

Alexander Shchetynsky
KNOW YOURSELF (UZNAY SEBE)
Symphony for mixed choir a cappella
translation of the text in Ancient Greek, Latin,
Old Church Slavonic and Old (Bookish) Ukrainian languages

- [1] Α-μέ-ρισ-τως, ἀ-δι-αί-ρε-τως, ἀ-τρεπ-τως, ἀ-συγ-χύ-τως, ἀ-χώ-ρισ-τως
(Ameristos, adiairetos, atreptos, asynhytos, achoristos)
(Undividedly, without division, unchangeably, unmixedly, inseparably)

Remain thus, the sun and the moon! Farewell, the chasm of fire!
Farewell, the Western sun! We will create a better world.
We will create a merrier day. Amen to light—everywhere will be light.

Insuperabili loco stat animus, qui externa deseruit. Nunquam major est, quam ubi aliena deposuit, et fecit sibi
pacem, nil timendo...
(The spirit, which has abandoned external things, stands in an invincible place. Never is it greater than when it
has put aside things alien to it and made peace for itself, by fearing nothing ...)

- [2] There are three worlds. The first is universal, inhibited by everything that has been born. This world is made of
countless worlds and it is a great world. The other two are private, small worlds. The first is the microcosm, to
say—a small world, or a person. The second is symbolic, in other words, the Bible. In the first world the sun is
its eye, and its eye is the sun.

Let there be the sun and the moon! Let them exist! Let them shine for eternity! Let there be the sun and the
moon! The new moon and the sun. God delivers the holy.

Glory to God and peace on earth, and goodwill to people.

And old Plato said: Θεός γεωμετρεί (Theos geometrei) –“God measures Earth”.

Ατρεπτως ... (Atreptos...) (Unchangeably)

- [3] Dear Shepherds,
Where were you today?
Where did you go,
What did you see?

We are coming today from Bethlehem,
From the city once humiliated,
But today blissful.

What miracle are you bringing from there?
Impart it to us.
Announce it.

We have seen a newly born
Child: holy, blissful,
The ruler to all of us.

What kind of a palace
Does he have,
This blissful
King's child?

A den has been carved under a cliff
By a simple human hand.
That is His palace!

- [4] Oh, poverty is blissful, Holy!
Open to us the door of your heaven
Oh, great need! Oh, heavens' gift!

Oh, my father! It is difficult to extricate a heart from sticky elemental dirt... Ah, difficult!

Do not be, my soul, like those who think that material is the truth. They do not preach God's truth. They take
away the strength and honour, life and glory, from the immaterial and blissful spirit, and instead they uphold
dead and coarse elements. But their unholy thoughts will be put right by God's truth.

- [5] Blissful is the man who dies in wisdom and who is his clear mind learns about the holy truth.
Your blissful spirit will show me the right way.
Solum curo feliciter mori.
(Only I seek to die happily)
- [6] Plato calls these father-murderers and blind observers of walls a 'baseness' that inhabits a dark hell; they see only dark shadows and do not hold anything as truth, and can only feel around them by touch, and clench their fists. This is the root of godlessness, and of destruction of the heart's stronghold. This crawling and devouring the earth baseness, when it attached itself to earthly ashes, became dirt and ash, scattered around by a storm.
All three worlds consist of two equal parts, called matter and form. Plato calls these forms 'ideas', or visions, views, images. They are the original worlds, built with no human hands, they are the secret ropes that transcend the matter they contain.
- [7] In the great and small worlds, the material context contains forms kept within it, or eternal images. Thus in symbolic, or biblical, world, the collection of creatures makes up the matter. No God's creation is form.
Matter and form, flesh and spirit. False and truth. Death and life.
Τί ἐστιν ἀληθία;
(Ti estin alitheia?)
Quid est veritas?
What is truth?
- [8] Who will give me silver wings of a dove?
Who will give me shoulders of the great eagle?
I yearn for God all the way
From earth to heaven,
And then I rest.
This is a vicious echidna running, it is catching up with me!
This is a terrifying mouth of hell, it is opening for me!
It wants to swallow me. A strange basilisk,
A persistent viper that is full of venom.
Ah, woe is me!
- [9] - Why do you, my soul, think in solitude? Why are you sad?
- I am crying with Jeremiah and Jerusalem. I long with and suffer with a restless wife, clothed in the sunlight, who is giving birth to the son...
The eyes of all look to you, and you give them food in due season.
Crying leads to laughter, and laughter is hidden in crying. These two halves make up a whole; like nourishment is made up of hunger and satisfaction; winter and summer make fruits; darkness and light—day; death and life—every creature; good and evil—poverty and wealth; God created everything as a whole.
- [10] People in their life work, rebel, gather wealth, but many of them do not know for what reason. All human deeds will come to one end—*happiness of the heart.*
Spirit of insatiability oppresses people, it causes instability and loss of direction; such are a ship and a cart without a guide, without advice, vision, or pleasure. Having been overcome with desire, they are akin to a dog who, for the whole eternity, growling, swallows remains of the dead. They are banned from their resting places; having lost their way, they missed the truth and were deaf to what was thundering in the inner emptiness of the soul: 'You are, you are this one!' Our thirst does not go away, it only increases.
Open our eyes, O deadly and indifferent shadow! Seek those from above! Be wise!
Wisdom—like a sharp eagle's eye, and doing good—like manly hands with graceful legs of a deer.
Γνώθι σεαυτόν (Gnothi seauton) (Know yourself).
The meaning of happiness is to find oneself. The wisest and most blissful words are these: know yourself.

[11] Γνώθι σεαυτόν. Nosce te ipsum. Know yourself.

Every city has its own customs and laws;
Every head has its own wisdom;
Every heart has its own love,
Every tongue knows the taste it prefers,
And I have only one thought in the world,
How not to die without wisdom.

[12] Α-μέ-ρισ-τως, ά-δι-αί-ρε-τως, ά-τρεπ-τως, ά-συγ-χύ-τως, ά-χώ-ρισ-τως
(Ameristos, adiairetos, asynhytos, atreptos. achoristos.)
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Look up to the mountain! What is that above you?
Ah, my God! I see two birds.
Do not be afraid! They are directly above you. They are coming down to you.
-I am afraid but I also rejoice.
-Do not be afraid! The heavens send you a sign, like a flood that submerges the universe. It will not harm you.
Oh, Mother of God!

This is the haven for me! Be gone chasms, Satan, flesh, and the world!
Enough worrying. I greet you, holy world!

Heaven's apple from the Garden of Eden.

Those who see His glory will awake to life.