

## Reading in Greek Philosophy

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### Reading Assignment:

#### Plato

- Republic, pp. 1-5
- Seventh Letter, pp. 21-23
- Timaeus, pp. 26-34

#### Aristotle

- Categories 35-36
- Metaphysics A Section 4-7, pp. 39-44

#### St. Augustine

- On Baptism, Grace, and Free Will, pp. 50-53*

#### Proclus

- Elements of Theology, pp. 54-64

## Reading in Greek Philosophy

**PLATO, 427-347 B.C.**

*Republic, Book V*

### THE DIVIDED LINE

92. You have to imagine, then, that there are two ruling powers, and that one of them is set over the intellectual world, the other over the visible. I do not say heaven, lest you should fancy that I am playing upon the name ('ourhanoz, orhatoz'). May I suppose that you have this distinction of the visible and intelligible fixed in your mind?

93. I have.

Now take a line which has been cut into two unequal parts, and divide each of them again in the same proportion, and suppose the two main divisions to answer, one to the visible and the other to the intelligible, and then compare the subdivisions in respect of their clearness and want of clearness, and you will find that the first section in the sphere of the visible consists of images. And by images I mean, in the first place, shadows, and in the second place, reflections in water and in solid, smooth and polished bodies and the like: Do you understand?

94. Yes, I understand.

Imagine, now, the other section, of which this is only the resemblance, to include the animals which we see, and everything that grows or is made.

Very good.

Would you not admit that both the sections of this division have different degrees of truth, and that the copy is to the original as the sphere of opinion is to the sphere of knowledge?

Most undoubtedly.

Next proceed to consider the manner in which the sphere of the intellectual is to be divided.

95. In what manner?

Thus: --There are two subdivisions, in the lower or which the soul uses the figures given by the former division as images; the enquiry can only be hypothetical, and instead of going upwards to a principle descends to the other end; in the higher of the two, the soul passes out of hypotheses, and goes up to a principle which is above hypotheses, making no use of images as in the former case, but proceeding only in and through the ideas themselves.

96. I do not quite understand your meaning, he said.

Then I will try again; you will understand me better when I have made some

preliminary remarks. You are aware that students of geometry, arithmetic, and the kindred sciences assume the odd and the even and the figures and three kinds of angles and the like in their several branches of science; these are their hypotheses, which they and everybody are supposed to know, and therefore they do not deign to give any account of them either to themselves or others; but they begin with them, and go on until they arrive at last, and in a consistent manner, at their conclusion?

**97.** Yes, he said, I know.

And do you not know also that although they make use of the visible forms and reason about them, they are thinking not of these, but of the ideals which they resemble; not of the figures which they draw, but of the absolute square and the absolute diameter, and so on --the forms which they draw or make, and which have shadows and reflections in water of their own, are converted by them into images, but they are really seeking to behold the things themselves, which can only be seen with the eye of the mind?

**98.** That is true.

And of this kind I spoke as the intelligible, although in the search after it the soul is compelled to use hypotheses; not ascending to a first principle, because she is unable to rise above the region of hypothesis, but employing the objects of which the shadows below are resemblances in their turn as images, they having in relation to the shadows and reflections of them a greater distinctness, and therefore a higher value.

I understand, he said, that you are speaking of the province of geometry and the sister arts.

**99.** And when I speak of the other division of the intelligible, you will understand me to speak of that other sort of knowledge which reason herself attains by the power of dialectic, using the hypotheses not as first principles, but only as hypotheses --that is to say, as steps and points of departure into a world which is above hypotheses, in order that she may soar beyond them to the first principle of the whole; and clinging to this and then to that which depends on this, by successive steps she descends again without the aid of any sensible object, from ideas, through ideas, and in ideas she ends.

**100.** I understand you, he replied; not perfectly, for you seem to me to be describing a task which is really tremendous; but, at any rate, I understand you to say that knowledge and being, which the science of dialectic contemplates, are clearer than the notions of the arts, as they are termed, which proceed from hypotheses only: these are also contemplated by the understanding, and not by the senses: yet, because they start from hypotheses and do not ascend to a principle, those who contemplate them appear to you not to exercise the higher reason upon them, although when a first principle is added to them they are cognizable by the higher reason. And the habit which is concerned with geometry and the cognate sciences I suppose that you would term understanding and not reason, as being intermediate between opinion and reason.

101. You have quite conceived my meaning, I said; and now, corresponding to these four divisions, let there be four faculties in the soul-reason answering to the highest, understanding to the second, faith (or conviction) to the third, and perception of shadows to the last-and let there be a scale of them, and let us suppose that the several faculties have clearness in the same degree that their objects have truth.

I understand, he replied, and give my assent, and accept your arrangement.

## THE ALLEGORY OF THE CAVE

1. And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: --Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

2. I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

3. And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

No question, he replied.

To them, I said, the truth would be literally nothing but the shadows of the images.

4. That is certain.

And now look again, and see what will naturally follow it' the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look

towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, -what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, -will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

**5. Far truer.**

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take and take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he now

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he 's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

**6. Not all in a moment, he said.**

He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Certainly.

Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

**7. Certainly.**

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would first see the sun and then reason about him.

And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

**8. Certainly, he would.**

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would

he not say with Homer,

Better to be the poor servant of a poor master, and to endure anything, rather than think as they do and live after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

**9.** Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

**10.** No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed.

**11.** I agree, he said, as far as I am able to understand you.

Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

Yes, very natural.

And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving himself in a ridiculous manner; if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images of justice, and is endeavouring to meet the conceptions of those who have never yet seen absolute justice?

**12.** Anything but surprising, he replied.

Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the

light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter light, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.

**13.** That, he said, is a very just distinction.

But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes.

They undoubtedly say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.

**14.** Very true.

And must there not be some art which will effect conversion in the easiest and quickest manner; not implanting the faculty of sight, for that exists already, but has been turned in the wrong direction, and is looking away from the truth?

Yes, he said, such an art may be presumed.

And whereas the other so-called virtues of the soul seem to be akin to bodily qualities, for even when they are not originally innate they can be implanted later by habit and exercise, the of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the other hand, hurtful and useless. Did you never observe the narrow intelligence flashing from the keen eye of a clever rogue --how eager he is, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen eyesight is forced into the service of evil, and he is mischievous in proportion to his cleverness.

**15.** Very true, he said.

But what if there had been a circumcision of such natures in the days of their youth; and they had been severed from those sensual pleasures, such as eating and drinking, which, like leaden weights, were attached to them at their birth, and which drag them down and turn the vision of their souls upon the things that are below --if, I say, they had been released from these impediments and turned in the opposite direction, the very same faculty in them would have seen the truth as keenly as they see what their eyes are turned to now.

**16.** Very likely.

Yes, I said; and there is another thing which is likely. or rather a necessary

inference from what has preceded, that neither the uneducated and uninformed of the truth, nor yet those who never make an end of their education, will be able ministers of State; not the former, because they have no single aim of duty which is the rule of all their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already dwelling apart in the islands of the blest.

**17.** Very true, he replied.

Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that knowledge which we have already shown to be the greatest of all—they must continue to ascend until they arrive at the good; but when they have ascended and seen enough we must not allow them to do as they do now.

What do you mean?

I mean that they remain in the upper world: but this must not be allowed; they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not.

**18.** But is not this unjust? he said; ought we to give them a worse life, when they might have a better?

You have again forgotten, my friend, I said, the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity, making them benefactors of the State, and therefore benefactors of one another; to this end he created them, not to please themselves, but to be his instruments in binding up the State.

**19.** True, he said, I had forgotten.

Observe, Glaucon, that there will be no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men of their class are not obliged to share in the toils of politics: and this is reasonable, for they grow up at their own sweet will, and the government would rather not have them. Being self-taught, they cannot be expected to show any gratitude for a culture which they have never received. But we have brought you into the world to be rulers of the hive, kings of yourselves and of the other citizens, and have educated you far better and more perfectly than they have been educated, and you are better able to share in the double duty. Wherefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent, because you have seen the beautiful and just and good in their truth. And thus our State which is also yours will be a reality, and not a dream only, and will be administered in a spirit unlike that of other States, in which men fight with one another about shadows only and are distracted in the struggle for power, which in their eyes is a great good.

Whereas the truth is that the State in which the rulers are most reluctant to govern is always the best and most quietly governed, and the State in which they are most eager, the worst.



**20.** Quite true, he replied.

And will our pupils, when they hear this, refuse to take their turn at the toils of State, when they are allowed to spend the greater part of their time with one another in the heavenly light?

Impossible, he answered; for they are just men, and the commands which we impose upon them are just; there can be no doubt that every one of them will take office as a stern necessity, and not after the fashion of our present rulers of State.

**21.** Yes, my friend, I said; and there lies the point. You must contrive for your future rulers another and a better life than that of a ruler, and then you may have a well-ordered State; for only in the State which offers this, will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which are the true blessings of life. Whereas if they go to the administration of public affairs, poor and hungering after the' own private advantage, thinking that hence they are to snatch the chief good, order there can never be; for they will be fighting about office, and the civil and domestic broils which thus arise will be the ruin of the rulers themselves and of the whole State.

**22.** Most true, he replied.

And the only life which looks down upon the life of political ambition is that of true philosophy. Do you know of any other?

Indeed, I do not, he said.

And those who govern ought not to be lovers of the task? For, if they are, there will be rival lovers, and they will fight.

No question.

Who then are those whom we shall compel to be guardians? Surely they will be the men who are wisest about affairs of State, and by whom the State is best administered, and who at the same time have other honours and another and a better life than that of politics?

**23.** They are the men, and I will choose them, he replied.

And now shall we consider in what way such guardians will be produced, and how they are to be brought from darkness to light, --as some are said to have ascended from the world below to the gods?

By all means, he replied.

The process, I said, is not the turning over of an oyster-shell, but the turning round of a soul passing from a day which is little better than night to the true day of being, that is, the ascent from below, which we affirm to be true philosophy?

## The Seventh Letter

Translated by J. Harward

Plato TO THE RELATIVES AND FRIENDS OF DION.

### WELFARE

You write to me that I must consider your views the same as those of Dion, and you urge me to aid your cause so far as I can in word and deed. My answer is that, if you have the same opinion and desire as he had, I consent to aid your cause; but if not, I shall think more than once about it. Now what his purpose and desire was, I can inform you from no mere conjecture but from positive knowledge. For when I made my first visit to Sicily, being then about forty years old, Dion was of the same age as Hipparinos is now, and the opinion which he then formed was that which he always retained, I mean the belief that the Syracusans ought to be free and governed by the best laws. So it is no matter for surprise if some God should make Hipparinos adopt the same opinion as Dion about forms of government. But it is well worth while that you should all, old as well as young, hear the way in which this opinion was formed, and I will attempt to give you an account of it from the beginning. For the present is a suitable opportunity.

In my youth I went through the same experience as many other men. I fancied that if, early in life, I became my own master, I should at once embark on a political career. And I found myself confronted with the following occurrences in the public affairs of my own city. The existing constitution being generally condemned, a revolution took place, and fifty-one men came to the front as rulers of the revolutionary government, namely eleven in the city and ten in the Peiraeus—each of these bodies being in charge of the market and municipal matters—while thirty were appointed rulers with full powers over public affairs as a whole. Some of these were relatives and acquaintances of mine, and they at once invited me to share in their doings, as something to which I had a claim. The effect on me was not surprising in the case of a young man. I considered that they would, of course, so manage the State as to bring men out of a bad way of life into a good one. So I watched them very closely to see what they would do.

And seeing, as I did, that in quite a short time they made the former government seem by comparison something precious as gold—for among other things they tried to send a friend of mine, the aged Socrates, whom I should scarcely scruple to describe as the most upright man of that day, with some other persons to carry off one of the citizens by force to execution, in order that, whether he wished it, or not, he might share the guilt of their conduct; but he would not obey them, risking all consequences in preference to becoming a partner in their iniquitous deeds—seeing all these things and others of the same kind on a considerable scale, I disapproved of their proceedings, and withdrew from any connection with the abuses of the time.

Not long after that a revolution terminated the power of the thirty and the form of government as it then was. And once more, though with more hesitation, I began to be moved by the desire to take part in public and political affairs. Well, even in the new government, unsettled as it was, events occurred which one would naturally view with disapproval; and it was not surprising that in a period of revolution excessive penalties were inflicted by some persons on political opponents, though those who had returned from exile at that time showed very

considerable forbearance. But once more it happened that some of those in power brought my friend Socrates, whom I have mentioned, to trial before a court of law, laying a most iniquitous charge against him and one most inappropriate in his case: for it was on a charge of impiety that some of them prosecuted and others condemned and executed the very man who would not participate in the iniquitous arrest of one of the friends of the party then in exile, at the time when they themselves were in exile and misfortune.

As I observed these incidents and the men engaged in public affairs, the laws too and the customs, the more closely I examined them and the farther I advanced in life, the more difficult it seemed to me to handle public affairs aright. For it was not possible to be active in politics without friends and trustworthy supporters; and to find these ready to my hand was not an easy matter, since public affairs at Athens were not carried on in accordance with the manners and practices of our fathers; nor was there any ready method by which I could make new friends. The laws too, written and unwritten, were being altered for the worse, and the evil was growing with startling rapidity. The result was that, though at first I had been full of a strong impulse towards political life, as I looked at the course of affairs and saw them being swept in all directions by contending currents, my head finally began to swim; and, though I did not stop looking to see if there was any likelihood of improvement in these symptoms and in the general course of public life, I postponed action till a suitable opportunity should arise. Finally, it became clear to me, with regard to all existing communities, that they were one and all misgoverned. For their laws have got into a state that is almost incurable, except by some extraordinary reform with good luck to support it. And I was forced to say, when praising true philosophy that it is by this that men are enabled to see what justice in public and private life really is. Therefore, I said, there will be no cessation of evils for the sons of men, till either those who are pursuing a right and true philosophy receive sovereign power in the States, or those in power in the States by some dispensation of providence become true philosophers.

With these thoughts in my mind I came to Italy and Sicily on my first visit. My first impressions on arrival were those of strong disapproval-disapproval of the kind of life which was there called the life of happiness, stuffed full as it was with the banquets of the Italian Greeks and Syracusans, who ate to repletion twice every day, and were never without a partner for the night; and disapproval of the habits which this manner of life produces. For with these habits formed early in life, no man under heaven could possibly attain to wisdom-human nature is not capable of such an extraordinary combination. Temperance also is out of the question for such a man; and the same applies to virtue generally. No city could remain in a state of tranquillity under any laws whatsoever, when men think it right to squander all their property in extravagant, and consider it a duty to be idle in everything else except eating and drinking and the laborious prosecution of debauchery. It follows necessarily that the constitutions of such cities must be constantly changing, tyrannies, oligarchies and democracies succeeding one another, while those who hold the power cannot so much as endure the name of any form of government which maintains justice and equality of rights.

With a mind full of these thoughts, on the top of my previous convictions, I crossed over to Syracuse-led there perhaps by chance-but it really looks as if some higher power was even then planning to lay a foundation for all that has now come to pass with regard to Dion and Syracuse-and for further troubles too, I fear, unless you listen to the advice which is now for the second time offered by me. What do I mean by saying that my arrival in Sicily at that movement proved to be the foundation on which all the sequel rests? I was brought into close intercourse with Dion who was then a young man, and explained to him my views as to the ideals at which men should aim, advising him to carry them out in practice. In doing this I seem to have been unaware that I was, in a fashion, without knowing it, contriving the overthrow of the tyranny which;

subsequently took place. For Dion, who rapidly assimilated my teaching as he did all forms of knowledge, listened to me with an eagerness which I had never seen equalled in any young man, and resolved to live for the future in a better way than the majority of Italian and Sicilian Greeks, having set his affection on virtue in preference to pleasure and self-indulgence. The result was that until the death of Dionysios he lived in a way which rendered him somewhat unpopular among those whose manner of life was that which is usual in the courts of despots.

After that event he came to the conclusion that this conviction, which he himself had gained under the influence of good teaching, was not likely to be confined to himself. Indeed, he saw it being actually implanted in other minds-not many perhaps, but certainly in some; and he thought that with the aid of the Gods, Dionysios might perhaps become one of these, and that, if such a thing did come to pass, the result would be a life of unspeakable happiness both for himself and for the rest of the Syracusans. Further, he thought it essential that I should come to Syracuse by all manner of means and with the utmost possible speed to be his partner in these plans, remembering in his own case how readily intercourse with me had produced in him a longing for the noblest and best life. And if it should produce a similar effect on Dionysios, as his aim was that it should, he had great hope that, without bloodshed, loss of life, and those disastrous events which have now taken place, he would be able to introduce the true life of happiness throughout the whole territory.

Holding these sound views, Dion persuaded Dionysios to send for me; he also wrote himself entreating me to come by all manner of means and with the utmost possible speed, before certain other persons coming in contact with Dionysios should turn him aside into some way of life other than the best. What he said, though perhaps it is rather long to repeat, was as follows: "What opportunities," he said, "shall we wait for, greater than those now offered to us by Providence?" And he described the Syracusan empire in Italy and Sicily, his own influential position in it, and the youth of Dionysios and how strongly his desire was directed towards philosophy and education. His own nephews and relatives, he said, would be readily attracted towards the principles and manner of life described by me, and would be most influential in attracting Dionysios in the same direction, so that, now if ever, we should see the accomplishment of every hope that the same persons might actually become both philosophers and the rulers of great States. These were the appeals addressed to me and much more to the same effect.

My own opinion, so far as the young men were concerned, and the probable line which their conduct would take, was full of apprehension-for young men are quick in forming desires, which often take directions conflicting with one another. But I knew that the character of Dion's mind was naturally a stable one and had also the advantage of somewhat advanced years.

Therefore, I pondered the matter and was in two minds as to whether I ought to listen to entreaties and go, or how I ought to act; and finally the scale turned in favour of the view that, if ever anyone was to try to carry out in practice my ideas about laws and constitutions, now was the time for making the attempt; for if only I could fully convince one man, I should have secured thereby the accomplishment of all good things.

With these views and thus nerved to the task, I sailed from home, in the spirit which some imagined, but principally through a feeling of shame with regard to myself, lest I might some day appear to myself wholly and solely a mere man of words, one who would never of his own will lay his hand to any act. Also there was reason to think that I should be betraying first and foremost my friendship and comradeship with Dion, who in very truth was in a position of considerable danger. If therefore anything should happen to him, or if he were banished by Dionysios and his other enemies and coming to us as exile addressed this question to me: "Plato, I have come to you as a fugitive, not for want of hoplites, nor because I had no cavalry for

defence against my enemies, but for want of words and power of persuasion, which I knew to be a special gift of yours, enabling you to lead young men into the path of goodness and justice, and to establish in every case relations of friendship and comradeship among them. It is for the want of this assistance on your part that I have left Syracuse and am here now. And the disgrace attaching to your treatment of me is a small matter. But philosophy-whose praises you are always singing, while you say she is held in dishonour by the rest of mankind-must we not say that philosophy along with me has now been betrayed, so far as your action was concerned? Had I been living at Megara, you would certainly have come to give me your aid towards the objects for which I asked it; or you would have thought yourself the most contemptible of mankind. But as it is, do you think that you will escape the reputation of cowardice by making excuses about the distance of the journey, the length of the sea voyage, and the amount of labour involved? Far from it." To reproaches of this kind what creditable reply could I have made? Surely none.

I took my departure, therefore, acting, so far as a man can act, in obedience to reason and justice, and for these reasons leaving my own occupations, which were certainly not discreditable ones, to put myself under a tyranny which did not seem likely to harmonise with my teaching or with myself. By my departure I secured my own freedom from the displeasure of Zeus Xenios, and made myself clear of any charge on the part of philosophy, which would have been exposed to detraction, if any disgrace had come upon me for faint-heartedness and cowardice.

On my arrival, to cut a long story short, I found the court of Dionysios full of intrigues and of attempts to create in the sovereign ill-feeling against Dion. I combated these as far as I could, but with very little success; and in the fourth month or thereabouts, charging Dion with conspiracy to seize the throne, Dionysios put him on board a small boat and expelled him from Syracuse with ignominy. All of us who were Dion's friends were afraid that he might take vengeance on one or other of us as an accomplice in Dion's conspiracy. With regard to me, there was even a rumour current in Syracuse that I had been put to death by Dionysios as the cause of all that had occurred. Perceiving that we were all in this state of mind and apprehending that our fears might lead to some serious consequence, he now tried to win all of us over by kindness: me in particular he encouraged, bidding me be of good cheer and entreating me on all grounds to remain. For my flight from him was not likely to redound to his credit, but my staying might do so. Therefore, he made a great pretence of entreating me. And we know that the entreaties of sovereigns are mixed with compulsion. So to secure his object he proceeded to render my departure impossible, bringing me into the acropolis, and establishing me in quarters from which not a single ship's captain would have taken me away against the will of Dionysios, nor indeed without a special messenger sent by him to order my removal. Nor was there a single merchant, or a single official in charge of points of departure from the country, who would have allowed me to depart unaccompanied, and would not have promptly seized me and taken me back to Dionysios, especially since a statement had now been circulated contradicting the previous rumours and giving out that Dionysios was becoming extraordinarily attached to Plato. What were the facts about this attachment? I must tell the truth. As time went on, and as intercourse made him acquainted with my disposition and character, he did become more and more attached to me, and wished me to praise him more than I praised Dion, and to look upon him as more specially my friend than Dion, and he was extraordinarily eager about this sort of thing. But when confronted with the one way in which this might have been done, if it was to be done at all, he shrank from coming into close and intimate relations with me as a pupil and listener to my discourses on philosophy, fearing the danger suggested by mischief-makers, that he might be ensnared, and so Dion would prove to have accomplished all his object. I endured all this patiently, retaining the purpose with which I had come and the hope that he might come to desire the philosophic life. But his resistance prevailed against me.

The time of my first visit to Sicily and my stay there was taken up with all these incidents. On a later occasion I left home and again came on an urgent summons from Dionysios. But before giving the motives and particulars of my conduct then and showing how suitable and right it was, I must first, in order that I may not treat as the main point what is only a side issue, give you my advice as to what your acts should be in the present position of affairs; afterwards, to satisfy those who put the question why I came a second time, I will deal fully with the facts about my second visit; what I have now to say is this.

He who advises a sick man, whose manner of life is prejudicial to health, is clearly bound first of all to change his patient's manner of life, and if the patient is willing to obey him, he may go on to give him other advice. But if he is not willing, I shall consider one who declines to advise such a patient to be a man and a physician, and one who gives in to him to be unmanly and unprofessional. In the same way with regard to a State, whether it be under a single ruler or more than one, if, while the government is being carried on methodically and in a right course, it asks advice about any details of policy, it is the part of a wise man to advise such people. But when men are travelling altogether outside the path of right government and flatly refuse to move in the right path, and start by giving notice to their adviser that he must leave the government alone and make no change in it under penalty of death-if such men should order their counsellors to pander to their wishes and desires and to advise them in what way their object may most readily and easily be once for all accomplished, I should consider as unmanly one who accepts the duty of giving such forms of advice, and one who refuses it to be a true man.

Holding these views, whenever anyone consults me about any of the weightiest matters affecting his own life, as, for instance, the acquisition of property or the proper treatment of body or mind, if it seems to me that his daily life rests on any system, or if he seems likely to listen to advice about the things on which he consults me, I advise him with readiness, and do not content myself with giving him a merely perfunctory answer. But if a man does not consult me at all, or evidently does not intend to follow my advice, I do not take the initiative in advising such a man, and will not use compulsion to him, even if he be my own son. I would advise a slave under such circumstances, and would use compulsion to him if he were unwilling. To a father or mother I do not think that piety allows one to offer compulsion, unless they are suffering from an attack of insanity; and if they are following any regular habits of life which please them but do not please me, I would not offend them by offering useless, advice, nor would I flatter them or truckle to them, providing them with the means of satisfying desires which I myself would sooner die than cherish. The wise man should go through life with the same attitude of mind towards his country. If she should appear to him to be following a policy which is not a good one, he should say so, provided that his words are not likely either to fall on deaf ears or to lead to the loss of his own life. But force against his native land he should not use in order to bring about a change of constitution, when it is not possible for the best constitution to be introduced without driving men into exile or putting them to death; he should keep quiet and offer up prayers for his own welfare and for that of his country.

These are the principles in accordance with which I should advise you, as also, jointly with Dion, I advised Dionysios, bidding him in the first place to live his daily life in a way that would make him as far as possible master of himself and able to gain faithful friends and supporters, in order that he might not have the same experience as his father. For his father, having taken under his rule many great cities of Sicily which had been utterly destroyed by the barbarians, was not able to found them afresh and to establish in them trustworthy governments carried on by his own supporters, either by men who had no ties of blood with him, or by his brothers whom he had brought up when they were younger, and had raised from humble station to high office and from poverty to immense wealth. Not one of these was he able to work upon

by persuasion, instruction, services and ties of kindred, so as to make him a partner in his rule; and he showed himself inferior to Darius with a sevenfold inferiority. For Darius did not put his trust in brothers or in men whom he had brought up, but only in his confederates in the overthrow of the Mede and Eunuch; and to these he assigned portions of his empire, seven in number, each of them greater than all Sicily; and they were faithful to him and did not attack either him or one another. Thus he showed a pattern of what the good lawgiver and king ought to be; for he drew up laws by which he has secured the Persian empire in safety down to the present time.

Again, to give another instance, the Athenians took under their rule very many cities not founded by themselves, which had been hard hit by the barbarians but were still in existence, and maintained their rule over these for seventy years, because they had in each them men whom they could trust. But Dionysios, who had gathered the whole of Sicily into a single city, and was so clever that he trusted no one, only secured his own safety with great difficulty. For he was badly off for trustworthy friends; and there is no surer criterion of virtue and vice than this, whether a man is or is not destitute of such friends.

This, then, was the advice which Dion and I gave to Dionysios, since, owing to bringing up which he had received from his father, he had had no advantages in the way of education or of suitable lessons, in the first place...; and, in the second place, that, after starting in this way, he should make friends of others among his connections who were of the same age and were in sympathy with his pursuit of virtue, but above all that he should be in harmony with himself; for this it was of which he was remarkably in need. This we did not say in plain words, for that would not have been safe; but in covert language we maintained that every man in this way would save both himself and those whom he was leading, and if he did not follow this path, he would do just the opposite of this. And after proceeding on the course which we described, and making himself a wise and temperate man, if he were then to found again the cities of Sicily which had been laid waste, and bind them together by laws and constitutions, so as to be loyal to him and to one another in their resistance to the attacks of the barbarians, he would, we told him, make his father's empire not merely double what it was but many times greater. For, if these things were done, his way would be clear to a more complete subjugation of the Carthaginians than that which befell them in Gelon's time, whereas in our own day his father had followed the opposite course of levying tribute for the barbarians. This was the language and these the exhortations given by us, the conspirators against Dionysios according to the charges circulated from various sources—charges which, prevailing as they did with Dionysios, caused the expulsion of Dion and reduced me to a state of apprehension. But when—to summarise great events which happened in no great time—Dion returned from the Peloponnese and Athens, his advice to Dionysios took the form of action.

To proceed—when Dion had twice over delivered the city and restored it to the citizens, the Syracusans went through the same changes of feeling towards him as Dionysios had gone through, when Dion attempted first to educate him and train him to be a sovereign worthy of supreme power and, when that was done, to be his coadjutor in all the details of his career. Dionysios listened to those who circulated slanders to the effect that Dion was aiming at the tyranny in all the steps which he took at that time his intention being that Dionysios, when his mind had fallen under the spell of culture, should neglect the government and leave it in his hands, and that he should then appropriate it for himself and treacherously depose Dionysios. These slanders were victorious on that occasion; they were so once more when circulated among the Syracusans, winning a victory which took an extraordinary course and proved disgraceful to its authors. The story of what then took place is one which deserves careful attention on the part of those who are inviting me to deal with the present situation.

I, an Athenian and friend of Dion, came as his ally to the court of Dionysios, in order that I might create good will in place of a state war; in my conflict with the authors of these slanders I was worsted. When Dionysios tried to persuade me by offers of honours and wealth to attach myself to him, and with a view to giving a decent colour to Dion's expulsion a witness and friend on his side, he failed completely in his attempt. Later on, when Dion returned from exile, he took with him from Athens two brothers, who had been his friends, not from community in philosophic study, but with the ordinary companionship common among most friends, which they form as the result of relations of hospitality and the intercourse which occurs when one man initiates the other in the mysteries. It was from this kind of intercourse and from services connected with his return that these two helpers in his restoration became his companions. Having come to Sicily, when they perceived that Dion had been misrepresented to the Sicilian Greeks, whom he had liberated, as one that plotted to become monarch, they not only betrayed their companion and friend, but shared personally in the guilt of his murder, standing by his murderers as supporters with weapons in their hands. The guilt and impiety of their conduct I neither excuse nor do I dwell upon it. For many others make it their business to harp upon it, and will make it their business in the future. But I do take exception to the statement that, because they were Athenians, they have brought shame upon this city. For I say that he too is an Athenian who refused to betray this same Dion, when he had the offer of riches and many other honours. For his was no common or vulgar friendship, but rested on community in liberal education, and this is the one thing in which a wise man will put his trust, far more than in ties of personal and bodily kinship. So the two murderers of Dion were not of sufficient importance to be causes of disgrace to this city, as though they had been men of any note.

All this has been said with a view to counselling the friends and family of Dion. And in addition to this I give for the third time to you the same advice and counsel which I have given twice before to others-not to enslave Sicily or any other State to despots-this my counsel but-to put it under the rule of laws-for the other course is better neither for the enslavers nor for the enslaved, for themselves, their children's children and descendants; the attempt is in every way fraught with disaster. It is only small and mean natures that are bent upon seizing such gains for themselves, natures that know nothing of goodness and justice, divine as well as human, in this life and in the next.

These are the lessons which I tried to teach, first to Dion, secondly to Dionysios, and now for the third time to you. Do you obey me thinking of Zeus the Preserver, the patron of third ventures, and looking at the lot of Dionysios and Dion, of whom the one who disobeyed me is living in dishonour, while he who obeyed me has died honourably. For the one thing which is wholly right and noble is to strive for that which is most honourable for a man's self and for his country, and to face the consequences whatever they may be. For none of us can escape death, nor, if a man could do so, would it, as the vulgar suppose, make him happy. For nothing evil or good, which is worth mentioning at all, belongs to things soulless; but good or evil will be the portion of every soul, either while attached to the body or when separated from it.

And we should in very truth always believe those ancient and sacred teachings, which declare that the soul is immortal, that it has judges, and suffers the greatest penalties when it has been separated from the body. Therefore also we should consider it a lesser evil to suffer great wrongs and outrages than to do them. The covetous man, impoverished as he is in the soul, turns a deaf ear to this teaching; or if he hears it, he laughs it to scorn with fancied superiority, and shamelessly snatches for himself from every source whatever his bestial fancy supposes will provide for him the means of eating or drinking or glutting himself with that slavish and gross pleasure which is falsely called after the goddess of love. He is blind and cannot see in those acts of plunder which are accompanied by impiety what heinous guilt is attached to each wrongful



deed, and that the offender must drag with him the burden of this impiety while he moves about on earth, and when he has travelled beneath the earth on a journey which has every circumstance of shame and misery.

It was by urging these and other like truths that I convinced Dion, and it is I who have the best right to be angered with his murderers in much the same way as I have with Dionysios. For both they and he have done the greatest injury to me, and I might almost say to all mankind, they by slaying the man that was willing to act righteously, and he by refusing to act righteously during the whole of his rule, when he held supreme power, in which rule if philosophy and power had really met together, it would have sent forth a light to all men, Greeks and barbarians, establishing fully for all the true belief that there can be no happiness either for the community or for the individual man, unless he passes his life under the rule of righteousness with the guidance of wisdom, either possessing these virtues in himself, or living under the rule of godly men and having received a right training and education in morals. These were the aims which Dionysios injured, and for me everything else is a trifling injury compared with this.

The murderer of Dion has, without knowing it, done the same as Dionysios. For as regards Dion, I know right well, so far as it is possible for a man to say anything positively about other men, that, if he had got the supreme power, he would never have turned his mind to any other form of rule, but that, dealing first with Syracuse, his own native land, when he had made an end of her slavery, clothed her in bright apparel, and given her the garb of freedom, he would then by every means in his power have ordered aright the lives of his fellow-citizens by suitable and excellent laws; and the thing next in order, which he would have set his heart to accomplish, was to found again all the States of Sicily and make them free from the barbarians, driving out some and subduing others, an easier task for him than it was for Hiero. If these things had been accomplished by a man who was just and brave and temperate and a philosopher, the same belief with regard to virtue would have been established among the majority which, if Dionysios had been won over, would have been established, I might almost say, among all mankind and would have given them salvation. But now some higher power or avenging fiend has fallen upon them, inspiring them with lawlessness, godlessness and acts of recklessness issuing from ignorance, the seed from which all evils for all mankind take root and grow and will in future bear the bitterest harvest for those who brought them into being. This ignorance it was which in that second venture wrecked and ruined everything.

And now, for good luck's sake, let us on this third venture abstain from words of ill omen. But, nevertheless, I advise you, his friends, to imitate in Dion his love for his country and his temperate habits of daily life, and to try with better auspices to carry out his wishes-what these were, you have heard from me in plain words. And whoever among you cannot live the simple Dorian life according to the customs of your forefathers, but follows the manner of life of Dion's murderers and of the Sicilians, do not invite this man to join you, or expect him to do any loyal or salutary act; but invite all others to the work of resettling all the States of Sicily and establishing equality under the laws, summoning them from Sicily itself and from the whole Peloponnese-and have no fear even of Athens; for there, also, are men who excel all mankind in their devotion to virtue and in hatred of the reckless acts of those who shed the blood of friends.

But if, after all, this is work for a future time, whereas immediate action is called for by the disorders of all sorts and kinds which arise every day from your state of civil strife, every man to whom Providence has given even a moderate share of right intelligence ought to know that in times of civil strife there is no respite from trouble till the victors make an end of feeding their grudge by combats and banishments and executions, and of wreaking their vengeance on their enemies. They should master themselves and, enacting impartial laws, framed not to gratify themselves more than the conquered party, should compel men to obey these by two restraining

forces, respect and fear; fear, because they are the masters and can display superior force; respect, because they rise superior to pleasures and are willing and able to be servants to the laws. There is no other way save this for terminating the troubles of a city that is in a state of civil strife; but a constant continuance of internal disorders, struggles, hatred and mutual distrust is the common lot of cities which are in that plight.

Therefore, those who have for the time being gained the upper hand, when they desire to secure their position, must by their own act and choice select from all Hellas men whom they have ascertained to be the best for the purpose. These must in the first place be men of mature years, who have children and wives at home, and, as far as possible, a long line of ancestors of good repute, and all must be possessed of sufficient property. For a city of ten thousand householders their numbers should be fifty; that is enough. These they must induce to come from their own homes by entreaties and the promise of the highest honours; and having induced them to come they must entreat and command them to draw up laws after binding themselves by oath to show no partiality either to conquerors or to conquered, but to give equal and common rights to the whole State.

When laws have been enacted, what everything then hinges on is this. If the conquerors show more obedience to the laws than the conquered, the whole State will be full of security and happiness, and there will be an escape from all your troubles. But if they do not, then do not summon me or any other helper to aid you against those who do not obey the counsel I now give you. For this course is akin to that which Dion and I attempted to carry out with our hearts set on the welfare of Syracuse. It is indeed a second best course. The first and best was that scheme of welfare to all mankind which we attempted to carry out with the co-operation of Dionysios; but some chance, mightier than men, brought it to nothing. Do you now, with good fortune attending you and with Heaven's help, try to bring your efforts to a happier issue.

Let this be the end of my advice and injunction and of the narrative of my first visit to Dionysios. Whoever wishes may next hear of my second journey and voyage, and learn that it was a reasonable and suitable proceeding. My first period of residence in Sicily was occupied in the way which I related before giving my advice to the relatives and friends of Dion. After those events I persuaded Dionysios by such arguments as I could to let me go; and we made an agreement as to what should be done when peace was made; for at that time there was a state of war in Sicily. Dionysios said that, when he had put the affairs of his empire in a position of greater safety for himself, he would send for Dion and me again; and he desired that Dion should regard what had befallen him not as an exile, but as a change of residence. I agreed to come again on these conditions.

When peace had been made, he began sending for me; he requested that Dion should wait for another year, but begged that I should by all means come. Dion now kept urging and entreating me to go. For persistent rumours came from Sicily that Dionysios was now once more possessed by an extraordinary desire for philosophy. For this reason Dion pressed me urgently not to decline his invitation. But though I was well aware that as regards philosophy such symptoms were not uncommon in young men, still it seemed to me safer at that time to part company altogether with Dion and Dionysios; and I offended both of them by replying that I was an old man, and that the steps now being taken were quite at variance with the previous agreement.

After this, it seems, Archytes came to the court of Dionysios. Before my departure I had brought him and his Tarentine circle into friendly relations with Dionysios. There were some others in Syracuse who had received some instruction from Dion, and others had learnt from these, getting their heads full of erroneous teaching on philosophical questions. These, it seems, were attempting to hold discussions with Dionysios on questions connected with such subjects,

in the idea that he had been fully instructed in my views. Now is not at all devoid of natural gifts for learning, and he has a great craving for honour and glory. What was said probably pleased him, and he felt some shame when it became clear that he had not taken advantage of my teaching during my visit. For these reasons he conceived a desire for more definite instruction, and his love of glory was an additional incentive to him. The real reasons why he had learnt nothing during my previous visit have just been set forth in the preceding narrative. Accordingly, now that I was safe at home and had refused his second invitation, as I just now related, Dionysios seems to have felt all manner of anxiety lest certain people should suppose that I was unwilling to visit him again because I had formed a poor opinion of his natural gifts and character, and because, knowing as I did his manner of life, I disapproved of it.

It is right for me to speak the truth, and make no complaint if anyone, after hearing the facts, forms a poor opinion of my philosophy, and thinks that the tyrant was in the right. Dionysios now invited me for the third time, sending a trireme to ensure me comfort on the voyage; he sent also Archedemos—one of those who had spent some time with Archytes, and of whom he supposed that I had a higher opinion than of any of the Sicilian Greeks—and, with him, other men of repute in Sicily. These all brought the same report, that Dionysios had made progress in philosophy. He also sent a very long letter, knowing as he did my relations with Dion and Dion's eagerness also that I should take ship and go to Syracuse. The letter was framed in its opening sentences to meet all these conditions, and the tenor of it was as follows: "Dionysios to Plato," here followed the customary greeting and immediately after it he said, "If in compliance with our request you come now, in the first place, Dion's affairs will be dealt with in whatever way you yourself desire; I know that you will desire what is reasonable, and I shall consent to it. But if not, none of Dion's affairs will have results in accordance with your wishes, with regard either to Dion himself or to other matters." This he said in these words; the rest it would be tedious and inopportune to quote. Other letters arrived from Archytes and the Tarentines, praising the philosophical studies of Dionysios and saying that, if I did not now come, I should cause a complete rupture in their friendship with Dionysios, which had been brought about by me and was of no small importance to their political interests.

When this invitation came to me at that time in such terms, and those who had come from Sicily and Italy were trying to drag me thither, while my friends at Athens were literally pushing me out with their urgent entreaties, it was the same old tale—that I must not betray Dion and my Tarentine friends and supporters. Also I myself had a lurking feeling that there was nothing surprising in the fact that a young man, quick to learn, hearing talk of the great truths of philosophy, should feel a craving for the higher life. I thought therefore that I must put the matter definitely to the test to see whether his desire was genuine or the reverse, and on no account leave such an impulse unaided nor make myself responsible for such a deep and real disgrace, if the reports brought by anyone were really true. So blindfolding myself with this reflection, I set out, with many fears and with no very favourable anticipations, as was natural enough. However, I went, and my action on this occasion at any rate was really a case of "the third to the Preserver," for I had the good fortune to return safely; and for this I must, next to the God, thank Dionysios, because, though many wished to make an end of me, he prevented them and paid some proper respect to my situation.

On my arrival, I thought that first I must put to the test the question whether Dionysios had really been kindled with the fire of philosophy, or whether all the reports which had come to Athens were empty rumours. Now there is a way of putting such things to the test which is not to be despised and is well suited to monarchs, especially to those who have got their heads full of erroneous teaching, which immediately my arrival I found to be very much the case with Dionysios. One should show such men what philosophy is in all its extent; what their range of

studies is by which it is approached, and how much labour it involves. For the man who has heard this, if he has the true philosophic spirit and that godlike temperament which makes him a kin to philosophy and worthy of it, thinks that he has been told of a marvellous road lying before him, that he must forthwith press on with all his strength, and that life is not worth living if he does anything else. After this he uses to the full his own powers and those of his guide in the path, and relaxes not his efforts, till he has either reached the end of the whole course of study or gained such power that he is not incapable of directing his steps without the aid of a guide. This is the spirit and these are the thoughts by which such a man guides his life, carrying out his work, whatever his occupation may be, but throughout it all ever cleaving to philosophy and to such rules of diet in his daily life as will give him inward sobriety and therewith quickness in learning, a good memory, and reasoning power; the kind of life which is opposed to this he consistently hates. Those who have not the true philosophic temper, but a mere surface colouring of opinions penetrating, like sunburn, only skin deep, when they see how great the range of studies is, how much labour is involved in it, and how necessary to the pursuit it is to have an orderly regulation of the daily life, come to the conclusion that the thing is difficult and impossible for them, and are actually incapable of carrying out the course of study; while some of them persuade themselves that they have sufficiently studied the whole matter and have no need of any further effort. This is the sure test and is the safest one to apply to those who live in luxury and are incapable of continuous effort; it ensures that such a man shall not throw the blame upon his teacher but on himself, because he cannot bring to the pursuit all the qualities necessary to it. Thus it came about that I said to Dionysios what I did say on that occasion.

I did not, however, give a complete exposition, nor did Dionysios ask for one. For he professed to know many, and those the most important, points, and to have a sufficient hold of them through instruction given by others. I hear also that he has since written about what he heard from me, composing what professes to be his own handbook, very different, so he says, from the doctrines which he heard from me; but of its contents I know nothing; I know indeed that others have written on the same subjects; but who they are, is more than they know themselves. Thus much at least, I can say about all writers, past or future, who say they know the things to which I devote myself, whether by hearing the teaching of me or of others, or by their own discoveries—that according to my view it is not possible for them to have any real skill in the matter. There neither is nor ever will be a treatise of mine on the subject. For it does not admit of exposition like other branches of knowledge; but after much converse about the matter itself and a life lived together, suddenly a light, as it were, is kindled in one soul by a flame that leaps to it from another, and thereafter sustains itself. Yet this much I know—that if the things were written or put into words, it would be done best by me, and that, if they were written badly, I should be the person most pained. Again, if they had appeared to me to admit adequately of writing and exposition, what task in life could I have performed nobler than this, to write what is of great service to mankind and to bring the nature of things into the light for all to see? But I do not think it a good thing for men that there should be a disquisition, as it is called, on this topic—except for some few, who are able with a little teaching to find it out for themselves. As for the rest, it would fill some of them quite illogically with a mistaken feeling of contempt, and others with lofty and vain-glorious expectations, as though they had learnt something high and mighty.

On this point I intend to speak a little more at length; for perhaps, when I have done so, things will be clearer with regard to my present subject. There is an argument which holds good against the man ventures to put anything whatever into writing on questions of this nature; it has often before been stated by me, and it seems suitable to the present occasion.

For everything that exists there are three instruments by which the knowledge of it is necessarily imparted; fourth, there is the knowledge itself, and, as fifth, we must count the thing

itself which is known and truly exists. The first is the name, the second the definition, the third, the image, and the fourth the knowledge. If you wish to learn what I mean, take these in the case of one instance, and so understand them in the case of all. A circle is a thing spoken of, and its name is that very word which we have just uttered. The second thing belonging to it is its definition, made up names and verbal forms. For that which has the name "round," "annular," or, "circle," might be defined as that which has the distance from its circumference to its centre everywhere equal. Third, comes that which is drawn and rubbed out again, or turned on a lathe and broken up- none of which things can happen to the circle itself- to which the other things, mentioned have reference; for it is something of a different order from them. Fourth, comes knowledge, intelligence and right opinion about these things. Under this one head we must group everything which has its existence, not in words nor in bodily shapes, but in souls- from which it is dear that it is something different from the nature of the circle itself and from the three things mentioned before. Of these things intelligence comes closest in kinship and likeness to the fifth, and the others are farther distant.

The same applies to straight as well as to circular form, to colours, to the good, the, beautiful, the just, to all bodies whether manufactured or coming into being in the course of nature, to fire, water, and all such things, to every living being, to character in souls, and to all things done and suffered. For in the case of all these, no one, if he has not some how or other got hold of the four things first mentioned, can ever be completely a partaker of knowledge of the fifth. Further, on account of the weakness of language, these (i.e., the four) attempt to show what each thing is like, not less than what each thing is. For this reason no man of intelligence will venture to express his philosophical views in language, especially not in language that is unchangeable, which is true of that which is set down in written characters.

Again you must learn the point which comes next. Every circle, of those which are by the act of man drawn or even turned on a lathe, is full of that which is opposite to the fifth thing. For everywhere it has contact with the straight. But the circle itself, we say, has nothing in either smaller or greater, of that which is its opposite. We say also that the name is not a thing of permanence for any of them, and that nothing prevents the things now called round from being called straight, and the straight things round; for those who make changes and call things by opposite names, nothing will be less permanent (than a name). Again with regard to the definition, if it is made up of names and verbal forms, the same remark holds that there is no sufficiently durable permanence in it. And there is no end to the instances of the ambiguity from which each of the four suffers; but the greatest of them is that which we mentioned a little earlier, that, whereas there are two things, that which has real being, and that which is only a quality, when the soul is seeking to know, not the quality, but the essence, each of the four, presenting to the soul by word and in act that which it is not seeking (i.e., the quality), a thing open to refutation by the senses, being merely the thing presented to the soul in each particular case whether by statement or the act of showing, fills, one may say, every man with puzzlement and perplexity.

Now in subjects in which, by reason of our defective education, we have not been accustomed even to search for the truth, but are satisfied with whatever images are presented to us, we are not held up to ridicule by one another, the questioned by questioners, who can pull to pieces and criticise the four things. But in subjects where we try to compel a man to give a clear answer about the fifth, any one of those who are capable of overthrowing an antagonist gets the better of us, and makes the man, who gives an exposition in speech or writing or in replies to questions, appear to most of his hearers to know nothing of the things on which he is attempting to write or speak; for they are sometimes not aware that it is not the mind of the writer or speaker which is proved to be at fault, but the defective nature of each of the four instruments. The

process however of dealing with all of these, as the mind moves up and down to each in turn, does after much effort give birth in a well-constituted mind to knowledge of that which is well constituted. But if a man is ill-constituted by nature (as the state of the soul is naturally in the majority both in its capacity for learning and in what is called moral character)-or it may have become so by deterioration-not even Lynceus could endow such men with the power of sight.

In one word, the man who has no natural kinship with this matter cannot be made akin to it by quickness of learning or memory; for it cannot be engendered at all in natures which are foreign to it. Therefore, if men are not by nature kinship allied to justice and all other things that are honourable, though they may be good at learning and remembering other knowledge of various kinds-or if they have the kinship but are slow learners and have no memory-none of all these will ever learn to the full the truth about virtue and vice. For both must be learnt together; and together also must be learnt, by complete and long continued study, as I said at the beginning, the true and the false about all that has real being. After much effort, as names, definitions, sights, and other data of sense, are brought into contact and friction one with another, in the course of scrutiny and kindly testing by men who proceed by question and answer without ill will, with a sudden flash there shines forth understanding about every problem, and an intelligence whose efforts reach the furthest limits of human powers. Therefore every man of worth, when dealing with matters of worth, will be far from exposing them to ill feeling and misunderstanding among men by committing them to writing. In one word, then, it may be known from this that, if one sees written treatises composed by anyone, either the laws of a lawgiver, or in any other form whatever, these are not for that man the things of most worth, if he is a man of worth, but that his treasures are laid up in the fairest spot that he possesses. But if these things were worked at by him as things of real worth, and committed to writing, then surely, not gods, but men "have themselves bereft him of his wits."

Anyone who has followed this discourse and digression will know well that, if Dionysios or anyone else, great or small, has written a treatise on the highest matters and the first principles of things, he has, so I say, neither heard nor learnt any sound teaching about the subject of his treatise; otherwise, he would have had the same reverence for it, which I have, and would have shrunk from putting it forth into a world of discord and uncomeliness. For he wrote it, not as an aid to memory-since there is no risk of forgetting it, if a man's soul has once laid hold of it; for it is expressed in the shortest of statements-but if he wrote it at all, it was from a mean craving for honour, either putting it forth as his own invention, or to figure as a man possessed of culture, of which he was not worthy, if his heart was set on the credit of possessing it. If then Dionysios gained this culture from the one lesson which he had from me, we may perhaps grant him the possession of it, though how he acquired it-God wot, as the Theban says; for I gave him the teaching, which I have described, on that one occasion and never again.

The next point which requires to be made clear to anyone who wishes to discover how things really happened, is the reason why it came about that I did not continue my teaching in a second and third lesson and yet oftener. Does Dionysios, after a single lesson, believe himself to know the matter, and has he an adequate knowledge of it, either as having discovered it for himself or learnt it before from others, or does he believe my teaching to be worthless, or, thirdly, to be beyond his range and too great for him, and himself to be really unable to live as one who gives his mind to wisdom and virtue? For if he thinks it worthless, he will have to contend with many who say the opposite, and who would be held in far higher repute as judges than Dionysios, if on the other hand, he thinks he has discovered or learnt the things and that they are worth having as part of a liberal education, how could he, unless he is an extraordinary person, have so recklessly dishonoured the master who has led the way in these subjects? How he dishonoured him, I will now state.

Up to this time he had allowed Dion to remain in possession of his property and to receive the income from it. But not long after the foregoing events, as if he had entirely forgotten his letter to that effect, he no longer allowed Dion's trustees to send him remittances to the Peloponnese, on the pretence that the owner of the property was not Dion but Dion's son, his own nephew, of whom he himself was legally the trustee. These were the actual facts which occurred up to the point which we have reached. They had opened my eyes as to the value of Dionysios' desire for philosophy, and I had every right to complain, whether I wished to do so or not. Now by this time it was summer and the season for sea voyages; therefore I decided that I must not be vexed with Dionysios rather than with myself and those who had forced me to come for the third time into the strait of Scylla, that once again I might to fell Charybdis measure back my course, but must tell Dionysios that it was impossible for me to remain after this outrage had been put upon Dion. He tried to soothe me and begged me to remain, not thinking it desirable for himself that I should arrive post haste in person as the bearer of such tidings. When his entreaties produced no effect, he promised that he himself would provide me with transport. For my intention was to embark on one of the trading ships and sail away, being indignant and thinking it my duty to face all dangers, in case I was prevented from going—since plainly and obviously I was doing no wrong, but was the party wronged.

Seeing me not at all inclined to stay, he devised the following scheme to make me stay during that sailing season. On the next day he came to me and made a plausible proposal: "Let us put an end," he said, "to these constant quarrels between you and me about Dion and his affairs. For your sake I will do this for Dion. I require him to take his own property and reside in the Peloponnese, not as an exile, but on the understanding that it is open for him to migrate here, when this step has the joint approval of himself, me, and you his friends; and this shall be open to him on the understanding that he does not plot against me. You and your friends and Dion's friends here must be sureties for him in this, and he must give you security. Let the funds which he receives be deposited in the Peloponnese and at Athens, with persons approved by you, and let Dion enjoy the income from them but have no power to take them out of deposit without the approval of you and your friends. For I have no great confidence in him, that, if he has this property at his disposal, he will act justly towards me, for it will be no small amount; but I have more confidence in you and your friends. See if this satisfies you; and on these conditions remain for the present year, and at the next season you shall depart taking the property with you. I am quite sure that Dion will be grateful to you, if you accomplish so much on his behalf."

When I heard this proposal I was vexed, but after reflection said I would let him know my view of it on the following day. We agreed to that effect for the moment, and afterwards when I was by myself I pondered the matter in much distress. The first reflection that came up, leading the way in my self-communing, was this: "Come suppose that Dionysios intends to do none of the things which he has mentioned, but that, after my departure, he writes a plausible letter to Dion, and orders several of his creatures to write to the same effect, telling him of the proposal which he has now made to me, making out that he was willing to do what he proposed, but that I refused and completely neglected Dion's interests. Further, suppose that he is not willing to allow my departure, and without giving personal orders to any of the merchants, makes it clear, as he easily can, to all that he not wish me to sail, will anyone consent to take me as a passenger, when I leave the house: of Dionysios?"

For in addition to my other troubles, I was lodging at that time in the garden which surround his house, from which even the gatekeeper would have refused to let me go, unless an order had been sent to him from Dionysios. "Suppose however that I wait for the year, I shall be able to write word of these things to Dion, stating the position in which I am, and the steps which I am trying to take. And if Dionysios does any of the things which he says, I shall have

accomplished something that is not altogether to be sneered at; for Dion's property is, at a fair estimate, perhaps not less than a hundred talents. If however the prospect which I see looming in the future takes the course which may reasonably be expected, I know not what I shall do with myself. Still it is perhaps necessary to go on working for a year, and to attempt to prove by actual fact the machinations of Dionysios."

Having come to this decision, on the following day I said to Dionysios, "I have decided to remain. But," I continued, "I must ask that you will not regard me as empowered to act for Dion, but will along with me write a letter to him, stating what has now been decided, and enquire whether this course satisfies him. If it does not, and if he has other wishes and demands, he must write particulars of them as soon as possible, and you must not as yet take any hasty step with regard to his interests."

This was what was said and this was the agreement which was made, almost in these words. Well, after this the trading-ships took their departure, and it was no longer possible for me to take mine, when Dionysios, if you please, addressed me with the remark that half the property must be regarded as belonging to Dion and half to his son. Therefore, he said, he would sell it, and when it was sold would give half to me to take away, and would leave half on the spot for the son. This course, he said, was the most just. This proposal was a blow to me, and I thought it absurd to argue any longer with him; however, I said that we must wait for Dion's letter, and then once more write to tell him of this new proposal. His next step was the brilliant one of selling the whole of Dion's property, using his own discretion with regard to the manner and terms of the sale and of the purchasers. He spoke not a word to me about the matter from beginning to end, and I followed his example and never talked to him again about Dion's affairs; for I did not think that I could do any good by doing so. This is the history so far of my efforts to come to the rescue of philosophy and of my friends.

After this Dionysios and I went on with our daily life, I with my eyes turned abroad like a bird yearning to fly from its perch, and he always devising some new way of scaring me back and of keeping a tight hold on Dion's property. However, we gave out to all Sicily that we were friends. Dionysios, now deserting the policy of his father, attempted to lower the pay of the older members of his body guard. The soldiers were furious, and, assembling in great numbers, declared that they would not submit. He attempted to use force to them, shutting the gates of the acropolis; but they charged straight for the walls, yelling out an unintelligible and ferocious war cry. Dionysios took fright and conceded all their demands and more to the peltasts then assembled.

A rumour soon spread that Heracleides had been the cause of all the trouble. Hearing this, Heracleides kept out of the way. Dionysios was trying to get hold of him, and being unable to do so, sent for Theodotes to come to him in his garden. It happened that I was walking in the garden at the same time. I neither know nor did I hear the rest of what passed between them, but what Theodotes said to Dionysios in my presence I know and remember. "Plato," he said, "I am trying to convince our friend Dionysios that, if I am able to bring Heracleides before us to defend himself on the charges which have been made against him, and if he decides that Heracleides must no longer live in Sicily, he should be allowed (this is my point) to take his son and wife and sail to the Peloponnese and reside there, taking no action there against Dionysios and enjoying the income of his property. I have already sent for him and will send for him again; and if he comes in obedience either to my former message or to this one-well and good. But I beg and entreat Dionysios that, if anyone finds Heracleides either in the country or here, no harm shall come to him, but that he may retire from the country till Dionysios comes to some other decision. Do you agree to this?" he added, addressing Dionysios. "I agree," he replied, "that even if he is found at your house, no harm shall be done to him beyond what has now been said."



On the following day Eurybios and Theodotes came to me in the evening, both greatly disturbed. Theodotes said, "Plato, you were present yesterday during the promises made by Dionysios to me and to you about Heracleides?" "Certainly," I replied. "Well," he continued, "at this moment peltasts are scouring the country seeking to arrest Heracleides; and he must be somewhere in this neighbourhood. For Heaven's sake come with us to Dionysios." So we went and stood in the presence of Dionysios; and those two stood shedding silent tears, while I said: "These men are afraid that you may take strong measures with regard to Heracleides contrary to what was agreed yesterday. For it seems that he has returned and has been seen somewhere about here." On hearing this he blazed up and turned all colours, as a man would in a rage. Theodotes, falling before him in tears, took his hand and entreated him to do nothing of the sort. But I broke in and tried to encourage him, saying: "Be of good cheer, Theodotes; Dionysios will not have the heart to take any fresh step contrary to his promises of yesterday." Fixing his eye on me, and assuming his most autocratic air he said, "To you I promised nothing small or great." "By the gods," I said, "you did promise that forbearance for which our friend here now appeals." With these words I turned away and went out. After this he continued the hunt for Heracleides, and Theodotes, sending messages, urged Heracleides to take flight. Dionysios sent out Teisias and some peltasts with orders to pursue him. But Heracleides, as it was said, was just in time, by a small fraction of a day, in making his escape into Carthaginian territory.

After this Dionysios thought that his long cherished scheme not to restore Dion's property would give him a plausible excuse for hostility towards me; and first of all he sent me out of the acropolis, finding a pretext that the women were obliged to hold a sacrificial service for ten days in the garden in which I had my lodging. He therefore ordered me to stay outside in the house of Archedemos during this period. While I was there, Theodotes sent for me and made a great outpouring of indignation at these occurrences, throwing the blame on Dionysios. Hearing that I had been to see Theodotes he regarded this, as another excuse, sister to the previous one, for quarrelling with me. Sending a messenger he enquired if I had really been conferring with Theodotes on his invitation "Certainly," I replied, "Well," continued the messenger, "he ordered me to tell you that you are not acting at all well in preferring always Dion and Dion's friends to him." And he did not send for me to return to his house, as though it were now clear that Theodotes and Heracleides were my friends, and he my enemy. He also thought that I had no kind feelings towards him because the property of Dion was now entirely done for.

After this I resided outside the acropolis among the mercenaries. Various people then came to me, among them those of the ships' crews who came from Athens, my own fellow citizens, and reported that I was evil spoken of among the peltasts, and that some of them were threatening to make an end of me, if they could get hold of me Accordingly I devised the following plan for my safety.

I sent to Archytes and my other friends in Taras, telling them the plight I was in. Finding some excuse for an embassy from their city, they sent a thirty-oared galley with Lamiscos, one of themselves, who came and entreated Dionysios about me, saying that I wanted to go, and that he should on no account stand in my way. He consented and allowed me to go, giving me money for the journey. But for Dion's property I made no further request, nor was any of it restored.

I made my way to the Peloponnese to Olympia, where I found Dion a spectator at the Games, and told him what had occurred. Calling Zeus to be his witness, he at once urged me with my relatives and friends to make preparations for taking vengeance on Dionysios—our ground for action being the breach of faith to a guest—so he put it and regarded it, while his own was his unjust expulsion and banishment. Hearing this, I told him that he might call my friends to his aid, if they wished to go; "But for myself," I continued, "you and others in a way forced me to be the sharer of Dionysios' table and hearth and his associate in the acts of religion. He probably

believed the current slanders, that I was plotting with you against him and his despotic rule; yet feelings of scruple prevailed with him, and he spared my life. Again, I am hardly of the age for being comrade in arms to anyone; also I stand as a neutral between you, if ever you desire friendship and wish to benefit one another; so long as you aim at injuring one another, call others to your aid." This I said, because I was disgusted with my misguided journeyings to Sicily and my ill-fortune there. But they disobeyed me and would not listen to my attempts at reconciliation, and so brought on their own heads all the evils which have since taken place. For if Dionysios had restored to Dion his property or been reconciled with him on any terms, none of these things would have happened, so far as human foresight can foretell. Dion would have easily been kept in check by my wishes and influence. But now, rushing upon one another, they have caused universal disaster.

Dion's aspiration however was the same that I should say my own or that of any other right-minded man ought to be. With regard to his own power, his friends and his country the ideal of such a man would be to win the greatest power and honour by rendering the greatest services. And this end is not attained if a man gets riches for himself, his supporters and his country, by forming plots and getting together conspirators, being all the while a poor creature, not master of himself, overcome by the cowardice which fears to fight against pleasures; nor is it attained if he goes on to kill the men of substance, whom he speaks of as the enemy, and to plunder their possessions, and invites his confederates and supporters to do the same, with the object that no one shall say that it is his fault, if he complains of being poor. The same is true if anyone renders services of this kind to the State and receives honours from her for distributing by decrees the property of the few among the many-or if, being in charge the affairs of a great State which rules over many small ones, he unjustly appropriates to his own State the possessions of the small ones. For neither a Dion nor any other man will, with his eyes open, make his way by steps like these to a power which will be fraught with destruction to himself and his descendants for all time; but he will advance towards constitutional government and the framing of the justest and best laws, reaching these ends without executions and murders even on the smallest scale.

This course Dion actually followed, thinking it preferable to suffer iniquitous deeds rather than to do them; but, while taking precautions against them, he nevertheless, when he had reached the climax of victory over his enemies, took a false step and fell, a catastrophe not at all surprising. For a man of piety, temperance and wisdom, when dealing with the impious, would not be entirely blind to the character of such men, but it would perhaps not be surprising if he suffered the catastrophe that might befall a good ship's captain, who would not be entirely unaware of the approach of a storm, but might be unaware of its extraordinary and startling violence, and might therefore be overwhelmed by its force. The same thing caused Dion's downfall. For he was not unaware that his assailants were thoroughly bad men, but he was unaware how high a pitch of infatuation and of general wickedness and greed they had reached. This was the cause of his downfall, which has involved Sicily in countless sorrows.

As to the steps which should be taken after the events which I have now related, my advice has been given pretty fully and may be regarded as finished; and if you ask my reasons for recounting the story of my second journey to Sicily, it seemed to me essential that an account of it must be given because of the strange and paradoxical character of the incidents. If in this present account of them they appear to anyone more intelligible, and seem to anyone to show sufficient grounds in view of the circumstances, the present statement is adequate and not too lengthy.

THE END

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## Timaeus 27-39

### The Demiurge Fashions the World

[27]. .. Let this, then, be our invocation of the Gods, to which I add an exhortation of myself to speak in such manner as will be most intelligible to you, and will most accord with my own intent.

First then, in my judgment, we must make a distinction and ask, What is that which always is and has no becoming; and what is that which is always becoming and never is? That which is apprehended by intelligence and reason is always in the same state [28]; but that which is conceived by opinion with the help of sensation and without reason, is always in a process of becoming and perishing and never really is. Now everything that becomes or is created must of necessity be created by some cause, for without a cause nothing can be created. The work of the creator, whenever he looks to the unchangeable and fashions the form and nature of his work after an unchangeable pattern, must necessarily be made fair and perfect; but when he looks to the created only, and uses a created pattern, it is not fair or perfect. Was the heaven then or the world, whether called by this or by any other more appropriate name-assuming the name, I am asking a question which has to be asked at the beginning of an enquiry about anything-was the world, I say, always in existence and without beginning? or created, and had it a beginning? Created, I reply, being visible and tangible and having a body, and therefore sensible; and all sensible things are apprehended by opinion and sense and are in a process of creation and created. Now that which is created must, as we affirm, of necessity be created by a cause. But the father and maker of all this universe is past finding out; and even if we found him, to tell of him to all men would be impossible. And there is still a question to be asked about him: Which of the patterns had the artificer in view when he made the world-the pattern of the unchangeable, or of that which is created? [29] If the world be indeed fair and the artificer good, it is manifest that he must have looked to that which is eternal; but if what cannot be said without blasphemy is true, then to the created pattern. Every one will see that he must have looked to, the eternal; for the world is the fairest of creations and he is the best of causes. And having been created in this way, the world has been framed in the likeness of that which is apprehended by reason and mind and is unchangeable, and must therefore of necessity, if this is admitted, be a copy of something. Now it is all-important that the beginning of everything should be according to nature. And in speaking of the copy and the original we may assume that words are akin to the matter which they describe; when they relate to the lasting and permanent and intelligible, they ought to be lasting

and unalterable, and, as far as their nature allows, irrefutable and immovable-nothing less. But when they express only the copy or likeness and not the eternal things themselves, they need only be likely and analogous to the real words. As being is to becoming, so is truth to belief. If then, Socrates, amid the many opinions about the gods and the generation of the universe, we are not able to give notions which are altogether and in every respect exact and consistent with one another, do not be surprised. Enough, if we adduce probabilities as likely as any others; for we must remember that I who am the speaker, and you who are the judges, are only mortal men, and we ought to accept the tale which is probable and enquire no further.

Soc. Excellent, Timaeus; and we will do precisely as you bid us. The prelude is charming, and is already accepted by us-may we beg of you to proceed to the strain?

Tim. Let me tell you then why the creator made this world of generation. He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. This is in the truest sense the origin of creation and of the world, [30] as we shall do well in believing on the testimony of wise men: God desired that all things should be good and nothing bad, so far as this was attainable. Wherefore also finding the whole visible sphere not at rest, but moving in an irregular and disorderly fashion, out of disorder he brought order, considering that this was in every way better than the other. Now the deeds of the best could never be or have been other than the fairest; and the creator, reflecting on the things which are by nature visible, found that no unintelligent creature taken as a whole was fairer than the intelligent taken as a whole; and that intelligence could not be present in anything which was devoid of soul. For which reason, when he was framing the universe, he put intelligence in soul, and soul in body, that he might be the creator of a work which was by nature fairest and best. Wherefore, using the language of probability, we may say that the world became a living creature truly endowed with soul and intelligence by the providence of God.

This being supposed, let us proceed to the next stage: In the likeness of what animal did the Creator make the world? It would be an unworthy thing to liken it to any nature which exists as a part only; for nothing can be beautiful which is like any imperfect thing; but let us suppose the world to be the very image of that whole of which all other animals both individually and in their tribes are portions. For the original of the universe contains in itself all intelligible beings, just as this world comprehends us and all other visible creatures. For the Deity, intending to make this world like the fairest and most perfect of intelligible beings, framed one visible animal comprehending within itself all other animals of a kindred nature. [31] Are we right in saying

that there is one world, or that they are many and infinite? There must be one only, if the created copy is to accord with the original. For that which includes all other intelligible creatures cannot have a second or companion; in that case there would be need of another living being which would include both, and of which they would be parts, and the likeness would be more truly said to resemble not them, but that other which included them. In order then that the world might be solitary, like the perfect animal, the creator made not two worlds or an infinite number of them; but **there is and ever will be one only-begotten and created heaven.**

Now that which is created is of necessity corporeal, and also visible and tangible. And nothing is visible where there is no fire, or tangible which has no solidity, and nothing is solid without earth. Wherefore also God in the beginning of creation made the body of the universe **to consist of fire and earth. But two things cannot be rightly put together without a third; there must be some bond** of union between them. And the fairest bond is that which makes the most complete fusion of itself and the things which it combines; and proportion is best adapted to effect such a union. For whenever in any three numbers, whether cube or square, there is a **mean**, which is to the last term what the first term is to it; [32] and again, when the mean is to the first term as the last term is to the mean-then the mean becoming first and last, and the first and last both becoming means, they will all of them of necessity come to be the same, and having become the same with one another will be all one. If the universal frame had been created a surface only and having no depth, a single mean would have sufficed to bind together itself and the other terms; but now, as the world must be solid, and solid bodies are always compacted not by one mean but by two, God placed **water and air** in the mean between fire and earth, and made them to have the same proportion so far as was possible (as fire is to air so is air to water, and as air is to water so is water to earth); and thus he bound and put together a visible and tangible heaven. And for these reasons, and out of such elements which are in number four, the body of the world was created, and it was harmonised by proportion, and therefore has the spirit of friendship; and having been reconciled to itself, it was indissoluble by the hand of any other than the framer.

Now the creation took up the whole of each of the four elements; for the Creator compounded the world out of all the fire and all the water and all the air and all the earth, leaving no part of any of them nor any power of them outside. His intention was, in the first place, that the animal should be as far as possible a perfect whole and of perfect parts: [33] secondly, that it should be one, leaving no remnants out of which another such world might be created: and also that it should be free from old age and unaffected by disease. Considering that if heat and cold and other powerful forces which unite bodies

surround and attack them from without when they are unprepared, they decompose them, and by bringing diseases and old age upon them, make them waste away-for this cause and on these grounds he made the world one whole, having every part entire, and being therefore perfect and not liable to old age and disease. And he gave to the world the figure which was suitable and also natural. Now to the animal which was to comprehend all animals, that figure was suitable which comprehends within itself all other figures. Wherefore he made the world in the form of a globe, round as from a lathe, having its extremes in every direction equidistant from the centre, the most perfect and the most like itself of all figures; for he considered that the like is infinitely fairer than the unlike. This he finished off, making the surface smooth all around for many reasons; in the first place, because the living being had no need of eyes when there was nothing remaining outside him to be seen; nor of ears when there was nothing to be heard; and there was no surrounding atmosphere to be breathed; nor would there have been any use of organs by the help of which he might receive his food or get rid of what he had already digested, since there was nothing which went from him or came into him: for there was nothing beside him. Of design he was created thus, his own waste providing his own food, and all that he did or suffered taking place in and by himself. For the Creator conceived that a being which was self-sufficient would be far more excellent than one which lacked anything; and, as he had no need to take anything or defend himself against any one, the Creator did not think it necessary to bestow upon him hands: nor had he any need of feet,[34] nor of the whole apparatus of walking; but the movement suited to his spherical form was assigned to him, being of all the seven that which is most appropriate to mind and intelligence; and he was made to move in the same manner and on the same spot, within his own limits revolving in a circle. All the other six motions were taken away from him, and he was made not to partake of their deviations. And as this circular movement required no feet, the universe was created without legs and without feet.

Such was the whole plan of the eternal God about the god that was to be, to whom for this reason he gave a body, smooth and even, having a surface in every direction equidistant from the centre, a body entire and perfect, and formed out of perfect bodies. And in the centre he put the soul, which he diffused throughout the body, making it also to be the exterior environment of it; and he made the universe a circle moving in a circle, one and solitary, yet by reason of its excellence able to converse with itself, and needing no other friendship or acquaintance. Having these purposes in view he created the world a blessed god.

Now God did not make the soul after the body, although we are speaking of them in this order; for having brought them together he would never have allowed that the elder should be ruled by the younger; but this is a random manner of speaking which we have, because somehow we ourselves

too are very much under the dominion of chance. Whereas he made the soul in origin and excellence prior to and older than the body, to be the ruler and mistress, of whom the body was to be the subject. And he made her out of the following elements and on this wise: [35] Out of the indivisible and unchangeable, and also out of that which is divisible and has to do with material bodies, he compounded a third and intermediate kind of essence, partaking of the nature of the same and of the other, and this compound he placed accordingly in a mean between the indivisible, and the divisible and material. He took the three elements of the same, the other, and the essence, and mingled them into one form, compressing by force the reluctant and unsociable nature of the other into the same. When he had mingled them with the essence and out of three made one, he again divided this whole into as many portions as was fitting, each portion being a compound of the same, the other, and the essence. And he proceeded to divide after this manner: First of all, he took away one part of the whole [1], and then he separated a second part which was double the first [2], and then he took away a third part which was half as much again as the second and three times as much as the first [3], and then he took a fourth part which was twice as much as the second [4], and a fifth part which was three times the third [9], and a sixth part which was eight times the first [8], and a seventh part which was twenty-seven times the first [27]. After this he filled up the double intervals [i.e. between 1, 2, 4, 8] and [36] the triple [i.e. between 1, 3, 9, 27] cutting off yet other portions from the mixture and placing them in the intervals, so that in each interval there were two kinds of means, the one exceeding and exceeded by equal parts of its extremes [as for example 1,  $\frac{4}{3}$ , 2, in which the mean  $\frac{4}{3}$  is one-third of 1 more than 1, and one-third of 2 less than 2], the other being that kind of mean which exceeds and is exceeded by an equal number. Where there were intervals of  $\frac{3}{2}$  and of  $\frac{4}{3}$  and of  $\frac{9}{8}$ , made by the connecting terms in the former intervals, he filled up all the intervals of  $\frac{4}{3}$  with the interval of  $\frac{9}{8}$ , leaving a fraction over; and the interval which this fraction expressed was in the ratio of 256 to 243. And thus the whole mixture out of which he cut these portions was all exhausted by him. This entire compound he divided lengthways into two parts, which he joined to one another at the centre like the letter X, and bent them into a circular form, connecting them with themselves and each other at the point opposite to their original meeting-point; and, comprehending them in a uniform revolution upon the same axis, he made the one the outer and the other the inner circle. Now the motion of the outer circle he called the motion of the same, and the motion of the inner circle the motion of the other or diverse. The motion of the same he carried round by the side to the right, and the motion of the diverse diagonally to the left. And he gave dominion to the motion of the same and like, for that he left single and undivided; but the inner motion he divided in six places and made seven unequal circles having their intervals in ratios of two-and three, three of

each, and bade the orbits proceed in a direction opposite to one another; and three [Sun, Mercury, Venus] he made to move with equal swiftness, and the remaining four [Moon, Saturn, Mars, Jupiter] to move with unequal swiftness to the three and to one another, but in due proportion.

Now when the Creator had framed the soul according to his will, he formed within her the corporeal universe, and brought the two together, and united them centre to centre. The soul, interfused everywhere from the centre to the circumference of heaven, of which also she is the external envelopment, herself turning in herself, began a divine beginning of never ceasing and rational life enduring throughout all time. [37] The body of heaven is visible, but the soul is invisible, and partakes of reason and harmony, and being made by the best of intellectual and everlasting natures, is the best of things created. And because she is composed of the same and of the other and of the essence, these three, and is divided and united in due proportion, and in her revolutions returns upon herself, the soul, when touching anything which has essence, whether dispersed in parts or undivided, is stirred through all her powers, to declare the sameness or difference of that thing and some other; and to what individuals are related, and by what affected, and in what way and how and when, both in the world of generation and in the world of immutable being. And when reason, which works with equal truth, whether she be in the circle of the diverse or of the same-in voiceless silence holding her onward course in the sphere of the self-moved-when reason, I say, is hovering around the sensible world and when the circle of the diverse also moving truly imparts the intimations of sense to the whole soul, then arise opinions and beliefs sure and certain. But when reason is concerned with the rational, and the circle of the same moving smoothly declares it, then intelligence and knowledge are necessarily perfected. And if any one affirms that in which these two are found to be other than the soul, he will say the very opposite of the truth.

When the father creator saw the creature which he had made moving and living, the created image of the eternal gods, he rejoiced, and in his joy determined to make the copy still more like the original; and as this was eternal, he sought to make the universe eternal, so far as might be. Now the nature of the ideal being was everlasting, but to bestow this attribute in its fulness upon a creature was impossible. Wherefore he resolved to have a moving image of eternity, and when he set in order the heaven, he made this image eternal but moving according to number, while eternity itself rests in unity; and this image we call time. For there were no days and nights and months and years before the heaven was created, but when he constructed the heaven he created them also. They are all parts of time, and the past and future are created species of time, which we unconsciously but wrongly transfer to the eternal essence; for we say that he "was," he "is," he "will be," but the truth is that "is" alone is properly attributed



to him,[38] and that "was" and "will be" only to be spoken of becoming in time, for they are motions, but that which is immovably the same cannot become older or younger by time, nor ever did or has become, or hereafter will be, older or younger, nor is subject at all to any of those states which affect moving and sensible things and of which generation is the cause. These are the forms of time, which imitates eternity and revolves according to a law of number. Moreover, when we say that what has become is become and what becomes is becoming, and that what will become is about to become and that the non-existent is non-existent-all these are inaccurate modes of expression. But perhaps this whole subject will be more suitably discussed on some other occasion.

Time, then, and the heaven came into being at the same instant in order that, having been created together, if ever there was to be a dissolution of them, they might be dissolved together. It was framed after the pattern of the eternal nature, that it might resemble this as far as was possible; for the pattern exists from eternity, and the created heaven has been, and is, and will be, in all time. Such was the mind and thought of God in the creation of time. The sun and moon and five other stars, which are called the planets, were created by him in order to distinguish and preserve the numbers of time; and when he had made their several bodies, he placed them in the orbits in which the circle of the other was revolving-in seven orbits seven stars. First, there was the moon in the orbit nearest the earth, and next the sun, in the second orbit above the earth; then came the morning star and the star sacred to Hermes, moving in orbits which have an equal swiftness with the sun, but in an opposite direction; and this is the reason why the sun and Hermes and Lucifer overtake and are overtaken by each other. To enumerate the places which he assigned to the other stars, and to give all the reasons why he assigned them, although a secondary matter, would give more trouble than the primary. These things at some future time, when we are at leisure, may have the consideration which they deserve, but not at present.

Now, when all the stars which were necessary to the creation of time had attained a motion suitable to them,-and had become living creatures having bodies fastened by vital chains, and learnt their appointed task, [39] moving in the motion of the diverse, which is diagonal, and passes through and is governed by the motion of the same, they revolved, some in a larger and some in a lesser orbit-those which had the lesser orbit revolving faster, and those which had the larger more slowly. Now by reason of the motion of the same, those which revolved fastest appeared to be overtaken by those which moved slower although they really overtook them; for the motion of the same made them all turn in a spiral, and, because some went one way and some another, that which receded most slowly from the sphere of the same, which was the swiftest, appeared to follow it most nearly. That there might be some

visible measure of their relative swiftness and slowness as they proceeded in their eight courses, God lighted a fire, which we now call the sun, in the second from the earth of these orbits, that it might give light to the whole of heaven, and that the animals, as many as nature intended, might participate in number, learning arithmetic from the revolution of the same and the like. Thus then, and for this reason the night and the day were created, being the period of the one most intelligent revolution. And the month is accomplished when the moon has completed her orbit and overtaken the sun, and the year when the sun has completed his own orbit. Mankind, with hardly an exception, have not remarked the periods of the other stars, and they have no name for them, and do not measure them against one another by the help of number, and hence they can scarcely be said to know that their wanderings, being infinite in number and admirable for their variety, make up time. And yet there is no difficulty in seeing that the perfect number of time fulfils the perfect year when all the eight revolutions, having their relative degrees of swiftness, are accomplished together and attain their completion at the same time, measured by the rotation of the same and equally moving. After this manner, and for these reasons, came into being such of the stars as in their heavenly progress received reversals of motion, to the end that the created heaven might imitate the eternal nature, and be as like as possible to the perfect and intelligible animal.

Thus far and until the birth of time the created universe was made in the likeness of the original, but inasmuch as all animals were not yet comprehended therein, it was still unlike. What remained, the creator then proceeded to fashion after the nature of the pattern. Now as in the ideal animal the mind perceives ideas or species of a certain nature and number, he thought that this created animal ought to have species of a like nature and number. There are four such;[40] one of them is the heavenly race of the gods; another, the race of birds whose way is in the air; the third, the watery species; and the fourth, the pedestrian and land creatures. Of the heavenly and divine, he created the greater part out of fire, that they might be the brightest of all things and fairest to behold, and he fashioned them after the likeness of the universe in the figure of a circle, and made them follow the intelligent motion of the supreme, distributing them over the whole circumference of heaven, which was to be a true cosmos or glorious world spangled with them all over. And he gave to each of them two movements: the first, a movement on the same spot after the same manner, whereby they ever continue to think consistently the same thoughts about the same things; the second, a forward movement, in which they are controlled by the revolution of the same and the like; but by the other five motions they were unaffected, in order that each of them might attain the highest perfection. And for this reason the fixed stars were created, to be divine and eternal animals, ever-abiding and revolving after the same manner and on the same spot;

and the other stars which reverse their motion and are subject to deviations of this kind, were created in the manner already described. The earth, which is our nurse, clinging around the pole which is extended through the universe, he framed to be the guardian and artificer of night and day, first and eldest of gods that are in the interior of heaven. Vain would be the attempt to tell all the figures of them circling as in dance, and their juxtapositions, and the return of them in their revolutions upon themselves, and their approximations, and to say which of these deities in their conjunctions meet, and which of them are in opposition, and in what order they get behind and before one another, and when they are severally eclipsed to our sight and again reappear, sending terrors and intimations of the future to those who cannot calculate their movements-to attempt to tell of all this without a visible representation of the heavenly system would be labour in vain. Enough on this head; and now let what we have said about the nature of the created and visible gods have an end.

## Plato's Cosmological Argument (Argument from First Cause) for the World Soul

*Laws* 895a-b (A.E. Taylor trans.)

Suppose all things were to come together and stand still--as most of the party [here] have the hardihood to affirm. Which of the movements we have specified must be the first to arise in things? Why, of course, that which can move itself; there can be no possible previous origination of change by anything else, since, by hypothesis, change was not previously existent in the system. Consequently, as the source of all motions whatsoever, the first to occur among bodies at rest and the first in rank in moving bodies, the motion which initiates itself we shall pronounce to be necessarily the earliest and mightiest of all changes, while that which is altered by something else and sets something else in moving is secondary.

[In the argument Plato purports to establish that the universe as a whole is alive in the sense of containing its own internal principle of action. His position is not the one familiar to us from Western religions, that there is a personal God who created the universe. Rather, if the text is to be taken literally rather than metaphorically (see below), Plato has a more pagan thesis in mind, that there is a kind of "world soul." It is not unlike the modern view called the *Gaia hypothesis* by the biologist James Lublock who thinks that Earth is biologically system that is literally alive. As Plato develops the thesis, a universe would never begin to move without a spontaneous, self-activating principle — the sort of characteristic principle that distinguishes living from non-living things. Without such a starting principle, the universe would not begin to move because. There could be no source of motion other than the universe itself, since by hypothesis everything that exists is contained in that system. Note that many interpreters believe Plato did not really think there was a beginning to the universe in time or an initial starting force as a literal reading of the text would have it, but rather that the universe is an eternal system, but has now, and has always had, some kind of continual source of motion.]

# ARISTOTLE, 384-322 B.C.

## Categories

translated by E. M. Edghill

### 4 (1b12)

Expressions which are in no way composite signify substance, quantity, quality, relation, place, time, position, state, action, or affection. To sketch my meaning roughly, examples of substance are 'man' or 'the horse', of quantity, such terms as 'two cubits long' or 'three cubits long', of quality, such attributes as 'white', 'grammatical'. 'Double', 'half', 'greater', fall under the category of relation; 'in a the market place', 'in the Lyceum', under that of place; 'yesterday', 'last year', under that of time. 'Lying', 'sitting', are terms indicating position, 'shod', 'armed', state; 'to lance', 'to cauterize', action; 'to be lanced', 'to be cauterized', affection.

...

### 5

Substance, in the truest and primary and most definite sense of the word, is that which is neither predicable of a subject nor present in a subject; for instance, the individual man or horse. But in a secondary sense those things are called substances within which, as species, the primary substances are included; also those which, as genera, include the species. For instance, the individual man is included in the species 'man', and the genus to which the species belongs is 'animal'; these, therefore – that is to say, the species 'man' and the genus 'animal, – are termed secondary substances.

...

Further, primary substances are most properly so called, because they underlie and are the subjects of everything else. Now the same relation that subsists between primary substance and everything else subsists also between the species and the genus to which the primary substance belongs, on the one hand, and every attribute which is not included within these, on the other. For these are the subjects of all such. If we call an individual man 'skilled in grammar', the predicate is applicable also to the species and to the genus to which he belongs. This law holds good in all cases.

...

The most distinctive mark of substance appears to be that, while remaining numerically one and the same, it is capable of admitting contrary qualities.

From among things other than substance, we should find ourselves unable to bring forward any which possessed this mark. Thus, one and the same colour cannot be white and black. Nor can the same one action be good and bad: this law holds good with everything that is not substance. But one and the selfsame substance, while retaining its identity, is yet capable of admitting contrary qualities.

The same individual person is at one time white, at another black, at one time warm, at another cold, at one time good, at another bad. This capacity is found nowhere else, though it might be maintained that a statement or opinion was an

exception to the rule. The same statement, it is agreed, can be both true and false. For if the statement 'he is sitting' is true, yet, when the person in question has risen, the same statement will be false. The same applies to opinions. For if any one thinks truly that a person is sitting, yet, when that person has risen, this same opinion, if still held, will be false. Yet although this exception may be allowed, there is, nevertheless, a difference in the manner in which the thing takes place. It is by themselves changing that substances admit contrary qualities. It is thus that that which was hot becomes cold, for it has entered into a different state. Similarly that which was white becomes black, and that which was bad good, by a process of change; and in the same way in all other cases it is by changing that substances are capable of admitting contrary qualities. But statements and opinions themselves remain unaltered in all respects: it is by the alteration in the facts of the case that the contrary quality comes to be theirs. The statement 'he is sitting' remains unaltered, but it is at one time true, at another false, according to circumstances. What has been said of statements applies also to opinions. Thus, in respect of the manner in which the thing takes place, it is the peculiar mark of substance that it should be capable of admitting contrary qualities; for it is by itself changing that it does so.

rks suffice on the subject of substance.

# Metaphysics, Book A

W. D. Ross Translation.

## 1

The subject of our inquiry is substance; for the principles and the causes we are seeking are those of substances. For if the universe is of the nature of a whole, substance is its first part; and if it coheres merely by virtue of serial succession, on this view also substance is first, and is succeeded by quality, and then by quantity. At the same time these latter are not even being in the full sense, but are qualities and movements of it, – or else even the not-white and the not-straight would be being; at least we say even these are, e.g. ‘there is a not-white’. Further, none of the categories other than substance can exist apart. And the early philosophers also in practice testify to the primacy of substance; for it was of substance that they sought the principles and elements and causes. The thinkers of the present day tend to rank universals as substances (for genera are universals, and these they tend to describe as principles and substances, owing to the abstract nature of their inquiry); but the thinkers of old ranked particular things as substances, e.g. fire and earth, not what is common to both, body.

There are three kinds of substance – one that is sensible (of which one subdivision is eternal and another is perishable; the latter is recognized by all men, and includes e.g. plants and animals), of which we must grasp the elements, whether one or many; and another that is immovable, and this certain thinkers assert to be capable of existing apart, some dividing it into two, others identifying the Forms and the objects of mathematics, and others positing, of these two, only the objects of mathematics. The former two kinds of substance are the subject of physics (for they imply movement); but the third kind belongs to another science, if there is no principle common to it and to the other kinds.

## 2

Sensible substance is changeable. Now if change proceeds from opposites or from intermediates, and not from all opposites (for the voice is not-white, but it does not therefore change to white), but from the contrary, there must be something underlying which changes into the contrary state; for the contraries do not change. Further, something persists, but the contrary does not persist; there is, then, some third thing besides the contraries, viz. the matter. Now since changes are of four kinds – either in respect of the ‘what’ or of the quality or of the quantity or of the place, and change in respect of ‘thisness’ is simple generation and destruction, and change in quantity is increase and diminution, and change in respect of an affection is alteration, and change of place is motion, changes will be from given states into those contrary to them in these several respects. The matter, then, which changes must be capable of

both states. And since that which 'is' has two senses, we must say that everything changes from that which is potentially to that which is actually, e.g. from potentially white to actually white, and similarly in the case of increase and diminution. Therefore not only can a thing come to be, incidentally, out of that which is not, but also all things come to be out of that which is, but is potentially, and is not actually. And this is the 'One' of Anaxagoras; for instead of 'all things were together' – and the 'Mixture' of Empedocles and Anaximander and the account given by Democritus – it is better to say 'all things were together potentially but not actually'. Therefore these thinkers seem to have had some notion of matter. Now all things that change have matter, but different matter; and of eternal things those which are not generable but are movable in space have matter – not matter for generation, however, but for motion from one place to another.

One might raise the question from what sort of non-being generation proceeds; for 'non-being' has three senses. If, then, one form of non-being exists potentially, still it is not by virtue of a potentiality for any and every thing, but different things come from different things; nor is it satisfactory to say that 'all things were together'; for they differ in their matter, since otherwise why did an infinity of things come to be, and not one thing? For 'reason' is one, so that if matter also were one, that must have come to be in actuality which the matter was in potency. The causes and the principles, then, are three, two being the pair of contraries of which one is definition and form and the other is privation, and the third being the matter.

### 3

Note, next, that neither the matter nor the form comes to be – and I mean the last matter and form. For everything that changes is something and is changed by something and into something. That by which it is changed is the immediate mover; that which is changed, the matter; that into which it is changed, the form. The process, then, will go on to infinity, if not only the bronze comes to be round but also the round or the bronze comes to be; therefore there must be a stop.

Note, next, that each substance comes into being out of something that shares its name. (Natural objects and other things both rank as substances.) For things come into being either by art or by nature or by luck or by spontaneity. Now art is a principle of movement in something other than the thing moved, nature is a principle in the thing itself (for man begets man), and the other causes are privations of these two.

There are three kinds of substance – the matter, which is a 'this' in appearance (for all things that are characterized by contact and not, by organic unity are matter and substratum, e.g. fire, flesh, head; for these are all matter, and the last matter is the matter of that which is in the full sense substance); the nature, which is a 'this' or positive state towards which movement takes place; and again, thirdly, the particular substance which is composed of these two, e.g. Socrates or Callias. Now in some cases the 'this' does not exist apart from the composite substance, e.g. the form of house does not so exist, unless the art of building exists apart (nor is there generation and destruction of these



forms, but it is in another way that the house apart from its matter, and health, and all ideals of art, exist and do not exist); but if the 'this' exists apart from the concrete thing, it is only in the case of natural objects. And so Plato was not far wrong when he said that there are as many Forms as there are kinds of natural object (if there are Forms distinct from the things of this earth). The moving causes exist as things preceding the effects, but causes in the sense of definitions are simultaneous with their effects. For when a man is healthy, then health also exists; and the shape of a bronze sphere exists at the same time as the bronze sphere. (But we must examine whether any form also survives afterwards. For in some cases there is nothing to prevent this; e.g. the soul may be of this sort – not all soul but the reason; for presumably it is impossible that all soul should survive.) Evidently then there is no necessity, on this ground at least, for the existence of the Ideas. For man is begotten by man, a given man by an individual father; and similarly in the arts; for the medical art is the formal cause of health.

#### 4

The causes and the principles of different things are in a sense different, but in a sense, if one speaks universally and analogically, they are the same for all. For one might raise the question whether the principles and elements are different or the same for substances and for relative terms, and similarly in the case of each of the categories. But it would be paradoxical if they were the same for all. For then from the same elements will proceed relative terms and substances. What then will this common element be? For (1) (a) there is nothing common to and distinct from substance and the other categories, viz. those which are predicated; but an element is prior to the things of which it is an element. But again (b) substance is not an element in relative terms, nor is any of these an element in substance. Further, (2) how can all things have the same elements? For none of the elements can be the same as that which is composed of elements, e.g. b or a cannot be the same as ba. (None, therefore, of the intelligibles, e.g. being or unity, is an element; for these are predicable of each of the compounds as well.) None of the elements, then, will be either a substance or a relative term; but it must be one or other. All things, then, have not the same elements.

Or, as we are wont to put it, in a sense they have and in a sense they have not; e.g. perhaps the elements of perceptible bodies are, as form, the hot, and in another sense the cold, which is the privation; and, as matter, that which directly and of itself potentially has these attributes; and substances comprise both these and the things composed of these, of which these are the principles, or any unity which is produced out of the hot and the cold, e.g. flesh or bone; for the product must be different from the elements. These things then have the same elements and principles (though specifically different things have specifically different elements); but all things have not the same elements in this sense, but only analogically; i.e. one might say that there are three principles – the form, the privation, and the matter. But each of these is different for each class; e.g. in colour they are white, black, and surface, and in day and night they are light, darkness, and air.

Since not only the elements present in a thing are causes, but also something external, i.e. the moving cause, clearly while 'principle' and 'element' are different both are causes, and 'principle' is divided into these two kinds; and that which acts as producing movement or rest is a principle and a substance. Therefore analogically there are three elements, and four causes and principles; but the elements are different in different things, and the proximate moving cause is different for different things. Health, disease, body; the moving cause is the medical art. Form, disorder of a particular kind, bricks; the moving cause is the building art. And since the moving cause in the case of natural things is – for man, for instance, man, and in the products of thought the form or its contrary, there will be in a sense three causes, while in a sense there are four. For the medical art is in some sense health, and the building art is the form of the house, and man begets man; further, besides these there is that which as first of all things moves all things.

## 5

Some things can exist apart and some cannot, and it is the former that are substances. And therefore all things have the same causes, because, without substances, modifications and movements do not exist. Further, these causes will probably be soul and body, or reason and desire and body.

And in yet another way, analogically identical things are principles, i.e. actuality and potency; but these also are not only different for different things but also apply in different ways to them. For in some cases the same thing exists at one time actually and at another potentially, e.g. wine or flesh or man does so. (And these too fall under the above-named causes. For the form exists actually, if it can exist apart, and so does the complex of form and matter, and the privation, e.g. darkness or disease; but the matter exists potentially; for this is that which can become qualified either by the form or by the privation.) But the distinction of actuality and potentiality applies in another way to cases where the matter of cause and of effect is not the same, in some of which cases the form is not the same but different; e.g. the cause of man is (1) the elements in man (viz. fire and earth as matter, and the peculiar form), and further (2) something else outside, i.e. the father, and (3) besides these the sun and its oblique course, which are neither matter nor form nor privation of man nor of the same species with him, but moving causes.

Further, one must observe that some causes can be expressed in universal terms, and some cannot. The proximate principles of all things are the 'this' which is proximate in actuality, and another which is proximate in potentiality. The universal causes, then, of which we spoke do not exist. For it is the individual that is the originative principle of the individuals. For while man is the originative principle of man universally, there is no universal man, but Peleus is the originative principle of Achilles, and your father of you, and this particular b of this particular ba, though b in general is the originative principle of ba taken without qualification.

Further, if the causes of substances are the causes of all things, yet different things have different causes and elements, as was said; the causes of things that are not in the same class, e.g. of colours and sounds, of substances and

quantities, are different except in an analogical sense; and those of things in the same species are different, not in species, but in the sense that the causes of different individuals are different, your matter and form and moving cause being different from mine, while in their universal definition they are the same. And if we inquire what are the principles or elements of substances and relations and qualities – whether they are the same or different – clearly when the names of the causes are used in several senses the causes of each are the same, but when the senses are distinguished the causes are not the same but different, except that in the following senses the causes of all are the same.

They are (1) the same or analogous in this sense, that matter, form, privation, and the moving cause are common to all things; and (2) the causes of substances may be treated as causes of all things in this sense, that when substances are removed all things are removed; further, (3) that which is first in respect of complete reality is the cause of all things. But in another sense there are different first causes, viz. all the contraries which are neither generic nor ambiguous terms; and, further, the matters of different things are different. We have stated, then, what are the principles of sensible things and how many they are, and in what sense they are the same and in what sense different.

## 6

Since there were three kinds of substance, two of them physical and one unmovable. Regarding the latter we must assert that it is necessary that there should be an eternal unmovable substance. For substances are the first of existing things, and if they are all destructible, all things are destructible. But it is impossible that movement should either have come into being or cease to be (for it must always have existed) that time should. For there could not be a before and an after if time did not exist. Movement also is continuous, then, in the sense in which time is; for time is either the same thing as movement or an attribute of movement. And there is no continuous movement except movement in place, and of this only that which is circular is continuous. But if there is something which is capable of moving things or acting on them, but is not actually doing so, there will not necessarily be movement; for that which has a potency need not exercise it. Nothing, then, is gained even if we suppose eternal substances, as the believers in the Forms do, unless there is to be in them some principle which can cause change; nay, even this is not enough, nor is another substance besides the Forms enough; for if it is not to act, there will be no movement. Further even if it acts, this will not be enough, if its essence is potency; for there will not be eternal movement, since that which is potentially may possibly not be. There must, then, be such a principle, whose very essence is actuality. Further, then, these substances must be without matter; for they must be eternal, if anything is eternal. Therefore they must be actuality.

Yet there is a difficulty; for it is thought that everything that acts is able to act, but that not everything that is able to act acts, so that the potency is prior. But if this is so, nothing that is need be; for it is possible for all things to be capable of existing but not yet to exist.


Yet if we follow the theologians who generate the world from night, or the


natural philosophers who say that ‘all things were together’, the same impossible result ensues. For how will there be movement, if there is no actually existing cause? Wood will surely not move itself – the carpenter’s art must act on it; nor will the menstrual blood nor the earth set themselves in motion, but the seeds must act on the earth and the semen on the menstrual blood.


This is why some suppose eternal actuality – e.g. Leucippus and Plato; for they say there is always movement. But why and what this movement is they do say, nor, if the world moves in this way or that, do they tell us the cause of its doing so. Now nothing is moved at random, but there must always be something present to move it; e.g. as a matter of fact a thing moves in one way by nature, and in another by force or through the influence of reason or something else. (Further, what sort of movement is primary? This makes a vast difference.) But again for Plato, at least, it is not permissible to name here that which he sometimes supposes to be the source of movement – that which moves itself; for the soul is later, and coeval with the heavens, according to his account. To suppose potency prior to actuality, then, is in a sense right, and in a sense not; and we have specified these senses. That actuality is prior is testified by Anaxagoras (for his ‘reason’ is actuality) and by Empedocles in his doctrine of love and strife, and by those who say that there is always movement, e.g. Leucippus. Therefore chaos or night did not exist for an infinite time, but the same things have always existed (either passing through a cycle of changes or obeying some other law), since actuality is prior to potency. If, then, there is a constant cycle, something must always remain, acting in the same way. And if there is to be generation and destruction, there must be something else which is always acting in different ways. This must, then, act in one way in virtue of itself, and in another in virtue of something else – either of a third agent, therefore, or of the first. Now it must be in virtue of the first. For otherwise this again causes the motion both of the second agent and of the third.


Therefore it is better to say ‘the first’. For it was the cause of eternal uniformity; and something else is the cause of variety, and evidently both together are the cause of eternal variety. This, accordingly, is the character which the motions actually exhibit. What need then is there to seek for other principles?

## 7

Since (1) this is a possible account of the matter, and (2) if it were not true, the world would have proceeded out of night and ‘all things together’ and out of non-being, these difficulties may be taken as solved. There is, then, something which is always moved with an unceasing motion, which is motion in a circle; and this is plain not in theory only but in fact. Therefore the first heaven must be eternal. There is therefore also something which moves it. And since that which moves and is moved is intermediate, there is something which moves without being moved, being eternal, substance, and actuality. And the object of desire and the object of thought move in this way; they move without being moved. The primary objects of desire and of thought are the same. For the apparent good is the object of appetite, and the real good is the primary object of rational wish. 

But desire is consequent on opinion rather than opinion on desire; for the thinking is the starting-point. And thought is moved by the object of thought, and one of the two columns of opposites is in itself the object of thought; and in this, substance is first, and in substance, that which is simple and exists actually. (The one and the simple are not the same; for 'one' means a measure, but 'simple' means that the thing itself has a certain nature.) But the beautiful, also, and that which is in itself desirable are in the same column; and the first in any class is always best, or analogous to the best. 

That a final cause may exist among unchangeable entities is shown by the distinction of its meanings. For the final cause is (a) some being for whose good an action is done, and (b) something at which the action aims; and of these the latter exists among unchangeable entities though the former does not. The final cause, then, produces motion as being loved, but all other things move by being moved. Now if something is moved it is capable of being otherwise than as it is. Therefore if its actuality is the primary form of spatial motion, then in so far as it is subject to change, in this respect it is capable of being otherwise, – in place, even if not in substance. But since there is something which moves while itself unmoved, existing actually, this can in no way be otherwise than as it is. For motion in space is the first of the kinds of change, and motion in a circle the first kind of spatial motion; and this the first mover produces. The first mover, then, exists of necessity; and in so far as it exists by necessity, its mode of being is good, and it is in this sense a first principle.  For the necessary has all these senses – that which is necessary perforce because it is contrary to the natural impulse, that without which the good is impossible, and that which cannot be otherwise but can exist only in a single way.

On such a principle, then, depend the heavens and the world of nature. And it is a life such as the best which we enjoy, and enjoy for but a short time (for it is ever in this state, which we cannot be), since its actuality is also pleasure. (And for this reason are waking, perception, and thinking most pleasant, and hopes and memories are so on account of these.) And thinking in itself deals with that which is best in itself, and that which is thinking in the fullest sense with that which is best in the fullest sense. And thought thinks on itself because it shares the nature of the object of thought; for it becomes an object of thought in coming into contact with and thinking its objects, so that thought and object of thought are the same.  For that which is capable of receiving the object of thought, i.e. the essence, is thought. But it is active when it possesses this object. Therefore the possession rather than the receptivity is the divine element which thought seems to contain, and the act of contemplation is what is most pleasant and best. If, then, God is always in that good state in which we sometimes are, this compels our wonder; and if in a better this compels it yet more. And God is in a better state. And life also belongs to God; for the actuality of thought is life, and God is that actuality; and God's self-dependent actuality is life most good and eternal. We say therefore that God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God; for this is God.

Those who suppose, as the Pythagoreans and Speusippus do, that supreme beauty and goodness are not present in the beginning, because the beginnings both of

plants and of animals are causes, but beauty and completeness are in the effects of these, are wrong in their opinion. For the seed comes from other individuals which are prior and complete, and the first thing is not seed but the complete being; e.g. we must say that before the seed there is a man, – not the man produced from the seed, but another from whom the seed comes.

It is clear then from what has been said that there is a substance which is eternal and unmovable and separate from sensible things. It has been shown also that this substance cannot have any magnitude, but is without parts and indivisible (for it produces movement through infinite time, but nothing finite has infinite power; and, while every magnitude is either infinite or finite, it cannot, for the above reason, have finite magnitude, and it cannot have infinite magnitude because there is no infinite magnitude at all). But it has also been shown that it is impassive and unalterable; for all the other changes are posterior to change of place.

## 8

It is clear, then, why these things are as they are. But we must not ignore the question whether we have to suppose one such substance or more than one, and if the latter, how many; we must also mention, regarding the opinions expressed by others, that they have said nothing about the number of the substances that can even be clearly stated. For the theory of Ideas has no special discussion of the subject; for those who speak of Ideas say the Ideas are numbers, and they speak of numbers now as unlimited, now as limited by the number 10; but as for the reason why there should be just so many numbers, nothing is said with any demonstrative exactness. We however must discuss the subject, starting from the presuppositions and distinctions we have mentioned. The first principle or primary being is not movable either in itself or accidentally, but produces the primary eternal and single movement. But since that which is moved must be moved by something, and the first mover must be in itself unmovable, and eternal movement must be produced by something eternal and a single movement by a single thing, and since we see that besides the simple spatial movement of the universe, which we say the first and unmovable substance produces, there are other spatial movements – those of the planets – which are eternal (for a body which moves in a circle is eternal and unresting; we have proved these points in the physical treatises), each of these movements also must be caused by a substance both unmovable in itself and eternal. For the nature of the stars is eternal just because it is a certain kind of substance, and the mover is eternal and prior to the moved, and that which is prior to a substance must be a substance. Evidently, then, there must be substances which are of the same number as the movements of the stars, and in their nature eternal, and in themselves unmovable, and without magnitude, for the reason before mentioned.

That the movers are substances, then, and that one of these is first and another second according to the same order as the movements of the stars, is evident. But in the number of the movements we reach a problem which must be treated from the standpoint of that one of the mathematical sciences which is most akin to philosophy – viz. of astronomy; for this science speculates about substance which is perceptible but eternal, but the other mathematical sciences, i.e.

arithmetic and geometry, treat of no substance. That the movements are more numerous than the bodies that are moved is evident to those who have given even moderate attention to the matter; for each of the planets has more than one movement. But as to the actual number of these movements, we now – to give some notion of the subject – quote what some of the mathematicians say, that our thought may have some definite number to grasp; but, for the rest, we must partly investigate for ourselves, Partly learn from other investigators, and if those who study this subject form an opinion contrary to what we have now stated, we must esteem both parties indeed, but follow the more accurate. Eudoxus supposed that the motion of the sun or of the moon involves, in either case, three spheres, of which the first is the sphere of the fixed stars, and the second moves in the circle which runs along the middle of the zodiac, and the third in the circle which is inclined across the breadth of the zodiac; but the circle in which the moon moves is inclined at a greater angle than that in which the sun moves. And the motion of the planets involves, in each case, four spheres, and of these also the first and second are the same as the first two mentioned above (for the sphere of the fixed stars is that which moves all the other spheres, and that which is placed beneath this and has its movement in the circle which bisects the zodiac is common to all), but the poles of the third sphere of each planet are in the circle which bisects the zodiac, and the motion of the fourth sphere is in the circle which is inclined at an angle to the equator of the third sphere; and the poles of the third sphere are different for each of the other planets, but those of Venus and Mercury are the same.

Callippus made the position of the spheres the same as Eudoxus did, but while he assigned the same number as Eudoxus did to Jupiter and to Saturn, he thought two more spheres should be added to the sun and two to the moon, if one is to explain the observed facts; and one more to each of the other planets. But it is necessary, if all the spheres combined are to explain the observed facts, that for each of the planets there should be other spheres (one fewer than those hitherto assigned) which counteract those already mentioned and bring back to the same position the outermost sphere of the star which in each case is situated below the star in question; for only thus can all the forces at work produce the observed motion of the planets. Since, then, the spheres involved in the movement of the planets themselves are – eight for Saturn and Jupiter and twenty-five for the others, and of these only those involved in the movement of the lowest-situated planet need not be counteracted the spheres which counteract those of the outermost two planets will be six in number, and the spheres which counteract those of the next four planets will be sixteen; therefore the number of all the spheres – both those which move the planets and those which counteract these – will be fifty-five. And if one were not to add to the moon and to the sun the movements we mentioned, the whole set of spheres will be forty-seven in number.

Let this, then, be taken as the number of the spheres, so that the unmovable substances and principles also may probably be taken as just so many; the assertion of necessity must be left to more powerful thinkers. But if there can be no spatial movement which does not conduce to the moving of a star, and if further every being and every substance which is immune from change and in virtue of itself has attained to the best must be considered an end, there can

be no other being apart from these we have named, but this must be the number of the substances. For if there are others, they will cause change as being a final cause of movement; but there cannot be other movements besides those mentioned. And it is reasonable to infer this from a consideration of the bodies that are moved; for if everything that moves is for the sake of that which is moved, and every movement belongs to something that is moved, no movement can be for the sake of itself or of another movement, but all the movements must be for the sake of the stars. For if there is to be a movement for the sake of a movement, this latter also will have to be for the sake of something else; so that since there cannot be an infinite regress, the end of every movement will be one of the divine bodies which move through the heaven.

(Evidently there is but one heaven. For if there are many heavens as there are many men, the moving principles, of which each heaven will have one, will be one in form but in number many. But all things that are many in number have matter; for one and the same definition, e.g. that of man, applies to many things, while Socrates is one. But the primary essence has not matter; for it is complete reality. So the unmovable first mover is one both in definition and in number; so too, therefore, is that which is moved always and continuously; therefore there is one heaven alone.) Our forefathers in the most remote ages have handed down to their posterity a tradition, in the form of a myth, that these bodies are gods, and that the divine encloses the whole of nature. The rest of the tradition has been added later in mythical form with a view to the persuasion of the multitude and to its legal and utilitarian expediency; they say these gods are in the form of men or like some of the other animals, and they say other things consequent on and similar to these which we have mentioned. But if one were to separate the first point from these additions and take it alone – that they thought the first substances to be gods, one must regard this as an inspired utterance, and reflect that, while probably each art and each science has often been developed as far as possible and has again perished, these opinions, with others, have been preserved until the present like relics of the ancient treasure. Only thus far, then, is the opinion of our ancestors and of our earliest predecessors clear to us.

## 9

The nature of the divine thought involves certain problems; for while thought is held to be the most divine of things observed by us, the question how it must be situated in order to have that character involves difficulties. For if it thinks of nothing, what is there here of dignity? It is just like one who sleeps. And if it thinks, but this depends on something else, then (since that which is its substance is not the act of thinking, but a potency) it cannot be the best substance; for it is through thinking that its value belongs to it. Further, whether its substance is the faculty of thought or the act of thinking, what does it think of? Either of itself or of something else; and if of something else, either of the same thing always or of something different. Does it matter, then, or not, whether it thinks of the good or of any chance thing? Are there not some things about which it is incredible that it should think? Evidently, then, it thinks of that which is most divine and precious, and it does not



change; for change would be change for the worse, and this would be already a movement. First, then, if 'thought' is not the act of thinking but a potency, it would be reasonable to suppose that the continuity of its thinking is wearisome to it. Secondly, there would evidently be something else more precious than thought, viz. that which is thought of. For both thinking and the act of thought will belong even to one who thinks of the worst thing in the world, so that if this ought to be avoided (and it ought, for there are even some things which it is better not to see than to see), the act of thinking cannot be the best of things. Therefore it must be of itself that the divine thought thinks (since it is the most excellent of things), and its thinking is a thinking on thinking.

But evidently knowledge and perception and opinion and understanding have always something else as their object, and themselves only by the way. Further, if thinking and being thought of are different, in respect of which does goodness belong to thought? For to be an act of thinking and to be an object of thought are not the same thing. We answer that in some cases the knowledge is the object. In the productive sciences it is the substance or essence of the object, matter omitted, and in the theoretical sciences the definition or the act of thinking is the object. Since, then, thought and the object of thought are not different in the case of things that have not matter, the divine thought and its object will be the same, i.e. the thinking will be one with the object of its thought.

A further question is left – whether the object of the divine thought is composite; for if it were, thought would change in passing from part to part of the whole. We answer that everything which has not matter is indivisible – as human thought, or rather the thought of composite beings, is in a certain period of time (for it does not possess the good at this moment or at that, but its best, being something different from it, is attained only in a whole period of time), so throughout eternity is the thought which has itself for its object.

## 10

We must consider also in which of two ways the nature of the universe contains the good, and the highest good, whether as something separate and by itself, or as the order of the parts. Probably in both ways, as an army does; for its good is found both in its order and in its leader, and more in the latter; for he does not depend on the order but it depends on him. And all things are ordered together somehow, but not all alike, – both fishes and fowls and plants; and the world is not such that one thing has nothing to do with another, but they are connected. For all are ordered together to one end, but it is as in a house, where the freemen are least at liberty to act at random, but all things or most things are already ordained for them, while the slaves and the animals do little for the common good, and for the most part live at random; for this is the sort of principle that constitutes the nature of each. I mean, for instance, that all must at least come to be dissolved into their elements, and there are other functions similarly in which all share for the good of the whole.

We must not fail to observe how many impossible or paradoxical results confront those who hold different views from our own, and what are the views of the subtler thinkers, and which views are attended by fewest difficulties. All make

all things out of contraries. But neither 'all things' nor 'out of contraries' is right; nor do these thinkers tell us how all the things in which the contraries are present can be made out of the contraries; for contraries are not affected by one another. Now for us this difficulty is solved naturally by the fact that there is a third element. These thinkers however make one of the two contraries matter; this is done for instance by those who make the unequal matter for the equal, or the many matter for the one. But this also is refuted in the same way; for the one matter which underlies any pair of contraries is contrary to nothing. Further, all things, except the one, will, on the view we are criticizing, partake of evil; for the bad itself is one of the two elements. But the other school does not treat the good and the bad even as principles; yet in all things the good is in the highest degree a principle. The school we first mentioned is right in saying that it is a principle, but how the good is a principle they do not say –whether as end or as mover or as form. Empedocles also has a paradoxical view; for he identifies the good with love, but this is a principle both as mover (for it brings things together) and as matter (for it is part of the mixture). Now even if it happens that the same thing is a principle both as matter and as mover, still the being, at least, of the two is not the same. In which respect then is love a principle? It is paradoxical also that strife should be imperishable; the nature of his 'evil' is just strife.

Anaxagoras makes the good a motive principle; for his 'reason' moves things. But it moves them for an end, which must be something other than it, except according to our way of stating the case; for, on our view, the medical art is in a sense health. It is paradoxical also not to suppose a contrary to the good, i.e. to reason. But all who speak of the contraries make no use of the contraries, unless we bring their views into shape. And why some things are perishable and others imperishable, no one tells us; for they make all existing things out of the same principles. Further, some make existing things out of the nonexistent; and others to avoid the necessity of this make all things one. Further, why should there always be becoming, and what is the cause of becoming? – This no one tells us. And those who suppose two principles must suppose another, a superior principle, and so must those who believe in the Forms; for why did things come to participate, or why do they participate, in the Forms? And all other thinkers are confronted by the necessary consequence that there is something contrary to Wisdom, i.e. to the highest knowledge; but we are not. For there is nothing contrary to that which is primary; for all contraries have matter, and things that have matter exist only potentially; and the ignorance which is contrary to any knowledge leads to an object contrary to the object of the knowledge; but what is primary has no contrary.

Again, if besides sensible things no others exist, there will be no first principle, no order, no becoming, no heavenly bodies, but each principle will have a principle before it, as in the accounts of the theologians and all the natural philosophers. But if the Forms or the numbers are to exist, they will be causes of nothing; or if not that, at least not of movement. Further, how is extension, i.e. a continuum, to be produced out of unextended parts? For number will not, either as mover or as form, produce a continuum. But again there cannot be any contrary that is also essentially a productive or moving

principle; for it would be possible for it not to be. Or at least its action would be posterior to its potency. The world, then, would not be eternal. But it is; one of these premisses, then, must be denied. And we have said how this must be done. Further, in virtue of what the numbers, or the soul and the body, or in general the form and the thing, are one – of this no one tells us anything; nor can any one tell, unless he says, as we do, that the mover makes them one. And those who say mathematical number is first and go on to generate one kind of substance after another and give different principles for each, make the substance of the universe a mere series of episodes (for one substance has no influence on another by its existence or nonexistence), and they give us many governing principles; but the world refuses to be governed badly. 'The rule of many is not good; one ruler let there be.'

## St. AUGUSTINE 334-430 A.D.

(Texts from Paul Spade, *Survey of Mediaeval Philosophy*)

### DIVINE IDEAS

(7) On Eighty-Three Different Questions, q. 46, 2, translated from Sancti Aurelii Augustini De diversis quaestionibus octoginta tribus, De octo Dulcitii quaestionibus, Almut Mutzenbecher, ed., (Corpus Christianorum, Series Latina, vol. 44a; Turnholt: Brepols, 1975).

Therefore, in Latin we can call the Ideas "forms" or "species", in order to appear to translate word for word. But if we call them "reasons", we depart to be sure from a proper translation - for reasons are called "logoi" in Greek, not Ideas - but nevertheless, whoever wants to use this word will not be in conflict with the fact. For Ideas are certain principal, stable and immutable forms or reasons of things. They are not themselves formed, and hence they are eternal and always stand in the same relations, and they are contained in the divine understanding. And although they neither arise nor perish, nevertheless everything that is able to arise and perish, and everything that does arise and perish, is said to be formed in accordance with them.

Now it is denied that the soul can look upon them, unless it is a rational one, [and even then it can do so] only by that part of itself by which it surpasses [other things] - that is, by its mind and reason, as if by a certain "face", or by an inner and intelligible "eye". To be sure, not each and every rational soul in itself, but [only] the one that is holy and pure, that [is the one that] is claimed to be fit for such a vision, that is, the one that keeps that very eye, by which these things are seen, healthy and pure and fair and like the things it means to see.

What devout man imbued with true religion, even though he is not yet able to see these things, nevertheless dares to deny, or for that matter fails to profess, that all things that exist, that is, whatever things are contained in their own genus with a certain nature of their own, so that that they might exist, are begotten by God their author, and that by that same author everything that lives is alive, and that the entire safe preservation and the very order of things, by which changing things repeat their temporal courses according to a fixed regimen, are held together and governed by the laws of a supreme God? If this is established and granted, who dares to say that God has set up all things in an irrational manner?

Now if it is not correct to say or believe this, it remains that all things are set up by reason, and a man not by the same reason as a horse - for that is absurd to suppose. Therefore, single things are created with their own reasons. But where are we to think these reasons exist, if not in the mind of the creator? For he did not look outside himself, to anything placed [there], in order to set up what he set up. To think that is sacrilege.

But if these reasons of all things to be created and [already] created are contained in the divine mind, and [if] there cannot be anything in the divine mind that is not eternal and unchangeable, and [if] Plato calls these principal reasons of things "Ideas", [then] not only are there Ideas but they are true, because they are eternal and [always] stay the same way, and [are] unchangeable. And whatever exists comes to exist, however it exists, by participation in them. But among the things set up by God, the rational soul surpasses all [others], and is closest to God when it is pure. And to the extent that it clings to God in charity, to that extent, drenched in a certain way and lit up by that intelligible light, it discerns these reasons, not by bodily eyes

but by that principal [part] of it by which it surpasses [everything else], that is, by its intelligence. By this vision it becomes most blessed. These reasons, as was said, whether it is right to call them Ideas or forms or species or reasons, many are permitted to call whatever they want, but [only] to a very few [is it permitted] to see what is true.

## ILLUMINATION

(11) *Retractationes*, I, 8, 2 (review of *De quantitate animae*, 20, 34), PL 32, col. 594.

In that book, my statement, "The soul seems to me to have brought away with it all the arts, neither does what is called learning [seem to me] to be anything other than remembering and recalling," is not to be taken as if on that basis I approved [the view] that the soul had at some time lived here in another body, or anywhere else, whether in a body or outside the body, and that the things it answers when asked, since it did not learn [them] here, it had learned beforehand in another life. For it can happen, as we have said above in this book [*Retractationes*, I, Ch. 4, 4], that this is possible because [the soul] is an intelligible nature and is connected not just to intelligible but even to immutable things, and is made as belonging to such an order that when it turns itself to the things it is connected with, or to itself, it gives true answers about them, to the extent that it sees them. Indeed, it did not bring all the arts away with it in the way [supposed], and [does not] have them with it [now]. For, unless one has learned [them] here, one cannot discuss [*and in particular, give correct answers to questions about*] the arts that pertain to the bodily senses - for instance, many [parts] of medicine [and], for instance, all [the parts] of astrology. But when [the soul] is skillfully questioned either by itself or by someone else, it answers and recalls, in virtue of what I said [*in the quotation from De quantitate animae*, above], the things the understanding alone grasps.

(12) From *Epistle* 120, 2, 10, PL 33, col. 457.

[*Illumination makes apparent to us*] . . . what we believe that is unknown, what we hold that *is* known, which bodily shape we remember, which one we make up in thought, what the bodily sense reaches, what the mind imagines as like a body, what is contemplated, certain and [yet] altogether unlike any body, by the intellect.<sup>1</sup>

(Texts from <http://www.ccel.org/>)

## On Baptism, Grace, and Free Will

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### <sup>1</sup> NOTES TO TEXT

1. This last sentence trades on the word '*comprehendere*'. The basic meaning is "to grasp completely", to "get your hand completely around" something. In an epistemological sense, to "comprehend" something is to know it exhaustively. Augustine also uses the word here in another sense, where to "comprehend" a process is to "get completely around it", that is, to *complete* it. So too, to "comprehend" a number is to "get completely around it", that is, to be able to count up to it and beyond. The point of the sentence then is that, although one can in principle reiterate "I know that *p*", "I know I know that *p*" etc., to infinity, nevertheless, one cannot actually utter such an infinitely long sentence, or even actually count up the number of reiterations in it. Nevertheless, I *can* "comprehend" (in the epistemological sense) that very fact and say that there is this truth that I cannot ever get to the end of saying.

2. The point seems to depend on the rather odd view that a centaur is not *half* horse and *half* man, but rather a *combination* of a complete horse and a complete man.

On the Merits and Remission of Sins, and on the Baptism of Infants.” (*De Peccatorum Meritis et Remissione, et de Baptismo Parvulorum.*) Written A.D. 412.

Chapter 35.—Unless Infants are Baptized, They Remain in Darkness.

“I am come,” says Christ, “a light into the world, that whosoever believeth on me should not abide in darkness.”<sup>321</sup> Now what does this passage show us, but that every person is in darkness who does not believe on Him, and that it is by believing on Him that he escapes from this permanent state of darkness? What do we understand by the *darkness* but sin? And whatever else it may embrace in its meaning, at any rate he who believes not in Christ will “abide in darkness,”—which, of course, is a penal state, not, as the darkness of the night, necessary for the refreshment of living beings. [XXV.] So that infants, unless they pass into the number of believers through the sacrament which was divinely instituted for this purpose, will undoubtedly remain in this darkness.

Chapter 39 [XXVI.]—The Conclusion Drawn, that All are Involved in Original Sin.

It would be tedious, were we fully to discuss, at similar length, every testimony bearing on the question. I suppose it will be the more convenient course simply to collect the passages together which may turn up, or such as shall seem sufficient for manifesting the truth, that the Lord Jesus Christ came in the flesh, and, in the form of a servant, became obedient even to the death of the cross,<sup>331</sup> for no other reason than, by this dispensation of His most merciful grace, to give life to all those to whom, as engrafted members of His body, He becomes Head for laying hold upon the kingdom of heaven: to save, free, redeem, and enlighten them,—who had aforesaid been involved in the death, infirmities, servitude, captivity, and darkness of sin, under the dominion of the devil, the author of sin: and thus to become the Mediator between God and man, by whom (after the enmity of our ungodly condition had been terminated by His gracious help) we might be reconciled to God unto eternal life, having been rescued from the eternal death which threatened such as us. When this shall have been made clear by more than sufficient evidence, it will follow that those persons cannot be concerned with that dispensation of Christ which is executed by His humiliation, who have no need of life, and salvation, and deliverance, and redemption, and illumination. And inasmuch as to this belongs baptism, in which we are buried with Christ, in order to be incorporated into Him as His members (that is, as those who believe in Him): it of course follows that baptism is unnecessary for them, who have no need of the benefit of that forgiveness and reconciliation which is acquired through a Mediator. Now, seeing that they admit the necessity of baptizing infants,—finding themselves unable to contravene that authority of the universal Church, which has been unquestionably handed down by the Lord and His apostles,—they cannot avoid the further concession, that infants require the same benefits of the Mediator, in order that, being washed by the sacrament and charity of the faithful, and thereby incorporated into the body of Christ, which is the Church, they may be reconciled to God, and so live in Him, and be saved, and delivered, and redeemed, and enlightened. But from what, if not from death, and the vices, and guilt, and thralldom, and darkness of sin? And, inasmuch as they do not commit any sin in the tender age of infancy by their actual transgression, original sin only is left.

Chapter 28 [XVIII.]—A Good Will Comes from God.

Men, however, are laboring to find in our own will some good thing of our own,—not given to us by God; but how it is to be found I cannot imagine. The apostle says, when speaking of men’s good works, “What hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?”<sup>370</sup> But, besides this, even reason itself, which may be

estimated in such things by such as we are, sharply restrains every one of us in our investigations so as that we may not so defend grace as to seem to take away free will, or, on the other hand, so assert free will as to be judged ungrateful to the grace of God, in our arrogant impiety.<sup>571</sup>

On the Spirit and the Letter.” (*De Spiritu et Litterâ*.) Written A.D. 412.

Chapter 52 [XXX.]—Grace Establishes Free Will.

Do we then by grace make void free will? God forbid! Nay, rather we establish free will. For even as the law by faith, so free will by grace, is not made void, but established.<sup>994</sup> For neither is the law fulfilled except by free will; but by the law is the knowledge of sin, by faith the acquisition of grace against sin, by grace the healing of the soul from the disease of sin, by the health of the soul freedom of will, by free will the love of righteousness, by love of righteousness the accomplishment of the law. Accordingly, as the law is not made void, but is established through faith, since faith procures grace whereby the law is fulfilled; so free will is not made void through grace, but is established, since grace cures the will whereby righteousness is freely loved. Now all the stages which I have here connected together in their successive links, have severally their proper voices in the sacred Scriptures. The law says: “Thou shall not covet.”<sup>995</sup> Faith says: “Heal my soul, for I have sinned against Thee.”<sup>996</sup> Grace says: “Behold, thou art made whole: sin no more, lest a worse thing come unto thee.”<sup>997</sup> Health says: “O Lord my God, I cried unto Thee, and Thou hast healed me.”<sup>998</sup> Free will says: “I will freely sacrifice unto Thee.”<sup>999</sup> Love of righteousness says: “Transgressors told me pleasant tales, but not according to Thy law, O Lord.”<sup>1000</sup> How is it then that miserable men dare to be proud, either of their free will, before they are freed, or of their own strength, if they have been freed? They do not observe that in the very mention of free will they pronounce the name of liberty. But “where the Spirit of the Lord is, there is liberty.”<sup>1001</sup> If, therefore, they are the slaves of sin, why do they boast of free will? For by what a man is overcome, to the same is he delivered as a slave.<sup>1002</sup> But if they have been freed, why do they vaunt themselves as if it were by their own doing, and boast, as if they had not received? Or are they free in such sort that they do not choose to have Him for their Lord who says to them: “Without me ye can do nothing;”<sup>1003</sup> and “If the Son shall make you free, ye shall be free indeed?”<sup>1004</sup>

# PROCLUS DIADOCHUS, 412-485 A.D.

## Elements of Theology

### On The One

#### PROPOSITION I.

Every multitude partakes in some respect of The One.

#### PROPOSITION II.

Every thing which partakes of The One is alike one and not one.

#### PROPOSITION III.

Every thing which becomes one, becomes so by the participation of The One, and is one so far as it experiences the participation of The One.

#### PROPOSITION IV.

Every thing which is united is different from The One itself.

#### PROPOSITION V.

All multitude is posterior to The One.

#### PROPOSITION VI.

Every multitude consists either of things united, or of unities.

It is evident that each of things many will not be itself multitude alone, and,

#### PROPOSITION VIII.

That which is primarily good, and which is no other than The Good itself, is superior to all things which in any way whatever participate of good.

#### PROPOSITION IX.

Every thing which is self-sufficient, either according to essence or energy, is better than that which is not self-sufficient, and depends on another cause for its perfection.

#### PROPOSITION X.

Every thing which is self-sufficient is inferior to that which is simply good.

#### PROPOSITION XI.

All beings proceed from One First Cause.

#### PROPOSITION XII.

The Principle and First Cause of all beings is The Good Itself.

#### PROPOSITION XIII.

Every good has the power of uniting its participants, and every union is good; and The Good is the same as The One.



PROPOSITION XIV.

Every being is either immovable or moved. And if moved, it is either moved by itself, or by another: and if it is moved by itself it is self-motive, but if by another it is alter-motive. Every nature, therefore, is either immovable, self-motive, or alter-motive.

PROPOSITION XV.

Every thing which is able to return to itself is incorporeal.

PROPOSITION XVI.

Every thing which is able to return to itself has an essence separate from every body.

PROPOSITION XVII.

Every thing which moves itself primarily,<sup>7</sup> is able to return to itself.

PROPOSITION XVIII.

Every thing which imparts being to others is itself primarily that which it communicates to other natures.

PROPOSITION XIX.

Every thing which is primarily inherent in a certain nature of beings is present to all the beings which are arranged according to that nature, conformably to one reason, and in the same manner.

PROPOSITION XX.

The essence of soul is beyond all bodies, the intellectual nature is beyond all souls, and The One is beyond, all intellectual hypostases.

PROPOSITION XXI.

Every order, beginning from a monad, proceeds into a multitude co-ordinate to the monad, and the multitude of every order is referred to one monad.

PROPOSITION XXII.

Every thing which subsists primarily and principally in each order is one, and is neither two, nor more than two, but is wholly one alone.

PROPOSITION XXIII.

Every imparticable produces the things which are participated: and all the natures which are participated strive for imparticable essences.

PROPOSITION XXIV.

Every thing which participates is inferior to that which is participated by it; and that which is participated is inferior to that which is imparticable.

PROPOSITION XXV.

Everything perfect proceeds to the generation of those things which it is able to produce, imitating the One Principle of all.

PROPOSITION XXVI.

Every cause which is productive of other things, itself abiding in itself, produces the natures posterior to itself, and those which are successive.

**PROPOSITION XXVII.**

Every producing cause, by reason of its perfection and abundance of power, is productive of secondary natures.

**PROPOSITION XXVIII.**

Every producing cause constitutes things similar to itself, prior to such as are dissimilar.

**PROPOSITION XXIX.**

Every progression is effected through a similitude of secondary to primary natures.

**PROPOSITION XXX.**

Everything which is produced from a certain thing without a medium, abides in its producing cause, and proceeds from it.

**PROPOSITION XXXI.**

Every thing which proceeds from, another essentially, returns to that from which it proceeds.

**PROPOSITION XXXIII.**

Every thing which proceeds from another and returns to it has a circular energy (activity).

**PROPOSITION XXXIV.**

Every thing which is converted according to nature makes its return to that from which it received the progression of its characteristic essence.

**PROPOSITION XXXV.**

Every thing caused abides in, proceeds from, and returns to, its cause.

**PROPOSITION XXXVI.**

Of all things which are multiplied in progression the first are more perfect than the second, the second than those posterior to them, and after the same manner successively.

**PROPOSITION XXXVIII.**

Every thing which proceeds from many causes returns through as many, and every conversion is through the same causes which produced the progression.

**PROPOSITION XXXIX.**

Every being either alone essentially returns, or vitally, or gnostically.

**PROPOSITION XL.**

The natures which exist from and of themselves, and have a self-subsistent essence, precede those which proceed from, another cause.

**PROPOSITION XLI.**

Every thing which is in another is alone produced, by another; but every thing which is in itself is self-subsistent.

For that which is in another and is indigent of a subject can never be

PROPOSITION XLII.

Every thing self-subsistent is able to return to itself.

PROPOSITION XLIII.

Every thing which is able to return to itself is self-subsistent.

For if it returns to itself according to nature, it is perfect in the conversion

PROPOSITION XLIV.

Every thing which is able to return to itself through energy or activity, is likewise able to return to itself through essence.

PROPOSITION XLV.

Every thing self-subsistent is unbegotten.

PROPOSITION XLVI.

Every thing self-subsistent is incorruptible.

PROPOSITION XLVII.

Every thing self-subsistent is impartible and simple.

XXXIII. and XXXVI.

On the Perpetual, Demonstrating That the World is Perpetual.<sup>19</sup>

PROPOSITION XLVIII.

Every thing which is not perpetual is either a composite subsists in another.

PROPOSITION XLIX.

PROPOSITION L.

Every thing which is measured by time, either according to essence or according to activity, is generation so far as it is measured by time.

PROPOSITION LI.

Every thing self-subsistent is essentially exempt from the natures which are measured by time.

PROPOSITION LII.

Every thing eternal is a whole which subsists at once: whether it has its essence alone eternal, possessing the whole at once present, but not having one of its parts already constituted, and another to be constituted because it is not yet in existence, but as much as is possible it now possesses the whole without diminution and without extension - or whether it has its activity as well as its essence at once present, it possessing this likewise collectively, abiding in the same measure of perfection, and as it were fixed immovably and without transition according to one and the same boundary.

PROPOSITION LIII.

Eternity subsists prior to all eternal natures, and time exists prior to every thing which subsists in time.

PROPOSITION LIV.

Every eternity is the measure of eternal natures, and every time is the measure of things in time; and these are the only two measures of life and motion in beings.

PROPOSITION LV.

Every thing which subsists in time, either subsists through the whole of time, or has its hypostasis once in a part of time.

PROPOSITION LVI.

Every thing which is produced by secondary natures is produced in a greater degree by prior and more causal natures, by whom those which are secondary were also produced.

PROPOSITION LVII.

Every cause energizes prior to the thing caused, and constitutes more effects posterior to it.

PROPOSITION LVIII.

Every thing which is produced by many is more composite than that which is produced by fewer causes.

PROPOSITION LIX.

Every thing which is simple in essence is either better or worse than composite natures.

PROPOSITION LX.

Every thing which is the cause of many effects is better than that which is allotted a power of producing few, and which produces the parts of those things the wholes of which the other constitutes.

PROPOSITION LXI.

Every power which is impartible is greater, but when divided is less.

PROPOSITION LXIII.

Every thing which is impartible constitutes two-fold orders of participated natures - one in things which occasionally participate, but the other in things which always and connascently participate.

PROPOSITION LXIV.

Every archical monad constitutes a twofold number; one of self-perfect hypostases or natures, but the other of illuminations which possess their hypostasis in other things.

PROPOSITION LXV.

Every thing which subsists in any manner whatsoever, either subsists causally, having the form of a principle, or according to hyparxis, or according to participation, iconically.

PROPOSITION LXVI.

All beings in relation to each other are either wholes or parts, or the same or different.

PROPOSITION LXVII.

Every totality is either prior to parts, or consists of parts, or is in a part.

PROPOSITION LXVIII.

Every whole which is in a part is a part of that whole which consists of parts.

PROPOSITION LXIX.

Every whole which consists of parts participates of the wholeness which is prior to parts.

PROPOSITION LXX.

Every thing which is more total is among principal causes, and, prior to partial natures illuminates participants; and that which participates something remains secondary to principal causes.

PROPOSITION LXXI.

All things which are among principal causes, since they possess a more universal and higher order in their effects, according to the illuminations proceeding from them, become in a certain respect subject to the communications of more partial causes. And the illuminations indeed from higher causes receive the progressions from secondary causes; but the latter are established in the former. And thus some participations precede others, and some representations extend after others, beginning from on high, to the same subject, more total causes having a prior activity, but those which are more partial supplying their participants with their communications, posterior to the activities of more total causes.

PROPOSITION LXXII.

All things which in their participants have the relation of a subject proceed from more perfect and total causes.

PROPOSITION LXXIII.

Every whole is at the same time a certain being and participates of being, but not every being is a whole.

PROPOSITION LXXIV.

Every form is a certain whole; for it consists of many things, each of which completes the form. But not every whole is a form.

PROPOSITION LXXV.

Every cause which is rightly so called is exempt from its effect.

PROPOSITION LXXVI.

Every thing which proceeds from, an immovable cause has an immutable hyparxis: but every thing which proceeds from a movable cause has a mutable hyparxis.

For if that which makes is entirely immovable, it does not produce that which is

PROPOSITION LXXVII.

Everything which is in capacity or power proceeds from that which is in activity: and that which is in capacity proceeds to that which is in activity. That likewise which is in a certain respect in capacity, so far as it is in capacity, is the offspring of that which is in a certain respect in activity: but that which is all things in capacity proceeds from that which is all things in activity.

PROPOSITION LXXVIII. Every power is either perfect or imperfect.

For the power which is prolific of activity is perfect, because it makes other things to be perfect through its own activities. That, however, which is perfective of other things is in a greater degree perfect, because it is more self-perfect. But the power which is indigent of another which pre-exists in activity, according to which indigence it is something in capacity, is imperfect. For it is indigent of the perfection which is in another, in order that by participating of it, it may become perfect. Hence such a power as this is of itself imperfect. So that the power of that which is in energy is perfect, because it is prolific of energy: but the power of that which is in capacity is imperfect, because it derives its perfection from the power which is in activity.

PROPOSITION LXXIX.

Every thing which becomes, becomes from a twofold power.

PROPOSITION LXXX.

Every body of itself is naturally adapted to be passive, but every thing incorporeal to act. One, indeed, is essentially inefficacious, but the other is impassive. That which is incorporeal, however, may become passive by its association with the body; just as bodies are able to act through the participation of incorporeals.

PROPOSITION LXXXI.

Every thing which is participated separably, is present to its participant by a certain inseparable power which it imparts to it.

PROPOSITION LXXXII.

Every thing incorporeal, since it is revertible to itself, when it is participated by other things is participated in a separable manner.

PROPOSITION LXXXIII.

Every nature which is gnostic of itself is able to return wholly to itself.

PROPOSITION LXXXIV.

Every nature which always possesses an infinite power.

PROPOSITION LXXXVI.

Every nature, which is truly being is infinite, neither through multitude nor through magnitude, but by power alone.

PROPOSITION LXXXVII.

Every eternal nature is being, but not every being is eternal.

PROPOSITION LXXXVIII.

Every nature which is truly being is either prior to eternity, or in eternity, or participates of eternity.

That there is true being prior to eternity, has been demonstrated. But true being is likewise in eternity: for eternity possesses the always in union with being. And every nature which is eternal has both the being and always by participation. Eternity, however, possesses the always primarily, but being by participation. But Being itself is primarily being.

PROPOSITION LXXXIX.

Every nature which is truly being consists of bound and infinity.

PROPOSITION XC.

The first bound and the first infinity subsist by themselves, prior to every thing which is constituted of bound and the infinite.

PROPOSITION XCI.

Every power is either finite or infinite. But every finite power emanates from infinite power: and infinite power emanates from the first infinity.

PROPOSITION XCII.

Every multitude of infinite powers depends on one first infinity, which is not a participated power, nor does it subsist in things which are endued with power, but by and of itself; not being the power of a certain participant, but the cause of all beings.

PROPOSITION XCIII.

Every infinite which is in true beings is neither infinite to superior natures, nor is it infinite to itself.

PROPOSITION XCIV.

Every perpetuity is indeed a certain infinity, but not every infinity is a perpetuity.

PROPOSITION XCV.

Every power which is more single is more infinite than that which is multiplied.

PROPOSITION XCVII.

Every archical cause in each series or causal chain imparts to the whole series its characteristic; and that which the cause is primarily, the series is according to diminution.<sup>36</sup>

PROPOSITION XCVIII.

Every separate cause is at one and the same time everywhere and nowhere. For by the impartance of its own power it is everywhere. For this is a cause

PROPOSITION XCIX.

Every imparticible, so far as it is imparticible, is not constituted by another cause. But it is itself the principle and cause of all its participants; and thus every principle in each causal chain is unbegotten.<sup>37</sup>

PROPOSITION C.

Every chain of wholes is extended to an imparticible cause and principle: but all imparticibles depend on the one principle of all things.

PROPOSITION CI.

Imparticipable intellect is the leader of all things which participate of intellect, imparticipable life of all things, which participate of life, and imparticipable being of all things which participate of being. And of these, being is prior to life, but life is prior to intellect.

PROPOSITION CII.

All beings which exist in any manner whatsoever consist of bound and the infinite through that which is primarily being. But all living beings are motive or active of themselves through the first life. And all gnostic beings participate of knowledge through the first intellect.

PROPOSITION CIII.

All things are in all, but each is appropriately in each.

PROPOSITION CIV.

Every thing which is primarily eternal has both an eternal essence and activity.

PROPOSITION CV.

Every thing immortal is perpetual; but not every thing perpetual is immortal.

PROPOSITION CVI.

Between every thing which is entirely eternal both in essence and activity, and every thing which has its essence in time, the medium, is that which is partly eternal and partly measured by time.

PROPOSITION CVII.

Every thing which is partly eternal and, partly temporal is at one and the same time being and generation.

PROPOSITION CVIII.

Every thing which is partial in each order is able to participate in a twofold respect of the monad which is in the proximately superior order, viz. either through its own wholeness, or through that which is partial in the superior order and co-ordinate with the thing according to an analogy to the whole causal chain.

PROPOSITION CIX.

Every partial or particular intellect participates of the Primal Unity which is above intellect, both through the Universal Intellect and through the partial unity which is co-ordinate with it. And every partial soul participates of Universal Intellect through Universal Soul, and through a partial intellect. And every partial nature of body participates of Universal Soul through Universal Matter, and a partial soul.

PROPOSITION CX.

Of all the things which are arranged in each causal chain, those which are first and are conjoined with their monad are able to participate of the natures which are proximately established in the superior causal chain through analogy. But those which are more imperfect and remote from their proper principle are not naturally adapted to enjoy these natures.

PROPOSITION CXI.



Of every intellectual causal chain some are divine intellects, receiving the participations of the Gods; but others are intellects alone. And of every psychical chain some are intellectual souls, which depend on their proper intellects; but others are souls alone. And of every corporeal nature some have souls supernally presiding over them, but others are natures alone, destitute of the presence of souls.

PROPOSITION CXII.

Of every order those things which are primal have the form of the natures prior to them.

PROPOSITION CXIII.

Every divine number is unical.

PROPOSITION CXIV.

Every God is a self-perfect unity, and every self-perfect unity is a God.

PROPOSITION CXV.

Every God is super essential, supervital, and superintellectual.

PROPOSITION CXVI.

Every deity except The One is participable.

PROPOSITION CXVII.

Every God is the measure of beings.

PROPOSITION CXVIII.

Every thing which is in the Gods pre-exists in them according to their peculiarities. And the peculiarity of the Gods is unical and super essential. Hence all things are contained in them unically and superessentially.

PROPOSITION CXIX.

Every God subsists through its own superessential goodness, and is good neither through participation, nor through essence, but superessentially; since habits and essences are allotted a secondary and remote order from the Gods.

PROPOSITION CXX.

Every God has in lots own essence a providence of the whole of things. And a providential activity is primarily in the Gods.

PROPOSITION CXXI.

Every divine nature has for its essence goodness, but a unical power, and a knowledge arcane and incomprehensible by all secondary natures.

PROPOSITION CXXII.

Every divine nature provides for secondary natures, and is exempt from the subjects of its providential care, providence neither remitting the pure and unical transcendency of that which is divine, nor a separate union abolishing providence.

PROPOSITION CXXIII.

Every divine nature is itself, by reason of its superessential union, ineffable and unknown to all secondary natures; but it is comprehended and known by its participants. Hence that which is First is alone entirely unknown, because it is imparticipable.

PROPOSITION CXXIV.

Every God knows partible natures impartibly, temporal natures without time, things which are not necessary necessarily, mutable natures immutably; and, summarily, all things in a manner more excellent than the order of things known.

PROPOSITION CXXV.

Every God, from that order from, which he began to unfold himself into light, proceeds through all secondary natures, always indeed multiplying and dividing the impartances of himself, but preserving the characteristic of his own hypostasis.

PROPOSITION CXXVI.

Every God who is nearer to The One is more universal, but the God who is more remote from it is more particular.

PROPOSITION CXXVII.

Every divine nature, since it is simple, is specially primary, and on this account is most self-sufficient.

PROPOSITION CXXVIII.

Every God, when participated by natures nearer to himself, is participated without a medium; but when -participated by natures more remote from himself, the participation is through fewer or more media.

For the former, since they are uniform and self-existent through their

PROPOSITION CXXIX.

Every divine body is divine through a divine soul: every soul is divine through a divine intellect: and every intellect is divine through the participation of a divine unity. Unity indeed is of itself a God: intellect is most divine: soul is divine, but body is deiform.

PROPOSITION CXXXI.

Every God, begins his own activity from himself.

PROPOSITION CXXXII.

All the orders of the Gods are bound in union by a medium.

PROPOSITION CXXXIII.

Every God is a beneficent unity or an unific (?????????) goodness; and each God

PROPOSITION CXXXIV.

Every divine intellect knows as intellect, but acts providentially as a God.

PROPOSITION CXXXV.

Every divine unity is participated by some being immediately; and every deified nature is extended to one divine unity. As many likewise as are the unities which are participated, so many are the genera of beings which participate.

PROPOSITION CXXXVI.

Every God who is more universal and ranks nearer to the First, is participated by a more universal genus of beings. But the God who is more partial and more remote from the First, is participated by a more partial genus of beings. And as being is related to being, so is unity to divine unity.

PROPOSITION CXXXVII.

Every unity with the one constitutes the being which participates of it.

PROPOSITION CXXXVIII.

Of all the deified natures which participate of the divine peculiarity, the first and highest is Being itself.

PROPOSITION CXXXIX.

All things which participate of the divine unities begin from being, but end, in a corporeal nature.

PROPOSITION CXL.

All the powers of divine natures, having a supernal origin, and proceeding through appropriate media, extend even to the last of things and to the terrestrial regions.

PROPOSITION CXLI.

Every providence of the Gods is twofold, one exempt from the natures for which it provides, but the other co-ordinated with them.

For some divine essences, through their hyparxis and the peculiarity of their

PROPOSITION CXLII.

The Gods are present to all things in the same manner, but all things are not in the same manner present to the Gods. But every thing participates of their presence according to its own order and power. And this is accomplished by some things uniformly, but by others manifoldly; by some eternally, but by others according to time; and by some incorporeally, but by others corporeally.

PROPOSITION CXLIII.

All inferior natures yield to the presence of the Gods, though the participant may be adapted to participation. Every thing alien recedes from the divine light, but all things are illuminated at once by the Gods.

PROPOSITION CXLIV.

All beings, and all the distributions of beings, extend as far in their progressions as the orders of the Gods.

PROPOSITION CXLV.

The peculiarity of every divine order pervades through all secondary natures, and imparts itself to all the subordinate genera of beings.

PROPOSITION CXLVI.

The ends of all the divine progressions are assimilated to their principles, preserving a circle without a beginning and without an end, through the return of all to their principles.<sup>65</sup>

PROPOSITION CXLVII.

The summits of all the divine orders are assimilated to the ends of the natures which are proximately above them.

PROPOSITION CXLVIII.

Every divine order is united to itself in a threefold manner, viz. by the summit which is in it, by its middle, and by its end.

For the summit having a power which is most unical transmits union to all the

PROPOSITION CXLIX.

Every multitude of the divine unities is bounded by number.

PROPOSITION CL.

Every nature which proceeds in the divine orders is not naturally adapted to receive all the powers of its producing cause. Nor in brief are secondary natures able to receive all the powers of the natures prior to themselves, but these have certain powers exempt from things in an inferior order, and incomprehensible by the beings posterior to themselves.<sup>66</sup>

PROPOSITION CLI.

Every paternal order or genus in the Gods is primary, and pre-exists in the rank of The Good, according to all the divine orders.

For the paternal genus produces the hyparxes of secondary natures, and total

PROPOSITION CLII.

Every thing which is generative in the Gods proceeds according to the infinity of divine power, multiplying itself, proceeding through all things, and transcendently exhibiting a never-failing power in the progressions of secondary natures.

PROPOSITION CLIII.

Every thing perfect in the Gods is the cause of divine perfection.

PROPOSITION CLIV.

Every thing which is of a guardian nature in the Gods preserves every thing in its proper order, and is uniformly exempt from secondary and established, in primary natures.

PROPOSITION CLV.

Every thing vivific in the Gods is a generative cause, but every generative cause is not vivific.

PROPOSITION CLVI.

Every cause of purity is contained in the guardian order: but on the contrary every genus of a guardian order is not the same with the purifying genus.

PROPOSITION CLVII.

Every paternal cause is the supplier of being to all things, and constitutes the hyperxes of beings. But every nature which is fabricative of the production of form exists prior to composite natures, and precedes their order and division according to number, and is likewise of the same coordination with the paternal cause in the more partial genera of things.

PROPOSITION CLVIII.

Every elevating cause in the Gods differs both from a purifying cause and from the revertive genera.

PROPOSITION CLIX.

Every order of the Gods consists of the first principles, Bound, and Infinity. But one order is caused more by Bound, and another by Infinity.

PROPOSITION CLX.

Every divine intellect is uniform, and perfect. And the first intellect is from itself, and produces other intellects.

PROPOSITION CLXI.

Every thing which is truly being, and because it depends on the Gods, is divine and imparticipable.

PROPOSITION CLXII.

Every multitude of unities which illuminates truly existing being is arcane and intelligible; arcane since it is conjoined with The One, but intelligible because it is participated by being. For all the Gods are denominated from the things which depend on them; because

PROPOSITION CLXIII.

Every multitude of unities which is participated by imparticipable intellect is intellectual. For as intellect is to truly existing being, so are these unities to the

PROPOSITION CLXIV.

Every multitude of unities which is participated by every imparticipable soul is supermundane. For because imparticipable soul is primarily above the world, the Gods also

PROPOSITION CLXV.

Every multitude of unities which is participated by a certain sensible body is mundane.

PROPOSITION CLXVI.

Every intellect is either imparticipable or participable. And if participable, it is either participated by supermundane or by mundane souls.

PROPOSITION CLXVII.

Every intellect thinks itself: but the Primal Intellect thinks itself only, and in this intellect Thought and the object of thought (the intelligible) are one numerically. But each of the subsequent intellects thinks itself and the natures prior to itself. And the intelligible to each of these is partly that which it is (itself) and partly that from which it emanates.

PROPOSITION CLXVIII.

Every intellect in activity knows that it thinks, and it is not the peculiarity of one intellect to think, and of another to know that it thinks.

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For if it is intellect in activity, and thinks itself to be no other than the

PROPOSITION CLXIX.

PROPOSITION CLXX.

Every intellect thinks all things together. But imparticipable intellect thinks all things together simply: and each of the intellects subsequent to it thinks all things according to one or under the form, of the singular.

PROPOSITION CLXXI.

Every intellect is an imparticipable essence.

PROPOSITION CLXXII.

Every intellect is proximately the producing cause of natures perpetual and immutable in essence.

PROPOSITION CLXXIII.

Every intellect is intellectual, and the things which are prior and posterior to itself are likewise intellectual.

PROPOSITION CLXXIV.

Every intellect constitutes the things posterior to itself by thinking, and its creation is in thinking, and its thought in creating.

PROPOSITION CLXXV.

Every intellect is primarily participated by those natures which are intellectual both in essence and in activity.

For it is necessary that every intellect should either be participated by those,

PROPOSITION CLXXVI.

All intellectual forms are in each other, and, each is at the same time per se and distinct from the others.

PROPOSITION CLXXVII.

Every intellect being a plenitude of forms, one intellect contains more universal but another more partial forms. And the superior intellects contain more universally the things which those posterior to them contain more partially. But the inferior intellects contain more partially the things which those that are prior to them contain more universally.

PROPOSITION CLXXVIII.

Every intellectual form constitutes eternal natures.

For if every intellectual form is eternal and immovable, it is essentially the

PROPOSITION CLXXIX.

Every intellectual number is finite.

PROPOSITION CLXXX.

Every intellect is a whole, because each consists of parts, and is at once united to other intellects and differentiated from them. But imparticipable intellect is a whole simply, since it has in itself all the parts totally or under the form of the whole; but each partial intellect contains the whole as in apart, and thus is all things partially.

PROPOSITION CLXXXI.

Every participated, intellect is either divine because it depends on the Gods, or is intellectual only.

PROPOSITION CLXXXII.

Every divine participated intellect is participated by divine souls.

PROPOSITION CLXXXIII.

Every intellect which is participated indeed, but is intellectual alone is participated neither by divine souls nor by those which experience a mutation from intellect into a privation of intellect.

PROPOSITION CLXXXIV.

Every soul is either divine, or is that which changes from intellect into a privation of intellect, or that which always remains as a medium between these, but is inferior to divine souls.

PROPOSITION CLXXXV.

All divine souls are Gods psychically. But all those which participate of an intellectual intellect are the perpetual attendants of the Gods. And all those which are the recipients of mutation are only occasionally the attendants of the Gods.

PROPOSITION CLXXXVI.

Every soul is an incorporeal essence and separable from the body.  
For if it knows itself, but every thing which knows [137] itself returns to

PROPOSITION CLXXXVII.

Every soul is indestructible and incorruptible.  
For every thing which can in any way whatsoever be dissolved and destroyed is

PROPOSITION CLXXXVIII.

Every soul is both life and vital.

PROPOSITION CLXXXIX.

Every soul is self-vital.

PROPOSITION CXC.

Every soul is a medium between impartible natures and the natures which are divisible about bodies.

PROPOSITION CXCI.

Every participable soul has an eternal essence, but its action is temporal.

PROPOSITION CXCI.

Every participable soul ranks among the number of truly existing beings, and is the first of generated natures.

PROPOSITION CXCXIII.

Every soul subsists proximately from intellect.  
For if it has an immutable and eternal essence, it proceeds from an immovable

PROPOSITION CXCIV.

Every soul contains all the forms which intellect primarily possesses.

PROPOSITION CXCV.

Every soul is all things, containing sensibles paradigmatically, but intelligibles iconically.

PROPOSITION CXCVI.

Every participable soul primarily uses a perpetual body, which has an unbegotten and incorruptible hypostasis.<sup>86</sup>

PROPOSITION CXCVII.

Every soul is an essence vital and gnostic, and, a life essential and gnostic, and is knowledge, essence, and life. All these, the essential, the vital, and the gnostic, subsist in it together; and all are in all, and each is apart from the others.

PROPOSITION CXCVIII.

Every nature which participates of time, and is always moved, is measured by circuits.

PROPOSITION CXCIX.

Every mundane soul uses circuits of its proper life, and restitutions to its pristine state.

PROPOSITION CC.

Every circuit of soul is measured by time. The circuit of other souls is measured by a certain time, but the circuit of the first soul measured by time is measured by the whole of time.

PROPOSITION CCI.

All divine souls have triple energies: one as souls, another as receiving a divine intellect, and another as attached to the Gods. And they provide for the whole of things as Gods, but know all things through an intellectual life, and move bodies through a self-motive essence.

PROPOSITION CCII.

All souls attending upon and always following the Gods are inferior to divine, but are developed above partial souls.

For divine souls participate of intellect and deity, and hence are at the same

PROPOSITION CCIII.

Of every psychical multitude, divine souls are greater in power than other souls, but less in number. But those which always follow divine souls have a mediate order among all souls, both in power end, quantity. And, partial souls are inferior in power to the others, but proceed into a greater number.



For divine souls are more allied to The One, on account of a divine hyperaxis,

PROPOSITION CCIV.

Every divine soul is a leader of many souls which always follow the Gods, and of a still greater number of those which occasionally receive this order.

For since it is divine it is necessary that it should be allotted an order which

PROPOSITION CCV.

Every partial soul has the same ratio to the soul under which it is essentially arranged, as the vehicle of the one has to the vehicle of the other.

PROPOSITION CCVI.

Every partial soul is able to descend infinitely into generation, and to

PROPOSITION CCVII.

The vehicle of every partial soul is fabricated by an immovable cause.

For if it is perpetually and connascently attached to the soul which uses it,

PROPOSITION CCIX.

The vehicle of every partial soul descends indeed with the addition of more material vestments, but becomes united to the soul by an ablation of every thing material, and a recurrence to its proper form, analogous to the soul which uses it.

PROPOSITION CCX.

Every connascent vehicle of the soul always has the same figure and magnitude. But it appears to be greater and less and of a dissimilar figure through the additions and ablations of other bodies.

PROPOSITION CCXI.

Every partial soul descending into generation descends as a whole; nor does one part of it remain on high, and another part descend.