἶναι καὶ ὑπεράγνωστον καὶ πασῶν μὲν τῶν οὐσιωδῶν γνώσεων καὶ δυνάμεων τὰς ἀποπερατώσεις ἅμα καὶ πάσας ὑπερουσίως ἐν ἑαυτῇ προειληφύϊαν, πάντων δὲ ἀπεριλήπτῳ δυνάμει καὶ τῶν ὑπερουρανίων νοῶν ὑπεριδρυμένην.

[00030] Εἰ γὰρ αἱ γνώσεις πᾶσαι τῶν ὄντων εἰσὶ καὶ εἰς τὰ ὄντα τὸ πέρας ἔχουσιν, ἢ πάσης οὐσίας ἐπέκεινα καὶ πάσης γνώσεώς ἐστιν ἐξηρημένη.

[00031] [5>] <Καὶ μὴν, εἰ κρείττων ἐστὶ παντὸς λόγου καὶ πάσης γνώσεως καὶ ὑπὲρ νοῦν καθόλου καὶ οὐσίαν ἰδρῦται πάντων μὲν οὐσα περιληπτικὴ καὶ συλληπτικὴ καὶ προληπτικὴ, πᾶσι δὲ αὐτῇ καθόλου ἀληπτος καὶ οὔτε αἰσθησις αὐτῆς ἐστὶν οὔτε φαντασία οὔτε δόξα οὔτε ὄνομα οὔτε λόγος οὔτε ἐπαφή οὔτε ἐπιστήμη, πῶς ὁ Περὶ θείων ὀνομάτων ἡμῖν διαπραγματευθήσεται λόγος ἀκλήτου καὶ ὑπερωνύμου τῆς ὑπερουσίου θεότητος ἀποδεικνυμένης;

[00032] Ἄλλ' ὅπερ ἔφημεν, ἠνίκα τὰς Θεολογικὰς ὑποτυπώσεις ἐξετιθέμεθα, τὸ ἐν, τὸ ἄγνωστον, τὸ ὑπερούσιον, αὐτὸ τ' ἀγαθόν, ὅπερ ἐστὶ, τὴν τριαδικὴν ἐνάδα φημί, τὴν ὁμόθεον καὶ ὁμοάγαθον οὔτε εἰπεῖν οὔτε ἐννοῆσαι δυνατόν.

[00033] Ἄλλὰ καὶ αἱ τῶν ἁγίων δυνάμεων ἀγγελοπρεπεῖς ἐνώσεις, ἂς εἴτε ἐπιβολὰς εἴτε παραδοχὰς χρὴ φάναι τῆς ὑπεραγνώστου καὶ ὑπερφανοῦς ἀγαθότητος, ἀρρήτοί τε εἰσὶ καὶ ἄγνωστοι καὶ μόνοις αὐτοῖς ἐνυπάρχουσι τοῖς ὑπὲρ γνώσιν ἀγγελικὴν ἡξιωμένοις αὐτῶν ἀγγέλοις.

[00034] Ταύταις οἱ θεοειδεῖς ἀγγελομιμήτως, ὡς ἐφικτόν, ἐνούμενοι νόες, ἐπειδὴ κατὰ πάσης νοερᾶς ἐνεργείας ἀπόπασιν ἢ τοιάδε γίγνεται τῶν ἐκθεουμένων νοῶν πρὸς τὸ ὑπέρθρον φῶς ἔνωσις, ὑμνοῦσιν αὐτὸ κυριώτατα διὰ τῆς πάντων τῶν ὄντων ἀφαιρέσεως τοῦτο ἀληθῶς καὶ ὑπερφυῶς ἔλλαμψθέντες ἐκ τῆς πρὸς αὐτὸ μακαριωτάτης ἐνώσεως, ὅτι πάντων μὲν ἐστὶ τῶν ὄντων αἰτίον, αὐτὸ δὲ οὐδὲν ὡς πάντων ὑπερουσίως ἐξηρημένον.

[00035] Τὴν μὲν οὖν ὑπερουσιότητα τὴν θεαρχικὴν, ὃ τι ποτέ ἐστὶν ἢ τῆς ὑπεραγαθότητος ὑπερύπαρξις, οὔτε ὡς λόγον ἢ δύναμιν οὔτε ὡς νοῦν ἢ ζωὴν ἢ οὐσίαν ὑμνήσαι θεμιτὸν οὐδενὶ τῶν, ὅσοι τῆς ὑπὲρ πᾶσαν ἀλήθειαν ἀληθείας εἰσὶν ἐρασταί, ἀλλ' ὡς πάσης ἕξεως, κινήσεως, ζωῆς, φαντασίας, δόξης, ὀνόματος, λόγου, διανοίας, νοήσεως, οὐσίας, στάσεως, ἰδρύσεως, ἐνώσεως, πέρατος, ἀπειρίας, ἀπάντων, ὅσα ὄντα ἐστίν, ὑπεροχικῶς ἀφηρημένην.

[00036] Ἐπειδὴ δὲ ὡς ἀγαθότητος ὑπαρξίς αὐτῷ τῷ εἶναι πάντων ἐστὶ τῶν ὄντων αἰτία, τὴν ἀγαθαρχικὴν τῆς θεαρχίας πρόνοιαν ἐκ πάντων τῶν αἰτιατῶν ὑμνητέον.

[00037] Ἐπει καὶ περὶ αὐτὴν πάντα καὶ αὐτῆς ἔνεκα, «καὶ αὐτὴ ἐστὶ πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῇ συνέστηκεν».

[00038] Καὶ τῷ εἶναι ταύτην ἢ τῶν ὄλων παραγωγὴ καὶ ὑπόστασις, καὶ αὐτῆς πάντα ἐφίεται, τὰ μὲν νοερά καὶ λογικὰ γνωστικῶς, τὰ δὲ ὑφειμένα τούτων αἰσθητικῶς καὶ τὰ ἄλλα κατὰ ζωτικὴν κίνησιν ἢ οὐσιώδη καὶ ἐκτικὴν ἐπιτηδειότητα.

[00039] [6>] <Τοῦτο γοῦν εἰδότες οἱ θεολόγοι καὶ ὡς ἀνώνυμον αὐτὴν ὑμνοῦσι καὶ ἐκ παντὸς ὀνόματος.

[00040] Ἀνώνυμον μὲν, ὡς ὅταν φασι τὴν θεαρχίαν αὐτὴν ἐν μιᾷ τῶν μυστικῶν τῆς συμβολικῆς θεοφανείας ὁράσεων ἐπιπλήξαι τῷ φήσαντι· Τί «τὸ ὄνομά σου»; καὶ ὡς περὶ ἀπὸ πάσης αὐτὸν θεωνυμικῆς γνώσεως ἀπάγουσαν φάναι καί· «Ἴνα τί ἐρωτᾷς τὸ ὄνομά μου»; καί· Τοῦτο «ἔστι θαυμαστόν».

[00041] Ἦ οὐχὶ τοῦτο ὄντως ἐστὶ τὸ θαυμαστόν ὄνομα, «τὸ ὑπὲρ πᾶν ὄνομα», τὸ ἀνώνυμον, τὸ «παντὸς» ὑπεριδρυμένον «ὀνόματος ὀνομαζομένου», εἴτε «ἐν τῷ αἰῶνι τούτῳ», εἴτε «ἐν τῷ μέλλοντι»;

[00042] Πολυώνυμον δέ, ὡς ὅταν αὐθις αὐτὴν εἰσάγουσι φάσκουσιν· «Ἐγὼ εἰμι ὁ ὢν», «ἡ ζωὴ», «τὸ φῶς», «ὁ θεός», «ἡ ἀλήθεια», καὶ ὅταν αὐτοὶ τὸν πάντων αἴτιον οἱ θεόσοφοι πολυωνύμως ἐκ πάντων τῶν αἰτιατῶν ὑμνοῦσιν ὡς ἀγαθόν, ὡς καλόν, ὡς σοφόν, ὡς ἀγαπητόν, ὡς θεὸν θεῶν, ὡς κύριον κυρίων, ὡς «ἅγιον ἁγίων», ὡς αἰώνιον, ὡς ὄντα καὶ ὡς αἰώνων αἴτιον, ὡς ζωῆς χορηγόν, ὡς «σοφίαν», ὡς «νοῦν», ὡς λόγον, ὡς γνώστην, ὡς προέχοντα πάντας τοὺς θησαυροὺς ἀπάσης γνώσεως, ὡς «δύναμιν», ὡς δυνάστην, ὡς βασιλέα τῶν βασιλευόντων, ὡς παλαιὸν ἡμερῶν, ὡς ἀγήρω καὶ ἀναλλοίωτον, ὡς «σωτηρίαν», ὡς «δικαιοσύνην», ὡς ἁγιασμόν, ὡς ἀπολύτρωσιν, ὡς μεγέθει πάντων ὑπερέχοντα καὶ ὡς ἐν αὐρᾷ λεπτῇ.

[00043] Καὶ γε καὶ ἐν νόοις αὐτὸν εἶναι φασι καὶ ἐν ψυχαῖς καὶ ἐν σώμασι καὶ ἐν οὐρανῷ καὶ ἐν γῇ καὶ ἅμα ἐν ταῦτῳ τὸν αὐτόν, ἐγκόσμιον, περικόσμιον, ὑπερκόσμιον, ὑπερουράνιον, ὑπερούσιον, ἥλιον, ἀστέρα, «πῦρ», «ὔδωρ», «πνεῦμα», δρόσον, νεφέλην, αὐτολίθον καὶ «πέτραν», πάντα τὰ ὄντα καὶ οὐδὲν τῶν ὄντων.

[00044] [7>] <Οὕτως οὖν τῇ πάντων αἰτία καὶ ὑπὲρ πάντα οὐσῇ καὶ τὸ ἀνώνυμον ἐφαρμόσει καὶ πάντα τὰ τῶν ὄντων ὀνόματα, ἵνα ἀκριβῶς ἢ τῶν ὄλων βασιλεία καὶ περὶ αὐτὴν ἢ τὰ πάντα καὶ αὐτῆς ὡς αἰτίας, ὡς ἀρχῆς, ὡς πέρας ἢ ἐξηρημένα καὶ αὐτὴ κατὰ τὸ λόγιον ἢ «τὰ πάντα ἐν πᾶσι» καὶ ἀληθῶς ὑμνῆται πάντων ὑποστάτις, ἀρχηγικὴ καὶ τελειωτικὴ καὶ συνεκτικὴ, φρουρὰ καὶ ἐστία καὶ πρὸς ἑαυτὴν ἐπιστρεπτικὴ καὶ ταῦτα ἡνωμένως, ἀσκέτως, ἐξηρημένως.

[00045] Οὐ γὰρ συνοχῆς ἢ ζωῆς ἢ τελειώσεως αἰτία μόνον ἐστίν, ἵνα ἀπὸ μόνης ταύτης ἢ τῆς ἐτέρας προνοίας ἢ ὑπερώνυμος ἀγαθότης ὀνομασθεῖη.

[00046] Πάντα δὲ ἀπλῶς καὶ ἀπεριορίστως ἐν ἑαυτῇ τὰ ὄντα προείληφε ταῖς παντελέσι τῆς μιᾶς αὐτῆς καὶ παναιτίου προνοίας ἀγαθότησι καὶ ἐκ τῶν ὄντων ἀπάντων ἐναρμονίως ὑμνεῖται καὶ ὀνομάζεται.

[00047] [8>] <Καὶ γοῦν οὐ ταύτας μόνως οἱ θεολόγοι τὰς θεωνυμίας πρεσβεύουσι τὰς ἀπὸ τῶν παντελῶν ἢ τῶν μερικῶν προνοιῶν ἢ τῶν προνοουμένων, ἀλλὰ καὶ ἀπὸ τινῶν ἔσθ' ὅτε θείων φασμάτων ἐν τοῖς ἱεροῖς ἀνακτόροις ἢ ἄλλοθι που τοὺς μύστας ἢ τοὺς προφήτας καταλαμψάντων κατ' ἄλλας καὶ ἄλλας αἰτίας τε καὶ δυνάμεις ὀνομάζουσι τὴν ὑπερφαῖ καὶ ὑπερώνυμον ἀγαθότητα.

[00048] Καὶ μορφὰς αὐτῆ καὶ τύπους ἀνθρωπικῶν ἢ πυρίων ἢ ἠλεκτρίνων περιτιθέασιν καὶ ὀφθαλμοὺς αὐτῆς καὶ «ᾶτα» καὶ πλοκάμους καὶ πρόσωπα καὶ χεῖρας καὶ μετάφρενα καὶ πτερὰ καὶ βραχίονας καὶ ὀπίσθια καὶ «πόδας» ὑμνοῦσιν.

[00049] Στεφάνους τε καὶ θώκους καὶ ποτήρια καὶ κρατήρας αὐτῆ καὶ ἄλλα ἅττα μυστικὰ περιπλάττουσι, περὶ ὧν ἐν τῇ Συμβολικῇ θεολογίᾳ κατὰ δύναμιν ἐροῦμεν.

[00050] Νῦν δέ, ὅσα τῆς παρουσίας ἐστὶ πραγματείας, ἐκ τῶν λογίων συναγαγόντες καὶ ὡς περὶ τινὲ κανόνι τοῖς εἰρημένους χρώμενοι καὶ πρὸς αὐτὰ σκοποῦντες ἐπὶ τὴν ἀνάπτυξιν τῶν νοητῶν θεωνυμιῶν προῖωμεν καί, ὅπερ αἰεὶ κατὰ πᾶσαν ἡμῖν θεολογίαν ὁ ἱεραρχικὸς θεσμὸς ὑφηγεῖται, θεοπτικῆ διανοίᾳ τὰς θεοφανεῖς ἐποπτεύσωμεν, κυρίως εἰπεῖν, θεωρίας καὶ ὧτα ἱερὰ ταῖς τῶν ἱερῶν θεωνυμιῶν ἀναπτύξεσι παραθώμεθα τοῖς ἁγίοις τὰ ἅγια κατὰ τὴν θείαν παράδοσιν ἐνιδρύοντες καὶ τῶν ἀμύστων αὐτὰ γελῶτων καὶ ἐμπαιγμῶν ἐξαιρούμενοι, μᾶλλον δὲ αὐτοὺς ἐκείνους, εἴπερ ὅλως εἰσὶ τοιοῦτε τινὲς ἀνθρωποὶ, τῆς ἐπὶ τούτῳ θεομαχίας ἀπολυτρουμένοι.

[00051] Σοὶ μὲν οὖν ταῦτα φυλάξαι χρεῶν, ὦ καλὲ Τιμόθεε, κατὰ τὴν ἱερωτάτην ὑφήγησιν καὶ μήτε middot; ἢ τὰ μήτε ἐκφορα τὰ θεῖα ποιεῖν εἰς τοὺς ἀμνήτους.

[00052] Ἐμοὶ δὲ δώῃ ὁ θεὸς θεοπρεπῶς ὑμνῆσαι τὰς τῆς ἀκλήτου καὶ ἀκατονομάστου θεότητος ἀγαθουργικὰς πολυωνυμίας, καὶ μὴ περιέλοι «λόγον ἀληθείας» ἀπὸ τοῦ στόματός μου.

[00053] <II.

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[00055] [1>] <Τὴν θεαρχικὴν ὄλην ὑπαρξιν, ὃ τι ποτέ ἐστίν, ἢ αὐτοαγαθότης ἀφορίζουσα καὶ ἐκφαίνουσα πρὸς τῶν λογίων ὑμνῆται.

[00056] Καὶ τί γὰρ ἄλλο μαθεῖν ἐστὶν ἐκ τῆς ἱερᾶς θεολογίας, ὅποταν φησὶ τὴν θεαρχίαν αὐτὴν ὑφηγουμένην εἰπεῖν· «Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ»; «Οὐδεὶς ἀγαθός, εἰ μὴ ὁ μόνος ὁ θεός».

[00057] Τοῦτο μὲν οὖν καὶ ἐν ἄλλοις ἐξετασθὲν ἡμῖν ἀποδέδεικται τὸ πάσας αἰεὶ τὰς θεοπρεπεῖς ἐπωνυμίας οὐ μερικῶς, ἀλλ' ἐπὶ τῆς ὅλης καὶ παντελοῦς καὶ ὀλοκλήρου καὶ πλήρους θεότητος ὑπὸ τῶν λογίων ὑμνεῖσθαι καὶ πάσας αὐτὰς ἀμερῶς, ἀπολύτως, ἀπαρατηρήτως, ὀλικῶς ἀπάσῃ τῇ ὀλότῃ τῆς ὀλοτελοῦς καὶ πάσης θεότητος ἀνατίθεσθαι.

[00058] Καὶ γοῦν, ὡς ἐν ταῖς Θεολογικαῖς ὑποτυπώσεσιν ὑπεμνήσαμεν, εἰ μὴ περὶ τῆς ὅλης θεότητος φαίη τις τοῦτο εἰρησθαι, βλασφημεῖ καὶ ἀποσχίζειν ἀθέσμως τολμᾷ τὴν ὑπερνωμένην ἐνάδα.

[00059] Ῥητέον οὖν, ὡς ἐπὶ πάσης τῆς θεότητος αὐτὸ ἐκληπτέον.

[00060] Καὶ γὰρ αὐτὸς τε ὁ ἀγαθοφύης ἔφη λόγος· «Ἐγὼ ἀγαθὸς εἰμι», καὶ τις τῶν θεολήπτων προφητῶν ὑμνεῖ τὸ πνεῦμα τὸ ἀγαθόν.

[00061] Καὶ αὖθις τὸ· «Ἐγὼ εἰμι ὁ ὢν» εἰ μὴ καθ' ὅλης φήσουσι τῆς θεότητος ὑμνεῖσθαι, καθ' ἐν δὲ μέρος αὐτὸ περιγράψαι βιάσαιντο, πῶς ἀκούσονται τοῦ· Τάδε λέγει «ὁ ὢν, ὁ ἦν, ὁ ἐρχόμενος, ὁ παντοκράτωρ» καὶ «Σὺ δὲ ὁ αὐτὸς εἶ» καὶ «Τὸ πνεῦμα τῆς ἀληθείας» τὸ ὄν, «ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται»;

[00062] Καὶ εἰ μὴ ὅλην εἶναι φασι τὴν ζωαρχίαν, πῶς ἀληθῆς ὁ φήσας ἱερὸς λόγος· «Ὡσπερ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱός, οὗς θέλει, ζωοποιεῖ» καὶ ὅτι «Τὸ πνεῦμά ἐστι τὸ ζωοποιῶν»; Ὅτι δὲ καὶ τὴν κυρείαν ἔχει τῶν ὅλων ἡ ὅλη θεότης, περὶ μὲν τῆς θεογόνου θεότητος ἢ τῆς υἱικῆς οὐδὲ εἰπεῖν ἔστιν, ὡς οἶμαι, ποσαχῆ τῆς θεολογίας ἐπὶ πατρὸς καὶ υἱοῦ διαθρυλεῖται τὸ «κύριος».

[00063] Ἀλλὰ καὶ «κύριος τὸ πνεῦμά ἐστιν».

[00064] Καὶ τὸ καλὸν δὲ καὶ τὸ σοφὸν ἐπὶ τῆς ὅλης θεότητος ὑμνεῖται, καὶ τὸ φῶς καὶ τὸ θεοποιὸν καὶ τὸ αἴτιον καὶ πάντα, ὅσα τῆς ὅλης θεαρχίας ἐστίν, εἰς πᾶσαν ἀνάγει τὰ λόγια τὴν θεαρχικὴν ὑμνωδίαν περιληπτικῶς μὲν, ὡς ὅταν λέγει· «Τὰ πάντα ἐκ τοῦ θεοῦ», διεξοδικῶς δὲ, ὡς ὅταν φαίη· «Τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται» καὶ «Τὰ πάντα ἐν αὐτῷ συνέστηκε» καὶ «Ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται».

[00065] Καὶ ἵνα συλλήβδην φαίη τις, αὐτὸς ὁ θεαρχικὸς ἔφη λόγος· «Ἐγὼ καὶ ὁ πατήρ ἐν ἔσμεν» καὶ «Πάντα, ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστι» καὶ «Πάντα τὰ ἐμὰ σὰ ἐστι καὶ τὰ σὰ ἐμὰ».

[00066] Καὶ αὖθις, ὅσα ἐστὶ τοῦ πατρὸς καὶ αὐτοῦ, τῷ θεαρχικῷ πνεύματι κοινωνικῶς καὶ ἠνωμένως ἀνατίθησι τὰς θεουργίας, τὸ σέβας, τὴν πηγαίαν καὶ ἀνέκλειπτον αἰτίαν καὶ διανομὴν τῶν ἀγαθοπρεπῶν δώρων.

[00067] Καὶ οὐδένα τῶν ἐν τοῖς θείοις λογίοις ἀδιαστρόφοις ἐννοίαις ἐντεθραμμένων οἶμαι πρὸς τοῦτο ἀντερεῖν, ὅτι τὰ θεοπρεπῆ πάντα τῇ ὅλῃ θεαρχίᾳ πρόσεστι κατὰ τὸν θεοτελῆ λόγον.

[00068] Τούτων οὖν ἡμῖν βραχέως μὲν ἐν τούτοις καὶ μερικῶς, ἐν ἄλλοις δὲ ἰκανῶς ἐκ τῶν λογίων ἀποδεδειγμένων τε καὶ διωρισμένων ὁποῖαν ἀναπτύξαι θεωνυμίαν ὀλικὴν ἐγχειρήσομεν ἐπὶ τῆς ὅλης αὐτῆς θεότητος ἐκληπτέον.

[00069] ^[2] <Εἰ δὲ τις φαίη σύγχυσιν ἡμᾶς ἐν τούτῳ κατὰ τῆς θεοπρεποῦς διαίρεσεως εἰσάγειν, τὸν τοιόνδε λόγον ἡμεῖς οὐδὲ αὐτὸν οἰόμεθα πείθειν ἰκανόν, ὡς ἔστιν ἀληθές.

[00070] Εἰ μὲν γὰρ ἐστὶ τις ὅλως ὁ τοῖς λογίοις ἀντανιστάμενος, πόρρω που πάντως ἔσται καὶ τῆς καθ' ἡμᾶς φιλοσοφίας, καὶ εἰ μὴ τῆς ἐκ τῶν λογίων αὐτῷ θεοσοφίας μέλει, πῶς ἂν ἡμῖν μελήσῃ τῆς ἐπὶ τὴν θεολογικὴν ἐπιστήμην αὐτοῦ χειραγωγίας; Εἰ δὲ εἰς τὴν τῶν λογίων ἀλήθειαν ἀποσκοπεῖ, τούτῳ καὶ ἡμεῖς κανόνι καὶ φωτὶ χρώμενοι πρὸς τὴν ἀπολογία, ὡς οἱοί τε ἔσμεν, ἀκλινῶς βαδιούμεθα φάσκοντες, ὡς ἡ θεολογία τὰ μὲν ἠνωμένως παραδίδωσι, τὰ δὲ διακεκριμένως, καὶ οὔτε τὰ ἠνωμένα διαίρειν θεμιτὸν οὔτε τὰ διακεκριμένα συγχεῖν, ἀλλ' ἐπομένους αὐτῇ κατὰ δύναμιν ἐπὶ τὰς θείας μαρμαρυγὰς ἀνανεῦειν.

[00071] Καὶ γὰρ ἐκεῖθεν τὰς θείας ἐκφαντορίας παραλαβόντες ὥσπερ τινα κανόνα κάλλιστον ἀληθείας τὰ ἐκεῖ κείμενα φρουρεῖν ἐν ἑαυτοῖς ἀπλήθυντα καὶ ἀμείωτα καὶ ἀπαράτρεπτα σπεύδομεν ἐν τῇ φρουρᾷ τῶν λογίων φρουρούμενοι καὶ πρὸς αὐτῶν εἰς τὸ φρουροῦντας αὐτὰ φρουρεῖσθαι δυναμούμενοι.

[00072] ^[3] <Τὰ μὲν οὖν ἠνωμένα τῆς ὅλης θεότητός ἐστιν, ὡς ἐν ταῖς Θεολογικαῖς ὑποτυπώσεσι διὰ πλειόνων ἐκ τῶν λογίων ἀπεδείξαμεν, τὸ ὑπεράγαθον, τὸ ὑπέρθρον, τὸ ὑπερούσιον, τὸ ὑπέρζωον, τὸ ὑπέροσφον καὶ ὅσα τῆς ὑπεροχικῆς ἐστὶν ἀφαιρέσεως, μεθ' ὧν καὶ τὰ αἰτιολογικὰ πάντα, τὸ ἀγαθόν, τὸ καλόν, τὸ ὄν, τὸ ζωογόνον, τὸ σοφόν καὶ ὅσα ἐκ τῶν ἀγαθοπρεπῶν αὐτῆς δωρεῶν ἢ πάντων ἀγαθῶν αἰτία κατονομάζεται.

[00073] Τὰ δὲ διακεκριμένα τὸ πατρὸς ὑπερούσιον ὄνομα καὶ χρῆμα καὶ υἱοῦ καὶ πνεύματος οὐδεμιᾶς ἐν τούτοις ἀντιστροφῆς ἢ ὅλως κοινότητος ἐπεισαγομένης.

[00074] Ἔστι δὲ αὖθις πρὸς τούτῳ διακεκριμένον ἢ καθ' ἡμᾶς Ἰησοῦ παντελῆς καὶ ἀναλλοίωτος ὑπαρξίς καὶ ὅσα τῆς καθ' αὐτὴν ἐστὶ φιλανθρωπίας οὐσιώδη μυστήρια.

[00075] ^[4] <Χρῆ δὲ, ὡς οἶμαι, μᾶλλον ἀναλαβόντας ἡμᾶς τὸν παντελῆ τῆς θείας ἐνώσεως τε καὶ διακρίσεως ἐκθέσθαι τρόπον, ὅπως ἂν ἡμῖν εὐσύνοπτος ὁ πᾶς ἐγγένηται λόγος τὸ μὲν ποικίλον ἅπαν καὶ ἀσαφές ἀπαναίνόμενος, εὐδιακρίτως δὲ καὶ σαφῶς καὶ εὐτάκτως τὰ οικεῖα κατὰ δύναμιν ὁροθετῶν.

[00076] Καλοῦσι γάρ, ὅπερ καὶ ἐν ἑτέροις ἔφην, οἱ τῆς καθ' ἡμᾶς θεολογικῆς παραδόσεως ἱερομύσται τὰς μὲν ἐνώσεις τὰς θείας τὰς τῆς ὑπεραρρήτου καὶ ὑπεραγνώστου μονιμότητος κρυφίας καὶ ἀνεκφοιτήτους ὑπεριδρύσεις, τὰς διακρίσεις δὲ τὰς ἀγαθοπρεπεῖς τῆς θεαρχίας προόδους τε καὶ ἐκφάνσεις.

[00077] Καὶ φασι τοῖς ἱεροῖς λογίοις ἐπόμενοι καὶ τῆς εἰρημένης ἐνώσεως ἴδια καὶ αὖθις τῆς διακρίσεως εἶναι τινὰς ἰδικὰς καὶ ἐνώσεις καὶ διακρίσεις.

[00078] Οἷον ἐπι τῆς ἐνώσεως τῆς θείας ἤτοι τῆς ὑπερουσιότητος ἠνωμένον μὲν ἐστὶ τῆ ἐναρχικῆ τριάδι καὶ κοινὸν ἢ ὑπερούσιος ὑπαρξίς, ἢ ὑπέρθεος θεότης, ἢ ὑπεράγαθος ἀγαθότης, ἢ πάντων ἐπέκεινα τῆς ἐπέκεινα πάντων ὅλης ιδιότητος ταυτότης, ἢ ὑπὲρ ἐναρχίαν ἐνότης, τὸ ἀφθεγκτον, τὸ πολυφώνον, ἢ ἀγνωσία, τὸ παννόητον, ἢ πάντων θέσις, ἢ πάντων ἀφαίρεσις, τὸ ὑπὲρ πᾶσαν καὶ θέσιν καὶ ἀφαίρεσιν, ἢ ἐν ἀλλήλαις, εἰ οὕτω χρὴ φάναι, τῶν ἐναρχικῶν ὑποστάσεων μονὴ καὶ ἴδρυσις ὀλικῶς ὑπερνωμένη καὶ οὐδενὶ μέρει συγκεχυμένη, καθάπερ φῶτα λαμπτήρων, ἵνα αἰσθητοῖς καὶ οἰκειοῖς χρήσωμαι παραδείγμασιν, ὄντα ἐν οἴκῳ ἐνὶ καὶ ὅλα ἐν ἀλλήλοισι ὅλοις ἐστὶ καὶ ἀκριβῆ τὴν ἀπ' ἀλλήλων ἰδικῶς ὑφισταμένην ἔχει διάκρισιν ἠνωμένα τῆ διακρίσει καὶ τῆ ἐνώσει διακεκριμένα.

[00079] Καὶ γοῦν ὁρῶμεν ἐν οἴκῳ πολλῶν ἐνότων λαμπτήρων πρὸς ἓν τι φῶς ἐνούμενα τὰ πάντων φῶτα καὶ μίαν αἴγλην ἀδιάκριτον ἀναλάμποντα, καὶ οὐκ ἂν τις, ὡς οἶμαι, δύναιτο τοῦδε τοῦ λαμπτήρος τὸ φῶς ἀπὸ τῶν ἄλλων ἐκ τοῦ πάντα τὰ φῶτα περιέχοντος ἀέρος διακρίνει καὶ ἰδεῖν ἄνευ θατέρου θάτερον ὅλων ἐν ὅλοις ἀμιγῶς συγκεκραμένων.

[00080] Ἀλλὰ καὶ εἰ τὸν ἓνα τις τῶν πυρσῶν ὑπεξαγάγοι τοῦ δωματίου, συνεξελεύεσται καὶ τὸ οἰκεῖον ἅπαν φῶς οὐδὲν τι τῶν ἐτέρων φώτων ἐν ἑαυτῷ συνεπισπώμενον ἢ τοῦ ἑαυτοῦ τοῖς ἐτέροις καταλείπον.

[00081] Ἦν γὰρ αὐτῶν, ὅπερ ἔφην, ἢ ὅλων πρὸς ὅλα παντελῆς ἐνώσις ἀμιγῆς καθόλου καὶ οὐδενὶ μέρει συμπεφυρμένη καὶ ταῦτα ὄντως ἐν σώματι τῷ ἀέρι καὶ ἐξ ἐνύλου τοῦ πυρὸς ἠρτημένου τοῦ φωτός.

[00082] Ὅπου γε τὴν ὑπερούσιον ἐνώσιν ὑπεριδρῦσθαί φαμεν οὐ τῶν ἐν σώμασι μόνων ἐνώσεων, ἀλλὰ καὶ τῶν ἐν ψυχαῖς αὐταῖς καὶ ἐν αὐτοῖς νόοις, ἃς ἔχουσιν ἀμιγῶς καὶ ὑπερκοσμίως δι' ὅλων ὅλα τὰ θεοειδῆ καὶ ὑπερουράνια φῶτα κατὰ μέθεξιν ἀνάλογον τοῖς μετέχουσι τῆς πάντων ὑπερηρμένης ἐνώσεως.

[00083] ^[5] <Ἔστι δὲ καὶ διάκρισις ἐν ταῖς ὑπερουσίαις θεολογίαις, οὐχ ἦν ἔφην μόνον, ὅτι κατ' αὐτὴν τὴν ἐνώσιν ἀμιγῶς ἴδρυνται καὶ ἀσυγχύτως ἐκάστη τῶν ἐναρχικῶν ὑποστάσεων, ἀλλ' ὅτι καὶ τὰ τῆς ὑπερουσίας θεογονίας οὐκ ἀντιστρέφει πρὸς ἄλληλα.

[00084] Μόνη δὲ πηγὴ τῆς ὑπερουσίας θεότητος ὁ πατὴρ οὐκ ὄντος υἱοῦ τοῦ πατρὸς οὐδὲ πατρὸς τοῦ υἱοῦ, φυλαττόντων δὲ τὰ οἰκεία τῶν ὕμνων εὐαγῶς ἐκάστη τῶν θεαρχικῶν ὑποστάσεων.

[00085] Αὐταὶ μὲν αἰ κατὰ τὴν ἀφθεγκτον ἐνώσιν τε καὶ ὑπαρξίν ἐνώσεις τε καὶ διακρίσεις.

[00086] Εἰ δὲ καὶ θεῖα διάκρισις ἐστὶν ἢ ἀγαθοπρεπῆς πρόοδος τῆς ἐνώσεως τῆς θείας ὑπερνωμένως ἑαυτὴν ἀγαθότητι πληθούσης τε καὶ πολλαπλασιαζούσης, ἠνωμένοι μὲν εἰσι κατὰ τὴν θεῖαν διάκρισιν αἰ ἄσχετοι μεταδόσεις, αἰ οὐσιώσεις, αἰ ζωώσεις, αἰ σοφοποιήσεις, αἰ ἄλλαι δωρεαὶ τῆς πάντων αἰτίας ἀγαθότητος, καθ' ἃς ἐκ τῶν μετοχῶν καὶ τῶν μετεχόντων ὑμνεῖται τὰ ἀμεθέκτως μετεχόμενα.

[00087] Καὶ τοῦτο κοινὸν καὶ ἠνωμένον καὶ ἐν ἐστὶ τῆ ὅλη θεότητι τὸ πᾶσαν αὐτὴν ὅλην ὑφ' ἐκάστου τῶν μετεχόντων μετέχεσθαι καὶ ὑπ' οὐδενὸς πάλιν οὐδενὶ μέρει καθάπερ σημεῖον ἐν μέσῳ κύκλου πρὸς πασῶν τῶν ἐν τῷ κύκλῳ περιειμένων εὐθειῶν, καὶ ὡσπερ σφραγίδος ἐκτυπώματα πολλὰ μετέχει τῆς ἀρχετύπου σφραγίδος καὶ ἐν ἐκάστῳ τῶν ἐκτυπωμάτων ὅλης καὶ ταύτης οὐσίας καὶ ἐν οὐδενὶ κατ' οὐδὲν μέρος.

[00088] Ὑπέρεκειται δὲ καὶ τούτων ἢ τῆς παναιτίου θεότητος ἀμεθεξία τῷ μῆτε ἐπαφῆν αὐτῆς

[00089] εἶναι μῆτε ἄλλην τινὰ πρὸς τὰ μετέχοντα συμμιγῆ κοινωνίαν.

[00090] ^[6] <Καίτοι φαίη τις· Οὐκ ἔστιν ἢ σφραγίς ἐν ὅλοις τοῖς ἐκμαγείοις ὅλη καὶ ταυτή.

[00091] Τούτου δὲ οὐχ ἢ σφραγίς αἰτία, πᾶσαν γὰρ ἑαυτὴν ἐκείνη καὶ ταυτὴν καὶ ἐκάστῳ ἐπιδίδωσιν, ἢ δὲ τῶν μετεχόντων διαφορῆς ἀνόμοια ποιεῖ τὰ ἀπομόργματα τῆς μιᾶς καὶ ὅλης καὶ ταύτης ἀρχετυπίας.

[00092] Οἷον, εἰ μὲν ἀπαλὰ καὶ εὐτύπωτα ἢ καὶ λεία καὶ εὐχάρακτα καὶ μῆτε ἀντίτυπα καὶ σκληρὰ μῆτε εὐδιάχυτα καὶ ἀσύστατα, καθαρὸν ἕξει καὶ σαφῆ καὶ ἐναπομένοντα τὸν τύπον.

[00093] Εἰ δέ τι τῆς εἰρημένης ἐπιτηδειότητος ἐλλείποι, τοῦτο αἴτιον ἔσται τοῦ ἀμεθέκτου καὶ τοῦ ἀσαφοῦς καὶ τῶν ἄλλων, ὅσα ἀνεπιτηδειότητι μετοχῆς γίνεται.

[00094] Διακέκριται δὲ τῆς ἀγαθοπρεποῦς εἰς ἡμᾶς θεουργίας τὸ καθ' ἡμᾶς ἐξ ἡμῶν ὀλικῶς καὶ ἀληθῶς οὐσιωθῆναι τὸν ὑπερούσιον λόγον καὶ δράσαι καὶ παθεῖν, ὅσα τῆς ἀνθρωπικῆς αὐτοῦ θεουργίας ἐστὶν ἔκκριτα καὶ ἐξαιρέτα.

[00095] Τούτοις γὰρ ὁ πατὴρ καὶ τὸ πνεῦμα κατ' οὐδένα κεκοινώνηκε λόγον, εἰ μὴ πού τις φαίη κατὰ τὴν ἀγαθοπρεπῆ καὶ φιλάνθρωπον ὀμοβουλίαν καὶ κατὰ πᾶσαν τὴν ὑπερκειμένην καὶ ἀρῆστον θεουργίαν, ἣν ἔδρακε καθ' ἡμᾶς γεγωνῶς ὁ ἀναλλοίωτος, ἢ θεὸς καὶ θεοῦ λόγος.

[00096] Οὕτω καὶ ἡμεῖς τὰ θεῖα καὶ ἐνοῦν τῷ λόγῳ καὶ διακρίνειν σπεύδομεν, ὡς αὐτὰ τὰ θεῖα καὶ ἠνωται καὶ διακέκριται.

[00097] ^[7] <Ἀλλὰ τούτων μὲν τῶν ἐνώσεων τε καὶ διακρίσεων, ὅσας ἐν τοῖς λόγοις θεοπρεπεῖς αἰτίας εὐρήκαμεν, ἐν ταῖς Θεολογικαῖς ὑποτυπώσεσιν ἰδίᾳ περὶ ἐκάστου διαλαβόντες, ὡς ἐφικτόν, ἐξεθέμεθα, τὰ μὲν ἀνελιξαντες τῷ ἀληθεῖ λόγῳ καὶ ἀναπτύξαντες καὶ τὸν ἱερὸν καὶ ἀνεπιθόλωτον νοῦν ἐπὶ τὰ φανὰ τῶν λογίων θεάματα προσαγαγόντες, τοῖς δὲ ὡς μυστικοῖς κατὰ τὴν θεῖαν παράδοσιν ὑπὲρ νοερὰν ἐνέργειαν ἐνωθέντες.

[00098] Πάντα γὰρ τὰ θεῖα, καὶ ὅσα ἡμῖν ἐκπέφονται, ταῖς μετοχαῖς μόναις γινώσκεται.

[00099] Αὐτὰ δέ, ὅποιά ποτε ἔστι κατὰ τὴν οἰκειὰν ἀρχὴν καὶ ἰδρυσιν, ὑπὲρ νοῦν ἔστι καὶ πᾶσαν οὐσίαν καὶ γνῶσιν.

[00100] Οἶον, εἰ τὴν ὑπερούσιον κρυφίότητα θεὸν ἢ ζωὴν ἢ οὐσίαν ἢ φῶς ἢ λόγον ὀνομάσαιμεν, οὐδὲν ἕτερον νοοῦμεν ἢ τὰς εἰς ἡμᾶς ἔξ αὐτῆς προαγομένης δυνάμεις ἐκθεωτικὰς ἢ οὐσιοποιούσας ἢ ζωογόνους ἢ σοφοδώρους.

[00101] Αὐτὴ δὲ κατὰ τὴν πασῶν τῶν νοερῶν ἐνεργειῶν ἀπόλυσιν ἐπιβάλλομεν οὐδεμίαν ὀρῶντες θέωσιν ἢ ζωὴν ἢ οὐσίαν, ἥτις ἀκριβῶς ἐμφερῆς ἐστὶ τῇ πάντων ἐξηρημένη κατὰ πᾶσαν ὑπεροχὴν αἰτία.

[00102] Πάλιν, ὅτι μὲν ἐστὶ πηγαία θεότης ὁ πατήρ, ὁ δὲ υἱὸς καὶ τὸ πνεῦμα τῆς θεογονου θεότητος, εἰ οὕτω χρὴ φάναι, βλαστοὶ θεόφυτοι καὶ οἶον ἄνθη καὶ ὑπερούσια φῶτα, πρὸς τῶν ἱερῶν λογίων παρειλήφμεν.

[00103] Ὅπως δὲ ταῦτά ἐστιν, οὔτε εἰπεῖν οὔτε ἐννοῆσαι δυνατόν.

[00104] [8>] <Ἄλλ' ἄχρι τούτου πᾶσα τῆς καθ' ἡμᾶς νοερᾶς ἐνεργείας ἢ δυνάμεις, ὅτι πᾶσα θεία πατριὰ καὶ υἰότης ἐκ τῆς πάντων ἐξηρημένης πατριαρχίας καὶ υἰαρχίας δεδώρηται καὶ ἡμῖν καὶ ταῖς ὑπερουρανίαις δυνάμειν, ἐξ ἧς καὶ θεοὶ καὶ θεῶν υἱοὶ καὶ θεῶν πατέρες οἱ θεοειδεῖς γίνονται καὶ ὀνομάζονται νόες πνευματικῶς δηλαδὴ τῆς τοιαύδε πατρότητος καὶ υἰότητος ἐκτελουμένης, τοῦτ' ἐστὶν ἀσωμάτως, ἀύλως, νοητῶς, τοῦ θεαρχικοῦ πνεύματος ὑπὲρ πᾶσαν νοητὴν ἀυλίαν καὶ θέωσιν ὑπεριδρυμένου καὶ τοῦ πατρὸς καὶ τοῦ υἱοῦ πάσης πατριας καὶ υἰότητος θείας ὑπεροχικῶς

[00105] ἐξηρημένων.

[00106] Οὐδὲ γὰρ ἔστιν ἀκριβῆς ἐμφέρεια τοῖς αἰτιατοῖς καὶ τοῖς αἰτίοις, ἀλλ' ἔχει μὲν τὰ αἰτιατὰ τὰς τῶν αἰτίων ἐνδεχομένης εἰκόνας, αὐτὰ δὲ τὰ αἰτία τῶν αἰτιατῶν ἐξήρηται καὶ ὑπεριδρῦται κατὰ τὸν τῆς οἰκειᾶς ἀρχῆς λόγον.

[00107] Καὶ ἵνα τοῖς καθ' ἡμᾶς χρῆσωμαι παραδείγμασιν, ἡδοναὶ καὶ λῦπαι λέγονται ποιητικαὶ τοῦ ἡδῆσθαι καὶ λυπεῖσθαι, αὐταὶ δὲ οὔτε ἡδοναὶ οὔτε λυποῦνται.

[00108] Καὶ τὸ πῦρ θερμαῖνον καὶ καῖον οὐ λέγεται καίεσθαι καὶ θερμαίνεσθαι.

[00109] Καὶ ζῆν εἰ τις φαίη τὴν αὐτοζωὴν ἢ φωτίζεσθαι τὸ αὐτοφῶς, οὐκ ὀρθῶς ἐρεῖ κατὰ τὸν ἐμὸν λόγον, εἰ μὴ που καθ' ἕτερον ταῦτα εἴποι τρόπον, ὅτι περισσῶς καὶ οὐσιωδῶς προένεστι τὰ τῶν αἰτιατῶν τοῖς αἰτίοις.

[00110] [9>] <Ἀλλὰ καὶ τὸ πάσης θεολογίας ἐκφανέστατον ἢ καθ' ἡμᾶς Ἰησοῦ θεοπλαστία καὶ ἀρρήτος ἐστὶ λόγῳ παντὶ καὶ ἄγνωστος νῶ παντὶ καὶ αὐτῷ τῷ πρωτίστῳ τῶν πρεσβυτάτων ἀγγέλων.

[00111] Καὶ τὸ μὲν ἀνδρικῶς αὐτὸν οὐσιωθῆναι μυστικῶς παρειλήφμεν, ἀγνοοῦμεν δέ, ὅπως ἐκ παρθενικῶν αἱμάτων ἐτέρῳ παρὰ τὴν φύσιν θεσμῶ διεπλάττετο καὶ ὅπως ἀβρόχοις ποσὶ σωματικῶν ὄγκων ἔχουσι καὶ ὕλης βάρους ἐπεπόρευτο τὴν ὑγρὰν καὶ ἄστατον οὐσίαν καὶ τὰ ἄλλα, ὅσα τῆς ὑπερφυοῦς ἐστὶν Ἰησοῦ

[00112] φυσιολογίας.

[00113] Ταῦτα δὲ ἡμῖν τε ἐν ἄλλοις ἰκανῶς εἴρηται καὶ τῷ κλεινῷ καθηγεμόνι κατὰ τὰς Θεολογικὰς αὐτοῦ στοιχειώσεις ὕμνηται λίαν ὑπερφυῶς, ἄπερ ἐκεῖνος εἴτε πρὸς τῶν ἱερῶν θεολόγων παρείληφεν εἴτε καὶ ἐκ τῆς ἐπιστημονικῆς τῶν λογίων ἐρεύνης συνεώρακεν ἐκ πολλῆς τῆς περὶ αὐτὰ γυμνασίας καὶ τριβῆς εἴτε καὶ ἐκ τινος ἐμυήθη θειοτέρας ἐπιπνοίας οὐ μόνον μαθῶν ἀλλὰ καὶ παθῶν τὰ θεῖα κακὰ τῆς πρὸς αὐτὰ συμπαθείας, εἰ οὕτω χρὴ φάναι, πρὸς τὴν ἀδίδακτον αὐτῶν καὶ μυστικὴν ἀποτελεσθεῖς ἐνώσιν καὶ πίστιν.

[00114] Καὶ ἵνα τὰ πολλὰ καὶ μακάρια θεάματα τῆς κρατίστης ἐκεῖνου διανοίας ἐν ἐλαχίστοις παραθώμεθα, τάδε περὶ τοῦ Ἰησοῦ φησιν ἐν ταῖς συνηγμέναις αὐτῷ Θεολογικαῖς στοιχειώσεσιν·

[00115] [10>] <Ἡ πάντων αἰτία καὶ ἀποπληρωτικὴ τοῦ υἱοῦ θεότης ἢ τὰ μέρη τῆ ὀλότητι σύμφωνα διασώζουσα καὶ οὔτε μέρος οὔτε ὅλον οὔσα καὶ ὅλον καὶ μέρος, ὡς πᾶν καὶ μέρος καὶ ὅλον ἐν ἑαυτῇ συνειληφῦα καὶ ὑπερέχουσα καὶ προέχουσα, τελεία μὲν ἐστὶν ἐν τοῖς ἀτελείσιν ὡς τελετάρχης, ἀτελής δὲ ἐν τοῖς τελείοις ὡς ὑπερτελής καὶ προτέλειος, εἶδος εἰδοποιὸν ἐν τοῖς ἀνειδέοις ὡς εἰδεάρχης, ἀνειδεὸς ἐν τοῖς εἶδεσιν ὡς ὑπὲρ εἶδος, οὐσία ταῖς ὅλαις οὐσίαις ἀχράντως ἐπιβατεύουσα καὶ ὑπερουσίως ἀπάσης οὐσίας ἐξηρημένη, τὰς ὅλας ἀρχὰς καὶ τάξεις ἀφορίζουσα καὶ πάσης ἀρχῆς καὶ τάξεως ὑπεριδρυμένη.

[00116] Καὶ μέτρον ἐστὶ τῶν ὄντων καὶ αἰῶν καὶ ὑπὲρ αἰῶνα καὶ πρὸ αἰῶνος, πλήρης ἐν τοῖς ἐνδεέσιν, ὑπερπλήρης ἐν τοῖς πλήρεσιν, ἀρρήτος, ἀφθεγκτος, ὑπὲρ νοῦν, ὑπὲρ ζωὴν, ὑπὲρ οὐσίαν.

[00117] Ὑπερφυῶς ἔχει τὸ ὑπερφυές, ὑπερουσίως τὸ ὑπερούσιον.

[00118] Ὅθεν ἐπειδὴ καὶ ἕως φύσεως ὑπὲρ φιλανθρωπίας ἐλήλυθε καὶ ἀληθῶς οὐσιώθη καὶ ἀνὴρ ὁ ὑπέρθεος ἐχρημάτισεν, ἴλεω δὲ εἶη πρὸς ἡμῶν τὰ ὑπὲρ νοῦν καὶ λόγον ὑμνούμενα, κὰν τούτοις ἔχει τὸ ὑπερφυές καὶ ὑπερούσιον, οὐ μόνον ἢ ἀναλλοιώτως ἡμῖν καὶ ἀσυγχύτως κεκοινώνηκε μηδὲν πεπονθῶς εἰς τὸ ὑπερπλήρες αὐτοῦ πρὸς τῆς ἀφθέγκτου κενώσεως,

[00119] ἀλλ' ὅτι καὶ τὸ πάντων καινῶν καινότατον ἐν τοῖς φυσικοῖς ἡμῶν ὑπερφυῆς ἦν ἐν τοῖς κατ' οὐσίαν ὑπερούσιος πάντα τὰ ἡμῶν ἐξ ἡμῶν ὑπὲρ ἡμᾶς ὑπερέχων.

[00120] [11>] <Τούτων μὲν οὖν ἄλις.

[00121] Ἐπὶ δὲ τὸν τοῦ λόγου σκοπὸν προῖωμεν τὰ κοινὰ καὶ ἠνωμένα τῆς διακρίσεως τῆς θείας ὀνόματα κατὰ τὸ ἡμῖν ἐφικτὸν

ἀνελίττοντες.

[00122] Καὶ ἵνα σαφῶς περὶ πάντων ἐξῆς προδιορισώμεθα, διάκρισιν θεῖαν εἶναι φαμέν, ὡς εἴρηται, τὰς ἀγαθοπρεπεῖς τῆς θεαρχίας προόδους.

[00123] Δωρουμένη γὰρ πᾶσι τοῖς οὖσι καὶ ὑπερχέουσα τὰς τῶν ὅλων ἀγαθῶν μετουσίας ἡνωμένως μὲν διακρίνεται, πληθύεται δὲ ἐνικῶς καὶ πολλαπλασιάζεται ἐκ τοῦ ἐνὸς ἀνεκφοιτήτως.

[00124] Οἷον ἐπειδὴ ὧν ἐστὶν ὁ θεὸς ὑπερουσίως, δωρεῖται δὲ τὸ εἶναι τοῖς οὖσι καὶ παράγει τὰς ὅλας οὐσίας, πολλαπλασιάζεσθαι λέγεται τὸ ἐν ὄν ἐκεῖνο τῆ ἐξ αὐτοῦ παραγωγῆ τῶν πολλῶν ὄντων

[00125] μένοντος οὐδὲν ἦττον ἐκεῖνου καὶ ἐνὸς ἐν τῷ πληθυσμῷ καὶ ἡνωμένου κατὰ τὴν πρόοδον καὶ πλήρους ἐν τῇ διακρίσει τῷ πάντων εἶναι τῶν ὄντων ὑπερουσίως ἐξηρημένον καὶ τῇ ἐνιαίᾳ τῶν ὅλων προαγωγῇ καὶ τῇ ἀνελαττώτῳ χύσει τῶν ἀμειώτων αὐτοῦ μεταδόσεων.

[00126] Ἀλλὰ καὶ ἐν ὧν καὶ παντὶ μέρει καὶ ὅλῳ καὶ ἐνὶ καὶ πλήθει τοῦ ἐνὸς μεταδιδούς ἐν ἐστὶν ὡσαύτως ὑπερουσίως οὔτε μέρος ὄν τοῦ πλήθους οὔτε ἐκ μερῶν ὅλον.

[00127] Καὶ οὕτως οὔτε ἐν ἐστὶν οὔτε ἐνὸς μετέχει.

[00128] Πόρρω δὲ τούτων ἐν ἐστὶν ὑπὲρ τὸ ἐν, τοῖς οὖσιν ἐν καὶ πλήθος ἀμερές, ἀπλήρωτον ὑπερπλήρες, πᾶν ἐν καὶ πλήθος παράγον καὶ τελειοῦν καὶ συνέχον.

[00129] Πάλιν τῆ ἐξ αὐτοῦ θεώσει τῷ κατὰ δύναμιν ἐκάστου θεοειδεῖ θεῶν πολλῶν γιγνομένων δοκεῖ μὲν εἶναι καὶ λέγεται τοῦ ἐνὸς θεοῦ διάκρισις καὶ πολλαπλασιασμός, ἔστι δὲ οὐδὲν ἦττον ὁ ἀρχίθεος καὶ ὑπέρθεος ὑπερουσίως εἰς θεός, ἀμέριστος ἐν τοῖς μεριστοῖς, ἡνωμένος ἑαυτῷ καὶ τοῖς πολλοῖς ἀμιγῆς καὶ ἀπλήθυντος.

[00130] Καὶ τοῦτο ὑπερφῶς ἐννοήσας ὁ κοινὸς ἡμῶν καὶ τοῦ καθηγεμόνος ἐπὶ τὴν θεῖαν φωτοδοσίαν χειραγωγός, ὁ πολὺς τὰ θεῖα, «τὸ φῶς τοῦ κόσμου», τάδε φησὶν ἐνθεαστικῶς ἐν τοῖς ἱεροῖς αὐτοῦ γράμμασι· «Καὶ γὰρ εἶπερ εἰσὶ λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὡσπερ» οὖν «εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, ἀλλ' ἡμῖν εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ».

[00131] Καὶ γὰρ ἐπὶ τῶν θείων αἱ ἐνώσεις τῶν διακρίσεων ἐπικρατοῦσι καὶ προκατάρχουσι καὶ οὐδὲν ἦττόν ἐστὶν ἡνωμένα καὶ μετὰ τὴν τοῦ ἐνὸς ἀνεκφοιτήτων καὶ ἐνιαίαν διάκρισιν.

[00132] Ταύτας ἡμεῖς τὰς κοινὰς καὶ ἡνωμένας τῆς ὅλης θεότητος διακρίσεις εἶτ' οὖν ἀγαθοπρεπεῖς προόδους ἐκ τῶν ἐμφαινουσῶν αὐτὰς ἐν τοῖς λογίοις θεωνυμιῶν ὑμνήσαι κατὰ τὸ δυνατόν πειρασόμεθα τούτου, καθάπερ εἴρηται, προδιεγνωσμένου τὸ πᾶσαν ἀγαθοπρεπὴν θεωνυμίαν, ἐφ' ἣπερ ἂν κείται τῶν θεαρχικῶν ὑποστάσεων, ἐπὶ τῆς ὅλης αὐτὴν ἐκκληφθῆναι θεαρχικῆς ὀλότητος ἀπαρατηρήτως.

[00133] <III.

[00134] >

[00135] ^[1>] <Καὶ πρώτην, εἰ δοκεῖ, τὴν παντελῆ καὶ τῶν ὅλων τοῦ θεοῦ προόδων ἐκφαντορικὴν ἀγαθωνυμίαν ἐπισκεψώμεθα τὴν ἀγαθαρχικὴν καὶ ὑπεράγαθον ἐπικαλεσάμενοι τριάδα τὴν ἐκφαντορικὴν τῶν ὅλων ἑαυτῆς ἀγαθωτάτων προνοιῶν.

[00136] Χρὴ γὰρ ἡμᾶς ταῖς εὐχαῖς προῶν ἐπ' αὐτὴν ὡς ἀγαθαρχίαν ἀνάγεσθαι καὶ μᾶλλον αὐτῇ πλησιάζοντας ἐν τούτῳ μυεῖσθαι τὰ πανάγαθα δῶρα τὰ περὶ αὐτὴν ἰδρυμένα.

[00137] Καὶ γὰρ αὐτὴ μὲν ἅπασι πάρεστιν, οὐ πάντα δὲ αὐτῇ πάρεστι.

[00138] Τότε δέ, ὅταν αὐτὴν ἐπικαλούμεθα πανάγνοις μὲν εὐχαῖς, ἀνεπιθολώτῳ δὲ νῶ καὶ τῇ πρὸς θεῖαν ἔνωσιν ἐπιτηδειότητι, τότε καὶ ἡμεῖς αὐτῇ πάρεσμεν.

[00139] Αὐτὴ γὰρ οὔτε ἐν τόπῳ ἔστιν, ἵνα καὶ ἀπὴ τινος ἢ ἐξ ἐτέρων εἰς ἕτερα μεταβῆ.

[00140] Ἀλλὰ καὶ τὸ ἐν πᾶσι τοῖς οὖσιν αὐτὴν εἶναι λέγειν ἀπολείπεται τῆς ὑπὲρ πάντα καὶ πάντων περιληπτικῆς ἀπειρίας.

[00141] Ἡμᾶς οὖν αὐτοὺς ταῖς εὐχαῖς ἀνατείνωμεν ἐπὶ τὴν τῶν θείων καὶ ἀγαθῶν ἀκτίνων ὑψηλοτέρων ἀνάνευσιν, ὡσπερ εἰ πολυφώτου σειῶς ἐκ τῆς οὐρανιας ἀκρότητος ἡρητημένης, εἰς δεῦρο δὲ καθηκούσης καὶ αἰεὶ αὐτῆς ἐπὶ τὸ πρόσω χερσὶν ἀμοιβαίαις δραττόμενοι καθέλκειν μὲν αὐτὴν ἐδοκοῦμεν, τῷ ὄντι δὲ οὐ κατήγομεν ἐκεῖνην ἄνω τε καὶ κάτω παροῦσαν, ἀλλ' αὐτοὶ ἡμεῖς ἀνηγόμεθα πρὸς τὰς ὑψηλοτέρας τῶν πολυφώτων ἀκτίνων μαρμαρυγὰς.

[00142] Ἡ ὡσπερ εἰς ναῦν ἐμβεβηκότες καὶ ἀντεχόμενοι τῶν ἐκ τινος πέτρας εἰς ἡμᾶς ἐκτεινομένων πεισμάτων καὶ οἷον ἡμῖν εἰς ἀντίληψιν ἐκδιδόμενων οὐκ ἐφ' ἡμᾶς τὴν πέτραν, ἀλλ' ἡμᾶς αὐτοὺς τῷ ἀληθεῖ καὶ τὴν ναῦν ἐπὶ τὴν πέτραν προσήγομεν.

[00143] Ὡσπερ καὶ τὸ ἔμπαλιν, εἰ τις τὴν παραλίαν πέτραν ἐστῶς ἐπὶ τῆς νηὸς ἀπώσεται, δράσει μὲν οὐδὲν εἰς τὴν ἐστῶσαν καὶ ἀκίνητον πέτραν, ἑαυτὸν δὲ ἐκεῖνης ἀποχωρίσει, καὶ ὅσῳ μᾶλλον αὐτὴν ἀπώσεται, μᾶλλον αὐτῆς ἀκοντισθήσεται.

[00144] Διὸ καὶ πρὸ παντὸς καὶ μᾶλλον θεολογίας εὐχῆς ἀπάρχεσθαι χρεῶν οὐχ ὡς ἐφελκομένους τὴν ἀπανταχῆ παροῦσαν καὶ οὐδαμῆ δύναμιν, ἀλλ' ὡς ταῖς θεαῖς μνήμαις καὶ ἐπικλήσεσιν ἡμᾶς αὐτοὺς ἐγχειρίζοντας αὐτῇ καὶ ἐνοῦντας.

[00145] ^[2>] <Καὶ τοῦτο δὲ ἴσως ἀπολογίας ἄξιον, ὅτι τοῦ κλεινοῦ καθηγεμόνος ἡμῶν Ἱεροθέου τὰς Θεολογικὰς στοιχειώσεις ὑπερφυῶς συναγαγόντος ἡμεῖς ὡς οὐχ ἱκανῶν ἐκείνων ἄλλας τε καὶ τὴν παροῦσαν θεολογίαν συνεγραψάμεθα.

[00146] Καὶ γάρ, εἰ μὲν ἐκεῖνος ἐξῆς διαπραγματεύσασθαι πάσας τὰς θεολογικὰς πραγματείας ἠξίωσε καὶ μερικαῖς ἀνελίξεσι διήλθεν ἀπάσης θεολογίας κεφάλαιον, οὐκ ἂν ἡμεῖς ἐπὶ τοσοῦτον ἢ μανίας ἢ

[00147] σκαιότητος ἐληλύθαμεν μὲς ἢ ὀπτικώτερον ἐκείνου καὶ θειότερον οἰηθῆναι ταῖς θεολογίαις ἐπιβάλλειν ἢ δις τὰ αὐτὰ περιττῶς λέγοντας εἰκαιολογήσαι, προσέτι καὶ ἀδικῆσαι καὶ διδάσκαλον καὶ φίλον ὄντα καὶ ἡμᾶς τοὺς μετὰ Παῦλον τὸν θεῖον ἐκ τῶν ἐκείνου λογίων στοιχειωθέντας, τὴν κλεινοτάτην αὐτοῦ καὶ θεωρίαν καὶ ἔκφανσιν ἑαυτοῖς ὑφαρπάζοντας.

[00148] Ἀλλ' ἐπειδὴ τῷ ὄντι τὰ θεῖα πρεσβυτικῶς ὑφηγούμενος ἐκεῖνος συνοπτικούς ἡμῖν ὄρους ἐξέθετο καὶ ἐν ἐνὶ πολλὰ περιειληφότας ὡς οἷον ἡμῖν καὶ ὅσοι καθ' ἡμᾶς διδάσκαλοι τῶν νεοτελῶν ψυχῶν ἐγκελευόμενος ἀναπτύξαι καὶ διακρίναι τῷ ἡμῖν συμμέτρῳ λόγῳ τὰς συνοπτικὰς καὶ ἐνιαίας τῆς νοερωτάτης τάνδρος ἐκείνου δυνάμεως συνελίξεις, καὶ πολλάκις ἡμᾶς καὶ αὐτὸς εἰς τοῦτο προέτρεψας καὶ τὴν γε βίβλον αὐτὴν ὡς ὑπεραίρουσαν ἀνταπέσταλκας.

[00149] Ταῦτη τοι καὶ ἡμεῖς τὸν μὲν ὡς τελείων καὶ πρεσβυτικῶν διανοιῶν διδάσκαλον τοῖς ὑπὲρ τοὺς πολλοὺς ἀφορίζομεν ὥσπερ τινὰ δευτέρα λόγια καὶ τῶν θεοχρήστων ἀκόλουθα.

[00150] Τοῖς καθ' ἡμᾶς δὲ ἡμεῖς ἀναλόγως ἡμῖν τὰ θεῖα παραδώσομεν.

[00151] Εἰ γὰρ «τελείων ἐστὶν ἢ στερεὰ τροφή», τὸ ταύτην ἐστιᾶν ἐτέρους ὀπόσης ἂν εἴη τελειότητος;

[00152] Ὅρθῶς οὖν ἡμῖν καὶ τοῦτο εἴρηται τὸ τὴν μὲν αὐτοπτικὴν τῶν νοητῶν λογίων θέαν καὶ τὴν συνοπτικὴν αὐτῶν διδασκαλίαν πρεσβυτικῆς δεῖσθαι δυνάμεως, τὴν δὲ τῶν εἰς τοῦτο φερόντων λόγων ἐπιστήμην καὶ ἐκμάθησιν τοῖς ὑφειμένοις καθιερωταῖς καὶ ἱερωμένοις ἀρμόζειν.

[00153] Καίτοι καὶ τοῦτο ἡμῖν ἐπιτετήρηται λίαν ἐμμελῶς ὥστε τοῖς αὐτῷ τῷ θείῳ καθηγεμόνι κατὰ ἔκφανσιν σαφῆ διηκρινημένοις μὴδ' ὅλως ἐγκεχειρηκέναι ποτὲ πρὸς ταυτολογίαν εἰς τὴν αὐτὴν τοῦ προτεθέντος αὐτῷ λογίου διασάφησιν.

[00154] Ἐπεὶ καὶ παρ' αὐτοῖς τοῖς θεολήπτοις ἡμῶν ἱεράρχαις, ἠνίκα καὶ ἡμεῖς, ὡς οἴσθα, καὶ αὐτὸς καὶ πολλοὶ τῶν ἱερῶν ἡμῶν ἀδελφῶν ἐπὶ τὴν θέαν τοῦ ζωαρχικοῦ καὶ θεοδόχου σώματος συνεληλύθαμεν, παρῆν δὲ καὶ ὁ ἀδελφόθεος Ἰάκωβος καὶ Πέτρος, ἢ κορυφαία καὶ πρεσβυτάτη τῶν θεολόγων ἀκρότης, εἶτα ἐδόκει μετὰ τὴν θέαν ὑμνήσαι τοὺς ἱεράρχας ἅπαντας, ὡς ἕκαστος ἦν ἱκανός, τὴν ἀπειροδύναμον ἀγαθότητα τῆς θεαρχικῆς ἀσθενείας, πάντων ἐκράτει μετὰ τοὺς θεολόγους, ὡς οἴσθα, τῶν ἄλλων ἱερομυστῶν ὅλος ἐκδημῶν, ὅλος ἐξιστάμενος ἑαυτοῦ καὶ τὴν πρὸς τὰ ὑμνούμενα κοινωνίαν πάσχων καὶ πρὸς πάντων, ὧν ἠκούετο καὶ ἑωρᾶτο καὶ ἐγινώσκετο καὶ οὐκ ἐγινώσκετο, θεολήπτος εἶναι καὶ θεῖος ὑμνολόγος κρινόμενος.

[00155] Καὶ τί ἂν σοι περὶ τῶν ἐκεῖ θεολογηθέντων λέγοιμι; Καὶ γάρ, εἰ μὴ καὶ ἑμαυτοῦ ἐπιλέλησμαι, πολλάκις οἶδα παρὰ σοῦ καὶ μέρη τινὰ τῶν ἐνθεαστικῶν ἐκείνων ὑμνωδιῶν ἐπακούσας.

[00156] Οὕτω σοι σπουδὴ μὴ ἐκ παρέργου τὰ θεῖα μεταδιώκειν.

[00157] ^[3>] <Καὶ ἴνα τὰ ἐκεῖ μυστικά καὶ ὡς τοῖς πολλοῖς ἄρῳητα καὶ ὡς ἐγνωσμένα σοι παραλείψωμεν, ὅτε τοῖς πολλοῖς ἐχρῆν κοινωνῆσαι καὶ ὅσους δυνατόν ἐπὶ τὴν καθ' ἡμᾶς ἱερογνωσίαν προσαγαγεῖν, ὅπως ὑπερεῖχε τοὺς πολλοὺς τῶν ἱερῶν διδασκάλων καὶ χρόνου τριβῆ καὶ νοῦ καθαρότητι καὶ ἀποδείξεων ἀκριβείᾳ καὶ ταῖς λοιπαῖς ἱερολογίαις, ὥστε οὐκ ἂν ποτε πρὸς οὕτω μέγαν ἥλιον ἀντωπεῖν ἐνεχειρήσαμεν.

[00158] Οὕτω γὰρ ἡμεῖς ἑαυτῶν συνησθήμεθα καὶ ἴσμεν, ὡς οὔτε ἱκανῶς νοῆσαι τὰ νοητὰ τῶν θεῶν χωροῦμεν οὔτε ὅσα ···· ἠτὰ τῆς θεογνωσίας ἐξεῖπεν καὶ φράσαι.

[00159] Πόρρω δὲ ὄντες ἀπολειπόμεθα τῆς τῶν θεῶν ἀνδρῶν εἰς θεολογικὴν ἀλήθειαν ἐπιστήμης, ὅτι πάντως ἂν εἰς τοῦτο διὰ περισσὴν εὐλάβειαν ἐληλύθαμεν εἰς τὸ μηδὲν ἀκούειν ἢ λέγειν τι περὶ τῆς θεῖας φιλοσοφίας, εἰ μὴ κατὰ νοῦν εἰλήφαμεν, ὡς οὐ χρὴ τῆς ἐνδεχομένης τῶν θεῶν γνώσεως ἀμελεῖν.

[00160] Καὶ τοῦτο ἡμᾶς ἔπεισαν οὐ μόνον αἱ κατὰ φύσιν ἐφέσεις τῶν νοῶν ἐρωτικῶς αἰεὶ γλιχόμεναι τῆς ἐγχωρούσης τῶν ὑπερφυῶν θεωρίας, ἀλλὰ καὶ αὐτῆ τῶν θεῶν θεσμῶν ἢ ἀριστη διάταξις τὰ μὲν ὑπὲρ ἡμᾶς ἀποφάσκουσα πολυπραγμονεῖν καὶ ὡς ὑπὲρ ἀξίαν καὶ ὡς ἀνέφικτα, πάντα δέ, ὅσα ἡμῖν ἐφίεται καὶ δεδωρηται μανθάνειν, προσεχῶς ἐγκελευομένη καὶ ἐτέροις ἀγαθοειδῶς μεταδιδόναί.

[00161] Τούτοις οὖν καὶ ἡμεῖς πειθόμενοι καὶ πρὸς τὴν ἐφικτὴν τῶν θεῶν εὗρεσιν μὴ ἀποκαμόντες ἢ ἀποδειλιάσαντες, ἀλλὰ καὶ τοὺς μὴ δυναμένους εἰς τὰ ἡμῶν κρείττονα θεωρεῖν ἀβοηθήτους καταλιπεῖν οὐ καρτεροῦντες ἐπὶ τὸ συγγράφειν ἑαυτοὺς καθήκαμεν καινὸν μὲν οὐδὲν εἰσηγεῖσθαι τολμώντες, λεπτοτέροις δὲ καὶ ταῖς κατὰ μέρος ἕκαστον ἐξετάσει τὰ συνοπτικῶς εἰρημένα τῷ ὄντως Ἱεροθέῳ διακρίνοντες καὶ ἐκφαίνοντες.

[00162] <IV.

[00163] >

[00164] ^[1>] <Εἶεν δὴ οὖν, ἐπ' αὐτὴν ἤδη τῷ λόγῳ τὴν ἀγαθωνυμίαν χωρῶμεν, ἣν ἐξηρημένως οἱ θεολόγοι τῇ ὑπερθέῳ θεότητι καὶ ἀπὸ πάντων ἀφορίζουσιν αὐτὴν, ὡς οἶμαι, τὴν θεαρχικὴν ὑπαρξιν ἀγαθότητα λέγοντες, καὶ ὅτι τῷ εἶναι τὰγαθὸν ὡς οὐσιῶδες

ἀγαθὸν εἰς πάντα τὰ ὄντα διατείνει τὴν ἀγαθότητα.

[00165] Καὶ γὰρ ὡσπερ ὁ καθ' ἡμᾶς ἥλιος οὐ λογιζόμενος ἢ προαιρούμενος, ἀλλ' αὐτῷ τῷ εἶναι φωτίζει πάντα τὰ μετέχειν τοῦ φωτὸς αὐτοῦ κατὰ τὸν οἰκείον δυνάμενα λόγον, οὕτω δὴ καὶ τὰγαθὸν ὑπὲρ ἥλιον ὡς ὑπὲρ ἀμυδρὰν εἰκόνα τὸ ἐξηρημένως ἀρχέτυπον αὐτῇ τῇ ὑπάρξει πᾶσι τοῖς οὖσιν ἀναλόγως ἐφίησι τὰς τῆς ὅλης ἀγαθότητος ἀκτῖνας.

[00166] Διὰ ταύτας ὑπέστησαν αἱ νοηταὶ καὶ νοεραὶ πᾶσαι καὶ οὐσῖαι καὶ δυνάμεις καὶ ἐνέργειαι, διὰ ταύτας εἰσὶ καὶ ζωὴν ἔχουσι τὴν ἀνέκλειπτον καὶ ἀμείωτον ἀπάσης φθορᾶς καὶ θανάτου καὶ ὕλης καὶ γενέσεως καθαρεύουσαι καὶ τῆς ἀστάτου καὶ middot; ευστής καὶ ἄλλοτε ἄλλως φερομένης ἀλλοιώσεως ἀνφικισμένα καὶ ὡς ἀσώματοι καὶ αἷλοι νοοῦνται καὶ ὡς νόες ὑπερκοσμῶς νοοῦσι καὶ τοὺς τῶν ὄντων οἰκείως ἐλλάμπονται λόγους καὶ αὐθις εἰς τὰ συγγενῆ τὰ οἰκεία διαπορθμεύουσιν.

[00167] Καὶ τὴν μονὴν ἐκ τῆς ἀγαθότητος ἔχουσι, καὶ ἴδρυσιν αὐταῖς ἐκεῖθεν ἐστὶ καὶ συνοχὴ καὶ φρουρὰ καὶ ἐστία τῶν ἀγαθῶν, καὶ αὐτῆς ἐφίεμεναι καὶ τὸ εἶναι καὶ τὸ εὖ εἶναι ἔχουσι καὶ πρὸς αὐτὴν ὡς ἐφικτὸν ἀποτυπούμεναι καὶ ἀγαθοειδεῖς εἰσὶ καὶ ταῖς μεθ' αὐτὰς κοινωνοῦσιν, ὡς ὁ θεὸς θεσμὸς ὑψηγείται, τῶν εἰς αὐτὰς ἐκ τὰγαθοῦ διαφοιτησάντων δώρων.

[00168] ^[2>] <Ἐκεῖθεν αὐταῖς αἱ ὑπερκόσμιοι τάξεις, αἱ πρὸς ἑαυτὰς ἐνώσεις, αἱ ἐν ἀλλήλαις χωρήσεις, αἱ ἀσύγχυτοι διακρίσεις, αἱ πρὸς τὰς κρείττους ἀναγωγικαὶ τῶν ὑφειμένων δυνάμεις, αἱ περὶ τὰ δευτέρω πρόνοιαι τῶν πρεσβυτέρων, αἱ τῶν οἰκείων ἐκάστης δυνάμεως φρουραὶ καὶ περὶ ἑαυτὰς ἀμετάπτωτοι συνελίξεις, αἱ περὶ τὴν ἐφῆσιν τὰγαθοῦ ταυτότητες καὶ ἀκρότητες καὶ ὅσα ἄλλα εἴρηται πρὸς ἡμῶν ἐν τῷ Περὶ τῶν ἀγγελικῶν ιδιοτήτων καὶ τάξεων.

[00169] Ἀλλὰ καὶ, ὅσα τῆς οὐρανίας ἱεραρχίας ἐστίν, αἱ ἀγγελοπρεπεῖς καθάρσεις, αἱ ὑπερκόσμιοι φωταγωγίαι καὶ τὰ τελεσιουργὰ τῆς ὅλης ἀγγελικῆς τελειότητος ἐκ τῆς παναιτίου καὶ πηγαίας ἐστὶν ἀγαθότητος, ἐξ ἧς καὶ τὸ ἀγαθοειδὲς αὐταῖς ἐδωρήθη καὶ τὸ ἐκφαίνειν ἐν ἑαυταῖς τὴν κρυφίαν ἀγαθότητα καὶ εἶναι ἀγγέλους ὡσπερ ἐξαγγελτικὰς τῆς θείας σιγῆς καὶ οἶον φῶτα φανὰ τοῦ ἐν ἀδύτοις ὄντος ἐρμηνευτικὰ προβεβλημένας.

[00170] Ἀλλὰ καὶ μετ' ἐκείνους τοὺς ἱερούς καὶ ἀγίους νόας αἱ ψυχαὶ καὶ ὅσα ψυχῶν ἀγαθὰ διὰ τὴν ὑπεράγαθον ἐστὶν ἀγαθότητα τὸ νοερὰς αὐτὰς εἶναι, τὸ ἔχειν τὴν οὐσιώδη ζωὴν ἀνώλεθρον αὐτὸ τὸ εἶναι καὶ δύνασθαι πρὸς τὰς ἀγγελικὰς ἀνατεινομένας ζωὰς δι' αὐτῶν ὡς ἀγαθῶν καθηγεμόνων ἐπὶ τὴν πάντων ἀγαθῶν ἀγαθαρχίαν ἀνάγεσθαι καὶ τῶν ἐκεῖθεν ἐκβλυζομένων ἐλλάμψεων ἐν μετουσίᾳ γίνεσθαι κατὰ τὴν σφῶν ἀναλογίαν καὶ τῆς τοῦ ἀγαθοειδοῦς δωρεᾶς, ὅση δύναμις, μετέχειν καὶ ὅσα ἄλλα πρὸς ἡμῶν ἐν τοῖς Περὶ ψυχῆς ἀπηρίθμηται.

[00171] Ἀλλὰ καὶ περὶ αὐτῶν, εἰ χρὴ φάναι, τῶν ἀλόγων ψυχῶν ἢ ζώων, ὅσα τὸν ἀέρα τέμνει καὶ ὅσα ἐπὶ γῆς βαίνει καὶ ὅσα εἰς γῆν ἐκτέταται καὶ τὰ ἐν ὕδασι τὴν ζωὴν ἢ ἀμφιβίως λαχόντα καὶ ὅσα ὑπὸ γῆν ἐγκεκαλυμμένα ζῆ καὶ ἐγκεχωσμένα καὶ ἀπλῶς ὅσα τὴν αἰσθητικὴν ἔχει ψυχὴν ἢ ζωὴν, καὶ ταῦτα πάντα διὰ τὰγαθὸν ἐψύχεται καὶ ἐζώεται.

[00172] Καὶ φυτὰ δὲ πάντα τὴν θρεπτικὴν καὶ κινητικὴν ἔχει ζωὴν ἐκ τὰγαθοῦ, καὶ ὅση ἄψυχος καὶ ἄζωος οὐσία διὰ τὰγαθὸν ἐστὶ καὶ δι' αὐτὸ τῆς οὐσιώδους ἕξεως ἔλαχεν.

[00173] ^[3>] <Εἰ δὲ καὶ ὑπὲρ πάντα τὰ ὄντα ἐστίν, ὡσπερ οὖν ἐστὶ, τὰγαθόν, καὶ τὸ ἀνείδεον εἰδοποιεῖ.

[00174] Καὶ ἐν αὐτῷ μόνῳ καὶ τὸ ἀνούσιον οὐσίας ὑπερβολὴ καὶ τὸ ἄζωον ὑπερέχουσα ζωὴ καὶ τὸ ἄνουν ὑπεραίρουσα σοφία καὶ ὅσα ἐν τὰγαθῷ τῆς τῶν ἀνειδέων ἐστὶν ὑπεροχικῆς εἰδοποιίας.

[00175] Καί, εἰ θεμιτὸν φάναι, τὰγαθοῦ τοῦ ὑπὲρ πάντα τὰ ὄντα καὶ αὐτὸ τὸ μὴ ὄν ἐφίεται καὶ φιλονεικεῖ πως ἐν τὰγαθῷ καὶ αὐτὸ εἶναι τῷ ὄντως ὑπερουσίῳ κατὰ τὴν πάντων ἀφαιρέσιν.

[00176] ^[4>] <Ἄλλ' ὅπερ ἡμᾶς ἐν μέσῳ παραδραμὸν διαπέφυγε, καὶ τῶν οὐρανίων ἀρχῶν καὶ ἀποπερατώσεων αἰτία τὰγαθόν, τῆς ἀναυχοῦς καὶ ἀμειώτου καὶ ὅλης ἀναλλοιώτου ταύτης εὐροίας, καὶ τῶν ἀψόφων, εἰ οὕτω χρὴ φάναι, τῆς παμμεγέθους οὐρανοπορίας κινήσεων καὶ τῶν ἀστρώων τάξεων καὶ ἐνπρεπειῶν καὶ φώτων καὶ ἰδρύσεων καὶ τῆς ἐνίων ἀστέρων μεταβατικῆς πολυκινήσεως καὶ τῆς τῶν δύο φωστήρων, οὓς τὰ λόγια καλεῖ μεγάλους, ἀπὸ τῶν αὐτῶν εἰς τὰ αὐτὰ περιοδικῆς ἀποκαταστάσεως, καθ' ἃς αἱ παρ' ἡμῖν ἡμέραι καὶ νύκτες ὀριζόμεναι καὶ μῆνες καὶ ἐνιαυτοὶ μετρούμενοι τὰς τοῦ χρόνου καὶ τῶν ἐν χρόνῳ κυκλικὰς κινήσεις ἀφορίζουσι καὶ ἀριθμοῦσι καὶ τάττουσι καὶ συνέχουσι.

[00177] Τί ἂν τις φαίη περὶ αὐτῆς καθ' αὐτὴν τῆς ἡλιακῆς ἀκτῖνος; Ἐκ τὰγαθοῦ γὰρ τὸ φῶς καὶ εἰκὼν τῆς ἀγαθότητος.

[00178] Διὸ καὶ φωτωνυμικῶς ὑμνεῖται τὰγαθὸν ὡς ἐν εἰκόνι τὸ ἀρχέτυπον ἐκφαινόμενον.

[00179] Ὡς γὰρ ἡ τῆς πάντων ἐπέκεινα θεότητος ἀγαθότης ἀπὸ τῶν ἀνωτάτων καὶ πρεσβυτάτων οὐσιῶν ἄχρι τῶν ἐσχάτων διήκει καὶ ἔτι ὑπὲρ πάσας ἐστὶ μήτε τῶν ἄνω φθανουσῶν αὐτῆς τὴν ὑπεροχὴν μήτε τῶν κάτω τὴν περιοχὴν διαβαινουσῶν, ἀλλὰ καὶ φωτίζει τὰ δυνάμενα πάντα καὶ δημιουργεῖ καὶ ζωοῖ καὶ συνέχει καὶ τελεσιουργεῖ καὶ μέτρον ἐστὶ τῶν ὄντων καὶ αἰῶν καὶ ἀριθμὸς καὶ τάξις καὶ περιοχὴ καὶ αἰτία καὶ τέλος, οὕτω δὴ καὶ ἡ τῆς θείας ἀγαθότητος ἐμφανῆς εἰκὼν, ὁ μέγας οὗτος καὶ ὀλολαμπῆς καὶ ἀείφωτος ἥλιος, κατὰ πολλοστὸν ἀπήχημα τὰγαθοῦ καὶ πάντα, ὅσα μετέχειν αὐτοῦ δύναται, φωτίζει καὶ ὑπερηπλωμένον ἔχει τὸ φῶς εἰς πάντα ἐξαπλῶν τὸν ὀρατὸν κόσμον ἄνω τε καὶ κάτω τὰς τῶν οἰκείων ἀκτίνων αὐγὰς.

[00180] Καὶ εἰ τι αὐτῶν οὐ μετέχει, τοῦτο οὐ τῆς ἀδρανεῖας ἢ τῆς βραχύτητός ἐστὶ τῆς φωτιστικῆς αὐτοῦ διαδόσεως, ἀλλὰ τῶν διὰ φωτοληψίας ἀνεπιτηδειότητα μὴ ἀναπλουμένων εἰς τὴν φωτὸς μετουσίαν.

[00181] Ἀμέλει πολλὰ τῶν οὕτως ἐχόντων ἢ ἀκτις διαβαίνουσα τὰ μετ' ἐκεῖνα φωτίζει, καὶ οὐδὲν ἐστὶ τῶν ὀρατῶν, οὐ μὴ ἐφικνεῖται κατὰ τὸ τῆς οἰκείας αἴγλης ὑπερβάλλον μέγεθος.

[00182] Ἀλλὰ καὶ πρὸς τὴν γένεσιν τῶν αἰσθητῶν σωμάτων συμβάλλεται καὶ πρὸς ζωὴν αὐτὰ κινεῖ καὶ τρέφει καὶ αὖξει καὶ τελειοῖ καὶ καθαίρει καὶ ἀνανεοῖ.

[00183] Καὶ μέτρον ἐστὶ καὶ ἀριθμὸς ὥρων, ἡμερῶν καὶ παντὸς τοῦ καθ' ἡμᾶς χρόνου τὸ φῶς.

[00184] Αὐτὸ γὰρ ἐστὶ τὸ φῶς, εἰ καὶ τότε ἀσχημάτιστον ἦν, ὅπερ ὁ θεὸς ἔφη Μωϋσῆς καὶ αὐτὴν ἐκείνην ὀρίσαι τὴν πρώτην τῶν καθ' ἡμᾶς ἡμερῶν τριάδα.

[00185] Καὶ ὡς περ πάντα πρὸς ἑαυτὴν ἡ ἀγαθότης ἐπιστρέφει καὶ ἀρχισυναγωγὸς ἐστὶ τῶν ἐσκεδασμένων ὡς ἐναρχικὴ καὶ ἐνοποιὸς θεότης, καὶ πάντα αὐτῆς ὡς ἀρχῆς, ὡς συνοχῆς, ὡς τέλους ἐφίεται.

[00186] Καὶ τὰγαθὸν ἐστὶν, ὡς τὰ λόγια φησιν, ἐξ οὗ τὰ πάντα ὑπέστη καὶ ἐστὶν ὡς ἐξ αἰτίας παντελοῦς παρηγμένα καὶ ἐν ᾧ τὰ πάντα συνέστηκεν ὡς ἐν παντοκρατορικῷ πυθμένι φρουρούμενα καὶ διακρατούμενα καὶ εἰς ὃ τὰ πάντα ἐπιστρέφεται καθάπερ εἰς οἰκεῖον ἕκαστα πέρας καὶ οὐ ἐφίεται πάντα, τὰ μὲν νοερὰ καὶ λογικὰ γνωστικῶς, τὰ δὲ αἰσθητικὰ αἰσθητικῶς, τὰ δὲ αἰσθήσεως ἀμοιρα τῆ ἐμφύτῳ κινήσει τῆς ζωτικῆς ἐφέσεως, τὰ δὲ ἄζωα καὶ μόνον ὄντα τῆ πρὸς μόνην τὴν οὐσιώδη μέθεξιν ἐπιτηδεϊότητι.

[00187] Κατὰ τὸν αὐτὸν τῆς ἐμφανοῦς εἰκόνας λόγον καὶ τὸ φῶς συνάγει καὶ ἐπιστρέφει πρὸς ἑαυτὸ πάντα τὰ ὄρωντα, τὰ κινούμενα, τὰ φωτιζόμενα, τὰ θερμαινόμενα, τὰ ὅλως ὑπὸ τῶν αὐτοῦ μαρμαρυγῶν συνεχόμενα.

[00188] Διὸ καὶ ἥλιος, ὅτι πάντα ἀολλῆ ποιεῖ καὶ συνάγει τὰ διεσκεδασμένα.

[00189] Καὶ πάντα αὐτοῦ τὰ αἰσθητὰ ἐφίεται ἢ ὡς τοῦ ὄραν ἢ ὡς τοῦ κινεῖσθαι καὶ φωτίζεσθαι καὶ θερμαίνεσθαι καὶ ὅλως συνέχεσθαι πρὸς τοῦ φωτὸς ἐφιέμενα.

[00190] Καὶ οὐ δήπου φημί κατὰ τὸν τῆς παλαιότητος λόγον, ὅτι θεὸς ὢν ὁ ἥλιος καὶ δημιουργὸς τοῦδε τοῦ παντὸς ἰδίως ἐπιτροπεύει τὸν ἐμφανῆ κόσμον, ἀλλ' ὅτι «τὰ ἀόρατα» τοῦ θεοῦ «ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης».

[00191] ^[5>] <Ἀλλὰ ταῦτα μὲν ἐν τῇ Συμβολικῇ θεολογίᾳ.

[00192] Νῦν δὲ τὴν νοητὴν τὰγαθοῦ φωτωνυμίαν ἡμῖν ὑμνητέον καὶ ῥητέον, ὅτι φῶς νοητὸν ὁ ἀγαθὸς λέγεται διὰ τὸ πάντα μὲν ὑπερουράνιον νοῦν ἐμπιπλάναι νοητοῦ φωτός, πᾶσαν δὲ ἄγνοιαν καὶ πλάνην ἐλαύνειν ἐκ πασῶν, αἷς ἂν ἐγγένηται ψυχαῖς, καὶ πάσαις αὐταῖς φωτὸς ἱεροῦ μεταδιδόναι καὶ τοὺς νοερούς αὐτῶν ὀφθαλμοὺς ἀποκαθαίρειν τῆς περικειμένης αὐταῖς ἐκ τῆς ἀγνοίας ἀχλὺς καὶ ἀνακινεῖν καὶ ἀναπτύσσειν τῷ πολλῷ βάρει τοῦ σκότους συμμεμυκτότας καὶ μεταδιδόναι πρῶτα μὲν αἴγλης μετρίας, εἶτα ἐκείνων ὡς περ ἀπογευομένων φωτὸς καὶ μᾶλλον ἐφιεμένων μᾶλλον ἑαυτὴν ἐνδιδόναι καὶ περισσῶς ἐπιλάμπειν, «ὅτι ἠγάπησαν πολὺ», καὶ αἰεὶ ἀνατείνειν αὐτὰς ἐπὶ τὰ πρόσω κατὰ τὴν σφῶν εἰς ἀνάνευσιν ἀναλογία.

[00193] ^[6>] <Φῶς οὖν νοητὸν λέγεται τὸ ὑπὲρ πᾶν φῶς ἀγαθὸν ὡς ἀκτὶς πηγαία καὶ ὑπερβλύζουσα φωτοχυσία πάντα τὸν ὑπερκόσμιον καὶ περικόσμιον καὶ ἐγκόσμιον νοῦν ἐκ τοῦ πληρώματος αὐτῆς καταλάμπουσα καὶ τὰς νοεράς αὐτῶν ὅλας ἀνανεάζουσα δυνάμεις καὶ πάντας περιέχουσα τῷ ὑπερτετάσθαι καὶ πάντων ὑπερέχουσα τῷ ὑπερκεῖσθαι καὶ ἀπλῶς πᾶσαν τῆς φωτιστικῆς δυνάμεως τὴν κυρείαν ὡς ἀρχίφωτος καὶ ὑπέρφωτος ἐν ἑαυτῇ συλλαβοῦσα καὶ ὑπερέχουσα καὶ προέχουσα καὶ τὰ νοερὰ καὶ λογικὰ πάντα συνάγουσα καὶ ἀολλῆ ποιοῦσα.

[00194] Καὶ γὰρ ὡς περ ἡ ἀγνοία διαιρετικὴ τῶν πεπλανημένων ἐστίν, οὕτως ἡ τοῦ νοητοῦ φωτὸς παρουσία συναγωγὸς καὶ ἐνωτικὴ τῶν φωτιζομένων ἐστὶ καὶ τελειωτικὴ καὶ ἔτι ἐπιστρεπτικὴ πρὸς τὸ ὄντως ὄν ἀπὸ τῶν πολλῶν δοξασμάτων ἐπιστρέφουσα καὶ τὰς ποικίλας ὀψεις ἢ, κυριώτερον εἰπεῖν, φαντασίας εἰς μίαν ἀληθῆ καὶ καθαρὰν καὶ μονοειδῆ συνάγουσα γνῶσιν καὶ ἐνός καὶ

[00195] ἐνωτικοῦ φωτὸς ἐμπιπλῶσα.

[00196] ^[7>] <Τοῦτο τὰγαθὸν ὑμνεῖται πρὸς τῶν ἱερῶν θεολόγων καὶ ὡς καλὸν καὶ ὡς κάλλος καὶ ὡς «ἀγάπη» καὶ ὡς ἀγαπητὸν καὶ ὅσαι ἄλλαι εὐπρεπεῖς εἰσι τῆς καλλοποιουῦ καὶ κεχαριτωμένης ὠραιότητος θεωνυμίαι.

[00197] Τὸ δὲ καλὸν καὶ κάλλος οὐ διαιρετὸν ἐπὶ τῆς ἐν ἐνὶ τὰ ὅλα συνειληφείας αἰτίας.

[00198] Ταῦτα γὰρ ἐπὶ μὲν τῶν ὄντων ἀπάντων εἰς μετοχὰς καὶ μετέχοντα διαιροῦντες καλὸν μὲν εἶναι λέγομεν τὸ κάλλους μετέχον, κάλλος δὲ τὴν μετοχὴν τῆς καλλοποιουῦ τῶν ὄλων καλῶν αἰτίας.

[00199] Τὸ δὲ ὑπερούσιον καλὸν κάλλος μὲν λέγεται διὰ τὴν ἀπ' αὐτοῦ πᾶσι τοῖς οὔσι μεταδιδομένην οἰκειῶς ἐκάστῳ καλλονῆν καὶ ὡς τῆς πάντων εὐαρμοστίας καὶ

[00200] ἀγλαΐας αἴτιον δίκην φωτὸς ἐναστράπτων ἅπασιν τὰς καλλοποιούς τῆς πηγαίας ἀκτίνος αὐτοῦ μεταδόσεις καὶ ὡς πάντα πρὸς ἑαυτὸ καλοῦν, ὅθεν καὶ κάλλος λέγεται, καὶ ὡς ὅλα ἐν ὅλοις εἰς ταῦτο συνάγον, καλὸν δὲ ὡς πάγκαλον ἅμα καὶ ὑπέρκαλον καὶ αἰεὶ ὄν κατὰ τὰ αὐτὰ καὶ ὡσαύτως καλὸν καὶ οὔτε γινόμενον οὔτε ἀπολλύμενον οὔτε αὐξανόμενον οὔτε φθίνον, οὐδὲ τῆ μὲν καλόν, τῆ δὲ αἰσχρὸν οὐδὲ τοτὲ μὲν, τοτὲ δὲ οὐ, οὐδὲ πρὸς μὲν τὸ καλόν, πρὸς δὲ τὸ αἰσχρὸν οὔτε ἔνθα μὲν, ἔνθα δὲ οὐ ὡς τισὶ μὲν ὄν καλόν, τισὶ δὲ οὐ καλόν, ἀλλ' ὡς αὐτὸ καθ' ἑαυτὸ μεθ' ἑαυτοῦ μονοειδὲς αἰεὶ ὄν καλὸν καὶ ὡς παντὸς καλοῦ τὴν πηγαίαν καλλονῆν ὑπεροχικῶς ἐν ἑαυτῷ προέχον.

[00201] Τῆ γὰρ ἀπλῆ καὶ ὑπερφυεῖ τῶν ὄλων καλῶν φύσει πᾶσα καλλονῆ καὶ πᾶν καλὸν ἐνοειδῶς κατ' αἰτίαν προϋφέστηκεν.

[00202] Ἐκ τοῦ καλοῦ τούτου πᾶσι τοῖς οὔσι τὸ εἶναι κατὰ τὸν οἰκεῖον λόγον ἕκαστα καλά, καὶ διὰ τὸ καλὸν αἰ πάντων ἐφαρμογαὶ καὶ φιλαὶ καὶ κοινωνίαι, καὶ τῷ καλῷ τὰ πάντα ἦνται, καὶ ἀρχὴ πάντων τὸ καλὸν ὡς ποιητικὸν αἴτιον καὶ κινεῖν τὰ ὅλα καὶ συνέχον τῷ τῆς οἰκειᾶς καλλονῆς ἔρωτι καὶ πέρας πάντων καὶ ἀγαπητὸν ὡς τελικὸν αἴτιον, τοῦ καλοῦ γὰρ ἕνεκα πάντα γίνονται, καὶ παραδειγματικόν, ὅτι κατ' αὐτὸ πάντα ἀφορίζεται.

[00203] Διὸ καὶ ταῦτόν ἐστὶ τὰγαθῷ τὸ καλόν, ὅτι τοῦ καλοῦ καὶ ἀγαθοῦ κατὰ πᾶσαν αἰτίαν πάντα ἐφίεται, καὶ οὐκ ἔστι τι τῶν

όντων, ὁ μὴ μετέχει τοῦ καλοῦ καὶ ἀγαθοῦ.

[00204] Τολμήσει δὲ καὶ τοῦτο εἰπεῖν ὁ λόγος, ὅτι καὶ τὸ μὴ ὄν μετέχει τοῦ καλοῦ καὶ ἀγαθοῦ, τότε γὰρ καὶ αὐτὸ καλὸν καὶ ἀγαθόν, ὅταν ἐν θεῷ κατὰ τὴν πάντων ἀφαίρεσιν ὑπερουσίως ὑμνεῖται.

[00205] Τοῦτο τὸ ἐν ἀγαθὸν καὶ καλὸν ἐνικῶς ἐστὶ πάντων τῶν πολλῶν καλῶν καὶ ἀγαθῶν αἴτιον.

[00206] Ἐκ τούτου πᾶσαι τῶν ὄντων αἰ οὐσιώδεις ὑπάρξεις, αἰ ἐνώσεις, αἰ διακρίσεις, αἰ ταυτότητες, αἰ ἐτερότητες, αἰ ὁμοιότητες, αἰ ἀνομοιότητες, αἰ κοινωνία τῶν ἐναντίων, αἰ ἀσυμμιξία τῶν ἠνωμένων, αἰ πρόνοια τῶν ὑπερτέρων, αἰ ἀλληλουχία τῶν ὁμοστοίχων, αἰ ἐπιστροφαὶ τῶν καταδεστέρων, αἰ πάντων ἑαυτῶν φρουρητικαὶ καὶ ἀμετακίνητοι μοναὶ καὶ ἰδρύσεις, καὶ αὐθις αἰ πάντων ἐν πᾶσιν οἰκείως ἐκάστω κοινωνία καὶ ἐφαρμογαὶ καὶ ἀσύγχυτοι φιλῖαι καὶ ἀρμονία τοῦ παντός, αἰ ἐν τῷ παντὶ

[00207] συγκράσεις, αἰ ἀδιάλυτοι συνοχαὶ τῶν ὄντων, αἰ ἀνέκλειπτοι διαδοχαὶ τῶν γινομένων, αἰ στάσεις πᾶσαι καὶ αἰ κινήσεις αἰ τῶν νοῶν, αἰ τῶν ψυχῶν, αἰ τῶν σωμάτων.

[00208] Στάσις γὰρ ἐστὶ πᾶσι καὶ κίνησις τὸ ὑπὲρ πᾶσαν στάσιν καὶ πᾶσαν κίνησιν ἐνιδρῶν ἐκαστον ἐν τῷ ἑαυτοῦ λόγῳ καὶ κινεῖν ἐπὶ τὴν οἰκείαν κίνησιν.

[00209] ^[8>] <Καὶ κινεῖσθαι μὲν οἱ θεοὶ λέγονται νόες κυκλικῶς μὲν ἐνούμενοι ταῖς ἀνάρχοις καὶ ἀτελευτήτοις ἐλλάμψεσι τοῦ καλοῦ καὶ ἀγαθοῦ, κατ' εὐθείαν δέ, ὅποταν προΐασιν εἰς τὴν τῶν ὑφειμένων πρόνοιαν εὐθεία τὰ πάντα περαιώνοντες, ἐλικοειδῶς δέ, ὅτι καὶ προνοοῦντες τῶν καταδεστέρων ἀνεκφοιτήτως μένουσιν ἐν ταυτότητι περὶ τὸ τῆς ταυτότητος αἴτιον καλὸν καὶ ἀγαθὸν ἀκαταλήκτως περιχορεύοντες.

[00210] ^[9>] <Ψυχῆς δὲ κινήσις ἐστὶ κυκλικὴ μὲν ἢ εἰς ἑαυτὴν εἴσοδος ἀπὸ τῶν ἔξω καὶ τῶν νοερῶν αὐτῆς δυνάμεων ἢ ἐνοειδῆς συνέλιξις ὡσπερ ἐν τινὶ κύκλῳ τὸ ἀπλανὲς αὐτῆ δωρουμένη καὶ ἀπὸ τῶν πολλῶν τῶν ἔξωθεν αὐτὴν ἐπιστρέφουσα καὶ συναγούσα πρῶτον εἰς ἑαυτὴν, εἶτα ὡς ἐνοειδῆ γενομένην ἐνούσα ταῖς ἐνιαίως ἠνωμέναις δυνάμεσι καὶ οὕτως ἐπὶ τὸ καλὸν καὶ ἀγαθὸν χειραγωγούσα τὸ ὑπὲρ πάντα τὰ ὄντα καὶ ἐν καὶ ταῦτόν καὶ ἀναρχον καὶ ἀτελευτήτων.

[00211] Ἐλικοειδῶς δὲ ψυχὴ κινεῖται, καθ' ὅσον οἰκείως ἑαυτῆ τὰς θείας ἐλλάμπεται γνώσεις, οὐ νοερῶς καὶ ἐνιαίως, ἀλλὰ λογικῶς καὶ διεξοδικῶς καὶ οἷον συμμίκτοις καὶ μεταβατικαῖς ἐνεργείαις.

[00212] Τὴν κατ' εὐθείαν δέ, ὅταν οὐκ εἰς ἑαυτὴν εἰσιούσα καὶ ἐνικὴ νοερότητι κινουμένη, τοῦτο γὰρ, ὡς ἔφην, ἐστὶ τὸ κατὰ κύκλον, ἀλλὰ πρὸς τὰ περὶ ἑαυτὴν προΐουσα καὶ ἀπὸ τῶν ἔξωθεν ὡσπερ ἀπὸ τινων συμβόλων πεποικιλμένων καὶ πεπληθυσμένων ἐπὶ τὰς ἀπλᾶς καὶ ἠνωμένας ἀνάγεται θεωρίας.

[00213] ^[10>] <Τούτων οὖν καὶ τῶν αἰσθητῶν ἐν τῷδε τῷ παντὶ τριῶν κινήσεων καὶ πολλῶ πρότερον τῶν ἐκάστου μονῶν καὶ στάσεων καὶ ἰδρύσεων αἰτίον ἐστὶ καὶ συνοχικόν καὶ πέρασ τὸ καλὸν καὶ ἀγαθὸν τὸ ὑπὲρ πᾶσαν στάσιν καὶ κίνησιν.

[00214] Διὸ πᾶσα στάσις καὶ κίνησις καὶ ἐξ οὗ καὶ ἐν ᾧ καὶ εἰς ὃ καὶ οὗ ἔνεκα.

[00215] Καὶ γὰρ «ἐξ αὐτοῦ καὶ δι' αὐτοῦ» καὶ οὐσία καὶ ζωὴ πᾶσα καὶ νοῦ καὶ ψυχῆς καὶ πάσης φύσεως αἰ σμικρότητες, αἰ ἰσότητες, αἰ μεγαλειότητες, τὰ μέτρα πάντα καὶ αἰ τῶν ὄντων ἀναλογίαι καὶ ἀρμονίαι καὶ κράσεις, αἰ ὀλότητες, τὰ μέρη, πᾶν ἐν καὶ πλῆθος, αἰ συνδέσεις τῶν μερῶν, αἰ παντός πλήθους ἐνώσεις, αἰ τελειότητες τῶν ὀλοτήτων, τὸ ποιόν, τὸ ποσόν, τὸ πηλίκον, τὸ ἄπειρον, αἰ συγκρίσεις, αἰ διακρίσεις, πᾶσα ἀπειρία, πᾶν πέρασ, οἱ ὄροι πάντες, αἰ τάξεις, αἰ ὑπεροχαί, τὰ στοιχεῖα, τὰ εἶδη, πᾶσα οὐσία, πᾶσα δύναμις, πᾶσα ἐνεργεια, πᾶσα ἔξις, πᾶσα αἴσθησις, πᾶσ λόγος, πᾶσα νόησις, πᾶσα ἐπαφή, πᾶσα ἐπιστήμη, πᾶσα ἐνώσις.

[00216] Καὶ ἀπλῶς πᾶν ὄν ἐκ τοῦ καλοῦ καὶ ἀγαθοῦ καὶ ἐν τῷ καλῷ καὶ ἀγαθῷ ἐστὶ καὶ εἰς τὸ καλὸν καὶ ἀγαθὸν ἐπιστρέφεται.

[00217] Καὶ πάντα, ὅσα ἐστὶ καὶ γίνεται, διὰ τὸ καλὸν καὶ ἀγαθὸν ἐστὶ καὶ γίνεται.

[00218] Καὶ πρὸς αὐτὸ πάντα ὀρᾷ καὶ ὑπ' αὐτοῦ κινεῖται καὶ συνέχεται.

[00219] Καὶ αὐτοῦ ἔνεκα καὶ δι' αὐτὸ καὶ ἐν αὐτῷ πᾶσα ἀρχὴ παραδειγματική, τελικὴ, ποιητική, εἰδική, στοιχειώδης καὶ ἀπλῶς πᾶσα ἀρχή, πᾶσα συνοχή, πᾶν πέρασ.

[00220] Ἡ ἴνα συλλαβῶν εἶπω· Πάντα τὰ ὄντα ἐκ τοῦ καλοῦ καὶ ἀγαθοῦ, καὶ πάντα τὰ οὐκ ὄντα ὑπερουσίως ἐν τῷ καλῷ καὶ ἀγαθῷ, καὶ ἐστὶ πάντων ἀρχὴ καὶ πέρασ ὑπεράρχιον καὶ ὑπερτελέσ, ὅτι «Ἐξ αὐτοῦ καὶ δι' αὐτοῦ» καὶ ἐν αὐτῷ «καὶ εἰς αὐτὸ τὰ πάντα», ὡς φησὶν ὁ ἱερός λόγος.

[00221] Πᾶσιν οὖν ἐστὶ τὸ καλὸν καὶ ἀγαθὸν ἐφετόν καὶ ἐραστόν καὶ ἀγαπητόν, καὶ δι' αὐτὸ καὶ αὐτοῦ ἔνεκα καὶ τὰ ἦττω τῶν κρείττωνων ἐπιστρεπτικῶς ἐρῶσι καὶ κοινωνικῶς τὰ ὁμοστοίχα τῶν ὁμοταγῶν καὶ τὰ κρείττω τῶν ἡττόνων προνοητικῶς καὶ αὐτὰ ἑαυτῶν ἕκαστα συνεκτικῶς, καὶ πάντα τοῦ καλοῦ καὶ ἀγαθοῦ ἐφιέμενα ποιεῖ καὶ βούλεται πάντα, ὅσα ποιεῖ καὶ βούλεται.

[00222] Παρόρησιάζεται δὲ καὶ τοῦτο εἰπεῖν ὁ ἀληθὴς λόγος, ὅτι καὶ αὐτὸς ὁ πάντων αἴτιος δι' ἀγαθότητος ὑπερβολὴν πάντων ἐρᾷ, πάντα ποιεῖ, πάντα τελειοῖ, πάντα συνέχει, πάντα ἐπιστρέφει, καὶ ἐστὶ καὶ ὁ θεῖος ἔρως ἀγαθὸς ἀγαθοῦ διὰ τὸ ἀγαθόν.

[00223] Αὐτὸς γὰρ ὁ ἀγαθοεργὸς τῶν ὄντων ἔρως ἐν τὰγαθῷ καθ' ὑπερβολὴν προϋπάρχων οὐκ εἶασεν αὐτὸν ἄγονον ἐν ἑαυτῷ μένειν, ἐκίνησε δὲ αὐτὸν εἰς τὸ πρακτικεῦσθαι κατὰ τὴν

[00224] ἀπάντων γενητικὴν ὑπερβολὴν.

[00225] [11>] <Καὶ μὴ τις ἡμᾶς οἰέσθω παρὰ τὰ λόγια τὴν τοῦ ἔρωτος ἐπωνυμίαν πρὸςβέβειν.

[00226] Ἔστι μὲν γὰρ ἄλογον, ὡς οἶμαι, καὶ σκαιὸν τὸ μὴ τῇ δυνάμει τοῦ σκοποῦ προσέχειν, ἀλλὰ ταῖς λέξεσιν.

[00227] Καὶ τοῦτο οὐκ ἔστι τῶν τὰ θεῖα νοεῖν ἐθελόντων ἴδιον, ἀλλὰ τῶν ἤχους ψιλοὺς εἰσδεχομένων καὶ τούτους ἄχρι τῶν ὧτων ἀδιαβάτους ἔξωθεν συνεχόντων καὶ οὐκ ἐθελόντων εἰδέναι, τί μὲν ἢ τοιάδε λέξεις σημαίνει, πῶς δὲ αὐτὴν χρῆ καὶ δι' ἑτέρων ὁμοδυνάμων καὶ ἐκφαντικωτέρων λέξεων διασαφῆσαι, προσπασχόντων δὲ στοιχείοις καὶ γραμμαῖς ἀνοήτοις καὶ συλλαβαῖς καὶ λέξεσιν ἀγνώστοις μὴ διαβαινούσαις εἰς τὸ τῆς ψυχῆς αὐτῶν νοερόν, ἀλλ' ἔξω περὶ τὰ χεῖλη καὶ τὰς ἀκοὰς αὐτῶν διαβομβουμέναις.

[00228] Ὡσπερ οὐκ ἔξον τὸν τέσσαρα ἀριθμὸν διὰ τοῦ δις δύο σημαίνει ἢ τὰ εὐθύγραμμα διὰ τῶν ὀρθογράμμων ἢ τὴν μητρίδα διὰ τῆς πατρίδος ἢ ἕτερόν τι τῶν πολλοῖς τοῦ λόγου μέρεσι ταῦτο σημαίνοντων.

[00229] Δέον εἰδέναι κατὰ τὸν ὀρθὸν λόγον, ὅτι στοιχείοις καὶ συλλαβαῖς καὶ λέξεσιν καὶ γραφαῖς καὶ λόγοις χρώμεθα διὰ τὰς αἰσθήσεις.

[00230] Ὡς ὅταν ἡμῶν ἢ ψυχῆ ταῖς νοεραῖς ἐνεργείαις ἐπὶ τὰ νοητὰ κινεῖται, περιτταὶ μετὰ τῶν αἰσθητῶν αἰσθήσεις ὥσπερ καὶ αἰ νοεραὶ δυνάμεις, ὅταν ἢ ψυχῆ θεοειδῆς γενομένη δι' ἐνώσεως ἀγνώστου ταῖς τοῦ ἀπροσίτου φωτὸς ἀκτίσιν ἐπιβάλλει ταῖς ἀνομιατοῖς ἐπιβολαῖς.

[00231] Ὅταν δὲ ὁ νοῦς διὰ τῶν αἰσθητῶν ἀνακινεῖσθαι σπεύδει πρὸς θεωρητικὰς νοήσεις, τιμιώτεροι πάντως εἰσὶν αἱ ἐπιδηλότεροι τῶν αἰσθήσεων διαπορθμεύσεις, οἱ σαφέστεροι λόγοι, τὰ τρανέστερα τῶν ὄρατῶν.

[00232] Ὡς ὅταν ἀτράνωτα ἢ τὰ παρακείμενα ταῖς αἰσθήσεσιν, οὐδὲ αὐταὶ τῷ νῷ παραστῆσαι τὰ αἰσθητὰ καλῶς δυνήσονται.

[00233] Πλὴν ἵνα μὴ ταῦτα εἰπεῖν δοκῶμεν ὡς τὰ θεῖα λόγια παρακινούντες, ἀκουέτωσαν αὐτῶν οἱ τὴν ἔρωτος ἐπωνυμίαν διαβάλλοντες· «Ἐράσθητι αὐτῆς», φησί, «καὶ τηρήσει σε»· «περιχαράκωσον αὐτήν, καὶ ὑψώσει σε· τίμησον αὐτήν, ἵνα σε περιλάβῃ», καὶ ὅσα ἄλλα κατὰ τὰς ἐρωτικὰς θεολογίας ὑμνεῖται.

[00234] [12>] <Καίτοι ἔδοξέ τισι τῶν καθ' ἡμᾶς ἱερολόγων καὶ θειότερον εἶναι τὸ τοῦ ἔρωτος ὄνομα τοῦ τῆς ἀγάπης.

[00235] Γράφει δὲ καὶ ὁ θεῖος Ἰγνάτιος· «Ὁ ἐμὸς ἔρωτος ἐσταύρωται».

[00236] Καὶ ἐν ταῖς προεισαγωγαῖς τῶν λογίων εὐρήσεις τινὰ λέγοντα περὶ τῆς θείας σοφίας· «Ἐραστῆς ἐγενόμην τοῦ κάλλους αὐτῆς».

[00237] Ὡστε τοῦτο δὴ τὸ τοῦ ἔρωτος ὄνομα μὴ φοβηθῶμεν μηδὲ τις ἡμᾶς θορυβεῖτω λόγος περὶ τούτου δεδιπτόμενος.

[00238] Ἐμοὶ γὰρ δοκοῦσιν οἱ θεολόγοι κοινὸν μὲν ἠγεῖσθαι τὸ τῆς ἀγάπης καὶ τοῦ ἔρωτος ὄνομα, διὰ τοῦτο δὲ τοῖς θεοῖς μᾶλλον ἀναθεῖναι τὸν ὄντως ἔρωτα διὰ τὴν ἀτοπον τῶν τοιούτων ἀνδρῶν πρόληψιν.

[00239] Θεοπρεπῶς γὰρ τοῦ ὄντως ἔρωτος οὐχ ὑφ' ἡμῶν μόνον, ἀλλὰ καὶ πρὸς τῶν λογίων αὐτῶν ὑμνουμένου τὰ πλήθη μὴ χωρήσαντα τὸ ἐνοειδὲς τῆς ἐρωτικῆς θεωνυμίας οἰκείως ἑαυτοῖς ἐπὶ τὸν μεριστὸν καὶ σωματοπρεπῆ καὶ διηρημένον ἐξωλίθησαν, ὅς οὐκ ἔστιν ἀληθῆς ἔρωτος, ἀλλ' εἶδωλον ἢ μᾶλλον ἐκπτώσις τοῦ ὄντως ἔρωτος.

[00240] Αχώρητον γὰρ ἔστι τῷ πλήθει τὸ ἐνιαῖον τοῦ θεοῦ καὶ ἐνὸς ἔρωτος.

[00241] Διὸ καὶ ὡς δυσχερέστερον ὄνομα τοῖς πολλοῖς δοκοῦν ἐπὶ τῆς θείας σοφίας τάττεται πρὸς ἀναγωγὴν αὐτῶν καὶ ἀνάτασιν εἰς τὴν τοῦ ὄντως ἔρωτος γνῶσιν καὶ ὥστε ἀπολυθῆναι τῆς ἐπ' αὐτῷ δυσχερείας.

[00242] Ἐφ' ἡμῶν δὲ αὐθις, ἔνθα καὶ ἀτοπὸν τι πολλάκις ἦν οἰηθῆναι τοὺς χαμαιζήλους, κατὰ τὸ δοκοῦν εὐφημότερον· Ἐπέπεσε, τίς φησιν, ἢ ἀγάπησίς σου ἐπ' ἐμέ ὡς ἢ ἀγάπησίς τῶν γυναικῶν.

[00243] Ἐπὶ τοῖς ὀρθῶς τῶν θεῶν ἀκροωμένοις ἐπὶ τῆς αὐτῆς δυνάμεως τάττεται πρὸς τῶν ἱερῶν θεολόγων τὸ τῆς ἀγάπης καὶ τοῦ ἔρωτος ὄνομα κατὰ τὰς θείας

[00244] ἐκφαντορίας.

[00245] Καὶ ἔστι τοῦτο δυνάμεως ἐνοποιοῦ καὶ συνδετικῆς καὶ διαφερόντως συγκρατικῆς ἐν τῷ καλῷ καὶ ἀγαθῷ διὰ τὸ καλὸν καὶ ἀγαθὸν προϋφεστῶσης καὶ ἐκ τοῦ καλοῦ καὶ ἀγαθοῦ διὰ τὸ καλὸν καὶ ἀγαθὸν ἐκδιδομένης καὶ συνεχούσης μὲν τὰ ὁμοταγή κατὰ τὴν κοινωνικὴν ἀλληλουχίαν, κινούσης δὲ τὰ πρῶτα πρὸς τὴν τῶν ὑφειμένων πρόνοιαν καὶ ἐνιδρυούσης τὰ καταδεέστερα τῇ ἐπιστροφῇ τοῖς ὑπερτέροις.

[00246] [13>] <Ἔστι δὲ καὶ ἐκστατικὸς ὁ θεῖος ἔρωτος οὐκ ἐὼν ἑαυτῶν εἶναι τοὺς ἐραστάς, ἀλλὰ τῶν ἐρωμένων.

[00247] Καὶ δηλοῦσι τὰ μὲν ὑπέριστα τῆς προνοίας γινόμενα τῶν καταδεεστέρων καὶ τὰ ὁμόστοιχα τῆς ἀλλήλων συνοχῆς καὶ τὰ ὑφειμένα τῆς πρὸς τὰ πρῶτα θειοτέρας ἐπιστροφῆς.

[00248] Διὸ καὶ Παῦλος ὁ μέγας ἐν κατοχῇ τοῦ θεοῦ γεγονῶς ἔρωτος καὶ τῆς ἐκστατικῆς αὐτοῦ δυνάμεως μετεληφῶς ἐνθέω

στόματι· «Ζῶ ἐγώ», φησίν, «οὐκ ἔτι, ζῆ δὲ ἐν ἐμοὶ Χριστός».

[00249] Ὡς ἀληθῆς ἐραστής καὶ ἐξεστηκώς, ὡς αὐτός φησι, τῷ θεῷ καὶ οὐ τὴν ἑαυτοῦ ζῶν, ἀλλὰ τὴν τοῦ ἐραστοῦ ζῶν ὡς σφόδρα ἀγαπητὴν.

[00250] Τολμητέον δὲ καὶ τοῦτο ὑπὲρ ἀληθείας εἰπεῖν, ὅτι καὶ αὐτὸς ὁ πάντων αἴτιος τῷ καλῷ καὶ ἀγαθῷ τῶν πάντων ἔρωτι δι' ὑπερβολὴν τῆς ἐρωτικῆς ἀγαθότητος ἔξω ἑαυτοῦ γίνεται ταῖς εἰς τὰ ὄντα πάντα προνοίαις καὶ οἷον ἀγαθότητι καὶ ἀγαπήσει καὶ ἔρωτι θέλγεται καὶ ἐκ τοῦ ὑπὲρ πάντα καὶ πάντων ἐξηρημένου πρὸς τὸ ἐν πᾶσι κατάγεται κατ' ἐκστατικὴν ὑπερούσιον δύναμιν ἀνεκφοίτητον ἑαυτοῦ.

[00251] Διὸ καὶ ζηλωτὴν αὐτὸν οἱ τὰ θεῖα δεινοὶ προσαγορεύουσιν ὡς πολὺν τὸν εἰς τὰ ὄντα ἀγαθὸν ἔρωτα καὶ ὡς πρὸς ζῆλον ἐγερτικὸν τῆς ἐφέσεως αὐτοῦ τῆς ἐρωτικῆς καὶ ὡς ζηλωτὴν αὐτὸν ἀποδεικνύντα, ὧ καὶ τὰ ἐφιέμενα ζηλωτὰ καὶ ὡς τῶν προνοουμένων ὄντων αὐτῷ ζηλωτῶν.

[00252] Καὶ ὅλως τοῦ καλοῦ καὶ ἀγαθοῦ ἔστι τὸ ἐραστὸν καὶ ὁ ἔρωσ καὶ ἐν τῷ καλῷ καὶ ἀγαθῷ προῖδρται καὶ διὰ τὸ καλὸν καὶ ἀγαθὸν ἔστι καὶ γίνεται.

[00253] [14] <Τί δὲ ὅλως οἱ θεολόγοι βουλόμενοι ποτὲ μὲν ἔρωτα καὶ «ἀγάπην» αὐτὸν φασι, ποτὲ δὲ ἐραστὸν καὶ ἀγαπητόν; Τοῦ μὲν γὰρ αἴτιος καὶ ὥσπερ προβολεὺς καὶ ἀπογεννήτωρ, τὸ δὲ αὐτὸς ἔστι.

[00254] Καὶ τῷ μὲν κινεῖται, τῷ δὲ κινεῖ, ἢ ὅτι αὐτὸς ἑαυτοῦ καὶ ἑαυτῷ ἔστι προαγωγικὸς καὶ κινητικὸς.

[00255] Ταῦτη δὲ ἀγαπητὸν μὲν καὶ ἐραστὸν αὐτὸν καλοῦσιν ὡς καλὸν καὶ ἀγαθόν, ἔρωτα δὲ αὐθις καὶ ἀγάπην ὡς κινητικὴν ἄμα καὶ ὡς ἀναγωγὸν δύναμιν ὄντα ἐφ' ἑαυτόν, τὸ μόνον αὐτὸ δι' ἑαυτὸ καλὸν καὶ ἀγαθὸν καὶ ὥσπερ ἐκφανσιν ὄντα ἑαυτοῦ δι' ἑαυτοῦ καὶ τῆς ἐξηρημένης ἐνώσεως ἀγαθὴν πρόδοον καὶ ἐρωτικὴν κίνησιν ἀπλήν, αὐτοκίνητον, αὐτενέργητον, προοῦσαν ἐν τὰγαθῷ καὶ ἐκ τὰγαθοῦ τοῖς οὖσιν ἐκβλυζομένην καὶ αὐθις εἰς τὰγαθὸν ἐπιστρεφομένην.

[00256] Ἐν ᾧ καὶ τὸ ἀτελεύτητον ἑαυτοῦ καὶ ἀναρχον ὁ θεῖος ἔρωσ ἐνδείκνυται διαφερόντως ὥσπερ τις αἰδῖος κύκλος διὰ τὰγαθόν, ἐκ τὰγαθοῦ καὶ ἐν τὰγαθῷ καὶ εἰς τὰγαθὸν ἐν ἀπλανεῖ συνελίξει περιπορευόμενος καὶ ἐν ταῦτῳ καὶ κατὰ τὸ αὐτὸ καὶ προῖων αἰεὶ καὶ μένων καὶ ἀποκαθιστάμενος.

[00257] Ταῦτα καὶ ὁ κλεινὸς ἡμῶν ἱεροτελεστής ἐνθέως ὑψηλῆσατο κατὰ τοὺς ἐρωτικούς ὕμνους, ὧν οὐκ ἄτοπον ἐπιμνησθῆναι καὶ οἷον ἱεράν τινα κεφαλὴν ἐπιθεῖναι τῷ περὶ ἔρωτος ἡμῶν λόγῳ.

[00258] [15] <Τὸν ἔρωτα, εἴτε θεῖον εἴτε ἀγγελικὸν εἴτε νοερὸν εἴτε ψυχικὸν εἴτε φυσικὸν εἴποιμεν, ἐνωτικὴν τινα καὶ συγκρατικὴν ἐννοήσωμεν δύναμιν τὰ μὲν ὑπέρτερα κινούσαν ἐπὶ πρόνοιαν τῶν καταδεεστέρων, τὰ δὲ ὁμόστοιχα πάλιν εἰς κοινωνικὴν ἀλληλουχίαν καὶ ἐπ' ἐσχάτων τὰ ὑφειμένα πρὸς τὴν τῶν κρειτόνων καὶ ὑπερκειμένων ἐπιστροφὴν.

[00259] [16] <Ἐπειδὴ τοὺς ἐκ τοῦ ἐνός πολλοὺς ἔρωτας διετάξαμεν ἐξῆς εἰρηκότες, οἶαι μὲν αἱ τῶν ἐγκοσμίων τε καὶ ὑπερκοσμίων ἐρώτων γνώσεις τε καὶ δυνάμεις, ὧν ὑπερέχουσι κατὰ τὸν ἀποδοθέντα τοῦ λόγου σκοπὸν αἱ τῶν νοερῶν τε καὶ νοητῶν ἐρώτων τάξεις τε καὶ διακοσμήσεις, μεθ' οὓς οἱ αὐτονόητοι καὶ θεῖοι τῶν ὄντων ἐκεῖ καλῶν ἐρώτων ὑπερεστάσι, καὶ ἡμῖν οἰκείως ὕμνηνται.

[00260] Νῦν αὐθις ἀναλαβόντες ἅπαντας εἰς τὸν ἕνα καὶ συνεπτυγμένον ἔρωτα καὶ πάντων αὐτῶν πατέρα συνελίξωμεν ἄμα καὶ συναγάγωμεν ἀπὸ τῶν πολλῶν πρῶτον εἰς δύο συναιροῦντες αὐτὸν ἐρωτικὰς καθόλου δυνάμεις, ὧν ἐπικρατεῖ καὶ προκατάρχει πάντως ἢ ἐκ τοῦ πάντων ἐπέκεινα παντὸς ἔρωτος ἄσχετος αἰτία, καὶ πρὸς ἣν ἀνατείνεται συμφυῶς ἐκάστῳ τῶν ὄντων ὁ ἐκ τῶν ὄντων ἀπάντων ὀλικὸς ἔρωσ.

[00261] [17] <Ἄγε δὴ καὶ ταύτας πάλιν εἰς ἕνα συναγαγόντες εἴπωμεν, ὅτι μία τις ἔστιν ἀπλή δύναμις ἢ αὐτοκίνητικὴ πρὸς ἐνωτικὴν τινα κρᾶσιν ἐκ τὰγαθοῦ μέχρι τοῦ τῶν ὄντων ἐσχάτου καὶ ἀπ' ἐκείνου πάλιν ἐξῆς διὰ πάντων εἰς τὰγαθὸν ἐξ ἑαυτῆς καὶ δι' ἑαυτῆς καὶ ἐφ' ἑαυτῆς ἑαυτὴν ἀνακυκλοῦσα καὶ εἰς ἑαυτὴν αἰεὶ ταῦτῳ ἀνελιττομένη.

[00262] [18] <Καίτοι φαίη τις· Εἰ πᾶσιν ἔστι τὸ καλὸν καὶ ἀγαθὸν ἐραστὸν καὶ ἐφετὸν καὶ ἀγαπητόν, ἐφίεται γὰρ αὐτοῦ καὶ τὸ μὴ ὄν, ὡς εἴρηται, καὶ φιλονεικεῖ πῶς ἐν αὐτῷ εἶναι, καὶ αὐτὸ ἔστι τὸ εἰδοποιὸν καὶ τῶν ἀνειδέων, καὶ ἐπ' αὐτοῦ καὶ τὸ μὴ ὄν ὑπερουσίως λέγεται καὶ ἔστι, πῶς ἢ δαιμονία πληθὺς οὐκ ἐφίεται τοῦ καλοῦ καὶ ἀγαθοῦ, πρόσυλος δὲ οὖσα καὶ τῆς ἀγγελικῆς περὶ τὴν ἐφεσιν τὰγαθοῦ ταυτότητος ἀποπεπτωκυῖα κακῶν ἀπάντων αἰτία καὶ ἑαυτὴ καὶ τοῖς ἄλλοις, ὅσα κακύνεσθαι λέγεται; Πῶς δὲ ὅλως ἐκ τὰγαθοῦ παραχθὲν τὸ δαιμόνιον φύλον οὐκ ἔστιν ἀγαθοειδὲς

[00263] ἢ πῶς ἀγαθὸν ἐκ τὰγαθοῦ γεγονὸς ἠλλοιώθη; Καὶ τί τὸ κακῶν αὐτὸ καὶ ὅλως τί τὸ κακὸν ἔστι, καὶ ἐκ τίνος ἀρχῆς ὑπέστη, καὶ ἐν τίνι τῶν ὄντων ἔστιν; Καὶ πῶς ὁ ἀγαθὸς αὐτὸ παραγαγεῖν ἠβουλήθη, πῶς δὲ βουλήθεις ἠδυνήθη; Καὶ εἰ ἐξ ἄλλης αἰτίας τὸ κακὸν, τίς ἐτέρα τοῖς οὖσι παρὰ τὰγαθὸν αἰτία; Πῶς δὲ καὶ προνοίας οὐσης ἔστι τὸ κακὸν ἢ γινόμενον ὅλως ἢ μὴ ἀναιροῦμενον, καὶ πῶς ἐφίεται τι τῶν ὄντων αὐτοῦ παρὰ τὰγαθόν;

[00264] [19] <Ταῦτα μὲν οὖν ἴσως ἐρεῖ τοιόσδε ἀπορῶν λόγος, ἡμεῖς δὲ ἀξιόσωμεν αὐτὸν εἰς τὴν τῶν πραγμάτων ἀλήθειαν ἀποβλέπειν καὶ πρῶτόν γε τοῦτο εἰπεῖν παρῴρησιασόμεθα· Τὸ κακὸν οὐκ ἔστιν ἐκ τὰγαθοῦ, καὶ εἰ ἐκ τὰγαθοῦ ἔστιν, οὐ κακὸν, οὐδὲ γὰρ πυρὸς τὸ ψύχειν οὔτε ἀγαθοῦ τὸ μὴ ἀγαθὰ παράγειν.

[00265] Καὶ εἰ τὰ ὄντα πάντα ἐκ τὰγαθοῦ, φύσις γὰρ τῷ ἀγαθῷ τὸ παράγειν καὶ σώζειν, τῷ δὲ κακῷ τὸ φθείρειν καὶ ἀπολλύειν, οὐδὲν ἔστι τῶν ὄντων ἐκ τοῦ κακοῦ.

[00266] Καὶ οὐδὲ αὐτὸ ἔσται τὸ κακὸν, εἴπερ καὶ ἑαυτῷ κακὸν εἶη.

[00267] Καὶ εἰ μὴ τοῦτο, οὐ πάντη κακὸν τὸ κακὸν, ἀλλ' ἔχει τινὰ τὰγαθοῦ, καθ' ἣν ὅλως ἔστι, μοῖραν.

[00268] Καὶ εἰ τὰ ὄντα τοῦ καλοῦ καὶ ἀγαθοῦ ἐφίεται καὶ πάντα, ὅσα ποιεῖ, διὰ τὸ δοκοῦν ἀγαθὸν ποιεῖ καὶ πᾶς ὁ τῶν ὄντων σκοπὸς ἀρχὴν ἔχει καὶ τέλος τὰγαθόν, οὐδὲν γὰρ εἰς τὴν τοῦ κακοῦ φύσιν ἀποβλέπον ποιεῖ, ἃ ποιεῖ, πῶς ἔσται τὸ κακὸν ἐν τοῖς οὐσιν ἢ ὅλως ὄν τῆς τοιαύτης ἀγαθῆς ὀρέξεως παρηρημένον; Καὶ εἰ τὰ ὄντα πάντα ἐκ τὰγαθοῦ καὶ τὰγαθὸν ἐπέκεινα τῶν ὄντων, ἔστι μὲν ἐν τὰγαθῷ καὶ τὸ μὴ ὄν ὄν, τὸ δὲ κακὸν οὔτε ὄν ἔστιν, εἰ δὲ μὴ οὐ πάντῃ κακόν, οὔτε μὴ ὄν, οὐδὲν γὰρ ἔσται τὸ καθόλου μὴ ὄν, εἰ μὴ ἐν τὰγαθῷ κατὰ τὸ ὑπερούσιον λέγοιτο.

[00269] Τὸ μὲν οὖν ἀγαθὸν ἔσται καὶ τοῦ ἀπλῶς ὄντος καὶ τοῦ μὴ ὄντος πολλῷ πρότερον ὑπεριδρυμένον.

[00270] Τὸ δὲ κακὸν οὔτε ἐν τοῖς οὐσιν οὔτε ἐν τοῖς μὴ οὐσιν, ἀλλὰ καὶ αὐτοῦ τοῦ μὴ ὄντος μᾶλλον ἀλλότριον ἀπέχον τὰγαθοῦ καὶ ἀνουσιώτερον.

[00271] Πόθεν οὖν ἔστι τὸ κακόν; Εἴποι τις.

[00272] Εἰ γὰρ μὴ ἔστι τὸ κακόν, ἀρετὴ καὶ κακία ταῦτόν καὶ ἡ πᾶσα τῆ ὅλη καὶ ἡ ἐν μέρει τῆ ἀνά λόγον ἢ οὐδὲ τὸ τῆ ἀρετῆ μαχόμενον ἔσται κακόν.

[00273] Καίτοι ἐναντία σωφροσύνη καὶ ἀκολασία καὶ δικαιοσύνη καὶ ἀδικία.

[00274] Καὶ οὐ δήπου κατὰ τὸν δίκαιον καὶ τὸν ἄδικόν φημι καὶ τὸν σώφρονα καὶ τὸν ἀκόλαστον, ἀλλὰ καὶ πρὸ τῆς ἕξω φαινομένης τοῦ ἐναρέτου πρὸς τὸν ἀντικείμενον διαστάσεως ἐν αὐτῇ πολλῷ πρότερον τῆ ψυχῇ καθόλου διεστήκασι τῶν ἀρετῶν αἱ κακίαι καὶ πρὸς τὸν λόγον τὰ πάθη στασιάζει καὶ ἐκ τούτων ἀνάγκη δοῦναί τι τῷ ἀγαθῷ κακόν ἐναντίον.

[00275] Οὐ γὰρ ἑαυτῷ τὰγαθὸν ἐναντίον, ἀλλ' ὡς ἀπὸ μιᾶς ἀρχῆς καὶ ἑνὸς ἔκγονον αἰτίου κοινωνία καὶ ἐνότητι καὶ φιλία χαίρει.

[00276] Καὶ οὐδὲ τὸ ἔλαττον ἀγαθὸν τῷ μείζονι ἐναντίον, οὔτε γὰρ τὸ ἥττον θερμὸν ἢ ψυχρὸν τῷ πλείονι ἐναντίον.

[00277] Ἔστιν οὖν ἐν τοῖς οὐσι καὶ ὄν ἔστι καὶ ἀντιτέθειται καὶ ἠναντίωται τὰγαθῷ τὸ κακόν.

[00278] Καὶ εἰ φθορὰ ἔστι τῶν ὄντων, οὐκ ἐκβάλλει τοῦτο τοῦ εἶναι τὸ κακόν, ἀλλ' ἔσται καὶ αὐτὸ ὄν καὶ ὄντων γενεσιουργόν.

[00279] Ἦ οὐχὶ πολλάκις ἢ τοῦδε φθορὰ τοῦδε γίγνεται γένεσις; Καὶ ἔσται τὸ κακόν εἰς τὴν τοῦ παντὸς συμπλήρωσιν συντελοῦν καὶ τῷ ὅλῳ τὸ μὴ ἀτελὲς εἶναι δι' ἑαυτὸ παρεχόμενον.

[00280] <> Ἐρεῖ δὲ πρὸς ταῦτα ὁ ἀληθὴς λόγος, ὅτι τὸ κακόν, ἢ κακόν, οὐδεμίαν οὐσίαν ἢ γένεσιν ποιεῖ, μόνον δὲ κακύνει καὶ φθείρει τὸ ἐφ' αὐτῷ τὴν τῶν ὄντων ὑπόστασιν.

[00281] Εἰ δὲ γενεσιουργόν τις αὐτὸ εἶναι λέγοι καὶ τῆ τούτου φθορᾷ τῷ ἑτέρῳ δίδοναι γένεσιν, ἀποκριτέον ἀληθῶς· Οὐχ ἢ φθείρει, δίδωσι γένεσιν, ἀλλ' ἢ μὲν φθορὰ καὶ κακόν, φθείρει καὶ κακύνει μόνον, γένεσις δὲ καὶ οὐσία διὰ τὸ ἀγαθὸν γίγνεται, καὶ ἔσται τὸ κακόν φθορὰ μὲν δι' ἑαυτὸ, γενεσιουργὸν δὲ διὰ τὸ ἀγαθὸν καὶ, ἢ μὲν κακόν, οὔτε ὄν οὔτε ὄντων ποιητικόν, διὰ δὲ τὸ ἀγαθὸν καὶ ὄν καὶ ἀγαθὸν ὄν καὶ ἀγαθῶν ποιητικόν.

[00282] Μᾶλλον δὲ οὐδὲ γὰρ ἔσται τὸ αὐτὸ κατὰ τὸ αὐτὸ καὶ ἀγαθὸν καὶ κακόν, οὐδὲ τοῦ αὐτοῦ φθορὰ καὶ γένεσις ἢ αὐτῇ κατὰ τὸ αὐτὸ δύναμις οὔτε αὐτοδύναμις ἢ αὐτοφθορὰ.

[00283] Τὸ μὲν οὖν αὐτοκακὸν οὔτε ὄν οὔτε ἀγαθὸν οὔτε γενεσιουργὸν οὔτε ὄντων καὶ ἀγαθῶν ποιητικόν, τὸ δὲ ἀγαθόν, ἐν οἷς μὲν ἂν τελέως ἐγγένηται, τέλεια ποιεῖ καὶ ἀμιγῆ καὶ ὀλόκληρα ἀγαθὰ, τὰ δὲ ἥττον αὐτοῦ μετέχοντα καὶ ἀτελῆ ἔστιν ἀγαθὰ καὶ μεμιγμένα διὰ τὴν ἔλλειψιν τοῦ ἀγαθοῦ.

[00284] Καὶ οὐκ ἔστι καθόλου τὸ κακόν οὔτε ἀγαθὸν οὔτε ἀγαθοποιόν, ἀλλὰ τὸ μᾶλλον ἢ ἥττον τῷ ἀγαθῷ πλησιάζον ἀναλόγως ἔσται ἀγαθόν, ἐπεὶ περὶ ἢ διὰ πάντων φοιτῶσα παντελῆς ἀγαθότης οὐ μέχρι μόνον χωρεῖ τῶν περὶ αὐτὴν παναγάθων οὐσιῶν, ἐκτείνεται δὲ ἄχρι τῶν ἐσχάτων, ταῖς μὲν ὀλικῶς παρούσα, ταῖς δὲ ὑφειμένως, ἄλλαις δὲ ἐσχάτως, ὡς ἕκαστον αὐτῆς μετέχει δύναται τῶν ὄντων.

[00285] Καὶ τὰ μὲν πάντῃ τοῦ ἀγαθοῦ μετέχει, τὰ δὲ μᾶλλον καὶ ἥττον ἐστέρηται, τὰ δὲ ἀμυδροτέρῃ ἔχει τοῦ ἀγαθοῦ μετουσίαν καὶ ἄλλοις κατὰ ἐσχατον ἀπήχημα πάρεστι τὰγαθόν.

[00286] Εἰ γὰρ μὴ ἀναλόγως ἐκάστῳ τὰγαθὸν παρῆν, ἦν ἂν τὰ θειότατα καὶ πρεσβύτατα τὴν τῶν ἐσχάτων ἔχοντα τάξιν.

[00287] Πῶς δὲ καὶ ἦν δυνατὸν μονοειδῶς πάντα μετέχειν τοῦ ἀγαθοῦ μὴ πάντα ὄντα ταυτῶς εἰς τὴν ὀλικὴν αὐτοῦ μέθεξιν ἐπιτήδεια;

[00288] Νῦν δὲ τοῦτο ἔστι τῆς τοῦ ἀγαθοῦ δυνάμεως «τὸ ὑπερβάλλον μέγεθος», ὅτι καὶ τὰ ἐστερημένα καὶ τὴν ἑαυτοῦ στέρησιν δυναμοὶ κατὰ τὸ ὅλως αὐτοῦ μετέχειν.

[00289] Καὶ εἰ χρὴ παρῆρησιασάμενον εἰπεῖν ἀληθῆ· Καὶ τὰ μαχόμενα αὐτῷ τῆ αὐτοῦ δυνάμει καὶ ἔστι καὶ μάχεσθαι δύναται.

[00290] Μᾶλλον δέ, ἴνα συλλαβῶν εἴπω, τὰ ὄντα πάντα, καθ' ὅσον ἔστι, καὶ ἀγαθὰ ἔστι καὶ ἐκ τὰγαθοῦ, καθ' ὅσον δὲ ἐστέρηται τοῦ ἀγαθοῦ, οὔτε ἀγαθὰ οὔτε ὄντα ἔστιν.

- [00291] Ἐπὶ μὲν γὰρ τῶν ἄλλων ἕξεων οἷον θερμότητος ἢ ψυχρότητος ἔστι τὰ θερμανθέντα ἢ τὰ ψυχθέντα καὶ ἀπολιπούσης αὐτὰ τῆς θερμότητος καὶ τῆς ψυχρότητος, καὶ ζωῆς καὶ νοῦ πολλὰ τῶν ὄντων ἄμοιρα.
- [00292] Καὶ οὐσίας ὁ θεὸς ἐξήρηται καὶ ἔστιν ὑπερουσίως.
- [00293] Καὶ ἀπλῶς ἐπὶ μὲν τῶν ἄλλων πάντων καὶ ἀπελθούσης ἢ μὴδὲ ἐγγενομένης πάντη τῆς ἕξεως ἔστι τὰ ὄντα καὶ ὑφίστασθαι δύναται, τὸ δὲ κατὰ πάντα τρόπον τοῦ ἀγαθοῦ ἔστερημένον οὐδαμῆ οὐδαμῶς· οὔτε ἦν οὔτε ἔστιν οὔτε ἔσται οὔτε εἶναι δύναται.
- [00294] Οἷον ὁ ἀκόλαστος, εἰ καὶ ἐστέρηται τὰγαθοῦ κατὰ τὴν ἄλογον ἐπιθυμίαν, ἐν τούτῳ μὲν οὔτε ἔστιν οὔτε ὄντων ἐπιθυμεῖ, μετέχει δὲ ὁμῶς τὰγαθοῦ κατ' αὐτὸ τὸ τῆς ἐνώσεως καὶ φιλίας ἀμυδρὸν ἀπήχημα.
- [00295] Καὶ ὁ θυμὸς μετέχει τὰγαθοῦ κατ' αὐτὸ τὸ κινεῖσθαι καὶ ἐφίεσθαι τὰ δοκοῦντα κακὰ πρὸς τὸ δοκοῦν καλὸν ἀνορθοῦν καὶ ἐπιστρέφειν.
- [00296] Καὶ αὐτὸς ὁ τῆς χειρίστης ζωῆς ἐφιέμενος ὡς ὅλως ζωῆς ἐφιέμενος καὶ τῆς ἀρίστης αὐτῷ δοκούσης κατ' αὐτὸ τὸ ἐφίεσθαι καὶ ζωῆς ἐφίεσθαι καὶ πρὸς ἀρίστην ζωὴν ἀποσκοπεῖν μετέχει τὰγαθοῦ.
- [00297] Καὶ εἰ πάντη τὰγαθὸν ἀνέλης, οὔτε οὐσία ἔσται οὔτε ζωὴ οὔτε ἔφεσις οὔτε κίνησις οὔτε ἄλλο οὐδέν.
- [00298] Ὡστε καὶ τὸ γίνεσθαι ἐκ φθορᾶς γένεσιν οὐκ ἔστι κακοῦ δύναμις, ἀλλ' ἡττονος ἀγαθοῦ παρουσία, καθ' ὅσον καὶ νόσος ἔλλειψίς ἐστι τάξεως, οὐ πάσης.
- [00299] Εἰ γὰρ τοῦτο γένηται, οὔτε ἡ νόσος αὐτὴ ὑποστήσεται.
- [00300] Μένει δὲ καὶ ἔστιν ἡ νόσος οὐσίαν ἔχουσα τὴν ἐλαχίστην τάξιν καὶ ἐν αὐτῇ παρῳφισταμένη.
- [00301] Τὸ γὰρ πάντη ἄμοιρον τοῦ ἀγαθοῦ οὔτε ὄν οὔτε ἐν τοῖς οὔσι, τὸ δὲ μικτὸν διὰ τὸ ἀγαθὸν ἐν τοῖς οὔσι καὶ κατὰ τοῦτο ἐν τοῖς οὔσι καὶ ὄν, καθ' ὅσον τοῦ ἀγαθοῦ μετέχει.
- [00302] Μᾶλλον δὲ τὰ ὄντα πάντα κατὰ τοσοῦτον ἔσται μᾶλλον καὶ ἡττον, καθ' ὅσον τοῦ ἀγαθοῦ μετέχει, καὶ γὰρ καὶ ἐπὶ τοῦ αὐτοῦ εἶναι τὸ μηδαμῆ μηδαμῶς ὄν οὔτε ἔσται.
- [00303] Τὸ δὲ πῆ μὲν ὄν, πῆ δὲ μὴ ὄν, καθ' ὅσον μὲν ἀποπέπτωκε τοῦ ἀεὶ ὄντος, οὐκ ἔστι, καθ' ὅσον δὲ τοῦ εἶναι μετείληφε, κατὰ τοσοῦτον ἔστι καὶ τὸ ὅλως εἶναι καὶ τὸ μὴ ὄν αὐτοῦ διακρατεῖται καὶ διασώζεται.
- [00304] Καὶ τὸ κακὸν τὸ μὲν πάντη τοῦ ἀγαθοῦ ἀποπεπτωκὸς οὔτε ἐν τοῖς μᾶλλον οὔτε ἐν τοῖς ἡττον ἀγαθοῖς ἔσται.
- [00305] Τὸ δὲ πῆ μὲν ἀγαθόν, πῆ δὲ οὐκ ἀγαθὸν μάχεται μὲν ἀγαθῷ τινι, οὐχ ὅλως δὲ τὰγαθῷ.
- [00306] Κρατεῖται δὲ καὶ αὐτὸ τῆ τοῦ ἀγαθοῦ μετουσία, καὶ οὐσιοῖ καὶ τὴν ἑαυτοῦ στέρησιν τὸ ἀγαθὸν τῆ ὅλως αὐτοῦ μεθέξει.
- [00307] Πάντη γὰρ ἀπελθόντος τοῦ ἀγαθοῦ οὔτε καθόλου τι ἔσται ἀγαθὸν οὔτε μικτὸν οὔτε αὐτοκακόν.
- [00308] Εἰ γὰρ τὸ κακὸν ἀτελές ἐστὶν ἀγαθόν, ἀπουσία παντελεῖ τοῦ ἀγαθοῦ καὶ τὸ ἀτελές καὶ τὸ τέλειον ἀγαθὸν ἀπέσται.
- [00309] Καὶ τότε μόνον ἔσται καὶ ὀφθῆσεται τὸ κακόν, ἡνίκα τοῖς μὲν ἔστι κακόν, οἷς ἡναντίωται, τῶν δὲ ὡς ἀγαθῶν ἐξήρηται.
- [00310] Μάχεσθαι γὰρ ἀλλήλοις τὰ αὐτὰ κατὰ τὰ αὐτὰ ἐν πᾶσιν ἀδύνατον.
- [00311] Οὐκ ἄρα ὄν τὸ κακόν.
- [00312] ^[21] <Ἀλλὰ οὐδὲ ἐν τοῖς οὔσιν ἔστι τὸ κακόν.
- [00313] Εἰ γὰρ πάντα τὰ ὄντα ἐκ τὰγαθοῦ, καὶ ἐν πᾶσι τοῖς οὔσι καὶ πάντα περιέχει τὰγαθόν, ἢ οὐκ ἔσται τὸ κακόν ἐν τοῖς οὔσιν ἢ ἐν τὰγαθῷ ἔσται.
- [00314] Καὶ μὴν ἐν τὰγαθῷ οὐκ ἔσται, καὶ γὰρ οὐδὲ ἐν πυρὶ τὸ ψυχρὸν οὐδὲ τὸ κακύνεσθαι τῷ καὶ τὸ κακὸν ἀγαθύνοντι.
- [00315] Εἰ δὲ ἔσται, πῶς ἔσται ἐν τὰγαθῷ τὸ κακόν; Εἰ μὲν ἐξ αὐτοῦ, ἄτοπον καὶ ἀδύνατον.
- [00316] «Οὐ δύναται» γὰρ, ὡς ἡ τῶν λογίων ἀλήθειά φησι, «δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν» οὐδὲ μὴν τὸ ἀνάπαλιν.
- [00317] Εἰ δὲ οὐκ ἐξ αὐτοῦ, ἐξ ἄλλης δηλονότι ἀρχῆς καὶ αἰτίας.
- [00318] Καὶ γὰρ ἢ τὸ κακόν ἐκ τοῦ ἀγαθοῦ ἔσται ἢ τὸ ἀγαθὸν ἐκ τοῦ κακοῦ ἢ, εἰ μὴ τοῦτο δυνατόν, ἐξ ἄλλης ἀρχῆς καὶ αἰτίας ἔσται καὶ τὸ ἀγαθὸν καὶ τὸ κακόν.

- [00319] Πᾶσα γὰρ δυὰς οὐκ ἀρχή, μονὰς δὲ ἔσται πάσης δυάδος ἀρχή.
- [00320] Καίτοι ἄτοπον ἔξ ἑνὸς καὶ τοῦ αὐτοῦ δύο παντελῶς ἐναντία προΐεναι καὶ εἶναι καὶ αὐτὴν τὴν ἀρχὴν οὐχ ἀπλῆν καὶ ἐνιαίαν, ἀλλὰ μεριστὴν καὶ δυοειδῆ καὶ ἐναντίαν ἑαυτῇ καὶ ἠλλοιωμένην.
- [00321] Καὶ μὴν οὔτε δύο τῶν ὄντων ἐναντίας ἀρχὰς δυνατὸν εἶναι καὶ ταύτας ἐν ἀλλήλαις καὶ ἐν τῷ παντὶ καὶ μαχομένας.
- [00322] Εἰ γὰρ τοῦτο δοθείη, ἔσται καὶ ὁ θεὸς οὐκ ἀπήμων οὐδὲ ἐκτὸς δυσχερείας.
- [00323] Εἴπερ εἴη τι καὶ αὐτῷ τὸ ἐνοχλοῦν, ἔπειτα ἔσται πάντα ἄτακτα καὶ ἀεὶ μαχόμενα.
- [00324] Καίτοι φιλίας πᾶσι τοῖς οὔσι τὸ ἀγαθὸν μεταδίδωσι καὶ αὐτοειρήνη καὶ εἰρηνόδωρος ὑμνεῖται πρὸς τῶν ἱερῶν θεολόγων.
- [00325] Διὸ καὶ φίλα τὰγαθὰ καὶ ἐναρμόνια πάντα καὶ μιᾶς ζωῆς ἔκγονα καὶ πρὸς ἓν ἀγαθὸν συντεταγμένα καὶ προσηνῆ καὶ ὅμοια καὶ προσήγορα ἀλλήλοις.
- [00326] Ὡστε οὐκ ἐν θεῷ τὸ κακόν, καὶ τὸ κακὸν οὐκ ἐνθεον.
- [00327] Ἀλλ' οὐδὲ ἐκ θεοῦ τὸ κακόν.
- [00328] Ἦ γὰρ οὐκ ἀγαθὸς ἢ ἀγαθοποιεῖ καὶ ἀγαθὰ παράγει, καὶ οὐ ποτὲ μὲν καὶ τίνα, ποτὲ δὲ οὐ καὶ οὐ πάντα, μεταβολὴν γὰρ ἐν τούτῳ πείσεται καὶ ἀλλοίωσιν καὶ περὶ αὐτὸ τὸ πάντων θειότατον τὴν αἰτίαν.
- [00329] Εἰ δὲ ἐν θεῷ τὰγαθὸν ὑπαρξίς ἐστίν, ἔσται ὁ μεταβάλλον ἐκ τὰγαθοῦ θεὸς ποτὲ μὲν ὢν, ποτὲ δὲ οὐκ ὢν.
- [00330] Εἰ δὲ μετέξει τὸ ἀγαθὸν ἔχει, καὶ ἔξ ἑτέρου ἔξει καὶ ποτὲ μὲν ἔξει, ποτὲ δὲ οὐχ ἔξει.
- [00331] Οὐκ ἄρα ἐκ θεοῦ τὸ κακὸν οὔτε ἐν θεῷ οὔτε ἀπλῶς οὔτε κατὰ χρόνον.
- [00332] ^[22>] <Ἀλλ' οὔτε ἐν ἀγγέλοις ἐστὶ τὸ κακόν.
- [00333] Εἰ γὰρ ἐξαγγέλλει τὴν ἀγαθότητα τὴν θείαν ὁ ἀγαθοειδὴς ἄγγελος ἐκεῖνο ὢν κατὰ μέθεξιν δευτέρως, ὅπερ κατ' αἰτίαν τὸ ἀγγελλόμενον πρῶτως, «εἰκῶν» ἐστὶ τοῦ θεοῦ ὁ ἄγγελος, φανέρωσις τοῦ ἀφανοῦς φωτός, «ἔσοπτρον» ἀκραιφνές, διειδέστατον, ἀλώβητον, ἀχραντον, «ἀκηλίδωτον», εἰσδεχόμενον ὅλην, εἰ θέμις εἰπεῖν, τὴν ὠραιότητα τῆς ἀγαθοτύπου θεοειδεῖας καὶ ἀμιγῶς ἀναλάμπον ἐν ἑαυτῷ, καθάπερ οἶόν τέ ἐστι, τὴν ἀγαθότητα τῆς ἐν ἀδύτοις σιγῆς.
- [00334] Οὐκ ἄρα οὐδὲ ἐν ἀγγέλοις ἐστὶ τὸ κακόν.
- [00335] Ἀλλὰ τῷ κολάζειν τοὺς ἁμαρτάνοντάς εἰσι κακοί.
- [00336] Τοῦτῳ γοῦν τῷ λόγῳ καὶ οἱ σωφρονιστὰι τῶν πλημμελούντων κακοὶ καὶ τῶν ἱερέων οἱ τὸν βέβηλον τῶν θείων μυστηρίων ἀπειργοντες.
- [00337] Καίτοι οὐδὲ τὸ κολάζεσθαι κακόν, ἀλλὰ τὸ ἄξιον γενέσθαι κολάσεως, οὐδὲ τὸ κατ' ἄξιαν ἀπειργεσθαι τῶν ἱερῶν, ἀλλὰ τὸ ἐναγῆ καὶ ἀνίερον γενέσθαι καὶ τῶν ἀχράντων ἀνεπιτήδειον.
- [00338] ^[23>] <Ἀλλ' οὔτε οἱ δαίμονες φύσει κακοί.
- [00339] Καὶ γὰρ εἰ φύσει κακοί, οὔτε ἐκ τὰγαθοῦ οὔτε ἐν τοῖς οὔσιν οὔτε μὴν ἔξ ἀγαθῶν μετέβαλον φύσει καὶ ἀεὶ κακοὶ ὄντες.
- [00340] Ἐπειτα ἑαυτοῖς εἰσι κακοὶ ἢ ἑτέροις; Εἰ μὲν ἑαυτοῖς, καὶ φθείρουσιν ἑαυτούς, εἰ δὲ ἄλλοις, πῶς φθείροντες ἢ τί φθείροντες· οὐσίαν ἢ δύναμιν ἢ ἐνέργειαν; Εἰ μὲν οὐσίαν, πρῶτον μὲν οὐ παρὰ φύσιν, τὰ γὰρ φύσει ἄφθαρτα οὐ φθείρουσιν, ἀλλὰ τὰ δεκτικὰ φθορᾶς.
- [00341] Ἐπειτα οὐδὲ τοῦτο παντὶ καὶ πάντῃ κακόν.
- [00342] Ἀλλ' οὐδὲ φθείρεται τι τῶν ὄντων, καθ' ὃ οὐσία καὶ φύσις, ἀλλὰ τῇ ἐλλείψει τῆς κατὰ φύσιν τάξεως ὁ τῆς ἀρμονίας καὶ συμμετρίας λόγος ἀσθενεῖ μένειν ὡσαύτως ἔχων.
- [00343] Ἦ δὲ ἀσθένεια οὐ παντελής, εἰ γὰρ παντελής, καὶ τὴν φθορὰν καὶ τὸ ὑποκείμενον ἀνείλε, καὶ ἔσται ἡ τοιαύτη φθορὰ καὶ ἑαυτῆς φθορὰ.
- [00344] Ὡστε τὸ τοιοῦτον οὐ κακόν, ἀλλ' ἐλλειπές ἀγαθόν.
- [00345] Τὸ γὰρ πάντῃ ἄμοιον τοῦ ἀγαθοῦ οὔτε ἐν τοῖς οὔσιν ἔσται, καὶ περὶ τῆς εἰς δύναμιν καὶ ἐνέργειαν φθορᾶς ὁ αὐτὸς λόγος.
- [00346] Εἶτα πῶς οἱ ἐκ θεοῦ γενόμενοι δαίμονες εἰσι κακοί; Τὸ γὰρ ἀγαθὸν ἀγαθὰ παράγει καὶ ὑφίστησι.

- [00347] Καίτοι λέγονται κακοί, φαίη τις ἄν, ἀλλ' οὐ, καθ' ὃ εἰσίν, ἐκ τἀγαθοῦ γὰρ εἰσι καὶ ἀγαθὴν ἔλαχον οὐσίαν, ἀλλά, καθ' ὃ οὐκ εἰσίν ἀσθενήσαντες, ὡς τὰ λόγια φησι, τηρῆσαι «τὴν ἑαυτῶν ἀρχήν».
- [00348] Ἐν τίνι γὰρ, εἰπέ μοι, κακύνεσθαί φαμεν τοὺς δαίμονας, εἰ μὴ ἐν τῇ παύσει τῆς τῶν θεῶν ἀγαθῶν ἕξεως καὶ ἐνεργείας;
- [00349] Ἄλλως τε, εἰ φύσει κακοὶ οἱ δαίμονες, ἀεὶ κακοί.
- [00350] Καίτοι τὸ κακὸν ἄστατόν ἐστιν.
- [00351] Οὐκοῦν, εἰ ἀεὶ ὡσαύτως ἔχουσιν, οὐ κακοί, τὸ γὰρ ἀεὶ ταῦτόν τοῦ ἀγαθοῦ ἴδιον.
- [00352] Εἰ δὲ οὐκ ἀεὶ κακοί, οὐ φύσει κακοί, ἀλλ' ἐνδεία τῶν ἀγγελικῶν ἀγαθῶν.
- [00353] Καὶ οὐ πάντη ἄμοιροι τοῦ ἀγαθοῦ, καθ' ὃ καὶ εἰσὶ καὶ ζῶσι καὶ νοοῦσι καὶ ὅλως ἐστὶ τις ἐν αὐτοῖς ἐφέσεως κίνησις.
- [00354] Κακοὶ δὲ εἶναι λέγονται διὰ τὸ ἀσθενεῖν περὶ τὴν κατὰ φύσιν ἐνέργειαν.
- [00355] Παρατροπὴ οὖν ἐστὶν αὐτοῖς τὸ κακὸν καὶ τῶν προσηκόντων αὐτοῖς ἔκβασις καὶ ἀτευξία καὶ ἀτέλεια καὶ ἀδυναμία καὶ τῆς σωζούσης τὴν ἐν αὐτοῖς τελειότητα δυνάμεως ἀσθένεια καὶ ἀποφυγὴ καὶ ἀπόπτωσις.
- [00356] Ἄλλως τε τί τὸ ἐν δαίμοσι κακόν; Θυμὸς ἄλογος, ἄνους ἐπιθυμία, φαντασία προπετής.
- [00357] Ἀλλὰ ταῦτα, εἰ καὶ ἐστὶν ἐν δαίμοσιν, οὐ πάντη οὐδὲ ἐπὶ πάντων οὐδὲ αὐτὰ καθ' αὐτὰ κακά.
- [00358] Καὶ γὰρ ἐφ' ἑτέρων ζώων οὐχ ἡ σχέσις τούτων, ἀλλ' ἡ ἀναίρεσις ἐστὶ καὶ φθορὰ τῷ ζῳῷ καὶ κακόν.
- [00359] Ἡ δὲ σχέσις σώζει καὶ εἶναι ποιεῖ τὴν ταῦτα ἔχουσαν τοῦ ζῳοῦ φύσιν.
- [00360] Οὐκ ἄρα κακὸν τὸ δαιμόνιον φύλον, ἢ ἐστὶ κατὰ φύσιν, ἀλλ' ἢ οὐκ ἐστὶ.
- [00361] Καὶ οὐκ ἠλλοιώθη τὸ δοθὲν αὐτοῖς ὅλον ἀγαθόν, ἀλλ' αὐτοὶ τοῦ δοθέντος ἀποπεπτώκασιν ὅλου ἀγαθοῦ.
- [00362] Καὶ τὰς δοθείσας αὐτοῖς ἀγγελικὰς δωρεάς, οὐ μήποτε αὐτὰς ἠλλοιώσθαί φαμεν, ἀλλ' εἰσὶ καὶ ὀλόκληροι καὶ παμφαεῖς εἰσι, κἂν αὐτοὶ μὴ ὀρώσιν ἀπομύσαντες ἑαυτῶν τὰς ἀγαθοπτικὰς δυνάμεις.
- [00363] Ὡστε ὃ εἰσὶ, καὶ ἐκ τἀγαθοῦ εἰσι καὶ ἀγαθοὶ καὶ τοῦ καλοῦ καὶ ἀγαθοῦ ἐφίενται τοῦ εἶναι καὶ ζῆν καὶ νοεῖν τῶν ὄντων ἐφιέμενοι.
- [00364] Καὶ τῇ στερησει καὶ ἀποφυγῇ καὶ ἀποπτώσει τῶν προσηκόντων αὐτοῖς ἀγαθῶν λέγονται κακοί.
- [00365] Καὶ εἰσὶ κακοί, καθ' ὃ οὐκ εἰσίν.
- [00366] Καὶ τοῦ μὴ ὄντος ἐφιέμενοι τοῦ κακοῦ ἐφίενται.
- [00367] [24>] <Ἀλλὰ ψυχὰς τις εἶναι λέγοι κακάς; Εἰ μὲν, ὅτι συγγίνονται κακοῖς προνοητικῶς καὶ σωστικῶς, τοῦτο οὐ κακόν, ἀλλ' ἀγαθόν καὶ ἐκ τἀγαθοῦ τοῦ καὶ τὸ κακὸν ἀγαθύνοντος.
- [00368] Εἰ δὲ τὸ κακύνεσθαί ψυχὰς φαμεν, ἐν τίνι κακύνονται, εἰ μὴ ἐν τῇ τῶν ἀγαθῶν ἕξεω καὶ ἐνεργειῶν ἐλλείψει καὶ δι' οἰκειᾶν ἀσθένειαν ἀτευξία καὶ ἀπολισθήσει; Καὶ γὰρ καὶ τὸν ἀέρα τὸν περὶ ἡμᾶς ἐσκοτώσθαί φαμεν ἐλλείψει καὶ ἀπουσίᾳ φωτός.
- [00369] Αὐτὸ δὲ τὸ φῶς ἀεὶ φῶς ἐστὶ τὸ καὶ τὸ σκότος φωτίζον.
- [00370] Οὐκ ἄρα οὔτε
- [00371] ἐν δαίμοσιν οὔτε ἐν ἡμῖν τὸ κακὸν ὡς ὄν κακόν, ἀλλ' ὡς ἔλλειψις καὶ ἐρημία τῆς τῶν οἰκειῶν ἀγαθῶν τελειότητος.
- [00372] [25>] <Ἀλλ' οὐδὲ ἐν ζῳοῖς ἀλόγοις ἐστὶ τὸ κακόν.
- [00373] Εἰ γὰρ ἀνέλῃς θυμὸν καὶ ἐπιθυμίαν καὶ τᾶλλα, ὅσα λέγεται καὶ οὐκ ἐστὶν ἀπλῶς τῇ ἑαυτῶν φύσει κακά, τὸ μὲν ἀδρὸν καὶ γαῦρον ὃ λέων ἀπολέσας οὐδὲ λέων ἐστὶ, προσηνῆς δὲ πᾶσι γενόμενος ὁ κύων οὐκ ἐστὶ κύων, εἴπερ κυνὸς τὸ φυλακτικὸν καὶ τὸ προσίεσθαι μὲν τὸ οἰκεῖον, ἀπελαύνειν δὲ τὸ ἀλλότριον.
- [00374] Ὡστε τὸ μὴ φθειρεσθαι τὴν φύσιν οὐ κακόν, φθορὰ δὲ φύσεως ἀσθένεια καὶ ἔλλειψις τῶν φυσικῶν ἕξεω καὶ ἐνεργειῶν καὶ δυνάμεω.

- [00375] Καί ει πάντα τὰ διὰ γενέσεως ἐν χρόνῳ ἔχει τὸ τέλειον, οὐδὲ τὸ ἀτελὲς πάντη παρὰ πᾶσαν φύσιν.
- [00376] [26] <Ἄλλ' οὐδὲ ἐν τῇ ὅλῃ φύσει τὸ κακόν.
- [00377] Εἰ γὰρ οἱ πάντες φυσικοὶ λόγοι παρὰ τῆς καθόλου φύσεως, οὐδὲν ἔστιν αὐτῇ τὸ ἐναντίον.
- [00378] Τῇ καθ' ἕκαστον δὲ τὸ μὲν κατὰ φύσιν ἔσται, τὸ δὲ οὐ κατὰ φύσιν.
- [00379] Ἄλλη γὰρ ἄλλο παρὰ φύσιν, καὶ τὸ τῆδε κατὰ φύσιν, τῆδε παρὰ φύσιν.
- [00380] Φύσεως δὲ κακία τὸ παρὰ φύσιν, ἢ στέρησις τῶν τῆς φύσεως.
- [00381] Ὡστε οὐκ ἔστι κακὴ φύσις, ἀλλὰ τοῦτο τῇ φύσει κακόν τὸ ἀδυνατεῖν τὰ τῆς οἰκείας φύσεως ἐκτελεῖν.
- [00382] [27] <Ἄλλ' οὐδὲ ἐν σώμασι τὸ κακόν.
- [00383] Αἰσχος γὰρ καὶ νόσος ἔλλειψις εἶδους καὶ στέρησις τάξεως.
- [00384] Τοῦτο δὲ οὐ πάντη κακόν, ἀλλ' ἦττον καλόν.
- [00385] Εἰ γὰρ παντελῆς γένοιτο λύσις κάλλους καὶ εἶδους καὶ τάξεως, οἰχήσεται καὶ αὐτὸ τὸ σῶμα.
- [00386] Ὅτι δὲ οὐδὲ κακίας αἴτιον τῇ ψυχῇ τὸ σῶμα, δηλὸν ἐκ τοῦ δυνατὸν εἶναι καὶ ἄνευ σώματος παρῆφίστασθαι κακίαν ὥσπερ ἐν δαίμοσιν.
- [00387] Τοῦτο γὰρ ἔστι καὶ νόοις καὶ ψυχαῖς καὶ σώμασι κακόν ἢ τῆς
- [00388] ἕξεως τῶν οἰκείων ἀγαθῶν ἀσθένεια καὶ ἀπόπτωσις.
- [00389] [28] <Ἄλλ' οὐδὲ τὸ πολυθρόλητον· Ἐν ὕλῃ τὸ κακόν, ὡς φασι, καθ' ὃ ὕλη.
- [00390] Καὶ γὰρ καὶ αὕτη κόσμου καὶ κάλλους καὶ εἶδους ἔχει μετουσίαν.
- [00391] Εἰ δὲ τούτων ἐκτὸς οὐσα ἢ ὕλη καθ' ἑαυτὴν ἀποϊός ἔστι καὶ ἀνείδεος, πῶς ποιεῖ τι ἢ ὕλη ἢ μηδὲ τὸ πάσχειν δύνασθαι καθ' ἑαυτὴν ἔχουσα;
- [00392] Ἄλλως τε πῶς ἢ ὕλη κακόν; Εἰ μὲν γὰρ οὐδαμῆ οὐδαμῶς ἔστιν, οὔτε ἀγαθὸν οὔτε κακόν.
- [00393] Εἰ δὲ πῶς ὄν, τὰ δὲ ὄντα πάντα ἐκ ἀγαθοῦ, καὶ αὕτη ἐκ τοῦ ἀγαθοῦ ἂν εἴη, καὶ ἢ τὸ ἀγαθὸν τοῦ κακοῦ ποιητικόν ἢ τὸ κακόν ὡς ἐκ τοῦ ἀγαθοῦ ὄν ἀγαθὸν ἢ τὸ κακόν τοῦ ἀγαθοῦ ποιητικόν ἢ καὶ τὸ ἀγαθὸν ὡς ἐκ τοῦ κακοῦ κακόν ἢ δύο αὐθις ἀρχαί, καὶ αὐταὶ
- [00394] ἄλλης μιᾶς ἐξημμέναι κορυφῆς.
- [00395] Εἰ δὲ ἀναγκαῖόν φασι τὴν ὕλην πρὸς συμπλήρωσιν τοῦ παντὸς κόσμου, πῶς ἢ ὕλη κακόν; Ἄλλο γὰρ τὸ κακόν καὶ ἄλλο τὸ ἀναγκαῖον.
- [00396] Πῶς δὲ ὁ ἀγαθὸς ἐκ τοῦ κακοῦ παράγει τινὰ πρὸς γένεσιν; Ἡ πῶς κακόν τὸ τοῦ ἀγαθοῦ δεόμενον; Φεύγει γὰρ τὴν τοῦ ἀγαθοῦ φύσιν τὸ κακόν.
- [00397] Πῶς δὲ γεννᾷ καὶ τρέφει τὴν φύσιν ἢ ὕλη κακὴ οὐσα; Τὸ γὰρ κακόν, ἢ κακόν, οὐδενός ἔστι γεννητικόν ἢ θρεπτικόν ἢ ὅλως ποιητικόν ἢ σωστικόν.
- [00398] Εἰ δὲ φαίεν αὐτὴν μὲν οὐ ποιεῖν κακίαν ἐν ψυχαῖς, ἐφέλκεσθαι δὲ αὐτάς, πῶς ἔσται τοῦτο ἀληθές; Πολλοὶ γὰρ αὐτῶν εἰς τὸ ἀγαθὸν βλέπουσιν.
- [00399] Καίτοι πῶς ἐγένετο τοῦτο τῆς ὕλης πάντως αὐτάς εἰς τὸ κακόν ἐφέλκομένης; Ὡστε οὐκ ἐξ ὕλης ἐν ψυχαῖς τὸ κακόν, ἀλλ' ἐξ ἀτάκτου καὶ πλημμελοῦς κινήσεως.
- [00400] Εἰ δὲ καὶ τοῦτο φασι τῇ ὕλῃ πάντως ἔπεσθαι, καὶ ἀναγκαῖα ἢ ἄστατος ὕλη τοῖς ἐφ' ἑαυτῶν ἰδρῶσθαι μὴ δυναμένοις, πῶς τὸ κακόν ἀναγκαῖον ἢ τὸ ἀναγκαῖον κακόν;
- [00401] [29] <Ἄλλ' οὐδὲ τοῦτο, ὃ φαμεν· Ἡ στέρησις κατὰ δύναμιν οἰκείαν μάχεται τῷ ἀγαθῷ.
- [00402] Ἡ γὰρ παντελῆς στέρησις καθόλου ἀδύναμος, ἢ δὲ μερικὴ οὐ, καθ' ὃ στέρησις, ἔχει τὴν δύναμιν, ἀλλὰ καθ' ὃ οὐ παντελῆς ἔστι στέρησις.

- [00403] Στερήσεως γὰρ τοῦ ἀγαθοῦ μερικῆς οὐσης οὐπω κακόν, καὶ γενομένης καὶ ἢ τοῦ κακοῦ φύσις ἀπελήλυθεν.
- [00404] ^[30] <Συνελόντι δὲ φάναι· Τὸ ἀγαθὸν ἐκ μιᾶς καὶ τῆς ὅλης αἰτίας, τὸ δὲ κακὸν ἐκ πολλῶν καὶ μερικῶν ἐλλείψεων.
- [00405] Οἶδεν ὁ θεὸς τὸ κακόν, ἢ ἀγαθόν, καὶ παρ' αὐτῶ αἰ αἰτίαι τῶν κακῶν δυνάμεις εἰσὶν ἀγαθοποιόι.
- [00406] Εἰ τὸ κακὸν αἰδιον καὶ δημιουργεῖ καὶ δύναται καὶ ἔστι καὶ δρᾶ, πόθεν αὐτῶ ταῦτα; Ἡ ἐκ τοῦ ἀγαθοῦ ἢ τῶ ἀγαθῶ ἐκ τοῦ κακοῦ ἢ ἀμφοῖν ἐξ ἄλλης αἰτίας;
- [00407] Πᾶν τὸ κατὰ φύσιν ἐξ αἰτίας ὠρισμένης γεννᾶται.
- [00408] Εἰ τὸ κακὸν ἀναίτιον καὶ ἀόριστον, οὐ κατὰ φύσιν, οὐδὲ γὰρ ἐν τῇ φύσει τὸ παρὰ φύσιν, οὐδὲ ἀτεχνίας ἐν τῇ τέχνῃ λόγος.
- [00409] Ἄρα ἢ ψυχὴ τῶν κακῶν αἰτία καθάπερ τὸ πῦρ τοῦ θερμαίνειν καὶ πάντα, οἷς ἂν γειτνιάσῃ, κακίας ἀναπίμπλησιν;
- [00410] Ἡ ἀγαθὴ μὲν ἢ ψυχῆς φύσις, ταῖς δὲ ἐνεργείαις ποτὲ μὲν οὕτως ἔχει, ποτὲ δὲ οὕτως; Εἰ μὲν φύσει καὶ τὸ εἶναι αὐτῆς κακόν, καὶ πόθεν αὐτῇ τὸ εἶναι; Ἡ ἐκ τῆς δημιουργικῆς τῶν ὄλων ὄντων ἀγαθῆς αἰτίας; Ἄλλ' εἰ ἐκ ταύτης, πῶς κατ' οὐσίαν κακόν; Ἀγαθὰ γὰρ πάντα ταύτης ἔκγονα.
- [00411] Εἰ δὲ ταῖς ἐνεργείαις, οὐδὲ τοῦτο ἀμετάβλητον.
- [00412] Εἰ δὲ μὴ, πόθεν αἰ ἀρεταὶ μὴ καὶ ἀγαθοειδοῦς αὐτῆς γινομένης; Λείπεται ἄρα τὸ κακὸν ἀσθένεια καὶ ἔλλειψις τοῦ ἀγαθοῦ εἶναι.
- [00413] ^[31] <Τῶν ἀγαθῶν τὸ αἴτιον ἓν.
- [00414] Εἰ τῶ ἀγαθῶ τὸ κακὸν ἐναντίον, τοῦ κακοῦ τὰ αἴτια πολλά.
- [00415] Οὐ μὴν τὰ ποιητικὰ τῶν κακῶν λόγοι καὶ δυνάμεις, ἀλλ' ἀδυναμία καὶ ἀσθένεια καὶ μίξις τῶν ἀνομοίων ἀσύμμετρος.
- [00416] Οὔτε ἀκίνητα καὶ αἰεὶ ὡσαύτως ἔχοντα τὰ κακά, ἀλλ' ἄπειρα καὶ ἀόριστα καὶ ἐν ἄλλοις φερόμενα καὶ τούτοις ἀπείροις.
- [00417] Πάντων καὶ τῶν κακῶν ἀρχὴ καὶ τέλος ἔσται τὸ ἀγαθόν, τοῦ γὰρ ἀγαθοῦ ἕνεκα πάντα, καὶ ὅσα ἀγαθὰ καὶ ὅσα ἐναντία, καὶ γὰρ καὶ ταῦτα πράττομεν τὸ ἀγαθὸν ποθοῦντες, οὐδεὶς γὰρ εἰς τὸ κακὸν ἀποβλέπων ποιεῖ, ἂ ποιεῖ.
- [00418] Διὸ οὔτε ὑπόστασιν ἔχει τὸ κακόν, ἀλλὰ παρῦπόστασιν τοῦ ἀγαθοῦ ἕνεκα καὶ οὐχ ἑαυτοῦ γινόμενον.
- [00419] ^[32] <Τῶ κακῶ τὸ εἶναι θετέον κατὰ συμβεβηκός καὶ δι' ἄλλο καὶ οὐκ ἐξ ἀρχῆς οἰκείας.
- [00420] Ὡστε τὸ γιγνόμενον ὀρθὸν μὲν εἶναι δοκεῖν, ὅτι τοῦ ἀγαθοῦ ἕνεκα γίνεται, τῶ ὄντι δὲ οὐκ ὀρθὸν εἶναι, διότι τὸ μὴ ἀγαθὸν ἀγαθὸν οἰόμεθα.
- [00421] Δέδεικται ἄλλο τὸ ἐφετὸν καὶ ἄλλο τὸ γινόμενον.
- [00422] Οὐκοῦν τὸ κακὸν παρὰ τὴν ὁδὸν καὶ παρὰ τὸν σκοπὸν καὶ παρὰ τὴν φύσιν καὶ παρὰ τὴν αἰτίαν καὶ παρὰ τὴν ἀρχὴν καὶ παρὰ τὸ τέλος καὶ παρὰ τὸν ὄρον καὶ παρὰ τὴν βούλησιν καὶ παρὰ τὴν ὑπόστασιν.
- [00423] Στέρησις ἄρα ἐστὶ τὸ κακόν καὶ ἔλλειψις καὶ ἀσθένεια καὶ ἀσύμμετρία καὶ ἀμαρτία καὶ ἀσκοπον καὶ ἀκαλλές καὶ ἄζων καὶ ἄνουν καὶ ἄλογον καὶ ἀτελές καὶ ἀνίδρυτον καὶ ἀναίτιον καὶ ἀόριστον καὶ ἄγονον καὶ ἀργὸν καὶ ἀδρανές καὶ ἄτακτον καὶ ἀνόμοιον καὶ ἀπειρον καὶ σκοτεινὸν καὶ ἀνούσιον καὶ αὐτὸ μῆδαμῶς μῆδαμῆ μῆδὲν ὄν.
- [00424] Πῶς ὅλως δύναται τι τὸ κακὸν τῇ πρὸς τὸ ἀγαθὸν μίξει; Τὸ γὰρ πάντη τοῦ ἀγαθοῦ ἄμοιον οὔτε ἔστι τι οὔτε δύναται.
- [00425] Καὶ γὰρ εἰ τὸ ἀγαθὸν καὶ ὄν ἐστὶ καὶ βουλητὸν καὶ ἐνδύναμον καὶ δραστήριον, πῶς δυνησεται τι τὸ ἐναντίον τῶ ἀγαθῶ τὸ οὐσίας καὶ βουλήσεως καὶ δυνάμεως καὶ ἐνεργείας ἐστερημένον; Οὐ πάντα πᾶσι καὶ πάντη τὰ αὐτὰ κατὰ τὸ αὐτὸ κακά.
- [00426] Δαίμονι κακὸν τὸ παρὰ τὸν ἀγαθοειδῆ νοῦν εἶναι, ψυχῇ τὸ παρὰ λόγον, σώματι τὸ παρὰ φύσιν.
- [00427] ^[33] <Πῶς ὅλως τὰ κακά προνοίας οὐσης; Οὐκ ἔστι τὸ κακόν, ἢ κακόν, οὔτε ὄν οὔτε ἐν τοῖς οὐσιν.
- [00428] Καὶ οὐδὲν τῶν ὄντων ἀπρονόητον, οὐδὲ γὰρ ἐστὶ τὸ κακὸν ὄν ἀμιγές ὑπάρχον τοῦ ἀγαθοῦ.
- [00429] Καὶ εἰ μῆδὲν τῶν ὄντων ἀμέτοχον τοῦ ἀγαθοῦ, κακὸν δὲ ἢ ἔλλειψις τοῦ ἀγαθοῦ, οὐδὲν δὲ τῶν ὄντων ἐστέρηται καθόλου τοῦ ἀγαθοῦ, ἐν πᾶσι τοῖς οὐσιν ἢ θεία πρόνοια, καὶ οὐδὲν τῶν ὄντων ἀπρονόητον.
- [00430] Ἀλλὰ καὶ τοῖς γινομένοις κακοῖς ἀγαθοπρεπῶς ἢ πρόνοια κέχρηται πρὸς τὴν αὐτῶν ἢ ἄλλων ἢ ἰδικὴν ἢ κοινὴν ὠφέλειαν καὶ οἰκείως ἐκάστου τῶν ὄντων προνοεῖ.

- [00431] Διὸ καὶ τὸν εἰκαῖον τῶν πολλῶν οὐκ ἀποδεξόμεθα λόγον, οἱ χρῆναί φασι τὴν πρόνοιαν καὶ ἄκοντας ἡμᾶς ἐπὶ τὴν ἀρετὴν ἄγειν, τὸ γὰρ φθεῖραι φύσιν οὐκ ἔστι προνοίας.
- [00432] Ὅθεν ὡς πρόνοια τῆς ἐκάστου φύσεως σωστικὴ τῶν αὐτοκινήτων ὡς αὐτοκινήτων προνοεῖ καὶ τῶν ὄλων καὶ τῶν καθ' ἕκαστον οἰκειῶς ὄλω καὶ ἐκάστῳ, καθ' ὅσον ἢ τῶν προνοουμένων φύσις ἐπιδέχεται τὰς τῆς ὄλης καὶ παντοδαπῆς προνοίας ἐκδιδομένης ἀναλόγως ἐκάστῳ προνοητικὰς ἀγαθότητας.
- [00433] ^[34] <Οὐκ ἄρα ὄν τὸ κακόν, οὐδὲ ἐν τοῖς οὖσι τὸ κακόν.
- [00434] Οὐδαμοῦ γὰρ τὸ κακόν, ἢ κακόν.
- [00435] Καὶ τὸ γίνεσθαι τὸ κακόν οὐ κατὰ δύναμιν, ἀλλὰ δι' ἀσθένειαν.
- [00436] Καὶ τοῖς δαίμοσιν, ὁ μὲν εἰσι, καὶ ἐκ τὰγαθοῦ καὶ ἀγαθόν.
- [00437] Τὸ δὲ κακόν αὐτοῖς ἐκ τῆς τῶν οἰκειῶν ἀγαθῶν ἀποπτώσεως, καὶ ἀλλοιώσεως ἢ περὶ τὴν ταυτότητα καὶ τὴν ἕξιν ἀσθένεια τῆς προσηκούσης αὐτοῖς ἀγγελοπρεποῦς τελειότητος.
- [00438] Καὶ ἐφίενται τοῦ ἀγαθοῦ, καθ' ὃ τοῦ εἶναι καὶ ζῆν καὶ νοεῖν ἐφίενται.
- [00439] Καὶ εἰ οὐκ ἐφίενται τοῦ ἀγαθοῦ, τοῦ μὴ ὄντος ἐφίενται.
- [00440] Καὶ οὐκ ἔστι τοῦτο ἔφεσις, ἀλλὰ τῆς ὄντως ἐφέσεως ἀμαρτία.
- [00441] ^[35] <Ἐν γνώσει δὲ ἀμαρτάνοντας καλεῖ τὰ λόγια τοὺς περὶ τὴν ἄληστον τοῦ ἀγαθοῦ γνώσιν ἢ τὴν ποιήσιν ἐξασθενούντας καὶ τοὺς
- [00442] εἰδότας «τὸ θέλημα» καὶ μὴ ποιούντας, τοὺς ἀκηκοότας μὲν, ἀσθενούντας δὲ περὶ τὴν πίστιν ἢ τὴν ἐνέργειαν τοῦ ἀγαθοῦ.
- [00443] Καὶ ἀβούλητόν τισι τὸ «συνιέναι τοῦ ἀγαθῦναι» κατὰ τὴν παρατροπὴν ἢ τὴν ἀσθένειαν τῆς βουλήσεως.
- [00444] Καὶ ὄλω τὸ κακόν, ὡς πολλάκις εἰρήκαμεν, ἀσθένεια καὶ ἀδυναμία καὶ ἔλλειψις ἔστιν ἢ τῆς γνώσεως ἢ τῆς ἀλήστου γνώσεως ἢ τῆς πίστεως ἢ τῆς ἐφέσεως ἢ τῆς ἐνεργείας τοῦ ἀγαθοῦ.
- [00445] Καίτοι φαίη τις· Οὐ τιμωρητόν ἢ ἀσθένεια, τὸναντίον δὲ συγγνωστόν.
- [00446] Εἰ μὲν οὐκ ἐξῆν τὸ δύνασθαι, καλῶς ἂν εἶχεν ὁ λόγος.
- [00447] Εἰ δὲ ἐκ τὰγαθοῦ τὸ δύνασθαι τοῦ διδόντος κατὰ τὰ λόγια τὰ προσήκοντα πᾶσιν ἀπλῶς, οὐκ ἐπαινετόν ἢ τῆς ἐκ τὰγαθοῦ τῶν οἰκειῶν ἀγαθῶν ἕξεως ἀμαρτία καὶ παρατροπὴ καὶ ἀποφυγὴ καὶ ἀπόπτωσις.
- [00448] Ἀλλὰ ταῦτα μὲν ἡμῖν ἐν τοῖς Περὶ δικαίου καὶ θείου δικαιοτηρίου κατὰ δύναμιν ἰκανῶς εἰρήσθω, καθ' ἣν ἱερὰν πραγματείαν ἢ τῶν λογίων ἀλήθεια τοὺς σοφιστικούς καὶ ἀδικίαν καὶ ψεῦδος κατὰ τοῦ θεοῦ λαλοῦντας ἐπερῶράπισεν ὡς παράφρονας λόγους.
- [00449] Νῦν δὲ ὡς καθ' ἡμᾶς ἀρκούντως ὑμνηταὶ τὰγαθὸν ὡς ὄντως ἀγαστόν, ὡς ἀρχὴ καὶ πέρας πάντων, ὡς περιοχὴ τῶν ὄντων, ὡς εἰδοποιὸν τῶν οὐκ ὄντων, ὡς πάντων ἀγαθῶν αἴτιον, ὡς τῶν κακῶν ἀναίτιον, ὡς πρόνοια καὶ ἀγαθότης παντελής καὶ ὑπερβάλλουσα τὰ ὄντα καὶ οὐκ ὄντα καὶ τὰ κακὰ καὶ τὴν ἑαυτῆς στέρησιν ἀγαθύνουσα, πᾶσιν ἐφετόν καὶ ἐραστόν καὶ ἀγαπητόν καὶ ὅσα ἄλλα ἐν τοῖς ἔμπροσθεν ὁ ἀληθῆς ἀπέδειξεν, ὡς οἶμαι, λόγος.
- [00450] <V.
- [00451] >
- [00452] ^[1] <Μετιτέον δὲ νῦν ἐπὶ τὴν ὄντως οὖσαν τοῦ ὄντως ὄντος θεωνυμικὴν οὐσιωνυμίαν.
- [00453] Τοσοῦτον δὲ ὑπομνήσωμεν, ὅτι τῷ λόγῳ σκοπὸς οὐ τὴν ὑπερούσιον οὐσίαν, ἢ ὑπερούσιος, ἐκφαίνειν, ἀρῶρητον γὰρ τοῦτο καὶ ἄγνωστόν ἐστι καὶ παντελῶς ἀνέκφαντον καὶ αὐτὴν ὑπεραίρον τὴν ἕνωσιν, ἀλλὰ τὴν οὐσιοποιὸν εἰς τὰ ὄντα πάντα τῆς θεαρχικῆς οὐσιαρχίας πρόοδον ὑμνήσαι.
- [00454] Καὶ γὰρ ἢ τὰγαθοῦ θεωνυμία τὰς ὄλας τοῦ πάντων αἰτίου προόδους ἐκφαίνουσα καὶ εἰς τὰ ὄντα καὶ εἰς τὰ οὐκ ὄντα ἐκτείνεται καὶ ὑπὲρ τὰ ὄντα καὶ ὑπὲρ τὰ οὐκ ὄντα ἔστιν.
- [00455] Ἡ δὲ τοῦ ὄντος εἰς πάντα τὰ ὄντα ἐκτείνεται καὶ ὑπὲρ τὰ ὄντα ἔστιν.
- [00456] Ἡ δὲ τῆς ζωῆς εἰς πάντα τὰ ζῶντα ἐκτείνεται καὶ ὑπὲρ τὰ ζῶντα ἔστιν.

[00457] Ἡ δὲ τῆς σοφίας εἰς πάντα τὰ νοερά καὶ λογικά καὶ αἰσθητικά ἐκτείνεται καὶ ὑπὲρ πάντα ταῦτα ἔστιν.

[00458] [2>] <Ταύτας οὖν ὁ λόγος ὑμνήσαι ποθεῖ τὰς τῆς προνοίας ἐκφαντορικὰς θεωνυμίας.

[00459] Οὐ γὰρ ἐκφράσαι τὴν αὐτοὑπερουσίον ἀγαθότητα καὶ οὐσίαν καὶ ζωὴν καὶ σοφίαν τῆς αὐτοὑπερουσίου θεότητος ἐπαγγέλλεται τὴν ὑπὲρ πᾶσαν ἀγαθότητα καὶ θεότητα καὶ οὐσίαν καὶ ζωὴν καὶ σοφίαν ἐν ἀποκρύφοις, ὡς τὰ λόγια φησιν, ὑπεριδρυμένην, ἀλλὰ τὴν ἐκπεφασμένην ἀγαθοποιὸν πρόνοιαν, ὑπεροχικῶς ἀγαθότητα καὶ πάντων ἀγαθῶν αἰτίαν ὑμνεῖ καὶ ὄν καὶ ζωὴν καὶ σοφίαν, τὴν οὐσιοποιὸν καὶ ζωοποιὸν καὶ σοφοδότιν αἰτίαν τῶν οὐσίας καὶ ζωῆς καὶ νοῦ καὶ λόγου καὶ αἰσθησεως μετεληφότων.

[00460] Οὐκ ἄλλο δὲ εἶναι τὰγαθὸν φησι καὶ ἄλλο τὸ ὄν καὶ ἄλλο τὴν ζωὴν ἢ τὴν σοφίαν, οὐδὲ πολλὰ τὰ αἰτία καὶ ἄλλων ἄλλας παρακτικὰς θεότητας ὑπερεχούσας καὶ ὑφειμένας, ἀλλ' ἑνὸς θεοῦ τὰς ὅλας ἀγαθὰς προόδους καὶ τὰς παρ' ἡμῶν ἐξυμνουμένας θεωνυμίας καὶ τὴν μὲν εἶναι τῆς παντελοῦς τοῦ ἑνὸς θεοῦ προνοίας ἐκφαντικὴν, τὰς δὲ τῶν ὀλικωτέρων τοῦ αὐτοῦ καὶ μερικωτέρων.

[00461] [3>] <Καίτοι φαίη τις· Ἀνθ' ὅτου τοῦ ὄντος τὴν ζωὴν καὶ τῆς ζωῆς τὴν σοφίαν ὑπερεκτεινομένης τῶν ὄντων μὲν τὰ ζῶντα, τῶν δὲ ὅσα ζῆ τὰ αἰσθητικά καὶ τούτων τὰ λογικά καὶ τῶν λογικῶν οἱ νόες ὑπερέχουσι καὶ περὶ θεὸν εἰσὶ καὶ μᾶλλον αὐτῶ πλησιάζουσι; Καίτοι ἔδει τὰ τῶν μειζόνων ἐκ θεοῦ δωρεῶν μετέχοντα καὶ κρείττονα εἶναι καὶ τῶν λοιπῶν ὑπερέχειν.

[00462] Ἀλλ' εἰ μὲν ἀνούσια καὶ ἄζωά τις ὑπετίθετο τὰ νοερά, καλῶς ἂν εἶχεν ὁ λόγος.

[00463] Εἰ δὲ καὶ εἰσὶν οἱ θεοὶ νόες ὑπὲρ τὰ λοιπὰ ὄντα καὶ ζῶσιν ὑπὲρ τὰ ἄλλα ζῶντα καὶ νοοῦσι καὶ γινώσκουσιν ὑπὲρ αἰσθησιν καὶ λόγον καὶ παρὰ πάντα τὰ ὄντα τοῦ καλοῦ καὶ ἀγαθοῦ ἐφίενται καὶ μετέχουσιν, αὐτοὶ μᾶλλον εἰσὶ περὶ τὰγαθὸν οἱ περισσῶς αὐτοῦ μετέχοντες καὶ πλείους καὶ μείζους ἐξ αὐτοῦ δωρεὰς εἰληφότες ὥσπερ καὶ τὰ λογικά τῶν αἰσθητικῶν ὑπερέχει πλεονεκτοῦντα τῇ περισσειᾷ τοῦ λόγου, καὶ ταῦτα τῇ αἰσθήσει καὶ ἄλλα τῇ ζωῇ.

[00464] Καὶ ἔστιν, ὡς οἶμαι, τοῦτο ἀληθές, ὅτι τὰ μᾶλλον τοῦ ἑνὸς καὶ ἀπειροδώρου θεοῦ μετέχοντα μᾶλλον εἰσὶν αὐτῶ πλησιαιτέρα καὶ θειότερα τῶν ἀπολειπομένων.

[00465] [4>] <Ἐπειδὴ καὶ περὶ τούτων εἵπομεν, φέρε, τὰγαθὸν ὡς ὄντως ὄν καὶ τῶν ὄντων ἀπάντων οὐσιοποιὸν ἀνυμνήσωμεν.

[00466] Ὁ ὦν ὅλου τοῦ εἶναι κατὰ δύναμιν ὑπερουσίου ἔστιν ὑποστάτις αἰτία καὶ δημιουργὸς ὄντος, ὑπάρξεως, ὑποστάσεως, οὐσίας, φύσεως, ἀρχῆ καὶ μέτρον αἰώνων καὶ χρόνων ὄντοτος καὶ αἰῶν τῶν ὄντων, χρόνος τῶν γινομένων, τὸ εἶναι τοῖς ὀπωσοῦν οὔσι, γένεσις τοῖς ὀπωσοῦν γινομένοις.

[00467] Ἐκ τοῦ ὄντος αἰὼν καὶ οὐσία καὶ ὄν καὶ χρόνος καὶ γένεσις καὶ γινόμενον, τὰ ἐν τοῖς οὔσιν ὄντα καὶ τὰ ὀπωσοῦν ὑπάρχοντα καὶ ὑφεστώτα.

[00468] Καὶ γὰρ ὁ θεὸς οὐ πῶς ἔστιν ὦν, ἀλλ' ἀπλῶς καὶ ἀπεριορίστως ὅλον ἐν ἑαυτῶ τὸ εἶναι συνειληφῶς καὶ προειληφῶς.

[00469] Διὸ καὶ βασιλεὺς λέγεται τῶν αἰώνων ὡς ἐν αὐτῶ καὶ περὶ αὐτὸν παντὸς τοῦ εἶναι καὶ ὄντος καὶ ὑφεστηκότος καὶ οὔτε ἦν οὔτε ἔσται οὔτε ἐγένετο οὔτε γίνεταί οὔτε γενήσεται, μᾶλλον δὲ οὔτε ἔστιν.

[00470] Ἀλλ' αὐτὸς ἔστι τὸ εἶναι τοῖς οὔσι καὶ οὐ τὰ ὄντα μόνον, ἀλλὰ καὶ αὐτὸ τὸ εἶναι τῶν ὄντων ἐκ τοῦ προαιωνίως ὄντος, αὐτὸς γὰρ ἔστιν ὁ αἰὼν τῶν αἰώνων, «ὁ ὑπάρχων πρὸ τῶν αἰώνων».

[00471] [5>] <Ἀναλαμβάνοντες οὖν εἵπωμεν, ὅτι πᾶσι τοῖς οὔσι καὶ τοῖς αἰῶσι τὸ εἶναι παρὰ τοῦ προόντος.

[00472] Καὶ πᾶς μὲν αἰὼν καὶ χρόνος ἐξ αὐτοῦ, παντὸς δὲ καὶ αἰῶνος καὶ χρόνου καὶ παντὸς ὀπωσοῦν ὄντος ὁ προὐὼν ἀρχὴ καὶ αἰτία, καὶ πάντα αὐτοῦ μετέχει, καὶ οὐδενὸς τῶν ὄντων ἀποστατεῖ «καὶ αὐτὸς ἔστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῶ συνέστηκεν», καὶ ἀπλῶς, εἰ τι ὀπωσοῦν ἔστιν, ἐν τῶ προόντι καὶ ἔστι καὶ ἐπινοεῖται καὶ σώζεται, καὶ πρὸ τῶν ἄλλων αὐτοῦ μετοχῶν τὸ εἶναι προβέβληται, καὶ ἔστιν αὐτὸ καθ' αὐτὸ τὸ εἶναι πρᾶν καὶ αὐτοζωὴν εἶναι καὶ αὐτοσοφίαν εἶναι καὶ αὐτομοιότητα θεῖαν εἶναι, καὶ τὰ ἄλλα, ὅσων τὰ ὄντα μετέχοντα, πρὸ πάντων αὐτῶν τοῦ εἶναι μετέχει, μᾶλλον δὲ καὶ αὐτὰ καθ' αὐτὰ πάντα, ὦν τὰ ὄντα μετέχει, τοῦ αὐτὸ καθ' αὐτὸ εἶναι μετέχει, καὶ οὐδὲν ἔστιν ὄν, οὐ μὴ ἔστιν οὐσία καὶ αἰὼν τὸ αὐτὸ εἶναι.

[00473] Πάντων οὖν εἰκότως τῶν ἄλλων ἀρχηγικώτερον ὡς ὦν ὁ θεὸς ἐκ τῆς πρᾶν καὶ αὐτοζωῆς τῶν ἄλλων αὐτοῦ δωρεῶν ὑμνεῖται.

[00474] Καὶ γὰρ τὸ προεῖναι καὶ ὑπερεῖναι προέχων καὶ ὑπερέχων τὸ εἶναι πᾶν, αὐτὸ φημι καθ' αὐτὸ τὸ εἶναι, προὑπεστήσατο καὶ τῶ εἶναι αὐτῶ πᾶν τὸ ὀπωσοῦν ὄν ὑπεστήσατο.

[00475] Καὶ γοῦν αἱ ἀρχαὶ τῶν ὄντων πᾶσαι τοῦ εἶναι μετέχουσαι καὶ εἰσὶ καὶ ἀρχαὶ εἰσὶ καὶ πρᾶτον εἰσὶν, ἔπειτα ἀρχαὶ εἰσὶν.

[00476] Καὶ εἰ βούλει τῶν ζώντων ὡς ζώντων ἀρχὴν φάναι τὴν αὐτοζωὴν καὶ τῶν ὀμοίων ὡς ὀμοίων τὴν αὐτομοιότητα καὶ τῶν ἠνωμένων ὡς ἠνωμένων τὴν αὐτοένωσιν καὶ τῶν τεταγμένων ὡς τεταγμένων τὴν αὐτόταξιν καὶ τῶν ἄλλων, ὅσα τοῦδε ἢ τοῦδε ἢ ἀμφοτέρων ἢ πολλῶν μετέχοντα τὸδε ἢ τὸδε ἢ ἀμφοτέρω ἢ πολλὰ ἔστι, τὰς αὐτομετοχὰς εὐρήσεις τοῦ εἶναι πρᾶτον αὐτὰς μετεχούσας καὶ τῶ εἶναι πρᾶτον μὲν οὔσας, ἔπειτα τοῦδε ἢ τοῦδε ἀρχὰς οὔσας καὶ τῶ μετέχειν τοῦ εἶναι καὶ οὔσας καὶ μετεχομένας.

[00477] Εἰ δὲ ταῦτα τῇ μετοχῇ τοῦ εἶναι ἔστι, πολλῶ γε μᾶλλον τὰ αὐτῶν μετέχοντα.

[00478] [6>] <Πρώτην οὖν τὴν τοῦ αὐτοῦ εἶναι δωρεὰν ἢ αὐτοῦπεραγαθότης προβαλλομένη τῇ πρεσβυτέρῃ πρώτῃ τῶν μετοχῶν ὑμνεῖται.

[00479] Καὶ ἔστιν ἐξ αὐτῆς καὶ ἐν αὐτῇ καὶ αὐτὸ τὸ εἶναι καὶ αἱ τῶν ὄντων ἀρχαὶ καὶ τὰ ὄντα πάντα καὶ τὰ ὅπως οὖν τῷ εἶναι διακρατούμενα καὶ τοῦτο ἀσχετῶς καὶ συνειλημμένως καὶ ἐνιαίως.

[00480] Καὶ γὰρ ἐν μονάδι πᾶς ἀριθμὸς ἐνοειδῶς προϋφέστηκε, καὶ ἔχει πάντα ἀριθμὸν ἢ μονὰς ἐν ἑαυτῇ μοναχῶς, καὶ πᾶς ἀριθμὸς ἦνεται μὲν ἐν τῇ μονάδι, καθ' ὅσον δὲ τῆς μονάδος πρόεισι, κατὰ τοσοῦτον διακρίνεται καὶ πληθύνεται.

[00481] Καὶ ἐν κέντρῳ πᾶσαι αἱ τοῦ κύκλου γραμμαὶ κατὰ μίαν ἔνωσιν συνυφεστήκασιν, καὶ πάσας ἔχει τὸ σημεῖον ἐν ἑαυτῷ τὰς εὐθείας ἐνοειδῶς ἠνωμένας πρὸς τε ἀλλήλας καὶ πρὸς τὴν μίαν ἀρχὴν, ἀφ' ἧς προήλθον, καὶ ἐν αὐτῷ μὲν τῷ κέντρῳ παντελῶς ἦνεται.

[00482] Βραχὺ δὲ αὐτοῦ διαστάσαι, βραχὺ καὶ διακρίνονται, μᾶλλον δὲ ἀποστάσαι, μᾶλλον.

[00483] Καὶ ἀπλῶς, καθ' ὅσον τῷ κέντρῳ πλησιαίτεράι εἰσι, κατὰ τοσοῦτον καὶ αὐτῷ καὶ ἀλλήλαις ἦνεται, καί, καθ' ὅσον αὐτοῦ, κατὰ τοσοῦτον καὶ ἀλλήλων διεστήκασιν.

[00484] [7>] <Ἄλλὰ καὶ ἐν τῇ ὅλῃ τῶν ὄλων φύσει πάντες οἱ τῆς καθ' ἕκαστον φύσεως λόγοι συνειλημμένοι εἰσὶ κατὰ μίαν ἀσύγχυτον ἔνωσιν, καὶ ἐν τῇ ψυχῇ μονοειδῶς αἱ τῶν κατὰ μέρος πάντων προνοητικαὶ τοῦ ὅλου σώματος δυνάμεις.

[00485] Οὐδὲν οὖν ἄτοπον ἐξ ἀμυδρῶν εἰκόνων ἐπὶ τὸ πάντων αἴτιον ἀναβάντας ὑπερκοσμίοις ὀφθαλμοῖς θεωρησαὶ πάντα ἐν τῷ πάντων αἰτίῳ καὶ τὰ ἀλλήλοις ἐναντία μονοειδῶς καὶ ἠνωμένως, ἀρχὴ γὰρ ἐστὶ τῶν ὄντων, ἀφ' ἧς καὶ αὐτὸ τὸ εἶναι καὶ πάντα τὰ ὅπως οὖν ὄντα, πᾶσα ἀρχὴ, πᾶν πέρασ, πᾶσα ζωὴ, πᾶσα ἀθανασία, πᾶσα σοφία, πᾶσα τάξις, πᾶσα ἀρμονία, πᾶσα δύναμις, πᾶσα φρουρά, πᾶσα ἰδρυσις, πᾶσα διανομή, πᾶσα νόησις, πᾶς λόγος, πᾶσα αἴσθησις, πᾶσα ἔξις, πᾶσα στάσις, πᾶσα κίνησις, πᾶσα ἔνωσις, πᾶσα κρᾶσις, πᾶσα φιλία, πᾶσα ἐφαρμογή, πᾶσα διάκρισις, πᾶς ὄρος καὶ τὰ ἄλλα, ὅσα τῷ εἶναι ὄντα τὰ ὄντα πάντα χαρακτηρίζει.

[00486] [8>] <Καὶ ἐκ τῆς αὐτῆς πάντων αἰτίας αἱ νοηταὶ καὶ νοερὰι τῶν θεοειδῶν ἀγγέλων οὐσίαι καὶ αἱ τῶν ψυχῶν καὶ τοῦ παντός κόσμου φύσεις καὶ τὰ ὅπως οὖν ἢ ἐν ἑτέροις ὑπάρχειν ἢ κατ' ἐπίνοιαν εἶναι λεγόμενα.

[00487] Καὶ γοῦν αἱ πανάγιοι καὶ πρεσβύτατοι δυνάμεις ὄντως οὐσαι καὶ οἶον ἐν προθύροις τῆς ὑπερουσίῃς τριάδος ἰδρυμέναι πρὸς αὐτῆς καὶ ἐν αὐτῇ καὶ τὸ εἶναι καὶ τὸ θεοειδῶς εἶναι ἔχουσι καὶ μετ' ἐκεῖνας αἱ ὑφειμέναι τὸ ὑφειμένως καὶ αἱ ἔσχαται τὸ ἐσχάτως ὡς πρὸς ἀγγέλους, ὡς πρὸς ἡμᾶς

[00488] δὲ ὑπερκοσμίως.

[00489] Καὶ αἱ ψυχαὶ καὶ τὰ ἄλλα πάντα ὄντα κατὰ τὸν αὐτὸν λόγον καὶ τὸ εἶναι καὶ τὸ εὖ εἶναι ἔχει καὶ ἔστι καὶ εὖ ἔστιν ἐκ τοῦ προόντος τὸ εἶναι καὶ τὸ εὖ εἶναι ἔχοντα καὶ ἐν αὐτῷ καὶ ὄντα καὶ εὖ ὄντα καὶ ἐξ αὐτοῦ ἀρχόμενα καὶ ἐν αὐτῷ φρουρούμενα καὶ εἰς αὐτὸν περατούμενα.

[00490] Καὶ τὰ μὲν πρεσβεῖα τοῦ εἶναι νέμει ταῖς κρείττοσιν οὐσίαις, ἃς καὶ αἰωνίας καλεῖ τὰ λόγια.

[00491] Τὸ δὲ εἶναι αὐτὸ τῶν ὄντων πάντων οὐδέποτε ἀπολείπεται.

[00492] Καὶ αὐτὸ δὲ τὸ εἶναι ἐκ τοῦ προόντος, καὶ αὐτοῦ ἔστι τὸ εἶναι καὶ οὐκ αὐτὸς τοῦ εἶναι, καὶ ἐν αὐτῷ ἔστι τὸ εἶναι καὶ οὐκ αὐτὸς ἐν τῷ εἶναι, καὶ αὐτὸν ἔχει τὸ εἶναι, καὶ οὐκ αὐτὸς ἔχει τὸ εἶναι.

[00493] Καὶ αὐτὸς ἔστι τοῦ εἶναι καὶ αἰὼν καὶ ἀρχὴ καὶ μέτρον πρὸ οὐσίας ὦν καὶ ὄντος

[00494] καὶ αἰῶνος καὶ πάντων οὐσιοποιῶς ἀρχὴ καὶ μεσότης καὶ τελευτή.

[00495] Καὶ διὰ τοῦτο πρὸς τῶν λογίων ὁ ὄντως προὖν κατὰ πᾶσαν τῶν ὄντων ἐπίνοιαν πολλαπλασιάζεται, καὶ τὸ ἦν ἐπ' αὐτοῦ καὶ τὸ ἔστι καὶ τὸ ἔσται καὶ τὸ ἐγένετο καὶ γίνεται καὶ γενήσεται κυρίως ὑμνεῖται.

[00496] Ταῦτα γὰρ πάντα τοῖς θεοπρεπῶς ὑμνοῦσι τὸ κατὰ πᾶσαν αὐτὸν ἐπίνοιαν ὑπερουσίως εἶναι σημαίνει καὶ τῶν πανταχῶς ὄντων αἴτιον.

[00497] Καὶ γὰρ οὐ τόδε μὲν ἔστι, τόδε δὲ οὐκ ἔστιν οὐδὲ πῆ μὲν ἔστι, πῆ δὲ οὐκ ἔστιν, ἀλλὰ πάντα ἐστὶν ὡς πάντων αἴτιος καὶ ἐν ἑαυτῷ πάσας ἀρχάς, πάντα συμπεράσματα πάντων τῶν ὄντων συνέχων καὶ προέχων, καὶ ὑπὲρ τὰ πάντα ἐστὶν ὡς πρὸ πάντων ὑπερουσίως ὑπερών.

[00498] Διὸ καὶ πάντα αὐτοῦ καὶ ἅμα κατηγορεῖται, καὶ οὐδὲν ἔστι τῶν πάντων· πάνσχημος, πανείδεος, ἄμορφος, ἀκαλλῆς, ἀρχὰς καὶ μέσα καὶ τέλη τῶν ὄντων ἀσχετῶς

[00499] καὶ ἐξηρημένως ἐν ἑαυτῷ προειληφῶς καὶ πᾶσι τὸ εἶναι κατὰ μίαν καὶ ὑπερνωμένην αἰτίαν ἀχράντως ἐπιλάμπων.

[00500] Εἰ γὰρ ὁ καθ' ἡμᾶς ἥλιος τὰς τῶν αἰσθητῶν οὐσίας καὶ ποιότητας καίτοι πολλὰς καὶ διαφόρους οὐσας ὁμῶς αὐτὸς εἰς ὦν καὶ μονοειδῆς ἐπιλάμπων φῶς ἀνανεοῖ καὶ τρέφει καὶ φρουρεῖ καὶ τελειοῖ καὶ διακρίνει καὶ ἐνοῖ καὶ ἀναθάλλει καὶ γόνιμα εἶναι ποιεῖ καὶ αὐξοῖ καὶ ἐξαλλάττει καὶ ἐνιδρύει καὶ ἐκφύει καὶ ἀνακινεῖ καὶ ζωοῖ πάντα καὶ τῶν ὄλων ἕκαστον οἰκείως ἑαυτῷ τοῦ ταυτοῦ καὶ ἐνὸς ἡλίου μετέχει καὶ τὰς τῶν πολλῶν μετεχόντων ὁ εἰς ἥλιος αἰτίας ἐν ἑαυτῷ μονοειδῶς προεἰληφε, πολλῶν γε μᾶλλον

ἐπὶ τῆς καὶ αὐτοῦ καὶ πάντων αἰτίας προϋφεστάναι τὰ πάντων τῶν ὄντων παραδείγματα κατὰ μίαν ὑπερούσιον ἔνωσιν συγχωρητέον, ἐπεὶ καὶ οὐσίας παράγει κατὰ τὴν ἀπὸ οὐσίας ἔκβασιν.

[00501] Παραδείγματα δὲ φαμεν εἶναι τοὺς ἐν θεῷ τῶν ὄντων οὐσιοποιούς καὶ ἐνιαίως προϋφεστῶτας λόγους, οὓς ἡ θεολογία προορισμούς καλεῖ καὶ θεῖα καὶ ἀγαθὰ θελήματα, τῶν ὄντων ἀφοριστικὰ καὶ ποιητικὰ, καθ' οὓς ὁ ὑπερούσιος

[00502] τὰ ὄντα πάντα καὶ προώρισε καὶ παρήγαγεν.

[00503] ^[9] <Εἰ δὲ ὁ φιλόσοφος ἀξιῶι Κλήμης καὶ πρὸς τι παραδείγματα λέγεσθαι τὰ ἐν τοῖς οὖσιν ἀρχηγικώτερα, πρόεισι μὲν οὐ διὰ κυρίων καὶ παντελῶν καὶ ἀπλῶν ὀνομάτων ὁ λόγος αὐτῶ.

[00504] Συγχωροῦντας δὲ καὶ τοῦτο ὀρθῶς λέγεσθαι τῆς θεολογίας μνημονευτέον φασκούσης ὅτι «Οὐ παρέδειξά σοι αὐτὰ τοῦ πορεύεσθαι ὀπίσω αὐτῶν», ἀλλ' ἵνα διὰ τῆς τούτων ἀναλογικῆς γνώσεως ἐπὶ τὴν πάντων αἰτίαν, ὡς οἱοί τέ ἐσμεν,

[00505] ἀναχθῶμεν.

[00506] Πάντα οὖν αὐτῇ τὰ ὄντα κατὰ μίαν τὴν πάντων ἐξηρημένην ἔνωσιν ἀναθετέον, ἐπεὶ περ ἀπὸ τοῦ εἶναι τῆς οὐσιοποιουῦ προόδου καὶ ἀγαθότητος ἀρξάμενη καὶ διὰ πάντων φοιτῶσα καὶ πάντα ἐξ ἑαυτῆς τοῦ εἶναι πληροῦσα καὶ ἐπὶ πᾶσι τοῖς οὖσιν ἀγαλλομένη πάντα μὲν ἐν ἑαυτῇ προέχει κατὰ μίαν ἀπλότητος ὑπερβολὴν πᾶσαν διπλὴν ἀπαναινομένη, πάντα δὲ ὡσαύτως περιέχει κατὰ τὴν ὑπερηπλωμένην αὐτῆς ἀπειρίαν καὶ πρὸς πάντων ἐνικῶς μετέχεται, καθάπερ καὶ φωνὴ μία οὔσα καὶ ἡ αὐτῇ πρὸς πολλῶν ἀκοῶν ὡς μία μετέχεται.

[00507] ^[10] <Πάντων οὖν ἀρχὴ καὶ τελευτὴ τῶν ὄντων ὁ προῶν· ἀρχὴ μὲν ὡς αἴτιος, τέλος δὲ ὡς τοῦ ἔνεκα καὶ πέρας πάντων καὶ ἀπειρία πάσης ἀπειρίας καὶ πέρας ὑπεροχικῶς τῶν ὡς ἀντικειμένων.

[00508] Ἐν ἐνὶ γὰρ, ὡς πολλάκις εἴρηται, τὰ ὄντα πάντα καὶ προέχει καὶ ὑπέστησε παρῶν τοῖς πᾶσι καὶ πανταχοῦ καὶ κατὰ ἕν καὶ τὸ αὐτὸ καὶ κατὰ τὸ αὐτὸ πᾶν καὶ ἐπὶ πάντα προῶν καὶ μένων ἐφ' ἑαυτοῦ καὶ ἐστῶς καὶ κινούμενος καὶ

[00509] οὔτε ἐστῶς οὔτε κινούμενος οὔτε ἀρχὴν ἔχων ἢ μέσον ἢ τελευτὴν οὔτε ἐν τινι τῶν ὄντων οὐδέ τι τῶν ὄντων ὦν.

[00510] Καὶ οὔτε ὅλως αὐτῶ προσήκει τι τῶν αἰώνιως ὄντων ἢ τῶν χρονικῶς ὑφισταμένων, ἀλλὰ καὶ χρόνου καὶ αἰῶνος καὶ τῶν ἐν αἰῶνι καὶ τῶν ἐν χρόνῳ πάντων ἐξήρηται, διότι καὶ αὐτοαἰὼν καὶ τὰ ὄντα καὶ τὰ μέτρα τῶν ὄντων καὶ τὰ μετρούμενα δι' αὐτοῦ καὶ ἀπ' αὐτοῦ.

[00511] Ἀλλὰ περὶ μὲν τούτων ἐν ἄλλοις εὐκαιρότερον εἰρήσθω.

[00512] <VI.

[00513] >

[00514] ^[1] <Νῦν δὲ ὑμνητέον ἡμῖν τὴν «ζωὴν τὴν αἰώνιον», ἐξ ἧς ἡ αὐτοζωὴ καὶ πᾶσα ζωὴ καὶ ὑφ' ἧς εἰς πάντα τὰ ὄπωσοῦν ζωῆς μετέχοντα τὸ ζῆν οἰκειῶς ἐκάστω διασπείρεται.

[00515] Καὶ γοῦν ἡ τῶν ἀθανάτων ἀγγέλων ζωὴ καὶ ἀθανασία καὶ τὸ ἀνώλεθρον αὐτὸ τῆς ἀγγελικῆς ἀεικινήσιας ἐξ αὐτῆς καὶ δι' αὐτὴν καὶ ἔστι καὶ ὑφέστηκε, δι' ἣν καὶ ζῶντες αἰεὶ καὶ ἀθάνατοι λέγονται καὶ οὐκ ἀθάνατοι πάλιν, ὅτι μὴ παρ' ἑαυτῶν ἔχουσι τὸ ἀθανάτως εἶναι καὶ αἰώνιως ζῆν, ἀλλ' ἐκ τῆς ζωοποιουῦ καὶ πάσης ζωῆς ποιητικῆς καὶ συνοχικῆς αἰτίας.

[00516] Καὶ ὡσπερ ἐπὶ τοῦ ὄντος ἐλέγομεν, ὅτι καὶ τοῦ αὐτοεἶναι ἐστὶν αἰὼν, οὕτω καὶ ἐνθάδε πάλιν, ὅτι καὶ τῆς αὐτοζωῆς ἐστὶν ἡ θεῖα ζωὴ ζωτικὴ καὶ ὑποστατικὴ καὶ πᾶσα ζωὴ καὶ ζωτικὴ κίνησις ἐκ τῆς ζωῆς τῆς ὑπὲρ πᾶσαν ζωὴν καὶ πᾶσαν ἀρχὴν πάσης ζωῆς.

[00517] Ἐξ αὐτῆς καὶ αἱ ψυχαὶ τὸ ἀνώλεθρον ἔχουσι, καὶ ζῶα πάντα καὶ φυτὰ κατ' ἔσχατον ἀπήχημα τῆς ζωῆς ἔχουσι τὸ ζῆν.

[00518] Ἦς ἀνταναιρουμένης κατὰ τὸ λόγιον ἐκλείπει πᾶσα ζωὴ, καὶ πρὸς ἣν καὶ τὰ ἐκλελοιπότα τῇ πρὸς τὸ μετέχειν αὐτῆς ἀσθενεῖα πάλιν ἐπιστρέφόμενα πάλιν ζῶα γίνονται.

[00519] ^[2] <Καὶ δωρεῖται μὲν πρῶτα τῇ αὐτοζωῇ τὸ εἶναι ζωὴ καὶ πάση ζωῇ καὶ τῇ καθ' ἕκαστα τὸ εἶναι οἰκειῶς ἐκάστην, ὃ εἶναι πέφυκεν.

[00520] Καὶ ταῖς μὲν ὑπερουρανίαις ζωαῖς τὴν αἴθλην καὶ θεοειδῆ καὶ ἀναλλοίωτον ἀθανασίαν καὶ τὴν ἀρῶρη καὶ ἀπαρέγκλιτον ἀεικινήσιαν ὑπερεκτεινομένη διὰ περισσίσαν ἀγαθότητος καὶ εἰς τὴν δαιμονίαν ζωὴν, οὐδὲ γὰρ ἐκεῖνη τὸ εἶναι παρ' ἄλλης αἰτίας, ἀλλ' ἐξ αὐτῆς καὶ τὸ εἶναι ζωὴ καὶ τὴν διαμονὴν ἔχει, δωρουμένη δὲ καὶ ἀνδράσι τὴν ὡς συμμίκτοις ἐνδεχομένην ἀγγελοειδῆ ζωὴν καὶ ὑπερβλύσει φιλανθρωπίας καὶ ἀποφοιτῶντας ἡμᾶς εἰς ἑαυτὴν ἐπιστρέφουσα καὶ ἀνακαλουμένη καὶ τὸ δὴ θεϊότερον ὅτι καὶ ὅλους ἡμᾶς, ψυχὰς φημι καὶ τὰ συζυγῆ σώματα, πρὸς παντελῆ ζωὴν καὶ ἀθανασίαν ἐπήγγελται μεταθήσειν· πρᾶγμα τῇ παλαιότητι μὲν ἴσως παρὰ φύσιν δοκοῦν, ἐμοὶ δὲ καὶ σοὶ καὶ τῇ ἀληθείᾳ καὶ θεῖον καὶ ὑπὲρ φύσιν.

[00521] Ὑπὲρ φύσιν δὲ τὴν καθ' ἡμᾶς φημι τὴν ὀρωμένην, οὐ τὴν πανσθενῆ τῆς θείας ζωῆς, αὐτῇ γὰρ ὡς πασῶν οὐσῶν τῶν ζῶων φύσει καὶ μάλιστα τῶν θειοτέρων οὐδεμία ζωὴ παρὰ φύσιν ἢ ὑπὲρ φύσιν.

[00522] Ὡστε οἱ περὶ τούτου τῆς παρανοίας Σίμωνος ἀντιρῶντικοὶ λόγοι πόρρω θεοῦ χοροῦ καὶ τῆς σῆς ἱερᾶς ψυχῆς ἀπεληλάσθωσαν.

[00523] Ἐλαθε γὰρ αὐτόν, ὡς οἶμαι, καὶ ταῦτα σοφὸν οἰόμενον εἶναι τὸ μὴ δεῖν τὸν εὐφρονοῦντα τῷ προφανεῖ τῆς αἰσθήσεως λόγῳ συμμαχῶ χρησθαι κατὰ τῆς πάντων ἀφανοῦς αἰτίας.

[00524] Καὶ τοῦτο ἔστι ῥητέον αὐτῷ τὸ παρὰ φύσιν εἰπεῖν, αὐτῇ γὰρ οὐδὲν ἐναντίον.

[00525] [3>] <Ἐξ αὐτῆς ζωοῦται καὶ περιθάλλεται καὶ ζῶα πάντα καὶ φυτά.

[00526] Καὶ εἴτε νοερὰν εἴποις εἴτε λογικὴν εἴτε αἰσθητικὴν εἴτε θρησκευτικὴν καὶ ἀξιοκρατικὴν εἴτε ὁποῖαν ποτὲ ζωὴν ἢ ζωῆς ἀρχὴν ἢ ζωῆς οὐσίαν, ἐξ αὐτῆς καὶ ζῆ καὶ ζωοῖ τῆς ὑπὲρ πᾶσαν ζωὴν καὶ ἐν αὐτῇ κατ' αἰτίαν ἐνοειδῶς προϋφέστηκεν.

[00527] Ἡ γὰρ ὑπέροχος καὶ ζωαρχικὴ ζωὴ καὶ πάσης ζωῆς ἐστὶν αἰτία καὶ ζωογόνος καὶ ἀποπληρωτικὴ καὶ διακριτικὴ ζωῆς καὶ ἐκ πάσης ζωῆς ὑμνητέα κατὰ τὴν πολυγονίαν τῶν πασῶν ζῴων ὡς παντοδαπὴ καὶ πᾶσα ζωὴ θεωρουμένη καὶ ὑμνουμένη καὶ ὡς ἀνεκδήξ, μᾶλλον δὲ ὑπερπλήρης ζωῆς, αὐτοζωὸς καὶ ὡς ὑπὲρ πᾶσαν ζωὴν ζωοποιὸς καὶ ὑπέροχος ἢ ὅπως ἂν τις τὴν ζωὴν τὴν ἀφθεγκτον ἀνθρωπικῶς ἀνυμνήσοι.

[00528] <VII.

[00529] >

[00530] [1>] <Ἐρε δέ, εἰ δοκεῖ, τὴν ἀγαθὴν καὶ αἰωνίαν ζωὴν καὶ ὡς σοφὴν καὶ ὡς αὐτοσοφίαν ὑμνῶμεν, μᾶλλον δὲ ὡς πάσης σοφίας ὑποστατικὴν καὶ ὑπὲρ πᾶσαν σοφίαν καὶ σύνεσιν ὑπεροῦσαν.

[00531] Οὐ γὰρ μόνον ὁ θεὸς ὑπερπλήρης ἐστὶ σοφίας «καὶ τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμὸς», ἀλλὰ καὶ παντὸς λόγου καὶ νοῦ καὶ σοφίας ὑπερίδρυνται.

[00532] Καὶ τοῦτο ὑπερφῶς ἐννοήσας ὁ θεῖος ὄντως ἀνὴρ, ὁ κοινὸς ἡμῶν καὶ τοῦ καθηγεμόνος ἡλίου· «Τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων» φησὶν οὐ μόνον, ὅτι πᾶσα ἀνθρωπίνη διάνοια πλάνη τίς ἐστὶ κρινομένη πρὸς τὸ σταθερὸν καὶ μόνιμον τῶν θεῶν καὶ τελειωτάτων νοήσεων, ἀλλ' ὅτι καὶ σὺνηθὲς ἐστὶ τοῖς θεολόγοις ἀντιπεπονηθότως ἐπὶ θεοῦ τὰ τῆς στερήσεως ἀποφάσκειν.

[00533] Οὕτω καὶ «ἀόρατόν» φησὶ τὰ λόγια τὸ παμφαῆς φῶς καὶ τὸν πολυῦμνητον καὶ πολυώνυμον ἀρρήτον καὶ ἀνώνυμον καὶ τὸν πᾶσι παρόντα καὶ ἐκ πάντων εὐρισκόμενον ἀκατάληπτον καὶ ἀνεξιχνίαστον.

[00534] Τοῦτῳ δὴ τῷ τρόπῳ καὶ νῦν ὁ θεῖος ἀπόστολος ὑμνήσαι λέγεται μωρίαν θεοῦ τὸ φαινόμενον ἐν αὐτῇ παράλογον καὶ ἀτοπον εἰς τὴν ἀρρήτον καὶ πρὸ λόγου παντὸς ἀναγαγῶν ἀλήθειαν.

[00535] Ἀλλ' ὅπερ ἐν ἄλλοις ἔφην, οἰκειῶς ἡμῖν τὰ ὑπὲρ ἡμᾶς παραλαμβάνοντες καὶ τῷ συντρόφῳ τῶν αἰσθήσεων ἐνιλλόμενοι καὶ τοῖς καθ' ἡμᾶς τὰ θεῖα παραβάλλοντες ἀπατώμεθα κατὰ τὸ φαινόμενον τὸν θεῖον καὶ ἀπόρρητον λόγον μεταδιώκοντες.

[00536] Δέον εἰδέναί τὸν καθ' ἡμᾶς νοῦν τὴν μὲν ἔχειν δυνάμιν εἰς τὸ νοεῖν, δι' ἧς τὰ νοητὰ βλέπει, τὴν δὲ ἔνωσιν ὑπεραίρουσαν τὴν νοῦ φύσιν, δι' ἧς συνάπτεται πρὸς τὰ ἐπέκεινα ἑαυτοῦ.

[00537] Κατὰ ταύτην οὖν τὰ θεῖα νοητέον οὐ καθ' ἡμᾶς, ἀλλ' ὅλους ἑαυτοὺς ὅλων ἑαυτῶν ἐξισταμένους καὶ ὅλους θεοῦ γιγνομένους, κρεῖττον γὰρ εἶναι θεοῦ καὶ μὴ ἑαυτῶν.

[00538] Οὕτω γὰρ ἔσται τὰ θεῖα δοτὰ τοῖς μετὰ θεοῦ γινομένοις.

[00539] Ταύτην οὖν τὴν ἄλογον καὶ ἄνου καὶ μωρὰν σοφίαν ὑπεροχικῶς ὑμνοῦντες εἴπωμεν, ὅτι παντὸς ἐστὶ νοῦ καὶ λόγου καὶ πάσης σοφίας καὶ συνέσεως αἰτία καὶ αὐτῆς ἐστὶ πᾶσα βουλή καὶ παρ' αὐτῆς πᾶσα γνῶσις καὶ σύνεσις καὶ ἐν αὐτῇ «πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεώς»

[00540] εἰσιν «ἀπόκρυφοι».

[00541] Καὶ γὰρ ἐπομένως τοῖς ἤδη προειρημένοις ἢ ὑπέροσος καὶ πάνσοφος αἰτία καὶ τῆς αὐτοσοφίας καὶ τῆς ὅλης καὶ τῆς καθ' ἑκάστον ἐστὶν ὑποστάτις.

[00542] [2>] <Ἐξ αὐτῆς αἰ νοηταὶ καὶ νοεραὶ τῶν ἀγγελικῶν νοῶν δυνάμεις τὰς ἀπλᾶς καὶ μακαρίας ἔχουσι νοήσεις.

[00543] Οὐκ ἐν μεριστοῖς ἢ ἀπὸ μεριστῶν ἢ αἰσθήσεων ἢ λόγων διεξοδικῶν συνάγουσαι τὴν θεῖαν γνῶσιν οὐδὲ ὑπὸ τινος κοινοῦ πρὸς ταῦτα συμπεριεχόμεναι, παντὸς δὲ ὑλικοῦ καὶ πλήθους καθαρεύουσαι νοερῶς, ἀῦλως, ἐνοειδῶς τὰ νοητὰ τῶν θεῶν νοοῦσιν.

[00544] Καὶ ἔστιν αὐταῖς ἢ νοερὰ δυνάμεις καὶ ἐνέργεια τῆ ἀμιγεί καὶ ἀχράντῳ καθαρότητι κατηγλαϊσμένη καὶ συνοπτικὴ τῶν θεῶν νοήσεων ἀμερεῖα καὶ ἀύλια καὶ τῷ θεοειδῶς ἐνὶ πρὸς τὸν θεῖον καὶ ὑπέροσον καὶ νοῦν καὶ λόγον, ὡς ἐφικτόν, ἀποτυπουμένη.

[00545] Διὰ τὴν θεῖαν σοφίαν καὶ ψυχὰς τὸ λογικὸν ἔχουσι διεξοδικῶς μὲν καὶ κύκλῳ περὶ τὴν τῶν ὄντων ἀλήθειαν περιπορευόμεναι καὶ τῷ μεριστῷ καὶ παντοδαπῷ τῆς ποικιλίας ἀπολειπόμεναι τῶν ἐνιαίων νοῶν, τῇ δὲ τῶν πολλῶν εἰς τὸ ἐν συνελίξει καὶ τῶν ἰσαγγέλων νοήσεων, ἐφ' ὅσον ψυχαῖς οἰκεῖον καὶ ἐφικτόν, ἀξιούμεναι.

[00546] Ἀλλὰ καὶ τὰς αἰσθήσεις αὐτὰς οὐκ ἂν τις ἀμάρτοι σκοποῦ τῆς σοφίας ἀπήχημα φήσας.

[00547] Καίτοι καὶ ὁ

[00548] δαιμόνιος νοῦς, ἢ νοῦς, ἐξ αὐτῆς ἐστὶ, καθ' ὅσον δὲ νοῦς ἐστὶν ἠλογημένος τυχεῖν, οὐ ἐφίεται, μὴ εἰδῶς μῆτε βουλόμενος, ἐκπτώσιν σοφίας κυριώτερον αὐτὸν προσρητέον.

[00549] Ἀλλ' ὅτι μὲν σοφίας αὐτῆς καὶ πάσης καὶ νοῦ παντὸς καὶ λόγου καὶ αἰσθήσεως πάσης ἡ θεία σοφία καὶ ἀρχὴ καὶ αἰτία καὶ ὑποστάτις καὶ τελείωσις καὶ φρουρὰ καὶ πέρας εἴρηται, πῶς δὲ αὐτὸς ὁ θεὸς ὁ ὑπέροσφος σοφία καὶ νοῦς καὶ «λόγος» καὶ «γνώστης» ὑμνεῖται; Πῶς γὰρ νοήσει τι τῶν νοητῶν οὐκ ἔχων νοεράς ἐνεργείας ἢ πῶς γινώσεται τὰ αἰσθητὰ πάσης αἰσθήσεως ὑπεριδρυμένος; Καίτοι πάντα αὐτὸν εἰδέναι φησὶ τὰ λόγια καὶ οὐδὲν διαφεύγειν τὴν θείαν γνῶσιν.

[00550] Ἀλλ' ὅπερ ἔφην πολλάκις, τὰ θεία θεοπρεπῶς νοητέον.

[00551] Τὸ γὰρ ἄνουν καὶ ἀναίσθητον καθ' ὑπεροχὴν, οὐ κατ' ἔλλειψιν ἐπὶ θεοῦ τακτέον ὥσπερ καὶ τὸ ἄλογον ἀνατίθεμεν τῷ ὑπὲρ λόγον καὶ τὴν ἀτέλειαν τῷ ὑπερτελεῖ καὶ προτελείῳ καὶ τὸν ἀναφή καὶ ἀόρατον γνόφον τῷ φωτὶ τῷ ἀπροσίτῳ καθ' ὑπεροχὴν τοῦ ὁρατοῦ φωτός.

[00552] Ὡστε ὁ θεῖος νοῦς πάντα συνέχει τῇ πάντων ἐξηρημένη γνῶσει κατὰ τὴν πάντων αἰτίαν ἐν ἑαυτῷ τὴν πάντων εἶδησιν προεἰληφώς, πρὶν ἀγγέλους γενέσθαι εἰδῶς καὶ παραγῶν ἀγγέλους καὶ πάντα τὰ ἄλλα ἐνδοθεν καὶ ἀπ' αὐτῆς, ἴν' οὕτως εἶπω, τῆς ἀρχῆς εἰδῶς καὶ εἰς οὐσίαν ἄγων.

[00553] Καὶ τοῦτο οἶμαι παραδιδόναι τὸ λόγιον, ὅποταν φησὶν· «Ὁ εἰδῶς τὰ πάντα πρὶν γενέσεως αὐτῶν».

[00554] Οὐ γὰρ ἐκ τῶν ὄντων τὰ ὄντα μανθάνων οἶδεν ὁ θεῖος νοῦς, ἀλλ' ἐξ ἑαυτοῦ καὶ ἐν ἑαυτῷ κατ' αἰτίαν τὴν πάντων εἶδησιν καὶ γνῶσιν καὶ οὐσίαν προέχει καὶ προσυνείληφεν οὐ κατ' ἰδίαν ἐκάστοις ἐπιβάλλων, ἀλλὰ κατὰ μίαν τῆς αἰτίας περιοχὴν τὰ πάντα εἰδῶς καὶ συνέχων ὥσπερ καὶ τὸ φῶς κατ' αἰτίαν ἐν ἑαυτῷ τὴν εἶδησιν τοῦ σκότους προεἰληφεν οὐκ ἄλλοθεν εἰδῶς τὸ σκότος ἢ ἀπὸ τοῦ φωτός.

[00555] Ἐαυτὴν οὖν ἡ θεία σοφία γινώσκουσα γινώσεται πάντα αὐλως τὰ ὑλικά καὶ ἀμερίστως τὰ μεριστὰ καὶ τὰ πολλὰ ἐνιαίως αὐτῷ τῷ ἐνὶ τὰ πάντα καὶ γινώσκουσα καὶ παράγουσα.

[00556] Καὶ γὰρ εἰ κατὰ μίαν αἰτίαν ὁ θεὸς πᾶσι τοῖς οὐσι τοῦ εἶναι μεταδίδωσι, κατὰ τὴν αὐτὴν ἐνικὴν αἰτίαν εἴσεται πάντα ὡς ἐξ αὐτοῦ ὄντα καὶ ἐν αὐτῷ προϋφεστηκότα καὶ οὐκ ἐκ τῶν ὄντων λήψεται τὴν αὐτῶν γνῶσιν, ἀλλὰ καὶ αὐτοῖς ἐκάστοις τῆς αὐτῶν καὶ ἄλλοις τῆς ἄλλων γνώσεως ἐστὶ χορηγός.

[00557] Οὐκ ἄρα ὁ θεὸς ἰδίαν ἔχει τὴν ἑαυτοῦ γνῶσιν, ἑτέραν δὲ τὴν κοινὴν τὰ ὄντα πάντα συλλαμβάνουσαν.

[00558] Αὐτὴ γὰρ ἑαυτὴν ἢ πάντων αἰτία γινώσκουσα σχολῆ που τὰ ἀφ' αὐτῆς καὶ ὧν ἐστὶν αἰτία ἀγνοήσει.

[00559] Ταύτη γοῦν ὁ θεὸς τὰ ὄντα γινώσκει οὐ τῇ ἐπιστήμῃ τῶν ὄντων, ἀλλὰ

[00560] τῇ ἑαυτοῦ.

[00561] Καὶ γὰρ καὶ τοὺς ἀγγέλους εἰδέναι φησὶ τὰ λόγια τὰ ἐπὶ τῆς γῆς οὐ κατ' αἰσθήσεις αὐτὰ γινώσκοντας αἰσθητὰ γε ὄντα, κατ' οἰκειάν δὲ τοῦ θεοειδοῦς νοῦ δύναμιν καὶ φύσιν.

[00562] ^[3>] <Ἐπὶ δὲ τούτοις ζητῆσαι χρὴ, πῶς ἡμεῖς θεὸν γινώσκομεν οὐδὲ νοητὸν οὐδὲ αἰσθητὸν οὐδέ τι καθόλου τῶν ὄντων ὄντα.

[00563] Μᾶποτε οὖν ἀληθὲς εἰπεῖν, ὅτι θεὸν γινώσκομεν οὐκ ἐκ τῆς αὐτοῦ φύσεως, ἀγνωστον γὰρ τοῦτο καὶ πάντα λόγον καὶ νοῦν ὑπεραίρον, ἀλλ' ἐκ τῆς πάντων τῶν ὄντων διατάξεως ὡς ἐξ αὐτοῦ προβεβλημένης καὶ εἰκόνας τινὰς καὶ ὁμοιώματα τῶν θείων αὐτοῦ παραδειγμάτων ἐχούσης εἰς τὸ ἐπέκεινα

[00564] πάντων ὁδῷ καὶ τάξει κατὰ δύναμιν ἄνιμεν ἐν τῇ πάντων ἀφαιρέσει καὶ ὑπεροχῇ καὶ ἐν τῇ πάντων αἰτία.

[00565] Διὸ καὶ ἐν πᾶσιν ὁ θεὸς γινώσκεται καὶ χωρὶς πάντων.

[00566] Καὶ διὰ γνώσεως ὁ θεὸς γινώσκεται καὶ διὰ ἀγνωσίας.

[00567] Καὶ ἔστιν αὐτοῦ καὶ νόησις καὶ λόγος καὶ ἐπιστήμη καὶ ἐπαφή καὶ αἴσθησις καὶ δόξα καὶ φαντασία καὶ ὄνομα καὶ τὰ ἄλλα πάντα, καὶ οὔτε νοεῖται οὔτε λέγεται οὔτε ὀνομάζεται.

[00568] Καὶ οὐκ ἔστι τι τῶν ὄντων, οὐδὲ ἐν τινὶ τῶν ὄντων γινώσκεται.

[00569] Καὶ «ἐν πᾶσι πάντα» ἐστὶ καὶ ἐν οὐδενὶ οὐδὲν καὶ ἐκ πάντων πᾶσι γινώσκεται καὶ ἐξ οὐδενὸς οὐδενί.

[00570] Καὶ γὰρ καὶ ταῦτα ὀρθῶς περὶ θεοῦ λέγομεν, καὶ ἐκ τῶν ὄντων ἀπάντων ὑμνεῖται κατὰ τὴν πάντων ἀναλογίαν, ὧν ἐστὶν αἴτιος.

[00571] Καὶ ἔστιν αὐθις ἡ θειοτάτη θεοῦ γνῶσις ἡ δι' ἀγνωσίας γινωσκομένη κατὰ τὴν ὑπὲρ νοῦν ἔνωσιν, ὅταν ὁ νοῦς τῶν ὄντων πάντων ἀποστάς, ἔπειτα καὶ ἑαυτὸν ἀφείς ἐνωθῆται ταῖς ὑπερφάσειν ἀκτίσιν ἐκεῖθεν καὶ ἐκεῖ τῷ ἀνεξερευνητῷ βάθει τῆς σοφίας καταλαμπόμενος.

[00572] Καίτοι καὶ ἐκ πάντων, ὅπερ ἔφην, αὐτὴν γνωστότερον· αὕτη γὰρ ἔστι κατὰ τὸ λόγιον ἡ πάντων ποιητικὴ καὶ αἰεὶ πάντα ἀρμόζουσα καὶ τῆς ἀλύτου τῶν πάντων ἐφαρμογῆς καὶ τάξεως αἰτία καὶ αἰεὶ τὰ τέλη τῶν προτέρων συνάπτουσα ταῖς ἀρχαῖς τῶν δευτέρων καὶ τὴν μίαν τοῦ παντός σύμπνοιαν καὶ ἀρμονίαν καλλιεργοῦσα.

[00573] [4>] <«Λόγος» δὲ ὁ θεὸς ὑμνεῖται πρὸς τῶν ἱερῶν λογίων οὐ μόνον, ὅτι καὶ λόγου καὶ νοῦ καὶ σοφίας ἔστι χορηγός, ἀλλ' ὅτι καὶ τὰς πάντων αἰτίας ἐν ἑαυτῷ μονοειδῶς προεἶληφε καὶ ὅτι «διὰ πάντων χωρεῖ» δικνούμενος, ὡς τὰ λόγια φησιν, ἄχρι τοῦ πάντων τέλους, καὶ πρό γε τούτων, ὅτι πάσης ἀπλότητος ὁ θεὸς ὑπερήπλωται λόγος καὶ πάντων ἔστιν ὑπὲρ πάντα κατὰ τὸ ὑπερούσιον ἀπολελυμένος.

[00574] Οὗτος ὁ λόγος ἔστιν ἡ ἀπλὴ καὶ ὄντως οὕσα ἀλήθεια, περὶ ἣν ὡς καθαρὰν καὶ ἀπλανῆ τῶν ὅλων γνῶσιν ἡ θεία πίστις ἔστιν, ἡ μόνιμος τῶν πεπεισμένων ἰδρυσις ἡ τούτους ἐνιδρύουσα τῆ ἀληθείᾳ καὶ αὐτοῖς τὴν ἀλήθειαν ἀμεταπίστῳ ταυτότητι τὴν ἀπλὴν τῆς ἀληθείας γνῶσιν ἐχόντων τῶν πεπεισμένων.

[00575] Εἰ γὰρ ἡ γνῶσις ἐνωτικὴ τῶν ἐγνωκότων καὶ ἐγνωσμένων, ἡ δὲ ἀγνοία μεταβολῆς αἰεὶ καὶ τῆς ἐξ ἑαυτοῦ τῷ ἀγνοοῦντι διαιρέσεως αἰτία, τὸν ἐν ἀληθείᾳ πιστεύσαντα κατὰ τὸν ἱερὸν λόγον οὐδὲν ἀποκινήσει τῆς κατὰ τὴν ἀληθῆ πίστιν ἐστίας, ἐφ' ἣ τὸ μόνιμον ἔξει τῆς ἀκινήτου καὶ ἀμεταβόλου ταυτότητος.

[00576] Εὐ γὰρ οἶδεν ὁ πρὸς τὴν ἀλήθειαν ἐνωθεὶς, ὅτι εὐ ἔχει, κἂν οἱ πολλοὶ νουθετοῖεν αὐτὸν ὡς ἐξεστηκότα.

[00577] Λανθάνει μὲν ὡς εἰκὸς αὐτοὺς ἐκ πλάνης τῆ ἀληθείᾳ διὰ τῆς ὄντως πίστεως ἐξεστηκῶς, αὐτὸς δὲ ἀληθῶς οἶδεν ἑαυτὸν οὐχ, ὅ φασιν ἐκεῖνοι, μαινόμενον, ἀλλὰ τῆς ἀστάτου καὶ ἀλλοιωτῆς περὶ τὴν παντοδαπῆ τῆς πλάνης ποικιλίαν φορᾶς διὰ τῆς ἀπλῆς καὶ αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἐχούσης ἀληθείας ἡλευθερωμένον.

[00578] Οὕτω γοῦν οἱ τῆς καθ' ἡμᾶς θεοσοφίας ἀρχηγικοὶ καθηγεμόνες ὑπὲρ ἀληθείας ἀποθνήσκουσι πᾶσαν ἡμέραν μαρτυροῦντες ὡς εἰκὸς καὶ λόγῳ παντὶ καὶ ἔργῳ τῆ ἐνιαίᾳ τῶν Χριστιανῶν ἀληθογνωσίᾳ τὸ πασῶν αὐτὴν εἶναι καὶ ἀπλουστέραν καὶ θειοτέραν, μᾶλλον δὲ τὸ αὐτὴν εἶναι τὴν μόνην ἀληθῆ καὶ μίαν καὶ ἀπλὴν θεογνωσίαν.

[00579] <VIII.

[00580] >

[00581] [1>] <Ἀλλ' ἐπειδὴ τὴν θείαν ἀληθότητα καὶ ὑπέροσφον σοφίαν καὶ ὡς «δύναμιν» ὑμνοῦσι καὶ ὡς «δικαιοσύνην» οἱ θεολόγοι καὶ σωτηρίαν αὐτὴν ἀποκαλοῦσι καὶ ἀπολύτρωσιν, φέρε, καὶ ταύτας, ὡς ἐφικτὸν ἡμῖν, τὰς θεωνυμίας ἀναπτύξωμεν.

[00582] Καὶ ὅτι μὲν ἡ θεαρχία πάσης ἐξήρηται καὶ ὑπερέχει τῆς ὅπως ποτὲ καὶ οὔσης καὶ ἐπινοουμένης δυνάμεως, οὐκ οἶμαί τινα τῶν ἐν τοῖς θείοις λόγοις ἐνθετραμμένων ἀγνοεῖν.

[00583] Πολλαχοῦ γὰρ ἡ θεολογία καὶ τὴν κυρείαν αὐτῆ καὶ αὐτῶν τῶν ὑπερουρανίων δυνάμεων ἀφορίζουσα παραδέδωκεν.

[00584] Πῶς οὖν αὐτὴν οἱ θεολόγοι καὶ ὡς δύναμιν ὑμνοῦσι τὴν πάσης ἐξηρημένην δυνάμεως; Ἡ πῶς ἐπ' αὐτῆ τὴν δυναμωνυμίαν ἐκλάβοιμεν;

[00585] [2>] <Λέγωμεν τοίνυν, ὅτι δύναμις ἔστιν ὁ θεὸς ὡς πᾶσαν δύναμιν ἐν ἑαυτῷ προέχων καὶ ὑπερέχων καὶ ὡς πάσης δυνάμεως αἴτιος καὶ πάντα κατὰ δύναμιν ἀκλιτον καὶ ἀπεριόριστον παράγων καὶ ὡς αὐτοῦ τοῦ εἶναι δύναμιν ἢ τὴν ὅλην ἢ τὴν καθ' ἕκαστον αἴτιος ὢν καὶ ὡς ἀπειροδύναμος οὐ μόνον τῷ πᾶσαν δύναμιν παράγειν, ἀλλὰ καὶ τῷ ὑπὲρ πᾶσαν καὶ τὴν αὐτοδύναμιν εἶναι καὶ τῷ ὑπερδύνασθαι καὶ ἀπειράκις ἀπείρους τῶν οὐσῶν δυνάμεων ἐτέρας παραγαγεῖν καὶ τῷ μὴ ἂν ποτε δυνηθῆναι τὰς ἀπείρους καὶ ἐπ' ἀπειρον παραγομένας δυνάμεις τὴν ὑπεράπειρον αὐτοῦ τῆς δυναμοποιῶν δυνάμεως ἀμβλῦναι ποιήσιν, καὶ τῷ ἀφθέγκτῳ καὶ ἀγνώστῳ καὶ ἀνεπινοήτῳ τῆς πάντα ὑπερεχούσης αὐτοῦ δυνάμεως ἢ διὰ περιοσίαν τοῦ δυνατοῦ καὶ τὴν ἀσθένειαν δυναμοῖ καὶ τὰ ἔσχατα τῶν ἀπηχημάτων αὐτῆς συνέχει καὶ διακρατεῖ καθάπερ καὶ ἐπὶ τῶν κατ' αἴσθησιν δυνατῶν ὁρώμεν, ὅτι τὰ ὑπέρλαμπρα φῶτα καὶ μέχρι τῶν ἀμβλειῶν ὁράσεων φθάνει, καὶ τοὺς μεγάλους φασὶ τῶν ψόφων καὶ εἰς τὰς μὴ λίαν εὐκόλως τῶν ἤχων ἀντιλαμβανομένας ἀκοὰς εἰσδύεσθαι.

[00586] Τὸ γὰρ πάντη ἀνήκοον οὐδὲ ἀκοή καὶ τὸ καθόλου μὴ βλέπον οὐδὲ ὄρασις.

[00587] [3>] <Αὕτη δ' οὖν ἡ ἀπειροδύναμος τοῦ θεοῦ διάδοσις εἰς πάντα τὰ ὄντα χωρεῖ, καὶ οὐδὲν ἔστι τῶν ὄντων, ὃ παντελῶς ἀφήρηται τὸ ἔχειν τινα δύναμιν, ἀλλ' ἡ νοερὰν ἢ λογικὴν ἢ αἰσθητικὴν ἢ ζωτικὴν ἢ οὐσιώδη δύναμιν ἔχει, καὶ αὐτὸ δέ, εἰ θέμις εἰπεῖν, τὸ εἶναι δύναμιν εἰς τὸ εἶναι ἔχει παρὰ τῆς ὑπερουσίου δυνάμεως.

[00588] [4>] <Ἐξ αὐτῆς εἰσὶν αἱ θεοειδεῖς τῶν ἀγγελικῶν διακόσμων δυνάμεις, ἐξ αὐτῆς καὶ τὸ εἶναι ἀμεταπτῶτως ἔχουσι καὶ πάσας αὐτῶν τὰς νοερὰς καὶ ἀθανάτους ἀεικινήσις καὶ τὸ ἀρρόπεδες αὐτὸ καὶ τὴν ἀνελάττωτον ἔφεσιν τοῦ ἀγαθοῦ πρὸς τῆς ἀπειραγάθου δυνάμεως εὐλήφασιν αὐτῆς ἐφείσεως αὐτοῖς τὸ δύνασθαι καὶ εἶναι ταῦτα καὶ ἐφείσθαι αἰεὶ εἶναι καὶ αὐτὸ τὸ δύνασθαι ἐφείσθαι τοῦ αἰεὶ δύνασθαι.

[00589] [5>] <Πρόεισι δὲ τὰ τῆς ἀνεκλείπτου δυνάμεως καὶ εἰς ἀνθρώπους καὶ ζῶα καὶ φυτὰ καὶ τὴν ὅλην τοῦ παντός φύσιν καὶ δυναμοῖ τὰ ἠνωμένα πρὸς τὴν ἀλλήλων φιλίαν καὶ κοινωνίαν καὶ τὰ διακεκριμένα πρὸς τὸ εἶναι κατὰ τὸν οἰκεῖον ἕκαστα λόγον καὶ ὄρον ἀσύγχυτα καὶ ἀσύμφυρτα καὶ τὰς τοῦ παντός τάξεις καὶ εὐθυμοσύνας εἰς τὸ οἰκεῖον ἀγαθὸν διασώζει καὶ τὰς ἀθανάτους τῶν ἀγγελικῶν ἐνάδων ζωὰς ἀλωβήτους διαφυλάττει καὶ τὰς οὐρανίας καὶ φωστηρικὰς καὶ ἀστρώους οὐσίας καὶ τάξεις ἀναλλοιώτους καὶ τὸν αἰῶνα δύνασθαι εἶναι ποιεῖ καὶ τὰς τοῦ χρόνου περιελίξεις διακρίνει μὲν ταῖς προόδοις, συνάγει δὲ ταῖς ἀποκαταστάσεις καὶ τὰς τοῦ πυρὸς δυνάμεις ἀσβέστους ποιεῖ καὶ τὰς τοῦ ὕδατος ἐπιρῶας ἀνεκλείπτους καὶ τὴν ἀερίαν χύσιν

ὀρίζει καὶ τὴν γῆν ἐπ' οὐδενὸς ἰδρύει καὶ τὰς ζωογόνους αὐτῆς ὠδῖνας ἀδιαφθόρους φυλάττει καὶ τὴν ἐν ἀλλήλοις τῶν στοιχείων ἁρμονίαν καὶ κρᾶσιν ἀσύγχυτον καὶ ἀδιαίρετον ἀποσώζει καὶ τὴν ψυχῆς καὶ σώματος σύνδεσιν συνέχει καὶ τὰς τῶν φυτῶν θρεπτικὰς καὶ αὐξητικὰς δυνάμεις ἀνακινεῖ καὶ διακρατεῖ τὰς οὐσιώδεις τῶν ὄλων δυνάμεις καὶ τὴν τοῦ παντὸς ἀδιάλυτον μονὴν ἀσφαλίζεται καὶ τὴν θέωσιν αὐτὴν δωρεῖται δυνάμιν εἰς τοῦτο τοῖς ἐκθεουμένοις παρέχουσα.

[00590] Καὶ ὅλως οὐδὲν ἔστι καθόλου τῶν ὄντων τὴν παντοκρατορικὴν ἀσφάλειαν καὶ περιοχὴν τῆς θείας δυνάμεως ἀφηρημένον.

[00591] Τὸ γὰρ καθόλου μηδεμίαν δυνάμιν ἔχον οὔτε ἔστιν οὔτε τι ἔστιν οὔτε ἔστι τις αὐτοῦ παντελῶς θέσις.

[00592] [6>] <Καίτοι φησὶν Ἐλύμας ὁ μάγος· Εἰ παντοδύναμός ἐστιν ὁ θεός, πῶς λέγεται τι μὴ δύνασθαι πρὸς τοῦ καθ' ὑμᾶς θεολόγου; Λοιδορεῖται δὲ τῷ θεῷ Παύλῳ φήσαντι μὴ δύνασθαι τὸν θεὸν «ἐαυτὸν ἀρνήσασθαι».

[00593] Προθεῖς δὲ τοῦτο λίαν ὀρθῶδῶ, μὴ καὶ ἀνοίας ὀφλήσω γέλωτα παιδῶν ἀθυρόντων οἰκοδομήματα καὶ ἐπὶ ψάμμου καὶ ἀσθενῆ καταλύειν ἐπιχειρῶν καὶ ὡσπερ τινὸς ἀνεφίκτου σκοποῦ καταστοχάζεσθαι σπεύδων τῆς περὶ τούτου θεολογικῆς διανοίας.

[00594] Ἡ γὰρ ἐαυτοῦ ἀρνησις ἐκπτώσις ἀληθείας ἐστίν, ἢ δὲ ἀλήθεια ὃν ἐστὶ καὶ ἢ τῆς ἀληθείας ἐκπτώσις τοῦ ὄντος ἐκπτώσις.

[00595] Εἰ τοίνυν ἢ ἀλήθεια ὃν ἐστὶν, ἢ δὲ ἀρνησις τῆς ἀληθείας τοῦ ὄντος ἐκπτώσις, ἐκ τοῦ ὄντος ἐκπεσεῖν ὁ θεὸς οὐ δύναται, καὶ τὸ μὴ εἶναι οὐκ ἔστιν, ὡς ἂν τις φαίη, τὸ μὴ δύνασθαι οὐ δύναται καὶ τὸ μὴ εἶδέναι κατὰ στέρησιν οὐκ οἶδεν.

[00596] Ὅπερ ὁ σοφὸς οὐκ ἐννοήσας μιμεῖται τοὺς τῶν ἀθλητῶν ἀπειρονίκας, οἱ πολλάκις ἀσθενεῖς εἶναι τοὺς ἀνταγωνιστὰς ὑποθέμενοι κατὰ τὸ δοκοῦν ἑαυτοῖς καὶ πρὸς ἀπόντας αὐτοὺς ἀνδρείως σκιάμαχούντες καὶ τὸν ἄερα διακένους πληγαῖς εὐθαρσῶς καταπαίοντες οἴονται τῶν ἀντιπάλων αὐτῶν κεκρατηκέναι καὶ ἀνακηρύττουσιν ἑαυτοὺς οὔτε εἰδότες τὴν ἐκείνων δυνάμιν.

[00597] Ἡμεῖς δὲ τοῦ θεολόγου κατὰ τὸ ἐφικτὸν στοχαζόμενοι τὸν ὑπερδύναμον θεὸν ὑμνοῦμεν ὡς παντοδύναμον, ὡς μακάριον καὶ μόνον δυνάστην, ὡς δεσπόζοντα ἐν τῇ δυναστείᾳ αὐτοῦ τοῦ αἰῶνος, ὡς κατ' οὐδὲν τῶν ὄντων ἐκπεπτωκότα, μᾶλλον δὲ καὶ ὑπερέχοντα καὶ προέχοντα πάντα τὰ ὄντα κατὰ δυνάμιν ὑπερούσιον καὶ πᾶσι τοῖς οὔσι τὸ δύνασθαι εἶναι καὶ τότε εἶναι κατὰ περιουσίαν ὑπερβαλλούσης δυνάμεως ἀφθόνῳ χύσει δεδωρημένον.

[00598] [7>] <<Δικαιοσύνη>> δὲ αὐθις ὁ θεὸς ὡς πᾶσι τὰ κατ' ἀξίαν ἀπονέμων ὑμνεῖται καὶ εὐμετρίαν καὶ κάλλος καὶ εὐταξίαν καὶ διακόσμησιν καὶ πάσας διανομὰς καὶ τάξεις ἀφορίζων ἐκάστῳ κατὰ τὸν ὄντως ὄντα δικαιοτάτον ὄρον καὶ πᾶσι τῆς αὐτῶν ἐκάστῳ αὐτοπραγίας αἴτιος ὢν.

[00599] Πάντα γὰρ ἢ θεία δικαιοσύνη τάττει καὶ ὀροθετεῖ καὶ πάντα ἀπὸ πάντων ἀμιγῆ καὶ ἀσύμφυρτα διασώζουσα τὰ ἐκάστῳ προσήκοντα πᾶσι τοῖς οὔσι δωρεῖται κατὰ τὴν ἐκάστῳ τῶν ὄντων ἐπιβάλλουσαν ἀξίαν.

[00600] Καὶ εἰ ταῦτα ὀρθῶς φαμεν, ὅσοι τῇ θείᾳ διαλοιδροῦνται δικαιοσύνη, λανθάνουσιν ἑαυτῶν ἀδικίαν ἐναργῆ καταψηφίζόμενοι, φασὶ γὰρ ὀφείλιν ἐνεῖναι τοῖς θνητοῖς τὴν ἀθανασίαν καὶ τοῖς ἀτελέσι τὸ τέλειον καὶ τοῖς αὐτοκινήτοις τὴν ἑτεροκίνητον ἀνάγκην καὶ τοῖς ἀλλοιωτοῖς τὴν ταυτότητα καὶ τὰ τελειοδύναμα τοῖς ἀσθενέσι καὶ αἴδια εἶναι τὰ ἔγχρονα καὶ ἀμετάβολα τὰ φύσει κινούμενα καὶ τὰς ἐπικαίρους ἡδονὰς αἰωνίας, καὶ ὅλως τὰ ἄλλων ἄλλοις ἀποδιδόασιν.

[00601] Δέον εἶδέναι τὴν θεῖαν δικαιοσύνην ἐν τούτῳ ὄντως οὔσαν ἀληθῆ δικαιοσύνην, ὅτι πᾶσιν ἀπονέμει τὰ οἰκεία κατὰ τὴν ἐκάστου τῶν ὄντων ἀξίαν καὶ τὴν ἐκάστου φύσιν ἐπὶ τῆς οἰκείας διασώζει τάξεως καὶ δυνάμεως.

[00602] [8>] <Ἄλλ' εἶποι ἂν τις· Οὐκ ἔστι δικαιοσύνης ἄνδρας ὁσίους ἔαν ἀβοηθήτους ὑπὸ τῶν φαύλων ἐκτροχόμενους.

[00603] Πρὸς ὃν ῥητέον· Ὡς εἰ μὲν ἀγαπῶσιν, οὐς φῆς ὁσίους, τὰ ἐπὶ γῆς ὑπὸ τῶν προσύλων ζηλούμενα, τοῦ θεοῦ πάντως ἐκπεπτώκασιν ἔρωτος, καὶ οὐκ οἶδα, ὅπως ὅσοι κληθεῖεν ἂν ἀδικοῦντες τὰ ὄντως ἐραστὰ καὶ θεῖα τοῖς ἀζηλώτοις καὶ ἀνεράστοις ὑπ' αὐτῶν οὐκ εὐαγῶς παρευδοκιμούμενα.

[00604] Εἰ δὲ τῶν ὄντως ὄντων ἐρῶσιν, εὐφραίνεσθαι χρὴ τοὺς τινῶν ἐφιεμένους, ἡνίκα τῶν ἐφετῶν τυγχάνωσιν.

[00605] Ἡ οὐχὶ τότε μᾶλλον πλησιάζουσι ταῖς ἀγγελικαῖς ἀρεταῖς, ὅταν, ὡς δυνατόν, ἐφέσει τῶν θείων ἀναχωροῦσι τῆς τῶν ὑλικῶν προσπαθείας ἐγγυμαζόμενοι πρὸς τοῦτο λίαν ἀνδρικῶς ἐν ταῖς ὑπὲρ τοῦ καλοῦ περιστάσεσιν; Ὡστε ἀληθὲς εἰπεῖν, ὅτι τοῦτο μᾶλλον ἐστὶ τῆς θείας δικαιοσύνης ἴδιον τὸ μὴ θέλγειν καὶ ἀπολλύειν τῶν ἀρίστων τὴν ἀρρενότητα ταῖς τῶν ὑλικῶν διαδόσεσι, μηδὲ, εἴ τις ἐπιχειροῖ τούτο ποιεῖν, ἔαν ἀβοηθήτους, ἀλλ' ἐνιδρύειν αὐτοὺς ἐν τῇ καλῇ καὶ ἀμειλίκτῳ στάσει καὶ ἀπονέμειν αὐτοῖς τοιοῦτοις οὔσι τὰ κατ' ἀξίαν.

[00606] [9>] <Αὕτη γοῦν ἢ θεία δικαιοσύνη καὶ σωτηρία τῶν ὄλων ὑμνεῖται τὴν ἰδίαν ἐκάστου καὶ καθαρὰν ἀπὸ τῶν ἄλλων οὐσίαν καὶ τάξιν ἀποσώζουσα καὶ φυλάττουσα καὶ αἰτία καθαρῶς οὔσα τῆς ἐν τοῖς ὅλοις ἰδιοπραγίας.

[00607] Εἰ δὲ τις τὴν σωτηρίαν ὑμνοῖ καὶ ὡς ἐκ τῶν χειρόνων τὰ ὅλα σωστικῶς ἀναρπάζουσαν, πάντως που καὶ τοῦτον ἡμεῖς τὸν ὑμνωδὸν τῆς παντοδαπῆς σωτηρίας ἀποδεξόμεθα καὶ ταύτην δὲ καὶ πρώτην σωτηρίαν τῶν ὄλων ἀξιόσομεν αὐτὸν ὀρίζεσθαι τὴν πάντα ἐφ' ἑαυτῶν ἀμετάβλητα καὶ ἀστασίαστα καὶ ἀρρέπη πρὸς τὰ χεῖρα διασώζουσαν καὶ πάντα φρουροῦσαν ἄμαχα καὶ ἀπολέμητα τοῖς ἑαυτῶν ἕκαστα λόγοις διακοσμούμενα καὶ πᾶσαν ἀνισότητά καὶ ἀλλοτριοπραγίαν ἐκ τῶν ὄλων ἐξορίζουσαν καὶ τὰς ἀναλογίας ἐκάστου συνιστάνουσαν ἀμεταπτῶτους εἰς τὰ ἐναντία καὶ ἀμεταχωρήτους.

[00608] Ἐπεὶ καὶ ταύτην τὴν σωτηρίαν οὐκ ἀπὸ σκοποῦ τις ὑμνήσει τῆς ἱερᾶς θεολογίας ὡς πάντα τὰ ὄντα τῇ σωστικῇ τῶν πάντων ἀγαθότητι τῆς τῶν οἰκειῶν ἀγαθῶν ἀποπτύσεως ἀπολυτρομένην, καθ' ὅσον ἢ ἐκάστου τῶν σωζομένων ἐπιδέχεται φύσις.

[00609] Διὸ καὶ «ἀπολύτρωσιν» αὐτὴν ὀνομάζουσιν οἱ θεολόγοι, καὶ καθ' ὅσον οὐκ ἐὰ τὰ ὄντως ὄντα πρὸς τὸ μὴ εἶναι διαπεσεῖν

καὶ καθ' ὅσον, εἰ καὶ τι πρὸς τὸ πλημμελὲς καὶ ἄτακτον ἀποσφαλεῖ καὶ μείωσιν τινα πάθοι τῆς τῶν οἰκείων ἀγαθῶν τελειότητος, καὶ τοῦτο τοῦ πάθους καὶ τῆς ἀδρανείας καὶ τῆς στέρησεως ἀπολυτροῦται πληροῦσα τὸ ἐνδεὲς καὶ πατρικῶς τὴν ἀτονίαν ὑπερείδουσα καὶ ἀνιστῶσα τοῦ κακοῦ, μᾶλλον δὲ ἰστώσα ἐν τῷ καλῷ καὶ τὸ ὑπεκρυνὲν ἀγαθὸν ἀναπληροῦσα καὶ τάπτουσα καὶ κοσμοῦσα τὴν ἀταξίαν αὐτοῦ καὶ ἀκοσμίαν καὶ ὀλόκληρον ἀποτελοῦσα καὶ πάντων ἀπολύουσα τῶν λελωβημένων.

[00610] Ἀλλὰ περὶ μὲν τούτων καὶ περὶ δικαιοσύνης εἴρηται, καθ' ἣν ἡ πάντων ἰσότης μετρεῖται καὶ ὀρίζεται καὶ πᾶσα ἀνισότης ἢ κατὰ στέρησιν τῆς ἐν αὐτοῖς ἐκάστοις ἰσότητος ἐξορίζεται.

[00611] Τὴν γὰρ ἀνισότητά εἰ τις ἐκλάβοι τὰς ἐν τῷ ὅλῳ τῶν ὄλων πρὸς ὅλα διαφοράς, καὶ ταύτης ἢ δικαιοσύνη φρουρητική, μὴ συγχωροῦσα συμμιγῆ τὰ ὅλα ἐν ὅλοις γενόμενα διαταραχθῆναι, φυλάττουσα δὲ τὰ ὄντα πάντα κατ' εἶδος ἕκαστον, ἐν ᾧ ἕκαστον εἶναι πέφυκεν.

[00612] <ΙΧ.

[00613] >

[00614] ^{[1>} <Ἐπειδὴ δὲ καὶ τὸ μέγα καὶ τὸ μικρὸν ἀνατέθειται τῷ πάντων αἰτίῳ καὶ τὸ ταῦτόν καὶ τὸ ἕτερον καὶ τὸ ὅμοιον καὶ τὸ ἀνόμοιον καὶ ἡ στάσις καὶ ἡ κίνησις, φέρε, καὶ τούτων τῶν θεωνυμικῶν ἀγαλμάτων, ὅσα ἡμῖν ἐμφανῆ, θεωρήσωμεν.

[00615] «Μέγας» μὲν οὖν ὁ θεὸς ἐν τοῖς λογίοις ὑμνεῖται καὶ ἐν μεγέθει καὶ ἐν αὐρᾷ λεπτῇ τὴν θείαν ἐμφανούση σμικρότητα.

[00616] Καὶ ταυτὸς, ὅταν φῆ τὰ λόγια· «Σὺ δὲ ὁ αὐτὸς εἶ».

[00617] Καὶ ἕτερος, ἡνίκα ὡς πολύσχημος καὶ πολυειδὴς ὑπὸ τῶν αὐτῶν λογίων διαπλάττεται.

[00618] Καὶ ὅμοιος ὡς ὁμοίων καὶ ὁμοιότητος ὑποστάτης.

[00619] Καὶ ἀνόμοιος πᾶσιν ὡς οὐκ ὄντος αὐτῷ τοῦ ὁμοίου.

[00620] Καὶ ἐστὼς καὶ ἀκίνητος καὶ «καθήμενος» εἰς «τὸν αἰῶνα» καὶ κινούμενος ὡς ἐπὶ πάντα πορευόμενος.

[00621] Καὶ ὅσαι ἄλλαι ταύταις ὁμοδύναμοι θεωνυμῖαι πρὸς τῶν λογίων ὑμνοῦνται.

[00622] ^{[2>} <«Μέγας» μὲν οὖν ὁ θεὸς ὀνομάζεται κατὰ τὸ ἰδίως αὐτοῦ μέγα τὸ πᾶσι τοῖς μεγάλοις ἑαυτοῦ μεταδιδόν καὶ παντὸς μεγέθους ἔξωθεν ὑπερχεόμενον καὶ ὑπερεκτεινόμενον, πάντα τόπον περιέχον, πάντα ἀριθμὸν ὑπερβάλλον, πᾶσαν ἀπειρίαν διαβαῖνον καὶ κατὰ τὸ ὑπερπλήρες αὐτοῦ καὶ μεγαλουργόν καὶ τὰς πηγαίας αὐτοῦ δωρεάς, καθ' ὅσον αὐταὶ πρὸς πάντων μετεχόμεναι κατὰ ἀπειροδωρον χύσιν ἀμείωτοι παντελῶς εἰσι καὶ τὴν αὐτὴν ἔχουσιν ὑπερπληρότητα καὶ οὐκ ἐλαττοῦνται ταῖς μετοχαῖς, ἀλλὰ καὶ μᾶλλον ὑπερβλύζουσιν.

[00623] Τὸ μέγεθος τοῦτο καὶ ἀπειρόν ἐστι καὶ ἀποσον καὶ ἀνάριθμον, καὶ τοῦτο ἔστιν ἢ ὑπεροχὴ κατὰ τὴν ἀπόλυτον καὶ ὑπερτεταμένην τῆς ἀπεριλήπτου μεγαλειότητος χύσιν.

[00624] ^{[3>} <Σμικρὸν δὲ ἦτοι λεπτόν ἐπ' αὐτοῦ λέγεται τὸ παντὸς ὄγκου καὶ διαστήματος ἐκβεβηκὸς καὶ τὸ «διὰ πάντων» ἀκωλύτως χωροῦν.

[00625] Καίτοι καὶ πάντων αἰτιὸν ἐστι τὸ σμικρὸν, οὐδαμοῦ γὰρ εὐρήσεις τὴν τοῦ σμικροῦ ἰδέαν ἀμέθεκτον.

[00626] Οὕτως οὖν ἐπὶ θεοῦ τὸ σμικρὸν ἐκληπτέον ὡς ἐπὶ πάντα καὶ διὰ πάντων ἀνεμποδίστως χωροῦν καὶ ἐνεργοῦν «καὶ δῖκνόμενον ἄχρι μερισμοῦ ψυχῆς καὶ σώματος, ἀρμῶν τε καὶ μυελῶν

[00627] καὶ ἐννοιῶν καρδίας», μᾶλλον δὲ τῶν ὄντων ἀπάντων.

[00628] Οὐ γὰρ «ἐστι κτίσις ἀφανῆς ἐνώπιον αὐτοῦ».

[00629] Τοῦτο τὸ σμικρὸν ἀποσόν ἐστι καὶ ἀπήλικον, ἀκρατές, ἀπειρον, ἀόριστον, περιληπτικὸν πάντων, αὐτὸ δὲ ἀπερίληπτον.

[00630] ^{[4>} <Τὸ δὲ ταῦτόν ὑπερουσίως αἰδιον, ἄτρεπτον, ἐφ' ἑαυτοῦ μένον, αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχον, πᾶσιν ὡσαύτως παρὸν καὶ αὐτὸ καθ' ἑαυτοῦ ἐφ' ἑαυτοῦ σταθερῶς καὶ ἀχράντως ἐν τοῖς καλλίστοις πέρασι τῆς ὑπερουσίου ταυτότητος ἰδρυμένον, ἀμετάβλητον, ἀμετάπτωτον, ἀρῥεπές, ἀναλλοίωτον, ἀμιγές, αἴυλον, ἀπλούστατον, ἀπροσδεές, ἀναυξές, ἀμείωτον, ἀγέννητον, οὐχ ὡς μήπω γενόμενον ἢ ἀτελείωτον ἢ ὑπὸ τοῦδε ἢ τότε μὴ γενόμενον, οὐδ' ὡς μηδαμῆ μηδαμῶς ὄν, ἀλλ' ὡς ὑπὲρ πᾶν ἀγέννητον καὶ ἀπολύτως ἀγέννητον καὶ αἰεὶ ὄν καὶ αὐτοτελές ὄν καὶ ταῦτόν ὄν καθ' ἑαυτοῦ καὶ ὑφ' ἑαυτοῦ μονοειδῶς καὶ ταυτοειδῶς ἀφοριζόμενον καὶ τὸ ταῦτόν ἐξ ἑαυτοῦ πᾶσι τοῖς μετέχειν ἐπιτηδεῖσις ἐπιλάμπον καὶ τὰ ἕτερα τοῖς ἑτέροις συντάττον, περιουσία καὶ αἰτία ταυτότητος ἐν ἑαυτῷ καὶ τὰ ἐναντία ταυτῶς προέχον κατὰ τὴν μίαν καὶ ἐνικὴν τῆς ὅλης ταυτότητος ὑπερέχουσαν αἰτίαν.

[00631] ^{[5>} <Τὸ δὲ ἕτερον, ἐπειδὴ πᾶσι προνοητικῶς ὁ θεὸς πάρεστι καὶ «πάντα ἐν πᾶσι» διὰ τὴν πάντων σωτηρίαν γίγνεται μένων ἐφ' ἑαυτοῦ καὶ τῆς οἰκείας ταυτότητος ἀνεκφοιτήτως κατ' ἐνέργειαν μίαν καὶ ἀπαυστον ἐστηκῶς καὶ ἑαυτὸν ἐπιδιδούς ἀκλίτῳ δυνάμει πρὸς ἐκθέωσιν τῶν ἐπεστραμμένων.

[00632] Καὶ τὴν ἑτερότητα τῶν ποικίλων τοῦ θεοῦ κατὰ τὰς πολυειδεῖς ὀράσεις σχημάτων ἕτερα τινὰ τοῖς φαινομένοις, παρ' ὃ φαίνονται, σημαίνειν οἰητέον.

[00633] Ὡς γάρ, εἰ ψυχὴν αὐτὴν σωματοειδῶς ὁ λόγος διέπλαττε καὶ μέρη σωματικὰ τῇ ἀμερεῖ περιέπλαττεν, ἐτέρως ἐνοοῦμεν ἐπ' αὐτῇ τὰ περιτιθέμενα μέρη τῇ ἀμερεία τῇ κατὰ ψυχὴν οἰκείως καὶ κεφαλὴν μὲν τὸν νοῦν, ἀρχένα δὲ τὴν δόξαν ὡς ἐν μέσῳ λόγου καὶ ἀλογίας, στήθος δὲ θυμὸν, γαστέρα δὲ τὴν ἐπιθυμίαν, σκέλη δὲ καὶ πόδας τὴν φύσιν ἐλέγομεν τοῖς τῶν μερῶν ὀνόμασι τῶν δυνάμεων συμβόλοις χρώμενοι, πολλῶ γέ μᾶλλον ἐπὶ τοῦ πάντων ἐπέκεινα τὴν ἑτερότητα τῶν μορφῶν καὶ τῶν σχημάτων ἱεραῖς καὶ θεοπρεπέσι καὶ μυστικαῖς ἀναπτύξεσιν ἀνακαθαίρεσθαι χρή.

[00634] Καὶ εἰ βούλει τὰ τριττὰ τῶν σωμάτων σχήματα τῷ ἀναφεί καὶ ἀσχηματίστῳ θεῷ περιάψαι, «πλάτος» μὲν θεῖον ὀητέον τὴν ὑπερευρεῖαν ἐπὶ πάντα τοῦ θεοῦ πρόοδον, «μῆκος» δὲ τὴν ὑπερεκτεινομένην τὰ ὅλα δύναμιν, «βάθος» δὲ τὴν πᾶσι τοῖς οὐσίς ἀπερίληπτον κρυφίότητα καὶ ἀγνωσίαν.

[00635] Ἄλλ' ὅπως μὴ λάθωμεν ἑαυτοὺς ἐκ τῆς τῶν ἑτεροίων σχημάτων καὶ μορφῶν ἀναπτύξεως τὰς ἀσωμάτους θεωνυμίας ταῖς διὰ συμβόλων αἰσθητῶν συμφύροντες, διὸ περὶ μὲν τούτων ἐν τῇ Συμβολικῇ θεολογίᾳ.

[00636] Νῦν δὲ αὐτὸ τὴν θεῖαν ἑτερότητα μὴ ἀλλοιώσιν τινα τῆς ὑπερατρέπτου ταυτότητος ὑποπεύσωμεν, ἀλλὰ τὸν ἐνιαῖον αὐτοῦ πολυπλασιασμόν καὶ τὰς μονοειδεῖς τῆς ἐπὶ πάντα πολυγονίας προόδους.

[00637] [6>] <Ὁμοιον δὲ τὸν θεὸν εἰ μὲν ὡς ταῦτόν εἶποι τις, ὡς ὅλον διόλου ἑαυτῷ μονίμως καὶ ἀμερίστως ὄντα ὅμοιον, οὐκ ἀτιμαστέον ἡμῖν τὴν τοῦ ὁμοίου θεωνυμίαν.

[00638] Οἱ δὲ θεολόγοι τὸν ὑπὲρ πάντα θεόν, ἢ αὐτός, οὐδενὶ φασιν εἶναι ὅμοιον, αὐτὸν δὲ ὁμοιότητα θεῖαν δωρεῖσθαι τοῖς ἐπ' αὐτὸν ἐπιστρεφομένοις τῇ κατὰ δύνάμιν μιμήσει τὸν ὑπὲρ πάντα καὶ ὄρον καὶ λόγον.

[00639] Καὶ ἔστιν ἡ τῆς θείας ὁμοιότητος δύναμις ἢ τὰ παραγόμενα πάντα πρὸς τὸ αἴτιον ἐπιστρέφουσα.

[00640] Ταῦτα γοῦν ὀητέον ὅμοια θεῷ καὶ κατὰ θεῖαν εἰκόνα καὶ ὁμοίωσιν, οὐδὲ γὰρ αὐτοῖς τὸν θεὸν ὅμοιον, ὅτι μὴδὲ ἄνθρωπος τῇ ἰδίᾳ εἰκόνι ὅμοιος.

[00641] Ἐπὶ μὲν γὰρ τῶν ὁμοταγῶν δυνατὸν καὶ ὅμοια αὐτὰ ἀλλήλοις εἶναι καὶ ἀντιστρέφειν ἐφ' ἑκάτερα τὴν ὁμοιότητα καὶ εἶναι ἀμφω ἀλλήλοις ὅμοια κατὰ προηγούμενον ὁμοίου εἶδος, ἐπὶ δὲ τοῦ αἰτίου καὶ τῶν αἰτιατῶν οὐκ ἀποδεξόμεθα τὴν ἀντιστροφὴν.

[00642] Οὐ γὰρ μόνοις τοῖσδε ἢ τοῖσδε τὸ ὁμοίως εἶναι δωρεῖται, πᾶσι δὲ τοῖς ὁμοιότητος μετέχουσι τοῦ εἶναι ὁμοίως ὁ θεὸς αἴτιος γίνεταί καὶ ἔστι καὶ αὐτῆς τῆς αὐτοομοιότητος ὑποστάτης.

[00643] Καὶ τὸ ἐν πᾶσιν ὅμοιον ἵχνει τινὶ τῆς θείας ὁμοιότητος ὁμοίον ἔστι καὶ τὴν ἔνωσιν αὐτῶν συμπληροῖ.

[00644] [7>] <Καὶ τί δεῖ περὶ τούτου λέγειν; Αὐτὴ γὰρ ἡ θεολογία τὸ ἀνόμοιον αὐτὸν εἶναι πρεσβεύει καὶ τοῖς πᾶσιν ἀσύντακτον ὡς πάντων ἕτερον καὶ τὸ δὴ παραδοξότερον, ὅτι μὴδὲ εἶναι τι ὅμοιον αὐτῷ φησιν.

[00645] Καίτοι οὐκ ἐναντίος ὁ λόγος τῇ πρὸς αὐτὸν ὁμοιότητι.

[00646] Τὰ γὰρ αὐτὰ καὶ ὅμοια θεῷ καὶ ἀνόμοια, τὸ μὲν κατὰ τὴν ἐνδεχομένην τοῦ ἀμιμήτου μίμησιν, τὸ δὲ κατὰ τὸ ἀποδέον τῶν αἰτιατῶν τοῦ αἰτίου καὶ μέτροις ἀπείροις καὶ ἀσυγκρίτοις ἀπολειπόμενον.

[00647] [8>] <Τί δὲ καὶ περὶ τῆς θείας στάσεως ἦτοι καθέδρας φαμέν; Τί δὲ ἄλλο γέ παρὰ τὸ μένειν αὐτὸν ἐν ἑαυτῷ τὸν θεὸν καὶ ἐν ἀκινήτῳ ταυτότητι μονίμως πεπηγέσθαι καὶ ὑπεριδρῦσθαι καὶ τὸ κατὰ τὰ αὐτὰ καὶ περὶ τὸ αὐτὸ καὶ ὡσαύτως ἐνεργεῖν καὶ κατὰ τὸ ἀμετάστατον αὐτὸν ἐξ ἑαυτοῦ πάντως ὑπάρχειν καὶ κατὰ τὸ ἀμετακίνητον αὐτὸ καὶ ὀλικῶς ἀκίνητον καὶ ταῦτα ὑπερουσίως.

[00648] Αὐτὸς γὰρ ἔστιν ὁ τῆς πάντων στάσεως καὶ ἔδρας αἴτιος, ὁ ὑπὲρ πᾶσαν ἔδραν καὶ στάσιν καὶ «ἐν αὐτῷ πάντα συνέστηκεν» ἐκ τῆς τῶν οἰκείων ἀγαθῶν στάσεως ἀσάλευτα ἰαφυλαττόμενα.

[00649] [9>] <Τί δέ, καὶ ὅταν αὐθις οἱ θεολόγοι καὶ ἐπὶ πάντα προϊόντα καὶ κινούμενον φασὶ τὸν ἀκίνητον; Οὐ θεοπρεπῶς καὶ τοῦτο νοητέον; Κινεῖσθαι γὰρ αὐτὸν εὐσεβῶς οἰητέον οὐ κατὰ φορὰν ἢ ἀλλοιώσιν ἢ ἑτεροίωσιν ἢ τροπὴν ἢ τοπικὴν κίνησιν, οὐ τὴν εὐθείαν, οὐ τὴν κυκλοφορικὴν, οὐ τὴν ἐξ ἀμφοῖν, οὐ τὴν νοητὴν, οὐ τὴν ψυχικὴν, οὐ τὴν φυσικὴν, ἀλλὰ τὸ εἰς οὐσίαν ἄγειν τὸν θεὸν καὶ συνέχειν τὰ πάντα καὶ παντοίως πάντων προνοεῖν καὶ τὸ παρῆναι πᾶσι τῇ πάντων ἀσχέτῳ περιοχῇ καὶ ταῖς ἐπὶ τὰ ὄντα πάντα προνοητικαῖς προόδοις καὶ ἐνεργείαις.

[00650] Ἀλλὰ καὶ κινήσεις θεοῦ τοῦ ἀκινήτου θεοπρεπῶς τῷ λόγῳ συγχωρητέον ὑμνήσαι.

[00651] Καὶ τὸ μὲν εὐθὺ τὸ ἀκλινὲς νοητέον καὶ τὴν ἀπαρέγκλιτον πρόοδον τῶν ἐνεργειῶν καὶ τὴν ἐξ αὐτοῦ τῶν ὄλων γένεσιν, τὸ δὲ ἐλικοειδὲς τὴν σταθερὰν πρόοδον καὶ τὴν γόνιμον στάσιν, τὸ δὲ κατὰ κύκλον τὸ ταῦτόν καὶ τὸ τὰ μέσα καὶ ἄκρα, περιέχοντα καὶ περιεχόμενα συνέχειν καὶ τὴν εἰς αὐτὸν τῶν ἀπ' αὐτοῦ προεληλυθότων ἐπιστροφὴν.

[00652] [10>] <Εἰ δέ τις τὴν ταυτοῦ τῶν λογίων ἢ τὴν τῆς δικαιοσύνης θεωνυμίαν ἐπὶ τοῦ ἴσου λαμβάνει, ὀητέον ἴσον τὸν θεὸν οὐ μόνον ὡς ἀμερῆ καὶ ἀπαρέγκλιτον, ἀλλὰ καὶ ὡς ἐπὶ πάντα καὶ διὰ πάντων ἐπ' ἴσης διαφοιτῶντα καὶ ὡς τῆς αὐτοῖσότητος ὑποστάτην, καθ' ἣν ἰσορρεῖ τὴν δι' ἀλλήλων ἀπάντων ὁμοίαν χώρησιν καὶ τὴν τῶν μεταλαμβάνόντων ἐπ' ἴσης μετοχὴν κατὰ τὴν ἐκάστων ἐπιτηδειότητα καὶ τὴν ἴσην κατ'

[00653] ἄξιαν ἐπὶ πάντα νενεμημένην δόσιν καὶ κατὰ τὸ πᾶσαν ἰσότητα νοητὴν, νοερὰν, λογικὴν, αἰσθητικὴν, οὐσιώδη, φυσικὴν, θελητὴν ἐξηρημένως καὶ ἐνιαίως ἐν ἑαυτῷ προεληφέναι κατὰ τὴν ὑπὲρ πάντα πάσης ἰσότητος ποιητικὴν δύναμιν.

[00654] <X.

[00655] >

[00656] ^[1>] <Ωρα δὴ τῷ λόγῳ τὸν πολυώνυμον θεὸν ὡς παντοκράτορα καὶ ὡς παλαιὸν ἡμερῶν ὑμνήσαι.

[00657] Τὸ μὲν γὰρ λέγεται διὰ τὸ πάντων αὐτὸν εἶναι παντοκρατορικὴν ἔδραν συνέχουσιν καὶ περιέχουσιν τὰ ὅλα καὶ ἐνιδρύουσιν καὶ θεμελιούσιν καὶ περισφίγγουσιν καὶ ἀρῶαγές ἐν ἑαυτῇ τὸ πᾶν ἀποτελοῦσιν καὶ ἐξ ἑαυτῆς τὰ ὅλα καθάπερ ἐκ ἑαυτῆς ἴζης παντοκρατορικῆς προάγουσιν καὶ εἰς ἑαυτὴν τὰ πάντα καθάπερ εἰς πυθμένα παντοκρατορικὸν ἐπιστρέφουσιν καὶ συνέχουσιν αὐτὰ ὡς πάντων ἔδραν παγ

[00658] κρατῆ, τὰ συνεχόμενα πάντα κατὰ μίαν ὑπερέχουσιν πάντα συνοχὴν ἀσφαλιζομένην καὶ οὐκ ἔδωσαν αὐτὰ διεκπεσόντα ἑαυτῆς ὡς ἐκ παντελοῦς ἐστίας κινούμενα παραπολέσθαι.

[00659] Λέγεται δὲ παντοκράτωρ ἡ θεαρχία καὶ ὡς πάντων κρατοῦσα καὶ ἀμιγῶς τοῖς διοικουμένοις ἐπαρκοῦσα καὶ ὡς πᾶσιν ἐφετῆ καὶ ἐπέραστος οὖσα καὶ ἐπιβάλλουσα πᾶσι τοὺς ἐθελουσίους ζυγούς καὶ τὰς γλυκειὰς ὠδῖνας τοῦ θεοῦ καὶ παντοκρατορικοῦ καὶ ἀλύπτου τῆς ἀγαθότητος αὐτῆς ἔρωτος.

[00660] ^[2>] <«Ἡμερῶν» δὲ «παλαιός» ὁ θεὸς ὑμνεῖται διὰ τὸ πάντων αὐτὸν εἶναι καὶ αἰῶνα καὶ χρόνον καὶ πρὸ ἡμερῶν καὶ πρὸ αἰῶνος καὶ χρόνου.

[00661] Καίτοι καὶ χρόνον καὶ ἡμέραν καὶ καιρὸν καὶ αἰῶνα θεοπρεπῶς αὐτὸν προσρητέον ὡς ὄντα κατὰ πᾶσαν κίνησιν ἀμετάβλητον καὶ ἀκίνητον καὶ ἐν τῷ αἰεὶ κινεῖσθαι μένοντα ἐφ' ἑαυτοῦ καὶ ὡς αἰῶνος καὶ χρόνου καὶ ἡμερῶν αἴτιον.

[00662] Διὸ καὶ ἐν ταῖς ἱεραῖς τῶν μυστικῶν ὁράσεων θεοφανείαις καὶ πολιὸς καὶ νέος πλάττεται τοῦ μὲν πρεσβυτέρου τὸν ἀρχαῖον καὶ ὄντα «ἀπ' ἀρχῆς», τοῦ νεωτέρου δὲ τὸν ἀγήρω σημαίνοντος ἢ ἀμφοῖν τὸ ἐξ ἀρχῆς διὰ πάντων ἄχρι τέλους αὐτὸν προϊέναι διδασκόντων ἢ, ὡς ὁ θεῖος ἡμῶν ἱεροτελεστής φησὶ, τοῦ ἐκατέρου τὴν ἀρχαιότητα τὴν θείαν ὑποδηλοῦντος, τοῦ μὲν πρεσβυτέρου τὸ πρῶτον ἐν χρόνῳ, τοῦ νεωτέρου δὲ τὸ κατ' ἀριθμὸν ἀρχαιότερον ἔχοντος, ἐπεὶ περὶ ἡ μόνας καὶ τὰ περὶ μονάδα τῶν ἐπὶ πολὺ προεληλυθότων ἀριθμῶν ἀρχηγικώτερα.

[00663] ^[3>] <Χρῆ δέ, ὡς οἶμαι, καὶ χρόνου καὶ αἰῶνος φύσιν ἐκ τῶν λογίων εἰδέναι.

[00664] Καὶ γὰρ οὐ τὰ πάντη καὶ ἀπολύτως ἀγέννητα καὶ ὄντως αἴδια πανταχοῦ φησὶν αἰῶνια, καὶ τὰ ἄφθαρτα δὲ καὶ ἀθάνατα καὶ ἀναλλοιώτα καὶ ὄντα ὡσαύτως, ὡς ὅταν λέγῃ τὸ «Ἐπάρθητε, πύλαι αἰῶνιοι», καὶ τὰ ὅμοια.

[00665] Πολλάκις δὲ καὶ τὰ ἀρχαιότατα τῆ τοῦ αἰῶνος ἐπωνυμία χαρακτηρίζει καὶ τὴν ὅλην δὲ αὐθις ἐσθ' ὅτε τοῦ καθ' ἡμᾶς χρόνου παράτασιν αἰῶνα προσαγορεύει, καθ' ὅσον καὶ ιδιότης αἰῶνός ἐστι τὸ ἀρχαῖον καὶ ἀναλλοιώτον καὶ τὸ καθόλου τὸ εἶναι μετρεῖν.

[00666] Χρόνον δὲ καλεῖ τὸν ἐν γενέσει καὶ φθορᾷ καὶ ἀλλοιώσει καὶ ἄλλοτε ἄλλως ἔχοντα.

[00667] Διὸ καὶ ἡμᾶς ἐνθάδε κατὰ χρόνον ὀριζομένους αἰῶνος μεθέξειν ἡ θεολογία φησὶν, ἡνίκα τοῦ ἀφθάρτου καὶ αἰεὶ ὡσαύτως ἔχοντος αἰῶνος ἐφικώμεθα.

[00668] Τοῖς λογίοις δὲ ἐσθ' ὅτε καὶ ἔγχρονος αἰὼν δοξάζεται καὶ αἰώνιος χρόνος, εἰ καὶ μᾶλλον ἴσμεν αὐτοῖς καὶ κυριώτερον τὰ ὄντα τῷ αἰῶνι καὶ τὰ ἐν γενέσει τῷ χρόνῳ καὶ λεγόμενα καὶ δηλούμενα.

[00669] Χρῆ τοιγαροῦν οὐχ ἀπλῶς συναἴδια θεῷ τῷ πρὸ αἰῶνος οἶεσθαι τὰ αἰῶνια λεγόμενα, τοῖς σεπτοτάτοις δὲ λογίοις ἀπαρατρέπτως συνεπομένους αἰῶνια μὲν καὶ ἔγχρονα κατὰ τοὺς συνεγνωσμένους αὐτοῖς προστυπακοῦειν τρόπους μέσα δὲ ὄντων καὶ γιγνομένων, ὅσα πῆ μὲν αἰῶνος, πῆ δὲ χρόνου μετέχει.

[00670] Τὸν δὲ θεὸν καὶ ὡς αἰῶνα καὶ ὡς χρόνον ὑμνεῖν, ὡς χρόνου παντὸς καὶ αἰῶνος αἴτιον καὶ παλαιὸν ἡμερῶν, ὡς πρὸ χρόνου καὶ ὑπὲρ χρόνον καὶ ἀλλοιούντα «καιροὺς καὶ χρόνους» καὶ αὐθις πρὸ αἰῶνων ὑπάρχοντα, καθ' ὅσον καὶ πρὸ αἰῶνός ἐστι καὶ ὑπὲρ αἰῶνα καὶ «ἡ βασιλεία» αὐτοῦ «βασιλεία πάντων τῶν αἰῶνων».

[00671] Ἀμήν.

[00672] <XI.

[00673] >

[00674] ^[1>] <Ἄγε δὴ τὴν θείαν καὶ ἀρχισυνάγωγον εἰρήνην ὑμνοῖς εἰρηναίοις ἀνευφημήσωμεν.

[00675] Αὕτη γὰρ ἐστὶν ἡ πάντων ἐνωτικὴ καὶ τῆς ἀπάντων ὁμοιοῦσας τε καὶ συμφυῖας γεννητικὴ καὶ ἀπεργαστικὴ.

[00676] Διὸ καὶ πάντα αὐτῆς ἐφίεται τὸ μεριστὸν αὐτῶν πλῆθος ἐπιστρεφούσης εἰς τὴν ὅλην ἐνότητα καὶ τὸν ἐμφύλιον τοῦ παντὸς πόλεμον ἐνούσης εἰς ὁμοιεῖδῃ συνοικίαν.

[00677] Τῇ μετοχῇ τῆς θείας εἰρήνης αἱ γοῦν πρεσβύτεραι τῶν συναγωγῶν δυνάμειν αὐταὶ τε πρὸς ἑαυτὰς καὶ πρὸς ἀλλήλας ἐνοῦνται καὶ πρὸς τὴν μίαν τῶν ὅλων εἰρηναρχίαν καὶ τὰ ὑφ' ἑαυτὰς ἐνοῦσιν αὐτὰ τε πρὸς ἑαυτὰ καὶ πρὸς ἀλλήλα καὶ πρὸς τὴν

μίαν καὶ παντελῆ τῆς πάντων εἰρήνης ἀρχὴν καὶ αἰτίαν, ἣτις ἀμερῶς ἐπιβεβηκυῖα τοῖς ὅλοις ὡσπερ τισὶ κλείθροις τῶν διηρημένων συμπυκνῶν τὰ πάντα ὀρίζει καὶ περατοῖ καὶ ἀσφαλίζεται καὶ οὐκ ἔα διαιεθέντα χυθῆναι πρὸς τὸ ἄπειρον καὶ ἀόριστον, ἀτακτα καὶ ἀνίδρυτα καὶ ἔρημα θεοῦ γιγνόμενα καὶ τῆς ἑαυτῶν ἐνώσεως ἐξιόντα καὶ ἐν ἀλλήλοις παμμιγῶς συμφυρόμενα.

[00678] Περὶ μὲν οὖν αὐτῆς, ὅ τι ποτέ ἐστι, τῆς θείας εἰρήνης καὶ ἡσυχίας, ἣν ὁ ἱερός Ἰουστός ἀφθελγίαν καλεῖ καὶ ἐπὶ πᾶσαν γιγνωσκομένην πρόοδον ἀκινήσιαν, ὅπως τε ἡρεμεῖ καὶ ἡσυχίαν ἄγει καὶ ὅπως ἐν ἑαυτῇ καὶ εἴσω ἑαυτῆς ἔστι καὶ πρὸς ἑαυτὴν ὅλην ὅλη ὑπερήνωται καὶ οὔτε εἰς ἑαυτὴν εἰσιούσα καὶ πολλαπλασιάζουσα ἑαυτὴν ἀπολείπει τὴν ἑαυτῆς ἐνωσιν, ἀλλὰ καὶ πρόεισιν ἐπὶ πάντα ἐνδον ὅλη μένουσα δι' ὑπερβολὴν τῆς

[00679] πάντα ὑπερεχούσης ἐνώσεως, οὔτε εἰπεῖν οὔτε ἐνοῆσαί τι τῶν ὄντων οὔτε θεμιτὸν οὔτε ἐφικτόν.

[00680] Ἄλλ' ὡς ἀφθελγῶν καὶ τοῦτο καὶ ἄγνωστον ἐπ' αὐτὴν ἀναθέντες ὡς πάντων οὔσαν ἐπέκεινα τὰς νοητὰς αὐτῆς καὶ ἡσυχίας καὶ μετουσίας καὶ τοῦτο ὡς δυνατόν ἀνδράσι καὶ ἡμῖν πολλῶν ἀνδρῶν ἀγαθῶν ἀπολειπομένοις ἐπισκοπήσωμεν.

[00681] ^[2] <Καὶ πρῶτόν γε τοῦτο ῥητέον, ὅτι τῆς αὐτοειρήνης καὶ τῆς ὅλης καὶ τῆς καθ' ἑκάστον ἐστὶν ὑποστάτις καὶ ὅτι πάντα πρὸς ἀλλήλα συγκεράννυσι κατὰ τὴν ἀσύγχυτον αὐτῶν ἐνωσιν, καθ' ἣν ἀδιαιρέτως ἡνωμένα καὶ ἀδιαστάτως ὁμῶς ἀκραιφνῆ κατὰ τὸ οἰκεῖον ἕκαστα εἶδος ἔστηκεν οὐκ ἐπιθολούμενα διὰ τῆς πρὸς τὰ ἀντικείμενα κράσεως οὐδὲ ἀπαμβλύνοντά τι τῆς ἐνωτικῆς ἀκριβείας καὶ καθαρότητος.

[00682] Μίαν οὖν τινα καὶ ἀπλὴν τῆς εἰρηνικῆς ἐνώσεως θεωρήσωμεν φύσιν ἐνοῦσαν ἅπαντα ἑαυτῇ καὶ ἑαυτοῖς καὶ ἀλλήλοις καὶ διασώζουσαν πάντα ἐν ἀσυγχύτῳ πάντων συνοχῇ καὶ ἀμιγῇ καὶ συγκεκραμένα.

[00683] Δι' ἣν οἱ θεῖοι νόες ἐνοῦμενοι ταῖς νοήσεσιν ἑαυτῶν ἐνοῦνται καὶ τοῖς νοουμένοις

[00684] καὶ αὐθις ἐπὶ τὴν ἄγνωστον ἀναβαίνουσι τῶν ὑπὲρ νοῦν ἰδρυμένων συναφῆν.

[00685] Δι' ἣν αἱ ψυχαὶ τοὺς παντοδαπούς ἑαυτῶν λόγους ἐνοῦσαι καὶ πρὸς μίαν νοερὰν συνάγουσαι καθαρότητα προβαίνουσιν οἰκειῶς ἑαυταῖς ὁδῶ καὶ τάξει διὰ τῆς αὐλοῦ καὶ ἀμεροῦς νοήσεως ἐπὶ τὴν ὑπὲρ νόησιν ἐνωσιν.

[00686] Δι' ἣν ἡ μία καὶ ἀδιάλυτος πάντων συμπλοκὴ κατὰ τὴν θείαν αὐτῆς ἀρμονίαν ὑφίσταται καὶ ἐναρμόζεται συμφωνίᾳ παντελεῖ καὶ ὁμο

[00687] νοῖα καὶ συμφυῖα συναγομένη τε ἀσυγχύτως, ἀδιαιρέτως τε συνεχόμενη.

[00688] Διήκει γὰρ ἡ τῆς παντελοῦς εἰρήνης ὁλότης ἐπὶ πάντα τὰ ὄντα κατὰ τὴν ἀπλουστάτην αὐτῆς καὶ ἀμιγῆ τῆς ἐνοποιῶν δυνάμεως παρουσίαν ἐνοῦσα πάντα καὶ συνδέουσα τὰ ἄκρα διὰ τῶν μέσων τοῖς ἄκροις κατὰ μίαν ὁμοφυῆ συζευγνύμενα φιλίαν καὶ τὸ ἀπολαύειν αὐτῆς δωρουμένη καὶ ταῖς ἐσχάταις τοῦ παντός ἀποπερατώσεσι καὶ πάντα ὁμόγνια ποιοῦσα ταῖς ἐνόησι, ταῖς ταυτότησι, ταῖς ἐνώσεσι, ταῖς συναγωγαῖς ἀδιαιρέτως δηλαδὴ τῆς θείας εἰρήνης ἐστῶσης καὶ ἐν ἐνὶ πάντα δεικνυούσης καὶ διὰ πάντων φοιτήσης καὶ τῆς οἰκειᾶς ταυτότητος οὐκ ἐξισταμένης, πρόεισι γὰρ ἐπὶ πάντα καὶ μεταδίδωσι πᾶσιν οἰκειῶς αὐτοῖς ἑαυτῆς καὶ ὑπερβλύζει περιουσίᾳ τῆς εἰρηνικῆς γονιμότητος καὶ μένει δι' ὑπεροχὴν ἐνώσεως ὅλη πρὸς ὅλην καὶ καθ' ὅλην ἑαυτὴν ὑπερηνωμένη.

[00689] ^[3] <Πῶς δέ, φαίη τις, ἐφίεται πάντα εἰρήνης; Πολλὰ γὰρ ἑτερότητι καὶ διακρίσει χαιρεῖ καὶ οὐκ ἂν ποτε ἐκόντα ἡρεμεῖν ἐθελήσοι.

[00690] Καὶ εἰ μὲν ἑτερότητα καὶ διάκρισιν ὁ ταῦτα λέγων φησὶ τὴν ἐκάστου τῶν ὄντων ιδιότητα καὶ ὅτι ταύτην οὐδὲ ἐν τῶν ὄντων ὄν, ὅπερ ἔστιν, ἐθέλει ποτέ ἀπολλύειν, οὐκ ἂν οὐδὲ ἡμεῖς πρὸς τοῦτο ἀντιφύσομεν, ἀλλὰ καὶ ταύτην εἰρήνης ἔφεσιν ἀποφανόμεθα.

[00691] Πάντα γὰρ ἀγαπᾷ πρὸς ἑαυτὰ εἰρηνεύειν τε καὶ ἠνώσθαι καὶ ἑαυτῶν καὶ τῶν ἑαυτῶν ἀκίνητα καὶ ἄπτωτα εἶναι.

[00692] Καὶ ἔστι καὶ τῆς καθ' ἑκάστον ἀμιγῶς ιδιότητος ἡ παντελεῖς εἰρήνη φυλακτικὴ ταῖς εἰρηνοδώροις αὐτῆς προνοίαις τὰ πάντα ἀστασίαστα καὶ ἀσύμφυρτα πρὸς τε ἑαυτὰ καὶ πρὸς ἀλλήλα διασώζουσα καὶ πάντα ἐν σταθερᾷ καὶ ἀκλίτῳ δυνάμει πρὸς τὴν ἑαυτῶν εἰρήνην καὶ ἀκινήσιαν ἰστώσα.

[00693] ^[4] <Καὶ εἰ τὰ κινούμενα πάντα μὴ ἡρεμεῖν, ἀλλὰ κινεῖσθαι αἰετὴν τῶν ἑαυτῶν κινήσιν ἐθέλοι, καὶ τοῦτο ἔφεσις ἐστὶ τῆς θείας τῶν ὄλων εἰρήνης τῆς πάντα ἐφ' ἑαυτῶν ἀδιάπτωτα διασώζουσας καὶ τὴν πάντων τῶν κινουμένων ιδιότητα καὶ κινήσιν ζῶν ἀκίνητον καὶ ἄπτωτον φυλαττούσης ἐν τῷ τὰ κινούμενα πρὸς ἑαυτὰ εἰρηνεύοντα καὶ ὡσαύτως ἔχοντα δρᾶν τὰ ἑαυτῶν.

[00694] ^[5] <Εἰ δὲ τὴν κατ' ἐκπτώσιν εἰρήνης ἑτερότητα λέγων ἰσχυρίζεται μὴ εἶναι πᾶσιν ἐραστὴν τὴν εἰρήνην, μάλιστα μὲν οὐδὲν ἔστι τῶν ὄντων, ὃ πάσης παντελῶς ἐνώσεως ἀποπέπτωκεν.

[00695] Τὸ γὰρ πάντῃ ἄστατον καὶ ἄπειρον καὶ ἀνίδρυτον καὶ ἀόριστον οὔτε ὄν ἐστὶν οὔτε ἐν τοῖς οὔσιν.

[00696] Εἰ δὲ τούτους φησὶν εἰρήνη καὶ εἰρήνης ἀγαθοῖς ἀπεχθάνεσθαι τοὺς ἔρισι καὶ θυμοῖς καὶ ἀλλοιώσεσι καὶ ἀκαταστασίαις χαιρόντας, καὶ οὗτοι ἀμαυροῖς

[00697] εἰδώλοις εἰρηνικῆς ἐφέσεως διακρατοῦνται πρὸς παθῶν ἐνοχλούμενοι πολυκινήτων καὶ ταῦτα ἰσθῶν ἀνεπισημόνως ἐφίεμενοι καὶ οἰόμενοι τῇ ἀποπληρώσει τῶν αἰετῶν ἀπορρέοντων εἰρηνεύειν ἑαυτοὺς τῇ ἀταξίᾳ τῶν κρατησασῶν ἡδονῶν ἐκταρασσομένους.

[00698] Τί ἂν τις εἶποι περὶ τῆς κατὰ Χριστὸν εἰρηνοχύτου φιλανθρωπίας; Καθ' ἣν οὐ μὴ μάθωμεν ἔτι πολεμεῖν, οὔτε ἑαυτοῖς οὔτε ἀλλήλοις οὔτε ἀγγέλοις, ἀλλὰ καὶ αὐτοῖς τὰ θεῖα κατὰ δύναμιν συνεργήσωμεν κατὰ πρόνοιαν Ἰησοῦ τοῦ «τὰ πάντα ἐν πᾶσιν» ἐνεργοῦντος καὶ ποιοῦντος εἰρήνην ἀρρήτον καὶ ἐξ αἰῶνος προωρισμένην καὶ ἀποκαταλλάσσοντος ἡμᾶς ἑαυτῶ ἐν πνεύματι καὶ δι' ἑαυτοῦ καὶ ἐν αὐτῷ τῷ πατρὶ.

[00699] Περὶ ὧν ὑπερφύων δώρων ἐν ταῖς Θεολογικαῖς ὑποτυπώσειςιν ἰκανῶς εἴρηται προσεπιμαρτυρούντων ἡμῖν καὶ τῆς ἱεράς τῶν λογίων ἐπιπνοίας.

[00700] [6>] <Ἄλλ' ἐπειδὴ καὶ ἄλλοτέ μου δι' ἐπιστολῆς ἐπύθου, τί ποτε ἄρα φημί τὸ αὐτοεῖναι, τὴν αὐτοζωὴν, τὴν αὐτοσοφίαν, καὶ πρὸς ἑαυτὸν ἔφης ἀπορήσαι, πῶς τὸν θεὸν ποτὲ μὲν αὐτοζωὴν φημι, ποτὲ δὲ τῆς αὐτοζωῆς ὑποστάτην, ἀναγκαῖον ᾤθηθην, ἱερὲ τοῦ θεοῦ ἀνθρῶπε, καὶ ταύτης σε τῆς ἐφ' ἡμῖν ἀπορίας ἀπολύσαι.

[00701] Καὶ πρῶτον μὲν, ἵνα τὰ μυριόλεκτα καὶ νῦν ἀναλάβωμεν, οὐκ ἔστιν ἐναντίον αὐτοδύναμιν ἢ αὐτοζωὴν εἰπεῖν τὸν θεὸν καὶ τῆς αὐτοζωῆς ἢ εἰρήνης ἢ δυνάμεως ὑποστάτην.

[00702] Τὰ μὲν γὰρ ἐκ τῶν ὄντων καὶ μάλιστα ἐκ τῶν πρώτως ὄντων ὡς αἴτιος πάντων τῶν ὄντων λέγεται, τὰ δὲ ὡς ὑπὲρ πάντα καὶ τὰ πρώτως ὄντα ὑπερῶν ὑπερουσίως.

[00703] Τί δὲ ὅλως, φῆς, τὸ αὐτοεῖναι λέγομεν ἢ τὴν αὐτοζωὴν ἢ ὅσα ἀπολύτως καὶ ἀρχηγικῶς εἶναι καὶ ἐκ θεοῦ πρώτως ὑφειστηκέναι τιθέμεθα; Τοῦτο δέ, φαμέν, οὐκ ἔστιν ἀγκύλον, ἀλλ' εὐθὺ καὶ ἀπλῆν τὴν διασάφησιν ἔχον.

[00704] Οὐ γὰρ οὐσίαν τινὰ θεῖαν ἢ ἀγγελικὴν εἶναί φαμεν τὸ αὐτοεῖναι τοῦ εἶναι τὰ ὄντα πάντα αἰτίαν, μόνον γὰρ τοῦ εἶναι πάντα τὰ ὄντα καὶ αὐτὸ τὸ εἶναι τὸ ὑπερούσιον ἀρχὴ καὶ οὐσία καὶ αἴτιον, οὐδὲ ζωογόνον ἄλλην θεότητα παρὰ τὴν ὑπέρθεον πάντων, ὅσα ζῆ, καὶ τῆς αὐτοζωῆς αἰτίαν ζωὴν οὔτε, συνελόντα εἰπεῖν, ἀρχικὰς τῶν ὄντων καὶ δημιουργικὰς οὐσίας καὶ ὑποστάσεις, ἅς τινες καὶ θεοὺς τῶν ὄντων καὶ δημιουργοὺς αὐτοσχεδιάσαντες ἀπεστομάτισαν, οὐς, ἀληθῶς καὶ κυρίως εἰπεῖν, οὔτε αὐτοὶ «ἤδεισαν», ἅτε δὴ οὐκ ὄντας, οὔτε «οἱ πατέρες αὐτῶν».

[00705] Ἄλλ' αὐτοεῖναι καὶ αὐτοζωὴν καὶ αὐτοθεότητά φαμεν ἀρχικῶς μὲν καὶ θεϊκῶς καὶ αἰτία

[00706] τικῶς τὴν μίαν πάντων ὑπεράρχιον καὶ ὑπερούσιον ἀρχὴν καὶ αἰτίαν, μεθεκτῶς δὲ τὰς ἐκδιδόμενας ἐκ θεοῦ τοῦ ἀμεθέκτου προνοητικὰς δυνάμεις τὴν αὐτοουσίωσιν, αὐτοζώωσιν, αὐτοθέωσιν, ὧν τὰ ὄντα οἰκειῶς ἑαυτοῖς μετέχοντα καὶ ὄντα καὶ ζῶντα καὶ ἔνθεα καὶ ἔστι καὶ λέγεται καὶ τὰ ἄλλα ὡσαύτως.

[00707] Διὸ καὶ πρῶτον αὐτῶν ὁ ἀγαθὸς ὑποστάτης λέγεται εἶναι, εἶτα τῶν ὄλων αὐτῶν, εἶτα τῶν μερικῶν αὐτῶν, εἶτα τῶν ὅλως αὐτῶν μετεχόντων, εἶτα τῶν μερικῶς αὐτῶν μετεχόντων.

[00708] Καὶ τί δεῖ περὶ τούτων λέγειν; Ὅπου γέ τινες τῶν θείων ἡμῶν ἱεροδιδασκάλων καὶ τῆς αὐτοαγαθότητος καὶ θεότητος ὑποστάτην φασὶ τὸν ὑπεράγαθον καὶ ὑπέρθεον αὐτοαγαθότητα καὶ θεότητα λέγοντες εἶναι τὴν ἀγαθοποιὸν καὶ θεοποιὸν ἐκ θεοῦ προεληλυθυῖαν δωρεάν καὶ αὐτοκάλλος τὴν αὐτοκαλλοποιὸν χύσιν καὶ ὅλον κάλλος καὶ μερικὸν κάλλος καὶ ὅλως καλὰ καὶ ἐν μέρει καλὰ, καὶ ὅσα ἄλλα κατὰ τὸν αὐτὸν εἴρηται καὶ εἰρήσεται τρόπον δηλοῦντα προνοίας καὶ ἀγαθότητος μετεχομένης ὑπὸ τῶν ὄντων, ἐκ θεοῦ τοῦ ἀμεθέκτου προοιούσας ἀφθόνῳ χύσει καὶ ὑπερβλυζούσας, ἵνα ἀκριβῶς ὁ πάντων αἴτιος ἐπέκεινα ἢ πάντων, καὶ τὸ ὑπερούσιον καὶ ὑπερφυῆς πάντη ὑπερέχει τῶν καθ' ὅποιαν ποτὲ οὐσίαν καὶ φύσιν.

[00709] <ΧΙΙ.

[00710] >

[00711] [1>] <Ἄλλ' ἐπειδὴ καὶ περὶ τούτων, ὅσα εἰπεῖν ἔδει, τὸ προσῆκον ἀπειλήφην, ὡς οἶμαι, τέλος, ὑμνητέον ἡμῖν τὸν ἀπειρώνυμον καὶ ὡς «ἅγιον ἁγίων» καὶ βασιλέα τῶν βασιλευόντων καὶ βασιλεύοντα «τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι» καὶ ὡς κύριον τῶν κυρίων καὶ θεὸν τῶν θεῶν.

[00712] Καὶ πρῶτόν γε ῥητέον, τί μὲν αὐτοαγιότητα εἶναι οἰόμεθα, τί δὲ βασιλείαν, τί δὲ κυριότητα, τί δὲ θεότητα, καὶ τί βούλεται δηλοῦν τὰ λόγια τῷ διπλασιασμῷ τῶν ὀνομάτων.

[00713] [2>] <Αγιότης μὲν οὖν ἔστιν, ὡς καθ' ἡμᾶς εἰπεῖν, ἢ παντὸς ἄγους ἐλευθέρα καὶ παντελῆς καὶ πάντη ἀχραντος καθαρότης.

[00714] Βασιλεία δὲ ἢ παντὸς ὄρου καὶ κόσμου καὶ θεσμοῦ καὶ τάξεως διανέμησις.

[00715] Κυριότης δὲ οὐχ ἢ τῶν χειρόνων ὑπεροχὴ μόνον, ἀλλὰ καὶ πᾶσα τῶν καλῶν τε καὶ ἀγαθῶν ἢ παντελῆς παγκτησία καὶ ἀληθῆς καὶ ἀμετάπτωτος βεβαιότης.

[00716] Διὸ καὶ κυριότης παρὰ τὸ κύρος καὶ τὸ κύριον καὶ τὸ κυριεῦον.

[00717] Θεότης δὲ ἢ πάντα θεωμένη πρόνοια καὶ ἀγαθότητι παντελεῖ καὶ πάντα περιθέουσα καὶ συνέχουσα καὶ ἑαυτῆς ἀποπληροῦσα καὶ ὑπερέχουσα πάντα τὰ τῆς προνοίας αὐτῆς ἀπολαύοντα.

[00718] [3>] <Ταῦτα μὲν οὖν ἐπὶ τῆς πάντα ὑπερβαλλούσης αἰτίας ἀπολύτως ὑμνητέον καὶ προσρητέον αὐτὴν ὑπερέχουσαν ἀγιότητα καὶ κυριότητα καὶ βασιλείαν ὑπερκεμμένην καὶ ἀπλουστάτην θεότητα.

[00719] Καὶ γὰρ ἐξ αὐτῆς ἐν ἐνὶ καὶ ἀθρόως ἐκπέφυκε καὶ διανενομένηται πᾶσα ἀμιγῆς ἀκρίβεια πάσης εἰλικρινοῦς καθαρότητος, πᾶσα ἢ τῶν ὄντων διάταξις τε καὶ διακόσμησις ἀναρμοστίαν καὶ ἀνισότητα καὶ ἀσυμμετρίαν ἐξορίζουσα καὶ εἰς τὴν εὐτακτον

ταυτότητα καὶ ὀρθότητα γανυμένη καὶ περιάγουσα τὰ μετέχειν αὐτῆς ἡξιωμένα, πᾶσα ἢ παντελής καὶ πάντων τῶν καλῶν παγκτησία, πᾶσα ἀγαθὴ πρόνοια θεωρὸς καὶ συνοχικὴ τῶν προνοουμένων, ἑαυτὴν ἀγαθοπρεπῶς ἐπιτιδοῦσα πρὸς ἐκθέωσιν τῶν ἐπεστραμμένων.

[00720] [4>] <Ἐπειδὴ δὲ ὑπερπλήρης πάντων ἐστὶν ὁ πάντων αἴτιος κατὰ μίαν τὴν πάντων ὑπερέχουσαν ὑπερβολὴν, ἅγιος ἀγίων ὑμνεῖται καὶ τὰ λοιπὰ καθ' ὑπερβλύζουσαν αἰτίαν καὶ ἐξηρημένην ὑπεροχὴν, ὡς ἂν τις φαίη.

[00721] Καθ' ὅσον ὑπερέχουσι τῶν οὐκ ὄντων τὰ ὄντα, ἅγια ἢ θεῖα ἢ κύρια ἢ βασιλικά καὶ αὐτῶν μετεχόντων αἰ ἀυτομετοχαί, κατὰ τοσοῦτον ὑπερίδρυνται πάντων τῶν ὄντων ὁ ὑπὲρ πάντα τὰ ὄντα καὶ πάντων τῶν μετεχόντων καὶ τῶν μετοχῶν ὁ ἀμέθεκτος αἴτιος.

[00722] Ἁγίους δὲ καὶ βασιλεῖς καὶ κυρίους καὶ θεοὺς καλεῖ τὰ λόγια τὰς ἐν ἐκάστοις ἀρχικωτέρας διακοσμήσεις, δι' ὧν αἱ δευτέραι τῶν ἐκ θεοῦ δωρεῶν μεταλαμβάνουσαι τὴν τῆς ἐκείνων διαδόσεως ἀπλότητα περὶ τὰς ἑαυτῶν διαφορὰς πληθύνουσιν, ὧν αἱ πρῶτισται τὴν ποικιλίαν προνοητικῶς καὶ θεοειδῶς πρὸς τὴν ἐνότητα τὴν ἑαυτῶν συνάγουσιν.

[00723] <XIII.

[00724] >

[00725] [1>] <Τοσαῦτα καὶ περὶ τούτων.

[00726] Ἐπ' αὐτὸ δὲ λοιπόν, εἰ δοκεῖ, τῷ λόγῳ τὸ καρτερώτατον χωρῶμεν.

[00727] Καὶ γὰρ ἡ θεολογία τοῦ πάντων αἰτίου καὶ πάντα καὶ ἅμα πάντα κατηγορεῖ καὶ ὡς τέλειον αὐτὸ καὶ ὡς ἐν ἀνυμνεῖ.

[00728] Τέλειον μὲν οὖν ἐστὶν οὐ μόνον ὡς αὐτοτελὲς καὶ καθ' ἑαυτὸ ὑφ' ἑαυτοῦ μονοειδῶς ἀφοριζόμενον καὶ ὅλον δι' ὅλου τελειότατον, ἀλλὰ καὶ ὡς ὑπερτελὲς κατὰ τὸ πάντων ὑπερέχον καὶ πᾶσαν μὲν ἀπειρίαν ὀρίζον, παντὸς δὲ πέρατος ὑπερηπλωμένον καὶ ὑπὸ μηδενὸς χωρούμενον ἢ καταλαμβανόμενον, ἀλλὰ διατεινὸν ἐπὶ πάντα ἅμα καὶ ὑπὲρ πάντα ταῖς ἀνεκλείπτους ἐπιδόσεις καὶ ἀτελευτήτους ἐνεργείας.

[00729] Τέλειον δ' αὖ λέγεται καὶ ὡς ἀναυξὲς καὶ ἀεὶ τέλειον καὶ ὡς ἀμείωτον, ὡς πάντα ἐν ἑαυτῷ προέχον καὶ ὑπερβλύζον κατὰ μίαν τὴν ἄπαυστον καὶ ταύτην καὶ ὑπερπλήρη καὶ ἀνελάττωτον χορηγίαν, καθ' ἣν τὰ τέλεια πάντα τελεσιουργεῖ καὶ τῆς οἰκείας ἀποπληροῦ τελειότητος.

[00730] [2>] <• Ἐν δέ, ὅτι πάντα ἐνιαίως ἐστὶ κατὰ μιᾶς ἐνότητος ὑπεροχὴν καὶ πάντων ἐστὶ τοῦ ἐνὸς ἀνεκφοιτήτως αἴτιον.

[00731] Οὐδὲν γὰρ ἔστι τῶν ὄντων ἀμέτοχον τοῦ ἐνὸς, ἀλλ' ὥσπερ ἅπας ἀριθμὸς μονάδος μετέχει καὶ μία δυὰς καὶ δεκάς λέγεται καὶ ἥμισυ ἐν καὶ τρίτον καὶ δέκατον ἐν, οὕτω πάντα καὶ πάντων μόριον τοῦ ἐνὸς μετέχει, καὶ τῷ εἶναι τὸ ἐν πάντα ἔστι τὰ ὄντα.

[00732] Καὶ οὐκ ἔστι τὸ πάντων αἴτιον ἐν τῶν πολλῶν ἐν, ἀλλὰ πρὸ παντὸς ἐνὸς καὶ πλήθους καὶ παντὸς ἐνὸς καὶ πλήθους ὀριστικόν.

[00733] Οὐδὲ γὰρ ἔστι πλήθος ἀμέτοχόν πη τοῦ ἐνὸς, ἀλλὰ τὸ μὲν πολλὰ τοῖς μέρεσιν ἐν τῷ ὅλῳ καὶ τὸ πολλὰ τοῖς συμβεβηκόσιν ἐν τῷ ὑποκειμένῳ καὶ τὸ πολλὰ τῷ ἀριθμῷ ἢ ταῖς δυνάμεσιν ἐν τῷ εἶδει καὶ τὸ πολλὰ τοῖς εἶδεσιν ἐν τῷ γένει καὶ τὸ πολλὰ ταῖς προόδοις ἐν τῇ ἀρχῇ, καὶ οὐδὲν ἔστι τῶν ὄντων, ὃ μὴ μετέχει πη τοῦ ἐνὸς τοῦ ἐν τῷ κατὰ πάντα ἐνικῶ πάντα καὶ ὅλα πάντα καὶ τὰ ἀντικείμενα καὶ ἐνιαίως προσυνειληφότος.

[00734] Καὶ ἄνευ μὲν τοῦ ἐνὸς οὐκ ἔσται πλήθος, ἄνευ δὲ πλήθους ἔσται τὸ ἐν ὡς καὶ μονὰς πρὸ παντὸς ἀριθμοῦ πεπληθυσμένου.

[00735] Καὶ εἰ πᾶσι τὰ πάντα ἠνωμένα τις ὑπόθοιτο, τὰ πάντα ἔσται τῷ ὅλῳ ἐν.

[00736] [3>] <Ἄλλως τε καὶ τοῦτο ἰστέον, ὅτι κατὰ τὸ ἐνὸς ἐκάστου προεπινοούμενον εἶδος ἠνωσθαι λέγεται τὰ ἠνωμένα, καὶ πάντων ἔστι τὸ ἐν στοιχειωτικόν.

[00737] Καὶ εἰ ἀνέλῃς τὸ ἐν, οὔτε ὀλότης οὔτε μόριον οὔτε ἄλλο οὐδὲν τῶν ὄντων ἔσται.

[00738] Πάντα γὰρ ἐν ἑαυτῷ τὸ ἐν ἐνοειδῶς προεἰληφέ τε καὶ περιεἰληφεν.

[00739] Ταύτη γοῦν ἡ θεολογία τὴν ὅλην θεαρχίαν ὡς πάντων αἰτίαν ὑμνεῖ τῆ τοῦ ἐνὸς ἐπωνυμία, καὶ «εἷς θεὸς ὁ πατήρ» καὶ «εἷς κύριος Ἰησοῦς Χριστὸς» καὶ «ἐν καὶ τὸ αὐτὸ πνεῦμα» διὰ τὴν ὑπερβάλλουσαν τῆς ὅλης θεϊκῆς ἐνότητος ἀμέρειαν, ἐν ἣ πάντα ἐνικῶς συνήκται καὶ ὑπερήνωται καὶ πρόσσεστιν ὑπερουσίως.

[00740] Διὸ καὶ πάντα ἐπ' αὐτὴν ἐνδίκως ἀναπέμπεται καὶ ἀνατίθεται, ὑφ' ἧς καὶ ἐξ ἧς καὶ δι' ἧς καὶ ἐν ἧ καὶ εἰς ἦν πάντα ἔστι καὶ συντέτακται καὶ μένει καὶ συνέχεται καὶ ἀποπληροῦται καὶ ἐπιστρέφεται.

[00741] Καὶ οὐκ ἂν εὗροις τι τῶν ὄντων, ὃ μὴ τῷ ἐνί, καθ' ὃ πᾶσα ἡ θεότης ὑπερουσίως ὀνομάζεται, καὶ ἔστι τοῦτο, ὅπερ ἐστὶ, καὶ τελειοῦται καὶ διασώζεται.

[00742] Καὶ χρὴ καὶ ἡμᾶς ἀπὸ τῶν πολλῶν ἐπὶ τὸ ἐν τῇ δυνάμει τῆς θεϊκῆς ἐνότητος ἐπιστρεφομένους ἐνιαίως ὑμνεῖν τὴν ὅλην καὶ μίαν θεότητα, τὸ πάντων αἴτιον ἐν, τὸ πρὸ παντὸς ἐνὸς καὶ πλήθους καὶ μέρους καὶ ὅλου καὶ ὄρου καὶ ἀοριστίας καὶ πέρατος καὶ

ἀπειρίας, τὸ πάντα τὰ ὄντα καὶ αὐτὸ τὸ εἶναι ὀρίζον καὶ πάντων καὶ ὅλων πάντων καὶ ἅμα καὶ πρὸ πάντων καὶ ὑπὲρ πάντα καὶ ἐνικῶς αἴτιον καὶ ὑπὲρ αὐτὸ τὸ ἐν ὄν καὶ αὐτὸ τὸ ἐν ὄν ὀρίζον, ἐπεὶ τὸ ἐν τὸ ἐν τοῖς οὖσιν ἐνάριθμόν ἐστιν, ἀριθμὸς δὲ οὐσίας μετέχει.

[00743] Τὸ δὲ ὑπερούσιον ἐν καὶ τὸ ἐν καὶ πάντα ἀριθμὸν ὀρίζει καὶ αὐτὸ ἐστὶ καὶ ἐνὸς καὶ ἀριθμοῦ καὶ παντὸς ὄντος ἀρχὴ καὶ αἰτία καὶ ἀριθμὸς καὶ τάξις.

[00744] Διὸ καὶ μονὰς ὑμνουμένη καὶ τριάς ἢ ὑπὲρ πάντα θεότης οὐκ ἔστιν οὐδὲ μονάς, οὐδὲ τριάς ἢ πρὸς ἡμῶν ἢ ἄλλου τινὸς τῶν ὄντων διεγνωσμένη, ἀλλὰ ἵνα καὶ τὸ ὑπερηνωμένον αὐτῆς καὶ τὸ θεογόνον ἀληθῶς ὑμνήσωμεν, τῇ τριαδικῇ καὶ ἐνιαίᾳ θεωνυμίᾳ τὴν ὑπερώνυμον ὀνομάζομεν, τοῖς οὖσι τὴν ὑπερούσιον.

[00745] Οὐδεμία δὲ μονάς ἢ τριάς, οὐδὲ ἀριθμὸς οὐδὲ ἐνότης ἢ γονιμότης οὐδὲ ἄλλο τι τῶν ὄντων ἢ τινι τῶν ὄντων

[00746] συνεχνωσμένων ἐξάγει τὴν ὑπὲρ πάντα καὶ λόγον καὶ νοῦν κρυφίωτα τῆς ὑπὲρ πάντα ὑπερουσίως ὑπερούσης ὑπερθεότητος, οὐδὲ ὄνομα αὐτῆς ἔστιν οὐδὲ λόγος, ἀλλ' ἐν ἀβάτοις ἐξήρηται.

[00747] Καὶ οὐδὲ αὐτὸ τὸ τῆς ἀγαθότητος ὡς ἐφαρμόζοντες αὐτῇ προσφέρομεν, ἀλλὰ πόθω τοῦ νοεῖν τι καὶ λέγειν περὶ τῆς ἀρρήτου φύσεως ἐκείνης τὸ τῶν ὀνομάτων σεπτότατον αὐτῇ πρώτως ἀφιερῶμεν.

[00748] Καὶ συμφωνήσοιμεν ἂν κὰν τούτῳ τοῖς θεολόγοις, τῆς δὲ τῶν πραγμάτων ἀληθείας ἀπολειφθσόμεθα.

[00749] Διὸ καὶ αὐτοὶ τὴν διὰ τῶν ἀποφάσεων ἄνοδον προτετιμῆκασιν ὡς ἐξιστῶσαν τὴν ψυχὴν τῶν ἑαυτῆ συμφύλων καὶ διὰ πασῶν τῶν θείων νοήσεων ὀδεύουσιν, ὧν ἐξήρηται «τὸ ὑπὲρ πᾶν ὄνομα» καὶ πάντα λόγον καὶ γνῶσιν, ἐπ' ἐσχάτων δὲ τῶν ὅλων αὐτῶ συνάπτουσιν, καθ' ὅσον καὶ ἡμῖν ἐκείνῳ συνάπτεσθαι δυνατόν.

[00750] ^[4] <Ταῦτας ἡμεῖς τὰς νοητὰς θεωνυμίας συνηρηκότες, ὡς ἐφικτόν, ἀνεπτύξαμεν οὐ μόνον αὐτῶν τῆς ἀκριβείας ἀπολειπόμενοι, τοῦτο γὰρ ἀληθῶς καὶ ἄγγελοι φαῖεν, οὐδὲ τῆς κατὰ ἀγγέλους αὐτῶν ὑμνωδίας, καὶ τῶν ἐσχάτων γὰρ ἀποδέουσιν οἱ κράτιστοι τῶν παρ' ἡμῖν θεολόγων, οὔτε μὴν αὐτῶν τῶν θεολόγων οὐδὲ τῶν αὐτῶν ἀσκητῶν ἢ συνοπαδῶν, ἀλλὰ καὶ τῶν ἡμῖν ὀμοταγῶν ἐσχάτως καὶ ὑφειμένως.

[00751] Ὅστε, εἰ μὲν ὀρθῶς ἔχοι τὰ εἰρημένα καὶ ὡς καθ' ἡμᾶς ὄντως ἐφηψάμεθα τῇ διανοίᾳ τῆς θεωνυμικῆς ἀναπτύξεως, ἐπὶ τὸν πάντων ἀγαθῶν αἴτιον τὸ πρᾶγμα ἀναθετόν τὸν δωρούμενον πρῶτον αὐτὸ τὸ εἰπεῖν, ἔπειτα τὸ εὖ εἰπεῖν.

[00752] Καὶ εἰ τι τῶν ὀμοδυνάμων παραλέλειπται, κἀκεῖνο ἡμᾶς κατὰ τὰς αὐτὰς μεθόδους προσυπακούειν δεήσει.

[00753] Εἰ δὲ ταῦτα ἢ οὐκ ὀρθῶς ἢ ἀτελῶς ἔχει, καὶ τῆς ἀληθείας ἢ ὀλικῶς ἢ μερικῶς ἀποπεπλανήμεθα, τῆς σῆς ἂν εἶη φιλανθρωπίας ἐπανορθώσασθαι τὸν ἀκουσίως ἀγνοοῦντα καὶ μεταδοῦναι λόγου τῷ μαθεῖν δεομένῳ καὶ ἐπαμῦναι τῷ μὴ αὐτάρκη δύναμιν ἔχοντι καὶ ἰάσασθαι τὸν οὐκ ἐθέλοντα ἀρῶσταιν καὶ τὰ μὲν παρ' ἑαυτοῦ, τὰ δὲ παρ' ἐτέρων ἐξευρίσκοντα, πάντα δὲ ἐκ τὰγαθοῦ λαμβάνοντα καὶ εἰς ἡμᾶς διαβιβάσαι.

[00754] Μηδὲ ἀποκάμης φίλον ἄνδρα εὐεργετῶν.

[00755] Ὅραξ γάρ, ὅτι καὶ ἡμεῖς οὐδένα τῶν παραδοθέντων ἡμῖν ἱεραρχικῶν λόγων εἰς ἑαυτοὺς συνεστείλαμεν, ἀλλὰ ἀνοθεύτους αὐτοὺς καὶ ἡμῖν καὶ ἐτέροις ἱεροῖς ἀνδράσι μεταδεδώκαμέν τε καὶ μεταδώσομεν, ὡς ἂν ἡμεῖς τε εἰπεῖν ἱκανοὶ καὶ οἷς λέγεται ἀκούειν κατ' οὐδὲν τὴν παράδοσιν ἀδικοῦντες, εἰ μὴ ἄρα πρὸς τὴν νόησιν ἢ τὴν ἔκφρασιν αὐτῶν ἀσθενήσομεν.

[00756] Ἀλλὰ ταῦτα μὲν, ὅπη τῷ θεῷ φίλον, ταῦτη ἐχέτω τε καὶ λεγέσθω, καὶ ἔστω δὴ τοῦτο ταῖς νοηταῖς θεωνυμίαις τὸ καθ' ἡμᾶς πέρας.

[00757] Ἐπὶ δὲ τὴν Συμβολικὴν θεολογίαν ἡγουμένου θεοῦ μεταβήσομαι.

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0531-0533 - Dionysius Aeropagita - De divinis nominibus

Litterarum Omnium Conspectus: 155 Litterae, quae repetitae sunt in 117,481 occasionibus

α	0945	10,248	A	0913	16
β	0946	230	B	0914	4
γ	0947	1,765	Γ	0915	1
δ	0948	1,717	Δ	0916	0

ε	0949	5,607	E	0917	70
ζ	0950	285	Z	0918	1
η	0951	1,504	H	0919	0
θ	0952	1,831	Θ	0920	14
ι	0953	5,269	I	0921	22
κ	0954	5,043	K	0922	220
λ	0955	2,737	Λ	0923	6
μ	0956	2,654	M	0924	16
ν	0957	10,439	N	0925	13
ξ	0958	291	Ξ	0926	0
ο	0959	6,900	O	0927	62
π	0960	3,654	Π	0928	58
ρ	0961	3,427	P	0929	5
ς	0962	4,842	•	0930	0
σ	0963	3,626	Σ	0931	21
τ	0964	9,925	T	0932	109
υ	0965	1,621	Υ	0933	4
φ	0966	939	Φ	0934	4
χ	0967	803	X	0935	15
ψ	0968	90	Ψ	0936	1
ω	0969	1,998	Ω	0937	5
Ϛ	8164	34			0
ϛ	8165	42	Ɔ	8172	1

ά	8049	1,286	έ	8051	1,217	ή	8053	413	ί	8055	1,653	ό	8057	1,230	ύ	8059	664	ώ	8061	294
ὰ	8048	1,219	ὲ	8050	702	ἦ	80852	855	ὶ	8054	2,989	ὸ	8056	1,483	ὺ	8058	97	ὼ	8060	43
ἄ	8118	329			0	ἦ	8134	691	ἱ	8150	791			0	ῦ	8166	1,003	ῶ	8182	1,255
ἄ	7936	1,770	έ	7952	1,439	ή	7968	21	ὶ	7984	689	ὸ	8000	47	ὺ	8016	1,166	ὼ	8032	3
ἄ	7937	90	έ	7953	431	ή	7969	359	ὶ	7985	225	ὸ	8001	256	ὺ	8017	587	ὼ	8033	291

ἄ	7938	22	ἔ	7954	0	ἦ	7970	148	ἰ	7986	0	ὀ	8002	39	ὕ	8018	1	ὠ	8034	9
ἄ	7939	7	ἔ	7955	32	ἦ	7971	20	ἰ	7987	3	ὀ	8003	25	ὕ	8019	6	ὠ	8035	0
ἄ	7940	252	ἔ	7956	363	ἦ	7972	11	ἰ	7988	156	ὀ	8004	289	ὕ	8020	146	ὠ	8036	9
ἄ	7941	28	ἔ	7957	103	ἦ	7973	23	ἰ	7989	27	ὀ	8005	380	ὕ	8021	65	ὠ	8037	33
ἄ	7942	0			0	ἦ	7974	12	ἰ	7990	196			0	ὕ	8022	129	ὠ	8038	4
ἄ	7943	0			0	ἦ	7975	25	ἰ	7991	31			0	ὕ	8023	15	ὠ	8039	14
ἄ	8064	0			0	ἦ	8080	0			0			0	ὕ	8167	0	ὠ	8096	1
ἄ	8065	0			0	ἦ	8081	0			0			0	ὕ	8163	5	ὠ	8097	0
ἄ	8066	0			0	ἦ	8082	0			0			0			0	ὠ	8098	0
ἄ	8067	0			0	ἦ	8083	0			0			0			0	ὠ	8099	0
ἄ	8068	0			0	ἦ	8084	1			0			0			0	ὠ	8100	0
ἄ	8069	0			0	ἦ	8085	0			0			0			0	ὠ	8101	0
ἄ	8070	0			0	ἦ	8086	6			0			0			0	ὠ	8102	0
ἄ	8071	0			0	ἦ	8087	19			0			0			0	ὠ	8103	5
ἄ	8115	51			0	ἦ	8131	70			0			0			0	ὠ	8179	119
ἄ	8116	0			0	ἦ	8132	9			0			0			0	ὠ	8180	7
ἄ	8119	18			0	ἦ	8135	196			0			0			0	ὠ	8183	267

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0531-0533 - Dionysius Aeropagita - De divinis nominibus

Verborum Omnium Conspectus: 5,432 Verba, quae repetita sunt in 1,210,851 occasionibus

ἄ [00268] [00417]
 ἀΐδια [00600] [00664]
 ἀΐδιον [00406] [00630]
 ἀΐδιος [00025] [00190] [00256]
 ἀβάτοις [00746]
 ἀβατός [00014]
 ἀβοηθήτους [00161] [00602] [00605]
 ἀβούλητόν [00443]
 ἀβρόχοις [00111]
 ἀγαθά [00170] [00264] [00283] [00290] [00328] [00346] [00417] [00501]
 ἀγαθά [00283] [00290]
 Ἀγαθά [00410]
 ἀγαθαρχίαν [00136] [00170]
 ἀγαθαρχικὴν [00036] [00135]
 ἀγαθὰς [00460]
 ἀγαθὴ [00020] [00410] [00719]
 ἀγαθὴν [00255] [00347] [00530]
 ἀγαθῆς [00268] [00410]
 ἀγαθοδότην [00019]
 ἀγαθοειδεις [00167]
 ἀγαθοειδές [00169] [00262]
 ἀγαθοειδῆ [00426]

ἀγαθοειδής [00333]
 ἀγαθοειδούς [00170] [00412]
 ἀγαθοειδώς [00160]
 ἀγαθοεργός [00223]
 ἀγαθοί [00363]
 ἀγαθοίς [00304] [00696]
 ἀγαθόν [00164] [00193] [00205] [00209] [00210] [00213] [00216] [00217] [00221] [00245] [00245] [00251] [00252] [00255] [00262] [00263] [00268] [00269] [00276] [00281] [00281] [00281] [00282] [00283] [00284] [00301] [00305] [00306] [00307] [00308] [00316] [00318] [00318] [00324] [00325] [00330] [00346] [00367] [00392] [00393] [00393] [00393] [00398] [00404] [00417] [00420] [00420] [00424] [00425] [00589] [00609]
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 ἀγαθοποιοί [00405]
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 ἀγαθοποιόν [00284]
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 ἀγαθοπρεπή [00095]
 ἀγαθοπρεπής [00086]
 ἀγαθοπρεπούς [00094]
 ἀγαθοπρεπών [00066] [00072]
 ἀγαθοπρεπώς [00014] [00017] [00430] [00719]
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 ἀγαθοφυῆς [00060]
 ἀγαθύναι [00443]
 ἀγαθύνοντι [00314]
 ἀγαθύνοντος [00367]
 ἀγαθύνουσα [00449]
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 ἀγαθωτάτων [00135]
 ἀγαλλομένη [00506]
 ἀγαλμάτων [00614]
 ἀγαπᾶ [00691]
 ἀγάπη [00196]
 ἀγάπην [00253] [00255]
 ἀγάπης [00234] [00238] [00243]
 ἀγαπήσει [00250]
 ἀγάπησιν [00242]
 ἀγάπησις [00242]
 ἀγαπητήν [00249]
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 ἀγαπῶσιν [00603]
 ἀγαστόν [00449]
 ἀγγελικαῖς [00605]
 ἀγγελικᾶς [00170] [00362]
 ἀγγελικῆν [00033] [00704]
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