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Περὶ μυστικῆς θεολογίας · α΄.γ΄

Mystical Theology I.3; the truly mystical darkness of unknowing

Peri Mystikēs Theologias 1.3

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

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

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TRADITION	christian-mysticism
LANGUAGE	Greek (Ancient)
PERIOD	c. 500 CE
ATTRIBUTION	Pseudo-Dionysius the Areopagite (c. 500 CE)
TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
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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 page is the Christian-apophatic articulation of the apophatic-priority register, the locus classicus for the gnophos-and-agnosia coupling in Pseudo-Dionysius. Part of the apophatic-priority triangle experiment: three short passages from three traditions, each scaffolded with its proper frame, demonstrating cross-tradition structural homology by editorial juxtaposition rather than by internal cross-reference.

Companion articulations: Akbarian (Ibn Arabi Fusus, Bezel of Adam) and Kabbalistic (Sefer Yetzirah 1:7). Methodology essay: /targum-experiments/apophatic-priority-triangle.



> τότε καὶ αὐτῶν ἀπολύεται τῶν ὁρωμένων καὶ τῶν ὁρώντων, καὶ εἰς τὸν γνόφον τῆς ἀγνωσίας εἰσδύνει τὸν ὄντως μυστικόν, καθ' ὃν ἀπομύει πάσας τὰς γνωστικὰς ἀντιλήψεις.

Then he is released even from these, from the things seen and from those who see, and plunges into the divine darkness of unknowing that is truly hidden, in which he closes off all cognitive apprehensions.

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 for correction and not yet reviewed by a credentialed editor.

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divine-darkness-of-unknowing (frame-relation)

The genitive construction γνόφον τῆς ἀγνωσίας couples darkness with unknowing, marking it as the doctrinal locus where kataphatic vision is exhausted. The body renders ‘divine darkness of unknowing’ to preserve both terms as load-bearing. The active relation in the kataphatic-apophatic frame is sequence moving toward coincidence; the passage performs the apophatic move characteristic of MT 1.3. *Sells 1994, ch. 1*; *Turner 1995, ch. 1*; *Louth 2007, ch. 8*

apomyei, the eyes-closing wordplay

ἀπομύει performs a deliberate pun with μυστικόν: both derive from μύω, 'to close (the eyes / lips),' the etymological root of the mystery-cult vocabulary (μύστης = the initiate, the one who has closed the eyes to the visible). The verb does double duty: cognitive apprehensions are shut off AND the contemplative is initiated-out-of his prior cognitive habits. Both readings preserved as the passage's first ambiguity. *Bouyer 1980*; *Rorem 1993, p. 184-200*

release-from-seen-and-seers

ἀπολύεται governs both 'the things seen' and 'those who see': the apophatic release dissolves not only the kataphatic objects but the perceiving subject, the soul stands out of itself (ekstasis, named in MT 1.1) before entering the darkness. The kataphatic moment is presupposed, not skipped: one cannot release from what one has not first affirmed. The frame's sequence relation is operative.

silence approached

MT 1.3 stands one step before the silence with which the treatise will conclude (MT 3, 1033C, 'we shall find ourselves not simply running short of words but unable to speak or to know'). The closing of cognitive apprehensions here prepares the closing

of speech there. The silence is doctrinally substantive, not absence; the frame's silence relation is anticipated. *Sells 1994, p. 14-33*

Colophon

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