

Reflections On Conflict And Suffering

Preamble

Since the publication of my short 2023 essay *Weltschmerz And The Conflict In Gaza* ¹ a philosophical question I have once again considered is the nature of resistance, retaliation, and armed conflict, given the number of civilian, Palestinian, deaths, resulting from the use, by the professional military forces of one State-entity of modern and advanced weaponry, supplied by other State-entities, against what the government of that State-entity, and their allies, have declared to be an armed terrorist group albeit one that is quite small and poorly-armed in comparison to the attacking professional military forces.

Since an analytical consideration of this question of necessity involves a lengthy often abstruse digression about aspects of my weltanschauung of pathei-mathos, some may regard this essay as replete with "inscrutably dense arguments" although and hopefully a few others will see such a framing as placing such a recent conflict into a necessary and wider perspective and thus far beyond politics and religiosity.

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Three Related Issues

According to my weltanschauung (or way) of pathei-mathos ² the matter resolves into three related issues: (i) the question of suffering and what empathy and our human culture of pathei-mathos ³ inform us about suffering; (ii) the temporal nature of all human manufactured abstractions; and (iii) the question of authority.

In regard to authority, individual empathy and a personal pathei-mathos inclines us to consider authority as personal because they not only engender a certain humility, a knowing or awareness of our past errors and mistakes and thus of our fallibility, but also because both have a 'local horizon' so that what is

"beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." ⁴

"In practical terms this means trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are 'our' enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies." ⁵

In regard to suffering, the understanding is from what is individually known or intuited to be 'good' (honourable) and what is individually known or intuited to be 'bad' (dishonourable) both of which knowing and intuition result from empathy, from a personal pathei-mathos, and/or from a study or the culture of pathei-mathos; ⁶ with this knowing and intuition extending to all biological life on our planet be such life hominid or otherwise.

"For empathy enables us to directly perceive, to sense, the φύσις (the physis) of human beings and other living beings, involving as empathy does a translocation of ourselves and thus a knowing-of another living-being as that living-being is, without presumptions and sans all ideations, all projections, all assumed or believed categories or categorizations. For empathy involves a numinous sympathy with another living-being; a becoming – for a causal moment or moments – of that other-being, so that we know, can feel, can understand, the suffering or the joy of that living-being. In such moments, there is no distinction made between them and us – there is only the flow of life; only the presencing and the ultimate unity of Life, of ψυχή, with our individuals self understood as just one fallible, fragile, microcosmic, mortal emanation of Life, and which emanation can affect other life in a good way or a bad way. In addition, empathy and pathei-mathos, provide us with the understanding that we human beings have the ability - the character - (or can develop the ability, the character) to understand and to restrain ourselves, to decide to do what is good and not do what is wrong. This ability of reason, this choice, and this ability to develop our character, are the genesis of culture and express our natural potential as human beings.

The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy

provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy." ⁷

In regard to the temporal nature of all human manufactured abstractions, this understanding results from both our personal pathei-mathos, and the culture of pathei-mathos, which provides us with a supra-personal, 'cosmic perspective', of for example not only nations, Empires, war, conquest, revolutions, invasions but also of every idea (ἰδέα/εἶδος) and all -isms and -ologies. For every human manufactured construct, such as a nation-State, not only has a limited life-span but is also subject to change, to revisions, to ameliorations, reformation, and re-interpretation. Thus, in the example of a nation-State, the boundaries may change though war or invasion or conquest, as the peoples within the entity change though emigration and immigration and assimilation, and as the authority or authorities governing or ruling the entity can and do change over decades and centuries sometimes through internal revolution or invasion. A pertinent example being England before and after the Roman conquest, after the arrival of the Vikings and then after the Norman conquest followed centuries later by civil war and culminating in the immigration that occurred after the Second World War and which is continuing.

In regard to every idea (ἰδέα/εἶδος) and all -isms and -ologies, their change is inherent in the reality of them being dependent on denotatum or denotata which are by their physis the genesis of an opposite and hence of the resulting dialectic, of opposition. As I mentioned in *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, ⁸

[begin quotation]

the nature of - the causality inherent in - denotata results in eris [ἔρις], a discord of opposites: for every denotatum has or develops an opposite and thus can cleave physis, as Heraclitus poetically and somewhat enigmatically expressed:

τοῦ δὲ λόγου τοῦδ' ἐόντος αἰεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν εἰκόσσι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῖμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὐδοντες ἐπιλανθάνονται. ^(a)

Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. ^(b)

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα <χρεών> ^(c)

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born bydiscord. ^(d)

Notes:

(a) Fragment 1, Diels-Krantz.

(b) A short commentary on my translation is available at <https://davidmyatt.wordpress.com/heraclitus-fragment-1/>

(c) Fragment B80.

(d) I have transliterated πόλεμος, and left δίκη as δίκη because both πόλεμος and δίκη should be regarded, like ψυχή (psyche/Psyche) as terms or as principles in their own right (hence the capitalization), and thus imply, suggest, and require, interpretation and explanation. To render them blandly by English terms such as 'war' and 'justice' - which have their own now particular meaning(s) - is in my view erroneous and somewhat lackadaisical, since δίκη for instance could be, depending on context: the custom(s) of a folk, judgement (or judgement personified), the natural and the necessary balance, the correct/customary/ancestral way, and so on. [

[end quotation]

Discord And Denotata

The notion of discord so being born by denotata sundering physis is also and perhaps better expressed by Anaximander who like Heraclitus has been much misunderstood. As I noted in *Anaximander, Imbalance, And Opposites*, ⁹

[begin quotation]

ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>

ἐξ ὧν δὲ ἡ γένεσις ἐστὶ τοῖς οὔσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν [Theophrastus/Simplicius]

My interpretation of meaning:

< [the] source ... of beings is the un-definitive ^a ... >

Where beings have their origin there also they cease to exist: offering payment ^b to balance, ^c one to another, their unbalance for such is the arrangement of what is passing. ^d

Notes:

a. Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχή, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπυον. ἦλθε μὲν ἄρ βοῦς
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἴσης
Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὄπλ' ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦραν τ' ἐυποίητόν τε πυράγρην,
οἷσιν τε χρυσοῦν εἰργάζετο

Such were his words, and all of his sons occupied themselves with those things
So that an ox arrived from the fields; the comrades of the vigorous Telemachus
Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
Those bronze tools with which he accomplished his art:
A hammer, anvil and well-made fire-tongs
Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not possess the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

b. Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ
χρεώμενα [χρεῶν]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

c. In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία. The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

d. In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278

Then - how long has it been since the citadel was ravaged?

τίς δὲ πλὴν θεῶν ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον 554-5

Who - except for the gods - passes their entire life without any injury at all?

[end quotation]

Appellation, Abstractions, And Empathy

The meaning of the appellations inherent in causal abstraction can and does change over periods causal time through common usage ¹⁰ and through the changes of interpretation (exegesis) wrought through political ideology, social

change, and religious dogma and reforms. The interpretation of an appellation, a denotatum, in another language can also vary or distort the original meaning, a classic example being Hellenistic Greek words, occurring the Corpus Hermeticum, such as λόγος and νοῦς conventionally interpreted as 'word' and 'intellect/mind' neither of which interpretations are satisfactory. ¹¹

What is important about all this is that empathy and pathei-mathos are directly personal and wordless perceiverations and experiences and therefore are not dependant on denotata, on any ἰδέα/εἶδος, and by the nature of empathy and pathei-mathos cannot be extrapolated beyond such a personal experiencing. That is, they are mystical in the sense of being contemplative in providing not only a personal apprehension of the numinous but an awareness which transcends the temporal and the denotata used and which have been used to describe Reality understood as in tractate III:1 of the Corpus Hermeticum:

Δόξα πάντων ὁ θεὸς καὶ θεῖον καὶ φύσις θεία. ἀρχὴ τῶν ὄντων ὁ θεός, καὶ νοῦς καὶ φύσις καὶ ὕλη, σοφία εἰς δεῖξιν ἀπάντων ὧν

The numen of all beings is The Theos: numinal, and of numinal physis. The origin of what exists is The Theos, who is Perceiveration and Physis and Substance: the sapientia which is a revealing of all beings. ¹²

In respect of which I incline toward the view that The Theos (ὁ θεός) of this and several other tractates of the Corpus Hermeticum is not equivalent to the God of the Christian tradition and that to render both ὁ θεός and θεός of such tractates by the term God (a patriarchal male) is a mistake, especially as verse 9 of the Poemandres tractate states 'the theos' is both male-and-female:

ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλος ὧν, ζωὴ καὶ φῶς ὑπάρχων, ἀπεκύησε λόγῳ ἕτερον Νοῦν δημιουργόν, ὃς θεός τοῦ πυρός καὶ πνεύματος ὧν, ἐδημιούργησε διοικητάς τινας ἑπτὰ, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν εἰμαρμένη καλεῖται.

The Theos, the perceiveration, male-and-female [ἀρρενόθηλος] being Life and phaos, whose logos brought forth another perceiveration, an artisan, who - the theos of Fire and pneuma - fashioned seven viziers to surround the perceptible cosmic order in spheres and whose administration is described as fate.

Which recalls the dispute voiced by the Alexandrian Christian priest Arius (born c.250, died 336 AD) regarding the theological difference, for instance in the Gospel of John, between ὁ θεός and θεός with the disputants who said there was a difference being denounced as heretics by the Church authorities of the time.

In The Real World

The societies of today are dependant on causal abstractions just as many ancient societies were, with abstractions used to classify individuals and judge individuals. Thus in ancient Greece and Rome slavery was accepted by perhaps a majority in a community, as well as considered by the ruling elite as natural and necessary, with human beings assigned to or included in the category 'slave' a commodity who could be traded with slaves regarded as necessary to the functioning of society. Over centuries, with the evolution of religions such as Christianity and with the development in Western societies of humanist weltanschauungen, the moral values of this particular abstraction, this particular category to which certain human beings were assigned, changed such that for perhaps a majority slavery gradually came to be regarded as morally repugnant. Similarly in respect of the abstraction designated in modern times by such terms as "the rôle of women in society" which rôle for millennia in the West was defined according to various criteria mostly deriving from a ruling and an accepted patriarchy but which rôle in the past century in Western societies has gradually been redefined.

We have continued to manufacture causal abstractions and continue to assign individuals to them, as in the abstraction denoted by the term nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, its perceived or declared enemies often in the form of another nation-State, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

In the real world, abstractions conceal our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality and to living we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions, all of which are defined and/or explained by denotata and thus open to interpretation, involve a dialectic of opposites and all of which lead to or will lead to over durations of causal time to ἔρις, to discord. According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos following Hubris around rather than vice versa, with Eris thus considered the child of Polemos and Hubris. ¹³

In the matter of the abstraction that is the nation-State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the nation-State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have accepted the social norms of the society or societies that the State governs. Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a

particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

A Philosophical Question Answered

The denotatum nation-State and the denotata of its - or of our - perceived or declared enemies often in the form of another nation-State but sometimes and latterly in the form of some organized group, is an example of ἔρις already existing or waiting to be presented or agitated for often by propaganda.

Which is and was the case with the current conflict in Gaza. There is, as our human culture of pathei-mathos reveals, an 'us' and a 'them'; we, the vengeful or we the righteous representing what is 'good', and there are 'the others' who have wronged or harmed us or transgressed against us usually in some heinous way and who we often regard as 'evil'. There is or there will be killing, destruction, civilian casualties, suffering, and often an invasion, until the enemy has been declared defeated or has been subjugated.

In regard to armed resistance to an occupying power the same criteria apply for it is empathy and a personal pathei-mathos or a learning from our human culture of pathei-mathos that betake us as individuals away from this recurrent suffering-causing dialectic -which in our modern times is often manifest in political and ideological dogma or as in the conflict in Gaza underlying and seemingly opposed religious views - toward compassion, wu-wei, ¹⁴, and thus to what was described in the Poemandres tractate of the Corpus Hermeticum as the renunciations involved in an ἄνοδος, the journey toward personal wisdom:

καὶ οὕτως ὀρμαῖ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῆι πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικὴν, καὶ τῆι δευτέρῃ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῆι τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῆι τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῆι πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῆι ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλοῦτου ἀνενεργήτους, καὶ τῆι ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.

Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait. ¹⁵

As described in tractate XIII,

ἔτοιμος ἐγενόμην καὶ ἀπηλλοτριώσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης

Thus I prepared myself, distancing my ethos from the treachery in the world ¹⁶

This is indeed mystical in the sense of being contemplative and perhaps in withdrawing internally or externally from society, alone, with a partner, or with one's family. It is possibly, at the very least, a modern manifestation of The Beatitudes ¹⁷ and to personally act and to live with an awareness and appreciation of the numinous and thus with self-restraint, dignity, fairness, honesty and avoidance of hubris.

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Notes

1. <https://davidmyatt.wordpress.com/wp-content/uploads/2023/12/dwm-gaza.pdf>

2. *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022. <https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

The axioms of the Way are given in Appendix One.

3. The human culture of pathei-mathos is the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by certain newer art-forms including certain films and documentaries. This culture recounts the suffering and the beauty and the killing and the hubris and the love and the compassion that we mortals have presented and caused over millennia.

4. *Personal Reflexions On Some Metaphysical Questions*, 2015. <https://davidmyatt.wordpress.com/wp-content/uploads/2015/03/dwm-some-metaphysical-questions-v5b.pdf>

5. *Persecution And War*, 2018. https://archive.org/download/persecution-and-war/Persecution_And_War.pdf

6. In regard to 'good' and 'bad' as honour and dishonour, qv. *Good and Evil - The Perspective of Pathei-Mathos in Religion, Empathy, and Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

7. *Morality, Virtues, and Way of Life in The Numinous Way Of Pathei-Mathos*, op.cit.

8. *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, included in *Hermetica And Alchemy*, <https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf>

9. Included in *Hermetica And Alchemy*, <https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf>

10. An obvious modern example is the English word 'gay' which originally, of persons, meant "disposed to joy and mirth; merry", or as in the Provençal phrase "gai saber" which referred to the art of poetry and was assimilated into English as "the gay science".

11. In regard to νοῦς as 'mind',

This conventional interpretation is in my view incorrect, being another example of not only retrospective reinterpretation but of using a word which has acquired, over the past thousand years or more, certain meanings which detract from an understanding of the original text. Retrospective reinterpretation because the assumption is that what is being described is an axiomatic, reasoned, philosophy centred on ideations such as Thought, Mind, and Logos, rather than what it is: an attempt to describe, in fallible words, a personal intuition about our existence, our human nature, and which intuition is said to emanate from a supernatural being named Pœmandres.

In addition, one should ask what does a translation such as 'I am Poimandres, mind of sovereignty' [vide Copenhagen] actually mean? That there is a disembodied 'mind' which calls itself Pœmandres? That this disembodied 'mind' is also some gargantuan supernatural shapeshifting being possessed of the faculty of human speech? That some-thing called 'sovereignty' has a mind? I incline toward the view that the sense of the word νοῦς here, as often in classical literature, is perceivance; that is, a particular type of astute awareness, as of one's surroundings, of one's self, and as in understanding ('reading') a situation often in an instinctive way. Thus, what is not meant is some-thing termed 'mind' (or some faculty thereof), distinguished as this abstract 'thing' termed 'mind' has often been from another entity termed 'the body'.

Perceivance thus describes the ability to sense, to perceive, when something may be amiss; and hence also of the Greek word implying resolve, purpose, because one had decided on a particular course of action, or because one's awareness of a situation impels or directs one to a particular course of action. Hence why, in the Oedipus Tyrannus, Sophocles has Creon voice his understanding of the incipient hubris of Oedipus, of his pride without a purpose, of his apparent inability to understand, to correctly perceive, the situation:

εἴ τοι νομίζεις κτῆμα τὴν ἀυθαδίαν
εἶναί τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς.

If you believe that what is valuable is pride, by itself,
Without a purpose, then your judgement is not right.

vv. 549-550

Translating νοῦς as perceivance/perceivance thus places it into the correct context, given ἀυθεντίας - authority. For "I am Pœmandres, the perceivance of authority" implies "What [knowledge] I reveal (or am about to reveal) is authentic," so that an alternative translation, in keeping with the hermeticism of the text, would be "I am Pœmandres, the authentic perceivance." [The English word authentic means 'of authority, authoritative' and is derived, via Latin, from the Greek ἀυθεντία]

Source:

Commentary on v.2 of the Poemandres tractate, *Corpus Hermeticum: Eight Tractates*, included in *Hermetica And Alchemy*, <https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf>

12.

(i) Δόξα πάντων ὁ θεὸς. The sense of δόξα here, especially given the following mention of θεῖος and φύσις, is of immanence and of transcendent sublimity, and thus of what is considered to be - that is, is outwardly manifest as - glorious; cf. Boethius: Unde non iniuria tragicus exclamat: ὦ δόξα, δόξα, μυρίοισι δὴ βροτῶν οὐδὲν γεγῶσι βίσιον ὠγκώσας μέγαν (Book III, vi).

Hence my interpretation as 'numen', instead of the usual 'splendour' or 'glory' which do not, given their modern connotations and common usage, express the original sense of the Greek.

(ii) By numinal - in this ἱερός λόγος - is meant divine not in the specific sense of a monotheistic and Biblical (and male) God but in the more general sense of pertaining to a deity or deities, male or female, as in a paganus (and not necessarily patriarchal) polytheism.

13. A δαίμων is not one of the pantheon of major Greek gods - θεοί - but rather a lesser type of divinity who might be assigned by those gods to bring good fortune or misfortune to human beings and/or watch over certain human beings and especially particular numinous (sacred) places. Furthermore, Polemos was originally the δαίμων of kindred strife, whether familial, or of one's πόλις (one's folk and their places of dwelling). Thus, to describe Polemos, as is sometimes done, as the god of conflict (or war), is doubly incorrect with the alternative being to transliterate it.

14. Wu-wei is a Taoist term used in the way of Pathei-Mathos to refer to a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

15. *Corpus Hermeticum: Eight Tractates*, included in *Hermetica And Alchemy*, <https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf>

16. From my commentary on that tractate:

separated from the world. In respect of ἀπαλλοτριόω what is implied is not 'alienated' from (which has too many modern connotations) the world (κόσμος), but rather 'separate' - distanced - from the world, from worldly things, as a mystic is often 'otherworldly' and may seem to be - to others, and to themselves - a stranger in the world.

distancing my ethos. Reading ἀπηλλοτριώσα (with Parthey, et al) not the emendation of Nock (ἀπηνδρείωσα) with φρόνημα here suggestive of one's character and especially of one's "way of thinking", one's weltanschauung: that is, the 'spirit' or ethos which guides one's way of life.

treachery. ἀπάτης. Personified in Hesiod's Theogony as a child of Night (Νύξ) along with "darksome Kir and Death" - Κῆρα μέλαιναν καὶ Θάνατον - and Nemesis, Νέμεσις.

Corpus Hermeticum: Eight Tractates, included in *Hermetica And Alchemy*, <https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf>

17. The Greek text, and my translation, are included in Appendix Three.

Appendix One

Axioms Of The Way Of Pathei-Mathos

i) That human beings possess a mostly latent perceptive faculty, the faculty of empathy - ἐμπάθεια - which when used, or when developed and used, can provide us with a particular type of knowing, a particular type of knowledge, and especially a certain knowledge concerning the φύσις (the physis, the nature or character) of human beings and other living beings.

ii) This type of knowing, this perception, is different from and supplementary to that acquired by means of the Aristotelian essentials of conventional philosophy and experimental science [1], and thus enables us to better understand Phainómenon, ourselves, and other living beings.

iii) That because of or following πάθει μάθος there is or there can be a change in, a development of, the nature, the character - the φύσις - of the person because of that revealing and that appreciation (or re-appreciation) of the numinous whose genesis is this πάθει μάθος, and which appreciation of the numinous includes an awareness of why ὕβρις is an error (often the error) of unbalance, of disrespect or ignorance (of the numinous), of a going beyond the due limits, and which ὕβρις itself is the genesis both of the τύραννος [2] and of the modern error of extremism. For the tyrannos and the modern extremist (and their extremisms) embody and give rise to and perpetuate ἔρις [3] and thus are a cause of, or contribute to and aid, suffering.

iv) This change, this development of the individual, is or can be the result of enantiodromia [4] and reveals the nature of, and restores in individuals, the natural balance necessary for ψυχή [5] to flourish - which natural balance is δίκη as Δίκη [6] and which restoration of balance within the individual results in ἄρμονίη [7], manifest as ἄρμονίη (harmony) is in the cultivation, in the individual, of wu-wei [8] and σωφρονεῖν (a fair and balanced personal, individual, judgement) [9].

v) The development and use of empathy, the cultivation of wu-wei and σωφρονεῖν, are thus a means, a way, whereby individuals can cease to cause suffering or cease to contribute to, or cease to aid, suffering.

vi) The reason as to why an individual might so seek to avoid causing suffering is the reason, the knowledge - the appreciation of the numinous - that empathy and πάθει μάθος provide.

vii) This appreciation of the numinous inclines or can incline an individual to living in a certain way and which way of life naturally inclines the individual toward developing, in a natural way - sans any methodology, praxis, theory, dogma, or faith - certain attributes of character, and which attributes of character include compassion, self-restraint, fairness, and a reasoned, a personal, judgement.

Footnotes

[1] The essentials which Aristotle enumerated are: (i) Reality (existence) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this independent 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument, or reason, is perhaps the most important means to knowledge and understanding of and about this 'external world'; (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

Experimental science seeks to explain the natural world - the phenomenal world - by means of direct, personal observation of it, and by making deductions, and formulating hypothesis, based on such direct observation, with the important and necessary proviso, expressed by Isaac Newton in his Principia, that

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance..... for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

[2] The sense of τύραννος is not exactly what our fairly modern term tyrant is commonly regarded as imputing. Rather, it refers to the intemperate person of excess who is so subsumed with some passion or some aim or a lust for power that they go far beyond the due, the accepted, bounds of behaviour and thus exceed the limits of or misuse whatever authority they have been entrusted with. Thus do they, by their excess, by their disrespect for the customs of their ancestors, by their lack of reasoned, well-balanced, judgement [σωφρονεῖν] offend the gods, and thus, to restore the balance, do the Ἐρινύες take revenge. For it is in the nature of the τύραννος that they forget, or they scorn, the truth, the ancient wisdom, that their lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες -

τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες

Who then compels to steer us?
Trimorphed Moirai with their ever-heedful Furies!

Aeschylus (attributed), Prometheus Bound, 515-6

[3] Heraclitus, fragment 80:

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα [χρεῶν]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

See *Heraclitus - Some Translations and Notes*. <https://perceiverations.files.wordpress.com/2013/03/dwm-heraclitus-translations-notes.pdf>

In respect of the modern error of ὕβρις that is extremism, an error manifest in extremists, my understanding of an extremist is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious.

[4] See *The Change of Enantiodromia*, which is included here as Appendix Two.

[5] The meaning here of ψυχή is derived from the usage of Homer, Aeschylus, Aristotle, etcetera, and implies Life qua being. Or, expressed another way, living beings are emanations of, and thus manifest, ψυχή. This sense of ψυχή is beautifully expressed in a, in my view, rather mis-understood fragment attributed to Heraclitus:

ψυχήσιον θάνατος ὕδωρ γενέσθαι, ὕδατι δὲ θάνατος γῆν γενέσθαι, ἐκ γῆς δὲ ὕδωρ γίνεται, ἐξ ὕδατος δὲ ψυχή. Fragment 36

Where the water begins our living ends and where earth begins water ends, and yet earth nurtures water and from that water, Life.

[6] In respect of the numinous principle of Δίκη, refer to *The Principle of Δίκη*.

[7] Although φύσις has a natural tendency to become covered up (Φύσις κρύπτεσθαι φιλεῖ - concealment accompanies Physis) it can be uncovered through λόγος and πάθει μάθος.

[8] Wu-wei is a Taoist term used in The Way of Pathei-Mathos to refer to a personal 'letting-be' deriving from a feeling,

a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence – that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, πάθει μάθος, and by a knowing of and an appreciation of the numinous. This knowledge and understanding is of wholeness and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future. Thus success lies in discovering the inner nature (the physis) of things/beings/ourselves and gently, naturally, slowly, working with this inner nature, not striving against it.

[9] Heraclitus, fragment 112:

σωφρονεῖν ἀρετὴ μέγιστη, καὶ σοφίη ἀληθεῖα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας

Most excellent is balanced reasoning, for that skill can tell inner character from outer.

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Source:

<https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathe-mathos-v7.pdf>

Appendix Two

The Change of Enantiodromia

The Meaning of Enantiodromia

The unusual compound Greek word ἐναντιοδρομίας occurs in a summary of the philosophy of Heraclitus by Diogenes Laërtius:

πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα (ix. 7)

This unusual word is usually translated as something like 'conflict of opposites' or 'opposing forces' which I consider are incorrect for several reasons.

Firstly, in my view, a transliteration should be used instead of some translation, for the Greek expression suggests something unique, something which exists in its own right as a principle or 'thing' and which uniqueness of meaning has a context, with both context and uniqueness lost if a bland translation is attempted. Lost, as the uniqueness, and context, of for example, δαιμόνων becomes lost if simply translated as 'spirits' (or worse, as 'gods'), or as the meaning of κακός in Hellenic culture is lost if mistranslated as 'evil'.

Second, the context seems to me to hint at something far more important than 'conflict of opposites', the context being the interesting description of the philosophy of Heraclitus before and after the word occurs, as given by Diogenes Laërtius:

1) ἐκ πυρὸς τὰ πάντα συνεστάναι

2) εἰς τοῦτο ἀναλύεσθαι

3) πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα

4) καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη

The foundation/base/essence of all beings ['things'] is pyros to which they return, with all [of them] by genesis appropriately apportioned [separated into portions] to be bound together again by enantiodromia, and all filled/suffused/vivified with/by ψυχή and Dæmons.

This raises several interesting questions, not least concerning ψυχή and δαιμόνων, but also regarding the sense of πυρὸς. Is pyros here a philosophical principle – such as ψυχή – or used as in fragment 43, the source of which is also Diogenes Laërtius:

ὑβριν χρὴ σβεννύναι μᾶλλον ἢ πυρκαϊήν (ix 2)

Better to deal with your hubris before you confront that fire

Personally, I incline toward the former, of some principle being meant, given the context, and the generalization – ἐκ πυρὸς τὰ πάντα. In respect of ψυχῶν καὶ δαιμόνων I would suggest that what is implied is the numinous, our

apprehension of The Numen, and which numen is the source of ψυχή and the origin of Dæmons. For a δαίμων is not one of the pantheon of major Greek gods – θεοί - but another type of divinity (that is, another emanation of the numen; another manifestation of the numinous) who might be assigned by those numinous gods to bring good fortune or misfortune to human beings and/or who watch over certain human beings and especially over particular numinous (sacred) places.

Thus the above summary of the philosophy of Heraclitus might be paraphrased as:

The foundation of all beings is Pyros to which they return, with all by genesis appropriately apportioned to be bound together again by enantiodromia, with all beings suffused with [are emanations of] the numen.

Furthermore, hubris disrupts - and conceals - our appreciation of the numen, our appreciation of ψυχή and of Dæmons: of what is numinous and what/whom we should respect. A disruption that makes us unbalanced, makes us disrespect the numinous and that of the numinous (such as δαίμωνων and θεοί and sacred places), and which unbalance enantiodromia can correct, with enantiodromia suggesting a confrontation - that expected dealing with our hubris necessary in order to return to Pyros, the source of beings. Here, Pyros is understood not as we understand 'fire' - and not even as some sort of basic physical element among other elements such as water - but rather as akin to both the constant 'warmth and the light of the Sun' (that brings life) and the sudden lightning that, as from Zeus, can serve as warning (omen) and retribution, and which can destroy and be a cause of devastating fire and thus also of the regeneration/rebuilding that often follows from such fires and from the learning, the respect, that arises from appreciating warnings (omens) from the gods. All of which perhaps explains fragment 64:

τὰ δὲ πάντα οἰακίζει Κεραυνός

All beings are guided by Lightning

Enantiodromia in the Philosophy of Pathei-Mathos

In the philosophy of pathei-mathos, enantiodromia is understood as the process - the natural change - that occurs or which can occur in a human being because of or following πάθει μάθος. For part of πάθει μάθος is a 'confrontational contest' - an interior battle - and an acceptance of the need to take part in this battle and 'face the consequences', one of which is learning the (often uncomfortable) truth about one's own unbalanced, strife-causing, nature.

If successful in this confrontation, there is or there can be a positive, moral, development of the nature, the character - the φύσις (physis) - of the person because of that revealing and that appreciation (or re-appreciation) of the numinous whose genesis is this pathei-mathos, and which appreciation includes an awareness of why ὕβρις is an error (often the error) of unbalance, of disrespect, of a going beyond the due limits, and which ὕβρις is the genesis of the τύραννος and of the modern error of extremism. For the tyrannos and the extremist (and their extremisms) embody and give rise to and perpetuate ἔρις [28].

Thus enantiodromia reveals the nature of, and restores in individuals, the natural balance necessary for ψυχή to flourish - which natural balance is δίκη as Δίκη [29] and which restoration of balance within the individual results in ἁρμονία [30], manifest as ἁρμονία is in the cultivation, in the individual, of wu-wei and σωφρονεῖν (a fair and balanced personal, individual, judgement).

Footnotes

[1] Heraclitus, fragment 80:

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα [χρεών]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

See my *Heraclitus - Some Translations and Notes*. (Fifth Edition, 2012)

[2] In respect of the numinous principle of Δίκη, refer to Appendix I of <https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

[3] Although φύσις has a natural tendency to become covered up (Φύσις κρύπτεσθαι φιλεῖ - concealment accompanies Physis) it can be uncovered through λόγος and πάθει μάθος.

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Source:

<https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

Appendix Three

The Beatitudes

The Learning On The Hillside

Τὸ κατὰ Ματθαῖον εὐαγγέλιον

The Gospel According To Matthew

5:1-10

Text

- 1 Ἴδων δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
- 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·
- 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
- 5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
- 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
- 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
- 8 μακάριοι οἱ καθαροὶ τῆ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
- 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
- 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Translation

- 1 Observing the multitudes, he ascended the hill and, having sat down, his disciples approached him.
- 2 Then, a revelation, for he instructed those there by saying this:
- 3 Fortunate, those humble with spiritus, for theirs is the Kingdom of Emphyrean.
- 4 Fortunate, those who grieve, for they shall have solace.
- 5 Fortunate, the gentle, for they shall acquire the Earth.
- 6 Fortunate, those who hunger and thirst for fairness, for they shall be replete.
- 7 Fortunate, the compassionate, for they shall receive compassion.
- 8 Fortunate, the refined of heart, for they shall perceive Theos.
- 9 Fortunate, the peaceable, for they shall be called children of Theos.
- 10 Fortunate, those harassed due to their fairness, for theirs is the Kingdom of Emphyrean.

Commentary

1. ὄρος. Here a hill, rather than a mountain.

2.

ἀνοίξας τὸ στόμα αὐτοῦ. I take this metaphorically as in a disclosing or a revealing, not literally as in "opening his mouth."

those there. Although the Greek text does not explicitly state the fact, the context suggests that Jesus addressed both the multitude and his disciples.

3.

μακάριος. A difficult word to translate since "blessed" has acquired particular (sometimes moralistic) meanings as a result of nearly two thousand years of exegesis, while "happy" is rather prosaic. The context - as in ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν - suggests "fortunate".

πτωχός. Usually translated as "poor" which however has too many exegetical and modern connotations, and does not

express the metaphorical sense here which implies being "humble" in respect of τὸ πνεῦμα.

τῷ πνεύματι [...] τῶν οὐρανῶν. In respect of τὸ πνεῦμα as the spiritus (rather than as the Spirit) and οὐρανός as Empyrean (rather than Heaven), qv. my commentary on John 1:32, [1] from which this an extract:

οὐρανός here is always translated as 'heaven' although the term 'heaven' - used in the context of the Gospels - now has rather different connotations than the Greek οὐρανός, with the word 'heaven' now often implying something explained by almost two thousand years of exegesis and as depicted, for example, in medieval and Renaissance Christian art. However, those hearing or reading this particular Greek gospel for the first time in the formative years of Christianity would most probably have assumed the usual Greek usage of "the heavens" in the sense of the "the star-filled firmament above" or in the sense of "the sky" or as the abode of theos and/or of the gods, ἐν οὐρανῷ θεοί

[...]

It therefore seems apposite to suggest a more neutral word than 'heaven' as a translation of οὐρανός and one which might not only be understood in various 'classical' ways by an audience of Greek speakers (such as the ways described above) but also be open to a new, and Christian, interpretation consistent with the milieu that existed when the Gospel of John was written and first heard. That is, before the exegesis of later centuries and long before post-Roman Christian iconography. Hence my suggestion of the post-classical Latin term Empyrean, which can bear the interpretation of the abode of theos and/or of the gods, of "the sky", of the "the star-filled firmament above"; and a Christian one suggested by Genesis 2.8 - παράδεισον ἐν Ἐδεμ (the Paradise of Eden) - and also by shamayim.

5. πρᾶος. Gentle - in the sense of mild, balanced, temperament - rather than "meek".

6. δικαιοσύνη. Fairness. Not some abstract, legalistic, "justice", and not "righteousness" which word has over centuries acquired sometimes strident and disputable moralistic meanings as well as implying a certain conformity to accepted (and disputable or dogmatic) standards.

7. ἐλεήμων. The classical Latin term misericordia - used by Jerome, and the origin of the English word merciful - expresses the sense well, which is of συμπάθεια (sympatheia, benignity) resulting in compassion. Cf. Luke 11.41 (πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην, καὶ ἴδου πάντα καθαρά ὑμῖν ἔστιν), Acts 10:2, κτλ.

8.

οἱ καθαροὶ τῆ καρδία. Literally, those whose hearts are clean, in the physical sense, as in having undertaken a ritual cleansing of the body. Cf. Corpus Hermeticum, Poemander 22, [2] where as in Luke 11.41 - qv. ἐλεήμων in v. 7 here - it occurs in relation to compassion, the compassionate:

παραγίνομαι αὐτὸς ἐγὼ ὁ Νοῦς τοῖς ὁσίοις καὶ ἀγαθοῖς καὶ καθαροῖς καὶ ἐλεήμοσι, τοῖς εὐσεβοῦσι, καὶ ἡ παρουσία μου γίνεται βοήθεια, καὶ εὐθὺς τὰ πάντα γνωρίζουσι καὶ τὸν πατέρα ἰλάσκονται ἀγαπητικῶς καὶ εὐχαριστοῦσιν εὐλογοῦντες καὶ ὑμνοῦντες τεταγμένως πρὸς αὐτὸν τῆ στοργῇ

I, perceiviation, attend to those of respectful deeds, the honourable, the refined, the compassionate, those aware of the numinous; to whom my being is a help so that they soon acquire knowledge of the whole and are affectionately gracious toward the father, fondly celebrating in song his position.

In respect of καθαροῖς, I prefer refined here - as in the Corpus Hermeticum - rather than 'pure' given the disputable nature of the term 'pure' and the connotations acquired over centuries be they religious, sanctimonious, political, or otherwise.

θεός. For reasons explained in my commentary on verse I of chapter one of The Gospel According To John - and in my commentaries on tractates from the Corpus Hermeticum [2] - I transliterate θεός.

9. οἱ εἰρηνοποιοί. The peaceable ones, which includes pacificators - those who are pacificatory, and thus who are conciliatory and who actively seek peace - and those who have a peaceable disposition.

10. διώκω. Harass, rather than "persecuted" which has acquired too many modern and especially political connotations. Cf. John 5:16, καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ, "and thus did the Judaeans harass Jesus because he was doing such things on the Sabbath."

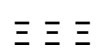
My interpretation, based on John 5:16, is that those who are harassed are so on account of (ἔνεκα) their fairness, not because those who are harassing them disparage or hate fairness in general.

David Myatt
30.iii.18

Notes

[1] My translation and commentary - of chapters 1-5 - is available at <https://davidmyatt.wordpress.com/gospel-according-to-john/>

[2] D. Myatt. Corpus Hermeticum: Eight Tractates. Included in *Hermetica And Alchemy*,
<https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf>



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