

Christian H. Bull, “Hermetic Rituals? The Rebirth and the Visionary Ascent”

Handout, Princeton 18th May

The translations of CH and *Ascl.* in the following is taken from Brian Copenhaver’s *Hermetica* (1991), with some modifications. The translations of SH and *Disc.8-9* are my own.

Disc.8-9 (NHC VI 62,33-63,11)

αγω πετογναχποι αν νωροπι ρη πινογτε· φωωπε ρη
νη[Γ]ενικος λογος μη ηεζωδιακος· φναω ωα αν
νηετχη ρη πειχαωμε ετεεγνειδησις τογβαειτ
ερω· εχειρε αν ηλααγ ηρωβ εφωαλεφ· εφρσγνεγλδοσει
αν νηηναφ· αλλα κατα βαθος εφμοοφε εφηνηγ ερογν
εοην ητημητατμογ·

And the one who have not first been born in god remains at the (stage of the) *Genikoi logoi* and the *Exōdiakoi*. He will not be able to read what is written in this book, even if his conscience is clean, and he does nothing shameful nor consents to it. But going step by step he enters into the way of immortality.

1. Preliminary preparation for rebirth

1a: *On the Rebirth* (CH XIII, 1)

Ἐν τοῖς Γενικοῖς, ὡ πάτερ, αἰνιγματωδῶς καὶ οὐ
τηλαυγῶς ἔφρασας περὶ θεϊότητος διαλεγόμενος·
οὐκ ἀπεκάλυψας, φάμενος μηδὲνα δύνασθαι
σωθῆναι πρὸ τῆς παλιγγενεσίας· ἐμοῦ τε σοῦ
ἰκέτου γενομένου, ἐπὶ τῆς τοῦ ὄρους καταβάσεως,
μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθόμενου τὸν τῆς
παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦτον παρὰ
πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλης κόσμου
ἀπαλλοτριουῖσθαι, παραδιδόναι μοι.
ἔτοιμος ἐγενόμην καὶ ἀπηνδρεῖωσα τὸ ἐν ἐμοὶ
φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης·

My father, you spoke indistinctly and in riddles when talking about divinity in the *Genikoi*, claiming that “no one can be saved before the rebirth,” you offered no revelation. But after you talked with me coming down from the mountain, I became your suppliant and asked to learn the discourse on the rebirth since, of all the discourses, this one alone I do not know. And you said you would deliver it to me when “you were about to become a stranger to the cosmos.”
I have prepared myself, and I have steeled my purpose against the deceit of the cosmos.

1b: *The Key* (CH X, 5)

ἦς οἱ δυνάμενοι πλέον τι ἀρύσασθαι τῆς θέας
κατακοιμίζονται πολλάκις [δὲ] ἀπὸ τοῦ σώματος
εἰς τὴν καλλίστην ὄψιν ᾧπερ Οὐρανὸς καὶ Κρόνος,
οἱ ἡμέτεροι
πρόγονοι, ἐντετυχήκασιν. [...] νῦν δὲ ἔτι ἀτονοῦμεν
πρὸς τὴν ὄψιν καὶ οὐπω ἰσχύομεν ἀναπετάσαι
ἡμῶν τοὺς τοῦ νοῦ ὀφθαλμούς, καὶ θεάσασθαι τὸ
κάλλος τοῦ ἀγαθοῦ ἐκείνου τὸ ἀφθαρτον, τὸ
ἄληπτον. τότε γὰρ αὐτὸ ὄψει, ὅταν μὴδὲν περὶ
αὐτοῦ ἔχῃς εἰπεῖν. ἢ γὰρ γνώσις αὐτοῦ καὶ θεία
σιωπὴ ἐστὶ καὶ καταργία πασῶν τῶν αἰσθήσεων.

Those able to drink somewhat more deeply of the vision often fall asleep, moving out of the body toward a sight most fair, just as it happened to Ouranos and Kronos, our ancestors. [...] But we are still too weak now for this sight; we are not yet strong enough to open our mind’s eyes and look on the incorruptible, incomprehensible beauty of that good. At the moment when you have nothing to say about it, you will see it, for the knowledge of it is divine silence and suppression of all the senses.

1c: *Korê kosmou* (SH XXIII)

(4.) ὅτε δὲ ἔκρινεν (sc. θεός) αὐτὸν ὅστις ἐστὶ
δηλῶσαι, ἔρωτας ἐνεθουσίασε θεοῖς καὶ αὐγὴν ἦν
εἶχεν ἐν στέρνοις πλείονα ταῖς τούτων ἐχαρίσατο
διανοαίαις [...]

(5.) τοῦτο [...] ἐγεγόνει [...] ψυχῆς δὲ τὴν
σμπάθειαν ἐχούσης τοῖς οὐρανοῦ μυστηρίοις·
τοῦτο δὲ ἦν ὁ πάντα γνούς Ἑρμῆς· ὅς καὶ εἶδε τὰ
σύμπαντα καὶ ἰδὼν κατενόησε καὶ κατανόησας
ἴσχυσε δηλῶσαι τε καὶ δεῖξαι. καὶ γὰρ ἃ ἐνόησεν
ἐχάραξε καὶ χαράξας ἔκρυψε, τὰ πλείστα σιγῆσας
ἀσφαλῶς ἢ λαλήσας, ἵνα ζητῇ ταῦτα πᾶς αἰὼν ὁ
μεταγενέστερος κόσμος·

(6.) καὶ οὕτως τοὺς συγγενεῖς θεοὺς δορυφορεῖν
ἀνέβαινεν εἰς ἄστρα. ἀλλ’ ἦν αὐτῷ διάδοχος ὁ
Τάτ, υἱὸς ὁμοῦ καὶ παραλήπτωρ τῶν μαθημάτων

4 But when he (sc. god) decided to reveal who he is, he inspired the gods with love, and he gave the light he had in his chest to their minds [...]

5 This happened to a soul being in sympathy with the mysteries of heaven. And that was the all-knowing Hermes, who both saw the universe, and having seen he understood it, and having understood he was able to show it forth and reveal it. For what he understood he also engraved, and having engraved he hid it, keeping an unfaltering silence on most of them rather than speaking, so that the entire *aiôn* of the world born later would seek it.

6 And thus he escorted his kindred gods up to the stars. But Tat was his successor, since he was both his son and the inheritor of these teachings, and not long after

τούτων, οὐκ εἰς μακρὰν δὲ καὶ Ἀσκληπιὸς ὁ Ἰμούθης, Πτανὸς καὶ Ἡφαίστου βουλαῖς, ἄλλοι τε ὅσοι τῆς οὐρανίου θεωρίας πιστὴν ἀκρίβειαν ἔμελλον βουλομένης τῆς πάντων βασιλίδος ἱστορῆσαι προνοίας.

(29.) «Ἐγὼ δέ», εἶπεν Ἑρμῆς, « [...] τῶν ὑπὸ ζῳδίων τῶν ἐμῶν γινομένων ἀνθρώπων εἰσαεῖ τὸν θνητὸν βίον ὠφελήσω (ζῳδία γὰρ ἃ ἐμοὶ ἀνέθηκεν ὁ πατήρ καὶ δημιουργὸς ἔμφρονά γε καὶ νοερά) καὶ τότε πλεόν, ὅταν καὶ <ή> ἐπικειμένη αὐτοῖς τῶν ἀστέρων κίνησις σύμφωνον ἔχη τὴν ἐνὸς ἐκάστου φυσικὴν ἐνέργειαν».

(41.) ἡ τοίνυν διαφορά τῆς παλιγγενεσίας ὑμῖν ἔσται σωμάτων, ὡς ἔφη, διαφορά [...] αἱ δικαιότεραι δ' ὑμῶν καὶ τὴν εἰς τὸ θεῖον μεταβολὴν ἐκδεχόμεναι κτλ.

(68.) οὗτοι παρ' Ἑρμοῦ μαθόντες ὡς τὰ κάτω συμπαθεῖν τοῖς ἄνω ὑπὸ τοῦ δημιουργοῦ διετάγη, τὰς προσκαθέτους τοῖς ἐν οὐρανῷ μυστηρίοις ἱεροποιίας ἀνέστησαν ἐν γῇ.

οὗτοι τὸ φθόριμον τῶν σωμάτων ἐπιγινόντες τὸ ἐν ἅπασι τέλειον τῶν προφητῶν ἐτεχνάσαντο, ὡς μήποτε ὁ μέλλων θεοὺς προσάγειν χεῖρας προφήτης ἀγνοῇ τι τῶν ὄντων, ἵνα φιλοσοφία μὲν καὶ μαγεία ψυχὴν τρέφῃ, σῶζῃ δ' ὅταν τι πάσῃ ἱατρικῇ σῶμα.

1d: *The Key* (CH X, 6-7)

περιλάμπαν δὲ πάντα τὸν νοῦν καὶ τὴν ὅλην ψυχὴν ἀναλάμπει καὶ ἀνέλκει διὰ τοῦ σώματος καὶ ὅλον αὐτὸν εἰς οὐσίαν μεταβάλλει.

ἀδύνατον γάρ, ὦ τέκνον, ψυχὴν ἀποθεωθῆναι ἐν σώματι ἀνθρώπου θεασαμένην <τὸ> τοῦ ἀγαθοῦ κάλλος.

— Τὸ ἀποθεωθῆναι πῶς λέγεις, ὦ πάτερ;

— Πάσης ψυχῆς, ὦ τέκνον, διαιρετῆς μεταβολαί.

— Πῶς πάλιν διαιρετῆς;

— Οὐκ ἤκουσας ἐν τοῖς Γενικοῖς ὅτι ἀπὸ μιᾶς ψυχῆς τῆς τοῦ παντὸς πᾶσαι αἱ ψυχαὶ εἰσιν αὗται ἐν τῷ παντὶ κόσμῳ κυλινδούμεναι, ὥσπερ ἀπονενεμημέναι; τούτων τοίνυν τῶν ψυχῶν πολλαὶ αἱ μεταβολαί, τῶν μὲν ἐπὶ τὸ εὐτυχέστερον, τῶν δὲ ἐπὶ τὸ ἐναντίον. αἱ μὲν γὰρ ἐρπετώδεις οὔσαι εἰς ἐνυδρα μεταβάλλουσιν, αἱ δὲ ἐνυδροὶ εἰς χερσαῖα, αἱ δὲ χερσαῖα εἰς πετεινά, αἱ δὲ ἀέρια εἰς ἀνθρώπους, αἱ δὲ ἀνθρώπιναι ἀρχὴν ἀθανασίας ἴσχουσιν εἰς δαίμονας μεταβάλλουσαι, εἴθ' οὕτως εἰς τὸν τῶν θεῶν χορόν· χοροὶ δὲ δύο θεῶν, ὁ μὲν τῶν πλανωμένων, ὁ δὲ τῶν ἀπλανῶν. καὶ αὕτη ψυχῆς ἡ τελειοτάτη δόξα·

1e: Plato's *Palaioi logos*

Pl., *Phaedo* 70 c: παλαιὸς μὲν οὖν ἔστι τις λόγος οὗ μεμνήμεθα, ὡς εἰσὶν ἐνθὲνδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν γε δεῦρο ἀφικνούνται καὶ γίνονται ἐκ τῶν

also Asclepius, Imouthes, according to the decisions of Ptah and Hephaestus, and also as many others who were destined by the will of the queen of everything, Providence, to enquire into the trustworthy precision of the contemplation of heaven.

29. “But I, said Hermes, will always help the mortal life of those who are born in my signs (for the father and creator has established my signs as *noeric* and mindful), and even more when movement which lies above them are in harmony with the natural energies of each one.”

41. Now, the difference of the rebirth for you, will as I said be a difference in bodies [...] but the more righteous among you also receive a change towards the divine...(list of rebirths).

68. It is they who were taught by Hermes how what is below was arranged to be in sympathy with what is above by the demiurge, and established sacred rites on earth connected to the mysteries in heaven.

It is they who, since they recognized the perishability of the bodies, devised the perfection in every way of the prophets, since the one destined to place his hands upon the gods should never be ignorant of anything that exists, so that philosophy and magic nourish the soul, while medicine heals the body when anything ails it.

Having illuminated all his mind, this beauty kindles his whole soul and draws it upward through the body,¹ and changes his whole person into essence. For it is impossible, my child, for soul to be deified in a human body, even if it has beheld <the> beauty of the good.

– Deified, father? What do you mean?

– The changes that belong to any separated soul, my son.

– What do you mean by ‘separated’?

– In the *Genikoi* did you not hear that all the souls whirled about in all the cosmos – portioned out, as it were – come from the one soul of the all? Many are the changes of these souls, then, some toward a happier lot, others the opposite. The snake-like change into water creatures; the watery change into things of dry land; the dry-land souls change into winged things; the aerial into humans; and human beings possess the beginning of immortality when they change into demons, and so then they enter the troop of gods, which is really two troops, one wandering, the other fixed. And this is the soul’s most perfect glory.

Tert., *De anima* 28.1: *hinc abeuntes sint illuc et rursus huc veniant et fiant et dehinc ita habeat rursus ex mortuis effici vivos... divinum Albinus existimat,*

¹ Modified from Copenhagen’s “by means of body”.

τεθνεώτων;

1f: *The Kratêr* (CH IV, 11)

ἔχει γάρ τι ἴδιον ἢ θεῶν· τοὺς φθάσαντας θεάσασθαι κατέχει καὶ ἀνέλκει, καθάπερ φασὶν ἢ μαγνητὶς λίθος τὸν σίδηρον.

1g: *The Key* (CH X, 19)

ψυχὴ δὲ ἀνθρωπίνη, οὐ πᾶσα μὲν, ἢ δὲ εὐσεβής, δαιμονία τίς ἐστι καὶ θεία· καὶ ἡ τοιαύτη καὶ μετὰ τὸ ἀπαλλαγῆναι τοῦ σώματος τὸν τῆς εὐσεβείας ἀγῶνα ἡγωνισμένη (ἀγῶν δὲ εὐσεβείας, τὸ γινῶναι τὸ θεῖον καὶ μηδὲν ἀνθρώπων ἀδικῆσαι), ὅλη νοῦς γίνεταί.

1h: *Hermes to Tat* (SH VI, 18 & SH II B, 8)

VI, 18: ὁ ταῦτα μὴ ἀγνοήσας ἀκριβῶς δύναται νοῆσαι τὸν θεόν, εἰ δὲ καὶ τολμήσαντα δεῖ εἰπεῖν, καὶ αὐτόπτης γενόμενος θεάσασθαι καὶ θεασάμενος μακάριος γενέσθαι. [...] Ἀλλ' ἀδύνατον, ὦ τέκνον, τὸν ἐν σώματι τούτου εὐτυχῆσαι. δεῖ δὲ προγυμνάζειν αὐτοῦ τινα τὴν ψυχὴν ἐνθάδε, ἵνα ἐκεῖ γενομένη, ὅπου αὐτὴν ἔξεστι θεάσασθαι, ὁδοῦ μὴ σφαλῇ.

II B, 8: οὗτός ἐστιν, ὦ τέκνον, ὁ τῆς ἐκεῖσε ὁδοῦ ἀγωγός· δεῖ γάρ σε, ὦ τέκνον, πρῶτον τὸ σῶμα πρὸ τοῦ τέλους ἐγκαταλεῖψαι καὶ νικῆσαι τὸν ἐναγώνιον βίον καὶ νικήσαντα οὕτως ἀνελθεῖν.

1i: *Poimandres* (CH I, 30)

ἐγὼ δὲ τὴν εὐεργεσίαν τοῦ Ποιμάνδρου ἀνεγραψάμην εἰς ἑμαυτόν, καὶ πληρωθεὶς ὦν ἤθελον ἐξηυφράνθην. ἐγένετο γὰρ ὁ τοῦ σώματος ὕπνος τῆς ψυχῆς νῆψις, καὶ ἡ κάμυσις τῶν ὀφθαλμῶν ἀληθινὴ ὄρασις, καὶ ἡ σιωπὴ μου ἐγκύμων τοῦ ἀγαθοῦ, καὶ ἡ τοῦ λόγου ἐκφορὰ γεννήματα ἀγαθῶν. τοῦτο δὲ συνέβη μοι λαβόντι ἀπὸ τοῦ νοός μου, τουτέστι τοῦ Ποιμάνδρου, τοῦ τῆς αὐθεντίας λόγου.

1j: *The Armenian Definitions of Hermes to Asclepius* (DH V, 2. Trans. Mahé)

Since *nous* conceives *logos* in silence, only (that) *logos* (which comes) from silence and *nous* (is) salvation. (But that) *logos* (which comes) from *logos* (is) only perdition; for by (his body) man is mortal, but by *logos* (he is) immortal.

1k: Iamblichus, *Response of Abammon* (FH 16 = *myst.* 8.6)

ἡ μὲν ἐστὶν ἀπὸ τοῦ πρώτου νοητοῦ, μετέχουσα καὶ τῆς τοῦ δημιουργοῦ δυνάμεως, ἢ δὲ ἐνδιδομένη ἐκ τῆς τῶν οὐρανίων περιφορᾶς, εἰς ἣν ἐπεισέρπει ἡ θεοπτικὴ ψυχὴ.

1l: *On understanding and sensation* (CH IX, 3)

ὁ γὰρ νοῦς κύει πάντα τὰ νοήματα, ἀγαθὰ μὲν,

Mercurii forsitan Aegyptii.

For the vision of it (sc. god) has a special property. It takes hold of those who have had the vision and draws them up, just as the magnet stone draws iron, so they say.

The human soul – not every soul, that is, but only the reverent – is in a sense demonic and divine. Such a soul becomes wholly mind after getting free of the body and fighting the fight of reverence. (Knowing the divine and doing wrong to no person is the fight of reverence.)

The one who is not ignorant of this has the power to understand god precisely, and if one should say it somewhat bolder, having become an *autoptês* he can see him, and having seen him he becomes blessed. [...] However, it is impossible that this happens to one who is in a body, my son. But one must train one's soul down here, so that when it comes up there, where it is possible for it so see, it does not stumble from the road.

This, my child, is the guide to the way thither. For you must first leave the body before death, my child, and be victorious in the struggle of life, and having been victorious you may thus ascend.

Within myself I recorded the kindness of Poimandres, and I was deeply happy because I was filled with what I wished, for the sleep of my body became sobriety of soul, the closing of my eyes became true vision, my silence became pregnant with good, and the birthing of the word became a progeny of goods. This happened to me because I conceived from my *nous*² – from Poimandres, that is, the word of sovereignty.

One derives from the primary intelligible, partaking also of the power of the demiurge, while the other is contributed to us from the circuit of the heavenly bodies, and into this there slips the soul that sees god.

Nous conceives every *noêma*: both the good, when

² Reitzenstein and Scott both emended τὸν τῆς αὐθεντίας λόγον to get an object, whereas Festugière saw λαβόντι as absolute, i.e.: “Cela – cette gestation et cette parturition – m’arriva parce que j’avais conçu de mon Noûs etc.” (*Rév.* 3:167-8; cf. 4:165) Copenhagen has: “receptive of mind,” which disregards μου: “my mind.”

ὅταν ὑπὸ τοῦ θεοῦ τὰ σπέρματα λάβῃ, ἐναντία δέ,
ὅταν ὑπὸ τινος τῶν δαιμονίων.

nous receives from god, as well as the contrary kind,
when the seeds come from some demonic being.

2: The Rebirth

2a: *On the Rebirth* (CH XIII, 3) and the Valentinian password

ὅθεν πρὸς ταῦτα ὀρθῶς ἀντειπεῖν θέλω·

«ἀλλότριος υἱὸς πέφυκα τοῦ πατρικοῦ γένους·»

μὴ φθόνει μοι, πάτερ· γνήσιος υἱὸς εἰμι· διάφρασόν
μοι τῆς παλιγγενεσίας τὸν τρόπον.

Epiph. Pan. 2.46.16: ἐγὼ υἱὸς ἀπὸ Πατρὸς, Πατρὸς
προόντος, υἱὸς δὲ ἐν τῷ παρόντι· ἦλθον <δὲ>
πάντα ἰδεῖν τὰ ἴδια καὶ τὰ ἀλλότρια, καὶ οὐκ
ἀλλότρια δὲ παντελῶς, ἀλλὰ τῆς Ἀχαμώθ, ἥτις
ἐστὶν θήλεια καὶ ταῦτα ἐαυτῇ ἐποίησεν. κατάγ<ει>
δὲ τὸ γένος ἐκ τοῦ προόντος καὶ πορεύομαι πάλιν
εἰς τὰ ἴδια, ὅθεν ἐλήλυθα

2b: *On the Rebirth* (CH XIII, 4)

Εἰς μανίαν με οὐκ ὀλίγην καὶ οἴσθησιν φρενῶν
ἐνέσεισας, ὦ πάτερ· ἐμαυτὸν γὰρ νῦν οὐχ ὁρῶ.
— Εἴθε, ὦ τέκνον, καὶ σὺ σεαυτὸν διεξελήλυθας, ὥς
οἱ ἐν ὕπνῳ ὄνειροπολοῦμενοι χωρὶς ὕπνου.

You have driven me quite mad, father, and you have
deranged my heart. Now I do not see myself. – My
child, would that you, without sleep, had also passed
out of yourself like those who dream in sleep.

2c: *On the Rebirth* (CH XIII, 7)

ἐπίσπασαι εἰς ἐαυτόν, καὶ ἐλεύσεται· θέλησον, καὶ
γίνεται·
κατάργησον τοῦ σώματος τὰς αἰσθήσεις, καὶ ἔσται
ἡ γένεσις τῆς θεότητος·
κάθαραι σεαυτὸν ἀπὸ τῶν ἀλόγων τῆς ὕλης
τιμωριῶν.

Withdraw (yourself? power?) to yourself, and it will
come; want (it), and it will happen; leave your bodily
senses idle, and the birth of divinity will come to be;
purify yourself from the irrational punishers of matter.

2d: *On the Rebirth* (CH XIII, 8)

λοιπὸν σιῶπῃσον, ὦ τέκνον, καὶ εὐφήμησον καὶ διὰ
τοῦτο οὐ καταπαύσει τὸ ἔλεος εἰς ἡμᾶς ἀπὸ τοῦ
θεοῦ·

From here on, my child, keep a reverent silence and
say nothing; and on this account the mercy that comes
to us from god will not cease.

2e: *Asclepius* 1

Hammonē etiam adytum ingresso sanctoque illo
quattuor uirorum religione et diuina dei completo
praesentia, competenti uenerabiliter silentio ex ore
Hermi animis singulorum mentibusque pendentibus,
diuinus Cupido sic est orsus dicere.

When Hammon had also come into the sanctuary, the
reverence of the four men and the divine presence of
god filled that holy place; duly silent, the souls and
minds of each of them waited respectfully for a word
from Hermes, and then divine love began to speak.

2f: Tert. Val. 7.5:

hoc (sc. initio) vice seminis in Sige sua velunt in
genitabilibus vulvae locis collocat. suscipit illa statim
et praegnans efficitur et parit (utique silentio) Sige. et
quem parit Nus est simillimum Patri et parem per
omnia.

This (sc. the beginning) he deposits in lieu of seed in
the genital region, as it were, of the womb of his Sige.
Instantaneous conception is the result: Sige becomes
pregnant, and is delivered, of course in silence; and
her offspring is Nus (Mind), very like his father and
his equal in every respect.

2g: *On the Rebirth* (CH XIII, 12-13)

ἡ γὰρ δεκάς, ὦ τέκνον, ἐστὶ ψυχογόνος· ζωὴ δὲ καὶ
φῶς ἡνωμένοι εἰσίν, ἔνθα ὁ τῆς ἐνάδος ἀριθμὸς
πέφυκε τοῦ πνεύματος.
ἡ ἐνὰς οὖν κατὰ λόγον τὴν δεκάδα ἔχει, ἡ δὲ δεκάς
τὴν ἐνάδα.
— Πάτερ, τὸ πᾶν ὁρῶ καὶ ἐμαυτὸν ἐν τῷ νοί.

The decad engenders the soul, my child. Life and light
are unified when the number of the henad, of spirit, is
begotten. Logically, then, the henad contains the
decad, and the decad the henad.
– Father, I see the universe and I see myself in mind.

2h: *The Kratêr* (CH IV, 10)

αὕτη διαφορὰ τοῦ ὁμοίου πρὸς τὸ ἀνόμοιον, καὶ
τῷ ἀνομοίῳ ὑστέρημα πρὸς τὸ ὅμοιον.
ἡ γὰρ μονάς, οὕσα πάντων ἀρχὴ καὶ ρίζα, ἐν
πᾶσιν ἐστὶν ὡς ἂν ρίζα καὶ ἀρχή.

This is the difference between like and unlike and the
deficiency in the unlike with respect to the like. The
monad, because it is the beginning and root of all
things, is in them all as root and beginning.

2i: Hipp., *Ref.* 4.43.5 & 12

5.: αὕτη γάρ, φασίν (sc. Αἰγύπτιοι), ἀγέννητος οὔσα τοὺς ἐξῆς ἀριθμοὺς γεννᾷ· οἷον ἐφ' ἐαυτὴν ἡ μονὰς ἐπιπροσ<τε>θεῖσα γεννᾷ τὴν δυάδα, καὶ ὁμοίως ἐπιπροστιθεμένη γεννᾷ τὴν τριάδα καὶ <τὴν> τετράδα μέχρι τῆς δεκάδος, ἥτις <ἐστὶν ἡ> ἀρχὴ καὶ τὸ τέλος τῶν ἀριθμῶν, ἵνα γένηται πρώτη καὶ δεκάτη ἡ μονάς, διὰ τὸ καὶ τὴν δεκάδα ἰσοδυναμεῖν καὶ ἀριθμεῖσθαι εἰς μονάδα.

...

12.: προσωκείωται δὲ τῇ <μέν> μονάδι τὸ φῶς, τῇ δὲ δυάδι τὸ σκότος· καὶ τῷ μὲν φωτὶ κατὰ φύσιν ἡ ζωὴ, τῷ δὲ σκότει ὁ θάνατος· καὶ τῇ μὲν ζωῇ <ή> δικαιοσύνη, τῷ δὲ θανάτῳ ἡ ἀδικία.

For this, say they (sc. the Egyptians), being unbegotten, produces the succeeding numbers; for instance, the monad, superadded into itself, generates the duad; and in like manner, when superadded (into duad, triad, and so forth), produces the triad and tetrad, up to the decade, which is the beginning and end of numbers. Wherefore it is that the first and tenth monad is generated, on account of the decade being equipollent, and being reckoned for a monad.

...

And light has been appropriated to the monad, and darkness to the duad, and life to light, according to nature, and death to the duad. And to life (has been appropriated) justice; and to death, injustice.

3. The Ascent to Heaven

(CH XIII, 1)

σὺ δέ μου καὶ τὰ ὑστερήματα ἀναπλήρωσον οἷς ἔφης μοι παλιγγενεσία<ν> παραδοῦναι προθέμενος ἐκ φωνῆς ἢ κρυβήν·

Fill my deficiencies and pass on to me— whether aloud or in secret – the rebirth, as you said you would.