

GREEK SERIES • VOLUME 16

THE PLOTINIAN ASCENT

PLOTINUS

ENNEADEΣ

The Plotinian Ascent

Eight Treatises of Plotinus, from Man to the One

with a word-for-word interlinear English translation
preserving the original word order

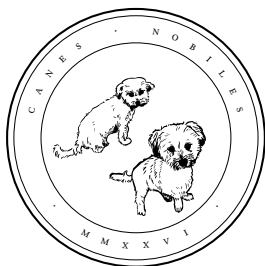


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Volume 16 of the Canes Nobiles Greek interlinear texts

The Greek text follows Volkmann's Teubner Plotinus

Set from the First Thousand Years of Greek, with corrections

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

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

ΤΙ ΤΟ ΖΩΙΟΝ ΚΑΙ ΤΙΣ Ο ΑΝΘΡΩΠΟΣ

Ennead I.1 · What Is the Living Being, and What Is Man?



Pleasures and griefs, fears and confidences, appetites, aversions, and pain: to what do they belong? To the soul, to the soul using a body, or to some third thing made of both, whether the mixture itself or something arising from it? The same question applies to what we do and opine under them, to understanding and opinion, and to thought; and what is the thing that examines all this? Perception comes first, since the affections are perceptions or come with them.

Ἡδοναὶ καὶ λύπαι φόβοι τε καὶ θάρρη ἐπιθυμίαι τε
 pleasures and griefs fears both and confidences appetites both
 καὶ ἀποστροφαὶ καὶ τὸ ἀλγεῖν τίνος ἂν εἶεν; ἢ
 and aversions and the to-feel-pain of-what — would-they-be either
 γὰρ ψυχῆς, ἢ χρωμένης ψυχῆς σώματι, ἢ τρίτου τινὸς
 for of-soul or using of-soul a-body or of-a-third thing
 ἐξ ἀμφοῖν. διχῶς δὲ καὶ τοῦτο· ἢ γὰρ τοῦτο
 out-of both in-two-ways and also this either for this
 μῖγμα, ἢ ἄλλο ἕτερον ἐκ τοῦ μίγματος. ὁμοίως
 (is)-the-mixture or another different(-thing) out-of the mixture likewise
 δὲ καὶ τὰ ἐκ τούτων τῶν παθημάτων γινόμενα καὶ
 and also the-things out-of these — affections arising and
 πραττόμενα καὶ δοξαζόμενα. καὶ οὖν καὶ διάνοια καὶ
 done and opined and then also understanding and
 δόξα ζητητέα, πότῃ ὧν τὰ πάθη, ἢ αἰ
 opinion are-to-be-investigated whether of-that-whose the affections(-are) or some
 μὲν οὕτως, αἰ δὲ ἄλλως. καὶ τὰς νοήσεις δὲ θεωρητέον
 indeed thus others and otherwise and the thoughts too must-be-considered
 πῶς καὶ τίνος, καὶ δὴ καὶ αὐτὸ τοῦτο τὸ ἐπισκοποῦν
 how and of-what and indeed also the-very this the examining(-thing)
 καὶ περὶ τούτων τὴν ζήτησιν καὶ τὴν κρίσιν ποιούμενον
 and about these the inquiry and the judgment making
 τί ποτ' ἂν εἴη. καὶ πρότερον τὸ αἰσθάνεσθαι τίνος;
 what ever — might-it-be and earlier the to-perceive of-what

ἐντεῦθεν γὰρ ἄρχεσθαι προσήκει, ἐπεὶπερ τὰ πάθη ἢ
from-here for to-begin it-is-fitting since-indeed the affections either
 αἰσθήσεις τινὲς ἢ οὐκ ἄνευ αἰσθήσεως.
perceptions certain or not without perception

II • SOUL AND THE BEING OF SOUL

Is soul one thing and the being of soul another? If soul is composite, it may admit these affections; if it is the same as its being, it is a form, unreceptive of the activities it gives to others, and so truly immortal and unaffected. Such a soul could not fear or be bold, have appetites, grieve, or feel pain, and neither perception nor opinion would concern it. Whether thought and pure pleasure belong to it is left open.

πρῶτον δὲ ψυχὴν ληπτέον, πότερον ἄλλο μὲν ψυχῇ, ἄλλο
first and soul must-be-taken whether other indeed (is)-soul other
 δὲ ψυχῇ εἶναι. εἰ γὰρ τοῦτο, σύνθετόν τι ἢ ψυχῇ
and (the)-for-soul to-be if for this composite something the soul(-is)
 καὶ οὐκ ἄτοπον ἤδη δέχεσθαι αὐτὴν καὶ αὐτῆς εἶναι τὰ
and not strange(-it-is) now to-receive it and its to-be the
 πάθη τὰ τοιαῦτα, εἰ ἐπιτρέψει καὶ οὕτως ὁ λόγος, καὶ
affections — such if will-allow also thus the argument and
 ὁλως ἔξεις καὶ διαθέσεις χείρους καὶ βελτίους. ἢ, εἰ ταῦτόν
generally states and dispositions worse and better or if the-same
 ἐστι ψυχῇ καὶ τὸ ψυχῇ εἶναι, εἰδός τι ἂν εἴη ψυχῇ
is soul and the for-soul to-be a-form some — would-be soul
 ἄδεκτον τούτων ἀπασῶν τῶν ἐνεργειῶν, ὧν ἐποιστικὸν
unreceptive of-these all — activities of-which (it-is)-productive
 ἄλλω, ἑαυτῷ δὲ συμφυῇ ἔχον τὴν ἐνέργειαν ἐν ἑαυτῷ,
for-another to-itself and inborn having the activity in itself
 ἣντινα ἂν φήνῃ ὁ λόγος. οὕτω γὰρ καὶ ἀθάνατον
whatever — may-reveal the argument thus for also immortal

ἀληθὲς λέγειν, εἴπερ δεῖ τὸ ἀθάνατον καὶ ἄφθαρτον
(it-is)-true to-say if-indeed must the immortal and imperishable
 ἀπαθὲς εἶναι, ἄλλω ἑαυτοῦ πως διδόν, αὐτὸ δὲ παρ'
unaffected to-be to-another of-itself somehow giving itself and from
 ἄλλου μηδὲν ἢ ὅσον παρὰ τῶν πρὸ αὐτοῦ ἔχειν,
another nothing than as-much-as from the-things before it to-have
 ὦν μὴ ἀποτέμνηται κρειπτόνων ὄντων. τί γὰρ ἂν
from-which not it-is-cut-off better being what for —
 καὶ φοβοῖτο τοιοῦτον ἄδεκτον ὃν παντὸς τοῦ ἔξω; ἐκέينو
even would-it-fear (a-thing)-such unreceptive being of-all the outside that
 τοῖνυν φοβεῖσθω, ὃ δύναται παθεῖν. οὐδὲ θαρρεῖ
therefore let-it-fear which is-able to-be-affected nor is-it-confident
 τοῖνυν· τούτοις γὰρ θάρρος, οἷς ἂν τὰ φοβερὰ παρῇ.
therefore for-these for (is)-confidence to-whom — the fearful-things are-present
 ἐπιθυμίαι δὲ πῶς, αἷ διὰ σώματος ἀποπληροῦνται
appetites and how which through body are-satisfied
 κενουμένου καὶ πληρουμένου, ἄλλου τοῦ πληρουμένου
(when)-emptied and filled of-another the being-filled
 καὶ κενουμένου ὄντος. πῶς δὲ μίξεως δεκτικόν, εἰ τὸ
and emptied being how and of-mixing receptive if the
 οὐσιῶδες ἄμικτον. πῶς δὲ ἐπεισαγωγῆς τινων; οὕτω γὰρ
substantial (is)-unmixed how and of-bringing-in of-anything thus for
 ἂν σπεύδοι εἰς τὸ μὴ εἶναι ὃ ἐστι. τὸ δ' ἀλγεῖν
— it-would-hasten toward the not to-be what it-is the and to-feel-pain
 ἔτι πόρρω. λυπεῖσθαι δὲ πῶς ἢ ἐπὶ τίνι; αὐταρκες
(is)-still far-off to-grieve and how or at what (is)-self-sufficient
 γὰρ τό γε ἀπλοῦν ἐν οὐσίᾳ, οἷον ἐστι μένον ἐν
for the at-least simple in substance such-as it-is remaining in
 οὐσίᾳ τῇ αὐτοῦ. ἥδεται δὲ προσγενομένου τίνος, οὐδενὸς
substance the its-own it-is-pleased and (by)-the-accession of-what of-nothing
 οὐδ' ἀγαθοῦ προσιόντος; ὃ γὰρ ἐστίν, ἔστιν ἀεί. καὶ
not-even of-good approaching what for it-is it-is always and

μὴν οὐδὲ αἴσθησις ἔσται οὐδὲ διάνοια οὐδὲ δόξα
indeed not-even perception will-there-be nor understanding nor opinion
περὶ αὐτό· αἴσθησις γὰρ παραδοχὴ εἶδους ἢ ἀπαθοῦς
about it perception for (is)-a-reception of-a-form or of-an-unaffected
σώματος, διάνοια δὲ καὶ δόξα ἐπ' αἴσθησιν. περὶ δὲ
body understanding and and opinion upon perception about and
νοήσεως ἐπισκεπτέον πῶς, εἰ ταύτην αὐτῇ καταλείβομεν·
thought it-must-be-examined how if this to-it we-shall-leave
καὶ περὶ ἡδονῆς αὖ καθαράς, εἰ συμβαίνει περὶ αὐτὴν
and about pleasure again pure whether it-occurs to it
μόνην οὔσαν.
alone being

III • THE USER AND WHAT IT USES

Soul must be placed in body, whether before it or in it, and uses it as an instrument: a user need not receive what its tools suffer, but perhaps must perceive, and so feel griefs, pains, and appetites for the tool's care. Yet how would an affection pass from body to soul? Before philosophy parts them, was soul blended, interwoven, a separate form, a form touching it like a helmsman, or partly each? Philosophy turns the mixed part toward the user and leads the user away from what it uses.

ἀλλὰ γὰρ ἐν σώματι θετέον ψυχὴν, οὔσαν εἴτε πρὸ
but for in body must-be-placed soul being whether before
τούτου, εἴτ' ἐν τούτῳ, ἐξ οὗ καὶ αὐτῆς ζῶον τὸ
this or in this out-of which and it living-being the
σύμπαν ἐκλήθη. χρωμένη μὲν οὖν σώματι οἷα ὄργάνῳ
whole was-called using indeed then a-body as an-instrument
οὐκ ἀναγκάζεται δέξασθαι τὰ διὰ τοῦ σώματος παθήματα,
not is-it-compelled to-receive the through the body affections
ὥσπερ οὐδὲ τὰ τῶν ὀργάνων παθήματα οἱ τεχνῖται·
just-as not the of-the instruments affections the craftsmen

αἴσθησιν δὲ τάχ' ἂν ἀναγκαίως, εἴπερ δεῖ χρησθαι τῷ
perception but perhaps would necessarily if-indeed must to-use the
 ὀργάνῳ γινωσκούσῃ τὰ ἔξωθεν παθήματα ἐξ αἰσθήσεως·
instrument knowing the outside affections from perception
 ἐπεὶ καὶ τὸ χρησθαι ὀμμασίιν ἔστιν ὁράν. ἀλλὰ καὶ βλάβαι
since also the to-use eyes is to-see but also harms
 περὶ τὸ ὁράν, ὥστε καὶ λῦπαι καὶ τὸ ἀλγεῖν καὶ ὅλως ὅ
about the to-see so-that also griefs and the to-feel-pain and generally what
 τι περ ἂν περὶ σῶμα πᾶν γίγνηται ὥστε καὶ ἐπιθυμίαι
thing indeed — about body whole happens so-that also appetites
 ζητούσης τὴν θεραπείαν τοῦ ὀργάνου. ἀλλὰ πῶς ἀπὸ τοῦ
(it)-seeking the care of-the instrument but how from the
 σώματος εἰς αὐτὴν ἥξει τὰ πάθη; σῶμα μὲν γὰρ σώματι
body into it will-come the affections body indeed for to-body
 ἄλλω μεταδώσει τῶν ἑαυτοῦ, σῶμα δὲ ψυχῇ πῶς;
other will-impart of-the(-things) its-own body but to-soul how
 τοῦτο γὰρ ἔστιν οἷον ἄλλου παθόντος ἄλλο παθεῖν.
this for is as-it-were (when)-another has-been-affected another to-be-affected
 μέχρι γὰρ τοῦ τὸ μὲν εἶναι τὸ χρώμενον, τὸ δὲ ᾧ
up-to for the the-one indeed to-be the user the-other and what
 χρήται, χωρὶς ἔστιν ἐκάτερον· χωρίζει γοῦν ὁ τὸ
it-uses apart is each separates at-any-rate the(-one) the
 χρώμενον διδούς. ἀλλὰ πρὸ τοῦ χωρίσαι διὰ φιλοσοφίας
user granting but before the to-separate through philosophy
 αὐτὸ πῶς εἶχεν; ἢ ἐμέμικτο. ἀλλὰ εἰ ἐμέμικτο,
it how was-it or it-had-been-mixed but if it-had-been-mixed
 ἢ κρᾶσις τις ἦν, ἢ ὡς διαπλακεῖσα, ἢ ὡς εἰδός τι
either blending some was or as interwoven or as form some
 κεχωρισμένον, ἢ εἶδος ἐφαπτόμενον, ὥσπερ ὁ κυβερνήτης,
separated or form touching(-it) just-as the helmsman
 ἢ τὸ μὲν οὕτως αὐτοῦ, τὸ δὲ ἐκείνως· λέγω δὴ τὸ
or part indeed thus of-it part and that-way I-mean indeed the-one

μὲν κεχωρισμένον, ὅπερ τὸ χρώμενον, τὸ δὲ
indeed separated which-precisely (is)-the user the-other and
 μεμιγμένον ὅπως οὖν καὶ αὐτὸ ὄν ἐν τάξει τοῦ ᾧ
mixed in-any-way-whatever and itself being in rank of-that which
 χρήται, ἵνα τοῦτο ἡ φιλοσοφία καὶ αὐτὸ ἐπιστρέφῃ πρὸς
it-uses so-that this — philosophy also itself may-turn toward
 τὸ χρώμενον καὶ τὸ χρώμενον ἀπάγῃ, ὅσον μὴ πᾶσα
the user and the user may-lead-away as-far-as not every
 ἀνάγκη, ἀπὸ τοῦ ᾧ χρήται, ὥς μὴ ἀεὶ χρῆσθαι.
necessity from that which it-uses so-that not always to-use

IV • KINDS OF MIXTURE

If soul and body were mixed, the body would gain life and the soul be worsened by death and unreason, so the living body would perceive, desire, and fear. But a line is not mixed with white, and what is interwoven, like light, need not suffer. As form in matter the soul would be separable; as the shape of an axe it would leave the common affections to the natural, organic body. As Aristotle says, it is absurd that the soul weaves, and so that it desires or grieves: the living being does these.

θῶμεν τοίνυν μεμίχθαι. ἀλλ' εἰ μέμικται, τὸ μὲν
let-us-suppose therefore (it)-to-have-been-mixed but if it-has-been-mixed the-one indeed
 χεῖρον ἔσται βέλτιον, τὸ δὲ βέλτιον χεῖρον· καὶ βέλτιον
worse will-be better the-other and better worse and better
 μὲν τὸ σῶμα ζωῆς μεταλαβόν, χεῖρον δὲ ἡ ψυχὴ θανάτου
indeed the body of-life having-partaken worse and — soul (by)-death
 καὶ ἀλογίας. τὸ δὲ ἀφαιρεθὲν ὅπως οὖν ζωῆς πῶς ἂν
and unreason that indeed deprived in-any-way-whatever of-life how —
 προσθήκην λάβοι τὸ αἰσθάνεσθαι; τοῦναντίον δ' ἂν τὸ
addition would-it-receive the to-perceive the-contrary but — the
 σῶμα ζῶν λαβὼν τοῦτο ἂν εἴη τὸ αἰσθήσεως
body life having-received this — would-be the(-thing) of-perception

καὶ τῶν ἐξ αἰσθήσεως παθημάτων μεταλαμβάνον. τοῦτο
and of-the from perception affections partaking this
 τοῖνυν καὶ ὀρέζεται· τοῦτο γὰρ καὶ ἀπολαύσει ὧν ὀρέγεται
therefore also will-desire this for also will-enjoy what it-desires
 καὶ φοβήσεται περὶ αὐτοῦ· τοῦτο γὰρ καὶ οὐ τεύζεται τῶν
and will-fear for itself this for also not will-obtain the
 ἡδέων καὶ φθαρήσεται. ζητητέον δὲ καὶ τὸν τρόπον
pleasant-things and will-perish must-be-sought and also the manner
 τῆς μίξεως, μήποτε οὐ δυνατὸς ἦ, ὥσπερ ἂν εἴ τις
of-the mixing perhaps not possible it-is just-as — if someone
 λέγοι μεμίχθαι λευκῷ γραμμῇ, φύσιν ἄλλην ἄλλῃ.
were-to-say to-have-been-mixed with-white a-line nature other with-other
 τὸ δὲ διαπλακείσα οὐ ποιεῖ ὁμοπαθῇ τὰ διαπλακέντα, ἀλλ'
the and (soul)-interwoven not makes like-affected the (things)-interwoven but
 ἔστιν ἀπαθὲς εἶναι τὸ διαπλακέν καὶ ἔστι ψυχὴν
it-is-possible unaffected to-be the interwoven(-thing) and it-is-possible soul
 διαπεφοιτηκυῖαν μῆτι πάσχειν τὰ ἐκείνου πάθη, ὥσπερ
having-pervaded not-at-all to-suffer the of-that affections just-as
 καὶ τὸ φῶς, καὶ μάλιστα, εἰ οὕτω, δι' ὅλου ὥς
also the light and especially if thus through (the)-whole as
 διαπεπλέχθαι. οὐ παρὰ τοῦτο οὖν πείσεται τὰ σώματος
to-have-been-interwoven not because-of this then will-it-suffer the of-body
 πάθη, ὅτι διαπέπλεκται, ἀλλ' ὥς εἶδος ἐν ὕλῃ ἔσται
affections because it-has-been-interwoven but as form in matter it-will-be
 ἐν τῷ σώματι. ἀλλὰ πρῶτον μὲν ὥς χωριστὸν εἶδος
in the body but first indeed as separable form
 ἔσται, εἴπερ οὐσία, καὶ μᾶλλον ἂν εἴη κατὰ
it-will-be if-indeed (it-is)-substance and rather — it-would-be according-to
 τὸ χρώμενον· εἰ δὲ ὥς τῷ πελέκει τὸ σχῆμα τὸ ἐπὶ τῷ
the user if but as to-the axe the shape the upon the
 σιδήρῳ, καὶ τὸ συναμφοτέρον ποιήσει ἃ ποιεῖ ὁ σίδηρος
iron also the compound will-do what does the iron

ὁ οὕτως ἐσχηματισμένος, κατὰ τὸ σχῆμα μέντοι, μᾶλλον
the thus shaped according-to the shape however rather
 ἂν τῷ σώματι διδοῖμεν ὅσα κοινὰ πάθη, τῷ
 — *to-the body we-would-give as-many-as (are)-common affections to-the*
 μέντοι τοιούτῳ, τῷ φυσικῷ, ὀργανικῷ, δυνάμει ζωὴν ἔχοντι.
however such — natural organic potentially life having
 καὶ γὰρ ἄτοπόν φησι τὴν ψυχὴν ὑφαίνειν λέγειν, ὥστε
and for strange he-says — soul to-weave to-say so-that
 καὶ ἐπιθυμεῖν καὶ λυπεῖσθαι· ἀλλὰ τὸ ζῶον μᾶλλον.
also to-have-appetite and to-grieve but the living-being rather

V · THE COMPOUND AND ITS DESIRES

Is the living being the body so disposed, the compound, or a third thing? Whichever it is, soul stays unaffected as cause or is affected with it. Perhaps grief starts from an opinion that evil is present and ends in a painful change in the living being; but whose opinion is unclear, and it is not the affection, since grief need not follow. Appetite and anger need blood and bile disposed, while desire of the good is soul's alone. Does the man begin appetite, the appetitive part, or the body?

ἀλλὰ τὸ ζῶον ἢ τὸ σῶμα δεῖ λέγειν τὸ τοιόνδε, ἢ τὸ
but the living-being or the body must to-say the such or the
 κοινόν, ἢ ἕτερόν τι τρίτον ἐξ ἀμφοῖν γεγενημένον. ὅπως
common or other some third out-of both having-come-to-be however
 δ' ἂν ἔχῃ, ἥτοι ἀπαθὴ δεῖ τὴν ψυχὴν φυλάττειν αὐτὴν
and — it-may-be either unaffected must the soul to-keep itself
 αἰτίαν γενομένην ἄλλῳ τοῦ τοιούτου, ἢ συμπάσχειν
cause having-become for-another of-the such or to-be-affected-with(-it)
 καὶ αὐτήν· καὶ ἢ ταὐτὸν πάσχουσιν πάθημα πάσχειν,
also itself and either the-same suffering affection to-suffer
 ἢ ὁμοίον τι, οἷον ἄλλως μὲν τὸ ζῶον ἐπιθυμεῖν,
or similar some for-instance otherwise indeed the living-being to-have-appetite

ἄλλως δὲ τὸ ἐπιθυμητικὸν ἐνεργεῖν ἢ πάσχειν. τὸ μὲν οὖν
otherwise and the appetitive to-be-active or to-be-affected the indeed then
 σῶμα τὸ τοιόνδε ὕστερον ἐπισκεπτέον· τὸ δὲ συναμφότερον
body the such later must-be-examined the but compound
 οἶον λυπεῖσθαι πῶς; ἄρα, ὅτι τοῦ σώματος οὕτως
for-instance to-grieve how is-it because the body thus
 διατεθέντος καὶ μέχρις αἰσθήσεως διελθόντος τοῦ πάθους
having-been-disposed and as-far-as perception having-passed the affection
 τῆς αἰσθήσεως εἰς ψυχὴν τελευτώσης; ἀλλ' ἡ αἴσθησις
the perception into soul ending but the perception
 οὐπω δῆλον πῶς. ἀλλ' ὅταν ἡ λύπη ἀρχὴν ἀπὸ δόξης
not-yet (is)-clear how but when the grief beginning from opinion
 καὶ κρίσεως λάβῃ τοῦ κακόν τι παρεῖναι ἢ αὐτῷ
and judgment takes that evil some(-thing) to-be-present either to-oneself
 ἢ τινι τῶν οἰκείων, εἴτ' ἐντεῦθεν τροπὴ λυπηρὰ ἐπὶ
or to-someone of-the kin then from-there alteration painful upon
 τὸ σῶμα καὶ ὅλως ἐπὶ πᾶν τὸ ζῶον γένηται; ἀλλὰ
the body and generally upon whole the living-being occurs but
 καὶ τὸ τῆς δόξης οὐπω δῆλον τίνος, τῆς ψυχῆς ἢ
also the(-question) of-the opinion (is)-not-yet clear of-what of-the soul or
 τοῦ συναμφοτέρου· εἴτα ἡ μὲν δόξα ἢ περὶ τὸ κακὸν τὸ
of-the compound then the indeed opinion the about the evil the
 τῆς λύπης οὐκ ἔχει πάθος· καὶ γὰρ δυνατόν τῆς δόξης
of-the grief not has affection and for (it-is)-possible the opinion
 παρούσης μὴ πάντως ἐπιγίνεσθαι τὸ λυπεῖσθαι, μηδ' αὖ
being-present not in-every-case to-follow the to-grieve nor again
 τὸ ὀργίζεσθαι δόξης τοῦ ὀλιγωρεῖσθαι γενομένης, μηδ' αὖ
the to-be-angry opinion of-the to-be-slighted having-arisen nor again
 ἀγαθοῦ δόξης κινεῖσθαι τὴν ὄρεξιν. πῶς οὖν κοινὰ
of-good (by)-opinion to-be-moved the desire how then (are)-common
 ταῦτα; ἢ, ὅτι καὶ ἡ ἐπιθυμία τοῦ ἐπιθυμητικοῦ καὶ ὁ
these or because both the appetite of-the appetitive and the

θυμὸς τοῦ θυμικοῦ καὶ ὅλως τοῦ ὀρεκτικοῦ ἢ ἐπὶ τι
spirit of-the spirited and generally of-the desiring(-part) the toward something
 ἔκτασις; ἀλλ' οὕτως οὐκέτι κοινὰ ἔσται, ἀλλὰ τῆς ψυχῆς
stretching but thus no-longer common will-they-be but of-the soul
 μόνης, ἣ καὶ τοῦ σώματος, ὅτι δεῖ αἷμα καὶ χολὴν
alone or also of-the body because must blood and bile
 ζέσαι καὶ πῶς διατεθὲν τὸ σῶμα τὴν ὄρεξιν κινῆσαι,
to-boil and somehow disposed the body the desire to-move
 οἶον ἐπὶ ἀφροδισίων. ἢ δὲ τοῦ ἀγαθοῦ ὄρεξις μὴ
for-instance in-the-case-of sexual-pleasures the but of-the good desire not
 κοινὸν πάθημα ἀλλὰ ψυχῆς ἔσται, ὥσπερ καὶ ἄλλα, καὶ
(is)-a-common affection but of-soul will-be just-as also others and
 οὐ πάντα τῷ κοινῷ δίδωσιν ὁ λόγος. ἀλλὰ ὀρεγομένου
not all to-the common gives the argument but desiring
 ἀφροδισίων τοῦ ἀνθρώπου ἔσται μὲν ὁ ἄνθρωπος ὁ
sexual-pleasures the man it-will-be indeed the man the
 ἐπιθυμῶν, ἔσται δὲ ἄλλως καὶ τὸ ἐπιθυμητικὸν ἐπιθυμοῦν.
having-appetite it-will-be and otherwise also the appetitive having-appetite
 καὶ πῶς; ἄρα ἄρξει μὲν ὁ ἄνθρωπος τῆς ἐπιθυμίας,
and how is-it will-begin indeed the man the appetite
 ἐπακολουθήσει δὲ τὸ ἐπιθυμητικόν; ἀλλὰ πῶς ὅλως
will-follow and the appetitive but how at-all
 ἐπεθύμησεν ὁ ἄνθρωπος μὴ τοῦ ἐπιθυμητικοῦ κεκινήμενου;
bad-appetite the man not the appetitive having-been-moved
 ἀλλ' ἄρξει τὸ ἐπιθυμητικόν. ἀλλὰ τοῦ σώματος μὴ
but will-begin the appetitive but the body not
 πρότερον οὕτωςι διατεθέντος πόθεν ἄρξεται;
previously thus disposed whence will-it-begin

Perhaps the powers make what has them act, while they themselves remain unmoved. But then the soul, which gives the compound its life, is unaffected, and living belongs to the compound; the perceptive power would not perceive, only what has it. Yet if perception, a movement through the body, ends in soul, how can soul not perceive? And if the power is not moved, how can the compound perceive without soul or its power?

ἀλλ' ἴσως βέλτιον εἰπεῖν καθόλου τῷ παρεῖναι τὰς δυνάμεις
 but perhaps (it-is)-better to-say generally by-the to-be-present the powers
 τὰ ἔχοντα εἶναι τὰ ἐνεργούντα κατ' αὐτάς, αὐτὰς δὲ
 the having(-things) to-be the acting(-things) according-to them themselves but
 ἀκινήτους εἶναι χορηγούσας τὸ δύνασθαι τοῖς ἔχουσιν. ἀλλ' εἰ
 unmoved to-be supplying the to-be-able to-the having(-ones) but if
 τοῦτό ἐστι, πάσχοντος τοῦ ζώου τὴν αἰτίαν τοῦ ζῆν
 this is (when)-being-affected the living-being the(-soul) cause of-the to-live
 τῷ συναμφοτέρῳ δοῦσαν ἀνάγκη αὐτὴν ἀπαθῆ εἶναι τῶν
 to-the compound having-given (it-is)-necessary it unaffected to-be the
 παθῶν καὶ τῶν ἐνεργειῶν τοῦ ἔχοντος ὄντων. ἀλλ' εἰ τοῦτο,
 affections and the activities of-the having(-thing) being but if this
 καὶ τὸ ζῆν ὅλως οὐ τῆς ψυχῆς, ἀλλὰ τοῦ συναμφοτέρου
 also the to-live wholly not of-the soul but of-the compound
 ἔσται· ἢ τὸ τοῦ συναμφοτέρου ζῆν οὐ τῆς ψυχῆς ἔσται·
 will-be or the of-the compound to-live not of-the soul will-be
 καὶ ἡ δύναμις δὲ ἡ αἰσθητικὴ οὐκ αἰσθήσεται, ἀλλὰ τὸ
 and the power too the perceptive not will-perceive but the(-thing)
 ἔχον τὴν δύναμιν. ἀλλ' εἰ ἡ αἴσθησις διὰ σώματος κίνησις
 having the power but if the perception through body movement
 οὔσα εἰς ψυχὴν τελευτᾷ, πῶς ἡ ψυχὴ οὐκ αἰσθήσεται;
 being into soul ends how the soul not will-perceive
 ἢ τῆς δυνάμεως τῆς αἰσθητικῆς παρούσης τῷ ταύτην
 or the power the perceptive being-present by-the this

παρεῖναι αἰσθήσεται. τί οὖν αἰσθήσεται; τὸ συναμφότερον.
to-be-present will-perceive what then will-perceive the compound
 ἀλλ' εἰ ἡ δύναμις μὴ κινήσεται, πῶς ἔτι τὸ συναμφότερον
but if the power not will-be-moved how still the compound
 μὴ συναριθμουμένης ψυχῆς μηδὲ τῆς ψυχικῆς δυνάμεως;
not being-counted-in soul nor the of-soul power

VII · THE LIVING BEING AND THE TRUE MAN

Soul does not give itself to the compound but makes the living being out of body and a kind of light from itself; and to this belong perception and the other affections; we perceive because we are not released from it. Soul's perceptive power apprehends impressions, already intelligible, and from them come understanding, opinion, and thought, where we most are. The part from here upward is nearly the true man; below lie the lion-like and many-colored beast.

ἢ τὸ συναμφότερον ἔσται τῆς ψυχῆς τῷ παρεῖναι οὐχ
or the compound will-be the soul by-the to-be-present not
 αὐτὴν δούσης τῆς τοιαύτης εἰς τὸ συναμφότερον ἢ εἰς
itself giving — such into the compound or into
 θάτερον, ἀλλὰ ποιούσης ἐκ τοῦ σώματος τοῦ τοιούτου
the-other but making out-of the body — such
 καί τινος οἶον φωτὸς τοῦ παρ' αὐτῆς δοθέντος τὴν
and some as-it-were light the(-light) from itself given the
 τοῦ ζώου φύσιν ἕτερόν τι, οὐδ' τὸ αἰσθάνεσθαι
of-the living-being nature other something of-which the to-perceive
 καὶ τὰ ἄλλα ὅσα ζώου πάθη εἴρηται. ἀλλὰ
and the other(-things) as-many-as of-living-being affections have-been-called but
 πῶς ἡμεῖς αἰσθανόμεθα; ἢ, ὅτι οὐκ ἀπηλλάγημεν τοῦ
how we perceive or because not we-have-been-released-from —
 τοιούτου ζώου, καὶ εἰ ἄλλα ἡμῖν τιμιώτερα εἰς τὴν
such living-being even if other(-things) to-us more-honorable into the

ὅλην ἀνθρώπου οὐσίαν ἐκ πολλῶν οὖσαν πάρεστι. τὴν δὲ
whole of-man substance out-of many being are-present the and
 τῆς ψυχῆς τοῦ αἰσθάνεσθαι δύναμιν οὐ τῶν αἰσθητῶν εἶναι
of-the soul of-the to-perceive power not of-the sensibles to-be
 δεῖ, τῶν δὲ ἀπὸ τῆς αἰσθήσεως ἐγγιγνομένων τῷ ζῳῷ
must of-the but from the perception arising-in the living-being
 τύπων ἀντιληπτικὴν εἶναι μᾶλλον· νοητὰ γὰρ ἤδη ταῦτα·
impressions apprehensive to-be rather intelligible for already these(-are)
 ὥς τὴν αἴσθησιν τὴν ἔξω εἶδωλον εἶναι ταύτης, ἐκείνην δὲ
so-that the perception the outer an-image to-be of-this that(-one) and
 ἀληθεστέραν τῇ οὐσίᾳ οὖσαν εἰδῶν μόνον ἀπαθῶς εἶναι
truer in-the substance being of-forms only unaffectedly to-be
 θεωρίαν. ἀπὸ δὲ τούτων τῶν εἰδῶν, ἀφ' ὧν ψυχὴ ἤδη
a-contemplation from indeed these — forms from which soul already
 παραδέχεται μόνη τὴν τοῦ ζώου ἡγεμονίαν, διάνοιαι
receives alone the of-the living-being leadership understandings
 δὴ καὶ δόξαι καὶ νοήσεις· ἔνθα δὲ ἡμεῖς μάλιστα.
indeed and opinions and thoughts where indeed we (are)-most
 τὰ δὲ πρὸ τούτων ἡμέτερα, ἡμεῖς δὲ τὸ ἐντεῦθεν
the-things and before these (are)-ours we but the(-part) from-here
 ἄνω ἐφεστηκότες τῷ ζῳῷ. κωλύσει δὲ οὐδὲν τὸ σύμπαν
upward presiding-over the living-being will-prevent and nothing the whole
 ζῶον λέγειν, μικτὸν μὲν τὰ κάτω, τὸ δὲ ἐντεῦθεν
living-being to-call mixed indeed the lower(-parts) the(-part) and from-here
 ὁ ἄνθρωπος ὁ ἀληθὴς σχεδόν· ἐκεῖνα δὲ τὸ λεοντώδες
the man the true nearly those and the lion-like
 καὶ τὸ ποικίλον ὅλως θηρίον. συνδρόμου γὰρ ὄντος τοῦ
and the many-colored altogether beast coinciding for being the
 ἀνθρώπου τῇ λογικῇ ψυχῇ, ὅταν λογιζώμεθα, ἡμεῖς
man with-the rational soul when we-reason we
 λογιζόμεθα τῷ τοὺς λογισμοὺς ψυχῆς εἶναι ἐνεργήματα.
reason by-the the reasonings of-soul to-be activities

We have intellect itself, above us, common to all and our own, and the forms in two ways: unrolled in soul, all together in intellect. God rides upon the intelligible nature, and we are third from there, made from the undivided and the divided. Soul is divided about bodies because it gives itself to each, or seems present by shining into them, like a face in many mirrors; perception is its first image, and the rest reach down to generation.

πρὸς δὲ τὸν νοῦν πῶς; νοῦν δὲ λέγω οὐχ ἦν ἡ
toward and the intellect how(-are-we) intellect and I-mean not (that)-which the
 ψυχὴ ἔχει ἔξιν οὖσαν τῶν παρὰ τοῦ νοῦ, ἀλλ' αὐτὸν
soul has a-state being of-the(-things) from the intellect but the-very
 τὸν νοῦν. ἢ ἔχομεν καὶ τοῦτον ὑπεράνω ἡμῶν. ἔχομεν δὲ
— intellect or we-have also this above us we-have and
 ἢ κοινὸν ἢ ἴδιον, ἢ καὶ κοινὸν πάντων καὶ ἴδιον· κοινὸν
either common or own or both common of-all and own common
 μέν, ὅτι ἀμέριστος καὶ εἷς καὶ πανταχοῦ ὁ αὐτός, ἴδιον
indeed because (it-is)-undivided and one and everywhere the same own
 δέ, ὅτι ἔχει καὶ ἕκαστος αὐτὸν ὅλον ἐν ψυχῇ τῇ πρώτῃ.
and because has also each it whole in soul the first
 ἔχομεν οὖν καὶ τὰ εἶδη διχῶς, ἐν μὲν ψυχῇ οἶον
we-have then also the forms in-two-ways in indeed soul as-it-were
 ἀνειλιγμένα καὶ οἶον κεχωρισμένα, ἐν δὲ νῶ ὁμοῦ τὰ
unrolled and as-it-were separated in and intellect together the
 πάντα. πρὸς δὲ θεὸν πῶς; ἢ ὡς ἐποχούμενον τῇ νοητῇ
all toward and god how or as riding-upon the intelligible
 φύσει καὶ τῇ οὐσίᾳ τῇ ὄντως, ἡμᾶς δὲ ἐκείθεν τρίτους
nature and the substance the real us and from-there third
 ἐκ τῆς ἀμερίστου, φησί, τῆς ἄνωθεν καὶ ἐκ
out-of the undivided he-says the(-substance) from-above and out-of
 τῆς περὶ τὰ σώματα μεριστῆς, ἣν δὴ δεῖ νοεῖν
the(-substance) about the bodies divisible which indeed must to-think

οὕτω μεριστὴν περὶ τὰ σώματα, ὅτι δίδωσιν ἐαυτὴν
thus divisible about the bodies because it-gives itself
 τοῖς σώματος μεγέθεσιν, ὅπόσον ἂν ζῶον ἦ ἕκαστον,
to-the of-body magnitudes however-great — living-being is each
 ἐπεὶ καὶ τῷ παντὶ ὅλῳ οὐσα μία· ἢ, ὅτι φαντάζεται
since also-in the all whole being one or because it-appears
 τοῖς σώμασι παρῆναι ἐλλάμπουσα εἰς αὐτὰ καὶ ζῶα
to-the bodies to-be-present shining into them and living-beings
 ποιοῦσα οὐκ ἐξ αὐτῆς καὶ σώματος, ἀλλὰ μένουσα μὲν
making not out-of itself and body but remaining indeed
 αὐτῇ, εἶδωλα δὲ αὐτῆς διδοῦσα, ὥσπερ πρόσωπον ἐν
itself images and of-itself giving just-as a-face in
 πολλοῖς κατόπτροις. πρῶτον δὲ εἶδωλον αἴσθησις ἢ
many mirrors first and image (is)-perception the(-one)
 ἐν τῷ κοινῷ· εἶτα ἀπὸ ταύτης αὖ πᾶν ἄλλο εἶδος
in the common then from this again every other form
 λέγεται ψυχῆς, ἕτερον ἀφ' ἐτέρου αἰεί, καὶ τελευτᾷ μέχρι
is-called of-soul one from another always and it-ends as-far-as
 γεννητικοῦ καὶ αὐξήσεως καὶ ὅλως ποιήσεως ἄλλου
(the)-generative and growth and generally making of-another
 καὶ ἀποτελεσματικοῦ ἄλλου παρ' αὐτὴν τὴν ποιοῦσαν
and productive of-another besides itself the making(-soul)
 ἐπεστραμμένης αὐτῆς τῆς ποιούσης πρὸς τὸ ἀποτελούμενον.
turned itself the making(-soul) toward the product

The nature of that soul is free of blame for the evils man does and suffers, which belong to the living being and the common. But if opinion is the soul's, how is it free from error? Evils are done when we, who are many, are worsted by the worse: false opinion is imagination that did not wait for the understanding's judgment, and intellect never touched it. True understanding contemplates forms, and the soul stays at rest while disturbance comes from what is attached to it.

ἔσται τοίνυν ἐκείνης ἡμῖν τῆς ψυχῆς ἢ φύσις ἀπηλλαγμένη
will-be therefore of-that for-us — soul the nature freed
 αἰτίας κακῶν, ὅσα ἄνθρωπος καὶ ποιεῖ καὶ πάσχει·
of-blame for-evils as-many-as man both does and suffers
 περὶ γὰρ τὸ ζῶον ταῦτα καὶ τὸ κοινόν, ὥς εἴρηται.
about for the living-being (are)-these and the common as has-been-said
 ἀλλ' εἰ δόξα τῆς ψυχῆς καὶ διάνοια, πῶς ἀναμάρτητος;
but if opinion (is)-of-the soul and understanding how (is-it)-free-from-error
 ψευδῆς γὰρ δόξα καὶ πολλὰ κατ' αὐτὴν πράττεται
false for (is)-opinion and many according-to it are-done
 τῶν κακῶν. ἢ πράττεται μὲν τὰ κακὰ ἡττωμένων ἡμῶν
of-the evils or are-done indeed the evils being-worsted we
 ὑπὸ τοῦ χείρονος· πολλὰ γὰρ ἡμεῖς· ἢ ἐπιθυμίας ἢ θυμοῦ
by the worse many for (are)-we either of-appetite or of-spirit
 ἢ εἰδώλου κακοῦ· ἢ δὲ τῶν ψευδῶν λεγομένη διάνοια
or of-image evil the and of-the falsehoods called understanding
 φαντασία οὐσα οὐκ ἀνέμεινε τὴν τοῦ διανοητικοῦ
imagination being not waited-for the of-the understanding(-faculty)
 κρίσιν, ἀλλ' ἐπράξαμεν τοῖς χείροσι πεισθέντες, ὥσπερ
judgment but we-acted by-the worse persuaded just-as
 ἐπὶ τῆς αἰσθήσεως πρὶν τῷ διανοητικῷ ἐπικρίναι
in-the-case-of the perception before by-the understanding(-faculty) to-judge
 ψευδῇ ὁρᾶν συμβαίνει τῇ κοινῇ αἰσθήσει. ὁ δὲ νοῦς
false(-things) to-see it-happens to-the common perception the but intellect

οὐκ ἐφήψατο, ὥστε ἀναμάρτητος. ἢ οὕτω δὴ λεκτέον,
not touched(-it) so-that (it-is)-free-from-error or thus indeed (it)-must-be-said
 ὡς ἡμεῖς ἢ ἐφηψάμεθα τοῦ ἐν τῷ νῷ νοητοῦ ἢ οὐ,
that we either touched the in the intellect intelligible or not
 ἢ τοῦ ἐν ἡμῖν· δυνατόν γὰρ καὶ ἔχειν καὶ μὴ
or the(-intelligible) in us possible(-it-is) for both to-have and not
 πρόχειρον ἔχειν. διείλομεν δὴ τὰ κοινὰ καὶ τὰ ἴδια
ready-to-hand to-have we-distinguished indeed the common and the proper(-things)
 τῷ τὰ μὲν σωματικά καὶ οὐκ ἄνευ σώματος εἶναι,
by-the the-ones indeed bodily and not without body to-be
 ὅσα δὲ οὐ δεῖται σώματος εἰς ἐνέργειαν, ταῦτα ἴδια
as-many-as but not need body for activity these proper
 ψυχῆς εἶναι καὶ τὴν διάνοιαν ἐπίκρισιν ποιουμένην τῶν ἀπὸ
of-soul to-be and the understanding judgment making of-the from
 τῆς αἰσθήσεως τύπων εἶδη ἤδη θεωρεῖν καὶ θεωρεῖν
the perception impressions forms already to-contemplate and to-contemplate
 οἷον συναισθήσει, τὴν γε κυρίως τῆς ψυχῆς
as-it-were with-co-perception the(-understanding) at-least properly of-the soul
 τῆς ἀληθοῦς διάνοιαν· νοήσεων γὰρ ἐνέργεια ἢ διάνοια
the true understanding of-thoughts for (is)-an-activity the understanding
 ἢ ἀληθὴς καὶ τῶν ἔξω πολλάκις πρὸς τᾶνδον
the true and of-the outside(-things) often toward the-inner(-things)
 ὁμοιότης καὶ κοινωνία. ἀτρεμήσει οὖν οὐδὲν ἥττον ἢ ψυχὴ
likeness and communion will-be-at-rest then nothing less the soul
 πρὸς ἑαυτὴν καὶ ἐν ἑαυτῇ· αἱ δὲ τροπαὶ καὶ ὁ θόρυβος
toward itself and in itself the and changes and the tumult
 ἐν ἡμῖν παρὰ τῶν συνηρημένων καὶ τῶν τοῦ κοινοῦ,
in us (are)-from the attached(-things) and the of-the common
 ὅ τι δῆποτε ἐστὶ τοῦτο, ὡς εἴρηται, παθημάτων.
what thing ever is this as has-been-said affections

If we are the soul, the soul would suffer what we suffer; but we also call the common ours, and say we suffer what our body suffers. So “we” is twofold: with the beast counted in, or what is above it. The true man is the pure one who has the virtues of thought, seated in the soul that separates; the virtues of habit and exercise belong to the common, as do vices, envies, jealousies, and pities; friendships belong some to it, some to the inner man.

ἀλλ' εἰ ἡμεῖς ἡ ψυχῇ, πάσχομεν δὲ ταῦτα ἡμεῖς,
 but if we (are)-the soul we-suffer and these we
 ταῦτ' ἂν εἴη πάσχουσα ἡ ψυχὴ καὶ αὖ ποιήσει
 the-same-things — would-be suffering the soul and again will-do
 ἃ ποιούμεν. ἢ καὶ τὸ κοινὸν ἔφαμεν ἡμῶν εἶναι καὶ
 what we-do or also the common we-said of-us to-be and
 μάλιστα οὐπω κεχωρισμένων· ἐπεὶ καὶ ἃ πάσχει τὸ σῶμα
 especially not-yet separated since also what suffers the body
 ἡμῶν ἡμᾶς φαμεν πάσχειν. διττὸν οὖν τὸ ἡμεῖς, ἢ
 our us we-say to-suffer twofold then (is)-the we either
 συναριθμουμένου τοῦ θηρίου, ἢ τὸ ὑπὲρ τοῦτο ἦδη·
 being-counted-in the beast or the(-thing) above this already
 θηρίον δὲ ζῶον τὸ σῶμα. ὁ δ' ἀληθὴς ἄνθρωπος ἄλλος
 beast and made-living the body the but true man (is)-other
 ὁ καθαρὸς τούτου τὰς ἀρετὰς ἔχων τὰς ἐν νοήσει, αἱ
 the pure of-this the virtues having the(-ones) in thought which
 δὲ ἐν αὐτῇ τῇ χωριζομένῃ ψυχῇ ἵδρυνται, χωριζομένη
 indeed in the-very — separating soul are-seated separating
 δὲ καὶ χωριστῇ ἐτι ἐνταῦθα οὔση· ἐπεὶ καί, ὅταν αὕτη
 and also separable still here being since also when this
 παντάπασιν ἀποστῇ, καὶ ἡ ἀπ' αὐτῆς ἐλλαμφθεῖσα
 altogether withdraws also the(-soul) from it illuminated
 ἀπελήλυθε συνεπομένη. αἱ δ' ἀρεταὶ αἱ μὴ φρονήσῃ, ἔθῃσι
 has-departed following-along the and virtues the not by-prudence by-habits

δὲ ἐγγινόμεναι καὶ ἀσκήσεσι, τοῦ κοινού· τούτου γὰρ
but arising-in and by-exercises (are)-of-the common of-this for
 αἱ κακίαι, ἐπεὶ καὶ φθόνοι καὶ ζήλοι καὶ ἔλαιοι. φιλίαι
(are)-the vices since also envies and jealousies and pities friendships
 δὲ τίνας; ἢ αἱ μὲν τούτου, αἱ δὲ τοῦ ἔνδον ἀνθρώπου.
but of-what or some indeed of-this others and of-the inner man

XI · CHILDREN, BEASTS, AND ATTENTION

In children the powers of the composite are active and little shines down from above. The higher part, when idle toward us, is active upward, and acts on us only when it comes as far as the middle, for we do not use all we have until apprehension occurs. Beasts, if human souls entered them after erring, do not have the separable part present to them; they have an image of soul with the body, or, if no human soul entered, are living beings made by illumination from the whole soul.

παιδῶν δὲ ὄντων ἐνεργεῖ μὲν τὰ ἐκ τοῦ συνθέτου,
children and (we)-being are-active indeed the(-powers) from the composite
 ὀλίγα δὲ ἐλλάμπει ἐκ τῶν ἄνω εἰς αὐτό. ὅταν δ'
little and shines out-of the(-powers) above into it when and
 ἀργῇ εἰς ἡμᾶς, ἐνεργεῖ πρὸς τὸ ἄνω εἰς ἡμᾶς δὲ
it-is-idle toward us it-is-active toward the above toward us and
 ἐνεργεῖ, ὅταν μέχρι τοῦ μέσου ἦκη. τί οὖν; οὐχ ἡμεῖς
it-is-active when as-far-as the middle it-comes what then not (are)-we
 καὶ τὸ πρὸ τούτου; ἀλλ' ἀντίληψιν δεῖ γενέσθαι
also the(-thing) before this but apprehension must to-occur
 οὐ γάρ, ὅσα ἔχομεν, τούτοις χρώμεθα αἰεί, ἀλλ'
not for as-many-as we-have these we-use always but
 ὅταν τὸ μέσον τάξωμεν ἢ πρὸς τὰ ἄνω ἢ
when the middle we-set either toward the(-things) above or
 πρὸς τὰ ἐναντία, ἢ ὅσα ἀπὸ δυνάμεως ἢ ἐξέως
toward the opposites or as-many-as from power or state

εἰς ἐνέργειαν ἄγομεν. τὰ δὲ θηρία πῶς τὸ ζῶον
 into activity we-bring the and beasts how the living-being
 ἔχει; ἢ εἰ μὲν ψυχαὶ εἶεν ἐν αὐτοῖς ἀνθρώπειοι,
 have(-they) or if indeed souls there-were in them human
 ὥσπερ λέγεται, ἁμαρτοῦσαι, οὐ τῶν θηρίων γίνεται
 as is-said having-erred not of-the beasts becomes
 τοῦτο, ὅσον χωριστόν, ἀλλὰ παρὸν οὐ πάρεστιν
 this as-much-as (is)-separable but being-present not is-present
 αὐτοῖς, ἀλλ' ἢ συναίσθησις τὸ τῆς ψυχῆς εἰδῶλον
 to-them but the co-perception the of-the soul image
 μετὰ τοῦ σώματος ἔχει· σῶμα δὲ τοιόνδε οἶον
 with the body has body indeed such as-it-were
 ποιωθὲν ψυχῆς εἰδῶλῳ· εἰ δὲ μὴ ἀνθρώπου ψυχή εισέδου,
 qualified of-soul by-image if but not of-man soul entered
 ἐλλάμψει ἀπὸ τῆς ὅλης τὸ τοιοῦτον ζῶον γενόμενόν
 by-illumination from the whole(-soul) the such living-being having-come-to-be
 ἔστιν.
 is

XII • HERACLES IN HADES

If soul is free from error, why punishments? The accounts may agree: the simple soul does not err, but the compound, with another form of soul added, suffers, errs, and pays; like the sea-god Glaucus, the soul must have its accretions knocked off. Its descent is illumination downward, not error, and its image ceases when soul looks wholly to the intelligible. So the poet sets Heracles' image in Hades and Heracles among the gods: his virtue was practical, and part of him is still below.

ἀλλ' εἰ ἀναμάρτητος ἡ ψυχή, πῶς αἱ δίκαι; ἀλλὰ
 but if (is)-free-from-error the soul how (are-there)-the punishments but
 γὰρ οὗτος ὁ λόγος ἀσυμφωνεῖ παντὶ λόγῳ, ὃς φησιν
 for this — argument disagrees with-every argument which says

αὐτὴν καὶ ἀμαρτάνειν καὶ καθαρθῆναι καὶ δίδοναι δίκας
it both to-err and to-be-purified and to-pay penalties
 καὶ ἐν ᾧδου καὶ μετενσωματοῦσθαι. προσθετόν μὲν οὖν
both in Hades and to-pass-into-other-bodies one-must-side indeed then
 ὅτῳ τις βούλεται λόγῳ· τάχα δ' ἂν τις ἐξεύροι
with-whatever anyone wishes argument perhaps but — someone might-find-out
 καὶ ὅπῃ μὴ μαχοῦνται. ὁ μὲν γὰρ τὸ ἀναμάρτητον
also how not they-will-conflict the indeed for the freedom-from-error
 διδοὺς τῇ ψυχῇ λόγος ἐν ἀπλοῦν πάντα ἐτίθετο τὸ
granting to-the soul argument one simple wholly was-positing the
 αὐτὸ ψυχὴν καὶ τὸ ψυχῇ εἶναι λέγων, ὁ δ' ἀμαρτεῖν
same soul and the for-soul to-be saying the(-one) but to-err
 διδοὺς συμπλέκει μὲν καὶ προστίθισιν αὐτῇ καὶ ἄλλο
granting interweaves indeed and adds to-it also another
 ψυχῆς εἶδος τὸ τὰ δεινὰ ἔχον πάθη· σύνθετος οὖν
of-soul form the(-form) the terrible having affections composite then
 καὶ τὸ ἐκ πάντων ἡ ψυχὴ αὕτη γίνεται καὶ πάσχει
also the(-thing) out-of all the soul this becomes and suffers
 δὴ κατὰ τὸ ὅλον καὶ ἀμαρτάνει τὸ σύνθετον καὶ
indeed according-to the whole and errs the composite and
 τοῦτό ἐστι τὸ διδόν δίκην αὐτῷ, οὐκ ἐκεῖνο. ὅθεν
this is the(-thing) paying penalty for-it not that whence
 φησί· τεθεάμεθα γὰρ αὐτήν, ὥσπερ οἱ τὸν θαλάττιον
he-says we-have-seen for it just-as those the sea-dwelling
 Γλαῦκον ὀρώντες. δεῖ δὲ περικρούσαντας τὰ προστεθέντα,
Glaucus seeing must but having-knocked-off the added(-things)
 εἴπερ τις ἐθέλει τὴν φύσιν, φησὶν, αὐτῆς ἰδεῖν, εἰς τὴν
if-indeed anyone wishes the nature he-says of-it to-see toward the
 φιλοσοφίαν αὐτῆς ἰδεῖν, ὣν ἐφάπτεται καὶ τίσι συγγενῆς
philosophy its to-look what it-lays-bold-of and to-what akin
 οὐσα ἐστὶν ὅ ἐστιν. ἄλλη οὖν ζωὴ καὶ ἄλλαι ἐνέργειαι
being it-is what it-is other then (is)-life and other activities

καὶ τὸ κολαζόμενον ἕτερον· ἡ δὲ ἀναχώρησις καὶ
and the(-thing) being-punished (is)-different the and withdrawal and
ὁ χωρισμὸς οὐ μόνον τοῦδε τοῦ σώματος, ἀλλὰ καὶ
the separation (is)-not only of-this — body but also
ἅπαντος τοῦ προστεθέντος. καὶ γὰρ ἐν τῇ γενέσει ἡ
of-all the added(-thing) and for in the coming-to-be (is)-the
προσθήκη· ἢ ὅλως ἡ γένεσις τοῦ ἄλλου ψυχῆς εἶδους.
addition or generally the coming-to-be of-the other of-soul form
τὸ δὲ πῶς ἡ γένεσις εἴρηται, ὅτι καταβαινούσης, ἄλλου
the and how the coming-to-be has-been-said that (as-it)-descends another
του ἀπ' αὐτῆς γινομένου τοῦ καταβαίνοντος ἐν
something from it arising the(-thing) descending in
τῇ νεύσει. ἄρ' οὖν ἀφήσει τὸ εἶδωλον; καὶ ἡ νεῦσις
the inclination does then it-let-go the image and the inclination
δὲ πῶς οὐχ ἁμαρτία; ἀλλ' εἰ ἡ νεῦσις ἔλλαμψις
too how (is-it)-not error but if the inclination (is)-an-illumination
πρὸς τὸ κάτω, οὐχ ἁμαρτία, ὥσπερ οὐδ' ἡ σκιά, ἀλλ'
toward the below (it-is)-not error just-as not the shadow but
αἴτιον τὸ ἐλλαμπόμενον· εἰ γὰρ μὴ εἴη, οὐκ ἔχει
(the)-cause (is)-the(-thing) illuminated if for not it-were not it-has
ὅποι ἐλλάμψει. καταβαίνειν οὖν καὶ νεύειν λέγεται τῷ
where it-will-shine to-descend then and to-incline it-is-said by-the
συνεζήκεναι αὐτῇ τὸ ἐλλαμφθῆν παρ' αὐτῆς. ἀφήσιν
to-have-lived-with it the(-thing) illuminated by it it-lets-go
οὖν τὸ εἶδωλον, εἰ μὴ ἐγγὺς τὸ ὑποδεξόμενον·
then the image if not near (is)-the(-thing) about-to-receive(-it)
ἀφήσει δὲ οὐ τῷ ἀποσχισθῆναι, ἀλλὰ τῷ μηκέτι εἶναι·
it-lets-go and not by-the to-be-cut-off but by-the no-longer to-be
οὐκέτι δὲ ἔστιν, ἐὰν ἐκεῖ βλέπη ὅλη. χωρίζειν δὲ ἔοικεν
no-longer and it-is if there it-looks whole to-separate and seems
ὁ ποιητὴς τοῦτο ἐπὶ τοῦ Ἡρακλέους τὸ εἶδωλον
the poet this in-the-case-of — Heracles the image

αὐτοῦ διδοὺς ἐν ᾧδου, αὐτὸν δὲ ἐν θεοῖς εἶναι ὑπ’
his giving in Hades himself but among gods to-be by
ἀμφοτέρων τῶν λόγων κατεχόμενος, καὶ ὅτι ἐν θεοῖς
both the accounts being-held both that among gods
καὶ ὅτι ἐν ᾧδου· ἐμέρισε δ’ οὖν. τάχα δ’ ἂν οὕτω
and that in Hades be-divided and then perhaps and — thus
πιθανὸς ὁ λόγος εἴη· ὅτι δὴ πρακτικὴν ἀρετὴν ἔχων
plausible the account would-be that indeed practical virtue having
Ἡρακλῆς καὶ ἀξιωθεὶς διὰ καλοκαγαθίαν θεὸς εἶναι,
Heracles and deemed-worthy because-of nobility a-god to-be
ὅτι πρακτικός, ἀλλ’ οὐ θεωρητικός ἦν, ἵνα ἂν
because practical but not contemplative he-was in-which-case —
ὅλος ἦν ἐκεῖ, ἄνω τέ ἐστι καὶ ἔτι ἐστὶ τι
whole he-would-be there above both he-is and still is some(-part)
αὐτοῦ καὶ κάτω.
of-him also below

XIII · WHO EXAMINES THESE THINGS

What examines these questions is we, by the soul, and by the soul as soul; if this means it is moved, its motion is not that of bodies but its own life. Our thought, too, is ours in this way, because the soul is intellectual and thought its better life, both when soul thinks and when intellect acts upon us; for intellect too is part of us, and toward it we ascend.

τὸ δὲ ἐπισκεψάμενον περὶ τούτων ἡμεῖς ἢ ἡ
the(-thing) and having-examined about these (is-it)-we or the
ψυχῇ; ἢ ἡμεῖς, ἀλλὰ τῇ ψυχῇ. τὸ δὲ τῇ
soul or we but by-the soul the(-examining) and by-the
ψυχῇ πῶς; ἄρα τῷ ἔχειν ἐπεσκέψατο; ἢ ἡ
soul how is-it by-the to-have (it)-examined or in-so-far-as

ψυχῇ. οὐκ οὖν κινήσεται. ἢ κίνησιν τὴν τοιαύτην
(it-is)-soul not-then will-it-be-moved or movement — such
 δοτέον αὐτῇ, ἢ μὴ σωμάτων, ἀλλ' ἐστὶν
must-be-granted to-it which (is)-not of-bodies but is
 αὐτῆς ζωῆς. καὶ ἡ νόησις δὲ ἡμῶν οὕτως, ὅτι
its life and the thought also ours thus because
 καὶ νοερὰ ἡ ψυχὴ καὶ ζωὴ κρείττων ἡ νόησις,
both intellectual the soul(-is) and life better (is)-the thought
 καὶ ὅταν ψυχὴ νοῇ, καὶ ὅταν νοῦς ἐνεργῇ εἰς
both when soul thinks and when intellect acts upon
 ἡμᾶς· μέρος γὰρ καὶ οὗτος ἡμῶν καὶ πρὸς τοῦτον
us part for also this (is)-of-us and toward this
 ἀνιμεν.
we-ascend

PLOTINUS

ΠΕΡΙ ΑΡΕΤΩΝ

Ennead I.2 · On Virtues

Since evils haunt this region, the soul wishes to flee them, and the flight is to be likened to god by becoming just and holy with prudence, and wholly in virtue. But to what god? The soul of the cosmos and the ruling principle in it, wonderful in prudence? Can it be temperate or brave, with nothing to fear or desire? We may be likened by the civic virtues or by greater ones of the same name; and as the source of heat need not be heated, the source of virtue need not have virtue.

Ἐπειδὴ τὰ κακὰ ἐνταῦθα καὶ τόνδε τὸν τόπον περιπολεῖ ἐξ
 since the evils (are)-here and this — region haunt of
 ἀνάγκης, βούλεται δὲ ἡ ψυχὴ φεύγειν τὰ κακά, φευκτέον
 necessity wishes and the soul to-flee the evils one-must-flee
 ἐντεῦθεν. τίς οὖν ἡ φυγὴ; θεῶ, φησιν, ὁμοιωθῆναι. τοῦτο
 from-here what then (is)-the flight to-god he-says to-be-likened this
 δέ, εἰ δίκαιοι καὶ ὅσιοι μετὰ φρονήσεως γενόμεθα καὶ
 and(-is) if just and holy with prudence we-should-become and
 ὅλως ἐν ἀρετῇ. εἰ οὖν ἀρετῇ ὁμοιούμεθα, ἄρα ἀρετὴν
 generally in virtue if then by-virtue we-are-likened is-it virtue
 ἔχοντι; καὶ δὴ καὶ τίνι θεῶ; ἄρ' οὖν τῷ
 (to-one)-having and indeed also to-what god is-it then to-the(-one)
 μᾶλλον δοκοῦντι ταῦτα ἔχειν καὶ δὴ τῇ τοῦ κόσμου
 more seeming these to-have and indeed to-the of-the cosmos
 ψυχῇ καὶ τῷ ἐν ταύτῃ ἡγουμένῳ, ᾧ φρόνησις
 soul and to-the(-principle) in it leading to-which prudence
 θαυμαστὴ ὑπάρχει; καὶ γὰρ εὐλογον ἐνταῦθα ὄντας
 wonderful belongs and for (it-is)-reasonable here being
 τούτῳ ὁμοιοῦσθαι. ἢ πρῶτον μὲν ἀμφισβητήσιμον, εἰ
 to-this to-be-likened or first indeed (it-is)-disputable whether
 καὶ τούτῳ ὑπάρχουσι πᾶσαι οἶον σώφρονι ἢ ἀνδρείῳ
 also to-this belong all for-instance temperate or courageous
 εἶναι, ᾧ μήτε τι δεινὸν ἐστίν· οὐδὲν γὰρ ἔξωθεν·
 to-be to-which neither anything terrible is nothing for (is)-outside

μήτε προσιὸν ἡδύ, οὐ καὶ ἐπιθυμία ἂν γένοιτο
nor approaching pleasant(-thing) of-which also appetite — would-arise
 μὴ παρόντος, ἵν' ἔχῃ ἢ ἔλῃ. εἰ δὲ καὶ αὐτὸ ἐν
not being-present so-that it-may-have or take(-it) if but also itself in
 ὀρέξει ἐστὶ τῶν νοητῶν, ὧν καὶ αἱ ἡμέτεραι,
desire is of-the intelligibles of-which also the(-desires) ours
 δῆλον ὅτι καὶ ἡμῖν ἐκείθεν ὁ κόσμος καὶ αἱ ἀρεταί.
(it-is)-clear that also to-us from-there (comes)-the ordering and the virtues
 ἄρ' οὖν ἐκεῖνο ταύτας ἔχει; ἢ οὐκ εὐλογον τὰς γε
does then that(-one) these have or not (is-it)-reasonable the at-least
 πολιτικὰς λεγομένας ἀρετὰς ἔχειν, φρόνησιν μὲν περὶ τὸ
civic so-called virtues to-have prudence indeed about the
 λογιζόμενον, ἀνδρείαν δὲ περὶ τὸ θυμούμενον, σωφροσύνην
reasoning(-part) courage and about the spirited(-part) temperance
 δὲ ἐν ὁμολογίᾳ τινὶ καὶ συμφωνίᾳ ἐπιθυμητικοῦ πρὸς
and in agreement some and concord of-the-appetitive with
 λογισμόν, δικαιοσύνην δὲ τὴν ἐκάστου τούτων ὁμοῦ
reasoning justice and the of-each of-these together
 οἰκειοπραγίαν ἀρχῆς πέρι καὶ τοῦ ἄρχεσθαι. ἄρ' οὖν
minding-its-own-business ruling concerning and the to-be-ruled is-it then
 οὐ κατὰ τὰς πολιτικὰς ὁμοιούμεθα, ἀλλὰ κατὰ τὰς
not according-to the civic we-are-likened but according-to the
 μείζους τῷ αὐτῷ ὀνόματι χρωμένους; ἀλλ' εἰ κατ'
greater the same name using but if according-to
 ἄλλας, κατὰ τὰς πολιτικὰς ὅλως οὐ; ἢ ἄλογον
others according-to the civic at-all not or (it-is)-unreasonable
 μὴδ' ὅπως οὖν ὁμοιούσθαι κατὰ ταύτας — τούτους
not-even in-any-way to-be-likened according-to these these(-men)
 γοῦν καὶ θεοῦ ἢ φήμη λέγει καὶ λεκτέον ἀμηγέπη
at-any-rate even divine — report calls and one-must-say somehow
 ὁμοιωθῆναι — κατὰ δὲ τὰς μείζους τὴν ὁμοίωσιν εἶναι.
to-have-been-likened according-to but the greater the likening to-be

ἀλλ' ἐκατέρως γε συμβαίνει ἀρετὰς ἔχειν καὶ εἰ μὴ
 but in-either-way at-least it-results virtues to-have even if not
 τοιαύτας. εἰ οὖν τις συγχωρεῖ ὁμοιοῦσθαι δύνασθαι,
 such if then someone concedes to-be-likened to-be-able
 ἄλλως ἡμῶν ἐχόντων πρὸς ἄλλας καὶ μὴ πρὸς τὰς
 otherwise we being-disposed toward others and not to the
 πολιτικὰς ἀρετὰς ὁμοιωμένων, οὐδὲν κωλύει ἡμᾶς ταῖς
 civic virtues having-been-likened nothing prevents us by-the
 αὐτῶν ἀρεταῖς ὁμοιοῦσθαι τῷ μὴ ἀρετὴν κεκτημένῳ.
 our-own virtues to-be-likened to-the(-one) not virtue having-acquired
 καὶ πῶς; ὥδε· εἴ τι θερμότητος παρουσία θερμαίνεται,
 and how thus if something of-heat by-presence is-beated
 ἀνάγκη καὶ ὅθεν ἡ θερμότης ἐλήλυθε θερμαίνεσθαι; καὶ
 (it-is)-necessary also whence the heat has-come to-be-beated and
 εἴ τι πυρὸς παρουσία θερμόν ἐστιν, ἀνάγκη καὶ τὸ
 if something of-fire by-presence hot is (it-is)-necessary also the
 πῦρ αὐτὸ πυρὸς παρουσία θερμαίνεσθαι; ἀλλὰ πρὸς μὲν τὸ
 fire itself of-fire by-presence to-be-beated but toward indeed the
 πρότερον εἶποι ἂν τις καὶ ἐν τῷ πυρὶ εἶναι θερμότητα,
 first might-say — someone also in the fire to-be heat
 ἀλλὰ σύμφυτον, ὥστε τὸν λόγον ποιεῖν τῇ ἀναλογίᾳ
 but inborn so-that the argument to-make with-the analogy
 ἐπόμενον ἐπακτὸν μὲν τῇ ψυχῇ τὴν ἀρετὴν, ἐκείνῳ δέ,
 following acquired indeed for-the soul the virtue for-that-one but
 ὅθεν μιμησαμένη ἔχει, σύμφυτον· πρὸς δὲ τὸν ἐκ τοῦ
 whence (it)-having-imitated has(-it) inborn toward and the from the
 πυρὸς λόγον τὸ ἐκείνον ἀρετὴν εἶναι· ἀρετῆς δὲ ἀξιούμεν
 fire argument the that-one virtue to-be than-virtue but we-deem(-it)
 εἶναι μείζονα. ἀλλ' εἰ μὲν οὖν μεταλαμβάνει ψυχῇ
 to-be greater but if indeed (that)-of-which partakes soul
 τὸ αὐτὸ ἦν τῷ ἀφ' οὗ, οὕτως ἔδει λέγειν· νῦν
 the same were with-that from which thus it-were-needful to-speak now

δὲ ἕτερον μὲν ἐκεῖνο, ἕτερον δὲ τοῦτο. οὐδὲ γὰρ οἰκία
but (is)-different indeed that different and this not-even for (a)-house
 ἡ αἰσθητὴ τὸ αὐτὸ τῇ νοητῇ, καίτοι ὁμοίωται· καὶ
the sensible (is)-the same with-the intelligible and-yet it-has-been-likened and
 τάξεως δὲ καὶ κόσμου μεταλαμβάνει ἡ οἰκία ἡ αἰσθητὴ
of-order too and of-ordering partakes the house the sensible
 κακεῖ ἐν τῷ λόγῳ οὐκ ἔστι τάξις οὐδὲ κόσμος οὐδὲ
and-there in the reason not is order nor ordering nor
 συμμετρία. οὕτως οὖν κόσμου καὶ τάξεως καὶ ὁμολογίας
symmetry thus then of-ordering and of-order and of-agreement
 μεταλαμβάνοντες ἐκεῖθεν καὶ τούτων ὄντων τῆς ἀρετῆς
partaking from-there and these being of-the virtue
 ἐνθάδε, οὐ δεομένων δὲ τῶν ἐκεῖ ὁμολογίας οὐδὲ
here not needing and the(-beings) there agreement nor
 κόσμου οὐδὲ τάξεως, οὐδ' ἂν ἀρετῆς εἴη χρεία καὶ
ordering nor order not-even — of-virtue would-be need and
 ὁμοιοίμεθα δὲ οὐδὲν ἥττον τοῖς ἐκεῖ δι' ἀρετῆς
we-might-be-likened but nothing less to-the(-beings) there because-of virtue's
 παρουσίαν. πρὸς μὲν οὖν τὸ μὴ ἀναγκαῖον κακεῖ ἀρετὴν
presence toward indeed then the not necessary also-there virtue
 εἶναι, ἐπεὶπερ ἡμεῖς ἀρετῇ ὁμοιοῦμεθα, ταυτί· δεῖ δὲ
to-be since-indeed we by-virtue are-likened these must but
 πειθῶ ἐπάγειν τῷ λόγῳ μὴ μένοντας ἐπὶ τῆς βίας.
persuasion to-add to-the argument not remaining upon the compulsion

One likeness joins equals that share a form; another joins an image to its original, which is not like it in return. Ours to what is above is of the second kind. The civic virtues order us and make us better, limiting appetites and affections and removing false opinions; measured themselves, they bear a trace of the best there, as matter, so far as it partakes of form, grows like what is formless, and soul, nearer, partakes more, so much that it can pass for a god.

πρῶτον τοίνυν τὰς ἀρετὰς ληπτέον, καθ' ἃς φάμεν
first therefore the virtues must-be-taken according-to which we-say
 ὁμοιοῦσθαι, ἵνα τὸ αὐτὸ εὔρωμεν, ὃ παρ' ἡμῶν μὲν
to-be-likened so-that the same we-may-find which among us indeed
 μίμημα ὄν ἀρετὴ ἐστίν, ἐκεῖ δὲ οἷον ἀρχέτυπον ὄν
an-imitation being virtue is there but as-it-were archetype being
 οὐκ ἀρετὴ, ἐπισημηνάμενοι, ὡς ἡ ὁμοίωσις διττὴ· καὶ
(is)-not virtue having-noted that the likening (is)-twofold and
 ἡ μὲν τις ταῦτόν ἐν τοῖς ὁμοίοις ἀπαιτεῖ, ὅσα
the-one indeed kind the-same in the similar-things demands as-many-as
 ἐπίσης ὁμοίωται ἀπὸ τοῦ αὐτοῦ ἐν οἷς δὲ τὸ μὲν
equally have-been-likened from the same in which and the-one indeed
 ὁμοίωται πρὸς ἕτερον, τὸ δὲ ἕτερόν ἐστι πρῶτον,
has-been-likened to another the-other and other is first
 οὐκ ἀντιστρέφον πρὸς ἐκεῖνο οὐδὲ ὅμοιον αὐτοῦ λεγόμενον,
not reciprocating toward that nor like it said
 ἐνταῦθα τὴν ὁμοίωσιν ἄλλον τρόπον ληπτέον οὐ ταῦτόν
here the likening another way must-be-taken not the-same
 εἶδος ἀπαιτοῦντας, ἀλλὰ μᾶλλον ἕτερον, εἴπερ κατὰ τὸν
form demanding but rather different if-indeed according-to the
 ἕτερον τρόπον ὁμοίωται. τί ποτε οὖν ἐστίν ἡ ἀρετὴ
other way it-has-been-likened what ever then is the virtue
 ἥ τε σύμπασα καὶ ἐκάστη; σαφέστερος δὲ ὁ λόγος
the(-one) both whole and each clearer and the argument

ἔσται ἐφ' ἐκάστης· οὕτω γὰρ καὶ ὁ τι κοινόν, καθ'
will-be upon each thus for also what thing (is)-common according-to
 ὁ ἀρεταὶ πᾶσαι, δῆλον ῥαδίως ἔσται. αἱ μὲν τοίνυν
which (are)-virtues all clear easily will-be the indeed therefore
 πολιτικά ἀρεταί, ἃς ἄνω που εἵπομεν, κατακοσμοῦσι
civic virtues which above somewhere we-mentioned set-in-order
 μένοντας ἔτι καὶ ἔχοντας ἐνταῦθα καὶ ἀμείνους ποιοῦσιν
(us)-remaining still and staying here and better make
 ὀρίζουσαι καὶ μετροῦσαι τὰς ἐπιθυμίας καὶ ὅλως τὰ
limiting and measuring the appetites and generally the
 πάθη καὶ ψευδεῖς δόξας ἀφαιροῦσαι τῷ ὅλως ἀμείνوني
affections and false opinions removing by-the wholly better
 καὶ τῷ ὠρίσθαι καὶ τῶν ἀμέτρων καὶ ἀορίστων
and by-the to-have-been-limited and of-the unmeasured and unlimited
 ἔξω εἶναι τὸ μεμετρημένον· καὶ αὐταὶ ὀρισθεῖσαι ἢ
outside to-be the measured and themselves limited as
 μέτρα γε ἐν ὕλῃ τῇ ψυχῇ ὁμοιώνται τῷ ἐκεῖ μέτρῳ
measures at-least in matter the soul have-been-likened to-the there measure
 καὶ ἔχουσιν ἵχνος τοῦ ἐκεῖ ἀρίστου. τὸ μὲν γὰρ πάντῃ
and have a-trace of-the there best the indeed for wholly
 ἄμετρον ὕλῃ ὃν πάντῃ ἀνωμοίωται· καθ' ὅσον δὲ
unmeasured matter being wholly has-been-made-unlike according-to as-much-as but
 μεταλαμβάνει εἶδους, κατὰ τοσοῦτον ὁμοιοῦται ἀνειδέῳ
it-partakes of-form according-to so-much it-is-likened to-formless
 ἐκεῖνῳ ὄντι. μᾶλλον δὲ τὰ ἐγγὺς μεταλαμβάνει· ψυχῇ
that being more and the(-things) near partake soul
 δὲ ἐγγυτέρῳ σώματος καὶ συγγενέστερον ταύτῃ καὶ πλέον
and nearer than-body and more-akin by-this also more
 μεταλαμβάνει, ὥστε καὶ ἐξαπατᾶν θεὸς φαντασθεῖσα, μὴ
partakes so-that even to-deceive a-god appearing perhaps
 τὸ πᾶν θεοῦ τοῦτο ἦ. οὕτω μὲν οὖν αὐταὶ ὁμοιοῦνται.
the whole of-god this may-be thus indeed then these are-likened

III · THE VIRTUES AS PURIFICATIONS

Plato calls the virtues purifications and sets the likeness beyond the civic ones. The soul is evil while mixed with the body and sharing its opinions; it would be good if it acted alone, which is thinking and prudence, shared no affections with the body, which is temperance, did not fear leaving it, which is courage, and let reason and intellect lead, which is justice. This state is likeness to god; yet virtue belongs to soul, not to intellect or what is beyond it.

ἀλλ' ἐπεὶ τὴν ὁμοίωσιν ἄλλην ὑποφαίνει ὡς τῆς μείζονος
 but since the likening other be-indicates as of-the greater
 ἀρετῆς οὖσαν, περὶ ἐκείνης λεκτέον· ἐν ᾧ καὶ
 virtue being about that(-virtue) one-must-speak in which also
 σαφέστερον ἔσται μᾶλλον καὶ τῆς πολιτικῆς ἡ οὐσία,
 clearer will-be more also of-the civic the substance
 καὶ ἥτις ἡ μείζων κατὰ τὴν οὐσίαν, καὶ ὅλως, ὅτι
 and what the greater(-is) according-to the substance and generally that
 ἔστι παρὰ τὴν πολιτικὴν ἑτέρα. λέγων δὲ ὁ Πλάτων
 there-is beside the civic another saying indeed — Plato
 τὴν ὁμοίωσιν τὴν πρὸς θεὸν φυγὴν τῶν ἐντεῦθεν
 the likening the to god flight of-the(-things) from-here
 εἶναι, καὶ ταῖς ἀρεταῖς ταῖς ἐν πολιτείᾳ οὐ τὸ ἀπλῶς
 to-be and to-the virtues the in civic-life not the(-name) simply
 διδούς, ἀλλὰ προστιθεὶς πολιτικός γε, καὶ ἀλλαχοῦ
 giving but adding civic at-least and elsewhere
 καθάρσεις λέγων ἀπάσας δηλὸς τέ ἐστι διττὰς τιθεὶς
 purifications calling all clear both is(-be) twofold positing
 καὶ τὴν ὁμοίωσιν οὐ κατὰ τὴν πολιτικὴν τιθεὶς. πῶς
 and the likening not according-to the civic positing how
 οὖν λέγομεν ταύτας καθάρσεις καὶ πῶς καθαρθέντες
 then do-we-call these purifications and how having-been-purified
 μάλιστα ὁμοιούμεθα; ἢ ἐπειδὴ κακὴ μὲν ἐστὶν ἡ ψυχὴ
 most are-we-likened or since evil indeed is the soul

συμπεφυρμένη τῷ σώματι καὶ ὁμοπαθῆς γινομένη αὐτῷ
mixed-up with-the body and like-affected becoming with-it
 καὶ πάντα συνδοξάζουσα, εἴη ἂν ἀγαθὴ καὶ ἀρετὴν
and all(-things) sharing-its-opinions would-be — good and virtue
 ἔχουσα, εἰ μὴτε συνδοξάζοι, ἀλλὰ μόνη ἐνεργοῖ· ὅπερ
having if neither it-shared-opinions but alone acted which-precisely
 ἐστὶ νοεῖν τε καὶ φρονεῖν· μὴτε ὁμοπαθῆς εἴη· ὅπερ
is to-think both and to-be-prudent nor like-affected were which-precisely
 ἐστὶ σωφρονεῖν· μὴτε φοβοῖτο ἀφισταμένη τοῦ σώματος·
is to-be-temperate nor feared departing from-the body
 ὅπερ ἐστὶν ἀνδρίζεσθαι· ἡγοῖτο δὲ λόγος καὶ νοῦς,
which-precisely is to-be-courageous led and reason and intellect
 τὰ δὲ μὴ ἀντιτείνου· δικαιοσύνη δ' ἂν εἴη τοῦτο.
the(-others) and not resisted justice and — would-be this
 τὴν δὴ τοιαύτην διάθεσιν τῆς ψυχῆς, καθ' ἣν νοεῖ
— indeed such disposition of-the soul according-to which it-thinks
 τε καὶ ἀπαθῆς οὕτως ἐστίν, εἴ τις ὁμοίωσιν λέγοι
both and unaffected thus is if someone likening were-to-call(-it)
 πρὸς θεόν, οὐκ ἂν ἀμαρτάνοι· καθαρὸν γὰρ καὶ τὸ θεῖον καὶ
to god not — would-be-err pure for also the divine and
 ἡ ἐνέργεια τοιαύτη, ὡς τὸ μιμούμενον ἔχειν φρόνησιν.
the activity (is)-such that the(-thing) imitating(-it) to-have prudence
 τί οὖν; οὐ κακέينو οὕτως διάκειται; ἢ οὐ διάκειται, ψυχῆς
what then not also-that thus is-disposed or not it-is-disposed of-soul
 δὲ ἡ διάθεσις. νοεῖ τε ἡ ψυχὴ ἄλλως· τῶν δὲ ἐκεῖ
and (is)-the disposition thinks and the soul otherwise of-the and (beings)-there
 τὸ μὲν ἑτέρως, τὸ δὲ οὐδὲ ὅλως. πάλιν οὖν τὸ νοεῖν
the-one indeed otherwise the-other and not at-all again then the to-think
 ὁμώνυμον; οὐδαμῶς· ἀλλὰ τὸ μὲν πρῶτως, τὸ δὲ
(is)-homonymous by-no-means but the-one indeed primarily the-other and
 παρ' ἐκείνου ἑτέρως. ὡς γὰρ ὁ ἐν φωνῇ λόγος μίμημα
from that otherwise as for the in voice word (is)-an-imitation

τοῦ ἐν ψυχῇ, οὕτω καὶ ὁ ἐν ψυχῇ μίμημα
of-the(-word) in soul thus also the(-word) in soul (is)-an-imitation
 τοῦ ἐν ἑτέρῳ. ὥς οὖν μεμμημένος ὁ ἐν
of-the(-word) in another as then imitated (is)-the(-word) in
 προφορᾷ πρὸς τὸν ἐν ψυχῇ, οὕτως καὶ ὁ ἐν
utterance toward the(-word) in soul thus also the(-word) in
 ψυχῇ ἑρμηνεύς ὢν ἐκείνου πρὸς τὸ πρὸ αὐτοῦ. ἡ
soul interpreter being of-that toward the(-thing) before it the
 δὴ ἀρετὴ ψυχῆς· νοῦ δὲ οὐκ ἔστιν οὐδὲ τοῦ ἐπέκεινα.
indeed virtue (is)-of-soul of-intellect but not it-is nor of-the beyond

IV • PURIFICATION AND TURNING

Is virtue the purification or what follows it? Purification removes what is alien, and the good is what remains, though the soul itself may be only good-like: its good is to be with its kin, reached by turning once purified. Its virtue is the vision and impression of what it sees, set within it and active, as sight is on the seen. It had these only as impressions, laid away unlit; to know them it must apply itself to what illuminates, since intellect is alien unless the soul looks toward it.

ζητητέον δέ, εἰ ἡ κάθαρσις ταῦτόν τῇ τοιαύτῃ
one-must-inquire and whether the purification (is)-the-same — with-such
 ἀρετῇ, ἣ προηγείται μὲν ἡ κάθαρσις, ἔπεται δὲ ἡ
virtue or precedes indeed the purification follows and the
 ἀρετή, καὶ πότερον ἐν τῷ καθαίρεσθαι ἡ ἀρετὴ ἢ
virtue and whether in the to-be-purified (is)-the virtue or
 ἐν τῷ κεκαθάρθαι. ἡ γοῦν ἐν τῷ καθαίρεσθαι
in the to-have-been-purified the(-virtue) at-any-rate in the to-be-purified
 ἀτελεστέρα τῆς ἐν τῷ κεκαθάρθαι, τὸ γὰρ
less-perfect than-the(-one) in the to-have-been-purified the for
 κεκαθάρθαι οἷον τέλος ἥδη. ἀλλὰ τὸ κεκαθάρθαι
to-have-been-purified as-it-were end already but the to-have-been-purified

ἀφαίρεσις ἀλλοτρίου παντός, τὸ δὲ ἀγαθὸν ἕτερον αὐτοῦ.
(is)-removal of-alien everything the but good (is)-other than-it
 ἢ, εἰ πρὸ τῆς καθάρσεως ἀγαθὸν ἦν, ἡ κάθαρσις ἀρκεῖ;
or if before the purification good it-was the purification suffices
 ἀλλ' ἀρκέσει μὲν ἡ κάθαρσις, τὸ δὲ καταλειπόμενον ἔσται
but will-suffice indeed the purification the but remaining(-thing) will-be
 τὸ ἀγαθόν, οὐχ ἡ κάθαρσις. καὶ τί τὸ καταλειπόμενον
the good not the purification and what the remaining(-thing)
 ἐστὶ ζητητέον· ἴσως γὰρ οὐδὲ τὸ ἀγαθὸν ἦν ἡ φύσις ἡ
is one-must-inquire perhaps for not the good was the nature the
 καταλειπομένη· οὐ γὰρ ἂν ἐγένετο ἐν κακῷ. ἄρ'
remaining not for — would-it-have-come-to-be in evil is-it
 οὖν ἀγαθοειδῇ λεκτέον; ἢ οὐχ ἰκανὴν πρὸς τὸ μένειν ἐν
then good-like one-must-call(-it) or not sufficient for the to-remain in
 τῷ ὄντως ἀγαθῷ· πέφυκε γὰρ ἐπ' ἅμφω. τὸ οὖν ἀγαθὸν
the really good it-is-natural for toward both the then good
 αὐτῆς τὸ συνεῖναι τῷ συγγενεῖ, τὸ δὲ κακὸν τὸ
its (is)-the to-be-with the akin the and evil the(-to-be-with)
 τοῖς ἐναντίοις. δεῖ οὖν καθηραμένην συνεῖναι. συνέσται δὲ
the opposites must then having-purified-itself to-be-with it-will-be-with and
 ἐπιστραφεῖσα. ἄρ' οὖν μετὰ τὴν κάθαρσιν ἐπιστρέφεται;
having-turned is-it then after the purification it-turns
 ἢ μετὰ τὴν κάθαρσιν ἐπέστραπται. τοῦτο οὖν ἡ ἀρετὴ
or after the purification it-has-turned this then (is)-the virtue
 αὐτῆς; ἢ τὸ γινόμενον αὐτῇ ἐκ τῆς ἐπιστροφῆς. τί
its or the(-thing) arising in-it from the turning what
 οὖν τοῦτο; θέα καὶ τύπος τοῦ ὀφθέντος ἐντεθεῖς καὶ
then (is)-this a-vision and impression of-the(-thing) seen set-in and
 ἐνεργῶν, ὡς ἡ ὄψις περὶ τὸ ὀρώμενον. οὐκ ἄρα εἶχεν
acting as the sight about the(-thing) seen not then did-it-have
 αὐτὰ οὐδ' ἀναμνησκέσθαι; ἢ εἶχεν οὐκ ἐνεργοῦντα,
them nor does-it-remember or it-had(-them) not acting

ἀλλὰ ἀποκείμενα ἀφώτιστα. ἵνα δὲ φωτισθῇ καὶ
 but laid-away unilluminated so-that but they-may-be-illuminated and
 τότε γινῶ αὐτὰ ἐνόντα, δεῖ προσβαλεῖν τῷ φωτίζοντι.
 then it-may-know them present-within must to-apply-itself to-the illuminating
 εἶχε δὲ οὐκ αὐτά, ἀλλὰ τύπους· δεῖ οὖν τὸν τύπον τοῖς
 it-had and not them but impressions must then the impression to-the
 ἀληθινοῖς, ὧν καὶ οἱ τύποι, ἐφαρμόσαι. τάχα δὲ
 true(-things) of-which also the impressions(-are) to-fit perhaps and
 καὶ οὕτω λέγεται ἔχειν, ὅτι ὁ νοῦς οὐκ ἀλλότριος
 also thus it-is-said to-have because the intellect (is)-not alien
 καὶ μάλιστα δὲ οὐκ ἀλλότριος, ὅταν πρὸς αὐτὸν βλέπῃ·
 and especially too not alien when toward it it-looks
 εἰ δὲ μή, καὶ παρὼν ἀλλότριος. ἐπεὶ καὶ αἱ ἐπιστήμαι,
 if but not even being-present (it-is)-alien since also the sciences
 εἰ μὴδ' ὅλως ἐνεργῶμεν κατ' αὐτάς, ἀλλότριοι.
 if not at-all we-act according-to them (are)-alien

V • HOW FAR PURIFICATION GOES

The purified soul gathers itself from the body, admits only the necessary pleasures as remedies, removes pains or bears them gently, cuts anger down as far as it can, and fears nothing. It has no appetite for anything base, and even the irrational part grows pure by its nearness, as one living beside a sage grows like him or ashamed before him. There is no battle: reason is present, and the worse part is vexed at itself for having stirred while its master was there.

ἀλλ' ἐπὶ πόσον ἡ κάθαρσις λεκτέον· οὕτω γὰρ καὶ
 but to how-far (goes)-the purification one-must-say thus for also
 ἡ ὁμοίωσις τίνι φανερά καὶ ἡ ταυτότης τίνι θεῷ.
 the likening to-what(-god) (is)-clear and the identity with-what god
 τοῦτο δὲ ἐστὶ μάλιστα ζητεῖν θυμὸν πῶς καθαίρει καὶ
 this and is chiefly to-inquire spirit how it-purifies and

ἐπιθυμίαν καὶ τᾶλλα πάντα, λύπην καὶ τὰ συγγενῇ, καὶ τὸ
appetite and the-rest all grief and the akin(-things) and the
 χωρίζειν ἀπὸ σώματος ἐπὶ πόσον δυνατόν. ἀπὸ μὲν δὴ
to-separate from body to how-far (is)-possible from indeed indeed
 σώματος ἴσως μὲν καὶ τοῖς οἷον τόποις συνάγουσαν
body perhaps indeed even in-the as-it-were places gathering
 ἑαυτήν, πάντως γε μὴν ἀπαθῶς ἔχουσιν καὶ τὰς
itself entirely at-least indeed unaffectedly being and the
 ἀναγκαίαις τῶν ἡδονῶν καὶ τὰς αἰσθήσεις. μόνον ποιουμένην
necessary of-the pleasures and the perceptions only making
 ἱατρούσεις καὶ ἀπαλλαγὰς πόνων, ἵνα μὴ ἐνοχλοῖτο, τὰς
remedies and releases from-toils so-that not it-be-troubled the
 δὲ ἀλγηδόνας ἀφαιροῦσαν καί, εἰ μὴ οἶόν τε, πρῶως
and pains removing and if not possible — gently
 φέρουσιν καὶ ἐλάττους τιθεῖσιν τῷ μὴ συμπάσχειν.
bearing and lesser making by-the not to-suffer-with(-them)
 τὸν δὲ θυμὸν ὅσον οἶόν τε ἀφαιροῦσαν καί, εἰ δυνατόν,
the and spirit as-far-as possible — removing and if possible
 πάντα, εἰ δὲ μή, μὴ γοῦν αὐτὴν συνοργιζομένην, ἀλλ'
wholly if but not not at-any-rate itself sharing-the-anger but
 ἄλλου εἶναι τὸ ἀπροαίρετον, τὸ δὲ ἀπροαίρετον ὀλίγον
of-another to-be the involuntary the and involuntary little
 εἶναι καὶ ἀσθενές· τὸν δὲ φόβον πάντη — περὶ οὐδενὸς γὰρ
to-be and weak the and fear wholly about nothing for
 φοβήσεται· τὸ δὲ ἀπροαίρετον καὶ ἐνταῦθα — πλὴν γε
will-it-fear the but involuntary also here except at-least
 ἐν νουθετήσει. ἐπιθυμία δὲ ὅτι μὲν μηδενὸς φαῦλον,
in admonition appetite and that indeed (it-is)-for-nothing base
 δῆλον· σίτων δὲ καὶ ποτῶν πρὸς ἄνεσιν οὐκ αὐτὴ ἔξει·
(is)-clear of-foods but and drinks for relief not itself will-have
 οὐδὲ τῶν ἀφροδισίων δέ· εἴ δ' ἄρα, φυσικῶν, οἶμαι, καὶ
nor of-the sexual-pleasures and if but then natural I-think and

οὐδὲ τὸ ἀπροαίρετον ἐχόντων· εἴ δ' ἄρα, ὅσον μέχρι
not-even the involuntary having if but then as-much-as up-to
φαντασίας προπετοῦς καὶ ταύτης. ὅλως δὲ αὐτὴ μὲν
imagination impulsive and this generally and itself indeed
πάντως τούτων καθαρὰ ἔσται καὶ τὸ ἄλογον δὲ βουλήσεται
entirely of-these pure will-be and the irrational too will-wish
καὶ αὐτὸ καθαρὸν ποιῆσαι, ὥστε μηδὲ πλήττεσθαι· εἰ
also it pure to-make so-that not-even to-be-struck if
δ' ἄρα, μὴ σφόδρα, ἀλλ' ὀλίγας τὰς πληγὰς αὐτοῦ εἶναι
but then not violently but few the blows its to-be
καὶ εὐθὺς λυομένας τῇ γειτονίῃ· ὥσπερ εἴ τις σοφῶ
and at-once dissolved by-the nearness just-as if someone to-a-sage
γειτονῶν ἀπολαύει τῆς τοῦ σοφοῦ γειτνιάσεως ἢ ὅμοιος
neighboring should-enjoy the of-the sage nearness either like
γινόμενος ἢ αἰδούμενος, ὥς μηδὲν τολμᾶν ποιεῖν ὦν ὁ
becoming or feeling-shame so-as nothing to-dare to-do of-what the
ἀγαθὸς οὐ θέλει. οὐκ οὖν ἔσται μάχη· ἀρκεῖ γὰρ παρὼν
good(-man) not wishes not-then will-there-be battle suffices for being-present
ὁ λόγος, ὃν τὸ χεῖρον αἰδέσεται, ὥστε καὶ αὐτὸ τὸ χεῖρον
the reason which the worse will-respect so-that even the-very — worse
δυσχερᾶναι, ἐάν τι ὅλως κινηθῇ, ὅτι μὴ ἡσυχίαν ἦγε
to-be-vexed if somewhat at-all it-is-moved because not quiet it-kept
παρόντος τοῦ δεσπότου καὶ ἀσθένειαν ἑαυτῷ ἐπιτιμῆσαι.
being-present the master and (for)-weakness itself to-censure

The aim is not to be without error but to be god. One in whom something involuntary still occurs is a god and a daemon, double; one in whom nothing does is a god alone, of those who follow the first. He came from there, and here he makes what he is housed with like himself. Wisdom and prudence are contemplation of what intellect holds; there they are pattern, not virtue. In soul, justice is activity toward intellect, temperance the inward turning to it, and courage freedom from affection.

ἔστι μὲν οὖν οὐδὲν τῶν τοιούτων ἀμαρτία, ἀλλὰ
 is indeed then nothing of-the such error but
 κατόρθωσις ἀνθρώπων· ἀλλ' ἡ σπουδὴ οὐκ ἔξω ἀμαρτίας
 right-action for-a-man but the aim (is)-not outside error
 εἶναι, ἀλλὰ θεὸν εἶναι. εἰ μὲν οὖν τι τῶν τοιούτων
 to-be but god to-be if indeed then any of-the such
 ἀπροαίρετον γίγνοιτο, θεὸς ἂν εἴη ὁ τοιοῦτος καὶ
 involuntary should-occur a-god — would-be — such(-a-man) and
 δαίμων διπλοῦς ὢν, μᾶλλον δὲ ἔχων σὺν αὐτῷ ἄλλον
 daemon double being rather and having with himself another
 ἄλλην ἀρετὴν ἔχοντα· εἰ δὲ μηδέν, θεὸς μόνον· θεὸς δὲ
 another virtue having if but nothing god only god and
 τῶν ἐπομένων τῷ πρώτῳ. αὐτὸς μὲν γὰρ ἐστὶν ὃς
 (one)-of-the following the first himself indeed for is (be)-who
 ἦλθεν ἐκεῖθεν καὶ τὸ καθ' αὐτόν, εἰ γένοιτο οἷος
 came from-there and the according-to himself if he-should-become such-as
 ἦλθεν, ἐκεῖ ἐστι· νῶν δὲ συνωκίσθη ἐνθάδε ἥκων καὶ
 he-came there is with-intellect and he-was-housed here coming and
 τοῦτον αὐτῷ ὁμοιώσει κατὰ τὴν δύναμιν τὴν ἐκείνου,
 this to-himself he-will-likens according-to the power the of-that
 ὥστε, εἰ δυνατόν, ἀπληκτον εἶναι ἢ ἀπρακτόν γε
 so-that if possible unstruck to-be or not-doing at-least

τῶν μὴ δοκούντων τῷ δεσπότῃ. τίς οὖν ἐκάστη
of-the(-things) not seeming-good to-the master what then (is)-each
 ἀρετὴ τῷ τοιούτῳ; ἢ σοφία μὲν καὶ φρόνησις ἐν
virtue — for-such(-a-man) or wisdom indeed and prudence (is)-in
 θεωρίᾳ ὧν νοῦς ἔχει· νοῦς δὲ τῇ ἐπαφῇ. διττὴ
contemplation of-what intellect has intellect and by-the contact twofold
 δὴ ἐκάτερα, ἡ μὲν ἐν νῷ οὖσα, ἡ δὲ ἐν
indeed (is)-each the-one indeed in intellect being the-other and in
 ψυχῇ. κακεῖ μὲν οὐκ ἀρετή, ἐν δὲ ψυχῇ ἀρετή. ἐκεῖ
soul and-there indeed (it-is)-not virtue in but soul virtue there
 οὖν τίς ἐνέργεια αὐτοῦ καὶ ὃ ἐστίν· ἐνταῦθα δὲ τὸ
then what activity its and what it-is here but the(-thing)
 ἐν ἄλλῳ ἐκεῖθεν ἀρετή. οὐδὲ γὰρ αὐτοδικαιοσύνη καὶ
in another from-there (is)-virtue not-even for justice-itself and
 ἐκάστη ἀρετή, ἀλλ' οἷον παράδειγμα· τὸ δὲ ἀπ'
each (is)-virtue but as-it-were a-pattern the(-thing) and from
 αὐτῆς ἐν ψυχῇ ἀρετή. τινὸς γὰρ ἡ ἀρετή· αὐτὸ
it in soul (is)-virtue of-something for (is)-the virtue itself
 δὲ ἕκαστον αὐτοῦ, οὐχὶ δ' ἄλλου τινός. δικαιοσύνη δὲ
and each (is)-of-itself not but of-another any justice and
 εἴπερ οἰκαιοπραγία, ἄρα αἰεὶ ἐν πλήθει μερῶν; ἢ
if-indeed (it-is)-minding-its-own-business (is-it) always in a-multitude of-parts or
 ἡ μὲν ἐν πλήθει, ὅταν πολλὰ ἦ τὰ μέρη, ἡ δὲ
the-one indeed in multitude when many are the parts the-other and
 ὅλως οἰκαιοπραγία, καὶ ἐνός ἦ. ἡ γοῦν ἀληθὴς
generally minding-its-own-business even-if of-one it-be the at-any-rate true
 αὐτοδικαιοσύνη ἐνός πρὸς αὐτό, ἐν ᾧ οὐκ ἄλλο,
justice-itself (is)-of-one toward itself in which not (is)-one-thing
 τὸ δὲ ἄλλο· ὥστε καὶ τῇ ψυχῇ δικαιοσύνη ἢ μείζων
the(-part) and another so-that also for-the soul justice the greater
 τὸ πρὸς νοῦν ἐνεργεῖν, τὸ δὲ σωφρονεῖν ἢ εἴσω πρὸς
(is)-the toward intellect to-act the and to-be-temperate (is)-the inward toward

νοῦν στροφή, ἡ δὲ ἀνδρεία ἀπάθεια καθ' ὁμοίωσιν
 intellect turning the and courage (is)-impassibility according-to likening
 τοῦ πρὸς ὃ βλέπει ἀπαθὲς ὃν τὴν φύσιν· αὐτὴ δὲ
 of-that toward which it-looks unaffected being the nature it(-is) but
 ἐξ ἀρετῆς, ἵνα μὴ συμπαθῇ τῷ χείρονι συνοίκῳ.
 from virtue so-that not it-may-suffer-with the worse housemate

VII · WHICH VIRTUES THE GOOD MAN HAS

The virtues in soul imply one another, as their patterns do in intellect, and so do the purifications. Whoever has the greater virtues has the lesser potentially, but not the reverse; this is the good man's principal life. He will know the civic virtues and may act by some as circumstances require, but by higher principles and other measures. He leaves the good human life that civic virtue demands for the gods, since he is likened to gods as to a pattern, not to good men, as image to image.

ἀντακολουθοῦσι τοίνυν ἀλλήλαις καὶ αὗται αἱ ἀρεταὶ ἐν
 follow-reciprocally therefore one-another also these — virtues in
 ψυχῇ, ὥσπερ καὶ ἐκεῖ τὰ πρὸ τῆς ἀρετῆς ἐν νῷ
 soul just-as also-there the(-things) before the virtue in intellect
 ὥσπερ παραδείγματα. καὶ γὰρ ἡ νόησις ἐκεῖ ἐπιστήμη
 as patterns and for the thought there (is)-knowledge
 καὶ σοφία, τὸ δὲ πρὸς αὐτὸν ἡ σωφροσύνη, τὸ δὲ
 and wisdom the and toward itself the temperance the and
 οἰκεῖον ἔργον ἡ οἰκιοπραγία, τὸ δὲ οἶον ἀνδρεία
 own work the minding-its-own-business the and as-it-were courage
 ἡ ταυτότης καὶ τὸ ἐφ' αὐτοῦ μένειν καθαρὸν. ἐν ψυχῇ
 the identity and the upon itself to-remain pure in soul
 τοίνυν πρὸς νοῦν ἡ ὄρασις σοφία καὶ φρόνησις, ἀρεταὶ
 therefore toward intellect the seeing (is)-wisdom and prudence virtues
 αὐτῆς· οὐ γὰρ αὐτὴ ταῦτα, ὥσπερ ἐκεῖ. καὶ τὰ ἄλλα
 its not for it(-is) these as there and the others

ὡσαύτως ἀκολουθεῖ· καὶ τῇ καθάρσει δέ, εἴπερ πᾶσαι
likewise follow and in-the purification too if-indeed all
 καθάρσεις κατὰ τὸ κεκαθάρθαι, ἀνάγκη πάσας ἢ
(are)-purifications according-to the to-have-been-purified (it-is)-necessary all or
 οὐδὲ μία τελεία. καὶ ὁ μὲν ἔχων τὰς μείζους καὶ
not-even one (is)-perfect and the(-one) indeed having the greater also
 τὰς ἐλάττους ἐξ ἀνάγκης δυνάμει, ὁ δὲ τὰς ἐλάττους
the lesser of necessity potentially the(-one) but the lesser
 οὐκ ἀναγκαίως ἔχει ἐκείνας. ὁ μὲν δὴ προηγούμενος
not necessarily has those the indeed indeed leading
 τοῦ σπουδαίου βίος οὗτος· πότερα δὲ ἐνεργεία ἔχει καὶ
of-the good(-man) life (is)-this whether but in-actuality he-has also
 τὰς ἐλάττους ἢ τὰς μείζους ἢ ἄλλον τρόπον, σκεπτέον
the lesser or the greater or another way one-must-consider
 καθ' ἐκάστην· οἷον φρόνησιν· εἰ γὰρ ἄλλαις ἀρχαῖς
according-to each for-instance prudence if for other principles
 χρήσεται, πῶς ἔτι ἐκείνη μένει κἂν εἰ μὴ ἐνεργοῦσα;
it-will-use how still that remains even if not acting
 καὶ εἰ ἡ μὲν φύσει τοσόνδε, ἡ δὲ τοσόνδε,
and if the(-one) indeed by-nature so-much the-other and so-much
 καὶ ἡ σωφροσύνη ἐκείνα μετροῦσα, ἡ δὲ ὅλως
and the temperance those measuring the-other and wholly
 ἀναιροῦσα; ταῦτόν δὲ καὶ ἐπὶ τῶν ἄλλων ὅλως τῆς
abolishing the-same and also in-the-case-of the others generally the
 φρονήσεως κινηθείσης. ἢ εἰδήσει γε αὐτὰς καὶ ὅσον
prudence having-been-moved or he-will-know at-least them and as-much-as
 παρ' αὐτῶν ἔξει· τάχα δέ ποτε περιστατικῶς
from them he-will-have perhaps and sometimes as-circumstances-require
 ἐνεργήσει κατὰ τινὰς αὐτῶν. ἐπὶ μείζους δὲ ἀρχὰς
he-will-act according-to some of-them to greater and principles
 ἡκῶν καὶ ἄλλα μέτρα κατ' ἐκείνα πράξει· οἷον
coming and other measures according-to those he-will-act for-instance

τὸ σωφρονεῖν οὐκ ἐν μέτρῳ ἐκείνῳ τιθείς, ἀλλ' ὅλως
the to-be-temperate not in measure that placing but wholly
 κατὰ τὸ δυνατόν χωρίζων καὶ ὅλως ζῶν οὐχὶ τὸν
according-to the possible separating and generally living not the
 ἀνθρώπου βίον τὸν τοῦ ἀγαθοῦ, ὃν ἀξιοῖ ἡ πολιτικὴ
of-man life the of-the good(-man) which demands the civic
 ἀρετὴ διαζῆν, ἀλλὰ τοῦτον μὲν καταλιπὼν, ἕτερον δὲ
virtue to-live but this indeed having-left another and
 ἀλλαξάμενος τὸν τῶν θεῶν πρὸς γὰρ τούτους αὐτῷ,
having-taken-in-exchange the(-life) of-the gods toward for these his
 οὐ πρὸς ἀνθρώπους ἀγαθοὺς ἢ ὁμοίωσις. ὁμοίωσις δὲ
not toward men good (is)-the likening likening and
 ἡ μὲν πρὸς τούτους, ὡς εἰκὼν εἰκόνι ὁμοίωται
the(-one) indeed toward these (is)-as image to-image has-been-likened
 ἀπὸ τοῦ αὐτοῦ ἑκάτερα. ἡ δὲ πρὸς ἄλλον ὡς πρὸς
from the same each the-other and toward another as toward
 παράδειγμα.
a-pattern

PLOTINUS

ΠΕΡΙ ΔΙΑΛΕΚΤΙΚΗΣ

Ennead I.3 · On Dialectic

What art leads us upward, to the good and the first principle? Plato names one who has seen most, born a philosopher, a musician, or a lover, and these must be led up. There are two journeys, one from below and one within the intelligible, ending at its summit. The musician, moved by sounds and rhythms, must be taught to separate their matter and led to intelligible harmony and beauty itself, with arguments to make him believe.

Τίς τέχνη ἢ μέθοδος ἢ ἐπιτήδευσις ἡμᾶς οἱ δεῖ
what art or method or practice us whither must
 πορευθῆναι ἀνάγει; ὅποι μὲν οὖν δεῖ ἐλθεῖν, ὥς
to-travel leads-up whither indeed then (we)-must to-go that
 ἐπὶ τἀγαθὸν καὶ τὴν ἀρχὴν τὴν πρώτην, κείσθω
to the-good and the principle the first let-it-be-laid-down
 διωμολογημένον καὶ διὰ πολλῶν δεδειγμένον· καὶ δὴ
agreed and through many(-arguments) shown and indeed
 καὶ δι' ὧν τοῦτο ἐδείκνυτο ἀναγωγὴ τις ἦν. τίνα
also through which this was-shown a-leading-up of-a-sort was what-sort
 δὲ δεῖ εἶναι τὸν ἀναχθισόμενον; ἀρά γε τὸν πάντα
and must to-be the(-one) about-to-be-led-up is-it at-least the(-one) all
 ἢ τὸν πλεῖστά, φησιν, ἰδόντα, ὃς ἐν τῇ πρώτῃ γενέσκει
or the(-one) most he-says having-seen who in the first birth
 εἰσῆει εἰς γονὴν ἀνδρὸς ἐσομένου φιλοσόφου ἢ μουσικοῦ
entered into seed of-a-man going-to-be a-philosopher or a-musician
 τινος ἢ ἐρωτικοῦ; ὁ μὲν δὴ φιλόσοφος τὴν φύσιν
of-some-kind or a-lover the indeed indeed philosopher — by-nature
 καὶ ὁ μουσικὸς καὶ ὁ ἐρωτικὸς ἀνακτέοι. τίς οὖν ὁ
and the musician and the lover (are)-to-be-led-up what then (is)-the
 τρόπος; ἀρά γε εἷς καὶ ὁ αὐτὸς ἅπασι τούτοις, ἢ
manner is-it at-least one and the same for-all these or
 καθ' ἓνα ἕκαστον εἷς τις; ἔστι μὲν οὖν ἡ πορεία
according-to one each one particular is indeed then the journey

διττὴ πᾶσιν ἢ ἀναβαίνουσιν ἢ ἄνω ἐλθοῦσιν· ἡ μὲν
twofold for-all either ascending or above having-come the(-one) indeed
 γὰρ προτέρα ἀπὸ τῶν κάτω, ἡ δέ γε δευτέρα,
for first (is)-from the(-things) below the(-one) and at-least second
 οἷς ἤδη ἐν τῷ νοητῷ γενομένοις καὶ οἶον ἵχνος
(for-those)-who already in the intelligible having-come and as-it-were footprint
 θείσιν ἐκεῖ πορεύεσθαι ἀνάγκη, ἕως ἂν εἰς τὸ ἔσχατον τοῦ
having-set there to-travel (is)-necessary until — to the last of-the
 τόπου ἀφίκωνται, ὃ δὴ τέλος τῆς πορείας ὃν τυγχάνει,
region they-arrive which indeed end of-the journey being happens(-to-be)
 ὅταν τις ἐπ' ἄκρῳ γένηται τῷ νοητῷ. ἀλλ' ἡ μὲν
when someone at the-summit comes-to-be of-the intelligible but the(-one) indeed
 περιμενέτω, περὶ δὲ τῆς ἀναγωγῆς πρότερον πειρατέον
let-it-wait about and the leading-up first one-must-try
 λέγειν. πρῶτον δὴ διασταλτέον τοὺς ἄνδρας τούτους
to-speak first indeed must-be-distinguished the men these
 ἡμῖν ἀρξαμένους ἀπὸ τοῦ μουσικοῦ ὅστις ἐστὶ λέγοντας τὴν
by-us beginning from the musician who he-is saying the
 φύσιν. θετέον δὴ αὐτὸν εὐκίνητον καὶ ἐπτοημένον μὲν
nature one-must-posit indeed him easily-moved and excited indeed
 πρὸς τὸ καλόν, ἀδυνατώτερον δὲ παρ' αὐτοῦ κινεῖσθαι,
toward the beautiful less-able but by himself to-be-moved
 ἕτοιμον δὲ ἐκ τῶν τυχόντων οἶον κτύπων, ὥσπερ
ready and from the chance for-instance sounds just-as
 οἱ δειλοὶ πρὸς τοὺς ψόφους, οὕτως καὶ τοῦτον πρὸς τοὺς
the timid toward the noises thus also this(-one) toward the
 φθόγγους καὶ τὸ καλὸν τὸ ἐν τούτοις ἕτοιμον, φεύγοντα
tones and the beauty the in these ready fleeing
 δὲ αἰεὶ τὸ ἀνάρμωστον καὶ τὸ μὴ ἐν ἐν τοῖς ἀδομένοις
and always the unharmonious and the not one in the songs
 καὶ ἐν τοῖς ῥυθμοῖς τὸ εὐρυθμον καὶ τὸ εὐσχημον διώκειν.
and in the rhythms the well-rhythmed and the well-shaped to-pursue

μετὰ τοίνυν τοὺς αἰσθητοὺς τούτους φθόγγους καὶ ῥυθμούς
after therefore the sensible these tones and rhythms
καὶ σχήματα οὕτως ἀκτέον· χωρίζοντα τὴν ὕλην ἐφ' ᾧ
and figures thus be-must-be-led separating the matter upon which
αἱ ἀναλογίαι καὶ οἱ λόγοι εἰς τὸ κάλλος τὸ ἐπ' αὐτοῖς
(are)-the proportions and the ratios to the beauty the upon them
ἀκτέον καὶ διδακτέον, ὥς περὶ ᾧ ἐπτόητο ἐκείνα
be-must-be-led and must-be-taught that about which he-was-excited those
ἦν, ἡ νοητὴ ἀρμονία καὶ τὸ ἐν ταύτῃ καλὸν καὶ ὅλως
were the intelligible harmony and the in this beauty and generally
τὸ καλόν, οὐ τό τι καλὸν μόνον, καὶ λόγους τοὺς
the beautiful not the particular beautiful only and arguments the(-ones)
φιλοσοφίας ἐνθετέον· ἀφ' ᾧ εἰς πίστιν ἀκτέον
of-philosophy must-be-implanted from which into conviction be-must-be-led
ὧν ἀγνοεῖ ἔχων. τίνες δὲ οἱ λόγοι, ὕστερον.
(of)-what he-is-ignorant-of having what and (are)-the arguments later

II • THE LOVER

The lover, into whom the musician may change, has a kind of memory of beauty, and struck by beautiful bodies he must be taught not to fall for one but to see the same beauty in all, coming from elsewhere. He must be led to beautiful pursuits and laws, to arts, sciences, and virtues, shown that they are one, and from the virtues brought up to intellect and being, to walk the upward journey.

ὁ δὲ ἐρωτικός, εἰς ὃν μεταπέσοι ἂν καὶ ὁ μουσικὸς
the and lover into whom might-change — also the musician
καὶ μεταπεσὼν ἢ μένοι ἂν ἢ παρέλθῃ, μνημονικός
and having-changed either might-remain — or pass-beyond mindful
ἐστί πως κάλλους· χωρὶς δὲ ὧν ἀδυνατεῖ καταμαθεῖν,
is somehow of-beauty apart but being he-is-unable to-grasp(-it)

πληττόμενος δὲ ὑπὸ τῶν ἐν ὧσι καλῶν περὶ αὐτὰ
struck but by the(-things) in sight beautiful about them
 ἐπτόχται. διδασκτέον οὖν αὐτὸν μὴ περὶ ἓν σῶμα πεσόντα
be-is-excited must-be-taught then he not about one body having-fallen
 ἐπτοῆσθαι, ἀλλ' ἐπὶ πάντα ἀκτέον τῷ λόγῳ σώματα
to-be-excited but to all be-must-be-led by-the argument bodies
 δεικνύντα τὸ ἐν πᾶσι ταὐτὸν καὶ ὅτι ἕτερον
(one)-showing the(-beauty) in all the-same and that (it-is)-other
 τῶν σωμάτων καὶ ὅτι ἄλλοθεν λεκτέον καὶ ὅτι ἐν
than-the bodies and that from-elsewhere must-be-said and that in
 ἄλλοις μᾶλλον, οἷον ἐπιτηδεύματα καλὰ καὶ νόμους
others more for-instance pursuits beautiful and laws
 καλοὺς δεικνύντα — ἐν ἀσωμάτοις γὰρ ὁ ἐθισμὸς τοῦ
beautiful (one)-showing in bodiless(-things) for (is)-the habituation of-the
 ἐρασμοῦ ἤδη — καὶ ὅτι ἐν τέχναις καὶ ἐν ἐπιστήμαις
lovely already and that in arts and in sciences
 καὶ ἐν ἀρεταῖς. εἴτα ἐν ποιητέον καὶ διδασκτέον, ὅπως
and in virtues then one must-be-made and must-be-taught how
 ἐγγίνονται. ἀπὸ δὲ τῶν ἀρετῶν ἥδη δεῖ ἀναβαίνειν
they-come-to-be-in from and the virtues then (he)-must to-ascend
 ἐπὶ νοῦν, ἐπὶ τὸ ὄν· κακεῖ βαδιστέον τὴν ἄνω πορείαν.
to intellect to the being and-there must-be-walked the upward journey

III · THE PHILOSOPHER

The philosopher by nature is ready, as if winged, needing no separation, only someone to show the way; he must be shown and set free. He should be given mathematics, to accustom him to comprehension and belief in the bodiless, and, being virtuous by nature, be led to perfect virtue; after mathematics, the arguments of dialectic, until he becomes a dialectician.

ὁ δὲ φιλόσοφος τὴν φύσιν ἔτοιμος οὗτος καὶ οἷον
the and philosopher — by-nature (is)-ready this(-man) and as-it-were
 ἐπτερωμένος καὶ οὐ δεόμενος χωρίσεως, ὥσπερ οἱ ἄλλοι
winged and not needing separation as the others
 οὔτοι, κεκινημένος πρὸς τὸ ἄνω, ἀπορῶν δὲ τοῦ
these moved toward the above being-at-a-loss but the(-one)
 δεικνύντος δέεται μόνον. δεικτέον οὖν καὶ λυτέον
showing he-needs only he-must-be-shown then and he-must-be-released
 βουλόμενον καὶ αὐτὸν τῇ φύσει καὶ πάλαι λελυμένον. τὰ
wishing also himself by-the nature and long-since released the
 μὲν δὴ μαθήματα δοτέον πρὸς συνεισμὸν κατανοήσεως
indeed indeed mathematics must-be-given for habituation of-comprehension
 καὶ πίστεως ἀσωμάτου — καὶ γὰρ ῥάδιον δέξεται
and of-conviction of-the-bodiless and for easily he-will-receive(-them)
 φιλομαθῆς ὢν — καὶ φύσει ἐνάρετον ὄντα πρὸς τελείωσιν
fond-of-learning being and by-nature virtuous being to perfection
 ἀρετῶν ἀκτέον καὶ μετὰ τὰ μαθήματα λόγους διαλεκτικῆς
of-virtues he-must-be-led and after the mathematics arguments of-dialectic
 δοτέον καὶ ὅλως διαλεκτικὸν ποιητέον.
must-be-given and wholly a-dialectician he-must-be-made

Dialectic is the state able to say, by reason, what each thing is, how it differs, what it shares, where it stands, and whether it truly is; it treats good and not good, eternal and not, by knowledge and not opinion. Leaving the wandering among sensibles, it settles in the intelligible and feeds the soul in the plain of truth, using Plato's division until it has traversed the whole and returned to the principle. Then it rests, leaving logic to another art.

τίς δὲ ἡ διαλεκτική, ἣν δεῖ καὶ τοῖς προτέροις
what and (is)-the dialectic which one-must also to-the former(-men)
 παραδιδόναι; ἔστι μὲν δὴ ἡ λόγῳ περὶ ἐκάστου δυναμένη
to-hand-on it-is indeed indeed the by-reason about each able
 ἕξις εἰπεῖν τί τε ἕκαστον καὶ τί ἄλλων διαφέρει καὶ
state to-say what both each(-is) and in-what from-others it-differs and
 τίς ἡ κοινότης· ἐν οἷς ἔστι καὶ ποῦ τούτων ἕκαστον καὶ
what the commonality(-is) in which it-is and where of-these each and
 εἰ ἔστιν ὃ ἔστι καὶ τὰ ὄντα ὅποσα καὶ τὰ μὴ ὄντα
whether it-is what it-is and the beings how-many and the not beings
 αἷ, ἕτερα δὲ ὄντων. αὕτη καὶ περὶ ἀγαθοῦ διαλέγεται καὶ
again other and than-beings this both about good discourses and
 περὶ μὴ ἀγαθοῦ καὶ ὅσα ὑπὸ τὸ ἀγαθὸν καὶ ὅσα
about not good and as-many-as (are)-under the good and as-many-as
 ὑπὸ τὸ ἐναντίον καὶ τί τὸ αἰδιον καὶ τὸ μὴ τοιοῦτον,
under the opposite and what the eternal and the not such
 ἐπιστήμη δηλονότι περὶ πάντων, οὐ δόξη. παύσασα δὲ
by-knowledge clearly about all(-things) not by-opinion having-stopped and
 τῆς περὶ τὸ αἰσθητὸν πλάνης ἐνιδρύει τῷ νοητῷ κακῇ
the about the sensible wandering it-settles(-us) in-the intelligible and-there
 τὴν πραγματείαν ἔχει τὸ ψεῦδος ἀφείσα ἐν τῷ λεγομένῳ
the business has the falsehood having-let-go in the so-called
 ἀληθείας πεδίῳ τὴν ψυχὴν τρέφουσα, τῇ διαιρέσει τῇ
of-truth plain the soul nourishing the division the

Πλάτωνος χρωμένη μὲν καὶ εἰς διάκρισιν τῶν εἰδῶν,
of-Plato using indeed also for discrimination of-the forms
 χρωμένη δὲ καὶ εἰς τὸ τί ἐστι, χρωμένη δὲ καὶ ἐπὶ τὰ
using and also for the what it-is using and also for the
 πρῶτα γένη, καὶ τὰ ἐκ τούτων νοερῶς πλέκουσα,
first genera and the(-things) out-of these intellectually weaving
 ἕως ἂν διέλθῃ πᾶν τὸ νοητόν, καὶ ἀνάπαλιν ἀναλύουσα,
until — it-traverses all the intelligible and conversely unraveling
 εἰς ὃ ἂν ἐπ' ἀρχὴν ἔλθῃ. τότε δὲ ἡσυχίαν ἄγουσα,
to(-the-point) which — to principle it-comes then but quiet keeping
 ὡς μέχρι γέ τοι ἐκεῖ εἶναι ἐν ἡσυχίᾳ, οὐδὲν ἔτι
so-as up-to at-least some(-point) there to-be in quiet nothing further
 πολυπραγμονοῦσα εἰς ἓν γενομένη βλέπει, τὴν λεγομένην
busying-itself-with into one having-become it-looks the so-called
 λογικὴν πραγματείαν περὶ προτάσεων καὶ συλλογισμῶν,
logical business about propositions and syllogisms
 ὥσπερ ἂν τὸ εἰδέναι γράφειν, ἄλλῃ τέχνῃ δοῦσα· ὧν
as would the to-know to-write to-another art having-given of-which
 τινα ἀναγκαῖα καὶ πρὸ τέχνης ἡγουμένη, κρίνουσα δὲ αὐτὰ
some necessary and before art considering judging and them
 ὥσπερ καὶ τὰ ἄλλα καὶ τὰ μὲν χρήσιμα αὐτῶν, τὰ
as also the others and the-ones indeed useful of-them the-others
 δὲ περιττὰ ἡγουμένη καὶ μεθόδου τῆς ταῦτα βουλομένης.
and superfluous considering and of-a-method the(-one) these wishing

Dialectic takes its clear principles from intellect and combines and divides until it reaches perfect intellect; it is the purest part of intellect and prudence and the most honorable state in us. It is not the philosopher's instrument, since it is not bare theorems and rules but concerns things, with beings as its matter. It knows falsehood and sophistry incidentally, by their conflict with its truths, and leaves precision about propositions to another art that enjoys it.

ἀλλὰ πόθεν τὰς ἀρχὰς ἔχει ἡ ἐπιστήμη αὕτη; ἡ νοῦς δίδωσιν
but whence the principles has the knowledge this or intellect gives
 ἐναργεῖς ἀρχάς, εἴ τις λαβεῖν δύναιτο ψυχῇ· εἶτα τὰ
clear principles if any to-receive could soul then the(-things)
 ἐξῆς καὶ συντίθῃσι καὶ συμπλέκει καὶ διαιρεῖ, ἕως ἂν εἰς
next both it-combines and interweaves and divides until — to
 τέλειον νοῦν ἦκη. ἔστι γάρ, φησιν, αὕτη τὸ καθαρώτατον
perfect intellect it-comes is for he-says this the purest
 νοῦ καὶ φρονήσεως. ἀνάγκη οὖν τιμωτάτην οἶσαν
of-intellect and of-prudence (it-is)-necessary then most-honorable being
 ἕξιν τῶν ἐν ἡμῖν περὶ τὸ ὄν καὶ τὸ τιμωτάτον εἶναι,
state of-the(-states) in us about the being and the most-honorable to-be
 φρόνησιν μὲν περὶ τὸ ὄν, νοῦν δὲ περὶ τὸ ἐπέκεινα τοῦ
prudence indeed about the being intellect and about the beyond of-the
 ὄντος. τί οὖν ἡ φιλοσοφία; τὸ τιμωτάτον. ἢ ταὐτὸν
being what(-is) then — philosophy the most-honorable or (are)-the-same
 φιλοσοφία καὶ διαλεκτική; ἢ φιλοσοφίας μέρος τὸ τίμιον·
philosophy and dialectic or of-philosophy part the honorable
 οὐ γὰρ δὴ οἰητέον ὄργανον τοῦτο εἶναι τοῦ φιλοσόφου·
not for indeed one-must-think instrument this to-be of-the philosopher
 οὐ γὰρ ψιλὰ θεωρήματά ἐστι καὶ κανόνες, ἀλλὰ περὶ
not for bare theorems it-is and rules but about
 πράγματά ἐστι καὶ οἷον ὕλην ἔχει τὰ ὄντα· ὁδῶ μέντοι
things it-is and as-it-were matter it-has the beings by-method however

ἐπ' αὐτὰ χωρεῖ ἅμα τοῖς θεωρήμασι τὰ πράγματα
to them it-proceeds together-with the theorems the things
 ἔχουσα· τὸ δὲ ψεῦδος καὶ τὸ σόφισμα κατὰ συμβεβηκὸς
having the and falsehood and the sophism by accident
 γινώσκει ἄλλου ποιήσαντος ὡς ἀλλότριον κρίνουσα τοῖς
it-knows another having-made(-it) as alien judging by-the
 ἐν αὐτῇ ἀληθείᾳ τὸ ψεῦδος, γινώσκουσα, ὅταν τις
in itself truths the falsehood knowing when someone
 προσαγάγῃ, ὅτι παρὰ τὸν κανόνα τοῦ ἀληθοῦς. περὶ
brings(-it) that (it-is)-against the rule of-the true about
 προτάσεως οὖν οὐκ οἶδε — καὶ γὰρ γράμματα — εἰδυῖα δὲ
proposition then not it-knows and for (they-are)-letters knowing and
 τὸ ἀληθὲς οἶδεν ὃ καλοῦσι πρότασιν, καὶ καθόλου οἶδε
the true it-knows what they-call a-proposition and generally it-knows
 τὰ κινήματα τῆς ψυχῆς, ὃ τε τίθησι καὶ ὃ αἶρει, καὶ
the movements of-the soul what both it-posit and what it-removes and
 εἰ τοῦτο αἶρει ὃ τίθησιν ἢ ἄλλο, καὶ εἰ ἕτερα ἢ
whether this it-removes which it-posit or another and whether different or
 ταυτά, προσφερομένων ὥσπερ κατ' αἴσθησιν ἐπιβάλλουσα,
the-same (things)-being-presented as by perception apprehending
 ἀκριβολογεῖσθαι δὲ ἕτερα δίδωσι τοῦτο ἀγαπώση.
to-be-precise but to-another it-gives this (art)-that-loves(-it)

Dialectic is the honorable part of philosophy, which draws on it in physics and ethics. The other virtues have their reasonings within their own affections and actions; prudence reasons upon them more universally; dialectic and wisdom present all things to prudence universally and immaterially. The lower virtues are only imperfect without them, and wisdom does not arise without the lower: natural virtue, imperfect in eye and character, is perfected by wisdom, or the two grow together.

μέρος οὖν τὸ τίμιον· ἔχει γὰρ καὶ ἄλλα φιλοσοφία· καὶ
 part then the honorable has for also other(-parts) philosophy and
 γὰρ καὶ περὶ φύσεως θεωρεῖ βοήθειαν παρὰ διαλεκτικῆς
 for also about nature it-contemplates help from dialectic
 λαβοῦσα, ὥσπερ καὶ ἀριθμητικῇ προσχρῶνται αἱ ἄλλαι
 having-taken just-as also arithmetic use the other
 τέχναι· μᾶλλον μέντοι αὕτη ἐγγύθεν κομίζεται παρὰ
 arts more however this from-near-at-hand draws from
 τῆς διαλεκτικῆς· καὶ περὶ ἡθῶν ὡσαύτως θεωροῦσα μὲν
 — dialectic and about characters likewise contemplating indeed
 ἐκεῖθεν, προστιθεῖσα δὲ τὰς ἑξεις καὶ τὰς ἀσκήσεις, ἐξ
 from-there adding and the states and the exercises out-of
 ὧν προίασιν αἱ ἑξεις. ἰσχοῦσι δὲ αἱ λογικαὶ ἑξεις καὶ
 which proceed the states hold and the rational states also
 ὡς ἴδια ἤδη τὰ ἐκεῖθεν· καὶ γὰρ μετὰ τῆς ὕλης
 as own already the(-things) from-there and for with the matter
 τὰ πλείεστα· καὶ αἱ μὲν ἄλλαι ἀρεταὶ τοὺς λογισμοὺς
 (are)-the most and the indeed other virtues the reasonings
 ἐν τοῖς πάθεσι τοῖς ἰδίοις καὶ ταῖς πράξεσιν, ἡ δὲ
 in the affections the (their)-own and the actions the but
 φρόνησις ἐπιλογισμός τις καὶ τὸ καθόλου μᾶλλον
 prudence (is)-a-reasoning-upon of-a-sort and the universal rather

καὶ εἰ ἀντακολουθοῦσι καὶ εἰ δεῖ νῦν ἐπισχεῖν
and whether they-follow-reciprocally and whether one-must now to-hold-back
 ἢ εἰσαῦθις ἢ ὅλως ἄλλο βέλτιον· ἢ δὲ διαλεκτικὴ καὶ
or later or generally another (is)-better the but dialectic and
 ἢ σοφία ἔτι καθόλου καὶ αὐλως πάντα εἰς χρῆσιν
the wisdom still universally and immaterially all(-things) for use
 προφέρει τῇ φρονήσει. πότερα δὲ ἔστι τὰ κάτω εἶναι
presents to-the prudence whether and it-is-possible the lower to-be
 ἄνευ διαλεκτικῆς καὶ σοφίας; ἢ ἀτελῶς καὶ ἐλλειπόντως.
without dialectic and wisdom or imperfectly and defectively
 ἔστι δὲ σοφὸν εἶναι καὶ διαλεκτικὸν οὕτως ἄνευ
is-it-possible and wise to-be and a-dialectician thus without
 τούτων; ἢ οὐδ' ἂν γένοιτο, ἀλλὰ ἢ πρότερον ἢ
these or not-even — would-it-come-to-be but either before or
 ἅμα συναύξεται. καὶ τάχα ἂν φυσικὰς τις ἀρετὰς ἔχοι,
at-once it-grows-together and perhaps — natural someone virtues might-have
 ἐξ ὧν αἱ τέλειαι σοφίας προσγενομένης. μετὰ τὰς
from which the perfect(-ones) wisdom having-been-added after the
 φυσικὰς οὖν ἢ σοφία· εἴτα τελειοῖ τὰ ἥθη. ἢ τῶν
natural then (comes)-the wisdom then it-perfects the characters or the
 φυσικῶν οὐσῶν συναύξεται ἤδη ἅμφω καὶ συντελειοῦται
natural being grow-together already both and are-perfected-together
 ἢ προλαβοῦσα ἢ ἑτέρα τὴν ἑτέραν ἐτελείωσεν· ὅλως
or anticipating the one the other perfected generally
 γὰρ ἢ φυσικὴ ἀρετὴ καὶ ὄμμα ἀτελὲς καὶ ἦθος ἔχει,
for the natural virtue both eye imperfect and character has
 καὶ αἱ ἀρχαὶ τὸ πλείστον ἀμφοτέρας, ἀφ' ὧν
and the principles (are)-for-the most-part (common)-to-both from which
 ἔχομεν.
we-have

PLOTINUS

ΠΕΡΙ ΑΘΑΝΑΣΙΑΣ ΨΥΧΗΣ

Ennead IV.7 · On the Immortality of the Soul

Is each of us immortal, wholly perishable, or partly each? Man is not simple but has a soul and a body, whether an instrument or attached some other way. The body is composite, and perception sees it dissolve and waste; even the simple bodies can be cut. If the body is part of us, we are not wholly immortal; if an instrument, it was lent for a time. The most sovereign part, the man himself, is the soul.

Εἰ δέ ἐστιν ἀθάνατος ἕκαστος ἡμῶν, ἣ φθίρεται πᾶς,
whether and is immortal each of-us or perishes whole
 ἢ τὰ μὲν αὐτοῦ ἄπεισιν εἰς σκέδασιν καὶ φθοράν,
or the(-parts) indeed of-him go-away into dispersal and destruction
 τὰ δὲ μένει εἰς αἰεί, ἃπερ ἐστὶν αὐτός, ὧδ' ἂν τις
the-others and remain for ever which-precisely is himself thus — one
 μάθοι κατὰ φύσιν ἐπισκοπούμενος. ἀπλοῦν μὲν δὴ
might-learn according-to nature examining simple indeed indeed
 τι οὐκ ἂν εἴη ὁ ἄνθρωπος, ἀλλ' ἐστὶν ἐν αὐτῷ
something not — would-be — man but there-is in him
 ψυχὴ, ἔχει δὲ καὶ σῶμα εἴτ' οὖν ὄργανον ὃν ἡμῖν, εἴτ'
soul be-has and also body whether then instrument being for-us or
 οὖν ἕτερον τρόπον προσσητημένον. ἀλλ' οὖν διηρησθῶ
then (in)-another way attached but then let-it-be-divided
 γε ταύτη, καὶ ἐκατέρου τὴν φύσιν τε καὶ οὐσίαν
at-least thus and of-each the nature both and substance
 καταθεατέον. τὸ μὲν δὴ σῶμα καὶ αὐτὸ συγκεείμενον
must-be-observed the indeed indeed body also itself compounded
 οὔτε παρὰ τοῦ λόγου δύναται μένειν, ἣ τε αἰσθησις
neither by the reason can remain the and perception
 ὁρᾷ λυόμενόν τε καὶ τηκόμενον καὶ παντοίους ὀλέθρους
sees(-it) dissolving both and wasting and all-kinds-of destructions
 δεχόμενον, ἐκάστου γε τῶν ἐνόντων πρὸς τὸ αὐτοῦ
receiving each at-least of-the(-things) within to the its-own

φερομένον, φθείροντός τε ἄλλου ἕτερον καὶ μεταβάλλοντος
being-borne destroying and one another and changing(-it)
 εἰς ἄλλο καὶ ἀπολλύντος, καὶ μάλιστα ὅταν ψυχὴ ἢ φίλα
into another and ruining(-it) and especially when soul the friends
 ποιούσα μὴ παρῇ τοῖς ὄγκοις. καὶ μὴ μόνωθῃ δὲ ἕκαστον
making not is-present to-the masses even-if be-isolated and each
 γινόμενον, ἐν οὐκ ἔστι, λύσιν δεχόμενον εἰς τε μορφὴν
becoming one not is dissolution admitting into both shape
 καὶ ὕλην, ἐξ ὧν ἀνάγκη καὶ τὰ ἀπλὰ τῶν σωμάτων
and matter out-of which (it-is)-necessary also the simple of-the bodies
 τὰς συστάσεις ἔχειν. καὶ μὴν καὶ μέγεθος ἔχοντα, ἅτε
the compositions to-have and indeed also magnitude having as
 σώματα ὄντα, τεμνόμενά τε καὶ εἰς μικρὰ θρανόμενα
bodies being being-cut both and into small(-bits) being-shattered
 καὶ ταύτῃ φθορὰν ἂν ὑπομένοι. ὥστ' εἰ μὲν μέρος ἡμῶν
also in-this-way destruction — would-undergo so-that if indeed part of-us
 τοῦτο, οὐ τὸ πᾶν ἀθάνατοι, εἰ δὲ ὄργανον, ἔδει
(is)-this not the whole(-are-we) immortal if but instrument it-was-necessary
 γε αὐτὸ εἰς χρόνον τινὰ δοθὲν τοιοῦτον τὴν φύσιν εἶναι.
at-least it for time some given such — in-nature to-be
 τὸ δὲ κυριώτατον καὶ αὐτὸς ὁ ἄνθρωπος εἴη ἂν ἢ
the but most-sovereign and the-very — man would-be — either
 κατὰ τὸ εἶδος ὡς πρὸς ὕλην τὸ σῶμα, ἢ κατὰ τὸ
according-to the form as to matter the body or according-to the
 χρώμενον ὡς πρὸς ὄργανον. ἑκατέρως δὲ ἢ ψυχὴ αὐτός.
user as to instrument either-way and the soul (is)-himself

What nature has the soul? A body would be dissolvable. Fire, air, water, and earth are soulless and have life only as acquired, and if none of them has life, their union cannot make life and intellect out of what is mindless. Something must order the blend, and that would hold the rank of soul. Indeed not even a simple body could exist without soul, since reason makes body when it comes to matter, and reason comes only from soul.

τοῦτο οὖν τίνα φύσιν ἔχει; ἢ σῶμα μὲν ὃν πάντως
 this then what nature has or body indeed being wholly
 ἀναλυτόν· σύνθετον γὰρ πᾶν γε σῶμα. εἰ δὲ μὴ
 dissoluble composite for (is)-every at-least body if but not
 σῶμα εἴη, ἀλλὰ φύσεως ἄλλης, κακείνην ἢ κατὰ τὸν
 body it-be but of-nature other also-that either according-to the
 αὐτὸν τρόπον, ἢ κατ' ἄλλον σκεπτέον. πρῶτον δὲ
 same way or according-to another must-be-considered first and
 σκεπτέον, εἰς ὃ τι δεῖ τοῦτο τὸ σῶμα, ὃ λέγουσι
 must-be-considered into what thing one-must this — body which they-call
 ψυχὴν, ἀναλύειν. ἐπεὶ γὰρ ζωὴ ψυχῇ πάρεστιν ἐξ ἀνάγκης,
 soul to-analyze since for life to-soul is-present of necessity
 ἀνάγκη τοῦτο τὸ σῶμα, τὴν ψυχὴν, εἰ μὲν ἐκ δύο
 (it-is)-necessary this — body the soul if indeed out-of two
 σωμάτων ἢ πλειόνων εἴη, ἥτοι ἐκάτερον αὐτῶν, ἢ ἕκαστον
 bodies or more it-be either each of-them or each(-one)
 ζωνὴν σύμφυτον ἔχειν, ἢ τὸ μὲν ἔχειν, τὸ δὲ μί, ἢ
 life inborn to-have or the-one indeed to-have the-other and not or
 μηδέτερον ἔχειν. εἰ μὲν δὴ ἐνὶ αὐτῶν προσείη τὸ ζῆν,
 neither to-have if indeed indeed to-one of-them belonged the to-live
 αὐτὸ τοῦτο ἂν εἴη ψυχὴ. τί ἂν οὖν εἴη σῶμα ζωνὴν
 itself this — would-be soul what — then would-be a-body life
 παρ' αὐτοῦ ἔχον; πῦρ γὰρ καὶ ἀήρ καὶ ὕδωρ καὶ γῆ αἴψυχα
 from itself having fire for and air and water and earth (are)-soulless

παρ' αὐτῶν· καὶ ὅτῳ παρέσσι τούτων ψυχῇ, τοῦτο
of themselves and to-whichever is-present of-these soul this
 ἐπακτῷ κέχρηται τῇ ζωῇ, ἄλλα δὲ παρὰ ταῦτα σώματα
acquired uses the life other and beside these bodies
 οὐκ ἔστι. καὶ οἷς γε δοκεῖ εἶναι καὶ στοιχεῖα τούτων
not there-are and to-whom at-least it-seems to-be also elements than-these
 ἕτερα, σώματα, οὐ ψυχαί, ἐλέχθησαν εἶναι οὐδὲ ζῶν ἔχοντα.
other bodies not souls were-said to-be nor life having
 εἰ δὲ μηδενὸς αὐτῶν ζῶν ἔχοντος ἢ σύνοδος πεποίηκε
if but none of-them life having the coming-together has-made
 ζωὴν, ἄτοπον, μᾶλλον δὲ ἀδύνατον συμφόρησιν σωμάτων
life (it-is)-strange rather and impossible a-collection of-bodies
 ζωὴν ἐργάζεσθαι, καὶ νοῦν γεννᾶν τὰ ἀνόητα. καὶ δι᾽
life to-produce and intellect to-beget the mindless(-things) and indeed
 καὶ οὐχ ὅπως οὖν κραθέντα ταῦτα φήσουσι γίνεσθαι. δεῖ
also not in-any-way-whatever blended these they-will-say to-come-to-be must
 ἄρα εἶναι τὸ τάξον καὶ τὸ τῆς κράσεως αἴτιον· ὥστε
then to-be the(-thing) ordering and the of-the blending cause so-that
 τοῦτο τάξιν ἂν ἔχοι ψυχῆς. οὐ γὰρ ὅτι σύνθετον, ἀλλ'
this rank — would-have of-soul not for only composite but
 οὐδὲ ἀπλοῦν ἂν εἴη σῶμα ἐν τοῖς οὖσις ἄνευ ψυχῆς
not-even simple — would-be body among the beings without soul
 οὕσης ἐν τῷ παντί, εἴπερ λόγος προσελθὼν τῇ ὕλῃ σῶμα
being in the all if-indeed reason coming-to the matter body
 ποιεῖ, οὐδαμῶθεν δ' ἂν προσέλθοι λόγος, ἢ παρὰ ψυχῆς.
makes from-nowhere but — would-come reason than from soul

Atoms and partless things coming together cannot make soul, which is one and in sympathy with itself, nor can partless things make body. If life comes from a body's form, soul is that form and not body; if from an affection of matter, something gave it. Body flows and would perish if all were body; matter would stay unformed, and perhaps not even exist. Soul, using all bodies, composes the cosmos and every living thing.

εἰ δέ τις μὴ οὕτως, ἀλλ' ἀτόμους ἢ ἀμερῇ
 if but someone not thus but atoms or partless(-things)
 συνελθόντα ψυχὴν ποιεῖν λέγοι τῇ ἐνώσει καὶ
 having-come-together soul to-make should-say by-the union and
 ὁμοπαθεία ἐλέγχουτ' ἂν καὶ τῇ παραθέσει, μηδενὸς
 common-affection be-would-be-refuted — also by-the juxtaposition nothing
 διόλου γινομένου ἐνὸς οὐδὲ συμπαθοῦς ἐξ ἀπαθῶν καὶ μὴ
 throughout becoming one nor co-affected out-of unaffected and not
 ἐνοῦσθαι δυναμένων σωμάτων. ψυχὴ δὲ αὐτῇ συμπαθής.
 to-be-unified able bodies soul but with-itself (is)-co-affected
 ἐκ δὲ ἀμερῶν οὐ σῶμα οὐδὲ μέγεθος ἂν γένοιτο.
 out-of and partless(-things) not body nor magnitude — would-come-to-be
 καὶ μὴν εἰ ἀπλοῦ ὄντος τοῦ σώματος τὸ μὲν ὅσον
 and indeed if simple being the body the(-part) indeed as-much-as
 ὑλικὸν παρ' αὐτοῦ ζῶν ἔχειν οὐ φήσουσιν — ὕλη
 (is)-material from itself life to-have not they-will-say matter
 γὰρ ἄποιον — τὸ δὲ κατὰ τὸ εἶδος τεταγμένον
 for (is)-without-quality the(-part) but according-to the form ordered
 ἐπιφέρειν τὴν ζωὴν, εἰ μὲν οὐσίαν φήσουσι τὸ εἶδος τοῦτο
 to-bring the life if indeed substance they-will-say the form this
 εἶναι, οὐ τὸ συναμφοτέρον, θάτερον δὲ τούτων ἔσται ἡ
 to-be not the compound the-one and of-these will-be the
 ψυχὴ· ὃ οὐκέτ' ἂν σῶμα· οὐ γὰρ ἐξ ὕλης καὶ τοῦτο,
 soul which no-longer would (be)-body not for out-of matter also this

ἢ πάλιν τὸν αὐτὸν τρόπον ἀναλύσομεν. εἰ δὲ πάθημα τῆς
or again (in)-the same way we-shall-analyze if but an-affection of-the
 ὕλης, ἀλλ' οὐκ οὐσίαν φήσουσιν εἶναι, ἀφ' οὗ τὸ πάθημα
matter but not substance they-will-say to-be from what the affection
 καὶ ἡ ζωὴ εἰς τὴν ὕλην ἐλήλυθε λεκτέον αὐτοῖς. οὐ γὰρ
and the life into the matter has-come must-be-said by-them not for
 δὴ ἡ ὕλη αὐτὴν μορφοῖ, οὐδὲ αὐτῇ ψυχὴν ἐντίθησι. δεῖ
indeed the matter itself shapes nor into-itself soul puts must
 ἄρα τι εἶναι τὸ χορηγὸν τῆς ζωῆς, εἰ οὔτε τῇ ὕλῃ
then something to-be the supplier of-the life if neither to-the matter
 ἡ χορηγία, οὔθ' ὅτ' οὐν τῶν σωμάτων, ἔξω δὲ καὶ
the supply nor to-any-whatever of-the bodies outside being and
 ἐπέκεινα σωματικῆς φύσεως ἀπάσης. ἐπεὶ οὐδ' ἂν εἴη
beyond bodily nature all since not — would-be
 σῶμα οὐδὲν ψυχικῆς δυνάμεως οὐκ οὔσης. ῥεῖ γάρ, καὶ ἐν
body any of-soul power not being flows for and in
 φορᾷ αὐτοῦ ἡ φύσις, καὶ ἀπόλοιτο ἂν ὡς τάχιστα,
motion its (is)-the nature and would-perish — as quickly-as-possible
 εἰ πάντα σώματα εἴη, καὶ εἰ ὄνομα ἐνὶ αὐτῶν ψυχὴν τις
if all bodies were even if name to-one of-them soul one
 θεῖτο. ταυτὰ γὰρ ἂν πάθοι τοῖς ἄλλοις σώμασιν ὕλης
should-give the-same for — it-would-suffer as-the other bodies matter
 μιᾶς οὔσης αὐτοῖς. μᾶλλον δὲ οὐδ' ἂν γένοιτο, ἀλλὰ
one being for-them rather and not-even — would-it-come-to-be but
 στήσεται ἐν ὕλῃ τὰ πάντα, μὴ ὄντος τοῦ μορφοῦντος
will-stand in matter the all not being the(-thing) shaping
 αὐτήν. τάχα δ' ἂν οὐδ' ἂν ἡ ὕλη τὸ παράπαν εἴη,
it perhaps and — not-even — the matter — at-all would-be
 λυθήσεται δὲ καὶ τόδε τὸ ζῦμπαν, εἴ τις αὐτὸ πιστεύσει
will-be-dissolved and also this — whole if one it should-entrust
 σώματος συνέρξει διδοὺς αὐτῷ ψυχῆς τάξιν μέχρι τῶν
of-body to-the-binding giving to-it of-soul rank up-to the

ὀνομάτων, ἀέρι καὶ πνεύματι σκεδαστοτάτῳ καὶ τὸ ἐν εἶναι
 names to-air and breath most-dispersible and the one to-be
 ἔχοντι οὐ παρ' αὐτοῦ. πῶς γὰρ τεμνομένων τῶν πάντων
 having not from itself how for being-cut the all
 σωμάτων ὥτινιούν τις ἀνατιθεὶς τόδε τὸ πᾶν οὐκ ἀνόητόν
 bodies to-any-whatever one attributing this — all not mindless
 τε καὶ φερόμενον εἰκῇ ποιήσει; τίς γὰρ τάξις ἐν
 both and borne at-random will-make what for order (is)-in
 πνεύματι δεομένῳ παρὰ ψυχῆς τάξεως, ἢ λόγος, ἢ νοῦς;
 breath needing from soul order or reason or intellect
 ἀλλὰ ψυχῆς μὲν οὔσης ὑπουργὰ ταῦτα πάντα αὐτῇ εἰς
 but soul indeed being serviceable (are)-these all to-it for
 σύστασιν κόσμου καὶ ζώου ἐκάστου, ἄλλης παρ' ἄλλου
 composition of-cosmos and of-living-being each other from other
 δυνάμεως εἰς τὸ ὅλον συντελούσης· ταύτης δὲ μὴ παρούσης
 power to the whole contributing this but not being-present
 ἐν τοῖς ὅλοις οὐδὲν ἂν εἴη ταῦτα, οὐχ ὅτι ἐν τάξει.
 in the wholes nothing — would-be these not (to-say)-that in order

IV · THE STOICS' BREATH

The Stoics themselves, led by truth, admit something better than bodies, calling soul intelligent breath and intellectual fire. But not every breath is soul, and breath “in a certain state” is either nothing, leaving only breath and names, or a reason distinct from matter, another nature. Nor can soul be any body at all: a hot body only heats and a white one only whitens, while soul does different things in different living beings and opposite things in the same one.

μαρτυροῦσι δὲ καὶ αὐτοὶ ὑπὸ τῆς ἀληθείας ἀγόμενοι, ὥς
 bear-witness and also themselves by the truth led that
 δεῖ τι πρὸ τῶν σωμάτων εἶναι κρεῖττον αὐτῶν ψυχῆς
 must something before the bodies to-be better than-them of-soul

εἶδος, ἔννουν τὸ πνεῦμα καὶ πῦρ νοερὸν τιθέμενοι, ὥσπερ
form intelligent the breath and fire intellectual positing as-if
 ἄνευ πυρὸς καὶ πνεύματος οὐ δυναμένης τῆς κρείττονος
without fire and breath not being-able the better
 μοίρας ἐν τοῖς οὖσιν εἶναι, τόπον δὲ ζητούσης εἰς τὸ
portion among the beings to-be place and seeking for the
 ἰδρυθῆναι, δέον ζητεῖν, ὅπου τὰ σώματα ἰδρύσουσιν,
to-be-established (when)-it-is-needful to-seek where the bodies they-will-establish
 ὡς ἄρα δεῖ ταῦτα ἐν ψυχῆς δυνάμεσιν ἰδρῦσθαι. εἰ
as then must these in of-soul powers to-be-established if
 δὲ μηδὲν παρὰ τὸ πνεῦμα τὴν ζωὴν καὶ τὴν ψυχὴν
but nothing beside the breath the life and the soul
 τίθενται, τί τὸ πολυθρύλητον αὐτοῖς πως ἔχον, εἰς
they-posit what (is)-the much-talked-of by-them somehow disposed to
 ὃ καταφεύγουσιν ἀναγκαζόμενοι τίθεσθαι ἄλλην παρὰ
which they-take-refuge being-compelled to-posit another beside
 τὰ σώματα φύσιν δραστήριον; εἰ οὖν οὐ πᾶν μὲν πνεῦμα
the bodies nature active if then not every indeed breath
 ψυχῇ, ὅτι μυρία πνεύματα ἄψυχα, τὸ δὲ πως ἔχον
(is)-soul because countless breaths (are)-soulless the and somehow disposed
 πνεῦμα φήσουσι, τό πως ἔχον τοῦτο καὶ ταύτην τὴν
breath they-will-say the somehow disposed this and this —
 σχέσιν ἢ τῶν ὄντων τι φήσουσιν, ἢ μηδέν. ἀλλ' εἰ
condition either of-the beings something they-will-say or nothing but if
 μὲν μηδέν, πνεῦμα ἂν εἴη μόνον, τὸ δὲ πως ἔχον
indeed nothing breath — would-be only the and somehow disposed
 ὄνομα. καὶ οὕτως συμβήσεται αὐτοῖς οὐδὲ ἄλλο οὐδὲν
(a)-name and thus it-will-result for-them not-even other anything
 εἶναι λέγειν ἢ τὴν ὕλην, καὶ ψυχὴν καὶ θεὸν ὀνόματα
to-be to-say than the matter and soul and god names
 πάντα, ἐκεῖνο δὲ μόνον ὄν. εἰ δὲ τῶν ὄντων ἢ σχέσις
(are)-all that and only being if but of-the beings (is)-the condition

καὶ ἄλλο παρὰ τὸ ὑποκείμενον καὶ τὴν ὕλην, ἐν ὕλῃ
and other beside the substrate and the matter in matter
 μέν, ἄυλον δὲ αὐτὸ τῷ μὴ πάλιν αὖ συγκείσθαι ἐξ
indeed immaterial but itself by-the not again in-turn to-be-composed out-of
 ὕλης, λόγος ἂν εἴη τις καὶ οὐ σῶμα καὶ φύσις ἑτέρα.
matter reason — it-would-be some and not body and nature other
 ἔτι δὲ καὶ ἐκ τῶνδε οὐχ ἥττον φαίνεται ἀδύνατον ὄν
further and also from these not less it-appears impossible being
 τὴν ψυχὴν εἶναι σῶμα ὅτιοῦν. ἢ γὰρ θερμόν ἐστιν
the soul to-be body any-whatever either for hot it-is
 ἢ ψυχρόν, ἢ σκληρόν ἢ μαλακόν, ὑγρόν τε ἢ πεπηγός,
or cold or hard or soft fluid either or solid
 μέλαν τε ἢ λευκόν, καὶ πάντα ὅσα ποιότητες
black either or white and all as-many-as (are)-qualities
 σωμάτων ἄλλαι ἐν ἄλλοις. καὶ εἰ μὲν θερμόν, μόνον
of-bodies other in others and if indeed hot only
 θερμανεῖ· ψυχρὸν δέ, μόνον ψύξει· καὶ κοῦφα ποιήσει τὸ
it-will-heat cold but only it-will-cool and light will-make the
 κοῦφον προσγενόμενον καὶ παρόν· καὶ βαρυνεῖ τὸ βαρύν,
light added and present and will-make-heavy the heavy
 καὶ μελανεῖ τὸ μέλαν· καὶ τὸ λευκὸν λευκὸν ποιήσει. οὐ
and will-blacken the black and the white white will-make not
 γὰρ πυρὸς τὸ ψύχειν, οὐδὲ τοῦ ψυχροῦ θερμὰ ποιεῖν. ἀλλ'
for (is)-of-fire the to-cool nor of-the cold warm to-make but
 ἢ γε ψυχὴ καὶ ἐν ἄλλοις μὲν ζώοις ἄλλα, τὰ δ'
the at-least soul both in other indeed living-beings other(-things) the and
 ἄλλα ποιεῖ, καὶ ἐν τῷ δὲ αὐτῷ τὰ ἐναντία, τὰ μὲν
other makes and in the and same the opposites the-ones indeed
 πηγνῦσα, τὰ δὲ χέουσα, καὶ τὰ μὲν πυκνά, τὰ
solidifying the-others and dissolving and the-ones indeed dense the-others
 δὲ ἀραιά, μέλανα λευκά, κοῦφα βαρέα ποιοῦσα. καίτοι
and rare black white light heavy making and-yet

ἐν ἔδει ποιεῖν κατὰ τὴν τοῦ σώματος ποιότητά
one(-thing) it-ought to-make according-to the of-the body quality
 τε τὴν ἄλλην καὶ δὴ καὶ χροῖαν· νῦν δὲ πολλά.
both the other and indeed also color now but many(-things)

V · GROWTH AND MEMORY

Soul's varied movements, choices, and reasons cannot belong to one simple body. A bodily soul that caused growth would itself grow by addition, and what was added, soul or soulless, would be a stranger ignorant of what the first knew; such a soul, flowing away and coming in like the rest of our mass, would leave no memory or recognition. A seed divided among many offspring, each part whole, shows that soul is without quantity, the same in part and whole.

τὰς δὲ δὴ κινήσεις πῶς διαφόρους, ἀλλ' οὐ μίαν,
the and indeed movements how (does-it-make)-different but not one
 μῆς οὔσης παντὸς σώματος κινήσεως; εἰ δὲ τῶν μὲν
one being of-every body movement if but of-some indeed
 προαιρέσεις, τῶν δὲ λόγους αἰτιάσονται, ὀρθῶς μὲν
choices of-others and reasons they-will-assign-as-cause rightly indeed
 τοῦτο· ἀλλ' οὐ σώματος ἢ προαίρεσις οὐδὲ οἱ λόγοι,
this but not of-body (is)-the choice nor the reasons
 διάφοροί γε ὄντες, ἐνὸς ὄντος καὶ ἀπλοῦ τοῦ σώματος,
different at-least being one being and simple the body
 καὶ οὐ μετὸν αὐτῷ τοιούτου γε λόγου, ἢ
and not (there)-being-a-share to-it such at-least reason except
 ὅσος δέδοται αὐτῷ παρὰ τοῦ ποιήσαντος θερμὸν
as-much-as has-been-given to-it by the(-one) having-made hot
 αὐτὸ ἢ ψυχρὸν εἶναι. τὸ δὲ καὶ ἐν χρόνοις αὔξειν,
it or cold to-be the and also in times to-increase
 καὶ μέχρι τοσούτου μέτρου, πόθεν ἂν τῷ σώματι αὐτῷ
and up-to so-great measure whence — to-the body itself

γένοιτο, ὧ προσήκει μὲν αὔξεσθαι, αὐτῷ δὲ ἀμοίρῳ
would-it-come to-which it-belongs indeed to-be-increased itself but without-share
 τοῦ αὔξειν εἶναι, ἢ ὅσον παραληφθείη ἂν ἐν ὕλης
of-the to-increase to-be except as-far-as it-might-be-taken-up — in of-matter
 ὄγκῳ ὑπηρετοῦν τῷ δι' αὐτοῦ τὴν αὔξιν ἐργαζομένῳ;
mass serving the(-one) through it the growth producing
 καὶ γὰρ εἰ ἡ ψυχὴ σῶμα οὐσα αὔξει, ἀνάγκη
and for if the soul body being should-increase(-things) (it-is)-necessary
 καὶ αὐτὴν αὔξεσθαι, προσθήκη δηλονότι ὁμοίου σώματος,
also itself to-be-increased by-addition clearly of-similar body
 εἰ μέλλοι εἰς ἴσον ἵεναι τῷ αὐξομένῳ ὑπ' αὐτῆς.
if it-were-to to equal to-go with-the(-thing) increased by it
 καὶ ἡ ψυχὴ ἔσται τὸ προστιθέμενον ἢ ἄψυχον
and either soul will-be the(-thing) added or soulless
 σῶμα. καὶ εἰ μὲν ψυχὴ, πόθεν καὶ πῶς εἰσιούσης καὶ πῶς
body and if indeed soul whence and how entering and how
 προστιθεμένης; εἰ δὲ ἄψυχον τὸ προστιθέμενον, πῶς
being-added if but soulless the(-thing) added how
 τοῦτο ψυχώσεται καὶ τῷ πρόσθεν ὁμογνωμονήσει καὶ
this will-be-ensouled and with-the former will-agree and
 ἐν ἔσται καὶ τῶν αὐτῶν δοξῶν τῇ πρώτῃ μεταλήψεται,
one will-be and of-the same opinions with-the first will-partake
 ἀλλ' οὐχ ὥσπερ ξένη ψυχὴ αὕτη ἐν ἀγνοίᾳ ἔσται ὦν
but not as a-stranger soul this in ignorance will-be of-what
 ἡ ἑτέρα οἶδε; καὶ, ὥσπερ ὁ ἄλλος ὄγκος ἡμῶν, τὸ
the other knows and just-as the other mass our the(-part)
 μὲν τι ἀπορρεύσεται αὐτοῦ, τὸ δέ τι προσελεύσεται,
indeed some will-flow-away of-it the(-part) and some will-come-to
 οὐδὲν δὲ ἔσται τὸ αὐτό; πῶς οὖν ἡμῖν αἱ μνήμαι; πῶς
nothing and will-be the same how then (are)-in-us the memories how
 δὲ ἡ γνώρισις οἰκείων οὐδέποτε τῇ αὐτῇ ψυχῇ χρωμένῳ;
and the recognition of-kin never the same soul (we)-using

καὶ μὴν εἰ σῶμά ἐστι, φύσις δὲ σώματος μεριζομένου εἰς
and indeed if body it-is nature and of-body divided into
 πλείω ἕκαστον μὴ τὸ αὐτὸ εἶναι τῶν μερῶν τῷ ὅλῳ —
several each not the same to-be of-the parts with-the whole
 εἰ τοσόνδε μέγεθος ψυχῇ, ὃ ἐὰν ἔλαττον ᾖ, ψυχὴ οὐκ
if so-great magnitude (is)-soul which if less it-be soul not
 ἔσται, ὥσπερ πᾶν ποσὸν ἀφαιρέσει τὸ εἶναι τὸ πρόσθεν
will-be just-as every quantity by-subtraction the to-be the former
 ἡλλάξατο· εἰ δέ τι τῶν μέγεθος ἐχόντων τὸν
exchanged if but something of-the(-things) magnitude having in-the
 ὄγκον ἐλαττωθὲν τῇ ποιότητι ταὐτὸν μένει, ᾗ μὲν
mass diminished in-the quality the-same should-remain as indeed
 σῶμα ἕτερόν ἐστι, καὶ ᾗ ποσόν, τῇ δὲ ποιότητι ἕτερον
body other it-is and as quantity by-the but quality other
 τῆς ποσότητος οὔσης τὸ ταὐτὸν ἀποσώζειν δύναται· τί
than-the quantity being the sameness to-preserve it-can what
 τοῖνυν φήσουσιν οἱ τὴν ψυχὴν σῶμα εἶναι λέγοντες;
therefore will-say those(-who) the soul body to-be saying
 πρῶτον μὲν περὶ ἐκάστου μέρους τῆς ψυχῆς τῆς ἐν
first indeed about each part of-the soul the in
 τῷ αὐτῷ σώματι, πότερον ἕκαστον ψυχῇ οἷα ἐστὶ καὶ
the same body whether each (is)-soul such-as is also
 ἢ ὅλη; καὶ πάλιν τοῦ μέρους τὸ μέρος; οὐδὲν ἄρα τὸ
the whole and again of-the part the part nothing then the
 μέγεθος συνεβάλλετο τῇ οὐσίᾳ αὐτῆς· καίτοι ἔδει γε
magnitude contributed to-the substance its and-yet it-ought at-least
 ποσοῦ τινος οὔσης. ἀλλὰ καὶ ὅλον πολλαχῇ, ὅπερ
(a)-quantity some being but also whole in-many-places which-precisely
 σώματι παρεῖναι ἀδύνατον, ἐν πλείοσι τὸ αὐτὸ ὅλον εἶναι
for-body to-be-present (is)-impossible in several the same whole to-be
 καὶ τὸ μέρος ὅπερ τὸ ὅλον ὑπάρχειν. εἰ δὲ ἕκαστον
and the part what-precisely the whole(-is) to-be if but each

τῶν μερῶν οὐ ψυχὴν φήσουσιν, ἐξ ἀψύχων ψυχὴ
of-the parts not soul they-will-say out-of soulless(-parts) soul
 αὐτοῖς ὑπάρξει. καὶ προσέτι, εἰ ψυχῆς ἐκάστης τὸ μέγεθος
for-them will-be and besides if of-soul each the magnitude
 ὠρισμένον ἔσται ἐφ' ἐκάτερα, ἢ ἐπὶ τὸ ἔλαττον γε ἢ
determined will-be on either-side either toward the less at-least or
 ἐπὶ τὸ μείζον, ψυχὴ οὐκ ἔσται. ὅταν τοίνυν ἐκ συνόδου
toward the greater soul not will-be when therefore out-of union
 μιᾶς καὶ ἐνὸς σπέρματος δίδυμα γένηται γεννήματα, ἢ καί,
one and one seed twin arise offspring or even
 ὥσπερ ἐν τοῖς ἄλλοις ζώοις, πλείστα τοῦ σπέρματος
as in the other living-beings very-many of-the seed
 εἰς πολλοὺς τόπους μεριζομένου, οὗ δὴ ἕκαστον ὅλον
into many places being-divided of-which indeed each whole
 ἐστί, πῶς οὐ διδάσκει τοῦτο τοὺς βουλομένους μαθάνειν,
is how not teaches this those wishing to-learn
 ὥς, ὅπου τὸ μέρος τὸ αὐτό ἐστι τῷ ὅλῳ, τοῦτο ἐν
that where the part the same is with-the whole this in
 τῇ αὐτοῦ οὐσίᾳ τὸ ποσὸν εἶναι ὑπερβέβηκεν, ἄποσον
the its-own substance the quantity to-be has-transcended without-quantity
 δὲ εἶναι αὐτὸ δεῖ ἐξ ἀνάγκης; οὕτω γὰρ ἂν μένοι
and to-be it must of necessity thus for — it-would-remain
 τὸ αὐτὸ τοῦ ποσοῦ κλεπτομένου, ἅτε μὴ μέλον αὐτῷ
the same the quantity being-stolen-away as not being-a-care to-it
 ποσότητος καὶ ὄγκου, ὥς ἂν τῆς οὐσίας αὐτοῦ ἕτερόν
quantity and mass as — the substance its other
 τι οὔσης. ἄποσον ἄρα ἢ ψυχὴ καὶ οἱ λόγοι.
something being without-quantity then (is)-the soul and the reasons

If soul were body, there would be no perception, thought, knowledge, or virtue. Perception needs one thing that apprehends everything, where the impressions of all the senses meet as at a center; an extended perceiver would split them, as if I perceived one thing and you another. A divided perceiver would hold infinite images; impressions in a fluid body would blur and leave no memory, and lasting ones would either block new perceptions or be erased by them.

ὅτι δέ, εἰ σῶμα εἴη ἡ ψυχὴ, οὔτε τὸ αἰσθάνεσθαι οὔτε
 that and if body were the soul neither the to-perceive nor
 τὸ νοεῖν οὔτε τὸ ἐπίστασθαι οὔτε ἀρετὴ οὔτε τι
 the to-think nor the to-know nor virtue nor anything
 τῶν καλῶν ἔσται, ἐκ τῶνδε δῆλον. εἴ τι μέλλει
 of-the fine(-things) will-be from these (is)-clear if something is-to
 αἰσθάνεσθαι τινος, ἐν αὐτὸ δεῖ εἶναι καὶ τῷ αὐτῷ
 to-perceive something one it must to-be and by-the same
 παντὸς ἀντιλαμβάνεσθαι, καὶ εἰ διὰ πολλῶν αἰσθητηρίων
 everything to-apprehend even if through many sense-organs
 πλείω τὰ εἰσιόντα εἴη, ἢ πολλαὶ περὶ ἐν ποιότητες,
 several the(-things) entering be or many about one qualities
 καὶ δι' ἑνὸς ποικίλον, οἷον πρόσωπον· οὐ γὰρ
 even through one (something)-complex for-instance a-face not for
 ἄλλο μὲν ῥινός, ἄλλο δὲ ὀφθαλμῶν, ἀλλὰ ταὐτὸν
 (is)-one(-thing) indeed of-nose another and of-eyes but the-same
 ὁμοῦ πάντων. καὶ εἰ τὸ μὲν δι' ὁμμάτων, τὸ
 together of-all and if the-one indeed through eyes the-other
 δὲ δι' ἀκοῆς, εἴ τι δεῖ εἶναι, εἰς ὃ ἄμφω.
 and through bearing one something must to-be into which both(-come)
 ἢ πῶς ἂν εἴποι, ὅτι ἕτερα ταῦτα, μὴ εἰς τὸ αὐτὸ
 or how — could-it-say that different (are)-these not into the same
 ὁμοῦ τῶν αἰσθημάτων ἐλθόντων; δεῖ τοῖνυν τοῦτο ὥσπερ
 together the sensations having-come must therefore this as-it-were

κέντρον εἶναι, γραμμὰς δὲ συμβαλλούσας ἐκ περιφερείας
a-center to-be lines and converging from circumference
 κύκλου τὰς πανταχόθεν αἰσθήσεις πρὸς τοῦτο περαίνειν,
of-circle the from-all-sides perceptions toward this to-terminate
 καὶ τοιοῦτον τὸ ἀντιλαμβανόμενον εἶναι, ἐν ὄντως. εἰ δὲ
and such the apprehending(-thing) to-be one really if but
 διεστῶς τοῦτο γένοιτο, καὶ οἶον γραμμῆς ἐπ' ἄμφω τὰ
extended this should-become and as-it-were of-a-line upon both the
 πέρατα αἱ αἰσθήσεις προσβάλλοιεν, ἢ συνδραμεῖται εἰς
ends the perceptions should-strike either they-will-run-together into
 ἐν καὶ τὸ αὐτὸ πάλιν, οἶον τὸ μέσον, ἢ ἄλλο, τὸ δὲ
one and the same again as-it-were the middle or one(-part) the(-other) and
 ἄλλο, καὶ ἑκάτερον ἑκατέρου αἰσθησιν ἔξει· ὥσπερ ἂν εἰ
another and each of-each perception will-have just-as — if
 ἐγὼ μὲν ἄλλου, σὺ δὲ ἄλλου αἰσθοιο. καὶ εἰ ἐν εἷη τὸ
I indeed of-one(-thing) you and of-another should-perceive and if one be the
 αἰσθημα, οἶον πρόσωπον, ἢ εἰς ἐν συναيرهθήσεται —
object-of-sense for-instance a-face either into one it-will-be-contracted
 ὅπερ καὶ φαίνεται· συναيرهται γὰρ καὶ ἐν αὐταῖς ταῖς
which-precisely also appears it-is-contracted for even in the-very —
 κόραις· ἢ πῶς ἂν τὰ μέγιστα διὰ ταύταιν ὀρώτο; ὥστε
pupils or how — the greatest(-things) through these-two could-be-seen so-that
 ἔτι μᾶλλον εἰς τὸ ἡγεμονοῦν ἰόντα οἶον ἀμερῇ νοήματα
still more into the ruling(-part) going as-it-were partless thoughts
 γίνεσθαι — καὶ ἔσται ἀμερὲς τοῦτο· ἢ μεγέθει ὄντι τούτῳ
to-become and will-be partless this or magnitude being with-this
 συμμερίζοιτο ἂν, ὥστε ἄλλον ἄλλου μέρους καὶ μηδένα
it-would-be-divided — so-that one of-another part and none
 ἡμῶν ὅλου τοῦ αἰσθητοῦ τὴν ἀντίληψιν ἴσχειν. ἀλλὰ γὰρ
of-us of-the-whole the sensible the apprehension to-have but for
 ἐν ἔστι τὸ πᾶν· πῶς γὰρ ἂν καὶ διαιροῖτο; οὐ γὰρ δὴ
one is the whole how for — even could-it-be-divided not for indeed

τὸ ἴσον τῷ ἴσῳ ἐφαρμόσει, ὅτι οὐκ ἴσον τὸ ἡγεμονοῦν
the equal to-the equal will-fit because not equal (is)-the ruling(-part)
 παντὶ αἰσθητῷ. κατὰ πηλίκᾳ οὖν ἢ διαίρεσις; ἢ εἰς
to-every sensible according-to how-large(-parts) then the division or into
 τοσαῦτα διαιρεθήσεται, καθ' ὅσον ἂν ἀριθμοῦ ἔχη εἰς
so-many will-it-be-divided according-to as-much-as — of-number has toward
 ποικιλίαν τὸ εἰσιὼν αἴσθημα. καὶ ἕκαστον δὴ ἐκείνων τῶν
variety the entering sensation and each indeed of-those —
 μερῶν τῆς ψυχῆς ἄρα καὶ τοῖς μορίοις αὐτοῦ αἰσθήσεται; ἢ
parts of-the soul is-it also by-the portions its will-perceive or
 ἀναίσθητα τὰ μέρη τῶν μορίων ἔσται; ἀλλὰ ἀδύνατον. εἰ
insensible the parts of-the portions will-be but (it-is)-impossible if
 δὲ ὅτιοῦν παντὸς αἰσθήσεται, εἰς ἅπειρα τοῦ μεγέθους
but any-whatever of-all will-perceive into infinite(-parts) the magnitude
 διαιρεῖσθαι πεφυκότες ἀπείρους καὶ αἰσθήσεις καθ'
to-be-divided being-naturally-apt infinite also perceptions for
 ἕκαστον αἰσθητὸν συμβήσεται γίνεσθαι ἐκάστω οἷον τοῦ
each sensible it-will-result to-arise for-each as-it-were of-the
 αὐτοῦ ἀπείρους ἐν τῷ ἡγεμονοῦντι ἡμῶν εἰκόνας. καὶ μὴν
same infinite in the ruling(-part) our images and indeed
 σώματος ὄντος τοῦ αἰσθανομένου οὐκ ἂν ἄλλον τρόπον
body being the perceiving(-thing) not — (in)-another way
 γένοιτο τὸ αἰσθάνεσθαι, ἢ οἷον ἐν κηρῷ ἐνσημανθεῖσαι
would-occur the to-perceive than as in wax impressed
 ἀπὸ δακτυλίων σφραγίδες, εἴτ' οὖν εἰς αἷμα, εἴτ' οὖν εἰς
by rings seals whether then into blood or then into
 ἀέρα τῶν αἰσθημάτων ἐνσημαινομένων. καὶ εἰ μὲν ὥς ἐν
air the sensations being-impressed and if indeed as in
 σώμασιν ὑγροῖς, ὅπερ καὶ εὐλογον, ὥσπερ εἰς ὕδωρ
bodies fluid which-precisely also (is)-reasonable as into water
 συγχυθήσεται, καὶ οὐκ ἔσται μνήμη· εἰ δὲ μένουσιν
they-will-be-confounded and not will-there-be memory if but remain

οἱ τύποι, ἢ οὐκ ἔστιν ἄλλους ἐνσημαίνεσθαι ἐκείνων
the impressions either not it-is-possible others to-be-impressed those
 κατεχόντων — ὥστε ἄλλαι αἰσθήσεις οὐκ ἔσονται — ἢ
occupying(-it) so-that other perceptions not will-be or
 γινομένων ἄλλων ἐκεῖνοι οἱ πρότεροι ἀπολοῦνται. ὥστε
arising others those — former will-perish so-that
 οὐδὲν ἔσται τὸ μνημονεύειν. εἰ δὲ ἔστι τὸ μνημονεύειν
nothing will-be(-possible) the to-remember if but there-is the to-remember
 καὶ ἄλλων αἰσθάνεσθαι ἐπ' ἄλλοις οὐκ ἐμποδιζόντων τῶν
and of-others to-perceive after others not hindering the
 πρόσθεν, ἀδύνατον τὴν ψυχὴν σῶμα εἶναι.
former(-ones) (it-is)-impossible the soul body to-be

VII • PAIN IN THE FINGER

When a man has a pain in his finger, the ruling part perceives it. If the pain passed by transmission through the breath, each part along the way would perceive only the pain where it is, and the ruling part only the pain beside itself, never knowing that the finger hurt; one pain would become infinite perceptions. Since in any magnitude one part differs from another, what perceives must be everywhere the same as itself, which belongs to something other than body.

ἴδοι δ' ἂν τις καὶ ἐκ τῆς τοῦ ἀλγεῖν αἰσθήσεως τὸ
might-see and — one also from the of-the to-feel-pain perception the
 αὐτὸ τοῦτο. ὅταν δάκτυλον λέγεται ἀλγεῖν ἄνθρωπος, ἡ
same this when (in)-the-finger is-said to-feel-pain a-man the
 μὲν ὁδύνη περὶ τὸν δάκτυλον δήπουθεν, ἡ δ' αἰσθησις
indeed ache (is)-about the finger no-doubt the but perception
 τοῦ ἀλγεῖν δῆλον ὅτι ὁμολογήσουσιν ὡς περὶ τὸ
of-the to-feel-pain clear(-it-is) that they-will-agree that about the
 ἡγεμονοῦν γίνεται. ἄλλου δὲ ὄντος τοῦ πονοῦντος μέρους
ruling(-part) it-arises other indeed being the suffering part

τοῦ πνεύματος τὸ ἡγεμονοῦν αἰσθάνεται, καὶ ὅλη ἡ ψυχὴ
of-the breath the ruling(-part) perceives and whole the soul
 τὸ αὐτὸ πάσχει. πῶς οὖν τοῦτο συμβαίνει; διαδόσει,
the same suffers how then this happens by-transmission
 φήσουσι, παθόντος μὲν πρώτως τοῦ περὶ τὸν δάκτυλον
they-will-say having-been-affected indeed first the about the finger
 ψυχικοῦ πνεύματος, μεταδόντος δὲ τῷ ἐφεξῆς καὶ
psychic breath having-passed(-it)-on and to-the next and
 τούτου ἄλλω, ἕως οὗ πρὸς τὸ ἡγεμονοῦν ἀφίκοιτο.
this to-another until when to the ruling(-part) it-should-arrive
 ἀνάγκη τοῖνυν, εἰ τὸ πρῶτον πονοῦν ᾗσθετο, ἄλλην
(it-is)-necessary therefore if the first suffering(-part) perceived other
 τὴν αἴσθησιν τοῦ δευτέρου εἶναι, εἰ κατὰ διάδοσιν ἡ
the perception of-the second to-be if by transmission (is)-the
 αἴσθησις, καὶ τοῦ τρίτου γε ἄλλην καὶ πολλὰς αἰσθήσεις
perception and of-the third at-least another and many perceptions
 καὶ ἀπείρους τὴν περὶ ἑνὸς ἀλγήματος γίνεσθαι,
and infinite the(-perception) about one pain to-arise
 καὶ τούτων ἀπασῶν ὕστερον τὸ ἡγεμονοῦν αἰσθάνεσθαι
and these all afterward the ruling(-part) to-perceive
 καὶ τῆς ἑαυτοῦ παρὰ ταύτας. τὸ δὲ ἀληθὲς ἐκάστην
and the(-perception) its-own besides these the but truth(-is) each
 ἐκείνων μὴ τοῦ ἐν τῷ δακτύλῳ ἀλγήματος, ἀλλὰ τὴν
of-those not of-the in the finger pain but the-one
 μὲν ἐφεξῆς τῷ δακτύλῳ, ὅτι ὁ ταρσὸς ἀλγεί, τὴν δὲ
indeed next to-the finger that the flat-of-the-hand feels-pain the and
 τρίτην, ὅτι ἄλλο τὸ πρὸς τὸ ἄνωθεν, καὶ πολλὰς εἶναι
third that another the(-part) toward the higher and many to-be
 ἀλγηδόνας, τό τε ἡγεμονοῦν μὴ τοῦ πρὸς τῷ δακτύλῳ
pains the and ruling(-part) not the at the finger
 ἀλγήματος αἰσθάνεσθαι, ἀλλὰ τοῦ πρὸς αὐτῷ, καὶ τοῦτο
pain to-perceive but the(-pain) at itself and this

γινώσκειν μόνον, τὰ δ' ἄλλα χαίρειν ἔαν μὴ ἐπιστάμενον,
to-know only the and others to-fare-well to-let not knowing
 ὅτι ἀλγεί ὁ δάκτυλος. εἰ τοίνυν κατὰ διάδοσιν οὐχ οἶόν
that feels-pain the finger if therefore by transmission not possible
 τε τὴν αἴσθησιν τοῦ τοιούτου γίνεσθαι μηδὲ σώματος,
— the perception of-the such to-arise nor body
 ὄγκου ὄντος, ἄλλου παθόντος ἄλλου γνῶσιν εἶναι —
mass being one having-been-affected of-another knowledge to-be
 παντὸς γὰρ μεγέθους τὸ μὲν ἄλλο, τὸ δὲ ἄλλο
of-every for magnitude the(-part) indeed one the(-part) and another
 ἐστί — δεῖ τοιοῦτον τίθεσθαι τὸ αἰσθανόμενον, οἶον
is must such to-posit the perceiving(-thing) as
 πανταχοῦ αὐτὸ ἑαυτῷ τὸ αὐτὸ εἶναι. τοῦτο δὲ ἄλλω
everywhere itself to-itself the same to-be this but for-another
 τινὶ τῶν ὄντων ἢ σώματι ποιεῖν προσήκει.
some of-the beings than for-body to-do belongs

VIII · NEITHER HARMONY NOR ENTELECHY

Thinking grasps without body what has no magnitude, so what thinks is no body, and virtues cannot be breath or blood. Eternal objects need a knower that is not body, bodies act by bodiless powers, and soul passes whole through whole, as no body can. Soul is no harmony, as some took the Pythagoreans to mean, for harmony comes after and needs a soul to tune it. Nor is it an inseparable entelechy, for it withdraws in sleep, opposes appetite, and passes from body to body. It is true substance.

ὅτι δὲ οὐδὲ νοεῖν οἶόν τε, εἰ σῶμα ἢ ψυχὴ ὅτιοῦν
that and not-even to-think (is)-possible — if body the soul any-whatever
 εἷη, δεικτέον ἐκ τῶνδε. εἰ γὰρ τὸ αἰσθάνεσθαι ἐστι τὸ
were must-be-shown from these if for the to-perceive is the

σώματι προσχρωμένην τὴν ψυχὴν ἀντιλαμβάνεσθαι τῶν
(of)-body making-use the soul to-apprehend the
 αἰσθητῶν, οὐκ ἂν εἴη καὶ τὸ νοεῖν τὸ διὰ σώματος
sensibles not — would-be also the to-think the through body
 καταλαμβάνειν, ἢ ταὐτὸν ἔσται τῷ αἰσθάνεσθαι. εἰ οὖν
to-grasp or the-same it-will-be with-the to-perceive if then
 τὸ νοεῖν ἔστι τὸ ἄνευ σώματος ἀντιλαμβάνεσθαι, πολὺ
the to-think is the without body to-apprehend much
 πρότερον δεῖ μὴ σῶμα αὐτὸ τὸ νοήσον εἶναι. ἐπεὶ
sooner must not body itself the (one)-that-will-think to-be since
 αἰσθητῶν μὲν ἢ αἰσθησις, νοητῶν δὲ ἢ νόησις. εἰ
of-sensibles indeed (is)-the perception of-intelligibles and the thought if
 δὲ μὴ βούλονται, ἀλλ' οὖν ἔσσονται γε καὶ νοητῶν
but not they-wish but then there-will-be at-least also of-intelligibles
 τινων νοήσεις καὶ ἀμεγέθων ἀντιλήψεις. πῶς οὖν
some thoughts and of-magnitudeless(-things) apprehensions how then
 μέγεθος ὃν τὸ μὴ μέγεθος νοήσει; καὶ τῷ μεριστῷ
magnitude being the not magnitude will-it-think and by-the divisible
 τὸ μὴ μεριστὸν νοήσει; ἢ μέρει τινὶ ἀμερεῖ αὐτοῦ. εἰ
the not divisible will-it-think or by-part some partless of-itself if
 δὲ τοῦτο, οὐ σῶμα ἔσται τὸ νοήσον· οὐ γὰρ διή
but this not body will-be the (one)-that-will-think not for indeed
 τοῦ ὅλου χρεία πρὸς τὸ θιγεῖν· ἀρκεῖ γὰρ καὶ ἓν
of-the whole (is-there)-need for the to-touch suffices for even one
 τι. εἰ μὲν οὖν συγχωρήσονται τὰς πρώτας νοήσεις,
something if indeed then they-will-concede the first thoughts
 ὅπερ ἀληθές ἐστιν, εἶναι τῶν πάντη σώματος
which-precisely true is to-be of-the(-things) wholly of-body
 καθαρωτάτων, αὐτοῦ ἐκάστου ἀνάγκη καὶ τὸ
purest of-(the-thing)-itself each (it-is)-necessary also the
 νοοῦν σώματος καθαρὸν ὃν ἢ γιγνόμενον γινώσκειν.
thinking(-thing) of-body pure being or becoming to-know

εἰ δὲ τῶν ἐν ὕλῃ εἰδῶν τὰς νοήσεις φήσουσιν εἶναι,
 if but of-the in matter forms the thoughts they-will-say to-be
 ἀλλὰ χωριζομένων γε τῶν σωμάτων γίνονται τοῦ
 but being-separated at-least from-the bodies they-arise the
 νοῦ χωρίζοντος. οὐ γὰρ δὴ μετὰ σαρκῶν ἢ ὅλως
 intellect separating(-them) not for indeed with flesh or generally
 ὕλης ὁ χωρισμὸς κύκλου καὶ τριγώνου καὶ γραμμῆς
 matter (is)-the separation of-circle and of-triangle and of-line
 καὶ σημείου. δεῖ ἄρα καὶ τὴν ψυχὴν σώματος αὐτὴν ἐν
 and of-point must then also the soul from-body itself in
 τῷ τοιούτῳ χωρίσαι. δεῖ ἄρα μηδὲ αὐτὴν σῶμα εἶναι.
 the such(-act) to-separate must then not-even itself body to-be
 ἀμέγεθες δέ, οἶμαι, καὶ τὸ καλὸν καὶ τὸ δίκαιον· καὶ
 magnitudeless and I-think (are)-both the beautiful and the just and
 ἡ τούτων ἄρα νόσις. ὥστε καὶ προσιόντα τῷ ἀμερεῖ
 the of-these then thought so-that also approaching with-the partless
 αὐτῆς ὑποδέχεται καὶ ἐν αὐτῇ ἐν ἀμερεῖ κείσεται.
 of-itself it-will-receive(-them) and in itself in partless they-will-lie
 πῶς δ' ἂν καὶ σώματος οὐσης τῆς ψυχῆς ἀρεταί
 how and — also body being the soul (would-be)-virtues
 αὐτῆς, σωφροσύνη καὶ δικαιοσύνη ἀνδρεία τε καὶ ἄλλαι;
 its temperance and justice courage and and the-others
 πνεῦμά τι γὰρ ἢ αἷμά τι τὸ σωφρονεῖν ἂν εἴη ἢ
 breath some for or blood some the to-be-temperate — would-be or
 δικαιοσύνης ἢ ἀνδρεία, εἰ μὴ ἄρα ἡ ἀνδρεία τὸ δυσπαθεῖς
 justice or courage if not indeed the courage the hard-to-affect
 τοῦ πνεύματος εἴη, καὶ ἡ σωφροσύνη ἢ εὐκρασία, τὸ
 of-the breath be and the temperance the good-blending the
 δὲ κάλλος εὐμορφία τις ἐν τύποις, καθ' ἣν λέγομεν
 and beauty (is)-shapeliness some in impressions according-to which we-say
 ἰδόντες ὠραίους καὶ καλοὺς τὰ σώματα. ἰσχυρῶ
 having-seen(-them) blooming and beautiful(-people) (in)-the bodies strong

μὲν οὖν καὶ καλῶ ἐν τύποις πνεύματι εἶναι προσήκοι
indeed then and beautiful in impressions for-breath to-be it-would-befit
 ἄν· σωφρονεῖν δὲ τί δεῖ πνεύματι; ἀλλ' οὖν τοῦναντίον ἐν
 — *to-be-temperate but why must breath but then the-contrary in*
 περιπτύξεσι καὶ ἀφαῖς εὖ παθεῖν, ὅπου ἢ θερμανθήσεται,
embraces and touches well to-fare where either it-will-be-warmed
 ἢ συμμέτρως ψύχεος ἱμερεῖ, ἢ μαλακοῖς τισι καὶ ἀπαλοῖς
or moderately for-cool it-will-long or soft some and tender
 καὶ λείοις πελάσει. τὸ δὲ κατ' ἀξίαν νεῖμαι τί
and smooth(-things) will-approach the and according-to worth to-distribute why
 ἂν αὐτῷ μέλοι; πότερον δὲ αἰδίων ὄντων τῶν τῆς
 — *to-it would-it-matter whether and eternal being the of-the*
 ἀρετῆς θεωρημάτων καὶ τῶν ἄλλων τῶν νοητῶν ἢ
virtue objects-of-contemplation and the others the intelligibles the
 ψυχῇ ἐφάπτεται, ἢ γίνεταί τῳ ἢ ἀρετῇ καὶ ὠφελεῖ
soul lays-hold-of(-them) or arises in-someone the virtue and benefits
 καὶ πάλιν φθείρεται; ἀλλὰ τίς ὁ ποιῶν καὶ πόθεν;
and again perishes but who (is)-the maker and whence
 οὕτω γὰρ ἂν ἐκεῖνο πάλιν μένοι. δεῖ ἄρα αἰδίων
thus for — that again would-remain must then of-eternal(-things)
 εἶναι καὶ μενόντων, οἷα καὶ τὸ ἐν γεωμετρίᾳ. εἰ
to-be and remaining such-as also the(-objects) in geometry if
 δὲ αἰδίων καὶ μενόντων, οὐ σωμάτων. δεῖ ἄρα καὶ ἐν
but of-eternal and remaining not of-bodies must then also (that)-in
 ᾧ ἔσται τοιοῦτον εἶναι· δεῖ ἄρα μὴ σῶμα εἶναι. οὐ γὰρ
which it-will-be such to-be must then not body to-be not for
 μένει, ἀλλὰ ῥεῖ ἢ σώματος φύσις πᾶσα. εἰ δὲ τὰς τῶν
remains but flows the of-body nature all if but the of-the
 σωμάτων ποιήσεις ὁρῶντες θερμαινούσας καὶ ψυχούσας
bodies actions seeing beating and cooling
 καὶ ὠθούσας καὶ βαρυνούσας ἐνταῦθα τάττουσι τὴν ψυχὴν
and pushing and weighing-down here they-rank the soul

οἶον ἐν δραστηρίῳ τόπῳ ἰδρύνοντες αὐτήν, πρῶτον μὲν
as-it-were in an-active place establishing it first indeed
 ἀγνοοῦσιν, ὥς καὶ αὐτὰ τὰ σώματα δυνάμεσι ταῖς ἐν
they-are-ignorant that even the-very — bodies by-powers the in
 αὐτοῖς ἀσωμάτοις ταῦτα ἐργάζεται· ἔπειτα, ὅτι οὐ ταύτας
them bodiless these produce then that not these
 τὰς δυνάμεις περὶ ψυχὴν εἶναι ἀξιοῦμεν, ἀλλὰ τὸ νοεῖν, τὸ
— powers about soul to-be we-claim but the to-think the
 αἰσθάνεσθαι, λογίζεσθαι, ἐπιθυμεῖν, ἐπιμελεῖσθαι ἐμφρόνως
to-perceive to-reason to-have-appetite to-care-for prudently
 καὶ καλῶς ἀπάντων, ἄλλην οὐσίαν ζητεῖ. τὰς οὖν
and well of-all(-things) another substance (these)-require the then
 δυνάμεις τῶν σωμάτων μεταβιβάσαντες εἰς τὰ ἀσώματα
powers of-the bodies having-transferred into the bodiless
 οὐδεμίαν ἐκείνοις καταλείπουσιν. ὅτι δὲ καὶ τὰ σώματα
none for-those they-leave that and also the bodies
 ἀσωμάτοις δυνάμεσι δύναται ἃ δύναται, ἐκ τῶνδε δῆλον.
by-bodiless powers can what they-can from these (is)-clear
 ὁμολογήσουσι γὰρ ἕτερον ποιότητα καὶ ποσότητα εἶναι,
they-will-agree for different quality and quantity to-be
 καὶ πᾶν σῶμα ποσὸν εἶναι, καὶ ἔτι οὐ πᾶν σῶμα
and every body quantified to-be and further not every body
 ποιὸν εἶναι, ὥσπερ τὴν ὕλην. ταῦτα δὲ ὁμολογοῦντες τὴν
qualified to-be as the matter these and agreeing the
 ποιότητα ὁμολογήσουσιν ἕτερον οὐσαν ποσοῦ ἕτερον
quality they-will-agree different being from-quantity different
 σώματος εἶναι. πῶς γὰρ μὴ ποσὸν οὐσα σῶμα ἔσται,
from-body to-be how for not quantified being body will-it-be
 εἴπερ πᾶν σῶμα ποσόν; καὶ μὴν ὅπερ καὶ ἄνω
if-indeed every body (is)-quantified and indeed which-precisely also above
 που ἐλέγετο, εἰ πᾶν σῶμα μεριζόμενον καὶ ὄγκος πᾶς
somewhere was-said if every body being-divided and mass every

ἀφαιρείται ὅπερ ἦν, κερματιζομένου δὲ τοῦ σώματος ἐφ'
is-deprived-of what it-was being-chopped-up but the body in
 ἐκάστῳ μέρει ἡ αὐτὴ ὅλη ποιότης μένει· οἷον εἰ ἡ
each part the same whole quality remains for-instance if the
 γλυκύτης ἡ τοῦ μέλιτος οὐδὲν ἔλαττον γλυκύτης ἐστὶν ἐφ'
sweetness the of-the honey nothing less sweetness is in
 ἐκάστῳ, οὐκ ἂν εἴη σῶμα ἡ γλυκύτης. ὁμοίως καὶ αἱ
each(-part) not — would-be body the sweetness likewise also the
 ἄλλαι. ἔπειτα, εἰ σώματα ἦσαν αἱ δυνάμεις, ἀναγκαῖον ἦν
others then if bodies were the powers necessary it-were
 τὰς μὲν ἰσχυρὰς τῶν δυνάμεων μεγάλους ὄγκους, τὰς
the indeed strong of-the powers great masses the(-ones)
 δὲ ὀλίγον δρᾶν δυναμένας ὄγκους μικροὺς εἶναι. εἰ δὲ
and little to-do able masses small to-be if but
 μεγάλων μὲν τῶν ὄγκων μικραί, οὐκ ὀλίγοι δὲ μικρότατοι
of-great indeed the masses small not few and smallest
 τῶν ὄγκων μεγίστας ἔχουσι τὰς δυνάμεις, ἄλλῳ τινὶ
of-the masses greatest have the powers to-another something
 ἢ μεγέθει τὸ ποιεῖν ἀναθετόν· ἀμεγέθει ἄρα.
than to-magnitude the to-act must-be-attributed to-the-magnitudeless then
 τὸ δὲ ὕλην μὲν τὴν αὐτὴν εἶναι σῶμα, ὥς φασιν,
the and matter indeed the same to-be body as they-say
 οὐσαν, διάφορα δὲ ποιεῖν ποιότητας προσλαβοῦσαν,
being different(-things) but to-make qualities having-taken-on
 πῶς οὐ δῆλον ποιεῖ τὰ προσγενόμενα λόγους αὐτοὺς
how not clear makes the added(-things) reasons themselves
 καὶ ἀσωμάτους εἶναι; μὴδ' ὅτι πνεύματος ἢ αἵματος
and bodiless to-be nor because breath or blood
 ἀποστάντων ἀποθνήσκει τὰ ζῶα λεγόντων. οὐ γὰρ
having-departed die the living-beings let-them-say not for
 ἔστιν ἄνευ τούτων εἶναι, οὐδ' ἄνευ πολλῶν ἄλλων,
it-is-possible without these to-be nor without many others

ὧν οὐδὲν ἂν ἡ ψυχὴ εἴη. καὶ μὴν οὔτε πνεῦμα διὰ
of-which none — the soul would-be and indeed neither breath through
 πάντων οὔτε αἷμα, ψυχὴ δέ. ἔτι εἰ σῶμα οὔσα ἡ ψυχὴ
all nor blood soul(-does) but further if body being the soul
 διήλθε διὰ παντός, κἂν κραθεῖσα εἴη, ὃν τρόπον
passed through everything also blended would-be (in)-which way
 τοῖς ἄλλοις σώμασιν ἡ κρᾶσις. εἰ δὲ ἡ τῶν σωμάτων
for-the other bodies (is)-the blending if but the of-the bodies
 κρᾶσις οὐδὲν ἐνεργεία ἐᾷ εἶναι τῶν κραθέντων,
blending nothing in-actuality allows to-be of-the(-things) blended
 οὐδ' ἂν ἡ ψυχὴ ἔτι ἐνεργεία ἐνείη τοῖς σώμασιν,
not-even — the soul still in-actuality would-be-in the bodies
 ἀλλὰ δυνάμει μόνον ἀπολέσασα τὸ εἶναι ψυχῆ· ὥσπερ, εἰ
but potentially only having-lost the to-be soul just-as if
 γλυκὺ καὶ πικρὸν κραθείη, τὸ γλυκὺ οὐκ ἔστιν· οὐκ ἄρα
sweet and bitter were-blended the sweet not is not then
 ἔχομεν ψυχὴν. τὸ δὲ δὴ σῶμα ὃν σώματι κεκρᾶσθαι
have-we soul the and indeed body being with-body to-have-been-blended
 ὅλον δι' ὅλων, ὡς ὅπου ἂν ᾗ θάτερον καὶ θάτερον
whole through wholes so-that where-ever — is the-one also the-other
 εἶναι, ἴσον ὄγκον ἀμφοτέρων καὶ τὸ πᾶν κατεχόντων
to-be equal mass both and the whole occupying
 καὶ μηδεμίαν αὔξην γεγονέναι ἐπεμβληθέντος τοῦ ἑτέρου,
and no increase to-have-occurred thrown-in the other
 οὐδὲν ἀπολείψει ὃ μὴ τέμῃ. οὐ γὰρ κατὰ μεγάλα μέρη
nothing it-will-leave which not it-cuts not for by large parts
 παραλλάξ ἡ κρᾶσις — οὕτω γὰρ φασὶ παράθεσιν
alternately (is)-the blending thus for they-say juxtaposition
 ἔσεσθαι — διεληλυθὸς δὲ διὰ παντός τὸ ἐπεμβληθέν
would-be having-passed but through all the (body)-thrown-in
 ἐπὶ σμικρότερον· ὅπερ ἀδύνατον, τὸ ἔλαττον ἴσον
though smaller which-precisely (is)-impossible the less equal

γενέσθαι τῷ μείζονι. ἀλλ' οὖν διεληλυθὸς πᾶν τέμνει
to-become to-the greater but then having-passed-through all it-cuts
κατὰ πᾶν. ἀνάγκη τοίνυν, εἰ καθ' ὅτιοῦν σημείον
at every(-point) (it-is)-necessary therefore if at any-whatever point
καὶ μὴ μεταξὺ σώμα ἔσται ὃ μὴ τέτμηται, εἰς σημεία
and not between body will-be which not has-been-cut into points
τὴν διαίρεσιν τοῦ σώματος γεγονέναι, ὅπερ ἀδύνατον.
the division of-the body to-have-occurred which-precisely (is)-impossible
εἰς δὲ ἄπειρον τῆς τομῆς οὔσης — ὃ γὰρ ἂν λάβῃς
to and infinity the cutting being whatever for — you-take
σῶμα, διαιρετόν ἐστιν — οὐ δυνάμει μόνον, ἐνεργεία δὲ
body divisible is not potentially only in-actuality but
τὰ ἄπειρα ἔσται. οὐ τοίνυν ὅλον δι' ὅλου χωρεῖν
the infinite(-parts) will-be not therefore whole through whole to-go
δυνατὸν τὸ σῶμα· ἢ δὲ ψυχὴ δι' ὅλων ἀσώματος
(is)-possible the body the but soul (goes)-through wholes bodiless
ἄρα. τὸ δὲ καὶ φύσιν μὲν προτέραν τὸ αὐτὸ πνεῦμα
then the and also nature indeed earlier the same breath
λέγειν, ἐν δὲ ψυχρῷ γενομένην καὶ στομωθεῖσαν ψυχὴν
to-call in but cold having-come and hardened soul
γίνεσθαι λεπτοτέραν ἐν ψυχρῷ γενομένην — ὃ δὴ καὶ
to-become finer in cold having-come which indeed also
αὐτὸ ἄτοπον, πολλὰ γὰρ ζῶα ἐν θερμῷ γίνονται καὶ
itself (is)-strange many for living-beings in heat come-to-be and
ψυχὴν ἔχει οὐ ψυχθεῖσαν· ἀλλ' οὖν φασὶ γε προτέραν
soul have not chilled but then they-say at-least earlier
φύσιν ψυχῆς εἶναι κατὰ συντυχίας τὰς ἔξω γιγνομένης.
nature than-soul to-be by chances the outside (soul)-arising
συμβαίνει οὖν αὐτοῖς τὸ χεῖρον πρῶτον ποιεῖν καὶ πρὸ
it-results then for-them the worse first to-make and before
τούτου ἄλλο ἔλαττον, ἣν λέγουσιν ἔξω, ὃ δὲ νοῦς
this another less which they-call state the and intellect

ὕστατος ἀπὸ τῆς ψυχῆς δηλονότι γενόμενος· ἢ εἰ πρὸ
 (comes)-last from the soul clearly having-come-to-be or if before
 πάντων νοῦς, ἐφεξῆς ἔδει ψυχὴν ποιεῖν, εἴτα φύσιν,
 all intellect next it-were-needful soul to-make then nature
 καὶ ἀεὶ τὸ ὕστερον χεῖρον, ἥπερ πέφυκεν. εἰ οὖν καὶ
 and always the later worse just-as it-is-natural if then also
 ὁ θεὸς αὐτοῖς κατὰ τὸν νοῦν ὕστερος καὶ γεννητὸς
 the god for-them according-to the intellect (is)-later and begotten
 καὶ ἐπακτὸν τὸ νοεῖν ἔχον, ἐνδέχοιτο ἂν μὴδὲ ψυχὴν
 and acquired the to-think having it-would-be-possible — not-even soul
 μὴδὲ νοῦν μὴδὲ θεὸν εἶναι, εἰ τὸ δυνάμει μὴ ὄντος
 nor intellect nor god to-be if the potential not being
 πρότερον τοῦ ἐνεργείᾳ οὐκ ἂν γένοιτο οὐδὲ ἦξει εἰς
 earlier the actual not — would-come-to-be nor will-come into
 ἐνέργειαν. τί γὰρ ἔσται τὸ ἄγον, μὴ ὄντος ἑτέρου
 actuality what for will-be the(-thing) leading(-it) not being other
 παρ' αὐτὸ προτέρου; εἰ δ' ἑαυτὸ ἄξει εἰς ἐνέργειαν,
 besides it prior if and itself it-will-lead into actuality
 ὅπερ ἄτοπον, ἀλλὰ βλέπον γε πρὸς τι ἄξει,
 which-precisely (is)-strange but looking at-least toward something it-will-lead
 ὃ οὐ δυνάμει, ἐνεργείᾳ δὲ ἔσται. καίτοι τὸ ἀεὶ μένειν
 which not potentially in-actuality but will-be and-yet the always to-remain
 τὸ αὐτὸ εἴπερ τὸ δυνάμει ἔξει, καθ' ἑαυτὸ εἰς ἐνέργειαν
 the same if-indeed the potential will-have by itself into actuality
 ἦξει καὶ τοῦτο κρεῖττον ἔσται τοῦ δυναμένου
 it-will-come and this better will-be than-the(-thing) able
 οἷον ὀρεκτὸν ὃν ἐκείνου. πρότερον ἄρα τὸ κρεῖττον
 as-it-were desirable being of-that earlier then (is)-the better
 καὶ ἑτέραν φύσιν ἔχον σώματος καὶ ἐνεργείᾳ ὃν αἰεί·
 and other nature having than-body and in-actuality being always
 πρότερον ἄρα καὶ νοῦς καὶ ψυχὴ φύσεως. οὐκ ἄρα
 earlier then (are)-both intellect and soul than-nature not then

οὕτως ψυχὴ ὡς πνεῦμα οὐδ' ὡς σῶμα. ἀλλ' ὅτι μὲν οὐ
thus (is)-soul as breath nor as body but that indeed not
 σῶμα λέγοιτ' ἄν, εἴρηται καὶ ἄλλοις ἕτερα, ἱκανὰ
body could-be-said — has-been-said also by-others other(-things) sufficient
 δὲ καὶ ταῦτα. ἐπεὶ δὲ καὶ ἄλλης φύσεως, δεῖ ζητεῖν
but also these(-are) since and also of-other nature one-must to-inquire
 τίς αὕτη. ἄρ' οὖν ἕτερον μὲν σώματος, σώματος δέ
what this(-is) is-it then different indeed from-body of-body but
 τι, οἷον ἀρμονία; τοῦτο γὰρ τῶν ἀμφὶ Πυθαγόραν
something such-as a-harmony this for those about Pythagoras
 λεγόντων ἕτερον τρόπον ᾤθησαν αὐτὸ τοιοῦτόν τι
saying (in)-another way they-thought it such something
 εἶναι οἷον καὶ ἡ περὶ χορδὰς ἀρμονία. ὡς γὰρ ἐνταῦθα
to-be such-as also the about strings harmony as for here
 ἐντεταμένων τῶν χορδῶν ἐπιγίνεται τι οἷον πάθημα
stretched the strings supervenes something as-it-were an-affection
 ἐπ' αὐταῖς, ὃ λέγεται ἀρμονία, τὸν αὐτὸν τρόπον καὶ
upon them which is-called harmony (in)-the same way also
 τοῦ ἡμετέρου σώματος ἐν κράσει ἀνομοίων γινομένου τὴν
— our body in a-blending of-dissimilars coming-to-be the
 ποιὰν κρᾶσιν ζωὴν τε ἐργάζεσθαι καὶ ψυχὴν οὔσαν τὸ
particular blending life both to-produce and soul being the
 ἐπὶ τῇ κράσει πάθημα. ὅτι δὲ ἀδύνατον, πολλὰ ἤδη
upon the blending affection that but (it-is)-impossible many(-things) already
 πρὸς ταύτην τὴν δόξαν εἴρηται. καὶ γὰρ ὅτι τὸ μὲν
against this — opinion have-been-said and for that the-one indeed
 πρότερον ἢ ψυχῇ, ἢ δ' ἀρμονίᾳ ὕστερον, καὶ ὡς τὸ
(is)-prior the soul the but harmony later and that the-one
 μὲν ἄρχει καὶ ἐπιστατεῖ τῷ σώματι καὶ μάχεται πολλαχῇ,
indeed rules and presides-over the body and fights(-it) in-many-ways
 ἀρμονία δὲ οὔσα οὐκ ἂν ταῦτα ποιοί, καὶ ὡς τὸ μὲν
harmony but being not — these would-do and that the-one indeed

οὐσία, ἡ δὲ ἀρμονία οὐκ οὐσία, καὶ ὅτι ἡ κρᾶσις τῶν
 (is)-substance the and harmony not substance and that the blending of-the
 σωμάτων, ἐξ ὧν συνέσταμεν, ἐν λόγῳ οὕσα ὑγίεια
 bodies out-of which we-are-composed in proportion being health
 ἂν εἶη καὶ ὅτι καθ' ἕκαστον μέρος ἄλλως κρᾶθῃ
 — would-be and that according-to each part otherwise blended
 εἶη ἂν ψυχὴ ἑτέρα, ὥστε πολλὰς εἶναι, καὶ τὸ δὲ
 would-be — soul different so-that many to-be and the and
 μέγιστον, ὡς ἀνάγκη πρὸ τῆς ψυχῆς ταύτης ἄλλην
 greatest(-point) that (it-is)-necessary before the soul this another
 ψυχὴν εἶναι τὴν ποιοῦσαν τὴν ἀρμονίαν ταύτην, οἷον
 soul to-be the(-one) making the harmony this as
 ἐπὶ τῶν ὀργάνων τὸν μουσικὸν τὸν ἐντιθέντα ταῖς
 in-the-case-of the instruments the musician the putting-into the
 χορδαῖς τὴν ἀρμονίαν λόγον ἔχοντα παρ' αὐτῷ, καθ'
 strings the harmony a-ratio having in himself according-to
 ὃν ἀρμόσει. οὔτε γὰρ ἐκεῖ αἱ χορδαὶ παρ' αὐτῶν οὔτ'
 which he-will-tune neither for there the strings of themselves nor
 ἐνταῦθα τὰ σώματα ἑαυτὰ εἰς ἀρμονίαν ἄγειν δυνήσεται.
 here the bodies themselves into harmony to-bring will-be-able
 ὅλως δὲ καὶ οὗτοι ἐξ ἀψύχων ἑμψυχα ποιοῦσι καὶ
 generally and also these out-of soulless(-things) ensouled make and
 ἐξ ἀτάκτων κατὰ συντυχίαν τεταγμένα καὶ τὴν τάξιν
 out-of disordered by chance ordered and the order
 οὐκ ἐκ τῆς ψυχῆς, ἀλλ' αὐτὴν ἐκ τῆς αὐτομάτου
 not from the soul but (soul)-itself from the spontaneous
 τάξεως τὴν ὑπόστασιν εἰληφέναι. τοῦτο δὲ οὔτε ἐν τοῖς
 order the hypostasis to-have-received this but neither in the(-things)
 κατὰ μέρος οὔτε ἐν τοῖς ὅλοις δυνατὸν γενέσθαι. οὐκ ἄρα
 by part nor in the wholes (is)-possible to-happen not then
 ἡ ψυχὴ ἀρμονία. τὸ δὲ τῆς ἐντελεχείας ὥδ' ἂν τις
 (is)-the soul a-harmony the and of-the entelechy thus — one

ἐπισκέψαιτο, πῶς περὶ ψυχῆς λέγεται· τὴν ψυχὴν φασιν
 might-examine how about soul it-is-said the soul they-say
 ἐν τῷ συνθέτῳ εἶδους τάξιν ὡς πρὸς ὕλην τὸ σῶμα
 in the composite of-form rank as to matter the body
 τὸ ἔμψυχον ἔχειν, σώματος δὲ οὐ παντὸς εἶδος οὐδὲ ἥ
 the ensouled to-have of-body and not every form nor as
 σῶμα, ἀλλὰ φυσικοῦ ὀργανικοῦ δυνάμει ζωὴν ἔχοντος.
 body but of-natural organic potentially life having
 εἰ μὲν οὖν ἥ παραβέβληται ὁμοίωται, ὡς μορφῇ
 if indeed then as it-is-set-beside it-has-been-likened as shape
 ἀνδριάντος πρὸς χαλκόν, καὶ δεῖ διαιρουμένου τοῦ
 of-a-statue to bronze also (it)-must being-divided the
 σώματος συμμερίζεσθαι καὶ τὴν ψυχὴν καὶ ἀποκοπτομένου
 body to-be-divided-with(-it) also the soul and being-cut-off
 τινὸς μέρους μετὰ τοῦ ἀποκοπέντος καὶ ψυχῆς μῦριον
 some part with the(-part) cut-off also of-soul a-portion
 εἶναι, τὴν τε ἐν τοῖς ὕπνοις ἀναχώρησιν μὴ γίνεσθαι,
 to-be the and in the sleeps withdrawal not to-occur
 εἴπερ δεῖ προσφυᾷ τὴν ἐντελέχειαν οὐ ἔστιν εἶναι,
 if-indeed must grown-onto the entelechy (that)-of-which it-is to-be
 τὸ δ' ἀληθές, μηδὲ ὕπνον γίνεσθαι, καὶ μὴν ἐντελεχείας
 the and truth(-is) not-even sleep to-occur and indeed entelechy
 οὔσης οὐδὲ ἐναντίωσιν λόγου πρὸς ἐπιθυμίας, ἐν δὲ καὶ
 being not-even opposition of-reason to appetites one but and
 ταὐτὸν δι' ὅλου πεπονθέναι τὸ πᾶν οὐ διαφωνοῦν
 the-same through whole to-have-been-affected the whole not disagreeing
 ἑαυτῷ. αἰσθήσεις δὲ μόνον δυνατόν ἴσως γίνεσθαι, τὰς δὲ
 with-itself perceptions and only (is)-possible perhaps to-arise the but
 νοήσεις ἀδύνατον. διὸ καὶ αὐτοὶ ἄλλην ψυχὴν τὸν νοῦν
 thoughts (is)-impossible wherefore also themselves another soul the intellect
 εἰσάγουσιν, ὃν ἀθάνατον τίθενται. τὴν οὖν λογιζομένην
 they-introduce which immortal they-posit the then reasoning

ψυχὴν ἄλλως ἐντελέχειαν ἢ τοῦτον τὸν τρόπον ἀνάγκη
 soul otherwise an-entelechy than this — way (it-is)-necessary
 εἶναι, εἰ δεῖ τῷ ὀνόματι τούτῳ χρῆσθαι. οὐδ' ἡ αἰσθητική,
 to-be if must the name this to-use nor the perceptive
 εἴπερ καὶ αὕτη τῶν αἰσθητῶν ἀπόντων τοὺς τύπους
 if-indeed also this the sensibles being-absent the impressions
 ἔχει, αὐτοὺς οὐ μετὰ τοῦ σώματος ἄρα ἔξει· εἰ δὲ
 has them not with the body then it-will-have if but
 μή, οὕτως ἐνέσσονται ὡς μορφαὶ καὶ εἰκόνες. ἀλλ'
 not thus they-will-be-in(-it) as shapes and images but
 ἀδύνατον ἄλλους δέχεσθαι, εἰ οὕτως ἐνεῖεν· οὐκ ἄρα
 (it-is)-impossible others to-receive if thus they-were-in(-it) not then
 ὡς ἀχώριστος ἐντελέχεια. καὶ μὴν οὐδὲ τὸ ἐπιθυμοῦν,
 as inseparable entelechy and indeed not-even the appetitive
 μὴ σιτίων μηδὲ ποτῶν ἀλλ' ἄλλων παρὰ τὰ τοῦ
 not (for)-foods nor drinks but (for)-others beyond the(-things) of-the
 σώματος, οὐδὲ αὐτὸ ἀχώριστος ἐντελέχεια. λοιπὸν δὲ
 body not-even itself (is)-inseparable entelechy remaining and
 τὸ φυτικὸν ἂν εἴη, ὃ ἀμφισβήτησιν ἂν δόξειεν
 the vegetative — would-be which dispute — might-seem
 ἔχειν, μήποτε τοῦτον τὸν τρόπον ἐντελέχεια ἀχώριστος
 to-have perhaps (in)-this — way entelechy inseparable
 ἦ. ἀλλ' οὐδὲ τοῦτο φαίνεται οὕτως ἔχον. καὶ γὰρ ἡ
 it-is but not-even this appears thus being and for the
 ἀρχὴ παντὸς φυτοῦ περὶ τὴν ρίζαν, καὶ αὐξανομένου
 principle of-every plant (is)-about the root and growing
 τοῦ ἄλλου σώματος περὶ τὴν ρίζαν καὶ τὰ κάτω ἐν
 the other body about the root and the lower(-parts) in
 πολλοῖς τῶν φυτῶν, ἡ ψυχὴ δηλονότι ἀπολιποῦσα τὰ
 many of-the plants the soul clearly having-left the
 ἄλλα μέρη εἰς ἓν τι συνεστάλη· οὐκ ἄρα ἦν ἐν τῷ
 other parts into one something contracted not then it-was in the

ὅλω ὡς ἀχώριστος ἐντελέχεια. καὶ γὰρ αὖ ἐστι πρὶν
whole as inseparable entelechy and for again it-is before
 αὐξηθῆναι τὸ φυτὸν ἐν τῷ ὀλίγῳ ὄγκῳ. εἰ οὖν καὶ εἰς
to-be-grown the plant in the little mass if then both into
 ὀλίγον ἔρχεται ἐκ μείζονος φυτοῦ καὶ ἐξ ὀλίγου ἐπὶ
little it-comes from greater plant and from little to
 πᾶν, τί κωλύει καὶ ὅλως χωρίζεσθαι; πῶς δ' ἂν καὶ
all what prevents also wholly to-be-separated how and — also
 ἀμερῆς οὔσα μεριστοῦ τοῦ σώματος ἐντελέχεια γένοιτο
partless being of-divisible the body entelechy would-it-become
 μεριστή; ἢ τε αὐτὴ ψυχὴ ἐξ ἄλλου ζώου ἄλλου
divisible the and same soul from one living-being of-another
 γίνεται. πῶς οὖν ἡ τοῦ προτέρου τοῦ ἐφεξῆς ἂν
becomes how then the(-soul) of-the former of-the next —
 γένοιτο, εἰ ἦν ἐντελέχεια ἐνός; φαίνεται δὲ τοῦτο ἐκ
would-become if it-were entelechy of-one appears and this from
 τῶν μεταβαλλόντων ζώων εἰς ἄλλα ζῶα. οὐκ ἄρα
the changing living-beings into other living-beings not then
 τῷ εἶδος εἶναι τινος τὸ εἶναι ἔχει, ἀλλ' ἔστιν οὐσία οὐ
by-the form to-be of-something the to-be it-has but it-is substance not
 παρὰ τοῦ ἐν σώματι ἰδρῦσθαι τὸ εἶναι λαμβάνουσα, ἀλλ'
from the in body to-be-seated the to-be receiving but
 οὔσα πρὶν καὶ τοῦδε γενέσθαι οἶον ζώου, οὐ τὸ
being before also of-this(-one) to-become for-instance of-living-being of-which the
 σῶμα τὴν ψυχὴν γεννήσει. τίς οὖν οὐσία αὐτῆς; εἰ δὲ
body the soul will-beget what then (is)-substance its if but
 μήτε σῶμα, μήτε πάθος σώματος, πράξις δὲ καὶ ποιήσις,
neither body nor affection of-body action but and making
 καὶ πολλὰ καὶ ἐν αὐτῇ καὶ ἐξ αὐτῆς, οὐσία παρὰ τὰ
and many(-things) both in it and from it substance beside the
 σώματα οὔσα ποία τίς ἐστιν; ἢ δῆλον ὅτι ἦν
bodies being of-what-kind some is-it or clear(-it-is) that (that)-which

φαμεν ὄντως οὐσίαν εἶναι. τὸ μὲν γὰρ γένεσις, ἀλλ' οὐκ
we-say really substance to-be the indeed for coming-to-be but not
 οὐσία, πᾶν τὸ σωματικὸν εἶναι λέγοιτ' ἄν, γινόμενον καὶ
substance all the bodily to-be would-be-said — coming-to-be and
 ἀπολλύμενον, ὄντως δὲ οὐδέποτε ὄν, μεταλήψει δὲ τοῦ
perishing really but never being by-participation but of-the
 ὄντος σωζόμενον, καθ' ὅσον ἂν αὐτοῦ μεταλαμβάνη.
being preserved according-to as-much-as — of-it it-partakes

IX · THE NATURE THAT LIVES OF ITSELF

Beside the body stands the other nature, true being, which neither comes to be nor perishes; without it all would vanish, since it preserves the all through soul. Soul, the principle of motion, moves itself and gives life to the body, and since its life is its own it never loses it. There must be a nature primarily alive, where the divine and blessed dwell, and what truly is must be alive, not dead like stone, keeping its nature even when mixed with the worse.

ἡ δὲ ἑτέρα φύσις, ἡ παρ' αὐτῆς ἔχουσα τὸ εἶναι, πᾶν
the but other nature the(-one) from itself having the to-be (is)-all
 τὸ ὄντως ὄν, ὃ οὔτε γίγνεται οὔτε ἀπόλλυται· ἢ τὰ
the really being which neither comes-to-be nor perishes or the
 ἄλλα πάντα οἰχήσεται, καὶ οὐκ ἂν ὕστερον γένοιτο
other all will-be-gone and not — later would-they-come-to-be
 τούτου ἀπολωλότης, ὃ παρέχει αὐτοῖς σωτηρίαν, τοῖς
this having-perished which provides for-them preservation to-the
 τε ἄλλοις καὶ τῷδε τῷ παντὶ διὰ ψυχῆς σωζομένῳ καὶ
both others and to-this — all through soul preserved and
 κεκοσμημένῳ. ἀρχὴ γὰρ κινήσεως ἦδε χορηγοῦσα τοῖς
ordered principle for of-motion (is)-this supplying to-the
 ἄλλοις κίνησιν, αὐτὴ δὲ ἐξ ἑαυτῆς κινουμένη, καὶ ζῶν
others motion itself but from itself moved and life

τῷ ἐμψύχῳ σώματι διδοῦσα, αὐτὴ δὲ παρ' ἑαυτῆς ἔχουσα,
to-the ensouled body giving itself but from itself having(-it)
 ἦν οὐποτε ἀπόλλυσιν, ἅτε παρ' ἑαυτῆς ἔχουσα. οὐ γὰρ
which never it-loses as from itself having(-it) not for
 δὴ πάντα ἐπακτῷ ζωῇ χρήται· ἢ εἰς ἄπειρον εἰσιν·
indeed all(-things) acquired life use or to infinity it-will-go
 ἀλλὰ δεῖ τινα φύσιν πρώτως ζῶσαν εἶναι, ἣν ἀνώλεθρον
but must some nature primarily living to-be which indestructible
 καὶ ἀθάνατον εἶναι δεῖ ἐξ ἀνάγκης, ἅτε ἀρχὴν ζωῆς
and immortal to-be must of necessity as principle of-life
 καὶ τοῖς ἄλλοις οὖσαν. ἔνθα δὴ καὶ τὸ θεῖον ἅπαν καὶ
also to-the others being there indeed also the divine all and
 τὸ μακάριον ἰδρῦσθαι δεῖ ζῶν παρ' αὐτοῦ καὶ ὄν παρ'
the blessed to-be-seated must living from itself and being from
 αὐτοῦ, πρώτως ὄν καὶ ζῶν πρώτως, μεταβολῆς κατ'
itself primarily being and living primarily of-change according-to
 οὐσίαν ἄμοιρον, οὔτε γινόμενον οὔτε ἀπολλύμενον. πόθεν
substance without-share neither coming-to-be nor perishing whence
 γὰρ ἂν καὶ γένοιτο, ἢ εἰς τί ἀπόλοιτο; καὶ εἰ δεῖ
for — even would-it-come-to-be or into what would-it-perish and if must
 ἐπαληθεύειν τὴν τοῦ ὄντος προσηγορίαν, αὐτὸ οὐ ποτὲ
to-make-true the of-the being appellation it not at-one-time
 μὲν εἶναι, ποτὲ δὲ οὐκ εἶναι δεήσει· ὥς καὶ τὸ
indeed to-be at-another and not to-be it-will-be-necessary as also the
 λευκόν, αὐτὸ τὸ χρῶμα, οὐ ποτὲ μὲν λευκόν, ποτὲ
white the-very — color (is)-not at-one-time indeed white at-another
 δὲ οὐ λευκόν. εἰ δὲ καὶ ὄν ἦν τὸ λευκόν, μετὰ τοῦ λευκὸν
and not white if but also being was the white with the white
 εἶναι ἦν ἂν αἰεί. ἀλλὰ μόνον ἔχει τὸ λευκόν. ᾧ
to-be it-would-be — always but only it-has the white to-whatever
 δ' ἂν τὸ ὄν ἦ παρόν, παρ' αὐτοῦ καὶ πρώτως ὄν αἰεί
but — the being be present from itself and primarily being always

ἔσται. τοῦτο τοίνυν τὸ ὄν πρῶτως καὶ ἀεὶ ὄν οὐχὶ
will-be this therefore the being primarily and always being not
 νεκρόν, ὥσπερ λίθον ἢ ξύλον, ἀλλὰ ζῶν εἶναι δεῖ, καὶ ζωῇ
dead like stone or wood but living to-be must and life
 καθαρᾷ κεχρησθαι, ὅσον ἂν αὐτοῦ μένη μόνον· ὃ δ'
pure to-enjoy as-much-as — by-itself it-remains alone what but
 ἂν συμμιχθῇ χείρονι, ἐμπόδιον μὲν ἔχειν πρὸς τὰ ἄριστα,
— is-mixed with-worse hindrance indeed to-have toward the best
 οὔτι γε μὴν τὴν αὐτοῦ φύσιν ἀπολωλεκέναι, ἀναλαβεῖν
not-at-all at-least however the its-own nature to-have-lost to-recover
 δὲ τὴν ἀρχαίαν κατάστασιν ἐπὶ τὰ αὐτοῦ ἀναδραμόν.
but the ancient condition to the(-things) its-own having-run-back

X · GOLD FREED OF EARTH

Soul's kinship with the divine shows when it is purified: prudence and true virtue, which are divine, belong to it. If every man were so, none would doubt that the soul is immortal. Remove the additions and look: one sees an intellect beholding the eternal, lit by truth from the good, and says with Empedocles, "Farewell, I am an immortal god." The soul finds temperance and justice in itself, like statues cleaned of rust or gold freed of earth.

ὅτι δὲ τῇ θειοτέρᾳ φύσει συγγενὴς ἢ ψυχῇ καὶ τῇ αἰδίῳ,
that and to-the more-divine nature (is)-akin the soul and to-the eternal
 δῆλον μὲν ποιεῖ καὶ τὸ μὴ σῶμα αὐτὴν δεδεῖχθαι. καὶ
clear indeed makes also the not body it to-have-been-shown and
 μὴν οὐδὲ σχῆμα ἔχει οὐδὲ χρῶμα ἀναφής τε. οὐ μὴν
indeed nor shape it-has nor color intangible and(-is-it) not however
 ἀλλὰ καὶ ἐκ τῶνδε ἔστι δεικνύναι. ὁμολογουμένου δὴ
but also from these it-is-possible to-show being-agreed indeed
 ἡμῶν παντὸς τοῦ θείου καὶ τοῦ ὄντως ὄντος ζωῇ ἀγαθῇ
by-us all the divine and the really being life good

κεκρηῆσθαι καὶ ἔμφροιν, σκοπεῖν δέϊ τὸ μετὰ τοῦτο
to-enjoy and wise to-consider (we)-must the(-thing) after this
 ἀπὸ τῆς ἡμετέρας ψυχῆς, οἷόν ἐστι τὴν φύσιν. λάβωμεν
from — our soul what-sort it-is (in)-the nature let-us-take
 δὲ ψυχὴν μὴ τὴν ἐν σώματι ἐπιθυμίας ἀλόγους καὶ
and soul not the(-one) in body appetites irrational and
 θυμοὺς προσλαβοῦσαν καὶ πάθη ἄλλα ἀναδεξαμένην, ἀλλὰ
angers having-taken-on and affections other having-received but
 τὴν ταῦτα ἀποτριψαμένην καὶ καθ' ὅσον οἷόν τε
the(-one) these having-wiped-off and according-to as-much-as possible —
 μὴ κοινωνοῦσαν τῷ σώματι. ἥτις καὶ δῆλον ποιεῖ, ὡς
not sharing with-the body which also clear makes that
 προσθήκαι τὰ κακὰ τῇ ψυχῇ καὶ ἄλλοθεν, καθηραμένη
additions (are)-the evils to-the soul and from-elsewhere purified
 δὲ αὐτῇ ἐνυπάρχει τὰ ἄριστα, φρόνησις καὶ ἡ ἄλλη
but to-it belong the best(-things) prudence and the other
 ἀρετή, οἰκεῖα ὄντα. εἰ οὖν τοιοῦτον ἡ ψυχὴ, ὅταν ἐφ'
virtue own being if then such(-is) the soul when to
 ἐαυτὴν ἀνέλθῃ, πῶς οὐ τῆς φύσεως ἐκείνης, οἷαν φαμέν
itself it-goes-back-up how not of-the nature that(-is-it) such-as we-say
 τὴν τοῦ θεοῦ καὶ αἰδίου παντὸς εἶναι; φρόνησις γὰρ
the(-nature) of-the divine and eternal all to-be prudence for
 καὶ ἀρετὴ ἀληθὴς θεῖα ὄντα οὐκ ἂν ἐγγένοιτο φαύλῳ τινὶ
and virtue true divine being not — would-arise-in base some
 καὶ θνητῷ πράγματι, ἀλλ' ἀνάγκη θεῖον τὸ τοιοῦτον
and mortal thing but (it-is)-necessary divine — such
 εἶναι, ἅτε θείων μετὸν αὐτῷ, διὰ συγγένειαν
to-be as of-divine(-things) (there)-being-a-share to-it because-of kinship
 καὶ τὸ ὁμοούσιον. διὸ καὶ ὅστις τοιοῦτος ἡμῶν ὀλίγον
and the consubstantial wherefore also whoever such(-is) of-us little
 ἂν παραλλάττοι τῶν ἄνω τῇ ψυχῇ αὐτῇ μόνον
— would-differ from-the(-beings) above in-the soul itself only

τοῦτο, ὅσον ἐστὶν ἐν σώματι, ἐλαττούμενος. διὸ καί,
this as-much-as he-is in body being-lessened wherefore also
 εἰ πᾶς ἄνθρωπος τοιοῦτος ἦν, ἢ πλῆθός τι τοιαύταις
if every man such were or multitude some such
 ψυχαῖς κεχρημένον, οὐδεὶς οὕτως ἂν ἦν ἄπιστος, ὥς
souls possessing no-one thus — would-be incredulous as
 μὴ πιστεύειν τὸ τῆς ψυχῆς αὐτοῖς πάντα ἀθάνατον εἶναι.
not to-believe the of-the soul for-them wholly immortal to-be
 νῦν δὲ πολλαχοῦ λεωβημένην τὴν ἐν τοῖς πλείστοις
now but in-many-places mutilated the in the most
 ψυχὴν ὁρῶντες οὔτε ὥς περὶ θεοῦ οὔτε ὥς περὶ ἀθανάτου
soul seeing neither as about divine nor as about immortal
 χρήματος διανοοῦνται. δεῖ δὲ τὴν φύσιν ἐκάστου σκοπεῖσθαι
thing they-think must but the nature of-each to-examine
 εἰς τὸ καθαρὸν αὐτοῦ ἀφορῶντα, ἐπεὶπερ τὸ προστεθὲν
toward the pure of-it looking since-indeed the added(-thing)
 ἐμπόδιον αἰὲν πρὸς γνώσιν τοῦ ᾧ προσετέθη γίνεται.
a-hindrance always to knowledge of-that to-which it-was-added becomes
 σκόπει δὴ ἀφελών, μᾶλλον δὲ ὁ ἀφελών
consider indeed having-removed(-it) rather and the(-one) having-removed(-it)
 ἑαυτὸν ἰδέτω καὶ πιστεύσει ἀθάνατος εἶναι, ὅταν ἑαυτὸν
himself let-him-see and he-will-believe immortal to-be when himself
 θεάσῃται ἐν τῷ νοητῷ καὶ ἐν τῷ καθαρῷ γεγεννημένον.
he-beholds in the intelligible and in the pure having-come-to-be
 ὄψεται γὰρ νοῦν ὁρῶντα οὐκ αἰσθητὸν τι οὐδὲ τῶν
he-will-see for an-intellect seeing not sensible anything nor of-the
 θνητῶν τούτων, ἀλλ' αἰδῶ τὸ αἰδῖον κατανοοῦντα,
mortal these but by-the-eternal the eternal apprehending
 πάντα τὰ ἐν τῷ νοητῷ, κόσμον καὶ αὐτὸν νοητὸν καὶ
all the(-things) in the intelligible a-cosmos also himself intelligible and
 φωτεινὸν γεγεννημένον, ἀληθείᾳ καταλαμπόμενον τῇ
luminous having-become by-truth illuminated the(-truth)

παρὰ τοῦ ἀγαθοῦ, ὃ πᾶσι ἐπιλάμπει τοῖς νοητοῖς
from the good which on-all shines the intelligibles
 ἀλήθειαν ὡς πολλάκις αὐτῷ δοῖναι τοῦτο δὴ καλῶς
truth so-that often to-him to-seem this indeed well
 εἰρησθαι· χαίρετ' ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος πρὸς τὸ
to-have-been-said farewell I but to-you (am)-a-god immortal to the
 θεῖον ἀναβὰς καὶ εἰς τὴν πρὸς αὐτὸ ὁμοιότητα ἀτενίσας.
divine having-ascended and into the to it likeness having-gazed
 εἰ δ' ἡ κάθαρσις ποιεῖ ἐν γνώσει τῶν ἀρίστων εἶναι,
if but the purification makes in knowledge of-the best(-things) to-be
 καὶ αἱ ἐπιστήμαι ἔνδον οὖσαι ἀναφαίνονται, αἱ δὲ καὶ
also the sciences within being show-themselves which indeed also
 ὄντως ἐπιστήμαί εἰσι. οὐ γὰρ δὴ ἔξω που δραμοῦσα
really sciences are not for indeed outside somewhere having-run
 ἡ ψυχὴ σωφροσύνην καθορᾷ καὶ δικαιοσύνην, ἀλλ' αὐτὴ
the soul temperance sees and justice but itself
 παρ' αὐτῇ ἐν τῇ κατανοήσει ἑαυτῆς καὶ τοῦ ὃ πρότερον
by itself in the apprehension of-itself and of-that which before
 ἦν ὥσπερ ἀγάλματα ἐν αὐτῇ ἰδρυμένα ὁρῶσα οἶον ὑπὸ
it-was like statues in itself set-up seeing as-it-were by
 χρόνου ἰοῦ πεπληρωμένα καθαρὰ ποιησαμένη· οἶον
time with-rust filled clean having-made as-it-were
 εἰ χρυσὸς ἐμψυχος εἴη, εἴτα ἀποκρουσάμενος ὅσον
if gold ensouled were then having-knocked-off as-much-as
 γεγερὸν ἐν αὐτῷ, ἐν ἀγνοίᾳ πρότερον ἑαυτοῦ ὦν, ὅτι
(was)-earthy in it in ignorance before of-itself being because
 μὴ χρυσὸν ἑώρα, τότε δὴ αὐτὸν ἤδη τοῦ χρήματος
not gold it-saw then indeed itself now for-the thing
 θαυμάσειεν ὁρῶν μεμονωμένον, καὶ ὡς οὐδὲν ἄρα ἔδει
it-would-admire seeing isolated and how nothing then was-needful

αὐτῷ κάλλους ἐπακτοῦ ἐνθυμοῖτο, αὐτὸς κρατιστεύων, εἴ
 to-it of-beauty acquired it-would-reflect itself excelling if
 τις αὐτὸν ἐφ' ἑαυτοῦ ἐῶν εἶναι.
 anyone it by itself should-allow to-be

XI • LIFE THAT CANNOT BE LOST

Who could doubt that such a thing is immortal, whose life is its own and not acquired, not even as heat belongs to fire, which is dissolved through its matter? Soul's life is its substance. Whoever analyzes soul as composite must stop at something immortal and self-moved, and whoever calls life an affection of matter must admit that its source is immortal and admits no opposite of what it brings.

περὶ τοιούτου χρήματος τίς ἂν ἀμφισβητοίη νοῦν ἔχων,
 about such a-thing who — would-dispute sense having
 ὥς οὐκ ἀθάνατον; ᾧ πάρεστι μὲν ἐξ ἑαυτοῦ ζωή,
 that not (it-is)-immortal to-which is-present indeed from itself life
 ἣν οὐχ οἶόν τε ἀπολέσθαι· πῶς γὰρ οὐκ ἐπίκτητόν γε
 which not possible — to-perish how for not acquired at-least
 οὔσαν οὐδ' αὖ οὕτως ἔχουσιν, ὥς τῷ πυρὶ ἡ θερμότης
 being nor again thus having as to-the fire the heat
 πάρεστι; λέγω δὲ οὐχ ὥς ἐπακτὸν ἡ θερμότης τῷ
 is-present I-mean and not that acquired (is)-the heat to-the
 πυρί, ἀλλ' ὅτι, εἰ καὶ μὴ τῷ πυρί, ἀλλὰ τῇ ὑποκειμένη
 fire but that if even not to-the fire but to-the underlying
 τῷ πυρὶ ὕλη. ταύτῃ γὰρ καὶ διαλύεται τὸ πῦρ. ἡ δὲ ψυχὴ
 the fire matter by-this for also is-dissolved the fire the but soul
 οὐχ οὕτω τὴν ζωὴν ἔχει, ὥς ὕλην μὲν οὔσαν ὑποκεῖσθαι,
 not thus the life has as matter indeed being to-underlie
 ζωὴν δὲ ἐπ' αὐτῇ γενομένην τὴν ψυχὴν ἀποδείξαι. ἢ γὰρ
 life and upon it coming-to-be the soul to-show-forth either for

οὐσία ἐστὶν ἡ ζωή, καὶ ἔστιν οὐσία ἡ τοιαύτη παρ' αὐτῆς
substance is the life and it-is substance — such from itself
ζῶσα, ὅπερ ἐστὶν ὁ ζητοῦμεν, καὶ τοῦτο ἀθάνατον
living which-precisely is what we-seek and this immortal
ὁμολογήσουσιν, ἢ ἀναλύσουσιν ὡς σύνθετον καὶ τοῦτο
they-will-agree or they-will-analyze as composite also this
πάλιν, ἕως ἂν εἰς ἀθάνατον ἔλθωσι παρ' αὐτοῦ κινούμενον,
again until — to immortal they-come from itself moved
ὧ μὴ θέμις θανάτου μοῖραν δέχεσθαι· ἢ πάθος
for-which not (is)-lawful of-death the-portion to-receive or affection
ἐπακτὸν τῇ ὕλῃ λέγοντες τὴν ζωὴν, παρ' ὅτου τοῦτο τὸ
acquired to-the matter calling the life from whatever this —
πάθος ἐλήλυθεν εἰς τὴν ὕλην, αὐτὸ ἐκεῖνο ἀναγκασθήσονται
affection has-come into the matter the-very that they-will-be-compelled
ὁμολογεῖν ἀθάνατον εἶναι, ἄδεκτον δὲ τοῦ ἐναντίου ὧ
to-agree immortal to-be unreceptive being of-the opposite to-what
ἐπιφέρει. ἀλλὰ γὰρ ἐστὶ μία φύσις ἐνεργείᾳ ζῶσα.
it-brings but for is one nature in-actuality living

XII • IMPERISHABLE

If every soul perished, all things would long since have perished; if only the soul of the all were immortal, a reason must be given, since ours too is a principle of motion, lives of itself, and reaches up to the first principle. Knowledge by recollection gives it being before the body. What dissolves was composed, but soul is one and simple, not a mass to be divided, nor altered, since alteration belongs to a composite. So it is imperishable.

ἔτι εἰ πᾶσαν ψυχὴν φήσουσι φθαρτὴν, πάλαι ἂν
further if every soul they-will-say perishable long-ago —
ἔδει πάντα ἀπολωλέναι· εἰ δὲ τὴν μὲν, τὴν
would-have-had-to all to-have-perished if but the-one indeed the-other

δ' οὐ, οἶον τὴν τοῦ παντὸς ἀθάνατον εἶναι, τὴν δ'
and not for-instance the(-soul) of-the all immortal to-be the but
 ἡμετέραν μὴ, λεκτέον αὐτοῖς τὴν αἰτίαν. ἀρχή τε γὰρ
ours not must-be-stated by-them the cause principle both for
 κινήσεως ἑκατέρα, καὶ ζῆ παρ' αὐτῆς ἑκατέρα, καὶ τῶν
of-motion (is)-each and lives from itself each and the
 αὐτῶν τῷ αὐτῷ ἐφάπτεται νοοῦσα τά τε ἐν τῷ
same with-the same lays-hold-of thinking the(-things) both in the
 οὐρανῷ τά τε οὐρανῷ ἐπέκεινα καὶ πᾶν ὃ ἐστι
heaven the(-things) and heaven beyond and all what is
 κατ' οὐσίαν ζητοῦσα καὶ μέχρι τῆς πρώτης ἀρχῆς
according-to substance seeking and up-to the first principle
 ἀναβαίνουσα. ἥ τε δὴ παρ' αὐτῆς ἐκ τῶν ἐν αὐτῇ
ascending the and indeed from itself out-of the in itself
 θεαμάτων κατανόησις αὐτοῦ ἐκάστου ἐξ ἀναμνήσεως
sights apprehension itself of-each from recollection
 γιγνομένη πρὸ σώματος τε αὐτῇ δίδωσι τὸ εἶναι καὶ
arising before body both to-it gives the to-be and
 αἰδίῳ ἐπιστήμῃς κεχρημένην αἰδίον καὶ αὐτὴν εἶναι.
eternal sciences using eternal also itself to-be
 πᾶν τε τὸ λύμενον σύνθεσιν εἰς τὸ εἶναι εἰληφὸς
every and the(-thing) being-dissolved composition for the to-be having-received
 ταύτῃ διαλύεσθαι πέφυκεν, ἥ συνετέθη. ψυχὴ δὲ
in-this-way to-be-dissolved is-naturally-apt in-which it-was-composed soul but
 μία καὶ ἀπλή ἐνεργεία οὐσα ἐν τῷ ζῆν φύσις· οὐ τοῖνυν
(is)-one and simple in-actuality being in the to-live nature not therefore
 ταύτῃ φθαρήσεται. ἀλλ' ἄρα μερισθεῖσα καὶ κερματιζομένη
in-this-way will-it-perish but then divided and chopped-up
 ἀπόλοιτο ἂν. ἀλλ' οὐκ ὄγκος τις οὐδὲ ποσόν, ὥς ἐδείχθη,
it-would-perish — but not mass some nor quantity as has-been-shown
 ἡ ψυχὴ. ἀλλ' ἀλλοιωθεῖσα ἥξει εἰς φθοράν. ἀλλ' ἡ
(is)-the soul but altered it-will-come to destruction but the

ἀλλοίωσις φθείρουσα τὸ εἶδος ἀφαιρεῖ, τὴν δὲ ὕλην ἐᾷ.
 alteration destroying the form removes the but matter leaves
 τοῦτο δὲ συνθέτου πάθος. εἰ οὖν κατὰ μηδὲν τούτων
 this and (is)-of-composite affection if then according-to none of-these
 οἶόν τε φθίρεσθαι, ἄφθαρτον εἶναι ἀνάγκη.
 possible — to-perish imperishable to-be (it-is)-necessary

XIII · WHY SOUL COMES INTO BODY

Intellect alone, free of impulse and desire, stays always there. What takes on desire goes forth, longing to order what it saw in intellect, as though in labor; with the soul of the whole it rises above what it governs and shares the care of the all, but wishing to govern a part it is isolated and comes to be in that part. Yet not all of it enters the body, and its intellect is unaffected. Intellect remains and fills all with beauty through soul, immortal through immortal.

πῶς οὖν τοῦ νοητοῦ χωριστοῦ ὄντος ἥδε εἰς σῶμα ἔρχεται;
 how then the intelligible separate being this into body comes
 ὅτι ὅσος μὲν νοῦς μόνος, ἀπαθὴς ἐν τοῖς νοητοῖς
 because as-much-as indeed (is)-intellect alone unaffected among the intelligibles
 ζωὴν μόνον νοερὰν ἔχων ἐκεῖ ἀεὶ μένει — οὐ γὰρ
 life only intellectual having there always remains not for
 ἔνι ὁρμῇ οὐδ' ὄρεξις· ὃ δ' ἂν ὄρεξιν προσλάβῃ
 there-is-in(-it) impulse nor desire what but — desire takes-on
 ἐφεξῆς ἐκείνῳ τῷ νῷ ὄν, τῇ προσθήκῃ τῆς ὀρέξεως
 next to-that — intellect being by-the addition of-the desire
 οἶον πρόεισιw ἤδη ἐπὶ πλέον καὶ κοσμεῖν ὀρεγόμενον
 as-it-were goes-forth already to more and to-order desiring
 καθ' ἃ ἐν νῷ εἶδεν, ὥσπερ κυοῦν ἀπ' αὐτῶν καὶ
 according-to what in intellect it-saw as-if pregnant from them and
 ὠδῶνον γεννῆσαι, ποιεῖν σπεύδει καὶ δημιουργεῖν. καὶ τῇ
 in-labor to-give-birth to-make it-bastens and to-craft and by-the

σπουδῇ ταύτῃ περὶ τὸ αἰσθητὸν τεταμένη, μετὰ μὲν πάσης
eagerness this toward the sensible stretched with indeed all
 τῆς τῶν ὅλων ψυχῆς ὑπερέχουσα τοῦ διοικουμένου
the of-the wholes soul transcending the(-thing) administered
 εἰς τὸ ἔξω καὶ τοῦ παντὸς συνεπιμελουμένη, μέρος δὲ
to the outside and of-the all jointly-caring-for part and
 διοικεῖν βουληθεῖσα μονουμένη καὶ ἐν ἐκείνῳ γιγνομένη,
to-administer having-wished being-isolated and in that coming-to-be
 ἐν ᾧ ἔστιν, οὐχ ὅλη οὐδὲ πᾶσα τοῦ σώματος γενομένη,
in which it-is not whole nor all of-the body having-become
 ἀλλά τι καὶ ἔξω σώματος ἔχουσα. οὐκ οὐδὲ ὁ
but something also outside body having not-then even the
 ταύτης νοῦς ἐμπαθής· αὐτὴ δὲ ὅτε μὲν ἐν
of-this intellect (is)-subject-to-affection it but at-one-time indeed in
 σώματι, ὅτε δὲ σώματος ἔξω, ὀρμηθεῖσα μὲν ἀπὸ τῶν
body at-another and body outside having-set-out indeed from the
 πρώτων, εἰς δὲ τὰ τρίτα προελθοῦσα νοῦ ἐνεργείᾳ
first(-things) to and the third(-things) having-proceeded by-intellect's activity
 νοῦ μένοντος ἐν τῷ αὐτῷ καὶ διὰ ψυχῆς πάντα καλῶν
intellect remaining in the same and through soul all with-beauties
 πληροῦντος καὶ διακοσμοῦντος, ἀθανάτου δι' ἀθανάτου,
filling and ordering immortal through immortal
 εἴπερ αἰεὶ καὶ αὐτὸς ὢν ἔσται δι' ἐνεργείας ἀπαύστου.
if-indeed always also itself being it-will-be through activity unceasing

Souls that erred and came even into beasts' bodies are immortal; any other kind comes from the living nature and causes life, as does the soul in plants, for all set out from one principle as bodiless, partless substances. To those who say man's tripartite soul dissolves with the compound we answer that the pure souls leave what was molded on at birth and others keep it long; but not even the worse part perishes while its source remains, for nothing that is perishes.

περὶ δὲ τῆς τῶν ἄλλων ζώων ψυχῆς, ὅσαι μὲν αὐτῶν
about and the of-the other living-beings soul as-many-as indeed of-them
 σφαλεῖσαι καὶ μέχρι θηρέων ἦκον σωμάτων, ἀνάγκη
having-erred even as-far-as of-beasts came bodies (it-is)-necessary
 καὶ ταύτας ἀθανάτους εἶναι. εἰ δὲ ἔστιν ἄλλο τι εἶδος
also these immortal to-be if but there-is other some form
 ψυχῆς, οὐκ ἄλλοθεν ἢ ἀπὸ τῆς ζώσης φύσεως δεῖ καὶ
of-soul not from-elsewhere than from the living nature must also
 ταύτην εἶναι καὶ αὐτὴν οὖσαν ζωῆς τοῖς ζώοις αἰτίαν,
this to-be and itself being of-life to-the living-beings cause
 καὶ δὴ καὶ τὴν ἐν τοῖς φυτοῖς· ἅπασαι γὰρ ὥρμήθησαν
and indeed also the(-soul) in the plants all for set-out
 ἀπὸ τῆς αὐτῆς ἀρχῆς ζῶν ἔχουσαι οἰκείαν ἀσώματοί τε
from the same principle life having own bodiless both
 καὶ αὗται καὶ ἀμερεῖς καὶ οὐσίαι. εἰ δὲ τὴν ἀνθρώπου
also these and partless and substances if but the of-man
 ψυχὴν τριμερῇ οὖσαν τῷ συνθέτῳ λυθήσεσθαι φήσουσι,
soul tripartite being with-the composite to-be-dissolved they-will-say
 καὶ ἡμεῖς φήσομεν τὰς μὲν καθαρὰς ἀπαλλαττομένας
also we will-say the indeed pure departing
 τὸ προσπλασθὲν ἐν τῇ γενέσει ἀφήσειν, τὰς δὲ
the(-thing) molded-on in the birth to-let-go the-others and
 τούτῳ συνέσεσθαι ἐπὶ πλεῖστον· ἀφεμμένον δὲ τὸ χεῖρον
with-this to-be-together for very-long let-go but the worse

οὐδὲ αὐτὸ ἀπολείσθαι, ἕως ἂν ᾗ ὅθεν ἔχει τὴν
not-even it to-perish so-long-as — there-is (that)-whence it-has the
 ἀρχήν. οὐδὲν γὰρ ἐκ τοῦ ὄντος ἀπολείται.
beginning nothing for of the being will-perish

XV · THE WITNESS OF ORACLES

This is enough for those who need proof. For those who need conviction mixed with perception, there is much in the record: gods whose oracles bid men appease the wrath of wronged souls and honor the dead as still perceiving, as all men do, and souls that once lived in men and, outside bodies, go on helping them, giving oracles and showing that the other souls have not perished.

ἃ μὲν οὖν πρὸς τοὺς ἀποδείξεως δεομένους ἐχρῆν
what indeed then to those demonstration needing it-was-necessary
 λέγεσθαι, εἴρηται. ἃ δὲ καὶ πρὸς τοὺς δεομένους
to-be-said has-been-said what but also to those needing
 πίστεως αἰσθήσει κεκραμένης, ἐκ τῆς ἱστορίας τῆς
of-conviction with-perception blended from the record the
 περὶ τὰ τοιαῦτα πολλῆς οὔσης ἐκλεκτέον, ἔκ τε
about — such(-things) great being must-be-selected from both
 ὧν θεοὶ ἀνέϊλον κελεύοντες μῆνιν ψυχῶν ἡδικημένων
what gods answered ordering wrath of-souls wronged
 ἱλάσκεσθαι τιμὰς τε νέμειν τεθνηκόσιν ὥς ἐν αἰσθήσει
to-appease honors and to-assign to-the-dead as in perception
 οὔσι, καθὰ καὶ πάντες ἄνθρωποι ποιοῦσιν εἰς τοὺς
being just-as also all men do toward the
 ἀπεληλυθότας. πολλὰ δὲ ψυχὰι πρότερον ἐν ἀνθρώποις
departed many and souls formerly in men
 οὔσαι σωμάτων ἔξω γενόμεναι οὐκ ἀπέστησαν τοῦ
being bodies outside having-come not ceased from-the

εὐεργετεῖν ἀνθρώπους· αἱ δὲ καὶ μαντεῖα ἀποδειξάμεναι
to-benefit men which indeed also oracles having-established
 εἰς τε τὰ ἄλλα χρῶσαι ὠφελοῦσι, καὶ δεικνύουσι
toward both the other(-things) giving-oracles help and show
 δι' αὐτῶν καὶ περὶ τῶν ἄλλων ψυχῶν, ὅτι μὴ εἰσιν
through themselves also about the other souls that not they-have
 ἀπολωλυῖαι.
perished

PLOTINUS

ΠΕΡΙ ΤΗΣ ΕΙΣ ΤΑ ΣΩΜΑΤΑ
ΚΑΘΟΔΟΥ ΤΗΣ ΨΥΧΗΣ

Ennead IV.8 · On the Soul's Descent into Bodies

Often, waking from the body into himself, Plotinus has seen a wondrous beauty and lived the best life, made one with the divine; coming down after that rest from intellect to reasoning, he is at a loss how he descends and how his soul came into the body. Heraclitus left his account unclear, and Empedocles spoke in poetry. Plato disparages the body as the soul's bond and tomb and the cosmos as its cave, yet in the Timaeus praises the cosmos and says soul was given to make it intelligent.

Πολλάκις ἐγειρόμενος εἰς ἑμαυτὸν ἐκ τοῦ σώματος
 often waking into myself out-of the body
 καὶ γινόμενος τῶν μὲν ἄλλων ἔξω, ἑμαυτοῦ δὲ εἴσω,
 and coming-to-be the indeed others outside myself but within
 θαυμαστὸν ἡλίκον ὁρῶν κάλλος, καὶ τῆς κρείττονος μοίρας
 wondrous how-great seeing beauty and of-the better portion
 πιστεύσας τότε μάλιστα εἶναι, ζώην τε ἀρίστην ἐνεργήσας
 having-trusted then most to-be life and best having-enacted
 καὶ τῷ θεῷ εἰς ταῦτον γεγενημένος καὶ ἐν αὐτῷ
 and with-the divine into the-same having-come and in it
 ἰδρυθεὶς εἰς ἐνέργειαν ἐλθὼν ἐκείνην ὑπὲρ πᾶν τε
 having-been-established into activity having-come that above all and
 ἄλλο νοητὸν ἑμαυτὸν ἰδρύσας, μετὰ ταύτην τὴν ἐν τῷ
 other intelligible myself having-established after this — in the
 θεῷ στάσιν εἰς λογισμὸν ἐκ νοῦ καταβὰς ἀπορώ,
 divine rest into reasoning from intellect having-descended I-am-at-a-loss
 πῶς ποτε καὶ νῦν καταβαίνω, καὶ ὅπως ποτέ μοι
 how ever also now I-descend and how ever my
 ἔνδον ἢ ψυχὴ γεγένηται τοῦ σώματος τοῦτο οὖσα, οἶον
 within the soul has-come of-the body this being such-as
 ἐφάνη καθ' ἑαυτήν, καίπερ οὖσα ἐν σώματι. ὁ μὲν γὰρ
 it-appeared by itself although being in body — indeed for
 Ἡράκλειτος, ὃς ἡμῖν παρακελεύεται ζητεῖν τοῦτο, ἀμοιβάς
 Heraclitus who us urges to-see this changes

τε ἀναγκαίᾳς τιθέμενος ἐκ τῶν ἐναντίων, ὁδόν τε ἄνω
both necessary positing out-of the opposites way and up
 καὶ κάτω εἰπὼν καὶ μεταβάλλον ἀναπαύεται καὶ κάματος
and down having-said and changing it-rests and weariness
 ἐστὶ τοῖς αὐτοῖς μοχθεῖν καὶ ἄρχεσθαι εἰκάζειν δοκεῖ
it-is to-the same to-toil and to-be-ruled to-conjecture he-seems
 ἀμελήσας σαφῇ ἡμῖν ποιῆσαι τὸν λόγον, ὥς δέον
having-neglected clear to-us to-make the account as (it-being)-needful
 ἴσως παρ' αὐτοῖς ζητεῖν, ὥσπερ καὶ αὐτὸς ζητήσας εἶρεν.
perhaps among ourselves to-seek as also he-himself having-sought found
 Ἐμπεδοκλῆς τε εἰπὼν ἀμαρτανούσαις νόμον εἶναι ταῖς
Empedocles and having-said for-erring law to-be for-the
 ψυχαῖς πεσεῖν ἐνταῦθα καὶ αὐτὸς φυγὰς θεόθεν γενόμενος
souls to-fall here and himself an-exile from-god having-become
 ἤκειν πίσυννος μαινομένῳ νείκει τοσοῦτον παρεγύμνου,
to-have-come trusting in-raving strife so-much revealed
 ὅσον καὶ Πυθαγόρας, οἶμαι, καὶ οἱ ἀπ' ἐκείνου ἡνίττοντο
as-much-as also Pythagoras I-think and those from him hinted
 περί τε τούτου περί τε πολλῶν ἄλλων. τῷ δὲ παρῇν
about both this about and many others to-him and it-was-open
 καὶ διὰ ποίησιν οὐ σαφεῖ εἶναι. λείπεται δὴ ἡμῖν ὁ
also because-of poetry not clear to-be there-remains indeed to-us the
 θεῖος Πλάτων, ὃς πολλά τε καὶ καλὰ περὶ ψυχῆς εἶπε
divine Plato who many both and fine(-things) about soul said
 περί τε ἀφίξεως αὐτῆς πολλαχῇ εἴρηκεν ἐν τοῖς αὐτοῦ
about and arrival its in-many-places has-spoken in the his-own
 λόγοις, ὥστε ἐλπίδα ἡμῖν εἶναι λαβεῖν παρ' αὐτοῦ σαφές
discourses so-that hope for-us to-be to-receive from him clear
 τι. τί οὖν λέγει ὁ φιλόσοφος οὗτος; οὐ ταυτὸν λέγων
something what then says the philosopher this not the-same saying
 πανταχῇ φανείται, ἵνα ἂν τις ἐκ ῥαδίας τὸ τοῦ ἀνδρὸς
everywhere he-will-appear so-that — one with ease the of-the man

βούλημα εἶδεν, ἀλλὰ τὸ αἰσθητὸν πᾶν πανταχοῦ
intention would-have-seen but the sensible all everywhere
 ἀτιμάσας καὶ τὴν πρὸς τὸ σῶμα κοινωνίαν τῆς ψυχῆς
having-disparaged and the with the body communion of-the soul
 μεμψάμενος ἐν δεσμῷ τε εἶναι καὶ τεθάφθαι ἐν αὐτῷ
having-blamed in bondage both to-be and to-have-been-buried in it
 τὴν ψυχὴν λέγει, καὶ τὸν ἐν ἀπορρήτοις λεγόμενον λόγον
the soul he-says and the in secret-rites spoken saying
 μέγαν εἶναι, ὃς ἐν φρουρᾷ τὴν ψυχὴν φησιν εἶναι καὶ
great to-be which in custody the soul says to-be and
 τὸ σπήλαιον αὐτῷ, ὥσπερ Ἐμπεδοκλεῖ τὸ ἄντρον, τόδε τὸ
the cave to-him as to-Empedocles the grotto this —
 πᾶν δοκεῖ μοι λέγειν, ὅπου γε λύσω τῶν δεσμῶν καὶ
all seems to-me to-mean where at-least release of-the bonds and
 ἄνοδον ἐκ τοῦ σπηλαίου τῇ ψυχῇ φησιν εἶναι τὴν πρὸς
ascent out-of the cave for-the soul he-says to-be the to
 τὸ νοητὸν πορείαν. ἐν δὲ Φαῖδρῳ πετερορρήσιν αἰτίαν
the intelligible journey in and Phaedrus the-shedding-of-wings (is)-cause
 τῆς ἐνταῦθα ἀφίξεως· καὶ περίοδοι αὐτῷ ἀνελθοῦσαν
of-the here arrival and circuits for-him (the-soul)-having-gone-up
 πάλιν φέρουσι τῇδε, καὶ κρίσεις δὲ καταπέμπουσιν ἄλλας
again bring here and judgments also send-down others
 ἐνταῦθα καὶ κλήροι καὶ τύχαι καὶ ἀνάγκαι. καὶ ἐν τούτοις
here and lots and fortunes and necessities and in these
 ἅπασιν μεμψάμενος τὴν τῆς ψυχῆς ἄφιξιν πρὸς σῶμα,
all having-blamed the of-the soul arrival to body
 ἐν Τιμαίῳ περὶ τοῦδε τοῦ παντὸς λέγων τὸν τε κόσμον
in Timaeus about this — all speaking the both cosmos
 ἐπαινεῖ καὶ θεὸν λέγει εἶναι εὐδαίμονα τὴν τε ψυχὴν
he-praises and a-god he-says to-be happy the and soul
 παρὰ ἀγαθοῦ τοῦ δημιουργοῦ πρὸς τὸ ἔννουν τόδε τὸ
from good the craftsman for the intelligent this —

πᾶν εἶναι δεδοσθαι, ἐπειδὴ ἔνουν μὲν αὐτὸ ἔδει εἶναι,
 all to-be to-have-been-given since intelligent indeed it had to-be
 ἄνευ δὲ ψυχῆς οὐχ οἶόν τε ἦν τοῦτο γενέσθαι. ἢ τε οὖν
 without but soul not possible — was this to-come-to-be the both then
 ψυχὴ ἡ τοῦ παντὸς τούτου χάρις εἰς αὐτὸ παρὰ τοῦ
 soul the(-soul) of-the all of-this for-sake into it by the
 θεοῦ ἐπέμφθη, ἢ τε ἐκάστου ἡμῶν, πρὸς τὸ τέλειον αὐτὸ
 god was-sent the and of-each of-us for the perfect it
 εἶναι· ἐπειδὴ ἔδει, ὅσα ἐν τῷ νοητῷ κόσμῳ, τὰ
 to-be since it-was-needful as-many-as in the intelligible cosmos the
 αὐτὰ ταῦτα γένη ζώων καὶ ἐν τῷ αἰσθητῷ ὑπάρχειν.
 same these kinds of-living-beings also in the sensible to-exist

II • GOVERNING WITHOUT SINKING

Our souls, governing bodies that are always in need, must sink deep into them; but the perfect all needs only a brief command, and its soul governs without toil, as ours would with it if it did not withdraw. Care is twofold, royal command or handling each thing oneself. The soul of the all never sinks into its body, so it is neither hindered in thought nor filled with pleasures, appetites, and fears.

ὥστε ἡμῖν συμβαίνει περὶ τῆς ἡμετέρας ψυχῆς παρ' αὐτοῦ
 so-that for-us it-results about — our soul from him
 μαθεῖν ζητήσασιν ἐξ ἀνάγκης ἐφάπτεσθαι καὶ περὶ ψυχῆς
 to-learn having-sought of necessity to-touch also about soul
 ὁλως ζητῆσαι, πῶς ποτε κοινωνεῖν σώματι πέφυκε, καὶ
 generally to-inquire how ever to-have-communion with-body it-is-natural and
 περὶ κόσμου φύσεως οἶόν τινα δεῖ αὐτὸν τίθεσθαι,
 about of-cosmos nature what-sort-of a-thing (one)-must it to-posit
 ἐν ᾧ ψυχὴ ἐνδαιτᾶται εἴτε ἐκούσα εἴτε ἀναγκασθεῖσα
 in which soul dwells whether willing or compelled

εἴτε τις ἄλλος τρόπος· καὶ περὶ ποιητοῦ δὲ εἴτε ὀρθῶς
or some other way and about maker too whether rightly
 εἴτε *** ὡς ἡμέτεροι ψυχὰι οὔσαι ἴσως, ὥς ἔδει
or (lacuna) as our souls being perhaps which it-was-needful
 σώματα διοικούσας χεῖρω δι' αὐτῶν εἴσω πολὺ δύναι,
bodies administering worse through them within far to-sink
 εἴπερ ἔμελλον κρατήσῃν, σκεδασθέντος μὲν ἂν ἐκάστου
if-indeed they-were-going to-master being-scattered indeed would each
 καὶ πρὸς τὸν οἰκεῖον τόπον φερομένου — ἐν δὲ τῷ παντὶ
and to the proper place being-borne in but the all
 πάντα ἐν οἰκείῳ κατὰ φύσιν κεῖται — πολλῆς δὲ καὶ
all(-things) in own(-place) according-to nature lie much and and
 ὀχλώδους προνοίας δεομένων, ἅτε πολλῶν τῶν ἀλλοτρίων
troublesome providence needing as many of-the alien(-things)
 αὐτοῖς προσπιπτόντων αἰεὶ τε ἐνδεία συνεχομένων καὶ
upon-them falling always and by-want held-fast and
 πάσης βοηθείας ὡς ἐν πολλῇ δυσχερείᾳ δεομένων. τὸ δὲ
all help as in great difficulty needing the but
 τέλειόν τε ὃν καὶ ἱκανὸν καὶ αὐταρκες καὶ οὐδὲν ἔχον
perfect both being and sufficient and self-sufficient and nothing having
 αὐτῷ παρὰ φύσιν βραχείος οἶον κελεύσματος δεῖται·
for-itself against nature short as-it-were of-command needs
 καὶ ὡς πέφυκε ψυχὴ ἐθέλειν, ταύτῃ καὶ αἰεὶ ἔχει οὔτε
and as it-is-natural soul to-wish thus also always it-holds neither
 ἐπιθυμίας ἔχουσα οὔτε πάσχουσα· οὐδὲν γὰρ ἄπεισιν οὐδὲ
appetites having nor being-affected nothing for goes-away nor
 πρόσσεισι. διὸ καὶ φησι καὶ τὴν ἡμετέραν, εἰ μετ' ἐκείνης
comes-to wherefore also he-says also — ours if with that
 γένοιτο τελείας, τελειωθεῖσαν καὶ αὐτὴν μετεωροπορεῖν
it-should-be perfect(-one) having-been-perfected also itself to-walk-on-high
 καὶ πάντα τὸν κόσμον διοικεῖν, ὅτε τε μὴ ἀφίσταται
and all the cosmos to-administer when and not it-departs

εἰς τὸ μὴ ἐντὸς εἶναι τῶν σωμάτων μηδέ τινος εἶναι,
to the not within to-be the bodies nor of-anything to-be
 τότε καὶ αὐτὴν ὥσπερ τὴν τοῦ παντὸς συνδιοικήσειν
then also itself like the(-soul) of-the all to-help-administer
 ῥαδίως τὸ πᾶν, ὡς οὐ κακὸν ὄν ψυχῇ ὅπως οὖν
easily the all as not evil being for-soul in-any-way-whatever
 σώματι παρέχειν τὴν τοῦ εἶναι δύναμιν, ὅτε μὴ πᾶσα
to-body to-supply the of-the to-be power since not every
 πρόνοια τοῦ χείρονος ἀφαιρεῖ τὸ ἐν τῷ ἀρίστῳ τὸ
providence of-the worse takes-away the in the best (from)-the
 προνοοῦν μένειν. διττὴ γὰρ ἐπιμέλεια παντός, τοῦ μὲν
providing(-thing) to-remain twofold for (is)-care of-everything of-the indeed
 καθόλου κελεύσει κοσμοῦσα ἀπράγμονι ἐπιστασίᾳ βασιλικῇ,
universal by-command ordering untroubled by-supervision royal
 τοῦ δὲ κατέκαστα ἤδη αὐτουργῶ τι ποιήσει συναφῇ
of-the and particular already by-self-working some making by-contact
 τῇ πρὸς τὸ πραττόμενον τὸ πράττον τοῦ
the(-contact) with the(-thing) done the doing(-agent) of-the(-thing)
 πραττομένου τῆς φύσεως ἀναμιμνῆσθαι. τῆς δὲ θείας
done with-the nature infecting the but divine
 ψυχῆς τοῦτον τὸν τρόπον τὸν οὐρανὸν ἅπαντα διοικεῖν
soul (in)-this — way the heaven all to-administer
 αἰεὶ λεγομένης, ὑπερεχούσης μὲν τῷ κρείττονι, δύναμιν
always being-said transcending indeed by-the better power
 δὲ τὴν ἐσχάτην εἰς τὸ εἶσω πεμπούσης, αἰτίαν μὲν ὁ θεὸς
and the last into the within sending blame indeed the god
 οὐκ ἂν ἔτι λέγοιτο ἔχειν τοῦ τὴν ψυχὴν τοῦ παντὸς
not — any-longer would-be-said to-have of-the the soul of-the all
 ἐν χείρονι πεποιηκέναι, ἢ τε ψυχὴ οὐκ ἀπεστέρηται τοῦ
in worse to-have-made the and soul not is-deprived-of the
 κατὰ φύσιν ἐξ αἰδίου τοῦτ' ἔχουσα καὶ ἔξουσα αἰεὶ,
according-to nature from eternity this having and going-to-have always

ὃ μὴ οἶόν τε παρὰ φύσιν αὐτῇ εἶναι· ὅπερ διηνεκῶς
what not possible — against nature for-it to-be which-precisely continuously
 αὐτῇ ἀεὶ ὑπάρχει οὐποτε ἀρξάμενον. τὰς τε τῶν ἀστέρων
to-it always belongs never having-begun the and of-the stars
 ψυχὰς τὸν αὐτὸν τρόπον πρὸς τὸ σῶμα ἔχειν λέγων,
souls (in)-the same way toward the body to-stand saying
 ὥσπερ τὸ πᾶν — ἐντίθησι γὰρ καὶ τούτων τὰ σώματα εἰς
as the all he-places for also of-these the bodies into
 τὰς τῆς ψυχῆς περιφοράς — ἀποσώζοι ἂν καὶ τὴν περὶ
the of-the soul circuits he-would-preserve — also the about
 τούτους πρέπουσαν εὐδαιμονίαν. δύο γὰρ ὄντων δι' ἃ
these befitting happiness two for being because-of which
 δυσχεραίνεται ἡ ψυχῆς πρὸς σώματα κοινωνία, ὅτι τε
is-disliked the of-soul with bodies communion that both
 ἐμπόδιον πρὸς τὰς νοήσεις γίγνεται, καὶ ὅτι ἡδονῶν καὶ
a-hindrance to the thoughts it-becomes and that with-pleasures and
 ἐπιθυμιῶν καὶ λυπῶν πίμπλησιν αὐτήν, οὐδέτερον τούτων
appetites and griefs it-fills it neither of-these
 ἂν γένοιτο ψυχῇ, ἣτις μὴ εἰς τὸ εἶσω ἔδν τοῦ σώματος,
— would-happen to-soul which not into the within sank of-the body
 μηδέ τινός ἐστι, μηδὲ ἐκείνου ἐγένετο, ἀλλ' ἐκείνο αὐτῆς,
nor of-anything is nor of-that became but that (is)-its
 ἔστι τε τοιούτου, οἶον μήτε τινὸς δεῖσθαι, μήτε τινὶ
it-is and such as neither anything to-need nor in-anything
 ἐλλείπειν· ὥστε μηδὲ τὴν ψυχὴν ἐπιθυμιῶν πίμπλασθαι ἢ
to-fall-short so-that not-even the soul with-appetites to-be-filled or
 φόβων. οὐδὲν γὰρ δεινὸν μήποτε περὶ σώματος προσδοκίση
fears nothing for terrible ever about body it-should-expect
 τοιούτου, οὔτε τις ἀσχολία νεῦσιν ποιούσα κάτω ἀπάγει
such nor any occupation inclination making downward draws-away

τῆς κρείττονος καὶ μακαρίας θέας, ἀλλ' ἔστιν αἰὲν πρὸς
from-the better and blessed vision but it-is always with
 ἐκείνοις ἀπράγμονι δυνάμει τόδε τὸ πᾶν κοσμοῦσα.
those with-untroubled power this — all ordering

III · ONE SOUL AND MANY

Plato's account of the human soul, said to suffer in the body, is consistent, since the causes of its descent differ. As intellect in the intelligible is one and many, holding the rest as a living city would hold living beings, so soul is one and many, like species of one genus. The rational soul does more than think: looking up it thinks, looking to itself it preserves itself, and looking down it orders and rules, since not everything could stop in the intelligible.

περὶ δὲ τῆς ἀνθρωπείας ψυχῆς, ἣ ἐν σώματι πάντη
about and the human soul which in body wholly
 λέγεται κακοπαθεῖν καὶ ταλαιπωρεῖν ἐν ἀνίαις καὶ
is-said to-suffer-ill and to-be-wretched in distresses and
 ἐπιθυμίαις καὶ φόβοις καὶ τοῖς ἄλλοις κακοῖς γιγνομένη,
appetites and fears and the other evils coming-to-be
 ἣ καὶ δεσμός τὸ σῶμα καὶ τάφος, καὶ ὁ κόσμος
for-which also bond (is)-the body and tomb and the cosmos
 αὐτῇ σπήλαιον καὶ ἄντρον, ἣντινα γνώμην οὐ διάφωνον
for-it a-cave and grotto what view not discordant
 ἔχει ἐκ τῶν αἰτιῶν οὐ τῶν αὐτῶν τῆς καθόδου, νῦν
be-holds from the causes not the same of-the descent now
 λέγωμεν. ὄντος τοίνυν παντὸς νοῦ ἐν τῷ τῆς νοήσεως
let-us-say being therefore all intellect in the of-the thought
 τόπῳ ὅλου τε καὶ παντός, ὃν δὴ κόσμον νοητὸν
region whole both and entire which indeed cosmos intelligible
 τιθέμεθα, ὄντων δὲ καὶ τῶν ἐν τούτῳ περιεχομένων νοερῶν
we-posit being and also the in this contained intellectual

δυνάμεων καὶ νόων τῶν καθέκαστα — οὐ γὰρ εἷς
powers and intellects the particular not for (is-there)-one
 νοῦς μόνος, ἀλλ' εἷς καὶ πολλοί — πολλὰς ἔδει
intellect only but one and many many it-was-needful
 καὶ ψυχὰς καὶ μίαν εἶναι, καὶ ἐκ τῆς μᾶς τὰς πολλὰς
also souls and one to-be and out-of the one the many
 διαφόρους, ὥσπερ ἐκ γένους ἑνὸς εἶδη τὰ μὲν ἀμείνω,
different as out-of genus one species the-ones indeed better
 τὰ δὲ χείρω, καὶ τὰ μὲν νοερώτερα, τὰ δ' ἥττον
the-others and worse and the-ones indeed more-intellectual the-others and less
 ἐνεργείᾳ τοιαῦτα. καὶ γὰρ ἐκεῖ ἐν τῷ νῷ τὸ μὲν
in-actuality such and for there in the intellect the(-one) indeed
 νοῦς περιέχων δυνάμει τὰλλα οἷον ζῶον μέγα,
(is)-intellect containing potentially the-others as-it-were a-living-being great
 τὰ δ' ἐνεργείᾳ ἕκαστον, ᾧ δυνάμει περιεῖχε θάτερον·
the-others and in-actuality each which potentially contained the-other
 οἷον εἰ πόλις ἐμψυχος ἦν περιεκτικὴ ἐμψύχων ἄλλων,
as if a-city ensouled were containing ensouled others
 τελειότερα μὲν ἢ πόλεως καὶ δυνατωτέρα, οὐδὲν μὴν
more-perfect indeed the(-soul) of-the-city and more-powerful nothing however
 ἐκώλυε τῆς αὐτῆς φύσεως εἶναι καὶ τὰς ἄλλας. ἢ ὥς ἂν
would-prevent of-the same nature to-be also the others or as —
 ἐκ τοῦ παντὸς πυρὸς τὸ μὲν μέγα, τὰ δὲ μικρὰ
out-of the whole fire the(-one) indeed great the-others and small
 πυρὰ εἴη· ἔστι δὲ ἡ πᾶσα οὐσία ἡ τοῦ παντὸς πυρός,
fires might-be is and the whole substance the of-the whole fire
 μᾶλλον δὲ ἀφ' ἧς καὶ ἡ τοῦ παντός. ψυχῆς
rather and (that)-from which also the(-substance) of-the whole of-soul
 δὲ ἔργον τῆς λογικωτέρας νοεῖν μὲν, οὐ τὸ νοεῖν δὲ
and work of-the more-rational (is)-to-think indeed not the to-think but
 μόνον· τί γὰρ ἂν καὶ νοῦ διαφέροι; προσλαβούσα
only in-what for — even from-intellect would-it-differ having-taken-on

γὰρ τῷ νοερᾷ εἶναι καὶ ἄλλο, καθ' ὃ τὴν οἰκείαν
for to-the intellectual to-be also another according-to which the proper
 ἔσχευεν ὑπόστασιν, νοῦς οὐκ ἔμεινεν, ἔχει τε ἔργον καὶ
it-had hypostasis intellect not it-remained it-has and work also
 αὐτή, εἴπερ καὶ πᾶν, ὃ ἂν ἦ τῶν ὄντων. βλέπουσα δὲ
itself if-indeed also everything which — is of-the beings looking and
 πρὸς μὲν τὸ πρὸ ἑαυτῆς νοεῖ, εἰς δὲ ἑαυτὴν σώζει
toward indeed the(-thing) before itself it-thinks into and itself it-preserved
 ἑαυτήν, εἰς δὲ τὸ μετ' αὐτὴν κοσμεῖ τε καὶ διοικεῖ
itself toward and the(-thing) after it it-orders both and administers
 καὶ ἄρχει αὐτοῦ· ὅτι μὴδὲ οἶόν τε ἦν στήναι τὰ πάντα ἐν
and rules it because not-even possible — was to-stop the all in
 τῷ νοητῷ, δυναμένου ἐφεξῆς καὶ ἄλλου γενέσθαι ἐλάττονος
the intelligible being-able next also another to-come-to-be lesser
 μέν, ἀναγκαίου δὲ εἶναι, εἴπερ καὶ τὸ πρὸ αὐτοῦ.
indeed necessary but to-be if-indeed also the(-thing) before it

IV • THE FALL

Particular souls turn in intellectual desire toward their source, with power also over what is below, like light from the sun; with the whole soul they remain unharmed, governing with it like kings beside a great king. Weary of being with another, each withdraws into its own, grows isolated and weak, and tends one thing; it sheds its wings, is bound, and is buried in a cave, until turning to thought frees it to ascend. So souls become amphibious, living there and here by turns.

τὰς δὴ καθέκαστα ψυχὰς ὁρέξει μὲν νοερᾷ χρωμέναις
the indeed particular souls desire indeed intellectual using
 ἐν τῇ ἐξ οὗ ἐγένοντο πρὸς αὐτὸ ἐπιστροφῇ, δύναμιν δὲ
in the from what they-came toward it turning power but
 καὶ εἰς τὸ ἐπὶ τάδε ἐχούσας, οἷά περ φῶς ἐξηρημένον
also to the on this-side having just-as indeed light hung

μὲν κατὰ τὰ ἄνω ἡλίου, τῷ δὲ μετ' αὐτὸ οὐ
indeed at the above(-parts) from-the-sun to-the and after it not
 φθονοῦν τῆς χορηγίας, ἀπήμονας μὲν εἶναι δεῖ μετὰ τῆς
grudging of-the supply unharmed indeed to-be must with the
 ὅλης μενούσας ἐν τῷ νοητῷ, ἐν οὐρανῷ δὲ μετὰ τῆς
whole(-soul) remaining in the intelligible in heaven and with the
 ὅλης συνδιοικεῖν ἐκείνῃ, οἷα οἱ βασιλεῖς τῷ πάντων
whole to-help-administer with-that as the kings with-the of-all
 κρατοῦντι συνόντες συνδιοικοῦσιν ἐκείνῳ οὐ καταβαίνοντες
ruler being-with help-administer with-him not descending
 οὐδ' αὐτοὶ ἀπὸ τῶν βασιλείων τόπων· καὶ γάρ εἰσιν ὁμοῦ
even themselves from the royal places and for they-are together
 ἐν τῷ αὐτῷ τότε. μεταβάλλουσαι δὲ ἐκ τοῦ ὅλου εἰς τὸ
in the same then changing but from the whole to the
 μέρος τε εἶναι καὶ ἐαυτῶν καὶ οἷον κάμνουσαι τῷ σὺν
part both to-be and of-themselves and as-it-were growing-weary of-the with
 ἄλλῳ εἶναι ἀναχωροῦσιν εἰς τὸ αὐτῶν ἐκάστη. ὅταν
another to-be withdraw into the(-part) their-own each when
 δὴ τοῦτο διὰ χρόνων ποιῇ φεύγουσα τὸ πᾶν καὶ τῇ
indeed this through times it-does fleeing the all and by-the
 διακρίσει ἀποστᾶσα καὶ μὴ πρὸς τὸ νοητὸν βλέπη, μέρος
distinction having-stood-apart and not toward the intelligible it-looks part
 γενομένη μονοῦται τε καὶ ἀσθενεῖ καὶ πολυπραγμονεῖ
having-become is-isolated both and weakens and is-busy
 καὶ πρὸς μέρος βλέπει καὶ τῷ ἀπὸ τοῦ ὅλου χωρισμῷ
and toward part looks and by-the from the whole separation
 ἐνός τινος ἐπιβᾶσα καὶ τὸ ἄλλο πᾶν φυγοῦσα, ἐλθούσα
upon-one some having-stepped and the other all having-fled having-come
 καὶ στραφεῖσα εἰς τὸ ἐν ἐκεῖνο πληττόμενον ὑπὸ
and turned toward the one(-thing) that struck by
 τῶν ὅλων καὶ πάντων τοῦ τε ὅλου ἀπέστη, καὶ τὸ
the wholes and all(-things) from-the and whole it-stood-away and the

καθέκαστον μετὰ περιστάσεως διοικεῖ ἐφαπτομένη ἤδη
particular with difficulty administers laying-hold now
καὶ θεραπεύουσα τὰ ἔξωθεν καὶ παρούσα καὶ δύσα
and tending the(-things) outside and being-present and having-sunk
αὐτοῦ πολὺ εἰς τὸ εἶσω. ἔνθα καὶ συμβαίνει αὐτῇ τὸ
of-it far into the within where also it-befalls it the(-thing)
λεγόμενον περὶ ὀρνυθῆναι καὶ ἐν δεσμοῖς τοῖς τοῦ σώματος
said to-shed-its-wings and in bonds the of-the body
γενέσθαι ἀμαρτούση τοῦ ἀβλαβοῦς τοῦ ἐν τῇ διοικήσει
to-come-to-be having-missed the unharmed(-state) the in the administration
τοῦ κρείττονος, ὃ ἦν παρὰ τῇ ψυχῇ τῇ ὅλῃ· τὸ δὲ
of-the better which was with the soul the whole the(-state) and
πρὸ τοῦ ἦν παντελῶς ἄμεινον ἀναδραμούσης· εἴληπται
before this was altogether better (for-it)-having-run-back it-has-been-caught
οὖν πεσοῦσα καὶ πρὸς τῷ δεσμῷ οὔσα καὶ τῇ αἰσθήσει
then having-fallen and at the bond being and by-the perception
ἐνεργοῦσα διὰ τὸ κωλύεσθαι τῷ νῷ ἐνεργεῖν
acting because-of the to-be-prevented with-the intellect to-act
καταρχάς, τεθάφθαι τε λέγεται καὶ ἐν σπηλαίῳ εἶναι,
at-first to-have-been-buried both it-is-said and in a-cave to-be
ἐπιστραφεῖσα δὲ πρὸς νόησιν λύεσθαι τε ἐκ τῶν δεσμῶν
having-turned but toward thought to-be-released both from the bonds
καὶ ἀναβαίνειν, ὅταν ἀρχὴν λάβῃ ἐξ ἀναμνήσεως θεᾶσθαι
and to-ascend when a-beginning it-takes from recollection to-behold
τὰ ὄντα. ἔχει γὰρ αἰὲν οὐδὲν ἥττον ὑπερέχον τι.
the beings it-has for always nothing less transcendent something
γίνονται οὖν οἷον ἀμφίβιοι ἐξ ἀνάγκης τὸν τε ἐκεῖ
they-become then as-it-were amphibians of necessity the both there
βίον τὸν τε ἐνταῦθα παρὰ μέρος βιοῦσαι, πλεῖον μὲν
life the and here by turns living more indeed
τὸν ἐκεῖ, αἱ δὲ δύνανται πλέον τῷ νῷ συνεῖναι,
the(-life) there (those)-which are-able more with-the intellect to-be

τὸν δὲ ἐνθάδε πλεῖον, αἷς τὸ ἐναντίον ἢ φύσει
the(-life) and here more (those)-for-which the opposite either by-nature
 ἢ τύχαις ὑπῆρξεν. ἃ δὴ ὑποδεικνὺς ὁ Πλάτων ἡρέμα,
or by-fortunes was-the-case which indeed indicating — Plato gently
 ὅτε διαιρεῖ αὐτὰς ἐκ τοῦ ὑστέρου κρατήρος καὶ μέρη
when he-divides them from the later mixing-bowl and parts
 ποιεῖ, τότε καί φησιν ἀναγκαῖον εἶναι εἰς γένεσιν ἐλθεῖν,
makes then also he-says necessary to-be into birth to-come
 ἐπεὶπερ ἐγένοντο μέρη τοιαῦτα. εἰ δὲ λέγει σπεῖραι τὸν
since-indeed they-became parts such if and he-says to-have-sown the
 θεὸν αὐτάς, οὕτως ἀκουστέον, ὥσπερ ὅταν καὶ λέγοντα
god them thus must-be-heard as when also speaking
 καὶ οἷον δημηγοροῦντα ποιῇ· ἃ γὰρ ἐν φύσει
and as-it-were haranguing he-makes(-him) what for in nature
 ἐστὶ τῶν ὅλων, ταῦτα καὶ ἡ ὑπόθεσις γεννᾷ τε καὶ
is of-the wholes these also the hypothesis begets both and
 ποιεῖ εἰς δεῖξιν προάγουσα ἐφεξῆς τὰ ἀεὶ οὕτω
makes for demonstration leading-forth in-sequence the(-things) always thus
 γιγνόμενά τε καὶ ὄντα.
coming-to-be both and being

The sowing into birth, the descent to complete the all, the penalty, the cave, necessity, and will do not conflict, for the necessary contains the voluntary. What goes to the worse goes unwillingly, yet by its own motion, and pays the penalty. The error is twofold, coming down and doing evil here. A soul that flees quickly takes no harm and gains knowledge of evil, showing powers that would otherwise have lain idle.

οὐ τοίνυν διαφωνεῖ ἀλλήλοις ἥ τε εἰς γένεσιν σπορὰ
 not therefore disagree with-one-another the both into birth sowing
 ἥ τε εἰς τελείωσιν κάθοδος τοῦ παντός, ἥ τε δίκη τό
 the and for completion descent of-the all the and penalty the
 τε σπήλαιον, ἥ τε ἀνάγκη τό τε ἐκούσιον, ἐπείπερ ἔχει
 and cave the and necessity the and voluntary since-indeed has
 τὸ ἐκούσιον ἢ ἀνάγκη, καὶ τὸ ἐν κακῷ τῷ σώματι εἶναι·
 the voluntary the necessity and the in evil the body to-be
 οὐδ' ἢ Ἐμπεδοκλέους φυγὴ ἀπὸ τοῦ θεοῦ καὶ πλάνη
 nor the of-Empedocles flight from the god and wandering
 οὐδ' ἢ ἀμαρτία, ἐφ' ἣ ἡ δίκη, οὐδ' ἢ Ἡρακλείτου
 nor the error upon which the penalty nor the of-Heraclitus
 ἀνάπαυλα ἐν τῇ φυγῇ, οὐδ' ὅλως τὸ ἐκούσιον τῆς
 rest in the flight nor generally the voluntary of-the
 καθόδου καὶ τὸ ἀκούσιον αὖ. πᾶν μὲν γὰρ ἰὸν ἐπὶ
 descent and the involuntary in-turn everything indeed for going to
 τὸ χεῖρον ἀκούσιον, φορᾶ γε μὴν οἰκεία ἰὸν πάσχον
 the worse (is)-involuntary by-motion at-least however own going suffering
 τὰ χεῖρω ἔχειν λέγεται τὴν ἐφ' οἷς ἔπραξε δίκη. ὅταν
 the worse(-things) to-have is-said the for what it-did penalty when
 δὲ ταῦτα πάσχειν καὶ ποιεῖν ἢ ἀναγκαῖον αἰδίῳ φύσεως
 but these to-suffer and to-do be necessary by-eternal of-nature
 νόμῳ, τὸ δὲ συμβαῖνον εἰς ἄλλου του χρεῖαν τῇ
 law the and happening to of-another something need by-the

προόδῳ ἀπαντᾷ καταβαῖνον ἀπὸ τοῦ ὑπὲρ αὐτό, θεὸν
procession meets descending from the(-thing) above it god
 εἴ τις λέγοι καταπέμψαι, οὐκ ἂν ἀσύμφωνος οὔτε τῇ
if someone should-say to-have-sent-down not — discordant either with-the
 ἀληθείᾳ οὔτε ἑαυτῷ ἂν εἴη. καὶ γὰρ ἀφ' ἧς ἀρχῆς
truth or with-himself — would-be-be and for from what principle
 ἕκαστα, εἰ καὶ τὰ μεταξὺ πολλά, καὶ τὰ ἔσχατα εἰς
each(-thing) if even the intermediates (are)-many also the last(-things) to
 αὐτὴν ἀναφέρεται. διττῆς δὲ τῆς ἀμαρτίας οὔσης, τῆς
it are-referred twofold and the error being the(-one)
 μὲν ἐπὶ τῇ τοῦ κατελθεῖν αἰτία, τῆς δὲ ἐπὶ τῷ ἐνθάδε
indeed upon the of-the to-come-down cause the(-other) and upon the here
 γενομένην κακὰ δράσαι, ἣ μὲν ἔστιν αὐτὸ τοῦτο, ὃ
having-come evils to-do the(-one) indeed is itself this which
 πέπονθε κατελθοῦσα, τῆς δὲ τὸ ἔλαττον εἰς σώματα
it-has-suffered having-come-down of-the(-other) and the lesser into bodies
 ἄλλα δύναι καὶ θᾶπτον ἐξαναδύναι ἐκ κρίσεως τῆς
other to-enter and more-quickly to-emerge-again from judgment the
 κατ' ἀξίαν — ὃ δὴ θεσμῷ θείῳ γιγνόμενον διὰ
according-to desert which indeed by-ordinance divine happening through
 τοῦ τῆς κρίσεως ὀνόματος δηλοῦται — τὸ δὲ τῆς κακίας
the of-the judgment name is-shown the but of-the vice
 ἄμετρον εἶδος μείζονος καὶ τῆς δίκης ἡξίεται
unmeasured form greater also the penalty has-been-deemed-worthy-of
 ἐπιστασίᾳ τινυνμένων δαιμόνων. οὕτω τοι καίπερ οὔσα
under-supervision avenging of-daemons thus indeed although being
 θείον καὶ ἐκ τῶν τόπων τῶν ἄνω ἐντὸς γίνεται τοῦ
divine and from the places the above within comes of-the
 σώματος καὶ θεὸς οὔσα ὁ ὕστερος ῥοπή αὐτεξουσίῳ
body and a-god being the later by-inclination self-determined
 καὶ αἰτία δυνάμεως καὶ τοῦ μετ' αὐτὴν κοσμήσεως ὥδι
and by-cause of-power and of-the after it ordering hither

ἔρχεται· κὰν μὲν θᾶττον φύγη, οὐδὲν βέβλαπται γνώσιν
it-comes and-if indeed more-quickly it-flees nothing it-has-been-harmed knowledge
 κακοῦ προσλαβοῦσα καὶ φύσιν κακίας γνοῦσα τὰς τε
of-evil having-taken-on and nature of-vice having-known the and
 δυνάμεις ἀγαγοῦσα αὐτῆς εἰς τὸ φανερόν καὶ δείξασα
powers having-brought its-own into the open and having-displayed
 ἔργα τε καὶ ποιήσεις, ἃ ἐν τῷ ἄσωμάτῳ ἡρεμοῦντα
works both and makings which in the bodiless being-at-rest
 μάτην τε ἂν ἦν εἰς τὸ ἐνεργεῖν αἰὲ οὐκ ἰόντα τήν τε
in-vain both — would-be for the to-act always not going the and
 ψυχὴν αὐτὴν ἔλαθεν ἂν ἃ εἶχεν οὐκ ἐκφανέντα οὐδὲ
soul itself would-have-escaped — what it-had not having-appeared nor
 πρόοδον λαβόντα· εἶπερ πανταχοῦ ἡ ἐνέργεια τὴν δύναμιν
procession having-taken if-indeed everywhere the activity the power
 ἔδειξε κρυφθεῖσαν ἂν ἀπάντη καὶ οἶον ἀφανισθεῖσαν
showed hidden would-be wholly and as-it-were obliterated
 καὶ οὐκ οὔσαν μηδέποτε ὄντως οὔσαν. νῦν μὲν γὰρ θαῦμα
and not being never really being now indeed for wonder
 ἔχει τῶν ἔνδον ἕκαστος διὰ τῆς ποικιλίας τῶν
has of-the(-things) within each-one through the variety of-the
 ἔξω, οἷά ἐστιν ἐκ τοῦ τὰ γλαφυρὰ ταῦτα δρᾶσαι.
outside(-things) what-sort they-are from the the elegant these to-have-done

If there must be more than the one, all things would have stayed bidden in it without shape had it stood still in itself. So the beings come forth, and souls, and what comes through them, each nature producing what follows as from a seed, while the prior stays in its seat. Nothing was grudged; even matter could not fail to share the good. The sensible world displays the best of the intelligible, its power and goodness.

εἴπερ οὖν δεῖ μὴ ἓν μόνον εἶναι — ἐκέκρυπτο γὰρ ἂν
 if-indeed then must not one only to-be would-have-been-hidden for —
 πάντα μορφὴν ἐν ἐκείνῳ οὐκ ἔχοντα, οὐδ' ἂν ὑπῆρχέ τι
 all(-things) shape in that not having nor — would-exist any
 τῶν ὄντων στάντος ἐν αὐτῷ ἐκείνου, οὐδ' ἂν τὸ πλήθος
 of-the beings having-stopped in itself that nor — the multitude
 ᾗν ἂν τῶν ὄντων τούτων τῶν ἀπὸ τοῦ ἑνὸς γεννηθέντων
 would-be — of-the beings these the from the one begotten
 μὴ τῶν μετ' αὐτὸ τὴν πρόοδον λαβόντων, ἃ ψυχῶν
 not the(-beings) after it the procession having-taken which of-souls
 εἴληχε τάξιν· τὸν αὐτὸν τρόπον οὐδὲ ψυχὰς ἔδει
 have-been-allotted rank (in)-the same way nor souls was-it-needful
 μόνον εἶναι μὴ τῶν δι' αὐτὰς γενομένων φανέντων,
 only to-be not the(-things) because-of them coming-to-be having-appeared
 εἴπερ ἐκάστη φύσει τοῦτο ἔνεστι τὸ μετ' αὐτὴν ποιεῖν
 if-indeed in-each nature this is-inherent the after it to-make
 καὶ ἐξελίττεσθαι οἶον σπέρματος ἔκ τινος ἀμεροῦς
 and to-unfold as-it-were of-seed out-of some partless
 ἀρχῆς εἰς τέλος τὸ αἰσθητὸν ἰούσῃ, μένοντος μὲν ἀεὶ τοῦ
 beginning to end the sensible going remaining indeed always the
 προτέρου ἐν τῇ οἰκείᾳ ἔδρᾳ, τοῦ δὲ μετ' αὐτὸ οἶον
 prior in the proper seat the(-thing) and after it as-it-were
 γεννωμένου ἐκ δυνάμεως ἀφάτου, ὅση ᾗν ἐν ἐκείνῳ,
 being-begotten from power unspeakable as-great-as was in that

ἦν οὐκ ἔδει στήσαι οἶον περιγράψαντα φθόνῳ,
which not it-was-needful to-stop as-it-were circumscribing by-grudging
 χωρεῖν δὲ αἰεί, ἕως εἰς ἔσχατον μέχρι τοῦ δυνατοῦ τὰ
to-advance but always until to last up-to the possible the
 πάντα ἡκῆ αἰτία δυνάμεως ἀπλέτου ἐπὶ πάντα παρ' αὐτῆς
all come by-cause of-power immense upon all from itself
 πεμπούσης καὶ οὐδὲν περιιδεῖν ἄμοιρον αὐτῆς δυναμένης.
sending and nothing to-overlook without-share of-itself being-able
 οὐ γὰρ δὴ ἦν ὃ ἐκώλυεν ὅτιοῦν ἔμμοιρον
not for indeed was-there what prevented anything-whatever sharing
 εἶναι φύσεως ἀγαθοῦ, καθ' ὅσον ἕκαστον οἶόν τε ἦν
to-be of-nature of-good according-to as-much-as each possible — was
 μεταλαμβάνειν. εἴτ' οὖν ἦν αἰεί ἡ τῆς ὕλης φύσις, οὐχ
to-partake whether then was always the of-the matter nature not
 οἶόν τε ἦν αὐτὴν μὴ μετασχεῖν οὐσαν τοῦ πᾶσι τὸ
possible — it-was it not to-partake being of-the(-one) to-all the
 ἀγαθὸν καθ' ὅσον δύναται ἕκαστον χορηγοῦντος· εἴτ'
good according-to as-much-as can each supplying or
 ἐπηκολούθησεν ἐξ ἀνάγκης ἡ γένεσις αὐτῆς τοῖς πρὸ
followed of necessity the coming-to-be its on-the before
 αὐτῆς αἰτίοις, οὐδ' ὥς ἔδει χωρὶς εἶναι, ἀδυναμία
it causes not-even so was-it-needful apart to-be through-impotence
 πρὶν εἰς αὐτὴν ἐλθεῖν στάντος τοῦ καὶ τὸ εἶναι οἶον ἐν
before into it to-come having-stopped the(-one) also the to-be as-it-were as
 χάριτι δόντος. δεῖξις οὖν τῶν ἀρίστων ἐν νοητοῖς τὸ ἐν
a-favor having-given a-display then of-the best(-things) in intelligibles (is)-the in
 αἰσθητῷ κάλλιστον, τῆς τε δυνάμεως τῆς τε ἀγαθότητος
sensible most-beautiful of-the both power of-the and goodness
 αὐτῶν, καὶ συνέχεται πάντα εἰς αἰεί τὰ τε νοητῶς
their and are-held-together all for ever the(-things) both intelligibly
 τὰ τε αἰσθητῶς ὄντα, τὰ μὲν παρ' αὐτῶν ὄντα,
the(-things) and sensibly being the-ones indeed from themselves being

τὰ δὲ μετοχῇ τούτων τὸ εἶναι εἰς ἀεὶ λαβόντα
the-others and by-participation of-these the to-be for ever having-received
 μιμούμενα τὴν νοητὴν καθ' ὅσον δύναται φύσιν.
imitating the intelligible according-to as-much-as they-can nature

VII • THE MIDDLE RANK

Nature is twofold, intelligible and sensible, and soul, holding the middle rank at the edge of the intelligible, must share in the sensible and should not resent it. It gives to the sensible, and receives from it too if it sinks in too eagerly instead of ordering it in safety; even so it can rise again, with a knowledge of evil that makes the good clearer. Intellectual procession must end in soul, and the soul of the all orders what is below without being in the worse.

διττῆς δὲ φύσεως ταύτης οὔσης, τῆς μὲν νοητῆς,
twofold and nature this being the(-one) indeed intelligible
 τῆς δὲ αἰσθητῆς, ἄμεινον μὲν ψυχῇ ἐν τῷ νοητῷ εἶναι,
the(-other) and sensible better indeed for-soul in the intelligible to-be
 ἀνάγκη γε μὴν ἔχει καὶ τοῦ αἰσθητοῦ μεταλαμβάνειν
necessity at-least however it-has also of-the sensible to-partake
 τοιαύτην φύσιν ἐχούση, καὶ οὐκ ἀγανακτητέον αὐτήν, εἰ
such nature having and not must-be-vexed it if
 μὴ πάντα ἐστὶ τὸ κρεῖττον, μέσσην τάξιν ἐν τοῖς οὖσιν
not in-all(-things) it-is the better middle rank among the beings
 ἐπισχοῦσαν, θείας μὲν μοίρας οὔσαν, ἐν ἐσχάτῳ δὲ τοῦ
having-held of-divine indeed portion being at last but of-the
 νοητοῦ οὔσαν, ὥς ὁμορον οὔσαν τῇ αἰσθητῇ φύσει διδόναι
intelligible being as bordering being on-the sensible nature to-give
 μέν τι τούτῳ τῶν παρ' αὐτῆς, ἀντιλαμβάνειν
indeed something to-this of-the(-things) from itself to-receive-in-turn
 δὲ καὶ παρ' αὐτοῦ, εἰ μὴ μετὰ τοῦ αὐτῆς ἀσφαλούς
and also from it if not with the its-own safety

διακοσμοῖ, προθυμία δὲ πλείονι εἰς τὸ εἶσω δύοιτο μὴ
it-orders with-eagerness but greater into the within it-sinks not
 μέινασα ὅλη μεθ' ὅλης, ἄλλως τε καὶ δυνατὸν ὄν αὐτῇ
having-remained whole with whole especially — as possible being for-it
 πάλιν ἐξαναδύναι ἱστορίαν ὧν ἐνταῦθα εἶδέ τε καὶ ἔπαθε
again to-emerge information of-what here it-saw both and suffered
 προσλαβούση καὶ μαθούση, οἷον ἄρα ἐστὶν ἐκεῖ εἶναι
having-acquired and having-learned what-sort then it-is there to-be
 καὶ τῇ παραθέσει τῶν οἷον ἐναντίων σαφέστερον τὰ
and by-the comparison of-the as-it-were opposites more-clearly the
 ἀμείνω μαθούση. γνώσις γὰρ ἐναργεστέρα τὰγαθοῦ ἢ
better(-things) having-learned knowledge for clearer of-the-good (is)-the
 τοῦ κακοῦ πείρα οἷς ἢ δύναμις ἀσθενεστέρα, ἢ
of-the evil experience (for-those)-whose the power (is)-weaker than
 ὥστε ἐπιστήμη τὸ κακὸν πρὸ πείρας γνῶναι. ὥσπερ δὲ ἢ
so-as by-knowledge the evil before experience to-know just-as and the
 νοερά διέξοδος κατὰβασίς ἐστὶν εἰς ἔσχατον τὸ χεῖρον —
intellectual unfolding a-descent is to last the worse
 οὐ γὰρ ἐν εἰς τὸ ἐπέκεινα ἀναβῆναι, ἀλλ' ἀνάγκη
not for it-is-possible to the beyond to-ascend but (it-is)-necessary
 ἐνεργήσασαν ἐξ ἑαυτῆς καὶ μὴ δυνηθεῖσαν μέναι ἐφ'
having-acted out-of itself and not having-been-able to-remain in
 ἑαυτῆς φύσεως δὴ ἀνάγκη καὶ νόμῳ μέχρι ψυχῆς ἐλθεῖν·
itself of-nature indeed by-necessity and law as-far-as soul to-come
 τέλος γὰρ αὐτῇ τοῦτο· ταύτῃ δὲ τὸ ἐφεξῆς παραδοῦναι
end for for-it (is)-this to-this and the next to-hand-over
 αὐτὴν πάλιν ἀναδραμούσαν — οὕτως καὶ ψυχῆς ἐνέργεια·
itself again having-run-back thus also of-soul (is)-the-activity
 τὸ μὲν μετ' αὐτὴν τὰ τῇδε, τὸ δὲ πρὸ αὐτῆς ἢ θέα
the indeed after it the(-things) here the and before it the vision
 τῶν ὄντων, ταῖς μὲν παρὰ μέρος καὶ χρόνῳ γιγνομένου
of-the beings for-some indeed by turns and in-time happening

τοῦ τοιούτου καὶ ἐν τῷ χείρονι γιγνομένης ἐπιστροφῆς
 — such(-thing) and in the worse occurring a-turning
 πρὸς τὰ ἀμείνω, τῇ δὲ λεγομένη τοῦ παντὸς εἶναι
 toward the better for-the(-soul) and called of-the all to-be
 τὸ μὴδ' ἐν τῷ χείρονι ἔργῳ γεγονέναι, ἀπαθεῖ δὲ
 the not in the worse work to-have-come-to-be unaffected and
 κακῶν οὔση θεωρία τε περινοεῖν τὰ ὑπ' αὐτὴν
 by-evils being by-contemplation both to-comprehend the(-things) under it
 ἐξηρτησθαί τε τῶν πρὸ αὐτῆς αἰεί, ἣ ἅμα
 to-depend and on-the(-things) before it always as-far-as at-once
 δυνατόν καὶ ἄμφω, λαμβανούση μὲν ἐκείθεν, χορηγούση
 (is)-possible also both receiving indeed from-there supplying
 δὲ ἅμα ἐνταῦθα, ἐπείπερ ἀμήχανον ἦν μὴ καὶ τούτων
 and at-once here since-indeed impossible it-was not also these
 ἐφάπτεσθαι ψυχῇ οὔση.
 to-touch for-(one)-being soul

VIII · A PART THAT NEVER COMES DOWN

Against the others, Plotinus dares to say that not all of our soul sank: part of it is always in the intelligible. When the lower part is overpowered, we are not aware of what the higher beholds, since nothing reaches us until it reaches perception. The soul of the whole orders the whole effortlessly, by intellect, not reasoning; partial souls, tending a deficient part, are troubled and deceived by pleasure, though their higher part, too, is untouched by passing pleasures.

καὶ εἰ χρὴ παρὰ δόξαν τῶν ἄλλων τολμήσαι τὸ
 and if (one)-must against opinion of-the others to-dare the
 φαινόμενον λέγειν σαφέστερον, οὐ πάντα οὐδ' ἡ ἡμετέρα
 apparent to-say more-clearly not all even — our
 ψυχῇ ἔδν, ἀλλ' ἔστι τι αὐτῆς ἐν τῷ νοητῷ αἰεί, τὸ
 soul sank but there-is something of-it in the intelligible always the(-part)

δὲ ἐν τῷ αἰσθητῷ εἰ κρατοῖ, μᾶλλον δὲ εἰ κρατοῖτο
but in the sensible if it-should-prevail rather and if it-should-be-mastered
 καὶ θορυβοῖτο, οὐκ ἔα αἰσθησιν ἡμῖν εἶναι ὧν θεᾷται
and troubled not allows perception for-us to-be of-what beholds
 τὸ τῆς ψυχῆς ἄνω· τότε γὰρ ἔρχεται εἰς ἡμᾶς τὸ
the(-part) of-the soul above then for comes to us the
 νοηθέν, ὅταν εἰς αἰσθησιν ἦκη καταβαῖνον· οὐ γὰρ
thought(-thing) when into perception it-comes descending not for
 πᾶν, ὃ γίνεται περὶ ὅτιοῦν μέρος ψυχῆς, γινώσκομεν,
all which happens about any-whatever part of-soul do-we-know
 πρὶν ἂν εἰς ὅλην τὴν ψυχὴν ἦκη· οἷον καὶ ἐπιθυμία
before — into whole the soul it-comes for-instance also appetite
 ἐν τῷ ἐπιθυμητικῷ μένουσα οὐ γινώσκεται ἡμῖν, ἀλλ'
in the appetitive remaining not is-known to-us but
 ὅταν τῇ αἰσθητικῇ τῇ ἔνδον δυνάμει ἢ καὶ διανοητικῇ
when by-the perceptive the inner power or also understanding(-power)
 ἀντιλαβώμεθα ἢ ἄμφω. πᾶσα γὰρ ψυχὴ ἔχει τι καὶ τοῦ
we-apprehend(-it) or both every for soul has something also of-the
 κάτω πρὸς τὸ σῶμα καὶ τοῦ ἄνω πρὸς νοῦν. καὶ ἡ μὲν
below toward the body and of-the above toward intellect and the(-soul) indeed
 ὅλη καὶ ὅλου τῷ αὐτῆς μέρει τῷ πρὸς τὸ σῶμα τὸ ὅλον
whole and of-a-whole by-the its part the toward the body the whole
 κοσμεῖ ὑπερέχουσα ἀπόνως, ὅτι μὴδὲ ἐκ λογισμοῦ, ὡς
orders transcending effortlessly because not from reasoning as
 ἡμεῖς, ἀλλὰ νῶ, ὡς ἡ τέχνη οὐ βουλευέται, τοῦ κάτω
we but by-intellect as the art not deliberates the lower(-part)
 αὐτῆς κοσμοῦντος τὸ ὅλον. αἱ δ' ἐν μέρει γινόμεναι
of-it ordering the whole the(-souls) and in part coming-to-be
 καὶ μέρους ἔχουσι μὲν καὶ αὐταὶ τὸ ὑπερέχον, ἄσχολοι
and of-a-part have indeed also these the transcending(-part) occupied
 δὲ τῇ αἰσθήσει καὶ ἀντιλήψει πολλῶν ἀντιλαμβανόμεναι
but with-the perception and by-apprehension many apprehending

τῶν παρὰ φύσιν καὶ λυπούντων καὶ ταραττόντων, ἅτε
of-the(-things) against nature and paining and disturbing(-them) as
 οὗ ἐπιμελοῦνται μέρους καὶ ἐλλιποῦς ὄντος καὶ πολλὰ
which they-care-for (the)-part both deficient being and many
 ἔχοντος τὰ ἀλλότρια κύκλω, πολλὰ δὲ ὧν ἐφίεται·
having the alien(-things) around many and (of-those)-which it-desires
 καὶ ἡδεται δὲ καὶ ἡδονὴν ἡπάτησε. τὸ δέ ἐστι καὶ
and it-is-pleased and also pleasure deceived(-it) the(-part) but is also
 ἀνῆδονον τὰς προσκαίρους ἡδονάς. ἡ δὲ διαγωγὴ ὁμοία.
without-pleasure (in)-the temporary pleasures the and life (is)-like

PLOTINUS

ΠΕΡΙ ΤΩΝ ΤΡΙΩΝ ΑΡΧΙΚΩΝ ΥΠΟΣΤΑΣΕΩΝ

Ennead VI.1 · On the Three Primal Hypostases

Souls forgot their father, god, through audacity, birth, first otherness, and the wish to be their own; delighting in their independence and moving much by themselves, they ran far off and, like children taken early from their parents, ceased to know him or themselves. Honoring other things, they despised themselves. So the argument must be twofold: one shows the worthlessness of what souls now honor, the other teaches the soul its race and worth.

Τί ποτε ἄρα ἐστὶ τὸ πεποιηκὸς τὰς ψυχὰς πατρὸς
what ever then is the(-thing) having-made the souls father
 θεοῦ ἐπιλαθέσθαι, καὶ μοίρας ἐκείθεν οὔσας καὶ ὅλως
god to-forget and portions from-there being and wholly
 ἐκείνου ἀγνοῆσαι καὶ ἑαυτὰς καὶ ἐκείνον; ἀρχὴ μὲν οὖν
of-that to-be-ignorant both themselves and that(-one) beginning indeed then
 αὐταῖς τοῦ κακοῦ ἡ τόλμα καὶ ἡ γένεσις καὶ ἡ
for-them of-the evil (is)-the audacity and the coming-to-be and the
 πρώτη ἑτερότης καὶ τὸ βουληθῆναι δὲ ἑαυτῶν εἶναι. τῷ
first otherness and the to-have-wished and of-themselves to-be with-the
 δὴ αὐτεξουσίῳ ἐπειδὴ περ ἐφάνησαν ἡσθεῖσαι πολλῷ τῷ
indeed self-determination since they-appeared having-delighted much the
 κινεῖσθαι παρ' αὐτῶν κεκρημέναι, τὴν ἐναντίαν δραμοῦσαι
to-be-moved by themselves having-used the opposite(-way) having-run
 καὶ πλείστην ἀπόστασιν πεποιημένοι ἡγνόησαν καὶ
and very-great distance having-made they-were-ignorant even
 ἑαυτὰς ἐκείθεν εἶναι· ὥσπερ παῖδες εὐθὺς ἀποσπασθέντες
themselves from-there to-be as children at-once torn-away
 ἀπὸ πατέρων καὶ πολλὸν χρόνον πόρρω τραφέντες ἀγνοοῦσι
from fathers and long time far-off reared are-ignorant-of
 καὶ ἑαυτοὺς καὶ πατέρας. οὔτ' οὖν ἔτι ἐκείνον οὔτε
both themselves and fathers neither then any-longer that(-one) nor
 ἑαυτὰς ὁρῶσαι, ἀτιμάσασθαι ἑαυτὰς ἀγνοίᾳ τοῦ γένους,
themselves seeing having-dishonored themselves in-ignorance of-the race

τιμήσασαι τᾶλλα καὶ πάντα μᾶλλον ἢ ἑαυτὰς
having-honored the-other(-things) and all rather than themselves
 θαυμάσασαι καὶ πρὸς αὐτὰ ἐκπλαγεῖσαι καὶ ἀγασθεῖσαι
having-admired and at them amazed and having-marveled
 καὶ ἐξηρηγμέναι τούτων ἀπέρρηξαν ὡς οἶόν τε
and having-become-attached to-these they-broke-away as possible —
 ἑαυτὰς ὧν ἀπεστράφησαν ἀτιμάσασαι ὥστε
themselves (from-that)-from-which they-turned-away having-dishonored(-it) so-that
 συμβαίνει τῆς παντελοῦς ἀγνοίας ἐκείνου ἢ τῶνδε τιμῇ
it-results of-the complete ignorance of-that the of-these(-things) honor
 καὶ ἡ ἑαυτῶν ἀτιμία εἶναι αἰτία. ἅμα γὰρ διώκεται ἄλλο
and the of-themselves dishonor to-be cause at-once for is-pursued another
 καὶ θαυμάζεται καὶ τὸ θαυμάζον καὶ διῶκον ὁμολογεῖ
and is-admired and the(-thing) admiring and pursuing admits
 χεῖρον εἶναι· χεῖρον δὲ αὐτό τι θέμενον γιγνομένων
worse to-be worse and itself something having-set than-things-coming-to-be
 καὶ ἀπολλυμένων ἀτιμωτάτον τε καὶ θνητότατον πάντων
and perishing most-dishonorable both and most-mortal of-all
 ὧν τιμᾷ ὑπολαμβάνον οὔτε θεοῦ φύσιν οὔτε δύναμιν
which it-honors supposing(-itself) neither of-god nature nor power
 ἂν ποτε ἐν θυμῷ βάλοιτο. διὸ δεῖ διττὸν γίνεσθαι τὸν
— ever into mind could-it-take wherefore must twofold to-be the
 λόγον πρὸς τοὺς οὕτω διακεκμένους, εἴπερ τις ἐπιστρέψῃ
argument toward those thus disposed if-indeed one should-turn
 αὐτοὺς εἰς τὰ ἐναντία καὶ τὰ πρῶτα καὶ ἀνάγοι
them to the opposites and the first(-things) and should-lead-up
 μέχρι τοῦ ἀκροτάτου καὶ ἐνός καὶ πρώτου. τίς οὖν
as-far-as the highest and one and first what then
 ἐκάτερος; ὁ μὲν δεικνὺς τὴν ἀτιμίαν τῶν νῦν
(is)-each the(-one) indeed showing the worthlessness of-the(-things) now
 ψυχῇ τιμωμένων, ὃν ἐν ἄλλοις δίμεν ἐπὶ πλεόν,
by-soul honored which in other(-places) we-go-through at more(-length)

ὁ δὲ διδάσκων καὶ ἀναμνησκων τὴν ψυχὴν οἶον
the(-other) and teaching and reminding the soul what-sort
 τοῦ γένους καὶ τῆς ἀξίας, ὃς πρότερός ἐστιν ἐκείνου καὶ
of-the race and of-the worth which prior is to-that and
 σαφηνισθεὶς κἀκεῖνον δηλώσει· περὶ οὗ νῦν λεκτέον,
made-clear also-that will-make-clear about which now must-be-spoken
 ἐγγὺς γὰρ οὗτος τοῦ ζητουμένου καὶ πρὸ ἔργου
near for (is)-this to-the(-thing) sought and helpful (to-the)-work
 πρὸς ἐκείνον. τὸ γὰρ ζητοῦν ἐστὶ ψυχὴ, καὶ τί ὃν ζητεῖ
toward that(-one) the for seeking(-thing) is soul and what being it-seeks
 γνωστόν αὐτῇ, ἵνα αὐτὴν πρότερον μάθῃ, εἰ δύναμιν
must-be-known by-it so-that itself first it-may-learn whether power
 ἔχει τοῦ τὰ τοιαῦτα ζητεῖν, καὶ εἰ ὄμμα τοιοῦτον ἔχει,
it-has of-the the such(-things) to-see and whether eye such it-has
 οἶον ἰδεῖν, καὶ εἰ προσήκει ζητεῖν. εἰ μὲν γὰρ ἀλλότρια,
as to-see and whether it-befits to-see if indeed for alien(-things)
 τί δεῖ; εἰ δὲ συγγενῇ, καὶ προσήκει καὶ δύναται εὔρεῖν.
why need(-it) if but akin both it-befits and it-can to-find

II · THE GREAT SOUL

Let every soul consider that it made all living things and orders the heaven, differing from what it moves and more honorable, since it is always. Let it imagine the whole quiet and soul flowing into the heaven like sunlight into a dark cloud, giving it life and immortality. Soul is present whole everywhere, not divided among parts; the cosmos is a god through it, and our own soul is of the same form and more honorable than all body.

ἐνθυμεῖσθω τοίνυν πρῶτον ἐκείνο πᾶσα ψυχὴ, ὥς αὐτὴ
let-consider therefore first that every soul that itself
 μὲν ζῶα ἐποίησε πάντα ἐμπνεύσασα αὐτοῖς ζωήν,
indeed living-beings made all having-breatbed-into them life

ἃ τε γῇ τρέφει ἃ τε θάλασσα ἃ τε ἐν ἀέρι ἃ
which both earth nourishes which and sea which and in air which
 τε ἐν οὐρανῷ ἄστροα θεία, αὐτὴ δὲ ἥλιον, αὐτὴ δὲ
and in heaven stars divine itself and (made)-the-sun itself and
 τὸν μέγαν τοῦτον οὐρανόν, καὶ αὐτὴ ἐκόσμησεν, αὐτὴ δὲ
the great this heaven and itself ordered(-it) itself and
 ἐν τάξει περιάγει φύσις οὐσα ἑτέρα ὦν κοσμεῖ καὶ
in order leads-round nature being other than-what it-orders and
 ὦν κινεῖ καὶ ἃ ζῆν ποιεῖ· καὶ τούτων ἀνάγκη εἶναι
what it-moves and what to-live it-makes and than-these (it-is)-necessary to-be
 τιμωτέραν, γυγνομένων μὲν τούτων καὶ φθειρομένων,
more-honorable coming-to-be indeed these and perishing
 ὅταν αὐτὰ ψυχὴ ἀπολείπη ἢ χορηγεῖ τὸ ζῆν, αὐτὴ
when them soul leaves which supplies the to-live itself
 δὲ οὐσα ἀεὶ τῷ μὴ ἀπολείπειν ἑαυτήν. τίς δὲ ὁ
but being always by-the not to-leave itself what and (is)-the
 τρόπος τῆς χορηγίας τοῦ ζῆν ἔν τε τῷ σύμπαντι ἔν
manner of-the supply of-the to-live in both the whole in
 τε τοῖς ἐκάστοις, ὧδε λογιζέσθω σκοπεῖσθω δὴ τὴν
and the individuals thus let-it-reason let-it-consider indeed the
 μεγάλην ψυχὴν ἄλλῃ ψυχῇ οὐ σμικρὰ ἀξία τοῦ σκοπεῖν
great soul another soul not small worthy of-the to-consider
 γενομένη ἀπαλλαγείσα ἀπάτης καὶ τῶν γεγοητευκότων
having-become freed from-deceit and the(-things) having-bewitched
 τὰς ἄλλας ἡσύχῳ τῇ καταστάσει. ἥσυχον δὲ αὐτῇ ἔστω
the others quiet in-the condition quiet and to-it let-be
 μὴ μόνον τὸ περικείμενον σῶμα καὶ ὁ τοῦ σώματος
not only the surrounding body and the of-the body
 κλύδων, ἀλλὰ καὶ πᾶν τὸ περιέχον· ἥσυχος μὲν
surge but also all the encompassing(-thing) quiet indeed
 γῇ, ἥσυχος δὲ θάλασσα καὶ ἀήρ καὶ αὐτὸς οὐρανὸς
(be)-earth quiet and sea and air and itself heaven

ἀμείνων. νοείτω δὲ πάντοθεν εἰς αὐτὸν ἐστῶτα ψυχὴν
 better let-it-conceive and from-all-sides into it standing soul
 ἔξωθεν οἷον εἰσρέουσιν καὶ εἰσχυθεῖσαν καὶ πάντοθεν
 from-outside as-it-were flowing-in and poured-in and from-all-sides
 εἰσιούσαν καὶ εἰσλάμπουσιν· οἷον σκοτεινὸν νέφος ἡλίου
 entering and shining-in as a-dark cloud of-the-sun
 βολαὶ φωτίσασαι λάμπειν ποιοῦσι χρυσοειδῇ ὄψιν
 rays having-illuminated to-shine make golden appearance
 διδοῦσαι, οὕτω τοι καὶ ψυχὴ ἐλθοῦσα εἰς σῶμα οὐρανοῦ
 giving thus indeed also soul having-come into body of-heaven
 ἔδωκε μὲν ζωὴν, ἔδωκε δὲ ἀθανασίαν, ἥγειρε δὲ κείμενον.
 gave indeed life gave and immortality raised and (it)-lying
 ὁ δὲ κινήθεις κίνησιν αἰδίου ὑπὸ ψυχῆς ἐμφρόνως
 the(-heaven) and moved motion eternal by soul wisely
 ἀγούσης ζῶον εὐδαιμον ἐγένετο, ἔσχε τε ἀξίαν οὐρανὸς
 leading a-living-being happy became got and worth (the)-heaven
 ψυχῆς εἰσοικισθείσης ὦν πρὸ ψυχῆς σῶμα νεκρόν, γῇ
 soul having-come-to-dwell being before soul body dead earth
 καὶ ὕδωρ, μᾶλλον δὲ σκότος ὕλης καὶ μὴ ὄν καὶ ὁ
 and water rather and darkness of-matter and not being and what
 στυγέουσιν οἱ θεοί, φησί τις. γένοιτο δ' ἂν φανερωτέρα
 hate the gods says one would-become and — plainer
 αὐτῆς καὶ ἐναργεστέρα ἢ δύναμις καὶ ἡ φύσις, εἴ τις
 its and clearer the power and the nature if one
 ἐνταῦθα διανοηθείη, ὅπως περιέχει καὶ ἄγει ταῖς αὐτῆς
 here should-consider how it-encompasses and leads by-the its-own
 βουλήσῃ τὸν οὐρανόν. παντὶ μὲν γὰρ τῷ μεγέθει τούτῳ,
 wishes the heaven to-all indeed for the magnitude this
 ὅσος ἐστίν, ἔδωκεν ἑαυτὴν καὶ πᾶν διάστημα καὶ μέγα
 as-great-as it-is it-gave itself and every interval both great
 καὶ μικρὸν ἐψύχεται ἄλλου μὲν ἄλλῃ κειμένου τοῦ
 and small has-been-ensouled one(-part) indeed elsewhere lying of-the

σώματος καὶ τοῦ μὲν ὡδί, τοῦ δὲ ὡδί ὄντος, καὶ
 body and the(-part) indeed here the(-part) and there being and
 τῶν μὲν ἐξ ἐναντίας, τῶν δὲ ἄλλην ἀπάρτησιν
 the(-parts) indeed from opposite(-sides) the(-others) and other separation
 ἀπ' ἀλλήλων ἐχόντων. ἀλλ' οὐχ ἡ ψυχὴ οὕτως, οὐδὲ
 from one-another having but not the soul thus nor
 μέρει ἑαυτῆς ἐκάστω κατακερματισθεῖσα μορίῳ ψυχῆς
 with-part of-itself each chopped-up by-portion of-soul
 ζῆν ποιεῖ, ἀλλὰ πάντα ζῆ τῇ ὅλῃ, καὶ πάρεστι πᾶσα
 to-live makes but all live by-the whole and is-present all
 πανταχοῦ τῷ γεννήσαντι πατρὶ ὁμοιουμένη καὶ κατὰ
 everywhere to-the having-begotten father being-likened both according-to
 τὸ ἐν καὶ κατὰ τὸ πάντῃ. καὶ πολλὸς ὢν ὁ οὐρανὸς
 the one and according-to the everywhere and many being the heaven
 καὶ ἄλλος ἄλλῃ ἐν ἔστι τῇ ταύτης δυνάμει καὶ θεὸς ἐστι
 and other elsewhere one is by-the of-this power and a-god is
 διὰ ταύτην ὁ κόσμος ὅδε. ἔστι δὲ καὶ ἥλιος θεός, ὅτι
 because-of this the cosmos this is and also (the)-sun a-god because
 ἐμψυχος, καὶ τὰ ἄλλα ἄστρα, καὶ ἡμεῖς, εἴπερ τι,
 ensouled and the other stars and we if-indeed (we-are)-anything
 διὰ τοῦτο· νέκυες γὰρ κοπρίων ἐκβλητότεροι. τὴν
 because-of this corpses for (are)-than-dung more-to-be-thrown-out the
 δὴ θεοῖς αἰτίαν τοῦ θεοῖς εἶναι ἀνάγκη πρεσβυτέραν
 indeed for-gods cause of-the gods to-be (it-is)-necessary older
 θεὸν αὐτῶν εἶναι· ὁμοειδῆς δὲ καὶ ἡ ἡμετέρα, καὶ
 god than-them to-be of-like-form and also — ours and
 ὅταν ἄνευ τῶν προσελθόντων σκοπῆς λαβὼν
 when without the(-things) added you-examine(-it) taking(-it)
 κεκαθαρμένην, εὐρήσεις τὸ αὐτὸ τίμιον, ὃ ἦν ψυχὴ,
 purified you-will-find the same honorable(-thing) which was soul
 καὶ τιμώτερον παντὸς τοῦ ὃ ἂν σωματικὸν ᾗ. γῇ
 and more-honorable than-all the(-thing) which — bodily be earth

γὰρ πάντα· κἂν πῦρ δὲ ᾗ, τί ἂν εἴη τὸ καίον
for (are)-all even-if fire and it-be what — would-be the burning(-thing)
 αὐτοῦ; καὶ ὅσα ἐκ τούτων σύνθετα κἂν ὕδωρ
of-it and as-many-as out-of these (are)-composite even-if water
 αὐτοῖς προσθῆς κἂν ἀέρα. εἰ δ' ὅτι ἔμψυχον διωκτὸν
to-them you-add even-if air if but because ensouled pursued
 ἔσται, τί παρεῖς τις ἐαυτὸν ἄλλον διώκει; τὴν δὲ
it-will-be why having-passed-over one himself another pursues the and
 ἐν ἄλλῳ ψυχὴν ἀγάμενος σεαυτὸν ἄσασαι.
in another soul admiring yourself admire

III • SOUL, IMAGE OF INTELLECT

Since soul is so honorable, ascend with it to god: above it, more divine, is intellect. Soul is its image and word, as spoken word is of the word in the soul, the activity by which intellect sends life into another, as fire keeps one heat and gives off another. Perfected by intellect as a son by his father, soul is intellectual, and its own activities are those done intellectually. Intellect makes it more divine by being its father and present to it, with nothing between but their difference.

οὕτω δὴ τιμίῳ καὶ θείῳ ὄντος χρήματος τῆς ψυχῆς,
thus indeed honorable and divine being thing the soul
 πιστεύσας ἤδη τῷ τοιούτῳ θεὸν μετιέναι μετὰ τοιαύτης
having-trusted now — by-such(-a-thing) god to-pursue with such
 αἰτίας ἀνάβαινε πρὸς ἐκεῖνον· πάντως που οὐ πόρρω
cause ascend toward that(-one) surely I-suppose not far
 ἐπιβαλεῖς· οὐδὲ πολλὰ τὰ μεταξύ. λάμβανε τοίνυν
you-will-reach nor many (are)-the intermediates take therefore
 τοῦ θεοῦ τούτου θειότερον τὸ ψυχῆς πρὸς τὸ ἄνω
than-the divine this more-divine the of-soul toward the above
 γειτόνημα, μεθ' ὃ καὶ ἀφ' οὗ ἡ ψυχὴ· καίπερ γὰρ
neighbor after which and from which (is)-the soul although for

οὔσα χρῆμα, οἷον ἔδειξεν ὁ λόγος, εἰκὼν τίς ἐστι νοῦ·
being a-thing such-as showed the argument image a is of-intellect
 οἷον λόγος ὁ ἐν προφορᾷ λόγου τοῦ ἐν ψυχῇ,
as word the(-word) in utterance of-word the(-word) in soul
 οὕτω τοι καὶ αὐτὴ λόγος νοῦ καὶ ἡ πᾶσα ἐνέργεια
thus indeed also it (is)-word of-intellect and the whole activity
 καθ' ἣν προίεται ζωὴν εἰς ἄλλου ὑπόστασιν· οἷον
according-to which it-sends-forth life into another's hypostasis as
 πυρὸς τὸ μὲν ἡ συνοῦσα θερμότης, ἡ δὲ ἣν
of-fire the(-one) indeed the being-with(-it) heat the(-other) and which
 παρέχει. δεῖ δὲ λαβεῖν ἐκεῖ οὐκ ἐκρέουσιν, ἀλλὰ μένουσιν
it-supplies must but to-take there not flowing-out but remaining
 μὲν τὴν ἐν αὐτῷ, τὴν δὲ ἄλλην ὑφισταμένην. οὔσα
indeed the(-one) in it the(-other) and other subsisting being
 οὖν ἀπὸ νοῦ νοερά ἐστι, καὶ ἐν λογισμοῖς ὁ νοῦς
then from intellect intellectual it-is and in reasonings (is)-the intellect
 αὐτῆς καὶ ἡ τελείωσις ἀπ' αὐτοῦ πάλιν οἷον πατὴρ
its and the perfection (is)-from it again as-it-were of-a-father
 ἐκθρέψαντος, ὃν οὐ τέλειον ὡς πρὸς αὐτὸν ἐγέννησεν.
rearing whom not perfect as compared-to himself he-begot
 ἣ τε οὖν ὑπόστασις αὐτῇ ἀπὸ νοῦ ὃ τε ἐνεργεία
the both then hypostasis for-it (is)-from intellect the and in-actuality
 λόγος νοῦ αὐτῇ ὁρῶμένου. ὅταν γὰρ ἐνίδῃ εἰς νοῦν,
reason intellect by-it being-seen when for it-looks into intellect
 ἔνδοθεν ἔχει καὶ οἰκεῖα, ἃ νοεῖ καὶ ἐνεργεί. καὶ ταύτας
from-within it-has also (as)-own what it-thinks and acts and these
 μόνας δεῖ λέγειν ἐνεργείας ψυχῆς, ὅσα νοερώς καὶ
alone must to-call activities of-soul as-many-as intellectually and
 ὅσα οἰκοθεν· τὰ δὲ χείρω ἄλλοθεν καὶ πάθη ψυχῆς
as-many-as from-home the and worse from-elsewhere and affections of-soul
 τῆς τοιαύτης. νοῦς οὖν ἐπὶ μᾶλλον θειοτέραν ποιεῖ καὶ
— such intellect then yet more more-divine makes(-it) both

τῷ πατὴρ εἶναι καὶ τῷ παρεῖναι· οὐδὲν γὰρ μεταξὺ
 by-the father to-be and by-the to-be-present nothing for (is)-between
 ἢ τὸ ἑτέροις εἶναι, ὥς ἐφεξῆς μέντοι καὶ ὥς τὸ
 but the other to-be as next however and as the(-one)
 δεχόμενον, τὸ δὲ ὥς εἶδος· καλὰ δὲ καὶ ἡ νοῦ
 receiving the(-other) and as form beautiful and also (is)-the of-intellect
 ὕλη νοοειδῆς οὖσα καὶ ἀπλῇ, οἷον δὴ ὁ νοῦς. καὶ αὐτῷ
 matter intellect-like being and simple as indeed the intellect and very-same
 μὲν τούτῳ δῆλον, ὅτι κρείττων ψυχῆς τοιαῦδε οὐσης.
 indeed by-this (is)-clear that (it-is)-better than-soul such being

IV · THE INTELLIGIBLE COSMOS

Admiring the sensible cosmos, rise to its archetype: all things intelligible and eternal, with pure intellect ruling them in the true age of Cronus. Intellect has everything and needs nothing; it neither changes nor grows, and lives in eternity, which time imitates. Intellect and being are one, thinking and thought; for thinking there must be otherness and sameness, and motion and rest, and from these come number, quantity, and quality.

ἴδοι δ' ἂν τις καὶ ἐκ τῶνδε· κόσμον αἰσθητὸν τόνδε
 might-see and — one also from these cosmos sensible this
 εἴ τις θαυμάζει εἰς τε τὸ μέγεθος καὶ τὸ κάλλος καὶ
 if one admires toward both the magnitude and the beauty and
 τὴν τάξιν τῆς φορᾶς τῆς αἰδίου ἀποβλέπων καὶ θεοὺς
 the order of-the motion the eternal looking and gods
 τοὺς ἐν αὐτῷ, τοὺς μὲν ὁρωμένους, τοὺς δὲ καὶ
 the(-ones) in it the-ones indeed seen the-others and also
 ἀφανεῖς ὄντας, καὶ δαίμονας καὶ ζῶα φυτὰ τε πάντα,
 invisible being and daemons and living-beings plants and all
 ἐπὶ τὸ ἀρχέτυπον αὐτοῦ καὶ τὸ ἀληθινώτερον ἀναβὰς
 to the archetype its and the truer having-ascended

κακεῖ πάντα ιδέτω νοητὰ καὶ παρ' αὐτῶν αἰδία ἐν
and-there all let-him-see intelligible and of themselves eternal in
 οἰκεία συνέσει καὶ ζωῇ, καὶ τούτων τὸν ἀκήρατον νοῦν
own intelligence and life and of-these the undefiled intellect
 προστάτην, καὶ σοφίαν ἀμήχανον, καὶ τὸν ὡς ἀληθῶς ἐπὶ
(as)-ruler and wisdom immense and the as truly under
 Κρόνου βίον θεοῦ κόρου καὶ νοῦ ὄντος. πάντα γὰρ ἐν
Cronus life of-god satiety and intellect being all for in
 αὐτῷ τὰ ἀθάνατα περιέχει, νοῦν πάντα, θεὸν πάντα,
himself the immortal(-things) he-contains intellect all god all
 ψυχὴν πᾶσαν, ἐστῶτα αἰεί. τί γὰρ ζητεῖ μεταβάλλειν
soul all standing always why for does-be-seek to-change
 εὖ ἔχων; ποῖ δὲ μετελθεῖν πάντα παρ' αὐτῷ ἔχων; ἀλλ'
well faring whither and to-go-over all with himself having but
 οὐδὲ αὖξιν ζητεῖ τελειότατος ὢν. διὸ καὶ τὰ παρ'
not-even increase seeks most-perfect being wherefore also the(-things) with
 αὐτῷ πάντα τέλεια, ἵνα πάντῃ ἢ τέλειος οὐδὲν ἔχων
him (are)-all perfect so-that wholly he-may-be perfect nothing having
 ὅ τι μὴ τοιοῦτον, οὐδὲν δ' ἔχων ἐν αὐτῷ ὃ μὴ νοεῖ.
what thing not (is)-such nothing and having in himself which not he-thinks
 νοεῖ δὲ οὐ ζητῶν, ἀλλ' ἔχων. καὶ τὸ μακάριον αὐτῷ
he-thinks but not seeking but having and the blessed(-state) to-him
 οὐκ ἐπικτητον, ἀλλ' ἐν αἰῶνι πάντα, καὶ ὁ ὄντως αἰῶν,
(is)-not acquired but in eternity (are)-all and the really eternity
 ὃν μιμεῖται χρόνος περιθέων ψυχὴν τὰ μὲν παριείς,
whom imitates time running-round soul the-ones indeed letting-go
 τοῖς δὲ ἐπιβάλλων. καὶ γὰρ ἄλλα καὶ ἄλλα αὖ
to-the-others and applying-itself and for other(-things) and other again
 περὶ ψυχῆν· ποτὲ γὰρ Σωκράτης, ποτὲ δὲ ἵππος,
(are)-about soul at-one-time for Socrates at-another and a-horse
 εἷν τι αἰεὶ τῶν ὄντων· ὁ δὲ νοῦς πάντα. ἔχει οὖν
one something always of-the beings the but intellect all(-things) it-has then

ἐν αὐτῷ πάντα ἐστῶτα ἐν τῷ αὐτῷ, καὶ ἔστι μόνον, καὶ
in itself all standing in the same and it-is only and
 τὸ ἔστιν αἰεί, καὶ οὐδαμοῦ τὸ μέλλον· ἔστι γὰρ καὶ τότε·
the is always and nowhere the future it-is for also then
 οὐδὲ τὸ παρεληλυθός· οὐ γάρ τι ἐκεῖ παρελήλυθεν, ἀλλ'
nor the past not for anything there has-passed but
 ἐνέστηκεν αἰεί ἅτε τὰ αὐτὰ ὄντα οἷον ἀγαπῶντα ἑαυτὰ
stands-present always as the same being as-it-were content-with themselves
 οὕτως ἔχοντα. ἕκαστον δὲ αὐτῶν νοῦς καὶ ὄν ἐστι καὶ
thus being each and of-them intellect and being is and
 τὸ σύμπαν πᾶς νοῦς καὶ πᾶν ὄν, ὁ μὲν νοῦς κατὰ τὸ
the whole (is)-all intellect and all being the indeed intellect by the
 νοεῖν ὑφιστάς τὸ ὄν, τὸ δὲ ὄν τῷ νοεῖσθαι τῷ νῷ
to-think making-subsist the being the and being by-the to-be-thought to-the intellect
 διδόν τὸ νοεῖν καὶ τὸ εἶναι· τοῦ δὲ νοεῖν αἴτιον ἄλλο,
giving the to-think and the to-be of-the but to-think cause (is)-another
 ὃ καὶ τῷ ὄντι. ἀμφοτέρων οὖν ἅμα αἴτιον ἄλλο.
which also to-the being of-both then at-once (is)-cause another
 ἅμα μὲν γὰρ ἐκείνα καὶ συνυπάρχει καὶ οὐκ ἀπολείπει
at-once indeed for (are)-those and co-exist and not leave
 ἄλληλα, ἀλλὰ δύο ὄντα τοῦτο τὸ ἐν ὁμοῦ νοῦς καὶ ὄν
one-another but two being this the one (is)-together intellect and being
 καὶ νοοῦν καὶ νοούμενον, ὁ μὲν νοῦς κατὰ τὸ νοεῖν, τὸ
and thinking and thought the indeed intellect by the to-think the
 δὲ ὄν κατὰ τὸ νοούμενον. οὐ γὰρ ἂν γένοιτο τὸ νοεῖν
and being by the thought not for — would-occur the to-think
 ἑτερότητας μὴ οὔσης καὶ ταυτότητας δέ. γίνεται οὖν τὰ
otherness not being and sameness too arise then the
 πρῶτα νοῦς, ὄν, ἑτερότης, ταυτότης· δεῖ δὲ καὶ κίνησιν
first(-things) intellect being otherness sameness must and also motion
 λαβεῖν καὶ στάσιν. καὶ κίνησιν μὲν, εἰ νοεῖ, στάσιν δέ,
to-take and rest and motion indeed if it-thinks rest and

ἵνα τὸ αὐτό. τὴν δὲ ἑτερότητα, ἢ ἡ νοοῦν καὶ
so-that the same the and otherness so-that there-be thinking and
 νοούμενον. ἢ ἐὰν ἀφέλῃς τὴν ἑτερότητα, ἐν γενόμενον
thought or if you-remove the otherness one having-become
 σιωπήσεται· δεῖ δὲ καὶ τοῖς νοηθεῖσιν ἑτερότητα
it-will-fall-silent must and also for-the(-things) thought otherness
 πρὸς ἄλληλα εἶναι. ταῦτόν δέ, ἐπεὶ ἐν ἑαυτῷ, καὶ κοινὸν
toward one-another to-be sameness and since one with-itself and common
 δέ τι ἐν πᾶσι· καὶ ἡ διαφορὰ ἑτερότης. ταῦτα δὲ
too something in all and the difference (is)-otherness these and
 πλείω γενόμενα ἀριθμὸν καὶ τὸ ποσὸν ποιεῖ· καὶ τὸ ποιὸν
more having-become number and the quantity make and the quality
 δὲ ἡ ἐκάστου τούτων ιδιότης, ἐξ ὧν ὡς ἀρχῶν τᾶλλα.
too the of-each of-these peculiarity out-of which as principles the-rest

V · THE ONE BEFORE NUMBER

Intellect is manifold; soul, joined to it, seeks what begot it, the simple one before it. Number is not first, for the one precedes the dyad, and the dyad, indefinite of itself, is defined by the one; number and soul belong to the first things, which are not masses. Intellect is shaped in one way by the one and in another by itself, like sight in act, for thought is a seeing that sees.

πολὺς οὖν οὗτος ὁ θεὸς ἐπὶ τῇ ψυχῇ τῇδε ὑπάρχει
(is)-manifold then this — god with the soul this-here it-rests
 ἐν τούτοις εἶναι συναφθείσῃ, εἰ μὴ ἀποστατεῖν ἐθέλοι.
in these to-be joined if not to-stand-apart it-should-wish
 πελάσασα οὖν αὐτῷ καὶ οἶον ἐν γενομένη ζῆτεῖ. τίς οὖν
having-approached then him and as-it-were one having-become it-seeks who then
 ὁ τοῦτον γεννήσας, ὁ ἀπλοῦς καὶ ὁ πρὸ τοῦ
(is)-the(-one) him having-begotten the simple and the(-one) before —

τοιούτου, ὁ αἷτιος τοῦ καὶ εἶναι καὶ πολὺν εἶναι τοῦτον,
such(-a-one) the cause of-the both to-be and manifold to-be this(-one)
 ὁ τὸν ἀριθμὸν ποιῶν; ὁ γὰρ ἀριθμὸς οὐ πρῶτος·
the(-one) the number making the for number (is)-not first
 καὶ γὰρ πρὸ τῆς δυάδος τὸ εἶν, δεύτερον δὲ δυὰς
and for before the dyad (is)-the one second and (is)-the-dyad
 καὶ παρὰ τοῦ ἐνὸς γεγεννημένη ἐκεῖνο ὀριστὴν ἔχει, αὐτὴ
and from the one having-come-to-be that (as)-definer has itself
 δὲ ἀόριστον παρ' αὐτῆς· ὅταν δὲ ὀρισθῇ, ἀριθμὸς ἤδη·
but indefinite from itself when but it-is-defined (it-is)-number already
 ἀριθμὸς δὲ ὡς οὐσία. ἀριθμὸς δὲ καὶ ἡ ψυχὴ. οὐ γὰρ
number but as substance number and also the soul not for
 ὄγκοι τὰ πρῶτα οὐδὲ μεγέθη· τὰ γὰρ παχέα ταῦτα
masses (are)-the first(-things) nor magnitudes the for gross these
 ὕστερα, ἃ ὄντα ἡ αἴσθησις οἶται. οὐδὲ ἐν σπέρμασι
(are)-later which (as)-beings the perception thinks nor in seeds
 δὲ τὸ ὑγρὸν τὸ τίμιον, ἀλλὰ τὸ μὴ ὁρώμενον· τοῦτο δὲ
and (is)-the moisture the precious but the not seen this and
 ἀριθμὸς καὶ λόγος. ὁ οὖν ἐκεῖ λεγόμενος ἀριθμὸς καὶ ἡ
(is)-number and reason the then there called number and the
 δυὰς λόγοι καὶ νοῦς· ἀλλὰ ἀόριστος μὲν ἡ δυὰς τῷ
dyad (are)-reasons and intellect but indefinite indeed the dyad by-the
 οἷον ὑποκειμένῳ λαμβανομένη, ὁ δὲ ἀριθμὸς ὁ ἐξ
as-it-were substrate taken the and number the out-of
 αὐτῆς καὶ τοῦ ἐνὸς εἶδος ἐκάστου οἷον μορφωθέντος
it and the one (is)-form each as-it-were having-been-shaped
 τοῖς γενομένοις εἶδεσιν ἐν αὐτῷ· μορφοῦται δὲ ἄλλον μὲν
by-the arising forms in it it-is-shaped and (in)-one indeed
 τρόπον παρὰ τοῦ ἐνός, ἄλλον δὲ παρ' αὐτοῦ, οἷον ὄψις
way by the one another and by itself as sight

ἡ κατ' ἐνέργειαν. *** ἔστι γὰρ ἡ νόησις ὄρασις
the(-sight) in actuality (lacuna) is for the thought a-seeing
 ὁρώσα καὶ ἄμφω τὸ ἓν.
seeing and both (are)-the one(-thing)

VI · HOW THE MANY COMES FROM THE ONE

How does anything come from the one? The answer begins with a prayer to god, not in spoken words but alone to the alone. What comes from the one comes without its moving, inclining, or willing, as light surrounds the sun, heat comes from fire, cold from snow, and scent from perfume. Whatever is perfect begets something less than itself: after the one comes intellect, which sees it and needs it alone, and after intellect comes soul, its word.

πὼς οὖν ὁρᾷ καὶ τίνα, καὶ πὼς ὅλως ὑπέστη καὶ
how then does-it-see and whom and how at-all did-it-subsist and
 ἐξ ἐκείνου γέγονεν, ἵνα καὶ ὁρᾷ; νῦν μὲν γὰρ τὴν
from that has-it-come-to-be so-that also it-sees now indeed for the
 ἀνάγκην τοῦ εἶναι ταῦτα ἡ ψυχὴ ἔχει, ἐπιποθεῖ δὲ τὸ
necessity of-the to-be these the soul has it-longs-for but the
 θρυλούμενον δὴ τοῦτο καὶ παρὰ τοῖς πάλαι σοφοῖς,
much-discussed indeed this also among the ancient wise
 πὼς ἐξ ἑνὸς τοιούτου ὄντος, οἷον λέγομεν τὸ ἐν εἶναι,
how from one such being as we-say the one to-be
 ὑπόστασιν ἔσχεν ὅτιοῦν εἴτε πλήθος εἴτε δυὰς εἴτε
hypostasis got anything-whatever whether multitude or dyad or
 ἀριθμός, ἀλλ' οὐκ ἔμεινεν ἐκείνο ἐφ' ἑαυτοῦ, τοσοῦτον δὲ
number but not remained that by itself so-great and
 πλήθος ἐξερρή, ὃ ὁράται μὲν ἐν τοῖς οὖσιν, ἀνάγειν δὲ
multitude flowed-out which is-seen indeed in the beings to-lead-back but
 αὐτὸ πρὸς ἐκείνο ἀξιοῦμεν. ὧδε οὖν λεγέσθω θεὸν αὐτὸν
it to that we-think-right thus then let-it-be-said god himself

ἐπικαλεσαμένοις οὐ λόγῳ γεγωνῶ, ἀλλὰ τῇ ψυχῇ
(we)-having-invoked not with-word spoken-aloud but with-the soul
 ἐκτείνασιν ἑαυτοὺς εἰς εὐχὴν πρὸς ἐκείνον, εὐχέσθαι
having-stretched-out ourselves into prayer to him to-pray
 τὸν τρόπον τοῦτον δυναμένους μόνους πρὸς μόνον. δεῖ
(in)-the manner this being-able alone to alone must
 τοίνυν θεατὴν ἐκείνου ἐν τῷ εἴσω οἶον νεῶ ἐφ' ἑαυτοῦ
therefore the-beholder of-that in the within as-it-were temple by itself
 ὄντος, μένοντος ἡσύχου ἐπέκεινα ἀπάντων, τὰ οἶον πρὸς
being remaining quiet beyond all the as-it-were toward
 τὰ ἔξω ἤδη ἀγάλματα ἐστῶτα, μᾶλλον δὲ ἄγαλμα τὸ
the outside already statues standing rather and statue the
 πρῶτον ἐκφανέν θεᾶσθαι πεφηνὸς τοῦτον τὸν τρόπον·
first revealed to-behold having-appeared (in)-this — way
 παντὶ τῷ κινουμένῳ δεῖ τι εἶναι, πρὸς ὃ κινεῖται·
for-every the moving(-thing) must something to-be toward which it-is-moved
 μὴ ὄντος δὲ ἐκείνῳ μηδενὸς μὴ τιθώμεθα αὐτὸ κινεῖσθαι,
not being and for-that anything not let-us-posit it to-be-moved
 ἀλλ' εἴ τι μετ' αὐτὸ γίνεται, ἐπιστραφέντος ἀεὶ ἐκείνου
but if anything after it comes-to-be having-turned always that
 πρὸς αὐτὸ ἀναγκαῖον ἐστι γεγονέναι. ἐκποδῶν δὲ ἡμῖν
toward itself necessary it-is to-have-come-to-be out-of-the-way and for-us
 ἔστω γένεσις ἢ ἐν χρόνῳ τὸν λόγον περὶ τῶν
let-be coming-to-be the(-one) in time the discussion about the(-things)
 ἀεὶ ὄντων ποιουμένοις· τῷ δὲ λόγῳ τὴν γένεσιν
always being making by-the and argument the coming-to-be
 προσάπτοντας αὐτοῖς αἰτίας καὶ τάξεως ἀποδόσει τὸ
attributing to-them of-cause and of-order by-the-rendering the
 γοῦν γινόμενον ἐκεῖθεν οὐ κινήεντος φατέον
at-any-rate (thing)-coming-to-be from-there not (it)-having-been-moved one-must-say
 γίνεσθαι· εἰ γὰρ κινήεντος αὐτοῦ τι γίνοιτο,
to-come-to-be if for having-been-moved it anything should-come-to-be

τρίτον ἀπ' ἐκείνου τὸ γινόμενον μετὰ τὴν κίνησιν
third from that the (thing)-coming-to-be after the motion
 ἂν γίνοιτο καὶ οὐ δεύτερον. δεῖ οὖν ἀκινήτου ὄντος,
 — *would-come-to-be and not second must then unmoved being*
 εἴ τι δεύτερον μετ' αὐτό, οὐ προσενέυσαντος οὐδὲ
if anything (is)-second after it not (it)-having-inclined nor
 βουληθέντος οὐδὲ ὅλως κινήθέντος ὑποστῆναι αὐτό. πῶς
having-willed nor at-all having-been-moved to-subsist it how
 οὖν; καὶ τί δεῖ νοῆσαι περὶ ἐκείνο μένον; περιλαμπν
then and what must (we)-to-conceive around that remaining a-radiance
 ἐξ αὐτοῦ μέν, ἐξ αὐτοῦ δὲ μένοντος, οἷον ἡλίου τὸ
from it indeed from it but remaining as of-the-sun the
 περὶ αὐτὸν λαμπρὸν φῶς περιθέον, ἐξ αὐτοῦ αἰεὶ
around it bright light running-round from it always
 γεννώμενον μένοντος. καὶ πάντα τὰ ὄντα ἕως μένει
being-generated (it)-remaining and all the beings as-long-as they-remain
 ἐκ τῆς αὐτῶν οὐσίας ἀναγκαίαν τὴν περὶ αὐτὰ πρὸς τὸ
out-of the their substance necessary the around them toward the
 ἔξω αὐτῶν ἐκ τῆς παρούσης δυνάμεως δίδωσιν αὐτῶν
outside of-them from the present power give on-them
 ἐξηρητημένην ὑπόστασιν, εἰκόνα οὖσαν οἷον ἀρχετύπων
depending hypostasis image being as-it-were of-archetypes
 ὧν ἐξέφυ, πῦρ μὲν τὴν παρ' αὐτοῦ θερμότητα· καὶ
from-which it-grew fire indeed the from it heat and
 χιῶν οὐκ εἴσω μόνον τὸ ψυχρὸν κατέχει· μάλιστα δὲ
snow not within only the cold holds especially and
 ὅσα εὐώδη μαρτυρεῖ τούτω· ἕως γὰρ ἔστι, πρόεισι
as-many-as (are)-fragrant bear-witness to-this as-long-as for they-are goes-forth
 τι ἐξ αὐτῶν περὶ αὐτά, ὧν ἀπολαύει ὑποστάντων
something from them around them of-which enjoys subsisting
 ὅ τι πλησίον. καὶ πάντα δὲ ὅσα ἤδη τέλεια
what thing (is)-near and all and as-many-as already (are)-perfect

γεννᾷ· τὸ δὴ αἰὲν τέλειον αἰὲν καὶ αἰδιον γεννᾷ· καὶ
beget the indeed always perfect always and eternal begets and
 ἔλαττον δὲ ἑαυτοῦ γεννᾷ· τί οὖν χρή περὶ τοῦ τελειοτάτου
less and than-itself begets what then must about the most-perfect
 λέγειν; μηδὲν ἀπ' αὐτοῦ ἢ τὰ μέγιστα μετ' αὐτό.
to-say nothing from it but the greatest(-things) after it
 μέγιστον δὲ μετ' αὐτὸ νοῦς καὶ δεύτερον· καὶ γὰρ ὁρᾷ
greatest and after it (is)-intellect and second and for sees
 ὁ νοῦς ἐκεῖνο καὶ δεῖται αὐτοῦ μόνου· ἐκεῖνο δὲ τούτου
the intellect that and needs it alone that but of-this
 οὐδέν· καὶ τὸ γεννώμενον ἀπὸ κρείττονος νοῦ
nothing and the(-thing) begotten from (the)-better than-intellect
 νοῦν εἶναι, καὶ κρείττων ἀπάντων νοῦς, ὅτι τᾶλλα
intellect to-be and better than-all (is)-intellect because the-others
 μετ' αὐτόν· οἶον καὶ ἡ ψυχὴ λόγος νοῦ καὶ ἐνέργειά
(are)-after him as also the soul (is)-word of-intellect and activity
 τις, ὥσπερ αὐτὸς ἐκείνου. ἀλλὰ ψυχῆς μὲν ἀμυδρὸς ὁ
some as he (is)-of-that but of-soul indeed dim (is)-the
 λόγος· ὥς γὰρ εἶδωλον νοῦ, ταύτῃ καὶ εἰς νοῦν
word as for image of-intellect in-this-way also to intellect
 βλέπειν δεῖ· νοῦς δὲ ὡσαύτως πρὸς ἐκεῖνο, ἵνα ἢ
to-look must intellect and likewise toward that so-that it-may-be
 νοῦς. ὁρᾷ δὲ αὐτὸ οὐ χωρισθείς, ἀλλ' ὅτι μετ' αὐτὸ καὶ
intellect it-sees and it not separated but because after it and
 μεταξὺ οὐδέν, ὥς οὐδὲ ψυχῆς καὶ νοῦ. ποθεῖ δὲ πᾶν τὸ
between nothing as not-even of-soul and intellect longs-for and every the
 γεννήσαν τὸ γεγεννημένον καὶ τοῦτο ἀγαπᾷ, καὶ μάλιστα
begetter the begotten(-thing) and this loves and especially
 ὅταν ὧσι μόνοι τὸ γεννήσαν καὶ τὸ γεγεννημένον· ὅταν
when they-are alone the begetter and the begotten when

δὲ καὶ τὸ ἄριστον ἢ τὸ γεννῆσαν, ἐξ ἀνάγκης σύνεστιν
 and also the best be the begetter of necessity it-is-with
 αὐτῷ, ὡς τῇ ἐτερότητι μόνον κεχωρίσθαι.
 it so-as by-the otherness only to-be-separated

VII · CRONUS AND HIS CHILDREN

Intellect is the one's image: the one begets it because in turning toward itself it saw, and that seeing is intellect, whose thought, as if split off, beholds all that the one is the power of. The one is none of the things from it, held by no shape. So the myths make Cronus, the wisest god, keep within him what he begets, full and intellect in satiety; then, sated, he begets Zeus, as intellect begets soul, its image, joined to it on one side and touching what comes after on the other.

εἰκόνα δὲ ἐκείνου εἶναι λέγομεν τὸν νοῦν· δεῖ γὰρ
 image and of-that to-be we-say the intellect must for
 σαφέστερον λέγειν· πρῶτον μὲν, ὅτι δεῖ πως εἶναι
 more-clearly to-speak first indeed that must somehow to-be
 ἐκείνου τὸ γεννώμενον καὶ ἀποσώζειν πολλὰ αὐτοῦ καὶ
 of-that the begotten and to-preserve much of-it and
 εἶναι ὁμοιότητα πρὸς αὐτό, ὥσπερ καὶ τὸ φῶς τοῦ ἡλίου.
 to-be a-likeness toward it just-as also the light of-the sun
 ἀλλ' οὐ νοῦς ἐκεῖνο. πῶς οὖν νοῦν γεννᾷ; ἢ ὅτι τῇ
 but not (is)-intellect that how then intellect does-it-beget or because by-the
 ἐπιστροφῇ πρὸς αὐτὸ ἑώρα· ἢ δὲ ὅρασις αὕτη νοῦς.
 turning toward itself it-saw the and seeing this (is)-intellect
 τὸ γὰρ καταλαμβάνον ἄλλο ἢ αἰσθησις ἢ νοῦς·
 the(-thing) for grasping another either (is)-perception or intellect
 *** αἰσθησις γραμμὴν καὶ τὰ ἄλλα ***. ἀλλ' ὁ κύκλος
 (lacuna) perception line and the others (lacuna) but the circle
 τοιοῦτος οἷος μερίζεσθαι· τοῦτο δὲ οὐχ οὕτως. ἢ καὶ
 (is)-such as to-be-divided this but not thus or also

ἐνταῦθα ἐν μέν, ἀλλὰ τὸ ἐν δύναμις πάντων. ὧν οὖν
here one indeed but the one (is)-power of-all of-which then
 ἐστὶ δύναμις, ταῦτα ἀπὸ τῆς δυνάμεως οἷον σχιζομένη
it-is power these from the power as-it-were being-split
 ἢ νόησις καθορᾶ. ἢ οὐκ ἂν ἦν νοῦς. ἐπεὶ καὶ παρ'
the thought beholds or not — it-would-be intellect since also from
 αὐτοῦ ἔχει ἤδη οἷον συναίσθησιν τῆς δυνάμεως, ὅτι
itself it-has already as-it-were co-perception of-the power that
 δύναται οὐσίαν αὐτὸς γεννᾶν δι' αὐτὸν καὶ ὀρίζειν
it-can substance itself to-beget because-of itself and to-define
 τὸ εἶναι αὐτῷ τῇ παρ' ἐκείνου δυνάμει, καὶ ὅτι οἷον
the to-be for-itself by-the from that power and that as-it-were
 μέρος ἓν τι τῶν ἐκείνου καὶ ἐξ ἐκείνου ἢ οὐσία
part one some of-the(-things) of-that and from that (is)-the substance
 καὶ ῥώννυται παρ' ἐκείνου καὶ τελειοῦται εἰς οὐσίαν
and it-is-strengthened by that and is-perfected into substance
 παρ' ἐκείνου καὶ ἐξ ἐκείνου. ὁρᾶ δὲ αὐτῷ ἐκείθεν οἷον
by that and from that it-sees and for-itself from-there as-it-were
 μεριστῷ ἐξ ἀμερίστου καὶ τὸ ζῆν καὶ τὸ νοεῖν καὶ πάντα,
divisible from indivisible both the to-live and the to-think and all(-things)
 ὅτι ἐκεῖνο μηδὲν τῶν πάντων· ταύτῃ γὰρ πάντα ἐξ
because that (is)-none of-the all in-this-way for all (are)-from
 ἐκείνου, ὅτι μή τι μορφῇ κατείχετο ἐκεῖνο· μόνον γὰρ
that because not by-any shape was-held-fast that alone for
 ἐν ἐκεῖνο. καὶ ὁ μὲν πάντα ἐν τοῖς οὖσις ἂν ἦν
one (is)-that and the(-one) indeed all among the beings — would-be
 ***. διὰ τοῦτο ἐκεῖνο οὐδὲν μὲν τῶν ἐν τῷ νῷ,
(lacuna) because-of this that (is)-none indeed of-the(-things) in the intellect
 ἐξ αὐτοῦ δὲ πάντα. διὸ καὶ οὐσίαι ταῦτα· ὥρισται
from it but all wherefore also substances (are)-these they-have-been-defined
 γὰρ ἤδη καὶ οἷον μορφὴν ἕκαστον ἔχει· τὸ δὲ ὄν δεῖ
for already and as-it-were shape each has the and being must

οὐκ ἐν ἀορίστῳ οἶον θεωρεῖσθαι, ἀλλ' ὅρω πεπηγῆχθαι
not in indefinite as-it-were to-be-viewed but by-limit to-be-fixed
 καὶ στάσει· στάσις δὲ τοῖς νοητοῖς ὁρισμὸς καὶ μορφή,
and by-rest rest and for-the intelligibles (is)-definition and shape
 οἷς καὶ τὴν ὑπόστασιν λαμβάνει. ταύτης τοι γενεᾶς
by-which also the hypostasis it-receives of-this indeed lineage
 ὁ νοῦς οὗτος ἄξιος τοῦ καθαρωτάτου μηδ' ἄλλοθεν
the intellect this (is)-worthy of-the purest not from-elsewhere
 ἢ ἐκ τῆς πρώτης ἀρχῆς φῦναι, γενόμενον δὲ ἤδη τὰ
than from the first principle to-spring having-come-to-be and already the
 ὄντα πάντα σὺν αὐτῷ γεννῆσαι, πᾶν μὲν τὸ τῶν ἰδεῶν
beings all with itself to-have-begotten all indeed the of-the ideas
 κάλλος, πάντας δὲ θεοὺς νοητούς· πλήρη δὲ ὄντα ὦν
beauty all and gods intelligible full and being of-what
 ἐγέννησε καὶ ὥσπερ καταπιόντα πάλιν τῷ ἐν αὐτῷ ἔχειν
it-begot and as-if having-swallowed again by-the in itself to-have
 μηδὲ ἐκπεσεῖν εἰς ὕλην μηδὲ τραφῆναι παρὰ τῇ Ῥέᾳ, ὥς
nor to-fall-out into matter nor to-be-reared by — Rhea as
 τὰ μυστήρια καὶ οἱ μῦθοι οἱ περὶ θεῶν αἰνίττονται Κρόνον
the mysteries and the myths the about gods hint Cronus
 μὲν θεὸν σοφώτατον πρὸ τοῦ Διὸς γενέσθαι διὰ τὸ
indeed god wisest before — Zeus to-have-been because-of the
 ἂ γεννᾷ πάλιν ἐν ἑαυτῷ ἔχειν, ἣ καὶ πλήρης καὶ
what he-begets again in himself to-have whereby also full and
 νοῦς ἐν κόρῳ· μετὰ δὲ ταῦτά φασι Δία γεννᾶν κόρον
intellect in satiety after and this they-say Zeus to-beget (he)-satiety
 ἤδη ὄντα· ψυχὴν γὰρ γεννᾷ νοῦς, νοῦς ὦν τέλειος. καὶ
already being soul for begets intellect intellect being perfect and
 γὰρ τέλειον ὄντα γεννᾶν ἔδει, καὶ μὴ δύναμιν οὔσαν
for perfect being to-beget it-was-needful and not power being
 τοσαύτην ἄγονον εἶναι. κρεῖττον δὲ οὐχ οἶόν τε ἦν εἶναι
so-great barren to-be better but not possible — was to-be

οὐδ' ἐνταῦθα τὸ γεννώμενον, ἀλλ' ἔλαττον ὄν εἶδωλον
even here the begotten but lesser being image
 εἶναι αὐτοῦ, ἀόριστον μὲν ὡσαύτως, ὀριζόμενον δὲ ὑπὸ
to-be of-it indefinite indeed likewise being-defined but by
 τοῦ γεννήσαντος καὶ οἷον εἰδοποιούμενον. νοῦ δὲ
the begetter and as-it-were given-form of-intellect and
 γέννημα λόγος τις καὶ ὑπόστασις τὸ διανοοῦμενον·
offspring (is)-reason some and hypostasis the discursively-thinking(-thing)
 τοῦτο δ' ἐστὶ τὸ περὶ νοῦν κινούμενον καὶ νοῦ
this and is the(-thing) about intellect moving and of-intellect
 φῶς καὶ ἵχνος ἐξηρητημένον ἐκείνου, κατὰ θάτερα μὲν
light and trace depending on-that on the-one-side indeed
 συνηγμένον ἐκείνῳ καὶ ταύτῃ ἀποπιμπλάμενον καὶ
joined to-that and in-this-way being-filled and
 ἀπολαῦον καὶ μεταλαμβάνον αὐτοῦ καὶ νοοῦν, κατὰ
enjoying and partaking of-it and thinking on
 θάτερα δὲ ἐφαπτόμενον τῶν μετ' αὐτό, μᾶλλον δὲ
the-other-side and touching the(-things) after it rather and
 γεννῶν καὶ αὐτό, ᾧ ψυχῆς ἀνάγκη εἶναι χείρονα· περὶ
begetting also itself what than-soul (it-is)-necessary to-be worse about
 ὧν ὕστερον λεκτέον καὶ μέχρι τούτων τὰ θεῖα.
which later must-be-said and as-far-as these the divine(-things)

Plato's threefold, first things about the king of all, second about the second, third about the third, is the good, intellect, and soul: intellect is the cause, the craftsman making soul in the mixing bowl, and the good, beyond intellect and substance, its father. The doctrines are ancient; today's arguments interpret them. Parmenides joined being and intellect but was blamed for calling being one when it proved many; Plato's Parmenides divides the first one, the one-many, and the one and many.

καὶ διὰ τοῦτο καὶ τὰ Πλάτωνος τριττὰ· πάντα
and because-of this also the(-sayings) of-Plato threefold all
 περὶ τὸν πάντων βασιλέα φησὶ τὰ πρῶτα, καὶ δεύτερον
about the of-all king he-says the first(-things) and second
 περὶ τὰ δεύτερα, καὶ περὶ τὰ τρίτα τρίτον. λέγει δὲ
about the second(-things) and about the third(-things) third he-says and
 καὶ τοῦ αἰτίου εἶναι πατέρα αἴτιον μὲν τὸν νοῦν λέγων·
also of-the cause to-be a-father cause indeed the intellect calling
 δημιουργὸς γὰρ ὁ νοῦς αὐτῷ· τοῦτον δὲ φησι τὴν
craftsman for (is)-the intellect for-him this and he-says the
 ψυχὴν ποιεῖν ἐν τῷ κρατῆρι ἐκείνῳ. τοῦ δὲ αἰτίου νοῦ
soul to-make in the mixing-bowl that of-the and cause intellect
 ὄντος πατέρα φησὶ τὰγαθὸν καὶ τὸ ἐπέκεινα νοῦ καὶ
being father he-says the-good and the beyond intellect and
 ἐπέκεινα οὐσίας. πολλαχοῦ δὲ τὸ ὄν καὶ τὸν νοῦν τὴν
beyond substance in-many-places and the being and the intellect the
 ἰδέαν λέγει· ὥστε Πλάτωνα εἰδέναι ἐκ μὲν τὰγαθοῦ τὸν
idea he-calls so-that Plato to-know from indeed the-good the
 νοῦν, ἐκ δὲ τοῦ νοῦ τὴν ψυχὴν· καὶ εἶναι τοὺς λόγους
intellect from and the intellect the soul and to-be the arguments
 τούσδε μὴ καινοὺς, μηδὲ νῦν ἀλλὰ πάλαι μὲν εἰρησθαι
these not new nor (of)-now but long-ago indeed to-have-been-said
 μὴ ἀναπεπταμένως, τοὺς δὲ νῦν λόγους ἐξηγητὰς ἐκείνων
not openly the and present arguments interpreters of-those

γεγονέναι μαρτυρίοις πιστωσαμένους τὰς δόξας ταύτας
to-have-become by-testimonies having-confirmed the opinions these
 παλαιὰς εἶναι τοῖς αὐτοῦ τοῦ Πλάτωνος γράμμασιν. ἤπτετο
ancient to-be by-the himself — of-Plato writings touched
 μὲν οὖν καὶ Παρμενίδης πρότερον τῆς τοιαύτης δόξης,
indeed then also Parmenides earlier — such opinion
 καθόσον εἰς ταὐτὸ συνῆγεν ὃν καὶ νοῦν, καὶ τὸ ὄν
in-so-far-as into the-same he-brought-together being and intellect and the being
 οὐκ ἐν τοῖς αἰσθητοῖς ἐτίθετο· τὸ γὰρ αὐτὸ νοεῖν ἐστὶν τε
not among the sensibles be-placed the for same to-think is both
 καὶ εἶναι λέγων καὶ ἀκίνητον λέγει τοῦτο καίτοι προστιθεὶς
and to-be saying and unmoved he-calls this although attaching
 τὸ νοεῖν σωματικὴν πᾶσαν κίνησιν ἐξαιρῶν ἀπ' αὐτοῦ,
the to-think bodily all motion removing from it
 ἵνα μένη ὡσαύτως, καὶ ὄγκῳ σφαίρας ἀπεικάζων,
so-that it-may-remain likewise and to-the-mass of-a-sphere likening
 ὅτι πάντα ἔχει περιειλημμένα καὶ ὅτι τὸ νοεῖν οὐκ ἔξω,
because all it-has encompassed and that the to-think (is)-not outside
 ἀλλ' ἐν ἑαυτῷ. ἐν δὲ λέγων ἐν τοῖς ἑαυτοῦ συγγράμμασιν
but in itself one and calling(-it) in the his-own writings
 αἰτίαν εἶχεν ὡς τοῦ ἐνὸς τούτου πολλὰ εὕρισκομένου. ὁ
blame he-had as the one this many being-found the
 δὲ παρὰ Πλάτῳ Παρμενίδης ἀκριβέστερον λέγων διαιρεῖ
but in Plato Parmenides more-precisely speaking distinguishes
 ἀπ' ἀλλήλων τὸ πρῶτον ἓν, ὃ κυριώτερον ἓν, καὶ
from one-another the first one which (is)-more-properly one and
 δεύτερον ἐν πολλὰ λέγων, καὶ τρίτον ἐν καὶ πολλὰ. καὶ
second one many calling and third one and many and
 σύμφωνος οὕτως καὶ αὐτός ἐστι ταῖς φύσει ταῖς τρισίν.
in-accord thus also himself is with-the natures the three

Anaxagoras made intellect pure and unmixed; Heraclitus knew the one eternal; for Empedocles love is the one. Aristotle made the first separate but, calling it self-thinking, made it not the first, and multiplied intelligible movers to match the spheres without reason: better that all look to one first, since if each is a principle their concord is chance. Of the ancients, those nearest Pythagoras and Pherecydes held this nature, some writing it out, others showing it in unwritten meetings.

Ἀναξαγόρας δὲ νοῦν καθαρὸν καὶ ἀμυγῇ λέγων ἀπλοῦν
Anaxagoras and intellect pure and unmixed calling simple
καὶ αὐτὸς τίθεται τὸ πρῶτον καὶ χωριστὸν τὸ εἶν, τὸ δ'
also himself posits the first and separate the one the but
ἀκριβὲς δι' ἀρχαιότητα παρήκε. καὶ Ἡράκλειτος δὲ τὸ
precision because-of antiquity he-passed-over and Heraclitus too the
ἐν οἶδεν αἰδίων καὶ νοητόν· τὰ γὰρ σώματα γίνεται αἰεὶ
one knows eternal and intelligible the for bodies come-to-be always
καὶ ῥέοντα. τῷ δὲ Ἐμπεδοκλεῖ τὸ μὲν νεῖκος διαιρεῖ, ἡ
and (are)-flowing — and for-Empedocles the indeed strife divides the
δὲ φιλία τὸ εἶν· ἀσώματον δὲ καὶ αὐτὸς τοῦτο· τὰ δὲ
but love (is)-the one bodiless and also he (makes)-this the and
στοιχεῖα ὡς ὕλη. Ἀριστοτέλης δὲ ὕστερον χωριστὸν μὲν
elements as matter Aristotle and later separate indeed
τὸ πρῶτον καὶ νοητόν, νοεῖν δὲ αὐτὸ ἐαυτὸ λέγων πάλιν
the first and intelligible to-think but it itself saying again
αὖ οὐ τὸ πρῶτον ποιεῖ· πολλὰ δὲ καὶ ἄλλα νοητὰ
in-turn not the first he-makes(-it) many and also other intelligibles
ποιῶν καὶ τοσαῦτα, ὅποσαι ἐν οὐρανῷ σφαῖραι, ἧ'
making and so-many as-many-as in heaven spheres so-that
ἕκαστον ἐκάστην κινῇ, ἄλλον τρόπον λέγει τὰ ἐν
each each may-move another way he-speaks-of the(-things) in
τοῖς νοητοῖς ἢ Πλάτων, τὸ εὐλογον οὐκ ἔχων ἀνάγκην
the intelligibles than Plato the reasonable not having necessity

τιθέμενος. ἐπιστήσκει δ' ἂν τις εἰ καὶ εὐλόγως·
positing might-ask and — one whether even reasonably
 εὐλογώτερον γὰρ πάσας πρὸς μίαν σύνταξιν συντελούσας
more-reasonable for all toward one arrangement contributing
 πρὸς ἓν καὶ τὸ πρῶτον βλέπειν. ζητήσκει δ' ἂν τις τὰ
toward one and the first to-look might-inquire and — one the
 πολλὰ νοητὰ εἰ ἐξ ενός ἐστὶν αὐτῷ τοῦ πρώτου ἢ
many intelligibles whether from one they-are for-him the first or
 πολλαὶ αἰ ἐν τοῖς νοητοῖς ἀρχαί· καὶ εἰ μὲν ἐξ ενός,
many (are)-the in the intelligibles principles and if indeed from one
 ἀνάλογον δηλονότι ἔξει ὡς ἐν τοῖς αἰσθητοῖς αἰ σφαῖραι
analogous clearly it-will-be as in the sensibles the spheres
 ἄλλης ἄλλην περιεχούσης, μιᾶς δὲ τῆς ἔξω κρατούσης·
one another containing one and the outer ruling
 ὥστε περιέχει ἂν καὶ ἐκεῖ τὸ πρῶτον καὶ κόσμος νοητὸς
so-that would-contain — also-there the first and cosmos intelligible
 ἔσται καὶ ὥσπερ ἐνταῦθα αἰ σφαῖραι οὐ κεναί, ἀλλὰ
will-be and as here the spheres (are)-not empty but
 μεστή ἄστρον ἢ πρῶτη, αἰ δὲ ἔχουσιν ἄστρα,
full of-stars the first the(-others) and have stars
 οὕτω καὶ ἐκεῖ τὰ κινούμενα πολλὰ ἐν αὐτοῖς ἔξει καὶ τὰ
thus also-there the movers many in themselves will-have and the
 ἀληθέστερα ἐκεῖ. εἰ δ' ἕκαστον ἀρχή, κατὰ συντυχίαν
truer(-things) there if but each (is)-a-principle by chance
 αἰ ἀρχαὶ ἔσονται· καὶ διὰ τί συνέσονται καὶ πρὸς ἓν
the principles will-be and because-of what will-they-be-together and toward one
 ἔργον τὴν τοῦ παντὸς οὐρανοῦ συμφωνίαν ὁμονήσουσιν;
work the of-the whole heaven concord will-they-agree
 πῶς δὲ ἴσα πρὸς τὰ νοητὰ καὶ κινούμενα τὰ ἐν οὐρανῷ
how and equal to the intelligibles and movers the in heaven
 αἰσθητά; πῶς δὲ καὶ πολλὰ οὕτως ἀσώματα ὄντα ὕλης οὐ
sensibles how and also many thus bodiless being matter not

χωριζούσης; ὥστε τῶν ἀρχαίων οἱ μάλιστα συντασσόμενοι
separating(-them) so-that of-the ancients those most allying-themselves
 τοῖς Πυθαγόρου καὶ τῶν μετ' αὐτὸν καὶ Φερεκύδου
with-the(-doctrines) of-Pythagoras and of-those after him and of-Pherecydes
 δὲ περὶ ταύτην μὲν ἔσχον τὴν φύσιν· ἀλλ' οἱ μὲν
and about this indeed kept the nature but some indeed
 ἐξεργάσαντο ἐν τοῖς αὐτῶν λόγοις, οἱ δὲ οὐκ ἐν λόγοις,
worked-it-out in the their-own writings others and not in writings
 ἀλλ' ἐν ἀγράφοις ἐδείκνυνον συνουσίας ἢ ὅλως ἀφείσαν.
but in unwritten showed(-it) meetings or wholly let(-it)-go

X · THE THREE IN US

As the one, intellect, and soul are three in nature, so they are in us, in what stands outside the sensibles, the inner man. Our soul is divine, and its reasoning part, needing no bodily organ, is set in the first intelligible. Plato bids us separate the soul not in place but by not inclining toward the body, and lead up the rest of the soul, which crafts and shapes the body.

ὅτι δὲ οὕτω χρὴ νομίζειν ἔχειν, ὥς ἔστι μὲν τὸ ἐπέκεινα
that and thus one-must to-think to-be as there-is indeed the beyond
 ὄντος τὸ ἔν, οἷον ἤθελεν ὁ λόγος δεικνύναι ὥς οἷόν τε
being the one such-as wished the argument to-show as possible —
 ἦν περὶ τούτων ἐνδείκνυσθαι, ἔστι δὲ ἐφεξῆς τὸ ὄν καὶ
it-was about these to-indicate there-is and next the being and
 νοῦς, τρίτη δὲ ἡ τῆς ψυχῆς φύσις, ἥδη δέδεικται. ὥσπερ
intellect third and the of-the soul nature already has-been-shown just-as
 δὲ ἐν τῇ φύσει τριπτὰ ταῦτά ἐστι τὰ εἰρημένα, οὕτω
and in the nature threefold these are the(-things) said thus
 χρὴ νομίζειν καὶ παρ' ἡμῖν ταῦτα εἶναι. λέγω δὲ οὐκ
one-must to-think also in us these to-be I-mean and not

ἐπὶ τοῖς αἰσθητοῖς — χωριστὰ γὰρ ταῦτα — ἀλλ'
in-the-case-of the sensibles separate for (are)-these but
 ἐπὶ τοῖς αἰσθητῶν ἔξω, καὶ τὸν αὐτὸν τρόπον
in-the-case-of the(-things) of-sensibles outside and (in)-the same way
 τὸ ἔξω, ὥσπερ κακεῖνα τοῦ παντὸς οὐρανοῦ ἔξω, οὕτω
the outside as also-those of-the whole heaven (are)-outside thus
 καὶ τὰ τοῦ ἀνθρώπου, οἷον λέγει Πλάτων τὸν εἴσω
also the(-things) of-the man as calls Plato the inner
 ἄνθρωπον. ἔστι τοίνυν καὶ ἡ ἡμετέρα ψυχὴ θεῖόν τι
man is therefore also — our soul divine something
 καὶ φύσεως ἄλλης, ὅποια πᾶσα ἡ ψυχῆς φύσις· τελεία δὲ
and of-nature other such-as all the of-soul nature perfect and
 ἡ νοῦν ἔχουσα· νοῦς δὲ ὁ μὲν λογιζόμενος,
(is)-the(-one) intellect having intellect and the(-one) indeed reasoning
 ὁ δὲ λογίζεσθαι παρέχων. τὸ δὴ λογιζόμενον τοῦτο
the(-other) and to-reason granting the indeed reasoning this
 τῆς ψυχῆς οὐδενὸς πρὸς τὸ λογίζεσθαι δεόμενον σωματικοῦ
of-the soul of-no for the to-reason needing bodily
 ὀργάνου, τὴν δὲ ἐνέργειαν ἑαυτοῦ ἐν καθαρῷ ἔχον, ἵνα
organ the and activity its-own in purity having so-that
 καὶ λογίζεσθαι καθαρῶς οἶόν τε ἦ, χωριστὸν καὶ οὐ
also to-reason purely possible — it-may-be separate and not
 κεκραμένον σώματι ἐν τῷ πρώτῳ νοητῷ τις τιθέμενος οὐκ
mixed with-body in the first intelligible one placing(-it) not
 ἂν σφάλλοιο. οὐ γὰρ τόπον ζητητέον οὐδ' ἰδρύσομεν, ἀλλ'
— would-err not for a-place must-be-sought where we-shall-seat(-it) but
 ἔξω τόπου παντὸς ποιητέον. οὕτω γὰρ τὸ καθ' αὐτὸ καὶ
outside place all must-be-made thus for the by itself and
 τὸ ἔξω καὶ τὸ αὐλον, ὅταν μόνον ἦ οὐδὲν ἔχον παρὰ
the outside and the immaterial when alone it-is nothing having from
 τῆς σώματος φύσεως. διὰ τοῦτο καὶ ἔτι ἔξωθεν φησὶν
the of-body nature because-of this also further from-outside he-says

ἐπὶ τοῦ παντὸς τὴν ψυχὴν περιέβαλεν ἐνδεικνύμενος
in-the-case-of the all the soul he-wrapped-round indicating
 τῆς ψυχῆς τὸ ἐν τῷ νοητῷ μένον· ἐπὶ δὲ
of-the soul the(-part) in the intelligible remaining in-the-case-of and
 ἡμῶν ἀνακύνπτειν ἐπ' ἄκρα εἶρηκε τῇ κεφαλῇ. καὶ ἡ
us to-lift-up at top he-has-said (with)-the head and the
 παρακέλευσις δὲ τοῦ χωρίζειν οὐ τόπῳ λέγεται — τοῦτο
exhortation too of-the to-separate not in-place is-said this
 γὰρ φύσει κεχωρισμένον ἐστίν — ἀλλὰ τῇ μὴ νεύσει
for by-nature separated is but by-the not inclination
 καὶ ταῖς φαντασίαις καὶ τῇ ἀλλοτριότητι τῇ πρὸς τὸ
and by-the imaginations and by-the estrangement the toward the
 σῶμα, εἴ πως καὶ τὸ λοιπὸν ψυχῆς εἶδος ἀναγάγοι
body if somehow also the remaining of-soul form should-lead-up
 τις καὶ συνενέγκαι πρὸς τὸ ἄνω καὶ τὸ ἐνταῦθα
one and bring-together toward the above also the(-part) here
 αὐτῆς ἰδρυμένον, ὃ μόνον ἐστὶ σώματος δημιουργὸν καὶ
of-it established which alone is of-body crafting and
 πλαστικὸν καὶ τὴν πραγματείαν περὶ τοῦτο ἔχον.
shaping and the business about this having

Since soul reasons about what is just and beautiful, there must be something just that stands, and an intellect in us that does not reason but always has justice, and above it the principle and cause of intellect, god, undivided and seen in many, as a center is in each of its radii. By such a part we touch it, are with it, and hang from it, and are established there when we incline together toward it.

οὕσης οὖν ψυχῆς τῆς λογιζομένης περὶ δικαίων καὶ
there-being then soul the(-soul) reasoning about just(-things) and
 καλῶν καὶ λογισμοῦ ζητοῦντος εἰ τοῦτο δίκαιον καὶ εἰ
beautiful and reasoning inquiring whether this (is)-just and whether
 τοῦτο καλόν, ἀνάγκη εἶναι καὶ ἐστὼς τι δίκαιον, ἀφ'
this beautiful (it-is)-necessary to-be also standing something just from
 οὗ καὶ ὁ λογισμὸς περὶ ψυχὴν γίνεται. ἢ πῶς ἂν λογίσαιτο;
whicb also the reasoning about soul arises or how — could-it-reason
 καὶ εἰ ὅτε μὲν λογίζεται περὶ τούτων ψυχῇ, ὅτε δὲ
and if at-one-time indeed reasons about these soul at-another and
 μὴ, δεῖ μὴ τὸν λογιζόμενον, ἀλλ' αἰεὶ ἔχοντα τὸ δίκαιον
not must not the reasoning(-intellect) but always having the just
 νοῦν ἐν ἡμῖν εἶναι, εἶναι δὲ καὶ τὴν νοῦ ἀρχὴν καὶ αἰτίαν
intellect in us to-be to-be and also the of-intellect principle and cause
 καὶ θεόν, οὐ μεριστοῦ ἐκείνου ὄντος, ἀλλὰ μένοντος ἐκείνου,
and god not divisible that being but remaining that
 καὶ οὐκ ἐν τόπῳ μένοντα ἐν πολλοῖς αὖ θεωρεῖσθαι καθ'
and not in place remaining in many again to-be-seen in
 ἕκαστον τῶν δυναμένων δέχεσθαι οἷον ἄλλον αὐτόν,
each of-the(-things) able to-receive(-him) as-it-were another himself
 ὥσπερ καὶ τὸ κέντρον ἐφ' ἑαυτοῦ ἐστιν, ἔχει δὲ καὶ ἕκαστον
as also the center by itself is has and also each
 τῶν ἐν τῷ κύκλῳ σημείον ἐν αὐτῷ, καὶ αἱ γραμμαῖ
of-the(-things) in the circle point in it and the lines

τὸ ἴδιον προσφέρουσι πρὸς τοῦτο· τῷ γὰρ τοιούτῳ
the (their)-own bring to this — for by-such
 τῶν ἐν ἡμῖν καὶ ἡμεῖς ἐφαπτόμεθα καὶ σύνεσμεν καὶ
of-the(-things) in us also we touch and are-with and
 ἀνηρτήμεθα· ἐνιδρύμεθα δὲ οἷ ἂν συννεύωμεν ἐκεῖ.
are-suspended are-established and (we)-who — incline-together there

XII · TURNING THE EAR INWARD

Having such things, why do we not apprehend them? They are always active, but not all that is in soul reaches perception: we know only what is imparted to the perceiving part. We must turn our attention inward, as one waiting for a voice he wants to hear turns his ear from other sounds; we must let sensible hearings go and keep the soul's power of apprehension pure and ready to hear the sounds from above.

πῶς οὖν ἔχοντες τὰ τηλικαῦτα οὐκ ἀντιλαμβανόμεθα, ἀλλ'
how then having the so-great(-things) not do-we-apprehend(-them) but
 ἀργοῦμεν ταῖς τοιαύταις ἐνεργείαις τὰ πολλά, οἱ δὲ
are-idle — in-such activities for-the most-part some and
 οὐδ' ὅλως ἐνεργοῦσιν; ἢ ἐκεῖνα μὲν ἐστὶν ἐν ταῖς αὐτῶν
not at-all act or those indeed are in the their
 ἐνεργείαις αἰεί, νοῦς καὶ τὸ πρὸ νοῦ ἀεὶ ἐν ἑαυτῷ —
activities always intellect and the(-one) before intellect always in itself
 καὶ ψυχῇ δὲ τὸ ἀεικίνητον οὕτως· οὐ γὰρ πᾶν ὃ ἐν
and for-soul too the ever-moving thus not for all which (is)-in
 ψυχῇ ἤδη αἰσθητόν, ἀλλὰ ἔρχεται εἰς ἡμᾶς, ὅταν εἰς
soul already (is)-perceptible but comes to us when into
 αἴσθησιν ἔλθῃ — ὅταν δὲ ἐνεργοῦν ἕκαστον μὴ μεταδίδῃ τῷ
perception it-goes when but acting each not imparts to-the
 αἰσθανομένῳ, οὕτω δι' ὅλης ψυχῆς ἐλήλυθεν. οὕτω οὖν
perceiving(-part) not-yet through whole soul has-it-come not-yet then

γινώσκομεν ἄτε μετὰ τοῦ αἰσθητικοῦ ὄντες καὶ οὐ μόνον
do-we-know as with the perceptive (we)-being and not a-portion
 ψυχῆς, ἀλλ' ἡ ἅπασα ψυχὴ ὄντες. καὶ ἔτι ἕκαστον τῶν
of-soul but the whole soul being and further each of-the
 ψυχικῶν ζῶν ἀεὶ ἐνεργεῖ ἀεὶ καθ' αὐτὸ τὸ αὐτοῦ· τὸ
psychic(-powers) living always acts always by itself the its-own the
 δὲ γνωρίζειν, ὅταν μετάδοσις γένηται καὶ ἀντίληψις. δεῖ
but to-recognize(-it) when transmission occurs and apprehension must
 τοίνυν, εἰ τῶν οὕτω παρόντων ἀντίληψις ἔσται, καὶ
therefore if of-the(-things) thus present apprehension there-will-be also
 τὸ ἀντιλαμβανόμενον εἰς τὸ εἶσω ἐπιστρέφειν, καὶ κεῖ
the apprehending(-part) toward the within to-turn and-there
 ποιεῖν τὴν προσοχὴν ἔχειν ὥσπερ εἴ τις ἀκοῦσαι ἀναμένων,
to-make the attention to-have as if one to-hear waiting
 ἣν ἐθέλει φωνήν, τῶν ἄλλων φωνῶν ἀποστὰς τὸ
which he-wishes voice from-the other voices having-withdrawn the
 οὖς ἐγείρει πρὸς τὸ ἄμεινον τῶν ἀκουστών, ὅποτε ἐκείνο
ear rouses toward the better of-the audible(-things) whenever that
 προσέλθοι, οὕτω τοι καὶ ἐνταῦθα δεῖ τὰς μὲν
should-come thus indeed also here (one)-must the indeed
 αἰσθητὰς ἀκούσεις ἀφέντα, εἰ μὴ καθόσον ἀνάγκη, τὴν
sensible hearings having-dismissed if not in-so-far-as (is)-necessary the
 τῆς ψυχῆς εἰς τὸ ἀντιλαμβάνεσθαι δύναμιν φυλάττειν
of-the soul for the to-apprehend power to-keep
 καθαρὰν καὶ ἑτοιμον ἀκούειν φθόγων τῶν ἄνω.
pure and ready to-hear sounds the(-ones) above

PLOTINUS

ΠΕΡΙ ΤΩΝ ΓΝΩΡΙΣΤΙΚΩΝ
ΥΠΟΣΤΑΣΕΩΝ ΚΑΙ ΤΟΥ ΕΠΕΚΕΙΝΑ

Ennead V.3 · On the Knowing Hypostases and What Is Beyond

Must what thinks itself be complex, seeing its other parts by one part, or can a simple thing think itself? A composite knowing itself so would not truly think itself, since the knower would be left out. Yet to deny self-thought is absurd, for soul perhaps and above all for intellect, which knows other things. Does intellect know itself only as knowing its objects, or also what it is, and how far?

Ἄρα τὸ νοοῦν ἐαυτὸ ποικίλον δεῖ εἶναι, ἵνα ἐνί
 is-it-that the thinking(-thing) itself complex must to-be so-that by-one
 τινι τῶν ἐν αὐτῷ τὰ ἄλλα θεωροῦν οὕτω δὴ
 some of-the(-things) in it the others contemplating thus indeed
 λέγεται νοεῖν ἐαυτό, ὡς τοῦ ἀπλοῦ παντάπασιν ὄντος
 it-may-be-said to-think itself as the simple altogether being
 οὐ δυναμένου εἰς ἐαυτὸ ἐπιστρέφειν καὶ τὴν αὐτοῦ
 not being-able toward itself to-turn and the its-own
 κατανόησιν; ἢ οἶδόν τε καὶ μὴ σύνθετον ὃν νόησιν
 apprehension or (is-it)-possible — also not composite being thought
 ἴσχειν ἐαυτοῦ. τὸ μὲν γὰρ διότι σύνθετον λεγόμενον
 to-have of-itself the indeed for because composite said
 νοεῖν ἐαυτό, ὅτι δὴ ἐνὶ τῶν ἐν αὐτῷ τὰ ἄλλα
 to-think itself because indeed by-one of-the(-things) in it the others
 νοεῖ, ὥσπερ ἂν εἰ τῇ αἰσθήσει καταλαμβάνομεν αὐτῶν
 it-thinks as — if by-the perception we-should-grasp of-ourselves
 τὴν μορφήν καὶ τὴν ἄλλην τοῦ σώματος φύσιν, οὐκ ἂν
 the shape and the other of-the body nature not —
 ἔχοι τὸ ὡς ἀληθῶς νοεῖν αὐτό· οὐ γὰρ τὸ πᾶν ἔσται
 would-have the as truly to-think itself not for the whole will-be
 ἐν τῷ τοιούτῳ ἐγνωσμένον, μὴ κακείνου τοῦ νοήσαντος
 in the such(-case) known not also-that which has-thought
 τὰ ἄλλα τὰ σὺν αὐτῷ καὶ ἐαυτὸ νενοηκός, ἔσται
 the others the(-things) with it and itself having-thought will-be

τε οὐ τὸ ζητούμενον τὸ αὐτὸ ἐαυτό, ἀλλ' ἄλλο
and not the(-thing) sought the same (thinking)-itself but other
 ἄλλο. δεῖ τοίνυν θέσθαι καὶ ἀπλοῦ κατανόησιν ἑαυτοῦ καὶ
other must therefore to-posit also of-simple apprehension of-itself and
 τοῦτο πῶς σκοπεῖν, εἰ δυνατόν, ἢ ἀποστατέον τῆς δόξης
this how to-consider if (it-is)-possible or one-must-give-up the opinion
 τῆς τοῦ αὐτοῦ ἑαυτοῦ νοεῖν τι ὄντως. ἀποστήναι μὲν
the of-the it itself to-think something really to-give-up indeed
 οὖν τῆς δόξης ταύτης οὐ πάνυ οἷόν τε πολλῶν ἀτόπων
then the opinion this not at-all possible — many absurdities
 συμβαινόντων· καὶ γὰρ εἰ μὴ ψυχῇ δοίμεν τοῦτο, ὡς
resulting and for if not to-soul we-should-grant this as
 πάνυ ἄτοπον ὄν, ἀλλὰ μηδὲ νοῦ τῇ φύσει διδόναι,
very absurd being but not-even of-intellect to-the nature to-grant
 παντάπασιν ἄτοπον, εἰ τῶν μὲν ἄλλων γνώσιν ἔχει, ἑαυτοῦ
(is)-altogether absurd if of-the indeed others knowledge it-has of-itself
 δὲ μὴ ἐν γνώσει καὶ ἐπιστήμῃ καταστήσεται. καὶ γὰρ
but not in knowledge and science will-be-set and for
 τῶν μὲν ἔξω ἢ αἴσθησις, ἀλλ' οὐ νοῦς ἀντιλήψεται
of-the indeed outside(-things) the perception but not intellect will-apprehend
 καί, εἰ βούλει, διάνοια καὶ δόξα· ὁ δὲ νοῦς εἰ
and if you-wish understanding and opinion the but intellect whether
 τούτων γνώσιν ἔχει ἢ μή, σκέψασθαι προσήκει· ὅσα
of-these knowledge has or not to-consider it-befits as-many-as
 δὲ νοητά, νοῦς δηλονότι γινώσεται. ἄρ' οὖν αὐτὰ
and (are)-intelligible intellect clearly will-know is-it then them
 μόνον ἢ καὶ ἑαυτόν, ὃς ταῦτα γινώσεται; καὶ ἄρα οὕτω
only or also itself which these will-know and is-it thus
 γινώσεται ἑαυτόν, ὅτι γινώσκει ταῦτα μόνον, τίς δὲ ὦν
it-will-know itself that it-knows these only who but being
 οὐ γινώσεται, ἀλλ' ἃ μὲν αὐτοῦ γινώσεται ὅτι γιγνώσκει,
not will-it-know but what indeed its-own it-will-know that it-knows

τίς δὲ ὧν γινώσκει οὐκέτι, ἢ καὶ τὰ ἑαυτοῦ καὶ
who but being it-knows no-longer or both the(-things) its-own and
 ἑαυτόν; καὶ τίς ὁ τρόπος καὶ μέχρι τίνος σκεπτέον.
itself and what the manner and up-to what must-be-considered

II · THE KNOWING PART OF SOUL

The perceptive part of soul knows only the outside. The reasoning part judges the images perception brings, combining and dividing, and fits new impressions to old ones from intellect, which we call recollections. Does it turn upon itself, or must that be referred to intellect? If it does and differs from intellect in nothing, it is pure intellect. Perhaps it does not, but understands the impressions it receives from either side, and how it does so must be asked first.

πρότερον δὲ περὶ ψυχῆς ζητητέον, εἰ δοτέον
first but about soul must-be-inquired whether must-be-granted
 αὐτῇ γνώσῃ ἑαυτῆς, καὶ τί τὸ γινώσκον ἐν αὐτῇ καὶ
to-it knowledge of-itself and what the knowing(-part) in it and
 ὅπως. τὸ μὲν οὖν αἰσθητικὸν αὐτῆς αὐτόθεν ἂν φαίμεν
how the indeed then perceptive its straightway — we-would-say
 τοῦ ἔξω μόνον εἶναι καὶ γὰρ εἰ τῶν ἔνδον ἐν
of-the outside only to-be and for if of-the(-things) within in
 τῷ σώματι γιγνομένων συναίσθησις εἴη, ἀλλὰ τῶν
the body happening co-perception there-be yet of-the(-things)
 ἔξω αὐτοῦ καὶ ἐνταῦθα ἢ ἀντίληψις· τῶν γὰρ ἐν τῷ
outside itself also here (is)-the apprehension of-the for in the
 σώματι παθημάτων ὑφ' ἑαυτοῦ αἰσθάνεται. τὸ δ' ἐν αὐτῇ
body affections by itself it-perceives the and in it
 λογιζόμενον παρὰ τῶν ἐκ τῆς αἰσθήσεως παρακειμένων
reasoning(-part) from the from the perception lying-before
 φαντασμάτων τὴν ἐπίκρισιν ποιούμενον καὶ συνάγον καὶ
images the judgment making and combining and

διαιροῦν· ἢ καὶ ἐπὶ τῶν ἐκ τοῦ νοῦ ἰόντων ἐφορᾷ,
dividing or also upon the(-things) from the intellect coming it-looks
 οἷον τοὺς τύπους, καὶ ἔχει καὶ περὶ τούτους τὴν αὐτὴν
as-it-were the impressions and has also about these the same
 δύναμιν καὶ σύνεσιν ἔτι προσλαμβάνει, ὥσπερ ἐπιγινώσκον
power and intelligence further it-takes-on as-if recognizing
 καὶ ἐφαρμόζον τοῖς ἐν αὐτῷ ἐκ παλαιοῦ τύποις τοὺς
and fitting to-the in it from of-old impressions the
 νέους καὶ ἄρτι ἤκοντας· ὁ δὲ καὶ ἀναμνήσεις φαῖμεν
new and just arrived which indeed also recollections we-would-say
 ἂν τῆς ψυχῆς εἶναι· καὶ νοῦς ὁ τῆς ψυχῆς μέχρι τοῦδε
— of-the soul to-be and intellect the of-the soul up-to this(-point)
 ἰστάμενος τῇ δυνάμει· ἢ καὶ εἰς ἑαυτὸ στρέφεται καὶ
standing in-the power or also toward itself turns and
 γινώσκει ἑαυτό· ἢ ἐπὶ τὸν νοῦν ἀνεκτέον τοῦτο; γινώσκει
knows itself or to the intellect must-be-referred this knowledge
 μὲν γὰρ ἑαυτοῦ τούτῳ τῷ μέρει διδόντες νοῦν αὐτὸν
indeed for of-itself to-this — part granting intellect it
 φήσομεν, καὶ ὅπῃ διοίσει τοῦ ἐπάνω ζητήσομεν, μὴ
we-shall-call and how it-will-differ from-the higher we-shall-inquire not
 δὲ διδόντες ἐπ' ἐκείνον ἥξομεν τῷ λόγῳ βαδίζοντες,
but granting(-it) to that we-shall-come by-the argument walking
 καὶ τὸ αὐτὸ ἑαυτὸ ὃ τί ποτ' ἐστὶ σκεψόμεθα. εἰ
and the same (thinking)-itself what thing ever it-is we-shall-consider if
 δὲ καὶ ἐνταῦθα ἐν τῷ κάτω δώσομεν, τίς ἡ διαφορὰ
but also here in the lower we-shall-grant(-it) what the difference
 τοῦ νοεῖν ἑαυτὸ σκεψόμεθα· εἰ γὰρ μηδεμία, ἤδη τοῦτο
of-the to-think itself we-shall-consider if for none already this
 νοῦς ὁ ἄκρατος. τοῦτο τοῖνυν τὸ διανοητικὸν τῆς
(is)-intellect the unmixed this therefore the understanding(-part) of-the
 ψυχῆς ἄρα ἐπιστρέφει ἐφ' ἑαυτὸ καὶ αὐτό; ἢ οὐ· ἀλλὰ
soul does it-turn upon itself also itself or not but

ὧν δέχεται τύπων ἐφ' ἑκάτερα τὴν σύνεσιν ἴσχει. καὶ
of-what it-receives impressions on either-side the intelligence it-has and
 πῶς τὴν σύνεσιν ἴσχει πρῶτον ζητητέον.
how the intelligence it-has first must-be-inquired

III · OURS AND NOT OURS

Perception sees a man; understanding asks who he is, recalls that he is Socrates, and judges whether he is good by a rule it has from intellect. Reasoning is soul's work, but pure intellect, though ours, is not soul's: ours and not ours, used and not always used. We are the reasoning part, with perception below as our messenger and intellect above as our king.

ἡ μὲν γὰρ αἴσθησις εἶδεν ἄνθρωπον καὶ ἔδωκε τὸν τύπον
the indeed for perception saw a-man and gave the impression
 τῇ διανοίᾳ· ἡ δὲ τί φησιν; ἡ οὐπω οὐδὲν
to-the understanding the(-understanding) and what says or not-yet anything
 ἐρεῖ, ἀλλ' ἔγνω μόνον καὶ ἔστη· εἰ μὴ ἄρα πρὸς ἑαυτὴν
will-it-say but it-knew only and stopped if not indeed with itself
 διαλογίζοιτο τίς οὗτος, εἰ πρότερον ἐνέτυχε τούτῳ, καὶ
it-should-reason who (is)-this if before it-met this(-man) and
 λέγοι προσχρωμένη τῇ μνήμῃ, ὅτι Σωκράτης. εἰ δὲ καὶ
should-say using the memory that (it-is)-Socrates if and also
 ἐξελίττοι τὴν μορφήν, μερίζει ᾧ ἡ φαντασία ἔδωκεν·
it-should-unfold the shape it-divides what the imagination gave
 εἰ δέ, εἰ ἀγαθός, λέγοι, ἐξ ὧν μὲν ἔγνω διὰ τῆς
if and whether good it-should-say from what indeed it-knew through the
 αἰσθήσεως εἶρηκεν, ὃ δὲ εἶρηκεν ἐπ' αὐτοῖς, ἤδη παρ'
perception it-has-said what but it-has-said about them already from
 αὐτῆς ἂν ἔχοι κανόνα ἔχουσα τοῦ ἀγαθοῦ παρ' αὐτῇ.
itself — it-would-have a-rule having of-the good with itself

τὸ δ' ἀγαθὸν πῶς ἔχει παρ' αὐτῇ; ἢ ἀγαθοειδὴς ἐστὶ, καὶ
the but good how has-it with itself or good-like it-is and
 ἐπερρώσθη δὲ εἰς τὴν αἴσθησιν τοῦ τοιούτου ἐπιλάμποντος
was-strengthened and for the perception — such shining-upon
 αὐτῇ νοῦ· τὸ γὰρ καθαρὸν τῆς ψυχῆς τοῦτο καὶ νοῦ
it intellect the for pure of-the soul this also of-intellect
 δέχεται ἐπικείμενα ἵχνη. διὰ τί δὲ οὐ τοῦτο νοῦς,
receives lying-upon(-it) traces because-of what but not (is)-this intellect
 τὰ δὲ ἄλλα ψυχῇ ἀπὸ τοῦ αἰσθητικοῦ ἀρξάμενα; ἢ ὅτι
the and others soul from the perceptive having-begun or because
 ψυχὴν δεῖ ἐν λογισμοῖς εἶναι· ταῦτα δὲ πάντα λογιζομένης
soul must in reasonings to-be these and all (are)-of-reasoning
 δυνάμει ἔργα. ἀλλὰ διὰ τί οὐ τούτῳ τῷ μέρει
power works but because-of what not to-this — part
 δόντες τὸ νοεῖν ἑαυτὸ ἀπαλλαξόμεθα; ἢ ὅτι ἔδομεν
having-granted the to-think itself shall-we-be-done or because we-gave
 αὐτῷ τὰ ἔξω σκοπεῖσθαι καὶ πολυπραγμονεῖν, νῶ
to-it the(-things) outside to-examine and to-busy-itself for-intellect
 δὲ ἀξιούμεν ὑπάρχειν τὰ αὐτοῦ καὶ τὰ ἐν αὐτῷ
but we-deem to-belong the(-things) its-own and the(-things) in itself
 σκοπεῖσθαι. ἀλλ' εἴ τις φήσει τί οὖν κωλύει τοῦτο ἄλλη
to-examine but if one will-say what then prevents this by-another
 δυνάμει σκοπεῖσθαι τὰ αὐτοῦ; οὐ τὸ διανοητικὸν
power to-examine the(-things) its-own not the understanding(-part)
 οὐδὲ τὸ λογιστικὸν ἐπιζητεῖ, ἀλλὰ νοῦν καθαρὸν λαμβάνει.
nor the reasoning(-part) he-seeks but intellect pure he-takes
 τί οὖν κωλύει ἐν ψυχῇ νοῦν καθαρὸν εἶναι; οὐδὲν
what then prevents in soul intellect pure to-be nothing
 φήσομεν. ἀλλ' ἐτι δεῖ λέγειν ψυχῆς τοῦτο; ἀλλ' οὐ ψυχῆς
we-shall-say but still must to-call of-soul this but not of-soul
 μὲν φήσομεν, ἡμέτερον δὲ νοῦν φήσομεν, ἄλλον μὲν
indeed we-shall-say ours but intellect we-shall-say other indeed

ὄντα τοῦ διανοουμένου καὶ ἐπάνω βεβηκότα, ὅμως δὲ
being than-the discursive(-part) and above having-stepped nevertheless but
 ἡμέτερον, καὶ εἰ μὴ συναριθμοῖμεν τοῖς μέρεσι τῆς ψυχῆς·
ours even if not we-should-count(-it) with-the parts of-the soul
 ἢ ἡμέτερον καὶ οὐχ ἡμέτερον· διὸ καὶ προσχρώμεθα
or ours and not ours wherefore both we-make-use
 αὐτῷ καὶ οὐ προσχρώμεθα, διανοία δὲ ἀεί· καὶ ἡμέτερον
of-it and not we-make-use understanding but always and ours
 μὲν χρωμένων, οὐ προσχρωμένων δὲ οὐχ ἡμέτερον. τὸ
indeed (when-we)-using not using but not ours the
 δὴ προσχρῆσθαι τί ἐστίν; ἄρα αὐτοὺς ἐκεῖνο γινομένους,
indeed to-make-use what is-it is-it ourselves that becoming
 καὶ φθεγγομένους ὡς ἐκεῖνος ἢ κατ' ἐκεῖνον; οὐ γὰρ
and speaking as that or according-to that not for
 νοῦς ἡμεῖς· κατ' ἐκεῖνον οὖν τῷ λογιστικῷ πρώτῳ
intellect (are)-we according-to that then by-the reasoning(-part) first
 δεχομένῳ. καὶ γὰρ αἰσθανόμεθα δι' αἰσθήσεως καὶ
receiving and for we-perceive through perception even
 ἡμεῖς οἱ αἰσθανόμενοι. ἄρ' οὖν καὶ διανοοῦμεθα οὕτως;
(are)-we the perceivers is-it then also we-think-discursively thus
 ἢ αὐτοὶ μὲν οἱ λογιζόμενοι καὶ νοοῦμεν τὰ ἐν τῇ
or ourselves indeed the(-ones) reasoning and we-think the in the
 διανοίᾳ νοήματα αὐτοί· τοῦτο γὰρ ἡμεῖς· τὰ δὲ τοῦ
understanding thoughts ourselves this for (are)-we the and of-the
 νοῦ ἐνεργήματα ἄνωθεν οὕτως, ὡς τὰ ἐκ τῆς
intellect activities (are)-from-above thus as the(-things) from the
 αἰσθήσεως κάτωθεν, τοῦτο ὄντες τὸ κύριον τῆς ψυχῆς,
perception from-below this being the sovereign of-the soul
 μέσον δυνάμεως διττῆς, χείρονος καὶ βελτίονος, χείρονος
middle power twofold worse and better worse
 μὲν τῆς αἰσθήσεως, βελτίονος δὲ τοῦ νοῦ. ἀλλ' αἰσθησις
indeed the perception better and the intellect but perception

μὲν αἰὲ ἡμέτερον δοκεῖ συγκεχωρημένον· αἰὲ γὰρ
indeed always ours seems (it-being)-agreed always for
αἰσθανόμεθα· νοῦς δὲ ἀμφισβητεῖται, καὶ ὅτι μὴ αὐτῷ
we-perceive intellect but is-disputed both because not it
αἰὲ καὶ ὅτι χωριστός· χωριστὸς δὲ τῷ μὴ προσνεύειν
always and because separate separate but by-the not to-incline
αὐτόν, ἀλλ' ἡμᾶς μᾶλλον πρὸς αὐτόν εἰς τὸ ἄνω βλέποντας.
it but us rather toward it to the above looking
αἴσθησις δὲ ἡμῖν ἄγγελος, βασιλεὺς δὲ πρὸς ἡμᾶς ἐκεῖνος.
perception and for-us (is)-messenger king but toward us (is)-that

IV · KNOWING ONESELF TWO WAYS

We are kings when we accord with intellect, having it written in us like laws, being filled with it, or seeing it present. One who knows himself is twofold: one knows the nature of the soul's understanding, while the other, become intellect, knows himself by intellect, drawing up the better part of the soul, which alone can grow wings. The understanding knows it comes from intellect as its image; to see intellect itself we must become it.

βασιλεύομεν δὲ καὶ ἡμεῖς, ὅταν κατ' ἐκεῖνον· κατ'
we-are-kings and also we when according-to that according-to
ἐκεῖνον δὲ διχῶς, ἢ τοῖς οἷον γράμμασιν ὥσπερ
that and in-two-ways either by-the as-it-were letters like
νόμοις ἐν ἡμῖν γραφείσιν, ἢ οἷον πληρωθέντες αὐτοῦ,
laws in us written or as-it-were filled with-it
ἢ καὶ δυνηθέντες ἰδεῖν καὶ αἰσθάνεσθαι παρόντος. καὶ
or also having-been-able to-see and to-perceive (it)-present and
γινώσκομεν δὲ ἑαυτοὺς τῷ τοιούτῳ ὁρατῷ τὰ ἄλλα
we-know and ourselves — by-such visible(-thing) the other(-things)
μαθεῖν· ἢ καὶ τὴν δύναμιν τὴν γινώσκουσιν τὸ τοιοῦτον
to-learn or also the power the knowing — such

μαθόντες αὐτῇ τῇ δυνάμει ἢ καὶ ἐκεῖνο γινόμενοι,
having-learned by-the-very — power or also that becoming
 ὥς τὸν γινώσκοντα ἑαυτὸν διττὸν εἶναι, τὸν μὲν
so-that the(-one) knowing himself twofold to-be the(-one) indeed
 γινώσκοντα τῆς διανοίας τῆς ψυχικῆς φύσιν, τὸν δὲ
knowing of-the understanding the psychic nature the(-other) and
 ὑπεράνω τούτου, τὸν γινώσκοντα ἑαυτὸν κατὰ τὸν
above this the(-one) knowing himself according-to the
 νοῦν ἐκεῖνον γινόμενον, καὶ κείνῳ ἑαυτὸν νοεῖν αὖ οὐχ
intellect that becoming and-by-that himself to-think again not
 ὥς ἄνθρωπον ἔτι, ἀλλὰ παντελῶς ἄλλον γενόμενον καὶ
as man still but altogether other having-become and
 συναρπάσαντα ἑαυτὸν εἰς τὸ ἄνω μόνον ἐφέλκοντα τὸ τῆς
having-snatched-up himself to the above only drawing-along the of-the
 ψυχῆς ἅμεινον, ὃ καὶ δύναται μόνον πτεροῦσθαι πρὸς
soul better(-part) which also can alone to-grow-wings for
 νόησιν, ἵνα τις ἐκεῖ παρακαταθεῖτο ἃ εἶδε. τὸ δὴ
thought so-that one there might-deposit what he-saw the indeed
 διανοητικὸν ὅτι διανοητικὸν ἄρα οὐκ οἶδε καὶ ὅτι
understanding(-part) that (it-is)-understanding(-part) does not it-know and that
 σύνεσιν τῶν ἔξω λαμβάνει καὶ ὅτι κρίνει ἃ κρίνει
intelligence of-the(-things) outside it-receives and that it-judges what it-judges
 τοῖς ἐν αὐτῷ κανόνισιν, οὓς παρὰ τοῦ νοῦ ἔχει, καὶ ὥς
by-the in itself rules which from the intellect it-has and that
 ἔστι τι βέλτιον αὐτοῦ, ὃ οὐ ζητεῖ, ἀλλ' ἔχει πάντως
there-is something better than-it which not it-seeks but it-has surely
 δήπου; ἀλλ' ἄρα τί ἐστὶν αὐτὸ ὃ οὐκ οἶδεν ἐπιστάμενον
no-doubt but is-it what is itself which not knows understanding
 οἷόν ἐστι, καὶ οἷα τὰ ἔργα αὐτοῦ; εἰ οὖν λέγει, ὅτι
what-sort it-is and what-sort the works its if then it-says that
 ἀπὸ νοῦ ἐστι καὶ δεύτερον μετὰ νοῦν καὶ εἰκὼν νοῦ,
from intellect it-is and second after intellect and image of-intellect

ἔχον ἐν ἑαυτῷ τὰ πάντα οἷον γεγραμμένα, ὡς ἐκεῖ ὁ
having in itself the all as-it-were written as there (is)-the
 γράφων καὶ ὁ γράψας· ἄρ' οὖν στήσεται μέχρι τούτων
writer and the(-one) having-written is-it then will-stop up-to these
 ὁ οὕτως ἑαυτὸν ἐγνωκώς; ἡμεῖς δὲ ἄλλη δυνάμει
the(-one) thus himself having-known we but another power
 προσχρησάμενοι νοῦν αὖ γνώσκοντα ἑαυτὸν κατοψόμεθα
having-used intellect in-turn knowing itself shall-behold
 ἢ ἐκείνον μεταλαβόντες, ἐπεὶ περ καὶ ἐκεῖνος ἡμέτερος καὶ
or that having-partaken since-indeed also-that (is)-ours and
 ἡμεῖς ἐκείνου, οὕτω νοῦν καὶ αὐτοὺς γνωσόμεθα; ἢ
we (are)-of-that thus intellect and ourselves we-shall-know or
 ἀναγκαῖον οὕτως, εἴπερ γνωσόμεθα, ὅ τι ποτέ ἐστι
(it-is)-necessary thus if-indeed we-shall-know what thing ever is
 τὸ ἐν νῷ αὐτὸ ἑαυτό. ἔστι δὴ νοῦς τις αὐτὸς
the in intellect same (thinking)-itself is indeed intellect someone himself
 γεγωνώς, ὅτε τὰ ἄλλα ἀφείς ἑαυτοῦ τούτῳ καὶ τοῦτον
having-become when the others having-let-go of-himself by-this also this
 βλέπει, αὐτῷ δὲ ἑαυτόν. ὡς δὴ οὖν νοῦς ἑαυτὸν ὁρᾷ.
he-sees by-himself and himself as indeed then intellect itself sees

Intellect cannot see itself by dividing into seer and seen, for then it would know only a part. Contemplation must be the same as its object, and intellect the same as the intelligible, or there is no truth, only impressions. So intellect, the intelligible, and being are one, the first activity and the first substance; since its thought is its object and its object is itself, intellect thinks itself on both counts.

ἄρ' οὖν ἄλλω μέρει ἑαυτοῦ ἄλλο μέρος αὐτοῦ καθορᾷ;
 is-it then by-another part of-itself another part of-itself it-sees
 ἀλλ' οὕτω τὸ μὲν ἔσται ὁρῶν, τὸ δὲ ὁρώμενον·
 but thus the-one indeed will-be seeing the-other and seen
 τοῦτο δὲ οὐκ αὐτὸ ἑαυτό. τί οὖν, εἰ πᾶν τοιοῦτον οἶον
 this but (is)-not it-itself itself what then if all such as
 ὁμοιομερὲς εἶναι, ὥστε τὸ ὁρῶν μηδὲν διαφέρειν τοῦ
 homogeneous to-be so-that the seeing in-nothing to-differ from-the
 ὁρωμένου; οὕτω γὰρ ἰδὼν ἐκεῖνο τὸ μέρος αὐτοῦ ὄν
 seen thus for having-seen that — part of-itself being
 ταῦτόν αὐτῷ εἶδεν ἑαυτόν· διαφέρει γὰρ οὐδὲν τὸ ὁρῶν
 the-same with-itself it-saw itself differs for in-nothing the seeing
 πρὸς τὸ ὁρώμενον. ἢ πρῶτον μὲν ἄτοπος ὁ μερισμὸς
 from the seen or first indeed absurd (is)-the division
 αὐτοῦ· πῶς γὰρ καὶ μεριεῖ; οὐ γὰρ δὴ κατὰ τύχην·
 of-itself how for also will-it-divide not for indeed by chance
 καὶ ὁ μερίζων δὲ τίς; ὁ ἐν τῷ θεωρεῖν τάττων
 and the divider too which(-is-it) the(-one) in the to-contemplate placing
 ἑαυτὸν ἢ ὁ ἐν τῷ θεωρεῖσθαι; εἴτα πῶς ἑαυτὸν
 itself or the(-one) in the to-be-contemplated then how itself
 γνώσεται ὁ θεωρῶν ἐν τῷ θεωρουμένῳ τάξας
 will-know the contemplating(-part) in the contemplated having-placed
 ἑαυτὸν κατὰ τὸ θεωρεῖν; οὐ γὰρ ἦν ἐν τῷ θεωρουμένῳ
 itself according-to the to-contemplate not for was in the contemplated

τὸ θεωρεῖν. ἣ γνοὺς ἑαυτὸν οὕτω θεωρούμενον, ἀλλ'
the to-contemplate or having-known itself thus contemplated but
 οὐ θεωροῦντα, νοήσει· ὥστε οὐ πάντα οὐδὲ ὅλον γνώσεται
not contemplating it-will-think so-that not all nor whole it-will-know
 ἑαυτόν· ὃν γὰρ εἶδε, θεωρούμενον, ἀλλ' οὐ θεωροῦντα
itself what for it-saw contemplated but not contemplating
 εἶδε· καὶ οὕτως ἔσται ἄλλον, ἀλλ' οὐχ ἑαυτὸν ἐωρακώς. ἣ
it-saw and thus it-will-be another but not itself having-seen or
 προσθήσει παρ' αὐτοῦ καὶ τὸν τεθεωρηκότα, ἵνα τέλειον
it-will-add from itself also the(-one) having-contemplated so-that perfect
 αὐτὸν ἣ νενοηκώς. ἀλλ' εἰ καὶ τὸν τεθεωρηκότα,
itself it-may-be having-thought but if also the having-contemplated
 ὁμοῦ καὶ τὰ ἐωραμένα. εἰ οὖν ἐν τῇ θεωρίᾳ
together also the(-things) seen if then in the contemplation
 ὑπάρχει τὰ τεθεωρημένα, εἰ μὲν τύποι αὐτῶν, οὐκ
exist the(-things) contemplated if indeed impressions of-them not
 αὐτὰ ἔχει· εἰ δ' αὐτὰ ἔχοι, οὐκ ἰδὼν αὐτὰ ἐκ τοῦ
them it-has if but them it-should-have not having-seen them from the
 μερίσαι αὐτὸν ἔχει, ἀλλ' ἦν πρὶν μερίσαι ἑαυτὸν καὶ
to-divide itself it-has(-them) but it-was before to-divide itself both
 θεωρῶν καὶ ἔχων. εἰ τοῦτο, δεῖ τὴν θεωρίαν ταῦτον
contemplating and having if this must the contemplation the-same
 εἶναι τῷ θεωρητῷ, καὶ τὸν νοῦν ταῦτον εἶναι τῷ
to-be with-the object-contemplated and the intellect the-same to-be with-the
 νοητῷ· καὶ γάρ, εἰ μὴ ταυτόν, οὐκ ἀλήθεια ἔσται·
intelligible and for if not the-same not truth will-there-be
 τύπον γὰρ ἔξει ὁ ἔχων τὰ ὄντα ἕτερον τῶν
impression for will-have the(-one) having the beings other than-the
 ὄντων, ὅπερ οὐκ ἔστιν ἀλήθεια. τὴν ἄρα ἀλήθειαν οὐχ
beings which-precisely not is truth the then truth not
 ἑτέρου δεῖ εἶναι, ἀλλ' ὁ λέγει, τοῦτο καὶ εἶναι. ἐν ἄρα
of-another must to-be but what it-says this also to-be one then

οὕτω νοῦς καὶ τὸ νοητὸν καὶ τὸ ὄν καὶ πρῶτον ὄν
thus (are)-intellect and the intelligible and the being and first being
 τοῦτο· καὶ δὴ καὶ πρῶτος νοῦς τὰ ὄντα ἔχων, μᾶλλον
this and indeed also first intellect the beings having rather
 δὲ ὁ αὐτὸς τοῖς οὖσιν. ἀλλ' εἰ ἡ νόησις καὶ τὸ νοητὸν
and the same with-the beings but if the thought and the intelligible
 ἔν, πῶς διὰ τοῦτο τὸ νοοῦν νοήσει ἑαυτός; ἡ
(are)-one how because-of this the thinking(-thing) will-think itself the
 μὲν γὰρ νόησις οἶον περιέξει τὸ νοητόν, ἢ ταῦτόν
indeed for thought as-it-were will-encompass the intelligible or the-same
 τῷ νοητῷ ἔσται, οὐπω δὲ ὁ νοῦς δήλος ἑαυτὸν νοῶν.
with-the intelligible will-be not-yet but the intellect (is)-clear itself thinking
 ἀλλ' εἰ ἡ νόησις καὶ τὸ νοητὸν ταῦτόν — ἐνέργεια γὰρ
but if the thought and the intelligible (are)-the-same activity for
 τις τὸ νοητόν· οὐ γὰρ δὴ δύναμις οὐδέ γε ζωῆς
some (is)-the intelligible not for indeed potency nor at-least of-life
 χωρὶς οὐδ' αὖ ἐπακτόν τὸ ζῆν οὐδὲ τὸ νοεῖν ἄλλω
apart nor again acquired the to-live nor the to-think to-another
 ὄντι, οἶον λίθω ἢ ἀψύχῳ τινί, καὶ οὐσία ἢ πρώτη
being as to-stone or to-soulless something and substance the first
 τὸ νοητόν· εἰ οὖν ἐνέργεια, καὶ ἡ πρώτη ἐνέργεια καὶ
(is)-the intelligible if then activity and the first activity and
 καλλίστη δὴ νόησις ἂν εἴη καὶ οὐσιώδης νόησις·
most-beautiful indeed thought — it-would-be and substantial thought
 καὶ γὰρ ἀληθεστάτη νόησις δὲ τοιαύτη καὶ πρώτη οὐσα
and for truest thought and such(-a-one) and first being
 καὶ πρῶτως νοῦς ἂν εἴη ὁ πρῶτος· οὐδὲ γὰρ ὁ νοῦς
and primarily intellect — would-be the first not for the intellect
 οὗτος δυνάμει οὐδ' ἕτερος μὲν αὐτός, ἡ δὲ νόησις ἄλλο·
this (is)-potentially nor other indeed (is)-it the and thought another
 οὕτω γὰρ ἂν πάλιν τὸ οὐσιώδες αὐτοῦ δυνάμει. εἰ οὖν
thus for would again the substantial its (be)-potentially if then

ἐνέργεια καὶ ἡ οὐσία αὐτοῦ ἐνέργεια, ἐν καὶ ταὐτὸν τῇ
 activity also the substance its (is)-activity one and the-same with-the
 ἐνεργείᾳ ἂν εἴη· ἐν δὲ τῇ ἐνεργείᾳ τὸ ὄν καὶ
 activity — it-would-be one and with-the activity the being and
 τὸ νοητόν· ἐν ἅρα ἅμα πάντα ἔσται, νοῦς, νόησις, τὸ
 the intelligible one then at-once all will-be intellect thought the
 νοητόν. εἰ οὖν ἡ νόησις αὐτοῦ τὸ νοητόν, τὸ δὲ νοητόν
 intelligible if then the thought its (is)-the intelligible the and intelligible
 αὐτός, αὐτὸς ἄρα ἑαυτὸν νοήσει· νοήσει γὰρ τῇ νοήσει,
 (is)-itself itself then itself will-think it-will-think for by-the thought
 ὅπερ ἦν αὐτός, καὶ νοήσει τὸ νοητόν, ὅπερ
 which-precisely was itself and it-will-think the intelligible which-precisely
 ἦν αὐτός. καθ' ἑκάτερον ἄρα ἑαυτὸν νοήσει, καθ'
 was itself according-to each then itself it-will-think according-to
 ὅ τι καὶ ἡ νόησις αὐτὸς ἦν, καὶ καθ' ὅ τι τὸ
 what thing also the thought itself was and according-to what thing the
 νοητόν αὐτός, ὅπερ ἐνόει τῇ νοήσει, ὃ ἦν αὐτός.
 intelligible (was)-itself which-precisely it-thought by-the thought which was itself

VI • PERSUADING THE SOUL

The argument proves that intellect thinks itself but does not persuade, for necessity is in intellect, persuasion in soul. When we were above, intellect was enough; here we seek persuasion, as if seeing an archetype in its image. So the soul's understanding must be taught how intellect sees itself: it knows what it sees and says, and would know itself if it were what it says. Transferred to the true intellect, which has no action or desire, the image shows its self-knowledge is necessary.

ὁ μὲν δὴ λόγος ἀπέδειξεν εἶναι τι τὸ αὐτὸ
 the indeed indeed argument has-shown to-be something the(-thing) it-itself
 ἑαυτὸ κυρίως νοοῦν. νοεῖ οὖν ἄλλως μὲν ἐπὶ ψυχῆς
 itself properly thinking it-thinks then otherwise indeed in-the-case-of soul

ὄν, ἐπὶ δὲ τοῦ νοῦ κυριώτερον. ἡ μὲν γὰρ ψυχὴ
being in-the-case-of but the intellect more-properly the indeed for soul
 ἐνόει ἑαυτὴν ὅτι ἄλλον, ὁ δὲ νοῦς ὅτι αὐτὸς καὶ
thought itself that (it-is)-of-another the but intellect that (it-is)-itself and
 οἷος αὐτὸς καὶ ὅστις καὶ ἐκ τῆς ἑαυτοῦ φύσεως καὶ
what-sort itself and who and from the its-own nature and
 ἐπιστρέφων εἰς ἑαυτόν. τὰ γὰρ ὄντα ὁρῶν ἑαυτὸν ἑώρα
turning into itself the for beings seeing itself it-saw
 καὶ ὁρῶν ἐνεργείᾳ ἦν καὶ ἡ ἐνέργεια αὐτός· νοῦς γὰρ
and seeing in-actuality it-was and the activity (was)-itself intellect for
 καὶ νόησις ἔν· καὶ ὅλος ὅλῳ, οὐ μέρει ἄλλο μέρος.
and thought (are)-one and whole by-whole not by-part another part
 ἄρ' οὖν τοιοῦτον ὁ λόγος ἔδειξεν, οἷον καὶ ἐνέργειαν
is-it then such the argument showed as also efficacy
 πειστικὴν ἔχει; ἢ ἀνάγκην μὲν οὕτως, πειθῶ δὲ οὐκ
persuasive to-have or necessity indeed thus persuasion but not
 ἔχει· καὶ γὰρ ἡ μὲν ἀνάγκη ἐν νῷ, ἡ δὲ πειθῶ ἐν
it-has and for the indeed necessity (is)-in intellect the and persuasion in
 ψυχῇ. ζητοῦμεν δὴ, ὥς ἔοικεν, ἡμεῖς πεισθῆναι μᾶλλον,
soul we-seek indeed as it-seems we to-be-persuaded rather
 ἢ νῷ καθαρῷ θεᾶσθαι τὸ ἀληθές. καὶ γὰρ καὶ
than with-intellect pure to-behold the true and for also
 ἕως ἡμεῖς ἄνω ἐν νοῦ φύσει, ἡρκοῦμεθα καὶ ἐνοοῦμεν
while we-were above in of-intellect nature we-were-content and we-thought
 καὶ εἰς ἓν πάντα συνάγοντες ἑωρώμεν· νοῦς γὰρ ἦν ὁ
and into one all gathering we-saw intellect for was the
 νοῶν καὶ περὶ αὐτοῦ λέγων, ἡ δὲ ψυχὴ ἡσυχίαν ἦγε
thinker and about itself speaking the and soul quiet kept
 συγχωροῦσα τῷ ἐνεργήματι τοῦ νοῦ. ἐπεὶ δὲ ἐνταῦθα
yielding to-the activity of-the intellect since but here
 γεγενήμεθα πάλιν αὖ καὶ ἐν ψυχῇ, πειθῶ τινα γενέσθαι
we-have-come again in-turn also in soul persuasion some to-arise

ζητοῦμεν, οἷον ἐν εἰκόνι τὸ ἀρχέτυπον θεωρεῖν ἐθέλοντες.

we-seek as-if in an-image the archetype to-contemplate wishing

ἴσως οὖν χρὴ τὴν ψυχὴν ἡμῶν διδάξαι, πῶς ποτε

perhaps then one-must the soul our to-teach how ever

ὁ νοῦς θεωρεῖ ἑαυτόν, διδάξαι δὲ τοῦτο τῆς ψυχῆς,

the intellect contemplates itself to-teach and this of-the soul

ὁ νοερόν πως, διανοητικὸν αὐτὸ τιθέμενοι καὶ τῇ

which (is)-intellectual somehow understanding(-part) it calling and by-the

ὀνομασίᾳ ὑποσημαίνοντες νοῦν τινα αὐτὸ εἶναι, ἢ διὰ

naming indicating intellect some it to-be or through

νοῦ τὴν δύναμιν καὶ παρὰ νοῦ αὐτὸ ἴσχειν. τοῦτο τοίνυν

intellect the power and from intellect it to-have this therefore

γινώσκειν προσήκει, ὥς καὶ αὐτὸ ὅσα ὁρᾷ γινώσκει

to-know it-befits that also it what it-sees knows

καὶ οἶδεν ἃ λέγει καὶ εἰ αὐτὸ εἴη ἃ λέγει, γινώσκει

and knows what it-says and if it were what it-says it-would-know

ἂν ἑαυτὸ οὕτως. ὄντων δὲ ἢ ἄνωθεν αὐτῷ γινομένων

— itself thus being(-there) and or from-above to-it coming

ἐκεῖθεν, ὅθεν περ καὶ αὐτό, συμβαίνει ἂν καὶ τούτῳ λόγῳ

from-there whence indeed also it it-would-befall — also to-this reason

ὄντι καὶ συγγενῇ λαμβάνοντι καὶ τοῖς ἐν αὐτῷ ἵχνεσιν

being and kindred(-things) receiving and to-the in itself traces

ἐφαρμόττοντι οὕτω τοι γινώσκειν ἑαυτό. μεταθέτω τοίνυν

fitting(-them) thus indeed to-know itself let-it-transfer therefore

καὶ ἐπὶ τὸν ἀληθῆ νοῦν τὴν εἰκόνα, ὃς ἦν ὁ αὐτὸς τοῖς

also to the true intellect the image which was the same with-the

νοουμένοις ἀληθέσι καὶ ὄντως οὖσι καὶ πρώτοις, καὶ ὅτι

thought true(-things) and really being and first and that

μὴ οἶόν τε τοῦτον τὸν τοιοῦτον ἐκτὸς ἑαυτοῦ εἶναι. ὥστε

not possible — this — such outside itself to-be so-that

εἴπερ ἐν ἑαυτῷ ἐστὶ καὶ σὺν ἑαυτῷ καὶ τοῦτο, ὅπερ

if-indeed in itself it-is and with itself and this which-precisely

ἐστί, νοῦς ἐστιν — ἀνόητος δὲ νοῦς οὐκ ἂν ποτε εἴη —
it-is intellect it-is unthinking and intellect not — ever would-be
 ἀνάγκη συνεῖναι αὐτῷ τὴν γνῶσιν ἑαυτοῦ, καὶ ὅτι ἐν
(it-is)-necessary to-be-with it the knowledge of-itself and because in
 αὐτῷ οὗτος, καὶ οὐκ ἄλλο αὐτῷ τὸ ἔργον καὶ ἡ οὐσία
itself (is)-this and not other for-it the work and the substance
 ἢ τὸ νῷ μόνον εἶναι. οὐ γὰρ δὴ πρακτικός γε
than the intellect only to-be not for indeed practical at-least
 οὗτος· ὡς πρὸς τὸ ἔξω βλέποντι τῷ πρακτικῷ καὶ μὴ
(is)-this as toward the outside looking to-the practical and not
 ἐν αὐτῷ μένουσι εἴη ἂν τῶν μὲν ἔξω τις
in itself remaining there-would-be — of-the indeed outside(-things) some
 γνῶσις, ἀνάγκη δὲ οὐκ ἔνεστιν, εἴπερ τὸ πᾶν πρακτικὸς
knowledge necessity but not there-is if-indeed — wholly practical
 εἴη, γινώσκειν ἑαυτόν. ᾧ δὲ μὴ πράξις — οὐδὲ γὰρ
he-were to-know himself to-whom but not (is)-action nor for
 ὄρεξις τῷ καθαρῷ νῷ ἀπόντος — τούτῳ ἡ ἐπιστροφή
desire to-the pure intellect of-(anything)-absent for-this the turning
 πρὸς αὐτὸν οὔσα οὐ μόνον εὐλογον ὑποδείκνυσιν, ἀλλὰ
toward itself being not only reasonable shows but
 καὶ ἀναγκαίαν ἑαυτοῦ τὴν γνῶσιν· τίς γὰρ ἂν καὶ ἡ ζωὴ
also necessary of-itself the knowledge what for — even the life
 αὐτοῦ εἴη πράξεως ἀπηλλαγμένῳ καὶ ἐν νῷ ὄντι;
its would-be from-action (for-it)-released and in intellect being

Knowing god, intellect knows itself too, for it is among his gifts. Its quiet is no departure from itself but an activity free of other things; where being is activity, activity is turned toward itself. Activity is first within and then toward another, as fire, first fire in itself, can leave its trace in something else. Soul, turned partly toward intellect and partly outward, makes forms like thoughts, so that all things are traces of intellect, dimmer the farther they go.

ἀλλὰ τὸν θεὸν θεωρεῖ, εἵπομεν ἄν. ἀλλ' εἰ τὸν θεὸν
 but the god it-contemplates we-would-say — but if the god
 γινώσκειν αὐτόν τις ὁμολογήσει, καὶ ταύτῃ συγχωρεῖν
 to-know it someone will-admit also in-this-way to-concede
 ἀναγκασθήσεται καὶ ἑαυτὸν γινώσκειν. καὶ γὰρ ὅσα
 be-will-be-compelled also itself to-know and for as-many-as
 ἔχει παρ' ἐκείνου γινώσεται, καὶ ἃ ἔδωκε, καὶ ἃ δύναται
 it-has from that it-will-know and what be-gave and what can
 ἐκεῖνος. ταῦτα δὲ μαθὼν καὶ γνοὺς καὶ ταύτῃ
 that(-one) these and having-learned and having-known also in-this-way
 ἑαυτὸν γινώσεται· καὶ γὰρ ἓν τι τῶν δοθέντων
 itself it-will-know and for one some of-the(-things) given
 αὐτός, μᾶλλον δὲ πάντα τὰ δοθέντα αὐτός. εἰ μὲν
 (is)-itself rather and all the(-things) given (is)-itself if indeed
 οὖν καὶ ἐκεῖνον γινώσεται καὶ τὰς δυνάμεις αὐτοῦ, μαθὼν
 then also-that it-will-know and the powers his having-learned
 καὶ ἑαυτὸν γινώσεται ἐκεῖθεν γενόμενος καὶ ἃ δύναται
 also itself it-will-know from-there having-come and what it-can
 κομισάμενος· εἰ δὲ ἀδυνατήσῃ ἰδεῖν σαφῶς ἐκεῖνον, ἐπειδὴ
 having-received if but it-will-be-unable to-see clearly that since
 τὸ ἰδεῖν ἴσως αὐτό ἐστι τὸ ὁρώμενον, ταύτῃ μάλιστα
 the to-see perhaps itself is the seen in-this-way most
 λείπει· ἂν αὐτῷ ἰδεῖν ἑαυτὸν καὶ εἰδέναι, εἰ τὸ ἰδεῖν τοῦτο
 would-remain — for-it to-see itself and to-know if the to-see this

ἐστὶ τὸ αὐτὸ εἶναι τὸ ὁρώμενον. τί γὰρ ἂν καὶ δοίημεν
is the same to-be the seen what for — even would-we-give
 αὐτῷ ἄλλο; ἡσυχίαν, νῆ Δία. ἀλλὰ νῷ ἡσυχία οὐ
to-it else quiet by Zeus but for-intellect quiet not
 νοῦ ἐστὶν ἔκστασις, ἀλλ' ἔστιν ἡσυχία τοῦ νοῦ σχολήν
of-intellect is departure but it-is the-quiet of-the intellect leisure
 ἄγουσα ἀπὸ τῶν ἄλλων ἐνέργεια· ἐπεὶ καὶ τοῖς ἄλλοις,
keeping from the others an-activity since also for-the others
 οἷς ἐστὶν ἡσυχία ἐτέρων, καταλείπεται ἡ αὐτῶν οἰκεία
for-whom there-is quiet from-others remains the their own
 ἐνέργεια καὶ μάλιστα, οἷς τὸ εἶναι οὐ δυνάμει ἐστίν,
activity and most (for-those)-whose the to-be not potentially is
 ἀλλὰ ἐνεργεία. τὸ εἶναι οὖν ἐνέργεια, καὶ οὐδέν, πρὸς
but in-actuality the to-be then (is)-activity and nothing toward
 ὃ ἡ ἐνέργεια· πρὸς αὐτῷ ἄρα. ἐαυτὸν ἄρα νοῶν οὕτω
which the activity(-is) at itself then itself then thinking thus
 πρὸς αὐτῷ καὶ εἰς ἐαυτὸν τὴν ἐνέργειαν ἴσχει. καὶ γὰρ εἴ
at itself and into itself the activity it-has and for if
 τι ἔξ αὐτοῦ, τῷ εἰς αὐτὸν ἐν ἐαυτῷ. ἔδει
anything (is)-from it by-the(-fact) into itself in itself it-was-needful
 γὰρ πρῶτον ἐν ἐαυτῷ, εἶτα καὶ εἰς ἄλλο, ἢ ἄλλο τι
for first in itself then also into another or another something
 ἦκειν ἀπ' αὐτοῦ ὁμοιούμενον αὐτῷ· οἷον καὶ πυρὶ ἐν αὐτῷ
to-come from it being-likened to-it as also to-fire in itself
 πρότερον ὄντι πυρὶ καὶ τὴν ἐνέργειαν ἔχοντι πυρός, οὕτω
first being fire and the activity having of-fire thus
 τὸ καὶ ἵχνος αὐτοῦ δυνηθῆναι ποιῆσαι ἐν ἄλλῳ. καὶ γὰρ αὖ
the also trace of-itself to-be-able to-make in another and for again
 καὶ ἔστιν ὁ μὲν νοῦς ἐν αὐτῷ ἐνέργεια, ἡ δὲ ψυχὴ τὸ
also it-is the indeed intellect in itself activity the but soul the(-part)
 μὲν ὅσον πρὸς νοῦν αὐτῆς οἷον εἶσω, τὸ δ'
indeed as-much-as (is)-toward intellect of-it as-it-were within the(-part) and

ἔξω νοῦ πρὸς τὸ ἔξω. κατὰ θάτερα μὲν γὰρ ὁμοίωται
outside intellect toward the outside on the-one-side indeed for it-has-been-likened
 ὅθεν ἦκει, κατὰ θάτερα δὲ καίτοι ἀνομοιωθεῖσα ὅμως
whence it-comes on the-other-side and although made-unlike nevertheless
 ὁμοίωται καὶ ἐνταῦθα, εἴτε πράττοι, εἴτε ποιοῖ· καὶ
it-has-been-likened also here whether it-act or make and
 γὰρ καὶ πράττουσα ὅμως θεωρεῖ καὶ ποιούσα εἶδη
for even acting nevertheless it-contemplates and making forms
 ποιεῖ, οἷον νοήσεις ἀπηρτισμένας, ὥστε πάντα εἶναι ἵχνη
it-makes as-it-were thoughts completed so-that all to-be traces
 νοήσεως καὶ νοῦ κατὰ τὸ ἀρχέτυπον προιόντων καὶ
of-thought and of-intellect according-to the archetype proceeding and
 μιμουμένων τῶν μὲν ἐγγὺς μᾶλλον, τῶν δὲ ἐσχάτων
imitating the(-ones) indeed near more the(-ones) and last
 ἀμυδρὰν ἀποσωζόντων εἰκόνα.
dim preserving image

VIII • LIGHT SEEING LIGHT

The intelligible is not to be sought as color or shape; in intellect the seeing and the seen are one, and light sees light through itself. That light, shining into soul, made it intellectual and like itself, and turned soul back upon itself instead of letting it scatter. Intellect is the first light, shining for itself, seen by itself, and needing nothing else in order to see; soul, its image, can show what intellect is when it yields its activity to intellect.

ποιὸν δέ τι ὁρᾷ τὸ νοητὸν ὁ νοῦς, καὶ ποιὸν
of-what-sort and something sees the intelligible the intellect and of-what-sort
 τι ἑαυτόν; ἢ τὸ μὲν νοητὸν οὐδὲ δεῖ ζητεῖν, οἷον τὸ
something itself or the indeed intelligible not must to-see as the
 ἐπὶ τοῖς σώμασι χρῶμα ἢ σχῆμα· πρὶν γὰρ ταῦτα εἶναι,
upon the bodies color or shape before for these to-be

ἔστιν ἐκεῖνα· καὶ ὁ λόγος δὲ ὁ ἐν τοῖς σπέρμασι
are those and the reason too the(-one) in the seeds
 τοῖς ταῦτα ποιοῦσιν οὐ ταῦτά· ἀόρατα γὰρ τῇ φύσει
the these making (is)-not the-same invisible for by-the nature
 καὶ ταῦτα καὶ ἔτι μᾶλλον ἐκεῖνα, καὶ ἔστι φύσις ἡ
(are)-both these and still more those and is nature the
 αὐτῇ ἐκείνων καὶ τῶν ἔχόντων, οἷον ὁ λόγος ὁ ἐν
same of-those and of-the(-ones) having(-them) as the reason the in
 τῷ σπέρματι καὶ ἡ ἔχουσα ψυχὴ ταῦτα. ἀλλ' ἡ μὲν
the seed and the having soul these but the(-soul) indeed
 οὐχ ὁρᾷ ἃ ἔχει. οὐδὲ γὰρ αὐτὴ ἐγέννησεν, ἀλλ' ἔστι
not sees what it-has not-even for itself begot(-them) but is
 καὶ αὕτη εἰδωλον καὶ οἱ λόγοι· ὅθεν δὲ ἦλθε, τὸ ἐναργὲς
also this an-image and the reasons whence but came the clear
 καὶ τὸ ἀληθινὸν καὶ τὸ πρῶτως, ὅθεν καὶ ἑαυτοῦ ἔστι
and the true and the primary whence also of-itself it-is
 καὶ αὐτῷ· τοῦτο δέ, ἂν μὴ ἄλλου γένηται καὶ ἐν ἄλλῳ,
and for-itself this and if not of-another it-becomes and in another
 οὐδὲ μένει· εἰκόνι γὰρ προσήκει ἐτέρου οὐσαν ἐν ἐτέρῳ
not-even remains to-an-image for it-belonges of-another being in another
 γίγνεσθαι, εἰ μὴ εἴη ἐκείνου ἐξηρημένη. διὸ οὐδὲ
to-come-to-be if not it-be of-that dependent wherefore not-even
 βλέπει, ἅτε δὴ φῶς ἱκανὸν οὐκ ἔχον, καὶ βλέπη δέ,
it-sees as indeed light sufficient not having even-if it-sees but
 τελειωθὲν ἐν ἄλλῳ ἄλλο καὶ οὐχ αὐτὸ βλέπει. ἀλλ' οὖν
perfected in another another and not itself it-sees but then
 τούτων ἐκεῖ οὐδέν, ἀλλ' ὅρασις καὶ τὸ ὁρατὸν αὐτῇ ὁμοῦ
of-these there (is)-none but seeing and the visible with-it together
 καὶ τοιοῦτον τὸ ὁρατὸν οἷον ἡ ὅρασις, καὶ ἡ ὅρασις οἷον
and such the visible as the seeing and the seeing as
 τὸ ὁρατόν. τίς οὖν αὐτὸ ἐρεῖ οἷόν ἐστιν; ὁ ἰδών·
the visible who then it will-say what-sort it-is the(-one) having-seen

νοῦς δὲ ὁρᾷ. ἐπεὶ καὶ ἐνταῦθα ἡ ὄψις φῶς οὖσα, μᾶλλον
intellect and sees since also here the sight light being rather
 δὲ ἐνωθεῖσα φωτί, φῶς ὁρᾷ· χρώματα γὰρ ὁρᾷ· ἐκεῖ δὲ
and united with-light light sees colors for it-sees there but
 οὐ δι' ἑτέρου, ἀλλὰ δι' αὐτῆς, ὅτι μὴδὲ ἔξω.
not through another but through itself because not-even (it-is)-outside
 ἄλλω οὖν φωτὶ ἄλλο φῶς ὁρᾷ, οὐ δι' ἄλλου. φῶς ἄρα
by-another then light another light sees not through another light then
 φῶς ἄλλο ὁρᾷ· αὐτὸ ἄρα αὐτὸ ὁρᾷ. τὸ δὲ φῶς τοῦτο ἐν
light another sees it then itself sees the and light this in
 ψυχῇ μὲν ἐλλάμψαν ἐφώτισε· τοῦτο δ' ἐστὶ νοερὰν
soul indeed having-shone-in illuminated(-it) this and is(-to-say) intellectual
 ἐποίησε· τοῦτο δ' ἐστὶν ὁμοίωσεν ἑαυτῷ τῷ ἄνω φωτί.
made(-it) this and is(-to-say) likened(-it) to-itself the above light
 οἶον οὖν ἐστὶ τὸ ἵχνος τὸ ἐγγενόμενον τοῦ φωτὸς ἐν
such-as then is the trace the arising of-the light in
 ψυχῇ, τοιοῦτον καὶ ἔτι κάλλιον καὶ μείζον αὐτὸ νομίζων
soul such and still more-beautiful and greater it thinking
 καὶ ἐναργέστερον ἐγγὺς ἂν γένοιτο φύσεως νοῦ καὶ
and clearer near — you-would-come of-nature of-intellect and
 νοητοῦ. καὶ γὰρ αὖ καὶ ἐπιλαμφθὲν τοῦτο ζῶν ἔδωκε
intelligible and for again also shining-upon(-it) this life gave
 τῇ ψυχῇ ἐναργεστέραν, ζῶν δὲ οὐ γεννητικήν· τοῦναντίον
to-the soul clearer life but not generative the-contrary
 γὰρ ἐπέστρεψε πρὸς ἑαυτὴν τὴν ψυχὴν, καὶ σκιδνασθαι
for it-turned toward itself the soul and to-be-scattered
 οὐκ εἶασεν, ἀλλ' ἀγαπᾷ ἐποίησε τὴν ἐν αὐτῷ ἀγλαίαν·
not allowed(-it) but to-love made(-it) the in it splendor
 οὐ μὴν οὐδὲ αἰσθητικήν, αὕτη γὰρ ἔξω βλέπει καὶ οὐ
not however even perceptive this for outside looks and what
 μᾶλλον αἰσθάνεται· ὁ δ' ἐκείνο τὸ φῶς τῶν ἀληθῶν
more it-perceives he but that the light of-the true(-things)

λαβὼν οἷον βλέπει οὐ μᾶλλον τὰ ὁρατά, ἀλλὰ
having-received as-it-were sees not more the visible but
 τοῦναντίον. λείπεται τοῖνυν ζῶν νοερὰν προσειληφέναι,
the-contrary it-remains therefore life intellectual to-have-taken-on
 ἵχνος νοῦ ζῶης· ἐκεῖ γὰρ τὰ ἀληθῆ. ἡ δὲ ἐν τῷ
trace of-intellect's life there for the true(-things) the and in the
 νῷ ζῶῃ καὶ ἐνέργεια, τὸ πρῶτον φῶς ἐαυτῷ λάμπων
intellect life and activity (is)-the first light for-itself shining
 πρῶτως καὶ πρὸς αὐτὸ λαμπηδών, λάμπων ὁμοῦ καὶ
primarily and toward itself radiance shining at-once and
 λαμπόμενον, τὸ ἀληθῶς νοητόν, καὶ νοοῦν καὶ νοούμενον,
shone-upon the truly intelligible and thinking and thought
 καὶ ἐαυτῷ ὁρώμενον καὶ οὐ δεόμενον ἄλλου, ἵνα ἴδῃ,
and by-itself seen and not needing another that it-may-see
 αὐτῷ αὐταρκες πρὸς τὸ ἰδεῖν· καὶ γὰρ ὁ ὁρᾷ αὐτό ἐστι·
for-itself self-sufficient for the to-see and for what it-sees itself it-is
 γινωσκόμενον καὶ παρ' ἡμῶν αὐτῷ ἐκείνῳ, ὥς καὶ παρ'
being-known also by us by-itself that so-that also by
 ἡμῶν τὴν γνώσιν αὐτοῦ δι' αὐτοῦ γίνεσθαι· ἢ πόθεν
us the knowledge of-it through itself to-arise or whence
 ἂν ἔσχομεν λέγειν περὶ αὐτοῦ; τοιοῦτόν ἐστιν, οἷον
— would-we-have-been-able to-speak about it such it-is as
 σαφέστερον μὲν ἀντιλαμβάνεσθαι αὐτοῦ, ἡμᾶς δὲ δι'
more-clearly indeed to-apprehend itself us but through
 αὐτοῦ· διὰ δὲ τῶν τοιούτων λογισμῶν ἀνάγεσθαι καὶ
it through and the such reasonings to-be-led-up also
 τὴν ψυχὴν ἡμῶν εἰς αὐτὸ εἰκόνα θεμένην ἐαυτὴν εἶναι
the soul our to it image having-set itself to-be
 ἐκείνου, ὥς τὴν αὐτῆς ζῶῃ ἵνδαλμα καὶ ὁμοίωμα εἶναι
of-that so-that the its life semblance and likeness to-be
 ἐκείνου, καὶ ὅταν νοῇ, θεοειδῇ καὶ νοοειδῇ γίνεσθαι· καὶ
of-that and when it-thinks godlike and intellect-like to-become and

εἰάν τις αὐτὴν ἀπαιτῇ, ὁποῖον ὁ νοῦς ἐκεῖνός ἐστιν
 if someone it asks what-sort the intellect that is
 ὁ τέλειος καὶ πᾶς, ὁ γινώσκων πρῶτως ἑαυτόν,
 the perfect and whole the(-one) knowing primarily itself
 ἐν τῷ νῷ αὐτὴν πρῶτον γενομένην ἢ παραχωρήσασαν
 in the intellect it first having-come or having-yielded
 τῷ νῷ τὴν ἐνέργειαν, ὧν ἔσχε τὴν μνήμην ἐπ' αὐτῇ,
 to-the intellect the activity of-what it-had the memory upon itself
 ταυτὰ δὴ ἔχουσιν δεικνύναι ἑαυτήν, ὥς δι' αὐτῆς
 the-same indeed having to-show itself so-that through it
 εἰκόνας οὐσης ὁρᾶν δύνασθαι ἀμηγέπη ἐκείνῳ, διὰ τῆς
 image being to-see to-be-able somehow that through the
 ἐκείνῳ πρὸς τὸ ἀκριβέστερον ὁμοιωμένης, ὅσον ψυχῆς
 to-that toward the more-exact likened as-much-as of-soul
 μέρος εἰς ὁμοιότητα νῷ δύναται ἐλθεῖν.
 part to likeness with-intellect is-able to-come

IX • REMOVE THE BODY

To know intellect, see the most divine part of soul: remove the body, the soul that shapes it, perception, appetites, and angers; what is left is an image of intellect, like the light around the sun, depending on it without place. Intellect knows itself without inference, since it is always present to itself. If you cannot take the pure soul, begin from opinion, or from perception, and ascend.

ψυχὴν οὖν, ὥς ἔοικε, καὶ τὸ ψυχῆς θεϊότατον κατιδεῖν
 soul then as it-seems and the of-soul most-divine(-part) to-observe
 δεῖ τὸν μέλλοντα νοῦν εἴσεσθαι ὃ τι ἐστί. γένοιτο
 must the(-one) about intellect to-know what thing it-is would-happen
 δ' ἂν τοῦτο ἴσως καὶ ταύτη, εἰ ἀφέλοις πρῶτον τὸ
 and — this perhaps also thus if you-should-remove first the

σῶμα ἀπὸ τοῦ ἀνθρώπου καὶ δηλονότι σαντοῦ, εἴτα καὶ
body from the man and clearly (from)-yourself then also
 τὴν πλάττουσαν τοῦτο ψυχὴν, καὶ τὴν αἴσθησιν δὲ εὖ
the molding this soul and the perception too well
 μάλα, ἐπιθυμίας δὲ καὶ θυμοὺς καὶ τὰς ἄλλας τὰς τοιαύτας
very appetites too and angers and the other — such
 φλυαρίας, ὡς πρὸς τὸ θνητὸν νευούσας καὶ πάνυ. τὸ
nonsense as toward the mortal inclining and entirely the
 δὴ λοιπὸν αὐτῆς τοῦτό ἐστιν, ὃ εἰκόνα ἔφαμεν νοῦ
indeed remainder of-it this is which image we-called of-intellect
 σώζουσάν τι φῶς ἐκείνου, οἷον ἡλίου μετὰ τὴν τοῦ
preserving some light of-that as of-the-sun after the of-the
 μεγέθους σφαῖραν τὸ περὶ αὐτὴν ἐξ αὐτῆς λάμπων.
magnitude sphere the(-light) around it from it shining
 ἡλίου μὲν οἷν τὸ φῶς οὐκ ἂν τις συγχωρήσειεν ἐφ'
of-the-sun indeed then the light not — anyone would-grant by
 ἑαυτοῦ περὶ αὐτὸν εἶναι, ἐξ αὐτοῦ ὠρμημένον καὶ περὶ
itself around it to-be from it having-set-out and around
 αὐτὸν μῆναν, ἄλλο δὲ ἐξ ἄλλου αἰὲ προϊὼν τοῦ
it having-remained another but from another always proceeding from-the(-one)
 πρὸ αὐτοῦ, ἕως ἂν εἰς ἡμᾶς καὶ ἐπὶ γῆν ἦκη· ἀλλὰ πᾶν
before it until — to us and to earth it-comes but all
 καὶ τὸ περὶ αὐτὸν θήσεται ἐν ἄλλῳ, ὥνα μὴ διάστημα
even the(-light) around it be-will-place in another so-that not interval
 διδῶ κενὸν τὸ μετὰ τὸν ἥλιον σώματος. ἡ δὲ ψυχὴ ἐκ
be-grant empty the after the sun of-body the but soul from
 νοῦ φῶς τι περὶ αὐτὸν γενομένη ἐξήρτηται τε αὐτοῦ
intellect light some around it having-come depends both on-it
 καὶ οὔτε ἐν ἄλλῳ, ἀλλὰ περὶ ἐκείνον, οὔτε τόπος
and neither in another but around that nor (is-there)-place
 αὐτῇ· οὐδὲ γὰρ ἐκείνῳ. ὅθεν τὸ μὲν τοῦ ἡλίου φῶς
for-it not-even for for-that whence the indeed of-the sun light

ἐν ἀέρι, αὐτὴ δὲ καθαρὰ, ὥστε καὶ ἐφ' ἑαυτῆς ὁραῖσθαι
(is)-in air it but (is)-pure so-that also by itself to-be-seen
 ὑπὸ τε αὐτῆς καὶ ἄλλης τοιαύτης. καὶ αὐτῇ μὲν περὶ
by both itself and other such and by-it indeed about
 νοῦ συλλογιστέα οἷος ἀφ' ἑαυτῆς σκοπουμένη, νοῦς δὲ
intellect must-be-inferred what-sort from itself examining intellect but
 αὐτὸς αὐτὸν οὐ συλλογιζόμενος περὶ αὐτοῦ· πάρεστι γὰρ
it-itself itself not inferring about itself is-present for
 αἰεὶ αὐτῷ, ἡμεῖς δέ, ὅταν εἰς αὐτόν· μεμέρισται γὰρ
always to-itself we but when (we-go)-to it is-divided for
 ἡμῖν ἢ ζωῇ καὶ πολλαὶ ζωαί, ἐκεῖνος δὲ οὐδέν· δέεται
for-us the life and (there-are)-many lives that(-one) but in-nothing needs
 ἄλλης ζωῆς ἢ ἄλλων, ἀλλ' ὥς παρέχει ἄλλοις παρέχει,
other life or others but what it-supplies to-others it-supplies
 οὐχ ἑαυτῷ· οὐδὲ γὰρ δέεται τῶν χειρόνων, οὐδὲ αὐτῷ
not to-itself nor for does-it-need the worse nor to-itself
 παρέχει τὸ ἔλαττον ἔχων τὸ πᾶν, οὐδὲ τὰ ἵχνη ἔχων τὰ
supplies the less having the all nor the traces having the
 πρῶτα, μᾶλλον δὲ οὐκ ἔχων, ἀλλ' αὐτὸς ὧν ταῦτα. εἰ δέ
first(-things) rather and not having but itself being these if but
 τις ἀδυνατεῖ τὴν πρώτην ἔχειν τὴν καθαρῶς νοοῦσαν,
someone is-unable the first to-have the(-one) purely thinking
 δοξαστικὴν λαβέτω, εἴτα ἀπὸ ταύτης ἀναβαινέτω. εἰ δὲ
the-opining(-soul) let-him-take then from this let-him-ascend if but
 μηδὲ τοῦτο, αἰσθησιν ἐμπλατύτερα τὰ εἶδη κομιζομένην,
not-even this perception broader the forms bringing
 αἰσθησιν δὲ καὶ ἐφ' ἑαυτῆς μεθ' ὧν δύναται καὶ ἤδη
perception and also by itself with what it-can and already
 ἐν τοῖς εἶδεσιν οὔσαν. εἰ δὲ βούλεται τις, καταβαίνων
in the forms being if and wishes someone descending
 καὶ ἐπὶ τὴν γεννώσαν ἱτω μέχρι καὶ ὧν ποιεῖ·
also to the(-soul) generating let-him-go as-far-as even what it-makes

εἶτα ἐντεῦθεν ἀναβαινέτω ἀπὸ τῶν ἐσχάτων εἰδὼν εἰς
 then from-there let-him-ascend from the last forms to
 τὰ ἔσχατα ἀνάπαλιν εἶδη, μᾶλλον δὲ εἰς τὰ πρῶτα.
 the last in-reverse forms rather and to the first

X · WHY INTELLECT IS MANY

Intellect needs to see itself, for it is many and of another, and seeing needs difference. The wholly one would have nowhere to act and would stand still; to say "I am this" would already be many. So thinking needs a thinker with otherness and sameness, and a thought that is complex, or there is only an ineffable touch. What is before thinking needs nothing and remains undifferentiated.

ταῦτα μὲν οὖν ταύτῃ. εἰ δὲ τὰ ποιηθέντα μόνον, οὐκ
 these indeed then thus if but the(-things) made only not
 ἂν ἦν ἔσχατα· ἐκεῖ δὲ πρῶτα τὰ ποιοῦντα, ὅθεν καὶ
 — would-they-be last there but first(-are) the makers whence also
 πρῶτα. δεῖ οὖν ἅμα καὶ τὸ ποιοῦν εἶναι καὶ ἐν ἅμφω·
 first must then at-once also the maker to-be and one both
 εἰ δὲ μή, δεήσει πάλιν ἄλλου. τί οὖν; οὐ δεήσει πάλιν
 if but not it-will-need again another what then not will-it-need again
 ἄλλου ἐπέκεινα τούτου; ἢ ὁ μὲν νοῦς τοῦτο. τί οὖν οὐχ
 another beyond this or the indeed intellect (is)-this why then not
 ὁρᾷ ἑαυτόν; ἢ οὗτος οὐδὲν δεῖται ὁράσεως. ἀλλὰ τοῦτο
 sees itself or this in-nothing needs seeing but this
 εἰς ὕστερον· νῦν δὲ πάλιν λέγωμεν· οὐ γὰρ περὶ τοῦ
 for later now but again let-us-say not for about the
 ἐπιτυχόντος ἢ σκέψις. λεκτέον δὴ πάλιν τοῦτον τὸν
 chance(-matter) (is)-the inquiry one-must-say indeed again this —
 νοῦν δεηθῆναι τοῦ ὁρᾶν ἑαυτόν, μᾶλλον δὲ ἔχειν τὸ ὁρᾶν
 intellect to-have-needed the to-see itself rather and to-have the to-see

εαυτόν, πρῶτον μὲν τῷ πολλὸν εἶναι, εἶτα καὶ τῷ ἑτέρου
itself first indeed by-the many to-be then also by-the of-another
 εἶναι, καὶ ἐξ ἀνάγκης ὁρατικὸν εἶναι, καὶ ὁρατικὸν
to-be and of necessity capable-of-seeing to-be and capable-of-seeing
 ἐκεῖνου, καὶ τὴν οὐσίαν αὐτοῦ ὁρασιν εἶναι· καὶ γὰρ
of-that and the substance its seeing to-be and for
 ὄντος τινὸς ἄλλου ὁρασιν δεῖ εἶναι, μὴ δὲ ὄντος μάτην
being something other seeing must to-be not but being in-vain
 ἐστί. δεῖ τοίνυν πλείω ἐνὸς εἶναι, ἵνα ὁρασις ᾗ, καὶ
it-is must therefore more than-one to-be so-that seeing there-be and
 συνεκπίπτειν τὴν ὁρασιν τῷ ὁρατῷ, καὶ τὸ ὁρώμενον
to-coincide the seeing with-the visible and the (thing)-seen
 τὸ ὑπ' αὐτοῦ πλήθος εἶναι, οὐδὲ ἐν πάντῃ οὐδὲ γὰρ
the(-thing) by it multitude to-be not one wholly not for
 ἔχει τὸ ἐν πάντῃ εἰς τί ἐνεργήσει, ἀλλὰ μόνον καὶ
has the one wholly toward what it-will-act but alone and
 ἔρημον ὃν πάντῃ στήσεται· ἥ γὰρ ἐνεργεῖ, ἄλλο
solitary being wholly will-stand-still in-so-far-as for it-acts (there-is)-one
 καὶ ἄλλο. εἰ δὲ μὴ εἷη ἄλλο, τὸ δὲ ἄλλο, τί καὶ
and another if but not there-be one(-thing) the(-other) and another what even
 ποιήσει; ἢ ποῦ προβήσεται; διὸ δεῖ τὸ ἐνεργοῦν ἢ
will-it-do or where will-it-advance wherefore must the acting(-thing) either
 περὶ ἄλλο ἐνεργεῖν, ἢ αὐτὸ πολὺ τι εἶναι, εἰ μέλλοι
about another to-act or itself many something to-be if it-is-to
 ἐνεργεῖν ἐν αὐτῷ. εἰ δὲ μή τι προελεύσεται ἐπ' ἄλλο,
to-act in itself if but not at-all will-proceed to another
 στήσεται· ὅταν δὲ πᾶσαν στάσιν, οὐ νοήσει. δεῖ τοίνυν
it-will-stand when and complete stillness not will-it-think must therefore
 τὸ νοοῦν, ὅταν νοῇ, ἐν δυσὶν εἶναι, καὶ ἢ ἔξω
the thinking(-thing) when it-thinks in two to-be and either outside
 θάτερον ἢ ἐν τῷ αὐτῷ ἄμφω καὶ ἀεὶ ἐν ἑτερότῃ τὴν
the-other or in the same both and always in otherness the

νόησιν εἶναι, καὶ ἐν ταυτότητι δὲ ἐξ ἀνάγκης· καὶ εἶναι
thought to-be and in sameness too of necessity and to-be
τὰ κυρίως νοούμενα πρὸς τὸν νοῦν καὶ τὰ αὐτὰ καὶ
the properly thought(-things) relative-to the intellect both the same and
ἕτερα. καὶ πάλιν αὖ ἕκαστον τῶν νοουμένων συνεκφέρει
other and again in-turn each of-the thought(-things) brings-along
τὴν ταυτότητα ταύτην καὶ τὴν ἑτερότητα· ἢ τί νοήσει,
the sameness this and the otherness or what will-it-think
ὁ μὴ ἔχει ἄλλο καὶ ἄλλο; καὶ γὰρ εἰ ἕκαστον
which not has one(-thing) and another and for if each
λόγος, πολλά ἐστι. καταμανθάνει τοῖνυν ἑαυτὸ τῷ,
(is)-a-reason many(-things) it-is it-comes-to-know therefore itself by-the
ποικίλον ὀφθαλμὸν εἶναι ἢ ποικίλων χρωμάτων. εἰ γὰρ
complex eye to-be or of-complex colors if for
ἐνὶ καὶ ἀμερεῖ προσβάλλοι, ἡλογώθη· τί γὰρ ἂν
(on)-one and partless it-should-fasten it-is-left-speechless what for —
ἔχοι περὶ αὐτοῦ εἰπεῖν, ἢ τί συνεῖναι; καὶ γὰρ εἰ τὸ
could-it-have about it to-say or what to-understand and for if the
ἀμερὲς πάντη εἰπεῖν αὐτὸ δέοι, δεῖ πρότερον λέγειν
partless wholly to-say itself it-were-needful must first to-say
ᾧ μὴ ἐστίν· ὥστε καὶ οὕτως πολλά ἂν εἶναι, ἵνα ἐν
what not it-is so-that also thus many would to-be so-that one
εἷη. εἴθ' ὅταν λέγῃ εἰμὶ τόδε, τὸ τόδε εἰ μὲν ἕτερόν
it-may-be then when it-says I-am this the this if indeed other
τι αὐτοῦ ἐρεῖ, ψεύσεται· εἰ δὲ συμβεβηκὸς αὐτῷ,
something than-itself it-will-say it-will-lie if but an-attribute of-itself
πολλά ἐρεῖ ἢ τοῦτο ἐρεῖ εἰμὶ εἰμὶ καὶ ἐγὼ ἐγώ. τί
many it-will-say or this it-will-say I-am I-am and I I what
οὔν, εἰ δύο μόνα εἷη καὶ λέγοι ἐγὼ καὶ τοῦτο; ἢ
then if two only there-be and it-should-say I and this or
ἀνάγκη πόλλ' ἤδη εἶναι· καὶ γὰρ ὡς ἕτερα καὶ ὅπη
(it-is)-necessary many already to-be and for as other and how

ἕτερα καὶ ἀριθμὸς ἤδη καὶ πολλὰ ἄλλα. δεῖ τοίνυν τὸ
other and number already and many others must therefore the
 νοοῦν ἕτερον καὶ ἕτερον λαβεῖν καὶ τὸ νοοῦμενον
thinking(-thing) one and another to-take and the thought
 κατανοοῦμενον ὃν ποικίλον εἶναι ἢ οὐκ ἔσται νόησις
being-apprehended being complex to-be or not will-there-be thought
 αὐτοῦ, ἀλλὰ θίξις καὶ οἶον ἐπαφὴ μόνον ἄρρητος καὶ
of-it but touching and as-it-were contact only ineffable and
 ἀνόητος, προνοοῦσα οὐπω νοῦ γεγονότος καὶ τοῦ
untinking pre-thinking not-yet intellect having-come-to-be and the(-one)
 θιγγάνοντος οὐ νοοῦντος. δεῖ δὲ τὸ νοοῦν μηδὲ αὐτὸ
touching not thinking must but the thinking(-thing) not-even itself
 μένειν ἀπλοῦν, καὶ μάλιστα ὅσα ἂν αὐτὸ νοῇ.
to-remain simple and especially by-as-much-as — itself it-thinks
 διχάσει γὰρ αὐτὸ ἑαυτό, κἂν σύνεσις δῶ τὴν σιωπὴν.
it-will-divide for it itself even-if understanding it-gives the silence
 εἴτα οὐδὲ δεήσεται οἶον πολυπραγμονεῖν ἑαυτό· τί γὰρ
then not-even will-it-need as-it-were to-busy-itself-with itself what for
 καὶ μαθήσεται νοῆσαν; πρὸ γὰρ νοῦ νοῆσαι ὑπάρχει
even will-it-learn having-thought before for of-intellect to-think it-is
 ὅπερ ἐστὶν ἑαυτῷ. καὶ γὰρ αὖ πόθος τις καὶ ἡ
what-precisely it-is to-itself and for again longing some also the
 γνώσις ἐστὶ καὶ οἶον ζητήσαντος εὑρεσις. τὸ τοίνυν
knowledge is and as-it-were of-(one)-having-sought finding the therefore
 ἀδιάφορον πάντῃ αὐτὸ πρὸς αὐτὸ μένει, καὶ οὐδὲν ζητεῖ
undifferentiated wholly itself toward itself remains and nothing seeks
 περὶ αὐτοῦ, ὃ δ' ἐξελίττει ἑαυτό, καὶ πολλὰ ἂν εἴη.
about itself what but unfolds itself also many — would-be

Intellect is many when it would think what is beyond: it set out toward it as a sight that had not yet seen and came out multiplied, and seeing became intellect. What is before these is their principle, not in them as an element, other than all and before all, so not intellect, nor the good if that name means one of the things, though it may if it means what is before all. If intellect is many, the simple first must be beyond intellect.

διὸ καὶ ὁ νοῦς οὗτος πολὺς, ὅταν τὸ ἐπέκεινα
wherefore also the intellect this (is)-many when the beyond
 ἐθέλῃ νοεῖν. νοεῖ μὲν οὖν αὐτὸ ἐκεῖνο, ἀλλ' ἐπιβάλλειν
it-wishes to-think it-thinks indeed then the-very that but to-apply(-itself)
 θέλων ὡς ἀπλῶ ἔξεισιν ἄλλο ἀεὶ λαμβάνων ἐν αὐτῷ
wishing as to-simple it-goes-out other always receiving in itself
 πληθυνόμενον· ὥστε ὥρμησε μὲν ἐπ' αὐτὸ οὐχ ὡς νοῦς,
being-multiplied so-that it-set-out indeed toward it not as intellect
 ἀλλ' ὡς ὄψις οὐπω ἰδοῦσα, ἐξῆλθε δὲ ἔχουσα ὅπερ
but as sight not-yet having-seen it-went-out but having what-precisely
 αὐτῇ ἐπλήθυνεν· ὥστε ἄλλου μὲν ἐπεθύμησεν ἀορίστως
itself multiplied so-that another indeed it-desired indefinitely
 ἔχουσα ἐπ' αὐτῇ φάντασμα τι, ἐξῆλθε δὲ ἄλλο λαβοῦσα
having upon itself image some it-went-out and other having-received
 ἐν αὐτῇ αὐτὸ πολὺ ποιήσασα. καὶ γὰρ αὖ ἔχει τύπον
in itself it many having-made and for again it-has impression
 τοῦ ὁράματος, ἢ οὐ παρεδέξατο ἐν αὐτῇ γενέσθαι· οὗτος
of-the vision or not it-allowed in itself to-arise this
 δὲ πολὺς ἐξ ἑνὸς ἐγένετο, καὶ οὕτως γινούς εἶδεν αὐτό,
and many from one became and thus having-known it-saw it
 καὶ τότε ἐγένετο ἰδοῦσα ὄψις. τοῦτο δὲ ἦδη νοῦς, ὅτε
and then became having-seen sight this and (is)-already intellect when
 ἔχει καὶ ὡς νοῦς ἔχει· πρὸ δὲ τούτου ἔφεισι μόνον
it-has and as intellect has before and this (it-was)-longing only

καὶ ἀτύπωτος ὄψις. οὗτος οὖν ὁ νοῦς ἐπέβαλε μὲν
and unimpressed sight this then — intellect applied-itself indeed
ἐκείνῳ, λαβὼν δὲ ἐγένετο νοῦς, αἰὶ δὲ ἐνδιαθέμενος
to-that having-received and became intellect always but disposing-within
καὶ γενόμενος καὶ νοῦς καὶ οὐσία καὶ νόησις, ὅτε ἐνόησε·
and having-become both intellect and substance and thought when it-thought
πρὸ γὰρ τούτου οὐ νόησις ἦν τὸ νοητὸν οὐκ ἔχων,
before for this not thought it-was the intelligible not having
οὐδὲ νοῦς οὐπω νοήσας. τὸ δὲ πρὸ τούτων ἡ ἀρχὴ
nor intellect not-yet having-thought the but before these (is)-the principle
τούτων, οὐχ ὥς ἐνυπάρχουσα· τὰ γὰρ ἀφ' οὗ οὐκ
of-these not as inherent the(-things) for from which not
ἐνυπάρχει, ἀλλ' ἐξ ὧν ἀφ' οὗ δὲ ἕκαστον, οὐχ
inheres but (that)-out-of which that-from which and each (is)-not
ἕκαστον, ἀλλ' ἕτερον ἀπάντων. οὐ τοίνυν ἐν τι τῶν
each but other than-all not therefore one some of-the
πάντων, ἀλλὰ πρὸ πάντων, ὥστε καὶ πρὸ νοῦ· καὶ γὰρ
all but before all so-that also before intellect and for
αὐτὸ νοῦ ἐντὸς τὰ πάντα· ὥστε καὶ ταύτῃ πρὸ νοῦ,
again of-intellect within (are)-the all so-that also thus before intellect
καὶ εἰ τὰ μετ' αὐτὸν δὲ τὴν τάξιν ἔχει τὴν τῶν
and if the(-things) after it and the rank should-have the of-the
πάντων, καὶ ταύτῃ πρὸ πάντων. οὐ δεῖ δὴ, πρὸ ὧν
all also thus before all not must indeed before which
ἐστι, τούτων ἔν τι εἶναι, οὐδὲ νοῦν αὐτὸν προσερεῖς·
it-is (of)-these one something to-be nor intellect it will-you-call
οὐδὲ τὰγαθὸν οὖν, εἰ σημαίνει ἐν τι τῶν πάντων
nor the-good then if it-should-signify one some of-the all
τὰγαθόν, οὐδὲ τοῦτο· εἰ δὲ τὸ πρὸ πάντων, ἔστω οὕτως
the-good nor this if but the before all let-it-be thus
ὠνομασμένον. εἰ οὖν νοῦς, ὅτι πολὺς ἐστι, καὶ τὸ νοεῖν
named if then intellect because many it-is and the to-think

αὐτὸν οἶον παρεμπεσόν, κἂν ἐξ αὐτοῦ ᾗ, πληθύνει,
 it as-it-were having-fallen-in even-if from itself it-be multiplies
 δεῖ τὸ πάντῃ ἀπλοῦν καὶ πρῶτον ἀπάντων ἐπέκεινα
 must the wholly simple and first of-all beyond
 νοῦ εἶναι. καὶ γὰρ εἰ νοήσει, οὐκ ἐπέκεινα νοῦ, ἀλλὰ
 intellect to-be and for if it-will-think not beyond intellect but
 νοῦς ἔσται· ἀλλὰ εἰ νοῦς ἔσται, καὶ αὐτὸ πλῆθος ἔσται.
 intellect it-will-be but if intellect it-will-be also it multitude will-be

XII · ACTIVITY FROM THE RESTING ONE

Intellect may be one substance with many activities, but not the principle of all. The many must come from one, as in number. The first activity from it is intellect, not desired and not willed, which comes while the one remains in itself, like light from the sun. It is beyond knowing as it is beyond intellect, needing nothing, not even to know, for if it were some one, it would not be the one itself.

καὶ τί κωλύει οὕτω πλῆθος εἶναι, ἕως ἐστὶν οὐσία μία;
 and what prevents thus multitude to-be as-long-as it-is substance one
 τὸ γὰρ πλῆθος οὐ συνθέσει, ἀλλ' αἱ ἐνέργειαι αὐτοῦ
 the for multitude (is)-not by-composition but the activities its
 τὸ πλῆθος. ἀλλ' εἰ μὲν αἱ ἐνέργειαι αὐτοῦ μὴ οὐσαί,
 (are)-the multitude but if indeed the activities its (are)-not substances
 ἀλλ' ἐκ δυνάμεως εἰς ἐνέργειαν ἔρχεται, οὐ πλῆθος μὲν,
 but from potency into actuality it-comes not multitude indeed
 ἀτελὲς δὲ πρὶν ἐνεργῆσαι τῇ οὐσίᾳ. εἰ δὲ ἡ οὐσία αὐτοῦ
 imperfect but before to-act in-the substance if but the substance its
 ἐνέργεια, ἡ δὲ ἐνέργεια αὐτοῦ τὸ πλῆθος, τοσαύτη ἔσται
 (is)-activity the and activity its (is)-the multitude so-great will-be
 ἡ οὐσία αὐτοῦ, ὅσον τὸ πλῆθος. τοῦτο δὲ τῷ μὲν
 the substance its as-great-as the multitude this and to-the indeed

νῶ συγκωροῦμεν, ᾧ καὶ τὸ νοεῖν ἑαυτὸ ἀπεδίδομεν,
intellect we-grant to-which also the to-think itself we-assigned
 τῇ δὲ ἀρχῇ πάντων οὐκέτι. δεῖ δὲ πρὸ τοῦ πολλοῦ
to-the but principle of-all no-longer must and before the many
 τὸ ἐν εἶναι, ἀφ' οὗ καὶ τὸ πολὺ· ἐπ' ἀριθμοῦ γὰρ
the one to-be from which also the many in-the-case-of number for
 παντὸς τὸ ἐν πρώτον. ἀλλ' ἐπ' ἀριθμοῦ μὲν οὕτως
all the one (is)-first but in-the-case-of number indeed thus
 φασί· σύνθεσις γὰρ τὰ ἐξῆς· ἐπὶ δὲ τῶν ὄντων
they-say composition for (are)-the next(-ones) in-the-case-of but the beings
 τίς ἀνάγκη ἤδη καὶ ἐνταῦθα εἶν τι εἶναι, ἀφ' οὗ
what necessity(-is-there) now also here one something to-be from which
 τὰ πολλά; ἢ διεσπασμένα ἔσται ἀπ' ἀλλήλων τὰ πολλά,
the many or torn-apart will-be from one-another the many
 ἄλλο ἄλλοθεν ἐπὶ τὴν σύνθεσιν κατὰ τύχην ἰόν. ἀλλ'
one from-elsewhere to the composition by chance going but
 ἐξ ἑνὸς τοῦ νοῦ ἀπλοῦ ὄντος φήσουσι τὰς ἐνεργείας
from one the intellect simple being they-will-say the activities
 προελθεῖν. ἤδη μὲν οὖν τι ἀπλοῦν τὸ πρὸ τῶν
to-proceed already indeed then something simple the(-thing) before the
 ἐνεργειῶν τίθενται· εἴτα τὰς ἐνεργείας μενούσας αἰεὶ καὶ
activities they-posit then the activities remaining always also
 ὑποστάσεις θήσονται· ὑποστάσεις δὲ οὐσαι ἕτεραι ἐκείνου,
hypostases they-will-posit hypostases and being other than-that
 ἀφ' οὗ εἰσιν, ἔσονται, μένοντος μὲν ἐκείνου ἀπλοῦ, τοῦ
from which they-are they-will-be remaining indeed that simple the
 δὲ ἐξ αὐτοῦ ἐφ' ἑαυτοῦ πλήθους ὄντος καὶ ἐξηρημένου
and from it by itself multitude being and depending
 ἀπ' ἐκείνου. εἰ μὲν γὰρ ἐκείνου ποθὲν ἐνεργήσαντος αὐταὶ
from that if indeed for that somehow having-acted these
 ὑπέστησαν, κακεὶ πλήθος ἔσται· εἰ δ' αὐταὶ εἰσιν αἱ
subsisted also-there multitude will-be if but these are the

πρῶται ἐνέργειαι τὸ δεύτερον ποιήσασαι, ποιήσασαι δὲ
first activities the second having-made having-made and
 ἐκείνο πρὸ τούτων τῶν ἐνεργειῶν ὃν ἐφ' ἑαυτοῦ μένειν,
that before these — activities being by itself to-remain
 τῷ δευτέρῳ τῷ ἐκ τῶν ἐνεργειῶν συστάντι τὰς ἐνεργείας
to-the second the from the activities constituted the activities
 παρεχώρησαν· ἄλλο γὰρ αὐτό, ἄλλο αἱ ἐνέργειαι αἱ ἀπ'
they-yielded other for (is)-it other the activities the from
 αὐτοῦ, ὅτι μὴ αὐτοῦ ἐνεργήσαντος. εἰ δὲ μή, οὐκ ἔσται
it because not it having-acted if but not not will-be
 ἡ πρώτη ἐνέργεια ὁ νοῦς· οὐ γὰρ οἶον προθυμῆθη
the first activity the intellect not for as-it-were it-desired
 νοῦν γενέσθαι, εἴτα ἐγένετο νοῦς τῆς προθυμίας μεταξὺ
intellect to-come-to-be then came-to-be intellect the desire between
 αὐτοῦ τε καὶ τοῦ γεννηθέντος νοῦ γενομένης· οὐδ' αὖ
it both and the begotten intellect having-come-to-be nor again
 ὅλως προθυμῆθη, οὕτω τε γὰρ ἂν ἦν ἀτελής, καὶ
at-all did-it-desire thus both for — it-would-be imperfect and
 ἡ προθυμία οὐκ εἶχεν ὅ τι προθυμηθῇ· οὐδ' αὖ
the desire not would-have what thing it-should-desire nor again
 τὸ μὲν εἶχε τοῦ πράγματος, τὸ δὲ οὐκ εἶχεν·
the(-part) indeed it-bad of-the thing the(-part) but not it-bad
 οὐδὲ γὰρ ἦν τι, πρὸς ὃ ἡ ἔκτασις. ἀλλὰ δηλον,
nor for was-there anything toward which the stretching but (it-is)-clear
 ὅτι, εἴ τι ὑπέσθη μετ' αὐτό, μένοντος ἐκείνου ἐν τῷ
that if something subsisted after it remaining that in the
 αὐτοῦ ἦθι ὑπέσθη. δεῖ οὖν, ἵνα τι ἄλλο ὑποστή,
its-own abode it-subsisted must then so-that something else may-subsist
 ἡσυχίαν ἄγειν ἐφ' ἑαυτοῦ πανταχοῦ ἐκείνο· εἰ δὲ μή,
quiet to-keep by itself everywhere that if but not
 ἢ πρὸ τοῦ κινηθῆναι κινήσεται, καὶ πρὸ τοῦ νοῆσαι
either before the to-be-moved it-will-be-moved and before the to-think

νοήσει, ἢ ἡ πρώτη ἐνέργεια αὐτοῦ ἀτελὴς ἔσται ὁρμὴ
it-will-think or the first activity its imperfect will-be impulse
 μόνον οὔσα. ἐπὶ τί οὖν ὧδε τυχοῦσά του ἐφορμᾷ;
only being toward what then here having-hit something does-it-rush
 ἢ κατὰ λόγον θησόμεθα τὴν μὲν ἀπ' αὐτοῦ οἶον
or according-to reason we-shall-posit the indeed from it as-it-were
 ῥυεῖσαν ἐνέργειαν ὡς ἀπὸ ἡλίου φῶς. φῶς τι οὖν
having-flowed activity as from sun light light some then
 θησόμεθα καὶ πᾶσαν τὴν νοητὴν φύσιν, αὐτὸν δὲ ἐπ'
we-shall-posit also all the intelligible nature him and at
 ἄκρῳ τῷ νοητῷ ἐστηκότα βασιλεύειν ἐπ' αὐτοῦ οὐκ
the-summit of-the intelligible standing to-reign upon it not
 ἐξώσαντα ἀπ' αὐτοῦ τὸ ἐκφανέν. ἢ ἄλλο φῶς πρὸ
having-pushed-out from himself the(-thing) revealed or other light before
 φωτὸς ποιήσομεν, ἐπιλάμπειν δὲ αἰεὶ μένον ἐπὶ τοῦ
light we-shall-make to-shine-upon and always remaining upon the
 νοητοῦ. οὐδὲ γὰρ ἀποτέμνεται τὸ ἀπ' αὐτοῦ οὐδ' αὖ
intelligible not for is-cut-off the(-thing) from it nor again
 ταῦτόν αὐτῷ οὐδὲ τοιοῦτον, οἶον μὴ οὐσία εἶναι, οὐδ' αὖ
the-same with-it nor such as not substance to-be nor again
 οἶον τυφλὸν εἶναι· ἀλλ' ὁρῶν καὶ γινώσκον ἑαυτὸ καὶ
such-as blind to-be but seeing and knowing itself and
 πρῶτον γινώσκον. τὸ δὲ ὥσπερ ἐπέκεινα νοῦ, οὕτως
first knowing the(-one) but as beyond intellect thus
 καὶ ἐπέκεινα γνώσεως, οὐδὲν δεόμενον ὥσπερ οὐδενός,
also beyond knowledge in-nothing needing as of-nothing
 οὕτως οὐδὲ τοῦ γινώσκειν· ἀλλ' ἔστιν ἐν δευτέρᾳ φύσει
thus not-even of-the to-know but there-is in second nature
 τὸ γινώσκειν. ἐν γάρ τι καὶ τὸ γινώσκειν· τὸ δέ
the to-know one for something also the to-know the(-one) but

ἐστιν ἄνευ τοῦ τι εἶν· εἰ γὰρ τι εἶν, οὐκ
 is without the something one if for (it-were)-something one not
 ἂν αὐτοῖν· τὸ γὰρ αὐτὸ πρὸ τοῦ τί.
 — (would-it-be)-one-itself the for itself (is)-before the something

XIII • INEFFABLE

It is truly ineffable: whatever you say, you say a something, and we only try, as far as we can, to signify it to ourselves. Asking in perplexity whether it is then unaware of itself overturns us, since making it knowable makes it many and in need of thought, and thought is a co-perception of many. Even “I am being” says many, so the simplest of all cannot have thought of itself.

διὸ καὶ ἄρρητον τῇ ἀληθείᾳ· ὃ τι γὰρ ἂν εἴπῃς,
 wherefore also (it-is)-ineffable in truth what thing for — you-say
 τὶ ἐρεῖς. ἀλλὰ τὸ ἐπέκεινα πάντων καὶ ἐπέκεινα
 a-something you-will-say but the beyond all and beyond
 τοῦ σεμνοτάτου νοῦ ἐν τοῖς πᾶσι μόνον ἀληθὲς ὄν
 the most-august intellect among the all alone true being
 οὔτε τι τῶν πάντων, οὔτε ὄνομα αὐτοῦ, ὅτι μηδὲν
 neither something of-the all nor name of-it because nothing
 κατ’ αὐτοῦ· ἀλλ’ ὥς ἐνδέχεται, ἡμῖν αὐτοῖς σημαίνειν
 (is-said)-of it but as it-is-possible for-us ourselves to-signify
 ἐπιχειροῦμεν περὶ αὐτοῦ. ἀλλ’ ὅταν ἀπορώμεν ἀναίσθητον
 we-try about it but when we-are-at-a-loss unperceiving
 οὖν ἑαυτοῦ καὶ οὐδὲ παρακολουθοῦν ἑαυτῷ οὐδὲ οἶδεν
 then of-itself and not-even following-along itself nor knows
 αὐτό, ἐκεῖνο χρὴ ἐνθυμεῖσθαι, ὅτι ταῦτα λέγοντες ἑαυτοὺς
 itself that one-must to-consider that these saying ourselves
 περιτρέπομεν ἐπὶ τὰ ἐναντία. πολὺ γὰρ αὐτὸ ποιοῦμεν
 we-overturn to the opposites many for it we-make

γνωστόν, καὶ γνῶσιν ποιοῦντες καὶ διδόντες νοεῖν δεῖσθαι
knowable and knowledge making and granting to-think to-need
 τοῦ νοεῖν ποιούμεν· κὰν σὺν αὐτῷ τὸ νοεῖν ἤ, περιττὸν
the to-think we-make(-it) even-if with it the to-think be superfluous
 ἔσται αὐτῷ τὸ νοεῖν. κινδυνεύει γὰρ ὅλως τὸ νοεῖν πολλῶν
will-be to-it the to-think it-is-likely for generally the to-think many
 εἰς αὐτὸ συνελθόντων συναίσθησις εἶναι τοῦ ὅλου, ὅταν
into it having-come-together co-perception to-be of-the whole when
 αὐτό τι ἑαυτὸ νοῇ· ὃ δὴ καὶ κυρίως ἐστὶ νοεῖν·
itself something itself thinks which indeed also properly is to-think
 ἐν δὲ ἕκαστον αὐτό τί ἐστι καὶ οὐδὲν ζητεῖ. εἰ δὲ
one and each itself something is and nothing seeks if but
 τοῦ ἔξω ἔσται ἡ νόησις, ἐνδεές τε ἔσται καὶ οὐ κυρίως
of-the outside will-be the thought deficient both it-will-be and not properly
 τὸ νοεῖν. τὸ δὲ πάντῃ ἀπλοῦν καὶ αὐταρκες ὄντως οὐδὲν
the to-think the but wholly simple and self-sufficient really in-nothing
 δεῖται· τὸ δὲ δευτέρως αὐταρκες, δεόμενον δὲ ἑαυτοῦ, τοῦτο
needs the but secondarily self-sufficient needing but itself this
 δεῖται τοῦ νοεῖν ἑαυτό· καὶ τὸ ἐνδεές πρὸς αὐτὸ ὄν τῷ
needs the to-think itself and the deficient toward itself being by-the
 ὅλῳ πεποίηκε τὸ αὐταρκες ἱκανὸν ἐξ ἀπάντων γενόμενον,
whole has-made the self-sufficient sufficient out-of all having-become
 συνὸν ἑαυτῷ, καὶ εἰς αὐτὸ νοοῦν. ἐπεὶ καὶ ἡ συναίσθησις
being-with itself and into itself thinking since also the co-perception
 πολλοῦ τινος αἴσθησίς ἐστι· καὶ μαρτυρεῖ καὶ τοῦνομα.
of-a-many something perception is and bears-witness also the-name
 καὶ ἡ νόησις προτέρα οὔσα εἴσω εἰς αὐτὸν ἐπιστρέφει
and the thought prior being within into itself turns
 δηλονότι πολλὸν ὄντα· καὶ γὰρ ἐὰν αὐτὸ τοῦτο μόνον εἴπη
clearly many being and for if the-very this only it-says
 ὄν εἰμί, ὥς ἐξευρόν λέγει καὶ εἰκότως λέγει, τὸ γὰρ
being I-am as having-discovered it-says and reasonably it-says the for

ὄν πολὺ ἐστίν· ἐπεὶ, ὅταν εἰς ἀπλοῦν ἐπιβάλη καὶ εἴπῃ
being many is since when on simple it-fixes and says
 ὄν εἰμί, οὐκ ἔτυχεν οὔθ' ἑαυτοῦ οὔτε τοῦ ὄντος. οὐ γὰρ ὡς
being I-am not it-has-hit either itself or the being not for as
 λίθον λέγει τὸ ὄν, ὅταν ἀληθεύῃ, ἀλλ' εἴρηκε μὴ ῥήσει
stone it-says the being when it-speaks-truly but it-has-said in-one utterance
 πολλά. τὸ γὰρ εἶναι τοῦτο, ὅπερ ὄντως εἶναι καὶ μὴ
many(-things) the for to-be this which-precisely really to-be and not
 ἵχνος ἔχον τοῦ ὄντος λέγεται, ὃ οὐδὲ ὄν διὰ τοῦτο
trace having of-the being is-said which not-even being because-of this
 λέγοιτ' ἄν, ὥσπερ εἰκὼν πρὸς ἀρχέτυπον, πολλὰ
would-be-called — as image to archetype many(-things)
 ἔχει. τί οὖν; ἕκαστον αὐτῶν οὐ νοηθήσεται; ἢ ἔρημον καὶ
it-has what then each of-them not will-it-be-thought or solitary and
 μόνον ἐὰν ἐθελήσῃ λαβεῖν, οὐ νοήσεις· ἀλλ' αὐτὸ τὸ
alone if you-wish to-take not will-you-think(-it) but the-very —
 εἶναι ἐν αὐτῷ πολὺ ἐστι, κἂν ἄλλο τι εἴπῃς, ἔχει τὸ
to-be in itself many is even-if other something you-say it-has the
 εἶναι. εἰ δὲ τοῦτο, εἴ τι ἔστιν ἀπλούστατον ἀπάντων,
to-be if but this if anything is most-simple of-all
 οὐχ ἔξει νόησιν αὐτοῦ· εἰ γὰρ ἔξει, τὸ πολὺ εἶναι
not will-it-have thought of-itself if for it-will-have the many to-be
 ἔξει. οὔτ' οὖν αὐτὸ νοεῖ, οὔτε ἐστὶ νόησις αὐτοῦ.
it-will-have neither then itself does-it-think nor is-there thought of-it

How do we speak about it, if we have neither knowledge nor thought of it? We speak about it, not it: we say what it is not, speaking from what comes after it, yet can have it without saying it, as the inspired know they hold something greater. So too we stand toward it with pure intellect in use, this being the inner intellect, giver of substance and the rest; the one is greater than what we call being and better than reason, intellect, and perception, which it provides.

πῶς οὖν ἡμεῖς λέγομεν περὶ αὐτοῦ; ἢ λέγομεν μὲν τι
 how then we speak about it or we-speak indeed something
 περὶ αὐτοῦ, οὐ μὴν αὐτὸ λέγομεν, οὐδὲ γνῶσιν οὐδὲ νόησιν
 about it not however it we-speak nor knowledge nor thought
 ἔχομεν αὐτοῦ. πῶς οὖν λέγομεν περὶ αὐτοῦ, εἰ μὴ αὐτὸ
 have-we of-it how then do-we-speak about it if not it
 ἔχομεν; ἢ, εἰ μὴ ἔχομεν τῇ γνώσει, οὐ παντελῶς οὐκ
 we-have or if not we-have(-it) by-the knowledge not altogether not
 ἔχομεν, ἀλλ' οὕτως ἔχομεν, ὥστε περὶ αὐτοῦ μὲν λέγειν,
 do-we-have but thus we-have so-as about it indeed to-speak
 αὐτὸ δὲ μὴ λέγειν. καὶ γὰρ λέγομεν, ὃ μὴ ἐστίν· ὃ δέ
 it but not to-speak and for we-say what not it-is what but
 ἐστίν, οὐ λέγομεν· ὥστε ἐκ τῶν ὕστερον περὶ αὐτοῦ
 it-is not we-say so-that from the(-things) later about it
 λέγομεν· ἔχειν δὲ οὐ κωλυόμεθα, καὶ μὴ λέγωμεν. ἀλλ'
 we-speak to-have but not we-are-prevented even-if not we-say(-it) but
 ὥσπερ οἱ ἐνθουσιῶντες καὶ κάτοχοι γενόμενοι ἐπὶ τοσοῦτον
 as those inspired and possessed having-become to so-much
 καὶ εἰδεῖν, ὅτι ἔχουσι μείζον ἐν αὐτοῖς, καὶ μὴ
 also would-know that they-have (something)-greater in themselves even-if not
 εἰδῶσιν ὃ τι, ἐξ ᾧ δὲ κεκίνηνται καὶ λέγουσι, ἐκ
 they-know what thing from what and they-have-been-moved and speak from
 τούτων αἰσθησίᾳ τινι τοῦ κινήσαντος λαμβάνουσι ἑτέρων
 these perception some of-the mover they-take other

ὄντων τοῦ κινήσαντος· οὕτω καὶ ἡμεῖς κινδυνεύομεν ἔχειν
being than-the mover thus also we are-likely to-stand
 πρὸς ἐκεῖνο, ὅταν νοῦν καθαρὸν ἔχωμεν, χρώμενοι, ὡς οὗτός
toward that when intellect pure we-have using(-it) that this
 ἐστιν ὁ ἔνδον νοῦς, ὁ δούς οὐσίαν καὶ τᾶλλα, ὅσα
is the inner intellect the having-given substance and the-rest as-many-as
 τούτου τοῦ στοίχου, αὐτὸς δὲ οἶος ἄρα, ὡς οὐ ταῦτα, ἀλλὰ
(are)-of-this — rank he but such then as not these but
 τι κρεῖττον τούτου, ὃ λέγομεν ὄν, ἀλλὰ καὶ πλεόν καὶ
something better than-this which we-call being but also more and
 μείζον ἢ λέγομεν ὄν, ὅτι καὶ αὐτὸς κρεῖττων λόγου καὶ
greater than we-call being because also he (is)-better than-reason and
 νοῦ καὶ αἰσθήσεως, παρασχὼν ταῦτα, οὐκ αὐτὸς ὢν ταῦτα.
intellect and perception having-provided these not himself being these

XV · HOW THE ONE GIVES WHAT IT HAS NOT

How can the one give what it does not have? What comes from it cannot be the same, nor better, so it is worse and many, yet desiring the one; all that is not one is preserved by the one. Intellect is a one-many; the one is before it and the power of all things, not as matter is potential but as maker. What comes from it, being other, must already be multitude.

ἀλλὰ πῶς παρασχών; ἢ τῷ ἔχειν ἢ μὴ ἔχειν.
but how having-provided(-them) either by-the to-have or not to-have
 ἀλλ' αὖ μὴ ἔχει πῶς παρέσχε; ἀλλ' εἰ μὲν ἔχων, οὐχ
but what not he-has how did-be-provide but if indeed having not
 ἀπλοῦς· εἰ δὲ μὴ ἔχων, πῶς ἐξ αὐτοῦ τὸ πλῆθος; ἐν
(is-he)-simple if but not having how from him the multitude one
 μὲν γὰρ ἐξ αὐτοῦ ἀπλοῦν τάχ' ἂν τις δοίη — καίτοι
indeed for from it simple perhaps — one might-grant and-yet

καὶ τοῦτο ζητηθείη ἄν, πῶς ἐκ τοῦ πάντῃ ἐνός·
also this might-be-inquired — how from the wholly one
 ἀλλ' ὅμως δὲ ἔστιν εἰπεῖν οἷον ἐκ φωτὸς τὴν ἐξ
but nevertheless and it-is-possible to-say as from light the from
 αὐτοῦ περίλαμψιν — πῶς δὲ πολλά; ἢ οὐ ταὐτὸν ἔμελλε
it radiance how but many or not the-same was-to(-be)
 τὸ ἐξ ἐκείνου ἐκείνῳ· εἰ οὖν μὴ ταὐτὸν, οὐδέ γε
the(-thing) from that as-that if then not the-same nor at-least
 βέλτιον· τί γὰρ ἂν τοῦ ἐνὸς βέλτιον ἢ ἐπέκεινα
better what for would(-be) than-the one better or beyond
 ὅλως; χεῖρον ἄρα· τοῦτο δὲ ἔστιν ἐνδεέστερον. τί οὖν
at-all worse then this and is more-deficient what then
 ἐνδεέστερον τοῦ ἐνός; ἢ τὸ μὴ εἶν· πολλά ἄρα· ἐφίεμενον
(is)-more-deficient than-the one or the not one many then desiring
 δὲ ὅμως τοῦ ἐνός· ἐν ἄρα πολλά. πᾶν γὰρ τὸ μὴ εἶν
but nevertheless the one one then many all for the not one
 τῷ ἐν σώζεται καὶ ἔστιν ὅπερ ἔστι τούτῳ· μὴ γὰρ
by-the one is-preserved and is what-precisely it-is by-this not for
 ἐν γενόμενον, κἂν ἐκ πολλῶν ᾗ, οὐπω ἔστιν ἂν εἰποι
one having-become even-if from many it-be not-yet it-is — would-say
 τις αὐτό· κἂν ἕκαστον ἔχῃ λέγειν τις ὃ ἔστι, τῷ ἐν
one it even-if each is-able to-say one what it-is by-the one
 ἕκαστον αὐτῶν εἶναι λέγει καὶ τῷ αὐτῷ ἔτι. τὸ δὲ μὴ
each of-them to-be he-says(-it) and by-the same still the but not
 πολλά ἔχον ἐν ἑαυτῷ ἤδη οὐ μετουσία ἐνός εἶν, ἀλλ'
many having in itself already not by-participation of-one (is)-one but
 αὐτὸ εἶν, οὐ κατ' ἄλλου, ἀλλ' ὅτι τοῦτο, παρ' οὗ πως
itself one not of another but because this from which somehow
 καὶ τὰ ἄλλα, τὰ μὲν τῷ ἐγγύς, τὰ δὲ τῷ πόρρω.
also the others the-ones indeed by-the near the-others and by-the far
 ἐπειδὴ τὸ μὲν ταὐτὸ καὶ ὅτι μετ' αὐτὸ δηλὸν ποιεῖ
since the(-one) indeed the-same and that after it clear makes

τῷ τὸ πλῆθος αὐτοῦ ἐν πανταχοῦ εἶναι· καὶ γὰρ πλῆθος
by-the the multitude its one everywhere to-be and for multitude
 ὃν ὁμως ἐν τῷ αὐτῷ καὶ διακρίναι οὐκ ἂν ἔχοις, ὅτι
being nevertheless in the same and to-distinguish not — could-you because
 ὁμοῦ πάντα· ἐπεὶ καὶ ἕκαστον τῶν ἐξ αὐτοῦ, ἕως
together (are)-all since also each of-the(-things) from it as-long-as
 ζωῆς μετέχει, ἐν πολλά· ἀδυνατεῖ γὰρ δεῖξαι αὐτὸ ἐν
of-life it-partakes one many it-is-unable for to-show itself one
 πάντα. αὐτὸ δὲ ἐκεῖνο ἐν πάντα, ὅτι μεγάλη ἀρχή· ἀρχὴ
all itself but that one all because great principle principle
 γὰρ ἐν ὄντως καὶ ἀληθῶς ἔν· τὸ δὲ μετὰ τὴν ἀρχὴν
for one really and truly one the but after the principle
 ὡδὲ πως ἐπιβρίσαντος τοῦ ἐνὸς πάντα μετέχον τοῦ ἐν
thus somehow having-prevailed the one all partaking of-the one
 καὶ ὅτιοῦν αὐτοῦ πάντα αὖ καὶ ἔν· τίνα οὖν πάντα;
and any-whatever of-it all again and one which then all
 ἢ ὧν ἀρχὴ ἐκεῖνο. πῶς δὲ ἐκεῖνο ἀρχὴ τῶν πάντων;
or of-which principle (is)-that how but (is)-that principle of-the all
 ἄρα, ὅτι αὐτὰ σώζει ἐν ἕκαστον αὐτῶν ποιήσασα εἶναι;
is-it because them it-preserves one each of-them having-made to-be
 ἢ καὶ ὅτι ὑπέστησεν αὐτά· πῶς δὴ; ἢ τῷ πρότερον
or also because it-brought-into-being them how indeed or by-the before
 ἔχειν αὐτά· ἀλλ' εἴρηται, ὅτι πλῆθος οὕτως ἔσται. ἀλλ'
to-have them but it-has-been-said that multitude thus it-will-be but
 ἄρα οὕτως εἶχεν ὡς μὴ διακεκριμένα, τὰ δ' ἐν τῷ
is-it thus it-bad(-them) as not distinguished the(-things) and in the
 δευτέρῳ διεκέκριτο τῷ λόγῳ; ἐνέργεια γὰρ ἤδη· τὸ
second were-distinguished by-the reason activity for already the(-one)
 δὲ δύναμις πάντων. ἀλλὰ τίς ὁ τρόπος τῆς δυνάμεως;
but (is)-power of-all but what the manner of-the power
 οὐ γὰρ ὡς ἡ ὕλη δυνάμει λέγεται, ὅτι δέχεται· πάσχει
not for as the matter potentially is-said because it-receives it-is-affected

γάρ· ἀλλ' οὕτως ἀντιτεταγμένως τῷ ποιεῖν. πῶς οὖν
for but thus in-opposition to-the to-make how then
 ποιεῖ ἃ μὴ ἔχει; οὐ γὰρ ὡς ἔτυχε οὐδ' ἐνθυμηθεῖς ὃ
makes what not it-has not for as it-chanced nor having-considered what
 ποιήσῃ, ποιήσῃ ὅμως. εἴρηται μὲν οὖν, ὅτι, εἴ τι
it-will-make it-will-make nevertheless it-has-been-said indeed then that if anything
 ἐκ τοῦ ενός, ἄλλο δεῖ παρ' αὐτό· ἄλλο δὲ ὄν οὐχ
(is)-from the one other must(-be) besides it other and being not
 εἶν· τοῦτο γὰρ ἦν ἐκεῖνο. εἰ δὲ μὴ εἶν, δύο δέ, ἀνάγκη
one this for was that if but not one two but (it-is)-necessary
 ἦδη καὶ πλῆθος εἶναι· καὶ γὰρ ἕτερον καὶ ταῦτόν ἦδη
already also multitude to-be and for other and same already
 καὶ ποιὸν καὶ τὰ ἄλλα. καὶ ὅτι μὲν δὴ μὴ ἐν τῷ
and qualified and the others and that indeed indeed not one the(-thing)
 ἐκεῖνου, δεδειγμένον ἂν εἴη· ὅτι δὲ πλῆθος καὶ πλῆθος
from-that shown — would-be that but multitude and multitude
 τοιοῦτον, οἷον ἐν τῷ μετ' αὐτὸ θεωρεῖται, ἀπορήσαι ἄξιον·
such as in the after it is-contemplated to-question worthy
 καὶ ἢ ἀνάγκη δὲ τοῦ μετ' αὐτὸ ἔτι ζητητέα.
and the necessity too of-the(-thing) after it still must-be-inquired

The first is immense power, and since generation goes downward into multitude, the maker of the sensible cosmos is intellect, and before it is something simpler still. How does reason come from what is not reason, the good-like from the good? Intellect's life is self-sufficient and seeks nothing, yet the good must be beyond it, better than life and intellect; intellect lives toward it, and its life and thought imitate what is in the good.

ὅτι μὲν οὖν δεῖ τι εἶναι τὸ μετὰ τὸ πρῶτον,
that indeed then must something to-be the(-thing) after the first
 ἀλλαχοῦ εἴρηται, καὶ ὅλως, ὅτι δύναμις ἐστὶ καὶ
elsewhere has-been-said and generally that power it-is and
 ἀμήχανος δύναμις, καὶ τοῦτο ὅτι ἐκ τῶν ἄλλων ἀπάντων
immense power and this that from the others all
 πιστωτέον, ὅτι μηδέν ἐστὶ μηδὲ τῶν ἐσχάτων, ὃ μὴ
must-be-confirmed that nothing is even of-the last(-things) which not
 δύναμιν εἰς τὸ γεννᾶν ἔχει. ἐκεῖνα δὲ νῦν λεκτέον, ὥς,
power for the to-beget has those but now must-be-said that
 ἐπειδὴ ἐν τοῖς γεννωμένοις οὐκ ἔστι πρὸς τὸ ἄνω,
since in the begotten(-things) not it-is-possible toward the above
 ἀλλὰ πρὸς τὸ κάτω χωρεῖν καὶ μᾶλλον εἰς πλῆθος ἰέναι,
but toward the below to-go and more into multitude to-go
 καὶ ἡ ἀρχὴ ἐκάστων ἀπλουστέρα ἢ αὐτά. κόσμον τοίνυν
also the principle of-each (is)-simpler than they cosmos therefore
 τὸ ποιῆσαν αἰσθητὸν οὐκ ἂν εἴη κόσμος αἰσθητὸς
the(-thing) having-made sensible not — would-be cosmos sensible
 αὐτό, ἀλλὰ νοῦς καὶ κόσμος νοητός· καὶ τὸ πρὸ
itself but intellect and cosmos intelligible and the(-thing) before
 τούτου τοίνυν τὸ γεννῆσαν αὐτὸ οὔτε νοῦς οὔτε
this therefore the(-thing) having-begotten it (is)-neither intellect nor
 κόσμος νοητός, ἀπλούστερον δὲ νοῦ καὶ ἀπλούστερον
cosmos intelligible simpler but than-intellect and simpler

κόσμου νοητοῦ. οὐ γὰρ ἐκ πολλοῦ πολὺ, ἀλλὰ τὸ πολὺ
than-cosmos intelligible not for from many many but the many
 τοῦτο ἐξ οὐ πολλοῦ· εἰ γὰρ καὶ αὐτὸ πολὺ, οὐκ
this (is)-from not many if for also it (were)-many not
 ἀρχὴ τοῦτο, ἀλλ' ἄλλο πρὸ τούτου. συστήναι οὖν δεῖ εἰς
principle this but another before this to-be-gathered then must into
 ἐν ὧντως παντὸς πλήθους ἕξω καὶ ἀπλότητος ἡστινοοσούν,
one really of-all multitude outside and simplicity of-whatever-kind
 εἴπερ ὧντως ἀπλοῦν. ἀλλὰ πῶς τὸ γενόμενον ἐξ
if-indeed really simple but how the(-thing) having-come-to-be from
 αὐτοῦ λόγος πολλὸς καὶ πᾶς, τὸ δὲ ἦν δηλονότι
it (is)-reason many and all the(-one) but was clearly
 οὐ λόγος; εἰ δὲ μὴ τοῦτο ἦν, πῶς οὖν ἐξ οὐ λόγου
not reason if but not this it-was how then from not reason
 λόγος; καὶ πῶς τὸ ἀγαθοειδὲς ἐξ ἀγαθοῦ; τί γὰρ ἔχον
reason and how the good-like from good what for having
 αὐτοῦ ἀγαθοειδὲς λέγεται; ἄρ' ἔχον τὸ κατὰ τὰ αὐτὰ
of-it good-like is-it-called is-it having the according-to the same
 καὶ ὡσαύτως; καὶ τί ταῦτα πρὸς τὸ ἀγαθόν; τὸ γὰρ
and likewise and what (are)-these toward the good the for
 ὡσαύτως ζητοῦμεν ὧντων ἀγαθῶν. ἢ πρότερον ἐκεῖνο,
likewise we-seek of-(things)-being good or before that
 οὐ μὴ ἐξίστασθαι δεήσει, ὅτι ἀγαθόν, εἰ δὲ μὴ,
from-which not to-depart it-will-be-necessary because (it-is)-good if but not
 βέλτιον ἀποστήναι. ἄρ' οὖν τὸ ζῆν ὡσαύτως μένοντα ἐπὶ
(it-is)-better to-stand-away is-it then the to-live likewise remaining upon
 τούτου ἐκουσίως; εἰ οὖν ἀγαπητὸν τούτῳ τὸ ζῆν, δηλον
this willingly if then (is)-welcome to-this the to-live clear
 ὅτι οὐδὲν ζητεῖ· ἔοικε τοίνυν διὰ τοῦτο τὸ ὡσαύτως,
that nothing it-seeks seems therefore because-of this the likewise
 ὅτι ἀρκεῖ τὰ παρόντα. ἀλλὰ πάντων ἤδη παρόντων
because suffice the(-things) present but all already being-present

τούτῳ ἀγαπητὸν τὸ ζῆν καὶ δὴ οὕτῳ παρόντων, οὐχ
to-this (is)-welcome the to-live and indeed thus being-present not
 ὡς ἄλλων ὄντων αὐτοῦ. εἰ δ' ἢ πᾶσα ζωὴ τούτῳ καὶ
as other being than-it if but the whole life (belongs)-to-this and
 ζωὴ ἐναργής καὶ τελεία, πᾶσα ἐν τούτῳ ψυχὴ καὶ πᾶς
life clear and perfect all in this (is)-soul and all
 νοῦς καὶ οὐδὲν αὐτῷ οὔτε ζωῆς οὔτε νοῦ ἀποστατεῖ.
intellect and nothing from-it either of-life or of-intellect stands-apart
 αὐτάρκης οὖν ἑαυτῷ καὶ οὐδὲν ζητεῖ· εἰ δὲ μηδὲν ζητεῖ, ἔχει
self-sufficient then to-itself and nothing it-seeks if but nothing it-seeks it-has
 ἐν ἑαυτῷ ὃ ἐζήτησεν ἂν, εἰ μὴ παρῆν. ἔχει οὖν ἐν
in itself what it-would-have-sought — if not it-were-present it-has then in
 ἑαυτῷ τὸ ἀγαθὸν ἢ τοιοῦτον ὄν, ὃ δὴ ζῶν καὶ νοῦν
itself the good either such being which indeed life and intellect
 εἵπομεν, ἢ ἄλλο τι συμβεβηκὸς τούτοις. ἀλλ' εἰ τοῦτο
we-called or other something attribute to-these but if this
 τὸ ἀγαθόν, οὐδὲν ἂν εἴη ἐπέκεινα τούτων· εἰ δέ ἐστιν
(is)-the good nothing — would-be beyond these if but it-is
 ἐκεῖνο, δηλονότι ζωὴ πρὸς ἐκεῖνο τούτῳ ἐξημμένη ἐκείνου
that clearly life toward that for-this dependent on-that
 καὶ τὴν ὑπόστασιν ἔχουσα ἐξ ἐκείνου καὶ πρὸς ἐκεῖνο
and the hypostasis having from that and toward that
 ζῶσα· ἐκεῖνο γὰρ αὐτοῦ ἀρχή. δεῖ τοίνυν ἐκεῖνο ζωῆς εἶναι
living that for (is)-its principle must therefore that than-life to-be
 κρεῖττον καὶ νοῦ· οὕτῳ γὰρ ἐπιστρέφει πρὸς ἐκεῖνο καὶ
better and than-intellect thus for it-will-turn toward that both
 τὴν ζωὴν τὴν ἐν αὐτῷ, μίμημά τι τοῦ ἐν ἐκείνῳ ὄντος,
the life the in itself imitation some of-the in that being
 καθ' ὃ τοῦτο ζῆ, καὶ τὸν νοῦν τὸν ἐν τούτῳ, μίμημά
according-to which this lives and the intellect the in this imitation
 τι τοῦ ἐν ἐκείνῳ ὄντος, ὅ τι δῆποτε ἐστὶ τοῦτο.
some of-the in that being whatever thing at-all is this

What is better than wise life and intellect? What made them, which gives self-sufficiency, being beyond substance. The soul is still in labor and needs a charm, but the one escapes all truths, since understanding must pass from one thing to another. It is enough to touch it intellectually and believe one has seen when a sudden light comes, as a god comes when called. The end is to see that light by itself: take away everything.

τί οὖν ἐστὶ κρεῖττον ζωῆς ἐμφρονεστάτης καὶ ἀπαίσιτου
what then is better than-life most-wise and unerring
 καὶ ἀναμαρτήτου καὶ νοῦ πάντα ἔχοντος καὶ ζωῆς
and faultless and (than)-intellect all having and (than)-life
 πάσης καὶ νοῦ παντός; ἐὰν οὖν λέγωμεν τὸ
all and (than)-intellect all if then we-say the(-thing)
 ποιῆσαν ταῦτα, καὶ πῶς ποιῆσαν; καὶ μὴ φανῇ τι
having-made these and how having-made even-if not appears anything
 κρεῖττον, οὐκ ἄπεισιν ὁ λογισμὸς ἐπ' ἄλλο, ἀλλὰ στήσεται
better not will-go-off the reasoning to another but will-stop
 αὐτοῦ. ἀλλὰ δεῖ ἀναβῆναι διὰ τε ἄλλα πολλὰ
there but one-must to-ascend because-of both other many(-reasons)
 καὶ ὅτι τούτῳ τὸ αὐταρκες ἐκ πάντων ἔξω ἐστίν·
and because for-this the self-sufficiency from all outside is
 ἕκαστον δὲ αὐτῶν δηλονότι ἐνδεές· καὶ ὅτι ἕκαστον τοῦ
each but of-them clearly (is)-deficient and because each of-the
 αὐτοῦ ἐνὸς μετείληφε καὶ μετέχει ἐνός, οὐκ αὐτὸ ἐν. τί
same one has-partaken and partakes of-one not itself one what
 οὖν τὸ οὗ μετέχει, ὃ ποιεῖ αὐτὸ καὶ εἶναι καὶ
then (is)-the(-thing) of-which it-partakes which makes it both to-be and
 ὁμοῦ τὰ πάντα; ἀλλ' εἰ ποιεῖ ἕκαστον εἶναι καὶ τῇ ἐνός
together the all but if it-makes each to-be and by-the of-one
 παρουσίᾳ αὐταρκες τὸ πλῆθος αὐτοῦ καὶ αὐτό, δηλονότι
presence (is)-self-sufficient the multitude its and itself clearly

ποιητικὸν οὐσίας καὶ αὐταρκείας ἐκείνο αὐτὸ οὐκ ὄν
productive of-substance and of-self-sufficiency that itself not being
 οὐσία, ἀλλ' ἐπέκεινα ταύτης καὶ ἐπέκεινα αὐταρκείας.
substance but beyond this and beyond self-sufficiency
 ἀρκεῖ οὖν ταῦτα λέγοντας ἀπαλλαχθῆναι; ἢ ἔτι ἢ ψυχὴν
does-it-suffice then these saying to-be-done or still the soul
 ὠδίνει καὶ μᾶλλον. ἴσως οὖν χρὴ αὐτὴν ἤδη γεννῆσαι
is-in-labor and more perhaps then it-is-needful (for)-it now to-give-birth
 αἴξασαν πρὸς αὐτὸ πληρωθεῖσαν ὠδίνων. οὐ μὴν ἀλλὰ
having-darted toward it filled with-pangs not however but
 πάλιν ἐπαστέον, εἴ ποθέν τινα πρὸς τὴν ὠδῖνα
again a-charm-must-be-sung if from-somewhere some for the pang
 ἐπωδὴν εὔρομεν. τάχα δὲ καὶ ἐκ τῶν ἤδη λεχθέντων,
charm we-might-find perhaps and also from the(-things) already said
 εἰ πολλάκις τις ἐπάδοι, γένοιτο. τίς οὖν ὥσπερ καινὴ
if often one should-chant it-might-happen what then as-it-were new
 ἐπωδὴ ἄλλη; ἐπιθέουσα γὰρ πᾶσι τοῖς ἀληθείαι καὶ ὧν
charm other running-over for all the truths and of-which
 μετέχομεν ἀληθῶν ὅμως ἐκφεύγει, εἴ τις βούλοιτο εἰπεῖν
we-partake truths nevertheless it-escapes if one should-wish to-say
 καὶ διανοηθῆναι, ἐπεὶ περ δεῖ τὴν διάνοιαν, ἵνα τι
and to-conceive since-indeed must the understanding so-that something
 εἴπῃ, ἄλλο καὶ ἄλλο λαβεῖν· οὕτω γὰρ καὶ διέξοδος· ἐν
it-may-say one and another to-take thus for also (is)-unfolding in
 δὲ πάντῃ ἀπλῶ διέξοδος τίς ἐστιν; ἀλλ' ἀρκεῖ καὶ νοερώς
but wholly simple unfolding what is-there but it-suffices even intellectually
 ἐφάψασθαι· ἐφαψάμενον δέ, ὅτε ἐφάπτεται, πάντῃ μηδὲν
to-touch having-touched but when it-touches wholly anything
 μήτε δύνασθαι μήτε σχολὴν ἄγειν λέγειν, ὕστερον δὲ περὶ
neither to-be-able nor leisure to-have to-say later but about
 αὐτοῦ συλλογίζεσθαι. τότε δὲ χρὴ ἐωρακέναι πιστεύειν,
it to-reason then and one-must to-have-seen to-believe

ὅταν ἡ ψυχὴ ἐξαίφνης φῶς λάβῃ· τοῦτο γὰρ παρ' αὐτοῦ
when the soul suddenly light receives this for (is)-from him
 καὶ αὐτός· καὶ τότε χρὴ νομίζειν παρεῖναι, ὅταν
and (is)-himself and then one-must to-think (him)-to-be-present when
 ὥσπερ θεὸς ἄλλος εἰς οἶκον καλοῦντός τινος ἐλθὼν
as a-god other into a-house (at-the)-calling of-someone having-come
 φωτίζει· ἢ μὴδ' ἐλθὼν οὐκ ἐφώτισεν. οὕτω τοι καὶ
illuminates(-it) or not-even having-come not be-illuminated thus indeed also
 ψυχὴ ἀφώτιστος ἀθέατος ἐκείνου· φωτισθεῖσα δὲ ἔχει,
soul unilluminated (is)-without-vision of-that illuminated but has
 ὃ ἐζήτει, καὶ τοῦτο τὸ τέλος τὰληθινὸν ψυχῇ, ἐφάσασθαι
what it-sought and this (is)-the end the-true for-soul to-touch
 φωτὸς ἐκείνου καὶ αὐτῷ αὐτὸ θεάσασθαι, οὐκ ἄλλῳ φωτί,
light that and by-it it to-behold not by-another light
 ἀλλ' αὐτῷ, δι' οὗ καὶ ὁρᾷ. δι' οὗ γὰρ ἐφωτίσθη,
but by-itself through which also it-sees through which for it-was-illuminated
 τοῦτό ἐστιν, ὃ δεῖ θεάσασθαι· οὐδὲ γὰρ ἥλιον διὰ
this is which must (it)-behold not-even for (the)-sun through
 φωτὸς ἄλλου. πῶς ἂν οὖν τοῦτο γένοιτο; ἄφελε πάντα.
light other how — then this might-happen take-away everything

PLOTINUS

ΠΕΡΙ ΤΑΓΑΘΟΥ Η ΤΟΥ ΕΝΟΣ

Ennead VI.9 · On the Good, or the One



All beings are by the one: an army, a chorus, a herd, a house, or a ship is nothing without unity, and so with bodies, health, beauty, and virtue. Since soul brings all things into one, is soul the one? Like form and shape, the one is other than soul, which gives it. Soul has more unity than bodies but is not the one itself: it is many, its powers held together by the one as by a bond.

Πάντα τὰ ὄντα τῷ ἐνί ἐστὶν ὄντα, ὅσα τε πρῶτως
all the beings by-the one are beings as-many-as both primarily
ἐστὶν ὄντα, καὶ ὅσα ὅπως οὖν λέγεται ἐν τοῖς
are beings and as-many-as in-any-way-whatever are-said among the
οὖσι εἶναι. τί γὰρ ἂν καὶ εἴη, εἰ μὴ ἐν εἴη; ἐπεὶ περ
beings to-be what for — even would-it-be if not one it-were since-indeed
ἀφαιρεθέντα τοῦ ἐν ὃ λέγεται οὐκ ἔστιν ἐκεῖνα. οὔτε
deprived of-the one which are-said not are those neither
γὰρ στρατὸς ἔσται, εἰ μὴ ἐν ἔστιν, οὔτε χορὸς οὔτε ἀγέλη
for an-army will-be if not one it-is nor a-chorus nor a-herd
μὴ ἐν ὄντα. ἀλλ' οὐδὲ οἰκία ἢ ναῦς τὸ ἐν οὐκ ἔχοντα,
not one being but not-even a-house or a-ship the one not having
ἐπεὶ περ ἡ οἰκία ἐν καὶ ἡ ναῦς, ὃ εἰ ἀποβάλοι, οὔτ'
since-indeed the house (is)-one and the ship which if it-should-lose neither
ἂν ἡ οἰκία ἔτι οἰκία οὔτε ἡ ναῦς. τὰ τοίνυν συνεχῇ
would the house still (be)-a-house nor the ship the therefore continuous
μεγέθη, εἰ μὴ τὸ ἐν αὐτοῖς παρείη, οὐκ ἂν εἴη. τμηθέντα
magnitudes if not the one to-them were-present not — would-be cut
γούν, καθ' ὅσον τὸ ἐν ἀπόλλυσιν, ἀλλάσσει τὸ
at-any-rate according-to as-much-as the one they-lose they-exchange the
εἶναι. καὶ δὴ καὶ τὰ τῶν φυτῶν καὶ ζώων σώματα ἐν
to-be and indeed also the of-the plants and living-beings bodies one
ὄντα ἕκαστα εἰ φεύγει τὸ ἐν εἰς πλῆθος θρυπτόμενα, τὴν
being each if they-flee the one into multitude shattered the

οὐσίαν αὐτῶν, ἣν εἶχεν, ἀπώλεσεν οὐκέτι ὄντα ἃ ἦν,
substance their which they-had they-have-lost no-longer being what they-were
 ἄλλα δὲ γενόμενα καὶ ἐκεῖνα, ὅσα ἔν ἐστι. καὶ
other(-things) but having-become and those as-many-as one are and
 ἡ ὑγεία δέ, ὅταν εἰς ἓν συνταχθῇ τὸ σῶμα, καὶ κάλλος,
the health too when into one is-ordered the body and beauty
 ὅταν ἡ τοῦ ἐνὸς τὰ μέρη κατὰσχη φύσις· καὶ ἀρετὴ δὲ
when the of-the one the parts holds-fast nature and virtue too
 ψυχῆς, ὅταν εἰς ἓν καὶ εἰς μίαν ὁμολογίαν ἐνωθῇ. ἀρ'
of-soul when into one and into one agreement it-is-unified is-it
 οὖν, ἐπειδὴ ψυχὴ τὰ πάντα εἰς ἓν ἄγει δημιουργοῦσα καὶ
then since soul the all into one leads crafting and
 πλάττουσα καὶ μορφοῦσα καὶ συντάττουσα, ἐπὶ ταύτην
molding and shaping and ordering to this
 ἐλθόντας δεῖ λέγειν, ὡς αὕτη τὸ ἐν χορηγεῖ καὶ αὕτη
having-come must (we)-to-say that this the one supplies and this
 ἐστὶ τὸ ἓν; ἢ ὥσπερ τὰ ἄλλα χορηγοῦσα τοῖς σώμασιν
is the one or just-as the other(-things) supplying to-the bodies
 οὐκ ἔστιν αὕτη ὃ δίδωσιν, οἷον μορφήν καὶ εἶδος,
not is itself what it-gives such-as shape and form
 ἀλλ' ἕτερα αὐτῆς, οὕτω χρή, εἰ καὶ τὸ ἐν δίδωσιν,
but (they-are)-other than-it thus one-must if also the one it-gives
 ἕτερον ὃν αὐτῆς νομίζειν αὐτὴν διδόναι καὶ πρὸς τὸ ἐν
other being than-it to-think it to-give and toward the one
 βλέπουσαν ἐν ἑκάστον ποιεῖν, ὥσπερ καὶ πρὸς ἄνθρωπον
looking one each to-make just-as also toward man
 ἄνθρωπον, συλλαμβάνουσαν μετὰ τοῦ ἀνθρώπου τὸ ἐν
man conceiving with the man the in
 αὐτῷ ἔν. τῶν γὰρ ἐν λεγομένων οὕτως ἑκάστον ἐστὶν
him one of-the(-things) for one called thus each is
 ἔν, ὡς ἔχει καὶ ὃ ἔστιν. ὥστε τὰ μὲν ἡττον ὄντα
one as it-has also what it-is so-that the(-things) indeed less being

ἦττον ἔχει τὸ ἔν, τὰ δὲ μᾶλλον μᾶλλον. καὶ δὴ
less have the one the(-things) and more more and indeed
 καὶ ψυχὴ ἕτερον οὔσα τοῦ ἐνὸς μᾶλλον ἔχει κατὰ
also soul other being than-the one more has according-to
 τὸν λόγον τοῦ μᾶλλον καὶ ὄντως εἶναι τὸ ἔν, οὐ μὴν
the proportion of-the more and really to-be the one not however
 αὐτὸ τὸ ἔν· ψυχὴ γὰρ μία καὶ συμβεβηκός πως τὸ
(is)-the-very — one soul for (is)-one and as-attribute somehow the
 ἐν καὶ δύο ταῦτα, ψυχὴ καὶ ἔν, ὥσπερ σῶμα καὶ ἔν. καὶ
one and two (are)-these soul and one just-as body and one and
 τὸ μὲν διεστηκός, ὥσπερ χορός, πορρωτάτω τοῦ
the(-one) indeed discrete as a-chorus (is)-farthest from-the
 ἔν, τὸ δὲ συνεχές ἐγγυτέρω. ψυχὴ δὲ ἔτι μᾶλλον
one the(-one) and continuous nearer soul and still more
 κοινωνοῦσα καὶ αὐτῇ. εἰ δ' ὅτι ἄνευ τοῦ ἐν εἶναι οὐδ'
sharing also itself if but because without the one to-be not-even
 ἂν ψυχὴ εἴη, ταύτη εἰς ταυτόν τις ἄγει ψυχὴν καὶ
— soul would-be in-this-way into the-same one brings soul and
 τὸ ἔν, πρῶτον μὲν καὶ τὰ ἄλλα ἕκαστα μετὰ τοῦ
the one first indeed also the other(-things) each with the
 ἐν εἶναι ἔστιν· ἀλλ' ὅμως ἕτερον αὐτῶν τὸ ἔν· οὐ
one to-be are but nevertheless other than-them (is)-the one not
 γὰρ ταῦτόν σῶμα καὶ ἔν, ἀλλὰ τὸ σῶμα μετέχει τοῦ
for (is)-the-same body and one but the body partakes of-the
 ἔν. ἔπειτα δὲ πολλὴ ἢ ψυχὴ καὶ ἢ μία καὶ εἰ μὴ
one then and many (is)-the soul even the one even if not
 ἐκ μερῶν· πλείσται γὰρ δυνάμεις ἐν αὐτῇ, λογιζέσθαι,
of parts very-many for powers (are)-in it to-reason
 ὀρέγεσθαι, ἀντιλαμβάνεσθαι, ἃ τῷ ἐνὶ ὥσπερ δεσμῷ
to-desire to-apprehend which by-the one as by-a-bond

συνέχεται. ἐπάγει μὲν δὴ ψυχὴ τὸ ἐν ἐν οὐσα καὶ
are-held-together brings-on indeed indeed soul the one one being also
 αὐτὴ ἄλλω· πάσχει δὲ τοῦτο καὶ αὐτὴ ὑπ' ἄλλου.
itself to-another suffers and this also itself from another

II • NEITHER BEING NOR INTELLECT

Is the one the same as being, or a number? If each thing's being is many, the one differs from it, as man is a rational living being and many parts. Being, having life and intellect, is many, and more so if it holds the forms, since each form is a number. Nor can intellect be first: it thinks, looks to what is before it, and knows itself as all things, so it is far from the one, which is neither all things, nor intellect, nor being.

ἄρ' οὖν ἐκάστω μὲν τῶν κατὰ μέρος ἐν οὐ ταὐτὸν
is-it then for-each indeed of-the(-things) by part one not (are)-the-same
 ἢ οὐσία αὐτοῦ καὶ τὸ εἶν, ὅλῳ δὲ τῷ ὄντι καὶ τῇ
the substance its and the one for-the-whole but — being and the
 οὐσίᾳ ταὐτὸν ἢ οὐσία αὐτοῦ καὶ τὸ ὄν καὶ τὸ εἶν; ὥστε
substance the-same the substance its and the being and the one so-that
 τὸν ἐξευρόντα τὸ ὄν ἐξευρηκέναι καὶ τὸ εἶν, καὶ αὐτὴν
the(-one) having-found the being to-have-found also the one and the-very
 τὴν οὐσίαν αὐτὸ εἶναι τὸ εἶν· οἷον, εἰ νοῦς ἢ οὐσία,
— substance itself to-be the one for-instance if intellect (is)-the substance
 νοῦν καὶ τὸ ἐν εἶναι πρῶτως ὄντα ὄν καὶ πρῶτως εἶν,
intellect also the one to-be primarily being being and primarily one
 μεταδιδόντα δὲ τοῖς ἄλλοις τοῦ εἶναι οὕτω καὶ κατὰ
imparting and to-the others of-the to-be thus and according-to
 τοσοῦτον καὶ τοῦ ενός. τί γὰρ ἂν τις καὶ παρ' αὐτὸ τὸ
so-much also of-the one what for — one even besides the-very —
 εἶναι αὐτὸ φῆσαι; ἢ γὰρ ταὐτὸν τῷ ὄντι ἄνθρωπος
to-be it would-say either for the-same with-the being man

γὰρ καὶ εἰς ἄνθρωπος ταυτόν· ἢ οἶον ἀριθμός τις
for and one man (are)-the-same or as-it-were number some
 ἐκάστου, ὥσπερ εἰ δύο τινὰ ἔλεγες, οὕτως ἐπὶ
of-each just-as if two some(-things) you-said thus in-the-case-of
 μόνου τινὸς τὸ εἶν. εἰ μὲν οὖν ὁ ἀριθμὸς τῶν ὄντων,
alone something the one if indeed then the number (is)-of-the beings
 δῆλον ὅτι καὶ τὸ εἶν καὶ ζητητέον τί ἐστίν. εἰ δὲ
clear that also the one and one-must-inquire what it-is if but
 ψυχῆς ἐνέργημα τῷ ἀριθμεῖν ἐπεξιούσης, οὐδὲν ἂν
of-soul (it-is)-an-activity by-the to-count proceeding nothing —
 εἴη ἐν τοῖς πράγμασι τὸ εἶν. ἀλλ' ἔλεγεν ὁ λόγος, εἰ
would-be in the things the one but said the argument if
 ἀπολεῖ ἕκαστον τὸ εἶν, μηδ' ἔσσεσθαι τὸ παράπαν. ὁρᾷν
will-lose each the one not-even would-be — at-all to-see
 οὖν δεῖ, εἰ ταυτόν τὸ εἶν ἕκαστον καὶ τὸ ὄν, καὶ τὸ
then must if the-same the one each and the being and the
 ὅλως ὄν καὶ τὸ εἶν. ἀλλ' εἰ τὸ ὄν τὸ ἐκάστου πλήθος
generally being and the one but if the being the of-each multitude
 ἐστίν, τὸ δὲ εἶν ἀδύνατον πλήθος εἶναι, ἕτερον ἂν εἴη
is the but one (is)-impossible multitude to-be other — would-be
 ἐκάτερον. ἄνθρωπος γοῦν καὶ ζῶον λογικὸν καὶ
each man at-any-rate (is)-both living-being rational and
 πολλὰ μέρη καὶ συνδεδεῖται ἐνὶ τὰ πολλὰ ταῦτα· ἄλλο
many parts and are-bound-together by-one the many these other
 ἄρα ἄνθρωπος καὶ εἶν, εἰ τὸ μὲν μεριστόν, τὸ δὲ
then (are)-man and one if the-one indeed (is)-divisible the-other but
 ἀμερές. καὶ δὴ καὶ τὸ ὅλον ὄν πάντα ἐν αὐτῷ ἔχον
partless and indeed also the whole being all in itself having
 τὰ ὄντα πολλὰ μᾶλλον ἂν εἴη καὶ ἕτερον τοῦ ενός,
the beings many rather — would-be and other than-the one
 μεταλήψει δὲ ἔχον καὶ μετέξει τὸ εἶν. ἔχει δὲ καὶ ζωὴν καὶ
by-participation but having and by-sharing the one has and also life and

νοῦν τὸ ὄν· οὐ γὰρ δὴ νεκρόν· πολλὰ ἄρα τὸ ὄν. εἰ
intellect the being not for indeed (is)-dead many then (is)-the being if
 δὲ νοῦς τοῦτο εἴη, καὶ οὕτω πολλὰ ἀνάγκη εἶναι. καὶ
and intellect this be also thus many (it-is)-necessary to-be and
 ἔτι μᾶλλον, εἰ τὰ εἶδη περιέχοι· οὐδὲ γὰρ ἡ ἰδέα ἔν,
still more if the forms it-should-contain not for the idea (is)-one
 ἀλλ' ἀριθμὸς μᾶλλον καὶ ἐκάστη καὶ ἡ σύμπασα, καὶ
but number rather both each and the whole and
 οὕτως ἔν, ὥσπερ ἂν ὁ κόσμος ἔν. ὅλως δὲ τὸ μὲν
thus one as would the cosmos (be)-one generally and the indeed
 ἐν πρῶτον, ὁ δὲ νοῦς καὶ τὰ εἶδη καὶ τὸ ὄν οὐ πρῶτα.
one (is)-first the but intellect and the forms and the being not first
 εἰδός τε γὰρ ἕκαστον ἐκ πολλῶν καὶ σύνθετον καὶ
form both for each (is)-from many and composite and
 ὕστερον· ἐξ ὧν γὰρ ἕκαστόν ἐστι, πρότερα ἐκείνα. ὅτι
later of which for each is prior (are)-those that
 δὲ οὐχ οἷόν τε τὸν νοῦν τὸ πρῶτον εἶναι, καὶ ἐκ τῶνδε
but not possible — the intellect the first to-be also from these
 δηλὸν ἔσται· τὸν νοῦν ἀνάγκη ἐν τῷ νοεῖν εἶναι καὶ
clear will-be the intellect (it-is)-necessary in the to-think to-be and
 τὸν γε ἄριστον καὶ τὸν οὐ πρὸς τὰ ἔξω βλέποντα
the(-one) at-least best and the(-one) not toward the outside looking
 νοεῖν τὸ πρὸ αὐτοῦ· εἰς ἑαυτὸν γὰρ ἐπιστρέφει· εἰς
to-think the(-thing) before itself into itself for turning to
 ἀρχὴν ἐπιστρέφει. καὶ εἰ μὲν αὐτὸς τὸ νοοῦν καὶ τὸ
principle it-turns and if indeed itself the thinking and the
 νοούμενον, διπλοῦς ἔσται καὶ οὐχ ἀπλοῦς οὐδὲ τὸ ἔν·
thought double it-will-be and not simple nor the one
 εἰ δὲ πρὸς τὸ ἕτερον βλέπει, πάντως πρὸς τὸ κρεῖττον
if but toward the other it-looks surely toward the better
 καὶ πρὸ αὐτοῦ. εἰ δὲ καὶ πρὸς αὐτὸν καὶ πρὸς τὸ
and before itself if but both toward itself and toward the

κρεῖττον, καὶ οὕτω δεύτερον. καὶ χρὴ τὸν νοῦν τοιοῦτον
better also thus second and one-must the intellect such
 τίθεσθαι, οἷον παρεῖναι μὲν τῷ ἀγαθῷ καὶ τῷ πρώτῳ
to-posit as to-be-present indeed to-the good and to-the first
 καὶ βλέπειν εἰς ἐκεῖνο, συνεῖναι δὲ καὶ ἑαυτῷ νοεῖν τε
and to-look toward that to-be-with and also itself to-think both
 καὶ ἑαυτὸν καὶ νοεῖν ἑαυτὸν ὄντα τὰ πάντα. πολλοῦ ἄρα
also itself and to-think itself being the all by-much then
 δεῖ τὸ ἐν εἶναι ποικίλον ὄντα. οὐ τοίνυν οὐδὲ τὸ
it-falls-short the one to-be complex being not therefore even the
 ἐν τὰ πάντα ἔσται, οὕτω γὰρ ἂν οὐκέτι ἐν εἴη· οὐδὲ
one the all will-be thus for — no-longer one would-it-be nor
 νοῦς, καὶ γὰρ ἂν οὕτως εἴη τὰ πάντα τοῦ νοῦ τὰ
intellect and for — thus it-would-be the all the intellect the
 πάντα ὄντος· οὐδὲ τὸ ὄν· τὸ γὰρ ὄν τὰ πάντα.
all being nor the being the for being (is)-the all

III • THE SOUL BEFORE THE FORMLESS

The soul knows through forms, so when it approaches the formless it slips, fears it has nothing, and gladly comes down to the sensible. Whoever would philosophize about the one must purify himself and become intellect to behold it, adding nothing of sense, for it is before intellect, being, form, motion, and rest. Even to call it cause speaks of ourselves, who have something from it.

τί ἂν οὖν εἴη τὸ ἐν καὶ τίνα φύσιν ἔχον; ἢ
what — then would-be the one and what nature having or
 οὐδὲν θαυμαστόν μὴ ῥάδιον εἰπεῖν εἶναι, ὅπου μὴδὲ
(it-is)-nothing wonderful not easy to-say to-be where not-even
 τὸ ὄν ῥάδιον μὴδὲ τὸ εἶδος, ἀλλ' ἔστιν ἡμῖν γνῶσις
the being (is)-easy nor the form but is for-us knowledge

εἶδесιν ἐπεριδομένη. ὅσω δ' ἂν εἰς ἀνείδεον ἡ
on-forms supported by-as-much-as and — into formless the
 ψυχὴ ἦ, ἐξαδυνατοῦσα περιλαβεῖν τῷ μὴ ὀρίζεσθαι καὶ
soul goes being-utterly-unable to-grasp(-it) by-the not to-be-bounded and
 οἶον τυποῦσθαι ὑπὸ ποικίλου τοῦ τυποῦντος ἐξολισθάνει
as-it-were to-be-stamped by varied the stamping(-thing) it-slips-out
 καὶ φοβείται, μὴ οὐδὲν ἔχει. διὸ κάμνει ἐν τοῖς
and fears lest nothing it-have wherefore it-grows-weary in the
 τοιούτοις καὶ ἀσμένῃ καταβαίνει πολλάκις ἀποπίπτουσα
such(-things) and gladly descends often falling-away
 ἀπὸ πάντων, μέχρις ἂν εἰς αἰσθητὸν ἦκη ἐν στερεῷ
from all until — into sensible it-comes in solid
 ὥσπερ ἀναπαυομένη. οἶον καὶ ἡ ὄψις κάμνουσα ἐν τοῖς
as-if resting as also the sight growing-weary in the
 μικροῖς τοῖς μεγάλοις ἀσμένως περιπίπτει. καθ' ἑαυτὴν δὲ
small(-things) on-the large(-ones) gladly falls by itself but
 ἡ ψυχὴ ὅταν ἰδεῖν ἐθέλῃ, μόνον ὁρῶσα τῷ συνεῖναι καὶ
the soul when to-see it-wishes only seeing by-the to-be-with and
 ἐν οὖσα τῷ ἐν εἶναι αὐτῷ οὐκ οἶται πῶς ἔχειν ὃ ζητεῖ,
one being by-the one to-be with-it not thinks yet to-have what it-seeks
 ὅτι τοῦ νοουμένου μὴ ἕτερόν ἐστιν. ὅμως δὲ χρὴ
because than-the thought not other it-is nevertheless but one-must
 οὕτω ποιεῖν τὸν μέλλοντα περὶ τὸ ἐν φιλοσοφῆσειν.
thus to-do the(-one) about about the one to-philosophize
 ἐπεὶ τοίνυν ἓν ἐστιν ὃ ζητοῦμεν, καὶ τὴν ἀρχὴν τῶν
since therefore one is what we-seek and the principle of-the
 πάντων ἐπισκοποῦμεν, τὰγαθὸν καὶ τὸ πρῶτον, οὔτε
all we-examine the-good and the first neither
 πόρρω δεῖ γενέσθαι τῶν περὶ τὰ πρῶτα εἰς τὰ
far must (one)-come-to-be from-the(-things) about the first into the
 ἔσχατα τῶν πάντων πεσόντα, ἀλλ' ἰέμενον εἰς τὰ πρῶτα
last of-the all having-fallen but hastening toward the first

ἐπαναγαγεῖν ἑαυτὸν ἀπὸ τῶν αἰσθητῶν ἐσχάτων ὄντων
to-lead-back oneself from the sensibles last being
 κακίας τε πάσης ἀπηλλαγμένον εἶναι, ἅτε πρὸς τὸ ἀγαθὸν
of-vice and all released to-be as toward the good
 σπεύδοντα, ἐπὶ τε τὴν ἐν ἑαυτῷ ἀρχὴν ἀναβεβηκέναι
hastening to and the in oneself principle to-have-ascended
 καὶ ἐν ἑκ πολλῶν γενέσθαι ἀρχῆς καὶ ἐνὸς θεατὴν
and one from many to-become of-principle and of-one beholder
 ἐσόμενον. νοῦν τοίνυν χρὴ γενόμενον καὶ τὴν ψυχὴν
going-to-be intellect therefore one-must having-become and the soul
 τὴν αὐτοῦ νῷ πιστεύσαντα καὶ ὑφιδρύσαντα, ἵν' αἰ
the his-own to-intellect having-entrusted and having-set-under so-that what
 ὁρᾷ ἐκεῖνος ἐγρηγορυῖα δέχοιτο, τούτῳ θεᾶσθαι τὸ ἐν οὐ
sees that(-one) awake it-may-receive with-this to-behold the one not
 προστιθέντα αἴσθησιν οὐδεμίαν οὐδέ τι παρ' αὐτῆς εἰς
adding perception any nor anything from it into
 ἐκεῖνον δεχόμενον, ἀλλὰ καθαρῷ τῷ νῷ τὸ καθαρώτατον
that receiving but with-pure the intellect the purest
 θεᾶσθαι καὶ τοῦ νοῦ τῷ πρώτῳ. ὅταν τοίνυν ὁ
to-behold and of-the intellect with-the first when therefore the(-one)
 ἐπὶ τὴν θεάν τοῦ τοιούτου ἐσταλμένος ἢ μέγεθος ἢ
for the vision — of-such having-set-out either magnitude or
 σχῆμα ἢ ὄγκον περὶ ταύτην τὴν φύσιν φαντασθῇ, οὐ
shape or mass about this — nature imagines not
 νοῦς τούτῳ ἡγεμὼν γίνεται τῆς θέας, ὅτι μὴ νοῦς
intellect for-him guide becomes of-the vision because not intellect
 τὰ τοιαῦτα ἐπέφυκεν ὁρᾶν, ἀλλ' ἔστιν αἰσθήσεως καὶ
the such(-things) is-naturally-apt to-see but it-is of-perception and
 δόξης ἐπομένης αἰσθήσει ἢ ἐνέργεια. ἀλλὰ δεῖ λαβεῖν
of-opinion following perception the activity but one-must to-take
 παρὰ τοῦ νοῦ τὴν ἐπαγγελίαν ὧν δύνатаι. δύνатаι δὲ
from the intellect the promise of-what it-can it-can and

ὁρᾶν ὁ νοῦς ἢ τὰ πρὸ αὐτοῦ, ἢ τὰ αὐτοῦ,
to-see the intellect either the(-things) before it or the(-things) its-own
 ἢ τὰ παρ' αὐτοῦ. καθαρὰ δὲ καὶ ἀπλᾶ τὰ
or the(-things) from it pure and also simple (are)-the(-things)
 ἐν αὐτῷ, ἔτι δὲ καθαρώτερα καὶ ἀπλούστερα τὰ πρὸ
in it still and purer and simpler the(-things) before
 αὐτοῦ, μᾶλλον δὲ τὸ πρὸ αὐτοῦ. οὐδὲ νοῦς τοῖνυν,
it rather and the(-one) before it not intellect therefore
 ἀλλὰ πρὸ νοῦ· τὶ γὰρ τῶν ὄντων ἐστὶν ὁ νοῦς·
but before intellect something for of-the beings is the intellect
 ἐκεῖνο δὲ οὐ τι, ἀλλὰ πρὸ ἐκάστου, οὐδὲ ὄν· καὶ γὰρ
that but not something but before each nor being and for
 τὸ ὄν οἷον μορφήν τὴν τοῦ ὄντος ἔχει, ἄμορφον δὲ
the being as-it-were shape the of-the being has shapeless but
 ἐκεῖνο καὶ μορφῆς νοητῆς. γεννητικὴ γὰρ ἡ τοῦ ἐνὸς
(is)-that even of-shape intelligible generative for the of-the one
 φύσις οὐσα τῶν πάντων οὐδέν ἐστιν αὐτῶν. οὔτε οὖν
nature being of-the all nothing is of-them neither then
 τὶ οὔτε ποιὸν οὔτε ποσὸν οὔτε νοῦς οὔτε ψυχή·
something nor quality nor quantity nor intellect nor soul
 οὐδὲ κινούμενον οὐδ' αὖ ἐστώς, οὐκ ἐν τόπῳ, οὐκ ἐν
nor moved nor again standing not in place not in
 χρόνῳ, ἀλλὰ τὸ καθ' αὐτὸ μονοειδές, μᾶλλον δὲ ἀνείδειον
time but the by itself single-formed rather and formless
 πρὸ εἶδους ὄν παντός, πρὸ κινήσεως, πρὸ στάσεως·
before form being all before motion before rest
 ταῦτα γὰρ περὶ τὸ ὄν, ἃ πολλὰ αὐτὸ ποιεῖ. διὰ
these for (are)-about the being which many it make because-of
 τί οὖν, εἰ μὴ κινούμενον, οὐχ ἐστώς; ὅτι περὶ μὲν
what then if not moved not standing because about indeed
 τὸ ὄν τούτων θάτερον ἢ ἀμφοτέρω ἀνάγκη τό τε
the being of-these the-one or both (it-is)-necessary the and

ἐστὼς στάσει ἐστὼς καὶ οὐ ταὐτὸν τῇ στάσει ὥστε
standing by-rest (is)-standing and not the-same with-the rest so-that
 συμβήσεται αὐτῷ καὶ οὐκέτι ἀπλοῦν μένει. ἐπεὶ καὶ
it-will-be-an-attribute to-it and no-longer simple it-remains since also
 τὸ αἴτιον λέγειν οὐ κατηγορεῖν ἐστὶ συμβεβηκός τι αὐτῷ,
the cause to-say not to-predicate is attribute some of-it
 ἀλλ' ἡμῖν, ὅτι ἔχομέν τι παρ' αὐτοῦ ἐκείνου ὄντος
but of-us because we-have something from it that being
 ἐν αὐτῷ. δεῖ δὲ μηδὲ τὸ ἐκεῖνο, μηδὲ τὸ τοῦτο λέγειν
in itself must but not-even the that nor the this to-say
 ἀκριβῶς λέγοντα, ἀλλ' ἡμᾶς οἷον ἔξωθεν περιθέοντας
precisely speaking but us as-it-were from-outside running-around
 τὰ αὐτῶν ἐρμηνεύειν ἐθέλειν πάθῃ ὅτε μὲν ἐγγύς,
the our-own to-interpret to-wish affections at-one-time indeed near
 ὅτε δὲ ἀποπίπτοντας ταῖς περὶ αὐτὸ ἀπορίαις.
at-another and falling-back with-the about it perplexities

IV • BEYOND KNOWLEDGE

The perplexity is greatest because the one is known by presence, not by knowledge or thought. Soul must run beyond knowledge, which is reasoned and many. Words point out the road, but the vision is the traveler's work; those who fail are held back by what weighs them down. It is present to those able to receive it by likeness; one who fails must blame himself and try to stand alone, apart from all.

γίνεται δὲ ἡ ἀπορία μάλιστα, ὅτι μηδὲ κατ'
arises and the perplexity most because not-even according-to
 ἐπιστήμην ἢ σύνεσις ἐκείνου μηδὲ κατὰ νόησιν,
knowledge (is)-the intelligence of-that nor according-to thought
 ὥσπερ τὰ ἄλλα νοητά, ἀλλὰ κατὰ παρουσίαν ἐπιστήμης
as the other intelligibles but according-to presence than-knowledge

κρείττονα. πάσχει δὲ ἡ ψυχὴ τοῦ ἐν εἶναι τὴν ἀπόστασιν
better suffers and the soul from-the one to-be the departure
 καὶ οὐ πάντῃ ἐστὶν ἔν, ὅταν ἐπιστήμην του λαμβάνῃ·
and not wholly is one when knowledge of-something it-takes
 λόγος γὰρ ἡ ἐπιστήμη, πολλὰ δὲ ὁ λόγος. παρέρχεται
discourse for (is)-the knowledge many and the discourse it-passes-by
 οὖν τὸ ἐν εἰς ἀριθμὸν καὶ πλῆθος πεσοῦσα. ὑπὲρ ἐπιστήμην
then the one into number and multitude having-fallen beyond knowledge
 τοῖνυν δεῖ δραμεῖν καὶ μηδαμῇ ἐκβαίνειν τοῦ ἐν εἶναι,
therefore one-must to-run and in-no-way to-step-out of-the one to-be
 ἀλλ' ἀποστῆναι δεῖ καὶ ἐπιστήμης καὶ ἐπιστητῶν
but to-stand-away one-must both from-knowledge and knowables
 καὶ παντὸς ἐκείνου καὶ παρ' ἐκείνου, ὥσπερ πᾶν φῶς
and all that and from that as all light
 μεθήμερινόν παρ' ἡλίου. διὸ οὐδὲ ῥήτὸν οὐδὲ γραπτόν
of-day from the-sun wherefore neither speakable nor writable
 φησιν. ἀλλὰ λέγομεν καὶ γράφομεν πέμποντες εἰς αὐτὸ
he-says but we-speak and write sending toward it
 καὶ ἀνεγείροντες ἐκ τῶν λόγων ἐπὶ τὴν θεάν ὥσπερ ὁδὸν
and rousing from the words to the vision as a-road
 δεικνύντες τῷ τι θεάσασθαι βουλομένῳ. μέχρι
showing to-the(-one) something to-behold wishing as-far-as
 μὲν γὰρ τῆς ὁδοῦ καὶ τῆς πορείας ἡ διδασίς, ἡ δὲ
indeed for the road and the journey (goes)-the teaching the but
 θέα αὐτοῦ ἔργον ἤδη τοῦ ἰδεῖν βεβουλημένον. εἰ δὲ
vision of-it (is)-the-work now of-the(-one) to-see having-wished if but
 μὴ ἦλθέ τις ἐπὶ τὸ θέαμα, μηδὲ σύνεσιν ἔσχεν ἡ ψυχὴ
not came someone to the spectacle nor intelligence had the soul
 τῆς ἐκεῖ ἀγλαίας μηδὲ ἔπαθε μηδὲ ἔσχεν ἐν ἑαυτῇ οἶον
of-the there splendor nor experienced nor had in itself as-it-were
 ἐρωτικὸν πάθημα ἐκ τοῦ ἰδεῖν ἐραστοῦ ἐν ᾧ ἐρᾷ
an-erotic affection from the to-see of-a-lover in (the-one)-whom he-loves

ἀναπαυσασμένου, δεξάμενος μὲν φῶς ἀληθινὸν καὶ πᾶσαν
resting having-received indeed light true and all
 τὴν ψυχὴν περιφωτίσας διὰ τὸ ἐγγυτέρω γεγονέναι,
the soul having-illuminated-round because-of the nearer to-have-come
 ἀναβεβηκώς δὲ ἔτι ὀπισθοβαρῆς ὑπάρχων, ᾧ
having-ascended but still weighed-behind being (by-things)-which
 ἐμπόδια ἦν τῇ θεᾷ, καὶ οὐ μόνος ἀναβεβηκώς, ἀλλ' ἔχων
hindrances were to-the vision and not alone having-ascended but having
 τὸ διεῖργον ἀπ' αὐτοῦ, ἢ μήπω εἰς ἓν συναχθεῖς —
the(-thing) separating from it or not-yet into one gathered
 οὐ γὰρ δὴ ἄπεστιν οὐδενὸς ἐκείνο καὶ πάντων δέ, ὥστε
not for indeed is-absent from-anything that and from-all but so-that
 παρὸν μὴ παρῆναι ἀλλ' ἢ τοῖς δέχεσθαι δυναμένοις καὶ
present not to-be-present except only to-those to-receive able and
 παρεσκευασμένοις, ὥστε ἐναρμόσαι καὶ οἶον ἐφάψασθαι
prepared so-as to-fit and as-it-were to-lay-hold
 καὶ θιγεῖν ὁμοιότητι καὶ τῇ ἐν αὐτοῖς δυνάμει συγγενεῖ
and to-touch by-likeness and by-the in them power akin
 τῇ ἀπ' αὐτοῦ, ὅταν οὕτως ἔχη, ὡς εἶχεν, ὅτε ἦλθεν
the(-power) from it when thus he-is as he-was when he-came
 ἀπ' αὐτοῦ, ἥδη δύνασθαι ἰδεῖν ὡς πέφυκεν ἐκείνος θεατὸς
from it already to-be-able to-see as is-naturally-apt that visible
 εἶναι· εἰ οὖν μήπω ἐστὶν ἐκεῖ, ἀλλὰ διὰ ταυτὰ ἐστὶν ἔξω,
to-be if then not-yet he-is there but because-of these he-is outside
 ἢ δι' ἔνδειαν τοῦ παιδαγωγούντος λόγου καὶ πίστιν
or because-of lack of-the guiding argument and conviction
 περὶ αὐτοῦ παρεχομένου, δι' ἐκεῖνα μὲν αὐτὸν ἐν αἰτίᾳ
about it providing because-of those indeed himself in blame
 τιθέσθω, καὶ πειράσθω ἀποστὰς πάντων μόνος εἶναι,
let-him-place and let-him-try having-stood-away from-all alone to-be
 ᾧ δὲ ἐν τοῖς λόγοις ἀπιστεῖ ἐλλείπων, ὧδε διανοεῖσθω.
what but in the arguments he-disbelieves falling-short thus let-him-consider

Whoever thinks things run by chance and bodily causes is far from god and the one; the argument is for those who rise to soul, to intellect, and to the intelligible cosmos. Intellect is not first, being neither one nor simple; before it is the wonder, the one, which is not being and has no true name, though "one" fits it in common speech. It is a source of the best things, a power begetting beings while remaining in itself.

ὅστις οἶεται τὰ ὄντα τύχῃ καὶ τῷ αὐτομάτῳ
whoever thinks the beings by-chance and by-the spontaneous
 διοικεῖσθαι καὶ σωματικαῖς συνέχεσθαι αἰτίαις, οὗτος
to-be-administered and by-bodily to-be-held-together causes this(-man)
 πόρρω ἀπελήλαται καὶ θεοῦ καὶ ἐννοίας ἑνός, καὶ ὁ
far has-been-driven-away both from-god and from-the-notion of-one and the
 λόγος οὐ πρὸς τούτους, ἀλλὰ πρὸς τοὺς ἄλλην φύσιν
argument (is)-not toward these but toward those another nature
 παρὰ τὰ σώματα τιθεμένους καὶ ἀνιόντας ἐπὶ ψυχῇ. καὶ
beside the bodies positing and ascending to soul and
 δεῖ δὴ τούτους φύσιν ψυχῆς κατανενοηκέναι τὰ τε
must indeed these nature of-soul to-have-understood the(-things) both
 ἄλλα καὶ ὡς παρὰ νοῦ ἐστὶ καὶ λόγου παρὰ τούτου
other and that from intellect it-is and reason from this
 κοινωνήσασα ἀρετὴν ἴσχει μετὰ δὲ ταῦτα νοῦν λαβεῖν
having-shared virtue it-has after and these intellect to-take
 ἕτερον τοῦ λογιζομένου καὶ λογιστικοῦ καλουμένου, καὶ
other than-the reasoning and rational(-faculty) so-called and
 τοὺς λογισμοὺς ἤδη οἷον ἐν διαστάσει καὶ κινήσει, καὶ
the reasonings already as-it-were in separation and motion and
 τὰς ἐπιστήμας λόγους ἐν ψυχῇ τὰς τοιαύτας ἐν φανερῷ
the sciences reasons in soul — such in the-open
 ἤδη γεγονίαις τῷ ἐν τῇ ψυχῇ γεγόνειν τὸν νοῦν τῶν
already having-come by-the in the soul to-have-come the intellect of-the

ἐπιστημῶν αἴτιον· καὶ νοῦν ἰδόντα οἶον αἰσθητὸν τῷ
sciences cause and intellect having-seen as-it-were sensible by-the
 ἀντιληπτὸν εἶναι ἐπαναβεβηκότα τῇ ψυχῇ καὶ πατέρα
apprehensible to-be having-mounted-above the soul and father
 αὐτῆς ὄντα κόσμον νοητόν, νοῦν ἥσυχον καὶ ἀτρεμῇ
its being cosmos intelligible intellect quiet and unshaken
 κίνησιν φατέον πάντα ἔχοντα ἐν αὐτῷ καὶ πάντα
motion one-must-call(-it) all having in itself and all
 ὄντα, πλήθος ἀδιάκριτον καὶ αὖ διακεκριμένον· οὔτε γὰρ
being multitude undistinguished and again distinguished neither for
 διακέκριται ὡς οἱ λόγοι οἱ ἤδη καθ' ἐν νοοῦμενοι, οὔτε
it-is-distinguished as the reasons the already one by-one thought nor
 συγκέχεται τὰ ἐν αὐτῷ. πρόεισι γὰρ ἕκαστον χωρίς·
are-confounded the(-things) in it proceeds for each apart
 οἶον καὶ ἐν ταῖς ἐπιστήμας πάντων ἐν ἀμερεῖ ὄντων
as also in the sciences all in partless being
 ὁμως ἐστὶν ἕκαστον χωρὶς αὐτῶν. τοῦτο οὖν τὸ ὁμοῦ
nevertheless is each apart of-them this then the together
 πλήθος, ὁ κόσμος ὁ νοητός, ἔστι μὲν πρὸς τῷ πρώτῳ,
multitude the cosmos the intelligible is indeed near the first
 καὶ φησιν αὐτὸ ὁ λόγος ἐξ ἀνάγκης εἶναι, εἴπερ τις
and says it the argument of necessity to-be if-indeed one
 καὶ ψυχὴν εἶναι· τοῦτο δὲ κυριώτερον ψυχῆς· οὐ μέντοι
also soul to-be this and (is)-more-sovereign than-soul not however
 πρώτον, ὅτι μὴ ἐν μηδὲ ἀπλοῦν· ἀπλοῦν δὲ τὸ ἐν καὶ ἡ
first because not one nor simple simple but the one and the
 πάντων ἀρχή. τὸ δὴ πρὸ τοῦ ἐν τοῖς οὖσι τιμιωτάτου,
of-all principle the indeed before the among the beings most-honorable
 εἴπερ δεῖ τι πρὸ νοῦ εἶναι ἐν μὲν εἶναι βουλομένου,
if-indeed must something before intellect to-be one indeed to-be wishing
 οὐκ ὄντος δὲ ἓν, ἐνοειδοῦς δέ, ὅτι αὐτῷ μὴ διεσκέδασται
not being but one one-like but because to-it not has-been-scattered

ὁ νοῦς, ἀλλὰ σύνεστιν ἑαυτῷ ὄντως οὐ διαρτήσας
the intellect but is-with itself really not having-dismembered
 ἑαυτὸν τῷ πλησίον μετὰ τὸ ἐν εἶναι, ἀποστήναι δέ πως
itself by-the near after the one to-be to-stand-away but somehow
 τοῦ ἐνὸς τολμήσας — τὸ δὴ πρὸ τούτου θαῦμα τὸ ἐν,
from-the one having-dared the indeed before this wonder the one
 ὃ μὴ ὄν ἐστιν, ἵνα μὴ καὶ ἐνταῦθα κατ' ἄλλου τὸ ἐν,
which not being is so-that not also here of another the one
 ᾧ ὄνομα μὲν κατ' ἀλήθειαν οὐδὲν προσήκον, εἴπερ
to-which name indeed in truth none (is)-fitting if-indeed
 δὲ δεῖ ὀνομάσαι, κοινῶς ἂν λεχθείη προσηκόντως
but one-must to-name commonly — it-would-be-called fittingly
 εἶν, οὐχ ὡς ἄλλο, εἴτα εἶν, χαλεπὸν μὲν γνωσθῆναι διὰ
one not as another then one difficult indeed to-be-known because-of
 τοῦτο, γινωσκόμενον δὲ μᾶλλον τῷ ἀπ' αὐτοῦ γεννήματι,
this being-known but rather by-the from it offspring
 τῇ οὐσίᾳ· καὶ γὰρ ἄγει εἰς οὐσίαν νοῦν, καὶ αὐτοῦ ἡ
the substance and for it-leads into substance intellect and its the
 φύσις τοιαύτη, ὡς πηγὴν τῶν ἀρίστων εἶναι καὶ δύναμιν
nature (is)-such as a-source of-the best to-be and power
 γεννῶσαν τὰ ὄντα μένουσαν ἐν ἑαυτῇ καὶ οὐκ ἐλαττουμένην
begetting the beings remaining in itself and not diminished
 οὐδ' ἐν τοῖς γινομένοις ὑπ' αὐτῆς οὐσαν, ὅτι καὶ πρὸ
nor in the(-things) coming-to-be by it being because also before
 τούτων, ἣν ὀνομάζομεν ἐν ἐξ ἀνάγκης τῷ σημαίνειν
these which we-name one of necessity by-the to-signify
 ἀλλήλοις αὐτὴν τῷ ὀνόματι εἰς ἔννοιαν ἀμέριστον ἄγοντες
to-one-another it by-the name to notion partless leading
 καὶ τὴν ψυχὴν ἐνοῦν θέλοντες, οὐχ οὕτως ἐν λέγοντες καὶ
and the soul to-unify wishing not thus one saying and
 ἀμερές, ὡς σημείον ἢ μονάδα λέγοντες· τὸ γὰρ οὕτως ἐν
partless as a-point or unit saying the for thus one

ποσοῦ ἀρχή, ὃ οὐκ ἂν ὑπέστη μὴ προούσης
 (is)-of-quantity principle which not — would-have-subsisted not pre-existing
 οὐσίας καὶ τοῦ πρὸ οὐσίας· οὐκουν δεῖ ἐνταῦθα βάλλειν
 substance and the(-thing) before substance not-then must here to-cast
 τὴν διάνοιαν, ἀλλὰ ταῦτα ὁμοιωσαὶ ἐκείνοις ἐν ἀναλογίαις
 the understanding but these to-liken to-those in analogies
 τῷ ἀπλῷ καὶ τῇ φυγῇ τοῦ πλήθους καὶ τοῦ μερισμοῦ.
 by-the simple and by-the flight from-the multitude and the division

VI • SELF-SUFFICIENT, WITHOUT NEED

The one is not one as a point or unit is, the smallest, but the greatest by power, infinite by its incomprehensible power, more one than any thought of it. It is most self-sufficient, needing neither being nor well-being nor place, and nothing is good for it; it does not think or even know itself, since it needs nothing, yet it is not ignorant. It is beyond good, good only for others.

πῶς οὖν λέγομεν ἓν, καὶ πῶς τῇ νοήσει ἐφαρμοστέον;
 how then do-we-say one and how to-the thought must-it-be-fitted
 ἢ πλείονως τιθέμενον ἓν, ἢ ὡς μονὰς καὶ σημεῖον
 or more-fully being-positing one than as unit and point
 ἐνίζεται· ἐνταῦθα μὲν γὰρ μέγεθος ἡ ψυχὴ ἀφελούσα
 is-unified here indeed for magnitude the soul having-removed
 καὶ ἀριθμοῦ πλήθος καταλήγει εἰς τὸ σμικρότατον καὶ
 and of-number multitude ends in the smallest and
 ἐπερείδεται τινὶ ἀμερεῖ μὲν, ἀλλὰ ὃ ἦν ἐν μεριστῷ
 rests-upon something partless indeed but which was in divisible
 καὶ ὃ ἔστιν ἐν ἄλλῳ· τὸ δὲ οὔτε ἐν ἄλλῳ οὔτε ἐν
 and which is in another the(-one) but neither in another nor in
 μεριστῷ οὔτε οὕτως ἀμερές, ὡς τὸ σμικρότατον μέγιστον
 divisible nor thus partless as the smallest greatest

γὰρ ἀπάντων οὐ μέγθει, ἀλλὰ δυνάμει, ὥστε καὶ τὸ
for of-all not by-magnitude but by-power so-that also the
 ἀμέγεθες δυνάμει· ἐπεὶ καὶ τὰ μετ' αὐτὸ ὄντα ταῖς
magnitudeless (is)-by-power since also the(-things) after it being in-the
 δυνάμεσιν ἀμέριστα καὶ ἀμερῇ, οὐ τοῖς ὄγκοις. ληπτέον
powers indivisible and partless not in-the masses must-be-taken
 δὲ καὶ ἄπειρον αὐτὸ οὐ τῷ ἀδιεξιτήτῳ ἢ τοῦ μεγέθους
and also infinite it not by-the untraversable either of-the magnitude
 ἢ τοῦ ἀριθμοῦ, ἀλλὰ τῷ ἀπεριληπτῷ τῆς δυνάμεως.
or of-the number but by-the incomprehensible of-the power
 ὅταν γὰρ αὐτὸ νοήσης οἷον νοῦν ἢ θεόν, πλεόν ἐστὶ·
when for it you-think as intellect or god more it-is
 καὶ αὖ ὅταν αὐτὸ ἐνίσῃς τῇ διανοίᾳ, καὶ ἐνταῦθα
and again when it you-unify with-the understanding also here
 πλεόν ἐστὶν ἢ θεός, ἂν αὐτὸν φαντασθῇς ἐνικώτερον
more it-is than god if it you-imagine more-unitary
 τῆς σῆς νοήσεως εἶναι· ἐφ' ἑαυτοῦ γὰρ ἐστὶν οὐδενὸς
than-the your thought to-be by itself for it-is nothing
 αὐτῷ συμβεβηκότος. τῷ αὐτάρκει δ' ἂν τις καὶ τὸ ἐν
to-it being-an-attribute by-the self-sufficient and — one also the one
 αὐτοῦ ἐννοηθείη. δεῖ μὲν γὰρ ἰκανώτατον ἀπάντων καὶ
its might-conceive must indeed for most-sufficient of-all and
 αὐταρκέστατον καὶ ἀνενδεέστατον εἶναι· πᾶν δὲ πολὺ καὶ
most-self-sufficient and least-needy to-be every but many and
 μὴ ἐν ἐνδεές ἐκ πολλῶν γενόμενον. δεῖται οὖν αὐτοῦ
not one (is)-needy from many having-come-to-be needs then its
 ἢ οὐσία ἐν εἶναι· τὸ δὲ οὐ δεῖται ἑαυτοῦ· αὐτὸ γὰρ
the substance one to-be the(-one) but not needs itself itself for
 ἐστι. καὶ μὴν πολλὰ ὄν τοσούτων δεῖται, ὅσα ἔστι,
it-is and indeed many being so-many needs as-many-as it-is
 καὶ ἕκαστον τῶν ἐν αὐτῷ μετὰ τῶν ἄλλων ὄν
and each of-the(-things) in it with the others being

καὶ οὐκ ἐφ' ἑαυτοῦ ἐνδεὲς τῶν ἄλλων ὑπάρχον καὶ καθ'
and not by itself needy of-the others being and one
ἐν καὶ κατὰ τὸ ὅλον τὸ τοιοῦτον ἐνδεὲς παρέχεται.
by-one and according-to the whole the such(-thing) needy shows-itself
εἴπερ οὖν δεῖ τι αὐταρκέστατον εἶναι, τὸ ἐν εἶναι
if-indeed then must something most-self-sufficient to-be the one to-be
δεῖ τοιοῦτον ὃν μόνον, οἷον μήτε πρὸς αὐτὸ μήτε πρὸς
must such being alone as neither toward itself nor toward
ἄλλο ἐνδεὲς εἶναι. οὐ γάρ τι ζητεῖ, ἵνα ᾗ, οὐδ' ἵνα
another needy to-be not for anything it-seeks that it-may-be nor that
εὖ ᾗ, οὐδὲ ἵνα ἐκεῖ ἰδρυθῇ. τοῖς μὲν γὰρ ἄλλοις
well it-may-be nor that there it-may-be-seated for-the indeed for others
αἵτιον ὃν οὐ παρ' ἄλλων ἔχει ὁ ἔστι, τό τε εὖ τί
cause being not from others it-has what it-is the and well what
ἂν εἴη αὐτῷ ἔξω αὐτοῦ; ὥστε οὐ κατὰ συμβεβηκὸς
— would-be to-it outside it so-that not by attribute
αὐτῷ τὸ εὖ. αὐτὸ γάρ ἐστι τόπος τε οὐδεὶς αὐτῷ. οὐ
to-it (is)-the well itself for it-is place and no for-it not
γὰρ δεῖται ἰδρύσεως ὥσπερ αὐτὸ φέρειν οὐ δυνάμενον, τό
for it-needs a-seat as itself to-carry not being-able the
τε ἰδρυθισόμενον αἰψυχον καὶ ὄγκος πίπτων, ἐὰν μῆπω
and (thing)-to-be-seated (is)-soulless and a-mass falling if not-yet
ἰδρυθῇ. ἴδρυται δὲ καὶ τὰ ἄλλα διὰ τοῦτο, δι' ὃ
it-be-seated are-seated and also the others because-of this because-of which
ὑπέστη ἅμα καὶ ἔσχεν εἰς ὃν ἐτάχθη τόπον. ἐνδεὲς
they-subsisted at-once and they-got into which they-were-assigned place needy
δὲ καὶ τὸ τόπον ζητοῦν. ἀρχὴ δὲ οὐκ ἐνδεὲς τῶν
and also the place seeking principle but (is)-not needy of-the(-things)
μετ' αὐτό· ἢ δ' ἀπάντων ἀρχὴ ἀνενδεὲς ἀπάντων· ὃ
after it the but of-all principle (is)-unneedy of-all what
τι γὰρ ἐνδεὲς, ἐφιέμενον ἀρχῆς ἐνδεές. εἰ δὲ τὸ ἐν
thing for (is)-needy desiring a-principle (is)-needy if but the one

ἐνδεές, τοῦτο ζητεῖ δηλονότι τὸ μὴ εἶναι ἔν. ὥστε ἐνδεές
(is)-needy this it-seeks clearly the not to-be one so-that needy
 ἔσται τοῦ φθεροῦντος. πᾶν δ' ὃ ἂν λέγεται ἐνδεές τοῦ
it-will-be of-the destroying(-thing) all but which — is-called needy of-the
 εἶ, καὶ τοῦ σώζοντός ἐστιν ἐνδεές· ὥστε τῷ ἐνὶ οὐδὲν
well and of-the preserving(-thing) is needy so-that for-the one nothing
 ἀγαθόν ἐστιν. οὐδὲ βούλησις τοῖνυν οὐδενός· ἀλλ' ἔστιν
good is nor wish therefore for-anything but it-is
 ὑπεράγαθον καὶ αὐτὸ οὐχ ἑαυτῷ, τοῖς δ' ἄλλοις ἀγαθόν,
beyond-good and itself not for-itself for-the but others good
 εἴ τι αὐτοῦ δύναται μεταλαμβάνειν· οὐδὲ νόησις, ἵνα
if anything of-it can partake nor thought so-that
 μὴ ἑτερότης· οὐδὲ κίνησις· πρὸ γὰρ κινήσεως καὶ πρὸ
not otherness nor motion before for motion and before
 νοήσεως· τί γὰρ καὶ νοήσε; ἢ ἑαυτόν. πρὸ νοήσεως
thought what for even will-it-think or itself before thought
 τοῖνυν ἀγνοῶν ἔσται, καὶ νοήσεως δεήσεται, ἵνα γνῶ
therefore ignorant it-will-be and of-thought will-need so-that it-may-know
 ἑαυτόν ὃ αὐτάρκης ἑαυτῷ. οὐ τοῖνυν, ὅτι μὴ γινώσκει
itself the self-sufficient to-itself not therefore because not it-knows
 μηδὲ νοεῖ ἑαυτόν, ἄγνοια περὶ αὐτόν ἔσται· ἢ γὰρ ἄγνοια
nor thinks itself ignorance about it will-there-be the for ignorance
 ἑτέρου ὄντος γένηται, ὅταν θάτερον ἀγνοῇ θάτερον· τὸ
of-another being arises when the-one is-ignorant-of the-other the
 δὲ μόνον οὔτε γινώσκει, οὔτε ἔχει ὃ ἀγνοεῖ, ἐν δὲ
but alone neither knows nor has what it-is-ignorant-of one but
 ὄν συνὸν αὐτῷ οὐ δέεται νοήσεως ἑαυτοῦ. ἐπεὶ οὐδὲ
being being-with itself not needs thought of-itself since not-even
 τὸ συνεῖναι δεῖ προσάπτειν, ἵνα τηρῆς τὸ ἔν, ἀλλὰ
the to-be-with one-must to-attach so-that you-may-keep the one but
 καὶ τὸ νοεῖν καὶ τὸ συνεῖναι ἀφαιρεῖν καὶ ἑαυτοῦ νόησιν
both the to-think and the to-be-with to-remove and of-itself thought

καὶ τῶν ἄλλων· οὐ γὰρ κατὰ τὸ νοοῦν δεῖ
and of-the others not for according-to the thinking(-thing) one-must
 τάττειν αὐτό, ἀλλὰ μᾶλλον κατὰ τὴν νόησιν. νόησις
to-rank it but rather according-to the thought thought
 δὲ οὐ νοεῖ, ἀλλ' αἰτία τοῦ νοεῖν· ἄλλω· τὸ δὲ αἷτιον
and not thinks but (is)-cause of-the to-think for-another the and cause
 οὐ ταὐτὸν τῷ αἰτιατῷ. τὸ δὴ πάντων αἷτιον οὐδέν
(is)-not the-same with-the effect the indeed of-all cause nothing
 ἐστὶν ἐκείνων. οὐ τοίνυν οὐδὲ ἀγαθὸν λεκτέον τοῦτο,
is of-those not therefore even good must-be-called this
 ὃ παρέχει, ἀλλὰ ἄλλως τὰγαθὸν ὑπὲρ τὰ ἄλλα ἀγαθά.
which it-provides but otherwise the-good beyond the other goods

VII · TURNING INWARD

If your mind is left indefinite because it is none of these things, set yourself in them and behold, not throwing thought outward: it is present to whoever can touch it. As matter must lack quality to receive every impression, the soul must become formless, turn wholly inward, and forget all things and even itself; then it may report that communion, as Minos set down laws as its images. God is outside none, but men flee themselves; who learns himself knows his source.

εἰ δ' ὅτι μὴδὲν τούτων ἐστίν, ἀοριστεῖς τῇ γνώμῃ,
if but because nothing of-these it-is you-are-indefinite in-the mind
 στήσιν σαυτὸν εἰς ταῦτα, καὶ ἀπὸ τούτων θεῶ· θεῶ δὲ μὴ
set yourself in these and from these behold behold but not
 ἔξω ρίπτων τὴν διάνοιαν. οὐ γὰρ κεῖται· που ἐρημῶσαν
outside throwing the understanding not for it-lies somewhere having-left-bereft
 αὐτοῦ τὰ ἄλλα, ἀλλ' ἔστι τῷ δυναμένῳ θιγεῖν ἐκεῖνο
of-itself the others but it-is for-the(-one) able to-touch that
 παρόν, τῷ δ' ἀδυνατοῦντι οὐ πάρεστιν. ὥσπερ δὲ
present for-the(-one) but unable not it-is-present just-as and

ἐπὶ τῶν ἄλλων οὐκ ἔστι τι νοεῖν ἄλλο νοοῦντα
in-the-case-of the others not it-is-possible anything to-think another thinking
 καὶ πρὸς ἄλλω ὄντα, ἀλλὰ δεῖ μηδὲν προσάπτειν τῷ
and with another being but one-must nothing to-attach to-the
 νοουμένῳ, ἵνα ἢ αὐτὸ τὸ νοούμενον, οὕτω δεῖ καὶ
thought so-that it-may-be the-very — thought thus one-must also
 ἐνταῦθα συνιέναι, ὥς οὐκ ἔστιν ἄλλου ἔχοντα ἐν τῇ ψυχῇ
here to-understand that not it-is-possible of-another having in the soul
 τύπον ἐκεῖνο νοῆσαι ἐνεργούντος τοῦ τύπου, οὐδ' αὖ ἄλλοις
impression that to-think being-active the impression nor again by-others
 κατειλημμένην τὴν ψυχὴν καὶ κατεχομένην τυπωθῆναι τῷ
occupied the soul and held-fast to-be-impressed by-the
 τοῦ ἐναντίου τύπῳ, ἀλλ' ὥσπερ περὶ τῆς ὕλης λέγεται,
of-the opposite impression but just-as about the matter it-is-said
 ὥς ἄρα ἅποιον εἶναι δεῖ πάντων, εἰ μέλλει δέχεσθαι
that then without-quality to-be it-must of-all if it-is-to to-receive
 τοὺς πάντων τύπους, οὕτω καὶ πολὺ μᾶλλον ἀνείδεον
the of-all impressions thus also much more formless
 τὴν ψυχὴν γίνεσθαι, εἰ μέλλει μηδὲν ἐμπόδιον ἐγκαθήμενον
the soul to-become if is-to no hindrance sitting-within
 ἔσεσθαι πρὸς πλήρωσιν καὶ ἔλλαμψιν αὐτῇ τῆς φύσεως
to-be for filling and illumination for-it of-the nature
 τῆς πρώτης. εἰ τοῦτο, πάντων τῶν ἔξω ἀφέμενον
the first if this of-all the outside(-things) having-let-go
 δεῖ ἐπιστραφῆναι πρὸς τὸ εἶσω πάντη, μὴ πρὸς τι τῶν
one-must to-turn to the within wholly not toward any of-the
 ἔξω κεκλίσθαι, ἀλλὰ ἀγνοήσαντα τὰ πάντα καὶ
outside(-things) to-have-inclined but having-become-unaware-of the all and
 πρὸ τοῦ μὲν τῇ διαθέσει, τότε δὲ καὶ τοῖς εἶδεσιν,
before the(-time) indeed in-the disposition then and also in-the forms
 ἀγνοήσαντα δὲ καὶ αὐτὸν ἐν τῇ θεᾷ ἐκεῖνου γενέσθαι
having-become-unaware and even of-oneself in the vision of-that to-come-to-be

καὶ κείνῳ συγγενόμενον καὶ ἱκανῶς οἶον ὁμίλησαντα ἦκειν
and-with-that having-been-together and sufficiently as-it-were having-conversed to-come
 ἀγγέλλοντα, εἰ δύναιτο, καὶ ἄλλῳ τὴν ἐκεῖ συνουσίαν —
announcing if one-could also to-another the there communion
 οἷαν ἴσως καὶ Μίνως ποιούμενος ὁαριστῆς τοῦ Διὸς
such-as perhaps also Minos making familiar-friend — of-Zeus
 ἐφημίσθη εἶναι, ἧς μεμνημένος εἶδωλα αὐτῆς τοὺς νόμους
was-reputed to-be of-which remembering images of-it the laws
 ἐτίθει τῇ τοῦ θεοῦ ἐπαφῇ εἰς νόμων πληρούμενος
he-established by-the of-the divine contact for of-laws filled
 θέσιν — ἢ καὶ τὰ πολιτικὰ οὐκ ἄξια αὐτοῦ νομίσαντα,
enactment or also the civic(-things) not worthy of-himself having-thought
 εἰ ἐθέλει, μένειν ἄνω ὅπερ καὶ τῷ πολὺν ἰδόντι
if he-wishes to-remain above which-precisely also to-the(-one) much having-seen
 γένοιτ' ἂν πάθημα. οὐδενὸς οὖν θεός, φησὶν, ἔστιν ἔξω,
would-happen — (as)-experience of-none then god he-says is outside
 ἀλλὰ πᾶσι σύνεστιν οὐκ εἰδόσι. φεύγουσι γὰρ αὐτοὶ αὐτοῦ
but with-all is not knowing flee for they him
 ἔξω, μᾶλλον δὲ αὐτῶν ἔξω. οὐ δύνανται οὖν ἐλεῖν ὃν
outside rather and themselves outside not they-can then to-catch whom
 πεφεύγασιν, οὐδ' αὐτοὺς ἀπολωλεκότες ἄλλον ζητεῖν, οὐδέ
they-have-fled nor themselves having-lost another to-seek nor
 γε παῖς αὐτοῦ ἔξω ἐν μανίᾳ γεγεννημένος εἰδήσει τὸν
at-least a-child himself outside in madness having-come will-know the
 πατέρα· ὁ δὲ μαθὼν ἑαυτὸν εἰδήσει καὶ ὁπόθεν.
father the(-one) but having-learned himself will-know also whence

A soul that knows itself knows that its natural motion circles a center, the one, toward which only the souls of gods always move. Bodiless things are parted not by place but by otherness; the one, having none, is always present, and we are present when we have none. We are always around it but do not always look to it, like a chorus that sings out of tune turned from its leader and beautifully turned back; looking to it, we rest and dance an inspired dance.

εἴ τις οὖν ψυχὴ οἶδεν ἑαυτὴν τὸν ἄλλον χρόνον καὶ
 if any then soul knows itself the other time and
 οἶδεν, ὅτι ἡ κίνησις αὐτῆς οὐκ εὐθεία ἀλλ' ἢ ὅταν
 knows that the motion its (is)-not straight except only when
 κλάσιν λάβῃ, ἡ δὲ κατὰ φύσιν κίνησις οἷα ἡ ἐν
 a-break it-takes the but according-to nature motion (is)-such-as the in
 κύκλῳ περὶ τι οὐκ ἔξω, ἀλλὰ περὶ κέντρον, τὸ δὲ
 a-circle around something not outside but around a-center the and
 κέντρον ἀφ' οὗ ὁ κύκλος, κινήσεται περὶ τοῦτο,
 center (is-that)-from which the circle it-will-move around this
 ἀφ' οὗ ἐστι, καὶ τούτου ἀναρτήσεται συμφέρουσα ἑαυτὴν
 from which it-is and on-this it-will-depend bringing itself
 πρὸς τὸ αὐτό, πρὸς ὃ ἐχρῆν μὲν πάσας, φέρονται
 to the same toward which it-behooved indeed all are-borne
 δὲ αἱ θεῶν μόνον αἰεὶ πρὸς ὃ φερόμεναι θεοί
 but the(-souls) of-gods only always toward which borne gods
 εἰσι· θεὸς γὰρ τὸ ἐκείνῳ συνημμένον, τὸ
 they-are god for (is)-the(-thing) to-that joined the(-thing)
 δὲ πόρρῳ ἀφιστάμενον ἄνθρωπος ὁ πολὺς καὶ θηρίον.
 but far standing-away (is)-man the many and beast
 τὸ οὖν τῆς ψυχῆς οἶον κέντρον τοῦτό ἐστι τὸ
 the then of-the soul as-it-were center this is the(-thing)
 ζητούμενον; ἢ ἄλλο τι δεῖ νομίσαι, εἰς ὃ πάντα
 sought or another something must (one)-to-think into which all

οἶον κέντρα συμπίπτει, καὶ ὅτι ἀναλογία τοῦ κέντρου
as-it-were centers coincide and that by-analogy of-the center
 τοῦδε τοῦ κύκλου· οὐδὲ γὰρ οὕτω κύκλος ἢ ψυχὴ, ὥς τὸ
of-this — circle not for thus (is)-a-circle the soul as the
 σχῆμα, ἀλλ' ὅτι ἐν αὐτῇ καὶ περὶ αὐτὴν ἢ ἀρχαία
figure but because in it and around it (is)-the ancient
 φύσις· καὶ ὅτι ἀπὸ τοιούτου, καὶ ἔτι μᾶλλον ὅτι
nature and because (it-is)-from such and still more because
 χωρισθεῖσαι ὅλαι. νῦν δέ, ἐπεὶ μέρος ἡμῶν κατέχεται ὑπὸ
separated wholly now but since part of-us is-held-down by
 τοῦ σώματος — οἶον εἴ τις τοὺς πόδας ἔχοι ἐν
the body as if someone the feet should-have in
 ὕδατι, τῷ δ' ἄλλῳ σώματι ὑπερέχοι — τῷ δὴ μὴ
water with-the but other body should-stand-above by-the indeed not
 βαπτισθέντι τοῦ σώματος ὑπεράραντες, τούτῳ συνάπτομεν
submerged of-the body having-risen-above by-this we-join
 κατὰ τὸ ἐαυτῶν κέντρον τῷ οἶον πάντων κέντρῳ,
by the our-own center to-the as-it-were of-all center
 καθάπερ τῶν μεγίστων κύκλων τὰ κέντρα τῷ τῆς
just-as of-the greatest circles the centers to-the of-the
 σφαίρας τῆς περιεχούσης κέντρῳ, ἀναπανόμενοι. εἰ μὲν
sphere the encompassing center resting if indeed
 οὖν σωματικοὶ ἦσαν, οὐ ψυχικοὶ κύκλοι, τοπικῶς ἂν τῷ
then bodily were not psychic circles locally — with-the
 κέντρῳ συνήπτον καὶ πού κεκίμενον τοῦ κέντρου περὶ
center they-would-join and somewhere lying the center around
 αὐτὸ ἂν ἦσαν· ἐπειδὴ δὲ αὐταὶ τε αἱ ψυχαὶ νοηταί,
it — they-would-be since but themselves both the souls (are)-intelligible
 ὑπὲρ νοῦν τε ἐκεῖνο, δυνάμεσιν ἄλλαις, ἣ πέφυκε τὸ νοοῦν
beyond intellect and (is)-that by-powers other as is-natural the thinking
 πρὸς τὸ κατανοούμενον συνάπτειν, οἷητέον τὴν συναφήν
toward the apprehended to-join one-must-think the contact

γίνεσθαι, καὶ πλέον, ὡς τὸ νοοῦν παρεῖναι ὁμοιότητι καὶ
to-occur and more as the thinking to-be-present by-likeness and
 ταυτότητι καὶ συνάπτειν τῷ συγγενεῖ οὐδενὸς διείργοντος.
sameness and to-join to-the akin nothing separating
 σώμασι μὲν γὰρ σώματα κωλύεται κοινωνεῖν ἄλλοις, τὰ
by-bodies indeed for bodies are-prevented to-commune with-others the
 δὲ ἀσώματα σώμασιν οὐ διείργεται· οὐδ' ἀφέστηκε τοίνυν
but bodiless by-bodies not are-separated nor stand-apart therefore
 ἀλλήλων τόπῳ, ἐτερότητι δὲ καὶ διαφορᾷ· ὅταν οὖν ἡ
from-one-another in-place by-otherness but and difference when then the
 ἐτερότης μὴ παρῇ, ἀλλήλοις τὰ μὴ ἕτερα πάρεστιν.
otherness not be-present to-one-another the not other(-things) are-present
 ἐκεῖνο μὲν οὖν μὴ ἔχον ἐτερότητα ἀεὶ πάρεστιν, ἡμεῖς δὲ
that indeed then not having otherness always is-present we but
 ὅταν μὴ ἔχωμεν· καὶ ἐκεῖνο μὲν ἡμῶν οὐκ ἐφίεται, ὥστε περὶ
when not we-have(-it) and-that indeed us not desires so-as around
 ἡμᾶς εἶναι, ἡμεῖς δὲ ἐκείνου, ὥστε ἡμᾶς περὶ ἐκεῖνο. καὶ
us to-be we but (desire)-that so-as us around that and
 ἀεὶ μὲν περὶ αὐτό, οὐκ ἀεὶ δὲ εἰς αὐτὸ βλέπομεν, ἀλλ'
always indeed around it not always but to it we-look but
 οἶον χορὸς ἐξάδων· καίπερ ἔχων περὶ τὸν κορυφαῖον
as a-chorus singing-out-of-tune although having around the leader
 τραπείῃ ἂν εἰς τὸ ἔξω τῆς θέας, ὅταν δὲ ἐπιστρέψῃ, ᾄδει
might-turn — to the outside of-the view when but it-turns-back sings
 τε καλῶς καὶ ὄντως περὶ αὐτὸν ἔχει· οὕτω καὶ ἡμεῖς ἀεὶ
both beautifully and really around him is thus also we always
 μὲν περὶ αὐτό, καὶ ὅταν μὴ, λύσις ἡμῖν παντελὴς
indeed (are)-around it and when not dissolution for-us complete
 ἔσται καὶ οὐκέτι ἐσόμεθα· οὐκ ἀεὶ δὲ εἰς αὐτό, ἀλλ' ὅταν
will-be and no-longer we-shall-be not always but to it but when

εἰς αὐτὸ ἴδωμεν, τότε ἡμῖν τέλος καὶ ἀνάπαυλα καὶ τὸ
 to it we-look then (is)-for-us end and rest and the
 μὴ ἀπάδειν χορεύουσιν ὄντως περὶ αὐτὸ χορείαν ἔνθεον.
 not to-sing-out-of-tune dancing really around it dance inspired

IX • SOURCE OF LIFE

In this dance the soul sees the source of life and intellect, the principle of being, which gives without being poured out or diminished. We are not cut off but breathe by it. There the soul truly lives and, filled with god, begets beauty, justice, and virtue. Every soul is Aphrodite, heavenly there and vulgar here, a maiden who, outraged by a mortal lover, returns to her father. Whoever has seen it, stripped of all else, sees himself become pure light and a god.

ἐν δὲ ταύτῃ τῇ χορείᾳ καθορᾷ πηγὴν μὲν ζωῆς, πηγὴν
 in and this — dance it-beholds source indeed of-life source
 δὲ νοῦ, ἀρχὴν ὄντος, ἀγαθοῦ αἰτίαν, ρίζαν ψυχῆς· οὐκ
 and of-intellect principle of-being of-good cause root of-soul not
 ἐκχεομένων ἀπ' αὐτοῦ ἐκείνων, εἴτ' ἐλαττούντων· οὐ γὰρ
 being-poured-out from it those then diminishing(-it) not for
 ὄγκος· ἢ φθαρτὰ ἂν ἦν τὰ γεννώμενα. νῦν δέ ἐστιν
 (is)-a-mass or perishable — would-be the begotten(-things) now but they-are
 αἰδία, ὅτι ἡ ἀρχὴ αὐτῶν ὡσαύτως μένει οὐ μεμερισμένη
 eternal because the principle their likewise remains not divided
 εἰς αὐτά, ἀλλ' ὅλη μένουσα. διὸ κακείνα μένει· οἶον εἰ
 into them but whole remaining wherefore also-those remain as if
 μένοντος ἡλίου καὶ τὸ φῶς μένει. οὐ γὰρ ἀποτετμήμεθα
 remaining the-sun also the light remains not for we-have-been-cut-off
 οὐδὲ χωρὶς ἐσμέν, εἰ καὶ παρεμπεσοῦσα ἡ σώματος
 nor apart are-we if even having-intruded the of-body
 φύσις πρὸς αὐτὴν ἡμᾶς εἵλκυσεν, ἀλλ' ἐμπνέομεν καὶ
 nature toward itself us drew but we-breathe and

σωζόμεθα οὐ δόντος, εἴτα ἀποστάντος ἐκείνου, ἀλλ'
are-preserved not (as-if)-having-given then having-withdrawn that but
 ἀεὶ χορηγοῦντος ἕως ἂν ᾗ ὅπερ ἔστι. μᾶλλον
always supplying as-long-as — it-is what-precisely it-is more
 μέντοι ἐσμέν νεύσαντες πρὸς αὐτὸ καὶ τὸ εὖ ἐνταῦθα,
however we-are having-inclined toward it and the well (is)-here
 τὸ δὲ πόρρω εἶναι μόνον καὶ ᾗττον εἶναι· ἐνταῦθα καὶ
the but far to-be only and less to-be here also
 ἀναπαύεται ψυχὴ κακῶν ἔξω εἰς τὸν τῶν κακῶν καθαρὸν
rests soul evils outside into the of-the evils pure
 τόπον ἀναδραμοῦσα· καὶ νοεῖ ἐνταῦθα, καὶ ἀπαθὴς
region having-run-back and it-thinks here and (is)-unaffected
 ἐνταῦθα· καὶ τὸ ἀληθῶς ζῆν ἐνταῦθα· τὸ γὰρ νῦν καὶ
here and the truly to-live (is)-here the for now and
 τὸ ἄνευ θεοῦ ἔχνος ζωῆς ἐκείνην μιμούμενον, τὸ δὲ
the without god (is)-a-trace of-life that imitating the but
 ἐκεῖ ζῆν ἐνέργεια μὲν νοῦ, ἐνεργεία δὲ καὶ γεννᾶ
there to-live (is)-activity indeed of-intellect by-activity and also it-begets
 θεοὺς ἐν ἡσυχῇ τῇ πρὸς ἐκεῖνο ἐπαφῇ, γεννᾶ δὲ κάλλος,
gods in quiet the toward that contact begets and beauty
 γεννᾶ δικαιοσύνην, ἀρετὴν γεννᾶ· ταῦτα γὰρ κύει ψυχὴ
begets justice virtue begets these for conceives soul
 πληρωθεῖσα θεοῦ καὶ τοῦτο αὐτῇ ἀρχὴ καὶ τέλος·
filled with-god and this (is)-for-it beginning and end
 ἀρχὴ μὲν, ὅτι ἐκεῖθεν, τέλος δέ, ὅτι τὸ ἀγαθὸν
beginning indeed because (it-is)-from-there end and because the good
 ἐκεῖ, καὶ ἐκεῖ γενομένη γίνεται αὕτη ὅπερ ᾗν· τὸ
(is)-there and there having-come it-becomes itself what-precisely it-was the
 γὰρ ἐνταῦθα καὶ ἐν τούτοις ἔκπτωσις καὶ φυγὴ
for here and among these (is)-a-falling-away and exile
 καὶ πτερορρήσις· δηλοῖ δὲ ὅτι τὸ ἀγαθὸν ἐκεῖ καὶ
and shedding-of-wings shows and that the good (is)-there also

ὁ ἔρως ὁ τῆς ψυχῆς ὁ σύμφυτος, καθ' ὃ καὶ
the love the of-the soul the inborn according-to which also
 συνέζευκται ἔρως ταῖς ψυχαῖς καὶ ἐν γραφαῖς καὶ ἐν
is-yoked love to-the souls both in paintings and in
 μύθοις. ἐπεὶ γὰρ ἕτερον θεοῦ ἐκείνη, ἐξ ἐκείνου δέ, ἐρᾷ
myths since for other than-god (is)-that but from that it-loves
 αὐτοῦ ἐξ ἀνάγκης· καὶ οὕσα ἐκεῖ τὸν οὐράνιον ἔρωτα
him of necessity and being there the heavenly love
 ἔχει, ἐνταῦθα δὲ πάνδημος γίννεται. καὶ γὰρ ἐστὶν ἐκεῖ
it-has here but vulgar it-becomes and for there-is there
 Ἀφροδίτῃ οὐρανία, ἐνταῦθα δὲ γίνεται πάνδημος οἶον
Aphrodite heavenly here but becomes vulgar as-it-were
 ἔταιρισθεῖσα· καὶ ἔστι πᾶσα ψυχὴ Ἀφροδίτῃ. καὶ τοῦτο
having-become-a-courtesan and is every soul Aphrodite and this
 αἰνίττεται καὶ τὰ τῆς Ἀφροδίτης γενέθλια καὶ ὁ Ἔρως
hint both the — of-Aphrodite birthday and — Eros
 ὁ μετ' αὐτῆς γενόμενος. ἐρᾷ οὖν κατὰ φύσιν ἔχουσα
the with her born loves then according-to nature being
 ψυχὴ θεοῦ ἐνωθῆναι θέλουσα, ὥσπερ παρθένος καλοῦ
soul god to-be-united wishing as a-maiden of-noble
 πατρὸς καλὸν ἔρωτα· ὅταν δὲ εἰς γένεσιν ἐλθοῦσα οἶον
father (with)-noble love when but into birth having-come as-it-were
 μνηστεύεισιν ἀπατηθῇ, ἄλλον ἀλλαξαμένη θνητὸν ἔρωτα
by-wooings it-is-deceived another having-exchanged mortal love
 ἐρημία πατρὸς ὑβρίζειται· μισήσασα δὲ πάλιν τὰς ἐνταῦθα
in-absence of-father it-is-outraged having-bated but again the here
 ὑβρεῖς καὶ ἀγνέυσασα τῶν τῇδε πρὸς τὸν πατέρα
outrages and having-purified(-itself) of-the(-things) here to the father
 αὐθις στελλομένη εὐπαθεῖ. καὶ οἷς μὲν ἄγνωστόν ἐστι
again setting-out it-is-happy and to-whom indeed unknown is
 τὸ πάθημα τοῦτο, ἐντεῦθεν ἐνθυμείσθω ἀπὸ τῶν ἐνταῦθα
the experience this from-here let-him-consider from the here

ἐρώτων οἷόν ἐστι τυχεῖν ὧν τις μάλιστα ἐρᾷ, καὶ
 loves what-sort it-is to-obtain what one most loves and
 ὅτι ταῦτα μὲν τὰ ἐρώμενα θνητὰ καὶ βλαβερὰ καὶ
 that these indeed the beloved(-things) (are)-mortal and harmful and
 εἰδώλων ἔρωτες καὶ μεταπίπτει, ὅτι οὐκ ἦν τὸ ὄντως
 of-images (are-the)-loves and they-change because not it-was the really
 ἐρώμενον, οὐδὲ τὸ ἀγαθὸν ἡμῶν, οὐδ' ὃ ζητοῦμεν. ἐκεῖ
 beloved nor the good our nor what we-seek there
 δὲ τὸ ἀληθινὸν ἐρώμενον, ᾧ ἔστι καὶ συνεῖναι
 but (is)-the true beloved with-which it-is-possible also to-be-with
 μεταλαβόντα αὐτοῦ καὶ ὄντως ἔχοντα, οὐ περιπτυσσόμενον
 having-partaken of-it and really having(-it) not embracing(-it)
 σαρξιν ἔξωθεν. ὅστις δὲ εἶδεν, οἶδεν ὃ λέγω, ὡς ἡ ψυχὴ
 with-flesh from-outside whoever but has-seen knows what I-say how the soul
 ζωὴν ἄλλην ἴσχει τότε προσιοῦσα καὶ ἤδη προσελθοῦσα
 life other has then approaching and already having-approached
 καὶ μετασχοῦσα αὐτοῦ, ὥστε γινῶναι διατεθεῖσαν, ὅτι
 and having-partaken of-it so-as to-know being-disposed that
 πάρεστιν ὁ χορηγὸς ἀληθινῆς ζωῆς, καὶ δεῖ οὐδενὸς ἔτι·
 is-present the supplier of-true life and it-needs nothing further
 τοῦναντίον δὲ ἀποθέσθαι τὰ ἄλλα δεῖ, καὶ ἐν μόνῳ
 the-contrary but to-put-away the other(-things) must and in alone
 στήναι τούτῳ, καὶ τοῦτο γενέσθαι μόνον περικόψαντα τὰ
 to-stand this and this to-become alone having-cut-away the
 λοιπὰ ὅσα περικείμεθα· ὥστε ἐξελθεῖν σπεύδειν ἐντεῦθεν
 rest as-much-as we-wear so-as to-go-out to-hasten from-here
 καὶ ἀγανακτεῖν ἐπὶ θάτερα δεδεμένους, ἵνα τῷ ὅλῳ
 and to-be-vexed on the-other-side bound so-that with-the whole
 αὐτῶν περιπτυξώμεθα καὶ μηδὲν μέρος ἔχωμεν, ᾧ μὴ
 of-ourselves we-may-embrace(-it) and no part we-may-have with-which not
 ἐφαπτόμεθα θεοῦ. ὁρᾶν δὴ ἔστιν ἐνταῦθα καὶ κεῖνον καὶ
 we-touch god to-see indeed it-is-possible here both-that and

εαυτὸν ὡς ὁρᾶν θέμις· εαυτὸν μὲν ἡγλαιοσμένον, φωτὸς
oneself as to-see (is)-lawful oneself indeed made-splendid of-light
 πλήρη νοητοῦ, μᾶλλον δὲ φῶς αὐτὸ καθαρὸν, ἄβαρῃ,
full intelligible rather and light itself pure weightless
 κοῦφον, θεὸν γενόμενον, μᾶλλον δὲ ὄντα, ἀναφθέντα μὲν
buoyant a-god having-become rather and being kindled indeed
 τότε, εἰ δὲ πάλιν βαρύνοιτο, ὥσπερ μαραινόμενον.
then if but again one-were-weighed-down as-if withering

X • TWO BECOME ONE

Why does the soul not stay there? Because it has not wholly left the body; one day the vision will be continuous. The seeing is beyond reason and knowledge: the seer does not distinguish two but becomes one with the seen, like center joined to center, and they are two only when apart. That is why the spectacle is hard to tell.

πῶς οὖν οὐ μένει ἐκεῖ; ἢ ὅτι μῆπω ἐξελήλυθεν
how then not does-he-remain there or because not-yet he-has-gone-out
 ὅλως. ἔσται δὲ ὅτε καὶ τὸ συνεχὲς ἔσται τῆς θέας
wholly it-will-be and when also the continuous there-will-be of-the vision
 οὐκέτι ἐνοχλουμένῳ οὐδεμίαν ἐνόχλησιν τοῦ σώματος. ἔστι
no-longer for-(one)-troubled any trouble of-the body is
 δὲ τὸ ἑωρακὸς οὐ τὸ ἐνοχλούμενον, ἀλλὰ τὸ ἄλλο,
but the(-part) having-seen not the(-part) troubled but the other
 ὅτε τὸ ἑωρακὸς ἀργεῖ τὴν θεάν οὐκ ἀργοῦν τὴν
when the(-part) having-seen is-idle-from the vision not idle-from the
 ἐπιστήμην τὴν ἐν ἀποδείξεσι καὶ πίστεσι καὶ τῷ τῆς
knowledge the in demonstrations and proofs and in-the of-the
 ψυχῆς διαλογισμῷ· τὸ δὲ ἰδεῖν καὶ τὸ ἑωρακὸς ἐστὶν οὐκέτι
soul reasoning the but to-see and the having-seen is no-longer
 λόγος, ἀλλὰ μεῖζον λόγου καὶ πρὸ λόγου καὶ ἐπὶ τῷ
reason but greater than-reason and before reason and upon the

λόγῳ, ὥσπερ καὶ τὸ ὁρώμενον. ἑαυτὸν μὲν οὖν ἰδὼν
reason as also the seen himself indeed then having-seen
 τότε, ὅτε ὁρᾷ, τοιοῦτον ὄψεται, μᾶλλον δὲ αὐτῷ τοιούτῳ
then when he-sees such he-will-see rather and with-himself such
 συνέσται καὶ τοιοῦτον αἰσθήσεται ἀπλοῦν γενόμενον. τάχα
be-will-be-with and such will-perceive simple having-become perhaps
 δὲ οὐδὲ ὄψεται λεκτέον. τὸ δὲ ὁφθέν, εἴπερ δεῖ δύο ταῦτα
but not-even will-see must-be-said the but seen if-indeed must two these
 λέγειν, τό τε ὁρῶν καὶ τὸ ὁρώμενον, ἀλλὰ μὴ ἔν ἅμφω —
to-say the both seer and the seen but not one both
 τολμηρὸς μὲν ὁ λόγος — τότε μὲν οὔτε ὁρᾷ οὔτε
bold indeed (is)-the statement then indeed neither sees nor
 διακρίνει ὁ ὁρῶν οὐδὲ φαντάζεται δύο, ἀλλ' οἷον ἄλλος
distinguishes the seer nor imagines two but as-it-were other
 γενόμενος καὶ οὐκ αὐτὸς οὐδ' αὐτοῦ συντελεῖ ἐκεῖ, καὶ κείνου
having-become and not himself nor to-himself he-belongs there and-of-that
 γενόμενος ἔν ἐστιν ὥσπερ κέντρῳ κέντρον συνάψας· καὶ γὰρ
having-become one he-is as to-center center having-joined and for
 ἐνταῦθα συνελθόντα ἔν ἐστι, τότε δὲ δύο, ὅταν χωρίς.
here having-come-together one they-are then but two when apart
 οὕτω καὶ ἡμεῖς νῦν λέγομεν ἕτερον. διὸ καὶ δύσφραστον
thus also we now call(-it) other wherefore also hard-to-tell
 τὸ θέαμα. πῶς γὰρ ἂν ἀπαγγεῖλαι τις ὥς ἕτερον οὐκ
(is)-the spectacle how for — could-report one as other not
 ἰδὼν ἐκεῖνο, ὅτε ἐθεᾶτο ἕτερον, ἀλλὰ ἐν πρὸς ἑαυτόν;
having-seen that when he-beheld other but one with himself

So the mysteries forbid telling the uninitiated: the seer did not see another but was one with it, without motion, desire, reason, or even himself, beyond beauty and the virtues, like one who enters the sanctuary and leaves the statues behind. Going down, soul comes to evil; going up, to itself and to that. Fallen from the vision, it rises again through virtue. This is the life of gods and godlike men: flight of the alone to the alone.

τοῦτο δὴ ἐθέλον δηλοῦν τὸ τῶν μυστηρίων τῶνδε
 this indeed wishing to-show the of-the mysteries these(-here)
 ἐπίταγμα, τὸ μὴ ἐκφέρειν εἰς μὴ μεμνημένους, ὥς οὐκ
 injunction the not to-divulge to not initiated as not
 ἔκφορον ἐκεῖνο ὃν ἀπείπε δηλοῦν πρὸς ἄλλον τὸ θείον,
 divulgeable that being it-forbade to-show to another the divine
 ὅτῳ μὴ καὶ αὐτῷ ἰδεῖν εὐτύχηται. ἐπεὶ τοίνυν δύο οὐκ
 to-whom not also himself to-see it-has-been-granted since therefore two not
 ἦν, ἀλλ' ἐν ἧν αὐτὸς ὁ ἰδὼν πρὸς τὸ ἑωραμένον,
 there-were but one was himself the seer with the seen
 ὥς ἂν μὴ ἑωραμένον, ἀλλ' ἡνωμένον, ὃς ἐγένετο ὅτε
 as — not seen but united he-who became when
 ἐκεῖνῳ ἐμίγνυτο εἰ μεμνῶτο, ἔχοι ἂν παρ' ἑαυτῷ
 with-that he-mingled if he-should-remember would-have — with himself
 ἐκεῖνου εἰκόνα. ἦν δὲ ἐν καὶ αὐτὸς διαφορὰν ἐν αὐτῷ
 of-that an-image was but one also himself difference in himself
 οὐδεμίαν πρὸς ἑαυτὸν ἔχων οὔτε κατὰ ἄλλα· οὐ
 none toward himself having nor in-respect-of other(-things) not
 γάρ τι ἐκινεῖτο παρ' αὐτῷ, οὐ θυμός, οὐκ ἐπιθυμία
 for anything was-moved in him not spirit not appetite
 ἄλλου παρῆν αὐτῷ ἀναβεβηκότι, ἀλλ' οὐδὲ λόγος οὐδέ
 for-another was-present to-him having-ascended but not-even reason nor
 τις νόησις οὐδ' ὅλως αὐτός, εἰ δεῖ καὶ τοῦτο λέγειν·
 any thought nor at-all himself if one-must also this to-say

ἀλλ' ὥσπερ ἀρπασθεῖς ἢ ἐνθουσιάσας ἡσυχῇ ἐν ἐρήμῳ
but as-if caught-up or inspired quietly in solitary
 καταστάσει γεγένηται ἀτρεμεῖ τῇ αὐτοῦ οὐσίᾳ οὐδαμοῦ
condition be-has-come-to-be unshaken in-the his substance nowhere
 ἀποκλίνων οὐδὲ περὶ αὐτὸν στρεφόμενος, ἐστὼς πάντῃ
turning-aside nor about himself turning standing wholly
 καὶ οἷον στάσις γενόμενος· οὐδὲ τῶν καλῶν, ἀλλὰ
and as-it-were rest having-become nor of-the(-things) beautiful but
 καὶ τὸ καλὸν ἤδη ὑπερθέων, ὑπερβὰς ἤδη καὶ τὸν
even the beautiful already outrunning having-passed-beyond already also the
 τῶν ἀρετῶν χορόν, ὥσπερ τις εἰς τὸ εἶσω τοῦ ἀδύτου
of-the virtues chorus as someone into the inside of-the sanctuary
 εἰσὸς εἰς τοῦπίσω καταλιπὼν τὰ ἐν τῷ ναῷ ἀγάλματα,
having-entered to behind having-left the in the temple statues
 ἃ ἐξελθόντι τοῦ ἀδύτου πάλιν γίνεται πρῶτα
which for-(one)-having-come-out of-the sanctuary again become first
 μετὰ τὸ ἔνδον θέαμα καὶ τὴν ἐκεῖ συνουσίαν πρὸς οὐκ
after the inner spectacle and the there communion with not
 ἄγαλμα οὐδ' εἰκόνα, ἀλλ' αὐτό· ἃ δὴ γίνεται δευτέρα
a-statue nor an-image but itself which indeed become second
 θεάματα. τὸ δὲ ἴσως ἦν οὐ θέαμα, ἀλλὰ ἄλλος τρόπος
spectacles the(-thing) but perhaps was not a-spectacle but another manner
 τοῦ ἰδεῖν, ἔκστασις καὶ ἁπλῳσις καὶ ἐπίδοσις αὐτοῦ καὶ
of-the to-see ecstasy and simplification and surrender of-oneself and
 ἔφεσις πρὸς ἀφὴν καὶ στάσις καὶ περινώσις πρὸς
striving toward contact and rest and encompassing-thought toward
 ἐφαρμογὴν, εἴπερ τις τὸ ἐν τῷ ἀδύτῳ θεάσεται. εἰ
fitting-together if-indeed one the(-thing) in the sanctuary will-behold if
 δ' ἄλλως βλέποι, οὐδὲν αὐτῷ πάρεστι. ταῦτα μὲν οὖν
but otherwise one-should-look nothing to-him is-present these indeed then
 μιμήματα, καὶ τοῖς οὖν σοφοῖς τῶν προφητῶν αἰνίττεται,
(are)-imitations and to-the then wise of-the prophets they-hint

ὅπως θεὸς ἐκεῖνος ὁρᾶται· σοφὸς δὲ ἱερεὺς τὸ αἰνigma
how god that is-seen wise and priest the riddle
 συνιῆς ἀληθινὴν ἂν ποιοῖτο ἐκεῖ γενόμενος τοῦ ἀδύτου
understanding true — would-make there having-come of-the sanctuary
 τὴν θέαν. καὶ μὴ γενόμενος δὲ τὸ ἄδυτον τοῦτο ἀόρατόν
the vision and not having-come but the sanctuary this invisible
 τι χρῆμα νομίσας καὶ πηγὴν καὶ ἀρχὴν εἰδήσει, ὥς
some thing having-considered and source and principle will-know that
 ἀρχῇ ἀρχὴν ὁρᾷ, καὶ συγγίνεται καὶ τῷ ὁμοίῳ τὸ
by-principle principle he-sees and is-united also with-the like the
 ὅμοιον, οὐδὲν παραλιπὼν τῶν θείων ὅσα δύναται
like nothing having-left of-the divine(-things) as-many-as can
 ψυχὴ ἔχειν. καὶ πρὸ τῆς θεάς τὸ λοιπὸν ἐκ τῆς θεάς
soul have even before the vision the rest from the vision
 ἀπαιτεῖ· τὸ δὲ λοιπὸν τῷ ὑπερβάντι πάντα τὸ
he-asks the and rest for-the(-one) having-passed-beyond all (is)-the
 ὅ ἐστι πρὸ πάντων. οὐ γὰρ δὴ εἰς τὸ πάντη μὴ
what is before all not for indeed to the wholly not
 ὄν ἥξει ἡ ψυχῆς φύσις, ἀλλὰ κάτω μὲν βᾶσα εἰς
being will-come the of-soul nature but downward indeed having-gone to
 κακὸν ἥξει, καὶ οὕτως εἰς μὴ ὄν, οὐκ εἰς τὸ παντελές
evil it-will-come and thus to not being not to the complete
 μὴ ὄν· τὴν ἐναντίαν δὲ δραμοῦσα ἥξει οὐκ εἰς ἄλλο,
not being the opposite(-way) but having-run it-will-come not to another
 ἀλλ' εἰς ἑαυτήν, καὶ οὕτως οὐκ ἐν ἄλλῳ οὔσα ἐν οὐδενί
but to itself and thus not in another being in nothing
 ἐστίν, ἀλλ' ἐν αὐτῇ· τὸ δ' ἐν αὐτῇ μόνη καὶ οὐκ ἐν τῷ
it-is but in itself the but in itself alone and not in the
 ὄντι ἐν ἐκείνῳ· γίνεται γὰρ καὶ αὐτός τις οὐκ οὐσία,
being (is)-in that becomes for also himself one not substance
 ἀλλ' ἐπέκεινα οὐσίας ταύτης, ἣ προσομιλεῖ. εἴ τις οὖν
but beyond substance in-this-way in-which he-consorts if one then

τοῦτο αὐτὸν γενόμενον ἴδοι, ἔχει ὁμοίωμα ἐκείνου αὐτόν,
this himself having-become should-see he-has a-likeness of-that himself
 καὶ εἰ ἀφ' αὐτοῦ μεταβαίνει ὡς εἰκὼν πρὸς ἀρχέτυπον,
and if from himself he-should-pass as image to archetype
 τέλος ἂν ἔχοι τῆς πορείας. ἐκπίπτων δὲ τῆς θέας
end — he-would-have of-the journey falling-out but of-the vision
 πάλιν ἐγείρας ἀρετὴν τὴν ἐν αὐτῷ καὶ κατανοήσας
again having-roused virtue the(-virtue) in himself and having-perceived
 ἑαυτὸν πάντα κεκοσμημένον πάλιν κουφισθήσεται δι'
himself wholly adorned again he-will-be-lightened through
 ἀρετῆς ἐπὶ νοῦν ἰὼν καὶ διὰ σοφίας ἐπ' αὐτό. καὶ
virtue to intellect going and through wisdom to it and
 οὗτος θεῶν καὶ ἀνθρώπων θείων καὶ εὐδαιμόνων βίος,
this (is)-of-gods and of-men divine and happy the-life
 ἀπαλλαγὴ τῶν ἄλλων τῶν τῇδε, βίος ἀνήδονος
release from-the others the(-things) here life without-pleasure
 τῶν τῇδε, φυγὴ μόνου πρὸς μόνον.
in-the(-things) here flight of-alone to alone
