

GREEK SERIES • VOLUME 2

ON BEAUTY

PLOTINUS & PLATO

ENNEADEΣ · ΙΠΠΙΑΣ ΜΕΙΖΩΝ

On Beauty

Three Treatises of Plotinus, with Plato's Greater Hippias

with a word-for-word interlinear English translation

preserving the original word order

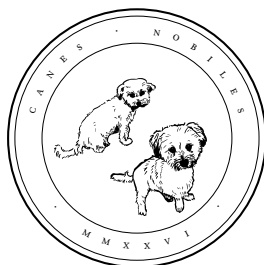


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Volume 2 of the Canes Nobiles Greek interlinear texts

The Greek text follows Volkmann's Teubner Plotinus and Burnet's Oxford Plato

Set from the First Thousand Years of Greek
and the Perseus Digital Library, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Words Burnet secludes are not printed; words Volkmann supplies, and those he marks
as doubtful, are printed without their brackets; *** marks a gap in the text.

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PLOTINUS

ΠΕΡΙ ΤΟΥ ΚΑΛΟΥ

Ennead I.6 · On Beauty

Beauty is found most of all in sight, then in sounds and the whole of music, and higher up in conduct, acts, habits, the sciences, and the virtues. Plotinus asks what one thing makes all these beautiful, and takes up the received answer that beauty is symmetry of parts. Simple things — gold, lightning, a single note — refute it, as does a face that keeps its proportions and loses its beauty; and how is virtue, a truer beauty, symmetrical?

Τὸ καλὸν ἐστὶ μὲν ἐν ὄψει πλείστον, ἐστὶ δ' ἐν ἀκοαῖς
the beautiful is indeed in sight most is and in hearings
κατὰ τε λόγων συνθέσεις καὶ ἐν μουσικῇ ἀπάσῃ· καὶ
according-to both of-words combinations and in music all and
γὰρ μέλη καὶ ῥυθμοὶ εἰσι καλοί· ἔστι δὲ καὶ προιοῦσι
for melodies and rhythms are beautiful there-is and also to-those-advancing
πρὸς τὸ ἄνω ἀπὸ τῆς αἰσθήσεως καὶ ἐπιτηδεύματα καλὰ
toward the above from the perception and pursuits beautiful
καὶ πράξεις καὶ ἔξεις καὶ ἐπιστήμαί τε καὶ τὸ τῶν ἀρετῶν
and actions and habits and sciences both and the of-the virtues
κάλλος. εἰ δέ τι καὶ πρὸ τούτων, αὐτὸ δείξει. τί οὖν
beauty if and anything even before of-these itself will-show what then
δὴ τὸ πεποιηκὸς καὶ τὰ σώματα καλὰ φαντάζεσθαι
indeed (is)-that-which has-made even the bodies beautiful to-appear
καὶ τὴν ἀκοὴν ἐπινεύειν ταῖς φωναῖς, ὡς καλαῖς; καὶ ὅσα
and the hearing to-assent to-the sounds as beautiful and whatever
ἐφεξῆς ψυχῆς ἔχεται, πῶς ποτε πάντα καλὰ; καὶ ἄρα
next of-soul depends how ever all (are)-beautiful and whether
γε ἐνὶ καὶ τῷ αὐτῷ καλὰ τὰ πάντα, ἢ ἄλλο μὲν ἐν
indeed by-one and the same beautiful the all or one indeed in
σώματι τὸ κάλλος, ἄλλο δὲ ἐν ἄλλῳ; καὶ τίνα ποτὲ ταῦτα
body the beauty another and in another and what ever (are)-these
ἢ τοῦτο; τὰ μὲν γὰρ οὐ παρ' αὐτῶν τῶν ὑποκειμένων
or this the-ones indeed for not from themselves the underlying

καλά, οἷον τὰ σώματα, ἀλλὰ μεθέξει, τὰ δὲ
(are)-beautiful such-as the bodies but by-participation the-ones and
 καλὰ αὐτά, ὥσπερ ἀρετῆς ἡ φύσις. σώματα μὲν γὰρ
beautiful themselves just-as of-virtue the nature bodies indeed for
 τὰ αὐτὰ ὅτε μὲν καλά, ὅτε δὲ οὐ καλὰ φαίνεται,
the same at-one-time indeed beautiful at-another and not beautiful appear
 ὡς ἄλλου ὄντος τοῦ σώματα εἶναι, ἄλλου δὲ τοῦ καλά.
as other being the bodies to-be other and the beautiful
 τί οὖν ἐστὶ τοῦτο τὸ παρὸν τοῖς σώμασι; πρῶτον γὰρ
what then is this the being-present to-the bodies first for
 περὶ τούτου σκεπτέον. τί οὖν ἐστίν, ὃ κινεῖ τὰς
about this (it)-must-be-examined what then is that-which moves the
 ὀφθαλμοὺς τῶν θεωμένων καὶ ἐπιστρέφει πρὸς αὐτὸ καὶ ἔλκει
eyes of-those beholding and turns toward itself and draws
 καὶ εὐφραίνεισθαι τῇ θέᾳ ποιεῖ; τοῦτο γὰρ εὐρόντες τάχ' ^{ἂν}
and to-rejoice in-the sight makes this for having-found perhaps
 ἐπιβάθρα αὐτῷ χρώμενοι καὶ τὰ ἄλλα θεασαίμεθα.
would as-a-stepping-stone it using also the others we-might-behold
 λέγεται μὲν δὴ παρὰ πάντων, ὡς εἰπεῖν, ὡς συμμετρία
it-is-said indeed then by all so to-speak that symmetry
 τῶν μερῶν πρὸς ἄλληλα καὶ πρὸς τὸ ὅλον τό τε τῆς
of-the parts toward one-another and toward the whole the and of-the
 εὐχροίας προστεθὲν τὸ πρὸς τὴν ὄψιν κάλλος ποιεῖ καὶ
good-color having-been-added the toward the sight beauty makes and
 ἔστιν αὐτοῖς καὶ ὅλως τοῖς ἄλλοις πᾶσι τὸ καλοῖς εἶναι
is for-them and generally for-the others all the beautiful to-be
 τὸ συμμετρίοις καὶ μεμετρημένοις ὑπάρχειν· οἷς ἀπλοῦν
the symmetrical and measured to-be for-whom simple
 οὐδέν, μόνον δὲ τὸ σύνθετον ἐξ ἀνάγκης καλὸν ὑπάρξει·
nothing only and the composite of necessity beautiful will-be
 τό τε ὅλον ἔσται καλὸν αὐτοῖς, τὰ δὲ μέρη ἕκαστα
the and whole will-be beautiful for-them the and parts each

οὐχ ἔξει παρ' ἐαυτῶν τὸ καλὰ εἶναι, πρὸς δὲ τὸ ὅλον
not will-have from themselves the beautiful to-be toward but the whole
 συντελοῦντα, ἵνα καλὸν ᾗ· καίτοι δεῖ, εἴπερ τὸ
contributing that beautiful it-may-be and-yet it-is-necessary if-indeed the
 ὅλον, καὶ τὰ μέρη καλὰ εἶναι· οὐ γὰρ δὴ ἐξ αἰσχυρῶν,
whole also the parts beautiful to-be not for indeed of ugly-things
 ἀλλὰ πάντα κατειληφέναι τὸ κάλλος. τά τε χρώματα
but all to-have-seized the beauty the and colors
 αὐτοῖς τὰ καλά, οἷον καὶ τὸ τοῦ ἡλίου φῶς, ἀπλᾶ ὄντα
for-them the beautiful such-as also the of-the sun light simple being
 καὶ οὐκ ἐκ συμμετρίας ἔχοντα τὸ κάλλος ἔξω ἔσται τοῦ
and not from symmetry having the beauty outside will-be of-the
 καλὰ εἶναι. χρυσός τε δὴ πῶς καλόν; καὶ νυκτὸς ἡ
beautiful to-be gold and indeed how (is)-beautiful and of-night the
 ἀστραπή ἢ τὰ ἄστρα ὀράσθαι τῷ καλόν; ἐπὶ τε τῶν
lightning or the stars to-be-seen why (is-it)-beautiful upon and the
 φωνῶν ὡσαύτως τὸ ἀπλοῦν οἰχήσεται, καίτοι ἐκάστου
sounds likewise the simple will-be-gone although of-each
 φθόγγου πολλαχῇ τῷ ἐν τῷ ὅλῳ καλῷ καλοῦ καὶ
note in-many-ways by-the in the whole beautiful(-thing) beautiful and
 αὐτοῦ ὄντος. ὅταν δὲ δὴ καὶ τῆς αὐτῆς συμμετρίας
itself being when and indeed even the same symmetry
 μενούσης ὅτε μὲν καλὸν τὸ αὐτὸ πρόσωπον, ὅτε
remaining at-one-time indeed beautiful the same face at-another
 δὲ μὴ φαίνεται, πῶς οὐκ ἄλλο δεῖ ἐπὶ τῷ συμμετρῷ
and not appears how not other must besides the symmetrical
 λέγειν τὸ καλὸν εἶναι, καὶ τὸ σύμμετρον καλὸν εἶναι δι'
to-say the beautiful to-be and the symmetrical beautiful to-be through
 ἄλλο; εἰ δὲ δὴ μεταβαίνοντες καὶ ἐπὶ τὰ ἐπιτηδεύματα
another if and indeed passing-on also to the pursuits
 καὶ τοὺς λόγους τοὺς καλοὺς τὸ σύμμετρον καὶ ἐπ' αὐτῶν
and the discourses the beautiful the symmetrical also in of-them

αἰτιῶντο, τίς ἂν λέγοιτο ἐν ἐπιτηδεύμασι συμμετρία
they-should-allege what would be-called in pursuits symmetry
 καλοῖς ἢ νόμοις ἢ μαθήμασιν ἢ ἐπιστήμας; θεωρήματα
beautiful or laws or studies or sciences speculations
 μὲν γὰρ σύμμετρα πρὸς ἄλληλα πῶς ἂν εἴη; εἰ δ'
indeed for symmetrical toward one-another how would be if and
 ὅτι σύμφωνά ἐστι, καὶ κακῶν ἔσται ὁμολογία τε καὶ
because concordant they-are also of-evils there-will-be agreement both and
 συμφωνία. τῷ γὰρ τὴν σωφροσύνην ἡλιθιότητα
concord with-the(-claim) for the temperance folly
 εἶναι τὸ τὴν δικαιοσύνην γενναίαν εἶναι εὐήθειαν
to-be the(-claim) the justice noble to-be silliness
 σύμφωνον καὶ συναδὸν καὶ ὁμολογεῖ πρὸς ἄλληλα. κάλλος
concordant and consonant and agrees toward one-another beauty
 μὲν οὖν ψυχῆς ἀρετὴ πᾶσα καὶ κάλλος ἀληθινώτερον
indeed then of-soul virtue all and beauty truer
 ἢ τὰ πρόσθεν· ἀλλὰ πῶς σύμμετρα; οὔτε γὰρ ὡς
than the former but how (are-they)-symmetrical neither for as
 μεγέθη οὔτε ὡς ἀριθμοὶ σύμμετρα καίτοι πλειόνων μερῶν
magnitudes nor as numbers symmetrical although more parts
 τῆς ψυχῆς ὄντων. ἐν ποίῳ γὰρ λόγῳ ἢ σύνθεσις ἢ ἡ
of-the soul being in what for ratio the composition or the
 κρᾶσις τῶν μερῶν ἢ τῶν θεωρημάτων; τὸ δὲ τοῦ νοῦ
blending of-the parts or of-the speculations the and of-the intellect
 κάλλος μονουμένου τί ἂν εἴη;
beauty being-alone what would be

The soul recognizes beauty at the first glance and welcomes it, as it recoils from the ugly. What it recognizes is form: the shapeless is ugly because reason has not mastered it, and a body becomes beautiful when one form gathers its many parts into a single agreement.

πάλιν οὖν ἀναλαβόντες λέγωμεν, τί δῆτά ἐστι τὸ ἐν
again then taking-up-again let-us-say what indeed is the in
 τοῖς σώμασι καλὸν πρῶτον. ἔστι μὲν γάρ τι καὶ
the bodies beautiful first there-is indeed for something even
 ἐπιβολῇ τῇ πρώτῃ αἰσθητὸν γινόμενον καὶ ἡ ψυχὴ ὥσπερ
by-a-glance the first perceptible becoming and the soul as-if
 συνείσα λέγει καὶ ἐπιγνοῦσα ἀποδέχεται καὶ οἷον
having-understood speaks and having-recognized welcomes and as-it-were
 συναρμόττεται. πρὸς δὲ τὸ αἰσχρὸν προσβαλοῦσα ἀνίλλεται
fits-itself toward but the ugly having-struck it-shrinks-back
 καὶ ἀρνείται καὶ ἀνανεύει ἀπ' αὐτοῦ οὐ συμφωνοῦσα καὶ
and refuses and turns-away from it not agreeing and
 ἀλλοτριουμένη. φαμὲν δῆ, ὡς τὴν φύσιν οὔσα ὅπερ
being-estranged we-say indeed that in-the nature being that-which
 ἐστὶ καὶ πρὸς τῆς κρείττονος ἐν τοῖς οὖσιν οὐσίας,
it-is and belonging-to the better among the beings substance
 ὃ τι ἂν ἴδῃ συγγενὲς ἢ ἵχνος τοῦ συγγενοῦς,
whatever anything ever it-may-see akin or a-trace of-the akin
 χαίρει τε καὶ διεπτόηται καὶ ἀναφέρει πρὸς ἑαυτὴν καὶ
it-rejoices both and is-thrilled and refers toward itself and
 ἀναμνησκέται ἑαυτῆς καὶ τῶν ἑαυτῆς. τίς οὖν ὁμοιότης
remembers itself and the-things its-own what then (is-the)-likeness
 τοῖς τῇδε πρὸς τὰ ἐκεῖ καλά; καὶ γάρ, εἰ ὁμοιότης,
for-the here toward the there beautiful and for if (there-is)-likeness

ὅμοια μὲν ἔσται· πῶς δὲ καλὰ κακείνα καὶ ταῦτα;
alike indeed they-will-be how but (are)-beautiful both-those and these
 μετοχῇ εἶδους φαμέν ταῦτα. πᾶν μὲν γὰρ τὸ ἄμορφον
by-participation of-form we-say these all indeed for the formless
 πεφυκὸς μορφήν καὶ εἶδος δέχεσθαι ἄμοιρον ὃν λόγου
naturally-fitted shape and form to-receive without-share being of-reason
 καὶ εἶδους αἰσχρὸν καὶ ἔξω θείου λόγου· καὶ τὸ πάντῃ
and of-form (is)-ugly and outside divine reason and the wholly
 αἰσχρὸν τοῦτο. αἰσχρὸν δὲ καὶ τὸ μὴ κρατηθὲν ὑπὸ μορφῆς
ugly this (is)-ugly and also the not mastered by shape
 καὶ λόγου οὐκ ἀνασχομένης τῆς ὕλης τὸ πάντῃ κατὰ
and reason not having-endured the matter the wholly according-to
 τὸ εἶδος μορφοῦσθαι. προσιὸν οὖν τὸ εἶδος τὸ μὲν ἐκ
the form to-be-shaped approaching then the form the-one indeed of
 πολλῶν ἐσόμενον μερῶν ἐν συνθέσει συνέταξέ τε καὶ εἰς
many going-to-be parts one by-composition it-ordered both and into
 μίαν συντέλειαν ἤγαγε καὶ ἐν τῇ ὁμολογίᾳ πεποίηκεν,
one completion it-led and one by-the agreement it-has-made
 ἐπείπερ ἐν ἡν αὐτὸ ἔν τε ἔδει τὸ μορφούμενον εἶναι ὥς
since one was itself one both it-behooved the being-shaped to-be as
 δυνατόν αὐτῷ ἐκ πολλῶν ὄντι. ἴδρυται οὖν ἐπ' αὐτοῦ τὸ
(was)-possible for-it of many being it-is-seated then upon it the
 κάλλος εἰς ἐν συναχθέντος καὶ τοῖς μέρεσι διδὸν ἑαυτὸ καὶ
beauty into one having-been-gathered and to-the parts giving itself and
 τοῖς ὅλοις. ὅταν δὲ ἓν τι καὶ ὁμοιομερὲς καταλάβῃ, εἰς
to-the wholes when but one something and of-like-parts it-seizes into
 ὅλον δίδωσιν ἑαυτό· οἷον εἰ ὅτε μὲν πάσῃ οἰκίᾳ
the-whole it-gives itself for-instance if at-one-time indeed to-a-whole house
 μετὰ τῶν μερῶν, ὅτε δὲ ἐνὶ λίθῳ διδοίῃ τις φύσιν
with the parts at-another and to-one stone might-give some nature

τὸ κάλλος, τῇ δὲ ἡ τέχνη. οὕτω μὲν δὴ καλὸν
the beauty to-the-other and the art thus indeed then beautiful
 τὸ σῶμα γίγνεται λόγου ἀπὸ θεῶν ἐλθόντος κοινωνία.
the body becomes of-reason from gods having-come by-communion

III • THE FACULTY THAT JUDGES

Beauty in bodies is judged by the faculty set over it, which measures what it sees against the form it already carries. The builder calls a house beautiful by fitting the outer house to the inner form of house; color is beautiful by light mastering the dark in matter, and harmonies in sound teach the soul the same lesson in another medium.

γινώσκει δὲ αὐτὸ ἡ ἐπ' αὐτὸ δύναμις τεταγμένη, ἥς
it-knows and it the over it faculty appointed than-which
 οὐδὲν κυριώτερον εἰς κρίσιν τῶν ἑαυτῆς, ὅταν καὶ
nothing (is)-more-authoritative for judgment of-the its-own when also
 ἡ ἄλλη συνεπικρίνη ψυχῇ. τάχα δὲ καὶ αὐτὴ λέγει
the rest joins-in-judging soul perhaps and even itself speaks
 συναρμόττουσα τῷ παρ' αὐτῇ εἶδει κακέινῳ πρὸς τὴν
fitting to-the beside it form and-that for the
 κρίσιν χρωμένη ὥσπερ κανόνι τοῦ εὐθέος. πῶς δὲ συμφωνεῖ
judgment using as-if (as)-a-rule of-the straight how but agrees
 τὸ περὶ σῶμα τῷ πρὸ σώματος; πῶς δὲ τὴν ἔξω
the about body with-the before body how and the outer
 οἰκίαν τῷ ἔνδον οἰκίας εἶδει ὁ οἰκοδομικὸς συναρμόσας
house with-the inner of-a-house form the builder having-fitted
 καλὴν εἶναι λέγει; ἢ ὅτι ἐστὶν ἡ ἔξω, εἰ χωρίσειας
beautiful to-be says or because is the outer if you-should-separate
 τοὺς λίθους, τὸ ἔνδον εἶδος μερισθὲν τῷ ἔξω ὕλης ὄγκῳ,
the stones the inner form divided by-the outer of-matter mass

ἀμερὲς ὃν ἐν πολλοῖς φανταζόμενον. ὅταν οὖν ἡ αἴσθησις
partless being in many appearing when then the sense
 τὸ ἐν σώμασιν εἶδος ἴδη συνδησάμενον καὶ κρατήσαν τῆς
the in bodies form may-see having-bound-together and having-mastered the
 φύσεως τῆς ἐναντίας ἀμόρφου οὔσης καὶ μορφὴν ἐπὶ ἄλλαις
nature the opposite formless being and shape upon other
 μορφαῖς ἐκπρεπῶς ἐποχουμένην, συνελοῦσα ἀθρόον αὐτὸ
shapes conspicuously riding having-gathered all-at-once it
 τὸ πολλαχῇ ἀνήνεγκέ τε καὶ εἰσήγαγεν εἰς τὸ εἶσω ἀμερὲς
the manifold it-carried-up both and brought-in into the within partless
 ἥδη καὶ ἔδωκε τῷ ἔνδον σύμφωνον καὶ συναρμόττον καὶ
now and gave to-the inner concordant and fitting and
 φίλον· οἷα ἀνδρὶ ἀγαθῷ προσηνὲς ἐπιφανόμενον ἀρετῆς
dear such-as to-a-man good welcome appearing of-virtue
 ἵχνος ἐν νέῳ συμφωνοῦν τῷ ἀληθεῖ τῷ ἔνδον. τὸ δὲ
a-trace in a-youth agreeing with-the true the within the and
 τῆς χροᾶς κάλλος ἀπλοῦν μορφῇ καὶ κρατήσει τοῦ ἐν
of-the color beauty (is)-simple by-shape and by-mastery of-the in
 ὕλῃ σκοτεινοῦ, παρουσίᾳ φωτὸς ἀσωμάτου καὶ λόγου καὶ
matter darkness by-presence of-light bodiless and reason and
 εἶδους ὄντος. ὅθεν καὶ τὸ πῦρ αὐτὸ παρὰ τὰ ἄλλα σώματα
form being whence also the fire itself beyond the other bodies
 καλόν, ὅτι τάξιν εἶδους πρὸς τὰ ἄλλα στοιχεῖα ἔχει, ἄνω
(is)-beautiful because rank of-form toward the other elements it-has above
 μὲν τῇ θέσει, λεπτότατον δὲ τῶν ἄλλων σωμάτων, ὥς
indeed in-the position finest and of-the other bodies as
 ἐγγὺς ὃν τοῦ ἀσωμάτου, μόνον δὲ αὐτὸ οὐκ εἰσδεχόμενον
near being of-the bodiless alone and it not receiving
 τὰ ἄλλα· τὰ δὲ ἄλλα δέχεται αὐτό. θερμαίνεται γὰρ
the others the and others receive it are-beated for
 ἐκεῖνα, οὐ ψύχεται δὲ τοῦτο, κέχρωσταί τε πρώτως, τὰ δὲ
those not is-cooled but this it-is-colored and primarily the and

ἄλλα παρὰ τούτου τὸ εἶδος τῆς χροᾶς λαμβάνει. λάμπει
others from this the form of-the color receive it-shines
 οὖν καὶ στίλβει, ὥς ἂν εἶδος ὄν. τὸ δὲ μὴ κρατούμενον
then and glitters as indeed form being the and not mastered
 ἐξίτηλον τῷ φωτὶ γινόμενον οὐκέτι καλόν, ὥς ἂν τοῦ
faded in-the light becoming no-longer (is)-beautiful as indeed of-the
 εἶδους τῆς χροᾶς οὐ μετέχον ὅλου. αἱ δὲ ἁρμονίαι αἱ ἐν
form of-the color not sharing whole the and harmonies the in
 ταῖς φωναῖς ἀφανεῖς τὰς φανεράς ποιήσασαι καὶ ταύτη
the sounds unseen the seen having-made and in-this-way
 τὴν ψυχὴν σύνεσιν τοῦ καλοῦ λαβεῖν ἐποίησαν, ὥς ἐν
the soul understanding of-the beautiful to-take made as in
 ἄλλῳ τὸ αὐτὸ δείξασαι. παρακολουθεῖ δὲ ταῖς αἰσθηταῖς
another the same having-shown it-follows and for-the perceptible
 μετρεῖσθαι ἀριθμοῖς ἐν λόγῳ οὐ παντί, ἀλλ' ὅς ἂν ἥ
to-be-measured by-numbers in ratio not every but which ever may-be
 δουλεύων εἰς ποίησιν εἶδους εἰς τε τὸ κρατεῖν. καὶ
serving toward production of-form toward and the to-master and
 περὶ μὲν τῶν ἐν αἰσθήσει καλῶν, ἃ δὴ εἶδωλα
about indeed the in sense beautiful-things which indeed (are)-images
 καὶ σκιαί, αἱ οἷον ἐκδραμοῦσαι εἰς ὕλην ἐλθοῦσαι
and shadows which as-it-were having-run-out into matter having-come
 ἐκόσμησάν τε καὶ διεπτόησαν φανείσαι, τοσαῦτα.
they-adorned both and startled having-appeared so-much

IV · BEAUTIES THE SENSES CANNOT REACH

Above the beauties of sense are those the soul sees without organs — just conduct, the sciences, the face of justice and temperance. They cannot be described to one who has not seen them, any more than color to the blind; those who do see them feel wonder, longing, and love, and feel it more keenly than for any body.

περὶ δὲ τῶν προσωτέρω καλῶν, ἃ οὐκέτι αἰσθησις
about and the further beautiful-things which no-longer sense
 ὁρᾶν εἴληχε, ψυχὴ δὲ ἄνευ ὀργάνων ὁρᾷ καὶ λέγει,
to-see has-been-allotted soul but without organs sees and speaks
 ἀναβαίνοντας δεῖ θεάσασθαι καταλιπόντας τὴν
(us)-ascending it-is-necessary to-behold having-left the
 αἰσθησιν κάτω περιμένειν. ὥσπερ δὲ ἐπὶ τῶν τῆς
sense below to-wait just-as and in the of-the
 αἰσθήσεως καλῶν οὐκ ἦν περὶ αὐτῶν λέγειν τοῖς
sense beautiful-things not it-was about them to-speak to-those
 μήτε ἑωρακόσι μήθ' ὥς καλῶν ἀντειλημμένοις, οἷον εἴ
neither having-seen nor as beautiful having-apprehended as if
 τινες ἐξ ἀρχῆς τυφλοὶ γεγονότες, τὸν αὐτὸν τρόπον
some from birth blind having-been the same way
 οὐδὲ περὶ κάλλους ἐπιτηδευμάτων τοῖς μὴ ἀποδεξαμένοις
neither about beauty of-pursuits to-those not having-welcomed
 τὸ τῶν ἐπιτηδευμάτων καὶ ἐπιστημῶν καὶ τῶν ἄλλων
the of-the pursuits and of-sciences and of-the others
 τῶν τοιούτων κάλλος, οὐδὲ περὶ ἀρετῆς φέγγους τοῖς
the such beauty nor about of-virtue radiance to-those
 μηδὲ φαντασθεῖσιν, ὥς καλὸν τὸ τῆς δικαιοσύνης καὶ
not having-imagined how beautiful (is)-the of-the justice and
 σωφροσύνης πρόσωπον, καὶ οὔτε ἕσπερος οὔτε ἑῶς
of-temperance face and neither evening-star nor morning-star
 οὕτω καλά. ἀλλὰ δεῖ ἰδόντας μὲν εἶναι, ὧν ψυχὴ
so beautiful but it-is-necessary having-seen indeed to-be of-which soul
 τὰ τοιαῦτα βλέπει, ἰδόντας δὲ ἡσθῆναι καὶ ἐκπληξιν
the such-things beholds having-seen and to-be-delighted and amazement
 λαβεῖν καὶ πτοηθῆναι πολλῶ μᾶλλον, ἢ ἐν τοῖς πρόσθεν,
to-take and to-be-startled much more than in the former
 ἅτε ἀληθινῶν ἤδη ἐφαπτομένους. ταῦτα γὰρ δεῖ τὰ
inasmuch-as of-true-things now laying-hold these for must the

πάθη γενέσθαι περὶ τὸ ὅ τι ἂν ᾗ καλόν, θάμβος
affections to-become about the whatever anything ever may-be beautiful wonder
καὶ ἔκπληξιν ἡδεῖαν καὶ πόθον καὶ ἔρωτα καὶ πτόησιν
and amazement sweet and longing and love and a-flutter
μεθ' ἡδονῆς. ἔστι δὲ ταῦτα παθεῖν καὶ πάσχουσιν αἱ
with pleasure it-is-possible and these to-suffer and they-suffer the
ψυχαὶ καὶ περὶ τὰ μὴ ὁρώμενα πᾶσαι μέν, ὥς εἰπεῖν,
souls even about the not seen all indeed so to-speak
μᾶλλον μέντοι αἱ τούτων ἐρωτικώτεραι, ὥσπερ καὶ ἐπὶ
more however the of-these more-amorous just-as also in
τῶν σωμάτων πάντες μὲν ἐρῶσι, κεντοῦνται δὲ οὐκ ἴσα,
the bodies all indeed love they-are-stung but not equally
ἀλλ' εἰσὶν οἱ μάλιστα, οἱ καὶ λέγονται ἐρᾶν.
but there-are (those)-who most who also are-said to-love

V • UGLINESS OF SOUL

Plotinus asks the lovers of these unseen beauties what they love — a soul's virtue — and seeks what makes a soul lovely through its opposite: a soul unrestrained and unjust, full of desires and fears, mixed with the body and with death. Its ugliness is an imported evil, like mud smeared on a man or earth mixed into gold; wash it off and what was there all along shines again.

τῶν δὲ καὶ περὶ τὰ ἐν οὐκ αἰσθήσει ἐρωτικῶν
of-the indeed also about the in not sense lovers
ἀναπυνθάνεσθαι δεῖ τί πάσχετε περὶ τὰ λεγόμενα
to-inquire one-must what do-you-feel about the so-called
ἐπιτηδεύματα καλὰ καὶ τρόπους καλοὺς καὶ ἥθη
pursuits beautiful and ways beautiful and characters
σώφρονα καὶ ὅλως ἔργα ἀρετῆς καὶ διαθέσεις καὶ τὸ τῶν
temperate and generally works of-virtue and dispositions and the of-the

ψυχῶν κάλλος; καὶ ἑαυτοὺς δὲ ἰδόντες τὰ ἔνδον καλοὺς
souls beauty and yourselves and having-seen the-things within beautiful
 τί πάσχετε; καὶ πῶς ἀναβακχεύεσθε καὶ ἀνακινεῖσθε καὶ
what do-you-feel and how are-you-transported and are-you-stirred and
 ἑαυτοῖς συνεῖναι ποθεῖτε συλλεξάμενοι αὐτοὺς ἀπὸ τῶν
with-yourself to-be you-long having-gathered yourself from the
 σωμάτων; πάσχουσι μὲν γὰρ ταῦτα οἱ ὄντως ἐρωτικοί.
bodies they-feel indeed for these the truly amorous
 τί δέ ἐστι, περὶ ὃ ταῦτα πάσχουσιν; οὐ σχῆμα, οὐ
what and is (that)-about which these they-feel not shape not
 χρῶμα, οὐ μέγεθός τι, ἀλλὰ περὶ ψυχὴν, ἀχρώματον μὲν
color not magnitude any but about soul colorless indeed
 αὐτήν, ἀχρώματον δὲ καὶ τὴν σωφροσύνην ἔχουσιν καὶ
itself colorless and also the temperance having and
 τὸ ἄλλο τῶν ἀρετῶν φέγγος, ὅταν ἢ ἐν αὐτοῖς ἴδῃτε,
the other of-the virtues radiance when either in yourselves you-see
 ἢ καὶ ἐν ἄλλῃ θεάσῃσθε μέγεθος ψυχῆς καὶ ἡθὸς δίκαιον
or also in another you-behold greatness of-soul and character just
 καὶ σωφροσύνην καθαρὰν καὶ ἀνδρείαν βλοσυρὸν ἔχουσιν
and temperance pure and courage stern having
 πρόσωπον καὶ σεμνότητα καὶ αἰδῶ ἐπανθούσαν ἀτρεμεῖ
a-face and dignity and modesty blooming on-a-steady
 καὶ ἀκύμονι καὶ ἀπαθει διαθέσει, ἐπὶ πᾶσι δὲ τούτοις
and unwavering and unmoved disposition upon all and these
 τὸν θεοειδῆ νοῦν ἐπιλάμποντα. ταῦτα οὖν ἀγάμενοι καὶ
the godlike intellect shining-upon these then admiring and
 φιλοῦντες πῶς αὐτὰ λέγετε καλὰ; ἔστι μὲν γὰρ καὶ
loving how them do-you-call beautiful they-are indeed for also
 φαίνεται καὶ οὐ μήποτε ὁ ἰδὼν ἄλλο τι φήσῃ,
they-appear and not ever the (one)-having-seen other anything will-say
 ἢ τὰ ὄντως ὄντα ταῦτα εἶναι. τί ὄντα ὄντως; ἢ καλὰ.
than the really being these to-be what being really or beautiful

ἀλλ' ἔτι ποθεῖ ὁ λόγος, τί ὄντα πεποίηκε τὴν ψυχὴν
but still longs the argument what being has-made the soul
 εἶναι ἐράσμιον· τί τὸ ἐπὶ πάσαις ἀρεταῖς διαπρέπον
to-be lovely what (is)-the upon all virtues shining-out
 οἶον φῶς; βούλει δὴ καὶ τὰ ἐναντία λαβών, τὰ περὶ
as-it-were light do-you-wish then also the opposites having-taken the about
 ψυχὴν αἰσχροῦ γινόμενα, ἀντιπαραθεῖναι; τάχα γὰρ ἂν
soul ugly becoming to-set-alongside perhaps for would
 συμβάλλοιτο πρὸς ὃ ζητοῦμεν τὸ αἰσχρὸν ὃ τί
it-might-contribute toward what we-seek the ugly whatever anything
 ποτ' ἐστὶ καὶ διότι φανέν. ἔστω δὴ ψυχὴ αἰσχροῦ,
ever it-is and why having-appeared let-there-be then a-soul ugly
 ἀκόλαστός τε καὶ ἄδικος, πλείστων μὲν ἐπιθυμιῶν
unrestrained both and unjust of-very-many indeed desires
 γέμουσα, πλείστης δὲ ταραχῆς, ἐν φόβοις διὰ δειλίαν,
full of-very-much and confusion in fears through cowardice
 ἐν φθόνοις διὰ μικροπρέπειαν, πάντα φρονοῦσα ἃ δὴ
in envies through meanness all-things minding which indeed
 καὶ φρονεῖ θνητὰ καὶ ταπεινά, σκολιὰ πανταχοῦ, ἡδονῶν
also it-minds mortal and low crooked everywhere of-pleasures
 οὐ καθαρῶν φίλη, ζῶσα ζωὴν τοῦ ὅτι ἂν πάθῃ
not pure a-friend living a-life of-the whatever anything ever it-may-suffer
 διὰ σώματος ὡς ἡδὺ λαβοῦσα τὸ αἷσχος. αὐτὸ τοῦτο τὸ
through body as sweet having-taken the ugliness itself this the
 αἷσχος αὐτῇ ἄρα οὐ προσγεγονέναι οἶον ἐπακτὸν κακὸν
ugliness for-it then not to-have-come-upon as-it-were imported an-evil
 φήσομεν, ὃ ἐλωβήσατο μὲν αὐτῇ, πεποίηκε δὲ αὐτὴν
shall-we-say which maimed indeed it has-made and it
 ἀκάθαρτον καὶ πολλῶ τῷ κακῷ συμπεφυρμένην, οὔτε ζωὴν
impure and with-much the evil mixed-up neither life
 ἔτι ἔχουσιν οὔτε αἰσθῆσιν καθάραν, ἀλλὰ τῷ μίγματι τοῦ
still having nor perception pure but by-the mixture of-the

κακοῦ ἀμυδρᾷ τῇ ζωῇ κεχρημένῃν καὶ πολλῶ τῷ θανάτῳ
evil a-dim the life using and with-much the death
κεκραμένῃν, οὐκέτι μὲν ὁρῶσαν ἃ δεῖ ψυχὴν ὁρᾶν, οὐκέτι
blended no-longer indeed seeing what must a-soul to-see no-longer
δὲ ἐωμένῃν ἐν αὐτῇ μένειν τῷ ἔλκεσθαι ἀεὶ πρὸς τὸ ἔξω
and allowed in itself to-remain by-the to-be-dragged always toward the outside
καὶ τὸ κάτω καὶ τὸ σκοτεινόν; ἀκάθαρτος δῆ, οἶμαι, οὔσα
and the below and the dark impure then I-think being
καὶ φερομένη πανταχοῦ ὁλκαῖς πρὸς τὰ τῇ αἰσθήσει
and being-borne everywhere by-pulls toward the-things on-the sense
προσπίπτοντα, πολὺ τὸ τοῦ σώματος ἔχουσα ἐγκεκραμένον,
falling much the of-the body having mixed-in
τῷ ὑλικῷ πολλῶ συνοῦσα καὶ εἰς αὐτὴν εἰσδεξαμένη
with-the material much consorting and into itself having-received
εἶδος ἕτερον ἡλλάξατο κράσει τῇ πρὸς τὸ χεῖρον· οἷον εἴ
a-form other it-exchanged by-blending the toward the worse as if
τις δὺς εἰς πηλὸν ἢ βόρβορον τὸ μὲν ὅπερ εἶχε
someone having-plunged into mud or filth the indeed which he-had
κάλλος μηκέτι προφαίνοι, τοῦτο δὲ ὁρῶτο, ὃ παρὰ
beauty no-longer should-show this and should-be-seen which from
τοῦ πηλοῦ ἢ βορβόρου ἀπεμάξατο· ᾧ δὲ τὸ αἰσχρὸν
the mud or filth he-wiped-off to-whom indeed the ugliness
προσθήκη τοῦ ἀλλοτρίου προσήλθε καὶ ἔργον αὐτῷ, εἴπερ
by-addition of-the alien came and a-task for-him if-indeed
ἔσται πάλιν καλός, ἀπονυψαμένῳ καὶ καθηραμένῳ ὅπερ
be-shall-be again beautiful having-washed and having-cleansed what
ἦν εἶναι. αἰσχρὰν δὲ ψυχὴν λέγοντες μίξει καὶ κράσει
be-was to-be ugly then a-soul saying by-mixture and by-blending
καὶ νεύσει τῇ πρὸς τὸ σῶμα καὶ ὕλην ὀρθῶς ἂν
and by-inclination the toward the body and matter rightly would
λέγοιμεν. καὶ ἔστι τοῦτο αἰσχος ψυχῇ μὴ καθαρᾷ μηδὲ
we-should-say and is this ugliness for-a-soul not pure nor

εἰλικρινεῖ εἶναι, ὥσπερ χρυσῷ ἀναπεπληθῆσθαι τοῦ γεώδους,
unmixed to-be just-as for-gold to-be-filled of-the earthy
 ὃ εἴ τις ἀφέλοι, καταλέλειπται χρυσὸς καὶ ἔστι
which if someone should-remove is-left gold and is
 καλός, μονούμενος μὲν τῶν ἄλλων, αὐτῷ δὲ συνὼν
beautiful being-isolated indeed from-the others with-itself and consorting
 μόνῳ. τὸν αὐτὸν δὴ τρόπον καὶ ψυχῇ, μονωθείσα
alone the same indeed way also a-soul having-been-isolated
 μὲν ἐπιθυμῶν, ἧς διὰ τὸ σῶμα ἔχει, ᾧ ἄγαν
indeed from-desires which through the body it-has with-which too-much
 προσωμίλει, ἀπαλλαγείσα δὲ τῶν ἄλλων παθῶν καὶ
it-consorted having-been-freed and from-the other affections and
 καθαρθεῖσα ἧ ἔχει σωματωθεῖσα, μένῃ μόνῃ τὸ
having-been-purified which it-has having-been-embodied having-remained alone the
 αἰσχροὺς τὸ παρὰ τῆς ἑτέρας φύσεως ἅπαν ἀπεθήκατο.
ugly the from the other nature entirely it-has-put-off

VI • PURIFICATION AS VIRTUE

The old teaching that temperance, courage, and wisdom are purifications is taken literally: each is the soul standing free of the body. Purified, the soul is form and reason, beautiful by likeness to God. Beauty is one with the Good; intellect is beautiful from it, soul through intellect, bodies through soul.

ἔστι γὰρ δὴ, ὥς ὁ παλαιὸς λόγος, καὶ ἡ σωφροσύνη
is for indeed as the ancient saying also the temperance
 καὶ ἡ ἀνδρεία καὶ πᾶσα ἀρετὴ κάθαρσις καὶ ἡ φρόνησις
and the courage and every virtue a-purification and the wisdom
 αὐτῇ. διὸ καὶ αἱ τελεταὶ ὀρθῶς αἰνίττονται τὸν μὴ
itself wherefore also the mysteries rightly hint (that)-the not
 κεκαθαρμένον καὶ εἰς ᾧδου κείσεσθαι ἐν βορβόρῳ, ὅτι τὸ
purified even in Hades will-lie in filth because the

μὴ καθαρὸν βορβόρῳ διὰ κάκην φίλον· οἷα δὴ καὶ ὕες,
not pure to-filth through badness (is)-a-friend such-as indeed also swine
 οὐ καθαρὰ τὸ σῶμα, χαίρουσι τῷ τοιούτῳ. τί γὰρ ἂν
not clean the body rejoice in-the such-a-thing what for would
 καὶ εἴη σωφροσύνη ἀληθὴς ἢ τὸ μὴ προσομιλεῖν ἡδοναῖς
even be temperance true than the not to-consort with-pleasures
 τοῦ σώματος, φεύγειν δὲ ὥς οὐ καθαρὰς οὐδὲ καθαροῦ;
of-the body to-flee and as not pure nor of-a-pure-thing
 ἢ δὲ ἀνδρεία ἀφοβία θανάτου. ὁ δὲ ἐστὶ χωρὶς εἶναι
the and courage (is)-fearlessness of-death this and is apart to-be
 τὴν ψυχὴν τοῦ σώματος. οὐ φοβεῖται δὲ τοῦτο, ὃς
the soul from-the body not fears and this (he)-who
 ἀγαπᾷ μόνος γενέσθαι. μεγαλοψυχία δὲ δὴ ὑπεροψία τῶν
is-content alone to-become greatness-of-soul and indeed (is)-contempt of-the
 τῆδε. ἢ δὲ φρόνησις νόησις ἐν ἀποστροφῇ τῶν κάτω,
here the and wisdom (is)-a-thinking in turning-away from-the below
 πρὸς δὲ τὰ ἄνω τὴν ψυχὴν ἄγουσα. γίνεται οὖν ἡ ψυχὴ
toward and the above the soul leading becomes then the soul
 καθαρθεῖσα εἶδος καὶ λόγος καὶ πάντα ἀσώματος καὶ
having-been-purified form and reason and wholly bodiless and
 νοερὰ καὶ ὅλη τοῦ θείου, ὅθεν ἡ πηγὴ τοῦ καλοῦ καὶ
intellectual and entirely of-the divine whence the spring of-the beautiful and
 τὰ συγγενῇ πάντα τοιαῦτα. ψυχὴ οὖν ἀναχθεῖσα πρὸς
the kindred all such a-soul then having-been-led-up toward
 νοῦν ἐπὶ τὸ μᾶλλον ἐστὶ καλόν. νοῦς δὲ καὶ τὰ παρὰ
intellect to the more is beautiful intellect and also the-things from
 νοῦ τὸ κάλλος αὐτῇ οἰκείον καὶ οὐκ ἀλλότριον, ὅτι
intellect the beauty for-it (is)-proper and not alien because
 τότε ἐστὶν ὄντως μόνον ψυχὴ. διὸ καὶ λέγεται ὀρθῶς
then it-is really only soul wherefore also it-is-said rightly
 τὸ ἀγαθὸν καὶ καλὸν τὴν ψυχὴν γίνεσθαι ὁμοιωθῆναι εἶναι
the good and beautiful the soul to-become to-be-made-like to-be

θεῶ, ὅτι ἐκεῖθεν τὸ καλὸν καὶ ἡ μοῖρα ἢ ἑτέρα τῶν
to-god because thence the beautiful and the portion the one of-the
 ὄντων. μᾶλλον δὲ τὰ ὄντα ἢ καλλονὴ ἐστίν, ἢ δὲ ἑτέρα
beings rather and the beings the beauty is the and other
 φύσις τὸ αἰσχρὸν. τὸ δ' αὐτὸ αἰσχρὸν καὶ πρῶτον κακόν,
nature the ugly the and same (is)-ugly and first evil
 ὥστε καὶ κεῖνο ταῦτόν ἀγαθόν τε καὶ καλόν, ἢ τὰγαθόν
so-that even-that (is)-the-same good both and beautiful or the-good
 τε καὶ καλλονή. ὁμοίως οὖν ζητητέον καλόν τε καὶ
both and beauty alike then must-be-sought beautiful both and
 ἀγαθόν καὶ αἰσχρὸν τε καὶ κακόν. καὶ τὸ πρῶτον θετέον
good and ugly both and evil and the first must-be-set
 τὴν καλλονήν, ὅπερ καὶ τὰγαθόν· ἀφ' οὗ νοῦς εὐθύς
the beauty which also (is)-the-good from which intellect straightway
 τὸ καλόν· ψυχὴ δὲ νῶ καλόν· τὰ δὲ ἄλλα ἤδη
the beautiful soul and by-intellect (is)-beautiful the and others now
 παρὰ ψυχῆς μορφούσης καλά, τά τε ἐν ταῖς πράξεσι
from soul shaping (are)-beautiful the both in the actions
 τά τε ἐν τοῖς ἐπιτηδεύμασι. καὶ διὸ καὶ τὰ σώματα,
the both in the pursuits and indeed also the bodies
 ὅσα οὕτω λέγεται, ψυχὴ ἤδη ποιεῖ· ἅτε γὰρ θεῖον
as-many-as so are-called soul now makes inasmuch-as for divine
 οὔσα καὶ οἷον μοῖρα τοῦ καλοῦ, ὧν ἂν ἐφάψηται καὶ
being and as-it-were a-portion of-the beautiful of-which ever it-may-touch and
 κρατῇ, καλὰ ταῦτα, ὡς δυνατόν αὐτοῖς μεταλαβεῖν, ποιεῖ.
may-master beautiful these as (is)-possible for-them to-partake it-makes

The argument climbs to the Good, which every soul desires. Those who reach it strip off what they put on in the descent, as those who go up to the holy places of a temple are purified and lay their former garments aside. Whoever sees it is filled with a love and astonishment that make the beauties formerly admired contemptible.

ἀναβατέον οὖν πάλιν ἐπὶ τὸ ἀγαθόν, οὗ ὀρέγεται
one-must-ascend then again to the good for-which longs
 πᾶσα ψυχή· εἴ τις οὖν εἶδεν αὐτό, οἶδεν ὃ λέγω,
every soul if anyone then has-seen it he-knows what I-say
 ὅπως καλόν. ἐφετὸν μὲν γὰρ ὡς ἀγαθὸν καὶ ἡ ἔφεις
how (it-is)-beautiful desirable indeed for as good and the desire
 πρὸς τοῦτο, τεύξις δὲ αὐτοῦ ἀναβαίνουσι πρὸς τὸ ἄνω
(is)-toward this attainment and of-it to-those-ascending toward the above
 καὶ ἐπιστραφεῖσι καὶ ἀποδυομένοις, ἃ καταβαίνοντες
and having-turned and stripping-off what descending
 ἡμφιέσμεθα· οἷον ἐπὶ τὰ ἅγια τῶν ἱερῶν τοῖς ἀνιούσι
we-put-on as at the holy-places of-the temples for-those going-up
 καθάρσεις τε καὶ ἱματίων ἀποθέσεις τῶν πρὶν καὶ τὸ
purifications both and of-garments puttings-off of-the former and the
 γυμνοῖς ἀνιέναι· ἕως ἄν τις παρελθὼν ἐν τῇ ἀναβάσει πᾶν
naked to-go-up until ever one having-passed-by in the ascent all
 ὅσον ἀλλότριον τοῦ θεοῦ αὐτῷ μόνῳ αὐτὸ μόνον ἴδῃ
as-much-as (is)-alien from god by-himself alone it alone may-see
 εἰλικρινές, ἀπλοῦν, καθαρὸν, ἀφ' οὗ πάντα ἐξήρτηται,
unmixed simple pure from which all-things hang
 καὶ πρὸς αὐτὸ βλέπει καὶ ἔστι καὶ ζῇ καὶ νοεῖ· ζωῆς γὰρ
and toward it look and are and live and think of-life for
 αἴτιον καὶ νοῦ καὶ τοῦ εἶναι. τοῦτο οὖν εἴ τις ἴδοι,
(it-is)-cause and of-intellect and of-the to-be this then if anyone should-see

ποίους ἂν ἴσχοι ἔρωτας, ποίους δὲ πόθους, βουλόμενος
what-sort would he-have loves what-sort and longings wishing
 αὐτῷ συγκερασθῆναι, πῶς δ' ἂν ἐκπλαγείῃ μεθ' ἡδονῆς;
with-it to-be-blended how and would he-be-astounded with pleasure
 ἔστι γὰρ τῷ μὲν μήπω ἰδόντι ὀρέγεσθαι ὡς ἀγαθοῦ·
it-is-possible for for-the indeed not-yet having-seen to-reach as for-a-good
 τῷ δὲ ἰδόντι ὑπάρχει ἐπὶ καλῷ ἄγασθαι τε καὶ
for-the but having-seen it-belongs at (the)-beautiful to-wonder both and
 θάμβους πίμπλασθαι μεθ' ἡδονῆς καὶ ἐκπλήττεσθαι ἀβλαβῶς
with-awe to-be-filled with pleasure and to-be-astounded harmlessly
 καὶ ἐρᾶν ἀληθῇ ἔρωτα καὶ δριμέος πόθου καὶ τῶν ἄλλων
and to-love a-true love and (to-feel)-keen longing and the other
 ἐρώτων καταγελᾶν καὶ τῶν πρόσθεν νομιζομένων καλῶν
loves to-laugh-at and the formerly reputed beautiful-things
 καταφρονεῖν· ὁποῖον πάσχουσιν ὅσοι θεῶν εἶδεσιν ἢ
to-despise such-as they-feel as-many-as of-gods forms or
 δαιμόνων προστυχόντες οὐκέτ' ἂν ἀποδέχοντο ὁμοίως
of-spirits having-met no-longer would they-accept alike
 ἄλλων κάλλη σωμάτων. τί δῆτα οἰόμεθα, εἴ τις αὐτὸ τὸ
of-other beauties of-bodies what indeed do-we-think if anyone itself the
 καλὸν θεῶτο αὐτὸ ἐφ' ἑαυτοῦ καθαρὸν, μὴ σαρκῶν, μὴ
beautiful should-behold it by itself pure not of-flesh not
 σώματος ἀνάπλεων, μὴ ἐν γῇ, μὴ ἐν οὐρανῷ, ὣν ἢ
of-body full not in earth not in heaven that it-may-be
 καθαρὸν; καὶ γὰρ ἐπακτὰ πάντα ταῦτα καὶ μέμικται καὶ
pure and for imported all these and are-mixed and
 οὐ πρῶτα, παρ' ἐκείνου δέ, εἰ οὖν ἐκεῖνο, ὃ χορηγεῖ
not first from that-one but if then that which supplies
 μὲν ἅπασιν, ἐφ' ἑαυτοῦ δὲ μένον δίδωσι καὶ οὐ δέχεται
indeed to-all upon itself but remaining gives and not receives
 τι εἰς αὐτό, ἴδοι, μένων ἐν τῇ θεᾷ τοῦ
anything into itself one-should-see remaining in the contemplation of-the

τοιούτου καὶ ἀπολαύων αὐτοῦ ὁμοιούμενος τίνας ἂν ἔτι
such and enjoying it being-made-like of-what would still
 δέοιτο καλοῦ; τοῦτο γὰρ αὐτὸ μάλιστα κάλλος ὃν αὐτὸ
have-need beautiful this for itself especially beauty being itself
 καὶ τὸ πρῶτον ἐργάζεται τοὺς ἐραστὰς αὐτοῦ καλοὺς καὶ
and the first makes the lovers of-it beautiful and
 ἐραστοὺς ποιεῖ. οὗ δὴ καὶ ἀγὼν μέγιστος καὶ ἔσχατος
lovely renders for-which indeed also a-contest greatest and last
 ψυχαῖς πρόκειται, ὑπὲρ οὗ καὶ ὁ πᾶς πόνος, μὴ ἀμοίρους
for-souls is-set for which also the whole labor not without-share
 γενέσθαι τῆς ἀρίστης θέας, ἧς ὁ μὲν τυχὼν
to-become of-the best vision of-which the indeed having-attained
 μακάριος ὄψιν μακαρίαν τεθεαμένος ἀτυχῆς δὲ τούτου ὁ
(is)-blessed a-sight blessed having-beheld unfortunate and of-this the
 μὴ τυχὼν. οὐ γὰρ ὁ χρωμάτων ἢ σωμάτων καλῶν μὴ
not having-attained not for the of-colors or of-bodies beautiful not
 τυχὼν οὐδὲ δυνάμεως οὐδὲ ἀρχῶν οὐδ' ὁ βασιλείας μὴ
having-attained nor of-power nor of-offices nor the of-kingship not
 τυχὼν ἀτυχῆς, ἀλλ' ὁ τούτου καὶ μόνου, ὑπὲρ οὗ
having-attained (is)-unfortunate but the of-this and alone for which
 τῆς τεύξεως καὶ βασιλείας καὶ ἀρχὰς γῆς ἀπάσης καὶ
the attainment even kingships and offices of-earth all and
 θαλάττης καὶ οὐρανοῦ προέσθαι χρεών, εἰ καταλιπὼν
of-sea and of-beaven to-let-go (there-is)-need if having-left
 τις ταῦτα καὶ ὑπεριδὼν εἰς ἐκείνο στραφεῖς ἴδοι.
anyone these and having-disregarded to that having-turned might-see

How is such beauty to be seen, since it stays within and does not come out to the profane? Not by running after beautiful bodies, which are images and shadows: one must flee to the fatherland, and the flight is made not with the feet but by closing the outward eye and waking another.

τίς οὖν ὁ τρόπος; τίς μηχανή; πῶς τις θεάσεται
what then (is)-the way what (the)-contrivance how anyone shall-behold
 κάλλος ἀμήχανον οἶον ἔνδον ἐν ἀγίοις ἱεροῖς μένον οὐδὲ
beauty unimaginable as-it-were within in holy shrines remaining nor
 προῖον εἰς τὸ ἔξω, ἵνα τις καὶ βέβηλος ἴδῃ; ἴτω δὴ καὶ
going-forth into the outside that anyone even profane may-see let-him-go indeed and
 συνεπέσθω εἰς τὸ εἶσω ὁ δυνάμενος ἔξω καταλιπὼν ὄψιν
let-him-follow into the within the (one)-able outside having-left the-sight
 ὀμμάτων μηδ' ἐπιστρέφων αὐτὸν εἰς τὰς προτέρας ἀγλαίας
of-eyes nor turning himself to the former splendors
 σωμάτων. ἰδόντα γὰρ δεῖ τὰ ἐν σώμασι καλὰ
of-bodies having-seen for one-must the in bodies beautiful-things
 μήτοι προστρέχειν, ἀλλὰ γνόντα, ὥς εἰσιν εἰκόνες καὶ
not to-run-toward but having-known that they-are images and
 ἵχνη καὶ σκιαί, φεύγειν πρὸς ἐκεῖνο, οὗ ταῦτα εἰκόνες. εἰ
traces and shadows to-flee toward that of-which these (are)-images if
 γάρ τις ἐπιδράμοι λαβεῖν βουλόμενος ὥς ἀληθινοῦ, οἶα
for anyone should-run-after to-grasp wishing as (of)-a-real-thing such-as
 εἰδώλου καλοῦ ἐφ' ὕδατος ὀχουμένου, οὗ λαβεῖν βουληθείς,
of-an-image beautiful upon water riding which to-grasp having-wished
 ὥς πού τις μῦθος, δοκεῖ μοι, αἰνίττεται, δὺς εἰς
as somewhere some story it-seems to-me hints having-plunged into
 τὸ κάτω τοῦ ρεύματος ἀφανῆς ἐγένετο, τὸν αὐτὸν δὴ
the below of-the stream unseen he-became the same indeed

τρόπον ὁ ἐχόμενος τῶν καλῶν σωμάτων καὶ μὴ ἀφίεις οὐ
way the (one)-clinging to-the beautiful bodies and not letting-go not
 τῷ σώματι, τῇ δὲ ψυχῇ καταδύσεται εἰς σκοτεινὰ καὶ
with-the body with-the but soul will-sink into dark and
 ἀτερπῇ τῷ νῷ βάθῃ, ἔνθα τυφλὸς καὶ ἐν ᾧδου μένων καὶ
joyless to-the intellect depths where blind and in Hades remaining both
 ἐνταῦθα καὶ κεῖ σκιαῖς συνέσται. φεύγωμεν δὴ φίλην ἐς
here and-there with-shadows be-will-consort let-us-flee indeed a-dear to
 πατρίδα, ἀληθέστερον ἅν τις παρακελεύοιτο. τίς οὖν ἢ
fatherland more-truly would one exhort what then (is)-the
 φυγῇ; καὶ πῶς ἀναξόμεθα; οἷον ἀπὸ μάγου Κίρκης φησὶν
flight and how shall-we-put-out as from the-witch Circe says
 ἢ Καλυψοῦς Ὀδυσσεὺς αἰνιττόμενος, δοκεῖ μοι, μέναι οὐκ
or Calypso Odysseus hinting it-seems to-me to-remain not
 ἀρεσθεῖς, καίτοι ἔχων ἡδονὰς δι' ὀμμάτων καὶ κάλλει
having-been-content although having pleasures through eyes and with-beauty
 πολλῷ αἰσθητῷ συνών. πατρὶς δὲ ἡμῖν, ὅθεν περ ἦλθομεν,
much sensible consorting a-fatherland and for-us whence-indeed we-came
 καὶ πατὴρ ἐκεῖ. τίς οὖν ὁ στόλος καὶ ἡ φυγῇ; οὐ
and (our)-father (is)-there what then (is)-the voyage and the flight not
 ποσὶ δὲ διανύσαι· πανταχοῦ γὰρ φέρουσι πόδες ἐπὶ γῇν
with-feet must to-accomplish everywhere for carry feet to land
 ἄλλην ἀπ' ἄλλης· οὐδέ σε δεῖ ἵππων ὄχημα ἢ τι θαλάττιον
another from another nor you must of-horses a-carriage or any sea-going
 παρασκευάσαι, ἀλλὰ ταῦτα πάντα ἀφείναι δεῖ καὶ μὴ
to-prepare but these all to-let-go must and not
 βλέπειν, ἀλλ' οἷον μύσαντα ὄψιν ἄλλην ἀλλάξασθαι
to-look but as-it-were having-shut-eyes a-sight another to-exchange-for
 καὶ ἀνεγείραι, ἣν ἔχει μὲν πᾶς, χρῶνται δὲ ὀλίγοι.
and to-awaken which has indeed everyone use but few

The inner eye must be trained, first on beautiful conduct, then on beautiful souls. Cut away and polish yourself as a sculptor does a statue, for no eye saw the sun without becoming sunlike. So the soul rises to intellect and the beautiful forms, and beyond them to the Good, the spring and origin of beauty.

τί οὖν ἐκείνη ἢ ἔνδον βλέπει; ἄρτι μὲν ἐγειρομένη οὐ πάνυ
what then (does)-that the within see just indeed being-awakened not quite
 τὰ λαμπρὰ δύναται βλέπειν. ἐθιστέον οὖν τὴν ψυχὴν
the bright is-able to-see must-be-accustomed then the soul
 αὐτὴν πρῶτον μὲν τὰ καλὰ βλέπειν ἐπιτηδεύματα· εἴτα
itself first indeed the beautiful to-look-at pursuits then
 ἔργα καλὰ, οὐχ ὅσα αἱ τέχναι ἐργάζονται, ἀλλ' ὅσα
works beautiful not as-many-as the arts make but as-many-as
 οἱ ἄνδρες οἱ λεγόμενοι ἀγαθοί· εἴτα ψυχὴν ἰδὲ τῶν τὰ ἔργα
the men the called good then a-soul behold of-those the works
 τὰ καλὰ ἐργαζομένων. πῶς ἂν οὖν ἴδοις ψυχὴν ἀγαθὴν
the beautiful working how would then you-see a-soul good
 οἶον τὸ κάλλος ἔχει; ἀναγε ἐπὶ σαυτὸν καὶ ἰδέ· κὰν μὴπω
what-sort-of the beauty it-has lead-up to yourself and behold and-if not-yet
 σαυτὸν ἴδῃς καλόν, οἶα ποιητῆς ἀγάλματος, ὃ δεῖ καλὸν
yourself you-see beautiful just-as a-maker of-a-statue which must beautiful
 γενέσθαι, τὸ μὲν ἀφαιρεῖ, τὸ δὲ ἀπέξεσε, τὸ δὲ
to-become the-one indeed takes-away the-other and he-scraped another and
 λεῖον, τὸ δὲ καθαρὸν ἐποίησεν, ἕως ἔδειξε καλὸν ἐπὶ τῷ
smooth another and clean he-made until he-showed a-beautiful upon the
 ἀγάλματι πρόσωπον, οὕτω καὶ σὺ ἀφαίρει ὅσα περιττὰ
statue face so also you take-away whatever (is)-superfluous
 καὶ ἀπεύθυνε ὅσα σκολιά, ὅσα σκοτεινὰ καθαίρων ἐργάζου
and straighten whatever (is)-crooked whatever (is)-dark cleansing work

εἶναι λαμπρὰ καὶ μὴ παύσῃ τεκταίνων τὸ σὸν ἄγαλμα, ἕως
to-be bright and not cease shaping the your statue until
 ἂν ἐκλάμψῃ σοι τῆς ἀρετῆς ἡ θεοειδὴς ἀγλαία, ἕως ἂν
ever shines-out for-you of-the virtue the godlike splendor until ever
 ἴδῃς σωφροσύνην ἐν ἀγνώ βεβῶσαν βάθρῳ. εἰ γέγονας
you-see temperance on a-holy standing pedestal if you-have-become
 τοῦτο καὶ εἶδες σαυτὸν καὶ σαυτῷ καθαρῶς συνεγένου οὐδὲν
this and saw yourself and with-yourself purely came-together nothing
 ἔχων ἐμπόδιον πρὸς τὸ εἰς οὕτω γενέσθαι οὐδὲ σὺν αὐτῷ
having (as)-a-hindrance toward the one thus to-become nor with yourself
 ἄλλο τι ἐντὸς μεμιγμένον ἔχων, ἀλλ' ὅλος αὐτὸς φῶς
other anything within mixed having but wholly yourself light
 ἀληθινὸν μόνον, οὐ μεγέθει μεμετρημένον οὐδὲ σχήματι εἰς
true only not by-magnitude measured nor by-shape into
 ἐλάττωσιν περιγραφέν οὐδ' αὖ εἰς μέγεθος δι' ἀπειρίας
diminution circumscribed nor again into magnitude through boundlessness
 αὐξηθέν, ἀλλ' ἀμέτρητον πανταχοῦ, ὥς ἂν μείζον παντὸς
increased but unmeasured everywhere as indeed greater than-every
 μέτρου καὶ παντὸς κρεῖσσον ποσοῦ· εἰ τοῦτο γενόμενον
measure and than-every better quantity if this having-become
 σαυτὸν ἴδοις, ὅψις ἤδη γενόμενος θαρσήςας περὶ
yourself you-should-see sight now having-become having-taken-heart about
 σαυτῷ καὶ ἐνταῦθα ἤδη ἀναβεβηκὼς μηκέτι τοῦ δεικνύντος
yourself and here now having-ascended no-longer of-the (one)-showing
 δεηθεὶς ἀτεινίσας ἰδέ· οὗτος γὰρ μόνος ὁ ὀφθαλμὸς τὸ μέγα
having-need having-gazed behold this for alone the eye the great
 κάλλος βλέπει. εἰ δὲ ἔῃ ἐπὶ τὴν θέαν λημῶν κακίαις καὶ
beauty sees if but he-goes to the vision being-bleary with-vices and
 οὐ κεκαθαρμένος ἢ ἀσθενής, ἀνανδρία οὐ δυνάμενος τὰ πάντῃ
not purified or weak by-cowardice not being-able the very
 λαμπρὰ βλέπειν, οὐδὲν βλέπει, καὶ ἄλλος δεικνύῃ παρὸν
bright to-see nothing he-sees even-if another shows (though)-present

τὸ ὁραθῆναι δυνάμενον. τὸ γὰρ ὁρῶν πρὸς τὸ ὁρώμενον
the to-be-seen able the for seeing toward the seen
 συγγενὲς καὶ ὅμοιον ποιησάμενον δεῖ ἐπιβάλλειν τῇ θέᾳ.
akin and like having-made must to-apply to-the vision
 οὐ γὰρ ἂν πώποτε εἶδεν ὀφθαλμὸς ἥλιον ἡλιοειδῆς
not for would at-any-time have-seen an-eye the-sun sunlike
 μὴ γεγενημένος, οὐδὲ τὸ καλὸν ἂν ἴδοι ψυχὴ μὴ καλὴ
not having-become nor the beautiful would see a-soul not beautiful
 γενομένη. γενέσθω δὴ πρῶτον θεοειδῆς πᾶς καὶ καλὸς
having-become let-him-become indeed first godlike wholly and beautiful
 πᾶς, εἰ μέλλει θεάσασθαι τἀγαθὸν τε καὶ καλόν. ἥξει
wholly if he-intends to-behold the-good both and beautiful he-will-come
 γὰρ πρῶτον ἀναβαίνων ἐπὶ τὸν νοῦν κάκει πάντα εἰσόψεται
for first ascending to the intellect and-there all he-will-behold
 καλὰ τὰ εἶδη καὶ φήσκει τὸ κάλλος τοῦτο εἶναι, τὰς ιδέας·
beautiful the forms and will-say the beauty this to-be the ideas
 πάντα γὰρ ταύταις καλά, τοῖς νοῦ γεννήμασι καὶ
all-things for by-these (are)-beautiful by-the of-intellect offspring and
 οὐσίᾳ. τὸ δὲ ἐπέκεινα τούτου τὴν τοῦ ἀγαθοῦ λέγομεν φύσιν
by-being the and beyond of-this the of-the good we-call nature
 προβεβλημένον τὸ καλὸν πρὸ αὐτῆς ἔχουσιν. ὥστε ὁλοσχερεῖ
having-put-forth the beautiful before itself having so-that in-a-broad
 μὲν λόγῳ τὸ πρῶτον καλόν· διαιρῶν δὲ τὰ νοητὰ τὸ μὲν
indeed account the first (is)-beautiful dividing but the intelligibles the indeed
 νοητὸν καλὸν τὸν τῶν εἰδῶν φήσκει τόπον, τὸ δ' ἀγαθὸν
intelligible beautiful the of-the forms he-will-call region the and good
 τὸ ἐπέκεινα καὶ πηγὴν καὶ ἀρχὴν τοῦ καλοῦ. ἢ ἐν τῷ αὐτῷ
the beyond and a-spring and origin of-the beautiful or in the same
 τὸ ἀγαθὸν καὶ καλὸν πρῶτον θήσεται· πλὴν ἐκεῖ τὸ καλόν.
the good and beautiful first he-will-place except there the beautiful

PLOTINUS

ΠΕΡΙ ΤΟΥ ΝΟΗΤΟΥ ΚΑΛΛΟΥΣ

Ennead V.8 · On the Intelligible Beauty

Set two blocks of stone side by side, one untouched and one carved into a god. The carved one is beautiful by the form art put into it, which was in the artist first and is greater there, since what goes out into matter is weaker. Nor do the arts merely copy nature: Pheidias made his Zeus as Zeus would look if he chose to appear.

Ἐπειδὴ φαμεν τὸν ἐν θεᾷ τοῦ νοητοῦ κάλλους
 since we-say the-(man) in contemplation of-the intelligible beauty
 γεγεννημένον καὶ τὸ τοῦ ἀληθινοῦ νοῦ κατανοήσαντα
 having-come and the of-the true intellect having-perceived
 κάλλος τούτου δυνήσεσθαι καὶ τὸν τούτου πατέρα τὸν
 beauty this-one will-be-able also the of-this father the
 ἐπέκεινα νοῦ εἰς ἔννοιαν βαλέσθαι, πειραθῶμεν ἰδεῖν καὶ
 beyond intellect into thought to-cast let-us-try to-see and
 εἰπεῖν ἡμῖν αὐτοῖς, ὥς οἶόν τε τὰ τοιαῦτα εἰπεῖν, πῶς
 to-say to-us ourselves as possible indeed the such-things to-say how
 ἂν τις τὸ κάλλος τοῦ νοῦ καὶ τοῦ κόσμου ἐκείνου
 would one the beauty of-the intellect and of-the world that
 θεάσαιτο. κειμένων τοίνυν ἀλλήλων ἐγγύς, ἔστω δέ, εἰ
 behold lying then of-one-another near let-there-be and if
 βούλει, δύο λίθων ἐν ὄγκῳ, τοῦ μὲν ἀρρυθμίστου καὶ
 you-wish two of-stones in mass the-one indeed unshaped and
 τέχνης ἀμοίρου, τοῦ δὲ ἤδη τέχνη κεκρατημένου εἰς
 of-art without-share the-other and already by-art mastered into
 ἄγαλμα θεοῦ ἢ καὶ τινος ἀνθρώπου, θεοῦ μὲν Χάριτος
 a-statue of-a-god or also of-some man of-a-god indeed of-a-Grace
 ἢ τινος Μούσης, ἀνθρώπου δὲ μὴ τινος, ἀλλ' ὃν ἐκ
 or of-some Muse of-a-man and not of-any but whom from
 πάντων καλῶν πεποίηκεν ἢ τέχνη, φανείη μὲν ἂν
 all beautiful-things has-made the art appear indeed would

ὁ ὑπὸ τῆς τέχνης γεγενημένος εἰς εἶδους κάλλος καλὸς
the by the art having-come into of-form beauty beautiful
 οὐ παρὰ τὸ εἶναι λίθος — ἦν γὰρ ἂν καὶ ὁ ἕτερος
not because-of the to-be stone would-be for then also the other
 ὁμοίως καλὸς — ἀλλὰ παρὰ τοῦ εἶδους, ὃ ἐνήκεν ἡ
alike beautiful but from the form which put-in the
 τέχνη. τοῦτο μὲν τοίνυν τὸ εἶδος οὐκ εἶχεν ἡ ὕλη, ἀλλ'
art this indeed then the form not had the matter but
 ἦν ἐν τῷ ἐννοήσαντι καὶ πρὶν ἔλθεῖν εἰς τὸν λίθον· ἦν
was in the (one)-having-conceived even before to-come into the stone it-was
 δ' ἐν τῷ δημιουργῷ οὐ καθ' ὅσον ὀφθαλμοὶ ἢ χεῖρες
and in the craftsman not according-to as-much-as eyes or hands
 ἦσαν αὐτῷ, ἀλλ' ὅτι μετέιχε τῆς τέχνης. ἦν ἄρα ἐν τῇ
were to-him but because he-partook-of the art was then in the
 τέχνῃ τὸ κάλλος τοῦτο ἄμεινον πολλῶ· οὐ γὰρ ἐκείνο ἦλθεν
art the beauty this better by-much not for that came
 εἰς τὸν λίθον τὸ ἐν τῇ τέχνῃ, ἀλλ' ἐκείνο μὲν μένει, ἄλλο
into the stone the in the art but that indeed remains another
 δὲ ἀπ' ἐκείνης ἔλαττον ἐκείνου· καὶ οὐδὲ τοῦτο ἔμεινε
and from it less than-that and not-even this remained
 καθαρὸν ἐν αὐτῷ, οὐδὲ οἷον ἐβούλετο, ἀλλ' ὅσον εἶξεν ὁ
pure in it nor such-as it-wished but as-much-as yielded the
 λίθος τῇ τέχνῃ. εἰ δ' ἡ τέχνη ὃ ἔστι καὶ ἔχει τοιοῦτον
stone to-the art if and the art what it-is and has such-a-thing
 ποιεῖ — καλὸν δὲ ποιεῖ κατὰ λόγον οὐ ποιεῖ —
makes beautiful and makes according-to the-reason of-what it-makes
 μειζόνως καὶ ἀληθεστέρως καλὴ ἔστι τὸ κάλλος ἔχουσα
more-greatly and more-truly beautiful it-is the beauty having
 τὸ τέχνης μείζον μέντοι καὶ κάλλιον, ἢ ὅσον ἐστὶν
the of-art greater however and more-beautiful than as-much-as is
 ἐν τῷ ἔξω. καὶ γὰρ ὅσω ἰὸν εἰς τὴν ὕλην ἐκτέταται,
in the outside and for by-how-much going into the matter it-is-stretched

τόσῳ ἀσθενέστερον τοῦ ἐν ἐνὶ μένοντος. ἀφίσταται
by-so-much weaker than-the in one remaining departs
 γὰρ ἑαυτοῦ πᾶν διστάμενον, εἰ ἰσχύς, ἐν ἰσχύϊ, εἰ
for from-itself everything separating if strength (is)-in strength if
 θερμότης, ἐν θερμότητι, εἰ ὅλως δύναμις, ἐν δυνάμει, καὶ
heat in heat if generally power in power also
 κάλλος ἐν κάλλει· καὶ τὸ πρῶτον ποιοῦν πᾶν καθ' αὐτὸ
beauty in beauty and the first making wholly in itself
 κρεῖττον εἶναι δεῖ τοῦ ποιουμένου· οὐ γὰρ ἡ ἀμουσία
better to-be must than-the made not for the unmusicalness
 μουσικόν, ἀλλ' ἡ μουσική, καὶ τὴν ἐν αἰσθητῷ
(makes)-musical but the music and the-(music) in sensible
 ἡ πρὸ τούτου. εἰ δέ τις τὰς τέχνας ἀτιμάζει, ὅτι
the-(music) before this(-makes) if and anyone the arts dishonors because
 μιμούμεναι τὴν φύσιν ποιοῦσι, πρῶτον μὲν φατέον καὶ
imitating the nature they-work first indeed it-must-be-said also
 τὰς φύσεις μιμεῖσθαι ἄλλα· ἔπειτα δεῖ εἰδέναι, ὥς
the natures to-imitate other-things then one-must to-know that
 οὐχ ἀπλῶς τὸ ὁρώμενον μιμοῦνται, ἀλλ' ἀνατρέχουσιν ἐπὶ
not simply the seen they-imitate but they-run-back to
 τοὺς λόγους, ἐξ ὧν ἡ φύσις· εἶτα καὶ ὅτι πολλὰ παρ'
the reasons out-of which the nature then also that many-things from
 αὐτῶν ποιοῦσι. καὶ προστιθέασιν γὰρ ὅτῳ τι ἐλλείπει,
themselves they-make and they-add for to-what anything is-lacking
 ὥς ἔχουσαι τὸ κάλλος· ἐπεὶ καὶ ὁ Φειδίας τὸν Δία πρὸς
as having the beauty since also — Pheidias — Zeus toward
 οὐδὲν αἰσθητὸν ποιήσας, ἀλλὰ λαβὼν οἶος ἂν γένοιτο,
nothing sensible having-made but having-taken such-as would he-become
 εἰ ἡμῶν ὁ Ζεὺς δι' ὀμμάτων ἐθέλοι φανῆναι.
if to-us — Zeus through eyes should-wish to-appear

The arts imitate nature, so the question moves to natural beauty. It is not the blood or bulk of a body but the form from the maker, and the nature that fashions beautiful things is more beautiful than they. We chase the outward, not knowing the inner moves us; the truer beauty is in souls, as when we admire a man's wisdom and not his face.

ἀλλ' ἡμῖν ἀφείσθωσαν αἱ τέχναι· ὧν δὲ λέγονται τὰ
but by-us let-be-dismissed the arts of-which and are-said the
 ἔργα μιμείσθαι, τὰ φύσει κάλλη γινόμενα καὶ λεγόμενα,
works to-imitate the by-nature beauties becoming and called
 θεωρῶμεν, λογικά τε ζῶα καὶ ἄλογα πάντα καὶ μάλιστα
let-us-consider rational both animals and irrational all and especially
 ὅσα κατάρθωται αὐτῶν τοῦ πλάσαντος αὐτὰ καὶ
as-many-as have-succeeded of-them the (one)-having-molded them and
 δημιουργήσαντος ἐπικρατήσαντος τῆς ὕλης καὶ εἶδος ὃ
having-fashioned having-mastered the matter and a-form which
 ἐβούλετο παρασχόντος. τί οὖν τὸ κάλλος ἐστὶν ἐν
he-wished having-supplied what then the beauty is in
 τούτοις; οὐ γὰρ δὴ τὸ αἷμα καὶ τὰ καταμήνια, ἀλλὰ
these not for indeed the blood and the menses but
 καὶ χροὰ ἄλλη τούτων καὶ σχῆμα ἢ οὐδὲν ἢ τι
also a-color other than-these and a-shape either nothing or something
 ἄσχημον. ἢ οἷον τὸ περιέχον ἀπλοῦν τι, οἷα ὕλη.
shapeless or such-as the containing simple something such-as matter
 πόθεν δὴ ἐξέλαμψε τὸ τῆς Ἑλένης τῆς περιμαχίτου
whence indeed shone-out the — of-Helen the much-fought-for
 κάλλος, ἢ ὅσαι γυναικῶν Ἀφροδίτης ὅμοιαι κάλλει; ἐπεὶ
beauty or as-many of-women to-Aphrodite like in-beauty since
 καὶ τὸ τῆς Ἀφροδίτης αὐτῆς πόθεν, ἢ εἴ τις ὅλως
also the — of-Aphrodite herself whence or if anyone at-all

καλὸς ἄνθρωπος, ἢ θεὸς τῶν ἂν εἰς ὄψιν ἐλθόντων
(is)-a-beautiful man or god of-those ever into sight having-come
 ἢ καὶ μὴ ἰόντων, ἐχόντων δὲ ἐπ' αὐτοῖς ὁραθὲν ἂν
or even not coming having and upon themselves (a)-seen would
 κάλλος; ἄρ' οὐκ εἶδος μὲν πανταχοῦ τοῦτο, ἦκον δὲ ἐπὶ
beauty surely not a-form indeed everywhere this coming and upon
 τὸ γενόμενον ἐκ τοῦ ποιήσαντος, ὥσπερ ἐν ταῖς τέχναις
the (thing)-become from the maker just-as in the arts
 ἐλέγετο ἐπὶ τὰ τεχνητὰ ἰέναι παρὰ τῶν τεχνῶν; τί οὖν;
it-was-said upon the artificial to-go from the arts what then
 καλὰ μὲν τὰ ποιήματα καὶ ὁ ἐπὶ τῆς ὕλης λόγος,
(are)-beautiful indeed the works and the upon the matter reason
 ὁ δὲ μὴ ἐν ὕλῃ, ἀλλ' ἐν τῷ ποιοῦντι λόγος οὐ κάλλος,
the and not in matter but in the making reason not (is)-beauty
 ὁ πρῶτος καὶ ἄυλος ἀλλ' εἰς ἓν οὗτος; ἀλλ' εἰ μὲν ὁ
the first and immaterial but into one this but if indeed the
 ὄγκος ἦν καλός, καθ' ὅσον ὄγκος ἦν, ἐχρῆν
mass was beautiful according-to as-much-as mass it-was it-would-be-necessary
 τὸν λόγον, ὅτι μὴ ἦν ὄγκος, τὸν ποιήσαντα μὴ καλὸν
the reason because not it-was mass the having-made not beautiful
 εἶναι· εἰ δέ, εἴαν τε ἐν σμικρῷ εἴαν τε ἐν μεγάλῳ τὸ
to-be if but whether both in small or indeed in great the
 αὐτὸ εἶδος ἦ, ὁμοίως κινεῖ καὶ διατίθησι τὴν ψυχὴν
same form may-be alike it-moves and disposes the soul
 τὴν τοῦ ὁρώντος τῇ αὐτοῦ δυνάμει, τὸ κάλλος οὐ τῷ
the of-the seer by-the its-own power the beauty not to-the
 τοῦ ὄγκου μεγέθει ἀποδοτέον. τεκμήριον δὲ καὶ τόδε, ὅτι
of-the mass magnitude must-be-assigned a-proof and also this that
 ἔξω μὲν ἕως ἐστίν, οὐπω εἶδομεν, ὅταν δὲ εἴσω γένηται,
outside indeed while it-is not-yet we-saw when but within it-comes
 διέθηκεν. εἴσεισι δὲ δι' ὁμμάτων εἶδος ὃν μόνον· ἢ πῶς
it-disposed it-enters and through eyes a-form being only or how

διὰ μικροῦ· συνεφέλκεται δὲ καὶ τὸ μέγεθος οὐ μέγα
through a-small it-draws-with and also the magnitude not great
 ἐν ὄγκῳ, ἀλλ' εἶδει γενόμενον μέγα. ἔπειτα ἢ αἰσχρὸν
in mass but in-form having-become great then either ugly
 δεῖ τὸ ποιῶν ἢ ἀδιάφορον ἢ καλὸν εἶναι. αἰσχρὸν μὲν
must the maker or indifferent or beautiful to-be ugly indeed
 οὖν ὃν οὐκ ἂν τὸ ἐναντίον ποιήσειεν, ἀδιάφορον δὲ τί
then being not would the opposite it-make indifferent and why
 μᾶλλον καλὸν ἢ αἰσχρόν; ἀλλὰ γάρ ἐστι καὶ ἡ φύσις
more beautiful than ugly but for is also the nature
 ἡ τὰ οὕτω καλὰ δημιουργοῦσα πολὺ πρότερον καλή,
the the so beautiful fashioning much before beautiful
 ἡμεῖς δὲ τῶν ἔνδον οὐδὲν ὁρᾶν εἰθισμένοι οὐδ' εἰδότες
we and of-the within nothing to-see accustomed nor knowing
 τὸ ἔξω διώκομεν ἀγνοοῦντες, ὅτι τὸ ἔνδον κινεῖ ὥσπερ
the outside we-pursue not-knowing that the within moves just-as
 ἂν εἴ τις τὸ εἶδωλον αὐτοῦ βλέπων ἀγνοῶν ὅθεν
would if someone the image of-himself seeing not-knowing whence
 ἦκει ἐκεῖνο διώκοι. δηλοῖ δέ, ὅτι τὸ διωκόμενον ἄλλο
it-comes that should-pursue it-shows and that the pursued (is)-other
 καὶ οὐκ ἐν μεγέθει τὸ κάλλος, καὶ τὸ ἐν τοῖς μαθήμασι
and not in magnitude the beauty also the in the studies
 κάλλος καὶ τὸ ἐν τοῖς ἐπιτηδεύμασι καὶ ὅλως τὸ ἐν ταῖς
beauty and the in the pursuits and generally the in the
 ψυχαῖς· οὗ δὴ καὶ ἀληθεία μᾶλλον κάλλος, ὅταν τῷ
souls where indeed also in-truth more (is)-beauty when in-someone
 φρόνησιν ἐνίδῃς καὶ ἀγασθῇς οὐκ εἰς τὸ πρόσωπον
wisdom you-discern and you-admire not to the face
 ἀφορῶν· εἴη γὰρ ἂν τοῦτο αἶσχος· ἀλλὰ πᾶσαν μορφὴν
looking might-be for then this ugliness but every shape
 ἀφεῖς διώκης τὸ εἶσω κάλλος αὐτοῦ· εἰ δὲ μήπω σε
having-let-go you-pursue the inward beauty of-him if but not-yet you

κινεῖ, ὡς καλὸν εἰπεῖν τὸν τοιοῦτον, οὐδὲ σαυτῷ εἰς τὸ
it-moves so-as beautiful to-call the such-a-man not-even in-yourself into the
 εἶσω βλέψας ἡσθήσῃ ὡς καλῷ. ὥστε μάτην ἂν
inward having-looked you-will-delight as in-a-beautiful so-that in-vain would
 οὕτως ἔχων ζητοῖς ἐκεῖνο· αἰσchrῷ γὰρ καὶ οὐ καθαρῷ
thus being you-seek that with-an-ugly for and not pure
 ζητήσεις. διὸ οὐδὲ πρὸς πάντας οἱ περὶ τῶν τοιούτων
you-will-seek wherefore not-even to all the about the such
 λόγοι· εἰ δὲ καὶ σὺ εἶδες σαυτὸν καλόν, ἀναμνήσθητι.
discourses if and also you saw yourself beautiful remember

III • INTELLECT ABOVE NATURE AND SOUL

There is a formative reason of beauty in nature, a more beautiful one in soul, and above these an intellect that is not in something else but in itself. No image of it can be drawn from anything lower, so the sample must be the intellect in us once purified — or, if one prefers, the intellect in the gods. They are beautiful and august not through their bodies but through the intellect at work in them.

ἔστιν οὖν καὶ ἐν τῇ φύσει λόγος κάλλους ἀρχέτυπος τοῦ ἐν
there-is then also in the nature a-reason of-beauty archetypal of-the in
 σώματι, τοῦ δ' ἐν τῇ φύσει ὁ ἐν τῇ ψυχῇ καλλίων,
body than-the and in the nature the in the soul (is)-more-beautiful
 παρ' οὗ καὶ ὁ ἐν τῇ φύσει. ἐναργέστατός γε μὴν
from which also the in the nature clearest at-least indeed
 ὁ ἐν σπουδαίᾳ ψυχῇ καὶ ἤδη προῶν κάλλει· κοσμήσας
the in a-good soul and already advancing in-beauty having-adorned
 γὰρ τὴν ψυχὴν καὶ φῶς παρασχὼν ἀπὸ φωτὸς μείζονος
for the soul and light having-supplied from a-light greater
 πρῶτως κάλλους ὄντος συλλογίζεσθαι ποιεῖ αὐτὸς ἐν ψυχῇ
primarily beauty being to-reason it-makes itself in soul

ὧν, οἷός ἐστιν ὁ πρὸ αὐτοῦ ὁ οὐκέτι ἐγγιγνόμενος οὐδ'
being what-sort is the before it which no-longer coming-to-be-in nor
 ἐν ἄλλῳ, ἀλλ' ἐν αὐτῷ. διὸ οὐδὲ λόγος ἐστίν, ἀλλὰ
in another but in itself wherefore not-even a-reason it-is but
 ποιητῆς τοῦ πρώτου λόγου κάλλους ἐν ὕλῃ ψυχικῇ ὄντος·
a-maker of-the first reason of-beauty in matter psychic being
 νοῦς δὲ οὗτος, ὁ ἀεὶ νοῦς καὶ οὐ ποτὲ νοῦς, ὅτι μὴ
intellect and this the always intellect and not sometimes intellect because not
 ἐπακτὸς αὐτῷ. τίνα ἂν οἷον εἰκόνα τις αὐτοῦ λάβοι; πᾶσα
imported to-itself what would then image one of-it take every
 γὰρ ἔσται ἐκ χείρονος. ἀλλὰ γὰρ δεῖ τὴν εἰκόνα ἐκ νοῦ
for will-be from a-worse but for must the image from intellect
 γενέσθαι, ὥστε μὴ δι' εἰκόνας, ἀλλ' οἷον χρυσοῦ παντὸς
to-become so-that not through an-image but as of-gold all
 χρυσόν τινα δείγμα λαβεῖν, καὶ εἰ μὴ καθαρὸς εἴη
gold some (as)-a-sample to-take and if not pure should-be
 ὁ ληφθεὶς, καθαίρειν αὐτὸν ἢ ἔργῳ ἢ λόγῳ δεικνύντας,
the taken to-purify it either in-deed or in-word showing
 ὥς οὐ πᾶν τοῦτό ἐστι χρυσός, ἀλλὰ τουτὶ τὸ ἐν τῷ
that not all this is gold but this-here the in the
 ὄγκῳ μόνον· οὕτω καὶ ἐνταῦθα ἀπὸ νοῦ τοῦ ἐν ἡμῖν
mass only so also here from intellect the in us
 κεκαθαρμένου, εἰ δὲ βούλει, ἀπὸ τῶν θεῶν, οἷός ἐστιν
purified if and you-wish from the gods what-sort is
 ὁ ἐν αὐτοῖς νοῦς. σεμνοὶ μὲν γὰρ πάντες θεοὶ καὶ καλοὶ
the in them intellect august indeed for (are)-all gods and beautiful
 καὶ τὸ κάλλος αὐτῶν ἀμήχανον. ἀλλὰ τί ἐστι δι' ὃ
and the beauty of-them (is)-unimaginable but what is through which
 τοιοῦτοί εἰσιν; ἢ νοῦς, καὶ ὅτι μᾶλλον νοῦς ἐνεργῶν ἐν
such they-are or intellect and because more intellect working in
 αὐτοῖς ὥστε ὁρᾶσθαι. οὐ γὰρ δὴ ὅτι αὐτῶν καλὰ
them so-as to-be-seen not for indeed because of-them (are)-beautiful

τὰ σώματα — καὶ γὰρ οἷς ἔστι σώματα, οὐ τοῦτό
the bodies and for to-whom are bodies not this
 ἔστιν αὐτοῖς τὸ εἶναι θεοῖς — ἀλλὰ κατὰ τὸν νοῦν καὶ
is for-them the to-be gods but according-to the intellect also
 οὗτοι θεοί. καλοὶ δὴ οἱ θεοί. οὐ γὰρ δὴ ποτὲ μὲν
these (are)-gods beautiful indeed the gods not for indeed sometimes indeed
 φρονοῦσι, ποτὲ δὲ ἀφραίνουσιν, ἀλλ' αἰὲ φρονοῦσιν ἐν
they-think sometimes and are-witless but always they-think in
 ἀπαθεί τῷ νῷ καὶ στασίμῳ καὶ καθαρῷ καὶ ἴσασι
an-unaffected the intellect and steady and pure and they-know
 πάντα καὶ γινώσκουσιν οὐ τὰ ἀνθρώπεια, ἀλλὰ τὰ ἑαυτῶν
all-things and they-recognize not the human but the their-own
 καὶ ὅσα νοῦς ὁρᾷ. τῶν δὲ θεῶν οἱ μὲν ἐν οὐρανῷ
and whatever intellect sees of-the and gods the-ones indeed in heaven
 ὄντες, σχολὴ γὰρ αὐτοῖς, θεῶνται αἰεὶ, οἶον δὲ πόρρωθεν
being leisure for for-them they-behold always as-it-were and from-a-far
 τὰ ἐν ἐκείνῳ αὖ τῷ οὐρανῷ ὑπεροχῇ τῆς ἑαυτῶν
the-things in that again the heaven by-the-lifting of-the their-own
 κεφαλῆς· οἱ δὲ ἐν ἐκείνῳ ὄντες, ὅσοις οἰκησιν ἐπ'
head the-ones and in that being to-whom (is)-a-dwelling upon
 αὐτοῦ καὶ ἐν αὐτῷ, ἐν παντὶ οἰκοῦντες τῷ ἐκεῖ οὐρανῷ.
it and in it in all dwelling the there heaven
 πάντα γὰρ ἐκεῖ οὐρανὸς καὶ ἡ γῆ οὐρανὸς καὶ θάλασσα
all-things for there (is)-heaven and the earth (is)-heaven and sea
 καὶ ζῶα καὶ φυτὰ καὶ ἄνθρωποι, πᾶν οὐράνιον ἐκείνου
and animals and plants and men everything heavenly of-that
 τοῦ οὐρανοῦ. οἱ δὲ θεοὶ οἱ ἐν αὐτῷ οὐκ ἀπαξιοῦντες
the heaven the and gods the in it not disdaining
 ἀνθρώπους οὐδ' ἄλλο τι τῶν ἐκεῖ, ὅτι τῶν ἐκεῖ, πᾶσαν
men nor other anything of-the there because of-the there all
 μὲν διεξίασι τὴν ἐκεῖ χώραν καὶ τὸν τόπον ἀναπαυόμενοι.
indeed they-traverse the there country and the place resting

There all live easily, and truth is their nurse and their food. Everything is transparent to everything, each contains all and sees all in each; the sun There is all the stars and each star the sun. Wisdom There is not gathered by reasoning but is the very being of that world.

καὶ γὰρ τὸ ρέειν ζώειν ἐκεῖ, καὶ ἀλήθεια δὲ αὐτοῖς καὶ
 and for the easily to-live (is)-there and truth and for-them both
 γενέτειρα καὶ τροφὸς καὶ οὐσία καὶ τροφή, καὶ ὁρῶσι τὰ
 mother and nurse and being and food and they-see the
 πάντα, οὐχ οἷς γένεσις πρόσκειται, ἀλλ' οἷς
 all-things not (those)-to-which becoming belongs but (those)-to-which
 οὐσία, καὶ ἑαυτοὺς ἐν ἄλλοις· διαφανῇ γὰρ πάντα καὶ
 being and themselves in others transparent for (are)-all-things and
 σκοτεινὸν οὐδὲ ἀντίτυπον οὐδέν, ἀλλὰ πᾶς παντὶ φανερόν
 dark or resistant (is)-nothing but each to-each (is)-manifest
 εἰς τὸ εἶσω καὶ πάντα· φῶς γὰρ φωτί. καὶ γὰρ ἔχει
 into the within and all-things light for to-light and for has
 πᾶς πάντα ἐν αὐτῷ, καὶ αὖ ὁρᾷ ἐν ἄλλῳ πάντα, ὥστε
 each all-things in himself and again sees in another all-things so-that
 πανταχοῦ πάντα καὶ πᾶν πᾶν καὶ ἕκαστον πᾶν καὶ
 everywhere (are)-all-things and all (is)-all and each (is)-all and
 ἄπειρος ἢ αἴγλη· ἕκαστον γὰρ αὐτῶν μέγα, ἐπεὶ καὶ τὸ
 boundless the radiance each for of-them (is)-great since even the
 μικρὸν μέγα· καὶ ἥλιος ἐκεῖ πάντα ἄστρα, καὶ ἕκαστον
 small (is)-great and a-sun there (is)-all stars and each
 ἥλιος αὖ καὶ πάντα. ἐξέχει δ' ἐν ἐκάστῳ ἄλλο,
 (is)-a-sun again and all-things stands-out and in each another
 ἐμφαίνει δὲ καὶ πάντα. ἔστι δὲ καὶ κίνησις καθαρὰ· οὐ
 it-shows-forth and also all-things there-is and also motion pure not

γὰρ συγχέει αὐτὴν ἰοῦσαν ὃ κινεῖ ἕτερον αὐτῆς ὑπάρχον·
for confounds it going what moves other than-it being
 καὶ ἡ στάσις οὐ παρακινουμένη, ὅτι μὴ μέμικται τῷ
and the rest not disturbed because not it-is-mixed with-the
 μὴ στασίμῳ· καὶ τὸ καλὸν καλόν, ὅτι μὴ ἐν τῷ καλῷ.
not stable and the beautiful (is)-beautiful because not in the beautiful
 βέβηκε δὲ ἕκαστος οὐκ ἐπ' ἀλλοτρίας οἶον γῆς, ἀλλ'
it-has-stood and each not upon alien as-it-were ground but
 ἔστιν ἕκαστῳ ἐν ᾧ ἔστιν αὐτὸ ὃ ἔστι, καὶ συνθεῖ αὐτῷ
is for-each in what it-is itself what it-is and runs-with it
 οἶον πρὸς τὸ ἄνω ἰόντι τὸ ὅθεν ἐστί, καὶ οὐκ αὐτὸς μὲν
as-it-were toward the above going the whence it-is and not itself indeed
 ἄλλο, ἡ χώρα δὲ αὐτοῦ ἄλλο. καὶ γὰρ τὸ ὑποκείμενον
one-thing the place and of-it another and for the substrate
 νοῦς καὶ αὐτὸς νοῦς· οἶον εἴ τις καὶ τοῦτον τὸν
(is)-intellect and itself intellect as if someone also this the
 οὐρανὸν τὸν ὁρώμενον φωτοειδῆ ὄντα τοῦτο τὸ φῶς τὸ
heaven the seen light-formed being this the light the
 ἐξ αὐτοῦ φῦναι νοήσειεν. ἐνταῦθα μὲν οὖν ἐκ μέρους
from it to-have-grown should-think here indeed then out-of a-part
 ἄλλο ἄλλου γένοιτ' ἂν καὶ εἴη ἂν μόνον ἕκαστον
one-thing from-another come-to-be would and be would only each
 μέρος, ἐκεῖ δὲ ἐξ ὅλου αἰεὶ ἕκαστον καὶ ἅμα ἕκαστον
a-part there but out-of the-whole always each and at-once each
 καὶ ὅλον· φαντάζεται μὲν γὰρ μέρος, ἐνορᾶται δὲ τῷ
and (is)-whole it-appears indeed for a-part it-is-seen-in and by-the
 ὀξεῖ ὅλον, οἶον εἴ τις γένοιτο τὴν ὄψιν τοιοῦτος,
keen (as)-a-whole as if someone should-become the sight such-a-man
 οἷος ὁ Λυγκεὺς ἐλέγετο καὶ τὰ εἴσω τῆς γῆς ὁρᾶν τοῦ
such-as — Lynceus was-said even the-things within the earth to-see of-the
 μύθου τοὺς ἐκεῖ αἰνιττομένου ὀφθαλμούς. τῆς δὲ ἐκεῖ θέας
story the there hinting-at eyes of-the and there vision

οὔτε κάματος ἐστίν, οὔτ' ἐστὶ πλήρωσις εἰς τὸ παύσασθαι
neither weariness is nor is satiety toward the to-cess
 θεωμένων· οὔτε γὰρ κένωσις ἦν, ἵνα ἦκων εἰς πλήρωσιν
for-the-beholder neither for emptiness was that coming into fulness
 καὶ τέλος ἀρκεσθῇ, οὔτε τὸ μὲν ἄλλο, τὸ δ' ἄλλο, ἵνα
and an-end be-be-satisfied nor the indeed one-thing the and another that
 ἐτέρῳ τῶν ἐν αὐτῷ τὰ τοῦ ἑτέρου μὴ ἀρέσκοντα ἦ,
for-one of-the in it the-things of-the other not pleasing may-be
 ἄτρυτά τε τὰ ἐκεῖ. ἀλλ' ἔστι τὸ ἀπλήρωτον τῷ
unwearying too (are)-the-things there but is the insatiable by-the
 μὴ τὴν πλήρωσιν καταφρονεῖν ποιεῖν τοῦ πεπληρωκότος·
not the fulness to-despise to-make of-the (thing)-that-filled
 ὁρῶν γὰρ μᾶλλον ὁρᾷ καὶ καθορῶν ἄπειρον αὐτὸν καὶ
seeing for more he-sees and beholding boundless himself and
 τὰ ὁρώμενα συνέπεται τῇ ἐαυτοῦ φύσει. καὶ ἡ ζῶη μὲν
the seen he-follows the his-own nature and the life indeed
 οὐδενὶ κάματον ἔχει, ὅταν ἦ καθαρά· τὸ δ' ἄριστα
for-no-one weariness has when it-is pure the and best
 ζῶν τί ἂν κάμοι; ἡ δὲ ζῶη σοφία, σοφία δὲ οὐ
living (at)-what would grow-weary the and life (is)-wisdom wisdom and not
 πορισθεῖσα λογισμοῖς, ὅτι αἰεὶ ἦν πᾶσα καὶ ἐλλείπουσα
procured by-reasonings because always it-was whole and lacking
 οὐδενί, ἵνα ζητήσεως δεηθῇ· ἀλλ' ἔστιν ἡ πρώτη καὶ οὐκ
in-nothing that of-search it-should-need but is the first and not
 ἀπ' ἄλλης· καὶ ἡ οὐσία αὐτῇ σοφία, ἀλλ' οὐκ αὐτός, εἴτα
from another and the being itself (is)-wisdom but not be(-first) then
 σοφός. διὰ τοῦτο δὲ οὐδεμία μείζων, καὶ ἡ αὐτοεπιστήμη
wise through this and none (is)-greater and the knowledge-itself
 ἐνταῦθα πάρεδρος τῷ νῷ τῷ συμπροφαίνεσθαι, οἷον
here (is)-assessor to-the intellect by-the to-appear-together as
 λέγουσι κατὰ μίμησιν καὶ τῷ Διὶ τὴν Δίκην. πάντα γὰρ
they-say by imitation also — for-Zeus — Justice all for

τὰ τοιαῦτα ἐκεῖ οἷον ἀγάλματα παρ' αὐτῶν ἐνορώμενα,
the such-things there (are)-like statues from themselves seen-within
 ὥστε θέαμα εἶναι ὑπερευδαιμόνων θεατῶν. τῆς μὲν οὖν
so-that a-spectacle to-be of-supremely-blessed spectators of-the indeed then
 σοφίας τὸ μέγεθος καὶ τὴν δύναμιν ἂν τις κατιδοί, ὅτι
wisdom the greatness and the power would one discern because
 μετ' αὐτῆς ἔχει καὶ πεποίηκε τὰ ὄντα πάντα καὶ πάντα
with it it-holds and has-made the beings all and all
 ἡκολούθησε καὶ ἔστιν αὐτῇ τὰ ὄντα καὶ συνεγένετο αὐτῇ,
followed and is itself the beings and came-to-be-with it
 καὶ ἐν ἅμφω, καὶ ἡ οὐσία ἡ ἐκεῖ σοφία. ἀλλ' ἡμεῖς εἰς
and one (are)-both and the being the there (is)-wisdom but we into
 σύνεσιν οὐκ ἤλθομεν, ὅτι καὶ τὰς ἐπιστήμας θεωρήματα
understanding not came because also the sciences theorems
 καὶ συμφόρησιν νενομίκαμεν προτάσεων εἶναι· τὸ δὲ οὐδ'
and a-collection we-have-thought of-propositions to-be this but not-even
 ἐν ταῖς ἐνταῦθα ἐπιστήμας. εἰ δέ τις περὶ τούτων
in the here sciences if but anyone about these
 ἀμφισβητεῖ, ἐάτεον ταύτας ἐν τῷ παρόντι· περὶ δὲ τῆς
disputes must-be-let-go these in the present about but the
 ἐκεῖ ἐπιστήμης, ἣν δὴ καὶ ὁ Πλάτων κατιδὼν φησιν
there knowledge which indeed also — Plato having-discerned says
 οὐδ' ἥτις ἐστὶν ἄλλη ἐν ἄλλῳ, ὅπως δέ, εἴασε ζητεῖν καὶ
nor which is other in another how but he-left to-seek and
 ἀνευρίσκειν, εἴπερ ἄξιοι τῆς προσηγορίας φαμὲν εἶναι.
to-find-out if-indeed worthy of-the title we-say to-be
 ἵσως οὖν βέλτιον ἐντεῦθεν τὴν ἀρχὴν ποιήσασθαι.
perhaps then (it-is)-better from-here the beginning to-make

Whatever comes to be, by art or by nature, is made by a wisdom that guides the making, and the craftsman's own skill leads back to a natural wisdom that is one and not assembled from theorems. True wisdom is therefore being, and true being wisdom. What the gods see There are not propositions but beautiful statues — not painted ones, but statues that are.

πάντα δὴ τὰ γινόμενα, εἴτε τεχνητὰ εἴτε φυσικὰ εἴη,
all indeed the things-becoming whether artificial or natural should-be
σοφία τις ποιεῖ, καὶ ἡγείται τῆς ποιήσεως πανταχοῦ
a-wisdom some makes and guides of-the making everywhere
σοφία. ἀλλ' εἰ δὴ τις κατ' αὐτὴν τὴν σοφίαν ποιεῖ,
wisdom but if indeed anyone according-to itself the wisdom makes
ἔστωσαν μὲν αἱ τέχναι τοιαῦται. ἀλλ' ὁ τεχνίτης πάλιν
let-them-be indeed the arts such but the craftsman again
αὐτὸ εἰς σοφίαν φυσικὴν ἔρχεται, καθ' ἣν γεγένηται,
back to a-wisdom natural comes according-to which he-has-come-to-be
οὐκέτι συντεθεῖσαν ἐκ θεωρημάτων, ἀλλ' ὅλην ἓν τι,
no-longer composed of theorems but whole one something
οὐ τὴν συγκειμένην ἐκ πολλῶν εἰς ἓν, ἀλλὰ μᾶλλον
not the put-together out-of many into one but rather
ἀναλυομένην εἰς πλῆθος ἐξ ενός. εἰ μὲν οὖν ταύτην τις
unfolding into multitude out-of one if indeed then this one
πρώτην θήσεται, ἀρκεῖ· οὐκέτι γὰρ ἐξ ἄλλου οἷσα οὐδ' ἐν
first shall-set it-suffices no-longer for out-of another being nor in
ἄλλῳ. εἰ δὲ τὸν μὲν λόγον ἐν τῇ φύσει, τούτου δὲ ἀρχὴν
another if but the indeed reason in the nature of-this and origin
φήσουσι τὴν φύσιν, πόθεν ἔξει φήσομεν· καὶ εἰ ἐξ
they-shall-call the nature whence it-will-have we-shall-say and if out-of
ἄλλου, τί ἐκεῖνο; εἰ μὲν ἐξ αὐτοῦ, στησόμεθα· εἰ δὲ εἰς
another what (is)-that if indeed out-of itself we-shall-stop if but to

νοῦν ἥξουσιν, ἐνταῦθα ὀπτέον, εἰ ὁ νοῦς ἐγέννησε
intellect they-shall-come here it-must-be-seen whether the intellect begot
 τὴν σοφίαν· καὶ εἰ φήσουσι, πόθεν; εἰ δὲ ἐξ αὐτοῦ,
the wisdom and if they-shall-say whence if and out-of itself
 ἀδύνατον ἄλλως ἢ αὐτὸν ὄντα σοφίαν. ἢ ἄρα ἀληθινὴ
(it-is)-impossible otherwise than itself being wisdom the therefore true
 σοφία οὐσία, καὶ ἡ ἀληθινὴ οὐσία σοφία, καὶ ἡ ἀξία τῇ
wisdom (is)-being and the true being (is)-wisdom and the worth to-the
 οὐσία παρὰ τῆς σοφίας, καί, ὅτι παρὰ τῆς σοφίας,
being (comes)-from the wisdom and because from the wisdom
 οὐσία ἀληθῆς. διὸ καὶ ὅσαι οὐσῖαι σοφίαν οὐκ ἔχουσι
being (is)-true wherefore also as-many-as beings wisdom not have
 τῷ μὲν διὰ σοφίαν τινὰ γεγονέναι οὐσῖαι, τῷ δὲ μὴ
by-the indeed through wisdom some to-have-come (are)-beings by-the but not
 ἔχειν ἐν αὐταῖς σοφίαν οὐκ ἀληθινὰ οὐσῖαι. οὐ τοίνυν
to-have in themselves wisdom (are)-not true beings not therefore
 δεῖ νομίζειν ἐκεῖ ἀξιώματα ὁρᾶν τοὺς θεοὺς οὐδὲ τοὺς ἐκεῖ
must to-think there propositions to-see the gods nor the there
 ὑπερευδαίμονας, ἀλλ' ἕκαστα τῶν λεγομένων ἐκεῖ καλὰ
supremely-blessed but each of-the things-spoken-of there (are)-beautiful
 ἀγάλματα, οἷα ἐφαντάζετό τις ἐν τῇ σοφοῦ ἀνδρὸς
statues such-as imagined someone in the of-a-wise man
 ψυχῇ εἶναι, ἀγάλματα δὲ οὐ γεγραμμένα, ἀλλὰ ὄντα. διὸ
soul to-be statues and not painted but being wherefore
 καὶ τὰς ἰδέας ὄντα ἔλεγον εἶναι οἱ παλαιοὶ καὶ οὐσῖας.
also the ideas beings said to-be the ancients and substances

VI • THE EGYPTIAN HIEROGLYPH

The Egyptian sages, Plotinus says, wrote not with letters that spell out arguments but with images, each one a whole science set down at once. That is how the intelligible knows: not step by step but all together, the discursive image coming afterward.

δοκοῦσι δέ μοι καὶ οἱ Αἰγυπτίων σοφοί, εἴτε ἀκριβεῖ
seem and to-me also the of-Egyptians wise whether by-exact
 ἐπιστήμη λαβόντες εἴτε καὶ συμφύτω, περὶ ὧν ἐβούλοντο
knowledge having-grasped or also by-inborn about what they-wished
 διὰ σοφίας δεικνύναι, μὴ τύποις γραμμάτων διεξοδεύουσι
through wisdom to-show not with-shapes of-letters running-through
 λόγους καὶ προτάσεις μηδὲ μιμουμένοις φωνὰς καὶ
words and propositions nor imitating sounds and
 προφορὰς ἀξιωμαίων κεχρηῆσθαι, ἀγάλματα δὲ γράψαντες
utterances of-statements to-have-used images but having-drawn
 καὶ ἓν ἕκαστον ἐκάστου πράγματος ἄγαλμα ἐντυπώσαντες
and one each of-each thing image having-carved
 ἐν τοῖς ἱεροῖς τὴν ἐκείνου διέξοδον ἐμφῆναι, ὥς ἄρα τις καὶ
in the temples the of-that unfolding to-display that then some both
 ἐπιστήμη καὶ σοφία ἕκαστόν ἐστιν ἄγαλμα καὶ ὑποκείμενον
knowledge and wisdom each is image and substrate
 καὶ ἀθρόον καὶ οὐ διανόησις οὐδὲ βούλευσις· ὕστερον δὲ
and all-at-once and not discursive-thought nor deliberation later and
 ἀπ' αὐτῆς ἀθρόας οὔσης εἰδῶλον ἐν ἄλλῳ ἐξειλιγμένον ἤδη
from it all-at-once being an-image in another unrolled now
 καὶ λέγον αὐτὸ ἐν διεξόδῳ καὶ τὰς αἰτίας, δι' ἧς οὕτως,
and telling it in unfolding and the causes through which so
 ἐξεύρισκον, ὥς τὸ καλῶς οὕτως ἔχοντος τοῦ γεγενημένου
they-were-finding-out that the well thus being of-the (thing)-made
 θαυμάσαι. ἃ εἴ τις οἶδε, θαυμάσαι ἔφη τὴν σοφίαν,
to-marvel which if anyone knows to-marvel he-said the wisdom
 πῶς αὕτη αἰτίας οὐκ ἔχουσα τῆς οὐσίας, δι' ἧς οὕτως,
how it causes not having of-the being through which thus
 παρέχει τοῖς ποιουμένοις κατ' αὐτήν. τὸ καλῶς ἄρα
it-supplies to-the things-made according-to it the well then
 οὕτως τὸ ἐκ ζητήσεως ἂν μόλις ἢ οὐδ' ὅλως φανέν,
thus the out-of search would hardly or not-even at-all appearing

ὅτι δεῖ οὕτως, εἴπερ τις ἐξεύροι, πρὸ ζητήσεως καὶ
 that it-must (be)-thus if-indeed anyone should-find-out before search and
 πρὸ λογισμοῦ ὑπάρχειν οὕτως· οἶον — λάβωμεν γὰρ ἐφ'
 before reasoning to-exist thus for-instance let-us-take for in
 ἐνὸς μεγάλου ὃ λέγω, ὅπερ ἀρμόσει καὶ ἐπὶ πάντων —
 one great(-thing) what I-say which will-fit also in all

VII · MAKING WITHOUT DELIBERATION

Did the maker of the universe plan it out — earth here, water there? Neither the planning nor the tools were possible. All was there already, and with nothing between, this world appeared beside it as its image; the making was effortless because the maker is form and being throughout. Why the earth is in the middle is not a decision but the way things are.

τοῦτο δὴ τὸ πᾶν; ἐπείπερ συγχωροῦμεν παρ' ἄλλου αὐτὸ
 this indeed the all since we-concede from another it
 εἶναι καὶ τοιοῦτον εἶναι, ἄρα οἰώμεθα τὸν ποιητὴν αὐτοῦ
 to-be and such to-be then are-we-to-think the maker of-it
 ἐπινοῆσαι παρ' αὐτῷ γῆν καὶ ταύτην ἐν μέσῳ δεῖν
 to-have-conceived in himself earth and this in the-middle to-have-to
 στήναι, εἴτα ὕδωρ καὶ ἐπὶ τῇ γῇ τοῦτο καὶ τὰ ἄλλα ἐν
 to-stand then water and upon the earth this and the others in
 τάξει μέχρι τοῦ οὐρανοῦ, εἴτα ζῶα πάντα καὶ τούτοις
 order as-far-as the heaven then animals all and for-these
 μορφὰς τοιαύτας ἐκάστω, ὅσαι νῦν εἰσι, καὶ τὰ ἔνδον
 shapes such for-each as-many-as now are and the inner
 ἐκάστοις σπλάγχνα καὶ τὰ ἔξω μέρη, εἴτα διατιθέντα
 for-each entrails and the outer parts then arranging
 ἕκαστα παρ' αὐτῷ οὕτως ἐπιχειρεῖν τῷ ἔργῳ; ἀλλ'
 each in himself so to-set-hand to-the work but

οὔτε ἡ ἐπίνοια δυνατὴ ἡ τοιαύτη· πόθεν γὰρ ἐπήλθεν
neither the conception (is)-possible the such whence for came-it
 οὐπόποτε ἑωρακότι; οὔτε ἐξ ἄλλου λαβόντι δυνατόν
never-yet to-one-having-seen nor out-of another having-taken possible
 ἦν ἐργάσασθαι, ὅπως νῦν οἱ δημιουργοὶ ποιοῦσι χερσὶ
was to-work as now the craftsmen make hands
 καὶ ὀργάνοις χρώμενοι· ὕστερον γὰρ καὶ χεῖρες καὶ
and tools using later for (are)-both hands and
 πόδες. λείπεται τοίνυν εἶναι μὲν πάντα ἐν ἄλλῳ, οὐδενὸς
feet it-remains therefore to-be indeed all-things in another nothing
 δὲ μεταξὺ ὄντος τῇ ἐν τῷ ὄντι πρὸς ἄλλο γειτονεία
and between being by-the in the being to another nearness
 οἶον ἐξαίφνης ἀναφανῆναι ἵνδαλμα καὶ εἰκόνα ἐκείνου
as-it-were suddenly to-have-appeared a-semblance and image of-that
 εἴτε αὐτόθεν εἴτε ψυχῆς διακονησαμένης — διαφέρει γὰρ
whether of-itself or of-soul having-ministered it-matters for
 οὐδὲν ἐν τῷ παρόντι — ἢ ψυχῆς τινος. ἀλλ' οὖν ἐκείθεν
nothing in the present or of-a-soul some but then from-there
 ἦν σύμπαντα ταῦτα, καὶ καλλιόνως ἐκεῖ· τὰ γὰρ
were all these and more-beautifully there the-things for
 τῇδε μέμικται, καὶ οὐκ ἐκεῖνα μέμικται. ἀλλ' οὖν εἶδεσι
here are-mixed and not those are-mixed but then by-forms
 κατέσχηται ἐξ ἀρχῆς εἰς τέλος· πρῶτον μὲν ἡ ὕλη
is-held from beginning to end first indeed the matter
 τοῖς τῶν στοιχείων εἶδεσιν, εἶτα ἐπὶ εἶδεσιν εἶδη ἄλλα,
by-the of-the elements forms then upon forms forms other
 εἶτα πάλιν ἕτερα· ὅθεν καὶ χαλεπὸν εὑρεῖν τὴν ὕλην
then again others whence also (it-is)-hard to-find the matter
 ὑπὸ πολλοῖς εἶδεσι κρυφθεῖσαν. ἐπεὶ δὲ καὶ αὕτη εἶδος
under many forms bidden since and also it a-form
 τι ἔσχατον, πᾶν εἶδος τόδε καὶ πάντα εἶδη· τὸ γὰρ
something last all (is)-form this and all forms the for

παράδειγμα εἶδος ἦν· ἐποίει δὲ τόδε ἀβοηθή, ὅτι πᾶν
 pattern a-form was it-made and this noiselessly because wholly
 τὸ ποιῆσαν καὶ οὐσία καὶ εἶδος· διὸ ἄπονός καὶ
 the (thing)-having-made (is)-both being and form wherefore effortless also
 οὕτως ἢ δημιουργία. καὶ παντὸς δὲ ἦν, ὥς ἂν πᾶν.
 so the fashioning and of-all and it-was as would-be all
 οὐ τοῖνυν ἦν τὸ ἐμποδίζον, καὶ νῦν δὲ ἐπικρατεῖ καίτοι
 not therefore was the hindering and now and it-prevails although
 ἄλλων ἄλλοις ἐμποδίων γινομένων· ἀλλ' οὐκ αὐτῇ οὐδὲ
 some to-others hindrances becoming but not to-it not-even
 νῦν· μένει γὰρ ὥς πᾶν. δοκεῖ δέ μοι, ὅτι καί, εἰ ἡμεῖς
 now it-abides for as all it-seems and to-me that also if we
 ἀρχέτυπα καὶ οὐσία καὶ εἶδη ἅμα καὶ τὸ εἶδος τὸ ποιοῦν
 (were)-archetypes and being and forms at-once and the form the making
 ἐνταῦθα ἦν ἡμῶν οὐσία, ἐκράτησεν ἂν ἄνευ πόνων ἢ
 here were of-us being have-mastered would without labors the
 ἡμετέρα δημιουργία, καίτοι καὶ ἄνθρωπος δημιουργεῖ εἶδος
 our fashioning although even a-man fashions a-form
 αὐτοῦ ἄλλο ὃ ἐστὶ γενόμενος. ἀπέστη γὰρ τοῦ εἶναι
 of-himself other than-what he-is having-become he-departed for from-the to-be
 τὸ πᾶν νῦν ἄνθρωπος γενόμενος· παυσάμενος δὲ τοῦ
 the all now a-man having-become having-ceased and from-the
 ἄνθρωπος εἶναι μετεωροπορεῖ φησι καὶ πάντα τὸν κόσμον
 a-man to-be he-walks-on-high he-says and all the world
 διοικεῖ· γενόμενος γὰρ τοῦ ὅλου τὸ ὅλον ποιεῖ. ἀλλ' οὐ
 he-governs having-become for of-the whole the whole he-makes but for-which
 χάριν ὁ λόγος, ὅτι ἔχεις μὲν σὺ αἰτίαν εἰπεῖν δι' ἣν
 sake the argument (is)-that you-have indeed you a-cause to-tell through which
 ἐν μέσῳ ἢ γῇ καὶ διὰ τί στρογγύλη καὶ ὁ λοξὸς
 in the-middle the earth and through what (is)-round and the slanting-(circle)
 διὰ τί ᾧδ' ἐκεῖ δὲ οὐ, διότι οὕτως ἐχρῆν, διὰ τοῦτο
 through what thus-here there but not because so it-behooved through this

οὕτω βεβούλευται, ἀλλ' ὅτι οὕτως ἔχει ὥς ἔστι, διὰ
so it-has-been-planned but because so it-is as it-is through
 τοῦτο καὶ ταῦτα ἔχει καλῶς· οἷον εἰ πρὸ τοῦ συλλογισμοῦ
this also these are well as if before the syllogism
 τῆς αἰτίας τὸ συμπέρασμα, οὐ παρὰ τῶν προτάσεων·
of-the cause the conclusion not from the premisses
 οὐδὲ γὰρ ἐξ ἀκολουθίας οὐδ' ἐξ ἐπινοίας, ἀλλὰ πρὸ
not for out-of consequence nor out-of conception but before
 ἀκολουθίας καὶ πρὸ ἐπινοίας· ὕστερα γὰρ ταῦτα πάντα,
consequence and before conception later for these (are)-all
 καὶ λόγος καὶ ἀπόδειξις καὶ πίστις. ἐπεὶ γὰρ ἀρχή,
both reason and demonstration and proof since for (it-is)-a-principle
 αὐτόθεν πάντα ταῦτα καὶ ὧδε· καὶ τὸ μὴ ζητεῖν αἰτίας
of-itself all these also thus and the not to-seek causes
 ἀρχῆς οὕτω καλῶς λέγεται, καὶ τῆς τοιαύτης ἀρχῆς
of-a-principle thus well is-said and of-the such principle
 τῆς τελείας, ἥτις ταὐτὸν τῷ τέλει· ἥτις δὲ ἀρχή
the perfect which (is)-the-same with-the end which and (is)-beginning
 καὶ τέλος, αὕτη τὸ πᾶν ὁμοῦ καὶ ἀνελλιπής.
and end this the all (is)-together and unfulfilling

VIII • WHY THE CRAFTSMAN WAS CONTENT

That world is beautiful primarily and as a whole. Plato marks this by making the Craftsman delight in his finished work and wish it more like the pattern — showing, by way of the copy, how admirable the pattern is; for whoever admires a made thing refers his wonder to what it was made after.

καλὸν οὖν πρῶτως, καὶ ὅλον δὲ καὶ πανταχοῦ ὅλον,
beautiful then primarily and whole moreover and everywhere whole
 ἵνα μηδὲ μέρει ἀπολείπεται τῷ καλῷ ἐλλείπειν. τίς οὖν
that not-even in-a-part it-be-left in-the beautiful to-fall-short who then

οὐ φήσει καλόν; οὐ γὰρ δὴ ὁ μὴ ὅλον αὐτό, ἀλλ' ὁ
not will-call (it)-beautiful not for indeed which not whole itself but which
 μέρος ἔχον ἢ μηδέ τι αὐτοῦ ἔχον. ἢ εἰ μὴ ἐκεῖνο καλόν,
a-part having or not-even anything of-it having or if not that (is)-beautiful
 τί ἂν ἄλλο; τὸ γὰρ πρὸ αὐτοῦ οὐδὲ καλὸν ἐθέλει εἶναι·
what would (be)-other the for before it not-even beautiful wishes to-be
 τὸ δὲ πρῶτως εἰς θέαν παρελθὼν τῷ εἶδος εἶναι καὶ θέαμα
the and primarily into view having-come by-the a-form to-be and a-spectacle
 νοῦ τούτῳ καὶ ἀγαστὸν ὁφθῆναι. διὸ καὶ Πλάτων
of-intellect by-this also (is)-admirable to-be-seen wherefore also Plato
 τοῦτο σημῆναι θέλων εἷς τι τῶν ἐναργεστέρων ὥς πρὸς
this to-signify wishing to something of-the clearer as toward
 ἡμᾶς ἀποδεξάμενον ποιεῖ τὸν δημιουργὸν τὸ ἀποτελεσθῆν
us approving makes the craftsman the finished-work
 διὰ τούτου ἐνδείξασθαι θέλων τὸ τοῦ παραδείγματος καὶ
through this to-show wishing the of-the pattern and
 τῆς ἰδέας κάλλος ὥς ἀγαστόν. πᾶν γὰρ τὸ κατ'
of-the idea beauty how admirable everything for the according-to
 ἄλλο ποιηθὲν ὅταν τις θαυμάσῃ, ἐπ' ἐκεῖνο ἔχει τὸ θαῦμα,
another made when one admires upon that he-has the wonder
 καθ' ὃ ἐστὶ πεποιημένον. εἰ δ' ἄγνοεῖ ὁ πάσχει,
according-to which it-is made if and he-is-ignorant what he-feels
 θαῦμα οὐδέν· ἐπεὶ καὶ οἱ ἐρῶντες καὶ ὅλως οἱ τὸ τῇδε
a-wonder (is)-none since also the lovers and generally the the here
 κάλλος τεθραυμακότες ἀγνοοῦσιν, ὅτι δι' ἐκεῖνο δι'
beauty having-admired are-ignorant that through that through
 ἐκεῖνο γάρ. ὅτι δὲ εἰς τὸ παράδειγμα ἀνάγει τὸ ἡγάσθη,
that for that and to the pattern he-refers the he-was-delighted
 δῆλον ποιεῖ ἐπίτηδες τὸ ἐξῆς τῆς λέξεως λαβών· εἶπε
clear he-makes on-purpose the following of-the phrase having-taken he-said
 γὰρ ἡγάσθη τε καὶ ἔτι μᾶλλον πρὸς τὸ παράδειγμα αὐτὸ
for he-was-delighted both and still more toward the pattern itself

ἐβουλήθη ἀφομοιωῶσαι, τὸ κάλλος τοῦ παραδείγματος οἷόν
he-wished to-make-like the beauty of-the pattern what-sort
 ἔστιν ἐνδεικνύμενος διὰ τοῦ ἐκ τούτου τὸ γενόμενον
it-is showing through the out-of this the (thing)-become
 καλὸν καὶ αὐτὸ ὡς εἰκόνα ἐκείνου εἰπεῖν· ἐπεὶ καὶ εἰ μὴ
beautiful also itself as an-image of-that to-call since also if not
 ἐκεῖνο ἦν τὸ ὑπέρκαλον κάλλει ἀμηχάνῳ, τί ἂν τούτου
that were the supremely-beautiful in-beauty unimaginable what would than-this
 τοῦ ὁρωμένου ἦν κάλλιον; ὅθεν οὐκ ὀρθῶς οἱ μεμφόμενοι
the seen be more-beautiful whence not rightly the (ones)-blaming
 τούτῳ, εἰ μὴ ἄρα καθ' ὅσον μὴ ἐκεῖνό ἐστι.
this if not then according-to as-much-as not that it-is

IX · GATHER THE WORLD INTO ONE

Gather the visible world, each part kept what it is, into one luminous sphere in the mind; take away bulk, place, and matter, and call on the god who made it. He comes bringing his own world, all the gods in one, boundless in power. Bodies' powers burn and destroy; the power There has only being, and being and beauty are one nature.

τοῦτον τοῖνυν τὸν κόσμον, ἐκάστου τῶν μερῶν μένοντος ὃ
this therefore the world each of-the parts remaining what
 ἔστι καὶ μὴ συγχεομένου, λάβωμεν τῇ διανοίᾳ, εἰς ἓν ὁμοῦ
it-is and not being-confounded let-us-take in-the mind into one together
 πάντα, ὡς οἷόν τε, ὥστε ἐνὸς ὅτουοῦν προφαινομένου,
all as possible indeed so-that of-one whatsoever appearing
 οἷον τῆς ἑξω σφαίρας οὔσης, ἀκολουθεῖν εὐθὺς καὶ τὴν
as-it-were the outer sphere being to-follow at-once also the
 ἡλίου καὶ ὁμοῦ τῶν ἄλλων ἀστρῶν τὴν φαντασίαν καὶ
of-sun and together of-the other stars the appearance and

γῆν καὶ θάλασσαν καὶ πάντα τὰ ζῶα ὁράσθαι, οἶον
earth and sea and all the animals to-be-seen as-it-were
 ἐπὶ σφαίρας διαφανοῦς, καὶ ἔργῳ ἂν γένοιτο πάντα
upon a-sphere transparent and in-fact would it-happen all
 ἐνορᾶσθαι. ἔστω οὖν ἐν τῇ ψυχῇ φωτεινὴ τις φαντασία
to-be-seen-within let-there-be then in the soul a-luminous some image
 σφαίρας ἔχουσα πάντα ἐν αὐτῇ, εἴτε κινούμενα εἴτε
of-a-sphere having all in itself whether moving or
 ἐστηκότα, ἢ τὰ μὲν κινούμενα, τὰ δὲ ἐστηκότα.
standing or the-ones indeed moving the-others and standing
 φυλάττων δὲ ταύτην ἄλλην παρὰ σαντῷ ἀφελὼν τὸν
keeping and this another beside yourself having-removed the
 ὄγκον λαβέ· ἄφελε δὲ καὶ τοὺς τόπους καὶ τὸ τῆς ὕλης
mass take remove and also the places and the of-the matter
 ἐν σοὶ φάντασμα, καὶ μὴ πειρῶ αὐτῆς ἄλλην σμικροτέραν
in you phantasm and not try than-it another smaller
 λαβεῖν τῷ ὄγκῳ, θεὸν δὲ καλέσας τὸν πεποιηκότα ἧς
to-take in-the mass god and having-called the (one)-having-made of-which
 ἔχεις τὸ φάντασμα εὖξαι ἐλθεῖν. ὁ δὲ ἥκοι τὸν αὐτοῦ
you-have the phantasm pray to-come he and may-come the his-own
 κόσμον φέρων μετὰ πάντων τῶν ἐν αὐτῷ θεῶν εἷς ὢν
world bringing with all the in him gods one being
 καὶ πάντες καὶ ἕκαστος πάντες, συνόντες εἷς ἐν καὶ ταῖς
and all and each (being)-all being-together into one and in-the
 μὲν δυνάμεσιν ἄλλοι, τῇ δὲ μιᾷ ἐκείνῃ τῇ πολλῇ πάντες
indeed powers different by-the but one that the manifold all
 εἷς· μᾶλλον δὲ ὁ εἷς πάντες· οὐ γὰρ ἐπιλείπει αὐτός,
(are)-one rather and the one (is)-all not for fails he
 ἢν πάντες ἐκείνοι γένωνται, ὁμοῦ δέ εἰσι καὶ ἕκαστος
if all those become together and they-are and each
 χωρὶς αὖ ἐν στάσει ἀδιαστάτῳ οὐ μορφήν αἰσθητήν
apart again in a-rest unextended not a-shape sensible

οὐδεμίαν ἔχων· ἤδη γὰρ ἂν ὁ μὲν ἄλλοθι, ὁ δέ
any having already for would the-one indeed elsewhere the-other and
 που ἄλλοθι ἦν, καὶ ἕκαστος δὲ οὐ πᾶς ἐν αὐτῷ· οὐδὲ
somewhere elsewhere be and each and not whole in himself nor
 μέρη ἄλλα ἔχων ἄλλοις ἢ αὐτῷ οὐδὲ ἕκαστον ὅλον
parts other having for-others than for-himself nor each (is)-a-whole
 δύναμις κερματισθεῖσα καὶ τοσαύτη οὖσα, ὅσα τὰ μέρη
a-power broken-up and so-great being as-many-as the parts
 μετρούμενα. τὸ δὲ ἐστὶ δύναμις πᾶσα, εἰς ἄπειρον μὲν
measured it but is power all into infinity indeed
 ἰούσα, εἰς ἄπειρον δὲ δυναμένη· καὶ οὕτως ἐστὶν ἐκεῖνος
going into infinity and being-able and so is that-one
 μέγας, ὥς καὶ τὰ μέρη αὐτοῦ ἄπειρα γεγονέναι. ποῦ γάρ
great that even the parts of-him boundless to-have-become where for
 τι ἔστιν εἰπεῖν, ὅπου μὴ φθάνει; μέγας μὲν οὖν καὶ
anything is to-name where not he-reaches great indeed then also
 ὁδε ὁ οὐρανὸς καὶ αἱ ἐν αὐτῷ πᾶσαι δυνάμεις ὁμοῦ,
this the heaven and the in it all powers together
 ἀλλὰ μείζων ἂν ἦν καὶ ὁπόσος οὐδ' ἂν ἦν εἰπεῖν, εἰ
but greater would be and how-great not-even would be to-say if
 μή τις αὐτῷ συνῆν σώματος δύναμις μικρά· καίτοι γε
not some to-it were-joined of-body a-power small although at-least
 μεγάλας ἂν τις φήσειε πυρὸς καὶ τῶν ἄλλων σωμάτων
great would one call of-fire and of-the other bodies
 τὰς δυνάμεις· ἀλλὰ ἤδη ἀπειρία δυνάμεως ἀληθινῆς
the powers but already by-inexperience of-power true
 φαντάζονται καίονσαι καὶ φθείρουσαι καὶ θλίβουσαι καὶ
they-appear burning and destroying and crushing and
 πρὸς γένεσιν τῶν ζώων ὑπουργοῦσαι. ἀλλὰ ταῦτα μὲν
toward the-generation of-the animals serving but these indeed
 φθείρει, ὅτι καὶ φθίρεται, καὶ συγγεννᾷ, ὅτι καὶ αὐτὰ
destroy because also they-are-destroyed and help-beget because also themselves

γίνεται ἡ δὲ δύναμις ἡ ἐκεῖ μόνον τὸ εἶναι ἔχει καὶ μόνον
become the and power the there only the to-be has and only
 τὸ καλὸν εἶναι. ποῦ γὰρ ἂν εἴη τὸ καλὸν ἀποστερηθὲν
the beautiful to-be where for would be the beautiful deprived
 τοῦ εἶναι; ποῦ δ' ἂν ἡ οὐσία τοῦ καλὸν εἶναι
of-the to-be where and would the being of-the beautiful to-be
 ἐστερημένη; ἐν γὰρ τῷ ἀπολειφθῆναι τοῦ καλοῦ ἐλλείπει
deprived in for the to-be-left-behind of-the beautiful it-falls-short
 καὶ τῇ οὐσίᾳ. διὸ καὶ τὸ εἶναι ποθεινόν ἐστιν, ὅτι
also in-the being wherefore also the to-be desirable is because
 ταῦτόν τῷ καλῷ, καὶ τὸ καλὸν ἐράσμιον, ὅτι τὸ
(it-is)-the-same with-the beautiful and the beautiful (is)-lovable because (it-is)-the
 εἶναι. πότερον δὲ ποτέρου αἴτιον τί χρὴ ζητεῖν οὔσης τῆς
to-be which and of-which cause why need to-see being the
 φύσεως μιᾶς; ἥδε μὲν γὰρ ἡ ψευδὴς οὐσία δεῖται ἐπακτοῦ
nature one this indeed for the false being needs an-imported
 εἰδώλου καλοῦ, ἵνα καὶ καλὸν φαίνεται καὶ ὅλως ἦ,
image of-beauty that also beautiful it-may-appear and generally may-be
 καὶ κατὰ τοσοῦτον ἔστι, καθ' ὅσον μετείληφε
and according-to so-much it-is according-to as-much-as it-has-shared
 κάλλους τοῦ κατὰ τὸ εἶδος, καὶ λαβοῦσα ὅσῳ ἂν
of-beauty the according-to the form and having-taken by-how-much ever
 λάβῃ μᾶλλον τελειότερα· μᾶλλον γὰρ οἰκεία ἢ καλή.
it-takes more (it-is)-more-perfect more for proper the beautiful

X · ZEUS LEADS THE PROCESSION

Zeus, eldest of the gods, goes first to that vision, and the other gods, spirits, and souls follow. The one they have come to see shines out on them from an unseen place and fills all things with radiance; each carries away a different sight, and those wholly steeped in it are no longer spectators outside but hold what they see within themselves.

διὰ τοῦτο καὶ ὁ Ζεὺς καίπερ ὢν πρεσβύτατος τῶν
through this also — Zeus although being eldest of-the
 ἄλλων θεῶν, ὧν αὐτὸς ἡγείται, πρῶτος πορεύεται ἐπὶ τὴν
other gods whom himself he-leads first goes to the
 τούτου θέαν, οἱ δὲ ἔπονται θεοὶ ἄλλοι καὶ δαίμονες καὶ
of-this vision the and follow gods other and spirits and
 ψυχαί, αἱ ταῦτα ὁρᾶν δύνανται. ὁ δὲ ἐκφαίνεται αὐτοῖς
souls which these to-see are-able he and shines-out to-them
 ἔκ τινος ἀοράτου τόπου καὶ ἀνατείλας ὑψοῦ ἐπ' αὐτῶν
from some unseen place and having-risen on-high above them
 κατέλαμψε μὲν πάντα καὶ ἔπλησεν αὐγῆς καὶ ἐξέπληξε
he-lit-up indeed all-things and filled with-radiance and astounded
 μὲν τοὺς κάτω καὶ ἐστράφησαν ἰδεῖν οὐ δεδυνημένοι, οἷα
indeed the below and they-turned to-see not being-able as
 ἥλιον· οἱ μὲν ὑπ' αὐτοῦ ἀνέχονται τε καὶ βλέπουσιν,
the-sun the-ones indeed by him endure both and look
 οἱ δὲ ταραττονται, ὅσῳ ἂν ἀφεστήκωσιν αὐτοῦ.
the-others and are-troubled by-how-much ever they-stand-away from-him
 ὁρῶντες δὲ οἱ δυνηθέντες ἰδεῖν εἰς αὐτὸν μὲν πάντες
seeing and the (ones)-having-been-able to-see to him indeed all
 βλέπουσι καὶ εἰς τὸ αὐτοῦ, οὐ ταὐτὸν δὲ ἕκαστος
look and to the of-him not the-same but each
 αἰεὶ θέαμα κομίζεται, ἀλλ' ὁ μὲν ἀτενὲς ἰδὼν
always a-sight carries-off but the-one indeed intently having-looked
 ἐκλάμπουσιν εἶδε τὴν τοῦ δικαίου πηγὴν καὶ φύσιν, ἄλλος
blazing saw the of-the just spring and nature another
 δὲ τῆς σωφροσύνης ἐπλήσθη τοῦ θεάματος, οὐχ οἷαν
and of-the temperance was-filled with-the sight not such-as
 ἄνθρωποι παρ' αὐτοῖς, ὅταν ἔχωσιν, ἔχουσι. μιμνέται γὰρ
men among themselves when they-have have imitates for
 αὕτη ἀμηγέπη ἐκείνην, ἣ δὲ ἐπὶ πᾶσι περὶ πᾶν τὸ οἶον
this somehow that the and upon all about all the as-it-were

μέγεθος αὐτοῦ ἐπιθέουσα τελευταία ὁράται οἷς πολλὰ
greatness of-him running last is-seen by-whom many
 ἤδη ὥφθη ἐναργῆ θεάματα. θεῶνται μὲν οὖν οἱ θεοὶ καθ'
already were-seen clear sights behold indeed then the gods one
 ἓνα καὶ πᾶς ὁμοῦ, καὶ αἱ ψυχὰι αἱ πάντα ἐκεῖ ὁρῶσαι
by-one and all together and the souls the all-things there seeing
 καὶ ἐκ τῶν πάντων γινόμεναι, ὥστε πάντα περιέχειν
and out-of the all having-come so-as all-things to-contain
 καὶ αὐταὶ ἐξ ἀρχῆς εἰς τέλος, καὶ εἰσὶν ἐκεῖ, ὅσον
also themselves from beginning to end and they-are there as-much-as
 ἂν αὐτῶν πεφύκη εἶναι ἐκεῖ, πολλάκις δὲ αὐτῶν καὶ τὸ
ever of-them is-natural to-be there often and of-them also the
 πᾶν ἐκεῖ, ὅταν μὴ ὦσι διελιγμένα. ταῦτα οὖν ὁρῶν
whole (is)-there when not they-are divided these then seeing
 ὁ Ζεὺς καὶ εἴ τις ἡμῶν αὐτῷ συνεραστής τὸ τελευταῖον
— Zeus and if any of-us with-him (is)-a-fellow-lover the last
 ὁρώμενον ἐπὶ πᾶσιν ὅλον τὸ κάλλος καὶ κάλλους
seen upon all whole the beauty and of-beauty
 μετασχὼν τοῦ ἐκεῖ· ἀποστίλβει γὰρ πάντα καὶ πληροῖ
having-partaken the there it-flashes for all and fills
 τοὺς ἐκεῖ γινομένους, ὥς καλοὺς καὶ αὐτοὺς γενέσθαι,
the there having-come so-that beautiful also themselves to-become
 ὅποια πολλάκις ἄνθρωποι εἰς ὑψηλοὺς ἀναβαίνοντες τόπους
just-as often men into high ascending places
 τὸ ξανθὸν χρῶμα ἐχούσης τῆς γῆς τῆς ἐκεῖ ἐπλήσθησαν
the yellow color having the earth the there were-filled
 ἐκείνης τῆς χροᾶς ὁμοιωθέντες τῇ ἐφ' ἧς ἐβεβήκεσαν.
with-that the color made-like to-the upon which they-had-stood
 ἐκεῖ δὲ χροᾶ ἢ ἐπανθοῦσα κάλλος ἐστί, μᾶλλον δὲ πᾶν
there but a-color the blooming beauty is rather and all
 χροᾶ καὶ κάλλος ἐκ βάθους· οὐ γὰρ ἄλλο τὸ καλὸν
(is)-color and beauty from depth not for other (is)-the beautiful

ὥς ἐπανθοῦν. ἀλλὰ τοῖς μὴ ὅλον ὁρῶσιν ἢ προσβολή
as blooming but by-those not the-whole seeing the impact
 μόνη ἐνομίσθη, τοῖς δὲ διὰ παντὸς οἶον οἶνωθείσι καὶ
alone was-thought by-those but through all as-it-were made-drunk and
 πληρωθείσι τοῦ νέκταρος, ἅτε δι' ὅλης τῆς ψυχῆς
filled with-the nectar inasmuch-as through the-whole the soul
 τοῦ κάλλους ἐλθόντος, οὐ θεαταῖς μόνον ὑπάρχει γενέσθαι.
the beauty having-come not spectators only it-is-possible to-become
 οὐ γὰρ ἔτι ὁ μὲν ἔξω, τὸ δ' αὖ θεώμενον ἔξω,
not for still the-one indeed (is)-outside the and again beholding outside
 ἀλλ' ἔχει ὁ ὀξέως ὁρῶν ἐν αὐτῷ τὸ ὁρώμενον, καὶ ἔχων
but has the keenly seeing in himself the seen and having
 τὰ πολλὰ ἀγνοεῖ ὅτι ἔχει καὶ ὥς ἔξω ὃν βλέπει, ὅτι
for-the most-part is-ignorant that he-has and as outside being looks because
 ὥς ὁρώμενον βλέπει καὶ ὅτι θέλει βλέπειν. πᾶν δὲ
as a-thing-seen he-looks and because he-wishes to-look everything and
 ὅ τις ὥς θεατὸν βλέπει ἔξω βλέπει. ἀλλὰ χρὴ εἰς
which one as visible looks-at outside he-looks but one-must into
 αὐτὸν ἤδη μεταφέρειν καὶ βλέπειν ὥς ἐν καὶ βλέπειν ὥς
himself now to-transfer and to-look as one and to-look as
 αὐτόν, ὥσπερ εἴ τις ὑπὸ θεοῦ κατασχεθεὶς φοιβόληπτος
himself just-as if someone by a-god possessed Phoebeus-seized
 ἢ ὑπὸ τινος Μούσης ἐν αὐτῷ ἂν ποιοῖτο τοῦ θεοῦ τὴν
or by some Muse in himself would make of-the god the
 θέαν, εἰ δύναμιν ἔχοι ἐν αὐτῷ θεὸν βλέπειν.
vision if power he-should-have in himself a-god to-see

One who cannot see himself is seized by the god and brought to the sight; letting go even the beautified image of himself, he becomes one with what he sees. To be in beauty is not to look at it as another thing but to have become it — which is why the surest knowing feels like ignorance.

εἰ δέ τις ἡμῶν ἀδυνατῶν ἑαυτὸν ὁρᾶν, ὑπ' ἐκείνου τοῦ
 if but any of-us being-unable himself to-see by that the
 θεοῦ ἐπὶ καταληφθεὶς εἰς τὸ ἰδεῖν προφέρει τὸ θέαμα,
 god when having-been-seized toward the to-see brings-forth the sight
 ἑαυτὸν προφέρει καὶ εἰκόνα αὐτοῦ καλλωπισθεῖσαν βλέπει.
 himself he-brings-forth and an-image of-himself beautified he-sees
 ἀφείς δὲ τὴν εἰκόνα καίπερ καλὴν οὖσαν εἰς ἑν
 having-let-go and the image although beautiful being into one
 αὐτῷ ἐλθὼν καὶ μηκέτι σχίσας ἑν ὁμοῦ πάντα ἐστὶ
 with-himself having-come and no-longer having-split one together all is
 μετ' ἐκείνου τοῦ θεοῦ ἀψοφητὶ παρόντος, καὶ ἔστι μετ'
 with that the god noiselessly being-present and he-is with
 αὐτοῦ ὅσον δύναται καὶ θέλει. εἰ δὲ ἐπιστραφεῖ εἰς
 him as-much-as he-is-able and he-wishes if but he-should-turn into
 δύο, καθαρὸς μὲν ὢν ἐφεξῆς ἐστὶν αὐτῷ, ὥστε αὐτῷ
 two pure indeed being next he-is to-him so-as to-him
 παρεῖναι ἐκείνως πάλιν, εἰ πάλιν ἐπ' αὐτὸν στρέφοι. ἐν
 to-be-present in-that-way again if again to him he-should-turn in
 δὲ τῇ ἐπιστροφῇ κέρδος τοῦτ' ἔχει· ἀρχόμενος αἰσθάνεται
 and the turning a-profit this he-has beginning he-perceives
 αὐτοῦ, ἕως ἑτερός ἐστι· δραμὼν δὲ εἰς τὸ εἶσω ἔχει πᾶν,
 himself while other he-is having-run and into the within he-has all
 καὶ ἀφείς τὴν αἴσθησιν εἰς τοῦπίσω τοῦ ἑτεροῦ εἶναι
 and having-let-go the perception into behind of-the other to-be

φόβῳ εἰς ἔστιν ἐκεῖ· κἂν ἐπιθυμήσῃ ὡς ἕτερον ὄν ἰδεῖν,
in-fear one he-is there and-if he-desires as another being to-see
 ἔξω αὐτὸν ποιεῖ. δεῖ δὲ καταμανθάνοντα μὲν ἔν τινι
outside himself he-makes must and (him)-learning indeed in some
 τύπῳ αὐτοῦ μένοντα μετὰ τοῦ ζητεῖν γνωματεύειν αὐτόν,
impression of-it remaining with the to-see to-judge him
 εἰς οἶον δὲ εἴσεισιν οὕτω μαθόντα καὶ πίστιν ἔχοντα,
into what-sort and he-will-enter thus having-learned and trust having
 ὡς ἐπὶ χρῆμα μακαριστὸν εἴσεισιν, ἥδη αὐτὸν δοῦναι εἰς
that to a-thing most-blessed he-will-enter now himself to-give into
 τὸ εἶσω καὶ γενέσθαι ἀντὶ ὁρῶντος ἥδη θέαμα ἑτέρου
the within and to-become instead-of a-seer now a-sight of-another
 θεωμένου οἶος ἐκείθεν ἥκει ἐκλάμποντα τοῖς νοήμασι.
beholding what-sort thence he-comes shining with-the thoughts
 πῶς οὖν ἔσται τις ἐν καλῷ μὴ ὁρῶν αὐτό; ἢ ὁρῶν αὐτὸ
how then will-be one in beauty not seeing it or seeing it
 ὡς ἕτερον οὐδέπω ἐν καλῷ, γενόμενος δὲ αὐτὸ οὕτω
as other not-yet in beauty having-become but it thus
 μάλιστα ἐν καλῷ. εἰ οὖν ὄρασις τοῦ ἔξω, ὄρασιν μὲν
especially in beauty if then sight (is)-of-the outside a-sight indeed
 οὐ δεῖ εἶναι ἢ οὕτως, ὡς ταὐτὸν τῷ ὁρατῷ· τοῦτο
not must to-be except thus as the-same with-the visible this
 δὲ οἶον σύνεσις καὶ συναίσθησις αὐτοῦ εὐλαβουμένου μὴ
and (is)-like understanding and co-awareness of-himself taking-care not
 τῷ μᾶλλον αἰσθάνεσθαι θέλειν ἑαυτοῦ ἀποστήναι. δεῖ δὲ
by-the more to-perceive to-wish from-himself to-depart must and
 κακῆι ἐνθυμεῖσθαι, ὡς τῶν μὲν κακῶν αἱ αἰσθήσεις τὰς
even-that to-consider that of-the indeed evils the perceptions the
 πληγὰς ἔχουσι μείζους, ἥττους δὲ τὰς γνώσεις τῇ πληγῇ
blows have greater lesser but the knowings by-the blow
 ἐκκρουομένας· νόσος γὰρ μᾶλλον ἐκπληξιν, ὑγίεια δὲ ἡρέμα
driven-out sickness for more (gives)-a-shock health but quietly

συνουσα μάλλον ἂν σύνεσιν δοίῃ αὐτῆς· προσίζει γὰρ
being-with more would understanding give of-itself it-sits-close for
 ἅτε οἰκεῖον καὶ ἐνούται· ἢ δ' ἐστὶν ἀλλότριον καὶ
inasmuch-as (being)-proper and is-united the and is alien and
 οὐκ οἰκεῖον καὶ ταύτῃ διάδηλος τῷ σφόδρα ἑτερον ἡμῶν
not proper and in-this conspicuous by-the exceedingly other than-us
 εἶναι δοκεῖν· τὰ δὲ ἡμῶν καὶ ἡμεῖς ἀναίσθητοι. οὕτως
to-be to-seem the-things and of-us also we (are)-unperceiving thus
 δ' ὄντες μάλιστα πάντων ἐσμὲν αὐτοῖς συνετοὶ τὴν
and being most of-all we-are to-ourselves intelligible the
 ἐπιστήμην ἡμῶν καὶ ἡμᾶς ἐν πεποιηκότες. κακεῖ τοίνυν,
knowledge of-us and us one having-made and-there therefore
 ὅτε μάλιστα ἴσμεν κατὰ νοῦν, ἀγνοεῖν δοκοῦμεν τῆς
when most we-know according-to intellect to-be-ignorant we-seem of-the
 αἰσθήσεως ἀναμένοντες τὸ πάθος, ἣ φησι μὴ ἑωρακέναι·
perception awaiting the affection which says not to-have-seen
 οὐ γὰρ εἶδεν οὐδ' ἂν τὰ τοιαῦτά ποτε ἴδοι. τὸ οὖν
not for it-saw nor would the such-things ever see the then
 ἀπιστοῦν ἢ αἰσθησίς ἐστιν, ὁ δὲ ἄλλος ἐστὶν ὁ ἰδών·
disbelieving the perception is the and other is the (one)-having-seen
 ἢ, εἰ ἀπιστοῖ κακεῖνος, οὐδ' ἂν αὐτὸν πιστεῦσειν
or if should-disbelieve even-he not would himself he-believe
 εἶναι· οὐδὲ γὰρ οὐδ' αὐτὸς δύναται ἔξω θεῖς ἑαυτὸν
to-be not for even himself is-able outside having-set himself
 ὥς αἰσθητὸν ὄντα ὀφθαλμοῖς τοῖς τοῦ σώματος βλέπειν.
as sensible being with-eyes the of-the body to-look

XII · WHAT THE SEER REPORTS

Having seen, what does he report? A god in labor with a beautiful offspring, who kept all within himself and let one child appear outside. From that last child one may judge how great the father is; this world is a beautiful image, and imitates its archetype in every way for as long as the archetype stands.

ἀλλὰ εἴρηται, πῶς ὡς ἕτερος δύναται τοῦτο ποιεῖν, καὶ
but it-has-been-said how as another he-is-able this to-do and
 πῶς ὡς αὐτός. ἰδὼν δὴ, εἴτε ὡς ἕτερος, εἴτε ὡς
how as himself having-seen indeed whether as another or as
 μέινας αὐτός, τί ἀπαγγέλλει; ἢ θεὸν ἑωρακέναι τόκον
having-remained himself what does-he-report or a-god to-have-seen an-offspring
 ὠδίνοντα καλὸν καὶ πάντα δὴ ἐν αὐτῷ γεγεννηκότα καὶ
travailing beautiful and all-things indeed in himself having-begotten and
 ἄλυπον ἔχοντα τὴν ὠδῖνα ἐν αὐτῷ· ἡσθεὶς γὰρ οἷς
painless having the travail in himself having-delighted for in-what
 ἐγέννα καὶ ἀγασθεὶς τῶν τόκων κατέσχε πάντα παρ'
he-begot and having-admired the offspring he-kept all beside
 αὐτῷ τὴν αὐτοῦ καὶ τὴν αὐτῶν ἀγλαίαν ἀσμενίσας· ὁ δὲ
himself the his-own and the of-them splendor welcoming the and
 καλῶν ὄντων καὶ καλλιόνων τῶν εἰς τὸ εἶσω μεμενηκότων
beautiful being and more-beautiful the into the within having-remained
 μόνος ἐκ τῶν ἄλλων παῖς ἐξεφάνη εἰς τὸ ἔξω. ἀφ' οὗ
alone out-of the others a-child shone-forth into the outside from whom
 καὶ ὑστάτου παιδὸς ὄντος ἔστιν ἰδεῖν οἶον ἐξ εἰκόνος
even last a-child being it-is-possible to-see as-it-were from an-image
 τινὸς αὐτοῦ, ὅσος ὁ πατὴρ ἐκεῖνος καὶ οἱ μέιναντες
some of-him how-great the father that and the (ones)-having-remained
 παρὰ τῷ πατρὶ ἀδελφοί. ὁ δὲ οὐ φησι μάτην ἐλθεῖν
beside the father brothers he and not says in-vain to-have-come

παρὰ τοῦ πατρός· εἶναι γὰρ δὴ αὐτοῦ ἄλλον κόσμον
from the father to-be for indeed of-himself another world
 γεγονότα καλόν, ὡς εἰκόνα καλοῦ· μηδὲ γὰρ εἶναι θεμτὸν
having-become beautiful as an-image of-beauty not for to-be lawful
 εἰκόνα καλὴν μὴ εἶναι μήτε καλοῦ μήτε οὐσίας. μιμείται
an-image beautiful not to-be either of-beauty or of-being it-imitates
 δὴ τὸ ἀρχέτυπον πανταχῇ. καὶ γὰρ ζωὴν ἔχει καὶ τὸ τῆς
indeed the archetype in-every-way and for life it-has and the of-the
 οὐσίας, ὡς μίμημα, καὶ τὸ κάλλος εἶναι, ὡς ἐκείθεν· ἔχει
being as a-copy and the beauty to-be as from-there it-has
 δὲ καὶ τὸ ἀεὶ αὐτοῦ, ὡς εἰκὼν· ἢ ποτὲ μὲν ἔξει
and also the always of-it as an-image or sometimes indeed it-will-have
 εἰκόνα, ποτὲ δὲ οὔ, οὐ τέχνη γενομένης τῆς εἰκόνης;
an-image sometimes and not not by-art having-become the image
 πᾶσα δὲ φύσει εἰκὼν ἐστίν, ὅσον ἂν τὸ ἀρχέτυπον μένη.
every and by-nature an-image is as-long-as ever the archetype remains
 διὸ οὐκ ὀρθῶς, οἷ φθείρουσι τοῦ νοητοῦ μένοντος
wherefore not rightly (those)-who destroy the intelligible remaining
 καὶ γεννώσιν οὕτως, ὡς ποτὲ βουλευσαμένου τοῦ
and beget thus as at-some-time having-deliberated the
 ποιούντος ποιεῖν. ὅστις γὰρ τρόπος ποιήσεως τοιαύτης
maker to-make whatever for (is-the)-manner of-making such
 οὐκ ἐθέλουσι συνιέναι οὐδ' ἴσασιν, ὅτι, ὅσον ἐκείνο
not they-wish to-understand nor do-they-know that as-long-as that
 ἐλλάμπει, οὐ μήποτε τὰ ἄλλα ἐλλείπη, ἀλλ' ἐξ οὗ ἔστι
shines not ever the others fail but out-of which it-is
 καὶ ταῦτα ἔστιν· ἦν δ' ἀεὶ καὶ ἔσται. χρηστὸν γὰρ
also these are it-was and always and will-be must-be-used for
 τούτοις τοῖς ὀνόμασι τῇ τοῦ σημαίνειν ἐθέλειν ἀνάγκη.
these the names by-the of-the to-signify to-wish necessity

The god bound to remain as he is gives his son the rule of this universe, and sets his own father above himself as the limit upward. Since his father is greater than beauty, he is the first beauty; the soul, his trace, is beautiful too. If the soul of the All — Aphrodite, to use the more familiar name — is herself beautiful, Plotinus asks, what must that one be? Beauty is There and comes from There.

ὁ οὖν θεὸς ὁ εἰς τὸ μένειν ὡσαύτως δεδεμένος καὶ
the then god the to the to-remain likewise bound and
 συγχωρήσας τῷ παιδί τούδε τοῦ παντὸς ἄρχειν — οὐ γὰρ
having-conceded to-the child of-this the all to-rule not for
 ἦν αὐτῷ πρὸς τρόπου τὴν ἐκεῖ ἀρχὴν ἀφέντι νεωτέραν
was for-him to (his)-character the there rule having-left a-younger
 αὐτοῦ καὶ ὑτέραν μεθέπειν κόρον ἔχοντι τῶν καλῶν —
than-himself and later to-pursue satiety having of-the beautiful
 ταῦτ' ἀφείς ἔστησέ τε τὸν αὐτοῦ πατέρα εἰς ἑαυτὸν
these having-let-go he-set both the his-own father toward himself
 καὶ μέχρις αὐτοῦ πρὸς τὸ ἄνω ἔστησε δ' αὖ καὶ τὰ
and as-far-as him toward the above he-set and again also the-things
 εἰς θάτερα ἀπὸ τοῦ παιδὸς ἀρξάμενα εἶναι μετ' αὐτόν,
toward the-other-side from the child having-begun to-be after him
 ὥστε μεταξὺ ἀμφοῖν γενέσθαι τῇ τε ἑτερότητι τῆς πρὸς
so-that between both to-become by-the both otherness of-the toward
 τὸ ἄνω ἀποτομῆς καὶ τῷ ἀνέχοντι ἀπὸ τοῦ μετ' αὐτόν
the above severance and by-the holding-up from the after him
 πρὸς τὸ κάτω δεσμοῦ, μεταξὺ ὧν πατὴρ τε ἀμείνωνος
toward the below bond between being of-a-father both better
 καὶ ἥττονος υἱέος. ἀλλ' ἐπειδὴ ὁ πατὴρ αὐτῷ μείζων ἢ
and of-a-lesser son but since the father for-him greater than
 κατὰ κάλλος ἦν, πρῶτως αὐτὸς ἔμεινε καλός, καίτοι
according-to beauty was primarily himself remained beautiful although

καλῆς καὶ τῆς ψυχῆς οὔσης· ἀλλ' ἔστι καλλίων καὶ
beautiful also the soul being but he-is more-beautiful even
 ταύτης, ὅτι ἵχνος αὐτῇ αὐτοῦ, καὶ τούτῳ ἐστὶ καλὴ
than-this because a-trace it (is)-of-him and by-this it-is beautiful
 μὲν τὴν φύσιν, καλλίων δέ, ὅταν ἐκεῖ βλέπῃ. εἰ οὖν
indeed in-the nature more-beautiful and when there it-looks if then
 ἡ ψυχὴ ἢ τοῦ παντός, ἵνα γνωριμώτερον λέγωμεν, καὶ
the soul the of-the all that more-familiarly we-may-speak also
 ἡ Ἀφροδίτῃ αὐτῇ καλῇ, τίς ἐκεῖνος; εἰ μὲν γὰρ παρ'
— Aphrodite herself (is)-beautiful who (is)-that-one if indeed for from
 αὐτῆς, πόσον ἂν εἴη ἐκεῖνος; εἰ δὲ παρ' ἄλλου, παρὰ
herself how-great would be that if but from another from
 τίνος ψυχῇ καὶ τὸ ἐπακτὸν καὶ τὸ συμφυὲς τῇ οὐσίᾳ
whom soul both the imported and the inborn to-the being
 αὐτῆς κάλλος ἔχει; ἐπεὶ καί, ὅταν καὶ αὐτοὶ καλοί,
of-it beauty does-it-have since also when also we-ourselves (are)-beautiful
 τῷ αὐτῶν εἶναι, αἰσχροὶ δὲ ἐπ' ἄλλην μεταβαίνοντες
by-the our-own to-be ugly but to another passing
 φύσιν· καὶ γινώσκοντες μὲν ἑαυτοὺς καλοί, αἰσχροὶ
nature and knowing indeed ourselves (we-are)-beautiful ugly
 δὲ ἀγνοοῦντες. ἐκεῖ οὖν κἀκεῖθεν τὸ καλόν. ἄρ' οὖν ἀρκεῖ
but not-knowing there then and-from-there the beautiful surely then suffices
 τὰ εἰρημένα εἰς ἐναργῇ σύνεσιν ἀγαγεῖν τοῦ νοητοῦ
the things-said toward a-clear understanding to-bring of-the intelligible
 τόπου, ἢ κατ' ἄλλην ὁδὸν πάλιν αὖ δεῖ ἐπελθεῖν ὧδε;
region or by another road again back must to-go-over thus

PLOTINUS

ΠΕΡΙ ΤΟΥ ΠΩΣ ΤΟ ΠΛΗΘΟΣ
ΤΩΝ ΙΔΕΩΝ ΥΠΕΣΤΗ

Ennead VI.7 · On the Multitude of the Forms

God gave souls eyes and the other organs before ever a creature had perished for want of them, so the gift cannot have come from experience. Nor can it have come from reasoning: reasoning belongs to what is not yet whole. Where all is present at once, foresight is only a name for the completeness of what is already there.

Εἰς γένεσιν πέμπων ὁ θεὸς ἢ θεός τις τὰς ψυχὰς
 into becoming sending the god or a-god some the souls
 φωσφόρα περὶ τὸ πρόσωπον ἔθηκεν ὄμματα καὶ τὰ ἄλλα
 light-bearing about the face set eyes and the other
 ὄργανα ταῖς αἰσθήσεσιν ἐκάσταις ἔδωκε προορώμενος, ὥς
 organs to-the senses each he-gave foreseeing that
 οὕτως ἂν σώζοιτο, εἰ προορῶτο καὶ προακούοι
 thus (it)-would be-preserved if it-should-foresee and should-hear-beforehand
 καὶ ἀψαμένη τὸ μὲν φεύγοι, τὸ δὲ διώκοι. πόθεν
 and having-touched the-one indeed should-flee the-other and should-pursue whence
 δὴ προιδὼν ταῦτα; οὐ γὰρ δὴ πρότερον γενομένων
 indeed having-foreseen these not for indeed before having-come
 ἄλλων, εἴτα δι' ἀπουσίαν αἰσθήσεων φθαρέντων, ἔδωκεν
 others then through absence of-senses having-perished he-gave
 ὕστερον ἂ ἔχοντες ἔμελλον ἄνθρωποι καὶ τὰ ἄλλα ζῶα
 later what having were-about men and the other animals
 τὸ παθεῖν φυλάξασθαι. ἢ εἴποι ἂν τις, ἥδει, ὅτι ἐν
 the to-suffer to-guard-against or would-say then someone he-knew that in
 θερμοῖς καὶ ψυχροῖς ἔσοιτο τὸ ζῶον καὶ τοῖς ἄλλοις
 hot and cold would-be the animal and in-the other
 σωμάτων πάθεσι ταῦτα δὲ εἰδώς, ὅπως μὴ φθείροιτο
 of-bodies affections these and knowing how not might-perish
 ῥαδίως τῶν ζώων τὰ σώματα, τὸ αἰσθάνεσθαι ἔδωκε, καὶ
 easily of-the animals the bodies the to-perceive he-gave and

δι' ὧν ἐνεργήσουσιν αἱ αἰσθήσεις ὀργάνων. ἀλλ' ἥτοι
through which will-act the senses organs but either
 ἐχούσαις τὰς δυνάμεις ἔδωκε τὰ ὄργανα ἢ ἄμφω. ἀλλ'
to-those-having the powers he-gave the organs or both but
 εἰ μὲν ἔδωκε καὶ τὰς αἰσθήσεις, οὐκ ἦσαν αἰσθητικά
if indeed he-gave also the senses not they-were perceptive
 πρότερον ψυχαὶ οὖσαι· εἰ δ' εἶχον, ὅτε ἐγένοντο ψυχαί,
before souls being if and they-had when they-became souls
 καὶ ἐγένοντο, ἢ εἰς γένεσιν ἴωσι, σύμφυτον αὐταῖς
and they-became that into becoming they-might-go inborn to-them
 τὸ εἰς γένεσιν ἰέναι. παρὰ φύσιν ἄρα τὸ ἀπὸ γενέσεως
the into becoming to-go against nature then the away-from becoming
 καὶ ἐν τῷ νοητῷ εἶναι· καὶ πεποίηνται δὴ, ἵνα ἄλλου
and in the intelligible to-be and they-have-been-made indeed that of-another
 ὦσι καὶ ἵνα ἐν κακῷ εἶεν· καὶ ἡ πρόνοια, ἵνα
they-may-be and that in evil they-may-be and the providence that
 σώζοντο ἐν τῷ κακῷ, καὶ ὁ λογισμὸς ὁ τοῦ θεοῦ
they-be-preserved in the evil and the reasoning the of-the god
 οὗτος καὶ ὅλως λογισμός. ἀρχαὶ δὲ λογισμῶν τίνες; καὶ
(is)-this and generally reasoning beginnings and of-reasonings what and
 γάρ, εἰ ἐξ ἄλλων λογισμῶν, δεῖ ἐπὶ τι πρὸ λογισμοῦ
for if out-of other reasonings must to something before reasoning
 ἢ τινα γε πάντως ἰέναι. τίνες οὖν ἀρχαί; ἢ
or some at-least altogether to-go what then (are-the)-beginnings either
 γὰρ αἴσθησις ἢ νοῦς. ἀλλὰ αἴσθησις μὲν οὐπω· νοῦς
for perception or intellect but perception indeed (is)-not-yet intellect
 ἄρα. ἀλλ' εἰ νοῦς αἱ προτάσεις, τὸ συμπέρασμα
then but if intellect (supplies)-the premisses the conclusion
 ἐπιστήμη· περὶ αἰσθητοῦ οὐδενὸς ἄρα. οὗ γὰρ ἀρχή
(is)-knowledge about a-sensible none then of-which for beginning
 μὲν ἐκ τοῦ νοητοῦ, τελευτὴ δὲ εἰς νοητὸν ἀφικνεῖται,
indeed out-of the intelligible end and into an-intelligible arrives

πῶς ἔνι ταύτην τὴν ἕξιν πρὸς αἰσθητοῦ διανόησιν
how (is-it)-possible this the state toward of-a-sensible thinking
 ἀφικνεῖσθαι; οὔτ' οὖν ζώου πρόνοια οὔθ' ὅλως τοῦδε
to-arrive neither then of-a-living-thing providence nor generally of-this
 τοῦ παντὸς ἐκ λογισμοῦ ἐγένετο· ἐπεὶ οὐδὲ ὅλως
the all out-of reasoning came since not-even at-all
 λογισμὸς ἐκεῖ, ἀλλὰ λέγεται λογισμὸς εἰς ἔνδειξιν τοῦ
(is)-reasoning there but it-is-called reasoning for a-showing of-the
 πάντα οὕτως, ὥς ἂν τις σοφὸς ἐκ λογισμοῦ ἐν τοῖς
all-things thus as would one wise out-of reasoning among the
 ὑστέροις, καὶ προόρασις, ὅτι οὕτως, ὥς ἂν τις σοφὸς
later and foresight because thus as would one wise
 ἐν τοῖς ὑστερον προῖδοιτο. ἐν γὰρ τοῖς μὴ γενομένοις
among the later foresee among for the not having-come
 πρὸ λογισμοῦ ὁ λογισμὸς χρήσιμον ἀπορία δυνάμεως τῆς
before reasoning the reasoning (is)-useful by-lack of-a-power the
 πρὸ λογισμοῦ, καὶ προόρασις, ὅτι μὴ ἦν δύναμις τῷ
before reasoning and foresight because not was a-power to-the
 προορῶντι, καθ' ἣν οὐκ ἐδεήθη προοράσεως. καὶ γὰρ
foreseer according-to which not he-needed foresight and for
 ἡ προόρασις, ἵνα μὴ τοῦτο, ἀλλὰ τοῦτο, καὶ οἶον
the foresight (is)-that not this but this and as-it-were
 φοβεῖται τὸ μὴ τοιούτον· οὐ δὲ τοῦτο μόνον, οὐ
it-fears the not such of-whom and this (is)-alone (there-is)-no
 προόρασις· καὶ ὁ λογισμὸς τοῦτο ἀντὶ τούτου. μόνου δ'
foresight and the reasoning (is)-this instead-of this alone and
 ὄντος θατέρου τί καὶ λογίζεται; πῶς οὖν τὸ μόνον καὶ ἐν
being of-the-other why even does-it-reason how then the alone and one
 καὶ ἀπλῶς ἔχει ἀναπτυσσόμενον τὸ τοῦτο, ἵνα μὴ τοῦτο;
and simply has unfolding the this that not this
 καὶ ἔμελλε γὰρ τοῦτο, εἰ μὴ τοῦτο, καὶ χρήσιμον τοῦτο
and it-was-going for this if not this and useful this

ἀνεφάνη καὶ σωτήριον τοῦτο γενόμενον. προείδeto ἄρα καὶ
appeared and saving this having-become he-foresaw then and
 προελογίσato ἄρα. καὶ δὴ καὶ τὸ νῦν ἐξ ἀρχῆς λεχθὲν
he-pre-reasoned then also indeed also the now from the-beginning said
 τὰς αἰσθήσεις διὰ τοῦτο ἔδωκε καὶ τὰς δυνάμεις, εἰ καὶ
the senses through this he-gave and the powers if even
 ὅτι μάλιστα ἄπορος ἢ δόσις καὶ πῶς. οὐ μὴν ἀλλ' εἰ
as much-as-possible perplexing the giving and how not however but if
 δεῖ ἐκάστην ἐνέργειαν μὴ ἀτελῇ εἶναι, μηδὲ θέμις τοῦ
must each activity not incomplete to-be nor (is-it)-lawful of-the
 θεοῦ ὅτιοῦν ὃν ἄλλο τι νομίζειν ἢ ὅλον τε καὶ
god anything-whatever being other anything to-think than whole both and
 πᾶν, δεῖ ἐν ὅτῳ οὖν τῶν αὐτοῦ πάντα ἐνυπάρχειν. δεῖ
all must in anything-whatever of-the his all to-be-present must
 τοίνυν καὶ τοῦ αἰεὶ εἶναι, καὶ τοῦ μέλλοντος ὡς ἤδη
therefore also of-the always to-be and of-the future as already
 παρόντος εἶναι. οὐ δὴ ὕστερόν τι ἐν ἐκείνῳ, ἀλλὰ
present to-be not indeed later anything (is)-in that but
 τὸ ἤδη ἐκεῖ παρὸν ὕστερον ἐν ἄλλῳ γίνεται. εἰ οὖν
the already there present later in another becomes if then
 ἤδη πάρεστι τὸ μέλλον, ἀνάγκη οὕτω παρεῖναι, ὡς
already is-present the future (it-is)-necessary thus to-be-present as
 προανενοημένον εἰς τὸ ὕστερον· τοῦτο δέ ἐστιν, ὡς μηδὲν
provided-for toward the later this and is(-to-say) as nothing
 δεῖσθαι μηδενὸς τότε, τοῦτο δ' ἐστὶ μηδὲν ἐλλείποντος.
to-need of-anything then this and is(-to-say) nothing going-to-be-lacking
 πάντα ἄρα ἤδη ἦν καὶ αἰεὶ ἦν καὶ οὕτως ἦν, ὡς εἰπεῖν
all then already was and always was and thus was so-as to-say
 ὕστερον τὸδε διὰ τὸδε· ἐκτεινόμενον μὲν γὰρ καὶ οἶον
later this through this being-extended indeed for and as-it-were

ἀπλούμενον ἔχει δεικνύναι τόδε μετὰ τόδε, ὁμοῦ δὲ ὄν
being-unfolded it-can to-show this after this together but being
 πᾶν τόδε· τοῦτο δέ ἐστιν ἔχον ἐν ἑαυτῷ καὶ τὴν αἰτίαν.
all (is)-this this and is(-to-say) having in itself also the cause

II · THE CAUSE IS INSIDE THE FORM

Here the parts of a thing lie apart, and so does its reason why — though in many cases, an eclipse for instance, the thing and the why are already one. There all is in one, so that to unfold any form is to find its cause within it. Nothing There is left over or unaccounted for, and each thing holds the cause of its own existence.

διὸ καὶ ἐντεῦθεν ἂν τις οὐχ ἥττον καταμάθοι τὴν
wherefore also from-here would one not less learn the
 νοῦ φύσιν, ἣν κἂν πλέον τῶν ἄλλων ὁρῶμεν, οὐδ'
of-intellect nature which even-if more than-the others we-see not-even
 ὥς ὅσον ἐστὶ τὸ νοῦ χρεῖμα ὁρῶμεν. τὸ μὲν γὰρ ὅτι
so how-great is the of-intellect thing we-see the indeed for that
 δίδομεν αὐτὸν ἔχειν, τὸ δὲ διότι οὐκέτι, ἢ, εἰ δοίημεν,
we-grant him to-have the but why no-longer or if we-should-grant
 χωρίς. καὶ ὁρῶμεν ἄνθρωπον ἢ ὀφθαλμόν, εἰ τύχοι, ὥσπερ
separately and we-see a-man or an-eye if it-chance just-as
 ἄγαλμα ἢ ἀγάλματος· τὸ δέ ἐστιν ἐκεῖ ἄνθρωπος καὶ
a-statue or of-a-statue the but is there a-man and
 διὰ τί ἄνθρωπος, εἴπερ καὶ νοερὸν αὐτὸν δεῖ τὸν ἐκεῖ
through what a-man if-indeed also intellectual him must the there
 ἄνθρωπον εἶναι καὶ ὀφθαλμόν καὶ διὰ τί — ἢ οὐκ ἂν
man to-be and an-eye and through what or not would
 ὅλως εἶη, εἰ μὴ διὰ τί — ἐνταῦθα δὲ ὥσπερ ἕκαστον
at-all it-be if not through what here but just-as each
 τῶν μερῶν χωρίς, οὕτω καὶ τὸ διὰ τί. ἐκεῖ δ' ἐν ἐνὶ
of-the parts (is)-separate so also the through what there but in one

πάντα, ὥστε ταὐτὸν τὸ πρᾶγμα καὶ τὸ διὰ τί τοῦ
all-things so-that the-same (is)-the thing and the through what of-the
 πράγματος. πολλαχοῦ δὲ καὶ ἐνταῦθα τὸ πρᾶγμα καὶ
thing in-many-cases and also here the thing and
 τὸ διὰ τί ταὐτόν, οἷον τί ἐστὶν ἔκλειψις. τί οὖν
the through what (are)-the-same as what is an-eclipse what then
 κωλύει καὶ ἕκαστον διὰ τί εἶναι καὶ ἐπὶ τῶν ἄλλων,
prevents also each through what to-be also in the others
 καὶ τοῦτο εἶναι τὴν οὐσίαν ἐκάστου; μᾶλλον δὲ ἀνάγκη·
and this to-be the being of-each rather and (it-is)-necessary
 καὶ πειρωμένοις οὕτως τὸ τί ἦν εἶναι λαμβάνειν ὀρθῶς
and to-those-attempting so the what was to-be to-grasp rightly
 συμβαίνει. ὁ γὰρ ἔστιν ἕκαστον, διὰ τοῦτο ἔστι. λέγω
it-happens what for is each through this it-is I-mean
 δὲ οὐχ, ὅτι τὸ εἶδος ἐκάστῳ αἴτιον τοῦ εἶναι — τοῦτο
and not that the form for-each (is)-cause of-the to-be this
 μὲν γὰρ ἀληθές — ἀλλ' ὅτι, εἰ καὶ αὐτὸ τὸ εἶδος ἕκαστον
indeed for (is)-true but that if also itself the form each
 πρὸς αὐτὸ ἀναπτύσσοις, εὐρήσεις ἐν αὐτῷ τὸ διὰ τί.
toward itself you-should-unfold you-will-find in it the through what
 ἄργον μὲν γὰρ ὄν καὶ ζῶν ἔχον τὸ διὰ τί οὐ πάντως
idle indeed for being and life having the through what not altogether
 ἔχει, εἶδος δὲ ὄν καὶ νοῦ ὄν πόθεν ἂν λάβοι τὸ διὰ
it-has a-form but being and of-intellect being whence would it-take the through
 τί; εἰ δὲ παρὰ νοῦ τις λέγοι, οὐ χωρὶς ἐστίν, εἴ γε
what if and from intellect someone should-say not separate it-is if at-least
 καὶ αὐτὸ ἐστίν· εἰ οὖν δεῖ ἔχειν ταῦτα μηδενὶ ἐλλείποντα,
also itself it-is if then must to-have these in-nothing lacking
 μηδὲ τῷ διὰ τί ἐλλείπειν. νοῦς δὲ ἔχει τὸ διὰ τί
nor in-the through what to-lack intellect and has the through what
 οὕτως ἕκαστον τῶν ἐν αὐτῷ· τὰ δὲ ἐν αὐτῷ αὐτὸς
so each of-the in it the-things and in it itself

ἕκαστον ἂν εἴη τῶν ἐν αὐτῷ, ὥστε μηδὲν προσδεῖσθαι
each would be of-the in it so-that nothing to-need-besides
 τοῦ διὰ τί γέγονεν, ἀλλ' ὁμοῦ γέγονε καὶ ἔχει ἐν
of-the through what it-has-come but together it-has-come and has in
 αὐτῷ τὴν τῆς ὑποστάσεως αἰτίαν. γεγονὸς δὲ οὐκ εἰκῇ
itself the of-the existence cause having-come and not at-random
 οὐδὲν ἂν παραλελειμμένον ἔχοι τοῦ διὰ τί, ἀλλὰ πᾶν
nothing would left-out it-have of-the through what but all
 ἔχον ἔχει καὶ τὸ καλῶς ὁμοῦ τῆς αἰτίας. καὶ τοῖς ἄρα
having it-has also the well together of-the cause and to-those then
 μεταλαμβάνουσιν οὕτω δίδωσιν, ὥς τὸ διὰ τί ἔχειν. καὶ
partaking so it-gives as the through what to-have and
 μὴν, ὥσπερ ἐν τῷδε τῷ παντὶ ἐκ πολλῶν συνεστηκότι
indeed just-as in this the all out-of many composed
 συνείρεται πρὸς ἄλληλα τὰ πάντα, καὶ ἐν τῷ πάντα
are-strung-together toward one-another the all-things and in the all
 εἶναι ἔστι καὶ διότι ἕκαστον, ὥσπερ καὶ ἐφ' ἐκάστου τὸ
to-be is also why each just-as also in of-each the
 μέρος πρὸς τὸ ὅλον ἔχον ὁράται, οὐ τούτου γενομένου,
part toward the whole holding is-seen not this having-come
 εἶτα τούτου μετὰ τόδε, ἀλλὰ πρὸς ἄλληλα ὁμοῦ τὴν αἰτίαν
then this after this but toward one-another together the cause
 καὶ τὸ αἰτιατὸν συνιστάντων, οὕτω χρή πολὺ μᾶλλον
and the caused constituting so one-must much more
 ἐκεῖ τὰ τε πάντα πρὸς τὸ ὅλον ἕκαστα καὶ ἕκαστον
there the both all toward the whole each and each
 πρὸς αὐτό. εἰ οὖν ἡ συνυπόστασις ὁμοῦ πάντων καὶ
toward itself if then the co-existence (is)-together of-all and
 οὐκ εἰκῇ πάντων καὶ δεῖ μὴ ἀπηρτησθαι, ἐν αὐτοῖς ἂν
not at-random of-all and must not to-be-detached in themselves would
 ἔχοι τὰ αἰτιατὰ τὰς αἰτίας, καὶ τοιοῦτον ἕκαστον, οἷον
have the caused the causes and such each as-to

ἀναιτίως τὴν αἰτίαν ἔχειν. εἰ οὖν μὴ ἔχει αἰτίαν τοῦ εἶναι,
causelessly the cause to-have if then not it-has a-cause of-the to-be
 αὐτάρκη δέ ἐστι καὶ μεμονωμένα αἰτίας ἐστίν, εἴη
self-sufficient and it-is and isolated from-cause it-is it-would-be
 ἂν ἐν αὐτοῖς ἔχοντα σὺν αὐτοῖς τὴν αἰτίαν. καὶ γὰρ αὖ
then in themselves having with themselves the cause and for again
 εἰ μηδὲν ἐστι μάτην ἐκεῖ, πολλὰ δὲ ἐν ἐκάστω ἐστὶ πάντα
if nothing is in-vain there many and in each are all
 ὅσα ἔχει, ἔχουσιν ἂν εἰπεῖν διότι ἕκαστον. προῆν ἄρα
as-many-as it-has you-would then to-say why each was-before then
 καὶ συνῆν τὸ διότι ἐκεῖ οὐκ ὄν διότι, ἀλλ' ὅτι· μᾶλλον
and was-with the why there not being a-why but a-that rather
 δὲ ἄμφω ἔν. τί γὰρ ἂν καὶ περιττὸν εἶχε νοῦ,
and both (are)-one what for would even superfluous have of-intellect
 ὥς ἂν νοῦ νόημα μὴ τοιοῦτον ὄν, οἶον μὴ τέλειον
as would of-intellect a-thought not such being as-to-be not a-perfect
 γέννημα; εἰ οὖν τέλειον, οὐκ ἔστιν εἰπεῖν ὅτῳ ἐλλείπει,
offspring if then perfect not it-is to-say in-what it-falls-short
 οὐδὲ διὰ τί τοῦτο οὐ πάρεστι. παρὸν ἄρα ἔχουσιν ἂν
nor through what this not is-present present then you-would then
 εἰπεῖν διότι πάρεστιν· ἐν ἄρα τῇ ὑποστάσει τὸ διὰ
to-say why it-is-present in then the existence (is)-the through
 τί· ἐν ἐκάστω τοίνυν νοήματι καὶ ἐνεργήματι, οἶον
what in each therefore thought and act as-it-were
 κατ' ἄνθρωπον πᾶς προεφάνη ὁ ἄνθρωπος συμφέρων
according-to man whole appeared-before the man bringing
 ἑαυτὸν αὐτῷ καὶ πάντα ὅσα ἔχει ἐξ ἀρχῆς ὁμοῦ
himself to-it and all as-many-as he-has from beginning together
 ἔχων ἑτοιμός ἐστιν ὅλος. εἴτα, εἰ μὴ πᾶς ἐστιν, ἀλλὰ δεῖ
having ready he-is whole then if not whole he-is but must

τι αὐτῷ προσθεῖναι, γεννήματός ἐστιν. ἔστι δὲ αἰεί·
something to-him to-add of-an-offspring he-is he-is and always
 ὥστε πᾶς ἐστιν. ἀλλ' ὁ γινόμενος ἄνθρωπος γενητός.
so-that whole he-is but the becoming man (is)-generated

III • WHY THE LIVING BEING PERCEIVES

If the cause is part of the being, why eyes? So that the whole may be all things. But if perception is in man's form by eternal necessity and not added when he was sent into becoming, why would that Intellect lean toward things here, perceiving fully only in a worse soul?

τί οὖν κωλύει προβουλεύσασθαι περὶ αὐτοῦ; ἢ κατ'
what then prevents to-have-planned-beforehand about it or according-to
 ἐκεῖνόν ἐστιν, ὥστε οὔτε τι ἀφελεῖν δεῖ οὔτε
that-one it-is so-that neither anything to-take-away must nor
 προσθεῖναι, ἀλλὰ τὸ βουλεύσασθαι καὶ λελογίσθαι διὰ
to-add but the to-have-deliberated and to-have-reasoned (is)-through
 τὴν ὑπόθεσιν· ὑπέθετο γὰρ γινόμενα. καὶ οὕτω μὲν
the supposition he-supposed for things-coming-to-be and thus indeed
 ἡ βούλευσις καὶ ὁ λογισμός· τῷ δ' αἰεί γινόμενα
the deliberation and the reasoning by-the and always coming-to-be
 ἐνδείξασθαι καὶ ὅτι λογίζεται ἀνεῖλεν. οὐ γὰρ ἐνι
to-show also that it-reasons he-abolished not for it-is-possible
 λογίζεσθαι ἐν τῷ αἰεί· καὶ γὰρ αὖ ἐπιλελησμένου ἦν,
to-reason in the always and for again of-one-having-forgotten it-was
 ὅπως καὶ πρότερον· εἴτα, εἰ μὲν ἀμείνω ὕστερον, οὐκ
how also before then if indeed better later not
 ἂν καλὰ πρότερον· εἰ δ' ἦν καλὰ, ἔχει τὸ
would (they-be)-beautiful before if and they-were beautiful it-holds the
 ὡσαύτως. καλὰ δ' ἐστὶ μετὰ τῆς αἰτίας· ἐπεὶ καὶ
likewise beautiful and they-are with the cause since also

νῦν καλόν τι, ὅτι πάντα. τοῦτο γὰρ καὶ εἶδος
now (is)-beautiful anything because (it-is)-all this for also (is)-form
 τὸ πάντα καὶ ὅτι τὴν ὕλην κατέχει· κατέχει δέ, εἰ
the all and because the matter it-holds it-holds and if
 μηδὲν αὐτῆς ἀμόρφωτον καταλείπει. καταλείπει δέ, εἴ
nothing of-it unformed it-leaves it-leaves and if
 τις μορφή ἑλλείπει, οἷον ὁφθαλμὸς ἢ ἄλλο τι·
any shape should-be-lacking for-instance an-eye or other anything
 ὥστε αἰτιολογῶν πάντα λέγεις. διὰ τί οὖν ὁφθαλμοί;
so-that giving-a-cause all you-say through what then eyes
 ἵνα πάντα· καὶ διὰ τί ὀφρύες; ἵνα πάντα. καὶ γὰρ
that all and through what eyebrows that all and for
 εἰ ἔνεκα σωτηρίας λέγοις, φυλακτικὸν τῆς οὐσίας
if for-the-sake-of safety you-should-say a-guard of-the being
 λέγεις ἐν αὐτῇ ὑπάρχον, τοῦτο δὲ εἶναι συμβαλλόμενον.
you-say in it existing this and to-be contributing
 οὕτως ἄρα οὐσία ἦν πρὶν καὶ τοῦτο, καὶ τὸ αἴτιον ἄρα
thus then being was before also this and the cause then
 μέρος τῆς οὐσίας· καὶ ἄλλο τοίνυν τοῦτο, ὃ δ' ἐστὶ
(is)-a-part of-the being and other therefore this which and is
 τῆς οὐσίας. πάντα τοίνυν ἀλλήλοις καὶ ἡ ὅλη καὶ τελεία
of-the being all therefore to-one-another and the whole and complete
 καὶ πᾶσα καὶ τὸ καλῶς μετὰ τῆς αἰτίας καὶ ἐν τῇ αἰτίᾳ,
and entire and the well with the cause and in the cause
 καὶ ἡ οὐσία καὶ τὸ τί ἦν εἶναι καὶ τὸ διότι ἔν. εἰ
both the being and the what was to-be and the why (are)-one if
 τοίνυν ἔγκειται τὸ αἰσθητικὸν εἶναι καὶ οὕτως αἰσθητικὸν
therefore is-included the perceptive to-be and thus perceptive
 ἐν τῷ εἶδει ὑπὸ αἰδίου ἀνάγκης καὶ τελειότητος, νοῦ
in the form by eternal necessity and perfection of-intellect
 ἐν αὐτῷ ἔχοντος, εἶπερ τέλειος, τὰς αἰτίας, ὥστε ἡμᾶς
in itself having if-indeed perfect the causes so-that us

ὕστερον ἰδεῖν, ὥς ἄρα ὀρθῶς οὕτως ἔχει — ἐκεῖ γὰρ
later to-see that then rightly so it-is there for
 ἐν καὶ συμπληρωτικὸν τὸ αἴτιον καὶ οὐχὶ ὁ ἄνθρωπος
one and completing (is)-the cause and not the man
 ἐκεῖ μόνον νοῦς ἦν, προσετέθη δὲ τὸ αἰσθητικόν, ὅτε εἰς
there only intellect was was-added and the perceptive when into
 γένεσιν ἐστέλλετο — πῶς οὐκ ἂν ἐκείνος ὁ νοῦς πρὸς τὰ
becoming he-was-sent how not would that the intellect toward the
 τῇδε ῥέποι; τί γὰρ ἂν εἴη αἰσθητικόν ἢ ἀντιληπτικόν
here incline what for would be perceptive except apprehensive
 αἰσθητῶν; πῶς δ' οὐκ ἄτοπον, ἐκεῖ μὲν αἰσθητικόν ἐξ
of-sensibles how and not absurd there indeed perceptive from
 αἰδίου, ἐνταῦθα δὲ αἰσθάνεσθαι καὶ τῆς ἐκεῖ δυνάμεως τὴν
eternity here and to-perceive and of-the there power the
 ἐνέργειαν πληροῦσθαι ἐνταῦθα, ὅτε χείρων ἢ ψυχῇ γίνεται;
activity to-be-fulfilled here when worse the soul becomes

IV · WHAT MAN IS

Before asking what the man There is, Plotinus asks what this man is. Not the compound of soul and body, whose definition names no form: he is the reason that makes the man, a rational life. But is he the soul's activity, or the soul, and then why is a soul gone into a beast not a man?

πάλιν οὖν πρὸς ταύτην τὴν ἀπορίαν ἄνωθεν ληπτέον τὸν
again then toward this the difficulty from-above must-be-taken the
 ἄνθρωπον ὅστις ἐκεῖνός ἐστιν. ἴσως δὲ πρότερον. χρή
man who that-one is perhaps and first one-must
 τὸν τῇδε ἄνθρωπον ὅστις ποτ' ἐστὶν εἰπεῖν, μή ποτε
the here man who ever he-is to-say lest ever
 οὐδὲ τοῦτον ἀκριβῶς εἰδότες ὥς ἔχοντες τοῦτον ἐκείνον
not-even this-one exactly knowing as having him that-one

ζητοῦμεν. φανείη δ' ἂν ἴσως τισὶν ὁ αὐτὸς οὗτός τε
we-see appear and would perhaps to-some the same this-one both
 καὶ κείνος εἶναι. ἀρχὴ δὲ τῆς σκέψεως ἐντεῦθεν· ἄρα
and-that-one to-be a-beginning and of-the inquiry (is)-from-here is-it-that
 ὁ ἄνθρωπος οὗτος λόγος ἐστὶ ψυχῆς ἕτερος τῆς τὸν
the man this a-reason is than-soul other the-(soul) the
 ἄνθρωπον τοῦτον ποιούσης καὶ ζῆν αὐτὸν καὶ λογίζεσθαι
man this making and to-live him and to-reason
 παρεχομένης; ἢ ἡ ψυχὴ ἢ τοιαύτη ὁ ἀνθρώπος ἐστίν; ἢ
providing or the soul the such the man is or
 ἢ τῷ σώματι τῷ τοιῷδε ψυχὴ προσχρωμένη; ἀλλ' εἰ μὲν
the the body the such-a soul using but if indeed
 ζῶον λογικὸν ὁ ἄνθρωπος, ζῶον δὲ τὸ ἐκ ψυχῆς
an-animal rational (is)-the man an-animal and the out-of soul
 καὶ σώματος, οὐκ ἂν εἴη ὁ λόγος οὗτος τῇ ψυχῇ ὁ
and body not would be the reason this as-the soul the
 αὐτός. ἀλλ' εἰ τὸ ἐκ ψυχῆς λογικῆς καὶ σώματος ὁ
same but if the out-of soul rational and body (is)-the
 λόγος τοῦ ἀνθρώπου, πῶς ἂν εἴη ὑπόστασις αἰδίου,
reason of-the man how would be an-existence eternal
 τούτου τοῦ λόγου τοῦ τοιούτου ἀνθρώπου γινομένου,
of-this the reason the such man coming-to-be
 ὅταν σῶμα καὶ ψυχὴ συνέλθῃ; ἔσται γὰρ ὁ λόγος
when body and soul come-together will-be for the reason
 οὗτος δηλωτικὸς τοῦ ἐσομένου, οὐχ οἷος ὃν φάμεν
this indicative of-the (man)-to-be not such-as whom we-call
 αὐτοάνθρωπος, ἀλλὰ μᾶλλον εἰκῶς ὄρω, καὶ τοιούτῳ
man-himself but rather resembling a-definition and such-a
 οἷω μηδὲ δηλωτικῶ τοῦ τί ἦν εἶναι. οὐδὲ γὰρ εἶδους
as not-even indicative of-the what was to-be not-even for of-a-form
 ἐστὶ τοῦ ἐνύλου, ἀλλὰ τὸ συναμφοτέρον δηλῶν, ὃ ἔστιν
it-is of-the enmattered but the composite showing which is

ἤδη· εἰ δὲ τοῦτο, οὐπω εὔρηται ὁ ἄνθρωπος· ἦν
already if and this not-yet has-been-found the man he-was
 γὰρ ὁ κατὰ τὸν λόγον. εἰ δέ τις λέγοι τὸν λόγον
for the according-to the reason if and someone should-say the reason
 δεῖ τὸν τῶν τοιούτων εἶναι συναμφότερόν τι, τὸδε
must the of-the such-things to-be a-composite something this
 ἐν τῷδε, καθ' ὃ ἐστιν ἕκαστον οὐκ ἀξιοῖ λέγειν·
in this according-to which is each not he-thinks-fit to-say
 χρή δέ, εἰ καὶ ὅτι μάλιστα τῶν ἐνύλων εἰδῶν καὶ
one-must and if even as much-as-possible of-the enmattered forms and
 μετὰ ὕλης τοὺς λόγους χρή λέγειν, ἀλλὰ τὸν λόγον
with matter the reasons one-must to-speak but the reason
 αὐτὸν τὸν πεποιηκότα, οἷον τὸν ἄνθρωπον, λαμβάνειν
itself the having-made as-it-were the man to-take
 καὶ μάλιστα, ὅσοι τὸ τί ἦν εἶναι ἀξιούσιν ἐφ' ἑκάστου
and especially as-many-as the what was to-be think-fit in each
 ὀρίζεσθαι, ὅταν κυρίως ὀρίζωνται. τί οὖν ἐστι τὸ εἶναι
to-define when properly they-define what then is the to-be
 ἀνθρώπου; τοῦτο δ' ἐστί, τί ἐστι τὸ πεποιηκὸς τοῦτον
for-a-man this and is(-to-say) what is the having-made this
 τὸν ἄνθρωπον ἐνυπάρχον, οὐ χωριστόν; ἄρ' οὖν αὐτὸς
the man being-present not separate surely then itself
 ὁ λόγος ζῶον ἐστι λογικὸν ἢ τὸ συναμφότερον, αὐτὸς
the reason an-animal is rational or the composite itself
 δέ τις ποιητικὸς ζῶου λογικοῦ; τίς ὢν αὐτός; ἢ
and something productive of-an-animal rational what being itself or
 τὸ ζῶον ἀντὶ ζωῆς λογικῆς ἐν τῷ λόγῳ. ζωὴ τοίνυν
the animal instead-of a-life rational in the reason a-life therefore
 λογικὴ ὁ ἄνθρωπος. ἄρ' οὖν ζωὴ ἄνευ ψυχῆς; ἢ
rational (is)-the man surely then a-life without soul either
 γὰρ ἡ ψυχὴ παρέξεται τὴν ζωὴν τὴν λογικὴν καὶ ἔσται
for the soul will-provide the life the rational and will-be

ὁ ἄνθρωπος ἐνέργεια ψυχῆς καὶ οὐκ οὐσία, ἢ ἡ ψυχὴ ὁ
the man an-activity of-soul and not a-being or the soul the
 ἄνθρωπος ἔσται. ἀλλ' εἰ ἡ ψυχὴ ἡ λογικὴ ὁ ἄνθρωπος
man will-be but if the soul the rational (is)-the man
 ἔσται, ὅταν εἰς ἄλλο ζῶον ἵη ἡ ψυχὴ, πῶς οὐκ ἄνθρωπος;
will-be when into another animal goes the soul how not a-man

V · THE MAN IN THE SOUL

Man is a reason distinct from soul yet not without it — the activity of a soul so disposed. Such a soul is man even without a body, and in a body shapes a further image of man, as a painter makes a smaller one again. Plato's 'using a body' marks the higher soul that rides upon the lower.

λόγον τοίνυν δεῖ τὸν ἄνθρωπον ἄλλον παρὰ τὴν ψυχὴν
a-reason therefore must the man other beside the soul
 εἶναι. τί οὖν κωλύει συναμφοτέρον τι τὸν ἄνθρωπον
to-be what then prevents a-composite something the man
 εἶναι, ψυχὴν ἐν τοιῷδε λόγῳ, ὅντος τοῦ λόγου οἷον
to-be a-soul in such-a reason being the reason as-it-were
 ἐνεργείας τοιαύδε, τῆς δὲ ἐνεργείας μὴ δυναμένης ἄνευ
of-an-activity such-a the and activity not being-able without
 τοῦ ἐνεργούντος εἶναι; οὕτω γὰρ καὶ οἱ ἐν τοῖς σπέρμασι
the (one)-acting to-be so for also the in the seeds
 λόγοι· οὔτε γὰρ ἄνευ ψυχῆς οὔτε ψυχῶν ἀπλῶς. οἱ γὰρ
reasons neither for without soul nor souls simply the for
 λόγοι οἱ ποιοῦντες οὐκ ἄψυχοι, καὶ θαυμαστὸν οὐδὲν
reasons the making (are)-not soulless and wonderful nothing
 τὰς τοιαύτας οὐσίας λόγους εἶναι. οἱ οὖν μὴ ποιοῦντες
the such beings reasons to-be the then not making
 ἄνθρωπον λόγοι ποίας ψυχῆς ἐνέργεια; ἄρα τῆς φυτικῆς;
a-man reasons of-what-sort of-soul (are)-activities surely of-the vegetative

ἢ τῆς ζῶον ποιούσης, ἐναργεστέρας τινὸς καὶ αὐτὸ
or of-the an-animal making of-a-clearer some and very
 τοῦτο ζωτικωτέρας. ἢ δὲ ψυχὴ ἢ τοιαύτη ἢ ἐγγενομένη
this more-alive the and soul the such the having-entered
 τῇ τοιαύτῃ ὕλῃ, ἅτε οὔσα τοῦτο, οἷον οὕτω
the such matter inasmuch-as being this as-it-were thus
 διακειμένη καὶ ἄνευ τοῦ σώματος, ἄνθρωπος, ἐν σώματι
disposed even without the body (is)-a-man in a-body
 δὲ μορφώσασα καθ' αὐτὴν καὶ ἄλλο εἶδωλον ἀνθρώπου
and having-shaped according-to itself also another image of-a-man
 ὅσον ἐδέχετο τὸ σῶμα ποιήσασα, ὥσπερ καὶ τούτου
as-much-as received the body having-made just-as also of-this
 αὐτὴ ποιήσει ὁ ζωγράφος ἔτι ἐλάττω ἀνθρωπὸν τινα, τὴν
again will-make the painter still lesser a-man some the
 μορφήν ἔχει καὶ τοὺς λόγους ἢ τὰ ἦθη, τὰς διαθέσεις,
shape it-has and the reasons or the characters the dispositions
 τὰς δυνάμεις, ἀμυδρὰ πάντα, ὅτι μὴ οὗτος πρῶτος·
the powers dim all because not this (is)-first
 καὶ δὴ καὶ εἶδη αἰσθήσεων ἄλλων, αἰσθήσεις ἄλλας
and indeed also kinds of-perceptions other perceptions other
 ἐναργεῖς δοκούσας εἶναι, ἀμυδροτέρας δὲ ὡς πρὸς τὰς πρὸ
clear seeming to-be dimmer but as toward the before
 αὐτῶν καὶ εἰκόνας· ὁ δὲ ἐπὶ τούτῳ ἄνθρωπος ψυχῆς
them and images the and above this man of-a-soul
 ἤδη θειοτέρας, ἐχούσης βελτίω ἀνθρωπον καὶ αἰσθήσεις
now more-divine having a-better man and perceptions
 ἐναργεστέρας. καὶ εἴη ἂν ὁ Πλάτων τοῦτον ὀρισάμενος,
clearer and be would — Plato this-one having-defined
 προσθεὶς δὲ τὸ χρωμένῃ σῶματι, ὅτι ἐποχεῖται τῇ
having-added and the using a-body because it-rides-upon the-one
 ἣτις προσχρήται πρῶτως σῶματι, ἢ δὲ δευτέρως. ἥδη
which uses primarily a-body the and secondarily already

γὰρ αἰσθητικοῦ ὄντος τοῦ γενομένου ἐπηκολούθησεν αὕτη
for perceptive being the (thing)-become followed this
 τρανοτέραν ζωὴν διδοῦσα· μᾶλλον δὲ οὐδ' ἐπηκολούθησεν,
a-clearer life giving rather and not-even it-followed
 ἀλλὰ οἶον προσέθηκεν αὐτήν· οὐ γὰρ ἐξίσταται τοῦ
but as-it-were it-added it not for it-departs from-the
 νοητοῦ, ἀλλὰ συναψαμένη οἶον ἐκκρεμαμένην ἔχει τὴν
intelligible but having-joined as-it-were hanging it-holds the
 κάτω συμμίσασα ἑαυτὴν λόγῳ πρὸς λόγον. ὅθεν καὶ
lower having-mingled itself reason with reason whence also
 ἀμυδρὸς οὗτος ὢν ἐγένετο φανερὸς τῇ ἐλλάμψει.
dim this being became manifest by-the illumination

VI • THREE MEN, AND THE DAEMONS

*Perception There is perception of the sensibles There, since the things There are
 sensible in their own way. So there are three men — the one in Intellect, the
 one that shines from him, and the last — and each of us is the man he acts by.
 The soul also makes daemons, and a soul that has chosen a beast's nature gives
 that animal the reason it holds.*

πῶς οὖν ἐν τῇ κρείττονι τὸ αἰσθητικόν· ἢ τὸ αἰσθητικὸν
how then in the higher (is)-the perceptive or the perceptive
 τῶν ἐκεῖ αἰσθητῶν, καὶ ὥς ἐκεῖ τὰ αἰσθητά. διὸ
(is)-of-the there sensibles and as there the sensibles wherefore
 καὶ οὕτως αἰσθάνεται τὴν αἰσθητὴν ἀρμονίαν τῇ δὲ
also thus it-perceives the sensible harmony by-the and
 αἰσθήσει παραδεξαμένου τοῦ αἰσθητικοῦ ἀνθρώπου καὶ
perception having-received the perceptive man and
 συναρμόσαντος εἰς ἔσχατον πρὸς τὴν ἐκεῖ ἀρμονίαν καὶ
having-fitted to (the)-last toward the there harmony and

πῦρ ἐναρμόσαντος πρὸς τὸ ἐκεῖ πῦρ, οὗ αἴσθησις ἦν
fire having-fitted toward the there fire of-which perception was
 ἐκείνη τῇ ψυχῇ ἀνὰ λόγον τοῦ πυρὸς τοῦ ἐκεῖ φύσει.
to-that the soul in proportion of-the fire the there by-nature
 εἰ γὰρ ἦν ἐκεῖ σώματα ταῦτα, ἦσαν ἂν αὐτῶν
if for there-were there bodies these there-would-be then of-them
 τῇ ψυχῇ αἰσθήσεις καὶ ἀντιλήψεις· καὶ ὁ ἄνθρωπος ὁ
to-the soul perceptions and apprehensions and the man the
 ἐκεῖ, ἡ τοιαύτη ψυχὴ, ἀντιληπτικὴ τούτων, ὅθεν καὶ
there (is)-the such soul apprehensive of-these whence also
 ὁ ὕστερος ἄνθρωπος, τὸ μίμημα, εἶχε τοὺς λόγους ἐν
the later man the copy had the reasons in
 μιμήσει· καὶ ὁ ἐν νῷ ἄνθρωπος τὸν πρὸ πάντων τῶν
imitation and the in intellect man the before all the
 ἀνθρώπων ἄνθρωπον. ἐλλάμπει δ' οὗτος τῷ δευτέρῳ
men man shines and this on-the second
 καὶ οὗτος τῷ τρίτῳ· ἔχει δέ πως πάντας ὁ ἔσχατος,
and this on-the third has and somehow all the last
 οὐ γινόμενος ἐκείνοις, ἀλλὰ παρακείμενος ἐκείνοις. ἐνεργεῖ
not becoming those but lying-beside those acts
 δὲ ὁ μὲν ἡμῶν κατὰ τὸν ἔσχατον, τῷ δέ
and the-one indeed of-us according-to the last for-another and
 τι καὶ παρὰ τοῦ πρὸ αὐτοῦ, τῷ δὲ καὶ παρὰ
something also from the before him for-another and also from
 τοῦ τρίτου ἢ ἐνέργεια, καὶ ἔστιν ἕκαστος καθ' ὃν
the third the activity and is each according-to which
 ἐνεργεῖ, καίτοι πάντας ἕκαστος ἔχει καὶ αὖ οὐκ ἔχει.
he-acts although all each has and again not has
 τοῦ δὲ σώματος χωρισθείσης τῆς τρίτης ζωῆς καὶ τοῦ
of-the and body having-been-separated the third life and the
 τρίτου ἀνθρώπου, εἰ συνέποιτο ἢ δευτέρα, συνέποιτο δὲ
third man if should-follow the second it-would-follow and

μὴ χωρισθεῖσα τῶν ἄνω, οὗ ἐκείνη καὶ αὕτη λέγεται
not having-been-separated from-the above where that also this is-said
 εἶναι. μεταλαβούσης δὲ θήρειον σῶμα θαυμάζεται, πῶς
to-be having-taken and a-bestial body it-is-wondered how
 λόγος οὕσα ἀνθρώπου· ἢ πάντα ἦν, ἄλλοτε δὲ ἐνεργεῖ
a-reason being of-a-man or all it-was at-another-time and it-acts
 κατ' ἄλλον. καθαρὰ μὲν οὖν οὕσα καὶ πρὶν κακυνθῆναι
according-to another pure indeed then being and before to-be-worsened
 ἄνθρωπον θέλει καὶ ἄνθρωπος ἔστι. καὶ γὰρ κάλλιον
a-man it-wills and a-man it-is and for (is)-more-beautiful
 τοῦτο, καὶ τὸ κάλλιον ποιεῖ. ποιεῖ δὲ καὶ δαίμονας
this and the more-beautiful it-makes it-makes and also spirits
 προτέρους, ὁμοειδῆς τῇ *** ἄνθρωπον, καὶ ὁ πρὸ
prior of-like-form to-the (lacuna) man and the before
 αὐτῆς δαίμονιώτερος, μᾶλλον δὲ θεός, καὶ ἔστι μίμημα
it (is)-more-daemonic rather and a-god and is a-copy
 θεοῦ δαίμων εἰς θεὸν ἀνηρημένος, ὥσπερ ἄνθρωπος εἰς
of-a-god a-spirit to a-god attached just-as a-man to
 ἄνθρωπον. οὐ γὰρ λέγεται θεός, εἰς ὃν ὁ ἄνθρωπος.
a-man not for is-called a-god to whom the man
 ἔχει γὰρ διαφοράν, ἣν ἔχουσι ψυχαὶ πρὸς ἀλλήλας, καὶ
it-has for a-difference which have souls toward one-another even-if
 ἐκ τοῦ αὐτοῦ ὥσι στοίχου. λέγειν δὲ δεῖ δαίμονας
out-of the same they-are rank to-call and must spirits
 εἶδος δαμόνων, οὓς φησιν ὁ Πλάτων δαίμονας. ὅταν δὲ
a-kind of-spirits whom calls — Plato spirits when and
 συνέπηται τὴν θήρειον φύσιν ἐλομένη ψυχῇ ἢ συνηρητημένη
follows-along the bestial nature having-chosen a-soul the attached
 τῇ *** ὅτε ἄνθρωπος ἦν, τὸν ἐν αὐτῇ λόγον ἐκείνου
to-the (lacuna) when a-man it-was the in it reason of-that
 τοῦ ζώου ἔδωκεν. ἔχει γάρ, καὶ ἡ ἐνέργεια αὕτη χείρων.
the animal it-gave it-has for and the activity this (is)-worse

If soul makes a beast when worsened, it was already what made ox or horse from the beginning: the World Soul sketches the outlines and the working soul follows those traces, like a dancer to his part. Back on the thread: perceptions here are dim thoughts, and thoughts There are clear perceptions.

ἀλλ' εἰ κακυνθείσα καὶ χείρων γενομένη πλάττει θήριον
 but if having-been-worsened and inferior having-become it-molds a-bestial
 φύσιν, οὐκ ἦν ὃ ἐξ ἀρχῆς βοῦν ἐποίει ἢ ἵππον, καὶ
 nature not it-was what from beginning an-ox made or a-horse and
 ὁ λόγος δὲ ἵππου καὶ ἵππος παρὰ φύσιν. ἢ ἔλαττον, οὐ
 the reason and of-a-horse and a-horse against nature or (is)-less not
 μὴν παρὰ φύσιν, ἀλλ' ἐκείνό πως καὶ ἐξ ἀρχῆς ἵππος
 however against nature but that somehow also from beginning a-horse
 ἢ κύων· καὶ εἰ μὲν ἔξει, ποιῇ τὸ κάλλιον, εἰ δὲ μή,
 or a-dog and if indeed it-shall-have it-makes the more-beautiful if but not
 ὃ δύναται, ἢ γε ποιεῖν προσταχθείσα· οἷα
 what it-can (that-soul)-which at-least to-make having-been-ordered such-as
 καὶ οἱ πολλὰ εἶδη ποιεῖν εἰδότες δημιουργοί, εἶτα ποιοῦντες
 also the many kinds to-make knowing craftsmen then making
 τοῦτο, ἢ ὃ προσετάχθησαν, ἢ ὃ ἢ ὕλη ἐθέλει τῇ
 this either what they-were-ordered or what the matter wills by-the
 ἐπιτηδειότητι. τί γὰρ κωλύει τὴν μὲν δύναμιν τῆς τοῦ
 fitness what for prevents the indeed power of-the of-the
 παντὸς ψυχῆς προὔπογράφειν, ἅτε λόγον πάντα οὖσαν,
 all soul to-sketch-beforehand inasmuch-as a-reason entire being
 πρὶν καὶ παρ' αὐτῆς ἦκειν τὰς ψυχικὰς δυνάμεις, καὶ τὴν
 before also from it to-come the psychic powers and the
 προὔπογραφήν οἷον προδρόμους ἐλλάμψεις εἰς τὴν ὕλην
 fore-sketch as-it-were forerunning illuminations into the matter

εἶναι, ἤδη δὲ τοῖς τοιούτοις ἵχνεσιν ἐπακολουθοῦσαν τὴν
to-be already and the such traces following the
 ἐξεργαζομένην ψυχὴν κατὰ μέρη τὰ ἵχνη διαρθροῦσαν
working-out soul according-to parts the traces articulating
 ποιῆσαι καὶ γενέσθαι ἐκάστη τοῦτο, ᾧ προσῆλθε,
to-make and to-become for-each this to-which it-came
 σχηματίσασαν ἑαυτήν, ὥσπερ τὸν ἐν ὀρχήσει πρὸς τὸ
having-shaped itself just-as the-(dancer) in dancing toward the
 δοθὲν αὐτῷ δράμα; ἀλλὰ γὰρ ἐπισπώμενοι τῷ ἐφεξῆς εἰς
given to-him drama but for being-drawn-on by-the sequence into
 τοῦτο ἤκομεν. ἦν δὲ ἡμῖν ὁ λόγος, τὸ αἰσθητικὸν ὅπως
this we-have-come it-was and for-us the discussion the perceptive how
 τοῦ ἀνθρώπου καὶ πῶς οὐκ ἐκεῖνα πρὸς γένεσιν βλέπει·
of-the man and how not those toward becoming looks
 καὶ ἡμῖν ἐφαίνετο καὶ ὁ λόγος ἐδείκνυν οὐκ ἐκεῖνα πρὸς
and to-us it-appeared and the argument showed not those toward
 τὰ τῇδε βλέπειν, ἀλλὰ ταῦτα εἰς ἐκεῖνα ἀνηρτῆσθαι καὶ
the here to-look but these to those to-be-attached and
 μιμεῖσθαι ἐκεῖνα, καὶ τοῦτον τὸν ἄνθρωπον παρ' ἐκείνου
to-imitate those and this the man from that
 ἔχοντα τὰς δυνάμεις πρὸς ἐκεῖνα καὶ συνεζεύχθαι ταῦτα τὰ
having the powers toward those and to-be-yoked these the
 αἰσθητὰ τούτῳ, ἐκεῖνα δ' ἐκείνῳ· ἐκεῖνα γάρ τὰ αἰσθητά,
sensibles to-this those and to-that those for (are)-the sensibles
 ἃ οὕτως ὠνομάσαμεν, ὅτι ἀσώματα, ἄλλον τρόπον ἐν
which so we-named because bodiless another way in
 ἀντιλήψει, καὶ τήνδε τὴν αἴσθησιν ἀμυδροτέραν οὖσαν τῆς
apprehension and this the perception dimmer being than-the
 ἐκεῖ ἀντιλήψεως, ἣν ὠνομάζομεν αἴσθησιν, ὅτι σωματίων
there apprehension which we-called perception because of-bodies
 ἦν, ἐναργεστέραν εἶναι· καὶ διὰ τοῦτο καὶ τοῦτον
it-was clearer to-be and through this also this

αἰσθητικόν, ὅτι ἐλαττόνως, καὶ ἐλαττόνων ἀντιληπτικὸν
perceptive because more-faintly and of-lesser apprehensive
 εἰκόνων ἐκείνων· ὥστε εἶναι τὰς αἰσθήσεις ταύτας ἀμυδρὰς
images of-those so-that to-be the perceptions these dim
 νοήσεις, τὰς δὲ ἐκεῖ νοήσεις ἐναργεῖς αἰσθήσεις.
thoughts the and there thoughts clear perceptions

VIII • WHY THERE ARE ANIMALS THERE

If horse is There so that a horse may come to be here, the thought of horse must already have existed — so it was not devised for the sake of this world. What is There simply is, and this world follows of necessity. The intelligible had to be many, and so it is all intellects and all lives at once.

ἀλλὰ τὸ μὲν αἰσθητικὸν οὕτως. τὸ δὲ ἵππος ὅλος καὶ
but the indeed perceptive (is)-so the and horse whole and
 ἕκαστον τῶν ζώων ἐκεῖ πῶς οὐ πρὸς τὰ ἐνταῦθα ἐθέλει
each of-the animals there how not toward the here does-it-wish
 βλέπειν; ἀλλ' εἰ μὲν, ἵνα ἐνταῦθα ἵππος γένοιτο ἢ ἄλλο
to-look but if indeed that here a-horse might-come or other
 τι ζῶον, ἐξεῦρε νόησιν ἵππου· καίτοι πῶς οἶόν τε ἦν
any animal be-devised a-thought of-a-horse and-yet how possible indeed was-it
 βουλόμενον ἵππον ποιῆσαι νοῆσαι ἵππον; ἤδη γὰρ δῆλον
(for-one)-wishing a-horse to-make to-think a-horse already for (it-is)-clear
 ὅτι ὑπῆρχεν ἵππου νόησις, εἴπερ ἡβουλήθη ἵππον ποιῆσαι·
that there-existed of-a-horse a-thought if-indeed he-wished a-horse to-make
 ὥστε οὐκ ἔστιν, ἵνα ποιήσῃ, νοῆσαι, ἀλλὰ πρότερον εἶναι
so-that not it-is-possible that he-may-make to-think but earlier to-be
 τὸν μὴ γενόμενον ἵππον πρὸ τοῦ μετὰ ταῦτα ἐσομένου. εἰ
the not having-come horse before the after these going-to-be if
 οὖν πρὸ τῆς γενέσεως ἦν καὶ οὐχ, ἵνα γένηται, ἐνοήθη,
then before the generation it-was and not that it-might-come it-was-thought

οὐ πρὸς τὰ τῇδε βλέπων εἶχε παρ' ἑαυτῷ ὅς εἶχε τὸν
not toward the here looking he-had in himself (he)-who had the
 ἐκεῖ ἵππον, οὐδ' ἵνα τὰ τῇδε ποιήσῃ, εἶχε τοῦτόν
there horse nor that the here he-might-make did-he-have this
 τε καὶ τὰ ἄλλα, ἀλλὰ ἦν μὲν ἐκεῖνα, ταῦτα δὲ
both and the others but there-were indeed those these and
 ἐπηκολούθει ἐξ ἀνάγκης ἐκείνοις· οὐ γὰρ ἦν στήναι
followed out-of necessity on-those not for it-was (possible)-to-stop
 μέχρι τῶν ἐκεῖ. τίς γὰρ ἂν ἔστησε δύναμιν μένειν
as-far-as the there who for would have-stopped a-power to-remain
 τε καὶ προίεναι δυναμένην; ἀλλὰ διὰ τί ἐκεῖ ζῶα
both and to-go-forth being-able but through what there (are)-animals
 ταῦτα; τί γὰρ ἐν θεῷ ταῦτα; τὰ μὲν γὰρ λογικὰ ἔστω·
these what for in god these the indeed for rational let-it-be
 ἀλόγων δὲ τοσοῦτον πλῆθος τί τὸ σεμνὸν ἔχει; τί δὲ οὐ
of-irrational and so-great a-multitude what the august has-it what and not
 τοῦναντίον; ὅτι μὲν οὖν πολλὰ δεῖ τοῦτο τὸ ἐν εἶναι ὄν
the-contrary that indeed then many must this the one to-be being
 μετὰ τὸ πάντῃ ἐν, δηλόν· ἢ οὐκ ἂν ἦν μετ' ἐκεῖνο, ἀλλ'
after the wholly one (is)-clear or not would it-be after that but
 ἐκεῖνο. μετ' ἐκεῖνο δὲ ὄν ὑπὲρ μὲν ἐκεῖνο πρὸς τὸ μᾶλλον
that after that and being beyond indeed that toward the more
 ἐν γενέσθαι οὐκ ἦν, ἐλλείπον δὲ ἐκείνου· τοῦ δ' ἀρίστου
one to-become not it-was falling-short and of-that the and best
 ὄντος ἑνὸς ἔδει πλεον ἢ ἐν εἶναι· τὸ γὰρ πλῆθος ἐν
being one it-behooved more than one to-be the for multitude (is)-in
 ἐλλείψει. τί οὖν κωλύει δυάδα εἶναι; ἢ ἐκάτερον τῶν ἐν τῇ
deficiency what then prevents a-dyad to-be or each of-the in the
 δυάδι οὐχ οἷόν τε ἦν ἐν παντελῶς εἶναι, ἀλλὰ πάλιν
dyad not possible indeed it-was one wholly to-be but again
 αὐτὸ δύο τουλάχιστον εἶναι, καὶ ἐκείνων αὐτὸ ὡσαύτως· εἴτα
back two at-least to-be and of-those again likewise then

καὶ κίνησις ἦν ἐν τῇ δυάδι τῇ πρώτῃ καὶ στάσις, ἦν
 also motion was in the dyad the first and rest there-was
 δὲ καὶ νοῦς, καὶ ζωὴ ἦν ἐν αὐτῷ· καὶ τέλειος νοῦς καὶ
 and also intellect and life was in it and perfect intellect and
 ζωὴ τελεία. ἦν τοίνυν οὐχ ὡς νοῦς εἷς, ἀλλὰ πᾶς καὶ
 life perfect it-was therefore not as intellect one but all and
 πάντας τοὺς καθ' ἕκαστα νοῦς ἔχων καὶ τοσοῦτος,
 all the according-to particulars intellects having and so-great
 ὅσοι πάντες, καὶ πλείων· καὶ ἔζη οὐχ ὡς ψυχὴ μία,
 as-many-as all and more and it-lived not as a-soul one
 ἀλλ' ὡς πᾶσαι καὶ πλείω δύναμιν εἰς τὸ ποιεῖν ψυχὰς
 but as all and greater power toward the to-make souls
 ἐκάστας ἔχων, καὶ ζῶον παντελὲς ἦν, οὐκ ἄνθρωπον ἐν
 each having and an-animal all-complete it-was not a-man in
 αὐτῷ μόνον ἔχον· μόνος γὰρ ἂν ἄνθρωπος ἐνταῦθα ἦν.
 itself only having alone for would a-man here be

IX • THE LOWLY ANIMALS

What of the cheap and irrational animals? There is nothing irrational There: the many lives are many thinkings, brighter or fainter, and the last reach of an intellect is a horse. As the powers unfold they leave something behind and add something else — a claw, a horn — where the living thing falls short.

ἀλλ' ἔστω, φήσει τις, τὰ τίμια τῶν ζώων· πῶς δ'
 but let-it-be will-say someone the honored of-the animals how and
 αὖ τὰ εὐτελεῖ καὶ τὰ ἄλογα ἦν; τὸ εὐτελὲς δηλονότι
 again the cheap and the irrational were-they the cheap clearly
 τῷ ἀλόγως ἔχοντι, εἰ τῷ λογικῷ τὸ τίμιον·
 (belongs)-to-the irrationally being if to-the rational (belongs)-the honored
 καὶ εἰ τῷ νοερῷ τὸ τίμιον, τῷ ἀνοήτῳ τὸ ἐναντίον.
 and if to-the intellectual the honored to-the unintelligent the contrary

καίτοι πῶς ἀνόητον ἢ ἄλογον ἐκείνου ὄντος ἐν ᾧ
and-yet how unintelligent or irrational that being in which
 ἕκαστα ἢ ἐξ οὗ; πρὸ δὴ τῶν περὶ ταῦτα καὶ
(are)-the-particulars or out-of which before indeed the about these and
 πρὸς ταῦτα λεχθησομένων λάβωμεν, ὡς ὁ ἄνθρωπος ὁ
against these things-to-be-said let-us-grasp that the man the
 ἐνταῦθα οὐ τοιοῦτός ἐστιν, οἷος ἐκεῖνος, ὥστε καὶ τὰ ἄλλα
here not such is as that-one so-that also the other
 ζῶα οὐχ οἷα τὰ ἐνταῦθα κακεῖ, ἀλλὰ μειζόνως δεῖ
animals not such-as the here (are)-also-there but more-greatly must
 ἐκεῖνα λαμβάνειν· εἴτα οὐδὲ τὸ λογικὸν ἐκεῖ· ὧδε γὰρ
those to-take then not-even the rational (is)-there here for
 ἴσως λογικός, ἐκεῖ δὲ ὁ πρὸ τοῦ λογίζεσθαι. διὰ τί
perhaps (is)-rational there but the before the to-reason through what
 οὖν ἐνταῦθα λογίζεται οὗτος, τὰ δ' ἄλλα οὐ; ἢ διαφόρου
then here reasons this-one the and others not or different
 ὄντος ἐκεῖ τοῦ νοεῖν ἔν τε ἀνθρώπῳ καὶ τοῖς ἄλλοις
being there the to-think in both man and the other
 ζώοις, διάφορον καὶ τὸ λογίζεσθαι· ἔνι γὰρ πως
animals different also the to-reason (there)-are-present for somehow
 καὶ τοῖς ἄλλοις ζώοις πολλὰ διανοίας ἔργα. διὰ τί οὖν
also in-the other animals many of-thought works through what then
 οὐκ ἐπίσης λογικά; διὰ τί δὲ ἄνθρωποι πρὸς ἀλλήλους
not equally rational through what and men toward one-another
 οὐκ ἐπίσης; δεῖ δὴ ἐνθυμεῖσθαι, ὡς τὰς πολλὰς ζῶας
not equally must indeed to-consider that the many lives
 οἶον κινήσεις οὐσας καὶ τὰς πολλὰς νοήσεις οὐκ ἐχρήν
as-it-were motions being and the many thoughts not it-behooved
 τὰς αὐτὰς εἶναι, ἀλλὰ καὶ ζῶας διαφόρους καὶ νοήσεις
the same to-be but both lives different and thoughts
 ὡσαύτως· τὰς δὲ διαφοράς πως φωτεινότερας καὶ
likewise the and differences somehow brighter and

ἐναργεστέρας καὶ τὸ ἐγγὺς δὲ τῶν πρώτων πρώτας
clearer and the near and of-the first (making-them)-first
 καὶ δευτέρας καὶ τρίτας. διόπερ τῶν νοήσεων αἱ μὲν
and second and third wherefore of-the thoughts the-ones indeed
 θεοί, αἱ δὲ δευτερόν τι γένος, ἐν ᾧ τὸ λογικὸν
(are)-gods the-others and a-second some kind in which the rational
 ἐπικλην ἐνταῦθα, ἐξῆς δ' ἀπὸ τούτων τὸ ἄλογον κληθέν·
(is)-so-called here next and from these the irrational so-named
 ἐκεῖ δὲ καὶ τὸ ἄλογον λεγόμενον λόγος ἦν, καὶ τὸ ἄνουν
there but even the irrational so-called a-reason was and the mindless
 νοῦς ἦν, ἐπεὶ καὶ ὁ νοῶν ἵππον νοῦς ἐστι, καὶ ἡ
intellect was since also the (one)-thinking a-horse intellect is and the
 νόησις ἵππου νοῦς ἦν. ἀλλ' εἰ μὲν νόησις μόνον, ἄτοπον
thought of-a-horse intellect was but if indeed a-thought only strange
 οὐδὲν τὴν νόησιν αὐτὴν νόησιν οὖσαν ἀνοήτου εἶναι· νῦν δ'
nothing the thought itself a-thought being of-a-mindless to-be now and
 εἰ ταῦτόν ἢ νόησις τῷ πράγματι, πῶς ἢ μὲν νόησις,
if the-same the thought with-the thing how the indeed thought
 ἀνόητον δὲ τὸ πρᾶγμα; οὕτω γὰρ ἂν νοῦς ἀνόητον
(is)-mindless and the thing so for would intellect mindless
 ἑαυτὸν ποιοῖ. ἢ οὐκ ἀνόητον, ἀλλὰ νοῦς τοιόσδε· ζωὴ
itself make or not mindless but an-intellect of-such-a-kind a-life
 γὰρ τοιάδε. ὥς γὰρ ἡτίσουν ζωὴ οὐκ ἀπήλλακται
for of-such-a-kind as for any-whatever life not is-freed
 τοῦ εἶναι ζωῇ, οὕτως οὐδὲ νοῦς τοιόσδε ἀπήλλακται
of-the to-be life so neither an-intellect of-such-a-kind is-freed
 τοῦ εἶναι νοῦς· ἐπεὶ οὐδὲ ὁ νοῦς ὁ κατὰ ὅτιοῦν
of-the to-be intellect since not-even the intellect the according-to any-whatever
 ζῶον ἀπήλλακται αὖ τοῦ νοῦς εἶναι πάντων, οἷον καὶ
animal is-freed again of-the intellect to-be of-all as-it-were also
 ἀνθρώπου, εἴπερ ἕκαστον μέρος, ὃ τι ἂν λάβῃς,
of-a-man if-indeed each part what anything ever you-may-take

πάντα, ἀλλ' ἴσως ἄλλως. ἐνεργεία μὲν γὰρ ἐκείνο, δύναται
 (is)-all but perhaps otherwise in-actuality indeed for that it-can
 δὲ πάντα λαμβάνομεν δὲ καθ' ἕκαστον τὸ ἐνεργεία· τὸ
 and all we-take and in each the in-actuality the
 δ' ἐνεργεία ἔσχατον, ὥστε τοῦδε τοῦ νοῦ τὸ ἔσχατον
 and in-actuality (is)-last so-that of-this the intellect the last
 ἵππον εἶναι καὶ ἥ ἔληξε προιῶν ἀεὶ εἰς ἐλάττω ζωὴν
 a-horse to-be and where it-ceased going-forth ever into a-lesser life
 ἵππον εἶναι, ἄλλον δὲ κατωτέρω λήξει. ἐξελιττόμεναι γὰρ
 a-horse to-be another and lower to-cease unfolding for
 αἱ δυνάμεις καταλείπουσιν ἀεὶ εἰς τὸ ἄνω. προίασι δέ
 the powers leave-behind ever toward the above they-go-forth and
 τι ἀφιεῖσαι καὶ ἐν τῷ ἀφεῖναι δὲ ἄλλα καὶ ἄλλα διὰ
 something letting-go and in the to-let-go and other and other through
 τὸ ἐνδὲς τοῦ ζώου, τοῦ φανέντος ἐκ τοῦ ἐλλείποντος,
 the deficiency of-the animal the having-appeared out-of the lacking
 ἕτερον ἐξευροῦσαι προσθεῖναι· οἷον ἐπεὶ οὐκ ἔστιν ἔτι
 another having-devised to-add as-it-were since not is-there still
 τὸ ἰκανὸν εἰς ζωὴν, ἀνεφάνη ὄνυξ καὶ τὸ γαμφώνυχον ἢ
 the sufficient toward life appeared a-claw and the hook-clawed or
 τὸ καρχαρόδουν ἢ κέρατος φύσις· ὥστε, ἥ κατηλθεν ὁ
 the jagged-toothed or of-horn nature so-that where went-down the
 νοῦς, ταύτῃ πάλιν αὖ τῷ αὐτάρκει τῆς φύσεως ἀνακύψαι
 intellect there again back by-the self-sufficiency of-the nature to-come-up
 καὶ εὑρεῖν ἐν αὐτῷ τοῦ ἐλλείποντος κειμένην ἴασιν.
 and to-find in itself of-the lacking lying a-remedy

Horns There are not for defense but for the animal's self-sufficiency and completeness. The complete living being must be made of things different in kind, each of them complete as itself; the difference is one thing instead of another, so that out of all of them comes the most complete animal.

ἀλλὰ πῶς ἐκεῖ ἐνέλειπε; τί γὰρ κέρατα ἐκεῖ πρὸς ἄμυναν;
 but how there was-lacking what for (are)-horns there toward defense
 ἢ πρὸς τὸ αὐταρκες ὡς ζῶου καὶ τὸ τέλειον. ὡς γὰρ
 or toward the self-sufficiency as of-an-animal and the complete as for
 ζῶον ἔδει τέλειον εἶναι, καὶ ὡς νοῦν δὲ τέλειον,
 an-animal it-behooved complete to-be and as an-intellect and complete
 καὶ ὡς ζῶην δὲ τέλειον· ὥστε, εἰ μὴ τοῦτο, ἀλλὰ τοῦτο.
 and as a-life and complete so-that if not this then this
 καὶ ἡ διαφορὰ τῷ ἄλλο ἀντὶ ἄλλου, ἵνα ἐκ
 and the difference (lies)-in-the one instead-of another that out-of
 πάντων μὲν τὸ τελειότατον ζῶον καὶ ὁ τέλειος νοῦς καὶ
 all indeed the most-complete animal and the complete intellect and
 ἡ τελειοτάτη ζωή, ἕκαστον δὲ ὡς ἕκαστον τέλειον. καὶ
 the most-complete life each and as each (is)-complete and
 μὴν, εἰ ἐκ πολλῶν, δεῖ εἶναι αὐτὸ ἐν ἣ οὐχ οἷόν τε ἐκ
 indeed if out-of many must to-be again one or not possible indeed out-of
 πολλῶν μὲν εἶναι, τῶν αὐτῶν δὲ πάντων· ἢ αὐταρκες
 many indeed to-be the same and all or self-sufficient
 ἦν ἂν ἔν. δεῖ τοίνυν ἐξ ἐτέρων αἰεὶ κατ' εἶδος,
 would-be then one must therefore out-of different ever according-to form
 ὥσπερ καὶ πᾶν σύνθετον, καὶ σωζομένων ἐκάστων, οἷαι
 just-as also every composite and being-preserved each such-as
 καὶ αἱ μορφαὶ καὶ οἱ λόγοι. αἵ τε γὰρ μορφαί, οἷον
 also the shapes and the reasons the both for shapes for-instance

ἀνθρώπου, ἐξ ὅσων διαφορῶν, καίτοι τὸ ἐπὶ πᾶσιν ἔν·
of-a-man out-of how-many differences and-yet the upon all (is)-one
 καὶ βελτίω καὶ χείρω ἀλλήλων, ὁφθαλμὸς καὶ δάκτυλος,
and better and worse than-one-another an-eye and a-finger
 ἀλλ' ἐνός, καὶ χείρον ὡς πρὸς τὸ πᾶν, ἀλλ' ὅτι οὕτω,
but of-one and worse as toward the whole but because so
 βέλτιον· καὶ ὁ λόγος δὲ ζῶον καὶ ἄλλο τι, ὃ
(it-is)-better and the reason and (is)-animal and other something which
 μὴ ταῦτὸν τῷ ζῶον. καὶ ἀρετὴ δὲ τὸ κοινὸν καὶ τὸ
not the-same with-the animal and virtue and the common and the
 ἴδιον καὶ τὸ ὅλον καλὸν ἀδιαφόρου τοῦ κοινοῦ ὄντος.
particular and the whole (is)-beautiful undifferentiated the common being

XI · FIRE, EARTH, AND PLANTS THERE

Does the intelligible contain plants, earth, fire? A plant here is a reason lying in life, so there must be a first plant more alive than it. Growing stone and rising mountain argue a living reason in the earth; fire here is a fiery life, so fire There lives more. Air, water, and fire hide their life as blood hides its own.

λέγεται δὲ οὐδ' ὁ οὐρανός, καὶ πολλὰ δὲ φαίνεται,
is-said and not-even the heaven and many-things and it-appears
 οὐκ ἀτιμάσαι τὴν τῶν ζώων πάντων φύσιν· ἐπεὶ καὶ
not to-have-dishonored the of-the animals all nature since also
 τόδε τὸ πᾶν πάντα ἔχει. πόθεν οὖν ἔχει; πάντα οὖν ἔχει
this the all all-things has whence then has-it all-things then it-has
 ὅσα ἐνταῦθα τὰ ἐκεῖ; ἢ ὅσα λόγῳ πεποιήται καὶ
as-many-as here the there or as-many-as by-reason have-been-made and
 κατ' εἶδος. ἀλλ' ὅταν πῦρ ἔχῃ, καὶ ὕδωρ ἔχει, ἔχει
according-to form but when fire it-has also water it-has it-has
 δὲ πάντως καὶ φυτά. πῶς οὖν τὰ φυτά ἐκεῖ; καὶ πῶς
and certainly also plants how then (are)-the plants there and how

πῦρ ζῇ; καὶ πῶς γῆ; ἢ γὰρ ζῇ, ἢ οἶον νεκρά
(does)-fire live and how earth either for it-lives or as-it-were dead
 ἔσται ἐκεῖ, ὥστε μὴ πᾶν τὸ ἐκεῖ ζῇν. καὶ τί ὅλως ἐστὶν
it-will-be there so-that not all the there to-live and what at-all are-they
 ἐκεῖ καὶ ταῦτα; τὰ μὲν οὖν φυτὰ δύναιτ' ἂν τῷ λόγῳ
there also these the indeed then plants they-might then with-the reason
 συναρμόσαι· ἐπεὶ καὶ τὸ τῇδε φυτὸν λόγος ἐστὶν ἐν ζωῇ
fit since also the here plant a-reason is in life
 κείμενος. εἰ δὴ ὁ ἔνυλος λόγος ὁ τοῦ φυτοῦ, καθ'
lying if indeed the enmattered reason the of-the plant according-to
 ὃν τὸ φυτὸν ἐστι, ζωὴ τις ἐστὶ τοιάδε καὶ ψυχὴ
which the plant is a-life some is of-such-a-kind and a-soul
 τις καὶ ὁ λόγος ἔν τι, ἥτοι τὸ πρῶτον φυτὸν ἐστὶν
some and the reason one something either the first plant is
 οὗτος ἢ οὐ, ἀλλὰ πρὸ αὐτοῦ φυτὸν τὸ πρῶτον, ἀφ'
this or not but before it (is)-a-plant the first from
 οὗ καὶ τοῦτο. καὶ γὰρ ἐκεῖνο ἔν, ταῦτα δὲ πολλὰ
which also this and for that (is)-one these and (are)-many
 καὶ ἀφ' ἐνὸς ἐξ ἀνάγκης. εἰ δὴ τοῦτο, δεῖ πολὺ
and from one out-of necessity if indeed this must much
 πρότερον ἐκεῖνο ζῇν καὶ αὐτὸ τοῦτο φυτὸν εἶναι, ἀπ'
before that to-live and itself this a-plant to-be from
 ἐκείνου δὲ ταῦτα δευτέρως καὶ τρίτως καὶ κατ' ἴχνη
that and these secondarily and thirdly and according-to a-trace
 ἐκείνου ζῇν. γῆ δὲ πῶς; καὶ τί τὸ γῆ εἶναι; καὶ
of-that to-live earth and how and what (is)-the for-earth to-be and
 τίς ἢ ἐκεῖ γῆ τὸ ζῇν ἔχουσα; ἢ πρότερον τίς αὐτῇ;
what (is)-the there earth the to-live having or first what (is)-this
 τοῦτο δ' ἐστὶ τί τὸ εἶναι ταύτῃ. δεῖ δὴ μορφὴν
this and is(-to-say) what the to-be for-it must indeed a-shape
 τινα εἶναι καὶ ἐνταῦθα καὶ λόγον. ἐκεῖ μὲν οὖν ἐπὶ τοῦ
some to-be also here and a-reason there indeed then in the

φυτοῦ ἔζη καὶ ὁ τῇδε αὐτοῦ λόγος. ἄρ' οὖν καὶ ἐν
plant lived also the here of-it reason surely then also in
 τῇδε τῇ γῇ; ἢ, εἰ λάβοιμεν τὰ μάλιστα γήινα γεννώμενα
this the earth or if we-should-take the most earthy being-begotten
 καὶ πλαττόμενα ἐν αὐτῇ, εὔροιμεν ἂν καὶ ἐνταῦθα τὴν
and being-molded in it we-should-find then also here the
 γῆς φύσιν. λίθων τοίνυν αὐξήσεις τε καὶ πλάσεις καὶ
of-earth nature of-stones therefore growths both and moldings and
 ὄρων ἀναφυομένων ἔνδον μορφώσεις πάντως που
of-mountains growing-up within shapings certainly I-suppose
 λόγου ἐμψύχου δημιουργοῦντος ἔνδοθεν καὶ εἰδοποιούντος
of-a-reason ensouled fashioning from-within and forming
 χρὴ νομίζειν γίνεσθαι, καὶ τοῦτο εἶναι τὸ εἶδος τῆς γῆς
one-must to-think to-happen and this to-be the form of-the earth
 τὸ ποιοῦν, ὥσπερ ἐν τοῖς δένδροις τὴν λεγομένην φύσιν,
the making just-as in the trees the so-called nature
 τῷ δὲ ξύλῳ τοῦ δένδρου ἀνάλογον τὴν λεγομένην εἶναι
to-the and wood of-the tree analogous the so-called to-be
 γῆν, καὶ ἀποτμηθέντα τὸν λίθον οὕτως ἔχειν, ὥς εἰ ἐκ
earth and having-been-cut-off the stone so to-be as if out-of
 τοῦ δένδρου τι κοπεῖν, μὴ παθόντος δὲ τούτου, ἀλλ'
the tree something should-be-cut not having-suffered and this but
 ἔτι συνηρητημένου, ὥς τὸ μὴ κοπὲν ἐκ τοῦ ζώντος φυτοῦ.
still being-attached like the not cut from the living plant
 τὴν δὴ δημιουργοῦσαν ἐγκαθημένην τῇ γῇ φύσιν ζωὴν
the indeed fashioning seated in-the earth nature a-life
 ἐν λόγῳ ἀνευρόντες πιστοίμεθα ἂν τὸ ἐντεῦθεν ῥαδίως τὴν
in reason having-found we-should-believe then the henceforth easily the
 ἐκεῖ γῆν πολὺ πρότερον ζῶσαν εἶναι καὶ ζῶν ἔλλογον
there earth much before living to-be and a-life rational
 γῆς, αὐτογῆν καὶ πρῶτως γῆν, ἀφ' ἧς καὶ ἡ ἐνταῦθα
of-earth earth-itself and primarily earth from which also the here

γῆ. εἰ δὲ καὶ τὸ πῦρ λόγος τις ἐν ὕλῃ ἐστὶ καὶ τὰ ἄλλα
earth if and also the fire a-reason some in matter is and the others
 τὰ τοιαῦτα καὶ οὐκ ἐκ τοῦ αὐτομάτου πῦρ — πόθεν
the such and not out-of the spontaneous (is)-fire whence
 γάρ; οὐ γὰρ ἐκ παρατρίψεως, ὥς ἂν τις οἰηθείη· ἤδη
for not for out-of friction as would one suppose already
 γὰρ ὄντος ἐν τῷ παντὶ πυρὸς ἢ παρὰτριψις ἐχόντων
for (there)-being in the all fire the friction having
 τῶν παρατριβομένων σωμάτων· οὐδὲ γὰρ ἡ ὕλη οὕτως
the being-rubbed bodies not-even for the matter so
 δυνάμει, ὥστε παρ' αὐτῆς· εἰ δὴ κατὰ λόγον δεῖ τὸ
(is)-in-potency so-as from itself if indeed according-to reason must the
 ποιοῦν εἶναι ὡς μορφοῦν, τί ἂν εἴη; ἢ ψυχὴ ποιεῖν πῦρ
making to-be as shaping what would it-be or a-soul to-make fire
 δυναμένη· τοῦτο δ' ἐστὶ ζωὴ καὶ λόγος, ἐν καὶ ταῦτον
being-able this and is life and reason one and the-same
 ἄμφω. διὸ καὶ Πλάτων ἐν ἐκάστῳ τούτων ψυχὴν φησιν
both wherefore also Plato in each of-these a-soul says
 εἶναι οὐκ ἄλλως ἢ ὡς ποιοῦσαν τοῦτο δὴ τὸ αἰσθητὸν
to-be not otherwise than as making this indeed the sensible
 πῦρ. ἔστιν οὖν καὶ τὸ ἐνταῦθα ποιοῦν πῦρ ζωὴ τις
fire is then also the here making fire a-life some
 πυρίνη, ἀληθέστερον πῦρ. τὸ ἄρα ἐπέκεινα πῦρ. μᾶλλον
fiery a-truer fire the then beyond fire more
 ὃν πῦρ μᾶλλον ἂν εἴη ἐν ζωῇ· ζῇ ἄρα καὶ αὐτὸ τὸ
being fire more would be in life lives then also itself the
 πῦρ. ὁ δ' αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων, ὕδατος τε
fire the and same argument also in the others of-water both
 καὶ ἀέρος. ἀλλὰ διὰ τί οὐκ ἔμψυχα καὶ ταῦτα ὥσπερ
and of-air but through what not ensouled also these just-as
 ἡ γῆ; ὅτι μὲν οὖν καὶ ταῦτα ἐν ζώῳ τῷ παντί,
the earth that indeed then also these (are)-in a-living-thing the all

δηλόν που, καὶ ὅτι μέρη ζώου· οὐ φαίνεται δὲ
(is)-clear I-suppose and that (they-are)-parts of-a-living-thing not appears and
 ζωὴ ἐν αὐτοῖς, ὥσπερ οὐδ' ἐπὶ τῆς γῆς· συλλογίζεσθαι
life in them just-as neither in the earth to-infer
 δ' ἦν κακεῖ καὶ ἐκ τῶν γινομένων ἐν αὐτῇ· ἀλλὰ
and it-was even-there also out-of the things-coming in it but
 γίνεται καὶ ἐν πυρὶ ζῶα, καὶ ἐν ὕδατι δὲ φανερώτερον·
there-come also in fire animals and in water and more-plainly
 καὶ ἀέρινοι δὲ ζῶων συστάσεις. γινόμενον δὲ τὸ πῦρ
and airy and of-animals formations coming and the fire
 ἕκαστον καὶ ταχὺ σβεννύμενον τὴν ἐν τῷ ὅλῳ ψυχὴν
each and quickly being-quenched the in the whole soul
 παρέρχεται εἰς τε ὄγκον οὐ γεγένηται μένον, ἢν' ἂν
it-passes-by into and bulk not it-has-come-to-be remaining where would
 ἔδειξε τὴν ἐν αὐτῷ ψυχὴν, ἀήρ τε καὶ ὕδωρ ὡσαύτως·
it-have-shown the in it soul air both and water likewise
 ἐπεί, εἰ παγείῃ πως κατὰ φύσιν, δείξειεν ἂν·
since if it-should-be-fixed somehow according-to nature it-would-show then
 ἀλλ' ὅτι ἔδει εἶναι κεχυμένα, ἣν ἔχει οὐ δείκνυσι. καὶ
but because it-behooved to-be poured-out which it-has not it-shows and
 κινδυνεύει ὅμοιον εἶναι οἶον τὸ ἐπὶ τῶν ὑγρῶν τῶν ἐν
it-is-likely similar to-be as-it-were the in the fluids the in
 ἡμῖν, οἶον αἵματος· ἡ μὲν γὰρ σὰρξ ἔχειν δοκεῖ καὶ
us for-instance of-blood the indeed for flesh to-have seems and
 ὅ τι ἂν σὰρξ γένηται ἐκ τοῦ αἵματος, τὸ δ' αἷμα
what anything ever flesh becomes out-of the blood the and blood
 αἰσθῆσιν οὐ παρεχόμενον ἔχειν οὐ δοκεῖ. καίτοι ἀνάγκη
perception not providing to-have not seems and-yet (it-is)-necessary
 ἐνεῖναι καὶ ἐν αὐτῷ· ἐπεὶ καὶ οὐδέν ἐστι βίαιον γινόμενον
to-be-in also in it since also nothing is violent happening
 περὶ αὐτό, ἀλλ' ἔτοιμόν ἐστι διεστάναι τῆς ἐνυπαρχούσης
about it but ready it-is to-stand-apart from-the indwelling

ψυχῆς, οἶον καὶ ἐπὶ τῶν στοιχείων τῶν τριῶν δεῖ νομίζειν
 soul such-as also in the elements the three must to-think
 εἶναι· ἐπεὶ καὶ ὅσα ἐξ ἀέρος συστάντος μᾶλλον ζῶα
 to-be since also as-many-as out-of air compacted more animals
 ἔχει τὸ μὴ αἰσθάνεσθαι εἰς τὸ παθεῖν. ὥσπερ δὲ ὁ
 have the not to-perceive toward the to-suffer just-as and the
 αἶρ τὸ φῶς ἀτενὲς ὄν καὶ μένον, ἕως μένει αὐτός,
 air the light steady being and abiding while abides itself
 παρέρχεται, τοῦτον τὸν τρόπον πάρεισι καὶ τὴν ψυχὴν
 passes-by in-this the way passes-by also the soul
 αὐτοῦ κύκλῳ καὶ οὐ πάρεισι· καὶ τὰ ἄλλα ὡσαύτως.
 of-it in-a-circle and not it-passes-by and the others likewise

XII · A LIVING HEAVEN

If this universe is made after that pattern, the pattern is itself a complete living thing: a heaven There, an earth not desolate but far more alive, sea and air and every creature in them. All flow from one source, as one quality might hold all qualities and keep them.

ἀλλὰ πάλιν ὧδε λέγωμεν· ἐπεὶ γάρ φαμεν πρὸς οἶον
 but again thus let-us-say since for we-say toward as-it-were
 παράδειγμα ἐκείνου τόδε τὸ πᾶν εἶναι, δεῖ καὶ ἐκεῖ πρότερον
 a-pattern of-that this the all to-be must and-there before
 τὸ πᾶν ζῶον εἶναι καί, εἰ παντελὲς τὸ εἶναι αὐτῷ,
 the all a-living-thing to-be and if all-complete the to-be for-it
 πάντα εἶναι. καὶ οὐρανὸν δὴ ἐκεῖ ζῶον εἶναι, καὶ
 all to-be and a-heaven indeed there a-living-thing to-be and
 οὐκ ἔρημον τοίνυν ἀστρων, τῶν ἐνταῦθα τοῦτο λεγομένων
 not empty therefore of-stars the here this being-called
 οὐρανόν, καὶ τὸ οὐρανῷ εἶναι τοῦτο. ἔστι δ' ἐκεῖ δηλονότι
 heaven and the for-heaven to-be (is)-this there-is and there clearly

καὶ γῇ οὐκ ἔρημος, ἀλλὰ πολὺ μᾶλλον ἐζωωμένη, καὶ
 also earth not empty but much more made-alive and
 ἔστιν ἐν αὐτῇ ζῶα ξύμπαντα, ὅσα περὶ καὶ χερσαῖα
 there-are in it animals all as-many-as footed and dry-land
 λέγεται ἐνταῦθα, καὶ φυτὰ δηλονότι ἐν τῷ ζῆν ἰδρυμένα·
 are-called here and plants clearly in the to-live founded
 καὶ θάλασσα δέ ἐστιν ἐκεῖ, καὶ πᾶν ὕδωρ ἐν ῥοῇ καὶ ζωῇ
 and a-sea and is there and all water in flow and life
 μενούσῃ, καὶ τὰ ἐν ὕδατι ζῶα πάντα, ἀέρος τε φύσις
 abiding and the in water animals all of-air both a-nature
 τοῦ ἐκεῖ παντὸς μοῖρα, καὶ ζῶα ἀέρια ἐν αὐτῷ ἀνὰ
 of-the there all a-portion and animals airy in it in
 λόγον αὐτῷ τῷ ἀέρι. τὰ γὰρ ἐν ζῶντι πῶς ἂν οὐ
 proportion itself to-the air the-things for in a-living how would not
 ζῶντα; ὅπου δὴ καὶ ἐνταῦθα. πῶς οὖν οὐ πᾶν ζῶον
 (be)-living seeing-that indeed also here how then not every animal
 ἐξ ἀνάγκης ἐκεῖ; ὥς γὰρ ἕκαστον τῶν μεγάλων μερῶν
 out-of necessity (is)-there as for each of-the great parts
 ἐστιν, ἐξ ἀνάγκης οὕτως ἔχει καὶ ἡ τῶν ζώων ἐν αὐτοῖς
 is out-of necessity so is also the of-the animals in them
 φύσις. ὅπως οὖν ἔχει καὶ ἔστιν ἐκεῖ οὐρανός, οὕτω καὶ ἔχει
 nature as then is and is there heaven so also is
 καὶ ἔστιν ἐκεῖ τὰ ἐν οὐρανῷ ζῶα πάντα, καὶ οὐκ ἔστι
 and are there the in heaven animals all and not (is-it)-possible
 μὴ εἶναι· ἢ οὐδ' ἐκεῖνος ἔσται. ὁ οὖν ζητῶν πόθεν ζῶα,
 not to-be or neither that will-be the then (one)-seeking whence animals
 ζητεῖ πόθεν οὐρανὸς ἐκεῖ· τοῦτο δ' ἐστὶ ζητεῖν πόθεν
 seeks whence heaven (is)-there this and is(-to-say) to-seek whence
 ζῶον, τοῦτο δὲ ταῦτόν τῷ πόθεν ζωὴ καὶ ζωὴ πᾶσα
 a-living-thing this and (is)-the-same as-the whence life and life all
 καὶ ψυχὴ πᾶσα καὶ νοῦς ὁ ξύμπας, μηδεμῆς ἐκεῖ πενίας
 and soul all and intellect the entire no there poverty

μηδ' ἀπορίας οὔσης, ἀλλὰ πάντων ζωῆς πεπληρωμένων
 nor want being but all of-life being-filled
 καὶ οἶον ζεόντων. ἔστι δ' αὐτῶν ἡ οἶον ῥοὴ ἐκ μιᾶς
 and as-it-were seething there-is and of-them the as-it-were flow out-of one
 πηγῆς, οὐχ οἶον ἐνός τινος πνεύματος ἢ θερμότητος μιᾶς,
 spring not as-it-were of-one some breath or of-heat one
 ἀλλ' οἶον εἴ τις ἦν ποιότης μία πάσας ἐν αὐτῇ ἔχουσα
 but as-it-were if some were a-quality one all in itself having
 καὶ σώζουσα τὰς ποιότητας, γλυκύτης μετ' εὐωδίας, καὶ
 and preserving the qualities a-sweetness with fragrance and
 ὁμοῦ οἰνώδης ποιότης καὶ χυλῶν ἀπάντων δυνάμεις καὶ
 at-once a-winy quality and of-flavors all powers and
 χρωμάτων ὅψεις καὶ ὅσα ἀφαί γινώσκουσιν. ἔστωσαν δὲ
 of-colors sights and whatever touches know let-there-be and
 καὶ ὅσα ἀκοαὶ ἀκούουσι, πάντα μέλη καὶ ῥυθμὸς πᾶς.
 also whatever hearings hear all melodies and rhythm every

XIII · INTELLECT WANDERS IN THE PLAIN OF TRUTH

Neither Intellect nor the soul that comes from it is simple; they are varied in proportion as they are principles and activities. Intellect must move over everything, or it stands still and does not think at all. Its wandering never leaves the plain of truth, and its motion fills the whole of being, which is itself all thinking.

ἔστι γὰρ οὔτε νοῦς ἀπλοῦν, οὔτε ἡ ἐξ αὐτοῦ ψυχή,
 is for neither intellect a-simple-thing nor the out-of it soul
 ἀλλὰ ποικίλα πάντα ὅσω ἀπλᾶ, τοῦτο δὲ ὅσω μὴ
 but varied all by-how-much simple this and by-how-much not
 σύνθετα καὶ ὅσω ἀρχαὶ καὶ ὅσω ἐνέργειαι.
 composite and by-how-much (they-are)-principles and by-how-much activities
 τοῦ μὲν γὰρ ἐσχάτου ἢ ἐνέργεια ὥς ἂν λήγουσα
 of-the indeed for last the activity as would-be ceasing

ἀπλῇ, τοῦ δὲ πρώτου πᾶσαι νοῦς τε κινούμενος κινεῖται
(is)-simple of-the and first (are)-all intellect and being-moved is-moved
 μὲν ὡσαύτως καὶ κατὰ ταῦτα καὶ ὅμοια αἰεί, οὐ μέντοι
indeed likewise and according-to the-same and alike always not however
 ταυτὸν καὶ ἓν τι ἐν μέρει, ἀλλὰ πάντα· ἐπεὶ καὶ τὸ ἐν
the-same and one something in part but all since also the in
 μέρει αὖ οὐχ ἓν, ἀλλὰ καὶ τοῦτο ἄπειρον διαιρούμενον.
part again (is)-not one but also this (is)-boundless being-divided
 ἀπὸ τίνος δὲ φαίμεν ἂν καὶ πάντως ἐπὶ τί, ὡς ἔσχατον.
from what and should-we-say then and altogether to what as a-last
 τὸ δὲ μεταξὺ πᾶν ἄρα ὥσπερ γραμμῇ, ἢ ὥσπερ ἕτερον
the and between all surely (is-it)-like a-line or like another
 σῶμα ὁμοιομερές τι καὶ ἀποίκιον; ἀλλὰ τί τὸ σεμνόν;
body of-like-parts some and unvaried but what (is)-the august
 εἰ γὰρ μηδεμίαν ἔχει ἐξαλλαγὴν μηδέ τις ἐξεγείρει αὐτὸ
if for no it-has variation nor any rouses it
 εἰς τὸ ζῆν ἑτερότης, οὐδ' ἂν ἐνέργεια εἴη· οὐδὲν γὰρ
into the to-live otherness not-even would an-activity it-be nothing for
 ἂν ἢ τοιαύτη κατάστασις μὴ ἐνεργείας διαφέρει. καὶ
then the such condition from-non activity would-differ and-if
 κίνησις δὲ ἢ τοιαύτη, οὐ πανταχῶς, μοναχῶς δ' ἂν
a-motion and there-be such not in-every-way in-one-way and would
 εἶη ζωῇ· δεῖ δὲ πάντα ζῆν καὶ πανταχόθεν καὶ οὐδὲν μὴ
be life must and all to-live and from-everywhere and nothing not
 ζῆν. ἐπὶ πάντα οὖν κινεῖσθαι δεῖ, μᾶλλον δὲ κεκινήσθαι.
to-live upon all then to-be-moved must rather and to-have-been-moved
 ἀπλοῦν δὲ εἰ κινεῖτο, ἐκεῖνο μόνον ἔχει, καὶ ἢ αὐτὸ
simple and if it-should-move that only it-has and either itself
 καὶ οὐ προύβη εἰς οὐδέν, ἢ εἰ προύβη, ἄλλο μένον·
and not it-advanced into anything or if it-advanced another remaining
 ὥστε δύο· καὶ εἰ ταυτὸν τοῦτο ἐκείνω, μένει ἐν καὶ
so-that two and if the-same this with-that it-remains one and

οὐ προελήλυθεν, εἰ δ' ἕτερον, προῆλθε μετὰ ἐτερότητας
not it-has-gone-forth if and other it-went-forth with otherness
 καὶ ἐποίησεν ἐκ ταυτοῦ τινος καὶ ἑτέρου τρίτον ἓν.
and it-made out-of a-same something and an-other a-third one
 γενόμενον δὴ ἐκ ταυτοῦ καὶ ἑτέρου τὸ γενόμενον φύσιν
having-come indeed out-of same and other the (thing)-become a-nature
 ἔχει ταῦτ' οὐ καὶ ἕτερον εἶναι· ἕτερον δὲ οὐ τί, ἀλλὰ
has the-same and other to-be other and not in-something but
 πᾶν ἕτερον· καὶ γὰρ τὸ ταῦτ' αὐτοῦ πᾶν. πᾶν δὲ
wholly other and for the same of-it (is)-whole wholly and
 ταῦτ' οὐ καὶ πᾶν ἕτερον οὐκ ἔστιν ὃ τι ἀπολείπει
same being also wholly other not there-is what anything it-leaves-out
 τῶν ἑτέρων. φύσιν ἄρα ἔχει ἐπὶ πᾶν ἑτεροιοῦσθαι. εἰ
of-the others a-nature then it-has toward all to-be-differentiated if
 μὲν οὖν ἐστὶ πρὸ αὐτοῦ τὰ ἕτερα πάντα, ἤδη πάσχοι
indeed then are before it the others all already it-would-suffer
 ἂν ὑπ' αὐτῶν· εἰ δὲ μὴ ἐστίν, οὗτος τὰ πάντα ἐγέννα,
then by them if but not is this the all it-begot
 μᾶλλον δὲ τὰ πάντα ἦν. οὐκ ἔστιν ἄρα τὰ ὄντα εἶναι
rather and the all it-was not it-is-possible then the beings to-be
 μὴ νοῦ ἐνεργήσαντος, ἐνεργήσαντος δὲ αἰεὶ ἄλλο μετ'
not of-intellect having-acted having-acted and always another after
 ἄλλο καὶ οἷον πλανηθέντος πᾶσαν πλάνην καὶ ἐν αὐτῷ
another and as-it-were having-wandered every wandering and in itself
 πλανηθέντος, οἷα νοῦς ἐν αὐτῷ ὁ ἀληθινὸς πέφυκε
having-wandered such-as intellect in itself the true is-wont
 πλανᾶσθαι· πέφυκε δ' ἐν οὐσίαις πλανᾶσθαι συνθεουσῶν
to-wander it-is-wont and in beings to-wander running-along
 τῶν οὐσιῶν ταῖς αὐτοῦ πλάναις. πανταχοῦ δ' αὐτός
the beings with-the its wanderings everywhere and itself
 ἐστὶ· μένουσαν οὖν ἔχει τὴν πλάνην. ἡ δὲ πλάνη αὐτῷ
is abiding then it-has the wandering the and wandering for-it

ἐν τῷ τῆς ἀληθείας πεδίῳ, οὐ οὐκ ἐκβαίνει. ἔχει δὲ
(is)-in the of-the truth plain which not it-leaves it-has and
 καταλαβὼν πᾶν καὶ αὐτῷ ποιήσας εἰς τὸ κινεῖσθαι οἷον
having-seized all and for-itself having-made for the to-be-moved as-it-were
 τόπον, καὶ ὁ τόπος ὁ αὐτὸς τῷ οὗ τόπος.
a-place and the place (is)-the same with-that of-which (it-is)-place
 ποικίλον δέ ἐστι τὸ πεδίον τοῦτο, ἵνα καὶ διεξίῃ· εἰ
varied and is the plain this that also it-may-traverse if
 δὲ μὴ κατὰ πᾶν καὶ ἀεὶ ποικίλον, καθ' ὅσον
and not according-to all and always varied according-to as-much-as
 μὴ ποικίλον, ἔστηκεν. εἰ δ' ἔστηκεν, οὐ νοεῖ ὥστε καί,
not varied it-stands if and it-stands not it-thinks so-that also
 εἰ ἔστη, οὐ νενόηκεν· εἰ δὲ τοῦτο, οὐδ' ἔστιν. ἔστιν οὖν
if it-stood not it-has-thought if and this neither is-it it-is then
 νόησις· ἡ δὲ κίνησις πᾶσα πληροῦσα οὐσίαν πᾶσαν, καὶ
a-thinking the and motion all filling being all and
 ἡ πᾶσα οὐσία νόησις πᾶσα ζωὴν περιλαβοῦσα πᾶσαν,
the all being (is)-thinking all life having-embraced all
 καὶ μετ' ἄλλο ἀεὶ ἄλλο, καὶ ὅτι αὐτοῦ ταῦτόν καὶ
and after one always another and because of-it (is)-the-same and
 ἄλλο, καὶ διαιροῦντι ἀεὶ τὸ ἄλλο ἀναφαίνεται. πᾶσα δὲ
other and to-one-dividing always the other appears all and
 διὰ ζωῆς ἡ πορεία καὶ διὰ ζώων πᾶσα, ὥσπερ
through life (is)-the journey and through living-things all just-as
 καὶ τῷ διὰ γῆς ἰόντι πάντα, ἃ διέξεισι, γῆ, καὶ
also for-one through earth going all which he-traverses (is)-earth even-if
 διαφορὰς ἔχει ἡ γῆ. καὶ ἐκεῖ ἡ μὲν ζωὴ δι' ἧς
differences has the earth also there the indeed life through which
 ἡ αὐτή, ὅτι δὲ ἀεὶ ἄλλη, οὐχ ἡ αὐτή. ἀεὶ δ'
(is)-the same because and always another not the same always and
 ἔχων τὴν αὐτὴν διὰ τῶν οὐκ αὐτῶν διέξοδον, ὅτι
having the same through the not same passage because

μὴ ἀμείβει, ἀλλὰ σύνεστι τοῖς ἄλλοις τὸ ὡσαύτως καὶ
not it-changes but is-together with-the others the likewise and
 κατὰ ταῦτά· ἐὰν γὰρ μὴ περὶ τὰ ἄλλα τὸ ὡσαύτως
according-to the-same if for not about the others the likewise
 καὶ κατὰ τὰ αὐτά, ἀργεῖ πάντῃ καὶ τὸ ἐνεργείᾳ καὶ ἡ
and according-to the same it-is-idle wholly and the in-actuality and the
 ἐνέργεια οὐδαμοῦ. ἔστι δὲ καὶ τὰ ἄλλα αὐτός, ὥστε πᾶς
activity (is)-nowhere is and also the others itself so-that whole
 αὐτός. καὶ εἴπερ αὐτός, πᾶς, εἰ δὲ μή, οὐκ αὐτός. εἰ
itself and if-indeed itself (is)-whole if and not not itself if
 δὲ πᾶς αὐτός, καὶ πᾶς, ὅτι τὰ πάντα, καὶ οὐδὲν ἔστιν,
and whole itself also (is)-all because the all and nothing there-is
 ὅ τι μὴ συντελεῖ εἰς τὰ πάντα, οὐδὲν ἔστιν αὐτοῦ,
what anything not contributes toward the all nothing there-is of-it
 ὅ τι μὴ ἄλλο, ἵνα ἄλλο ὄν καὶ τοῦτο συντελῇ. εἰ
what anything not (is)-other that other being also this may-contribute if
 γὰρ μὴ ἄλλο, ἀλλὰ ταῦτόν, ἐλαττώσει αὐτοῦ τὴν οὐσίαν
for not other but the-same it-will-diminish of-it the being
 ἰδίαν οὐ παρεχόμενον εἰς συντέλειαν αὐτοῦ φύσιν.
a-proper not providing toward the-completion of-it a-nature

XIV · ONE AND MANY LIKE A FACE

A reason of plant or animal that were simply one would be no reason at all. A face is not one lump but nostrils and eyes, and the nose in turn is not one either. So Intellect is one-many: outlines within an outline, divided inward and never confused — the friendship said to be in the All, not the friendship of this world here.

ἔστι δὲ καὶ παραδείγμασι νοεροῖς χρώμενον εἰδέναι
it-is-possible and also examples intellectual using to-know
 οἷόν ἐστι νοῦς, ὥς οὐκ ἀνέχεται οἷον κατὰ μονάδα
what-sort is intellect how not it-endures as-it-were according-to a-unit

μὴ ἄλλος εἶναι. τίνα γὰρ καὶ βούλει εἰς παράδειγμα
not other to-be what for even do-you-wish for an-example
 λαβεῖν λόγον εἴτε φυτοῦ εἴτε ζώου; εἰ γὰρ ἔν τι
to-take a-reason whether of-a-plant or of-an-animal if for one something
 καὶ μὴ ἔν τοῦτο ποικίλον, οὐτ' ἂν λόγος εἴη, τό τε
and not one this varied neither would a-reason it-be the and
 γενόμενον ὕλη ἂν εἴη τοῦ λόγου μὴ πάντα γενομένου εἰς
(thing)-become matter would be of-the reason not all having-become for
 τὸ πανταχοῦ τῆς ὕλης ἐμπεσόντα μηδὲν αὐτῆς ἐάσαι τὸ
the everywhere of-the matter having-fallen nothing of-it to-let the
 αὐτὸ εἶναι· οἷον πρόσωπον οὐκ ὄγκος εἷς, ἀλλὰ καὶ
same to-be for-instance a-face (is)-not a-mass one but also
 ῥῖνες καὶ ὀφθαλμοί· καὶ ἡ ῥὶς οὐχὶ οὔσα ἔν, ἀλλ' ἕτερον,
nostrils and eyes and the nose not being one but other
 τὸ δ' ἕτερον αὖ πάλιν αὐτῆς, εἰ ἔμελλε ῥὶς εἶναι· ἔν
the and other again back of-it if it-was-to a-nose to-be one
 γάρ τι ἀπλῶς οὔσα ὄγκος ἂν ἦν μόνον. καὶ τὸ
for something simply being a-mass would it-be only and the
 ἀπειρον οὕτως ἔν νῶ, ὅτι αὐτὸς ἔν πολλά, οὐχ ὥς
boundless thus (is)-in intellect because itself (is)-one many not as
 οἶκος εἷς, ἀλλ' ὥς λόγος πολὺς ἔν αὐτῶ, ἔν ἐνὶ σχήματι
a-house one but as a-reason manifold in itself in one figure
 νοῦ οἷον περιγραφῇ ἔχων περιγραφὰς ἐντὸς καὶ
of-intellect as-it-were in-an-outline having outlines within and
 σχηματισμοὺς αὖ ἐντὸς καὶ δυνάμεις καὶ νοήσεις καὶ τὴν
configurations again within and powers and thoughts and the
 διαίρεσιν μὴ κατ' εὐθύ, ἀλλ' εἰς τὸ ἐντὸς αἰεί, οἷον
division not along a-straight-line but into the within always as-it-were
 τοῦ παντὸς ζώου ἐμπεριεχομένης ζώων φύσεις, καὶ
of-the whole living-thing contained of-animals natures and
 πάλιν αὖ ἄλλας ἐπὶ τὰ μικρότερα τῶν ζώων καὶ εἰς τὰς
again back others toward the smaller of-the animals and into the

ἐλάττους δυνάμεις, ὅπου στήσεται εἰς εἶδος ἄτομον. ἡ δὲ
 lesser powers where it-will-stop at a-form indivisible the and
 διαίρεσις ἔγκειται οὐ συγκεχυμένων, καίτοι εἰς ἓν ὄντων,
 division is-inherent not being-confounded although into one being
 ἀλλ' ἔστιν ἡ λεγομένη ἐν τῷ παντὶ φιλία τοῦτο, οὐχ ἡ
 but is the so-called in the all friendship this not the
 ἐν τῷδε τῷ παντί· μιμεῖται γὰρ αὕτη ἐκ διεστηκότων
 in this the all imitates for this out-of things-standing-apart
 οὔσα φίλη· ἡ δὲ ἀληθὴς πάντα ἐν εἶναι καὶ μήποτε
 being friendly the and true (is)-all one to-be and never
 διακριθῆναι. διακρίνεσθαι δέ φησι τὸ ἐν τῷδε τῷ οὐρανῷ.
 to-be-separated to-be-separated and he-says the in this the heaven

XV • THE GOOD-FORMED LIFE

*Who could see this manifold and single life and not welcome being in it, disdain-
 ing every other? Evils are here because this world is only a trace of life and of intellect;
 There the archetype is good-formed, since Intellect got what it has by looking at
 the Good. Unable to hold that power whole, it shattered it into many, a varied
 good imagined as a living sphere of faces.*

ταύτην οὖν τὴν ζῶν τὴν πολλὴν καὶ πᾶσαν καὶ πρώτην
 this then the life the manifold and entire and first
 καὶ μίαν τίς ἰδὼν οὐκ ἐν ταύτῃ εἶναι ἀσπάζεται τὴν
 and one who having-seen not in it to-be welcomes the
 ἄλλην πᾶσαν ἀτιμάσας; σκότος γὰρ αἶ ἄλλαι αἶ κάτω
 other all having-disdained darkness for (are)-the others the below
 καὶ μικραὶ καὶ ἀμυδραὶ καὶ εὐτελεῖς καὶ οὐ καθαραὶ καὶ
 and small and dim and cheap and not pure and
 τὰς καθαρὰς μολύνουσαι. κἂν εἰς αὐτὰς ἴδῃς, οὐκέτι τὰς
 the pure defiling and-if into them you-look no-longer the

καθαρὰς οὔτε ὁρᾷς, οὔτε ζῆς ἐκείνας τὰς πάσας ὁμοῦ, ἐν
pure either you-see or you-live those the all together in
αἷς οὐδέν ἐστιν ὃ τι μὴ ζῇ καὶ καθαρῶς ζῇ κακὸν οὐδὲν
which nothing is that which not lives and purely lives evil no
ἔχον. τὰ γὰρ κακὰ ἐνταῦθα, ὅτι ἵχνος ζωῆς καὶ νοῦ
having the for evils (are)-here because a-trace of-life and of-intellect
ἵχνος· ἐκεῖ δὲ τὸ ἀρχέτυπον τὸ ἀγαθοειδές φησιν, ὅτι ἐν
a-trace there but the archetype the good-formed he-says because in
τοῖς εἶδεσι τὸ ἀγαθὸν ἔχει. τὸ μὲν γάρ ἐστιν ἀγαθόν, ὃ δὲ
the forms the good it-has the indeed for is good the and
ἀγαθὸς ἐστιν ἐν τῷ θεωρεῖν τὸ ζῆν ἔχων· θεωρεῖ δὲ
good is in the to-contemplate the to-live having he-contemplates and
ἀγαθοειδῇ ὄντα τὰ θεωρούμενα καὶ αὐτά, ἃ ἐκτήσατο,
good-formed being the things-contemplated and them which he-acquired
ὅτε ἐθεώρει τὴν τοῦ ἀγαθοῦ φύσιν. ἦλθε δὲ εἰς αὐτὸν
when he-contemplated the of-the good nature it-came and into him
οὐχ ὥς ἐκεῖ ἦν, ἀλλ' ὥς αὐτὸς ἔσχεν. ἀρχὴ γὰρ ἐκείνος
not as there it-was but as he had a-principle for (is)-that-one
καὶ ἐξ ἐκείνου ἐν τούτῳ καὶ οὗτος ὁ ποιήσας ταῦτα ἐξ
and out-of that in this and this the having-made these out-of
ἐκείνου. οὐ γὰρ ἦν θέμις βλέποντα εἰς ἐκείνον μηδὲν νοεῖν
that not for it-was lawful looking to that-one nothing to-think
οὐδ' αὖ τὰ ἐν ἐκείνῳ· οὐ γὰρ ἂν αὐτὸς ἐγέννα.
nor again the-things in that not for then himself he-would-have-begotten
δύναμιν οὖν εἰς τὸ γεννᾶν εἶχε παρ' ἐκείνου καὶ τῶν
a-power then toward the to-beget he-had from that and of-the
αὐτοῦ πληροῦσθαι γεννημάτων διδόντος ἐκείνου ἃ μὴ εἶχεν
his to-be-filled offspring giving that-one what not he-had
αὐτός. ἀλλ' ἐξ ἐνὸς αὐτοῦ πολλὰ τούτῳ· ἦν γὰρ ἐκομίζετο
himself but out-of one of-him many for-this which for he-received
δύναμιν ἀδυνατῶν ἔχειν συνέθραυε καὶ πολλὰ ἐποίησε τὴν
power being-unable to-hold he-shattered and many he-made the

μίαν, ἣν οὕτω δύναιτο κατὰ μέρος φέρειν. ὃ τι
one that thus he-might-be-able according-to part to-bear that which
 οὖν ἐγέννα, ἀγαθοῦ ἐκ δυνάμεως ἦν καὶ ἀγαθοειδὲς
then he-begot of-good out-of power it-was and good-formed
 ἦν καὶ αὐτὸς ἀγαθὸς ἐξ ἀγαθοειδῶν, ἀγαθὸν ποικίλον.
it-was and himself (is)-good out-of good-formed a-good varied
 διὸ καὶ εἴ τις αὐτὸν ἀπεικάζοι σφαῖρα ζώσῃ ποικίλῃ,
wherefore also if anyone him should-liken to-a-sphere living varied
 εἴτε παμπρόσωπόν τι χρῆμα λάμπον ζῶσι προσώποις
whether all-faced some thing shining with-living faces
 εἴτε ψυχὰς τὰς καθαρὰς πάσας εἰς τὸ αὐτὸ συνδραμούσας
or souls the pure all into the same having-run-together
 φαντάζοιτο οὐκ ἐνδεεῖς, ἀλλὰ πάντα τὰ αὐτῶν ἐχούσας,
should-imagine not lacking but all the their-own having
 καὶ νοῦν τὸν πάντα ἐπ' ἄκραις αὐταῖς ἰδρυμένον, ὥς
and intellect the entire upon topmost them seated so-that
 φέγγει νοερῷ καταλάμπεσθαι τὸν τόπον — φανταζόμενος
with-a-light intellectual to-be-lit-up the place imagining
 μὲν οὕτως ἔξω πως ἄλλος ὢν ὁράῃ ἂν ἄλλον· δεῖ
indeed thus outside somehow other being he-would-see then another must
 δὲ ἑαυτὸν ἐκεῖνο γενόμενον τὴν θεάν ἑαυτὸν ποιήσασθαι.
and himself that having-become the vision himself to-make

XVI • HOW INTELLECT WAS FILLED

One must not stay always in this manifold beauty but dart above it. Before it was filled, Intellect only lived toward the Good and clung to it; the motion, filled by that, became sated and full, and so Intellect came to be. It sees by a light from the giver, as the eye sees by the light of the sun.

χρὴ δὲ μὴδ' αἰεὶ ἐν τῷ πολλῷ τούτῳ καλῷ μένειν,
one-must and not always in the manifold this beautiful to-remain
 μεταβαίνειν δ' ἔτι πρὸς τὸ ἄνω αἰζάντα καὶ ἀφέντα
to-pass-over and still toward the above having-darted and having-let-go
 τοῦτο, οὐκ ἐκ τούτου τοῦ οὐρανοῦ, ἀλλ' ἐξ ἐκείνου,
this not out-of this the heaven but out-of that
 θαυμάσαντα τίς ὁ γεννήσας καὶ ὅπως. ἕκαστον μὲν
having-wondered who (is)-the having-begotten and how each indeed
 οὖν εἶδος ἕκαστον καὶ ἴδιος οἶον τύπος· ἀγαθοειδὲς
then form (is)-a-particular and a-proper as-it-were stamp good-formed
 δὲ ὃν κοινὸν τὸ ἐπιθέον ἐπὶ πᾶσι· ἔχει μὲν οὖν
and being a-common the running-over upon all it-has it-has indeed then
 καὶ τὸ ὃν ἐπὶ πᾶσι, ἔχει δὲ καὶ τὸ ζῶον ἕκαστον
also the being upon all it-has and also the living-being each
 ζωῆς κοινῆς ἐπὶ πᾶσι ὑπαρχούσης, τάχα δ' ἂν καὶ ἄλλα.
of-life common upon all belonging perhaps and then also others
 ἀλλὰ καθ' ὅσον ἀγαθὰ καὶ διότι ἀγαθὰ, τί ἂν
but according-to as-much-as (they-are)-good and why good what would
 εἶη; πρὸς δὴ τὴν τοιαύτην σκέψιν τάχ' ἂν εἶη προὔργου
it-be toward indeed the such inquiry perhaps would it-be to-the-purpose
 ἄρξασθαι ἐντεῦθεν. ἄρα, ὅτε ἑώρα πρὸς τὸ ἀγαθόν, ἐνόει
to-begin from-here surely when it-looked toward the good did-it-think
 ὡς πολλὰ τὸ ἐν ἐκείνῳ καὶ ἐν ᾧ αὐτὸς ἐνόει αὐτό,
as many the one that and one being itself did-it-think it
 πολλὰ μερίζων αὐτὸ παρ' αὐτῷ τῷ νοεῖν μὴ ὅλον ὁμοῦ
many dividing it in itself by-the to-think not whole at-once
 δύνασθαι; ἀλλ' οὐπω νοῦς ἦν ἐκείνῳ βλέπων, ἀλλ' ἔβλεπεν
to-be-able but not-yet intellect it-was that looking but it-looked
 ἀνοήτως. ἢ φατέον ὡς οὐδ' ἑώρα πώποτε, ἀλλ' ἔζη
unintelligently or it-must-be-said that not-even it-saw ever but it-lived
 μὲν πρὸς αὐτὸ καὶ ἀνήρτητο αὐτοῦ καὶ ἐπέστραπτο πρὸς
indeed toward it and was-attached to-it and was-turned toward

αὐτό, ἡ δὲ κίνησις αὕτη πληρωθεῖσα τῷ ἐκεῖ κινεῖσθαι
it the and motion this having-been-filled by-the there to-be-moved
 καὶ περὶ ἐκείνο ἐπλήρωσεν αὐτὸν καὶ οὐκέτι κίνησις ἦν
and about that filled it and no-longer a-motion it-was
 μόνον, ἀλλὰ κίνησις διακορῆς καὶ πλήρης· ἑξῆς δὲ πάντα
only but a-motion sated and full next and all
 ἐγένετο καὶ ἔγνω τοῦτο ἐν συναισθήσει αὐτοῦ καὶ νοῦς ἤδη
it-became and it-knew this in awareness of-itself and intellect already
 ἦν, πληρωθεὶς μὲν, ὅν' ἔχῃ, ὃ ὄψεται, βλέπων δὲ
it-was having-been-filled indeed that it-might-have what it-will-see looking and
 αὐτὰ μετὰ φωτὸς παρὰ τοῦ δόντος ἐκείνα καὶ τοῦτο
at-them with a-light from the (one)-having-given those also this
 κομιζόμενος. διὰ τοῦτο οὐ μόνον λέγεται τῆς οὐσίας,
receiving through this not only he-is-said of-the being
 ἀλλὰ καὶ τοῦ ὁρᾶσθαι αὐτήν, αἴτιος ἐκείνος εἶναι. ὥσπερ
but also of-the to-be-seen it cause that-one to-be just-as
 δὲ ὁ ἥλιος τοῦ ὁρᾶσθαι τοῖς αἰσθητοῖς καὶ τοῦ γίνεσθαι
and the sun of-the to-be-seen for-the sensibles and of-the to-come-to-be
 αἴτιος ὢν αἰτιὸς πως καὶ τῆς ὀψεως ἐστίν — οὐκ οὐκ
cause being a-cause somehow also of-the sight is not-therefore
 οὔτε ὄψις οὔτε τὰ γινόμενα — οὕτω καὶ ἡ τοῦ ἀγαθοῦ
neither sight nor the things-becoming so also the of-the good
 φύσις αἰτία οὐσίας καὶ νοῦ οὐσα καὶ φῶς κατὰ
nature cause of-being and of-intellect being and a-light according-to
 τὸ ἀνάλογον τοῖς ἐκεῖ ὁρατοῖς καὶ τῷ ὁρῶντι οὔτε τὰ
the analogy for-the there visibles and for-the seer neither the
 ὄντα οὔτε νοῦς ἐστίν, ἀλλὰ αἴτιον τούτων καὶ νοεῖσθαι
beings nor intellect it-is but a-cause of-these and to-be-thought
 φωτὶ τῷ αὐτοῦ εἰς τὰ ὄντα καὶ εἰς τὸν νοῦν παρέχον.
by-a-light the its-own into the beings and into the intellect supplying
 πληρούμενος μὲν οὖν ἐγένετο, πληρωθεὶς δὲ ἦν, καὶ
being-filled indeed then it-was-becoming having-been-filled and it-was and

ὁμοῦ ἀπετελέσθη καὶ ἑώρα. ἀρχὴ δὲ αὐτοῦ ἐκεῖνο τὸ
at-once it-was-completed and it-saw a-beginning and of-it that the
 πρὶν πληρωθῆναι ἦν· ἑτέρα δὲ ἀρχὴ οἷον ἐξωθεν
before to-be-filled it-was another and beginning as-it-were from-outside
 ἡ πληροῦσα ἦν, ἀφ' ἧς οἶον ἐτυποῦτο πληρούμενος.
the filling was from which as-it-were it-was-stamped being-filled

XVII · LIFE BOUNDED BECOMES INTELLECT

What gives is greater than what is given, so the giver is beyond activity and beyond life. The life that flowed out was unbounded until it looked back and was bounded — and bounded life is Intellect. Because that life was manifold, it was bounded as many: the whole is Intellect, and the individual ones are intellects.

ἀλλὰ πῶς ταῦτα ἐν αὐτῷ, καὶ αὐτὸς οὐκ ὄντων ἐκεῖ ἐν
but how (are)-these in it and itself not being there in
 τῷ πληρώσαντι, οὐδ' αὖ ἐν αὐτῷ τῷ πληρουμένῳ; ὅτε
the (one)-having-filled nor again in itself the being-filled when
 γὰρ μήπω ἐπληροῦτο, οὐκ εἶχεν. ἢ οὐκ ἀνάγκη, ὃ
for not-yet it-was-filled not it-had or (is-it)-not necessary what
 τις δίδωσι, τοῦτο ἔχειν, ἀλλὰ δεῖ ἐν τοῖς τοιούτοις τὸ
one gives this to-have but must in the such the
 μὲν διδὸν μείζον νομίζειν, τὸ δὲ διδόμενον ἔλαττον τοῦ
indeed giving greater to-think the and given less than-the
 διδόντος· τοιαύτη γὰρ ἡ γένεσις ἐν τοῖς οὖσι. πρῶτον
giver such for (is)-the generation among the beings first
 γὰρ δεῖ τὸ ἐνεργεῖα εἶναι, τὰ δ' ὕστερα δυνάμει εἶναι
for must the in-actuality to-be the and later in-potency to-be
 τὰ πρὸ αὐτῶν· καὶ τὸ πρῶτον δὲ ἐπέκεινα τῶν δευτέρων
the before them and the first and (is)-beyond the second-ones
 καὶ τοῦ διδομένου τὸ διδὸν ἐπέκεινα ἦν· κρεῖττον γάρ. εἴ
and than-the given the giving beyond was better for if

τι τοίνυν ἐνεργείας πρότερον, ἐπέκεινα ἐνεργείας, ὥστε
 anything therefore than-activity (is)-prior (it-is)-beyond activity so-that
 καὶ ἐπέκεινα ζωῆς. εἰ οὖν ζωὴ ἐν τούτῳ, ὁ διδοὺς ἔδωκε
 also beyond life if then life (is)-in this the giver gave
 μὲν ζωὴν, καλλίων δὲ καὶ τιμιώτερος ζωῆς. εἶχεν οὖν
 indeed life more-beautiful but and more-honorable than-life it-had then
 ζωὴν καὶ οὐκ ἔδειτο ποικίλου τοῦ διδόντος, καὶ ἦν ἡ ζωὴ
 life and not it-needed a-varied the giver and was the life
 ἵχνος τι ἐκείνου, οὐκ ἐκείνου ζωῆς. πρὸς ἐκεῖνο μὲν οὖν
 a-trace some of-that not of-that a-life toward that indeed then
 βλέπουσα ἀόριστος ἦν, βλέψασα δ' ἐκεῖ ὠρίζετο ἐκείνου
 looking undefined it-was having-looked and there it-was-defined that-one
 ὅρον οὐκ ἔχοντος. εὐθὺς γὰρ πρὸς ἓν τι ἰδοῦσα
 a-limit not having at-once for toward one something having-looked
 ὀρίζεται τούτῳ καὶ ἴσχει ἐν αὐτῇ ὅρον καὶ πέρας καὶ
 it-is-defined by-this and it-holds in itself a-limit and a-bound and
 εἶδος· καὶ τὸ εἶδος ἐν τῷ μορφωθέντι, τὸ δὲ μορφῶσαν
 a-form and the form (is)-in the shaped the and shaping
 ἄμορφον ἦν· ὁ δὲ ὅρος οὐκ ἔξωθεν, οἷον μεγέθει
 formless was the and limit not from-outside as-it-were to-a-magnitude
 περιτεθείς, ἀλλ' ἦν πάσης ἐκείνης τῆς ζωῆς ὁ ὅρος
 put-round but was of-all that the life the limit
 πολλῆς καὶ ἀπείρου οὐσης, ὥς ἂν παρὰ τοιαύτης φύσεως
 manifold and boundless being as would from such a-nature
 ἐκλαμψάσης, ζωὴ τε ἦν οὐ τοῦδε ὠριστο
 having-shone-out a-life and it-was not of-this it-would-have-been-defined
 γὰρ ἂν ὥς ἀτόμου ἦδη. ἀλλ' ὠριστο μέντοι ἦν
 for then as of-an-individual already but it-was-defined however it-was
 ἄρα ὀρισθεῖσα ὥς ἐνός τινος πολλοῦ. ὠριστο δὴ καὶ
 then defined as of-one some manifold it-was-defined indeed also
 ἕκαστον τῶν πολλῶν, διὰ μὲν τὸ πολὺ τῆς ζωῆς
 each of-the many through indeed the manifold of-the life

πολλὰ ὀρίσθην, διὰ δὲ αὖ τὸν ὅρον ἔν. τί οὖν
 (as)-many defined through and again the limit (as)-one what then
 τὸ ἐν ὀρίσθη; νοῦς· ὀρίσθεισα γὰρ ζωὴ νοῦς· τί
 the one was-defined intellect having-been-defined for life (is)-intellect what
 δὲ τὸ πολλά; νόες πολλοί. πάντα οὖν νόες, καὶ
 and (was)-the many intellects many all then (are)-intellects and
 ὁ μὲν πᾶς νοῦς, οἱ δὲ ἕκαστοι νοῖ. ὁ δὲ πᾶς νοῦς
 the indeed whole intellect the and individual intellects the and whole intellect
 ἕκαστον περιέχων ἄρα ταὐτὸν ἕκαστον περιέχει; ἀλλ'
 each containing surely the-same each does-it-contain but
 ἓνα ἂν περιέχεν. εἰ οὖν πολλοί, διαφορὰν δεῖ εἶναι.
 one then it-would-contain if then (they-are)-many a-difference must to-be
 πάλιν οὖν πῶς ἕκαστος διαφορὰν ἔσχεν; ἢ ἐν τῷ καὶ εἰς
 again then how each a-difference had or in the also one
 ὅλως γενέσθαι εἶχε τὴν διαφορὰν· οὐ γὰρ ταὐτὸν ὁτῶν
 at-all to-become it-had the difference not for the-same with-any
 νῷ τὸ πᾶν. ἦν οὖν ἡ μὲν ζωὴ δύναμις πᾶσα, ἡ δὲ
 intellect (is)-the whole was then the indeed life a-power entire the and
 ὅρασις ἡ ἐκείθεν δύναμις πάντων, ὁ δὲ γενόμενος νοῦς
 vision the from-there a-power of-all the and having-become intellect
 αὐτὰ ἀνεφάνη τὰ πάντα. ὁ δὲ ἐπικάθηται αὐτοῖς,
 (as)-these-very appeared the all-things the and sits-upon them
 οὐχ ἵνα ἰδρυθῇ, ἀλλ' ἵνα ἰδρύσῃ εἶδος ἰδὼν τῶν
 not that it-be-founded but that it-may-found a-form having-seen of-the
 πρώτων ἀνείδεον αὐτό. καὶ νοῦς δὲ γίνεται πρὸς ψυχὴν
 first formless itself and intellect and becomes toward soul
 οὕτω φῶς εἰς αὐτὴν, ὥς ἐκεῖνος εἰς νοῦν· καὶ ὅταν καὶ
 so a-light into it as that-one into intellect and when also
 οὗτος ὀρίσῃ τὴν ψυχὴν, λογικὴν ποιῇ δοῦς αὐτῇ ὧν
 this defines the soul rational it-makes having-given to-it of-what
 ἔσχεν ἔχνος. ἔχνος οὖν καὶ νοῦς ἐκεῖνον· ἐπεὶ δὲ ὁ
 it-had a-trace a-trace then also (is)-intellect of-that since and the

νοῦς εἶδος καὶ ἐν ἐκστάσει καὶ πλήθει, ἐκείνος ἄμορφος
 intellect (is)-form and in extension and multitude that-one (is)-shapeless
 καὶ ἀνείδεος· οὕτω γὰρ εἰδοποιεῖ. εἰ δ' ἦν ἐκείνος εἶδος,
 and formless so for it-forms if and were that-one a-form
 ὁ νοῦς ἦν ἂν λόγος. ἔδει δὲ τὸ πρῶτον μὴ πολὺ
 the intellect would-be then a-reason it-behooved and the first not manifold
 μηδαμῶς εἶναι· ἀνήρητο γὰρ ἂν τὸ πολὺ αὐτοῦ
 in-any-way to-be would-have-been-attached for then the manifold of-it
 εἰς ἕτερον αὖ πρὸ αὐτοῦ.
 on another again before it

XVIII · IN WHAT SENSE THE FORMS ARE GOOD

Everything from the Good carries a trace of it, as what comes from fire has a trace of fire. But coming from the Good does not by itself make things the same: the common element must be in them. Life is good because it is true life and from him; Intellect likewise; and each Form is good and good-formed, though the argument still wants to know in what respect.

ἀλλ' ἀγαθοειδῆ κατὰ τί τὰ ἐν τῷ νῷ; ἄρα ἦ
 but good-formed according-to what (are)-the in the intellect surely in-that
 εἶδος ἕκαστον, ἣ ἦ καλά, ἣ ἦ τί; εἰ δὲ
 a-form each or in-that (they-are)-beautiful or in-that what if indeed
 τὸ παρὰ τοῦ ἀγαθοῦ ἦκον πᾶν ἵχνος καὶ τύπον ἔχει
 the from the good having-come all a-trace and a-stamp has
 ἐκείνου ἢ ἀπ' ἐκείνου, ὥσπερ τὸ ἀπὸ πυρὸς ἵχνος πυρὸς
 of-that or from that just-as the from fire (is)-a-trace of-fire
 καὶ τὸ ἀπὸ γλυκέος γλυκέος ἵχνος, ἥκει δὲ εἰς νοῦν
 and the from sweet of-sweet a-trace comes and into intellect
 καὶ ζωὴ ἀπ' ἐκείνου· ἐκ γὰρ τῆς παρ' ἐκείνου ἐνεργείας
 also life from that out-of for the from that activity

ὑπέστη· καὶ νοῦς δὲ δι' ἐκείνον καὶ τὸ τῶν εἰδῶν
it-subsisted also intellect and through him and the of-the forms
 κάλλος ἐκείθεν, πάντα ἂν ἀγαθοειδῇ εἴη, καὶ ζωὴ καὶ
beauty from-there all then good-formed would-be both life and
 νοῦς καὶ ἰδέα, ἀλλὰ τί τὸ κοινόν; οὐ γὰρ δὴ ἀρκεῖ τὸ
intellect and idea but what (is)-the common not for indeed suffices the
 ἀπ' ἐκείνου πρὸς τὸ ταυτόν· ἐν αὐτοῖς γὰρ δεῖ τὸ κοινὸν
from that toward the same in them for must the common
 εἶναι· καὶ γὰρ ἂν γένοιτο ἀπὸ τοῦ αὐτοῦ μὴ ταυτόν
to-be and for then it-might-come-about from the same not the-same
 ἢ καὶ δοθὲν ὡσαύτως ἐν τοῖς δεξομένοις ἄλλο γίνεσθαι·
or even given alike in the receivers other to-become
 ἐπεὶ καὶ ἄλλο τὸ εἰς πρώτην ἐνέργειαν, ἄλλο δὲ τὸ
since also other (is)-the toward a-first activity other and the
 τῇ πρώτῃ ἐνεργείᾳ δοθέν· τὸ δ' ἐπὶ τούτοις ἄλλο ἤδη.
to-the first activity given the and upon these (is)-other already
 ἢ οὐδὲν κωλύει καθ' ἕκαστον μὲν ἀγαθοειδὲς εἶναι,
or nothing prevents according-to each indeed good-formed to-be
 μᾶλλον μὴν κατ' ἄλλο. τί οὖν καθ' ὃ μάλιστα;
more however according-to another what then according-to which especially
 ἀλλὰ πρότερον ἐκείνο ἀναγκαῖον ἰδεῖν· ἄρα γε ἀγαθὸν
but first that (it-is)-necessary to-see surely at-least (is)-good
 ἢ ζωὴ, ἢ αὐτὸ τοῦτο ζωὴ ἢ ψιλὴ θεωρουμένη καὶ
the life in-that this very (is)-life the bare being-contemplated and
 ἀπογεγυμνωμένη; ἢ ἡ ζωὴ ἢ ἀπ' αὐτοῦ, τὸ δ' ἀπ' αὐτοῦ
stripped-bare or the life the from him the and from him
 ἄλλο τι ἢ τοιαύτη; πάλιν οὖν τί ἢ τοιαύτη ζωὴ;
other something the such again then what (is)-the such life
 ἢ ἀγαθοῦ. ἀλλ' οὐκ αὐτοῦ ἦν, ἀλλ' ἐξ αὐτοῦ. ἀλλ' εἰ ἐν
or of-good but not his it-was but out-of him but if in
 τῇ ζωῇ ἐκείνῃ ἐνείη τι ἐξ ἐκείνου καὶ ἔστιν ἢ
the life that there-should-be-in something out-of that and is the

ὄντως ζωὴ καὶ οὐδὲν ἄτιμον παρ' ἐκείνου λεκτέον εἶναι,
really life and nothing unworthy from that it-must-be-said to-be
 καὶ καθ' ὃ ζωὴ, ἀγαθὸν εἶναι, καὶ ἐπὶ νοῦ
also according-to which (it-is)-life good to-be also in-the-case-of intellect
 δὴ τοῦ ἀληθινοῦ ἀνάγκη λέγειν τοῦ πρώτου ἐκείνου,
indeed the true (it-is)-necessary to-say of-the first that
 ὅτι ἀγαθόν· καὶ δηλὸν ὅτι καὶ εἶδος ἕκαστον ἀγαθὸν καὶ
that (it-is)-good and (it-is)-clear that also a-form each (is)-good and
 ἀγαθοειδές. ἢ οὖν τι ἔχει ἀγαθόν, εἴτε κοινόν, εἴτε
good-formed or then something it-has good whether common or
 μᾶλλον ἄλλο, εἴτε τὸ μὲν πρώτως, τὸ δὲ τῷ ἐφεξῆς
more another or the one primarily the other by-the succession
 καὶ δευτέρως. ἐπεὶ γὰρ εἰλήφαμεν ἕκαστον ὡς ἔχον ἤδη
and secondarily since for we-have-taken each as having already
 ἐν τῇ οὐσίᾳ αὐτοῦ ἀγαθόν τι καὶ διὰ τοῦτο ἦν
in the being of-it a-good something and through this it-was
 ἀγαθόν — καὶ γὰρ ἡ ζωὴ ἦν ἀγαθὸν οὐχ ἀπλῶς, ἀλλ'
good and for the life was good not simply but
 ὅτι ἐλέγετο ἀληθινὴ καὶ ὅτι παρ' ἐκείνου, καὶ νοῦς
because it-was-called true and because (it-was)-from that also intellect
 ὁ ὄντως — δεῖ τι τοῦ αὐτοῦ ἐν αὐτοῖς ὁρᾶσθαι.
the really must something of-the same in them to-be-seen
 διαφόρων γὰρ ὄντων, ὅταν τὸ αὐτὸ αὐτῶν κατηγορηται,
different for being when the same of-them is-predicated
 κωλύει μὲν οὐδὲν ἐν τῇ οὐσίᾳ αὐτῶν τοῦτο ἐνυπάρχειν,
prevents indeed nothing in the being of-them this to-be-present
 ὅμως δ' ἔστι λαβεῖν αὐτὸ χωρὶς τῷ λόγῳ, οἶον
nevertheless and it-is-possible to-take it apart in-the account as
 καὶ τὸ ζῶον ἐπ' ἀνθρώπου καὶ ἵππου, καὶ τὸ θερμὸν ἐπὶ
also the animal in a-man and a-horse and the hot in
 ὕδατος καὶ πυρός, τὸ μὲν ὡς γένος, τὸ δ' ὡς τὸ μὲν
water and fire the one as a-genus the other as the indeed

πρώτως, τὸ δὲ δευτέρως· ἢ ὁμωνύμως ἂν ἐκάτερον ἢ
primarily the and secondarily or homonymously then each-of-two or
 ἕκαστον λέγοιτο ἀγαθόν. ἄρ' οὖν ἐνυπάρχει τῇ οὐσίᾳ
each would-be-called good surely then is-present in-the being
 αὐτῶν τὸ ἀγαθόν; ἢ ὅλον ἕκαστον ἀγαθόν ἐστιν, οὐ
of-them the good or wholly each good is not
 καθ' ἐν τὸ ἀγαθόν. πῶς οὖν; ἢ ὥς μέρη. ἀλλὰ ἀμερὲς
according-to one the good how then or as parts but partless
 τὸ ἀγαθόν. ἢ ἐν μὲν αὐτό, οὕτως δὲ τόδε· καὶ γὰρ
(is)-the good or one indeed itself in-this-way and this and for
 ἡ ἐνέργεια ἡ πρώτη ἀγαθὸν καὶ τὸ ἐπ' αὐτῇ ὀρισθὲν
the activity the first (is)-good and the upon it defined
 ἀγαθὸν καὶ τὸ συνάμφω· καὶ τὸ μὲν ὅτι γενόμενον
(is)-good and the both-together and the one because having-come
 ὑπ' αὐτοῦ, τὸ δ' ὅτι κόσμος ἀπ' αὐτοῦ, τὸ δ' ὅτι
by him the other because (it-is)-order from him the other because
 συνάμφω. ἀπ' αὐτοῦ οὖν καὶ οὐδὲν ταυτόν, οἷον εἰ
(it-is)-both from him then and nothing (is)-the-same as-it-were if
 ἀπὸ τοῦ αὐτοῦ φωνῇ καὶ βάδισις καὶ ἄλλο τι, πάντα
from the same voice and walking and other something all
 κατορθούμενα. ἢ ἐνταῦθα, ὅτι τάξις καὶ ῥυθμός· ἐκεῖ
being-well-done or here because (there-is)-order and rhythm there
 δὲ τί; ἀλλ' εἴποι τις ἂν, ὥς ἐνταῦθα ὅλως τὸ καλῶς
but what but would-say one then that here wholly the well
 ἔξωθεν διαφόρων ὄντων τῶν περὶ ἃ ἡ τάξις, ἐκεῖ
(is)-from-outside different being the about which the order there
 δὲ καὶ αὐτά. ἀλλὰ διὰ τί καὶ αὐτά; οὐ γὰρ ὅτι
but also themselves but through what also themselves not for because
 ἀπ' ἐκείνου δεῖ πιστεύοντας ἀφεῖναι· δεῖ μὲν γὰρ
(they-are)-from that must trusting to-let-go must indeed for

συγχωρεῖν ἀπ' ἐκείνου ὄντα εἶναι τίμα, ἀλλὰ ποθεῖ ὁ
 to-concede from that being to-be honorable but longs the
 λόγος λαβεῖν, κατὰ τί τὸ ἀγαθὸν αὐτῶν.
 argument to-grasp according-to what the good of-them

XIX · NOT BY DESIRE

Shall we let desire settle it and call the Good whatever is desired? Many absurdities follow, not least that we could not judge the better without already knowing the Good. Defining each thing by its virtue does lead rightly up to form and reason, but on arriving there the same question returns.

ἄρ' οὖν τῇ ἐφέσει καὶ τῇ ψυχῇ ἐπιτρέψομεν τὴν κρίσιν
 surely then to-the desire and to-the soul shall-we-entrust the judgment
 καὶ τῷ ταύτης πάθει πιστεύσαντες τὸ ταύτῃ ἐφετὸν
 and to-the of-it affection having-trusted the by-it desirable
 ἀγαθὸν φήσομεν, διότι δὲ ἐφίεται οὐ ζητήσομεν; καὶ τί
 good shall-we-call why and it-desires not shall-we-seek and what
 μὲν ἕκαστον, περὶ τούτου ἀποδείξεις κομιοῦμεν, τὸ δ'
 indeed each about this demonstrations shall-we-bring the and
 ἀγαθὸν τῇ ἐφέσει δώσομεν; ἀλλὰ πολλὰ ἄτοπα ἡμῖν
 good to-the desire shall-we-give but many absurdities to-us
 φαίνεται. πρῶτον μὲν, ὅτι καὶ τὸ ἀγαθὸν εἶναι τι
 appear first indeed that also the good (would-be)-one something
 τῶν πέρι· ἔπειτα, ὅτι πολλὰ τὰ ἐφιέμενα καὶ
 of-the (things)-about then that many (are)-the desiring and
 ἄλλα ἄλλων· πῶς οὖν κρινοῦμεν τῷ ἐφιέμένῳ, εἰ
 different (desire)-different how then shall-we-judge by-the desiring whether
 βέλτιον; ἀλλ' ἴσως οὐδὲ τὸ βέλτιον γνωσόμεθα τὸ ἀγαθὸν
 (it-is)-better but perhaps not-even the better we-shall-know the good
 ἀγνοοῦντες. ἀλλὰ ἄρα τὸ ἀγαθὸν ὀριοῦμεθα κατὰ τὴν
 not-knowing but surely the good shall-we-define according-to the

ἐκάστου ἀρετήν; ἀλλ' οὕτως εἰς εἶδος καὶ λόγον ἀνάξομεν,
of-each virtue but thus into form and reason we-shall-lead-up
 ὀρθῶς μὲν πορευόμενοι· ἀλλὰ ἐλθόντες ἐκεῖ τί ἐροῦμεν
rightly indeed proceeding but having-come there what shall-we-say
 αὐτὰ ταῦτα ζητοῦντες πῶς ἀγαθὰ; ἐν μὲν γὰρ τοῖς
these very seeking how (they-are)-good among indeed for the
 χείροσιν, ὥς ἔοικε, γινώσκοιμεν ἂν τὴν φύσιν τὴν τοιαύτην
worse as it-seems we-should-know then the nature the such
 καίτοι οὐκ ἔχουσιν εἰλικρινῶς τῇ πρὸς τὰ χείρω παραθέσει·
although not having-(it) purely by-the toward the worse comparison
 ἐκεῖ δέ, ὅπου μηδέν ἐστι κακόν, αὐτὰ δὲ ἐφ' ἑαυτῶν ἐστι
there but where nothing is evil themselves and by themselves are
 τὰ ἀμείνω, ἀπορήσομεν. ἄρ' οὖν, ἐπειδὴ ὁ λόγος τὸ διότι
the better we-shall-be-at-a-loss surely then since the reason the why
 ζητεῖ, ταῦτα δὲ ἀγαθὰ παρ' αὐτῶν, διὰ τοῦτο ἀπορεῖ τοῦ
seeks these and (are)-good from themselves through this it-is-at-a-loss of-the
 διότι τὸ ὅτι ὄντος; ἐπεὶ κὰν ἄλλο φῶμεν αἴτιον, λόγου μὴ
why the that being since even-if another we-should-call a-cause reason not
 φθάνοντος ἐκεῖ ὁμοίως ἢ ἀπορία. οὐ μὴν ἀποστατέον,
reaching there alike (is)-the difficulty not however we-must-desist
 εἴ πῃ κατ' ἄλλην ὁδὸν πορευομένοις τι φανείη.
if somehow by another road to-those-proceeding something should-appear

XX • JUDGING BY OPPOSITES

Try instead the pairs — order and disorder, health and sickness, form and formlessness. The first of each pair is plainly of the kind of the Good, and so is what produces it: virtue, intellect, life, an intelligent soul. But intellect cannot be the last term, since those who have it still seek the Good.

ἐπειδὴ τοίνυν ἀπιστοῦμεν ἐν τῷ παρόντι ταῖς ὀρέξεσι πρὸς
since therefore we-distrust in the present the appetites toward
 τὰς τοῦ τί ἐστίν ἢ ποῖόν ἐστι θέσεις, ἄρα χρὴ πρὸς
the of-the what is or of-what-sort is positions surely must toward
 τὰς κρίσεις ἵεναι καὶ τὰς τῶν πραγμάτων ἐναντιώσεις,
the judgments to-go and the of-the things oppositions
 οἷον τάξιν ἀταξίαν, σύμμετρον ἀσύμμετρον, ὑγίειαν νόσον,
such-as order disorder symmetrical unsymmetrical health sickness
 εἶδος ἀμορφίαν, οὐσίαν φθοράν, ὅλως σύστασιν ἀφάνισιν;
form formlessness being destruction generally constitution vanishing
 τούτων γὰρ τὰ πρῶτα καθ' ἐκάστην συζυγίαν τίς
of-these for the first according-to each pairing who
 ἂν ἀμφισβητήσῃ μὴ οὐκ ἐν ἀγαθοῦ εἶδει εἶναι; εἰ δὲ
would dispute but that in of-good a-kind to-be if and
 τοῦτο, καὶ τὰ ποιητικὰ αὐτῶν ἀνάγκη ἐν ἀγαθοῦ μοίρα
this also the productive of-them (it-is)-necessary in of-good a-portion
 τίθεσθαι. καὶ ἀρετὴ δὴ καὶ νοῦς καὶ ζωὴ καὶ ψυχὴ, ἣ
to-place and virtue indeed and intellect and life and soul the
 γε ἔμφρων, ἐν ἀγαθοῦ εἶδει καὶ ὦν ἐφίεται τοίνυν
at-least intelligent (are)-in of-good a-kind also of-what desires therefore
 ἔμφρων ζωῇ. τί οὖν οὐ στησόμεθα, φήσῃ τις, εἰς νοῦν
an-intelligent life why then not shall-we-stop will-say someone at intellect
 καὶ τοῦτο τὸ ἀγαθὸν θησόμεθα; καὶ γὰρ ψυχὴ καὶ ζωὴ
and this the good shall-we-set and for soul and life
 νοῦ ἵχνη καὶ τούτου ἐφίεται ψυχὴ. καὶ κρίνει τοίνυν
(are)-of-intellect traces and of-this desires soul and it-judges therefore
 καὶ ἐφίεται νοῦ, κρίνουσα μὲν δικαιοσύνην ἀντ' ἀδικίας
and desires intellect judging indeed justice instead-of injustice
 ἄμεινον καὶ ἕκαστον εἶδος ἀρετῆς πρὸ κακίας εἶδους, καὶ
better and each kind of-virtue before of-vice a-kind and
 τῶν αὐτῶν ἢ προτιμήσεις, ὦν καὶ ἡ αἵρεσις. ἀλλ' εἰ
of-the same (is)-the preference of-which also (is)-the choice but if

μὲν νοῦ μόνον ἐφίεται, τάχ' ἂν πλείονος ἐδέησε λόγου
indeed intellect only it-desires perhaps then of-more it-would-need argument
 δεικνύντων, ὥς οὐ τὸ ἔσχατον ὁ νοῦς καὶ νοῦ μὲν
(from-those)-showing that not the last (is)-the intellect and of-intellect indeed
 οὐ πάντα, ἀγαθοῦ δὲ πάντα. καὶ τῶν μὲν μὴ ἔχόντων
not all of-good but all and of-the indeed not having
 νοῦν οὐ πάντα νοῦν κτήσασθαι ζητεῖ, τὰ δὲ ἔχοντα νοῦν
intellect not all intellect to-acquire seeks the and having intellect
 οὐχ ἴσταται ἤδη, ἀλλὰ πάλιν τὸ ἀγαθὸν ζητεῖ, καὶ νοῦν
not stops already but again the good seeks and intellect
 μὲν ἐκ λογισμοῦ, τὸ δ' ἀγαθὸν καὶ πρὸ τοῦ λόγου.
indeed out-of reasoning the and good even before the reason
 εἰ δὲ καὶ ζωῆς ἐφίεται καὶ τοῦ αἰεῖ εἶναι καὶ ἐνεργεῖν,
if and also life it-desires and the always to-be and to-act
 οὐχ ἢ νοῦς ἂν εἴη τὸ ἐφετόν, ἀλλ' ἢ ἀγαθὸν καὶ
not in-that intellect would be the desirable but in-that (it-is)-good and
 ἀπὸ ἀγαθοῦ καὶ εἰς ἀγαθόν· ἐπεὶ καὶ ἡ ζωὴ οὕτως.
from good and toward good since also the life (is)-so

XXI · A SECOND LIGHT

What one thing in all these makes each good? Let it be ventured: Intellect and that life are good-formed because they are the activity of the Good. They are full of splendor, and are pursued as akin. Even light already mixed in bodies needs another light to be seen — so There too a greater light is wanted.

τί οὖν ἐν ὄν ἐν πάσι τούτοις ποιεῖ ἀγαθὸν ἕκαστον;
what then one being in all these makes good each
 ὧδε τοῖνυν τετολμήσθω· εἶναι μὲν τὸν νοῦν καὶ τὴν ζωὴν
thus therefore let-it-be-ventured to-be indeed the intellect and the life
 ἐκεῖνην ἀγαθοειδῆ, ἔφεσιν δὲ εἶναι καὶ τούτων, καθ'
that good-formed a-desire and to-be also of-these according-to

ὅσον ἀγαθοειδῇ· ἀγαθοειδῇ δὲ λέγω τῷ τὴν μὲν
as-much-as (they-are)-good-formed good-formed and I-call by-the the one
 τὰγαθοῦ εἶναι ἐνέργειαν, μᾶλλον δὲ ἐκ τὰγαθοῦ ἐνέργειαν,
of-the-good to-be an-activity rather and out-of the-good an-activity
 τὸν δὲ ἤδη ὀρισθεῖσαν ἐνέργειαν· εἶναι δ' αὐτὰ μεστὰ
the other already a-defined activity to-be and them full
 μὲν ἀγλαίας καὶ διώκεσθαι μὲν ὑπὸ ψυχῆς, ὥς ἐκείθεν
indeed of-splendor and to-be-pursued indeed by soul as from-there
 καὶ πρὸς ἐκεῖνα αὖ· ὥς τοίνυν οἰκεῖα, ἀλλ' οὐχὶ ἀγαθὰ·
and toward those again as therefore proper but not good
 ἀγαθοειδῇ δὲ ὄντα οὐδὲ ταύτῃ ἀπόβλητα εἶναι. τὸ γὰρ
good-formed and being nor in-this rejectable to-be the for
 οἰκεῖον, εἰ μὴ ἀγαθὸν εἴη, οἰκεῖον μὲν ἐστι, φεύγει δέ
proper if not good it-should-be proper indeed it-is flees and
 τις αὐτό· ἐπεὶ καὶ ἄλλα πόρρω ὄντα καὶ κάτω κινήσειεν
one it since also others far being and below might-move
 ἄν. γίνεται δὲ πρὸς αὐτὰ ἔρωσ ὁ σύντονος οὐχ ὅταν
then arises and toward them a-love the intense not when
 ἢ ἅπερ ἐστίν, ἀλλ' ὅταν ἐκείθεν ἤδη ὃν ἅπερ
it-is what-indeed it-is but when from-there already being what-indeed
 ἐστὶν ἄλλο προσλάβῃ. οἷον γὰρ ἐπὶ τῶν σωμάτων
it-is another it-takes-on as-it-were for in the bodies
 φωτὸς ἐμμεμιγμένου ὅμως δεῖ φωτὸς ἄλλον, ἵνα
light being-mingled nevertheless there-needs light another that
 καὶ φανείῃ τὸ ἐν αὐτοῖς φῶς, οὕτω τοι δεῖ καὶ ἐπὶ
also may-appear the in them light so indeed there-needs also in
 τῶν ἐκεῖ καίπερ πολὺ φῶς ἐχόντων φωτὸς κρείττονος
the there although much light having light a-greater
 ἄλλου, ἵνα κακείνα καὶ ὑπ' αὐτῶν καὶ ὑπ' ἄλλου ὀφθῇ.
another that even-those both by themselves and by another may-be-seen

When the soul sees that light it is moved and transported. Before it comes, Intellect's own beauty lies idle and the soul is sluggish even in its presence. Hence a living face is more beautiful than a dead one that keeps its proportions, and a lifelike statue than a better-proportioned one: it is the grace running over the symmetry rather than the symmetry itself.

ὅταν οὖν τὸ φῶς τοῦτό τις ἴδῃ, τότε δὴ καὶ κινεῖται ἐπ'
when then the light this one sees then indeed also he-is-moved toward
 αὐτὰ καὶ τοῦ φωτὸς τοῦ ἐπιθέοντος ἐπ' αὐτοῖς γλιχόμενος
them and of-the light the running-over upon them clinging
 εὐφραίνεται, ὥσπερ καὶ τῶν ἐνταῦθα σωμάτων οὐ τῶν
he-rejoices just-as also of-the here bodies not of-the
 ὑποκειμένων ἐστὶν ὁ ἔρως, ἀλλὰ τοῦ ἐμφανταζομένου
substrates is the love but of-the appearing
 κάλλους ἐπ' αὐτοῖς. ἔστι γὰρ ἕκαστον ὃ ἔστιν ἐφ' αὐτοῦ·
beauty upon them is for each what it-is by itself
 ἐφετὸν δὲ γίνεται ἐπιχρώσαντος αὐτὸ τοῦ ἀγαθοῦ, ὥσπερ
desirable and it-becomes having-tinged it the good as-it-were
 χάριτας δόντος αὐτοῖς καὶ εἰς τὰ ἐφιέμενα ἔρωτας. καὶ
graces having-given to-them and into the desiring loves and
 τοίνυν ψυχὴ λαβοῦσα εἰς αὐτὴν τὴν ἐκεῖθεν ἀπορροὴν
therefore soul having-taken into itself the from-there efflux
 κινεῖται καὶ ἀναβακχεύεται καὶ οἷστρον πῖμπλαται καὶ ἔρως
is-moved and is-transported and with-frenzies is-filled and love
 γίνεται. πρὸ τοῦ δὲ οὐδὲ πρὸς τὸν νοῦν κινεῖται, καίπερ
becomes before this and not-even toward the intellect it-is-moved although
 καλὸν ὄντα· ἀργόν τε γὰρ τὸ κάλλος αὐτοῦ, πρὶν τοῦ
beautiful being idle both for (is)-the beauty of-it before of-the
 ἀγαθοῦ φῶς λάβῃ, ὑπτία τε ἀναπέπτωκεν ἢ ψυχὴ παρ'
good a-light it-takes supine and has-fallen-back the soul of

αὐτῆς καὶ πρὸς πᾶν ἀργῶς ἔχει καὶ παρόντος νοῦ ἐστι
itself and toward everything idly it-is and being-present intellect it-is
 πρὸς αὐτὸν νωθῆς. ἐπειδὰν δὲ ἦκη εἰς αὐτὴν ὥσπερ
toward him sluggish when but there-comes into it as-it-were
 θερμασία ἐκείθεν, ῥώννυται τε καὶ ἐγείρεται καὶ ὄντως
a-warmth from-there it-is-strengthened both and is-roused and really
 πτεροῦται καὶ πρὸς τὸ παρακείμενον καὶ πλησίον καίπερ
is-winged and toward the lying-beside and near although
 ἐπτοημένη ὅμως πρὸς ἄλλο οἶον τῇ μνήμῃ μείζον
fluttering nevertheless toward another as-it-were by-the memory greater
 κουφίζεται. καὶ ἕως τί ἐστιν ἀνωτέρω τοῦ παρόντος,
it-is-lifted and while anything is higher than-the present
 αἴρεται φύσει ἄνω αἰρομένη ὑπὸ τοῦ δόντος τὸν
it-is-raised by-nature upward being-raised by the (one)-having-given the
 ἔρωτα. καὶ νοῦν μὲν ὑπεραίρει, οὐ δύναται δὲ ὑπὲρ τὸ
love and intellect indeed it-rises-above not it-is-able but beyond the
 ἀγαθὸν δραμεῖν, ὅτι μηδὲν ἐστι τὸ ὑπερκείμενον. ἐὰν δὲ
good to-run because nothing is the lying-above if but
 μένη ἐν νῷ, καλὰ μὲν καὶ σεμνὰ θεᾶται, οὐπω μὴν
it-remains in intellect beautiful indeed and august it-beholds not-yet however
 ὁ ζητεῖ πάντα ἔχει. οἶον γὰρ προσώπῳ πελάζει καλῶ
what it-seeks wholly it-has as-it-were for a-face it-approaches beautiful
 μέν, οὐπω δὲ ὄψιν κινεῖν δυναμένῳ, ᾧ μὴ ἐμπρέπει
indeed not-yet but sight to-move being-able on-which not shines
 χάρις ἐπιθέουσα τῷ κάλλει. διὸ καὶ ἐνταῦθα φατέον
a-grace running-over the beauty wherefore also here it-must-be-said
 μᾶλλον τὸ κάλλος τὸ ἐπὶ τῇ συμμετρίᾳ ἐπιλαμπόμενον
rather the beauty the upon the symmetry shining-out
 ἢ τὴν συμμετρίαν εἶναι καὶ τοῦτο εἶναι τὸ ἐράσιμον.
than the symmetry to-be and this to-be the lovable
 διὰ τί γὰρ ἐπὶ μὲν ζῶντος προσώπου μᾶλλον τὸ
through what for upon indeed a-living face (is)-more the

φέγγος τοῦ καλοῦ, ἵχνος δ' ἐπὶ τεθνηκότος καὶ μήπω τοῦ
radiance of-the beautiful a-trace and upon a-dead-one and not-yet the
 προσώπου ταῖς σαρκὶ καὶ ταῖς συμμετρίαις μεμαρασμένου;
face in-the flesh and in-the symmetries having-withered
 καὶ τῶν ἀγαλμάτων δὲ τὰ ζωτικώτερα καλλίω, καὶ
and of-the statues and the more-lifelike (are)-more-beautiful even-if
 συμμετρότερα τὰ ἕτερα ἤ· καὶ αἰσχίων ζῶν καλλίων
more-symmetrical the others be and an-uglier living-man (is)-more-beautiful
 τοῦ ἐν ἀγάλματι καλοῦ; ἢ ὅτι τοδὶ ἐφετὸν μᾶλλον·
than-the in a-statue beautiful or because this-here (is)-desirable more
 τοῦτο δ' ὅτι ψυχὴν ἔχει· τοῦτο δ' ὅτι ἀγαθοειδέστερον·
this and because a-soul it-has this and because (it-is)-more-good-formed
 τοῦτο δέ, ὅτι ἀγαθοῦ ἀμηγέπη φωτὶ κέχρωσται καὶ
this and because of-good somehow with-a-light it-is-tinged and
 χρωσθεῖσα ἐγήγερται καὶ ἀνακεκούφισται καὶ ἀνακουφίζει
having-been-tinged it-is-roused and is-lifted-up and it-lifts-up
 ὃ ἔχει, καὶ ὥς οἶόν τε αὐτῷ ἀγαθοποιεῖ αὐτὸ καὶ ἐγείρει.
what it-has and as possible indeed for-it it-makes-good it and rouses

XXIII • THE GOOD PRESERVES AND WAKES

What the soul pursues and what gives Intellect its light need not surprise us by drawing everything to itself. If all come from it and nothing is greater, it is the best of beings; and since evils are last and have nothing between them and it, that is the Good. It still preserves what it made, breathing intellect and life.

ἐκεῖνο δὴ, ὃ ψυχὴ διώκει, καὶ ὃ φῶς νῶ παρέχει
that indeed which soul pursues and which a-light to-intellect supplies
 καὶ ἐμπεσὸν αὐτοῦ ἵχνος κινεῖ, οὔτοι δεῖ θαυμάζειν, εἰ
and having-fallen-in of-it a-trace moves not-at-all must to-wonder if
 τοιαύτην δύναμιν ἔχει ἔλκον πρὸς αὐτὸ καὶ ἀνακαλούμενον
such a-power it-has drawing toward itself and calling-back

ἐκ πάσης πλάνης, ἵνα πρὸς αὐτὸ ἀναπαύσαιτο. εἰ γὰρ
out-of every wandering that toward it (the-soul)-might-rest if for
 ἐκ τούτου τὰ πάντα, οὐδέν ἐστι κρεῖττον αὐτοῦ, ἐλάττω
out-of this the all nothing is greater than-it lesser
 δὲ πάντα. τὸ δὴ ἄριστον τῶν ὄντων πῶς οὐ τὸ ἀγαθόν
and (are)-all the indeed best of-the beings how not the good
 ἐστι; καὶ μὴν εἰ δεῖ τὴν τοῦ ἀγαθοῦ φύσιν αὐταρκεστάτην
is-it and indeed if must the of-the good nature most-self-sufficient
 τε εἶναι αὐτῇ καὶ ἀνευδεᾶ ἄλλου ὅτουοῦν παντός, τίνα
both to-be to-itself and needing-nothing of-other whatsoever any what
 ἂν ἄλλην ἢ ταύτην οὔσαν εὔροι τις; ἢ πρὸ τῶν
would other than this being should-find one which before the
 ἄλλων ἦν ὅπερ ἦν, ὅτε μὴδὲ κακία πω ἦν. εἰ δὲ τὰ
others was what-indeed it-was when not-even vice yet was if and the
 κακὰ ὕστερον ἐν τοῖς μὴδὲ καθ' ἐν τούτου μετεκληφόσι
evils (are)-later in the not-even according-to one of-this having-shared
 καὶ ἐν τοῖς ἐσχάτοις καὶ οὐδὲν ἐπέκεινα τῶν κακῶν πρὸς
and in the last and nothing beyond the evils toward
 τὸ χεῖρον, ἐναντίως ἂν ἔχοι τὰ κακὰ πρὸς αὐτὸ οὐδὲν
the worse oppositely then would-stand the evils toward it nothing
 ἔχοντα μέσον πρὸς ἐναντίωσιν. τὸ ἄρα ἀγαθὸν τοῦτο ἂν
having between toward opposition the then good this would
 εἶη· ἢ γὰρ οὐκ ἔστιν ὅλως ἀγαθόν, ἢ, εἰ ἀνάγκη εἶναι,
be either for not is-there at-all a-good or if (it-is)-necessary to-be
 τοῦτο ἂν καὶ οὐκ ἄλλο εἶη. εἰ δέ τις λέγοι μὴ εἶναι,
this would also not other be if and one should-say not to-be
 οὐδὲ κακὸν ἂν εἶη· ἀδιάφορα ἄρα πρὸς αἵρεσιν τῇ
neither an-evil would there-be indifferent then toward choice by-the
 φύσει· τοῦτο δ' ἀδύνατον. ἃ δ' ἄλλα λέγουσιν ἀγαθὰ,
nature this and (is)-impossible which and other they-call good
 εἰς τοῦτο, αὐτὸ δὲ εἰς οὐδέν. τί οὖν ποιεῖ τοιοῦτον
(refer)-to this itself and to nothing what then does-it-do such

ὄν; ἢ ἐποίησε νοῦν, ἐποίησε ζωήν, ψυχὰς ἐκ τούτου καὶ
being or it-made intellect it-made life souls out-of this and
 τὰ ἄλλα, ὅσα λόγου ἢ νοῦ ἢ ζωῆς μετέχει. ὁ
the others as-many-as of-reason or of-intellect or of-life partake which
 δὴ τούτων πηγὴ καὶ ἀρχή, τίς ἂν εἴποι, ὅπως ἀγαθὸν
indeed of-these (is)-spring and origin who would say how good
 καὶ ὅσον; ἀλλὰ τί νῦν ποιεῖ; ἢ καὶ νῦν σώζει ἐκεῖνα
and how-much but what now does-it-do or even now it-preserved those
 καὶ νοεῖν ποιεῖ τὰ νοοῦντα καὶ ζῆν τὰ ζῶντα, ἐμπνέον
and to-think it-makes the thinking and to-live the living breathing-in
 νοῦν, ἐμπνέον ζωήν, εἰ δέ τι μὴ δύναται ζῆν, εἶναι.
intellect breathing-in life if and anything not is-able to-live to-be

XXIV · THE OBJECTOR

What does it do for us? Ask first whether a thing is good because it is desired. A blunt man may ask why we solemnize life and intellect by calling them good, when a mind without pleasure would gain nothing by existing; perhaps only fondness for ourselves, and fear of perishing, makes us posit these goods.

ἡμᾶς δὲ τί ποιεῖ; ἢ πάλιν περὶ τοῦ φωτὸς λέγωμεν τί
us and what does-it-do or again about the light let-us-speak what
 τὸ φῶς, ᾧ καταλάμπεται μὲν νοῦς, μεταλαμβάνει
(is)-the light by-which is-lit-up indeed intellect partakes
 δὲ αὐτοῦ ψυχῇ; ἢ τοῦτο νῦν εἰς ὕστερον ἀφέντες εἰκότως
and of-it soul or this now to later having-let-go reasonably
 ἐκεῖνα πρότερον ἀπορήσωμεν· ἄρα γε τὸ ἀγαθόν, ὅτι
those first let-us-question surely at-least the good because
 ἐστὶν ἄλλῳ ἐφετόν, ἔστι καὶ λέγεται ἀγαθόν καὶ τινὶ
it-is to-another desirable is-it and is-it-called good and to-one
 μὲν ὃν ἐφετόν, τινὶ δὲ ἀγαθόν, πᾶσι δὲ ὃν τοῦτο
indeed being desirable to-another and good to-all and being this

λέγομεν εἶναι τὸ ἀγαθόν; ἢ μαρτύριον μὲν ἂν τις τοῦτο
we-call to-be the good or a-witness indeed would one this
ποιήσαιτο τοῦ εἶναι ἀγαθόν, δεῖ δέ γε φύσιν αὐτὸ τὸ
make of-the to-be good must and at-least a-nature itself the
ἐφετὸν ἔχειν τοιαύτην, ὡς δικαίως ἂν τυχεῖν τῆς τοιαύτης
desirable to-have such as-to justly then to-obtain the such
προσηγορίας. καὶ πότερα τῷ τι δέχεσθαι τὰ ἐφιέμενα
title and whether by-the something to-receive the desiring
ἐφίεται ἢ τῷ χαίρειν αὐτῷ; καὶ εἰ μὲν τι δέχεται,
desire or by-the to-rejoice in-it and if indeed something it-receives
τί τοῦτο; εἰ δὲ τῷ χαίρειν, διὰ τί τούτῳ, ἀλλὰ μὴ
what (is)-this if and by-the to-rejoice through what in-this but not
ἄλλῳ τινί; ἐν ᾧ δὴ καὶ πότερα τῷ οἰκείῳ τὸ
in-another some in which indeed also whether by-the proper (is)-the
ἀγαθὸν ἢ ἄλλῳ τινί. καὶ δὴ καὶ πότερα τὸ ἀγαθὸν
good or by-another some and indeed also whether the good
ὅλως ἄλλου ἐστίν, ἢ καὶ αὐτῷ τὸ ἀγαθὸν ἀγαθὸν ἐστιν.
at-all of-another is or also for-itself the good good is
ἢ ὃ ἂν ἢ ἀγαθόν, αὐτῷ μὲν οὐκ ἔστιν, ἄλλου δὲ ἐξ
or whatever ever is good for-itself indeed not it-is of-another but out-of
ἀνάγκης. καὶ τίνι φύσει ἀγαθὸν ἐστιν; ἔστι δέ τις φύσις,
necessity and to-what nature good is-it there-is and some nature
ἢ μηδὲν ἀγαθὸν ἐστι. κακὲὶνο δὲ οὐκ ἀφετέον, ὃ
to-which nothing good is and-that and not must-be-let-go which
τάχ' ἂν τις δυσχεραντικός ἀνὴρ εἴποι, ὡς ὑμεῖς, ὦ
perhaps then some peevish man might-say (namely)-that you O
οὔτοι, τί δὴ ἀποσεμνύνετε τοῖς ὀνόμασιν ἄνω καὶ κάτω
sirs why indeed do-you-solemnize with-the names up and down
ζωῆν ἀγαθὸν λέγοντες καὶ νοῦν ἀγαθὸν λέγοντες, καίτοι
life a-good calling and intellect a-good calling although
ἐπέκεινα τούτων; τί γὰρ ἂν καὶ ὁ νοῦς ἀγαθὸν
(the-good-is)-beyond these what for would even the intellect a-good

εἴη; ἢ τί ὁ νοῶν τὰ εἶδη αὐτὰ ἀγαθὸν ἔχοι αὐτὸ
be or what the (one)-thinking the forms themselves a-good would-have itself
 ἕκαστον θεωρῶν; ἡπατημένος μὲν γὰρ ἂν καὶ ἡδόμενος
each contemplating deceived indeed for then and delighting
 ἐπὶ τούτοις τάχ' ἂν ἀγαθὸν λέγοι καὶ τὴν ζωὴν ἡδέϊαν
in these perhaps then a-good he-would-call also the life pleasant
 οὔσαν· στὰς δ' ἐν τῷ ἀνήδονος εἶναι διὰ τί ἂν
being having-stood and in the without-pleasure to-be through what would
 φήσειεν ἀγαθὰ; ἢ τὸ αὐτὸν εἶναι; τί γὰρ ἂν ἐκ τοῦ
be-call (them)-good or the himself to-be what for would out-of the
 εἶναι καρπώσαιο; ἢ τί ἂν διαφέρει ἐν τῷ εἶναι ἢ ὅλως
to-be reap or what would it-differ in the to-be or at-all
 μὴ εἶναι, εἰ μὴ τις τὴν πρὸς αὐτὸν φιλίαν αἰτίαν τούτων
not to-be if not one the toward himself affection (as)-cause of-these
 θεῖτο; ὥστε διὰ ταύτην τὴν ἀπάτην φυσικὴν οὔσαν καὶ
should-set so-that through this the deception natural being and
 τὸν φόβον τῆς φθορᾶς τὴν τῶν ἀγαθῶν νομισθῆναι θέσιν.
the fear of-the destruction the of-the goods to-be-thought positing

XXV · WHERE PLATO MIXED PLEASURE

Plato mixed pleasure with the end in the Philebus and did not put the good in intellect alone: he sought not the first Good but ours, the good of a deficient, perhaps composite thing. Desirable follows from good, not the reverse. Each thing's good is what stands above it: form for matter, soul for body, virtue for soul, then intellect.

ὁ μὲν οὖν Πλάτων ἡδονὴν τῷ τέλει μίγνυς καὶ τὸ
— indeed then Plato pleasure with-the end mingling and the
 ἀγαθὸν οὐχ ἀπλοῦν οὐδὲ ἐν νῷ μόνῳ τιθέμενος, ὥς
good not simple nor in intellect alone placing as
 ἐν τῷ Φιλήβῳ γέγραπται, τάχα ἂν αἰσθόμενος ταύτης
in the Philebus it-has-been-written perhaps then having-perceived this

τῆς ἀπορίας οὔτε παντάπασιν ἐπὶ τὸ ἡδὺ τίθεσθαι τὸ
the difficulty neither altogether upon the pleasant to-place the
 ἀγαθὸν ἐτρέπετο, ὀρθῶς ποιῶν, οὔτε τὸν νοῦν ἀνήδονον
good did-he-turn rightly doing nor the intellect pleasureless
 ὄντα ᾧήθη δεῖν θέσθαι ἀγαθὸν τὸ κινοῦν ἐν αὐτῷ οὐχ
being did-he-think to-need to-set good the moving in it not
 ὁρῶν. τάχα δὲ οὐ ταύτῃ, ἀλλ' ὅτι ἡξίου τὸ ἀγαθὸν
seeing perhaps and not in-this-way but because he-thought-fit the good
 ἔχον φύσιν ἐν αὐτῷ τοιαύτην δεῖν ἐξ ἀνάγκης χαρτὸν
having a-nature in itself such to-need out-of necessity joyful
 εἶναι, τό τε ἐφετὸν τῷ τυγχάνοντι πάντως ἔχειν τὸ
to-be the and desirable for-the (one)-obtaining altogether to-have the
 χαίρειν, ὥστε, ᾧ μὴ τὸ χαίρειν, ἀγαθὸν μηδὲ εἶναι,
to-rejoice so-that for-whom not the to-rejoice good not-even to-be
 καὶ ὥστε, εἰ τὸ χαίρειν τῷ ἐφιεμένῳ, τῷ πρώτῳ μὴ
and so-that if the to-rejoice for-the desiring for-the first not
 εἶναι· ὥστε μηδὲ τὸ ἀγαθόν. καὶ οὐκ ἄτοπον τοῦτο·
to-be so-that not-even the good and not absurd (is)-this
 αὐτὸς γὰρ οὐ τὸ πρῶτον ἀγαθὸν ἐζήτει, τὸ δὲ ἡμῶν,
himself for not the first good he-was-seeking the but of-us
 καὶ ὅλως ἑτέρου ὄντος ἐστὶν αὐτῷ ἕτερον ὄν αὐτοῦ,
and generally of-another being it-is for-it other being than-it
 ἐλλιποῦς ὄντος αὐτοῦ καὶ ἴσως συνθέτου· ὅθεν καὶ τὸ
deficient being it and perhaps composite whence also the
 ἔρημον καὶ μόνον μηδὲν ἔχειν ἀγαθόν, ἀλλ' εἶναι ἑτέρως
solitary and alone nothing to-have (of)-good but to-be otherwise
 καὶ μειζόνως. ἐφετὸν μὲν οὖν δεῖ τὸ ἀγαθὸν εἶναι,
and more-greatly desirable indeed then must the good to-be
 οὐ μέντοι τῷ ἐφετὸν εἶναι ἀγαθὸν γίνεσθαι, ἀλλὰ τῷ
not however by-the desirable to-be good to-become but by-the
 ἀγαθὸν εἶναι ἐφετὸν γίνεσθαι. ἄρ' οὖν τῷ μὲν ἐσχάτῳ
good to-be desirable to-become surely then for-the indeed last

ἐν τοῖς οὖσι τὸ πρὸ αὐτοῦ, καὶ αἰὲ ἡ ἀνάβασις τὸ
among the beings the before it and always the ascent the
 ὑπὲρ ἕκαστον διδοῦσα ἀγαθὸν εἶναι τῷ ὑπ' αὐτῷ, εἰ ἡ
above each giving good to-be for-the under it if the
 ἀνάβασις οὐκ ἐξίσταται τοῦ ἀνὰ λόγον, ἀλλὰ ἐπὶ μεῖζον
ascent not should-depart of-the in proportion but toward a-greater
 αἰὲ προχωροῖ; τότε δὲ στήσεται ἐπ' ἐσχάτῳ, μεθ' ὃ
ever should-advance then and it-will-stop at a-last after which
 οὐδὲν ἔστιν εἰς τὸ ἄνω λαβεῖν, καὶ τοῦτο τὸ πρῶτον
nothing is toward the above to-take and this the first
 καὶ τὸ ὄντως καὶ τὸ μάλιστα κυρίως ἔσται, καὶ αἴτιον δὲ
and the really and the most properly will-be also a-cause and
 καὶ τοῖς ἄλλοις. τῇ μὲν γὰρ ὕλῃ τὸ εἶδος — εἰ γὰρ
also for-the others for-the indeed for matter the form if for
 αἰσθησιν λάβοι, ἀσπάσαιτ' ἄν. τῷ δὲ σώματι ψυχὴ —
perception it-should-take it-would-welcome then for-the and body soul
 καὶ γὰρ οὐδ' ἂν εἴη οὐδ' ἂν σώζοιτο· ψυχῇ δὲ ἀρετή.
and for neither would it-be nor would it-be-preserved for-soul and virtue
 ἤδη δὲ καὶ ἀνωτέρω νοῦς καὶ ἐπὶ τούτῳ ἦν δὴ
already and also higher intellect and above this which indeed
 φαμεν πρώτην φύσιν. καὶ δὴ καὶ τούτων ἕκαστον ποιεῖν
we-call first nature and indeed also of-these each to-do
 τι εἰς τὰ ὧν ἀγαθὰ ἔστι, τὰ μὲν τάξιν καὶ
something for the of-which goods they-are the-ones indeed order and
 κόσμον, τὰ δ' ἤδη ζωὴν, τὰ δὲ φρονεῖν καὶ ζῆν
arrangement the-others and already life the-others and to-think and to-live
 εὔ, τῷ δὲ νῷ τὸ ἀγαθόν, ὃ φαμεν καὶ εἰς τοῦτον
well for-the and intellect the good which we-say also into it
 ἦκειν, καὶ ὅτι ἐνέργεια ἐξ αὐτοῦ, καὶ ὅτι καὶ νῦν
to-come and because an-activity out-of it and because also now
 δίδωσι φῶς λεγόμενον· ὃ δὴ τί ποτ' ἐστίν, ὕστερον.
it-gives a-light so-called which indeed what ever it-is (comes)-later

That each thing has a good of its own is witnessed by the travail of its desire. Attainment is confirmed when nothing further is sought; and this shows why pleasure alone is not enough, for the pleasure is always about something else. The good is what one chooses, not the feeling that follows getting it.

καὶ δὴ τὸ πεφυκὸς αἰσθάνεσθαι παρ' αὐτόν, εἰ ἦκει
and indeed the (thing)-fitted to-perceive beside it if comes
 αὐτῷ, τὸ ἀγαθὸν γινώσκει καὶ λέγει ἔχειν. τί οὖν, εἰ
to-it the good it-knows and says to-have what then if
 ἡπάτηται; δεῖ ἄρα τινὰ εἶναι ὁμοίωσιν, καθ' ἣν
it-has-been-deceived must then some to-be likeness according-to which
 ἡπάτηται. εἰ δὲ τοῦτο, ἐκείνο ἀγαθὸν ἂν αὐτῷ εἴη,
it-has-been-deceived if and this that a-good then for-it would-be
 ἀφ' οὗ ἡπάτηται· ἐπεὶ καί, ὅταν ἐκείνο ἦκη, ἀφίσταται
from which it-has-been-deceived since also when that comes it-stands-away
 ἀφ' οὗ ἡπάτηται. καὶ ἡ ἔφεις δ' αὐτοῦ ἐκάστου
from what it-has-been-deceived and the desire and of-it of-each
 καὶ ἡ ὥδεις μαρτυρεῖ, ὅτι ἔστι τι ἀγαθὸν ἐκάστου.
and the travail witnesses that there-is some good of-each
 τοῖς μὲν γὰρ ἀψύχοις παρ' ἄλλου τοῦ ἀγαθοῦ αὐτοῖς
for-the indeed for soulless from another of-the good for-them
 ἡ δόσις, τῷ δὲ ψυχὴν ἔχοντι ἡ ἔφεις τὴν δίωξιν
(comes)-the gift for-the and a-soul having the desire the pursuit
 ἐργάζεται, ὥσπερ καὶ τοῖς νεκροῖς γεγενημένοις σώμασι
works just-as also for-the dead having-become bodies
 παρὰ τῶν ζώντων ἡ ἐπιμέλεια καὶ ἡ κήδευσις, τοῖς
from the living (comes)-the care and the burial for-the
 δὲ ζῶσι παρ' αὐτῶν ἡ πρόνοια. ὅτι δ' ἔτυχε, πιστοῦται,
and living from themselves the forethought that and it-obtained is-confirmed

ὅταν βέλτιόν τι γίνηται καὶ ἀμετανόητον ἢ καὶ
when better something becomes and unregretted it-is and
 πεπληρωσθαι αὐτῷ γίγνηται καὶ ἐπ' ἐκείνου μένη καὶ
to-have-been-filled for-it happens and upon that it-remains and
 μὴ ἄλλο ζητῇ. διὸ καὶ ἡ ἡδονὴ οὐκ αὐταρκες· οὐ γὰρ
not another it-seeks wherefore also the pleasure (is)-not self-sufficient not for
 ἀγαπᾷ ταυτόν· οὐ γάρ, ὅτι ἡδονὴν πάλιν, ταυτόν· ἄλλο
it-is-content with-the-same not for because a-pleasure again the-same other
 γὰρ ἀεὶ τὸ ἐφ' ᾧ ἥδεται. δεῖ δὴ τὸ ἀγαθόν, ὃ
for always (is)-the at which it-delights must indeed the good which
 αἰρεῖται τις, εἶναι οὐ τὸ πάθος τὸ ἐπὶ τῷ τυχόντι·
chooses one to-be not the affection the upon the (one)-having-obtained
 ὅθεν καὶ κενὸς μένει ὁ τοῦτο ἀγαθὸν νομίζων, τὸ πάθος
whence also empty remains the this a-good thinking the affection
 μόνον ἔχων, ὃ ἔσχευ ἂν τις ἀπὸ τοῦ ἀγαθοῦ. διὸ
only having which would-have then one from the good wherefore
 οὐκ ἂν ἀνάσχοιτό τις τοῦ πάθους, ἐφ' ᾧ οὐκ ἔχων,
not would endure one the affection at which not having
 οἶον ἐπὶ τῷ παιδί, ὅτι πάρεστιν, ἥδεσθαι οὐ παρόντος·
as-it-were over the child because he-is-present to-rejoice not being-present
 οὐδέ γε οἶμαι οἷς ἐν τῷ πληροῦσθαι σωματικῶς τὸ
nor at-least I-think for-whom in the to-be-filled bodily (is)-the
 ἀγαθὸν ἥδεσθαι ὥς ἐσθίοντα μὴ ἐσθίοντα, ὥς ἀφροδισίοις
good to-rejoice as eating not eating as in-love-making
 χρώμενον μὴ συνόντα ἢ ἐβούλετο, ἢ ὅλως μὴ δρῶντα.
engaging not consorting as he-wished or at-all not acting

What each thing gets that suits it is a form. But is it good because it is akin? Rather the better judges the kin: what is in potency lacks the thing it is toward, and that is its good. So it is absurd to ask why a thing that is good is good to itself; desire does not make the good, but the good the desire.

ἀλλὰ τίνος γενομένου ἐκάστω τὸ αὐτῷ προσήκον ἔχει; ἢ
 but what having-come for-each the to-itself fitting does-it-have or
 εἶδους τινὸς φήσομεν· καὶ γὰρ τῇ ὕλῃ εἶδος, καὶ ψυχῇ ἡ
 a-form some we-shall-say and for for-the matter a-form and for-soul the
 ἀρετῇ εἶδος. ἀλλὰ τὸ εἶδος τοῦτο ἄρά γε τῷ οἰκεῖον
 virtue (is)-a-form but the form this surely at-least by-the proper
 εἶναι ἀγαθὸν ἐστὶν ἐκείνῳ, καὶ ἡ ἔφεσις πρὸς τὸ οἰκεῖον;
 to-be good is-it for-that and the desire (is)-toward the proper
 ἢ οὐ· καὶ γὰρ τὸ ὅμοιον οἰκεῖον, κὰν ἐθέλῃ αὐτὸ καὶ
 or not and for the like (is)-proper and-if it-wills it and
 χαίρῃ τῷ ὁμοίῳ, οὐπω τὸ ἀγαθὸν ἔχει· ἀλλ' οὐκ οἰκεῖον
 rejoices in-the like not-yet the good it-has but not proper
 φήσομεν ἀγαθὸν εἰπόντες εἶναι. ἢ φατέον τοῦ οἰκείου
 we-shall-say a-good having-called to-be or it-must-be-said of-the proper
 τῷ κρείττονι κρίνειν δεῖ καὶ τῷ βελτίονι αὐτοῦ, πρὸς
 by-the better to-judge must and by-the better than-it toward
 ὃ δυνάμει ἐστίν. ὃν γὰρ δυνάμει πρὸς ὃ ἐστὶν ἐνδεές
 which in-potency it-is being for in-potency toward what it-is lacking
 ἐστὶν αὐτοῦ, οὗ δὲ ἐνδεές ἐστι κρείττονος ὄντος, ἀγαθὸν
 it-is of-it of-what and lacking it-is better being a-good
 ἐστὶν αὐτῷ ἐκεῖνο. ἢ δὲ ὕλῃ πάντων ἐνδεέστατον καὶ
 is for-it that the and matter of-all (is)-most-lacking and
 τὸ ἔσχατον εἶδος προσεχὲς αὐτῇ· μετ' αὐτὴν γὰρ πρὸς τὸ
 the last form (is)-next to-it after it for toward the

ἄνω. εἰ δὲ δὴ καὶ αὐτὸ αὐτῷ ἀγαθὸν ἐστί, πολὺ μᾶλλον
above if and indeed also itself to-itself a-good is much more
 ἂν εἴη ἀγαθὸν αὐτῷ ἢ τελειότης αὐτοῦ καὶ τὸ εἶδος καὶ
would be a-good for-it the perfection of-it and the form and
 τὸ κρεῖττον αὐτοῦ, καὶ τῇ ἐαυτοῦ φύσει ὃν τοιοῦτον καὶ
the better than-it and by-the its-own nature being such also
 αὐτῷ, ὅτι καὶ αὐτὸ ἀγαθὸν ποιεῖ. ἀλλὰ διὰ τί αὐτῷ
for-it because also itself good it-makes but through what for-it
 ἀγαθὸν ἔσται; ἂρ' ὅτι οἰκειότατον αὐτῷ; ἢ οὐ· ἀλλ' ὅτι
good will-it-be surely because (it-is)-most-proper to-it or not but because
 ἐστί τις ἀγαθοῦ μοῖρα. διὸ καὶ μᾶλλον οἰκείωσις πρὸς
it-is some of-good a-portion wherefore also greater (is-the)-affinity toward
 αὐτοὺς τοῖς εἰλικρινέσι καὶ τοῖς μᾶλλον ἀγαθοῖς. ἄτοπον
themselves for-the unmixed and for-the more good absurd
 δὴ τὸ ζητεῖν, διὰ τί ἀγαθὸν ὃν αὐτῷ ἀγαθὸν ἐστί,
indeed (is)-the to-ask through what good being to-itself good it-is
 ὥσπερ δέον πρὸς αὐτὸ ἐξίστασθαι τῆς ἐαυτοῦ
as-if (it-were)-necessary toward itself to-depart of-the its-own
 φύσεως καὶ μὴ ἀγαπᾶν ἐαυτὸ ὡς ἀγαθόν. ἀλλ' ἐπὶ τοῦ
nature and not to-love itself as a-good but in the
 ἀπλοῦ τοῦτο σκεπτέον, εἰ, ὅπου μηδαμῶς ἐνὶ ἄλλο, τὸ
simple this must-be-examined if where in-no-way is-there another the
 δὲ ἄλλο, ἢ οἰκείωσις πρὸς αὐτὸ ἀγαθὸν ἐστὶν ἐαυτῷ.
and other (is)-the affinity toward itself a-good is to-itself
 νῦν δέ, εἰ ταῦτα ὀρθῶς λέγεται, καὶ ἡ ἐπανάβασις ἔχει τὸ
now and if these rightly are-said also the ascent holds the
 ἀγαθὸν ἐν φύσει τινὲς κείμενον, καὶ οὐχ ἡ ἔφεςις ποιεῖ τὸ
good in a-nature some lying and not the desire makes the
 ἀγαθόν, ἀλλ' ἡ ἔφεςις, ὅτι ἀγαθόν, καὶ γίνεται τι
good but the desire because (it-is)-good and comes something

τοῖς κτωμένοις καὶ ἐπὶ τῇ κτήσει ἡδύ. ἀλλὰ τὸ μέν,
to-those acquiring and upon the acquisition pleasant but the-one indeed
 καὶ εἰ μὴ ἔποιτο ἡδονή, αἰρετέον καὶ αὐτὸ ζητητέον.
even if not should-follow pleasure (is)-to-be-chosen and itself to-be-sought

XXVIII • ASCENDING AWAY FROM MATTER

Would matter, if it could wish, wish to be form only, and so to perish? It seeks rather to be and to shed its badness; if evil is vice, what chooses the good is the thing made bad, not the vice. If good is form everywhere, and more form the higher one climbs, the Good draws away from matter altogether, into the formless from which the first form comes.

τὸ δ' ἐκ τοῦ λόγου συμβαῖνον νῦν ὀπτεύον. εἰ γὰρ
the and out-of the argument resulting now must-be-seen if for
 πανταχοῦ τὸ παραγινόμενον ὡς ἀγαθὸν εἶδος, καὶ τῇ
everywhere the (thing)-arriving as a-good (is)-form and to-the
 ὕλῃ δὲ εἶδος ἔνι τὸ ἀγαθόν, πότερον ἠθέλησεν ἂν
matter and form (is)-in-it the good whether would-have-wished then
 ἢ ὕλῃ, εἴπερ ἦν αὐτῇ τὸ θέλειν, εἶδος μόνον γενέσθαι;
the matter if-indeed there-were to-it the to-wish form only to-become
 ἀλλ' εἰ τοῦτο, ἀπολέσθαι θελήσει· τὸ δ' ἀγαθὸν αὐτῷ
but if this to-perish it-will-wish the and good for-itself
 πᾶν ζητεῖ. ἀλλ' ἴσως οὐχ ὕλῃ εἶναι ζητήσει, ἀλλὰ
everything seeks but perhaps not matter to-be it-will-seek but
 εἶναι, τοῦτο δ' ἔχουσα ἀφεῖναι αὐτῆς θελήσει τὴν κάκην.
to-be this and having to-let-go of-itself it-will-wish the badness
 ἀλλὰ τὸ κακὸν πῶς ἔφεισιν ἔξει τοῦ ἀγαθοῦ; ἢ οὐδὲ
but the evil how a-desire will-it-have of-the good or not-even
 τὴν ὕλην ἐν ἐφέσει ἐτιθέμεθα, ἀλλὰ ὑπόθεσιν ἐποιεῖτο ὁ
the matter in desire we-placed but a-supposition was-making the

λόγος αἴσθησιν δούς, εἶπερ οἶόν τε ἦν δοῦναι ὕλην
argument perception having-given if-indeed possible indeed it-was to-give matter
 τηροῦσιν· ἀλλὰ τοῦ εἶδους ἐπελθόντος, ὥσπερ ὀνείρατος
to-those-keeping but of-the form having-come just-as of-a-dream
 ἀγαθοῦ, ἐν καλλίονι τάξει γεγονέναι. εἰ μὲν οὖν τὸ κακὸν
of-good in a-better order to-have-come if indeed then the evil
 ἢ ὕλη, εἴρηται· εἰ δ' ἄλλο τι, οἶον κακία, εἰ
(is)-the matter it-has-been-said if and other something such-as vice if
 αἴσθησιν λάβοι τὸ εἶναι αὐτῆς, ἄρ' οὖν ἔτι τὸ οἰκεῖον
perception should-take the being of-it surely then still the proper
 πρὸς τὸ κρεῖττον τὸ ἀγαθὸν ἔσται; ἢ οὐχ ἡ κακία ἦν ἡ
toward the better the good will-be or not the vice was the
 αἰρουμένη, ἀλλὰ τὸ κακούμενον. εἰ δὲ ταῦτόν τὸ εἶναι
(thing)-choosing but the (thing)-made-bad if and (be)-the-same the to-be
 καὶ τὸ κακόν, πῶς τοῦτο τὸ ἀγαθὸν αἰρήσεται; ἀλλ' ἄρά
and the evil how this the good will-choose but surely
 γε, εἰ αἴσθησιν αὐτοῦ λάβοι τὸ κακόν, ἀγαπήσει αὐτό;
at-least if perception of-itself should-take the evil will-it-love itself
 καὶ πῶς ἀγαπητὸν τὸ μὴ ἀγαπητὸν ἔσται; οὐ γὰρ δὴ
and how lovable the not lovable will-be not for indeed
 τῷ οἰκείῳ ἐθέμεθα τὸ ἀγαθόν. καὶ ταῦτα μὲν ταύτῃ. ἀλλ'
by-the proper we-set the good and these indeed thus but
 εἰ εἶδος τὸ ἀγαθὸν πανταχοῦ καὶ μᾶλλον ἐπαναβαίνουνσι
if a-form (is)-the good everywhere and more to-those-ascending
 μᾶλλον εἶδος — μᾶλλον γὰρ ψυχῇ εἶδος ἢ σώματος
more (is)-form more for soul (is)-form than of-body
 εἶδος καὶ ψυχῆς τὸ μὲν μᾶλλον, τὸ δ' ἐπὶ μᾶλλον, καὶ
a-form and of-soul the one more the other still more and
 νοῦς ψυχῆς — τὸ ἀγαθὸν ἂν προσχωροῖ τῷ τῆς ὕλης
intellect than-soul the good would advance to-the of-the matter
 ἐναντίῳ καὶ οἶον καθαιρομένῳ καὶ ἀποτιθεμένῳ, κατὰ
opposite and as-it-were being-purified and putting-off according-to

δύναμιν μὲν ἐκάστω, τὸ δὲ μάλιστα πᾶν ὃ τι
capacity indeed for-each the and especially all what anything
 ὕλης ἀποτιθεμένων. καὶ δὴ καὶ ἡ τοῦ ἀγαθοῦ φύσις
of-matter putting-off and indeed also the of-the good nature
 πᾶσαν ὕλην φυγοῦσα, μᾶλλον δὲ οὐδαμῇ οὐδαμῶς πλησίον
all matter having-fled rather and nowhere at-all near
 γενομένη, ἀναπεφευγυῖα ἂν εἴη εἰς τὴν ἀνείδεον φύσιν,
having-come having-escaped would be into the formless nature
 ἀφ' ἧς τὸ πρῶτον εἶδος. ἀλλὰ περὶ τούτου ὕστερον.
from which (comes)-the first form but about this (comes)-later

XXIX · NOT PLEASURE, NOT IGNORANCE

If nothing pleasant followed on the Good it would still be choiceworthy. The man who claims to gain nothing from intellect refutes himself: he admits some good of his own, prizes understanding, and cannot despise being and life without contradicting all his own feelings.

ἀλλ' εἰ μὴ ἔποιτο ἡδονὴ τῷ ἀγαθῷ, γίνουτο δὲ πρὸ
but if not should-follow pleasure on-the good should-come and before
 τῆς ἡδονῆς τι, δι' ὃ καὶ ἡ ἡδονή, διὰ τί οὐκ
the pleasure something through which also the pleasure through what (is-it)-not
 ἀσπαστόν; ἢ εἰπόντες ἀσπαστόν ἡδονὴν ἤδη εἵπομεν. ἀλλ'
welcome or having-said welcome pleasure already we-have-said but
 εἰ ὑπάρξει μὲν, ὑπάρξαντος δὲ δυνατὸν μὴ ἀσπαστόν
if it-will-be-present indeed it-having-become-present and (is-it)-possible not welcome
 εἶναι; ἀλλ' εἰ τοῦτο, παρόντος τοῦ ἀγαθοῦ αἰσθησιν ἔχον
to-be but if this being-present the good perception having
 τὸ ἔχον οὐ γνώσεται ὅτι; ἢ τί κωλύει καὶ γνώσκειν
the (thing)-having not will-know that or what prevents both to-know
 καὶ μὴ κινεῖσθαι ἄλλως μετὰ τῷ αὐτὸ ἔχει; ὃ μᾶλλον
and not to-be-moved otherwise with the it to-have which more

ἂν τῷ σωφρονεστέρῳ ὑπάρχῃ καὶ μᾶλλον τῷ μὴ ἐνδεεῖ.
would to-the more-temperate belong and more to-the not needy
 διὸ οὐδὲ τῷ πρώτῳ, οὐ μόνον ὅτι ἀπλοῦν, ἀλλ' ὅτι
wherefore not-even to-the first not only because (it-is)-simple but because
 ἡ κτῆσις δεηθέντος ἡδεῖα. ἀλλὰ καὶ τουτὶ καταφανὲς
the acquisition of-one-having-needed (is)-pleasant but also this-here manifest
 ἔσται τὰ ἄλλα, ὅσα λοιπά, προσανακαθηραμένοις καὶ
will-be the others as-many-as (are)-left to-those-having-cleared-away also
 ἐκείνων τὸν ἀντίτυπον λόγον ἀπωσαμένοις. ἔστι δὲ
that the resistant argument to-those-having-pushed-off is and
 οὗτος, ὃς ἀπορεῖ, τί ἂν καρπώσαιτο ὁ νοῦν ἔχων
this which questions what would reap the intellect having
 εἰς ἀγαθοῦ μοῖραν οὐδὲν πληττόμενος, ὅταν ταῦτα ἀκούῃ,
toward of-good a-portion nothing being-struck when these he-hears
 τῷ μὴ σύνεσιν αὐτῶν ἴσχειν, ἢ ὄνομα ἀκούων, ἢ
by-the not understanding of-them to-hold either a-name bearing or
 ἄλλο τι ἕκαστον αὐτῶν ὑπολαμβάνων ἢ αἰσθητόν
other something each of-them supposing or a-sensible
 τι ζητῶν καὶ τὸ ἀγαθὸν ἐν χρήμασιν ἢ τισι τοιούτοις
something seeking and the good in money or some such
 τιθέμενος. πρὸς δὲ λεκτέον, ὥς, ὅταν ταῦτα ἀτιμάζῃ,
placing toward whom it-must-be-said that when these he-despises
 ὁμολογεῖ τίθεσθαί τι παρ' αὐτῷ ἀγαθόν, ἀπορῶν δὲ
he-admits to-set something in himself (as)-good being-at-a-loss but
 ὅπῃ τῇ ἐννοίᾳ τῇ παρ' αὐτῷ ταῦτα ἐφαρμόττει. οὐ γὰρ
how to-the notion the in himself these fit not for
 ἔστι λέγειν μὴ τοῦτο πάντῃ ἄπειρον καὶ ἀνεννόητον
it-is-possible to-say not this wholly inexperienced and without-notion
 ὄντα τούτου. τάχα δὲ καὶ τὸ ὑπὲρ νοῦν ἀπομαντεύεται.
being of-this perhaps and also the beyond intellect he-divines
 ἔπειτα δέ, εἰ τῷ ἀγαθῷ ἢ τῷ ἐγγὺς τούτου προσβάλλων
then and if the good or the near this approaching

ἀγνοεῖ, ἐκ τῶν ἀντικειμένων εἰς ἔννοιαν ἵτω. ἥ οὐδὲ
he-knows-not out-of the opposites into a-notion let-him-go or not-even
 κακὸν τὴν ἄνοιαν θήσεται· καίτοι πᾶς αἰρεῖται νοεῖν καὶ
an-evil the folly he-will-set although everyone chooses to-think and
 νοῶν σεμνύνεται. μαρτυροῦσι δὲ καὶ αἱ αἰσθήσεις εἰδήσεις
thinking is-proud they-witness and also the senses knowings
 εἶναι θέλουσαι. εἰ δὲ νοῦς τίμιον καὶ καλὸν καὶ νοῦς
to-be wishing if indeed intellect (is)-honorable and beautiful and intellect
 ὁ πρῶτος μάλιστα, τί ἂν φαντασθῇ τις, εἴ τις δύναιτο
the first especially what would imagine one if one could
 τὸν τούτου γεννητὴν καὶ πατέρα; τὸ δὲ εἶναι καὶ τὸ
the of-this begetter and father the and to-be and the
 ζῆν ἀτιμάζων ἀντιμαρτυρεῖ ἑαυτῷ καὶ τοῖς ἑαυτοῦ πάθεσι
to-live despising he-testifies-against himself and the his-own affections
 πᾶσιν. εἰ δέ τις δυσχεραίνει τὸ ζῆν, ᾧ θάνατος
all if and one is-vexed-at the to-live with-which death
 μέμικται, τὸ τοιοῦτο δυσχεραίνει, οὐ τὸ ἀληθῶς ζῆν.
is-mixed the such he-is-vexed-at not the truly to-live

XXX · WHY POETS SAY NECTAR AND SMILING

If pleasure must be mixed in, we should look at the divine now. Neither bodily pleasure nor irrational joy can mix with intellect; but every clear and unhindered activity has a brightness on it, and men, wanting a word, borrow 'drunk on nectar' and 'the father smiled'. Gladness truly is There, though not as a thing that comes to be.

ἀλλὰ εἰ δεῖ τῷ ἀγαθῷ τὴν ἡδονὴν μεμῖχθαι καὶ μὴ
but if must with-the good the pleasure to-have-been-mixed and not
 τέλειόν ἐστι τὸ ζῆν, εἴ τις τὰ θεῖα θεῶτο καὶ μάλιστα
complete is the to-live if one the divine should-behold and especially

τὴν τούτων ἀρχήν, νῦν ἰδεῖν ἐφαπτομένους τοῦ ἀγαθοῦ
the of-these origin now to-see (us)-touching the good
 πάντως προσήκει. τὸ μὲν οὖν οἶσθαι τὸ ἀγαθὸν ἔκ τε
altogether it-behooves the indeed then to-think the good out-of both
 τοῦ νοῦ ὡς ὑποκειμένου ἔκ τε τοῦ πάθους τῆς ψυχῆς,
the intellect as a-substrate out-of and the affection of-the soul
 ὃ γίνεται ἐκ τοῦ φρονεῖν, οὐ τὸ τέλος οὐδ' αὐτὸ τὸ
which comes out-of the to-think not the end nor itself the
 ἀγαθὸν τὸ συναμφοτέρων ἐστὶ τιθέντος, ἀλλὰ νοῦς ἂν
good the composite is of-one-positing but intellect would
 εἶη τὸ ἀγαθόν, ἡμεῖς δὲ χαίροντες τῷ τὸ ἀγαθὸν ἔχειν·
be the good we and rejoicing in-the the good to-have
 καὶ εἶη ἂν αὕτη τις δόξα περὶ ἀγαθοῦ. ἑτέρα δὲ εἶη
and would-be then this some opinion about good another and would-be
 ἂν παρὰ ταύτην, ἣ μίξασα τῷ νῷ τὴν ἡδονήν
then beside this which having-mixed with-the intellect the pleasure
 ὡς ἓν τι ἐξ ἀμφοῦν ὑποκείμενον τοῦτο τίθεται εἶναι,
as one something out-of both a-substrate this sets to-be
 ἢ ἡμεῖς τὸν τοιοῦτον νοῦν κτησάμενοι ἢ καὶ ἰδόντες τὸ
that we the such intellect having-acquired or also having-seen the
 ἀγαθὸν ἔχωμεν· τὸ γὰρ ἔρημον καὶ μόνον οὔτε γενέσθαι
good may-have the for solitary and alone neither to-become
 οὔτε αἰρετὸν εἶναι δυνατόν ὡς ἀγαθόν. πῶς ἂν οὖν
nor choiceworthy to-be (is)-possible as a-good how would then
 μιχθείη νοῦς ἡδονῇ εἰς μίαν συντέλειαν φύσεως; ὅτι
be-mixed intellect with-pleasure into one completion of-nature that
 μὲν οὖν τὴν σώματος ἡδονὴν οὐκ ἂν τις οἰηθείη νῷ
indeed then the of-body pleasure not would one think with-intellect
 δυνατόν εἶναι μίγνυσθαι, παντὶ δήπου δηλόν· ἀλλ' οὐδ'
able to-be to-be-mixed to-everyone surely (is)-clear but nor
 ὅσαι χαρὰι ψυχῆς ἂν ἄλογοι γένοιοντο. ἀλλ' ἐπειδὴ
as-many-as joys of-soul would irrational become but since

πάση ἐνεργείᾳ καὶ διαθέσει δὲ καὶ ζωῇ ἔπεσθαι δεῖ
 (upon)-every activity and disposition moreover and life to-follow must
 οἶον καὶ συνεῖναι τὸ ἐπιθέον, καθ' ὃ τῇ μὲν ἐστὶ
 as-it-were and to-accompany the running-over according-to which for-the one is
 κατὰ φύσιν ἰούσῃ τὸ ἐμποδίζον καὶ τι τοῦ ἐναντίου
 according-to nature going the hindering and something of-the contrary
 παραμεμυγμένον, ὃ οὐκ ἐᾷ τὴν ζῶν ἐαυτῆς εἶναι,
 mixed-in which not allows the life its-own to-be
 τῇ δὲ καθαρὸν καὶ εἰλικρινὲς τὸ ἐνέργημα καὶ ἡ ζωὴ
 for-the and pure and unmixed (is)-the act and the life
 ἐν διαθέσει φαιδρᾷ, τὴν τοιαύτην τοῦ νοῦ κατάστασιν
 (is)-in a-disposition bright the such of-the intellect condition
 ἀσμενιστὴν καὶ αἰρετωτάτην εἶναι τιθέμενοι ἡδονῇ
 welcome and most-choiceworthy to-be positing with-pleasure
 μεμίχθαι λέγουσιν ἀπορία οἰκείας προσηγορίας, οἷα
 to-have-been-mixed they-say for-lack of-a-proper name such-as
 ποιοῦσι καὶ τὰ ἄλλα ὀνόματα τὰ παρ' ἡμῖν ἀγαπώμενα
 they-do also the other names the among us cherished
 μεταφέροντες, τὸ μεθυσθεὶς ἐπὶ τοῦ νέκταρος καὶ
 transferring the having-been-made-drunk upon the nectar and
 ἐπὶ δαῖτα καὶ ἐστίαισιν καὶ τὸ μείδῃσεν δὲ πατὴρ οἱ
 upon a-feast and a-banquet and the smiled and the-father the
 ποιηταὶ καὶ ἄλλα τοιαῦτα μυρία. ἔστι γὰρ καὶ τὸ ἄσμενον
 poets and other such countless is for also the glad
 ὄντως ἐκεῖ καὶ τὸ ἀγαπητότατον καὶ τὸ ποθεινότατον,
 really there and the most-beloved and the most-longed-for
 οὐ γινόμενον οὐδ' ἐν κινήσει, αἴτιον δὲ τὸ ἐπιχρῶσαν
 not becoming nor in motion a-cause and (is)-the having-tinged
 αὐτὰ καὶ ἐπιλάμψαν καὶ φαιδρύναν. διὸ καὶ ἀλήθειαν
 them and having-shone-upon and having-brightened wherefore also truth
 τῷ μίγματι προστίθῃσι καὶ τὸ μετρήσον πρὸ αὐτοῦ
 to-the mixture he-adds and the about-to-measure before it

ποιεῖ καὶ ἡ συμμετρία καὶ τὸ κάλλος ἐπὶ τῷ μίγματι
be-puts and the symmetry and the beauty upon the mixture
 ἐκεῖθεν φησιν εἰς τὸ καλὸν ἐλήλυθεν· ὥστε κατὰ τοῦτο
from-there he-says into the beautiful has-come so-that according-to this
 ἂν ἡμεῖς καὶ ἐν τούτῳ μοίρας. τὸ δὲ ὄντως ὀρεκτὸν
then we also in this (have)-a-portion the and really desirable
 ἡμῖν ἄλλως μὲν ἡμεῖς αὐτοῖς εἰς τὸ βέλτιστον ἑαυτῶν
for-us otherwise indeed we for-ourselves into the best of-ourselves
 ἀνάγοντες ἑαυτούς, τοῦτο δὴ τὸ σύμμετρον καὶ καλὸν
leading-up ourselves this indeed the symmetrical and beautiful
 καὶ εἶδος σύνθετον καὶ ζωὴν ἐναργῆ καὶ νοερὰν καὶ καλὴν.
and a-form composite and a-life clear and intellectual and beautiful

XXXI • THE SOUL IN LOVE

All things were made beautiful by what is before them: Intellect received the radiance of its own activity, soul a fuller life. Seeing, the soul was struck and fell into longing, as lovers shape themselves to the beloved. It grows suspicious of beauties in flesh, knowing they have their grace from elsewhere.

ἀλλ' ἐπεὶ ἐκαλλύνθη τὰ πάντα ἐκείνῳ τῷ πρὸ τούτων
but since were-beautified the all by-that the before these
 καὶ φῶς ἔσχε, νοῦς μὲν τὸ τῆς ἐνεργείας τῆς νοερᾶς
and light received intellect indeed the of-the activity the intellectual
 φέγγος, ᾧ τὴν φύσιν ἐξέλαμψε, ψυχὴ δὲ δύναμιν ἔσχευ
radiance by-which the nature it-lit-up soul and a-power received
 εἰς τὸ ζῆν ζωῆς πλείονος εἰς αὐτὴν ἐλθούσης. ἦρθη
toward the to-live of-life more into it having-come it-was-raised
 μὲν οὖν ἐκεῖ καὶ ἔμεινεν ἀγαπήσας τὸ περὶ ἐκείνον
indeed then there and it-remained having-loved the about him
 εἶναι· ἐπιστραφεῖσα δὲ καὶ ψυχὴ ἡ δυνηθεῖσα, ὥς ἔγνω
to-be having-turned and also soul the having-been-able when it-knew

καὶ εἶδεν, ἥσθη τε τῇ θέᾳ καὶ ὅσον οἷα τε ἦν
and saw it-rejoiced both in-the sight and as-much-as able indeed it-was
 ἰδεῖν ἐξεπλάγη. εἶδε δὲ οἶον πληγείσα καὶ ἐν αὐτῇ
to-see it-was-amazed it-saw and as-it-were having-been-struck and in itself
 ἔχουσά τι αὐτοῦ συνήσθητο καὶ διατεθείσα ἐγένετο
having something of-him it-became-aware and having-been-disposed it-came-to-be
 ἐν πόθῳ, ὥσπερ οἱ τῷ εἰδώλῳ τοῦ ἐρασμοῦ κινούμενοι
in longing just-as the by-the image of-the lovely-one being-moved
 εἰς τὸ αὐτὸ ἰδεῖν ἐθέλει τὸ ἐρώμενον. ὥσπερ δὲ ἐνταῦθα
into the itself to-see to-wish the beloved just-as and here
 σχηματίζονται εἰς ὁμοιότητα τῷ ἐραστῷ οἱ ἂν ἐρώσι,
they-shape-themselves into likeness to-the beloved who ever love
 καὶ τὰ σώματα εὐπρεπέστερα καὶ τὰς ψυχὰς ἄγοντες εἰς
both the bodies more-comely and the souls leading into
 ὁμοιότητα, ὥς μὴ λείπεσθαι κατὰ δύναμιν θέλει τῇ
likeness so-as not to-fall-short according-to power to-wish in-the
 τοῦ ἐρωμένου σωφροσύνη τε καὶ ἀρετῇ τῇ ἄλλῃ — ἣ
of-the beloved temperance both and virtue the other or
 ἀπόβλητοι ἂν εἶεν τοῖς ἐρωμένοις τοῖς τοιούτοις· καὶ
rejected would they-be by-the beloved the such and
 οὗτοί εἰσιν οἱ συνεῖναι δυνάμενοι — τοῦτον τὸν τρόπον καὶ
these are the to-consort being-able in-this the way also
 ψυχὴ ἐρᾷ μὲν ἐκείνου ὑπ' αὐτοῦ ἐξ ἀρχῆς εἰς τὸ ἐρᾶν
soul loves indeed him by him from the-beginning into the to-love
 κινήσεισα· καὶ ἡ πρόχειρον ἔχουσα τὸν ἔρωτα ὑπόμνησιν
having-been-moved and the ready-at-hand having the love a-reminder
 οὐ περιμένει ἐκ τῶν καλῶν τῶν τῇδε, ἔχουσα δὲ τὸν
not it-awaits out-of the beautiful the here having but the
 ἔρωτα, καὶ ἂν ἀγνοῇ ὅτι ἔχει, ζητεῖ αἰεὶ καὶ πρὸς ἐκεῖνο
love even if it-knows-not that it-has it-seeks always and toward that
 φέρεσθαι θέλουσα ὑπεροψίαν τῶν τῇδε ἔχει, καὶ ἰδοῦσα
to-be-borne wishing a-contempt of-the here it-has and having-seen

τὰ ἐν τῷδε τῷ παντὶ καλὰ ὑποψίαν ἔχει πρὸς αὐτά,
the in this the all beautiful a-suspicion it-has toward them
 ὅτι ἐν σαρκὶ καὶ σώμασιν ὁρᾷ αὐτὰ ὄντα καὶ μαινόμενα
because in flesh and bodies it-sees them being and defiled
 τῇ παρουσίᾳ οἰκῆσει καὶ τοῖς μεγέθεσι διειλημμένα καὶ
by-the present dwelling and by-the magnitudes divided and
 οὐκ αὐτὰ τὰ καλὰ ὄντα — μὴ γὰρ ἂν τολμήσαι ἐκεῖνα
not themselves the beautiful being not for then to-have-dared those
 οἷά ἐστιν εἰς βόρβορον σωμάτων ἐμβῆναι καὶ ρυπᾶναι
such-as they-are into a-filth of-bodies to-step and to-foul
 ἑαυτὰ καὶ ἀφανίσαι· ὅταν δὲ καὶ παραρρέοντα ἴδῃ, ἤδη
themselves and to-efface when and also flowing-past it-sees already
 παντελῶς γινώσκει, ὅτι ἄλλοθεν ἔχει, ὃ ἦν αὐτοῖς
wholly it-knows that from-elsewhere it-has what was on-them
 ἐπιθέον. εἴτα ἐκεῖ φέρεται δεινὴ ἀνευρεῖν οὐπερ ἐρᾷ
running-over then there it-is-borne clever to-find-out what-indeed it-loves
 οὔσα, καὶ οὐκ ἂν πρὶν εἰλεῖν ἀποστᾶσα, εἰ μὴ ποῦ
being and not would before to-seize standing-off if not somehow
 τις αὐτῆς καὶ τὸν ἔρωτα ἐξέλοι· ἔνθα δὲ εἶδε μὲν
someone from-it also the love should-take-out where indeed it-saw indeed
 καλὰ πάντα καὶ ἀληθῆ ὄντα, καὶ ἐπερρώσθη πλέον τῆς
beautiful all and true being and it-was-strengthened more of-the
 τοῦ ὄντος ζωῆς πληρωθεῖσα, καὶ ὄντως ὄν καὶ αὐτῇ
of-the being life having-been-filled and really being also itself
 γενομένη καὶ σύνεσιν ὄντως ὄντος λαβοῦσα ἐγγὺς οὔσα
having-become and understanding really of-what-is having-taken near being
 αἰσθάνεται οὐ πάλαι ζητεῖ.
it-perceives what long-since it-seeks

Where is the maker of so much beauty? He can be none of these things, no shape and no power among them; the principle is the formless from which every intelligible shape comes. Being nothing, he is not a beauty but the beauty-maker — the flower of all beauty, its origin and its limit.

ποῦ οὖν ὁ ποιήσας τὸ τοσοῦτον κάλλος καὶ τὴν
where then (is)-the having-made the so-great beauty and the
 τοσαύτην ζωὴν καὶ γεννήσας οὐσίαν; ὁρᾷς τὸ ἐπ'
so-great life and having-begotten being do-you-see the upon
 αὐτοῖς ἅπασιν ποικίλοις οὖσιν εἶδεσι κάλλος; καλὸν μὲν
them all varied being forms beauty beautiful indeed
 ὡδὶ μένειν· ἀλλ' ἐν καλῷ ὄντα δεῖ βλέπειν, ὅθεν ταῦτα
here to-remain but in beauty being one-must to-look whence these
 καὶ ὅθεν καλά. δεῖ δ' αὐτὸν εἶναι τούτων μηδὲ
and whence (they-are)-beautiful must and him to-be of-these not-even
 εἶν· τί γὰρ αὐτῶν ἔσται μέρος τε ἔσται. οὐ τοίνυν
one something for of-them he-will-be a-part and he-will-be not therefore
 οὐδὲ τοιαύτη μορφή· οὐδέ τις δύναμις οὐδ' αὖ πᾶσαι αἰ
neither such a-shape nor any power nor again all the
 γεγεννημέναι καὶ οὔσαι ἐνταῦθα, ἀλλὰ δεῖ ὑπὲρ πάσας εἶναι
having-come and being here but must beyond all to-be
 δυνάμεις καὶ ὑπὲρ πάσας μορφάς. ἀρχὴ δὲ τὸ ἀνείδεον,
powers and beyond all shapes a-principle and the formless
 οὐ τὸ μορφῆς δεόμενον, ἀλλ' ἀφ' οὗ πᾶσα μορφή
not the of-shape needing but from which (comes)-every shape
 νοερά. τὸ γὰρ γενόμενον, εἴπερ ἐγένετο, ἔδει γενέσθαι
intellectual the for (thing)-become if-indeed it-came-to-be it-behooved to-become
 τι καὶ μορφήν ἰδίαν ἔσχεν· ὁ δὲ μηδεὶς ἐποίησε, τίς
something and a-shape proper it-had what and no-one made who

ἂν ποιήσειεν; οὐδὲν οὖν τοῦτο τῶν ὄντων καὶ πάντα·
would make nothing then (is)-this of-the beings and (is)-all
 οὐδὲν μὲν, ὅτι ὕστερα τὰ ὄντα, πάντα δέ, ὅτι ἐξ
nothing indeed because later (are)-the beings all and because out-of
 αὐτοῦ. πάντα δὲ ποιεῖν δυνάμενον τί ἂν μέγεθος ἔχοι;
him all and to-make being-able what would a-magnitude have
 ἢ ἄπειρον ἂν εἴη. ἀλλ' εἰ ἄπειρον, μέγεθος ἂν ἔχοι
or boundless would it-be but if boundless a-magnitude would it-have
 οὐδέν· καὶ γὰρ μέγεθος ἐν τοῖς ὑστάτοις· καὶ δεῖ,
not-at-all and for magnitude (is)-among the last and must
 εἰ καὶ τοῦτο ποιήσει, αὐτὸν μὴ ἔχειν. τό τε τῆς οὐσίας
if also this he-will-make him not to-have the and of-the being
 μέγα οὐ ποσόν· ἔχοι δ' ἂν καὶ ἄλλο τι μετ'
great (is)-not a-quantity might-have and then also another something after
 αὐτὸν τὸ μέγεθος. τὸ δὲ μέγα αὐτοῦ τὸ μῆδεν αὐτοῦ
him the magnitude the and greatness of-him (is)-the nothing than-him
 εἶναι δυνατώτερον παρισυῖσθαι τε μῆδεν δύνασθαι· τίτι
to-be more-powerful to-be-equaled and nothing to-be-able to-what
 γὰρ τῶν αὐτοῦ εἰς ἴσον ἂν τι ἔλθοι μῆδεν ταῦτον
for of-the his into equality would anything come nothing the-same
 ἔχον; τό τε εἰς αἰὲ καὶ εἰς πάντα οὐ μέτρον αὐτῷ δίδωσιν
having the and into ever and into all not a-measure to-him gives
 οὐδ' αὖ ἀμετρίαν· πῶς γὰρ ἂν τὰ ἄλλα μετρήσειεν; οὐ
nor again unmeasuredness how for would the others he-measure not
 τούνυν αὖ οὐδὲ σχῆμα. καὶ μὴν, ὅτου ἂν ποθεινοῦ ὄντος
therefore again nor a-figure and indeed of-what ever longed-for being
 μήτε σχῆμα μήτε μορφὴν ἔχης λαβεῖν, ποθεινότατον καὶ
neither figure nor shape you-can to-take most-longed-for and
 ἐρασμιώτατον ἂν εἴη, καὶ ὁ ἔρως ἂν ἄμετρος εἴη· οὐ
most-lovable would it-be and the love would unmeasured be not
 γὰρ ὥρισται ἐνταῦθα ὁ ἔρως, ὅτι μῆδὲ τὸ ἐρώμενον,
for it-is-bounded here the love because neither (is)-the beloved

ἀλλ' ἄπειρος ἂν εἴη ὁ τούτου ἔρωσ, ὥστε καὶ τὸ κάλλος
but boundless would be the of-this love so-that also the beauty
 αὐτοῦ ἄλλον τρόπον καὶ κάλλος ὑπὲρ κάλλος. οὐδὲν
of-him (is-in)-another way and a-beauty beyond beauty nothing
 γὰρ ὄν τί κάλλος; ἐράσμιον δὲ ὄν τὸ γεννῶν ἂν
for being what beauty lovable and being the begetting would
 εἴη τὸ κάλλος. δύναμις οὖν ὄν παντὸς καλοῦ ἄνθος ἐστὶ
be the beauty a-power then being of-every beautiful a-flower it-is
 κάλλους καλλοποιόν· καὶ γὰρ γεννᾷ αὐτὸ καὶ κάλλιον
of-beauty beauty-making and for it-begets it and more-beautiful
 ποιεῖ τῇ παρ' αὐτοῦ περιουσίᾳ τοῦ κάλλους, ὥστε
makes by-the from itself abundance of-the beauty so-that
 ἀρχὴ κάλλους καὶ πέρας κάλλους. οὐσα δὲ κάλλους
(it-is)-a-principle of-beauty and a-limit of-beauty being and of-beauty
 ἀρχὴ ἐκεῖνο μὲν καλὸν ποιεῖ, οὐ ἀρχή, καὶ καλὸν
a-principle that indeed beautiful it-makes of-which (it-is)-principle and beautiful
 ποιεῖ οὐκ ἐν μορφῇ, ἀλλὰ καὶ αὐτὸ τὸ γενόμενον ἄμορφον,
it-makes not in a-shape but also itself the (thing)-become formless
 ἄλλον δὲ τρόπον ἐν μορφῇ· ἢ γὰρ λεγομένη αὐτὸ τοῦτο
another and way in shape the for so-called (the)-very this
 μόνον μορφὴ ἐν ἄλλῳ, ἐφ' ἑαυτῆς δὲ οὐσα ἄμορφον.
only (is)-a-shape in another by itself and being (is)-formless
 τὸ οὖν μετέχον κάλλους μεμόρφωται, οὐ τὸ κάλλος.
the then partaking of-beauty has-been-shaped not the beauty

XXXIII • FLEE THE SHAPED

When beauty is named one should flee such shape rather than set it before the eyes. The formless is beautiful if it is form at all; strip every shape away, even the shape in the definition by which we say justice and temperance differ. The lover's own case witnesses it: love begins when a non-sensible impression is born in the partless soul.

διὸ καὶ ὅταν κάλλος λέγεται, φευκτέον μᾶλλον ἀπὸ
wherefore also when beauty is-spoken-of one-must-flee rather from
 μορφῆς τοιαύτης, ἀλλ' οὐ πρὸ ὁμμάτων ποιητέον, ἵνα μὴ
a-shape such but not before the-eyes one-must-set that not
 ἐκπέσης τοῦ καλοῦ εἰς τὸ ἀμυδρᾷ μετοχῇ καλὸν λεγόμενον.
you-fall-out of-the beautiful into the by-a-dim participation beautiful called
 τὸ δὲ ἄμορφον εἶδος καλόν, εἴπερ εἶδος ἐστὶ καὶ ὅσον
the and formless form (is)-beautiful if-indeed a-form it-is and as-much-as
 ἂν ἀποσυλήσης πᾶσαν μορφήν, οἷον καὶ τὴν ἐν λόγῳ,
ever you-strip-away every shape such-as also the in definition
 ἧ διαφέρειν ἄλλο ἄλλου λέγομεν, ὡς δικαιοσύνην
by-which to-differ one from-another we-say as justice
 καὶ σωφροσύνην ἀλλήλων ἕτερα, καίτοι καλὰ ὄντα.
and temperance from-one-another (to-be)-different although beautiful being
 ἐπεὶ δὲ ὁ νοῦς ἰδίον τι νοεῖ, ἡλάττωται, κἂν
since and the intellect a-particular something thinks it-is-diminished even-if
 ὁμοῦ πάντα λάβῃ ὅσα ἐν τῷ νοητῷ· κἂν ἕκαστον,
together all it-takes as-many-as (are)-in the intelligible even-if each
 μίαν μορφήν νοητὴν ἔχει· ὁμοῦ δὲ πάντα οἷον ποικίλην
one shape intelligible has together and all as-it-were a-varied
 τινά, ἔτι ἐν δείξει, οἷον δεῖ θεάσασθαι ὃν ὑπὲρ ἐκείνο τὸ
some still in need such-as must to-behold being beyond that the
 πάγκαλον καὶ ποικίλον καὶ οὐ ποικίλον, οὗ ὀρέγεται μὲν
all-beautiful and varied and not varied which reaches-for indeed
 ψυχῇ οὐ λέγουσα διὰ τί τοιοῦτον ποθεῖ, ὁ δὲ λόγος
soul not saying through what such it-longs-for the and reason
 λέγει, ὅτι τοῦτο τὸ ὄντως, εἴπερ ἐν τῷ πάντῃ
says that this (is)-the really(-longed-for) if-indeed in the wholly
 ἀνειδέω ἢ τοῦ ἀρίστου φύσις καὶ ἢ τοῦ ἐρασιμωτάτου.
formless (is)-the of-the best nature and the of-the most-lovable
 διὸ ὅ τι ἂν εἰς εἶδος ἀνάγων τῇ ψυχῇ δεικνύης,
wherefore what anything ever into a-form leading to-the soul you-show

ἐπὶ τούτῳ ἄλλο τὸ μορφῶσαν ζητεῖ. λέγει δὴ ὁ
beyond this another the having-shaped it-seeks says indeed the
 λόγος, ὅτι τὸ μορφήν ἔχον καὶ ἡ μορφή καὶ τὸ εἶδος
reason that the a-shape having and the shape and the form
 μεμετρημένον πᾶν, τοῦτο δὲ οὐ πᾶν οὐδὲ αὐτάρκες οὐδὲ
(is)-measured all this and (is)-not all nor self-sufficient nor
 παρ' αὐτοῦ καλόν, ἀλλὰ καὶ τοῦτο μέμικται. δεῖ τοίνυν
from itself beautiful but also this is-mixed must therefore
 ταῦτα μὲν καλά, τὸ δὲ ὄντως ἢ τὸ ὑπέρκαλον μὴ
these indeed (be)-beautiful the and really or the supremely-beautiful not
 μεμετρηῆσθαι· εἰ δὲ τοῦτο, μὴ μεμορφῶσθαι μηδὲ εἶδος
to-have-been-measured if and this not to-have-been-shaped nor a-form
 εἶναι. ἀνείδεον ἄρα τὸ πρῶτως καὶ πρῶτον καὶ ἡ
to-be formless then (is)-the primarily and first and the
 καλλονὴ ἐκεῖ νοητοῦ ἀγαθοῦ φύσις. μαρτυρεῖ δὲ καὶ
beauty there (is)-of-intelligible good a-nature witnesses and also
 τὸ τῶν ἐραστῶν πάθος, ὥς, ἕως ἐστὶν ἐν ἐκείνῳ τῷ
the of-the lovers experience that while he-is in that (that)-which
 τὸν αἰσθητὸν ἔχοντι, οὐπω ἐρᾷ· ὅταν δ' ἀπ' ἐκείνου
the sensible having not-yet he-loves when and from that
 αὐτὸς ἐν αὐτῷ οὐκ αἰσθητὸν γεννήσῃ τύπον ἐν ἀμερεῖ
himself in himself not a-sensible begets an-impression in a-partless
 ψυχῇ, τότε ἔρως φύεται. βλέπειν δὲ ζητεῖ τὸ ἐρώμενον, ἵν'
soul then love grows to-see and he-seeks the beloved that
 ἐκείνῳ ἐπάρδῃ μαραινόμενον. εἰ δὲ σύνεσις λάβοι, ὥς
that he-may-water withering if and understanding he-should-take that
 δεῖ μεταβαίνειν ἐπὶ τὸ ἀμορφότερον, ἐκείνου ἂν ὀρέγοιτο·
must to-pass-over to the more-formless of-that would he-reach
 καὶ γὰρ ὁ ἐξ ἀρχῆς ἔπαθεν, ἐκ σέλαος ἀμυδροῦ
and for what from the-beginning he-felt (was)-out-of a-gleam dim
 ἔρως φωτὸς μεγάλου. τὸ γὰρ ἵχνος τοῦ ἀμόρφου μορφή·
a-love of-a-light great the for trace of-the formless (is)-shape

τοῦτο γοῦν γεννᾷ τὴν μορφήν, οὐχ ἡ μορφή τοῦτο, καὶ
this at-any-rate begets the shape not the shape this and
 γεννᾷ, ὅταν ὕλη προσέλθῃ. ἡ δὲ ὕλη πορρωτάτω ἐξ
it-begets when matter approaches the and matter (is)-furthest out-of
 ἀνάγκης, ὅτι μηδὲ τῶν ὑστάτων μορφῶν παρ' αὐτῆς
necessity because not-even of-the last shapes from itself
 τινα ἔχει. εἰ οὖν ἐράσμιον μὲν οὐχ ἡ ὕλη, ἀλλὰ τὸ
any it-has if then lovable indeed (is)-not the matter but the
 εἰδοποιηθὲν διὰ τὸ εἶδος, τὸ δ' ἐπὶ τῇ ὕλῃ εἶδος παρὰ
(thing)-formed through the form the and upon the matter form (comes)-from
 ψυχῆς, ψυχὴ δὲ μᾶλλον εἶδος καὶ μᾶλλον ἐράσμιον καὶ
soul soul and (is)-more form and more lovable and
 νοῦς μᾶλλον ταύτης εἶδος καὶ ἔτι μᾶλλον ἐρασμιώτερον,
intellect more than-this form and still more more-lovable
 ἀνείδεον δεῖ τὴν καλοῦ φύσιν τὴν πρώτην τίθεσθαι.
formless must the of-the-beautiful nature the first to-be-set

XXXIV • THE SUDDEN PRESENCE

No wonder that what causes such longing is free even of intelligible shape, for the soul that loves it puts off every form it has. When it comes, or rather appears as already present, there is nothing between and no longer two. The soul says nothing of body, nothing of itself, and would exchange this for nothing.

καὶ οὐκέτι θαυμάσομεν τὸ τοὺς δεινοὺς πόθους παρέχον
and no-longer we-shall-wonder-at the the terrible longings supplying
 εἰ πάντα ἀπήλλακται καὶ μορφῆς νοητῆς· ἐπεὶ καὶ ψυχὴ,
if wholly it-is-freed even of-shape intelligible since also soul
 ὅταν αὐτοῦ ἔρωτα σύντονον λάβῃ, ἀποτίθεται πᾶσαν ἣν
when of-him a-love intense takes puts-off every which
 ἔχει μορφήν, καὶ ἥτις ἂν καὶ νοητοῦ ᾗ ἐν αὐτῇ.
it-has shape even whichever ever also of-an-intelligible be in it

οὐ γὰρ ἔστιν ἔχοντά τι ἄλλο καὶ ἐνεργοῦντα
 not for it-is-possible (for-one)-having something other and acting
 περὶ αὐτὸ οὔτε ἰδεῖν οὔτε ἐναρμοσθῆναι· ἀλλὰ δεῖ μήτε
 about it either to-see or to-be-fitted but must neither
 κακὸν μήτ' αὖ ἀγαθὸν μηδὲν ἄλλο πρόχειρον ἔχειν,
 evil nor again good nothing other ready to-have
 ἵνα δέξηται μόνη μόνον. ὅταν δὲ τούτου εὐτυχίῃ ἡ
 that it-may-receive alone alone when and of-this succeeds the
 ψυχὴ καὶ ἦκη πρὸς αὐτήν, μᾶλλον δὲ παρὸν φανῇ,
 soul and there-comes toward it rather and being-present it-appears
 ὅταν ἐκείνη ἐκνεύσῃ τῶν παρόντων, καὶ παρασκευάσασα
 when it turns-away from-the present and having-prepared
 αὐτήν ὡς ὅτι μάλιστα καλὴν καὶ εἰς ὁμοιότητα
 itself as as much-as-possible beautiful and into likeness
 ἐλθοῦσα· ἡ δὲ παρασκευὴ καὶ ἡ κόσμησις δήλη που
 having-come the and preparation and the adornment (is)-clear surely
 τοῖς παρασκευαζομένοις· ἰδοῦσα δὲ ἐν αὐτῇ ἐξαίφνης
 to-those preparing having-seen and in itself suddenly
 φανέντα — μεταξὺ γὰρ οὐδὲν οὐδ' ἔτι δύο, ἀλλ' ἐν
 (him)-having-appeared between for (is)-nothing nor still two but one
 ἄμφω· οὐ γὰρ ἂν διακρίναις ἔτι, ἕως πάρεστι· μίμησις
 both not for would you-distinguish still while he-is-present an-imitation
 δὲ τούτου καὶ οἱ ἐνταῦθα ἐρασταὶ καὶ ἐρώμενοι
 and of-this (are)-also the here lovers and beloved
 συγκρῖναι θέλοντες — οὔτε σώματος ἔτι αἰσθάνεται, ὅτι
 to-fuse wishing neither of-body still does-it-perceive that
 ἐστὶν ἐν αὐτῷ, οὔτε ἑαυτήν ἄλλο τι λέγει, οὐκ
 it-is in it nor itself other anything does-it-call not
 ἄνθρωπον, οὐ ζῶον, οὐκ ὄν, οὐδὲ πᾶν· ἀνώματος
 a-man not a-living-thing not a-being nor all uneven
 γὰρ ἡ τούτων πως θέα, καὶ οὔτε σχολὴν ἄγει
 for (would-be)-the of-these somehow sight and neither leisure has-it

πρὸς αὐτὰ οὔτε θέλει, ἀλλὰ καὶ αὐτὸ ζητήσασα ἐκείνῳ
for them nor does-it-wish but also him having-sought him
 παρόντι ἀπαντᾷ καὶ ἐκεῖνο ἀντ' αὐτῆς βλέπει· τίς δὲ
being-present it-meets and-that instead-of itself it-beholds who and
 οὔσα βλέπει, οὐδὲ τοῦτο σχολάζει ὁρᾶν. ἔνθα δὴ οὐδὲν
being it-beholds not-even this it-has-leisure to-see where indeed nothing
 πάντων ἂν τούτου ἀλλάξαιτο, οὐδ' εἴ τις αὐτῇ πάντα
of-all would for-this it-exchange not-even if one to-it all
 τὸν οὐρανὸν ἐπιτρέποι, ὥς οὐκ ὄντος ἄλλου ἔτι ἀμείνωνος
the heaven should-entrust as not being another still better
 οὐδὲ μᾶλλον ἀγαθοῦ οὔτε γὰρ ἀνωτέρῳ τρέχει τά τε
nor more good neither for higher does-it-run the and
 ἄλλα πάντα κατιούσης, κἂν ἥ ἄνω· ὥστε τότε ἔχει
others all (are)-of-one-descending even-if it-be above so-that then it-has
 καὶ τὸ κρίνειν καλῶς καὶ γινώσκειν, ὅτι τοῦτό ἐστιν οὐ
also the to-judge well and to-know that this is what
 ἐφίετο, καὶ τίθεσθαι, ὅτι μὴδὲν ἐστι κρεῖττον αὐτοῦ. οὐ γάρ
it-desired and to-lay-down that nothing is greater than-it not for
 ἐστὶν ἀπάτη ἐκεῖ· ἢ ποῦ ἂν τοῦ ἀληθοῦς ἀληθεστέρου
is-there deception there or where would than-the true a-truer
 τύχοι; ὁ οὖν λέγει, ἐκεῖνό ἐστι, καὶ ὕστερον λέγει,
would-it-find what then it-says that it-is and later it-says
 καὶ σιωπῶσα δὲ λέγει καὶ εὐπαθοῦσα οὐ ψεύδεται, ὅτι
and being-silent and it-says and faring-well not it-lies that
 εὐπαθεῖ· οὐδὲ γαργαλιζομένου λέγει τοῦ σώματος, ἀλλὰ
it-fares-well nor of-a-tickled does-it-speak the body but
 τοῦτο γενομένη, ὃ πάλαι, ὅτε εὐτύχει. ἀλλὰ καὶ τὰ ἄλλα
this having-become which formerly when it-prospered but also the others
 πάντα, οἷς πρὶν ἦδετο, ἀρχαῖς ἢ δυνάμεσιν ἢ πλούτοις
all in-which before it-delighted offices or powers or riches
 ἢ κάλλεσιν ἢ ἐπιστήμαις, ταῦτα ὑπεριδοῦσα λέγει οὐκ ἂν
or beauties or sciences these having-disdained it-says not would

εἰποῦσα μὴ κρείττοσι συντυχοῦσα τούτων· οὐδὲ φοβείται, μή
 saying not with-greater having-met than-these nor does-it-fear lest
 τι πάθῃ, μετ' ἐκείνου οὔσα οὐδ' ὅλως ἰδοῦσα· εἰ δὲ καὶ
 anything it-suffer with him being nor at-all having-seen if and also
 τὰ ἄλλα τὰ περὶ αὐτὴν φθείροιτο, εἶ μάλα καὶ βούλεται,
 the others the about it should-perish very much even it-wishes
 ἵνα πρὸς τούτῳ ἢ μόνον· εἰς τόσον ἤκει εὐπαθείας.
 that beside him it-may-be alone to so-much it-comes of-well-being

XXXV · INTELLECT DRUNK

So disposed, the soul even despises thinking, which is a motion. It is like a man in a house full of ornaments who sees the master and thereafter looks at nothing else. Intellect has two powers, one to think what is in it, one to receive what is beyond: that second is Intellect in love, drunk on nectar.

οὕτω δὲ διάκειται τότε, ὥς καὶ τοῦ νοεῖν καταφρονεῖν,
 so and it-is-disposed then as even the to-think to-despise
 ὃ τὸν ἄλλον χρόνον ἡσπάζετο, ὅτι τὸ νοεῖν κίνησις
 which the other time it-welcomed because the to-think a-motion
 τις ἦν, αὐτὴ δὲ οὐ κινεῖσθαι θέλει· καὶ γὰρ οὐδ' ἐκείνόν
 some was it and not to-be-moved wishes and for not-even him
 φησιν, ὃν ὁρᾷ, καίτοι νοῦς γενομένη αὐτὴ θεωρεῖ,
 it-names whom it-sees although intellect having-become it contemplates
 οἶον νοωθεῖσα καὶ ἐν τῷ τόπῳ τῷ νοητῷ γενομένη·
 as-it-were intellectualized and in the place the intelligible having-come
 ἀλλὰ γενομένη μὲν ἐν αὐτῷ καὶ περὶ αὐτὸν ἔχουσα τὸ
 but having-come indeed in it and about it having the
 νοητὸν νοεῖ, ἐπὶ δ' ἐκείνον ἴδῃ, πάντα ἤδη ἀφήσιν,
 intelligible it-thinks when and him it-sees all already it-lets-go
 οἶον εἴ τις εἰσελθὼν εἰς οἶκον ποικίλον καὶ οὕτω καλὸν
 as-it-were if one having-entered into a-house varied and so beautiful

θεωροῖ ἔνδον ἕκαστα τῶν ποικιλιμάτων καὶ θαυμάζοι,
should-behold within each of-the ornaments and should-wonder
 πρὶν ἰδεῖν τὸν τοῦ οἴκου δεσπότην, ἰδὼν δ' ἐκείνον καὶ
before to-see the of-the house master having-seen and him and
 ἀγασθεὶς οὐ κατὰ τὴν τῶν ἀγαλμάτων φύσιν ὄντα,
having-admired not according-to the of-the statues nature being
 ἀλλ' ἄξιον τῆς ὄντως θεάς, ἀφεὶς ἐκείνα τοῦτον
but worthy of-the really contemplation having-let-go those him
 μόνον τοῦ λοιποῦ βλέπει, εἰτα βλέπων καὶ μὴ ἀφαιρῶν
alone for-the rest should-behold then beholding and not withdrawing
 τὸ ὄμμα μηκέτι ὄραμα βλέπει τῷ συνεχεῖ τῆς θεάς,
the eye no-longer a-sight should-behold by-the continuity of-the contemplation
 ἀλλὰ τὴν ὄψιν αὐτοῦ συγκεράσαιο τῷ θεάματι, ὥστε
but the sight of-himself should-blend with-the spectacle so-that
 ἐν αὐτῷ ἤδη τὸ ὁρατὸν πρότερον ὄψιν γεγενῆσθαι, τῶν δ'
in it now the visible before sight to-have-become of-the and
 ἄλλων πάντων ἐπιλάθοιτο θεαμάτων. καὶ τάχ' ἂν σώζοι
other all he-should-forget spectacles and perhaps then would-keep
 τὸ ἀνάλογον ἢ εἰκόν, εἰ μὴ ἄνθρωπος εἴη ὁ ἐπιστάς
the analogy the image if not a-man were the (one)-standing-by
 τῷ τὰ τοῦ οἴκου θεωμένῳ, ἀλλὰ τις θεός, καὶ οὗτος οὐ
to-the the of-the house beholding but some god and this not
 κατ' ὄψιν φανείς, ἀλλὰ τὴν ψυχὴν ἐμπλήσας τοῦ
according-to sight having-appeared but the soul having-filled of-the
 θεωμένου. καὶ τὸν νοῦν τοίνυν δεῖ τὴν μὲν ἔχειν δύναμιν
beholder and the intellect therefore must the one to-have a-power
 εἰς τὸ νοεῖν, ἣ τὰ ἐν αὐτῷ βλέπει, τὴν δέ, ἣ
toward the to-think by-which the-things in itself it-beholds the other by-which
 τὰ ἐπέκεινα αὐτοῦ ἐπιβολῇ τινι καὶ παραδοχῇ, καθ'
the beyond it by-an-application some and reception according-to
 ἣν καὶ πρότερον ἑώρα μόνον καὶ ὁρῶν ὕστερον καὶ νοῦν
which also before it-saw only and seeing later also intellect

ἔσχε καὶ ἓν ἐστι· καὶ ἔστιν ἐκείνη μὲν ἡ θέα νοῦ
it-got and one it-is and is that indeed the gazing of-intellect
 ἔμφρονος, αὕτη δὲ νοῦς ἐρῶν. ὅταν γὰρ ἄφρων γένηται
intelligent this and (is)-intellect loving when for senseless it-becomes
 μεθυσθεὶς τοῦ νέκταρος, τότε ἐρῶν γίνεται ἀπλωθεὶς εἰς
made-drunk with-the nectar then loving it-becomes simplified into
 εὐπάθειαν τῷ κόρῳ· καὶ ἔστιν αὐτῷ μεθύειν βέλτιον ἢ
well-being by-the fill and it-is for-it to-be-drunk better than
 σεμνοτέρῳ εἶναι τοιαύτης μέθης. παρὰ μέρος δὲ ὁ νοῦς
more-solemn to-be than-such drunkenness by turn and the intellect
 ἐκείνος ἄλλα, τὰ δὲ ἄλλοτε ἄλλα ὁρᾷ; ἢ οὐ· ὁ δὲ
that other-things the and at-other-times other does-it-see or not the and
 λόγος διδάσκων γινόμενα ποιεῖ, ὁ δὲ ἔχει τὸ νοεῖν αἰεί,
reason teaching things-becoming makes the and it-has the to-think always
 ἔχει δὲ καὶ τὸ μὴ νοεῖν, ἀλλὰ ἄλλως ἐκείνον βλέπειν.
it-has and also the not to-think but otherwise him to-behold
 καὶ γὰρ ὁρῶν ἐκείνον ἔσχε γεννήματα καὶ συνήσθετο
and for seeing him it-got offspring and it-became-aware
 καὶ τούτων γενομένων καὶ ἐνόντων· καὶ ταῦτα μὲν ὁρῶν
also of-these having-come and being-within and these indeed seeing
 λέγεται νοεῖν, ἐκείνον δὲ ἥ δυνάμει ἔμελλε νοεῖν. ἡ
it-is-said to-think him and by-which power it-was-about to-think the
 δὲ ψυχὴ οἷον συγχέασα καὶ ἀφανίσασα μένοντα τὸν
and soul as-it-were having-confounded and having-effaced abiding the
 ἐν αὐτῇ νοῦν, μᾶλλον δὲ αὐτῆς ὁ νοῦς ὁρᾷ πρῶτος,
in it intellect rather and of-it the intellect sees first
 ἔρχεται δὲ ἡ θέα καὶ εἰς αὐτὴν καὶ τὰ δύο ἓν γίνεται.
comes and the gazing also into it and the two one becomes
 ἐκταθὲν δὲ τὸ ἀγαθὸν ἐπ' αὐτοῖς καὶ συναρμοσθὲν
having-been-extended and the good upon them and having-been-fitted
 τῇ ἀμφοτέρων συστάσει ἐπιδραμὸν καὶ ἐνώσαν τὰ
to-the of-both structure having-run-over and having-united the

δύο ἔπεστιν αὐτοῖς μακαρίαν διδούς αἴσθησιν καὶ θέαν,
two rests-upon them a-blessed giving perception and vision
 τοσοῦτον ἄρας, ὥστε μήτε ἐν τόπῳ εἶναι, μήτε ἐν
so-much having-raised so-that neither in a-place to-be nor in
 τῷ ἄλλῳ, ἐν ᾧ πέφυκεν ἄλλο ἐν ἄλλῳ εἶναι· οὐδὲ
anything other in which is-wont another in another to-be not
 γὰρ αὐτός· οὐ· ὁ δὲ νοητὸς τόπος ἐν αὐτῷ, αὐτὸς
for himself (is)-anywhere the and intelligible place (is)-in him himself
 δὲ οὐκ ἐν ἄλλῳ. διὸ οὐδὲ κινεῖται ἡ ψυχὴ τότε, ὅτι
and not in another wherefore neither is-moved the soul then because
 μηδ' ἐκεῖνο· οὐδὲ ψυχὴ τοίνυν, ὅτι μηδὲ ζῇ ἐκεῖνο, ἀλλὰ
neither (is)-that nor a-soul therefore because neither lives that but
 ὑπὲρ τὸ ζῆν· οὐδὲ νοῦς, ὅτι μηδὲ νοεῖ· ὁμοιοῦσθαι
(is)-beyond the to-live nor intellect because neither does-it-think to-be-made-like
 γὰρ δεῖ· νοεῖ δὲ οὐκ ἐκεῖνο, ὅτι οὐδὲ νοεῖται.
for must it-thinks and not that because neither is-it-thought

XXXVI · WHAT THE ASCENT TEACHES

Analogies, abstractions, the knowledge of what comes from it, and the ascending steps teach about the Good; purifications and virtues carry one to it. Having become being and intellect, one is close; then, lifted on Intellect's own wave, one suddenly sees — and the light seen is not a lit object but the light itself.

τὰ μὲν γὰρ ἄλλα δηλα, εἴρηται δέ τι καὶ περὶ
the indeed for others (are)-clear it-has-been-said and something also about
 τούτου. ἀλλ' ὅμως καὶ νῦν ἐπ' ὀλίγον λεκτέον ἀρχομένοις
this but nevertheless also now for a-little must-be-said to-those-beginning
 μὲν ἐκεῖθεν, διὰ λογισμῶν δὲ προιοῦσιν. ἔστι μὲν γὰρ
indeed from-there through reasonings and advancing is indeed for
 ἡ τοῦ ἀγαθοῦ εἴτε γνῶσις εἴτε ἐπαφὴ μέγιστον, καὶ
the of-the good whether knowledge or contact the-greatest and

μέγιστόν φησι τοῦτο εἶναι μάθημα, οὐ τὸ πρὸς αὐτὸ ἰδεῖν
 greatest he-says this to-be a-study not the toward it to-look
 μάθημα λέγων, ἀλλὰ περὶ αὐτοῦ μαθεῖν τι πρότερον.
 a-study calling but about it to-learn something beforehand
 διδάσκουσι μὲν οὖν ἀναλογίαι τε καὶ ἀφαιρέσεις καὶ
 teach indeed then analogies both and abstractions and
 γνώσεις τῶν ἐξ αὐτοῦ καὶ ἀναβασμοί τινες, πορεύουσι
 knowings of-the out-of it and ascents some they-conduct
 δὲ καθάρσεις πρὸς αὐτὸ καὶ ἀρεταὶ καὶ κοσμήσεις καὶ
 and purifications toward it and virtues and adornments and
 τοῦ νοητοῦ ἐπιβάσεις καὶ ἐπ' αὐτοῦ ἰδρύσεις καὶ τῶν ἐκεῖ
 of-the intelligible steppings and upon it settlings and of-the there
 ἐστιάσεις, ὥς τις γένηται ὁμοῦ θεατῆς τε καὶ θέαμα
 feastings so-that one becomes at-once a-beholder both and a-spectacle
 αὐτὸς αὐτοῦ καὶ τῶν ἄλλων καὶ γενόμενος οὐσία καὶ νοῦς
 himself of-himself and of-the others and having-become being and intellect
 καὶ ζῶον παντελὲς μηκέτι ἔξωθεν αὐτὸ βλέπει· τοῦτο
 and a-living-thing all-complete no-longer from-outside it he-beholds this
 δὲ γενόμενος ἐγγὺς ἐστί καὶ τὸ ἐφεξῆς ἐκεῖνο καὶ πλησίον
 and having-become near he-is and the next (is)-that and near
 αὐτὸ ἤδη ἐπὶ παντὶ τῷ νοητῷ ἐπιστῖλβον. ἔνθα δὴ
 it already upon all the intelligible shining where indeed
 ἔασας τις πᾶν μάθημα καὶ μέχρι τούτου παιδαγωγηθεὶς
 having-left one every study and as-far-as this having-been-led
 καὶ ἐν καλῷ ἰδρυθεὶς, ἐν ᾧ μὲν ἐστί, μέχρι τούτου
 and in beauty having-been-set in which indeed he-is as-far-as this
 νοεῖ, ἐξενεχθεὶς δὲ τῷ αὐτῷ τοῦ νοῦ οἶον κύματι
 he-thinks having-been-carried-out and by-the itself of-the intellect as-it-were wave
 καὶ ὑψοῦ ὑπ' αὐτοῦ οἶον οἰδήσαντος ἀρθεὶς εἰσεῖδεν
 and aloft by it as-it-were having-swelled having-been-lifted he-saw
 ἐξαίφνης οὐκ ἰδὼν ὅπως, ἀλλ' ἢ θέα πλήσασα φωτὸς
 suddenly not having-seen how but the vision having-filled with-light

τὰ ὄμματα οὐ δι' αὐτοῦ πεποίηκεν ἄλλο ὄραν, ἀλλ' αὐτὸ
the eyes not through it made another to-see but itself
 τὸ φῶς τὸ ὄραμα ἦν. οὐ γὰρ ἦν ἐν ἐκείνῳ τὸ μὲν
the light the sight was not for was-there in that the one
 ὀρώμενον, τὸ δὲ φῶς αὐτοῦ, οὐδὲ νοῦς καὶ νοοῦμενον,
seen the other a-light of-it nor intellect and thing-thought
 ἀλλ' αὐγὴ γεννώσα ταῦτα εἰς ὕστερον καὶ ἀφείσα εἶναι
but a-radiance begetting these for later and having-let to-be
 παρ' αὐτῷ· αὐτὸς δὲ αὐγὴ μόνον γεννώσα νοῦν, οὔτι
beside it itself and a-radiance only begetting intellect in-no-way
 σβέσασα αὐτῆς ἐν τῷ γεννῆσαι, ἀλλὰ μέινασα μὲν
having-quenched of-itself in the to-beget but having-remained indeed
 αὐτή, γενομένου δ' ἐκείνου τῷ τοῦτο εἶναι. εἰ γὰρ μὴ
itself having-come and that by-the this to-be if for not
 τοῦτο τοιοῦτον ἦν, οὐκ ἂν ὑπέστη ἐκεῖνο.
this such were not would have-subsisted that

XXXVII · AGAINST GIVING IT THOUGHT

Those who grant the First self-thinking, while denying it knowledge of lesser things, honor thinking above it. If it were made august by thinking, thinking would be the better; and Plato was right to say it is beyond Intellect. An intellect that did not think would be mindless, but where there is no work to do the privation is no reproach.

οἱ μὲν οὖν νόησω αὐτῷ δόντες τῶν μὲν ἐλαττόνων
the indeed then thought to-him having-given of-the indeed lesser
 καὶ τῶν ἐξ αὐτοῦ οὐκ ἔδοσαν· καίτοι καὶ τοῦτο ἄτοπον
and the out-of him not they-gave although also this (is)-absurd
 τὰ ἄλλα, φασί τινες, μὴ εἰδέναι· ἀλλ' οὖν ἐκεῖνοι ἄλλο
the others say some not to-know but then those another

τιμιώτερον αὐτοῦ οὐχ εὐρόντες τὴν νόησιν αὐτῷ αὐτοῦ
more-honorable than-it not having-found the thought to-him of-himself
 εἶναι ἔδοσαν, ὥσπερ τῇ νοήσει σεμνοτέρου αὐτοῦ ἐσομένου
to-be gave as-if by-the thought more-august he going-to-be
 καὶ τοῦ νοεῖν κρείττονος ἢ κατ' αὐτὸν ὃ ἔστιν
and the to-think greater than according-to him what he-is
 ὄντος, ἀλλ' οὐκ αὐτοῦ σεμνύνοντος τὴν νόησιν. τίνι γὰρ
being but not he dignifying the thought by-what for
 τὸ τίμιον ἔξει, τῇ νοήσει ἢ αὐτῷ; εἰ μὲν οὖν τῇ
the honor will-be-have by-the thought or by-himself if indeed then by-the
 νοήσει, αὐτῷ οὐ τίμιον ἢ ἦττον, εἰ δὲ αὐτῷ, πρὸ τῆς
thought in-himself not (is-he)-honorable or less if and by-himself before the
 νοήσεως ἐστι τέλειος καὶ οὐ τῇ νοήσει τελειούμενος. εἰ
thought he-is perfect and not by-the thought being-perfected if
 δ' ὅτι ἐνέργειά ἐστιν, ἀλλ' οὐ δύναμις, δεῖ νοεῖν, εἰ μὲν
and because an-activity he-is but not a-potency must to-think if indeed
 οὐσία ἐστὶν αἰὲ νοοῦσα καὶ τούτῳ ἐνέργειαν λέγουσι, δύο
a-being he-is always thinking and by-this an-activity they-call two
 ὅμως λέγουσι, τὴν οὐσίαν καὶ τὴν νόησιν, καὶ οὐχ ἀπλοῦν
nevertheless they-call the being and the thought and not simple
 λέγουσιν, ἀλλὰ τι ἕτερον προστιθέασιν αὐτῷ, ὥσπερ
they-call-him but something other they-add to-him as
 ὀφθαλμοῖς τὸ ὁρᾶν κατ' ἐνέργειαν, κἂν αἰὲ βλέπωσιν. εἰ
to-eyes the to-see in actuality even-if always they-look if
 δ' ἐνέργειά λέγουσιν, ὅτι ἐνέργειά ἐστι καὶ νόησις, οὐκ ἂν
and in-actuality they-say because an-activity he-is and a-thought not then
 οὐσα νόησις νοοῖ, ὥσπερ οὐδὲ κίνησις κινεῖτο ἂν. τί
being a-thought would-think just-as neither motion would-be-moved then what
 οὖν; οὐ καὶ αὐτοὶ λέγετε οὐσίαν καὶ ἐνέργειαν εἶναι ἐκείνα;
then not also yourselves do-you-say being and activity to-be those
 ἀλλὰ πολλὰ ταῦτα ὁμολογοῦμεν εἶναι καὶ ταῦτα ἕτερα, τὸ
but many these we-agree to-be and these different the

δὲ πρῶτον ἀπλοῦν, καὶ τῷ ἐξ ἄλλου διδομεν νοεῖν καὶ
and first (is)-simple and to-the out-of another we-give to-think and
 οἷον ζητεῖν αὐτοῦ τὴν οὐσίαν καὶ αὐτὸ καὶ τὸ ποιῆσαν
as-it-were to-seek of-itself the being and itself and the having-made
 αὐτό, καὶ ἐπιστραφέν ἐν τῇ θέᾳ καὶ γνωρίσαν νοῦν
it and having-turned in the gazing and having-recognized an-intellect
 ἤδη δικαίως εἶναι· τὸ δὲ μήτε γενόμενον μήτε ἔχον
already justly to-be the and neither having-come-to-be nor having
 πρὸ αὐτοῦ ἄλλο, ἀλλ' αἰὲν ὃν ὁ ἔστι, τίν' αἰτίαν τοῦ
before itself another but always being what it-is what cause of-the
 νοεῖν ἔξει; διὸ ὑπὲρ νοῦν φησιν ὁ Πλάτων εἶναι
to-think will-it-have wherefore beyond intellect says — Plato (him)-to-be
 ὀρθῶς. νοῦς μὲν γὰρ μὴ νοῶν ἀνόητος· ᾧ γὰρ ἡ
rightly an-intellect indeed for not thinking (is)-mindless for-whom for the
 φύσις ἔχει τὸ νοεῖν, εἰ μὴ τοῦτο πράττοι, ἀνόητον· ᾧ
nature holds the to-think if not this he-should-do (he-is)-mindless for-whom
 δὲ μηδὲν ἔργον ἐστί, τί ἂν τούτῳ τις ἔργον προσάγων
and no work there-is what would to-him one a-work applying
 κατὰ στέρησιν αὐτοῦ κατηγοροῖ τοῦτο, ὅτι μὴ πράττει;
according-to a-privation of-it should-accuse this that not he-does
 οἷον εἰ ἀνίατρον αὐτόν τις λέγοι. μηδὲν δὲ ἔργον εἶναι
as-it-were if no-physician him one should-call no and work to-be
 αὐτῷ, ὅτι μηδὲν ἐπιβάλλει αὐτῷ ποιεῖν· ἀρκεῖ γὰρ αὐτὸς
for-him because nothing falls to-him to-do suffices for himself
 καὶ οὐδὲν δεῖ ζητεῖν παρ' αὐτόν ὑπὲρ τὰ πάντα ὄντα
and nothing must to-seek beyond himself above the all being
 ἀρκεῖ γὰρ αὐτῷ καὶ τοῖς ἄλλοις ὧν αὐτὸς ὁ ἔστιν.
suffices for for-himself and for-the others being himself what he-is

It does not even need the word 'is'. When we say 'the Good' of it we do not predicate but name it. Nor can it think 'I am good': that would either make thought the Good or set the Good before its own thought. Being self-sufficient it needs no thought of itself, only a simple contact.

ἔστι δὲ οὐδὲ τὸ ἔστιν· οὐδὲν γὰρ οὐδὲ τούτου δείται·
 it-is and not-even the is nothing for not-even of-this he-needs
 ἐπεὶ οὐδὲ τὸ ἀγαθὸς ἐστι κατὰ τούτου, ἀλλὰ καθ' οὗ
 since not-even the good is (said)-of him but of which
 τὸ ἔστι· τὸ δὲ ἔστιν οὐχ ὡς κατ' ἄλλου ἄλλο, ἀλλ' ὡς
 the is the and is not as of another another but as
 σημαῖνον ὃ ἔστι· λέγομεν δὲ τὰγαθὸν περὶ αὐτοῦ λέγοντες
 signifying what it-is we-say and the-good about him speaking
 οὐκ αὐτὸ οὐδὲ κατηγοροῦντες, ὅτι αὐτῷ ὑπάρχει, ἀλλ' ὅτι
 not it nor predicating that to-him it-belongs but that
 αὐτό· εἶτα οὐδ' ἔστιν ἀγαθὸν λέγειν ἀξιῶντες οὐδὲ τὸ
 (it-is)-itself then not-even is good to-say thinking-fit nor the
 τὸ προτιθέναι αὐτοῦ, δηλοῦν δὲ οὐ δυνάμενοι, εἴ τις αὐτὸ
 the to-prefix of-it to-show and not being-able if one it
 παντάπασιν ἀφέλοι, ἵνα μὴ ἄλλο, τὸ δ' ἄλλο ποιῶμεν,
 altogether should-remove that not one-thing the and another we-make
 ὡς μὴ δεῖσθαι τοῦ ἔστιν ἔτι, οὕτω λέγομεν τὰγαθόν· ἀλλὰ
 so-as not to-need the is still so we-say the-good but
 τίς παραδέξεται φύσιν οὐκ οὔσαν ἐν αἰσθήσει καὶ γνώσει
 who will-admit a-nature not being in perception and knowledge
 αὐτῆς; τί οὖν οὐ γνώσεται ἐγὼ εἰμὶ; ἀλλ' οὐκ ἔστι· διὰ
 of-itself why then not will-it-know I am but not it-is through
 τί οὖν οὐκ ἐρεῖ τὸ ἀγαθὸν εἰμὶ; ἢ πάλιν τὸ ἔστι
 what then not will-be-say the good I-am or again the is

κατηγορήσει αὐτοῦ. ἀλλὰ τὸ ἀγαθὸν μόνον ἐρεῖ τί
be-will-predicate of-himself but the good only will-be-say what
 προσθεῖς; ἀγαθὸν μὲν γὰρ νοήσειεν ἂν τις ἄνευ τοῦ ἔστιν,
having-added good indeed for might-think then one without the is
 εἰ μὴ κατ' ἄλλου κατηγοροῖ· ὁ δὲ αὐτὸν νοῶν ὅτι ἀγαθὸν
if not of another be-should-predicate the and himself thinking that (be-is)-good
 πάντως νοήσει τὸ ἐγὼ εἰμὶ τὸ ἀγαθόν· εἰ δὲ μή, ἀγαθὸν
altogether will-think the I am the good if and not good
 μὲν νοήσει, οὐ παρέσται δὲ αὐτῷ τὸ ὅτι αὐτός ἐστι τοῦτο
indeed be-will-think not will-be-present but to-him the that himself is this
 νοεῖν. δεῖ οὖν τὴν νόησιν εἶναι, ὅτι ἀγαθὸν εἰμί. καὶ εἰ μὲν
to-think must then the thought to-be that good I-am and if indeed
 ἡ νόησις αὐτῇ τὸ ἀγαθόν, οὐκ αὐτοῦ ἔσται νόησις, ἀλλ'
the thought itself (is)-the good not of-him will-be the-thought but
 ἀγαθοῦ, αὐτός τε οὐκ ἔσται τὸ ἀγαθόν, ἀλλ' ἡ νόησις. εἰ
of-good himself and not will-be the good but the thought if
 δὲ ἑτέρα τοῦ ἀγαθοῦ ἡ νόησις τοῦ ἀγαθοῦ, ἔστιν ἤδη
and other than-the good (is)-the thought of-the good is already
 τὸ ἀγαθὸν πρὸ τῆς νοήσεως αὐτοῦ. εἰ δέ ἐστι πρὸ τῆς
the good before the thought of-it if and is before the
 νοήσεως τὸ ἀγαθόν, αὐταρκες ὃν αὐτῷ εἰς ἀγαθὸν οὐδὲν
thought the good self-sufficient being to-itself for good nothing
 ἂν δέοιτο τῆς νοήσεως τῆς περὶ αὐτοῦ· ὥστε ἢ ἀγαθὸν
would it-need of-the thought the about itself so-that in-that (it-is)-good
 οὐ νοεῖ ἑαυτό, ἀλλὰ ἢ τί. ἢ οὐδὲν ἄλλο πάρεστιν
not it-thinks itself but in-that what or nothing other is-present
 αὐτῷ, ἀλλ' ἀπλή τις ἐπιβολὴ αὐτῷ πρὸς αὐτὸ ἔσται.
to-it but a-simple some application for-it toward itself will-be

With no interval and no difference in it, what could apply itself to itself except itself? Intellect needs otherness and sameness to think; a thinker becomes many. And every thought must be varied, so a wholly simple motion like a touch has nothing intellectual in it. The Good will stand august rather than know.

ἀλλ' οὐκ ὄντος οἷον διαστήματος τινος οὐδὲ διαφορᾶς
 but not being as-it-were an-interval any nor a-difference
 πρὸς αὐτό, τὸ ἐπιβάλλον ἐαυτῷ τί ἂν εἶη ἢ αὐτό;
 toward itself the applying to-itself what would be but itself
 διὸ καὶ ὀρθῶς ἑτερότητα λαμβάνει, ὅπου νοῦς καὶ
 wherefore also rightly otherness he-takes where (is)-intellect and
 οὐσία. δεῖ γὰρ τὸν νοῦν ἀεὶ ἑτερότητα καὶ ταυτότητα
 being must for the intellect always otherness and sameness
 λαμβάνειν, εἴπερ νοήσει. ἐαυτόν τε γὰρ οὐ διακρινεῖ
 to-take if-indeed it-will-think itself both for not it-will-distinguish
 ἀπὸ τοῦ νοητοῦ τῇ πρὸς αὐτὸ ἑτέρου σχέσει, τὰ τε
 from the intelligible by-the toward it of-other relation the and
 πάντα οὐ θεωρήσει μηδεμιᾶς ἑτερότητος γενομένης εἰς
 all not it-will-contemplate no otherness having-come toward
 τὸ πάντα εἶναι· οὐδὲ γὰρ ἂν οὐδὲ δύο. ἔπειτα, εἰ νοήσει,
 the all to-be not-even for then not-even two then if it-will-think
 οὐ δήπου ἐαυτὸν μόνον νοήσει, εἴπερ ὅλως νοήσει· διὰ
 not surely itself only it-will-think if-indeed at-all it-will-think through
 τί γὰρ οὐχ ἅπαντα; ἢ ἀδυνατήσει. ὅλως δὲ οὐχ ἀπλοῦς
 what for not all-things or it-will-be-unable generally and not simple
 γίνεται νοῶν ἐαυτόν, ἀλλὰ δεῖ τὴν νόησιν τὴν περὶ
 it-becomes thinking itself but must the thought the about
 αὐτοῦ ἑτέρου εἶναι, εἴ τι ὅλως δύναιτο νοεῖν αὐτό.
 it of-another to-be if in-any-way at-all it-could to-think itself

ἐλέγομεν δέ, ὅτι οὐ νόησις τοῦτο, εἰ μὴ ἄλλον αὐτὸν
we-were-saying and that not (is)-thought this if not another himself
 ἐθέλοι ἰδεῖν. νοήσας δὲ αὐτὸς πολλὺς γίνεται, νοητός,
he-should-wish to-see having-thought and himself many becomes intelligible
 νοῶν, κινούμενος καὶ ὅσα ἄλλα προσήκει νῶ. πρὸς
thinking being-moved and whatever else belongs to-intellect beside
 δὲ τούτοις κάκεῖνο ὁρᾶν προσήκει, ὅπερ εἴρηται ἤδη ἐν
and these even-that to-see it-bebooves which has-been-said already in
 ἄλλοις, ὡς ἐκάστη νόησις, εἴπερ νόησις ἔσται, ποικίλον
others that every thought if-indeed a-thought it-will-be a-varied
 τι δεῖ εἶναι, τὸ δὲ ἀπλοῦν καὶ τὸ αὐτὸ πᾶν οἶον
something must to-be the and simple and the same wholly as-it-were
 κίνημα, εἰ τοιοῦτον εἴη οἶον ἐπαφή, οὐδὲν νοερὸν
a-movement if such it-should-be as-it-were a-contact nothing intellectual
 ἔχει. τί οὖν; οὔτε τὰ ἄλλα οὔτε αὐτὸν εἰδήσει, ἀλλὰ
it-has what then neither the others nor himself he-will-know but
 σεμνὸν ἐστήξεται. τὰ μὲν οὖν ἄλλα ὕστερα αὐτοῦ, καὶ
august he-will-stand the indeed then others (are)-later than-him and
 ἦν πρὸ αὐτῶν ὃ ἦν, καὶ ἐπὶ κτητος αὐτῶν ἡ
he-was before them what he-was and acquired of-them (would-be)-the
 νόησις καὶ οὐχ ἡ αὐτὴ αἰεὶ καὶ οὐχ ἐστηκότων, κἂν τὰ
thought and not the same always and not of-things-standing and-if the
 ἐστῶτα δὲ νοῇ, πολὺς ἐστιν. οὐ γὰρ δὴ τὰ μὲν ὕστερα
standing and he-thinks many he-is not for indeed the indeed later
 μετὰ τῆς νοήσεως καὶ τὴν οὐσίαν ἔξει, αἱ δὲ τούτου
with the thought also the being will-have the and of-him
 νοήσεις θεωραὶ κεναὶ μόνον ἔσσονται. ἡ δὲ πρόνοια ἀρκεῖ
thoughts contemplations empty only will-be the and providence suffices
 ἐν τῷ αὐτὸν εἶναι, παρ' οὗ τὰ πάντα. τὸ δὲ πρὸς
in the him to-be from whom (are)-the all the and toward
 αὐτὸν πῶς, εἰ μὴ αὐτόν; ἀλλὰ σεμνὸν ἐστήξεται. ἔλεγε
himself how if not himself but august he-will-stand said

μὲν οὖν ὁ Πλάτων περὶ τῆς οὐσίας λέγων, ὅτι νοήσει,
indeed then — Plato about the being speaking that it-will-think
 ἀλλ' οὐ σεμνὸν ἐστήξεται, ὡς τῆς οὐσίας μὲν νοούσης,
but not august it-will-stand as the being indeed thinking
 τοῦ δὲ μὴ νοοῦντος σεμνοῦ ἐστηξομένου, τὸ μὲν ἐστήξεται
the and not thinking august going-to-stand the indeed will-stand
 τῷ μὴ ἄλλως ἂν δεδυνῆσθαι ἐρμηνεύσαι, σεμνότερον δὲ
by-the not otherwise then to-have-been-able to-express more-august and
 καὶ ὄντως σεμνὸν νομίζων εἶναι τὸ ὑπερβεβηκὸς τὸ νοεῖν.
also really august thinking to-be the having-transcended the to-think

XL · BEYOND BEING AND THOUGHT

Every thought is of something and from something. The thought that established being could not remain in what it came from; being the first activity, it had no activity or thought before it. Passing beyond it one comes to something wonderful that has neither being nor thought in it, and needs nothing of what came from it.

καὶ ὅτι μὲν μὴ δεῖ νόησιν περὶ αὐτὸν εἶναι, εἰδεῖν ἂν
and that indeed not must a-thought about him to-be would-know then
 οἱ προσαιψάμενοι τοῦ τοιούτου· δεῖ γε μὴν παραμύθια
the (ones)-having-touched of-the such must at-least however encouragements
 ἅττα πρὸς τοῖς εἰρημένοις κομίζειν, εἴ πη οἷόν τε
some beside the things-said to-bring if somehow possible indeed
 τῷ λόγῳ σημῆναι. δεῖ δὲ τὴν πειθῶ μεμιγμένην ἔχειν
by-the argument to-signify must and the persuasion mingled to-have
 τὴν ἀνάγκην. δεῖ τοίνυν γινώσκειν ἐπιστήσαντα, ὡς νόησις
the necessity must therefore to-know having-attended that a-thought
 πᾶσα ἔκ τινός ἐστι καὶ τινός. καὶ ἡ μὲν συνοῦσα
every out-of something is and of-something and the-one indeed accompanying
 τῷ ἐξ οὗ ἐστιν ὑποκείμενον μὲν ἔχει τὸ οὗ ἐστι
the out-of which it-is a-substrate indeed has the of-which it-is

νόησις, οἷον δὲ ἐπικείμενον αὐτῇ γίνεται ἐνέργεια αὐτοῦ
a-thought as-it-were and lying-upon itself becomes an-activity of-it
οὔσα καὶ πληροῦσα τὸ δυνάμει ἐκείνο οὐδὲν αὐτῇ γεννώσα·
being and filling the in-potency that nothing itself begetting
ἐκείνου γὰρ ἔστιν, οὗ ἔστι, μόνον οἷον τελείωσις. ἡ
of-that for it-is of-which it-is only as-it-were a-perfecting the
δὲ οὔσα νόησις μετ' οὐσίας καὶ ὑποστήσασα τὴν οὐσίαν
and being a-thought with being and having-established the being
οὐκ ἂν δύναιτο ἐν ἐκείνῳ εἶναι, ἀφ' οὗ ἐγένετο· οὐ γὰρ
not would be-able in that to-be from which it-came not for
ἂν ἐγέννησέ τι ἐν ἐκείνῳ οὔσα. ἀλλ' οὔσα δύναμις
then it-would-beget anything in that being but being a-power
τοῦ γεννᾶν ἐφ' ἑαυτῆς ἐγέννα, καὶ ἡ ἐνέργεια αὐτῆς ἔστιν
of-the to-beget by itself it-begot and the activity of-it is
οὐσία, καὶ σύνεστι καὶ ἐν τῇ οὐσίᾳ, καὶ ἔστιν οὐχ ἕτερον
being and is-together and in the being and is not other
ἡ νόησις καὶ ἡ οὐσία αὕτη, κἂν αὕτη ἑαυτὴν νοῇ ἡ
the thought and the being this and-if it itself thinks the
φύσις, οὐχ ἕτερον, ἀλλ' ἡ λόγῳ, τὸ νοούμενον καὶ
nature (is)-not other but than in-account the thing-thought and
τὸ νοοῦν, πλήθος ὄν, ὡς δέδεικται πολλαχῇ. καὶ ἔστιν
the thinking a-multitude being as has-been-shown in-many-ways and is
αὕτη πρώτη ἐνέργεια ὑπόστασιν γεννήσασα εἰς οὐσίαν,
this a-first activity an-existence having-begotten into being
καὶ ἵνδαλμα ὃν ἄλλου οὕτως ἐστὶ μεγάλου τινός, ὥστε
and an-image being of-another so it-is of-a-great something that
ἐγένετο οὐσία. εἰ δ' ἦν ἐκείνου καὶ μὴ ἀπ' ἐκείνου,
it-became being if and it-were of-that and not from that
οὐδ' ἂν ἄλλο τι ἢ ἐκείνου ἦν, καὶ οὐκ ἂν ἐφ'
not-even would other anything than of-that have-been and not would by
ἑαυτῆς ὑπόστασις ἦν. πρώτη δὲ οὔσα αὕτη ἐνέργεια
itself an-existence have-been first and being this an-activity

καὶ πρώτη νόησις οὐκ ἂν ἔχοι οὔτε ἐνέργειαν πρὸ αὐτῆς
and a-first thought not would it-have neither an-activity before itself
 οὔτε νόησιν. μεταβαίνων τοίνυν τις ἀπὸ ταύτης τῆς οὐσίας
nor a-thought passing-over therefore one from this the being
 καὶ νοήσεως οὔτε ἐπὶ οὐσίαν ἥξει οὔτε ἐπὶ νόησιν, ἀλλ'
and thought neither to being will-come nor to thought but
 ἐπέκεινα ἥξει οὐσίας καὶ νοήσεως ἐπὶ τι θαυμαστόν,
beyond will-come of-being and of-thought to something wonderful
 ὃ μήτε ἔχει ἐν αὐτῷ οὐσίαν μήτε νόησιν, ἀλλ' ἔστιν
which neither has in itself being nor thought but is
 ἔρημον αὐτὸ ἐφ' ἑαυτοῦ τῶν ἐξ αὐτοῦ οὐδὲν δεόμενον.
solitary itself by itself of-the out-of it nothing needing
 οὐ γὰρ ἐνεργήσας πρότερον ἐγέννησεν ἐνέργειαν — ἥδη
not for having-acted before it-begot activity already
 γὰρ ἂν ἦν, πρὶν γενέσθαι οὐδὲ νοήσας ἐγέννησε
for then it-would-be before to-come nor having-thought did-it-beget
 νόησιν — ἥδη γὰρ ὃν νενοήκει, πρὶν γενέσθαι νόησιν.
thought already for being it-had-thought before to-come thought
 ὅλως γὰρ ἢ νόησις, εἰ μὲν ἀγαθοῦ, χεῖρον αὐτοῦ.
generally for the thought if indeed (be)-of-good (it-is)-worse than-it
 ὥστε οὐ τοῦ ἀγαθοῦ ἂν εἴη λέγω δὲ οὐ τοῦ ἀγαθοῦ,
so-that not of-the good would it-be I-mean and not of-the good
 οὐχ ὅτι μὴ ἔστι νοῆσαι τὸ ἀγαθόν· τοῦτο γὰρ ἔστω.
not because not (is)-possible to-think the good this for let-it-be
 ἀλλ' ὅτι ἐν αὐτῷ τῷ ἀγαθῷ οὐκ ἂν εἴη νόησις· ἢ ἐν
but because in itself the good not would be a-thought or one
 ἔσται ὁμοῦ τὰγαθὸν καὶ τὸ ἔλαττον αὐτοῦ. εἰ δὲ χεῖρον
will-be together the-good and the lesser than-it if and (it-be)-worse
 ἔσται, ὁμοῦ ἢ νόησις ἔσται καὶ ἡ οὐσία. εἰ δὲ κρεῖττον
will-be together the thought will-be also the being if and (be)-greater
 ἢ νόησις, τὸ νοητὸν χεῖρον ἔσται. οὐ δὴ ἐν τῷ ἀγαθῷ
the thought the intelligible worse will-be not indeed in the good

ἡ νόησις, ἀλλὰ χείρον οὔσα καὶ διὰ τοῦτο τὸ ἀγαθὸν
(is)-the thought but worse being and through this the good
 ἀξιωθεῖσα ἑτέρωθι ἂν εἴη αὐτοῦ καθαρὸν ἐκείνο,
having-been-deemed-worthy elsewhere would it-be of-it pure that
 ὥσπερ τῶν ἄλλων, καὶ αὐτῆς ἀφείσα. καθαρὸν δὲ ὄν
just-as of-the others also of-itself having-let-go pure and being
 νοήσεως εἰλικρινῶς ἐστὶν ὃ ἔστιν, οὐ παραποδιζόμενον
of-thought purely it-is what it-is not being-hampered
 τῇ νοήσει παρούσῃ, ὥς μὴ εἰλικρινὲς καὶ ἐν εἶναι. εἰ δέ
by-the thought being-present so-as not unmixed and one to-be if and
 τις καὶ τοῦτο ἅμα νοοῦν καὶ νοούμενον ποιοῖ καὶ οὐσίαν
one also this at-once thinking and thing-thought should-make and being
 καὶ νόησιν συνοῦσαν τῇ οὐσίᾳ, καὶ οὕτως αὐτὸ νοοῦν
and thought accompanying the being and thus itself thinking
 θέλοι ποιεῖν, ἄλλου δεήσεται καὶ τούτου πρὸ αὐτοῦ·
should-wish to-make of-another it-will-need also of-this before it
 ἐπεὶπερ ἡ ἐνέργεια καὶ ἡ νόησις ἢ ἄλλου ὑποκειμένου
since the activity and the thought either of-another substrate
 τελείωσις ἢ συνυπόστασις οὔσα πρὸ αὐτῆς καὶ αὐτῇ
(is)-a-perfecting or a-co-existence being before itself and it
 ἄλλην ἔχει φύσιν, ἣ καὶ τὸ νοεῖν εἰκότως· καὶ γὰρ
another has a-nature by-which also the to-think reasonably and for
 ἔχει ὃ νοήσει, ὅτι ἄλλο πρὸ αὐτῆς· καὶ ὅταν αὐτῇ
it-has what it-will-think because another (is)-before it and when it
 αὐτήν, οἷον καταμανθάνει ἃ ἔσχεν ἐκ τῆς ἄλλου θέας
itself as-it-were it-learns what it-got out-of the of-another gazing
 ἐν αὐτῇ. ᾧ δὲ μήτε τι ἄλλο πρὸ αὐτοῦ μήτε
in itself to-what and neither anything other (is)-before it nor
 τι σύνεστιν αὐτῷ ἐξ ἄλλου, τί καὶ νοήσει ἢ πῶς
anything is-with it out-of another what even will-it-think or how
 ἑαυτό; τί γὰρ ἐζητεῖ; ἢ τί ἐπόθει; ἢ τὴν δύναμιν
itself what for was-it-seeking or what was-it-longing-for or the power

αὐτοῦ ὅση, ὡς ἐκτὸς οὐσης αὐτοῦ, καθὸ ἐνόει. λέγω
of-it how-great as outside being of-it in-so-far-as it-thought I-mean
 δέ, εἰ ἄλλη μὲν ἡ δύναμις αὐτοῦ, ἣν ἐμάνθανεν,
and if other indeed (be)-the power of-it which it-was-learning
 ἄλλη δέ, ἣ ἐμάνθανεν· εἰ δὲ μία, τί ζητεῖ;
other and by-which it-was-learning if and one what does-it-seek

XLI · THE EYE DOES NOT NEED LIGHT

Thinking looks like an aid given to natures that are divine but lesser, an eye for the blind. What need has the eye to see, being itself light? So the radiance seeks no light and adds no thinking to itself. 'Know thyself' is said to those whose multitude makes counting themselves a task.

κινδυνεύει γὰρ βοήθεια τὸ νοεῖν δεδόσθαι ταῖς φύσεσι
it-is-likely for a-help the to-think to-have-been-given to-the natures
 ταῖς θειοτέραις μὲν, ἐλάττωσι δὲ οὐσαις, καὶ οἶον αὐταῖς
the more-divine indeed lesser but being and as-it-were to-them
 τυφλαῖς οὐσαις ὄμμα. ὁ δ' ὀφθαλμὸς τί ἂν δέοιτο
blind being an-eye the and eye what would need
 τὸ ὄν ὁρᾶν φῶς αὐτὸς ὢν; ὁ δ' ἂν δέγεται δι'
the being to-see a-light itself being what and ever needs through
 ὀφθαλμοῦ, σκότον ἔχον παρ' αὐτῷ φῶς ζητεῖ. εἰ οὖν φῶς
an-eye darkness having in itself light seeks if then a-light
 τὸ νοεῖν, τὸ δὲ φῶς φῶς οὐ ζητεῖ, οὐκ ἂν ἐκείνη
(is)-the to-think the and light light not seeks not would that
 ἡ αὐγὴ φῶς μὴ ζητοῦσα ζητήσκει νοεῖν, οὐδὲ προσθήσει
the radiance light not seeking seek to-think nor will-it-add
 αὐτῇ τὸ νοεῖν. τί γὰρ καὶ ποιήσει, ἢ τί προσθήσει
to-itself the to-think what for even will-it-do or what will-it-add
 δεόμενος καὶ αὐτὸς ὁ νοῦς, ἵνα νοῇ; οὐκ αἰσθάνεται
needing even himself the intellect that it-may-think not it-perceives

οὖν ἑαυτοῦ — οὐ γὰρ δεῖται· οὐδ' ἐστὶ δύο, μᾶλλον δὲ
then itself not for it-needs nor is-it two rather and
 πλείω, αὐτός, ἢ νόησις — οὐ γὰρ δὴ ἢ νόησις αὐτός —
more himself the thought not for indeed the thought (is)-himself
 δεῖ δὲ τρίτον καὶ τὸ νοούμενον εἶναι. εἰ δὲ ταυτὸν
must and a-third also the thing-thought to-be if and (be)-the-same
 νοῦς, νόησις, νοητόν, πάντῃ ἐν γενόμενα ἀφανιεῖ αὐτὰ
intellect thought intelligible wholly one having-become they-will-efface themselves
 ἐν αὐτοῖς· διακριθέντα δὲ τῷ ἄλλο πάλιν αὐτὸ οὐκ ἐκείνο
in themselves being-distinguished and by-the other again back not that
 ἔσται. ἐατέον οὖν τὰ ἄλλα πάντῃ ἐπὶ φύσεως ἀρίστης
it-will-be must-be-let-go then the others wholly in a-nature best
 οὐδεμιᾶς ἐπικουρίας δεομένης· ὁ γὰρ ἂν προσθήσῃ,
of-no aid needing what for ever you-add
 ἡλάττωσας τῇ προσθήκῃ τὴν οὐδενὸς δεομένην. ἡμῖν μὲν
you-have-lessened by-the addition the of-nothing needing for-us indeed
 γὰρ ἦν ἢ νόησις καλόν, ὅτι ψυχὴ δεῖται νοῦν ἔχειν,
for was the thought a-beautiful-thing because soul needs intellect to-have
 καὶ νῶ, ὅτι τὸ εἶναι αὐτῷ ταυτόν, καὶ ἢ νόησις
and for-intellect because the to-be for-it (is)-the-same also the thought
 πεποίηκεν αὐτόν· συνεῖναι οὖν δεῖ τῇ νοήσει τοῦτον καὶ
has-made him to-accompany then must the thought this-one and
 σύνεσιν αὐτοῦ λαμβάνειν αἰεί, ὅτι τοῦτο τοῦτο, ὅτι
understanding of-itself to-take always because this (is)-this because
 τὰ δύο ἓν· εἰ δὲ ἐν ἦν μόνον, ἤρκεσεν ἂν αὐτῷ
the two (are)-one if and one it-were only it-would-suffice then to-itself
 καὶ οὐκ ἂν ἐδεήθη λαβεῖν. ἐπεὶ καὶ τὸ γνῶθι σαυτὸν
and not would it-need to-take since also the know yourself
 λέγεται τούτοις, οἱ διὰ τὸ πλῆθος ἑαυτῶν ἔργον ἔχουσι
is-said to-those who through the multitude of-themselves a-task have
 διαριθμεῖν ἑαυτοὺς καὶ μαθεῖν, ὅσα καὶ ποῖα ὄντες
to-count-up themselves and to-learn how-many and of-what-sort being

οὐ πάντα ἴσασιν ἢ οὐδέν, οὐδ' ὅ τι ἄρχει οὐδὲ κατὰ
not all they-know or nothing nor what ever rules nor according-to
 τί αὐτοί. εἰ δέ τί ἐστιν αὐτῷ, μειζόνως ἐστὶν ἢ
what they-are if and anything is for-him more-greatly it-is than
 κατὰ γνώσιν καὶ νόησιν καὶ συναίσθησιν αὐτοῦ· ἐπεὶ
according-to knowledge and thought and self-awareness of-himself since
 οὐδὲ ἐαυτῷ οὐδέν ἐστιν. οὐδὲν γὰρ εἰσάγει εἰς αὐτό,
not-even to-himself nothing is-there nothing for it-brings into itself
 ἀλλὰ ἀρκεῖ αὐτῷ. οὐ τοίνυν οὐδ' ἀγαθὸν αὐτῷ, ἀλλὰ
but it-suffices to-itself not therefore not-even good to-itself but
 τοῖς ἄλλοις· ταῦτα γὰρ καὶ δεῖται αὐτοῦ, αὐτὸ δὲ οὐκ
to-the others these for also need him himself and not
 ἂν δέοιτο ἐαυτοῦ· γελοῖον γάρ· οὕτω γὰρ ἂν καὶ ἐνδεὲς
would need himself ridiculous for so for then also lacking
 ἦν αὐτοῦ. οὐδὲ βλέπει δὴ ἐαυτό· δεῖ γάρ τι
he-would-be of-himself nor does-be-behold indeed himself must for something
 εἶναι καὶ γίνεσθαι αὐτῷ ἐκ τοῦ βλέπειν. τούτων γὰρ
to-be and to-become for-him out-of the to-behold of-these for
 ἀπάντων παρακεχώρηκε τοῖς μετ' αὐτὸ καὶ κινδυνεύει
all he-has-yielded to-the after him and it-is-likely
 μηδὲν τῶν προσόντων τοῖς ἄλλοις ἐκείνῳ παρεῖναι, ὥσπερ
nothing of-the belonging to-the others to-him to-be-present just-as
 οὐδὲ οὐσία. οὐ τοίνυν οὐδὲ τὸ νοεῖν, εἴπερ ἐνταῦθα ἢ
neither being not therefore not-even the to-think if-indeed here (is)-the
 οὐσία, καὶ ὁμοῦ ἄμφω ἢ νόησις ἢ πρώτη καὶ κυρίως καὶ
being and together both the thought the first and properly and
 τὸ εἶναι. διὸ οὔτε λόγος οὔτε αἴσθησις οὔτε ἐπιστήμη,
the to-be wherefore neither reason nor perception nor knowledge
 ὅτι μηδὲν ἔστι κατηγορεῖν αὐτοῦ ὡς παρόν.
because nothing (is)-possible to-predicate of-him as being-present

When you are at a loss where to put these things, lay aside what you think august among the seconds, and set the seconds round the first and the thirds round the second. So Plato's 'about the king of all are all things' is rightly said: all hang on the Good through intermediates, the sensible hanging farthest off, on soul.

ἀλλ' ὅταν ἀπορῆς ἐν τῷ τοιούτῳ καὶ ζητῆς, ὅπου δεῖ
but when you-are-at-a-loss in the such and you-see where must
 ταῦτα θέσθαι, λογισμῷ ἐπ' αὐτὰ στελλόμενος ἀπόθου
these to-place by-reasoning toward them setting-out put-away
 ταῦτα, ἃ νομίζεις σεμνὰ εἶναι ἐν τοῖς δευτέροις, καὶ
these which you-think august to-be among the seconds and
 μήτε τὰ δεύτερα προστίθει τῷ πρώτῳ, μήτε τὰ τρίτα τοῖς
neither the seconds add to-the first nor the thirds to-the
 δευτέροις, ἀλλὰ τὰ δεύτερα περὶ τὸ πρῶτον τίθει, καὶ τὰ
seconds but the seconds about the first set and the
 τρίτα περὶ τὸ δεύτερον· οὕτω γὰρ αὐτὰ ἕκαστα ἐάσεις,
thirds about the second so for them each you-will-leave
 ὡς ἔχει, καὶ τὰ ὕστερα ἐξαρτήσεις ἐκείνων ὡς ἐκεῖνα
as they-are and the later you-will-hang from-those as those
 περιθέοντα ἐφ' ἑαυτῶν ὄντα. διὸ καὶ ὀρθῶς καὶ ταύτη
running-round by themselves being wherefore also rightly also in-this-way
 λέγεται περὶ τὸν πάντων βασιλέα πάντα ἐστὶ καὶ ἐκείνου
it-is-said about the of-all king all is and-of-that
 ἔνεκα πάντα, τὰ πάντα ὄντα λέγοντος αὐτοῦ καὶ τὸ ἐκείνου
for-sake all the all being calling he and the of-that
 ἔνεκα, ἐπειδὴ καὶ τοῦ εἶναι αἴτιος αὐτοῖς καὶ οἷον
for-sake since also of-the to-be (he-is)-cause for-them and as-it-were
 ὀρέγεται ἐκείνου ἑτέρου ὄντος τῶν πάντων καὶ οὐδὲν
it-reaches-for that other being than-the all and nothing

ἔχοντος, ὃ ἐκείνοις πάρεστιν· ἢ οὐκ ἂν εἴη ἔτι τὰ πάντα,
having which to-those is-present or not would be still the all
 εἴ τι ἐκείνῳ τῶν ἄλλων τῶν μετ' αὐτὸν παρείη. εἰ οὖν
if anything to-him of-the others the after him were-present if then
 καὶ νοῦς τῶν πάντων, οὐδὲ νοῦς ἐκείνῳ. αἴτιον δὲ
also intellect (is)-of-the all not-even intellect (belongs)-to-him a-cause and
 λέγων πάντων καλῶν τὸ καλὸν ἐν τοῖς εἵδεσι φαίνεται
calling of-all beautiful the beautiful in the forms he-appears
 τιθέμενος, αὐτὸν δὲ ὑπὲρ τὸ καλὸν πᾶν τοῦτο. ταῦτα
placing him and above the beautiful all this these
 δὴ δεύτερα τιθεῖς εἰς αὐτὰ τρίτα φησὶν ἀνηρτηῆσθαι τὰ
indeed seconds placing upon them thirds he-says to-hang the
 μετὰ ταῦτα γενόμενα, καὶ περὶ τὰ τρίτα δὲ τιθεῖς εἶναι
after these having-come-to-be and about the thirds and placing to-be
 δῆλον ὅτι τὰ γενόμενα ἐκ τῶν τρίτων, κόσμον τόνδε εἰς
(it-is)-clear that the things-become out-of the thirds a-world this upon
 ψυχὴν. ἀνηρτημένης δὲ ψυχῆς εἰς νοῦν καὶ νοῦ εἰς τὸ
soul hanging and soul upon intellect and intellect upon the
 ἀγαθόν, οὕτω πάντα εἰς ἐκεῖνο διὰ μέσων, τῶν μὲν
good so all upon that through intermediates the-ones indeed
 πλησίον, τῶν δὲ τοῖς πλησίον γειτονούντων, ἐσχάτην δ'
near the-others and to-the near neighboring a-farthest and
 ἀπόστασιν τῶν αἰσθητῶν ἐχόντων εἰς ψυχὴν ἀνηρτημένων.
distance the sensibles having upon soul hanging

PLATO

ΙΠΠΙΑΣ ΜΕΙΖΩΝ

Greater Hippias

Socrates greets Hippias, who explains that public business keeps him away: Elis sends him as her envoy wherever she has anything to settle. Socrates praises him for doing well both privately, with the young, and publicly, for his own city, then asks why the old sages — Pittacus, Bias, Thales — kept clear of politics. Hippias answers that they were simply not equal to both kinds of business.

SOC. Ἰππίας ὁ καλός τε καὶ σοφός· ὥς διὰ χρόνου ἡμῶν 281

Hippias the handsome both and wise how after a-time to-us

κατηῆρας εἰς τὰς Ἀθήνας.

you-have-put-in into — Athens

HIP. οὐ γὰρ σχολή, ὦ Σώκρατες. ἡ γὰρ Ἥλις ὅταν b

not for (is-there)-leisure O Socrates — for Elis whenever

τι δέηται διαπράξασθαι πρὸς τινα τῶν πόλεων, ἀεὶ ἐπὶ

anything she-needs to-transact with some of-the cities always to

πρῶτον ἐμὲ ἔρχεται τῶν πολιτῶν αἰρουμένη πρεσβευτήν,

first me she-comes of-the citizens choosing (as)-envoy

ἡγουμένη δικαστὴν καὶ ἄγγελον ἰκανώτατον εἶναι τῶν λόγων

thinking (me)-a-judge and a-messenger most-competent to-be of-the words

οἱ ἂν παρὰ τῶν πόλεων ἐκάστων λέγωνται. πολλάκις

which ever from the cities each may-be-spoken often

μὲν οὖν καὶ εἰς ἄλλας πόλεις ἐπρέσβευσα, πλεῖστα δὲ καὶ

indeed then also to other cities I-went-as-envoy most-often and also

περὶ πλείστων καὶ μεγίστων εἰς τὴν Λακεδαίμονα· διὸ

about most-things and greatest to — Lacedaemon wherefore

δή, ὃ σὺ ἐρωτᾷς, οὐ θαμίζω εἰς τούσδε τοὺς τόπους.

indeed which you ask not I-frequent into these the parts

SOC. τοιοῦτον μέντοι, ὦ Ἰππία, ἔστι τὸ τῇ ἀληθείᾳ σοφόν c

such-a-thing however O Hippias is the in truth wise

τε καὶ τέλειον ἄνδρα εἶναι. σὺ γὰρ καὶ ἰδίᾳ ἰκανὸς

both and complete a-man to-be you for both privately competent

εἰ παρὰ τῶν νέων πολλὰ χρήματα λαμβάνων ἔτι πλείω
are from the young much money taking still more
 ὠφελεῖν ὢν λαμβάνεις, καὶ αὖ δημοσίᾳ τὴν σαυτοῦ
to-benefit than you-take and again publicly the your-own
 πόλιν ἱκανὸς εὐεργετεῖν, ὥσπερ χρὴ τὸν μέλλοντα
city competent to-do-good-to just-as it-behooves the (man)-intending
 μὴ καταφρονήσεσθαι ἀλλ' εὐδοκμήσειν ἐν τοῖς πολλοῖς.

not to-be-despised but to-be-esteemed among the many
 ἀτάρ, ὦ Ἱππία, τί ποτε τὸ αἴτιον ὅτι οἱ παλαιοὶ ἐκείνοι,
but O Hippias what ever (is)-the reason that the ancients those
 ὢν ὀνόματα μεγάλα λέγεται ἐπὶ σοφία, Πιττακοῦ τε καὶ
of-whom names great are-spoken for wisdom of-Pittacus both and
 Βίαντος καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν καὶ ἔτι τῶν
of-Bias and of-those about the Milesian Thales and still of-those
 ὕστερον μέχρι Ἀναξαγόρου, ὥς ἢ πάντες ἢ οἱ πολλοὶ
later until Anaxagoras that either all or the many
 αὐτῶν φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;
of-them appear holding-off from-the political affairs

d HIP. τί δ' οἶε, ὦ Σώκρατες, ἄλλο γε ἢ ἀδύνατοι
what and do-you-think O Socrates other at-least than unable
 ἦσαν καὶ οὐχ ἱκανοὶ ἐξικνεῖσθαι φρονήσει ἐπ' ἀμφοτέρα,
they-were and not competent to-reach in-understanding to both-things
 τά τε κοινὰ καὶ τὰ ἴδια;
the both public and the private

SOC. ἄρ' οὖν πρὸς Διός, ὥσπερ αἱ ἄλλαι τέχναι ἐπιδεδώκασιν
surely then by Zeus just-as the other arts have-advanced
 καὶ εἰσὶ παρὰ τοὺς νῦν δημιουργοὺς οἱ παλαιοὶ
and are compared-with the now craftsmen the ancients
 φαῦλοι, οὕτω καὶ τὴν ὑμετέραν τὴν τῶν σοφιστῶν τέχνην
poor so also the your the of-the sophists art

ἐπιδεδωκέναι φῶμεν καὶ εἶναι τῶν ἀρχαίων τοὺς περὶ
to-have-advanced shall-we-say and to-be of-the ancient the-ones about
 τὴν σοφίαν φαύλους πρὸς ὑμᾶς;
the wisdom poor beside you
 HIP. πάνυ μὲν οὖν ὀρθῶς λέγεις.
altogether indeed then rightly you-speak

282 · THE SOPHISTS' EARNINGS

Socrates observes that Gorgias and Prodicus came to Athens as public envoys and made a great deal of money besides, while none of the old sages ever thought fit to charge a fee. Hippias caps them: he once earned more than a hundred and fifty minas in Sicily, and more than twenty from the tiny town of Inycus, and carried it home to his father.

SOC. εἰ ἄρα νῦν ἡμῖν, ὦ Ἱππία, ὁ Βίας ἀναβιοίη, γέλωτ' 282
if then now for-us O Hippias — Bias should-come-to-life laughter
 ἂν ὄφλοι πρὸς ὑμᾶς, ὥσπερ καὶ τὸν Δαίδαλόν φασι
would be-incur before you just-as also — Daedalus say
 οἱ ἀνδριαντοποιοί, νῦν εἰ γενόμενος τοιαῦτ' ἐργάζοιτο
the statue-makers now if having-come-to-be such-things he-should-make
 οἷα ἦν ἀφ' ὧν τοῦνομ' ἔσχεν, καταγέλαστον ἂν εἶναι.
such-as were from which the-name he-got ridiculous would to-be
 HIP. ἔστι μὲν ταῦτα, ὦ Σώκρατες, οὕτως ὡς σὺ λέγεις·
are indeed these O Socrates so as you say
 εἴωθα μέντοι ἔγωγε τοὺς παλαιούς τε καὶ προτέρους
I-am-wont however I-at-least the ancients both and earlier
 ἡμῶν προτέρους τε καὶ μᾶλλον ἐγκωμιάζειν ἢ τοὺς
than-us sooner both and more to-praise than the

νῦν, εὐλαβούμενος μὲν φθόνον τῶν ζώντων, φοβούμενος
now guarding-against indeed envy of-the living fearing

δὲ μῆνιν τῶν τετελευτηκότων.

and wrath of-the dead

b soc. καλῶς γε σύ, ὦ Ἱππία, ὀνομάζων τε καὶ διανοούμενος,
finely at-least you O Hippias naming both and thinking

ὥς ἐμοὶ δοκεῖς. συμμαρτυρῆσαι δέ σοι ἔχω ὅτι ἀληθῆ

as to-me you-seem to-bear-witness and to-you I-can that true

λέγεις, καὶ τῷ ὄντι ὑμῶν ἐπιδέδωκεν ἡ τέχνη πρὸς τὸ καὶ
you-say and in truth of-you has-advanced the art toward the also

τὰ δημόσια πράττειν δύνασθαι μετὰ τῶν ιδίων. Γοργίας
the public to-transact to-be-able along-with the private Gorgias

τε γὰρ οὗτος ὁ Λεοντίνος σοφιστῆς δεῦρο ἀφίκετο δημοσίᾳ
both for this the Leontine sophist hither came publicly

οἴκοθεν πρεσβέων, ὥς ἱκανώτατος ὢν Λεοντίνων τὰ κοινὰ
from-home serving-as-envoy as most-competent being of-Leontines the common

πράττειν, καὶ ἔν τε τῷ δήμῳ ἔδοξεν ἄριστα εἰπεῖν, καὶ
to-transact and in both the assembly he-seemed best to-speak and

ιδίᾳ ἐπιδείξεις ποιούμενος καὶ συνὼν τοῖς νέοις χρήματα
privately displays making and consorting with-the young money

πολλὰ ἡργάσατο καὶ ἔλαβεν ἐκ τῆσδε τῆς πόλεως· εἰ δὲ
much he-earned and took out-of this the city if and

βούλει, ὁ ἡμέτερος ἐταῖρος Πρόδικος οὗτος πολλάκις μὲν
you-wish the our companion Prodicus this often indeed

καὶ ἄλλοτε δημοσίᾳ ἀφίκετο, ἀτὰρ τὰ τελευταῖα ἔναγχος
also at-other-times publicly came but the last-time lately

ἀφικόμενος δημοσίᾳ ἐκ Κέω λέγων τ' ἐν τῇ βουλῇ πάνν
having-come publicly from Ceos speaking and in the council greatly

ἠνδοκίμησεν καὶ ιδίᾳ ἐπιδείξεις ποιούμενος καὶ τοῖς νέοις
he-won-repute and privately displays making and with-the young

συνὼν χρήματα ἔλαβεν θαυμαστά ὅσα. τῶν δὲ παλαιῶν
consorting money he-took wonderful how-much of-the and ancients

ἐκείνων οὐδεὶς πώποτε ἤξιωσεν ἀργύριον μισθὸν πράξασθαι
 those no-one ever thought-fit silver (as)-a-fee to-exact

οὐδ' ἐπιδείξεις ποιήσασθαι ἐν παντοδαποῖς ἀνθρώποις τῆς
 nor displays to-make among all-sorts-of men of-the

ἑαυτοῦ σοφίας· οὕτως ἦσαν εὐήθεις καὶ ἐλελήθει αὐτοὺς
 his-own wisdom so they-were simple and it-had-escaped them

ἀργύριον ὥς πολλοῦ ἄξιον εἶη. τούτων δ' ἐκάτερος πλεόν
 silver how of-much worth was of-these and each-of-two more

ἀργύριον ἀπὸ σοφίας εἰργασθαι ἢ ἄλλος δημιουργὸς ἀφ'
 silver from wisdom has-earned than another craftsman from

ἥστινος τέχνης· καὶ ἔτι πρότερος τούτων Πρωταγόρας.
 whatever art and still earlier than-these Protagoras

HIP. οὐδὲν γάρ, ὦ Σώκρατες, οἶσθα τῶν καλῶν περὶ
 nothing for O Socrates you-know of-the fine about

τοῦτο. εἰ γὰρ εἰδείης ὅσον ἀργύριον εἰργασμαι ἐγώ,
 this if for you-should-know how-much silver have-earned I

θαυμάσαις ἂν· καὶ τὰ μὲν ἄλλα ἐῷ, ἀφικόμενος
 you-would-wonder then and the indeed others I-pass-over having-come

δέ ποτε εἰς Σικελίαν, Πρωταγόρου αὐτόθι ἐπιδημοῦντος
 and once into Sicily Protagoras there being-resident

καὶ εὐδοκιμοῦντος καὶ πρεσβυτέρου ὄντος πολὺ νεώτερος
 and being-esteemed and older being much younger

ὦν ἐν ὀλίγῳ χρόνῳ πάνυ πλεόν ἢ πεντήκοντα καὶ
 being in a-little time very more than fifty and

ἑκατὸν μνᾶς ἡργασάμην, καὶ ἐξ ενός γε χωρίου
 a-hundred minas I-earned and out-of one at-least place

πάνυ μικροῦ, Ἴνυκοῦ, πλεόν ἢ εἴκοσι μνᾶς· καὶ τοῦτο
 very small Inycus more than twenty minas and this

ἐλθὼν οἴκαδε φέρων τῷ πατρὶ ἔδωκα, ὥστε ἐκείνον
 having-come home bringing to-the father I-gave so-that him

καὶ τοὺς ἄλλους πολίτας θαυμάζειν τε καὶ ἐκπεπλήχθαι.
 and the other citizens to-wonder both and to-be-amazed

καὶ σχεδόν τι οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι
and nearly somewhat I-think me more money to-have-earned
 ἢ ἄλλους σύνδυο οὔστινας βούλει τῶν σοφιστῶν.
than other two-together whichever you-wish of-the sophists

283 · WHY SPARTA PAID NOTHING

Socrates calls this a fine proof of modern wisdom, since the wise man's measure is what he earns. Where did Hippias earn most? Not, it turns out, in Sparta, where he has earned nothing at all — though he claims to make men better, and the Spartans do not grudge their sons the best.

- 283 soc. καλόν γε, ὦ Ἱππία, λέγεις καὶ μέγα τεκμήριον σοφίας
fine at-least O Hippias you-say and a-great proof of-wisdom
 τῆς τε σεαυτοῦ καὶ τῶν νῦν ἀνθρώπων πρὸς τοὺς ἀρχαίους
the both your-own and of-the now men against the ancients
 ὅσον διαφέρουσι. τῶν γὰρ προτέρων πολλὴ ἀμαθία
how-much they-differ of-the for earlier (there-was)-much ignorance
 κατὰ τὸν σὸν λόγον. τοῦναντίον γὰρ Ἀναξαγόρα φασὶ
according-to the your account the-contrary for to-Anaxagoras they-say
 συμβῆναι ἢ ὑμῖν καταλειφθέντων γὰρ αὐτῷ πολλῶν
to-have-happened than to-you having-been-left for to-him much
 χρημάτων καταμελήσαι καὶ ἀπολέσαι πάντα — οὕτως
money to-have-neglected and to-have-lost all so
 αὐτὸν ἀνόητα σοφίζεσθαι — λέγουσι δὲ καὶ περὶ ἄλλων
him senselessly to-play-the-sage they-tell and also about others
 τῶν παλαιῶν ἕτερα τοιαῦτα. τοῦτο μὲν οὖν μοι δοκεῖς
of-the ancients other such this indeed then to-me you-seem
 καλὸν τεκμήριον ἀποφαίνειν περὶ σοφίας τῶν νῦν πρὸς
a-fine proof to-display about wisdom of-the now against
 τοὺς προτέρους, καὶ πολλοῖς συνδοκεῖ ὅτι τὸν σοφὸν αὐτὸν
the earlier and to-many it-seems-good that the wise-man himself

αὐτῷ μάλιστα δεῖ σοφὸν εἶναι· τούτου δ' ὅρος ἐστὶν
for-himself especially must wise to-be of-this and a-measure is
 ἄρα, ὅς ἂν πλείστον ἀργύριον ἐργάσεται. καὶ ταῦτα μὲν
then whoever ever most silver earns and these indeed
 ἱκανῶς ἐχέτω· τόδε δέ μοι εἰπέ, σὺ αὐτὸς πόθεν πλείστον
sufficiently let-it-stand this and to-me tell you yourself whence most
 ἀργύριον ἡργάσω τῶν πόλεων εἰς ἃς ἀφικνῇ; ἢ δῆλον
silver did-you-earn of-the cities into which you-come or (is-it)-clear
 ὅτι ἐκ Λακεδαιμόνος, οἵπερ καὶ πλειστάκις ἀφίξαι;
that out-of Lacedaemon whither-indeed also most-often you-have-come
 HIP. οὐ μὰ τὸν Δία, ὦ Σώκρατες.

not by — Zeus O Socrates

SOC. πῶς φῆς; ἀλλ' ἐλάχιστον;
how do-you-say but least

HIP. οὐδὲν μὲν οὖν τὸ παράπαν πώποτε.
nothing indeed then the altogether ever

SOC. τέρας λέγεις καὶ θαυμαστόν, ὦ Ἱππία. καί μοι εἰπέ
a-portent you-say and marvelous O Hippias and to-me tell
 πότερον ἢ σοφία ἢ σὴ οὐχ οἷα τοὺς συνόντας αὐτῇ
whether the wisdom the your (is)-not such-as the (ones)-consorting with-it
 καὶ μανθάνοντας εἰς ἀρετὴν βελτίους ποιεῖν;
and learning toward virtue better to-make

HIP. καὶ πολὺ γε, ὦ Σώκρατες.
and much at-least O Socrates

SOC. ἀλλὰ τοὺς μὲν Ἰνυκίων ὑεῖς οἷός τε ἦσθα ἀμείνους
but the indeed of-Inycines sons able indeed were-you better
 ποιῆσαι, τοὺς δὲ Σπαρτιατῶν ἡδυνάτεις;
to-make the and of-Spartans were-you-unable

HIP. πολλοῦ γε δέω.
by-much at-least I-fall-short

- d SOC. ἀλλὰ δῆτα Σικελιῶται μὲν ἐπιθυμοῦσιν ἀμείνους
but then Sicilians indeed desire better
 γίγνεσθαι, Λακεδαιμόνιοι δ' οὐ;
to-become Lacedaemonians and not
 HIP. πάντως γέ που, ὦ Σώκρατες, καὶ Λακεδαιμόνιοι.
altogether at-least surely O Socrates also Lacedaemonians
 SOC. ἄρ' οὖν χρημάτων ἐνδεία ἔφευγον τὴν σὴν ὁμίλιαν;
(is-it) then of-money by-lack did-they-shun the your company
 HIP. οὐ δῆτα, ἐπεὶ ἱκανὰ αὐτοῖς ἐστίν.
not indeed since sufficient for-them (money)-is
 SOC. τί δῆτ' ἂν εἴη ὅτι ἐπιθυμοῦντες καὶ ἔχοντες
what then would it-be that desiring and having
 χρήματα, καὶ σοῦ δυναμένου τὰ μέγιστα αὐτοὺς ὠφελεῖν,
money and you being-able the greatest them to-benefit
 οὐ πλήρη σε ἀργυρίου ἀπέπεμψαν; ἀλλ' ἐκείνο, μὴ
not full you of-silver did-they-send-away but that surely-not
 μὴ Λακεδαιμόνιοι σοῦ βέλτιον ἂν παιδεύσειαν τοὺς
(that) Lacedaemonians than-you better would educate the
 αὐτῶν παῖδας; ἢ τοῦτο φῶμεν οὕτω, καὶ σὺ συγχωρεῖς;
their-own children or this shall-we-say so also you agree
 e HIP. οὐδ' ὁπωστιοῦν.
not in-any-way-whatever
 SOC. πότερον οὖν τοὺς νέους οὐχ οἷός τ' ἦσθα πείθειν
whether then the young not able indeed were-you to-persuade
 ἐν Λακεδαίμονι ὥς σοὶ συνόντες πλέον ἂν εἰς ἀρετὴν
in Lacedaemon that with-you consorting more would toward virtue
 ἐπιδιδόειν ἢ τοῖς ἑαυτῶν, ἢ τοὺς ἐκείνων πατέρας
they-advance than with-the their-own or the of-those fathers
 ἡδυνάτεις πείθειν ὅτι σοὶ χρὴ παραδιδόναι μᾶλλον ἢ
were-you-unable to-persuade that to-you one-must to-hand-over rather than
 αὐτοὺς ἐπιμελεῖσθαι, εἴπερ τι τῶν υἱῶν κήδονται; οὐ
themselves to-care if-indeed at-all for-the sons they-care not

γάρ που ἐφθόνουν γε τοῖς ἐαυτῶν παισὶν ὡς βελτίστοις
for surely they-grudged at-least to-the their-own children as best
 γενέσθαι.

to-become

HIP. οὐκ οἶμαι ἔγωγε φθονεῖν.

not I-think I-at-least to-grudge

SOC. ἀλλὰ μὴν εὖνομός γ' ἡ Λακεδαίμων.

but indeed well-governed at-least — (is)-Lacedaemon

284 • LAWFUL AND BENEFICIAL

Hippias pleads that Sparta may not lawfully take a foreign education. Socrates draws him into admitting that law aims at benefit, that a law which harms has missed being law, and that what is more beneficial is more lawful in truth, whatever most men call it.

HIP. πῶς γὰρ οὔ;

how for not

SOC. ἐν δέ γε ταῖς εὖνόμοις πόλεσιν τιμώτατον ἡ
in and at-least the well-governed cities most-honored (is)-the
 ἀρετή.

virtue

HIP. πάνυ γε.

altogether at-least

SOC. σὺ δὲ ταύτην παραδιδόναι ἄλλω κάλλιστ' ἀνθρώπων
you and this to-hand-on to-another best of-men
 ἐπίστασαι.

know-how

HIP. καὶ πολὺ γε, ὦ Σώκρατες.

and much at-least O Socrates

284

SOC. ὁ οὖν κάλλιστ' ἐπιστάμενος ἵππικὴν παραδιδόναι
the then best knowing horsemanship to-hand-on
 ἄρ' οὐκ ἂν ἐν Θετταλίᾳ τῆς Ἑλλάδος μάλιστα τιμῶτο
(is-it) not would in Thessaly — of-Greece most be-honored
 καὶ πλεῖστα χρήματα λαμβάνοι, καὶ ἄλλοθι ὅπου τοῦτο
and most money receive and elsewhere where this
 σπουδάζοιτο;
should-be-pursued

HIP. εἰκός γε.

likely at-least

b SOC. ὁ δὴ δυνάμενος παραδιδόναι τὰ πλείστου ἄξια
the indeed being-able to-hand-on the of-most worth
 μαθήματα εἰς ἀρετὴν οὐκ ἐν Λακεδαίμονι μάλιστα
studies toward virtue not in Lacedaemon most
 τιμῆσεται καὶ πλεῖστα ἐργάσεται χρήματα, ἂν βούληται,
will-be-honored and most will-earn money if he-wishes
 καὶ ἐν ἄλλῃ πόλει ἣτις τῶν Ἑλληνίδων εὐνομεῖται; ἀλλ'
and in another city whichever of-the Greek is-well-governed but
 ἐν Σικελίᾳ, ὦ ἑταῖρε, οἶει μᾶλλον καὶ ἐν Ἰνυκῶ; ταῦτα
in Sicily O comrade do-you-think rather and in Inycus these
 πειθώμεθα, ὦ Ἱππία; ἐὰν γὰρ σὺ κελεύῃς, πειστέον.
are-we-to-believe O Hippias if for you bid one-must-believe

HIP. οὐ γὰρ πάτριον, ὦ Σώκρατες, Λακεδαιμονίους κινεῖν
not for (is-it)-ancestral O Socrates for-Lacedaemonians to-disturb
 τοὺς νόμους, οὐδὲ παρὰ τὰ εἰωθότα παιδεύειν τοὺς υἱεῖς.
the laws nor beyond the customary to-educate the sons

c SOC. πῶς λέγεις; Λακεδαιμονίους οὐ πάτριον ὀρθῶς πράττειν
how do-you-say for-Lacedaemonians not ancestral rightly to-act
 ἀλλ' ἐξαμαρτάνειν;
but to-err

HIP. οὐκ ἂν φαίην ἔγωγε, ὦ Σώκρατες.
not would I-say I-at-least O Socrates

SOC. οὐκοῦν ὀρθῶς ἂν πράττοιεν βέλτιον ἀλλὰ μὴ χεῖρον
therefore rightly would they-act better but not worse

παιδεύοντες τοὺς νέους;

educating the young

HIP. ὀρθῶς· ἀλλὰ ξενικὴν παιδευσιν οὐ νόμιμον αὐτοῖς
rightly but a-foreign education not lawful for-them

παιδεύειν, ἐπεὶ εὖ ἴσθι, εἴπερ τις ἄλλος ἐκεῖθεν χρήματα
to-teach since well know if-indeed any other from-there money

ἔλαβεν πώποτε ἐπὶ παιδείῃ, καὶ ἐμὲ ἂν λαβεῖν
took ever for education also me would to-take

πολὺ μάλιστα — χαίρουσι γοῦν ἀκούοντες ἐμοῦ καὶ
much most they-rejoice at-any-rate hearing me and

ἐπαινοῦσιν — ἀλλ', ὃ λέγω, οὐ νόμος.

they-praise but what I-say (is)-not law

SOC. νόμον δὲ λέγεις, ὦ Ἴππία, βλάβην πόλεως εἶναι ἢ d
a-law and do-you-call O Hippias a-harm of-a-city to-be or

ὠφελίαν;

a-benefit

HIP. τίθεται μὲν οἶμαι ὠφελίας ἔνεκα, ἐνίοτε δὲ καὶ
it-is-laid-down indeed I-think of-benefit for-sake sometimes and also

βλάπτει, ἐὰν κακῶς τεθῇ ὁ νόμος.

it-harms if badly is-laid-down the law

SOC. τί δέ; οὐχ ὥς ἀγαθὸν μέγιστον πόλει τίθενται

what and not as a-good greatest for-a-city do-they-lay-down

τὸν νόμον οἱ τιθέμενοι; καὶ ἄνευ τούτου μετὰ εὐνομίας

the law the (ones)-laying-down and without this with good-order

ἀδύνατον οἰκεῖν;

(is-it)-impossible to-dwell

HIP. ἀληθῇ λέγεις.

true you-say

e SOC. ὅταν ἄρα ἀγαθοῦ ἀμάρτωσιν οἱ ἐπιχειροῦντες τοὺς
when then of-good they-miss the (ones)-attempting the
 νόμους τιθέναι, νομίμου τε καὶ νόμου ἡμαρτήκασιν· ἢ
laws to-lay-down of-lawful both and of-law they-have-missed or
 πῶς λέγεις;

how do-you-say

HIP. τῷ μὲν ἀκριβεῖ λόγῳ, ὦ Σώκρατες, οὕτως ἔχει· οὐ
in-the indeed exact account O Socrates so it-is not
 μέντοι εἰώθασιν ἄνθρωποι ὀνομάζειν οὕτω.

however are-wont men to-name so

SOC. πότερον, ὦ Ἱππία, οἱ εἰδότες ἢ οἱ μὴ εἰδότες;
whether O Hippias the knowing or the not knowing

HIP. οἱ πολλοί.
the many

SOC. εἰσὶν δ' οὗτοι οἱ εἰδότες τὰληθές, οἱ πολλοί;
are and these the knowing the-truth the many

HIP. οὐ δῆτα.
not indeed

SOC. ἀλλὰ μὴν που οἷ γ' εἰδότες τὸ ὠφελιμώτερον
but indeed surely the at-least knowing the more-beneficial
 τοῦ ἀνωφελεστέρου νομιμώτερον ἡγοῦνται τῇ ἀληθείᾳ
than-the less-beneficial more-lawful consider in truth
 πᾶσιν ἀνθρώποις· ἢ οὐ συγχωρεῖς;
for-all men or not do-you-agree

HIP. ναί, συγχωρῶ, ὅτι γε τῇ ἀληθείᾳ.
yes I-agree that at-least in truth

SOC. οὐκοῦν ἔστιν τε καὶ ἔχει οὕτως ὥς οἱ εἰδότες
therefore it-is both and holds so as the knowing
 ἡγοῦνται;
consider

HIP. πάνυ γε.
altogether at-least

It follows that the Spartans break their own law by not handing their sons to Hippias. Socrates then asks what they do enjoy hearing: not astronomy, not geometry, not calculation, not letters and rhythms — but genealogies, foundations of cities, and antiquarian lore, which Hippias has been obliged to learn by heart.

SOC. ἔστι δέ γε Λακεδαιμονίοις, ὡς σὺ φής, ὠφελιμώτερον 285

is and at-least for-Lacedaemonians as you say more-beneficial

τὴν ὑπὸ σοῦ παιδευσιν, ξενικὴν οὖσαν, παιδεύεσθαι μᾶλλον

the by you education foreign being to-be-taught rather

ἢ τὴν ἐπιχωρίαν.

than the local

HIP. καὶ ἀληθῆ γε λέγω.

and true at-least I-say

SOC. καὶ γὰρ ὅτι τὰ ὠφελιμώτερα νομιμώτερά ἐστι, καὶ

and for that the more-beneficial more-lawful are also

τοῦτο λέγεις, ὦ Ἱππία;

this you-say O Hippias

HIP. εἶπον γάρ.

I-said for

SOC. κατὰ τὸν σὸν ἄρα λόγον τοῖς Λακεδαιμονίων υἱέσιν ὑπὸ

according-to the your then account for-the of-Lacedaemonians sons by

Ἱππίου παιδεύεσθαι νομιμώτερόν ἐστιν, ὑπὸ δὲ τῶν πατέρων

Hippias to-be-taught more-lawful is by and the fathers

ἀνομώτερον, εἴπερ τῷ ὄντι ὑπὸ σοῦ πλείω ὠφεληθήσονται.

more-unlawful if-indeed in truth by you more they-will-be-benefited

HIP. ἀλλὰ μὴν ὠφεληθήσονται, ὦ Σώκρατες.

but indeed they-will-be-benefited O Socrates

b

SOC. παρανομοῦσιν ἄρα Λακεδαιμόνιοι οὐ διδόντες σοι
they-break-the-law then (the)-Lacedaemonians not giving to-you

χρυσίον καὶ ἐπιτρέποντες τοὺς αὐτῶν υἱεῖς.

gold and (not)-entrusting the their-own sons

HIP. συγχωρῶ ταῦτα· δοκεῖς γάρ μοι τὸν λόγον πρὸς
I-agree these you-seem for to-me the argument in-favor
 ἐμοῦ λέγειν, καὶ οὐδέν με δεῖ αὐτῷ ἐναντιοῦσθαι.

of-me to-speak and nothing me must (with)-it to-oppose

c SOC. παρανόμους μὲν δὴ, ὦ ἑταῖρε, τοὺς Λάκωνας
law-breaking indeed then O comrade the Laconians

εὐρίσκομεν, καὶ ταῦτ' εἰς τὰ μέγιστα, τοὺς νομιμωτάτους
we-find and these-things in the greatest the most-lawful

δοκοῦντας εἶναι. ἐπαινοῦσι δὲ δὴ σε πρὸς θεῶν, ὦ
seeming to-be they-praise and indeed you by gods O

Ἱππία, καὶ χαίρουσιν ἀκούοντες ποῖα; ἢ δῆλον δὴ
Hippias and rejoice hearing what-things or (is-it)-clear indeed

ὅτι ἐκεῖνα ἃ σὺ κάλλιστα ἐπίστασαι, τὰ περὶ τὰ ἄστρο
that those which you best know the about the stars

τε καὶ τὰ οὐράνια πάθη;

both and the heavenly affections

HIP. οὐδ' ὅπωςτιοῦν· ταῦτά γε οὐδ' ἀνέχονται.

not in-any-way-whatever these at-least not-even they-endure

SOC. ἀλλὰ περὶ γεωμετρίας τι χαίρουσιν ἀκούοντες;

but about geometry somewhat do-they-rejoice hearing

HIP. οὐδαμῶς, ἐπεὶ οὐδ' ἀριθμεῖν ἐκείνων γε, ὥς ἔπος

in-no-way since not-even to-count of-those at-least so a-word

εἰπεῖν, πολλοὶ ἐπίστανται.

to-say many know

SOC. πολλοῦ ἄρα δέουσιν περί γε λογισμῶν ἀνέχεσθαι

by-much then they-fall-short about at-least calculations to-endure

σου ἐπιδεικνυμένου.

you displaying

HIP. πολλοῦ μέντοι νῆ Δία.

by-much however by Zeus

SOC. ἀλλὰ δῆτα ἐκεῖνα ᾗ σὺ ἀκριβέστατα ἐπίστασαι d

but then those which you most-exactly know

ἀνθρώπων διαιρεῖν, περί τε γραμμάτων δυνάμεως καὶ

of-men to-distinguish about both of-letters value and

συλλαβῶν καὶ ῥυθμῶν καὶ ἀρμονιῶν;

of-syllables and of-rhythms and of-harmonies

HIP. ποίων, ὠγαθέ, ἀρμονιῶν καὶ γραμμάτων;

what-sort good-sir harmonies and letters

SOC. ἀλλὰ τί μὲν ἐστὶν ᾗ ἡδέως σου ἀκροῶνται καὶ

but what then is-it which gladly you they-bear and

ἐπαινοῦσιν; αὐτός μοι εἰπέ, ἐπειδὴ ἐγὼ οὐχ εὐρίσκω.

praise yourself to-me tell since I not do-find

HIP. περὶ τῶν γενῶν, ὦ Σώκρατες, τῶν τε ἡρώων καὶ τῶν e

about the genealogies O Socrates the both of-heroes and of-the

ἀνθρώπων, καὶ τῶν κατοικίσεων, ὥς τὸ ἀρχαῖον ἐκτίσθησαν

men and of-the settlements how in antiquity were-founded

αἱ πόλεις, καὶ συλλήβδην πάσης τῆς ἀρχαιολογίας

the cities and in-sum of-all the antiquarian-lore

ἥδιστα ἀκροῶνται, ὥστ' ἔγωγε δι' αὐτοὺς ἠνάγκασμαι

most-gladly they-listen so-that I-at-least through them have-been-compelled

ἐκμεμαθηκέναι τε καὶ ἐκμεμελετηκέναι πάντα τὰ τοιαῦτα.

to-have-learned-thoroughly both and to-have-practiced all the such-things

SOC. ναὶ μὰ Δί, ὦ Ἴππία, ἡτύχηκός γε ὅτι

yes by Zeus O Hippias you-have-been-lucky at-least that

Λακεδαιμόνιοι οὐ χαίρουσιν ἄν τις αὐτοῖς ἀπὸ Σόλωνος

Lacedaemonians not rejoice if one to-them from Solon

τοὺς ἄρχοντας τοὺς ἡμετέρους καταλέγει· εἰ δὲ μή,

the archons the our recounts if and not

πράγματ' ἂν εἶχες ἐκμανθάνων.

trouble would you-have-had learning-thoroughly

HIP. πόθεν, ὦ Σώκρατες; ἅπαξ ἀκούσας πεντήκοντα
whence O Socrates once having-heard fifty

ὀνόματα ἀπομνημονεύσω.

names I-shall-recall

286 · THE QUESTION PUT

Hippias boasts of a speech in which Nestor advises Neoptolemus on fine pursuits, and invites Socrates to the recital. Socrates asks first for a short answer: someone lately shamed him by asking what the beautiful is, and he could not say. Hippias calls the question trifling.

- 286 SOC. ἀληθῇ λέγεις, ἀλλ' ἐγὼ οὐκ ἐνενόησα ὅτι τὸ
true you-say but I not considered that the
μνημονικὸν ἔχεις· ὥστ' ἐννοῶ ὅτι εἰκότως σοι χαίρουσιν
memory-art you-have so-that I-see that reasonably in-you rejoice
οἱ Λακεδαιμόνιοι ἅτε πολλὰ εἰδότε, καὶ χρῶνται ὥσπερ
the Lacedaemonians inasmuch-as many-things knowing and they-use just-as
ταῖς πρεσβύτισιν οἱ παῖδες πρὸς τὸ ἡδέως μυθολογῆσαι.
the old-women the children for the pleasantly to-tell-tales
- b HIP. καὶ ναὶ μὰ Δί', ὦ Σώκρατες, περί γε ἐπιτηδευμάτων
and yes by Zeus O Socrates about at-least pursuits
καλῶν καὶ ἔναγχος αὐτόθι ἠὲδοκίμησα διεξιὼν ἃ χρῆ
fine also lately there I-won-repute going-through what must
τὸν νέον ἐπιτηδεύειν. ἔστι γάρ μοι περὶ αὐτῶν παγκάλως
the young to-practice there-is for to-me about them most-beautifully
λόγος συγκείμενος, καὶ ἄλλως εὖ διακείμενος καὶ τοῖς
a-discourse composed and otherwise well arranged also in-the
ὀνόμασι· πρόσχημα δέ μοί ἐστι καὶ ἀρχὴ τοιάδε τις
words a-setting and to-me there-is and a-beginning such-a some
τοῦ λόγου. ἐπειδὴ ἡ Τροία ἦλω, λέγει ὁ λόγος ὅτι
of-the discourse when — Troy was-taken says the discourse that

Νεοπτόλεμος Νέστορα ἔροιτο ποῖά ἐστι καλὰ ἐπιτηδεύματα,

Neoptolemus Nestor asked what-sort are fine pursuits

ἃ ἂν τις ἐπιτηδεύσας νέος ὦν εὐδοκιμώτατος γένοιτο·

which ever one having-practiced young being most-esteemed might-become

μετὰ ταῦτα δὴ λέγων ἐστὶν ὁ Νέστωρ καὶ ὑποτιθέμενος

after these indeed speaking is — Nestor and suggesting

αὐτῷ πάμπολλα νόμιμα καὶ πάγκαλα. τοῦτον δὴ

to-him very-many lawful-precepts and most-beautiful this indeed

καὶ ἐκεῖ ἐπεδειξάμην καὶ ἐνθάδε μέλλω ἐπιδεικνύναι εἰς

also there I-displayed and here I-intend to-display on

τρίτην ἡμέραν, ἐν τῷ Φειδοστράτου διδασκαλείῳ, καὶ

a-third day in the of-Pheidostratus school and

ἄλλα πολλὰ καὶ ἄξια ἀκοῆς· ἐδεήθη γάρ μου Εὐδικος ὁ

other many-things also worthy of-hearing begged for me Eudicus the

Ἀπημάντου. ἀλλ' ὅπως παρέσῃ καὶ αὐτὸς καὶ ἄλλους

(son)-of-Apemantus but see-that you-will-be-present both yourself and others

ἄξεις, οἵτινες ἱκανοὶ ἀκούσαντες κρίναι τὰ λεγόμενα.

you-will-bring who (are)-competent having-beard to-judge the things-said

SOC. ἀλλὰ ταῦτ' ἔσται, ἂν θεὸς θέλῃ, ὦ Ἱππία. νυνὶ μέντοι d

but these will-be if god wills O Hippias now however

βραχύ τί μοι περὶ αὐτοῦ ἀποκρίναι· καὶ γάρ με

a-brief something to-me about it answer and for me

εἰς καλὸν ὑπέμνησας. ἔναγχος γάρ τις, ὦ ἄριστε,

at a-good-moment you-reminded lately for someone O best-of-men

εἰς ἀπορίαν με κατέβαλεν ἐν λόγοις τισὶ τὰ μὲν

into perplexity me cast in discussions certain some-things indeed

ψέγοντα ὡς αἰσχρά, τὰ δ' ἐπαινούντα ὡς καλὰ, οὕτω

(me)-blaming as ugly others and (me)-praising as beautiful thus

πως ἐρόμενος καὶ μάλα ὑβριστικῶς· πόθεν δέ μοι σύ,

somehow having-asked and very insolently whence and to-me you

ἔφη, ὦ Σώκρατες, οἶσθα ὅποια καλὰ καὶ αἰσχρά;

said-be O Socrates do-you-know what-sort (are)-beautiful and ugly

ἐπεὶ φέρε, ἔχουσ ἂν εἰπεῖν τί ἐστι τὸ καλόν; καὶ ἐγὼ
 since come could-you then to-say what is the beautiful and I
 διὰ τὴν ἐμὴν φαυλότητα ἡπορούμην τε καὶ οὐκ εἶχον
 through the my poorness was-at-a-loss both and not could
 αὐτῷ κατὰ τρόπον ἀποκρίνασθαι· ἀπιὼν οὖν ἐκ
 to-him according-to (good)-manner to-answer departing then out-of
 τῆς συνουσίας ἐμαυτῷ τε ὠργιζόμεν καὶ ὠνειδίζον, καὶ
 the meeting with-myself both I-was-angry and I-reproached and
 ἡπειλουν, ὅποτε πρῶτον ὑμῶν τῷ τῶν σοφῶν ἐντύχοιμι,
 I-threatened whenever first of-you with-one of-the wise I-should-meet
 ἀκούσας καὶ μαθὼν καὶ ἐκμελετήσας ἰέναι πάλιν ἐπὶ
 having-heard and having-learned and having-practiced to-go again against
 τὸν ἐρωτήσαντα, ἀναμαχούμενος τὸν λόγον. νῦν οὖν, ὃ
 the (one)-having-asked (intending)-to-fight-again the argument now then what
 λέγω, εἰς καλὸν ἦκεις, καὶ με δίδαξον ἱκανῶς αὐτὸ
 I-say at a-good-moment you-have-come and me teach sufficiently itself
 τὸ καλὸν ὅτι ἐστὶ, καὶ πειρῶ μοι ὅτι μάλιστα ἀκριβῶς
 the beautiful what it-is and try for-me as much-as-possible exactly
 εἰπεῖν ἀποκρινόμενος, μὴ ἐξελεγχθεὶς τὸ δεύτερον αὐθις
 to-say answering lest having-been-refuted the second-time again
 γέλωτα ὄφλω. οἶσθα γὰρ δήπου σαφῶς, καὶ σμικρὸν που
 laughter I-incur you-know for doubtless clearly and a-small surely
 τοῦτ' ἂν εἴη μάθημα ὧν σὺ τῶν πολλῶν ἐπίστασαι.
 this would be piece-of-learning of-which you the many know

HIP. σμικρὸν μέντοι νῆ Δι, ὦ Σώκρατες, καὶ οὐδενὸς
 small however by Zeus O Socrates and of-nothing
 ἄξιον, ὥς ἔπος εἰπεῖν.

worth so a-word to-say

SOC. ῥαδίως ἄρα μαθήσομαι καὶ οὐδεὶς με ἐξελέγξει ἔτι.
 easily then I-shall-learn and no-one me will-refute still

Socrates proposes to play the questioner himself. The just are just by justice, the wise wise by wisdom, the good good by the good, and these are real things. So beautiful things are beautiful by the beautiful, and the question is what that is. Hippias answers that it is a beautiful maiden.

HIP. οὐδεὶς μέντοι φαῦλον γὰρ ἂν εἶη τὸ ἐμὸν πρᾶγμα 287
no-one however poor for would be the my business
καὶ ἰδιωτικόν.

and amateurish

SOC. εἶ γε νῆ τὴν Ἥραν λέγεις, ὦ Ἱππία, εἰ χειρωσόμεθα
well at-least by — Hera you-speak O Hippias if we-shall-master
τὸν ἄνδρα. ἀτὰρ μή τι κωλύω μιμούμενος ἐγὼ ἐκείνον,
the man but not at-all do-I-binder imitating I him
ἐὰν σοῦ ἀποκρινομένου ἀντιλαμβάνωμαι τῶν λόγων, ἵνα
if you answering I-take-bold of-the arguments that
ὅτι μάλιστά με ἐκμελετήσης; σχεδὸν γάρ τι ἔμπειρός
as most me you-may-train nearly for somewhat experienced
εἰμι τῶν ἀντιλήψεων. εἰ οὖν μή τί σοι διαφέρει,
I-am of-the objections if then not at-all to-you it-matters
βούλομαι ἀντιλαμβάνεσθαι, ἵν' ἐρρωμενέστερον μάθω.

I-wish to-take-bold that more-vigorously I-may-learn

HIP. ἀλλ' ἀντιλαμβάνου. καὶ γάρ, ὃ νυνδὴ εἶπον, οὐ μέγα b
but take-bold and for what just-now I-said not great
ἐστὶ τὸ ἐρώτημα, ἀλλὰ καὶ πολὺ τούτου χαλεπώτερα ἂν
is the question but even much than-this harder would
ἀποκρίνασθαι ἐγὼ σε διδάξαιμι, ὥστε μηδένα ἀνθρώπων
to-answer I you teach so-that no-one of-men
δύνασθαι σε ἐξελέγχειν.

to-be-able you to-refute

- c SOC. φεῦ ὥς εὖ λέγεις· ἀλλ' ἄγ', ἐπειδὴ καὶ σὺ κελεύεις,
ah how well you-speak but come since also you bid
 φέρε ὅτι μάλιστα ἐκεῖνος γενόμενος πειρώμαι σε ἐρωτᾶν.
come as much-as-possible he having-become let-me-try you to-question
 εἰ γὰρ δὴ αὐτῷ τὸν λόγον τοῦτον ἐπιδείξαις ὃν φής,
if for indeed to-him the discourse this you-should-display which you-say
 τὸν περὶ τῶν καλῶν ἐπιτηδευμάτων, ἀκούσας, ἐπειδὴ
the about the fine pursuits having-heard when
 παύσαιο λέγων, ἔροιτ' ἂν οὐ περὶ ἄλλου πρότερον
you-should-cease speaking he-would-ask then not about another first
 ἢ περὶ τοῦ καλοῦ — ἔθος γάρ τι τοῦτ' ἔχει — καὶ
than about the beautiful a-habit for somewhat this he-has and
 εἴποι ἄν· ὦ ξένε Ἥλεϊε, ἄρ' οὐ δικαιοσύνη δίκαιοί εἰσιν
he-would-say then O stranger of-Elis (is-it) not by-justice just are
 οἱ δίκαιοι; ἀπόκριναι δὴ, ὦ Ἱππία, ὥς ἐκείνου ἐρωτῶντος.
the just answer indeed O Hippias as he asking
 HIP. ἀποκρινοῦμαι ὅτι δικαιοσύνη.
I-shall-answer that by-justice
 SOC. οὐκοῦν ἔστι τι τοῦτο, ἢ δικαιοσύνη;
therefore is-there something this the justice
 HIP. πάννυ γε.
altogether at-least
 SOC. οὐκοῦν καὶ σοφία οἱ σοφοί εἰσι σοφοὶ καὶ τῷ
therefore also by-wisdom the wise are wise and by-the
 ἀγαθῷ πάντα τὰγαθὰ ἀγαθά;
good all the-good (are)-good
 HIP. πῶς δ' οὐ;
how and not
 SOC. οὐσί γέ τισι τούτοις· οὐ γὰρ δήπου μὴ οὐσί
being at-least certain-things these not for surely not being
 γε.
at-least

HIP. οὔσι μέντοι.

being however

SOC. ἄρ' οὖν οὐ καὶ τὰ καλὰ πάντα τῷ καλῷ ἐστι καλὰ;

(is-it) then not also the beautiful all by-the beautiful are beautiful

HIP. ναί, τῷ καλῷ.

yes by-the beautiful

SOC. ὅντι γέ τινι τούτῳ;

being at-least a-certain this

HIP. ὅντι· ἀλλὰ τί γὰρ μέλλει;

being but what for is-it-likely

SOC. εἰπὲ δὴ, ὦ ξένε, φήσῃ, τί ἐστι τοῦτο τὸ καλόν;

tell indeed O stranger he-will-say what is this the beautiful

HIP. ἄλλο τι οὖν, ὦ Σώκρατες, ὁ τοῦτο ἐρωτῶν δεῖται

other anything then O Socrates the this asking wants

πυθέσθαι τί ἐστι καλόν;

to-learn what is beautiful

SOC. οὔ μοι δοκεῖ, ἀλλ' ὅτι ἐστὶ τὸ καλόν, ὦ Ἴππία.

not to-me it-seems but what is the beautiful O Hippias

HIP. καὶ τί διαφέρει τοῦτ' ἐκείνου;

and what differs this from-that

SOC. οὐδέν σοι δοκεῖ;

nothing to-you seems

HIP. οὐδὲν γὰρ διαφέρει.

nothing for differs

SOC. ἀλλὰ μέντοι δηλον ὅτι σὺ κάλλιον οἶσθα. ὅμως

but however (it-is)-clear that you better know nevertheless

δέ, ὠγαθέ, ἄθρει· ἐρωτᾷ γάρ σε οὐ τί ἐστι καλόν, ἀλλ' ὅτι ἐστὶ τὸ καλόν.

and good-sir consider he-asks for you not what is beautiful but what is the beautiful

HIP. *μανθάνω, ὠγαθέ, καὶ ἀποκρινοῦμαι γε αὐτῷ ὅτι ἐστι*
I-understand good-sir and I-shall-answer at-least him what is
τὸ καλόν, καὶ οὐ μὴ ποτε ἐλεγχθῶ. ἔστι γάρ, ὦ Σώκρατες,
the beautiful and not at-all ever I-shall-be-refuted is for O Socrates
εὖ ἴσθι, εἰ δεῖ τὸ ἀληθὲς λέγειν, παρθένος καλὴ καλόν.
well know if must the truth to-speak a-maiden beautiful (is)-a-beautiful-thing

288 · MARE, LYRE, AND POT

The questioner would ask whether a beautiful mare is not beautiful too — the god praised one in an oracle — and then a lyre, and then a pot. Hippias objects to so mean a word in a solemn matter, but Socrates insists that a smooth, round, well-fired two-handled pot must be called beautiful. Hippias concedes it, adding that such a thing is not worth judging beautiful beside a mare or a maiden.

288 SOC. *καλῶς γε, ὦ Ἱππία, νῆ τὸν κύνα καὶ εὐδόξως*
finely at-least O Hippias by the dog and reputably
ἀπεκρίνω. ἄλλο τι οἶν, ἂν ἐγὼ τοῦτο ἀποκρίνωμαι,
you-answered other anything then if I this answer
τὸ ἐρωτώμενόν τε ἀποκεκριμένος ἔσομαι καὶ ὀρθῶς, καὶ
the thing-asked both having-answered shall-I-be and rightly and
οὐ μὴ ποτε ἐλεγχθῶ;
not at-all ever shall-I-be-refuted
 HIP. *πῶς γὰρ ἄν, ὦ Σώκρατες, ἐλεγχθείης, ὅ γε*
how for would O Socrates you-be-refuted what at-least
πᾶσιν δοκεῖ καὶ πάντες σοι μαρτυρήσουσιν οἱ ἀκούοντες
to-all seems and all to-you will-witness the hearing
ὅτι ὀρθῶς λέγεις;
that rightly you-speak

SOC. εἰεν· πάνυ μὲν οὖν. φέρε δῆ, ὦ Ἱππία, πρὸς
 well altogether indeed then come indeed O Hippias to
 ἔμαυτὸν ἀναλάβω ὃ λέγεις. ὁ μὲν ἐρήσεται με οὕτως
 myself let-me-take-up what you-say he indeed will-ask me thus
 πως· ἴθι μοι, ὦ Σώκρατες, ἀποκρίναι ταῦτα πάντα
 somehow come for-me O Socrates answer these all
 ἃ φῆς καλὰ εἶναι, εἰ τί ἐστὶν αὐτὸ τὸ καλόν, ταῦτ'
 which you-say beautiful to-be if what is itself the beautiful these
 ἂν εἴη καλὰ; ἐγὼ δὲ δὴ ἐρῶ ὅτι εἰ παρθένος καλὴ
 would be beautiful I and indeed shall-say that if a-maiden beautiful
 καλόν, ἔστι δι' ὃ ταῦτ' ἂν εἴη καλὰ;

(is)-a-beautiful-thing it-is through which these would be beautiful

HIP. οἶει οὖν ἔτι αὐτὸν ἐπιχειρήσειν σε ἐλέγχειν ὥς οὐ
 do-you-think then still him to-attempt you to-refute that not
 καλόν ἐστὶν ὃ λέγεις, ἢ ἐὰν ἐπιχειρήσῃ, οὐ καταγέλαστον
 beautiful is what you-say or if he-attempts not ridiculous
 ἔσεσθαι;

to-be

SOC. ὅτι μὲν ἐπιχειρήσει, ὦ θαυμάσιε, εὖ οἶδα· εἰ δὲ
 that indeed he-will-attempt O wonderful-man well I-know if and
 ἐπιχειρήσας ἔσται καταγέλαστος, αὐτὸ δείξει. ἃ μέντοι
 having-attempted he-will-be ridiculous itself will-show what however
 ἐρεῖ, ἐθέλω σοι λέγειν.

he-will-say I-am-willing to-you to-tell

HIP. λέγε δῆ.

speak indeed

SOC. ὥς γλυκὺς εἶ, φήσει, ὦ Σώκρατες. θήλεια δὲ ἵππος
 how sweet you-are he-will-say O Socrates a-female and horse
 καλὴ οὐ καλόν, ἣν καὶ ὁ θεὸς ἐν τῷ χρησμῷ
 beautiful (is)-not a-beautiful-thing which even the god in the oracle
 ἐπήνεσεν; τί φήσομεν, ὦ Ἱππία; ἄλλο τι ἢ φῶμεν
 praised what shall-we-say O Hippias other anything than shall-we-say

καὶ τὴν ἵππον καλὸν εἶναι, τὴν γε καλήν; πῶς γὰρ

also the mare a-beautiful-thing to-be the at-least beautiful how for

ἂν τολμῶμεν ἔξαρνοι εἶναι τὸ καλὸν μὴ καλὸν εἶναι;

would we-dare deniers to-be the beautiful not beautiful to-be

HIP. ἀληθῆ λέγεις, ὦ Σώκρατες· ἐπεὶ τοι καὶ ὀρθῶς αὐτὸ

true you-say O Socrates since indeed also rightly it

ὁ θεὸς εἶπεν· πάγκαλαι γὰρ παρ' ἡμῖν ἵπποι γίνονται.

the god said most-beautiful for among us mares are-born

SOC. εἶεν, φήσκει δὴ· τί δὲ λύρα καλή; οὐ καλόν;

well be-will-say indeed what and a-lyre beautiful (is)-not a-beautiful-thing

φῶμεν, ὦ Ἱππία;

shall-we-say O Hippias

HIP. ναί.

yes

SOC. ἔρεῖ τοῖνυν μετὰ τοῦτ' ἐκεῖνος, σχεδόν τι εὖ

will-say accordingly after this he nearly somewhat well

οἶδα ἐκ τοῦ τρόπου τεκμαιρόμενος· ὦ βέλτιστε σύ, τί

I-know from the manner judging O best-of-men you what

δὲ χύτρα καλή; οὐ καλὸν ἄρα;

and a-pot beautiful (is)-not a-beautiful-thing then

d HIP. ὦ Σώκρατες, τίς δ' ἐστὶν ὁ ἄνθρωπος; ὥς ἀπαιδευτός

O Socrates who and is the man how uneducated

τις ὅς οὕτω φαῦλα ὀνόματα ὀνομάζειν τολμᾷ ἐν σεμνῷ

a-one who so mean names to-utter dares in a-solemn

πράγματι.

matter

e SOC. τοιοῦτός τις, ὦ Ἱππία, οὐ κομψὸς ἀλλὰ συρφετός,

such a-one O Hippias not refined but common

οὐδὲν ἄλλο φροντίζων ἢ τὸ ἀληθές. ἀλλ' ὅμως

nothing else caring-for than the true but nevertheless

ἀποκριτέον τῷ ἀνδρί, καὶ ἔγωγε προαποφάινομαι· εἴπερ

one-must-answer the man and I-at-least declare-beforehand if-indeed

ἡ χύτρα κεκεραμευμένη εἴη ὑπὸ ἀγαθοῦ κεραμέως λεία
the pot molded should-be by a-good potter smooth
 καὶ στρογγύλη καὶ καλῶς ὠπτημένη, οἷα τῶν καλῶν
and round and finely baked such-as of-the beautiful
 χυτρῶν εἰσὶ τινες δῖωτοι, τῶν ἕξ χοῶς χωρουσῶν,
pots are some two-handled of-the six measures holding
 πάγκαλαι, εἰ τοιαύτην ἐρωτῶη χύτραν, καλὴν ὁμολογητέον
most-beautiful if such he-should-ask a-pot beautiful one-must-admit
 εἶναι. πῶς γὰρ ἂν φαίμεν καλὸν ὄν μὴ καλὸν εἶναι;
to-be how for would we-say beautiful being not beautiful to-be

HIP. οὐδαμῶς, ὦ Σώκρατες.

in-no-way O Socrates

SOC. οὐκοῦν καὶ χύτρα, φήσει, καλὴ καλόν;
therefore also a-pot he-will-say beautiful (is)-a-beautiful-thing

ἀποκρίνου.

answer

HIP. ἀλλ' οὕτως, ὦ Σώκρατες, ἔχει, οἶμαι· καλὸν μὲν καὶ
but thus O Socrates it-is I-think beautiful indeed also
 τοῦτο τὸ σκευὸς ἐστὶ καλῶς εἰργασμένον, ἀλλὰ τὸ ὅλον
this the vessel is finely wrought but the whole
 τοῦτο οὐκ ἔστιν ἄξιον κρίνειν ὥς ὄν καλὸν πρὸς ἵππον
this not is worthy to-judge as being beautiful beside a-mare
 τε καὶ παρθένον καὶ τᾶλλα πάντα τὰ καλά.
both and a-maiden and the-others all the beautiful

Socrates supplies Hippias' reply out of Heraclitus: the finest ape is ugly beside the human race, the finest pot beside a maiden. He then carries the series one step further — the finest maiden is ugly beside the race of gods — so the answer names something no more beautiful than ugly. Hippias then says that the beautiful is gold.

- 289 SOC. εἰεν· μανθάνω, ὦ Ἱππία, ὡς ἄρα χρὴ ἀντιλέγειν
 well I-understand O Hippias that then one-must to-reply
 πρὸς τὸν ταῦτα ἐρωτῶντα τάδε· ὦ ἄνθρωπε, ἀγνοεῖς
 to the these asking this-way O man you-are-unaware
 ὅτι τὸ τοῦ Ἡρακλείτου εὖ ἔχει, ὡς ἄρα πιθήκων
 that the-(saying) of Heraclitus well holds that then of-apes
 ὁ κάλλιστος αἰσχροὺς ἀνθρώπων γένει συμβάλλειν, καὶ
 the most-beautiful (is)-ugly of-men with-a-race to-compare and
 χυτρῶν ἢ καλλίστη αἰσχροὺς παρθένων γένει συμβάλλειν,
 of-pots the most-beautiful (is)-ugly of-maidens with-a-race to-compare
 ὡς φησιν Ἱππίας ὁ σοφός. οὐχ οὕτως, ὦ Ἱππία;
 as says Hippias the wise (is-it)-not so O Hippias
 HIP. πάννυ μὲν οὖν, ὦ Σώκρατες, ὀρθῶς ἀπεκρίνω.
 altogether indeed then O Socrates rightly you-answered
 b SOC. ἅκουε δὴ. μετὰ τοῦτο γὰρ εὖ οἶδ' ὅτι φήσει· τί
 listen indeed after this for well I-know that he-will-say what
 δέ, ὦ Σώκρατες; τὸ τῶν παρθένων γένος θεῶν γένει
 and O Socrates the of-the maidens race of-gods with-a-race
 ἂν τις συμβάλλῃ, οὐ ταὐτὸν πείσεται ὅπερ τὸ τῶν
 if one compares not the-same will-it-suffer which-indeed the of-the
 χυτρῶν τῷ τῶν παρθένων συμβαλλόμενον; οὐχ ἢ
 pots with-the of-the maidens being-compared not the
 καλλίστη παρθένος αἰσχροὺς φανέεται; ἢ οὐ καὶ Ἡράκλειτος
 most-beautiful maiden ugly will-appear or not also Heraclitus
 αὐτὸ τοῦτο λέγει, ὃν σὺ ἐπάγῃ, ὅτι ἀνθρώπων ὁ
 just this says whom you bring-in that of-men the
 σοφώτατος πρὸς θεὸν πίθηκος φανέεται καὶ σοφία καὶ
 wisest beside a-god an-ape will-appear both in-wisdom and
 κάλλει καὶ τοῖς ἄλλοις πᾶσι; ὁμολογήσωμεν, Ἱππία, τὴν
 in-beauty and in-the others all shall-we-agree Hippias the
 καλλίστην παρθένον πρὸς θεῶν γένος αἰσχροὺς εἶναι;
 most-beautiful maiden beside of-gods a-race ugly to-be

HIP. τίς γὰρ ἂν ἀντίποι τούτω γε, ὦ Σώκρατες;

who for would gainsay this at-least O Socrates

SOC. ἂν τοῖνυν ταῦτα ὁμολογήσωμεν, γελάσεται τε καὶ c

if therefore these we-agree he-will-laugh both and

ἐρεῖ· ὦ Σώκρατες, μέμνησαι οὖν ὅτι ἠρωτήθης; ἔγωγε,

will-say O Socrates do-you-remember then what you-were-asked I-at-least

φήσω, ὅτι αὐτὸ τὸ καλὸν ὅτι ποτέ ἐστιν. ἔπειτα, φήσει,

shall-say that itself the beautiful what ever it-is then he-will-say

ἐρωτηθεὶς τὸ καλὸν ἀποκρίνη ὃ τυγχάνει ὄν, ὥς αὐτὸς

having-been-asked the beautiful do-you-answer what happens being as yourself

φήσ, οὐδὲν μᾶλλον καλὸν ἢ αἰσχρόν; ἔοικε, φήσω· ἢ

you-say no more beautiful than ugly it-seems I-shall-say or

τί μοι συμβουλευείς, ὦ φίλε, φάναι;

what to-me do-you-advise O friend to-say

HIP. τοῦτο ἔγωγε· καὶ γὰρ δὴ πρὸς γε θεοὺς ὅτι οὐ

this I-at-least and for indeed toward at-least gods that not

καλὸν τὸ ἀνθρώπειον γένος, ἀληθῆ ἐρεῖ.

beautiful (is)-the human race true he-will-say

SOC. εἰ δέ σε ἠρόμην, φήσει, ἐξ ἀρχῆς τί ἐστὶ καλόν d

if and you I-had-asked he-will-say from the-beginning what is beautiful

τε καὶ αἰσχρόν, εἴ μοι ἄπερ νῦν ἀπεκρίνω, ἄρ' οὐκ

both and ugly if to-me what-indeed now you-answered surely not

ἂν ὀρθῶς ἀπεκέκρισο; ἔτι δὲ καὶ δοκεῖ σοι αὐτὸ

would rightly you-have-answered still and also does-it-seem to-you itself

τὸ καλόν, ᾧ καὶ τᾶλλα πάντα κοσμεῖται καὶ καλὰ

the beautiful by-which also the-others all are-adorned and beautiful

φαίνεται, ἐπειδὴν προσγένηται ἐκείνο τὸ εἶδος, τοῦτ' εἶναι

appear when is-added that the form this to-be

παρθένος ἢ ἵππος ἢ λύρα;

a-maiden or a-mare or a-lyre

e HIP. ἀλλὰ μέντοι, ὦ Σώκρατες, εἰ τοῦτό γε ζητεῖ, πάντων
 but however O Socrates if this at-least he-seeks of-all
 ῥᾶστον ἀποκρίνασθαι αὐτῷ τί ἐστι τὸ καλὸν ᾧ καὶ
 easiest to-answer him what is the beautiful by-which also
 τὰ ἄλλα πάντα κοσμεῖται καὶ προσγενομένου αὐτοῦ καλὰ
 the others all are-adorned and having-been-added it beautiful
 φαίνεται. εὐηθέστατος οὖν ἐστὶν ὁ ἄνθρωπος καὶ οὐδὲν
 appear most-simple then is the man and nothing
 ἐπαῖει περὶ καλῶν κτημάτων. ἐὰν γὰρ αὐτῷ ἀποκρίνη
 he-understands about beautiful possessions if for him you-answer
 ὅτι τοῦτ' ἐστὶν ὃ ἐρωτᾷ τὸ καλὸν οὐδὲν ἄλλο ἢ χρυσός,
 that this is what he-asks the beautiful nothing other than gold
 ἀπορήσει καὶ οὐκ ἐπιχειρήσει σε ἐλέγχειν. ἴσμεν γάρ που
 he-will-be-at-a-loss and not he-will-attempt you to-refute we-know for surely
 πάντες ὅτι ὅπου ἂν τοῦτο προσγένηται, καὶν πρότερον
 all that wherever ever this is-added even-if before
 αἰσχρὸν φαίνεται, καλὸν φανεῖται χρυσῷ γε κοσμηθέν.
 ugly it-appears beautiful it-will-appear with-gold at-least having-been-adorned
 SOC. ἄπειρος εἰ τοῦ ἀνδρός, ὦ Ἱππία, ὥς σχέτλιός
 inexperienced you-are of-the man O Hippias how stubborn
 ἐστι καὶ οὐδὲν ῥαδίως ἀποδεχόμενος.
 he-is and nothing easily accepting

290 • PHEIDIAS AND THE IVORY

If gold made everything beautiful, Pheidias erred in making Athena's face, hands, and feet of ivory rather than gold, and the centers of her eyes of stone. Hippias concedes that ivory and stone are beautiful when they are fitting, and so is led to say that what fits each thing makes it beautiful.

HIP. τί οὖν τοῦτο, ὦ Σώκρατες; τὸ γὰρ ὀρθῶς 290
what then (of)-this O Socrates the for rightly

λεγόμενον ἀνάγκη αὐτῷ ἀποδέχεσθαι, ἢ μὴ ἀποδεχομένῳ
said (it-is)-necessary for-him to-accept or not accepting

καταγελάστω εἶναι.

ridiculous to-be

SOC. καὶ μὲν δὴ ταύτην γε τὴν ἀπόκρισιν, ὦ ἄριστε,
and indeed then this at-least the answer O best-of-men

οὐ μόνον οὐκ ἀποδέξεται, ἀλλὰ πάνυ με καὶ τωθάσεται,
not only not be-will-accept but altogether me also be-will-mock

καὶ ἐρεῖ· ὦ τετυφωμένε σύ, Φειδίαν οἶε κακὸν εἶναι
and will-say O crack-brained you Pheidias do-you-think a-bad to-be

δημιουργόν; καὶ ἐγὼ οἶμαι ἐρῶ ὅτι οὐδ' ὅπωςτιοῦν.

craftsman and I I-think shall-say that not in-any-way-whatever

HIP. καὶ ὀρθῶς γ' ἐρεῖς, ὦ Σώκρατες.

and rightly at-least you-will-say O Socrates

SOC. ὀρθῶς μέντοι. τοιγάρτοι ἐκεῖνος, ἐπειδὰν ἐγὼ ὁμολογῶ b
rightly however therefore he when I agree

ἀγαθὸν εἶναι δημιουργὸν τὸν Φειδίαν, εἴτα, φήσει, οἶε

a-good to-be craftsman — Pheidias then will-say do-you-think

τοῦτο τὸ καλὸν ὃ σὺ λέγεις ἡγνόει Φειδίας; καὶ

this the beautiful which you mean was-ignorant-of Pheidias and

ἐγὼ· τί μάλιστα; φήσω. ὅτι, ἐρεῖ, τῆς Ἀθηνᾶς τοὺς

I why especially shall-say because he-will-say — of-Athens the

ὀφθαλμοὺς οὐ χρυσοὺς ἐποίησεν, οὐδὲ τὸ ἄλλο πρόσωπον

eyes not golden he-made nor the rest-of-the face

οὐδὲ τοὺς πόδας οὐδὲ τὰς χεῖρας, εἴπερ χρυσοῦν γε δὴ

nor the feet nor the hands if-indeed golden at-least indeed

ὄν κάλλιστον ἔμελλε φαίνεσθαι, ἀλλ' ἐλεφάντινον· δῆλον

being most-beautiful it-was-going to-appear but (of)-ivory (it-is)-clear

ὅτι τοῦτο ὑπὸ ἀμαθίας ἐξήμαρτεν, ἀγνοῶν ὅτι χρυσοῦς

that this through ignorance he-erred not-knowing that gold

ἄρ' ἐστὶν ὁ πάντα καλὰ ποιῶν, ὅπου ἂν προσγένηται.
then is the all-things beautiful making wherever ever it-is-added

ταῦτα οὖν λέγοντι τί ἀποκρινώμεθα, ὦ Ἱππία;

these then to-him-saying what shall-we-answer O Hippias

c HIP. οὐδὲν χαλεπόν· ἐροῦμεν γὰρ ὅτι ὀρθῶς ἐποίησε. καὶ
nothing hard we-shall-say for that rightly he-made and
 γὰρ τὸ ἐλεφάντινον οἶμαι καλόν ἐστιν.

for the ivory I-think beautiful is

SOC. τοῦ οὖν ἔνεκα, φήσει, οὐ καὶ τὰ μέσα τῶν ὀφθαλμῶν
of-what then for-sake will-be-say not also the middles of-the eyes

ἐλεφάντινα ἠργάσατο, ἀλλὰ λίθινα, ὥς οἶόν τ' ἦν
of-ivory did-he-work but of-stone as possible indeed it-was

ὁμοιότητα τοῦ λίθου τῷ ἐλέφαντι ἐξευρών; ἢ καὶ ὁ
a-likeness of-the stone to-the ivory having-found or also the

λίθος ὁ καλὸς καλόν ἐστι; φήσομεν, ὦ Ἱππία;

stone the beautiful (a)-beautiful-thing is shall-we-say O Hippias

HIP. φήσομεν μέντοι, ὅταν γε πρέπων ἦ.

we-shall-say however when at-least fitting it-be

SOC. ὅταν δὲ μὴ πρέπων, αἰσχρόν; ὁμολογῶ ἢ μὴ;

when and not fitting (is-it)-ugly am-I-to-agree or not

HIP. ὁμολόγει, ὅταν γε μὴ πρέπη.

agree when at-least not it-fits

d SOC. τί δὲ δῆ; ὁ ἐλέφας καὶ ὁ χρυσός, φήσει, ὦ
what and indeed the ivory and the gold be-will-say O

σοφὲ σύ, οὐχ ὅταν μὲν πρέπη, καλὰ ποιεῖ φαίνεσθαι,
wise you not when indeed it-fits beautiful does-it-make to-appear

ὅταν δὲ μὴ, αἰσχροί; ἔξαρνοι ἐσόμεθα ἢ ὁμολογήσομεν

when and not ugly deniers shall-we-be or shall-we-agree

αὐτῷ ὀρθῶς λέγειν αὐτόν;

with-him rightly to-speak (that)-be

HIP. ὁμολογήσομεν τοῦτό γε, ὅτι ὁ ἂν πρέπη ἐκάστω,
we-shall-agree this at-least that what ever fits each

τοῦτο καλὸν ποιεῖ ἕκαστον.

this beautiful makes each

SOC. πότερον οὖν πρέπει, φήσει, ὅταν τις τὴν χύτραν ἣν
which then fits will-he-say when one the pot which

ἄρτι ἐλέγομεν, τὴν καλήν, ἔψη ἔτνους καλοῦ μεστήν,
just-now we-mentioned the beautiful boils of-soup fine full

χρυσῇ τορύνῃ αὐτῇ ἢ συκίνῃ;

a-golden ladle for-it or a-fig-wood

HIP. Ἡράκλεις, οἷον λέγεις ἄνθρωπον, ὦ Σώκρατες. οὐ
Heracles what-sort you-describe a-man O Socrates not

βούλει μοι εἰπεῖν τίς ἐστίν;

do-you-wish to-me to-tell who he-is

SOC. οὐ γὰρ ἂν γνοίης, εἴ σοι εἶπομι τοῦνομα.
not for would you-know if to-you I-should-tell the-name

HIP. ἀλλὰ καὶ νῦν ἔγωγε γιννώσκω, ὅτι ἀμαθής τίς
but even now I-at-least know that ignorant a-certain

ἐστίν.

he-is

291 • THE FIG-WOOD LADLE

Which ladle fits a pot of fine soup — the golden or the fig-wood? Socrates argues for the fig-wood: it will not smash the pot or spill the soup. If the fitting is the more beautiful, the fig-wood ladle beats the golden. Hippias offers instead: wealth, health, honor, old age, and a fine burial.

SOC. μέρμερος πάνυ ἐστίν, ὦ Ἱππία· ἀλλ' ὅμως τί 291

a-troublesome-fellow altogether he-is O Hippias but nevertheless what

φήσομεν; ποτέραν πρέπειν τοῖν τορύναιν τῷ ἔτνει καὶ τῇ

shall-we-say which to-fit of-the two-ladles for-the soup and for-the

χύτρα; ἢ δῆλον ὅτι τὴν συκίνην; εὐωδέστερον γάρ που
pot or (is-it)-clear that the fig-wood more-fragrant for surely
 τὸ ἔτνος ποιεῖ, καὶ ἅμα, ὦ ἑταῖρε, οὐκ ἂν συντρίψασα
the soup it-makes and at-once O comrade not would having-smashed
 ἡμῖν τὴν χύτραν ἐκχέαι τὸ ἔτνος καὶ τὸ πῦρ ἀποσβέσειεν
for-us the pot it-spill the soup and the fire quench
 καὶ τοὺς μέλλοντας ἐστιᾶσθαι ἄνευ ὄψου ἂν πάνυ
and the (ones)-about to-feast without a-dish would altogether
 γενναίου ποιήσειεν· ἡ δὲ χρυσὴ ἐκείνη πάντα ἂν ταῦτα
noble make the and golden that all would these
 ποιήσειεν, ὥστ' ἔμοιγε δοκεῖν τὴν συκίνην ἡμᾶς μᾶλλον
do so-that to-me-at-least (it)-to-seem the fig-wood us rather
 φάναι πρέπειν ἢ τὴν χρυσήν, εἰ μὴ τι σὺ ἄλλο λέγεις.
to-say to-fit than the golden if not at-all you other say

HIP. πρέπει μὲν γάρ, ὦ Σώκρατες, μᾶλλον· οὐ μεντὰν
it-fits indeed for O Socrates rather not however-would
 ἔγωγε τῷ ἀνθρώπῳ τοιαῦτα ἐρωτῶντι διαλεγοίμην.
I-at-least with-the man such asking converse

b SOC. ὀρθῶς γε, ὦ φίλε· σοὶ μὲν γὰρ οὐκ ἂν πρέποι
rightly at-least O friend for-you indeed for not would it-fit
 τοιούτων ὀνομάτων ἀναπύμπλασθαι, καλῶς μὲν οὕτως
with-such words to-be-filled finely indeed thus
 ἀμπεχομένῳ, καλῶς δὲ ὑποδεδεμένῳ, εὐδοκιμοῦντι δὲ ἐπὶ
being-clothed finely and being-shod being-esteemed and for
 σοφία ἐν πᾶσι τοῖς Ἑλλήσιν. ἀλλ' ἐμοὶ οὐδὲν πρᾶγμα
wisdom among all the Greeks but for-me (it-is)-no matter
 φύρεσθαι πρὸς τὸν ἄνθρωπον· ἐμὲ οὖν προδιδασκε καὶ
to-be-muddled with the man me then instruct-first and
 ἐμὴν χάριν ἀποκρίνου. εἰ γὰρ δὴ πρέπει γε μᾶλλον ἢ
my for-sake answer if for indeed it-fits at-least more the
 συκίνη τῆς χρυσεῖς, φήσει ὁ ἄνθρωπος, ἄλλο τι καὶ
fig-wood than-the golden will-say the man other anything also

καλλίων ἂν εἴη, ἐπειδήπερ τὸ πρέπον, ὦ Σώκρατες,
more-beautiful would it-be since-indeed the fitting O Socrates
 κάλλιον ὡμολόγησας εἶναι τοῦ μὴ πρέποντος; ἄλλο
more-beautiful you-agreed to-be than-the not fitting other
 τι ὁμολογῶμεν, ὦ Ἴππία, τὴν συκίνην καλλίω τῆς
anything shall-we-agree O Hippias the fig-wood more-beautiful than-the
 χρυσῆς εἶναι;

golden to-be

HIP. βούλει σοι εἶπω, ὦ Σώκρατες, ὃ εἰπὼν εἶναι τὸ
do-you-wish to-you I-say O Socrates what having-said to-be the
 καλὸν ἀπαλλάξεις σαυτὸν τῶν πολλῶν λόγων;
beautiful you-will-free yourself from-the many arguments

SOC. πάνυ μὲν οὖν μὴ μέντοι πρότερόν γε πρὶν ἂν
altogether indeed then not however sooner at-least before ever
 μοι εἴπῃς ποτέραν ἀποκρίνωμαι οἷν ἄρτι ἔλεγον τοῖν
to-me you-tell which I-am-to-answer of-which just-now I-said of-the
 τορύναιν πρέπουσάν τε καὶ καλλίω εἶναι.

two-ladles fitting both and more-beautiful to-be

HIP. ἀλλ', εἰ βούλει, αὐτῷ ἀπόκριναι ὅτι ἢ ἐκ τῆς συκῆς
but if you-wish to-him answer that the out-of the fig-tree
 εἰργασμένη.

wrought

SOC. λέγε δὴ νυνὶ ὃ ἄρτι ἔμελλες λέγειν. ταύτη μὲν
say indeed now what just-now you-were-about to-say by-this indeed
 γὰρ τῇ ἀποκρίσει, ἂν φῶ τὸ καλὸν χρυσὸν εἶναι, οὐδὲν
for the answer if I-say the beautiful gold to-be in-nothing
 ὥς ἔοικέ μοι ἀναφανήσεται κάλλιον ὃν χρυσὸς ἢ
as it-seems to-me will-appear more-beautiful being gold than
 ξύλον σύκινον· τὸ δὲ νῦν τί αὖ λέγεις τὸ καλὸν εἶναι;
wood fig the and now what again do-you-say the beautiful to-be

d HIP. ἐγὼ σοι ἐρῶ. ζητεῖν γάρ μοι δοκεῖς τοιοῦτόν τι
 I to-you shall-say to-seek for to-me you-seem such something
 τὸ καλὸν ἀποκρίνασθαι, ὃ μηδέποτε αἰσχρὸν μηδαμοῦ
 the beautiful to-answer which never ugly anywhere
 μηδενὶ φανεῖται.

to-anyone will-appear

SOC. πάνυ μὲν οὖν, ὦ Ἱππία· καὶ καλῶς γε νῦν
 altogether indeed then O Hippias and finely at-least now
 ὑπολαμβάνεις.

you-take-it-up

HIP. ἄκουε δὴ· πρὸς γὰρ τοῦτο ἴσθι, ἐάν τις ἔχῃ ὅτι
 listen indeed against for this know if anyone has what
 ἀντίειπῃ, φάναι ἐμὲ μηδ' ὅτιοῦν ἐπαῖψαι.

to-object to-say me not anything-whatever to-understand

SOC. λέγε δὴ ὥς τάχιστα πρὸς θεῶν.
 speak indeed as quickest by gods

e HIP. λέγω τοίνυν ἀεὶ καὶ παντὶ καὶ πανταχοῦ κάλλιστον
 I-say therefore always and for-everyone and everywhere most-beautiful
 εἶναι ἀνδρί, πλουτοῦντι, ὑγιαίνοντι, τιμωμένῳ ὑπὸ τῶν
 to-be for-a-man being-rich being-healthy being-honored by the
 Ἑλλήνων, ἀφικομένῳ εἰς γῆρας, τοὺς αὐτοῦ γονέας
 Greeks having-come into old-age the his-own parents
 τελευτήσαντας καλῶς περιστεῖλαντι, ὑπὸ τῶν αὐτοῦ
 having-died finely having-laid-out by the his-own
 ἐκγόνων καλῶς καὶ μεγαλοπρεπῶς ταφῆναι.

offspring finely and magnificently to-be-buried

SOC. ἰὸν ἰού, ὦ Ἱππία, ἦ θαυμασίως τε καὶ μεγαλείως
 burrah burrah O Hippias truly wonderfully both and magnificently
 καὶ ἀξίως σουτοῦ εἴρηκας· καὶ νῆ τὴν Ἥραν ἄγαμαί
 and worthily of-yourself you-have-spoken and by — Hera I-admire
 σου ὅτι μοι δοκεῖς εὐνοϊκῶς, καθ' ὅσον οἷός τ'
 you because to-me you-seem kindly according-to as-much-as able indeed

εἶ, βοηθεῖν· ἀλλὰ γὰρ τοῦ ἀνδρὸς οὐ τυγχάνομεν, ἀλλ'
you-are to-help but for the man not we-hit but
 ἡμῶν δὴ νῦν καὶ πλείστον καταγελάσεται, εὖ ἴσθι.
at-us indeed now even most he-will-laugh well know

292 · THE MAN WITH A STICK

Socrates says the questioner would not merely laugh but might take a stick to him. He was asked what the beautiful itself is — what belongs to everything it is added to, stone, wood, man, god, action, or study — and instead sang a long dithyramb far from the question. Whatever is beautiful, the questioner insists, is beautiful for all and always.

HIP. πονηρόν γ', ὦ Σώκρατες, γέλωτα· ὅταν γὰρ 292
a-sorry at-least O Socrates laugh when for
 πρὸς ταῦτα ἔχη μὲν μηδὲν ὅτι λέγῃ, γελαῖ δέ, αὐτοῦ
against these he-has indeed nothing what to-say he-laughs and at-himself
 καταγελάσεται καὶ ὑπὸ τῶν παρόντων αὐτὸς ἔσται
he-will-laugh and by the (ones)-present himself will-be
 καταγέλαστος.

ridiculous

SOC. ἴσως οὕτως ἔχει· ἴσως μέντοι ἐπὶ γε ταύτῃ τῇ
perhaps so it-is perhaps however upon at-least this the
 ἀποκρίσει, ὡς ἐγὼ μαντεύομαι, κινδυνεύσει οὐ μόνον μου
answer as I divine he-will-be-likely not only at-me
 καταγελαῖν.

to-laugh

HIP. ἀλλὰ τί μὴν;
but what then

SOC. ὅτι, ἂν τύχη βακτηρίαν ἔχων, ἂν μὴ ἐκφύγω
because if he-happen a-stick having if not I-escape

φεύγων αὐτόν, εὖ μάλα μου ἐφικέσθαι πειράσεται.

fleeing him well very at-me to-reach he-will-try

b HIP. πῶς λέγεις; δεσπότης τίς σου ὁ ἄνθρωπος ἐστίν,

how do-you-say a-master some of-you the man is

καὶ τοῦτο ποιήσας οὐκ ἀχθήσεται καὶ δίκας ὀφλήσει;

and this having-done not will-be-be-arrested and penalties will-be-incur

ἢ οὐκ ἔνδικος ὑμῶν ἡ πόλις ἐστίν, ἀλλ' ἐὰν ἀδίκως

or not just for-you the city is but does-it-allow unjustly

τύπτειν ἀλλήλους τοὺς πολίτας;

to-strike one-another the citizens

SOC. οὐδ' ὅπωςτιοῦν ἐᾷ.

not in-any-way-whatever it-allows

HIP. οὐκοῦν δώσει δίκην ἀδίκως γέ σε τύπτων.

therefore he-will-pay a-penalty unjustly at-least you striking

SOC. οὐ μοι δοκεῖ, ὦ Ἱππία, οὐκ, εἰ ταῦτά γε

not to-me it-seems O Hippias not if these at-least

ἀποκρυναίμην, ἀλλὰ δικαίως, ἔμοιγε δοκεῖ.

I-should-answer but justly to-me-at-least it-seems

HIP. καὶ ἐμοὶ τοῖνυν δοκεῖ, ὦ Σώκρατες, ἐπειδήπερ γε

also to-me therefore it-seems O Socrates since-indeed at-least

αὐτὸς ταῦτα οἶει.

yourself these you-think

SOC. οὐκοῦν εἴπω σοι καὶ ἡ αὐτὸς οἶμαι δικαίως ἂν

therefore shall-I-tell you also how myself I-think justly would

τύπτεσθαι ταῦτα ἀποκρινόμενος; ἢ καὶ σύ με ἄκριτον

to-be-struck these answering or also you me untried

τυπτήσεις; ἢ δέξῃ λόγον;

will-you-strike or will-you-receive an-account

HIP. δεινὸν γὰρ ἂν εἴη, ὦ Σώκρατες, εἰ μὴ δεχοίμην· c
strange for would it-be O Socrates if not I-should-receive
 ἀλλὰ πῶς λέγεις;
but how do-you-say
 SOC. ἐγὼ σοι ἐρῶ, τὸν αὐτὸν τρόπον ὃνπερ νυνδῆ, d
I to-you shall-say the same way which-indeed just-now
 μιμούμενος ἐκείνον, ἵνα μὴ πρὸς σέ λέγω ῥήματα, οἷα
imitating him that not against you I-say words such-as
 ἐκεῖνος εἰς ἐμέ ἐρεῖ, χαλεπά τε καὶ ἀλλόκοτα. εὖ γὰρ ἴσθι,
he against me will-say harsh both and outlandish well for know
 εἰπέ μοι, φήσῃ, ὦ Σώκρατες, οἷε ἂν ἀδίκως πληγὰς
tell me he-will-say O Socrates do-you-think would unjustly blows
 λαβεῖν, ὅστις διθύραμβον τοσούτον ἄσας οὕτως ἀμούσως
to-take who a-dithyramb so-long having-sung so unmusically
 πολὺ ἀπῆσας ἀπὸ τοῦ ἐρωτήματος; πῶς δῆ; φήσω ἐγώ.
far you-sang-away from the question how indeed shall-say I
 ὅπως; φήσῃ. οὐχ οἰός τ' εἶ μεμνησθαι ὅτι τὸ καλὸν
how he-will-say not able indeed are-you to-remember that the beautiful
 αὐτὸ ἡρώτων, ὃ παντὶ ᾧ ἂν προσγένηται, ὑπάρχει
itself I-was-asking which to-everything to-which ever it-is-added it-belongs
 ἐκείνῳ καλῶ εἶναι, καὶ λίθῳ καὶ ξύλῳ καὶ ἀνθρώπῳ καὶ
to-that beautiful to-be both to-stone and to-wood and to-man and
 θεῷ καὶ πάσῃ πράξει καὶ παντὶ μαθήματι; αὐτὸ γὰρ ἔγωγε,
to-god and to-every action and to-every study itself for I-at-least
 ὦνθρωπε, κάλλος ἐρωτῶ ὅτι ἐστίν, καὶ οὐδέν σοι μᾶλλον
O-man beauty I-ask what it-is and nothing to-you more
 γεγωνεῖν δύναμαι ἢ εἴ μοι παρεκάθησο λίθος, καὶ οὗτος
to-make-beard I-am-able than if by-me you-sat a-stone and this
 μυλίας, μήτε ὦτα μήτε ἐγκέφαλον ἔχων. εἰ οὖν φοβηθεῖς
a-millstone neither ears nor brain having if then having-feared
 εἴποιμι ἐγὼ ἐπὶ τούτοις τάδε, ἄρα οὐκ ἂν ἄχθοιο, ὦ
I-should-say I upon these this-way surely not would you-be-vexed O

Ἱππία; ἀλλὰ μέντοι τόδε τὸ καλὸν εἶναι Ἱππίας ἔφη· καίτοι

Hippias but however this the beautiful to-be Hippias said and-yet
 ἐγὼ αὐτὸν ἠρώτων οὕτως ὥσπερ σὺ ἐμέ, ὃ πᾶσι καλὸν καὶ
I him was-asking so just-as you me what for-all beautiful and
 αἰεὶ ἐστι. πῶς οὖν φήσ; οὐκ ἀχθέσῃ, ἂν εἴπω ταῦτα;
always is how then do-you-say not will-you-be-vexed if I-say these

HIP. εὖ γ' οὖν οἶδα, ὦ Σώκρατες, ὅτι πᾶσι καλὸν τοῦτ'
well at-least then I-know O Socrates that to-all beautiful this
 ἐστίν, ὃ ἐγὼ εἶπον, καὶ δόξει.

is which I said and it-will-seem

SOC. ἦ καὶ ἔσται; φήσει· αἰεὶ γάρ που τό γε καλὸν
truly also will-it-be he-will-say always for surely the at-least beautiful
 καλόν.

(is)-beautiful

HIP. πάνυ γε.

altogether at-least

SOC. οὐκοῦν καὶ ἦν; φήσει.

therefore also was-it he-will-say

HIP. καὶ ἦν.

also it-was

293 • ACHILLES AND AEACUS

Would it be beautiful for Achilles to be buried after his ancestors, or for Aeacus, or for the gods? Hippias restricts his answer to men not descended from gods; Socrates points out that this makes the same act shameful for Tantalus and beautiful for Pelops. The questioner then offers a hint: the fitting.

293 SOC. ἦ καὶ τῷ Ἀχιλλεῖ, φήσει, ὁ ξένος ὁ Ἥλειος

truly also — for-Achilles he-will-say the stranger the Elean

ἔφη καλὸν εἶναι ὑστέρω τῶν προγόνων ταφῆναι, καὶ
did-be-say beautiful to-be later than-the ancestors to-be-buried and

τῷ πάππῳ αὐτοῦ Αἰακῷ, καὶ τοῖς ἄλλοις ὅσοι ἐκ
for-the grandfather of-him Aeacus and for-the others as-many-as from

θεῶν γεγόνασι, καὶ αὐτοῖς τοῖς θεοῖς;

HIP. τί τοῦτο; βάλλ' ἐς μακαρίαν. τοῦ ἀνθρώπου οὐδ'
what (is)-this be-off to blessedness of-the man not-even

εὐφημα, ὦ Σώκρατες, ταῦτά γε τὰ ἐρωτήματα.

auspicious O Socrates these at-least the questions

SOC. τί δέ; τὸ ἐρομένου ἑτέρου φάναι ταῦτα οὕτως

what and the (when)-has-asked another to-say these so

ἔχειν οὐ πάνυ δύσφημον;

to-be (is-it)-not altogether ill-omened

HIP. ἴσως.

perhaps

SOC. ἴσως τοίνυν σὺ εἰ οὗτος, φήσει, ὃς παντὶ φῆς καὶ

perhaps therefore you are this-man he-will-say who for-everyone say also

ἀεὶ καλὸν εἶναι ὑπὸ μὲν τῶν ἐκγόνων ταφῆναι, τοὺς

always beautiful to-be by indeed the offspring to-be-buried the

δὲ γονέας θάψαι· ἢ οὐχ εἷς τῶν ἀπάντων καὶ Ἡρακλῆς

and parents to-bury or not one of-the all also Heracles

ἦν καὶ οὗς νυνδὴ ἐλέγομεν πάντες;

was and whom just-now we-mentioned all

HIP. ἀλλ' οὐ τοῖς θεοῖς ἔγωγε ἔλεγον.

but not for-the gods I-at-least was-speaking

SOC. οὐδὲ τοῖς ἥρωσιν, ὥς ἔοικας.

nor for-the heroes as you-seem

HIP. οὐχ ὅσοι γε θεῶν παῖδες ἦσαν.

not as-many-as at-least of-gods children were

SOC. ἀλλ' ὅσοι μῆ;

but as-many-as not

HIP. πάνυ γε.

altogether at-least

SOC. οὐκοῦν κατὰ τὸν σὸν αὖ λόγον, ὡς φαίνεται,
therefore according-to the your again account as it-appears
 τῶν ἡρώων τῷ μὲν Ταντάλῳ καὶ τῷ Δαρδάνῳ καὶ τῷ
of-the heroes — indeed for-Tantalus and — for-Dardanus and —
 Ζήθῳ δεινόν τε καὶ ἀνόσιον καὶ αἰσχρόν ἐστι, Πέλοπι
for-Zethus terrible both and unholy and ugly it-is for-Pelops
 δὲ καὶ τοῖς ἄλλοις τοῖς οὕτω γεγονόσι καλόν.
but and for-the others the so born (it-is)-beautiful
 HIP. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

c SOC. σοὶ τοίνυν δοκεῖ, φήσει, ὃ ἄρτι οὐκ ἔφησθα, τὸ
to-you therefore it-seems he-will-say what just-now not you-were-saying the
 θάψαντι τοὺς προγόνους ταφῆναι ὑπὸ τῶν ἐκγόνων
for-one-having-buried the ancestors to-be-buried by the offspring
 ἐνίοτε καὶ ἐνίοις αἰσχρόν εἶναι· ἔτι δὲ μᾶλλον, ὡς
sometimes and for-some ugly to-be still and more as
 ἔοικεν, ἀδύνατον πᾶσι τοῦτο γενέσθαι καὶ εἶναι καλόν,
it-seems (it-is)-impossible for-all this to-happen and to-be beautiful
 ὥστε τοῦτό γε ὥσπερ καὶ τὰ ἔμπροσθεν ἐκείνα, ἣ
so-that this at-least just-as also the former those the
 τε παρθένος καὶ ἡ χύτρα, ταὐτὸν πέπονθε, καὶ ἔτι
both maiden and the pot the-same has-suffered and still
 γελοιοτέρως τοῖς μὲν ἐστὶ καλόν, τοῖς δ' οὐ καλόν. καὶ
more-ridiculously for-some indeed it-is beautiful for-others and not beautiful and
 οὐδέπω καὶ τήμερον, φήσει, οἷός τ' εἶ, ὦ Σώκρατες,
not-yet even today he-will-say able indeed you-are O Socrates
 περὶ τοῦ καλοῦ ὅτι ἐστὶ τὸ ἐρωτώμενον ἀποκρίνασθαι.
about the beautiful what is the thing-asked to-answer
 ταῦτά μοι καὶ τοιαῦτα ὀνειδιεῖ δικαίως, ἐὰν αὐτῷ οὕτως
these to-me and such he-will-reproach justly if to-him thus
 ἀποκρίνωμαι. τὰ μὲν οὖν πολλά, ὦ Ἱππία, σχεδόν τί
I-answer the indeed then most O Hippias nearly somewhat

μοι οὕτω διαλέγεται· ἐνίοτε δὲ ὥσπερ ἐλεήσας μου τὴν
with-me thus he-converses sometimes and as-if having-pitied my the
 ἀπειρίαν καὶ ἀπαιδευσίαν αὐτός μοι προβάλλει ἐρωτῶν
inexperience and want-of-training himself to-me proposes asking
 εἰ τοιόνδε μοι δοκεῖ εἶναι τὸ καλόν, ἢ καὶ περὶ ἄλλου
whether such to-me it-seems to-be the beautiful or also about another
 ὅτου ἂν τύχῃ πυνθανόμενος καὶ περὶ οὗ ἂν λόγος ᾖ.
whatever ever it-chance inquiring and about which ever discussion there-is

HIP. πῶς τοῦτο λέγεις, ὦ Σώκρατες;

how this do-you-say O Socrates

SOC. ἐγὼ σοι φράσω. ὦ δαιμόνιε, φησί, Σώκρατες, τὰ μὲν e

I to-you shall-explain O strange-man says-he Socrates the indeed
 τοιαῦτα ἀποκρινόμενος καὶ οὕτω παῦσαι — λίαν γὰρ εὐήθη
such answering and so cease too for simple
 τε καὶ εὐεξέλεγκτά ἐστιν — ἀλλὰ τὸ τοιόνδε σκόπει εἴ
both and easily-refuted they-are but the such consider whether
 σοι δοκεῖ καλὸν εἶναι, οὗ καὶ νυνδὴ ἐπελαβόμεθα ἐν τῇ
to-you it-seems beautiful to-be which also just-now we-laid-hold-of in the
 ἀποκρίσει, ἥνικ' ἔφαμεν τὸν χρυσὸν οἷς μὲν πρόπει καλὸν
answer when we-said the gold for-which indeed it-fits beautiful
 εἶναι, οἷς δὲ μή, οὐ, καὶ τᾶλλα πάντα οἷς ἂν τοῦτο
to-be for-which and not not and the-others all to-which ever this
 προσῇ· αὐτὸ δὴ τοῦτο τὸ πρόπον καὶ τὴν φύσιν αὐτοῦ τοῦ
is-added just indeed this the fitting and the nature of-it the
 πρόποντος σκόπει εἰ τοῦτο τυγχάνει ὃν τὸ καλόν. ἐγὼ
fitting consider whether this happens being the beautiful I
 μὲν οὖν εἴωθα συμφάναι τὰ τοιαῦτα ἐκάστοτε — οὐ γὰρ
indeed then am-wont to-assent the such each-time not for
 ἔχω ὅτι λέγω — σοὶ δ' οὖν δοκεῖ τὸ πρόπον καλὸν εἶναι;
I-have what to-say to-you and then does-it-seem the fitting beautiful to-be

HIP. πάντως δήπου, ὦ Σώκρατες.

altogether surely O Socrates

SOC. σκοπώμεθα, μή πη ἄρ' ἐξαπατώμεθα.

let-us-consider lest somehow then we-are-deceived

HIP. ἀλλὰ χρὴ σκοπεῖν.

but one-must to-consider

294 · THE FITTING ONLY SEEMS

Does the fitting make things beautiful, or only make them seem so? Hippias says it makes them appear beautiful — which would make it a deception. If it made them be beautiful as well, they would always appear so to everyone, and there would be no dispute. He chooses appearance, and the fitting is dismissed.

294 SOC. ὄρα τοίνυν· τὸ πρέπον ἄρα τοῦτο λέγομεν, ὃ
see therefore the fitting surely this do-we-mean which

παραγενόμενον ποιεῖ ἕκαστα φαίνεσθαι καλὰ τούτων
being-present makes each to-appear beautiful of-those

οἷς ἂν παρῇ, ἣ ὃ εἶναι ποιεῖ, ἣ οὐδέτερα τούτων;
to-which ever it-is-present or which to-be makes or neither of-these

HIP. ἔμοιγε δοκεῖ ὃ ποιεῖ φαίνεσθαι καλά· ὥσπερ γε
to-me-at-least it-seems what makes to-appear beautiful just-as at-least

ἐπειδὰν ἱμάτιά τις λάβῃ ἢ ὑποδήματα ἀρμόττοντα, καὶ
when clothes one takes or shoes fitting even-if

ἢ γελοῖος, καλλίων φαίνεται.
be-be ridiculous more-beautiful be-appears

b SOC. οὐκοῦν εἴπερ καλλίω ποιεῖ φαίνεσθαι ἢ ἔστι τὸ
therefore if-indeed more-beautiful it-makes to-appear than it-is the

πρέπον, ἀπάτη τις ἂν εἴη περὶ τὸ καλὸν τὸ πρέπον,
fitting a-deception some would it-be about the beautiful the fitting

καὶ οὐκ ἂν εἴη τοῦτο ὃ ἡμεῖς ζητοῦμεν, ὦ Ἱππία;
and not would be this which we seek O Hippias

ἡμεῖς μὲν γάρ που ἐκείνο ἐζητοῦμεν, ᾧ πάντα τὰ
we indeed for surely that were-seeking by-which all the

καλὰ πράγματα καλά ἐστίν — ὥσπερ ᾧ πάντα τὰ
beautiful things beautiful are just-as by-which all the
 μεγάλα ἐστὶ μεγάλα, τῷ ὑπερέχοντι· τούτῳ γὰρ πάντα
great are great by-the exceeding by-this for all
 μεγάλα ἐστί, καὶ ἐὰν μὴ φαίνεται, ὑπερέχῃ δέ, ἀνάγκη
great are and if not it-appears it-exceeds and (it-is)-necessary
 αὐτοῖς μεγάλοις εἶναι — οὕτω δὴ, φαμέν, καὶ τὸ καλόν,
for-them great to-be so indeed we-say also the beautiful
 ᾧ καλὰ πάντα ἐστίν, ἄντ' οὖν φαίνεται ἄντε μή, τί
by-which beautiful all are whether then it-appears or not what
 ἂν εἴη; τὸ μὲν γὰρ πρόπον οὐκ ἂν εἴη καλλίω γὰρ
would it-be the indeed for fitting not would it-be more-beautiful for
 ποιεῖ φαίνεσθαι ἢ ἔστιν, ὥς ὁ σὸς λόγος, οἷα δ' ἔστιν
it-makes to-appear than it-is as the your account such-as and they-are
 οὐκ ἐᾷ φαίνεσθαι. τὸ δὲ ποιοῦν εἶναι καλά, ὅπερ
not it-lets to-appear the and making to-be beautiful which-indeed
 νυνδὴ εἶπον, ἐάντε φαίνεται ἐάντε μή, πειρατέον λέγειν
just-now I-said whether it-appears or not one-must-try to-say
 τί ἐστι· τοῦτο γὰρ ζητοῦμεν, εἴπερ τὸ καλὸν ζητοῦμεν.
what it-is this for we-seek if-indeed the beautiful we-seek
 HIP. ἀλλὰ τὸ πρόπον, ᾧ Σώκρατες, καὶ εἶναι καὶ φαίνεσθαι
but the fitting O Socrates both to-be and to-appear
 ποιεῖ καλὰ παρόν.
makes beautiful being-present
 SOC. ἀδύνατον ἄρα τῷ ὄντι καλὰ ὄντα μὴ φαίνεσθαι
(it-is)-impossible then in truth beautiful being not to-appear
 καλὰ εἶναι, παρόντος γε τοῦ ποιούντος φαίνεσθαι;
beautiful to-be being-present at-least the making to-appear
 HIP. ἀδύνατον.
impossible

- d soc. ὁμολογήσομεν οὖν τοῦτο, ὦ Ἱππία, πάντα τὰ τῷ
shall-we-agree then this O Hippias all the in
 ὄντι καλὰ καὶ νόμιμα καὶ ἐπιτηδεύματα καὶ δοξάζεσθαι
truth beautiful both customs and pursuits also to-be-thought
 καλὰ εἶναι καὶ φαίνεσθαι ἀεὶ πᾶσιν, ἢ πᾶν τοῦναντίον
beautiful to-be and to-appear always to-all or wholly the-contrary
 ἀγνοεῖσθαι καὶ πάντων μάλιστα ἔριν καὶ μάχην περὶ
to-be-unknown and of-all most strife and battle about
 αὐτῶν εἶναι καὶ ἰδίᾳ ἐκάστοις καὶ δημοσίᾳ ταῖς πόλεσιν;
them to-be both privately for-each and publicly for-the cities
- hip. οὕτω μᾶλλον, ὦ Σώκρατες· ἀγνοεῖσθαι.
so rather O Socrates to-be-unknown
- e soc. οὐκ ἄν, εἴ γέ που τὸ φαίνεσθαι αὐτοῖς προσῆν·
not would-(they) if at-least surely the to-appear to-them belonged
 προσῆν δ' ἄν, εἴπερ τὸ πρέπον καλὸν ἦν καὶ μὴ μόνον
belonged and would if-indeed the fitting beautiful were and not only
 καλὰ ἐποίει εἶναι ἀλλὰ καὶ φαίνεσθαι. ὥστε τὸ πρέπον, εἰ
beautiful it-made to-be but also to-appear so-that the fitting if
 μὲν τὸ καλὰ ποιοῦν ἐστὶν εἶναι, τὸ μὲν καλὸν ἂν εἴη, ὃ
indeed the beautiful making it-is to-be the indeed beautiful would it-be which
 ἡμεῖς ζητοῦμεν, οὐ μέντοι τό γε ποιοῦν φαίνεσθαι· εἰ δ' αὖ
we seek not however the at-least making to-appear if and again
 τὸ φαίνεσθαι ποιοῦν ἐστὶν τὸ πρέπον, οὐκ ἂν εἴη τὸ καλόν,
the to-appear making is the fitting not would it-be the beautiful
 ὃ ἡμεῖς ζητοῦμεν. εἶναι γὰρ ἐκεῖνό γε ποιεῖ, φαίνεσθαι
which we seek to-be for that at-least makes to-appear
 δὲ καὶ εἶναι οὐ μόνον καλὰ οὐκ ἂν ποτε δύναίτο τὸ
however and to-be not only beautiful not would ever be-able the
 αὐτό, ἀλλ' οὐδὲ ἄλλο ὅτιοῦν. ἐλώμεθα δὴ πότερα
same but not-even other anything-whatever let-us-choose indeed which
 δοκεῖ τὸ πρέπον εἶναι τὸ φαίνεσθαι καλὰ ποιοῦν, ἢ τὸ εἶναι.
seems the fitting to-be the to-appear beautiful making or the to-be

HIP. τὸ φαίνεσθαι, ἔμοιγε δοκεῖ, ὦ Σώκρατες.

the to-appear to-me-at-least it-seems O Socrates

SOC. βαβαῖ, οἴχεται ἄρ' ἡμᾶς διαπεφευγός, ὦ Ἴππία, τὸ

alas it-is-gone then us having-escaped O Hippias the

καλὸν γινῶναι ὅτι ποτέ ἐστιν, ἐπειδὴ γε τὸ πρόπον

beautiful to-know what ever it-is since at-least the fitting

ἄλλο τι ἐφάνη ὃν ἢ καλόν.

other something appeared being than beautiful

295 · THE USEFUL

Socrates will not let the search drop. He proposes that the beautiful is the useful: eyes are beautiful that can see, and so with bodies, animals, vessels, ships, instruments, pursuits, and laws — each called beautiful for what it is fit to do. Power is beautiful, powerlessness ugly.

HIP. ναὶ μὰ Δία, ὦ Σώκρατες, καὶ μάλα ἔμοιγε ἀτόπως.

yes by Zeus O Socrates and very to-me-at-least strangely

SOC. ἀλλὰ μέντοι, ὦ ἐταῖρε, μήπω γε ἀνώμεν αὐτό· 295

but however O comrade not-yet at-least let-us-give-up it

ἔτι γάρ τινα ἐλπίδα ἔχω ἐκφανήσεσθαι τί ποτ' ἐστὶν

still for some hope I-have (that)-it-will-shine-out what ever is

τὸ καλόν.

the beautiful

HIP. πάντως δήπου, ὦ Σώκρατες· οὐδὲ γὰρ χαλεπὸν ἐστὶν

altogether surely O Socrates not-even for hard it-is

εὑρεῖν. ἐγὼ μὲν οἶδ' ὅτι, εἰ ὀλίγον χρόνον εἰς

to-find I indeed then well know that if a-little time into

ἐρημίαν ἐλθὼν σκεψαίμην πρὸς ἑμαυτόν, ἀκριβέστερον

solitude having-gone I-should-consider with myself more-exactly

ἂν αὐτό σοι εἴποιμι τῆς ἀπάσης ἀκριβείας.

then it to-you I-should-tell than-the whole exactness

b soc. ἃ μὴ μέγα, ὦ Ἱππία, λέγε. ὁρᾷς ὅσα πράγματα
ab not big O Hippias speak you-see how-many troubles
 ἡμῖν ἤδη παρέσχηκε· μὴ καὶ ὀργισθὲν ἡμῖν ἔτι μᾶλλον
to-us already it-has-caused lest also having-grown-angry at-us still more
 ἀποδρᾷ. καίτοι οὐδὲν λέγω· σὺ μὲν γὰρ οἶμαι ῥαδίως
it-run-away and-yet nothing I-say you indeed for I-think easily
 αὐτὸ εὐρήσεις, ἐπειδὰν μόνος γένη. ἀλλὰ πρὸς θεῶν
it will-find when alone you-become but by gods
 ἐμοῦ ἐναντίον αὐτὸ ἔξευρε, εἰ δὲ βούλει, ὥσπερ νῦν ἐμοὶ
me before it find-out if and you-wish just-as now with-me
 συζήτει· καὶ ἐὰν μὲν εὕρωμεν, κάλλιστα ἔξει, εἰ δὲ μή,
search-together and if indeed we-find best it-will-be if and not
 στέρξω· οἶμαι ἐγὼ τῇ ἐμῇ τύχῃ, σὺ δ' ἀπελθὼν
I-shall-be-content I-think I with-the my lot you and having-departed
 ῥαδίως εὐρήσεις· καὶ ἐὰν μὲν νῦν εὕρωμεν, ἀμέλει οὐκ
easily will-find and if indeed now we-find never-mind not
 ὀχληρὸς ἔσομαί σοι πυνθανόμενος ὅτι ἦν ἐκεῖνο ὃ κατὰ
troublesome I-shall-be to-you inquiring what was that which by
 σαστὸν ἐξηύρες· νῦν δὲ θέασαι αὐτὸ ὃ σοι δοκεῖ εἶναι τὸ
yourself you-found-out now and behold it what to-you seems to-be the
 καλόν. λέγω δὴ αὐτὸ εἶναι — ἀλλὰ γὰρ ἐπισκόπει μοι
beautiful I-say indeed it to-be but for examine for-me
 πάνυ προσέχων τὸν νοῦν μὴ παραληρήσω — τοῦτο γὰρ
very applying the mind lest I-talk-nonsense this for
 δὴ ἔστω ἡμῖν καλόν, ὃ ἂν χρήσιμον ᾖ. εἶπον δὲ ἐκ
indeed let-it-be for-us beautiful what ever useful may-be I-said and out-of
 τῶνδε ἐννοούμενος· καλοὶ, φαμέν, οἱ ὀφθαλμοὶ εἰσιν, οὐχ
these considering beautiful we-say the eyes are not
 οἱ ἂν δοκῶσι τοιοῦτοι εἶναι οἷοι μὴ δυνατοὶ ὁρᾶν, ἀλλ'
which ever seem such to-be such-as not able to-see but
 οἱ ἂν δυνατοὶ τε καὶ χρήσιμοι πρὸς τὸ ἰδεῖν. ἦ γάρ;
which ever able both and useful toward the to-see (is-it)-so for

HIP. ναί.

yes

SOC. οὐκοῦν καὶ τὸ ὅλον σῶμα οὕτω λέγομεν καλὸν εἶναι, d

therefore also the whole body so we-call beautiful to-be

τὸ μὲν πρὸς δρόμον, τὸ δὲ πρὸς πάλην, καὶ αὖ τὰ

the one for running the other for wrestling and again the

ζῶα πάντα, ἵππον καλὸν καὶ ἀλεκτρυόνα καὶ ὄρνυγα,

animals all a-horse beautiful and a-cock and a-quail

καὶ τὰ σκεύη πάντα καὶ τὰ ὀχήματα τά τε πεζὰ καὶ

and the utensils all and the vehicles the both land and

τὰ ἐν τῇ θαλάττῃ πλοῖά τε καὶ τριήρεις, καὶ τά γε

the on the sea ships both and triremes and the at-least

ὄργανα πάντα τά τε ὑπὸ τῇ μουσικῇ καὶ τὰ ὑπὸ ταῖς

instruments all the both under the music and the under the

ἄλλαις τέχναις, εἰ δὲ βούλει, τὰ ἐπιτηδεύματα καὶ τοὺς

other arts if and you-wish the pursuits and the

νόμους, σχεδόν τι πάντα ταῦτα καλὰ προσαγορεύομεν

laws nearly somewhat all these beautiful we-call

τῷ αὐτῷ τρόπῳ· ἀποβλέποντες πρὸς ἕκαστον αὐτῶν ἥ

in-the same way looking toward each of-them how

πέφυκεν, ἥ εἵργασται, ἥ κεῖται, τὸ μὲν χρήσιμον καὶ

it-is-natured how it-is-wrought how it-is-placed the one useful and

ἥ χρήσιμον καὶ πρὸς ὃ χρήσιμον καὶ ὅποτε χρήσιμον

how useful and toward what useful and when useful

καλὸν φαμεν εἶναι, τὸ δὲ ταύτῃ πάντῃ ἄχρηστον

beautiful we-say to-be the other in-this wholly useless

αἰσχρον· ἄρ' οὐ καὶ σοὶ δοκεῖ οὕτως, ὦ Ἱππία;

ugly surely not also to-you does-it-seem so O Hippias

HIP. ἔμοιγε.

to-me-at-least

SOC. ὀρθῶς ἄρα νῦν λέγομεν ὅτι τυγχάνει παντὸς ὄν
rightly then now we-say that it-happens than-anything being

μᾶλλον καλὸν τὸ χρήσιμον;

more beautiful the useful

HIP. ὀρθῶς μέντοι, ὦ Σώκρατες.

rightly however O Socrates

SOC. οὐκοῦν τὸ δυνατόν ἕκαστον ἀπεργάζεσθαι, εἰς ὅπερ

therefore the able each to-accomplish for what-indeed

δυνατόν, εἰς τοῦτο καὶ χρήσιμον, τὸ δὲ ἀδύνατον ἄχρηστον;

(it-is)-able for this also (is)-useful the and unable (is)-useless

HIP. πάνυ γε.

altogether at-least

SOC. δύναμις μὲν ἄρα καλόν, ἀδυναμία δὲ αἰσχρόν;

power indeed then (is)-beautiful powerlessness and ugly

296 • THE BENEFICIAL

But men do far more evil than good, and the power to do it is not beautiful. So the answer is narrowed: the beautiful is what is able and useful for a good end — that is, the beneficial. And the beneficial is what produces good, that is, the cause of good.

296 HIP. σφόδρα γε. τά τε γοῦν ἄλλα, ὦ Σώκρατες, μαρτυρεῖ
strongly at-least the both at-any-rate others O Socrates witness

ἡμῖν ὅτι τοῦτο οὕτως ἔχει, ἀτὰρ οὖν καὶ τὰ πολιτικά· ἐν
for-us that this so is but then also the political in

γὰρ τοῖς πολιτικοῖς τε καὶ τῇ ἑαυτοῦ πόλει τὸ μὲν δυνατόν
for the political both and the one's-own city the indeed able

εἶναι πάντων κάλλιστον, τὸ δὲ ἀδύνατον πάντων αἰσχιστον.

to-be of-all (is)-most-beautiful the and unable of-all most-ugly

SOC. εὖ λέγεις. ἄρ' οὖν πρὸς θεῶν, Ἱππία, διὰ ταῦτα
well you-say surely then by gods Hippias through these
 καὶ ἡ σοφία πάντων κάλλιστον, ἡ δὲ ἀμαθία πάντων
also the wisdom of-all (is)-most-beautiful the and ignorance of-all
 αἰσχιστον;

most-ugly

HIP. ἀλλὰ τί οἶει, ὦ Σώκρατες;

but what do-you-think O Socrates

SOC. ἔχε δὴ ἡρέμα, ὦ φίλε ἐταῖρε· ὥς φοβοῦμαι τί ποτ'
bold indeed gently O dear comrade how I-fear what ever
 αὖ λέγομεν.

again we-are-saying

HIP. τί δ' αὖ φοβῇ, ὦ Σώκρατες, ἐπεὶ νῦν γέ σοι b

what and again do-you-fear O Socrates since now at-least for-you

ὁ λόγος παγκάλως προβέβηκε;

the argument most-finely has-advanced

SOC. βουλοίμην ἄν, ἀλλὰ μοι τόδε συνεπίσκεψαι· ἄρ'
I-should-wish then but with-me this consider-together surely
 ἄν τις τι ποιήσκειν ὃ μήτ' ἐπίστατο μήτε τὸ
would anyone anything make which neither be-should-know nor the
 παράπαν δύναιτο;

at-all could

HIP. οὐδαμῶς· πῶς γὰρ ἂν ὃ γε μὴ δύναιτο;

in-no-way how for would (he)-who at-least not could

SOC. οἱ οὖν ἑξαμαρτάνοντες καὶ κακὰ ἐργαζόμενοί τε καὶ
the then erring and evils working both and
 ποιῶντες ἄκοντες, ἄλλο τι οὐτοί, εἰ μὴ ἐδύναντο
doing unwillingly other anything these if not they-were-able
 ταῦτα ποιεῖν, οὐκ ἂν ποτε ἐποίουν;

these to-do not would ever have-done

HIP. δῆλον δῆ.

clear indeed

c SOC. ἀλλὰ μέντοι δυνάμει γε δύνανται οἱ δυνάμενοι· οὐ
but however by-power at-least are-able the able not

γάρ που ἀδυναμία γε.

for surely by-powerlessness at-least

HIP. οὐ δῆτα.

not indeed

SOC. δύνανται δέ γε πάντες ποιεῖν οἱ ποιοῦντες ἃ
are-able and at-least all to-do the doing what

ποιοῦσιν;

they-do

HIP. ναί.

yes

SOC. κακὰ δέ γε πολὺ πλείω ποιοῦσιν ἢ ἀγαθὰ πάντες
evils and at-least much more they-do than goods all

ἄνθρωποι, ἀρξάμενοι ἐκ παίδων, καὶ ἔξαμαρτάνουσιν
men having-begun from children and they-err

ἄκοντες.

unwillingly

HIP. ἔστι ταῦτα.

are these

d SOC. τί οὖν; ταύτην τὴν δύναμιν καὶ ταῦτα τὰ χρήσιμα,
what then this the power and these the useful-things

ἃ ἂν ἥ ἐπὶ τὸ κακόν τι ἐργάζεσθαι χρήσιμα,
which ever may-be for the evil something to-work useful

ἄρα φήσομεν ταῦτα εἶναι καλά, ἢ πολλοῦ δεῖ;

surely shall-we-say these to-be beautiful or by-much (it)-falls-short

HIP. πολλοῦ, ἔμοιγε δοκεῖ, ὦ Σώκρατες.

by-much to-me-at-least it-seems O Socrates

SOC. οὐκ ἄρα, ὦ Ἱππία, τὸ δυνατόν τε καὶ τὸ χρήσιμον
not then O Hippias the able both and the useful

ἡμῶν, ὥς ἔοικεν, ἐστὶ τὸ καλόν.

for-us as it-seems is the beautiful

HIP. *ἐάν γε, ὦ Σώκρατες, ἀγαθὰ δύνηται καὶ ἐπὶ τοιαῦτα*
if at-least O Socrates goods it-can and for such

χρήσιμον ἦ.

useful it-be

SOC. *ἐκείνο μὲν τοῖνυν οἴχεται, τὸ δυνατόν τε καὶ χρήσιμον* e
that indeed therefore is-gone the able both and useful

ἀπλῶς εἶναι καλόν· ἀλλ' ἄρα τοῦτ' ἦν ἐκείνο, ὦ Ἱππία, ὃ
simply to-be beautiful but then this was that O Hippias which
ἐβούλετο ἡμῶν ἡ ψυχὴ εἰπεῖν, ὅτι τὸ χρήσιμόν τε καὶ τὸ
wished of-us the soul to-say that the useful both and the
δυνατόν ἐπὶ τὸ ἀγαθόν τι ποιῆσαι, τοῦτ' ἐστὶ τὸ καλόν;
able for the good something to-do this is the beautiful

HIP. *ἔμοιγε δοκεῖ.*

to-me-at-least it-seems

SOC. *ἀλλὰ μὴν τοῦτό γε ὠφέλιμόν ἐστιν. ἢ οὐ;*
but indeed this at-least beneficial is or not

HIP. *πάνυ γε.*

altogether at-least

SOC. *οὕτω δὴ καὶ τὰ καλὰ σώματα καὶ τὰ καλὰ νόμιμα*
so indeed also the beautiful bodies and the beautiful customs
καὶ ἡ σοφία καὶ ἃ νυνδὴ ἐλέγομεν πάντα καλὰ ἐστιν,
and the wisdom and what just-now we-were-saying all beautiful are
ὅτι ὠφέλιμα.

because (they-are)-beneficial

HIP. *δῆλον ὅτι.*

(it-is)-clear that

SOC. *τὸ ὠφέλιμον ἄρα ἔοικεν ἡμῖν εἶναι τὸ καλόν, ὦ*
the beneficial then seems to-us to-be the beautiful O

Ἱππία.

Hippias

HIP. *πάντως δήπου, ὦ Σώκρατες.*

altogether surely O Socrates

SOC. ἀλλὰ μὴν τό γε ὠφέλιμον τὸ ποιοῦν ἀγαθόν ἐστιν.
but indeed the at-least beneficial the making good is

HIP. ἔστι γάρ.
it-is for

SOC. τὸ ποιοῦν δέ γ' ἐστὶν οὐκ ἄλλο τι ἢ τὸ
the making and at-least is not other anything than the
 αἴτιον· ἦ γάρ;
cause (is-it)-so for

HIP. οὕτως.
so

297 • FATHER AND SON

A cause is other than what it causes, as a father is not a son. If the beautiful is the cause of the good, then the beautiful is not the good nor the good beautiful. Neither man is willing to say so, and this answer pleases Socrates least of all.

297 SOC. τοῦ ἀγαθοῦ ἄρα αἰτιόν ἐστιν τὸ καλόν.
of-the good then a-cause is the beautiful

HIP. ἔστι γάρ.
it-is for

SOC. ἀλλὰ μὴν τό γε αἴτιον, ὦ Ἱππία, καὶ οὐδ' ἂν αἴτιον
but indeed the at-least cause O Hippias and of-what ever a-cause
 ἦ τὸ αἴτιον, ἄλλο ἐστίν· οὐ γάρ που τό γε αἴτιον αἰτίου
it-be the cause other is not for surely the at-least cause of-a-cause
 αἴτιον ἂν εἶη. ὥδε δὲ σκόπει· οὐ τὸ αἴτιον ποιοῦν ἐφάνη;
a-cause would be thus and consider not the cause making did-it-appear

HIP. πάνυ γε.
altogether at-least

SOC. οὐκοῦν ὑπὸ τοῦ ποιούντος ποιεῖται οὐκ ἄλλο τι
therefore by the making is-made not other anything

ἢ τὸ γιγνόμενον, ἀλλ' οὐ τὸ ποιούν;
than the becoming but not the making

HIP. ἔστι ταῦτα.
are these

SOC. οὐκοῦν ἄλλο τι τὸ γιγνόμενον, ἄλλο δὲ τὸ
therefore other something (is)-the becoming other and the
 ποιούν;
making

HIP. ναί.
yes

SOC. οὐκ ἄρα τό γ' αἴτιον αἴτιον αἰτίου ἐστίν, ἀλλὰ b
not then the at-least cause a-cause of-a-cause is but
 τοῦ γιγνομένου ὑφ' ἑαυτοῦ.
of-the becoming by itself

HIP. πάνυ γε.
altogether at-least

SOC. εἰ ἄρα τὸ καλὸν ἐστὶν αἴτιον ἀγαθοῦ, γίγνοιτ' ἂν
if then the beautiful is a-cause of-good would-come then
 ὑπὸ τοῦ καλοῦ τὸ ἀγαθόν· καὶ διὰ ταῦτα, ὥς ἔοικε,
by the beautiful the good and through these as it-seems
 σπουδάζομεν καὶ τὴν φρόνησιν καὶ τᾶλλα πάντα τὰ
we-are-eager-for both the prudence and the-others all the
 καλά, ὅτι τὸ ἔργον αὐτῶν καὶ τὸ ἔκγονον σπουδαστόν
beautiful because the work of-them and the offspring worth-seeking
 ἐστὶ, τὸ ἀγαθόν, καὶ κινδυνεύει ἐξ ὧν εὐρίσκομεν ἐν
is the good and it-is-likely out-of what we-find in
 πατρός τινος ἰδέα εἶναι τὸ καλὸν τοῦ ἀγαθοῦ.
of-a-father some form to-be the beautiful of-the good

HIP. πάνυ μὲν οὖν· καλῶς γὰρ λέγεις, ὦ Σώκρατες.
altogether indeed then finely for you-speak O Socrates

c SOC. οὐκοῦν καὶ τόδε καλῶς λέγω, ὅτι οὔτε ὁ πατήρ υἱός
therefore also this finely do-I-say that neither the father a-son
 ἐστίν, οὔτε ὁ υἱὸς πατήρ;

is nor the son a-father

HIP. καλῶς μέντοι.

finely however

SOC. οὐδέ γε τὸ αἴτιον γιγνόμενόν ἐστιν, οὐδὲ τὸ
nor at-least the cause becoming is nor the
 γιγνόμενον αὖ αἴτιον.

becoming again a-cause

HIP. ἀληθῆ λέγεις.

true you-say

SOC. μὰ Δία, ὦ ἄριστε, οὐδὲ ἄρα τὸ καλὸν ἀγαθὸν ἐστίν,

by Zeus O best-of-men not-even then the beautiful good is

οὐδὲ τὸ ἀγαθὸν καλόν· ἢ δοκεῖ σοι οἶόν τε εἶναι
nor the good beautiful or does-it-seem to-you possible indeed to-be
 ἐκ τῶν προειρημένων;

out-of the things-said-before

HIP. οὐ μὰ τὸν Δία, οὐ μοι φαίνεται.

not by — Zeus not to-me it-appears

SOC. ἀρέσκει οὖν ἡμῖν καὶ ἐθέλομεν ἂν λέγειν ὥς τὸ
does-it-please then us and should-we-wish then to-say that the
 καλὸν οὐκ ἀγαθὸν οὐδὲ τὸ ἀγαθὸν καλόν;

beautiful (is)-not good nor the good beautiful

HIP. οὐ μὰ τὸν Δία, οὐ πάνυ μοι ἀρέσκει.

not by — Zeus not altogether me it-pleases

d SOC. ναὶ μὰ τὸν Δία, ὦ Ἱππία· ἐμοὶ δέ γε πάντων

yes by — Zeus O Hippias to-me and at-least of-all

ἥκιστα ἀρέσκει ὧν εἰρήκαμεν λόγων.

least it-pleases of-which we-have-spoken arguments

HIP. ἔοικε γὰρ οὕτως.

it-seems for so

SOC. κινδυνεύει ἄρα ἡμῖν, οὐχ ὥσπερ ἄρτι ἐφαίνετο
it-is-likely then for-us not just-as just-now it-appeared
 κάλλιστος εἶναι τῶν λόγων τὸ ὠφέλιμον καὶ τὸ χρήσιμόν
most-beautiful to-be of-the arguments the beneficial and the useful
 τε καὶ τὸ δυνατόν ἀγαθόν τι ποιεῖν καλὸν εἶναι,
both and the able a-good something to-do beautiful to-be
 οὐχ οὕτως ἔχειν, ἀλλ', εἰ οἶόν τέ ἐστιν, ἐκείνων εἶναι
not so to-be but if possible indeed it-is than-those to-be
 γελοιότερος τῶν πρώτων, ἐν οἷς τήν τε παρθένον ᾤόμεθα
more-ridiculous the first in which the both maiden we-thought
 εἶναι τὸ καλὸν καὶ ἐν ἑκάστων τῶν ἔμπροσθεν λεχθέντων.
to-be the beautiful and one each of-the earlier things-said

HIP. ἔοικεν.

it-seems-so

SOC. καὶ ἐγὼ μὲν γε οὐκ ἔτι ἔχω, ὦ Ἱππία, ὅποι
and I indeed at-least not still have O Hippias whither
 τράπωμαι, ἀλλ' ἀπορῶ· σὺ δὲ ἔχεις τι λέγειν;
I-may-turn but I-am-at-a-loss you and have anything to-say

HIP. οὐκ ἔν γε τῷ παρόντι, ἀλλ', ὥσπερ ἄρτι ἔλεγον, e
not in at-least the present but just-as just-now I-was-saying
 σκεψάμενος εὖ οἶδ' ὅτι εὐρήσω.
having-considered well I-know that I-shall-find

298 · PLEASURE THROUGH SIGHT AND HEARING

Socrates tries again: the beautiful is the pleasant that comes through sight and hearing — beautiful people, embroideries, paintings, sculptures, sounds, music, and tales. Hippias approves, and when fine pursuits and laws come up he says they must be something else; Socrates suspects they are not outside these two senses after all, and sets them aside. The questioner will then ask why the pleasures of food, drink, and sex are excluded.

- 298 SOC. ἀλλ' ἐγώ μοι δοκῶ ὑπὸ ἐπιθυμίας τοῦ εἰδέναι οὐχ οἷός
but I to-myself seem by desire of-the to-know not able
 τε σὲ εἶναι περιμένειν μέλλοντα· καὶ γὰρ οὖν δὴ τι
indeed you to-be to-await delaying and for then indeed something
 καὶ οἶμαι ἄρτι ἡὺπορηκέναί. ὅρα γάρ· εἰ ὁ ἂν χαίρειν
also I-think just-now to-have-found-a-way see for if what ever to-rejoice
 ἡμᾶς ποιῇ, μήτι πάσας τὰς ἡδονάς, ἀλλ' ὁ ἂν διὰ
us may-make not-at-all all the pleasures but what ever through
 τῆς ἀκοῆς καὶ τῆς ὄψεως, τοῦτο φαῖμεν εἶναι καλόν, πῶς
the hearing and the sight this we-should-say to-be beautiful how
 τι ἄρ' ἂν ἀγωνιζόμεθα; οἳ τέ γέ που καλοὶ ἄνθρωποι,
somewhat then would we-contend the both at-least surely beautiful men
 ὦ Ἱππία, καὶ τὰ ποικίλματα πάντα καὶ τὰ ζωγραφήματα
O Hippias and the embroideries all and the paintings
 καὶ τὰ πλάσματα τέρπει ἡμᾶς ὁρῶντας, ἃ ἂν καλὰ
and the sculptures delight us seeing which ever beautiful
 ῖ· καὶ οἱ φθόγγοι οἱ καλοὶ καὶ ἡ μουσικὴ σύμπασα
may-be and the sounds the beautiful and the music entire
 καὶ οἱ λόγοι καὶ αἱ μυθολογίαι ταῦτόν τοῦτο ἐργάζονται,
and the discourses and the tales the-same this work
 ὥστ' εἰ ἀποκρινάμεθα τῷ θρασεῖ ἐκείνῳ ἀνθρώπῳ ὅτι ὦ
so-that if we-should-answer the bold that man that O
 γενναῖε, τὸ καλόν ἐστι τὸ δι' ἀκοῆς τε καὶ δι' ὄψεως
noble-sir the beautiful is the through hearing both and through sight
 ἡδύ, οὐκ ἂν οἶει αὐτόν τοῦ θράσους ἐπίσχοιμεν;
pleasant not would do-you-think him of-the boldness we-should-check
 b HIP. ἐμοὶ γοῦν δοκεῖ νῦν γε, ὦ Σώκρατες, εὖ λέγεσθαι
to-me at-any-rate it-seems now at-least O Socrates well to-be-said
 τὸ καλὸν ὃ ἔστιν.
the beautiful what it-is

SOC. τί δ'; ἄρα τὰ ἐπιτηδεύματα τὰ καλὰ καὶ τοὺς
what and surely the pursuits the beautiful and the
νόμους, ὧς Ἰππία, δι' ἀκοῆς ἢ δι' ὄψεως φήσομεν
laws O Hippias through bearing or through sight shall-we-say
ἡδέα ὄντα καλὰ εἶναι, ἢ ἄλλο τι εἶδος ἔχειν;
pleasant being beautiful to-be or another some form to-have

HIP. ταῦτα δ' ἴσως, ὧς Σώκρατες, κἂν παραλάβοι τὸν
these and perhaps O Socrates even-would escape-the-notice-of the
ἄνθρωπον.

man

SOC. μὰ τὸν κύνα, ὧς Ἰππία, οὐχ ὅν γ' ἂν ἐγὼ
by the dog O Hippias not whom at-least then I
μάλιστα αἰσχυνοίμην ληρῶν καὶ προσποιούμενός τι
most should-be-asbamed talking-nonsense and pretending something
λέγειν μηδὲν λέγων.
to-say nothing saying

HIP. τίνα τοῦτον;

whom this

SOC. τὸν Σωφρονίσκου, ὃς ἐμοὶ οὐδὲν ἂν μάλλον ταῦτα
the (son)-of-Sophoniscus who to-me nothing would more these
ἐπιτρέποι ἀνερεύνητα ὄντα ῥαδίως λέγειν ἢ ὥς εἰδότα
would-allow unexamined being easily to-say than as knowing
ἂ μὴ οἶδα.

what not I-know

HIP. ἀλλὰ μὲν ἔμοιγε καὶ αὐτῷ, ἐπειδὴ σὺ εἶπες, δοκεῖ
but indeed to-me-at-least also myself since you said it-seems
τι ἄλλο εἶναι τοῦτο τὸ περὶ τοὺς νόμους.
something other to-be this the about the laws

SOC. ἔχ' ἡσυχῇ, ὦ Ἱππία· κινδυνεύομεν γάρ τοι, ἐν τῇ
bold quietly O Hippias we-are-likely for indeed into the
 αὐτῇ ἐμπεπτωκότες ἀπορία περὶ τοῦ καλοῦ ἐν ἧπερ
same having-fallen perplexity about the beautiful in which-indeed
 νυνδὴ, οἷσθαι ἐν ἄλλῃ τινὶ εὐπορία εἶναι.
just-now to-think in another some resource to-be

HIP. πῶς τοῦτο λέγεις, ὦ Σώκρατες;
how this do-you-say O Socrates

d SOC. ἐγὼ σοι φράσω ὅ γ' ἐμοὶ καταφαίνεται, εἰ ἄρα
I to-you shall-explain what at-least to-me appears if then
 τί λέγω. ταῦτα μὲν γὰρ τὰ περὶ τοὺς νόμους τε καὶ
anything I-say these indeed for the about the laws both and
 τὰ ἐπιτηδεύματα τάχ' ἂν φανείη οὐκ ἐκτὸς ὄντα τῆς
the pursuits perhaps then might-appear not outside being of-the
 αἰσθήσεως ἢ διὰ τῆς ἀκοῆς τε καὶ ὄψεως ἡμῖν οὔσα
perception which through the hearing both and sight for-us being
 τυγχάνει· ἀλλ' ὑπομείνωμεν τοῦτον τὸν λόγον, τὸ διὰ
happens but let-us-stand-by this the argument the through
 τούτων ἡδὺ καλὸν εἶναι, μηδὲν τὸ τῶν νόμων εἰς μέσον
these pleasant beautiful to-be not-at-all the of-the laws into the-midst
 παράγοντες. ἀλλ' εἰ ἡμᾶς ἔροιτο εἴτε οὗτος ὢν λέγω,
bringing but if us should-ask whether this whom I-mean
 εἴτε ἄλλος ὅστισούν· τί δῆ, ὦ Ἱππία τε καὶ Σώκρατες,
or another whosoever why indeed O Hippias both and Socrates
 ἀφωρίσατε τοῦ ἡδέος τὸ ταύτῃ ἡδὺ ἢ λέγετε καλὸν
did-you-mark-off of-the pleasant the in-this pleasant in-which you-call beautiful
 εἶναι, τὸ δὲ κατὰ τὰς ἄλλας αἰσθήσεις σίτων τε καὶ
to-be the and according-to the other senses of-foods both and
 ποτῶν καὶ τῶν περὶ τὰ φροδίσια καὶ τᾶλλα πάντα τὰ
of-drinks and of-the about love-making and the-others all the
 τοιαῦτα οὐ φατε καλὰ εἶναι; ἢ οὐδὲ ἡδέα, οὐδὲ ἡδονὰς
such not do-you-say beautiful to-be or not-even pleasant nor pleasures

τὸ παράπαν ἐν τοῖς τοιούτοις φατὲ εἶναι, οὐδ' ἐν ἄλλῳ
the at-all in the such do-you-say to-be nor in another
 ἢ τῷ ἰδεῖν τε καὶ ἀκοῦσαι; τί φήσομεν, ὦ Ἴππία;
than the to-see both and to-hear what shall-we-say O Hippias
 HIP. πάντως δῆπου φήσομεν, ὦ Σώκρατες, καὶ ἐν τοῖς
altogether surely we-shall-say O Socrates also in the
 ἄλλοις μεγάλας πάνυ ἡδονὰς εἶναι.
others great very pleasures to-be

299 · WHY THESE TWO SENSES

Everyone would laugh at us for calling eating beautiful rather than pleasant. So the reason for singling out these two pleasures cannot be simply that they are pleasures, since no pleasure differs from another in being a pleasure; nor can it be that the one comes through sight, since then the one through hearing could not be beautiful. Something the two share must be what makes them beautiful.

SOC. τί οὖν, φήσει, ἡδονὰς οὔσας οὐδὲν ἧττον ἢ καὶ 299
what then he-will-say pleasures being nothing less than even
 ἐκείνας ἀφαιρεῖσθε τοῦτο τοῦνομα καὶ ἀποστερεῖτε τοῦ
those do-you-take-away this the-name and do-you-deprive of-the
 καλὰς εἶναι; ὅτι, φήσομεν, καταγελῶν ἂν ἡμῶν οὐδεὶς
beautiful to-be because we-shall-say would-laugh then at-us (there-is)-no-one
 ὅστις οὔ, εἰ φαῖμεν μὴ ἡδὺ εἶναι φαγεῖν, ἀλλὰ
who (would)-not if we-should-say not pleasant to-be to-eat but
 καλόν, καὶ ὀζειν ἡδὺ μὴ ἡδὺ ἀλλὰ καλόν· τὰ δέ που περὶ
beautiful and to-smell sweet not pleasant but beautiful the and surely about
 τὰ ἀφροδίδια πάντες ἂν ἡμῶν μάχοντο ὡς ἥδιστον ὄν,
the love-making all would with-us fight as most-pleasant being
 δεῖν δὲ αὐτό, ἐάν τις καὶ πράττῃ, οὕτω πράττειν
(they-say)-one-must and it if one even does so to-do

ὥστε μηδένα ὀρᾶν, ὡς αἰσχιστον ὄν ὀρᾶσθαι. ταῦτα
so-that no-one to-see as most-shameful being to-be-seen these
 ἡμῶν λεγόντων, ὦ Ἱππία, μανθάνω, ἂν ἴσως φαίη,
of-us saying O Hippias I-understand then perhaps he-would-say
 καὶ ἐγὼ ὅτι πάλαι αἰσχύνεσθε ταύτας τὰς ἡδονὰς φάναι
and I that long-since you-are-ashamed these the pleasures to-call
 καλὰς εἶναι, ὅτι οὐ δοκεῖ τοῖς ἀνθρώποις· ἀλλ' ἐγὼ οὐ
beautiful to-be because not it-seems to-the men but I not
 τοῦτο ἡρώτων, ὃ δοκεῖ τοῖς πολλοῖς καλὸν εἶναι, ἀλλ'
this was-asking what seems to-the many beautiful to-be but
 ὅτι ἔστιν. ἐροῦμεν δὴ οἶμαι ὅπερ ὑπεθέμεθα, ὅτι τοῦθ'
what it-is we-shall-say indeed I-think what-indeed we-assumed that this
 ἡμεῖς γέ φαμεν τὸ μέρος τοῦ ἡδέος, τὸ ἐπὶ τῇ ὄψει τε
we at-least say the part of-the pleasant the upon the sight both
 καὶ ἀκοῇ γιγνόμενον, καλὸν εἶναι. ἀλλὰ ἔχεις ἔτι τι
and hearing becoming beautiful to-be but have-you still anything
 χρῆσθαι τῷ λόγῳ, ἢ τι καὶ ἄλλο ἐροῦμεν, ὦ Ἱππία;
to-use with-the argument or something also other shall-we-say O Hippias
 HIP. ἀνάγκη πρὸς γε τὰ εἰρημένα, ὦ Σώκρατες, μὴ
(it-is)-necessary in-view-of at-least the things-said O Socrates not
 ἄλλ' ἄττα ἢ ταῦτα λέγειν.

other any than these to-say

- c SOC. καλῶς δὴ λέγετε, φήσει. οὐκοῦν εἴπερ τὸ δι' ὀψεως
finely indeed you-speak he-will-say therefore if-indeed the through sight
 καὶ ἀκοῆς ἡδὺ καλὸν ἐστιν, ὃ μὴ τοῦτο τυγχάνει ὄν
and hearing pleasant beautiful is what not this happens being
 τῶν ἡδέων, δηλον ὅτι οὐκ ἂν καλὸν εἴη; ὁμολογήσομεν;
of-the pleasant (is)-clear that not would beautiful it-be shall-we-agree

HIP. ναί.

yes

SOC. ἤ οὖν τὸ δι' ὄψεως ἡδύ, φήσει, δι' ὄψεως
 (is-it)-so then the through sight pleasant he-will-say through sight
 καὶ ἀκοῆς ἐστὶν ἡδύ, ἢ τὸ δι' ἀκοῆς ἡδὺ δι'
 and bearing is pleasant or the through bearing pleasant through
 ἀκοῆς καὶ δι' ὄψεως ἐστὶν ἡδύ; οὐδαμῶς, φήσομεν, τὸ
 bearing and through sight is pleasant in-no-way we-shall-say the
 διὰ τοῦ ἐτέρου ὃν τοῦτο δι' ἀμφοτέρων εἶη ἂν —
 through the one being this through both would-be then
 τοῦτο γὰρ δοκεῖς ἡμῖν λέγειν — ἀλλ' ἡμεῖς ἐλέγομεν ὅτι
 this for you-seem to-us to-mean but we were-saying that
 καὶ ἐκάτερον τούτων αὐτὸ καθ' αὐτὸ τῶν ἡδέων καλὸν
 also each of-these itself by itself of-the pleasant beautiful
 εἶη, καὶ ἀμφοτέρα. οὐχ οὕτως ἀποκρινόμεθα;
 would-be and both not so shall-we-answer

HIP. πάννυ μὲν οὖν.

altogether indeed then

SOC. ἄρ' οὖν, φήσει, ἡδὺ ἡδέος ὅτιοῦν ὅτουοῦν
 surely then he-will-say a-pleasant from-a-pleasant any-whatever from-any-whatever
 διαφέρει τούτῳ, τῷ ἡδὺ εἶναι; μὴ γὰρ εἰ μείζων τις
 differs in-this the pleasant to-be not for whether greater some
 ἡδονὴ ἢ ἐλάττων ἢ μάλλον ἢ ἡττόν ἐστιν, ἀλλ' εἴ τις
 pleasure or smaller or more or less is but whether one
 αὐτῷ τούτῳ διαφέρει, τῷ ἢ μὲν ἡδονὴ εἶναι, ἢ
 very-same in-this differs in-the the-one indeed a-pleasure to-be the-other
 δὲ μὴ ἡδονή, τῶν ἡδονῶν; οὐχ ἡμῖν γε δοκεῖ. οὐ γάρ;
 and not a-pleasure of-the pleasures not to-us at-least it-seems not for

HIP. οὐ γὰρ οὖν δοκεῖ.

not for then it-seems

SOC. οὐκοῦν, φήσει, δι' ἄλλο τι ἢ ὅτι ἡδοναί
 therefore he-will-say through other anything than because pleasures
 εἰσι προεἰλεσθε ταύτας τὰς ἡδονὰς ἐκ τῶν ἄλλων
 they-are did-you-choose these the pleasures out-of the other

ἡδονῶν, τοιοῦτόν τι ὁρῶντες ἐπ' ἀμφοῖν, ὅτι ἔχουσι
 pleasures such something seeing in both that they-have
 τι διάφορον τῶν ἄλλων, εἰς ὃ ἀποβλέποντες
 something different from-the others toward which looking
 καλὰς φατε αὐτὰς εἶναι; οὐ γὰρ που διὰ τοῦτο καλή
 beautiful you-say them to-be not for surely through this beautiful
 ἐστὶν ἡδονὴ ἢ διὰ τῆς ὄψεως, ὅτι δι' ὄψεως ἐστίν·
 is a-pleasure the through the sight because through sight it-is
 εἰ γὰρ τοῦτο αὐτῇ ἦν τὸ αἴτιον καλῇ εἶναι, οὐκ ἂν
 if for this for-it were the cause beautiful to-be not would
 ποτε ἦν ἢ ἑτέρα, ἢ διὰ τῆς ἀκοῆς, καλή· οὐκ οὖν
 ever be the other the through the hearing beautiful not-therefore
 ἔστι γε δι' ὄψεως ἡδονή. ἀληθὴ λέγεις, φήσομεν;
 it-is at-least through sight a-pleasure true you-say shall-we-say
 HIP. φήσομεν γάρ.
 we-shall-say for

300 • BOTH AND EACH

That common thing must belong to each as well as to both, or the pair would not be beautiful. Hippias declares it impossible that a pair should have what neither has. Socrates says he seems to see just such cases, though Hippias tells him he is only imagining.

300 SOC. οὐδέ γ' αὖ ἢ δι' ἀκοῆς ἡδονή, ὅτι δι'
 nor at-least again the through hearing pleasure because through
 ἀκοῆς ἐστὶ, διὰ ταῦτα τυγχάνει καλή· οὐ γὰρ ἂν ποτε
 hearing it-is through these happens beautiful not for would ever
 αὖ ἢ διὰ τῆς ὄψεως καλὴ ἦν· οὐκ οὖν ἔστι γε
 again the through the sight beautiful be not-therefore it-is at-least

δι' ἀκοῆς ἡδονή. ἀληθῇ φήσομεν, ὦ Ἱππία, λέγειν τὸν
through hearing a-pleasure true shall-we-say O Hippias to-speak the
 ἄνδρα ταῦτα λέγοντα;

man these saying

HIP. ἀληθῇ.

true

SOC. ἀλλὰ μέντοι ἀμφοτέραι γ' εἰσὶ καλαί, ὥς φατέ.

but however both at-least are beautiful as you-say

φαμέν γάρ;

we-say for

HIP. φαμέν.

we-say

SOC. ἔχουσιν ἄρα τι τὸ αὐτὸ ὃ ποιεῖ αὐτὰς καλὰς b

they-have then something the same which makes them beautiful

εἶναι, τὸ κοινὸν τοῦτο, ὃ καὶ ἀμφοτέrais αὐταῖς ἔπεστι

to-be the common this which both to-both them belongs

κοινῇ καὶ ἑκάτερα ἰδίᾳ· οὐ γὰρ ἂν που ἄλλως ἀμφοτέραι

in-common and to-each severally not for would surely otherwise both

γε καλαὶ ἦσαν καὶ ἑκάτερα. ἀποκρίνου ἐμοὶ ὥς ἐκείνῳ.

at-least beautiful be and each answer to-me as to-him

HIP. ἀποκρίνομαι, καὶ ἐμοὶ δοκεῖ ἔχειν ὥς λέγεις.

I-answer and to-me it-seems to-be as you-say

SOC. εἰ ἄρα τι αὐται αἱ ἡδοναὶ ἀμφοτέραι πεπόνθασιν,

if then something these the pleasures both have-experienced

ἑκάτερα δὲ μή, οὐκ ἂν τούτῳ γε τῷ παθήματι εἶεν

each and not not would by-this at-least the affection be

καλαί.

beautiful

HIP. καὶ πῶς ἂν εἴη τοῦτο, ὦ Σώκρατες, μηδετέρας
and how would be this O Socrates neither
 πεπονθυίας τι τῶν ὄντων ὅτιοῦν, ἔπειτα τοῦτο τὸ
having-experienced anything of-the beings whatsoever then this the
 πάθος, ὃ μηδετέρα πέπονθεν, ἀμφοτέρας πεπονθέναι;
affection which neither has-experienced both to-have-experienced

c SOC. οὐ δοκεῖ σοι;
not does-it-seem to-you

HIP. πολλὴ γὰρ ἂν μ' ἔχοι ἀπειρία καὶ τῆς τούτων
much for would me bold inexperience both of-the of-these
 φύσεως καὶ τῆς τῶν παρόντων λέξεως λόγων.
nature and of-the of-the present wording of-arguments

SOC. ἡδέως γε, ὦ Ἱππία. ἀλλὰ γὰρ ἐγὼ ἴσως κινδυνεύω
pleasantly at-least O Hippias but for I perhaps am-likely
 δοκεῖν μὲν τι ὁρᾶν οὕτως ἔχον ὥς σὺ φῆς ἀδύνατον
to-seem indeed something to-see so being as you say impossible
 εἶναι, ὁρῶ δ' οὐδέν.
to-be I-see and nothing

HIP. οὐ κινδυνεύεις, ὦ Σώκρατες, ἀλλὰ πάννυ ἐτοίμως
not you-are-likely O Socrates but altogether readily
 παρορᾷς.
you-see-amiss

d SOC. καὶ μὴν πολλά γέ μοι προφαίνεται τοιαῦτα πρὸ
and indeed many at-least to-me appear such before
 τῆς ψυχῆς, ἀλλὰ ἀπιστῶ αὐτοῖς, ὅτι σοὶ μὲν οὐ
the soul but I-distrust them because to-you indeed not
 φαντάζεται, ἀνδρὶ πλείστον ἀργύριον εἰργασμένῳ τῶν
they-appear to-a-man most silver having-earned of-the
 νῦν ἐπὶ σοφία, ἐμοὶ δέ, ὅς οὐδὲν πώποτε ἡργασάμην.
now for wisdom to-me and who nothing ever earned

καὶ ἐνθυμοῦμαι, ὦ ἐταῖρε, μὴ παίξης πρὸς με καὶ ἐκὼν
and I-suspect O comrade lest you-jest with me and willingly

ἐξαπατᾷς· οὕτως μοι σφόδρα καὶ πολλὰ φαίνεται.

you-deceive so to-me strongly and many they-appear

HIP. οὐδείς σοῦ, ὦ Σώκρατες, κάλλιον εἴσεται εἴτε παίζω
no-one than-you O Socrates better will-know whether I-jest

εἴτε μή, ἐὰν ἐπιχειρήσης λέγειν τὰ προφαινόμενά σοι ταῦτα·

or not if you-attempt to-say the things-appearing to-you these

φανήσῃ γὰρ οὐδέν λέγων. οὐ γὰρ μήποτε εὔρης, ὃ μήτ'

you-will-appear for nothing saying not for ever you-will-find what neither

ἐγὼ πέπονθα μήτε σύ, τοῦτ' ἀμφοτέρους ἡμᾶς πεπονθότας.

I have-experienced nor you this both us having-experienced

SOC. πῶς λέγεις, ὦ Ἱππία; ἴσως μὲν τί λέγεις, ἐγὼ δ' c

how do-you-say O Hippias perhaps indeed something you-say I and

οὐ μανθάνω· ἀλλὰ μου σαφέστερον ἄκουσον ὃ βούλομαι

not understand but me more-clearly hear what I-wish

λέγειν. ἐμοὶ γὰρ φαίνεται, ὃ μήτ' ἐγὼ πέπονθα εἶναι

to-say to-me for it-appears what neither I have-experienced to-be

μήτ' εἰμι μηδ' αὖ σὺ εἶ, τοῦτο ἀμφοτέρους πεπονθέναι

nor am nor again you are this both to-have-experienced

ἡμᾶς οἷόν τ' εἶναι· ἕτερα δ' αὖ, ἃ ἀμφοτέροι

us possible indeed to-be others and again which both

πεπόνθαμεν εἶναι, ταῦτα οὐδέτερον εἶναι ἡμῶν.

we-have-experienced to-be these neither to-be of-us

301 • THE CONTINUOUS BODY OF BEING

Hippias piles up examples: if both are just, each is; if each is wounded, both are. He accuses Socrates and his friends of chopping reality into pieces and missing the great continuous bodies of being. Socrates thanks him for the correction and asks whether he and Hippias together are one, or each of them is two.

- 301 HIP. τέρατα αὖ ἀποκρινομένῳ ἔοικας, ὦ Σώκρατες, ἔτι
monstrosities again to-one-answering you-seem O Socrates still
 μείζω ἢ ὀλίγον πρότερον ἀπεκρίνω. σκόπει γάρ· πότερον
greater than a-little before you-answered consider for whether
 εἰ ἀμφότεροι δίκαιοί ἐσμεν, οὐ καὶ ἐκάτερος ἡμῶν εἴη ἂν,
if both just we-are not also each of-us be would
 ἢ εἰ ἄδικος ἐκάτερος, οὐ καὶ ἀμφότεροι, ἢ εἰ ὑγιαίνοντες,
or if unjust each not also both or if being-healthy
 οὐ καὶ ἐκάτερος; ἢ εἰ κεκμηκώς τι ἢ τετρωμένος ἢ
not also each or if having-ailed something or wounded or
 πεπληγμένος ἢ ἄλλ' ὅτιοῦν πεπονθὼς ἐκάτερος ἡμῶν εἴη,
struck or other whatsoever having-suffered each of-us should-be
 οὐ καὶ ἀμφότεροι αὖ ἂν τοῦτο πεπόνθοιμεν; ἔτι τοίνυν
not also both again would this we-have-suffered still therefore
 εἰ χρυσοῖ ἢ ἀργυροῖ ἢ ἐλεφάντινοι, εἰ δὲ βούλει, γενναῖοι
if golden or silver or of-ivory if and you-wish noble
 ἢ σοφοὶ ἢ τίμιοι ἢ γέροντές γε ἢ νέοι ἢ ἄλλο ὅτι
or wise or honored or old at-least or young or other whatever
 βούλει τῶν ἐν ἀνθρώποις ἀμφότεροι τύχοιμεν ὄντες,
you-wish of-the among men both we-should-happen being
 ἄρ' οὐ μεγάλη ἀνάγκη καὶ ἐκάτερον ἡμῶν τοῦτο εἶναι;
surely not (is)-a-great necessity also each of-us this to-be
- b SOC. πάντως γε δήπου.
altogether at-least surely
- c HIP. ἀλλὰ γὰρ δὴ σύ, ὦ Σώκρατες, τὰ μὲν ὅλα τῶν
but for indeed you O Socrates the indeed wholes of-the
 πραγμάτων οὐ σκοπεῖς, οὐδ' ἐκείνοι οἷς σὺ εἰώθας
things not you-consider nor those with-whom you are-wont
 διαλέγεσθαι, κρούετε δὲ ἀπολαμβάνοντες τὸ καλὸν καὶ
to-converse you-hammer and taking-aside the beautiful and
 ἕκαστον τῶν ὄντων ἐν τοῖς λόγοις κατατέμνοντες. διὰ
each of-the beings in the arguments cutting-up through

ταῦτα οὕτω μεγάλα ὑμᾶς λανθάνει καὶ διανεκῇ σώματα
these so great you escape-notice and continuous bodies
 τῆς οὐσίας πεφυκότα. καὶ νῦν τοσοῦτόν σε λέληθεν, ὥστε
of-the being naturally-formed and now so-much you it-has-escaped so-that
 οἷε εἶναί τι ἢ πάθος ἢ οὐσίαν, ἢ περὶ μὲν
you-think to-be some either an-affection or a-being which about indeed
 ἀμφοτέρα ταῦτα ἔστιν ἅμα, περὶ δὲ ἐκάτερον οὐ, ἢ αὖ
both these is at-once about and each not or again
 περὶ μὲν ἐκάτερον, περὶ δὲ ἀμφοτέρα οὐ· οὕτως ἀλογίστως
about indeed each about and both not so unreasoningly
 καὶ ἀσκέπτως καὶ εὐήθως καὶ ἀδιανοήτως διάκεισθε.
and unreflectingly and simple-mindedly and unthinkingly you-are-disposed
 SOC. τοιαῦτα, ὦ Ἱππία, τὰ ἡμέτερά ἐστιν, οὐχ οἷα d
such O Hippias the our are not such-as
 βούλεται τις, φασὶν ἄνθρωποι ἐκάστοτε παροιμαζόμενοι,
wishes anyone say men each-time speaking-in-proverbs
 ἀλλ' οἷα δύναται· ἀλλὰ σὺ ἡμᾶς ὀνίνης αἰὲ νουθετῶν.
but such-as one-can but you us benefit always admonishing
 ἐπεὶ καὶ νῦν, πρὶν ὑπὸ σοῦ ταῦτα νουθετηθῆναι, ὥς
since also now before by you these to-be-admonished how
 εὐήθως διεκείμεθα, ἔτι σοι μᾶλλον ἐγὼ ἐπιδείξω
simple-mindedly we-were-disposed still to-you more I shall-show
 εἰπὼν ἃ διανοούμεθα περὶ αὐτῶν, ἢ μὴ εἴπω;
having-told what we-were-thinking about them or not am-I-to-tell
 HIP. εἰδότε μὲν ἐρεῖς, ὦ Σώκρατες· οἶδα γὰρ
to-one-knowing indeed you-will-speak O Socrates I-know for
 ἐκάστους τῶν περὶ τοὺς λόγους ὥς διακείνται. ὅμως
each of-those about the arguments how they-are-disposed nevertheless
 δ' εἴ τι σοὶ ἥδιον, λέγε.
and if at-all to-you (it-is)-pleasanter speak

e SOC. ἀλλὰ μὴν ἥδιόν γε. ἡμεῖς γάρ, ὦ βέλτιστε, οὕτως
but indeed (it-is)-pleasanter at-least we for O best-of-men so
 ἀβέλτεροι ἦμεν, πρὶν σε ταῦτ' εἰπεῖν, ὥστε δόξαν εἶχομεν
silly were before you these to-say so-that an-opinion we-had
 περὶ ἐμοῦ τε καὶ σοῦ ὡς ἐκάτερος ἡμῶν εἷς ἐστι, τοῦτο δὲ
about me both and you that each of-us one is this and
 ὁ ἐκάτερος ἡμῶν εἶη οὐκ ἄρα εἶμεν ἀμφοτέροι — οὐ
which each of-us should-be not then we-should-be both not
 γὰρ εἷς ἐσμεν, ἀλλὰ δύο — οὕτως εὐηθικῶς εἶχομεν· νῦν
for one we-are but two so simple-mindedly we-were now
 δὲ παρὰ σοῦ ἤδη ἀνεδιδάχθημεν ὅτι εἰ μὲν δύο ἀμφοτέροί
and from you already we-have-been-taught that if indeed two both
 ἐσμεν, δύο καὶ ἐκάτερον ἡμῶν ἀνάγκη εἶναι, εἰ δὲ εἷς
we-are two also each of-us (it-is)-necessary to-be if and one
 ἐκάτερος, ἓνα καὶ ἀμφοτέρους ἀνάγκη· οὐ γὰρ οἶόν τε
each one also both (it-is)-necessary not for possible indeed
 διανεκεῖ λόγῳ τῆς οὐσίας κατὰ Ἱππίαν ἄλλως ἔχειν,
by-the-continuous account of-the being according-to Hippias otherwise to-be
 ἀλλ' ὁ ἂν ἀμφοτέρα ᾗ, τοῦτο καὶ ἐκάτερον, καὶ ὁ
but what ever both may-be this also each and what
 ἐκάτερον, ἀμφοτέρα εἶναι. πεπεισμένος δὴ νῦν ἐγὼ ὑπὸ σοῦ
each both to-be persuaded indeed now I by you
 ἐνθάδε κάθημαι. πρότερον μέντοι, ὦ Ἱππία, ὑπόμνησόν με·
here I-sit first however O Hippias remind me
 πρότερον εἷς ἐσμεν ἐγὼ τε καὶ σύ, ἢ σύ τε δύο εἰ καὶ γὰρ δύο;
whether one are-we I both and you or you both two are and-I two
 HIP. τί λέγεις, ὦ Σώκρατες;
what do-you-say O Socrates

Each of them is one, and one is odd; but the two together are even, not odd. So what belongs to both need not belong to each. Hippias grants the point, and Socrates returns to the pleasures: what makes them beautiful must belong to both and to each, yet being through sight and hearing belongs to both and not to each.

SOC. ταῦτα ἄπερ λέγω· φοβοῦμαι γάρ σε σαφῶς λέγειν, 302

these which-indeed I-say I-fear for you clearly to-tell

ὅτι μοι χαλεπαίνεις, ἐπειδὴν τί δόξης σαυτῷ
because with-me you-grow-angry whenever something you-seem to-yourself
 λέγειν. ὅμως δ' ἔτι μοι εἰπέ· οὐχ εἷς ἡμῶν ἐκάτερός
to-say nevertheless and still to-me tell not one of-us each
 ἐστι καὶ πέπονθε τοῦτο, εἷς εἶναι;

is and has-experienced this one to-be

HIP. πάνυ γε.

altogether at-least

SOC. οὐκοῦν εἴπερ εἷς, καὶ περιττὸς ἂν εἴη ἐκάτερος

therefore if-indeed one also odd would be each

ἡμῶν· ἢ οὐ τὸ ἐν περιττὸν ἡγή;

of-us or not the one odd do-you-consider

HIP. ἔγωγε.

I-at-least

SOC. ἢ καὶ ἀμφότεροι οἷν περιττοὶ ἐσμεν δύο ὄντες;

truly also both then odd are-we two being

HIP. οὐκ ἂν εἴη, ὦ Σώκρατες.

not would it-be O Socrates

SOC. ἀλλ' ἄρτιοι γε ἀμφότεροι· ἢ γάρ;

but even at-least both (is-it)-so for

HIP. πάνυ γε.

altogether at-least

- b SOC. μῶν οὖν, ὅτι ἀμφοτέροι ἄρτιοι, τούτου ἔνεκα καὶ
surely-not then because both (are)-even of-this for-sake also
ἐκάτερος ἄρτιος ἡμῶν ἐστίν;
each even of-us is
HIP. οὐ δῆτα.
not indeed
- SOC. οὐκ ἄρα πᾶσα ἀνάγκη, ὥς νυνδὴ ἔλεγες, ἃ
not then (is)-every necessity as just-now you-said what
ἂν ἀμφοτέροι καὶ ἐκάτερον, καὶ ἃ ἂν ἐκάτερος καὶ
ever both also each and what ever each also
ἀμφοτέρους εἶναι.
both to-be
- HIP. οὐ τά γε τοιαῦτα, ἀλλ' οἶα ἐγὼ πρότερον ἔλεγον.
not the at-least such but such-as I before was-saying
- c SOC. ἐξαρκεῖ, ὦ Ἱππία· ἀγαπητὰ γὰρ καὶ ταῦτα, ἐπειδὴ
it-suffices O Hippias welcome for even these since
τὰ μὲν οὕτω φαίνεται, τὰ δ' οὐχ οὕτως ἔχοντα.
the-ones indeed so appear the-others and not so being
καὶ γὰρ ἐγὼ ἔλεγον, εἰ μέμνησαι ὅθεν οὗτος ὁ λόγος
and for I was-saying if you-remember whence this the argument
ἐλέχθη, ὅτι ἡ διὰ τῆς ὄψεως καὶ ἀκοῆς ἡδονὴ οὐ τούτῳ
was-said that the through the sight and hearing pleasure not by-this
εἶεν καλαί, ὅτι τυγχάνοιεν ἐκάτερα μὲν αὐτῶν εἶναι
would-be beautiful because they-should-happen each indeed of-them to-be
πεπονθυῖα, ἀμφοτέροι δὲ μή, ἢ ἀμφοτέροι μὲν, ἐκάτερα
having-experienced both and not or both indeed each
δὲ μή, ἀλλ' ἐκείνῳ ᾧ ἀμφοτέραί τε καὶ ἐκάτερα, διότι
and not but by-that by-which both and also each because
συνεχώρεις ἀμφοτέρας τε αὐτὰς εἶναι καλὰς καὶ ἐκάτεραν.
you-conceded both and them to-be beautiful also each
τούτου δὴ ἔνεκα τῇ οὐσίᾳ τῇ ἐπ' ἀμφοτέρα ἐπομένῃ
of-this indeed for-sake by-the being the upon both following

ὄμην, εἴπερ ἀμφοτέρᾳ ἐστὶ καλὰ, ταύτῃ δεῖν αὐτὰ
I-thought if-indeed both are beautiful by-this to-be-necessary them
 καλὰ εἶναι, τῇ δὲ κατὰ τὰ ἕτερα ἀπολειπομένη μή·
beautiful to-be by-the and according-to the others falling-short not
 καὶ ἔτι νῦν οὔμαι. ἀλλὰ μοι λέγε, ὥσπερ ἐξ ἀρχῆς·
also still now I-think but to-me tell just-as from the-beginning
 ἢ δι' ὄψεως ἡδονὴ καὶ ἢ δι' ἀκοῆς, εἴπερ ἀμφοτέραί
the through sight pleasure and the through hearing if-indeed both
 τ' εἰσὶ καλαὶ καὶ ἑκάτερα, ἄρα καὶ ὁ ποιεῖ αὐτὰς καλὰς
and are beautiful also each surely also what makes them beautiful
 οὐχὶ καὶ ἀμφοτέrais γε αὐταῖς ἔπεται καὶ ἑκάτερα;
not also to-both at-least them follows and to-each

HIP. πάνυ γε.

altogether at-least

SOC. ἄρ' οὖν ὅτι ἡδονὴ ἑκάτερα τ' ἐστὶ καὶ ἀμφοτέραι,
surely then because a-pleasure each and is also both
 διὰ τοῦτο ἂν εἶεν καλαί; ἢ διὰ τοῦτο μὲν καὶ αἱ
through this would they-be beautiful or through this indeed also the
 ἄλλαι πᾶσαι ἂν οὐδὲν τούτων ἦττον εἶεν καλαί; οὐδὲν
other all would nothing than-these less be beautiful nothing
 γὰρ ἦττον ἡδοναὶ ἐφάνησαν οὔσαι, εἰ μέμνησαι.

for less pleasures they-appeared being if you-remember

HIP. μέμνημαι.

I-remember

SOC. ἀλλ' ὅτι γε δι' ὄψεως καὶ ἀκοῆς αὐταὶ εἰσι, c
but because at-least through sight and hearing these are
 διὰ τοῦτο ἐλέγετο καλὰς αὐτὰς εἶναι.

through this it-was-said beautiful them to-be

HIP. καὶ ἐρρήθη οὕτως.

and it-was-said so

SOC. σκόπει δὲ εἰ ἀληθῇ λέγω. ἐλέγετο γάρ, ὥς ἐγὼ
consider and if true I-say it-was-said for as I
 μνήμης ἔχω, τοῦτ' εἶναι καλὸν τὸ ἡδύ, οὐ πᾶν, ἀλλ'
of-memory have this to-be beautiful the pleasant not all but
 ὁ ἂν δι' ὄψεως καὶ ἀκοῆς ᾗ.
what ever through sight and bearing may-be

HIP. ἀληθῇ.

true

SOC. οὐκοῦν τοῦτό γε τὸ πάθος ἀμφοτέrais μὲν ἔπεται,
therefore this at-least the affection to-both indeed follows
 ἑκατέρᾳ δ' οὐ; οὐ γάρ που ἑκάτερόν γε αὐτῶν, ὅπερ
to-each and not not for surely each at-least of-them which-indeed
 ἐν τοῖς πρόσθεν ἐλέγετο, δι' ἀμφοτέρων ἐστίν, ἀλλ'
in the earlier was-said through both is but
 ἀμφότερα μὲν δι' ἀμφοῖν, ἑκάτερον δ' οὐ· ἔστι ταῦτα;
both indeed through both each and not are these
 HIP. ἔστιν.

it-is

303 • THE ANSWER FAILS

Being through sight and hearing belongs to the pair and not to each, so it cannot be what makes them beautiful. The answer collapses. Pressed again, Socrates proposes that these are the most harmless and best of pleasures — that is, beneficial pleasure.

303 SOC. οὐκ ἄρα τούτῳ γε ἑκάτερον αὐτῶν ἐστι καλόν,
not then by-this at-least each of-them is beautiful
 ὁ μὴ ἔπεται ἑκατέρῳ (τὸ γὰρ ἀμφότερον ἑκατέρῳ οὐχ
which not follows to-each the for both to-each not
 ἔπεται) ὥστε ἀμφότερα μὲν αὐτὰ φάναι καλὰ κατὰ
follows so-that both indeed them to-call beautiful according-to

τὴν ὑπόθεσιν ἔξεστιν, ἐκάτερον δὲ οὐκ ἔξεστιν· ἢ πῶς
the hypothesis (it)-is-allowed each and not (it)-is-allowed or how
 λέγομεν; οὐκ ἀνάγκη;

do-we-say (is-it)-not necessary

HIP. φαίνεται.

it-appears-so

SOC. φῶμεν οὖν ἀμφοτέρα μὲν καλὰ εἶναι, ἐκάτερον δὲ
are-we-to-say then both indeed beautiful to-be each and
 μὴ φῶμεν;

not are-we-to-say

HIP. τί γὰρ κωλύει;

what for prevents

SOC. τόδε ἔμοιγε δοκεῖ, ὦ φίλε, κωλύειν, ὅτι ἦν

this to-me-at-least seems O friend to-prevent that there-were

που ἡμῖν τὰ μὲν οὕτως ἐπιγιγνόμενα ἐκάστοις, εἴπερ
surely for-us the-ones indeed so accruing to-each if-indeed

ἀμφοτέροις ἐπιγίνοιτο, καὶ ἐκατέρῳ, καὶ εἴπερ ἐκατέρῳ,
to-both it-accrue also to-each and if-indeed to-each

καὶ ἀμφοτέροις, ἅπαντα ὅσα σὺ διήλθες· ἢ γάρ;

also to-both all as-many-as you went-through (is-it)-so for

HIP. ναί.

yes

SOC. ἃ δέ γε αὖ ἐγὼ διήλθον, οὐ· ὦν δὴ ἦν καὶ

what and at-least again I went-through not of-which indeed were also

αὐτὸ τὸ ἐκάτερον καὶ τὸ ἀμφοτέρων. ἔστιν οὕτως;

itself the each and the both is-it so

HIP. ἔστιν.

it-is

SOC. ποτέρων οὖν, ὦ Ἱππία, δοκεῖ σοι τὸ καλὸν εἶναι; b

of-which-two then O Hippias seems to-you the beautiful to-be

πότερον ὦν σὺ ἔλεγες· εἴπερ ἐγὼ ἰσχυρὸς καὶ σύ, καὶ

whether of-which you were-saying if-indeed I (am)-strong also you also

ἀμφοτέροι, καὶ εἴπερ ἐγὼ δίκαιος καὶ σύ, καὶ ἀμφοτέροι,
both and if-indeed I (am)-just also you also both
 καὶ εἴπερ ἀμφοτέροι, καὶ ἑκάτερος· οὕτω δὴ καὶ εἴπερ
and if-indeed both also each so indeed also if-indeed
 ἐγὼ καλὸς καὶ σύ, καὶ ἀμφοτέροι, καὶ εἴπερ ἀμφοτέροι,
I (am)-beautiful also you also both and if-indeed both
 καὶ ἑκάτερος; ἢ οὐδὲν κωλύει, ὥσπερ ἀρτίων ὄντων
also each or nothing prevents just-as even being
 τινῶν ἀμφοτέρων τάχα μὲν ἑκάτερα περιττὰ εἶναι, τάχα
certain both perhaps indeed each odd to-be perhaps
 δ' ἄρτια, καὶ αὖ ἀρρήτων ἑκατέρων ὄντων τάχα μὲν
and even and again irrational each being perhaps indeed
 ῥήτὰ τὰ συναμφοτέρα εἶναι, τάχα δ' ἄρρητα, καὶ ἄλλα
rational the both-together to-be perhaps and irrational and other
 μυρία τοιαῦτα, ἃ δὴ καὶ ἐγὼ ἔφην ἐμοὶ προφαίνεσθαι;
countless such which indeed also I said to-me to-appear
 ποτέρων δὴ τιθεῖς τὸ καλόν; ἢ ὥσπερ ἐμοὶ περὶ αὐτοῦ
of-which-two indeed do-you-place the beautiful or just-as to-me about it
 καταφαίνεται, καὶ σοί; πολλὴ γὰρ ἀλογία ἔμοιγε δοκεῖ
appears also to-you much for unreason to-me-at-least seems
 εἶναι ἀμφοτέρους μὲν ἡμῶς εἶναι καλοῦς, ἑκάτερον δὲ
to-be both indeed us to-be beautiful each and
 μή, ἢ ἑκάτερον μὲν, ἀμφοτέρους δὲ μή, ἢ ἄλλο ὅτιον
not or each indeed both and not or other whatsoever
 τῶν τοιούτων. οὕτως αἰρή, ὥσπερ ἐγὼ, ἢ 'κείνως;
of-the such-things so do-you-choose just-as I or that-way

HIP. οὕτως ἔγωγε, ὦ Σώκρατες.

so I-at-least O Socrates

d SOC. εὖ γε σὺ ποιῶν, ὦ Ἱππία, ἵνα καὶ ἀπαλλαγώμεν
well at-least you doing O Hippias that also we-may-be-freed
 πλείονος ζητήσεως· εἰ γὰρ τούτων γ' ἐστὶ τὸ καλόν,
of-more search if for of-these at-least is the beautiful

οὐκ ἂν ἔτι εἴη τὸ δι' ὄψεως καὶ ἀκοῆς ἡδὺ καλόν.

not would still be the through sight and hearing pleasant beautiful

ἀμφοτέρα μὲν γὰρ ποιεῖ καλὰ τὸ δι' ὄψεως καὶ

both indeed for makes beautiful the through sight and

ἀκοῆς, ἐκάτερον δ' οὐ· τοῦτο δ' ἦν ἀδύνατον, ὥς ἐγώ

hearing each and not this and was impossible as I

τε καὶ σὺ δὴ ὁμολογοῦμεν, ὦ Ἱππία.

both and you indeed agree O Hippias

HIP. ὁμολογοῦμεν γάρ.

we-agree for

SOC. ἀδύνατον ἄρα τὸ δι' ὄψεως καὶ ἀκοῆς ἡδὺ καλὸν

(it-is)-impossible then the through sight and hearing pleasant beautiful

εἶναι, ἐπειδὴ γε καλὸν γιγνόμενον τῶν ἀδυνάτων τι

to-be since at-least beautiful becoming of-the impossible something

παρέχεται.

it-presents

HIP. ἔστι ταῦτα.

are these

SOC. λέγετε δὴ πάλιν, φήσει, ἐξ ἀρχῆς, ἐπειδὴ τούτου e

say indeed again he-will-say from the-beginning since of-this

διημάτετε· τί φατε εἶναι τοῦτο τὸ καλὸν τὸ ἐπ'

you-have-missed what do-you-say to-be this the beautiful the upon

ἀμφοτέrais ταῖς ἡδοναῖς, δι' ὅτι ταύτας πρὸ τῶν

both the pleasures through what these before the

ἄλλων τιμήσαντες καλὰς ὠνομάσατε; ἀνάγκη δὴ μοι

others having-honored beautiful you-named (it-is)-necessary indeed to-me

δοκεῖ εἶναι, ὦ Ἱππία, λέγειν ὅτι ἀσυνέσταται αὐταὶ τῶν

it-seems to-be O Hippias to-say that most-harmless these of-the

ἡδονῶν εἰσι καὶ βέλτισται, καὶ ἀμφοτέραι καὶ ἐκατέρα· ἢ

pleasures are and best also both and each or

σύ τι ἔχεις λέγειν ἄλλο ᾧ διαφέρουσι τῶν ἄλλων;

you anything have to-say other by-which they-differ from-the others

HIP. οὐδαμῶς· τῷ ὄντι γὰρ βέλτισταί· εἰσιν.

in-no-way in truth for best they-are

SOC. τοῦτ' ἄρα, φήσει, λέγετε δὴ τὸ καλὸν εἶναι, ἡδονὴν

this then he-will-say do-you-say indeed the beautiful to-be a-pleasure

ὠφέλιμον; εἰοίκαμεν, φήσω ἔγωγε· σὺ δέ;

beneficial we-seem-so shall-say I-at-least you and

HIP. καὶ ἐγώ.

also I

304 • HARD ARE THE BEAUTIFUL THINGS

But beneficial means productive of good, and cause is other than effect, so the old difficulty returns. Hippias dismisses the whole inquiry as scrapings and shavings beside the power to win a case in court. Socrates answers that he is abused on both sides, and says he now thinks he knows what the proverb means when it calls the beautiful things hard.

- 304 SOC. οὐκοῦν ὠφέλιμον, φήσει, τὸ ποιοῦν τὰγαθόν, τὸ
therefore beneficial he-will-say (is)-the making the-good the
 δὲ ποιοῦν καὶ τὸ ποιούμενον ἕτερον νυνδὴ ἐφάνη, καὶ
and making and the made other just-now appeared and
 εἰς τὸν πρότερον λόγον ἵκει ὑμῖν ὁ λόγος; οὔτε γὰρ τὸ
into the former argument comes for-you the argument neither for the
 ἀγαθὸν ἂν εἴη καλὸν οὔτε τὸ καλὸν ἀγαθόν, εἴπερ ἄλλο
good would be beautiful nor the beautiful good if-indeed other
 αὐτῶν ἐκάτερόν ἐστι. παντός γε μᾶλλον, φήσομεν,
of-them each is than-anything at-least more we-shall-say
 ὦ Ἴππια, ἂν σωφρονῶμεν· οὐ γάρ που θέμις τῷ
O Hippias if we-are-sensible not for surely (it-is)-right to-the-(one)
 ὀρθῶς λέγοντι μὴ συγχωρεῖν.
rightly speaking not to-agree

HIP. ἀλλὰ δὴ γ', ὦ Σώκρατες, τί οἶε ταῦτα εἶναι b
but indeed at-least O Socrates what do-you-think these to-be
 συνάπαντα; κνήσματα τοί ἐστι καὶ περιτμήματα τῶν
all-together scrapings indeed they-are and shavings of-the
 λόγων, ὅπερ ἄρτι ἔλεγον, κατὰ βραχὺ διηρημένα·
arguments which-indeed just-now I-was-saying into small-bits divided
 ἀλλ' ἐκεῖνο καὶ καλὸν καὶ πολλοῦ ἄξιον, οἷόν τ' εἶναι
but that both beautiful and of-much worth possible indeed to-be
 εὖ καὶ καλῶς λόγον καταστησάμενον ἐν δικαστηρίῳ
well and finely a-speech having-composed in a-law-court
 ἢ ἐν βουλευτηρίῳ ἢ ἐπὶ ἄλλῃ τινὶ ἀρχῇ, πρὸς ἣν
or in a-council-chamber or before another some magistracy toward which
 ἂν ὁ λόγος ᾗ, πείσαντα οὔχεσθαι φέροντα οὐ τὰ
ever the speech may-be having-persuaded to-go-off carrying not the
 σμικρότατα ἀλλὰ τὰ μέγιστα τῶν ἀθλῶν, σωτηρίαν αὐτοῦ
smallest but the greatest of-the prizes safety of-oneself
 τε καὶ τῶν αὐτοῦ χρημάτων καὶ φίλων. τούτων οὖν
both and of-the one's-own goods and friends of-these then
 χρή ἀντέχεσθαι, χαίρειν ἔασαντα τὰς σμικρολογίας
one-must to-hold-fast (with)-farewell having-dismissed the petty-quibbles
 ταύτας, ἵνα μὴ δοκῇ λίαν ἀνόητος εἶναι λήρους καὶ
these that not one-seem too foolish to-be trifles and
 φλυναρίας ὥσπερ νῦν μεταχειριζόμενος.
nonsense just-as now handling

SOC. ὦ Ἱππία φίλε, σὺ μὲν μακάριος εἶ, ὅτι τε οἶσθα c
O Hippias dear you indeed blessed are because both you-know
 ἃ χρή ἐπιτηδεύειν ἄνθρωπον, καὶ ἐπιτετήδευκας ἱκανῶς,
what must to-practice a-man and you-have-practiced sufficiently
 ὡς φής· ἐμὲ δὲ δαίμονία τις τύχη, ὡς ἔοικε, κατέχει,
as you-say me and a-supernatural some fortune as it-seems possesses
 ὅστις πλανῶμαι μὲν καὶ ἀπορῶ αἰεί, ἐπιδεικνὺς δὲ τὴν
who wander indeed and am-at-a-loss always displaying and the

ἑμαυτοῦ ἀπορίαν ὑμῖν τοῖς σοφοῖς λόγῳ αὖ ὑπὸ ὑμῶν
my-own perplexity to-you the wise in-speech again by you
 προπηλακίζομαι, ἐπειδὰν ἐπιδείξω. λέγετε γάρ με, ἅπερ
I-am-abused whenever I-display you-say for me what-indeed
 καὶ σὺ νῦν λέγεις, ὥς ἡλίθιά τε καὶ σμικρὰ καὶ οὐδενὸς
also you now say that silly both and petty and of-nothing
 ἄξια πραγματεύομαι· ἐπειδὰν δὲ αὖ ἀναπεισθεῖς ὑπὸ
worth I-busy-myself-with whenever and again having-been-persuaded by
 ὑμῶν λέγω ἅπερ ὑμεῖς, ὥς πολὺ κράτιστόν ἐστιν οἶόν
you I-say what-indeed you that much best it-is possible
 τ' εἶναι λόγον εὖ καὶ καλῶς καταστησάμενον περαίνειν
indeed to-be a-speech well and finely having-composed to-carry-through
 ἐν δικαστηρίῳ ἢ ἐν ἄλλῳ τινὶ συλλόγῳ, ὑπὸ τε ἄλλων
in a-law-court or in another some gathering by both others
 τινῶν τῶν ἐνθάδε καὶ ὑπὸ τούτου τοῦ ἀνθρώπου τοῦ αἰεί
certain of-the here and by this the man the always
 με ἐλέγχοντος πάντα κακὰ ἀκούω. καὶ γάρ μοι τυγχάνει
me refuting all evil I-hear and for to-me he-happens
 ἐγγύτατα γένους ὦν καὶ ἐν τῷ αὐτῷ οἰκῶν· ἐπειδὰν
nearest of-kin being and in the same living whenever
 οὖν εἰσέλθω οἴκαδε εἰς ἑμαυτοῦ καὶ μοι ἀκούσῃ ταῦτα
then I-enter homeward into my-own and me he-bears these
 λέγοντος, ἐρωτᾷ εἰ οὐκ αἰσχύνομαι τολμῶν περὶ καλῶν
saying he-asks if not I-am-ashamed daring about beautiful
 ἐπιτηδευμάτων διαλέγεσθαι, οὕτω φανερώς ἐξελεγχόμενος
pursuits to-discourse so plainly being-refuted
 περὶ τοῦ καλοῦ ὅτι οὐδ' αὐτὸ τοῦτο ὅτι ποτέ ἐστιν
about the beautiful that not-even very this what ever it-is
 οἶδα. καίτοι πῶς σὺ εἴσῃ, φησίν, ἢ λόγον ὅστις καλῶς
I-know and-yet how you will-know says-he either a-speech whoever finely
 κατεστήσατο ἢ μή, ἢ ἄλλην πράξιν ἡντινῶν, τὸ καλὸν
composed or not or another action whatsoever the beautiful

ἀγνοῶν; καὶ ὅποτε οὕτω διάκεισαι, οἶει σοι κρεῖττον
not-knowing and when so you-are-disposed do-you-think for-you better
 εἶναι ζῆν μᾶλλον ἢ τεθνάναι; συμβέβηκε δὴ μοι, ὅπερ
to-be to-live rather than to-be-dead it-has-befallen indeed to-me what-indeed
 λέγω, κακῶς μὲν ὑπὸ ὑμῶν ἀκούειν καὶ ὀνειδίζεσθαι,
I-say ill indeed by you to-hear and to-be-reproached
 κακῶς δὲ ὑπ' ἐκείνου. ἀλλὰ γὰρ ἴσως ἀναγκαῖον ὑπομένειν
ill and by him but for perhaps (it-is)-necessary to-endure
 ταῦτα πάντα· οὐδὲν γὰρ ἄτοπον εἰ ὠφελοίμην. ἐγὼ οὖν
these all nothing for (is)-strange if I-should-be-benefited I then
 μοι δοκῶ, ὦ Ἱππία, ὠφελῆσθαι ἀπὸ τῆς ἀμφοτέρων
to-myself seem O Hippias to-have-been-benefited from the of-both
 ὑμῶν ὁμιλίας· τὴν γὰρ παροιμίαν ὅτι ποτὲ λέγει, τὸ
of-you company the for proverb what ever it-means the-(saying)
 χαλεπὰ τὰ καλά, δοκῶ μοι εἰδέναι.
hard-(are) the beautiful-things I-seem to-myself to-know
