



*GnosCast: The Gnostic Podcast, Episode 13 - Gnosis and Meaning*

Reference Handout

The analogy of the divided line is from the Republic, book VI.

**Plato's Analogy of the Divided Line**

GnosCast: The Gnostic Podcast

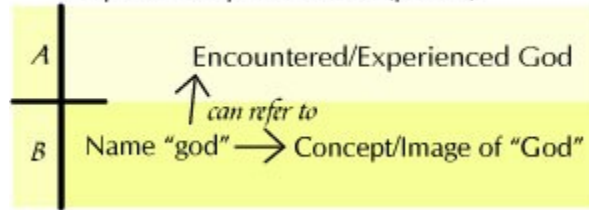
<i>Line Divisions (Ratios not shown)</i>				
<b>Noetic</b> (of the Mind) <b>Epistemic</b> (Objects of <i>Episteme</i> in Plato's technical sense)  "The Intelligible" Eternal/Changeless	A	Based on Direct Apprehension, ie, with <i>gnosis</i>	<i>Noësis</i> "Intellect" True <i>Epistêmê</i> <i>Nous</i> "Mind"	<i>Eidos</i> "Forms" <i>Ousia</i> "what Exists" <i>Archai</i> "First Principles" "The Unposited"
	B	Based on Mediated Apprehension, ie, without <i>gnosis</i>	<i>Dianoia</i> "Understanding" Mental Images: Concepts, Symbols, Names, Metaphors Beliefs	Using Posits from the Images Definitions Deductions
<i>A is to B</i>				
<b>Sensible</b> (of the Senses) <b>Doxastic</b> (Objects of <i>Doxa</i> in Plato's technical sense)  "The Visible World" Subject to Change	C	Based on Direct Apprehension, ie, with <i>gnosis</i>	<i>Pistis</i> "Trust, Confident" True <i>Doxa</i> First Hand Knowledge	Originals of the Images  Direct Perception
	D	Based on Mediated Apprehension, ie, without <i>gnosis</i>	<i>Eikasia</i> "Conjecture" Suppositions Representations Second Hand Knowledge	<i>Eikones</i> "Images"  Mediated Perception Shadows, Reflections
<i>As C is to D</i>				

The passages from *the Gospel of Philip* read in the podcast, with a partial graphical interpretation in terms of the platonic schema outlined above, as discussed.

*Gospel of Philip* 53.23-54.5 (p. 162) from *the Nag Hammadi Scriptures: International Edition*

The names of worldly things are utterly deceptive, for they turn the heart from what is real to what is unreal. Whoever hears the word "god" thinks not of what is real but rather of what is unreal. So also with the words "father," "son," "holy spirit," "life," "light," "resurrection," "church," and all the rest, people do not think of what is real but of what is unreal, [though] the words refer to what is real. The words [that are] heard belong to this world. [Do not be] deceived. If words belonged to the eternal realm, they would never be pronounced in this world, nor would they designate worldly things. They would refer to what is in the eternal realm.

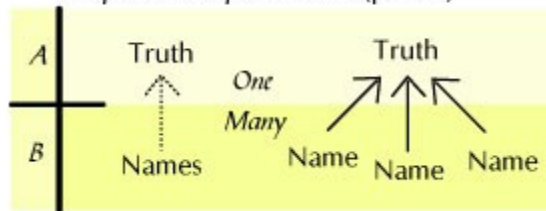
Gospel of Philip 53.23-54.5 (p. 162)



Gospel of Philip 54.13-18 (p. 163)

Truth brought forth names (or words) in the world for us, and no one can refer to truth without names. Truth is one and many, for our sakes, to teach us about the one, in love, through the many.

Gospel of Philip 54.13-18 (p. 163)



Gospel of Philip 67.9-27 (p. 173)

Truth did not come into the world naked, but in symbols and images. The world cannot receive truth in any other way. There is rebirth and an image of rebirth, and it is by means of this image that one must be reborn. What image is this? It is resurrection. Image must arise through image. By means of this image the bridal chamber and the image must approach the truth. This is restoration.

Gospel of Philip 67.9-27 (p. 173)



Those who receive the name of the Father, Son, and Holy Spirit and have accepted them must do this. If someone does not accept them, the name will also be taken from that person. If someone does not accept them, the name will also be taken from that person. A person receives them in the chrism with the oil of the power of the cross. The apostles called this power the right and the left. This person is no longer a Christian but is Christ.