

near the Temple of Eternity,² the Orator addressed him as follows: “O man whose presence is most longed for, come to the aid of my inability, so that with a certain ease I may feed on difficult matters that transcend my mental power. Otherwise, it will profit me little to have heard from you so many lofty speculative-doctrines.”

Layman: Nothing is an easier difficulty than is speculating on things divine, where delight coincides with difficulty. But tell me what it is that you want.

Orator: [I want you] to tell me how I am to form a concept of God, since He is greater than can be conceived.³

Layman: [You may do so] just as [you form a concept] of concept.

Orator: Explain.

Layman: You have heard⁴ how it is that in every conceiving the Inconceivable is conceived. Therefore, the concept of concept approaches the Inconceivable.

29 *Orator:* How, then, may I form a more precise concept [of God]?

Layman: Conceive of precision, for God is Absolute Precision.⁵

Orator: What, then, am I to do when I propose to form a correct concept of God?

Layman: Direct your attention toward rectitude itself.

Orator: And what am I to do when I endeavor to form a true concept of God?

Layman: Look unto truth itself.

Orator: What [am I to do] if I propose to form a just concept [of God]?

Layman: Direct your attention unto justice.

Orator: And what shall I do when I seek how to arrive at a good concept of God?

Layman: Raise your mind's eyes upward toward goodness.

Orator: I am surprised at whither you are directing me in all [these instances].

Layman: Notice how easy the difficulty is, in the case of God—[so easy] that [the solution to the difficulty] always becomes apparent to the questioner in the very way in which the question is posed.

Orator: Assuredly, nothing is more amazing.

Layman: Every question about God presupposes what is being asked about; and, in regard to every question about God, that which the question presupposes is that which is to be given as the answer.