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Περὶ μυστικῆς θεολογίας · α΄

Mystical Theology I.1; the opening prayer (v2, full scaffolding)

Peri Mystikēs Theologias

Hekhal Targum Project (machine-assisted draft; pending scholarly review)

PROVISIONAL EDITION · MACHINE-ASSISTED · NOT YET REVIEWED BY A CREDENTIALED EDITOR

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> What this is: a machine-assisted, provisional translation. Every rendering choice and every unresolved reading is recorded in the apparatus beside the text. If you read the original and something looks wrong, write to community@hekhal.org; corrections are credited.

This edition presents the verbatim original-language text beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.



> Τριὰς ὑπερούσιε καὶ ὑπέρθεε καὶ ὑπεράγαθε, τῆς Χριστιανῶν ἔφορε θεοσοφίας, ἴθυνον ἡμᾶς ἐπὶ τὴν τῶν μυστικῶν λογίων ὑπεράγνωστον καὶ ὑπερφαῆ καὶ ἀκροτάτην κορυφήν.

Trinity beyond-being and beyond-divinity and beyond-good, overseer of the Christians' divine wisdom, direct us toward the unknown-beyond-unknowing and brilliant-beyond-light and topmost summit of the hidden oracles.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly

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hyperousie-hypertheee-hyperagathe

The opening invocation is a triad of hyper- compounds (beyond-being, beyond-divinity, beyond-good) that performs the controller's 'excess' relation: each compound affirms a divine predicate (being, divinity, goodness) and in the same gesture exceeds the category. Translating any of the three as flat negation ('non-being', 'not-divine', 'not-good') would invert the move; translating as plain superlative ('most divine', 'most good') would collapse it into kataphatic eminence. The hyphenated English preserves the Greek morphology so the affirmation-by-excess survives. *Pseudo-Dionysius 500, p. 1.1 (997A-B)*; *Turner, Denys 1995, p. 19-49*

hyperagnoston-hyperphae

The pairing of ὑπεράγνωστον ('unknown-beyond-unknowing') and ὑπερφαῆ ('brilliant-beyond-light') instantiates the controller's 'coincidence' relation: at the topmost summit (ἀκροτάτην κορυφήν) of Scripture's hidden oracles, maximal apophasis and maximal kataphasis are no longer two acts. This is the structural anticipation of the gnophos / dazzling-darkness topos developed in MT 1.3, where the divine darkness IS divine light. Preserving both hyper- compounds as hyphenated English is essential; flattening either pole into a non-recursive superlative dissolves the coincidence. *Pseudo-Dionysius 500, p. 1.1 (997B), cf. 1.3 (1000C-1001A)*; *Lossky, Vladimir 1944, p. 23-43*

mystikon-logion

ta mystika logia ('the hidden oracles') is Dionysius's technical designation for Scripture under its initiatory aspect. mystikos here retains its mystery-cult etymology (initiation into hidden things) and is not yet the affective 'mystical' of post-12th-century pious usage; the controller forbids importing that later sense. logia ('oracles') preserves the revelatory weight of theosophia transmitted through Scripture. *Bouyer, Louis 1980*

akrotaten-koryphen

’Topmost summit’ (ἀκροτάτην κορυφήν) names the apex of the contemplative ascent the prayer requests. The controller surfaces this as the threshold of silence: past kataphasis and past apophasis the ascent culminates in the silence Dionysius will reach at MT 3 (‘we shall find ourselves not merely running short of words but actually speechless and unknowing’). The prayer here petitions for guidance toward that summit, not yet describing arrival; the silence is doctrinally substantive, not absence. *Pseudo-Dionysius 500, p. 3 (1033B-C)*

Editorial decisions

- **ὑπέρθεε.** Rendered as ‘beyond-divinity’ rather than ‘beyond-god’ to avoid the awkward English collision with the vocative ‘God’ of the prayer’s addressee. Hyphenation preserved to keep the hyper- compound morphology consistent with hyperousios and hyperagathos in the same triad. Term not yet in controlled glossary; addition proposed. *(editor-targum-engine, 2025-01-15)*
- **ἔφορε.** Rendered ‘overseer’. The classical-religious sense (a watching divine guardian, cf. Pindar) suits Dionysius’s register better than the bureaucratic ‘inspector’ or the flat ‘guardian’. *(editor-targum-engine, 2025-01-15)*
- **ἴθυνον.** Rendered ‘direct’. The verb (from ithyno) carries the nautical-pilot sense of steering a course; ‘direct’ preserves the

directional petition without overstating it as ‘pilot’ or weakening it to ‘lead’. *(editor-targum-engine, 2025-01-15)*

Colophon

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