GREEK SERIES · VOLUME 21

The Plotinian Ascent

Plotinus

ΕΝΝΕΑΔΕΣ

The Plotinian Ascent

Ten Treatises of Plotinus, from Man to the One

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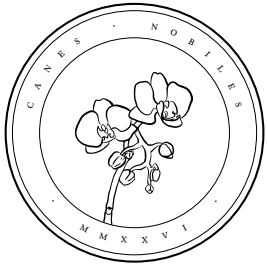
with a word-for-word interlinear English translation

preserving the original word order



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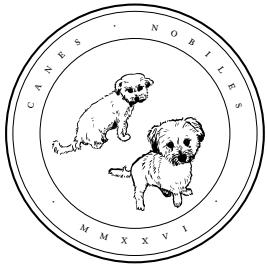

Volume 21 of the Canes Nobiles Greek interlinear texts

The Greek text follows Volkmann's Teubner Plotinus

Set from the First Thousand Years of Greek, with corrections

Translated and composed with AI, 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 λῦπαι 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 ζητητέαι, πότερα ὧν τὰ πάθη, ἢ αἱ
opinion are-to-be-investigated whether of-that-whose the affections(-are) or some
μὲν οὕτως, αἱ 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, ἐπείπερ 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 ψυχή, ἄλλο
first and soul must-be-taken whether other indeed (is)-soul other
δὲ ψυχῇ εἶναι. εἰ γὰρ τοῦτο, σύνθετόν τι ἡ ψυχὴ
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
ὅλως ἕξεις καὶ διαθέσεις χείρους καὶ βελτίους. ἤ, εἰ ταὐτόν
generally states and dispositions worse and better or if the-same
ἐστι ψυχὴ καὶ τὸ ψυχῇ εἶναι, εἰδός τι ἂν εἴη ψυχὴ
is soul and the for-soul to-be a-form some — would-be soul
ἄδεκτον τούτων ἁπασῶν τῶν ἐνεργειῶν, ὧν ἐποιστικὸν
unreceptive of-these all — activities of-which (it-is)-productive
ἄλλῳ, ἑαυτῷ δὲ συμφυᾶ ἔχον τὴν ἐνέργειαν ἐν ἑαυτῷ,
for-another to-itself and inborn having the activity in itself
ἥντινα 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, ἄλλῳ 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
ὧν μὴ ἀποτέτμηται κρειττόνων ὄντων. τί γὰρ ἂν
from-which not it-is-cut-off better being what for —
καὶ φοβοῖτο τοιοῦτον ἄδεκτον ὂν παντὸς τοῦ ἔξω; ἐκεῖνο
even would-it-fear (a-thing)-such unreceptive being of-all the outside that
τοίνυν φοβείσθω, ὃ δύναται παθεῖν. οὐδὲ θαρρεῖ
therefore let-it-fear which is-able to-be-affected nor is-it-confident
τοίνυν· τούτοις γὰρ θάρρος, οἷς ἂν τὰ φοβερὰ παρῇ.
therefore for-these for (is)-confidence to-whom — the fearful-things are-present
ἐπιθυμίαι δὲ πῶς, αἳ 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 ὅ 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; αὔταρκες
(is)-still far-off to-grieve and how or at what (is)-self-sufficient
γὰρ τό γε ἁπλοῦν ἐν οὐσίᾳ, οἷόν ἐστι μένον ἐν
for the at-least simple in substance such-as it-is remaining in
οὐσίᾳ τῇ αὑτοῦ. ἥδεται δὲ προσγενομένου τίνος, οὐδενὸς
substance the its-own it-is-pleased and (by)-the-accession of-what of-nothing
οὐδ᾽ ἀγαθοῦ προσιόντος; ὃ γάρ ἐστιν, 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 εἴδους 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 καταλείψομεν·
thought it-must-be-examined how if this to-it we-shall-leave
καὶ περὶ ἡδονῆς αὖ καθαρᾶς, εἰ συμβαίνει περὶ αὐτὴν
and about pleasure again pure whether it-occurs about it
μόνην οὖσαν.
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 ψυχήν, οὖσαν εἴτε πρὸ
but for in body must-be-placed soul being whether before
τούτου, εἴτ᾽ ἐν τούτῳ, ἐξ οὗ καὶ αὐτῆς ζῷον τὸ
this or in this out-of which and it living-being the
σύμπαν ἐκλήθη. χρωμένη μὲν οὖν σώματι οἷα ὀργάνῳ
whole was-called using indeed then a-body as an-instrument
οὐκ ἀναγκάζεται δέξασθαι τὰ διὰ τοῦ σώματος παθήματα,
not it-is-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 χρῆσθαι 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 χρῆσθαι ὄμμασίν ἔστιν ὁρᾶν. ἀλλὰ καὶ βλάβαι
since also the to-use eyes is to-see but also harms
περὶ τὸ ὁρᾶν, 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
ἄλλῳ μεταδώσει τῶν ἑαυτοῦ, σῶμα δὲ ψυχῇ πῶς;
other will-impart of-the(-things) its-own body but to-soul how
τοῦτο γάρ ἐστιν 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
χρῆται, χωρίς ἐστιν ἑκάτερον· 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 κρᾶσίς τις ἦν, ἢ ὡς διαπλακεῖσα, ἢ ὡς εἶδός 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 ὁπωσοῦν καὶ αὐτὸ ὂν ἐν τάξει τοῦ ᾧ
mixed in-any-way-whatever and itself being in rank of-that which
χρῆται, 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 χρῆται, ὡς 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 μεμῖχθαι. 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 δὴ ἀφαιρεθὲν ὁπωσοῦν ζωῆς πῶς ἂν
and unreason that indeed deprived in-any-way-whatever of-life how —
προσθήκην λάβοι τὸ αἰσθάνεσθαι; τοὐναντίον δ' ἂν τὸ
addition would-it-receive the to-perceive the-contrary but — the
σῶμα ζωὴν λαβὸν 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
τοίνυν καὶ ὀρέξεται· τοῦτο γὰρ καὶ ἀπολαύσει ὧν ὀρέγεται
therefore also will-desire this for also will-enjoy what it-desires
καὶ φοβήσεται περὶ αὑτοῦ· τοῦτο γὰρ καὶ οὐ τεύξεται 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 ᾖ, ὥσπερ ἂν εἴ τις
of-the mixing perhaps not possible it-is just-as — if someone
λέγοι μεμῖχθαι λευκῷ γραμμήν, φύσιν ἄλλην ἄλλῃ.
were-to-say to-have-been-mixed with-white a-line nature other with-other
τὸ δὲ διαπλακεῖσα οὐ ποιεῖ ὁμοπαθῆ τὰ διαπλακέντα,
the and (soul)-interwoven not makes like-affected the(-things) interwoven
ἀλλ' ἔστιν ἀπαθὲς εἶναι τὸ διαπλακὲν καὶ ἔστι
but it-is-possible unaffected to-be the interwoven(-thing) and it-is-possible
ψυχὴν διαπεφοιτηκυῖαν μήτι πάσχειν τὰ ἐκείνου πάθη,
soul having-pervaded not-at-all to-suffer the of-that affections
ὥσπερ καὶ τὸ φῶς, καὶ μάλιστα, εἰ οὕτω, δι' ὅλου ὡς
just-as 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 it-will-suffer the of-body
πάθη, ὅτι διαπέπλεκται, ἀλλ' ὡς εἶδος ἐν ὕλῃ ἔσται
affections because it-has-been-interwoven but as form in matter it-will-be
ἐν τῷ σώματι. ἀλλὰ πρῶτον μὲν ὡς 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 ὡς τῷ πελέκει τὸ σχῆμα τὸ ἐπὶ τῷ
the user if but as to-the axe the shape the upon the
σιδήρῳ, καὶ τὸ συναμφότερον 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 ζῷον 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 ζῷον 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, ἤτοι ἀπαθῆ 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 πάσχουσαν πάθημα πάσχειν,
also itself and either the-same suffering affection to-suffer
ἢ ὅμοιόν τι, οἷον ἄλλως μὲν τὸ ζῷον 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
οἷον λυπεῖσθαι πῶς; ἆρα, ὅτι τοῦ σώματος οὑτωσὶ
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
οὔπω 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
ἤ τινι τῶν οἰκείων, εἶτ' ἐντεῦθεν τροπὴ λυπηρὰ ἐπὶ
or to-someone of-the kin then from-there alteration painful upon
τὸ σῶμα καὶ ὅλως ἐπὶ πᾶν τὸ ζῷον γένηται; ἀλλὰ
the body and generally upon whole the living-being occurs but
καὶ τὸ τῆς δόξης οὔπω δῆλον τίνος, τῆς ψυχῆς ἢ
also the(-question) of-the opinion (is)-not-yet clear of-what of-the soul or
τοῦ συναμφοτέρου· εἶτα ἡ μὲν δόξα ἡ περὶ τὸ κακὸν τὸ
of-the compound then the indeed opinion the about the evil the
τῆς λύπης οὐκ ἔχει πάθος· καὶ γὰρ δυνατὸν 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; ἤ, 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 ἡ ἐπί 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, ἢ καὶ τοῦ σώματος, ὅτι δεῖ αἷμα καὶ χολὴν
alone or also of-the body because must blood and bile
ζέσαι καί πως διατεθὲν τὸ σῶμα τὴν ὄρεξιν κινῆσαι,
to-boil and somehow disposed the body the desire to-move
οἷον ἐπὶ ἀφροδισίων. ἡ 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; ἆρα 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 κεκινημένου;
had-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 οὑτωσὶ 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 ἐνεργοῦντα 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 ζῴου 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
οὖσα 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
αὑτὴν 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 οἷον φωτὸς τοῦ παρ᾽ αὐτῆς δοθέντος τὴν
and some as-it-were light the(-light) from itself given the
τοῦ ζῴου φύσιν ἕτερόν τι, οὗ τὸ αἰσθάνεσθαι
of-the living-being nature other something of-which the to-perceive
καὶ τὰ ἄλλα ὅσα ζῴου πάθη εἴρηται. ἀλλὰ
and the other(-things) as-many-as of-living-being affections have-been-called but
πῶς ἡμεῖς αἰσθανόμεθα; ἤ, ὅτι οὐκ ἀπηλλάγημεν τοῦ
how we perceive or because not we-have-been-released-from —
τοιούτου ζῴου, 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 ζῴῳ
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)
ὡς τὴν αἴσθησιν τὴν ἔξω εἴδωλον 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 δὴ τούτων τῶν εἰδῶν, ἀφ' ὧν ψυχὴ ἤδη
a-contemplation from indeed these — forms from which soul already
παραδέχεται μόνη τὴν τοῦ ζῴου ἡγεμονίαν, διάνοιαι
receives alone the of-the living-being leadership understandings
δὴ καὶ δόξαι καὶ νοήσεις· ἔνθα δὴ 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 ζῴῳ. κωλύσει δὲ οὐδὲν τὸ σύμπαν
upward presiding-over the living-being will-prevent and nothing the whole
ζῷον 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 λεοντῶδες
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 ἣν ἡ
toward and the intellect how(-are-we) intellect and I-mean not (that)-which the
ψυχὴ ἔχει ἕξιν 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 εἴδη διχῶς, ἐν μὲν ψυχῇ οἷον
we-have then also the forms in-two-ways in indeed soul as-it-were
ἀνειλιγμένα καὶ οἷον κεχωρισμένα, ἐν δὲ νῷ 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 ἐκεῖθεν 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 ἑαυτὴν
thus divisible about the bodies because it-gives itself
τοῖς σώματος μεγέθεσιν, ὁπόσον ἂν ζῷον ᾖ ἕκαστον,
to-the of-body magnitudes however-great — living-being is each
ἐπεὶ κἀν τῷ παντὶ ὅλῳ οὖσα μία· ἤ, ὅτι φαντάζεται
since also-in the all whole being one or because it-appears
τοῖς σώμασι παρεῖναι ἐλλάμπουσα εἰς αὐτὰ καὶ ζῷα
to-the bodies to-be-present shining into them and living-beings
ποιοῦσα οὐκ ἐξ αὑτῆς καὶ σώματος, ἀλλὰ μένουσα μὲν
making not out-of itself and body but remaining indeed
αὐτή, εἴδωλα δὲ αὑτῆς διδοῦσα, ὥσπερ πρόσωπον ἐν
itself images and of-itself giving just-as a-face in
πολλοῖς κατόπτροις. πρῶτον δὲ εἴδωλον αἴσθησις ἡ
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᾽ ἑτέρου ἀεί, 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 ἀποτελεστικοῦ 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 ἡ 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 ζῷον ταῦτα καὶ τὸ κοινόν, ὡς 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
ψευδὴς 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· ἡ δὲ τῶν ψευδῶν λεγομένη διάνοια
or of-image evil the and of-the falsehoods called understanding
φαντασία οὖσα 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 ἐπικρῖναι
in-the-case-of the perception before by-the understanding(-faculty) to-judge
ψευδῆ 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 οὔ,
that we either touched the in the intellect intelligible or not
ἢ τοῦ ἐν ἡμῖν· δυνατὸν 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 σωματικὰ 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 εἴδη ἤδη θεωρεῖν καὶ θεωρεῖν
the perception impressions forms already to-contemplate and to-contemplate
οἷον συναισθήσει, τήν γε κυρίως τῆς ψυχῆς
as-it-were with-co-perception the(-understanding) at-least properly of-the soul
τῆς ἀληθοῦς διάνοιαν· νοήσεων γὰρ ἐνέργεια ἡ διάνοια
the true understanding of-thoughts for (is)-an-activity the understanding
ἡ ἀληθὴς καὶ τῶν ἔξω πολλάκις πρὸς τἄνδον
the true and of-the outside(-things) often toward the-inner(-things)
ὁμοιότης καὶ κοινωνία. ἀτρεμήσει οὖν οὐδὲν ἧττον ἡ 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 συνηρτημένων καὶ τῶν τοῦ κοινοῦ,
in us (are)-from the attached(-things) and the of-the common
ὅ τι δήποτέ ἐστι τοῦτο, ὡς εἴρηται, παθημάτων.
what thing ever is this as has-been-said affections

X · THE TWO SENSES OF "WE"

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 ψυχή, πάσχομεν δὲ ταῦτα ἡμεῖς,
but if we (are)-the soul we-suffer and these we
ταὐτὰ ἂν εἴη πάσχουσα ἡ ψυχὴ καὶ αὖ ποιήσει
the-same-things — would-be suffering the soul and again will-do
ἃ ποιοῦμεν. ἢ καὶ τὸ κοινὸν ἔφαμεν ἡμῶν εἶναι καὶ
what we-do or also the common we-said of-us to-be and
μάλιστα οὔπω 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 ἤδη·
being-counted-in the beast or the(-thing) above this already
θηρίον δὲ ζῳωθὲν 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, αἳ
the pure of-this the virtues having the(-ones) in thought which
δὴ ἐν αὐτῇ τῇ χωριζομένῃ ψυχῇ ἵδρυνται, χωριζομένῃ
indeed in the-very — separating soul are-seated separating
δὲ καὶ χωριστῇ ἔτι ἐνταῦθα οὔσῃ· 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 φρονήσει, ἔθεσι
has-departed following-along the and virtues the not by-prudence by-habits

δὲ ἐγγινόμεναι καὶ ἀσκήσεσι, τοῦ κοινοῦ· τούτου γὰρ
but arising-in and by-exercises (are)-of-the common of-this for
αἱ κακίαι, ἐπεὶ καὶ φθόνοι καὶ ζῆλοι καὶ ἔλεοι. φιλίαι
(are)-the vices since also envies and jealousies and pities friendships
δὲ τίνος; 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.

παίδων 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 ἥκῃ. 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 ἀεί, 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 ἕξεως
toward the opposites or as-many-as from power or state

εἰς ἐνέργειαν ἄγομεν. τὰ δὲ θηρία πῶς τὸ ζῷον
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' ἡ συναίσθησις τὸ τῆς ψυχῆς εἴδωλον
to-them but the co-perception the of-the soul image
μετὰ τοῦ σώματος ἔχει· σῶμα δὴ τοιόνδε οἷον
with the body has body indeed such as-it-were
ποιωθὲν ψυχῆς εἰδώλῳ· εἰ δὲ μὴ ἀνθρώπου ψυχὴ εἰσέδυ,
qualified of-soul by-image if but not of-man soul entered
ἐλλάμψει ἀπὸ τῆς ὅλης τὸ τοιοῦτον ζῷον γενόμενόν
by-illumination from the whole(-soul) the such living-being having-come-to-be
ἐστιν.
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 ἁμαρτάνειν καὶ καθαρθῆναι καὶ διδόναι δίκας
it both to-err and to-be-purified and to-pay penalties
καὶ ἐν ᾅδου καὶ μετενσωματοῦσθαι. προσθετέον μὲν οὖν
both in Hades and to-pass-into-other-bodies one-must-side indeed then
ὅτῳ τις βούλεται λόγῳ· τάχα δ' ἄν 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 ἓν ἁπλοῦν πάντη ἐτίθετο τὸ
granting to-the soul argument one simple wholly was-positing the
αὐτὸ ψυχὴν καὶ τὸ ψυχῇ εἶναι λέγων, ὁ δ' ἁμαρτεῖν
same soul and the for-soul to-be saying the(-one) but to-err
διδοὺς συμπλέκει μὲν καὶ προστίθησιν 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 ἁμαρτάνει τὸ σύνθετον καὶ
indeed according-to the whole and errs the composite and
τοῦτό ἐστι τὸ διδὸν 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 ὁρῶντες.' δεῖ δὲ περικρούσαντας τὰ προστεθέντα,
Glaucus seeing must but having-knocked-off the added(-things)
εἴπερ τις ἐθέλει τὴν φύσιν, φησίν, αὐτῆς ἰδεῖν, εἰς τὴν
if-indeed anyone wishes the nature he-says of-it to-see toward the
φιλοσοφίαν αὐτῆς ἰδεῖν, ὧν ἐφάπτεται καὶ τίσι συγγενὴς
philosophy its to-look what it-lays-hold-of and to-what akin
οὖσα 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 εἴδους.
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. ἆρ᾽ οὖν ἀφίησι τὸ εἴδωλον; 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
συνεζηκέναι αὐτῇ τὸ ἐλλαμφθὲν παρ᾽ αὐτῆς. ἀφίησιν
to-have-lived-with it the(-thing) illuminated by it it-lets-go
οὖν τὸ εἴδωλον, εἰ μὴ ἐγγὺς τὸ ὑποδεξόμενον·
then the image if not near (is)-the(-thing) about-to-receive(-it)
ἀφίησι 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 βλέπῃ 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 εἴδωλον
the poet this in-the-case-of — Heracles the image

αὐτοῦ διδοὺς ἐν ᾍδου, 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 ᾍδου· ἐμέρισε δ' οὖν. τάχα δ' ἂν οὕτω
and that in Hades he-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 θεωρητικὸς ἦν, ἵνα ἂν
because practical but not contemplative he-was in-which-case —
ὅλος ἦν ἐκεῖ, ἄνω τέ ἐστι καὶ ἔτι ἐστί 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
ψυχή; ἢ ἡμεῖς, ἀλλὰ τῇ ψυχῇ. τὸ δὲ τῇ
soul or we but by-the soul the(-examining) and by-the
ψυχῇ πῶς; ἆρα τῷ ἔχειν ἐπεσκέψατο; ἢ ᾗ
soul how is-it by-the to-have (it)-examined or in-so-far-as

ψυχή. οὔκουν 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 ζωή. 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
ἄνιμεν.
we-ascend

PLOTINUS

ΠΕΡΙ ΑΡΕΤΩΝ

Ennead I.2 · On Virtues

Since evils haunt this region, the soul would flee them, and the flight is likeness to god, becoming just and holy with prudence. 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 the source of virtue need not have it, as a house's order comes from a reason that has none.

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 φυγή; θεῷ, 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 γενοίμεθα καὶ
and(-is) if just and holy with prudence we-should-become and
ὅλως ἐν ἀρετῇ. εἰ οὖν ἀρετῇ ὁμοιούμεθα, ἆρα ἀρετὴν
generally in virtue if then by-virtue we-are-likened is-it virtue
ἔχοντι; καὶ δὴ καὶ τίνι θεῷ; ἆρ' 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 εὔλογον 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· οἷον σώφρονι ἢ ἀνδρείῳ
also to-this belong all for-instance temperate or courageous
εἶναι, ᾧ μήτε τι δεινόν ἐστιν· οὐδὲν γὰρ ἔξωθεν·
to-be to-which neither anything terrible is nothing for (is)-outside

μήτε προσιὸν ἡδύ, οὗ καὶ ἐπιθυμία ἂν γένοιτο
nor approaching pleasant(-thing) of-which also appetite — would-arise
μὴ παρόντος, ἵν' ἔχῃ ἢ ἕλῃ. 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 ἐκεῖθεν ὁ κόσμος καὶ αἱ ἀρεταί.
(it-is)-clear that also to-us from-there (comes)-the ordering and the virtues
ἆρ' οὖν ἐκεῖνο ταύτας ἔχει; ἢ οὐκ εὔλογον τάς 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 ἑκάστου τούτων ὁμοῦ
reasoning justice and the of-each of-these together
οἰκειοπραγίαν ἀρχῆς πέρι καὶ τοῦ ἄρχεσθαι. ἆρ' 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 χρωμένας; ἀλλ' εἰ κατ'
greater the same name using but if according-to
ἄλλας, κατὰ τὰς πολιτικὰς ὅλως οὔ; ἢ ἄλογον
others according-to the civic at-all not or (it-is)-unreasonable
μηδ' ὁπωσοῦν ὁμοιοῦσθαι κατὰ ταύτας — τούτους
not-even in-any-way to-be-likened according-to these these(-men)
γοῦν καὶ θείους ἡ φήμη λέγει καὶ λεκτέον ἀμηγέπη
at-any-rate even divine — report calls and one-must-say somehow
ὡμοιῶσθαι — κατὰ δὲ τὰς μείζους τὴν ὁμοίωσιν εἶναι.
to-have-been-likened according-to but the greater the likening to-be

ἀλλ᾽ ἑκατέρως γε συμβαίνει ἀρετὰς ἔχειν κἂν 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 ὡμοιωμένων, οὐδὲν κωλύει ἡμᾶς ταῖς
civic virtues having-been-likened nothing prevents us by-the
αὑτῶν ἀρεταῖς ὁμοιοῦσθαι τῷ μὴ ἀρετὴν κεκτημένῳ.
our-own virtues to-be-likened to-the(-one) not virtue having-acquired
καὶ πῶς; ὧδε· εἴ τι θερμότητος παρουσίᾳ θερμαίνεται,
and how thus if something of-heat by-presence is-heated
ἀνάγκη καὶ ὅθεν ἡ θερμότης ἐλήλυθε θερμαίνεσθαι; καὶ
(it-is)-necessary also whence the heat has-come to-be-heated and
εἴ τι πυρὸς παρουσίᾳ θερμόν ἐστιν, ἀνάγκη καὶ τὸ
if something of-fire by-presence hot is (it-is)-necessary also the
πῦρ αὐτὸ πυρὸς παρουσίᾳ θερμαίνεσθαι; ἀλλὰ πρὸς μὲν τὸ
fire itself of-fire by-presence to-be-heated but toward indeed the
πρότερον εἴποι ἄν 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
ἑπόμενον ἐπακτὸν μὲν τῇ ψυχῇ τὴν ἀρετήν, 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 ἐκεῖνον ἀρετὴν εἶναι· ἀρετῆς δὲ ἀξιοῦμεν
fire argument the that-one virtue to-be than-virtue but we-deem(-it)
εἶναι μείζονα. ἀλλ᾽ εἰ μὲν οὖ μεταλαμβάνει ψυχὴ
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 ὡμοίωται· 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
κἀκεῖ 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 ἧττον 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 κἀκεῖ ἀρετὴν
presence toward indeed then the not necessary also-there virtue
εἶναι, ἐπείπερ ἡμεῖς ἀρετῇ ὁμοιούμεθα, ταυτί· δεῖ δὲ
to-be since-indeed we by-virtue are-likened these must but
πειθὼ 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 φαμεν
first therefore the virtues must-be-taken according-to which we-say
ὁμοιοῦσθαι, ἵνα τὸ αὐτὸ εὕρωμεν, ὃ παρ' ἡμῖν μὲν
to-be-likened so-that the same we-may-find which among us indeed
μίμημα ὂν ἀρετή ἐστιν, ἐκεῖ δὲ οἷον ἀρχέτυπον ὄν
an-imitation being virtue is there but as-it-were archetype being
οὐκ ἀρετή, ἐπισημηνάμενοι, ὡς ἡ ὁμοίωσις διττή· καὶ
(is)-not virtue having-noted that the likening (is)-twofold and
ἡ μέν τις ταὐτὸν ἐν τοῖς ὁμοίοις ἀπαιτεῖ, ὅσα
the-one indeed kind the-same in the similar-things demands as-many-as
ἐπίσης ὡμοίωται ἀπὸ τοῦ αὐτοῦ· ἐν οἷς δὲ τὸ μὲν
equally have-been-likened from the same in which and the-one indeed
ὡμοίωται πρὸς ἕτερον, τὸ δὲ ἑτερόν 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 ταὐτὸν
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 ὡμοίωται. τί ποτε οὖν ἐστιν ἡ ἀρετὴ
other way it-has-been-likened what ever then is the virtue
ἥ τε σύμπασα καὶ ἑκάστη; σαφέστερος δὲ ὁ λόγος
the(-one) both whole and each clearer and the argument

ἔσται ἐφ᾽ ἑκάστης· οὕτω γὰρ καὶ ὅ τι κοινόν, καθ᾽
will-be upon each thus for also what thing (is)-common according-to
ὃ ἀρεταὶ πᾶσαι, δῆλον ῥᾳδίως ἔσται. αἱ μὲν τοίνυν
which (are)-virtues all clear easily will-be the indeed therefore
πολιτικαὶ ἀρεταί, ἃς ἄνω που εἴπομεν, 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
ὁρίζουσαι καὶ μετροῦσαι τὰς ἐπιθυμίας καὶ ὅλως τὰ
limiting and measuring the appetites and generally the
πάθη καὶ ψευδεῖς δόξας ἀφαιροῦσαι τῷ ὅλως ἀμείνονι
affections and false opinions removing by-the wholly better
καὶ τῷ ὡρίσθαι καὶ τῶν ἀμέτρων καὶ ἀορίστων
and by-the to-have-been-limited and of-the unmeasured and unlimited
ἔξω εἶναι τὸ μεμετρημένον· καὶ αὐταὶ ὁρισθεῖσαι ᾗ
outside to-be the measured and themselves limited as
μέτρα γε ἐν ὕλῃ τῇ ψυχῇ ὡμοίωνται τῷ ἐκεῖ μέτρῳ
measures at-least in matter the soul have-been-likened to-the there measure
καὶ ἔχουσιν ἴχνος τοῦ ἐκεῖ ἀρίστου. τὸ μὲν γὰρ πάντη
and have a-trace of-the there best the indeed for wholly
ἄμετρον ὕλη ὂν πάντη ἀνωμοίωται· καθ᾽ ὅσον δὲ
unmeasured matter being wholly has-been-made-unlike according-to as-much-as but
μεταλαμβάνει εἴδους, κατὰ τοσοῦτον ὁμοιοῦται ἀνειδέῳ
it-partakes of-form according-to so-much it-is-likened to-formless
ἐκείνῳ ὄντι. μᾶλλον δὲ τὰ ἐγγὺς μεταλαμβάνει· ψυχὴ
that being more and the(-things) near partake soul
δὲ ἐγγυτέρω 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 ᾖ. οὕτω μὲν οὖν αὗται ὁμοιοῦνται.
the whole of-god this may-be thus indeed then these are-likened

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 acting alone, which is 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 is likeness to god, though the divine has no such state: there thought is primary, in soul derived. So 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 he-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 δὴ 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 ἁπλῶς
to-be and to-the virtues the in civic-life not the(-name) simply
διδούς, ἀλλὰ προστιθεὶς πολιτικάς γε, καὶ ἀλλαχοῦ
giving but adding civic at-least and elsewhere
καθάρσεις λέγων ἁπάσας δῆλός τέ ἐστι διττὰς τιθεὶς
purifications calling all clear both he-is twofold positing
καὶ τὴν ὁμοίωσιν οὐ κατὰ τὴν πολιτικὴν τιθείς. 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 μέν ἐστιν ἡ ψυχὴ
most are-we-likened or since evil indeed is the soul
συμπεφυρμένη τῷ σώματι καὶ ὁμοπαθὴς 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 μήτε συνδοξάζοι, ἀλλὰ μόνη ἐνεργοῖ· ὅπερ
having if neither it-shared-opinions but alone acted which-precisely
ἐστὶ νοεῖν τε καὶ φρονεῖν· μήτε ὁμοπαθὴς εἴη· ὅπερ
is to-think both and to-be-prudent nor like-affected were which-precisely
ἐστὶ σωφρονεῖν· μήτε 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 ἀντιτείνοι· 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 ἀπαθὴς οὕτως ἐστίν, εἴ τις ὁμοίωσιν λέγοι
both and unaffected thus is if someone likening were-to-call(-it)
πρὸς θεόν, οὐκ ἂν ἁμαρτάνοι· καθαρὸν γὰρ καὶ τὸ θεῖον καὶ
to god not — he-would-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 κἀκεῖνο 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 πρώτως, 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. ὡς οὖν μεμιμημένος 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 ἑρμηνεὺς 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 ταὐτὸν τῇ τοιαύτῃ
one-must-inquire and whether the purification (is)-the-same — with-such
ἀρετῇ, ἢ προηγεῖται μὲν ἡ κάθαρσις, ἕπεται 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 ἤδη. 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
ἤ, 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 καταλειπόμενόν
the good not the purification and what the remaining(-thing)
ἐστι 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. ἆρ'
remaining not for — would-it-have-come-to-be in evil is-it
οὖν ἀγαθοειδῆ λεκτέον; ἢ οὐχ ἱκανὴν 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' ἄμφω. 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. ἆρ' 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 ἐντεθεὶς καὶ
then (is)-this a-vision and impression of-the(-thing) seen set-in and
ἐνεργῶν, ὡς ἡ ὄψις περὶ τὸ ὁρώμενον. οὐκ ἄρα εἶχεν
acting as the sight about the(-thing) seen not then did-it-have

αὐτὰ οὐδ' ἀναμιμνήσκεται; 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 γνῶ 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 ἐπιστῆμαι,
if but not even being-present (it-is)-alien since also the sciences
ἐὰν μηδ' ὅλως ἐνεργῶμεν κατ' αὐτάς, ἀλλότριαι.
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 φανερὰ καὶ ἡ ταυτότης τίνι θεῷ.
the likening to-what(-god) (is)-clear and the identity with-what god

τοῦτο δέ ἐστι μάλιστα ζητεῖν θυμὸν πῶς καθαίρει καὶ
this and is chiefly to-inquire spirit how it-purifies and
ἐπιθυμίαν καὶ τἆλλα πάντα, λύπην καὶ τὰ συγγενῆ, 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 ἔχουσαν καὶ τὰς
itself entirely at-least indeed unaffectedly being and the
ἀναγκαίας τῶν ἡδονῶν καὶ τὰς αἰσθήσεις. μόνον ποιουμένην
necessary of-the pleasures and the perceptions only making
ἰατρεύσεις 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 οἷόν τε, πρᾴως
and pains removing and if not possible — gently
φέρουσαν καὶ ἐλάττους τιθεῖσαν τῷ μὴ συμπάσχειν·
bearing and lesser making by-the not to-suffer-with(-them)
τὸν δὲ θυμὸν ὅσον οἷόν τε ἀφαιροῦσαν καί, εἰ δυνατόν,
the and spirit as-far-as possible — removing and if possible
πάντη, 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 — πλήν γε
will-it-fear the but involuntary also here except at-least
ἐν νουθετήσει. ἐπιθυμία δὲ ὅτι μὲν μηδενὸς φαύλου,
in admonition appetite and that indeed (it-is)-for-nothing base
δῆλον· σίτων δὲ καὶ ποτῶν πρὸς ἄνεσιν οὐκ αὐτὴ ἕξει·
(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 γειτονήσει· ὥσπερ εἴ τις σοφῷ
and at-once dissolved by-the nearness just-as if someone to-a-sage
γειτονῶν ἀπολαύοι τῆς τοῦ σοφοῦ γειτνιάσεως ἢ ὅμοιος
neighboring should-enjoy the of-the sage nearness either like
γινόμενος ἢ αἰδούμενος, ὡς μηδὲν τολμᾶν ποιεῖν ὧν ὁ
becoming or feeling-shame so-as nothing to-dare to-do of-what the
ἀγαθὸς οὐ θέλει. οὔκουν ἔσται μάχη· ἀρκεῖ γὰρ παρὼν
good(-man) not wishes not-then there-will-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 ἁμαρτία, ἀλλὰ
is indeed then nothing of-the such error but
κατόρθωσις ἀνθρώπῳ· ἀλλ᾽ ἡ σπουδὴ οὐκ ἔξω ἁμαρτίας
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 ὤν, μᾶλλον δὲ ἔχων σὺν αὑτῷ 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 ἑπομένων τῷ πρώτῳ. αὐτὸς μὲν γάρ ἐστιν ὃς
(one)-of-the following the first himself indeed for is (he)-who
ἦλθεν ἐκεῖθεν καὶ τὸ καθ᾽ αὑτόν, εἰ γένοιτο οἷος
came from-there and the according-to himself if he-should-become such-as
ἦλθεν, ἐκεῖ ἐστι· νῷ δὲ συνῳκίσθη ἐνθάδε ἥκων καὶ
he-came there is with-intellect and he-was-housed here coming and
τοῦτον αὑτῷ ὁμοιώσει κατὰ τὴν δύναμιν τὴν ἐκείνου,
this to-himself he-will-liken according-to the power the of-that
ὥστε, εἰ δυνατόν, ἄπληκτον εἶναι ἢ ἄπρακτόν γε
so-that if possible unstruck to-be or not-doing at-least

τῶν μὴ δοκούντων τῷ δεσπότῃ. τίς οὖν ἑκάστη
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 ἑκατέρα, ἡ μὲν ἐν νῷ οὖσα, ἡ δὲ ἐν
indeed (is)-each the-one indeed in intellect being the-other and in
ψυχῇ. κἀκεῖ μὲν οὐκ ἀρετή, ἐν δὲ ψυχῇ ἀρετή. ἐκεῖ
soul and-there indeed (it-is)-not virtue in but soul virtue there
οὖν τί; ἐνέργεια αὐτοῦ καὶ ὅ ἐστιν· 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
ἑκάστη 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 αὑτοῦ, οὐχὶ δ' ἄλλου τινός. δικαιοσύνη δὲ
and each (is)-of-itself not but of-another any justice and
εἴπερ οἰκειοπραγία, ἆρα ἀεὶ 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 ᾖ τὰ μέρη, ἡ δὲ
the-one indeed in multitude when many are the parts the-other and
ὅλως οἰκειοπραγία, κἂν ἑνὸς ᾖ. ἡ γοῦν ἀληθὴς
generally minding-its-own-business even-if of-one it-be the at-any-rate true
αὐτοδικαιοσύνη ἑνὸς πρὸς αὑτό, 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 ἡ μείζων
the(-part) and another so-that also for-the soul justice the greater
τὸ πρὸς νοῦν ἐνεργεῖν, τὸ δὲ σωφρονεῖν ἡ 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 ὂν 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 κἀκεῖ 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 αὑτὸν ἡ σωφροσύνη, τὸ δὲ
and wisdom the and toward itself the temperance the and
οἰκεῖον ἔργον ἡ οἰκειοπραγία, τὸ δὲ οἷον ἀνδρεία
own work the minding-its-own-business the and as-it-were courage
ἡ ταυτότης καὶ τὸ ἐφ' αὑτοῦ μένειν καθαρόν. ἐν ψυχῇ
the identity and the upon itself to-remain pure in soul
τοίνυν πρὸς νοῦν ἡ ὅρασις 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 ἐνεργείᾳ 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' ἑκάστην· 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 ἐκεῖνα μετροῦσα, ἡ δὲ ὅλως
and the temperance those measuring the-other and wholly
ἀναιροῦσα; ταὐτὸν 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 ἕξει· τάχα δέ ποτε περιστατικῶς
from them he-will-have perhaps and sometimes as-circumstances-require
ἐνεργήσει κατά τινας αὐτῶν. ἐπὶ μείζους δὲ ἀρχὰς
he-will-act according-to some of-them to greater and principles
ἥκων καὶ ἄλλα μέτρα κατ' ἐκεῖνα 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 δυνατὸν 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 καταλιπών, 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 ἡ ὁμοίωσις. ὁμοίωσις δὲ
not toward men good (is)-the likening likening and
ἡ μὲν πρὸς τούτους, ὡς εἰκὼν εἰκόνι ὡμοίωται
the(-one) indeed toward these (is)-as image to-image has-been-likened
ἀπὸ τοῦ αὐτοῦ ἑκατέρα. 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 οἷ δεῖ
what art or method or practice us whither must
πορευθῆναι ἀνάγει; ὅποι μὲν οὖν δεῖ ἐλθεῖν, ὡς
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 ἀναγωγή τις ἦν. τίνα
also through which this was-shown a-leading-up of-a-sort was what-sort
δὲ δεῖ εἶναι τὸν ἀναχθησόμενον; ἆρά 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 γενέσει
or the(-one) most he-says having-seen who in the first birth
εἰσῄει 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; ἆρά γε εἷς καὶ ὁ αὐτὸς ἅπασι τούτοις, ἢ
manner is-it at-least one and the same for-all these or
καθ᾽ ἕνα 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 οἷον ἴχνος
(for-those)-who already in the intelligible having-come and as-it-were footprint
θεῖσιν 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 ὂν 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᾽ αὑτοῦ κινεῖσθαι,
toward the beautiful less-able but by himself to-be-moved
ἕτοιμον δὲ ἐκ τῶν τυχόντων οἷον 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 ἀεὶ τὸ ἀνάρμοστον καὶ τὸ μὴ ἓν ἐν τοῖς ᾄδομένοις
and always the unharmonious and the not one in the songs
καὶ ἐν τοῖς ῥυθμοῖς τὸ εὔρυθμον καὶ τὸ εὔσχημον διώκειν.
and in the rhythms the well-rhythmed and the well-shaped to-pursue

μετὰ τοίνυν τοὺς αἰσθητοὺς τούτους φθόγγους καὶ ῥυθμοὺς
after therefore the sensible these tones and rhythms
καὶ σχήματα οὕτως ἀκτέον· χωρίζοντα τὴν ὕλην ἐφ᾽ ὧν
and figures thus he-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, ὡς περὶ ἃ ἐπτόητο ἐκεῖνα
he-must-be-led and must-be-taught that about which he-was-excited those
ἦν, ἡ νοητὴ ἁρμονία 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᾽ ὧν εἰς πίστιν ἀκτέον
of-philosophy must-be-implanted from which into conviction he-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 παρέλθοι, 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 ὄψει καλῶν περὶ αὐτὰ
struck but by the(-things) in sight beautiful about them
ἐπτόηται. διδακτέον οὖν αὐτὸν μὴ περὶ ἓν σῶμα πεσόντα
he-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 he-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
ἐρασμίου ἤδη — καὶ ὅτι ἐν τέχναις καὶ ἐν ἐπιστήμαις
lovely already and that in arts and in sciences
καὶ ἐν ἀρεταῖς. εἶτα ἓν ποιητέον καὶ διδακτέον, ὅπως
and in virtues then one must-be-made and must-be-taught how
ἐγγίνονται. ἀπὸ δὲ τῶν ἀρετῶν ἤδη δεῖ ἀναβαίνειν
they-come-to-be-in from and the virtues then (he)-must to-ascend
ἐπὶ νοῦν, ἐπὶ τὸ ὄν· κἀκεῖ βαδιστέον τὴν ἄνω πορείαν.
to intellect to the being and-there must-be-walked the upward journey

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 ἕτοιμος 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
οὗτοι, κεκινημένος πρὸς τὸ ἄνω, ἀπορῶν δὲ τοῦ
these moved toward the above being-at-a-loss but the(-one)
δεικνύντος δεῖται 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 συνεθισμὸν κατανοήσεως
indeed indeed mathematics must-be-given for habituation of-comprehension
καὶ πίστεως ἀσωμάτου — καὶ γὰρ ῥᾴδιον δέξεται
and of-conviction of-the-bodiless and for easily he-will-receive(-them)
φιλομαθὴς ὤν — 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 ἑκάστου 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 ἐστι καὶ ποῦ τούτων ἕκαστον καὶ
what the commonality(-is) in which it-is and where of-these each and
εἰ ἔστιν ὅ ἐστι καὶ τὰ ὄντα ὁπόσα καὶ τὰ μὴ ὄντα
whether it-is what it-is and the beings how-many and the not beings
αὖ, 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 ἀίδιον καὶ τὸ μὴ τοιοῦτον,
under the opposite and what the eternal and the not such
ἐπιστήμῃ δηλονότι περὶ πάντων, οὐ δόξῃ. παύσασα δὲ
by-knowledge clearly about all(-things) not by-opinion having-stopped and
τῆς περὶ τὸ αἰσθητὸν πλάνης ἐνιδρύει τῷ νοητῷ κἀκεῖ
the about the sensible wandering it-settles(-us) in-the intelligible and-there
τὴν πραγματείαν ἔχει τὸ ψεῦδος ἀφεῖσα 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 του 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; ἢ νοῦς δίδωσιν
but whence the principles has the knowledge this or intellect gives
ἐναργεῖς ἀρχάς, εἴ τις λαβεῖν δύναιτο ψυχή· εἶτα τὰ
clear principles if any to-receive could soul then the(-things)
ἑξῆς καὶ συντίθησι καὶ συμπλέκει καὶ διαιρεῖ, ἕως ἂν εἰς
next both it-combines and interweaves and divides until — to
τέλειον νοῦν ἥκῃ. 'ἔστι γάρ', φησιν, 'αὕτη τὸ καθαρώτατον
perfect intellect it-comes is for he-says this the purest
νοῦ καὶ φρονήσεως.' ἀνάγκη οὖν τιμιωτάτην οὖσαν
of-intellect and of-prudence (it-is)-necessary then most-honorable being
ἕξιν τῶν ἐν ἡμῖν περὶ τὸ ὂν καὶ τὸ τιμιώτατον 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 τιμιώτατον. 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· ὁδῷ 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 ἀληθέσι 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, ὅ τε τίθησι καὶ ὃ αἴρει, καὶ
the movements of-the soul what both it-posits and what it-removes and
εἰ τοῦτο αἴρει ὃ τίθησιν ἢ ἄλλο, καὶ εἰ ἕτερα ἢ
whether this it-removes which it-posits or another and whether different or
ταὐτά, προσφερομένων ὥσπερ κατ᾽ αἴσθησιν ἐπιβάλλουσα,
the-same (things)-being-presented as by perception apprehending
ἀκριβολογεῖσθαι δὲ ἑτέρᾳ δίδωσι τοῦτο ἀγαπώσῃ.
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 ἠθῶν ὡσαύτως θεωροῦσα μὲν
— dialectic and about characters likewise contemplating indeed
ἐκεῖθεν, προστιθεῖσα δὲ τὰς ἕξεις καὶ τὰς ἀσκήσεις, ἐξ
from-there adding and the states and the exercises out-of
ὧν προίασιν αἱ ἕξεις. ἴσχουσι δὲ αἱ λογικαὶ ἕξεις 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 πλεῖστα· 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· ἡ δὲ διαλεκτικὴ καὶ
or later or generally another (is)-better the but dialectic and
ἡ σοφία ἔτι καθόλου καὶ ἀύλως 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 φυσικάς 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 ἡ σοφία· εἶτα τελειοῖ τὰ ἤθη. ἢ τῶν
natural then (comes)-the wisdom then it-perfects the characters or the
φυσικῶν οὐσῶν συναύξεται ἤδη ἄμφω καὶ συντελειοῦται
natural being grow-together already both and are-perfected-together
ἢ προλαβοῦσα ἡ ἑτέρα τὴν ἑτέραν ἐτελείωσεν· ὅλως
or anticipating the one the other perfected generally
γὰρ ἡ φυσικὴ ἀρετὴ καὶ ὄμμα ἀτελὲς καὶ ἦθος ἔχει,
for the natural virtue both eye imperfect and character has
καὶ αἱ ἀρχαὶ τὸ πλεῖστον ἀμφοτέραις, ἀφ' ὧν
and the principles (are)-for-the most-part (common)-to-both from which
ἔχομεν.
we-have

PLOTINUS

ΠΕΡΙ ΤΟΥ ΤΙΝΑ ΚΑΙ ΠΟΘΕΝ ΤΑ ΚΑΚΑ

Ennead I.8 · On What Evils Are, and Whence

Those who ask whence evils come should first lay down what evil is, for then its source, its seat, and whether it is among the beings at all would be known. But by what power do we know it, if knowledge is through likeness? Intellect and soul are forms and know forms; evil appears in the absence of every good. Since one science knows opposites, whoever would know evils must first see clearly about the good.

Οἱ ζητοῦντες πόθεν τὰ κακά, εἶτ' οὖν εἰς τὰ ὄντα εἴτε
those seeking whence (are)-the evils whether then into the beings or
περὶ γένος τῶν ὄντων παρελήλυθεν, ἀρχὴν ἂν προσήκουσαν
about a-kind of-the beings they-have-come-in a-beginning — fitting
τῆς ζητήσεως ποιοῦντο, εἰ τί ποτ' ἐστὶ τὸ κακὸν καὶ ἡ
of-the inquiry would-make if what ever is the evil and the
κακοῦ φύσις πρότερον ὑποθεῖντο. οὕτω γὰρ καὶ ὅθεν ἐλήλυθε
of-evil nature first they-laid-down thus for both whence it-has-come
καὶ ὅπου ἵδρυται καὶ ὅτῳ συμβέβηκε γνωσθείη ἄν, καὶ
and where it-is-seated and to-what it-has-befallen would-be-known — and
ὅλως εἰ ἔστιν ἐν τοῖς οὖσιν ὁμολογηθείη. κακοῦ δὲ
generally whether it-is among the beings would-be-agreed of-evil but
φύσιν τίνι ποτὲ δυνάμει τῶν ἐν ἡμῖν γνοίημεν ἂν τῆς
the-nature by-what ever power of-those in us we-would-know — the
γνώσεως ἑκάστων δι' ὁμοιότητος γιγνομένης ἄπορον ἂν
knowledge of-each through likeness coming-about a-difficulty —
εἴη. νοῦς μὲν γὰρ καὶ ψυχὴ εἴδη ὄντα εἰδῶν καὶ τὴν
it-would-be intellect indeed for and soul forms being of-forms also the
γνῶσιν ἂν ποιοῖντο, καὶ πρὸς αὐτὰ ἂν ἔχοιεν τὴν ὄρεξιν·
knowledge — would-make and toward them — would-have the desire
εἶδος δὲ τὸ κακὸν πῶς ἄν τις φαντάζοιτο ἐν ἀπουσίᾳ
a-form but the evil how — someone would-imagine in absence
παντὸς ἀγαθοῦ ἰνδαλλόμενον; ἀλλ' εἰ, ὅτι τῶν ἐναντίων
of-every good appearing but if because of-the opposites

ἡ αὐτὴ γένοιτ᾽ ἂν ἐπιστήμη καὶ τῷ ἀγαθῷ ἐναντίον τὸ
the same would-be — science and to-the good opposite (is)-the
κακόν, ἥπερ τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ ἔσται, ἀναγκαῖον
evil which-precisely of-the good also of-the evil will-be (it-is)-necessary
περὶ ἀγαθοῦ διδεῖν τοῖς μέλλουσι τὰ κακὰ γνώσεσθαι,
about good to-see-clearly for-those about the evils to-know
ἐπείπερ προηγούμενα τὰ ἀμείνω τῶν χειρόνων καὶ εἴδη,
since-indeed prior (are)-the better to-the worse and forms
τὰ δὲ οὔ, ἀλλὰ στέρησις μᾶλλον. ζήτημα δ᾽ ὅμως
the-others but not but privation rather a-question but nevertheless
καὶ ὥς, πῶς ἐναντίον τὸ ἀγαθὸν τῷ κακῷ· εἰ μὴ ἄρα,
even so how opposite (is)-the good to-the evil if not then
ὡς τὸ μὲν ἀρχή, τὸ δὲ ἔσχατον, ἢ τὸ μὲν ὡς
as the-one indeed a-principle the-other but last or the-one indeed as
εἶδος, τὸ δὲ ὡς στέρησις. ἀλλὰ ταῦτα μὲν ὕστερον.
form the-other but as privation but these indeed later

II · THE NATURE OF THE GOOD

The good is that on which all things depend and which all beings desire: without need, sufficient to itself, measure and limit of all, giving intellect, substance, soul, and life. Intellect is not like the intellects among us, which reason from premises; it has all things and is all things. Soul dances around it and, looking to it, sees the god through it. This is the untroubled life of gods, and evil is nowhere here.

νῦν δὲ λεγέσθω, τίς ἡ τοῦ ἀγαθοῦ φύσις, καθ᾽ ὅσον τοῖς
now but let-it-be-said what (is)-the of-the good nature in as-far-as to-the
παροῦσι λόγοις προσήκει. ἔστι δὲ τοῦτο, εἰς ὃ πάντα
present arguments it-is-fitting it-is and this upon which all(-things)
ἀνήρτηται καὶ οὗ πάντα τὰ ὄντα ἐφίεται ἀρχὴν ἔχοντα
depend and which all the beings desire (as)-principle having

αὐτὸ κἀκείνου δεόμενα· τὸ δ' ἐστὶν ἀνενδεές, ἱκανὸν ἑαυτῷ,
it and-that needing it but is without-need sufficient to-itself
μηδενὸς δεόμενον, μέτρον πάντων καὶ πέρας, δὸν ἐξ
nothing needing measure of-all and limit having-given from
αὑτοῦ νοῦν καὶ οὐσίαν καὶ ψυχὴν καὶ ζωὴν καὶ περὶ νοῦν
itself intellect and substance and soul and life and about intellect
ἐνέργειαν. καὶ μέχρι μὲν τούτου καλὰ πάντα· αὐτός
activity and as-far-as indeed this beautiful (are)-all(-things) he
τε γὰρ ὑπέρκαλος καὶ ἐπέκεινα τῶν ἀρίστων βασιλεύων
both for (is)-beyond-beautiful and beyond the best reigning
ἐν τῷ νοητῷ, νοῦ ἐκείνου ὄντος οὐ κατὰ νοῦν, ὃν
in the intelligible intellect that being not according-to intellect which
οἰηθείη ἄν τις κατὰ τοὺς παρ' ἡμῖν λεγομένους
would-suppose — someone according-to the among us so-called
νοῦς εἶναι τοὺς ἐκ προτάσεων συμπληρουμένους καὶ τῶν
intellects to-be the from premises completed and the
λεγομένων συνιέναι δυναμένους λογιζομένους τε καὶ τοῦ
things-said to-understand being-able reasoning both and of-the
ἀκολούθου θεωρίαν ποιουμένους καὶ ἐξ ἀκολουθίας τὰ
consequent a-contemplation making and from consequence the
ὄντα θεωμένους ὡς πρότερον οὐκ ἔχοντας, ἀλλὰ κενοὺς
beings beholding as earlier not having but empty
ἔτι πρὶν μαθεῖν ὄντας, καίτοι νοῦς ὄντας. οὐ δὴ ἐκεῖνος
still before learning being and-yet intellects being not indeed that
ὁ νοῦς τοιοῦτος, ἀλλ' ἔχει πάντα καὶ ἔστι πάντα καὶ
— intellect (is)-such but it-has all(-things) and is all(-things) and
σύνεστιν αὑτῷ συνὼν καὶ ἔχει πάντα οὐκ ἔχων. οὐ γὰρ
is-with itself being-with and has all(-things) not having not for
ἄλλα, ὁ δὲ ἄλλος· οὐδὲ χωρὶς ἕκαστον τῶν ἐν
(they-are)-other it and (is)-other nor apart each of-the(-things) in
αὐτῷ· ὅλον τε γάρ ἐστιν ἕκαστον καὶ πανταχῇ πᾶν καὶ οὐ
it whole both for is each and everywhere all and not

συγκέχυται, ἀλλὰ αὖ χωρίς. τὸ γοῦν μεταλαμβάνον οὐχ
it-is-confounded but again apart the at-any-rate partaking(-thing) not
ὁμοῦ πάντων, ἀλλ᾽ ὅτου δύναται μεταλαμβάνει. καὶ ἔστι
together of-all but of-what it-can partakes and it-is
πρώτη ἐνέργεια ἐκείνου καὶ πρώτη οὐσία ἐκείνου μένοντος
the-first activity of-that and the-first substance that remaining
ἐν ἑαυτῷ· ἐνεργεῖ μέντοι περὶ ἐκεῖνον οἷον περὶ ἐκεῖνον
in itself it-acts however about that as-it-were about that
ζῶν. ἡ δὲ ἔξωθεν περὶ τοῦτον χορεύουσα ψυχὴ πρὸς
living the and from-outside about this dancing soul toward
αὐτὸν βλέπουσα καὶ τὸ εἴσω αὐτοῦ θεωμένη τὸν θεὸν δι᾽
it looking and the within of-it beholding the god through
αὐτοῦ βλέπει. καὶ οὗτος θεῶν ἀπήμων καὶ μακάριος
it sees and this (is)-of-gods the-untroubled and blessed
βίος καὶ τὸ κακὸν οὐδαμοῦ ἐνταῦθα καὶ εἰ ἐνταῦθα ἔστη,
life and the evil (is)-nowhere here and if here it-had-stopped
κακὸν οὐδὲν ἂν ἦν, ἀλλὰ πρῶτα καὶ δεύτερα τἀγαθὰ
evil nothing — there-would-be but first and second the-goods
καὶ τρίτα. καὶ περὶ τὸν πάντων βασιλέα πάντα ἐστί, καὶ
and third and about the of-all king all(-things) are and
ἐκεῖνο αἴτιον πάντων καλῶν, καὶ πάντα ἐστὶν ἐκείνου,
that (is)-cause of-all beautiful(-things) and all(-things) are of-that
καὶ δεύτερον περὶ τὰ δεύτερα καὶ τρίτον περὶ τὰ τρίτα.
and second about the second(-things) and third about the third(-things)

If the beings and what is beyond them are good, evil must be among the things that are not: not the altogether non-existent, but something other than being, like an image of it. One may conceive it as unmeasure against measure, the unlimited against limit, the formless, the ever needy, complete poverty; and these are not its attributes but, as it were, its substance. What underlies figures, forms, and measures, with no good of its own, the argument finds to be the first evil.

εἰ δὴ τοιαῦτά ἐστι τὰ ὄντα καὶ τὸ ἐπέκεινα τῶν ὄντων,
if indeed such are the beings and the beyond the beings
οὐκ ἂν ἐν τοῖς οὖσι τὸ κακὸν ἐνείη, οὐδὲ ἐν τῷ
not — among the beings the evil would-be-present nor in the
ἐπέκεινα τῶν ὄντων· ἀγαθὰ γὰρ ταῦτα. λείπεται τοίνυν,
beyond the beings good for (are)-these it-remains therefore
εἴπερ ἔστιν, ἐν τοῖς μὴ οὖσιν εἶναι οἷον εἶδός τι
if-indeed it-is among the not beings to-be as-it-were a-form some
τοῦ μὴ ὄντος ὂν καὶ περί τι τῶν μεμιγμένων
of-the not being being and about something of-the(-things) mixed
τῷ μὴ ὄντι ἢ ὁπωσοῦν κοινωνούντων τῷ μὴ
with-the not being or in-any-way-whatever sharing in-the not
ὄντι. μὴ ὂν δὲ οὔτι τὸ παντελῶς μὴ ὄν, ἀλλ' ἕτερον
being not being and not-at-all the altogether not being but other
μόνον τοῦ ὄντος· οὐχ οὕτω δὲ μὴ ὄν, ὡς κίνησις
only than-the being not thus and not being as motion
καὶ στάσις ἡ περὶ τὸ ὄν, ἀλλ' ὡς εἰκὼν τοῦ ὄντος ἢ
and rest the about the being but as an-image of-the being or
καὶ ἔτι μᾶλλον μὴ ὄν. τοῦτο δέ ἐστι τὸ αἰσθητὸν πᾶν
even still more not being this and is the sensible all
καὶ ὅσα περὶ τὸ αἰσθητὸν πάθη ἢ ὕστερόν τι
and as-many-as about the sensible (are)-affections or later something
τούτων καὶ ὡς συμβεβηκὸς τούτοις ἢ ἀρχὴ τούτων ἢ ἕν
than-these and as attribute to-these or principle of-these or one

τι τῶν συμπληρούντων τοῦτο τοιοῦτον ὄν. ἤδη
something of-the(-things) completing this such being already
γὰρ ἄν τις εἰς ἔννοιαν ἥκοι αὐτοῦ οἷον ἀμετρίαν
for — someone to a-notion would-come of-it as-it-were unmeasure
εἶναι πρὸς μέτρον καὶ ἄπειρον πρὸς πέρας καὶ ἀνείδεον
to-be toward measure and unlimited toward limit and formless
πρὸς εἰδοποιητικὸν καὶ ἀεὶ ἐνδεὲς πρὸς αὔταρκες, ἀεὶ
toward form-making and always needy toward self-sufficient always
ἀόριστον, οὐδαμῇ ἑστώς, παμπαθές, ἀκόρητον, πενία
indefinite nowhere standing all-affected insatiate poverty
παντελής· καὶ οὐ συμβεβηκότα ταῦτα αὐτῷ, ἀλλ' οἷον
complete and not attributes (are)-these to-it but as-it-were
οὐσία αὐτοῦ ταῦτα, καὶ ὅ τι ἂν αὐτοῦ μέρος ἴδῃς,
substance of-it (are)-these and what ever — of-it part you-see
καὶ αὐτὸ πάντα ταῦτα· τὰ δ' ἄλλα, ὅσα ἂν αὐτοῦ
also it (is)-all these the but others as-many-as — of-it
μεταλάβῃ καὶ ὁμοιωθῇ, κακὰ μὲν γίνεσθαι, οὐχ ὅπερ
partake and are-likened evil indeed to-become not what-precisely
δὲ κακὰ εἶναι. τίνι οὖν ὑποστάσει ταῦτα πάρεστιν
but evil to-be to-what then hypostasis these are-present
οὐχ ἕτερα ὄντα ἐκείνης, ἀλλ' ἐκείνη; καὶ γὰρ εἰ ἑτέρῳ
not other being than-that but that and for if to-another
συμβαίνει τὸ κακόν, δεῖ τι πρότερον αὐτὸ εἶναι, κἂν
befalls the evil must something earlier itself to-be even-if
μὴ οὐσία τις ᾖ. ὡς γὰρ ἀγαθὸν τὸ μὲν αὐτό, τὸ
not a-substance some it-be as for good the-one indeed itself the-other
δὲ ὃ συμβέβηκεν, οὕτω καὶ κακὸν τὸ μὲν αὐτό,
but what has-befallen thus also evil the-one indeed itself
τὸ δὲ ἤδη κατ' ἐκεῖνο συμβεβηκὸς ἑτέρῳ. τίς οὖν
the-other but already according-to that befallen to-another what then
ἀμετρία, εἰ μὴ ἐν τῷ ἀμέτρῳ; τί δὲ μέτρον, εἰ μὴ
unmeasure if not in the unmeasured what and measure if not

ἐν τῷ μεμετρημένῳ; ἀλλ᾽ ὥσπερ ἐστὶ μέτρον μὴ ἐν τῷ
in the measured but just-as there-is measure not in the
μεμετρημένῳ, οὕτω καὶ ἀμετρία οὐκ ἐν ἀμέτρῳ. εἰ γὰρ ἐν
measured thus also unmeasure not in unmeasured if for in
ἄλλῳ, ἢ ἐν ἀμέτρῳ — ἀλλ᾽ οὐ δεῖ αὐτῷ ἀμετρίας
another either in unmeasured but not there-is-need for-it of-unmeasure
αὐτῷ ἀμέτρῳ ὄντι — ἢ ἐν μεμετρημένῳ· ἀλλ᾽ οὐχ οἷόν
itself unmeasured being or in measured but not possible
τε τὸ μεμετρημένον ἀμετρίαν ἔχειν καθ᾽ ὃ μεμέτρηται.
— the measured unmeasure to-have in what it-has-been-measured
δεῖ οὖν εἶναί τι καὶ ἄπειρον καθ᾽ αὑτὸ καὶ ἀνείδεον
must then to-be something both unlimited by itself and formless
αὖ αὐτὸ καὶ τὰ ἄλλα τὰ πρόσθεν, ἃ τὴν τοῦ κακοῦ
again itself and the others the earlier which the of-the evil
ἐχαρακτήριζε φύσιν, καὶ εἴ τι μετ᾽ ἐκεῖνο τοιοῦτον, ἢ
characterized nature and if anything after that (is)-such either
μεμιγμένον ἔχει τοῦτο ἢ βλέπον πρὸς αὐτό ἐστι τοιοῦτον
mixed it-has this or looking toward it is such
ἢ ποιητικόν ἐστι τοιούτου. τὴν δὴ ὑποκειμένην σχήμασι
or productive is of-such the indeed underlying(-nature) figures
καὶ εἴδεσι καὶ μορφαῖς καὶ μέτροις καὶ πέρασι καὶ
and forms and shapes and measures and limits and
ἀλλοτρίῳ κόσμῳ κοσμουμένην, μηδὲν παρ᾽ αὑτῆς ἀγαθὸν
by-alien adornment adorned nothing from itself good
ἔχουσαν, εἴδωλον δὲ ὡς πρὸς τὰ ὄντα, κακοῦ δὲ οὐσίαν,
having an-image but as toward the beings of-evil and the-substance
εἴ τις καὶ δύναται κακοῦ οὐσία εἶναι, ταύτην ἀνευρίσκει
if any even can of-evil substance to-be this discovers
ὁ λόγος κακὸν εἶναι πρῶτον καὶ καθ᾽ αὑτὸ κακόν.
the argument evil to-be first and by itself evil

The nature of bodies, so far as it partakes of matter, is evil: bodies have a form that is not true, lack life, destroy one another, and hinder the soul. Soul is not evil by itself; the evil soul is mixed with unmeasure, blended with a body that has matter, its reasoning part kept from seeing by affections and by the darkening of matter. The perfect soul, inclining toward intellect, is always pure. The other, gone forth from itself, sees darkness and already has matter.

σωμάτων δὴ φύσις, καθόσον μετέχει ὕλης, κακὸν ἂν
of-bodies indeed the-nature in-so-far-as it-partakes of-matter evil —
εἴη· ἔχει μὲν γὰρ εἶδός τι οὐκ ἀληθινὸν ἐστέρηταί
would-be they-have indeed for a-form some not true they-are-deprived
τε ζωῆς φθείρει τε ἄλληλα φορᾷ τῇ παρ᾽ αὐτῶν
and of-life they-destroy and one-another by-motion the from them
ἀτάκτῳ ἐμπόδιά τε ψυχῆς πρὸς τὴν αὐτῆς ἐνέργειαν
disorderly (are)-hindrances and of-soul toward the its activity
φεύγει τε οὐσίαν ἀεὶ ῥέοντα, ψυχὴ δὲ καθ᾽ ἑαυτὴν μὲν οὐ
they-flee and substance always flowing soul but by itself indeed not
κακὴ οὐδ᾽ αὖ πᾶσα κακή. ἀλλὰ τίς ἡ κακή; οἷόν,
evil nor again all evil but which (is)-the evil(-one) for-instance
φησι, δουλωσαμένη μὲν ᾧ πέφυκε κακία ψυχῆς
he-says having-enslaved indeed (that)-in-which is-naturally-apt vice of-soul
ἐγγίνεσθαι, ὡς τοῦ ἀλόγου τῆς ψυχῆς εἴδους τὸ κακὸν
to-arise-in as the irrational of-the soul form the evil
δεχομένου, ἀμετρίαν καὶ ὑπερβολὴν καὶ ἔλλειψιν, ἐξ ὧν
receiving unmeasure and excess and deficiency from which
καὶ ἀκολασία καὶ δειλία καὶ ἡ ἄλλη ψυχῆς κακία, ἀκούσια
also intemperance and cowardice and the other of-soul vice involuntary
παθήματα, δόξας ψευδεῖς ἐμποιοῦντα κακά τε νομίζειν καὶ
affections opinions false producing evils both to-consider and
ἀγαθὰ ἃ φεύγει τε καὶ διώκει. ἀλλὰ τί τὸ πεποιηκὸς
goods what it-flees both and pursues but what (is)-the having-made(-thing)

τὴν κακίαν ταύτην καὶ πῶς εἰς ἀρχὴν ἐκείνην καὶ αἰτίαν
the vice this and how to principle that and cause
ἀνάξεις; ἢ πρῶτον μὲν οὐκ ἔξω ὕλης οὐδὲ καθ'
will-you-lead-(it)-back or first indeed not outside matter nor by
αὑτὴν ἡ ψυχὴ ἡ τοιαύτη. μέμικται οὖν ἀμετρίᾳ καὶ
itself (is)-the soul the such it-has-been-mixed then with-unmeasure and
ἄμοιρος εἴδους τοῦ κοσμοῦντος καὶ εἰς μέτρον ἄγοντος·
without-share of-form the ordering and to measure leading
σώματι γὰρ ἐγκέκραται ὕλην ἔχοντι. ἔπειτα δὲ καὶ τὸ
with-a-body for it-has-been-blended matter having then and also the
λογιζόμενον εἰ βλάπτοιτο, ὁρᾶν κωλύεται καὶ τοῖς πάθεσι
reasoning(-part) if it-were-harmed to-see it-is-hindered both by-the affections
καὶ τῷ ἐπισκοτεῖσθαι τῇ ὕλῃ καὶ πρὸς ὕλην νενευκέναι
and by-the to-be-darkened by-the matter and toward matter to-have-inclined
καὶ ὅλως οὐ πρὸς οὐσίαν, ἀλλὰ πρὸς γένεσιν ὁρᾶν, ἧς
and generally not toward substance but toward coming-to-be to-look of-which
ἀρχὴ ἡ ὕλης φύσις οὕτως οὖσα κακὴ ὡς καὶ τὸ μήπω
principle (is)-the of-matter nature thus being evil so-as even the not-yet
ἐν αὐτῇ, μόνον δὲ βλέψαν εἰς αὐτήν, ἀναπιμπλάναι κακοῦ
in it only but having-looked into it to-infect with-evil
ἑαυτῆς. ἄμοιρος γὰρ παντελῶς οὖσα ἀγαθοῦ καὶ στέρησις
its-own without-share for altogether being of-good and privation
τούτου καὶ ἄκρατος ἔλλειψις ἐξομοιοῖ ἑαυτῇ πᾶν ὅ τι ἂν
of-this and unmixed deficiency it-makes-like to-itself all what ever —
αὐτῆς προσάψηται ὁπωσοῦν. ἡ μὲν οὖν τελεία καὶ πρὸς
of-it touches in-any-way-whatever the indeed then perfect and toward
νοῦν νεύουσα ψυχὴ ἀεὶ καθαρὰ καὶ ὕλην ἀπέστραπται
intellect inclining soul always (is)-pure and matter has-turned-away-from
καὶ τὸ ἀόριστον ἅπαν καὶ τὸ ἄμετρον καὶ κακὸν οὔτε
and the indefinite all and the unmeasured and evil neither
ὁρᾷ οὔτε πελάζει· καθαρὰ οὖν μένει ὁρισθεῖσα νῷ
sees nor approaches pure then it-remains defined by-intellect

παντελῶς. ἡ δὲ μὴ μείνασα τοῦτο, ἀλλ' ἐξ αὑτῆς
altogether the(-one) but not having-remained this but out-of itself
προελθοῦσα τῷ μὴ τελείῳ μηδὲ πρώτῳ οἷον ἴνδαλμα
having-gone-forth by-the not perfect nor first as-it-were an-appearance
ἐκείνης τῷ ἐλλείμματι καθόσον ἐνέλιπεν ἀοριστίας
of-that by-the deficiency in-so-far-as it-fell-short with-indefiniteness
πληρωθεῖσα σκότος ὁρᾷ καὶ ἔχει ἤδη ὕλην βλέπουσα εἰς
filled darkness sees and has already matter looking at
ὃ μὴ βλέπει, ὡς λεγόμεθα ὁρᾶν καὶ τὸ σκότος.
what not it-sees as we-are-said to-see even the darkness

V · NOT ANY DEFICIENCY, BUT THE COMPLETE ONE

If lack of the good makes the soul see darkness, is evil in the soul's lack and before matter? No: evil is not in any deficiency but in the complete one, and that is matter, which has no share of good and not even being. Particular evils, injustice or any vice, are as it were its species. Sickness, ugliness, and poverty go back to matter too. So we are not the principle of evils; they are before us, and hold men unwillingly.

ἀλλ' εἰ ἡ ἔλλειψις τοῦ ἀγαθοῦ αἰτία τοῦ ὁρᾶν καὶ
but if the deficiency of-the good (is)-cause of-the to-see and
συνεῖναι τῷ σκότει, τὸ κακὸν εἴη ἂν ἐν τῇ ἐλλείψει
to-be-with the darkness the evil would-be — in the deficiency
τῇ ψυχῇ καὶ πρῶτον — δεύτερον δὲ ἔσται τὸ σκότος —
for-the soul and first second and will-be the darkness
καὶ ἡ φύσις τοῦ κακοῦ οὐκέτι ἐν τῇ ὕλῃ, ἀλλὰ καὶ πρὸ
and the nature of-the evil no-longer in the matter but even before
τῆς ὕλης. ἢ οὐκ ἐν τῇ ὁπωσοῦν ἐλλείψει, ἀλλ' ἐν
the matter or not in the in-any-way-whatever deficiency but in
τῇ παντελεῖ τὸ κακόν· τὸ γοῦν ἐλλεῖπον ὀλίγον
the complete (is)-the evil the at-any-rate falling-short(-thing) a-little

τοῦ ἀγαθοῦ οὐ κακόν, δύναται γὰρ καὶ τέλειον εἶναι
of-the good (is)-not evil it-can for even perfect to-be
ὡς πρὸς φύσιν τὴν αὑτοῦ. ἀλλ᾽ ὅταν παντελῶς ἐλλείπῃ,
as toward nature the of-itself but when altogether it-falls-short
ὅπερ ἐστὶν ἡ ὕλη, τοῦτο τὸ ὄντως κακὸν μηδεμίαν
which-precisely is the matter this (is)-the really evil no
ἔχον ἀγαθοῦ μοῖραν. οὐδὲ γὰρ τὸ εἶναι ἔχει ἡ ὕλη, ἵνα
having of-good portion not-even for the to-be has the matter so-that
ἀγαθοῦ ταύτῃ μετεῖχεν, ἀλλ᾽ ὁμώνυμον αὐτῇ τὸ εἶναι,
of-good in-this-way it-might-partake but homonymous for-it (is)-the to-be
ὡς ἀληθὲς εἶναι λέγειν αὐτὴν μὴ εἶναι. ἡ οὖν ἔλλειψις
so-that true to-be to-say it not to-be the then deficiency
ἔχει μὲν τὸ μὴ ἀγαθὸν εἶναι, ἡ δὲ παντελὴς τὸ κακόν·
has indeed the not good to-be the but complete the evil
ἡ δὲ πλείων τὸ πεσεῖν εἰς τὸ κακὸν δύνασθαι καὶ ἤδη
the and greater the to-fall into the evil to-be-able and already
κακόν. τῷ χρὴ τὸ κακὸν νοεῖσθαι μὴ τόδε τὸ κακόν,
evil therefore one-must the evil to-be-thought not this — evil
οἷον ἀδικίαν ἢ ἄλλην τινὰ κακίαν, ἀλλ᾽ ἐκεῖνο ὃ οὐδὲν
for-instance injustice or other some vice but that which (is)-none
μέν πω τούτων, ταῦτα δὲ οἷον εἴδη ἐκείνου προσθήκαις
indeed yet of-these these but as-it-were forms of-that by-additions
εἰδοποιούμενα· οἷον ἐν μὲν ψυχῇ πονηρίαν καὶ ταύτης
specified for-instance in indeed soul wickedness and of-this
αὖ εἴδη ἢ ὕλη περὶ ἥν, ἢ τοῖς μέρεσι τῆς ψυχῆς,
again forms either by-matter about which or by-the parts of-the soul
ἢ τῷ τὸ μὲν οἷον ὁρᾶν εἶναι, τὸ δὲ ὁρμᾶν ἢ
or by-the the-one indeed as-it-were to-see to-be the-other but to-have-impulse or
πάσχειν. εἰ δέ τις θεῖτο καὶ τὰ ἔξω ψυχῆς κακὰ εἶναι,
to-be-affected if but someone should-posit also the outside soul evils to-be
πῶς ἐπ᾽ ἐκείνην τὴν φύσιν ἀνάξει, οἷον νόσον,
how to that — nature will-be-lead-(them)-back for-instance sickness

αἶσχος, πενίαν; ἢ νόσον μὲν ἔλλειψιν καὶ ὑπερβολὴν
ugliness poverty or sickness indeed deficiency and excess
σωμάτων ἐνύλων τάξιν καὶ μέτρον οὐκ ἀνεχομένων,
of-bodies enmattered order and measure not enduring
αἶσχος δὲ ὕλην οὐ κρατηθεῖσαν εἴδει, πενίαν δὲ ἔνδειαν
ugliness but matter not mastered by-form poverty but need
καὶ στέρησιν ὧν ἐν χρείᾳ ἐσμὲν διὰ τὴν ὕλην ᾗ
and privation of-what in need we-are because-of the matter to-which
συνεζεύγμεθα φύσιν ἔχουσαν χρησμοσύνην εἶναι. εἰ δὴ
we-are-yoked a-nature having neediness to-be if indeed
ταῦτα ὀρθῶς λέγεται, οὐ θετέον ἡμᾶς ἀρχὴν κακῶν εἶναι
these rightly are-said not must-be-posited us principle of-evils to-be
κακοὺς παρ' αὑτῶν ὄντας, ἀλλὰ πρὸ ἡμῶν ταῦτα· ἃ δ'
evil from ourselves being but before us (are)-these what but
ἂν ἀνθρώπους κατάσχῃ, κατέχειν οὐχ ἑκόντας, ἀλλ' εἶναι
— men take-hold-of to-hold not willing but to-be
μὲν ἀποφυγὴν κακῶν τῶν ἐν τῇ ψυχῇ τοῖς δυνηθεῖσι,
indeed an-escape from-evils the in the soul for-those having-been-able
πάντας δὲ οὐ δύνασθαι. θέσις δὲ ὕλης παρούσης
all but not to-be-able (it-is)-a-position but matter being-present
τοῖς αἰσθητοῖς τὸ κακὸν μὴ παρεῖναι τὴν κακίαν ἣν
to-the sensibles the evil not to-be-present the vice which
ἄνθρωποι ἔχουσιν, ὅτι μηδὲ ἀνθρώποις ἅπασι· κρατεῖν
men have because not-even to-men all to-master
γὰρ αὐτῆς — ἀμείνους δέ, οἷς μὴ πάρεστι —
for it better but (are-those)-to-whom not it-is-present
καὶ τούτῳ κρατεῖν δὲ τῷ μὴ ἐνύλῳ ἐν αὐτοῖς ὄντι.
and by-this to-master and the not enmattered in them being

It is said that evils cannot perish but haunt mortal nature and this place, and that the flight from here is to become just and holy with prudence. But how is vice opposite to that good, and why must one opposite bring the other? That nothing is opposite to substance is shown only for particular substances. The whole natures stand furthest apart, limit and measure against unlimitedness and unmeasure, and things that share nothing and stand furthest apart are opposites.

ἐπισκεπτέον δὲ καὶ πῶς λέγεται μὴ ἂν ἀπολέσθαι τὰ
it-must-be-considered and also how it-is-said not would to-perish the
κακά, ἀλλ᾽ εἶναι ἐξ ἀνάγκης· καὶ ἐν θεοῖς μὲν οὐκ
evils but to-be of necessity and among gods indeed not
εἶναι, περιπολεῖν δὲ τὴν θνητὴν φύσιν καὶ τόνδε τὸν
to-be to-haunt but the mortal nature and this —
τόπον ἀεί. ἆρ᾽ οὖν οὕτως εἴρηται, ὡς τοῦ μὲν οὐρανοῦ
place always is-it then thus it-has-been-said as the indeed heaven
καθαροῦ κακῶν ὄντος ἀεὶ ἐν τάξει ἰόντος καὶ κόσμῳ
pure of-evils being always in order going and in-good-order
φερομένου καὶ μήτε ἀδικίας ἐκεῖ οὔσης μήτε ἄλλης κακίας
borne and neither injustice there being nor other vice
μήτε ἀδικοῦντα ἄλληλα, κόσμῳ δὲ φερόμενα, ἐν γῇ δὲ
nor wronging one-another in-good-order but borne on earth but
τῆς ἀδικίας καὶ τῆς ἀταξίας οὔσης; τοῦτο γάρ ἐστιν ἡ
the injustice and the disorder being this for is the
θνητὴ φύσις καὶ ὅδε ὁ τόπος. ἀλλὰ τὸ ἐντεῦθεν φεύγειν
mortal nature and this — place but the from-here to-flee
δεῖν οὐκέτι περὶ τῶν ἐπὶ γῆς λέγεται. φυγὴ γάρ,
to-be-necessary no-longer about the(-things) on earth is-said flight for
φησιν, οὐ τὸ ἐκ γῆς ἀπελθεῖν, ἀλλὰ καὶ ὄντα ἐπὶ
he-says (is)-not the from earth to-go-away but even being on
γῆς δίκαιον καὶ ὅσιον εἶναι μετὰ φρονήσεως, ὡς εἶναι
earth just and holy to-be with prudence so-as to-be

τὸ λεγόμενον φεύγειν κακίαν δεῖν, ὥστε τὰ κακὰ
the thing-said to-flee vice to-be-necessary so-that the evils
αὐτῷ ἡ κακία καὶ ὅσα ἐκ κακίας· καὶ τοῦ
for-him (are)-the vice and as-many-as (come)-from vice and the
προσδιαλεγομένου δὲ ἀναίρεσιν λέγοντος κακῶν ἔσεσθαι,
conversing-with(-one) too destruction saying of-evils to-be-going-to-be
εἰ πείθοι τοὺς ἀνθρώπους ἃ λέγει, ὁ δέ φησι μὴ
if he-persuaded the men of-what he-says he but says not
δύνασθαι τοῦτο γενέσθαι· τὰ γὰρ κακὰ εἶναι ἀνάγκῃ,
to-be-able this to-come-about the for evils to-be by-necessity
ἐπείπερ τοὐναντίον τι δεῖ εἶναι τῷ ἀγαθῷ. τὴν μὲν
since-indeed opposite something must to-be to-the good the indeed
οὖν κακίαν τὴν περὶ ἄνθρωπον πῶς οἷόν τε ἐναντίον εἶναι
then vice the about man how possible — opposite to-be
ἐκείνῳ τῷ ἀγαθῷ; ἐναντίον γὰρ τοῦτο τῇ ἀρετῇ, αὕτη
to-that — good opposite for (is)-this to-the virtue this
δὲ οὐ τὸ ἀγαθόν, ἀλλὰ ἀγαθόν, ὃ κρατεῖν τῆς ὕλης
but (is)-not the good but a-good which to-master the matter
ποιεῖ. ἐκείνῳ δὲ τῷ ἀγαθῷ πῶς ἄν τι εἴη ἐναντίον;
makes to-that but — good how — anything would-be opposite
οὐ γὰρ δὴ ποιόν· εἶτα τίς ἀνάγκη πανταχοῦ, εἰ θάτερον
not for indeed a-quality then what necessity everywhere if the-one
τῶν ἐναντίων, καὶ θάτερον; ἐνδεχέσθω μὲν γὰρ καὶ ἔστω
of-the opposites also the-other let-it-be-possible indeed for and let-it-be
γε καὶ τὸ ἐναντίον τοῦ ἐναντίου αὐτῷ ὄντος — οἷον
at-least also the opposite the opposite to-it being for-instance
ὑγιείας οὔσης ἐνδέχεται καὶ νόσον εἶναι — οὐ μὴν ἐξ
health being it-is-possible also sickness to-be not however of
ἀνάγκης. ἢ οὐκ ἀνάγκη λέγειν αὐτόν, ὡς ἐπὶ
necessity or not (it-is)-necessary to-say him that in-the-case-of
παντὸς ἐναντίου τοῦτο ἀληθές, ἀλλ' ἐπὶ τοῦ ἀγαθοῦ
every opposite this (is)-true but in-the-case-of the good

εἴρηται. ἀλλ᾽ εἰ οὐσία τἀγαθόν, πῶς ἐστιν αὐτῷ τι
it-has-been-said but if substance (is)-the-good how is to-it anything
ἐναντίον, ἢ τῷ ἐπέκεινα οὐσίας; τὸ μὲν οὖν μὴ εἶναι
opposite or to-the beyond substance the indeed then not to-be
μηδὲν οὐσίᾳ ἐναντίον ἐπὶ τῶν καθ᾽ ἕκαστα οὐσιῶν
anything to-substance opposite in-the-case-of the in particular substances
ἐστι πιστὸν τῇ ἐπαγωγῇ δεδειγμένον· ὅλως δὲ οὐκ ἔστι
is credible by-the induction shown generally but not it-is
δεδειγμένον. ἀλλὰ τί τῇ καθόλου οὐσίᾳ ἔσται ἐναντίον
shown but what to-the universal substance will-be opposite
καὶ ὅλως τοῖς πρώτοις; ἢ τῇ μὲν οὐσίᾳ ἡ μὴ οὐσία,
and generally to-the first(-things) or to-the indeed substance the not substance
τῇ δὲ ἀγαθοῦ φύσει ἥτις ἐστὶ κακοῦ φύσις καὶ ἀρχή·
to-the but of-good nature whichever is of-evil nature and principle
ἀρχαὶ γὰρ ἄμφω, ἡ μὲν κακῶν, ἡ δὲ ἀγαθῶν·
principles for (are)-both the-one indeed of-evils the-other but of-goods
καὶ πάντα τὰ ἐν τῇ φύσει ἑκατέρᾳ ἐναντία· ὥστε
and all the(-things) in the nature each (are)-opposite so-that
καὶ τὰ ὅλα ἐναντία καὶ μᾶλλον ἐναντία ἢ τὰ ἄλλα.
also the wholes (are)-opposite and more opposite than the others
τὰ μὲν γὰρ ἄλλα ἐναντία ἢ ἐν τῷ αὐτῷ εἴδει ὄντα ἢ
the indeed for other opposites either in the same form being or
ἐν τῷ αὐτῷ γένει καὶ κοινοῦ τινός ἐστι μετειληφότα ἐν
in the same kind and of-common something are having-partaken in
οἷς ἐστιν· ὅσα δὲ χωρίς ἐστι, καὶ ἃ τῷ ἑτέρῳ ἐστὶ
which they-are as-many-as but apart are and which to-the other are
συμπλήρωσις τοῦ ὅ ἐστι, ὧν τἀναντία ἐν τῷ ἑτέρῳ
a-completion of-the what it-is of-which the-opposites in the other
ἐστί, πῶς οὐ μάλιστα ἂν εἴη ἐναντία, εἴπερ ἐναντία
are how not most-of-all — would-they-be opposite if-indeed opposite
τὰ πλεῖστον ἀλλήλων ἀφεστηκότα; πέρατι δὴ
(are)-the(-things) most from-one-another standing-apart to-limit indeed

καὶ μέτρῳ καὶ τοῖς ἄλλοις, ὅσα ἔνεστιν ἐν τῇ θείᾳ
and measure and the others as-many-as are-in in the divine
φύσει, ἀπειρία καὶ ἀμετρία καὶ τὰ ἄλλα, ὅσα ἔχει ἡ
nature unlimitedness and unmeasure and the others as-many-as has the
κακὴ φύσις, ἐναντία· ὥστε καὶ τὸ ὅλον τῷ ὅλῳ ἐναντίον.
evil nature (are)-opposite so-that also the whole to-the whole (is)-opposite
καὶ τὸ εἶναι δὲ ψευδόμενον ἔχει καὶ πρώτως καὶ ὄντως
and the to-be too falsified it-has and primarily and really
ψεῦδος· τῷ δὲ τὸ ἀληθῶς εἶναι· ὥστε καὶ κατὰ
(is)-falsehood to-the(-other) but the truly to-be so-that also according-to
τὸ ψεῦδος τῷ ἀληθεῖ ἐναντίον καὶ τὸ κατ᾽ οὐσίαν τῷ
the falsehood to-the true (it-is)-opposite and the according-to substance to-the
κατ᾽ οὐσίαν αὐτοῖς ἐναντίον. ὥστε ἡμῖν ἀναπέφανται
according-to substance in-them opposite so-that to-us has-appeared
τὸ μὴ πανταχοῦ οὐσίᾳ μηδὲν εἶναι ἐναντίον· ἐπεὶ καὶ
the not everywhere to-substance anything to-be opposite since also
ἐπὶ πυρὸς καὶ ὕδατος ἐδεξάμεθα ἂν εἶναι ἐναντία,
in-the-case-of fire and water we-would-have-accepted — to-be opposites
εἰ μὴ κοινὸν ἦν ἡ ὕλη ἐν αὐτοῖς, ἐφ᾽ ἧς τὸ θερμὸν καὶ
if not common were the matter in them upon which the hot and
ξηρὸν καὶ ὑγρὸν καὶ ψυχρὸν συμβεβηκότα ἐγίγνετο· εἰ δ᾽
dry and wet and cold (as)-attributes came-to-be if but
ἐπ᾽ αὐτῶν ἦν μόνα τὴν οὐσίαν αὐτῶν συμπληροῦντα
by themselves they-were alone the substance of-them completing
ἄνευ τοῦ κοινοῦ, ἐγίγνετο ἂν καὶ ἐνταῦθα οὐσία
without the common there-would-have-come-to-be — also here substance
οὐσίᾳ ἐναντίον. τὰ ἄρα πάντη κεχωρισμένα καὶ μηδὲν
to-substance opposite the then wholly separated and nothing
ἔχοντα κοινὸν καὶ πλείστην ἀπόστασιν ἔχοντα ἐν τῇ φύσει
having common and the-greatest distance having in the nature
αὐτῶν ἐναντία· ἐπείπερ ἡ ἐναντίωσις οὐχ ᾗ ποιόν
of-them (are)-opposites since-indeed the opposition (is)-not in-so-far-as a-quality

τι οὐδὲ ὅλως ὁτιοῦν γένος τῶν ὄντων, ἀλλ' ᾗ
some nor generally any-whatever kind of-the beings but in-so-far-as
πλεῖστον ἀλλήλων κεχώρισται καὶ ἐξ ἀντιθέτων
most from-one-another they-have-been-separated and out-of contraries
συνέστηκε καὶ τὰ ἐναντία ποιεῖ.
have-been-composed and the opposites they-make

VII · THE NECESSITY OF EVIL

Why, if there is the good, must there be evil? Because matter must be in the all: this cosmos is mixed out of intellect and necessity, and what comes into it from god is good, the evils from the ancient nature, matter not yet adorned with forms. One escapes not by place but by acquiring virtue and separating oneself from the body. And there is another necessity: after the first there must be a last, beyond which nothing can come to be, and that is matter.

ἀλλὰ πῶς οὖν ἐξ ἀνάγκης, εἰ τὸ ἀγαθόν, καὶ τὸ κακόν;
but how then of necessity if the good also the evil
ἆρ' οὖν οὕτως, ὅτι ἐν τῷ παντὶ τὴν ὕλην εἶναι δεῖ; ἐξ
is-it then thus that in the all the matter to-be must out-of
ἐναντίων γὰρ ἐξ ἀνάγκης τόδε τὸ πᾶν· ἢ οὐδ' ἂν εἴη
opposites for of necessity (is)-this — all or not-even — would-it-be
μὴ ὕλης οὔσης. μεμιγμένη οὖν δὴ ἡ τοῦδε τοῦ κόσμου
not matter being mixed then indeed (is)-the of-this — cosmos
φύσις ἔκ τε νοῦ καὶ ἀνάγκης, καὶ ὅσα παρὰ θεοῦ εἰς
nature out-of both intellect and necessity and as-many-as from god into
αὐτὸν ἥκει, ἀγαθά, τὰ δὲ κακὰ ἐκ τῆς ἀρχαίας φύσεως,
it come (are)-goods the but evils out-of the ancient nature
τὴν ὕλην λέγων τὴν ὑποκειμένην οὔπω κοσμηθεῖσαν εἴδεσιν.
the matter meaning the underlying not-yet adorned with-forms
ἀλλὰ πῶς θνητὴν φύσιν; τὸ μὲν γὰρ τόνδε τὸν τόπον ἔστω
but how mortal nature the indeed for this — place let-it-be

δεικνύειν τὸ πᾶν· ἢ τὸ ‘ἀλλ’ ἐπείπερ ἐγένεσθε, ἀθάνατοι
to-show the all or the but since-indeed you-came-to-be immortal
μὲν οὐκ ἔστε, οὔτι γε μὴν λυθήσεσθε δι’ ἐμέ.’
indeed not you-are not-at-all at-least however you-will-be-dissolved because-of me
εἰ δὴ οὕτως, ὀρθῶς ἂν λέγοιτο μὴ ἂν ἀπολέσθαι
if indeed thus rightly — it-would-be-said not would to-perish
τὰ κακά. πῶς οὖν ἐκφεύξεται; οὐ τῷ τόπῳ, φησίν, ἀλλ’
the evils how then will-one-escape not by-the place he-says but
ἀρετὴν κτησάμενος καὶ τοῦ σώματος αὐτὸν χωρίσας·
virtue having-acquired and from-the body himself having-separated
οὕτω γὰρ καὶ ὕλης· ὡς ὅ γε συνὼν τῷ σώματι
thus for also from-matter as the at-least being-with(-one) the body
καὶ ὕλῃ σύνεστι. τὸ δὲ χωρίσαι καὶ μὴ δῆλόν που
also with-matter is-with the but to-separate and not clear somewhere
αὐτὸς ποιεῖ· τὸ δ’ ἐν θεοῖς εἶναι, ἐν τοῖς νοητοῖς· οὗτοι
he-himself makes the but among gods to-be among the intelligibles these
γὰρ ἀθάνατοι. ἔστι δὲ τοῦ κακοῦ λαβεῖν καὶ οὕτω
for (are)-immortal it-is-possible and of-the evil to-take also thus
τὴν ἀνάγκην. ἐπεὶ γὰρ οὐ μόνον τὸ ἀγαθόν, ἀνάγκη
the necessity since for not only the good (it-is)-necessary
τῇ ἐκβάσει τῇ παρ’ αὐτοῦ, ἤ, εἰ οὕτω τις ἐθέλοι
by-the going-out the from it or if thus someone should-wish
λέγειν, τῇ ἀεὶ ὑποβάσει καὶ ἀποστάσει, τὸ ἔσχατον,
to-say by-the always going-down and standing-away the last
καὶ μεθ’ ὃ οὐκ ἦν ἔτι γενέσθαι ὁτιοῦν,
and after which not it-was-possible any-longer to-come-to-be anything-whatever
τοῦτο εἶναι τὸ κακόν. ἐξ ἀνάγκης δὲ εἶναι τὸ μετὰ τὸ
this to-be the evil of necessity and to-be the after the
πρῶτον, ὥστε καὶ τὸ ἔσχατον· τοῦτο δὲ ἡ ὕλη μηδὲν
first so-that also the last this but (is)-the matter nothing
ἔτι ἔχουσα αὐτοῦ. καὶ αὕτη ἡ ἀνάγκη τοῦ κακοῦ.
any-longer having of-it and this (is)-the necessity of-the evil

Someone may say that not matter but form makes us evil: heats and colds, fillings and emptyings. He will still be forced to concede that matter is the evil. The quality in matter does not act apart, as the shape of an axe does nothing without iron, and forms in matter are corrupted and filled with its nature, as food brought into a dog becomes all dog. The unmeasured is evil primarily; what comes to be in unmeasure, vice among them, is evil secondarily.

εἰ δέ τις λέγοι μὴ διὰ τὴν ὕλην ἡμᾶς γενέσθαι
if but someone should-say not because-of the matter us to-become
κακούς — μήτε γὰρ τὴν ἄγνοιαν διὰ τὴν ὕλην εἶναι μήτε
evil neither for the ignorance because-of the matter to-be nor
τὰς ἐπιθυμίας τὰς πονηράς· καὶ γάρ, εἰ διὰ σώματος
the appetites the wicked and for if because-of of-body
κακίαν ἡ σύστασις γίγνοιτο, μὴ τὴν ὕλην, ἀλλὰ τὸ εἶδος
vice the constitution should-come-about not the matter but the form
ποιεῖν, οἷον θερμότητας, ψυχρότητας, πικρόν, ἁλμυρὸν
to-make-(it) for-instance heats colds bitter salty
καὶ ὅσα χυμῶν εἴδη, ἔτι πληρώσεις, κενώσεις,
and as-many-as of-flavors (are)-forms further fillings emptyings
καὶ πληρώσεις οὐχ ἁπλῶς, ἀλλὰ πληρώσεις τοιῶνδε,
and fillings not simply but fillings of-such(-things)
καὶ ὅλως τὸ τοιόνδε εἶναι τὸ ποιοῦν τὴν διαφοράν
and generally the such to-be the making(-thing) the difference
τῶν ἐπιθυμιῶν καί, εἰ βούλει, δοξῶν ἐσφαλμένων, ὥστε
of-the appetites and if you-wish of-opinions mistaken so-that
τὸ εἶδος μᾶλλον ἢ τὴν ὕλην τὸ κακὸν εἶναι —· καὶ
the form rather than the matter the evil to-be and
οὕτως οὐδὲν ἧττον τὴν ὕλην συγχωρεῖν ἀναγκασθήσεται
thus nothing less the matter to-concede he-will-be-compelled
τὸ κακὸν εἶναι. ἅ τε γὰρ ποιεῖ ἡ ἐν ὕλῃ ποιότης, οὐ
the evil to-be what and for does the in matter quality not

χωρὶς οὖσα ποιεῖ, ὥσπερ οὐδὲ τὸ σχῆμα τοῦ πελέκεως
apart being it-does just-as not-even the shape of-the axe
ἄνευ σιδήρου ποιεῖ· εἶτα καὶ τὰ ἐν τῇ ὕλῃ εἴδη οὐ ταὐτά
without iron does then also the in the matter forms not the-same
ἐστιν, ἅπερ ἂν ἦν, εἰ ἐφ' ἑαυτῶν ὑπῆρχεν, ἀλλὰ
are which-precisely — they-would-be if by themselves they-existed but
λόγοι ἔνυλοι φθαρέντες ἐν ὕλῃ καὶ τῆς φύσεως τῆς
reasons enmattered corrupted in matter and with-the nature the
ἐκείνης ἀναπλησθέντες· οὐδὲ γὰρ τὸ πῦρ αὐτὸ καίει οὐδ'
of-that filled not-even for the fire itself burns nor
ἄλλο τι τῶν ἐφ' ἑαυτῶν ταῦτα ἐργάζεται, ἃ ἐν
other anything of-the(-things) by themselves these works which in
τῇ ὕλῃ γινόμενα λέγεται ποιεῖν. γενομένη γὰρ κυρία τοῦ
the matter coming-to-be are-said to-do having-become for mistress of-the
εἰς αὐτὴν ἐμφαντασθέντος φθείρει αὐτὸ καὶ διόλλυσι τὴν
into it imaged(-thing) it-corrupts it and destroys the
αὑτῆς παραθεῖσα φύσιν ἐναντίαν οὖσαν, οὐ τῷ θερμῷ
of-itself having-set-beside nature opposite being not to-the hot
τὸ ψυχρὸν προσφέρουσα, ἀλλὰ τῷ εἴδει τοῦ θερμοῦ τὸ
the cold bringing but to-the form of-the hot the
αὑτῆς ἀνείδεον προσάγουσα καὶ τὴν ἀμορφίαν τῇ μορφῇ
of-itself formlessness applying and the shapelessness to-the shape
καὶ ὑπερβολὴν καὶ ἔλλειψιν τῷ μεμετρημένῳ, ἕως ἂν
and excess and deficiency to-the measured until —
αὐτὸ ποιήσῃ αὐτῆς, ἀλλὰ μὴ αὑτοῦ ἔτι εἶναι, ὥσπερ
it it-makes its-own but not of-itself any-longer to-be just-as
ἐν τροφῇ ζῴων τὸ εἰσενεχθὲν μηκέτι εἶναι ὅπερ
in nourishment of-living-beings the brought-in(-thing) no-longer to-be what-precisely
προσελήλυθεν, ἀλλ' αἷμα κυνὸς καὶ πᾶν κύνειον, καὶ χυμοὶ
has-come-to-(it) but blood of-a-dog and all canine and juices
πάντες ὅπερ τὸ δεξάμενον ἐκείνους. εἰ δὴ
all what-precisely (is)-the having-received(-thing) those if indeed

σῶμα αἴτιον τῶν κακῶν, ὕλη ἂν εἴη καὶ ταύτῃ αἴτιον
body (is)-cause of-the evils matter — would-be also in-this-way cause
τῶν κακῶν. ἀλλὰ κρατεῖν ἔδει, ἄλλος ἂν εἴποι. ἀλλ᾽
of-the evils but to-master it-was-needful another — would-say but
οὐ καθαρὸν τὸ δυνάμενον κρατεῖν, εἰ μὴ φύγοι. καὶ
not pure (is)-the able(-thing) to-master if not it-should-flee and
σφοδρότεραι δὲ αἱ ἐπιθυμίαι κράσει τοιᾷδε σωμάτων,
more-violent too (are)-the appetites by-a-blending such of-bodies
ἄλλαι δ᾽ ἄλλων, ὥστε μὴ κρατεῖν τὸ ἐν ἑκάστῳ —
others and of-others so-that not to-master the in each
ἀμβλύτεροι δὲ καὶ πρὸς τὸ κρίνειν διὰ σωμάτων κάκην
duller and also toward the to-judge because-of of-bodies badness
κατεψυγμένοι καὶ ἐμπεποδισμένοι — αἱ δ᾽ ἐναντίαι
chilled and impeded the but opposite(-blendings)
ποιοῦσι κούφους καὶ ἀνερματίστους. μαρτυροῦσι δὲ ταῦτα
make light(-men) and unballasted bear-witness and to-these
καὶ αἱ πρὸς καιρὸν ἕξεις. πλήρεις μὲν γὰρ ἄλλοι
also the for a-season states full indeed for (we-are)-other
καὶ ταῖς ἐπιθυμίαις καὶ ταῖς διανοίαις, κενοὶ δὲ ἄλλοι,
both in-the appetites and in-the understandings empty but other
καὶ ταδὶ πληρωθέντες ἄλλοι, ταδὶ δὲ ἄλλοι. ἔστω
and with-these filled other with-those but other let-it-be
δὴ πρώτως μὲν τὸ ἄμετρον κακόν, τὸ δ᾽ ἐν ἀμετρίᾳ
indeed primarily indeed the unmeasured evil the but in unmeasure
γενόμενον ἢ ὁμοιώσει ἢ μεταλήψει τῷ συμβεβηκέναι
having-come-to-be either by-likening or by-partaking by-the to-have-befallen
αὐτῷ δευτέρως κακόν· καὶ πρώτως μὲν τὸ σκότος, τὸ
it secondarily evil and primarily indeed the darkness the
δὲ ἐσκοτισμένον δευτέρως ὡσαύτως. κακία δὴ ἄγνοια
but darkened secondarily likewise vice indeed ignorance
οὖσα καὶ ἀμετρία περὶ ψυχὴν δευτέρως κακὸν καὶ οὐκ
being and unmeasure about soul secondarily (is)-evil and not

αὐτοκακόν· οὐδὲ γὰρ ἀρετὴ πρῶτον ἀγαθόν, ἀλλ' ὅτι
evil-itself not-even for virtue (is)-the-first good but because
ὡμοίωται ἢ μετείληφεν αὐτοῦ.
it-has-been-likened or has-partaken of-it

IX · BY WHAT WE KNOW IT

By what do we recognize virtue and vice? Virtue by intellect and prudence, which recognize themselves; vice as what does not fit virtue, as a ruler shows what is not straight. Complete vice we do not see, for it is unlimited, and reach by removal; the incomplete we know by seeing a part and grasping what is absent. So with matter: we take away all form and say that what lacks it is matter. This is another intellect, not intellect, like an eye that withdraws from light in order to see darkness.

τίνι οὖν ἐγνωρίσαμεν ταῦτα; καὶ πρῶτον κακίαν τίνι;
by-what then did-we-recognize these and first vice by-what
ἀρετὴν μὲν γὰρ νῷ αὐτῷ καὶ φρονήσει· αὑτὴν γὰρ
virtue indeed for by-intellect itself and prudence itself for
γνωρίζει· κακίαν δὲ πῶς; ἢ ὥσπερ κανόνι τὸ ὀρθὸν καὶ μή,
it-recognizes vice but how or just-as by-a-ruler the straight and not
οὕτω καὶ τὸ μὴ ἐναρμόζον τῇ ἀρετῇ; βλέποντες οὖν αὐτὸ
thus also the not fitting to-the virtue looking then at-it
ἢ μὴ βλέποντες, τὴν κακίαν λέγω; ἢ τὴν μὲν παντελῆ
or not looking the vice I-mean or the indeed complete
κακίαν οὐ βλέποντες, καὶ γὰρ ἄπειρον· ἀφαιρέσει οὖν τὸ
vice not looking and for (it-is)-unlimited by-removal then the
μηδαμοῦ τοῦτο· τὴν δὲ μὴ παντελῆ τῷ ἐλλείπειν τούτῳ.
nowhere this the but not complete by-the to-fall-short this
μέρος οὖν ὁρῶντες τῷ παρόντι μέρει τὸ ἀπὸν λαμβάνοντες,
a-part then seeing by-the present part the absent taking
ὅ ἐστι μὲν ἐν τῷ ὅλῳ εἶδει, ἐκεῖ δὲ ἄπεστιν, οὕτω κακίαν
which is indeed in the whole form there but is-absent thus vice

λέγομεν ἐν ἀορίστῳ τὸ ἐστερημένον καταλιπόντες. καὶ δὴ
we-say in indefinite the deprived having-left and indeed
ἐπὶ τῆς ὕλης οἷον αἰσχρόν τι πρόσωπον ἰδόντες
in-the-case-of the matter for-instance ugly some face having-seen
οὐ κρατήσαντος ἐν αὐτῷ τοῦ λόγου, ὥστε κρύψαι τὸ τῆς
not having-mastered in it the reason so-as to-hide the of-the
ὕλης αἶσχος, αἰσχρὸν φανταζόμεθα τῇ τοῦ εἴδους ἐλλείψει.
matter ugliness ugly we-imagine-(it) by-the of-the form deficiency
ὃ δὲ μηδαμῇ εἴδους τετύχηκε, πῶς; ἢ τὸ παράπαν
what but in-no-way form has-obtained how or the altogether
ἀφαιροῦντες πᾶν εἶδος, ᾧ μὴ τοῦτο πάρεστι, λέγομεν
removing all form that-to-which not this is-present we-say
εἶναι ὕλην, ἀμορφίαν καὶ αὐτοὶ ἐν ἡμῖν λαβόντες ἐν τῷ
to-be matter shapelessness also ourselves in us having-taken in the
πᾶν εἶδος ἀφελεῖν, εἰ μέλλομεν ὕλην θεάσασθαι. διὸ καὶ
all form to-take-away if we-are-going matter to-behold wherefore also
νοῦς ἄλλος οὗτος, οὐ νοῦς, τολμήσας ἰδεῖν τὰ μὴ
intellect other (is)-this not intellect having-dared to-see the(-things) not
αὑτοῦ. ὥσπερ ὄμμα ἀποστῆσαν αὑτὸ φωτός, ἵνα ἴδῃ
of-itself just-as an-eye having-withdrawn itself from-light so-that it-may-see
τὸ σκότος, καὶ μὴ ἴδῃ τῷ καταλιπεῖν τὸ φῶς, μεθ᾽ οὗ
the darkness and not see by-the to-leave the light with which
οὐκ ἦν ἰδεῖν αὐτό· οὐδ᾽ αὖ ἄνευ αὐτοῦ οἷόν τε
not it-was-possible to-see it nor again without it possible —
ἦν ἰδεῖν, ἀλλὰ μὴ ἰδεῖν, ἵνα γένηται αὐτῷ ὡς οἷόν
it-was to-see but not to-see so-that it-may-come-about for-it as possible
τε ἦν ἰδεῖν — οὕτως οὖν καὶ νοῦς, εἴσω αὑτοῦ τὸ αὑτοῦ
— it-was to-see thus then also intellect within itself the of-itself
καταλιπὼν φῶς καὶ οἷον ἔξω αὑτοῦ προελθὼν εἰς
having-left light and as-it-were outside itself having-gone-forth into

τὰ μὴ αὑτοῦ, μὴ ἐπαγόμενος τὸ ἑαυτοῦ φῶς ἔπαθε
the(-things) not of-itself not bringing-along the of-itself light it-suffered
τοὐναντίον ἢ ἐστιν, ἵν᾽ ἴδῃ τὸ αὐτῷ ἐναντίον.
the-opposite than it-is so-that it-may-see the to-it opposite

X · WITHOUT QUALITY, AND EVIL

How is matter evil if it is without quality? It is called so because of itself it has none of the qualities it will receive, not because it has no nature. Nothing prevents that nature from being evil, though not evil as a quality: a quality is an attribute and in another, and matter is the substrate. Matter is rightly called both without quality and evil, evil not by having a quality but by not having one, a nature opposite to form.

καὶ ταῦτα μὲν ταύτῃ. ἄποιος δὲ οὖσα πῶς κακή;
and these indeed in-this-way without-quality but being how evil
ἢ ἄποιος λέγεται τῷ μηδὲν ἔχειν αὐτὴν ἐφ᾽ ἑαυτῆς
or without-quality it-is-said by-the nothing to-have it by itself
τούτων τῶν ποιοτήτων, ἃς δέξεται καὶ αἳ ἐν αὐτῇ ὡς
of-these — qualities which it-will-receive and which in it as
ὑποκειμένῳ ἔσονται, οὐ μὴν οὕτως, ὡς μηδεμίαν φύσιν
in-a-substrate will-be not however thus as no nature
ἔχειν. εἰ δὴ ἔχει τινὰ φύσιν, ταύτην τὴν φύσιν τί κωλύει
to-have if indeed it-has some nature this — nature what prevents
κακὴν εἶναι, οὐχ οὕτω δὲ κακήν, ὡς ποιόν; ἐπειδὴ καὶ
evil to-be not thus but evil as a-quality since also
τὸ ποιὸν τοῦτό ἐστι, καθ᾽ ὃ ἕτερον ποιὸν λέγεται.
the quality this is according-to which another qualified is-said
συμβεβηκὸς οὖν τὸ ποιὸν καὶ ἐν ἄλλῳ· ἡ δὲ ὕλη οὐκ
an-attribute then (is)-the quality and in another the but matter not
ἐν ἄλλῳ, ἀλλὰ τὸ ὑποκείμενον καὶ τὸ συμβεβηκὸς περὶ
in another but the substrate and the attribute about

αὐτό. τοῦ οὖν ποιοῦ τὴν φύσιν συμβεβηκότος ἔχοντος
it of-the then quality the nature of-an-attribute having
οὐ τυχοῦσα ἄποιος λέγεται. εἰ τοίνυν καὶ ἡ ποιότης
not having-obtained without-quality it-is-said if therefore also the quality
αὐτὴ ἄποιος, πῶς ἡ ὕλη οὐ δεξαμένη ποιότητα
itself (is)-without-quality how the matter not having-received quality
ποιὰ ἂν λέγοιτο; ὀρθῶς ἄρα λέγεται καὶ ἄποιος εἶναι
qualified — would-be-said rightly then it-is-said both without-quality to-be
καὶ κακή· οὐ γὰρ λέγεται κακὴ τῷ ποιότητα ἔχειν,
and evil not for it-is-said evil by-the quality to-have
ἀλλὰ μᾶλλον τῷ ποιότητα μὴ ἔχειν, ἵνα μὴ ᾖ ἴσως
but rather by-the quality not to-have so-that not it-be perhaps
κακὴ εἶδος οὖσα, ἀλλὰ ἐναντία τῷ εἴδει φύσις.
evil a-form being but an-opposite to-the form nature

XI · IS EVIL A PRIVATION IN THE SOUL?

The nature opposite to all form is privation, and privation is always in another. If evil is privation, it will be in what is deprived of form, and so, if it is in the soul, the privation in the soul will be the evil, and nothing outside. But if privation of the good were in the soul by its own reason, the soul would have nothing good, not even life, and would be soulless. It has life by its own reason, and a trace of intellect: the primary evil is not in it.

ἀλλ' ἡ ἐναντία τῷ εἴδει παντὶ φύσις στέρησις· στέρησις
but the opposite to-the form every nature (is)-privation privation
δὲ ἀεὶ ἐν ἄλλῳ καὶ ἐπ' αὐτῆς οὐχ ὑπόστασις· ὥστε τὸ
but always (is)-in another and by itself not a-hypostasis so-that the
κακὸν εἰ ἐν στερήσει, ἐν τῷ ἐστερημένῳ εἴδους τὸ κακὸν
evil if in privation in the deprived(-thing) of-form the evil
ἔσται· ὥστε καθ' ἑαυτὸ οὐκ ἔσται. εἰ οὖν ἐν τῇ ψυχῇ
will-be so-that by itself not it-will-be if then in the soul

ἔσται κακόν, ἡ στέρησις ἐν αὐτῇ τὸ κακὸν καὶ ἡ κακία
there-will-be evil the privation in it the evil and the vice
ἔσται καὶ οὐδὲν ἔξω. ἐπεὶ καὶ ἄλλοι λόγοι τὴν ὕλην ὅλως
will-be and nothing outside since also other arguments the matter wholly
ἀναιρεῖν ἀξιοῦσιν, οἱ δὲ οὐδ' αὐτὴν κακὴν εἶναι
to-do-away-with think-fit the(-others) but not-even it evil to-be
οὖσαν. οὐδὲν οὖν δεῖ ἄλλοθεν ζητεῖν τὸ κακόν, ἀλλὰ
being in-no-way then must from-elsewhere to-seek the evil but
θέμενον ἐν ψυχῇ οὕτω θέσθαι ἀπουσίαν ἀγαθοῦ εἶναι.
having-placed-(it) in soul thus to-posit absence of-good to-be
ἀλλ' εἰ ἡ στέρησις ἐπιβάλλοντός ἐστι παρεῖναι εἴδους τινός,
but if the privation of-due is to-be-present of-form some
εἰ τοῦ ἀγαθοῦ στέρησις ἐν ψυχῇ, τὴν δὲ κακίαν ἐν αὑτῇ
if of-the good privation in soul the and vice in itself
ποιεῖ τῷ λόγῳ τῷ ἑαυτῆς, ἡ ψυχὴ οὐδὲν ἔχει ἀγαθόν·
it-makes by-the reason the of-itself the soul nothing has good
οὐ τοίνυν οὐδὲ ζωὴν οὖσα ψυχή. ἄψυχον ἄρα ἔσται ἡ
not therefore not-even life being soul soulless then will-be the
ψυχή, εἴπερ μηδὲ ζωήν· ὥστε ψυχὴ οὖσα οὐκ ἔσται
soul if-indeed not-even life so-that soul being not it-will-be
ψυχή. ἔχει ἄρα τῷ ἑαυτῆς λόγῳ ζωήν· ὥστε οὐ στέρησιν
soul it-has then by-the of-itself reason life so-that not privation
ἔχει τὴν τοῦ ἀγαθοῦ παρ' αὐτῆς. ἀγαθοειδὲς ἄρα ἔχουσά
it-has the of-the good from itself good-like then having
τι ἀγαθὸν νοῦ ἴχνος καὶ οὐ κακὸν παρ' αὐτῆς· οὐκ
something good of-intellect a-trace and not evil from itself not
ἄρα οὐδὲ πρώτως κακὸν οὐδὲ συμβεβηκός τι αὐτῇ τὸ
then not-even primarily evil nor an-attribute some to-it (is)-the
πρώτως κακόν, ὅτι μηδὲ ἄπεστιν αὐτῆς πᾶν τὸ ἀγαθόν.
primarily evil because not-even is-absent from-it all the good

XII · A PARTIAL PRIVATION

What if vice and the evil in the soul are called not a complete privation of good but some privation? Then the soul, having one part and deprived of another, will have a mixed perception, and the evil will not be unmixed. The first and unmixed evil has not yet been found: the good will be in the soul's substance, and the evil something that befalls it.

τί οὖν, εἰ μὴ παντελῆ στέρησιν λέγοι ἀγαθοῦ τὴν κακίαν
what then if not complete privation one-should-say of-good the vice
καὶ τὸ κακὸν τὸ ἐν ψυχῇ, ἀλλά τινα στέρησιν ἀγαθοῦ; ἀλλ'
and the evil the in soul but some privation of-good but
εἰ τοῦτο, τὸ μὲν ἔχουσα, τοῦ δὲ ἐστερημένη, μικτὴν
if this the-one indeed having of-the-other but deprived mixed
ἕξει τὴν αἴσθησιν καὶ οὐκ ἄκρατον τὸ κακόν, καὶ οὔπω
it-will-have the perception and not unmixed the evil and not-yet
εὕρηται τὸ πρῶτον καὶ ἄκρατον κακόν· καὶ τὸ μὲν ἀγαθὸν
has-been-found the first and unmixed evil and the indeed good
τῇ ψυχῇ ἔσται ἐν οὐσίᾳ, συμβεβηκὸς δέ τι τὸ κακόν.
for-the soul will-be in substance an-attribute but some the evil

XIII · VICE IS NOT EVIL ITSELF

Perhaps vice is evil as a hindrance, as something hinders an eye from seeing. But then it produces evil and is not the evil, as virtue is not the good but a helper toward it, and neither beautiful-itself nor good-itself. As one ascends from virtue to the beautiful and the good, so one descends from vice to evil itself, into the place of unlikeness and dark mud. The soul dies as a soul can die: it sinks into matter and is filled with it, and this is falling asleep in Hades.

εἰ μὴ ἄρα τούτῳ κακόν, ᾗ ἐμπόδιον, ὥσπερ ὀφθαλμῷ
if not then by-this (it-is)-evil in-so-far-as a-hindrance just-as for-an-eye
πρὸς τὸ βλέπειν. ἀλλ᾽ οὕτω ποιητικὸν κακοῦ ἔσται τὸ κακὸν
toward the to-see but thus productive of-evil will-be the evil
αὐτῇ, καὶ οὕτω ποιητικόν, ὡς ἑτέρου τοῦ κακοῦ αὐτοῦ ὄντος.
for-it and thus productive as other the evil itself being
εἰ οὖν ἡ κακία ἐμπόδιον τῇ ψυχῇ, ποιητικὸν κακοῦ,
if then the vice (is)-a-hindrance to-the soul (it-is)-productive of-evil
ἀλλ᾽ οὐ τὸ κακὸν ἡ κακία ἔσται· καὶ ἡ ἀρετὴ δὲ οὐ τὸ
but not the evil the vice will-be and the virtue too (is)-not the
ἀγαθόν, ἀλλ᾽ ᾗ ὡς συνεργόν· ὥστε, εἰ μὴ ἡ ἀρετὴ τὸ
good except only as a-helper so-that if not the virtue (is)-the
ἀγαθόν, οὐδ᾽ ἡ κακία τὸ κακόν. εἶτα καὶ ἡ ἀρετὴ οὐκ
good neither the vice the evil then also the virtue (is)-not
αὐτὸ τὸ καλὸν οὐδ᾽ αὐτοαγαθόν· οὐ τοίνυν οὐδὲ κακία
the-very — beautiful nor good-itself not therefore not-even vice
αὐτὸ τὸ αἰσχρὸν οὐδ᾽ αὐτοκακόν. ἔφαμεν δὲ τὴν ἀρετὴν οὐκ
the-very — ugly nor evil-itself we-said and the virtue not
αὐτοκαλὸν οὐδ᾽ αὐτοαγαθόν, ὅτι πρὸ αὐτῆς καὶ ἐπέκεινα
beautiful-itself nor good-itself because before it and beyond
αὐτῆς αὐτοκαλὸν καὶ αὐτοαγαθόν· καὶ μεταλήψει πως
it (are)-beautiful-itself and good-itself and by-partaking somehow
ἀγαθὸν καὶ καλόν. ὡς οὖν ἀπὸ τῆς ἀρετῆς ἀναβαίνοντι
(it-is)-good and beautiful as then from the virtue for-one-ascending

τὸ καλὸν καὶ τὸ ἀγαθόν, οὕτω καὶ ἀπὸ τῆς κακίας
the beautiful and the good thus also from the vice
καταβαίνοντι τὸ κακὸν αὐτό, ἀρξαμένῳ μὲν ἀπὸ τῆς κακίας
for-one-descending the evil itself having-begun indeed from the vice
καὶ θεωροῦντι μὲν ᾗ θεωρία τίς ἐστι τοῦ κακοῦ
and contemplating indeed in-so-far-as a-contemplation some there-is of-the evil
αὐτοῦ, γινομένῳ δὲ ᾗ μετάληψις αὐτοῦ· γίνεται γὰρ
itself becoming but in-so-far-as a-partaking of-it he-comes-to-be for
παντάπασιν ἐν τῷ τῆς ἀνομοιότητος τόπῳ, ἔνθα δὺς
altogether in the of-the unlikeness place where having-sunk
εἰς αὐτὴν εἰς βόρβορον σκοτεινὸν ἔσται πεσών· ἐπεὶ καὶ εἰ
into it into mud dark he-will-be fallen since also if
παντελῶς ἴοι ἡ ψυχὴ εἰς παντελῆ κακίαν, οὐκέτι κακίαν
altogether should-go the soul into complete vice no-longer vice
ἔχει, ἀλλ᾽ ἑτέραν φύσιν τὴν χείρω ἠλλάξατο· ἔτι γὰρ
it-has but another nature the worse it-has-taken-in-exchange still for
ἀνθρωπικὸν ἡ κακία μεμιγμένη τινὶ ἐναντίῳ. ἀποθνήσκει
(is)-human the vice mixed with-some opposite it-dies
οὖν, ὡς ψυχὴ ἂν θάνοι, καὶ ὁ θάνατος αὐτῇ καὶ ἔτι
then as a-soul — would-die and the death for-it both still
ἐν τῷ σώματι βεβαπτισμένῃ ἐν ὕλῃ ἐστὶ καταδῦναι καὶ
in the body plunged in matter is to-sink-down and
πλησθῆναι αὐτῆς καὶ ἐξελθούσῃ ἐκεῖ κεῖσθαι, ἕως ἂν
to-be-filled with-it and for-(it)-having-gone-out there to-lie until —
ἀναδράμῃ καὶ ἀφέλῃ πως τὴν ὄψιν ἐκ τοῦ βορβόρου·
it-runs-back and takes-away somehow the sight out-of the mud
καὶ τοῦτό ἐστι τὸ ἐν ᾅδου ἐλθόντα ἐπικαταδαρθεῖν.
and this is the in Hades having-come to-fall-asleep

If vice is called a weakness of soul, easily moved toward every evil, one must ask what the weakness is and whence. It is not in the souls apart from matter, which are pure, winged, and perfect, but in the fallen ones, as the presence of something alien. Matter is present, begs, and wishes to come inside; it darkens the light that comes from soul and makes it weak. This is the soul's fall, to come thus into matter. Matter is the cause of weakness and of vice, and the first evil.

εἰ δέ τις ἀσθένειαν ψυχῆς τὴν κακίαν λέγοι — εὐπαθῆ
if but someone weakness of-soul the vice should-call easily-affected
γοῦν καὶ εὐκίνητον εἶναι τὴν κακὴν ἀπὸ παντὸς εἰς
at-any-rate and easily-moved to-be the evil(-soul) from every(-evil) into
ἅπαν κακὸν φερομένην, εὐκίνητον μὲν εἰς ἐπιθυμίας,
every evil borne easily-moved indeed into appetites
εὐερέθιστον δὲ εἰς ὀργάς, προπετῆ δὲ εἰς συγκαταθέσεις,
easily-provoked but into angers headlong and into assents
καὶ ταῖς ἀμυδραῖς φαντασίαις εἴκουσαν ῥᾳδίως, οἷα τὰ
and to-the dim imaginations yielding easily such-as the
ἀσθενέστατα τῶν τέχνῃ ἢ φύσει πεποιημένων, ἃ
weakest of-the(-things) by-art or by-nature made which
ῥᾳδίαν ἔχει ὑπό τε πνευμάτων ὑπό τε εἰλήσεων τὴν
easy have by both winds by and sun-heats the
φοράν — ἄξιον ἂν εἴη ζητεῖν, τίς καὶ πόθεν ἡ
motion worth — it-would-be to-seek what and whence (is)-the
ἀσθένεια τῇ ψυχῇ. οὐ γὰρ δή, ὥσπερ ἐπὶ τῶν
weakness for-the soul not for indeed just-as in-the-case-of the
σωμάτων, οὕτω καὶ ἐπὶ τῆς ψυχῆς τὸ ἀσθενές· ἀλλ᾽
bodies thus also in-the-case-of the soul the weak but
ὥσπερ ἐκεῖ ἡ πρὸς τὸ ἔργον ἀδυναμία καὶ τὸ εὐπαθές,
just-as there the toward the work incapacity and the easily-affected
οὕτω καὶ ἐνταῦθα ἀναλογίᾳ τὴν τῆς ἀσθενείας ἔσχε
thus also here by-analogy the of-the weakness it-got

προσηγορίαν· εἰ μὴ ταύτῃ εἰς τὸ αὐτὸ αἴτιον ἡ ὕλη τῆς
name if not in-this-way into the same cause the matter of-the
ἀσθενείας. ἀλλὰ προσιτέον ἐγγὺς τῷ λόγῳ, τί τὸ
weakness but one-must-approach near to-the argument what (is)-the
αἴτιον ἐν τῷ λεγομένῳ ἀσθενεῖ τῆς ψυχῆς· οὐ γὰρ δὴ
cause in the so-called weak of-the soul not for indeed
πυκνότητες ἢ ἀραιότητες οὐδ' αὖ ἰσχνότητες ἢ παχύτητες
densities or rarities nor again leannesses or fatnesses
ἢ νόσος, ὥσπερ τις πυρετός, ἀσθενῆ ἐποίησε ψυχὴν εἶναι.
or sickness just-as some fever weak made soul to-be
ἀνάγκη δὴ τὴν τοιαύτην ἀσθένειαν ψυχῆς ἢ ἐν ταῖς
(it-is)-necessary indeed the such weakness of-soul either in the
χωρισταῖς παντελῶς ἢ ἐν ταῖς ἐνύλοις ἢ ἐν ἀμφοτέραις
separate altogether or in the enmattered or in both
εἶναι. εἰ δὲ μὴ ἐν ταῖς χωρὶς ὕλης — καθαραὶ γὰρ
to-be if but not in the apart-from matter pure for
πᾶσαι καὶ τὸ λεγόμενον ἐπτερωμέναι καὶ τέλειοι καὶ τὸ
(are)-all and the saying winged and perfect and the
ἔργον αὐταῖς ἀνεμπόδιστον — λοιπὸν ἐν ταῖς πεσούσαις
work for-them unhindered (it-is)-left in the fallen
εἶναι τὴν ἀσθένειαν, ταῖς οὐ καθαραῖς οὐδὲ κεκαθαρμέναις,
to-be the weakness the not pure nor purified
καὶ ἡ ἀσθένεια αὐταῖς εἴη ἂν οὐκ ἀφαίρεσις τινός,
and the weakness for-them would-be — not a-removal of-something
ἀλλ' ἀλλοτρίου παρουσία, ὥσπερ φλέγματος ἢ χολῆς
but of-an-alien(-thing) a-presence just-as of-phlegm or of-bile
ἐν σώματι. τοῦ δὲ πτώματος τὸ αἴτιον ψυχῇ σαφέστερον
in a-body of-the but fall the cause for-soul more-clearly
λαμβάνουσι καὶ ὡς προσήκει λαβεῖν καταφανὲς ἔσται
for-(those)-taking and as it-is-fitting to-take evident will-be
τὸ ζητούμενον. ἔστιν οὖν ἐν τοῖς οὖσιν ὕλη, ἔστι δὲ
the sought(-thing) there-is then among the beings matter there-is and

καὶ ψυχή, καὶ οἷον τόπος εἷς τις. οὐ γὰρ χωρὶς μὲν
also soul and as-it-were a-place one some not for apart indeed
ὁ τόπος τῇ ὕλῃ, χωρὶς δ' αὖ ὁ τῆς ψυχῆς —
(is)-the place for-the matter apart but again the of-the soul
οἷον ὁ μὲν ἐν γῇ τῇ ὕλῃ, ὁ δὲ ἐν ἀέρι
for-instance the-one indeed on earth for-the matter the-other but in air
τῇ ψυχῇ — ἀλλ' ὁ τόπος τῇ ψυχῇ χωρὶς τῷ μὴ
for-the soul but the place for-the soul (is)-apart by-the not
ἐν ὕλῃ· τοῦτο δὲ τῷ μὴ ἑνωθῆναι τῇ ὕλῃ· τοῦτο
in matter this and by-the not to-be-united with-the matter this
δὲ τῷ μὴ ἕν τι ἐξ αὐτῆς καὶ ὕλης γενέσθαι·
and by-the not one something out-of itself and matter to-come-to-be
τοῦτο δὲ τῷ μὴ ἐν ὑποκειμένῳ τῇ ὕλῃ γενέσθαι· καὶ
this and by-the not in a-substrate the matter to-come-to-be and
τοῦτό ἐστι τὸ χωρὶς εἶναι. δυνάμεις δὲ ψυχῆς πολλαὶ
this is the apart to-be powers and of-soul (are)-many
καὶ ἀρχὴν καὶ μέσα καὶ ἔσχατα ψυχὴ ἔχει· ὕλη δὲ
and beginning and middles and lasts soul has matter but
παροῦσα προσαιτεῖ καὶ οἷον ἐνοχλεῖ καὶ εἰς τὸ εἴσω
being-present begs and as-it-were troubles and into the within
παρελθεῖν θέλει· πᾶς δὲ ὁ χῶρος ἱερὸς καὶ οὐδέν ἐστιν,
to-come-in wishes all but the place (is)-holy and nothing there-is
ὃ ἄμοιρόν ἐστι ψυχῆς. ἐλλάμπεται οὖν ὑποβάλλουσα
which without-share is of-soul it-is-illuminated then throwing-under
ἑαυτὴν καὶ ἀφ' οὗ μὲν ἐλλάμπεται οὐ δύναται λαβεῖν·
itself and from what indeed it-is-illuminated not it-can to-take
οὐ γὰρ ἀνέχεται αὐτὴν ἐκεῖνο καίτοι παροῦσαν, ὅτι μὴ
not for endures it that although being-present because not
ὁρᾷ διὰ κάκην. τὴν δὲ ἔλλαμψιν καὶ τὸ ἐκεῖθεν φῶς
it-sees because-of badness the but illumination and the from-there light
ἐσκότωσε τῇ μίξει καὶ ἀσθενὲς πεποίηκε τὴν γένεσιν
it-darkened by-the mixture and weak has-made the coming-to-be

αὐτὴ παρασχοῦσα καὶ τὴν αἰτίαν τοῦ εἰς αὐτὴν ἐλθεῖν·
itself having-provided and the cause of-the into it to-come
οὐ γὰρ ἂν ἦλθε τῷ μὴ παρόντι. καὶ τοῦτό
not for — it-would-have-come to-the not present and this
ἐστι πτῶμα τῆς ψυχῆς τὸ οὕτως ἐλθεῖν εἰς ὕλην, καὶ
is a-fall of-the soul the thus to-come into matter and
ἀσθενεῖ, ὅτι πᾶσαι αἱ δυνάμεις οὐ πάρεισιν εἰς ἐνέργειαν
it-is-weak because all the powers not are-present for activity
κωλυούσης ὕλης παρεῖναι τῷ τὸν τόπον ὃν κατέχει αὐτὴ
hindering matter to-be-present by-the the place which occupies it-itself
καταλαβεῖν καὶ οἷον συσπειραθῆναι ποιῆσαι ἐκείνην, ὃ
to-seize and as-it-were to-be-contracted to-make that what
δὲ ἔλαβεν οἷον κλέψασα ποιῆσαι κακὸν εἶναι, ἕως ἂν
but it-took as-it-were having-stolen to-make evil to-be until —
δυνηθῇ ἀναδραμεῖν. ὕλη τοίνυν καὶ ἀσθενείας ψυχῇ αἰτία
it-is-able to-run-back matter therefore both of-weakness for-soul (is)-cause
καὶ κακίας αἰτία. πρότερον ἄρα κακὴ αὐτὴ καὶ πρῶτον
and of-vice cause earlier then evil (is)-itself and the-first
κακόν· καὶ γὰρ εἰ αὐτὴ ἡ ψυχὴ τῇ ὕλῃ ἐγέννησε
evil and for if itself the soul by-the matter begot
παθοῦσα, καὶ εἰ ἐκοινώνησεν αὐτῇ καὶ ἐγένετο κακή,
having-been-affected and if it-shared with-it and became evil
ἡ ὕλη αἰτία παροῦσα· οὐ γὰρ ἂν ἐγένετο εἰς
the matter (is)-cause being-present not for — would-it-have-come-to-be into
αὐτὴν μὴ τῇ παρουσίᾳ αὐτῆς τὴν γένεσιν λαβοῦσα.
it not by-the presence of-it the coming-to-be having-taken

XV · IF SOMEONE DENIES IT

Whoever says matter does not exist must be shown its necessity from the arguments about matter. Whoever says there is no evil among the beings does away with the good too, and with desire, avoidance, and thought. Appetites, griefs, and fears belong to the composite, and false opinions to the soul that has come outside the true. Yet evil is not only evil: by the power of good it appears bound in beautiful bonds, like prisoners in gold, so that men need not always look at it.

εἰ δέ τις τὴν ὕλην μή φησιν εἶναι, δεικτέον
if but someone the matter not says to-be it-must-be-shown
αὐτῷ ἐκ τῶν περὶ ὕλης λόγων τὴν ἀνάγκην τῆς
to-him out-of the about matter arguments the necessity of-the
ὑποστάσεως αὐτῆς διὰ πλειόνων ἐκεῖ περὶ τούτου
hypostasis of-it through more(-words) there about this
εἰρημένου. κακὸν δὲ εἴ τις λέγοι τὸ παράπαν ἐν
having-been-said evil but if someone should-say the altogether among
τοῖς οὖσι μὴ εἶναι, ἀνάγκη αὐτῷ καὶ τὸ ἀγαθὸν
the beings not to-be (it-is)-necessary for-him also the good
ἀναιρεῖν καὶ μηδὲ ὀρεκτὸν μηδὲν εἶναι· μὴ τοίνυν
to-do-away-with and not-even desirable anything to-be not therefore
μηδ' ὄρεξιν μηδ' αὖ ἔκκλισιν μηδὲ νόησιν· ἡ γὰρ
not-even desire nor again avoidance nor thought the for
ὄρεξις ἀγαθοῦ, ἡ δὲ ἔκκλισις κακοῦ, ἡ δὲ νόησις καὶ
desire (is)-of-good the but avoidance of-evil the but thought and
ἡ φρόνησις ἀγαθοῦ ἐστι καὶ κακοῦ, καὶ αὕτη ἕν
the prudence of-good is and of-evil and this (is)-one
τι τῶν ἀγαθῶν. εἶναι μὲν οὖν δεῖ καὶ ἀγαθὸν καὶ
something of-the goods to-be indeed then must both good and
ἄμικτον ἀγαθόν, τὸ δὲ μεμιγμένον ἤδη ἐκ κακοῦ καὶ
unmixed good the but mixed already out-of evil and
ἀγαθοῦ, καὶ πλείονος τοῦ κακοῦ μεταλαβὸν ἤδη καὶ
good and of-more of-the evil having-partaken already also

αὐτὸ συντελέσαν ἐκείνῳ τῷ ὅλως κακῷ, ἐλάττονος δέ,
itself having-contributed to-that — wholly evil of-less but
ᾗ ἠλάττωται, τῷ ἀγαθῷ· ἐπεὶ καὶ ψυχῇ τί ἂν
in-so-far-as it-has-been-lessened to-the good since also for-soul what —
εἴη κακόν; ἢ τίνι ἂν μὴ ἐφαψαμένῃ τῆς φύσεως
would-be evil or for-which — not having-touched the nature
τῆς χείρονος; ἐπεὶ οὐδ' ἐπιθυμίαι οὐδ' αὖ λῦπαι, οὐ
the worse since neither appetites nor again griefs not
θυμοί, οὐ φόβοι· καὶ γὰρ φόβοι τῷ συνθέτῳ, μὴ
angers not fears and for fears (belong)-to-the composite lest
λυθῇ, καὶ λῦπαι καὶ ἀλγηδόνες λυομένου· ἐπιθυμίαι
it-be-dissolved and griefs and pains (it)-being-dissolved appetites
δὲ ἐνοχλοῦντός τινος τῇ συστάσει ἤ, ἵνα μὴ ἐνοχλῇ,
but troubling something the constitution or so-that not it-trouble
ἴασιν προνοουμένου. φαντασία δὲ πληγὴ ἀλόγου
a-cure (it)-providing-for imagination but (is)-a-blow of-(the)-irrational
ἔξωθεν· δέχεται δὲ τὴν πληγὴν διὰ τοῦ οὐκ ἀμεροῦς·
from-outside it-receives but the blow through the not partless
καὶ δόξαι ψευδεῖς ἔξω γενομένῃ τοῦ ἀληθοῦς
and opinions false outside for-(it)-having-come-to-be the true
αὐτοῦ· ἔξω δὲ γίνεται τῷ μὴ εἶναι καθαρά. ἡ δὲ
itself outside but it-comes-to-be by-the not to-be pure the but
πρὸς νοῦν ὄρεξις ἄλλο· συνεῖναι γὰρ δεῖ μόνην καὶ
toward intellect desire (is)-other to-be-with for it-must alone and
ἐν αὐτῷ ἱδρυμένην, οὐ νεύουσαν εἰς τὸ χεῖρον. τὸ δὲ
in it seated not inclining into the worse the but
κακὸν οὐ μόνον ἐστὶ κακὸν διὰ δύναμιν ἀγαθοῦ καὶ
evil not only is evil because-of the-power of-good and
φύσιν, ἐπείπερ ἐφάνη ἐξ ἀνάγκης περιληφθὲν δεσμοῖς
nature since-indeed it-appeared of necessity enclosed by-bonds
τισι καλοῖς, οἷα δεσμῶταί τινες χρυσῷ, καὶ κρύπτεται
some beautiful such-as prisoners some with-gold and it-is-hidden

τούτοις, ἵνα οὖσα κακὴ μὴ ὁρῷτο τοῖς θεοῖς, καὶ
by-these so-that being evil not it-be-seen by-the gods and
ἄνθρωποι ἔχοιεν μὴ ἀεὶ τὸ κακὸν βλέπειν, ἀλλ'
men may-be-able not always the evil to-look-at but
ὅταν καὶ βλέπωσιν, εἰδώλοις τοῦ καλοῦ εἰς ἀνάμνησιν
when also they-look with-images of-the beautiful for recollection
συνῶσιν.
they-may-be-with

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, ἢ φθείρεται 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 ἀεί, ἅπερ ἐστὶν αὐτός, ὧδ' ἄν τις
the-others and remain for ever which-precisely is himself thus — one
μάθοι κατὰ φύσιν ἐπισκοπούμενος. ἁπλοῦν μὲν δή
might-learn according-to nature examining simple indeed indeed
τι οὐκ ἂν εἴη ὁ ἄνθρωπος, ἀλλ' ἔστιν ἐν αὐτῷ
something not — would-be — man but there-is in him
ψυχή, ἔχει δὲ καὶ σῶμα εἴτ' οὖν ὄργανον ὂν ἡμῖν, εἴτ'
soul he-has and also body whether then instrument being for-us or
οὖν ἕτερον τρόπον προσηρτημένον. ἀλλ' οὖν διῃρήσθω
then (in)-another way attached but then let-it-be-divided
γε ταύτῃ, καὶ ἑκατέρου τὴν φύσιν τε καὶ οὐσίαν
at-least thus and of-each the nature both and substance
καταθεατέον. τὸ μὲν δὴ σῶμα καὶ αὐτὸ συγκείμενον
must-be-observed the indeed indeed body also itself compounded
οὔτε παρὰ τοῦ λόγου δύναται μένειν, ἥ τε αἴσθησις
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, ἑκάστου γε τῶν ἐνόντων πρὸς τὸ αὑτοῦ
receiving each at-least of-the(-things) within to the its-own

φερομένου, φθείροντός τε ἄλλου ἕτερον καὶ μεταβάλλοντος
being-borne destroying and one another and changing(-it)
εἰς ἄλλο καὶ ἀπολλύντος, καὶ μάλιστα ὅταν ψυχὴ ἡ φίλα
into another and ruining(-it) and especially when soul the friends
ποιοῦσα μὴ παρῇ τοῖς ὄγκοις. κἂν μονωθῇ δὲ ἕκαστον
making not is-present to-the masses even-if be-isolated and each
γινόμενον, ἓν οὐκ ἔστι, λύσιν δεχόμενον εἴς τε μορφὴν
becoming one not is dissolution admitting into both shape
καὶ ὕλην, ἐξ ὧν ἀνάγκη καὶ τὰ ἁπλᾶ 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 θραυόμενα
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(-we-are) 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 ἡ 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 ὂν 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, κἀκείνην 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 ὅ τι δεῖ τοῦτο τὸ σῶμα, ὃ λέγουσι
must-be-considered into what thing one-must this — body which they-call
ψυχήν, 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 ψυχήν, εἰ μὲν ἐκ δύο
(it-is)-necessary this — body the soul if indeed out-of two
σωμάτων ἢ πλειόνων εἴη, ἤτοι ἑκάτερον αὐτῶν, ἢ ἕκαστον
bodies or more it-be either each of-them or each(-one)
ζωὴν σύμφυτον ἔχειν, ἢ τὸ μὲν ἔχειν, τὸ δὲ μή, ἢ
life inborn to-have or the-one indeed to-have the-other and not or
μηδέτερον ἔχειν. εἰ μὲν δὴ ἑνὶ αὐτῶν προσείη τὸ ζῆν,
neither to-have if indeed indeed to-one of-them belonged the to-live
αὐτὸ τοῦτο ἂν εἴη ψυχή. τί ἂν οὖν εἴη σῶμα ζωὴν
itself this — would-be soul what — then would-be a-body life
παρ' αὑτοῦ ἔχον; πῦρ γὰρ καὶ ἀὴρ καὶ ὕδωρ καὶ γῆ ἄψυχα
from itself having fire for and air and water and earth (are)-soulless

παρ᾽ αὑτῶν· καὶ ὅτῳ πάρεστι τούτων ψυχή, 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 ζωὴν ἔχοντα.
other bodies not souls were-said to-be nor life having
εἰ δὲ μηδενὸς αὐτῶν ζωὴν ἔχοντος ἡ σύνοδος πεποίηκε
if but none of-them life having the coming-together has-made
ζωήν, 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 δὴ
life to-produce and intellect to-beget the mindless(-things) and indeed
καὶ οὐχ ὁπωσοῦν 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 ἁπλοῦν ἂν εἴη σῶμα ἐν τοῖς οὖσιν ἄνευ ψυχῆς
not-even simple — would-be body among the beings without soul
οὔσης ἐν τῷ παντί, εἴπερ λόγος προσελθὼν τῇ ὕλῃ σῶμα
being in the all if-indeed reason coming-to the matter body
ποιεῖ, οὐδαμόθεν 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 ἀμερῆ
if but someone not thus but atoms or partless(-things)
συνελθόντα ψυχὴν ποιεῖν λέγοι τῇ ἑνώσει καὶ
having-come-together soul to-make should-say by-the union and
ὁμοπαθείᾳ ἐλέγχοιτ' ἂν καὶ τῇ παραθέσει, μηδενὸς
common-affection he-would-be-refuted — also by-the juxtaposition nothing
διόλου γινομένου ἑνὸς οὐδὲ συμπαθοῦς ἐξ ἀπαθῶν καὶ μὴ
throughout becoming one nor co-affected out-of unaffected and not
ἑνοῦσθαι δυναμένων σωμάτων. ψυχὴ δὲ αὑτῇ 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 ἁπλοῦ ὄντος τοῦ σώματος τὸ μὲν ὅσον
and indeed if simple being the body the(-part) indeed as-much-as
ὑλικὸν παρ' αὑτοῦ ζωὴν 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 ζωήν, εἰ μὲν οὐσίαν φήσουσι τὸ εἶδος τοῦτο
to-bring the life if indeed substance they-will-say the form this
εἶναι, οὐ τὸ συναμφότερον, θάτερον δὲ τούτων ἔσται ἡ
to-be not the compound the-one and of-these will-be the
ψυχή· 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 αὑτὴν μορφοῖ, οὐδὲ αὑτῇ 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᾽ ὁτῳοῦν τῶν σωμάτων, ἔξω ὂν καὶ
the supply nor to-any-whatever of-the bodies outside being and
ἐπέκεινα σωματικῆς φύσεως ἁπάσης. 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, κἂν εἰ ὄνομα ἑνὶ αὐτῶν ψυχήν τις
if all bodies were even if name to-one of-them soul one
θεῖτο. ταὐτὰ 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 ξύμπαν, εἴ τις αὐτὸ πιστεύσειε
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 ἓν εἶναι
names to-air and breath most-dispersible and the one to-be
ἔχοντι οὐ παρ᾽ αὑτοῦ. πῶς γὰρ τεμνομένων τῶν πάντων
having not from itself how for being-cut the all
σωμάτων ᾠτινιοῦν 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 ζῴου ἑκάστου, 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, ὡς
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
ἱδρυθῆναι, δέον ζητεῖν, ὅπου τὰ σώματα ἱδρύσουσιν,
to-be-established (when)-it-is-needful to-seek where the bodies they-will-establish
ὡς ἄρα δεῖ ταῦτα ἐν ψυχῆς δυνάμεσιν ἱδρῦσθαι. 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
ψυχή, ὅτι μυρία πνεύματα ἄψυχα, τὸ δέ 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 δέ 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 ἡ 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 συγκεῖσθαι 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 ἧττον φαίνεται ἀδύνατον ὂν
further and also from these not less it-appears impossible being
τὴν ψυχὴν εἶναι σῶμα ὁτιοῦν. ἢ γὰρ θερμόν ἐστιν
the soul to-be body any-whatever either for hot it-is
ἢ ψυχρόν, ἢ σκληρὸν 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 βαρύ,
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
ἥ γε ψυχὴ καὶ ἐν ἄλλοις μὲν ζῴοις 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

ἓν 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 χρόαν· 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
μιᾶς 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 ἡ προαίρεσις οὐδὲ οἱ λόγοι,
this but not of-body (is)-the choice nor the reasons
διάφοροί γε ὄντες, ἑνὸς ὄντος καὶ ἁπλοῦ 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, ᾧ 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 αὔξην ἐργαζομένῳ;
mass serving the(-one) through it the growth producing
καὶ γὰρ εἰ ἡ ψυχὴ σῶμα οὖσα αὔξοι, ἀνάγκη
and for if the soul body being should-increase(-things) (it-is)-necessary
καὶ αὐτὴν αὔξεσθαι, προσθήκῃ δηλονότι ὁμοίου σώματος,
also itself to-be-increased by-addition clearly of-similar body
εἰ μέλλοι εἰς ἴσον ἰέναι τῷ αὐξομένῳ ὑπ᾽ αὐτῆς.
if it-were-to to equal to-go with-the(-thing) increased by it
καὶ ἢ ψυχὴ ἔσται τὸ προστιθέμενον ἢ ἄψυχον
and either soul will-be the(-thing) added or soulless
σῶμα. καὶ εἰ μὲν ψυχή, 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
ἓν 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 ὧν
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)
μέν 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 μνῆμαι; πῶς
nothing and will-be the same how then (are)-in-us the memories how
δὲ ἡ γνώρισις οἰκείων οὐδέποτε τῇ αὐτῇ ψυχῇ χρωμένων;
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 ψυχή, 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
ἠλλάξατο· εἰ δέ τι τῶν μέγεθος ἐχόντων τὸν
exchanged if but something of-the(-things) magnitude having in-the
ὄγκον ἐλαττωθὲν τῇ ποιότητι ταὐτὸν μένοι, ᾗ μὲν
mass diminished in-the quality the-same should-remain as indeed
σῶμα ἕτερόν ἐστι, καὶ ᾗ ποσόν, τῇ δὲ ποιότητι ἑτέρᾳ
body other it-is and as quantity by-the but quality other
τῆς ποσότητος οὔσῃ τὸ ταὐτὸν ἀποσώζειν δύναται· τί
than-the quantity being the sameness to-preserve it-can what
τοίνυν φήσουσιν οἱ τὴν ψυχὴν σῶμα εἶναι λέγοντες;
therefore will-say those(-who) the soul body to-be saying
πρῶτον μὲν περὶ ἑκάστου μέρους τῆς ψυχῆς τῆς ἐν
first indeed about each part of-the soul the in
τῷ αὐτῷ σώματι, πότερον ἕκαστον ψυχὴ οἵα ἐστὶ καὶ
the same body whether each (is)-soul such-as is also
ἡ 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 ἑκάστης τὸ μέγεθος
for-them will-be and besides if of-soul each the magnitude
ὡρισμένον ἔσται ἐφ' ἑκάτερα, ἢ ἐπὶ τὸ ἔλαττόν γε ἢ
determined will-be on either-side either toward the less at-least or
ἐπὶ τὸ μεῖζον, ψυχὴ οὐκ ἔσται. ὅταν τοίνυν ἐκ συνόδου
toward the greater soul not will-be when therefore out-of union
μιᾶς καὶ ἑνὸς σπέρματος δίδυμα γένηται γεννήματα, ἢ καί,
one and one seed twin arise offspring or even
ὥσπερ ἐν τοῖς ἄλλοις ζῴοις, πλεῖστα 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 μανθάνειν,
is how not teaches this those wishing to-learn
ὡς, 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, ὡς ἂν τῆς οὐσίας αὐτοῦ ἑτερόν
quantity and mass as — the substance its other
τι οὔσης. ἄποσον ἄρα ἡ 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 ψυχή, 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
αἰσθάνεσθαί τινος, ἓν 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 ἓν ποιότητες,
several the(-things) entering be or many about one qualities
κἂν 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' ὀμμάτων, τὸ
together of-all and if the-one indeed through eyes the-other
δὲ δι' ἀκοῆς, ἕν τι δεῖ εἶναι, εἰς ὃ ἄμφω.
and through hearing 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 τοίνυν 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, ἓν ὄντως. εἰ δὲ
and such the apprehending(-thing) to-be one really if but
διεστὼς τοῦτο γένοιτο, καὶ οἷον 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
ἓν καὶ τὸ αὐτὸ πάλιν, οἷον 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 αἴσθησιν ἕξει· ὥσπερ ἂν εἰ
another and each of-each perception will-have just-as — if
ἐγὼ μὲν ἄλλου, σὺ δὲ ἄλλου αἴσθοιο. καὶ εἰ ἓν εἴη τὸ
I indeed of-one(-thing) you and of-another should-perceive and if one be the
αἴσθημα, οἷον πρόσωπον, ἢ εἰς ἓν συναιρεθήσεται —
object-of-sense for-instance a-face either into one it-will-be-contracted
ὅπερ καὶ φαίνεται· συναιρεῖται 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 ὁρῷτο; ὥστε
pupils or how — the greatest(-things) through these-two could-be-seen so-that
ἔτι μᾶλλον εἰς τὸ ἡγεμονοῦν ἰόντα οἷον ἀμερῆ 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 ἄν, 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
ἕν ἐστι 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 πηλίκα οὖν ἡ διαίρεσις; ἢ εἰς
to-every sensible according-to how-large(-parts) then the division or into
τοσαῦτα διαιρεθήσεται, καθ' ὅσον ἂν ἀριθμοῦ ἔχῃ εἰς
so-many will-it-be-divided according-to as-much-as — of-number has toward
ποικιλίαν τὸ εἰσιὸν αἴσθημα. καὶ ἕκαστον δὴ ἐκείνων τῶν
variety the entering sensation and each indeed of-those —
μερῶν τῆς ψυχῆς ἆρα 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 ὁτιοῦν παντὸς αἰσθήσεται, εἰς ἄπειρα τοῦ μεγέθους
but any-whatever of-all will-perceive into infinite(-parts) the magnitude
διαιρεῖσθαι πεφυκότος ἀπείρους καὶ αἰσθήσεις καθ'
to-be-divided being-naturally-apt infinite also perceptions for
ἕκαστον αἰσθητὸν συμβήσεται γίνεσθαι ἑκάστῳ 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 σφραγῖδες, εἴτ' οὖν εἰς αἷμα, εἴτ' οὖν εἰς
by rings seals whether then into blood or then into
ἀέρα τῶν αἰσθημάτων ἐνσημαινομένων. καὶ εἰ μὲν ὡς ἐν
air the sensations being-impressed and if indeed as in
σώμασιν ὑγροῖς, ὅπερ καὶ εὔλογον, 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 there-will-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᾽ ἄν 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 λέγηται ἀλγεῖν ἄνθρωπος, ἡ
same this when (in)-the-finger is-said to-feel-pain a-man the
μὲν ὀδύνη περὶ τὸν δάκτυλον δήπουθεν, ἡ δ᾽ αἴσθησις
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 δὴ 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 ἄλλῳ, ἕως οὗ πρὸς τὸ ἡγεμονοῦν ἀφίκοιτο.
this to-another until when to the ruling(-part) it-should-arrive
ἀνάγκη τοίνυν, εἰ τὸ πρῶτον πονοῦν ᾔσθετο, 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 γίγνεσθαι,
and infinite the(-perception) about one pain to-arise
καὶ τούτων ἁπασῶν ὕστερον τὸ ἡγεμονοῦν αἰσθάνεσθαι
and these all afterward the ruling(-part) to-perceive
καὶ τῆς ἑαυτοῦ παρὰ ταύτας. τὸ δὲ ἀληθὲς ἑκάστην
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 ἀλγεῖ, 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 αὑτῷ, καὶ τοῦτο
pain to-perceive but the(-pain) at itself and this

γινώσκειν μόνον, τὰ δ᾽ ἄλλα χαίρειν ἐᾶν μὴ ἐπιστάμενον,
to-know only the and others to-fare-well to-let not knowing
ὅτι ἀλγεῖ ὁ δάκτυλος. εἰ τοίνυν κατὰ διάδοσιν οὐχ οἷόν
that feels-pain the finger if therefore by transmission not possible
τε τὴν αἴσθησιν τοῦ τοιούτου γίγνεσθαι 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, οἷον
is must such to-posit the perceiving(-thing) as
πανταχοῦ αὐτὸ ἑαυτῷ τὸ αὐτὸ εἶναι. τοῦτο δὲ ἄλλῳ
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 οἷόν τε, εἰ σῶμα ἡ ψυχὴ ὁτιοῦν
that and not-even to-think (is)-possible — if body the soul any-whatever
εἴη, δεικτέον ἐκ τῶνδε. εἰ γὰρ τὸ αἰσθάνεσθαί 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 ἐστι τὸ ἄνευ σώματος ἀντιλαμβάνεσθαι, πολὺ
the to-think is the without body to-apprehend much
πρότερον δεῖ μὴ σῶμα αὐτὸ τὸ νοῆσον εἶναι. ἐπεὶ
sooner must not body itself the(-one) that-will-think to-be since
αἰσθητῶν μὲν ἡ αἴσθησις, νοητῶν δὲ ἡ νόησις. εἰ
of-sensibles indeed (is)-the perception of-intelligibles and the thought if
δὲ μὴ βούλονται, ἀλλ' οὖν ἔσονταί 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 ὂν 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 αὑτοῦ. εἰ
the not divisible will-it-think or by-part some partless of-itself if
δὲ τοῦτο, οὐ σῶμα ἔσται τὸ νοῆσον· οὐ γὰρ δὴ
but this not body will-be the(-one) that-will-think not for indeed
τοῦ ὅλου χρεία πρὸς τὸ θιγεῖν· ἀρκεῖ γὰρ καὶ ἕν
of-the whole (there-is)-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 ἑκάστου ἀνάγκη καὶ τὸ
purest of-(the-thing)-itself each (it-is)-necessary also the
νοοῦν σώματος καθαρὸν ὂν ἢ γιγνόμενον γιγνώσκειν.
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 γίγνονται 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 fleshes 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 νόησις. ὥστε καὶ προσιόντα τῷ ἀμερεῖ
the of-these then thought so-that also approaching with-the partless
αὐτῆς ὑποδέξεται 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 οὔσης τῆς ψυχῆς ἀρεταὶ
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
δικαιότης ἢ ἀνδρεία, εἰ μὴ ἄρα ἡ ἀνδρεία τὸ δυσπαθὲς
justice or courage if not indeed the courage the hard-to-affect
τοῦ πνεύματος εἴη, καὶ ἡ σωφροσύνη ἡ 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 ὡραίους καὶ καλοὺς τὰ σώματα. ἰσχυρῷ
having-seen(-them) blooming and beautiful(-people) (in)-the bodies strong

μὲν οὖν καὶ καλῷ 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 τοὐναντίον ἐν
— to-be-temperate but why must breath but then the-contrary in
περιπτύξεσι καὶ ἁφαῖς 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 ἁπαλοῖς
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 ἀιδίων ὄντων τῶν τῆς
— to-it would-it-matter whether and eternal being the of-the
ἀρετῆς θεωρημάτων καὶ τῶν ἄλλων τῶν νοητῶν ἡ
virtue objects-of-contemplation and the others the intelligibles the
ψυχὴ ἐφάπτεται, ἢ γίνεταί τῳ ἡ ἀρετὴ 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 ἀιδίων
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 ἀιδίων 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 ἡ 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 heating and cooling
καὶ ὠθούσας καὶ βαρυνούσας ἐνταῦθα τάττουσι τὴν ψυχὴν
and pushing and weighing-down here they-rank the soul

οἷον ἐν δραστηρίῳ τόπῳ ἱδρύοντες αὐτήν, πρῶτον μὲν
as-it-were in an-active place establishing it first indeed
ἀγνοοῦσιν, ὡς 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 ἁπάντων, 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 οὖσαν ποσοῦ ἕτερον
quality they-will-agree different being from-quantity different
σώματος εἶναι. πῶς γὰρ μὴ ποσὸν οὖσα 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

ἀφαιρεῖται ὅπερ ἦν, κερματιζομένου δὲ τοῦ σώματος ἐφ᾽
is-deprived-of what it-was being-chopped-up but the body in
ἑκάστῳ 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
ἑκάστῳ, 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 ἀναθετέον· 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
οὖσαν, 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; μηδ᾽ ὅτι πνεύματος ἢ αἵματος
and bodiless to-be nor because breath or blood
ἀποστάντων ἀποθνήσκει τὰ ζῷα 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 οὖσα ἡ ψυχὴ
all nor blood soul(-does) but further if body being the soul
διῆλθε 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 ἐνεργείᾳ ἐᾷ εἶναι τῶν κραθέντων,
blending nothing in-actuality allows to-be of-the(-things) blended
οὐδ' ἂν ἡ ψυχὴ ἔτι ἐνεργείᾳ ἐνείη τοῖς σώμασιν,
not-even — the soul still in-actuality would-be-in the bodies
ἀλλὰ δυνάμει μόνον ἀπολέσασα τὸ εἶναι ψυχή· 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 ψυχήν. τὸ δὲ δὴ σῶμα ὂν σώματι κεκρᾶσθαι
have-we soul the and indeed body being with-body to-have-been-blended
ὅλον δι' ὅλων, ὡς ὅπου ἂν ᾖ 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
παραλλὰξ ἡ κρᾶσις — οὕτω γάρ φασι παράθεσιν
alternately (is)-the blending thus for they-say juxtaposition
ἔσεσθαι — διεληλυθὸς δὲ διὰ παντὸς τὸ ἐπεμβληθὲν
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᾽ ὁτιοῦν σημεῖον
at every(-point) (it-is)-necessary therefore if at any-whatever point
καὶ μὴ μεταξὺ σῶμα ἔσται ὃ μὴ τέτμηται, εἰς σημεῖα
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, ἐνεργείᾳ 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· ἡ 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 ζῷα ἐν θερμῷ γίγνεται καὶ
itself (is)-strange many for living-beings in heat come-to-be and
ψυχὴν ἔχει οὐ ψυχθεῖσαν· ἀλλ᾽ οὖν φασί 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 ἕξιν, ὁ 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, εἶτα 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 μηδὲ ψυχὴν
and acquired the to-think having it-would-be-possible — not-even soul
μηδὲ νοῦν μηδὲ 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 ἥξει 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 πρός 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 ἕξει, καθ᾽ ἑαυτὸ εἰς ἐνέργειαν
the same if-indeed the potential will-have by itself into actuality
ἥξει καὶ τοῦτο κρεῖττον ἔσται τοῦ δυναμένου
it-will-come and this better will-be than-the(-thing) able
οἷον ὀρεκτὸν ὂν ἐκείνου. πρότερον ἄρα τὸ κρεῖττον
as-it-were desirable being of-that earlier then (is)-the better
καὶ ἑτέραν φύσιν ἔχον σώματος καὶ ἐνεργείᾳ ὂν ἀεί·
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. ἆρ' οὖν ἕτερον μὲν σώματος, σώματος δέ
what this(-is) is-it then different indeed from-body of-body but
τι, οἷον ἁρμονία; τοῦτο γὰρ τῶν ἀμφὶ Πυθαγόραν
something such-as a-harmony this for those about Pythagoras
λεγόντων ἕτερον τρόπον ᾠήθησαν αὐτὸ τοιοῦτόν τι
saying (in)-another way they-thought it such something
εἶναι οἷον καὶ ἡ περὶ χορδὰς ἁρμονία. ὡς γὰρ ἐνταῦθα
to-be such-as also the about strings harmony as for here
ἐντεταμένων τῶν χορδῶν ἐπιγίνεταί τι οἷον πάθημα
stretched the strings supervenes something as-it-were an-affection
ἐπ' αὐταῖς, ὃ λέγεται ἁρμονία, 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 ζωήν τε ἐργάζεσθαι καὶ ψυχὴν οὖσαν 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 ἡ ψυχή, ἡ δ' ἁρμονία 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
ἁρμονία δὲ οὖσα οὐκ ἂν ταῦτα ποιοῖ, καὶ ὡς τὸ μὲν
harmony but being not — these would-do and that the-one indeed

οὐσία, ἡ δὲ ἁρμονία 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 οὖσα ὑγίεια
bodies out-of which we-are-composed in proportion being health
ἂν εἴη καὶ ὅτι καθ' ἕκαστον μέρος ἄλλως κραθὲν
— would-be and that according-to each part otherwise blended
εἴη 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 ἁρμονίαν 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 ἁρμονίαν λόγον ἔχοντα παρ' αὑτῷ, καθ'
strings the harmony a-ratio having in himself according-to
ὃν ἁρμόσει. οὔτε γὰρ ἐκεῖ αἱ χορδαὶ παρ' αὑτῶν οὔτ'
which he-will-tune neither for there the strings of themselves nor
ἐνταῦθα τὰ σώματα ἑαυτὰ εἰς ἁρμονίαν ἄγειν δυνήσεται.
here the bodies themselves into harmony to-bring will-be-able
ὅλως δὲ καὶ οὗτοι ἐξ ἀψύχων ἔμψυχα 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 ἁρμονία. τὸ δὲ τῆς ἐντελεχείας ὧδ' ἄν τις
(is)-the soul a-harmony the and of-the entelechy thus — one

ἐπισκέψαιτο, πῶς περὶ ψυχῆς λέγεται· τὴν ψυχήν φασιν
might-examine how about soul it-is-said the soul they-say
ἐν τῷ συνθέτῳ εἴδους 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 ᾗ
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 ᾗ παραβέβληται ὡμοίωται, ὡς μορφὴ
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 μόριον
some part with the(-part) cut-off also of-soul a-portion
εἶναι, τήν τε ἐν τοῖς ὕπνοις ἀναχώρησιν μὴ γίνεσθαι,
to-be the and in the sleeps withdrawal not to-occur
εἴπερ δεῖ προσφυᾶ τὴν ἐντελέχειαν οὗ ἐστιν 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, ἓν 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 δυνατὸν 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 ἕξει· εἰ δὲ
has them not with the body then it-will-have if but
μή, οὕτως ἐνέσονται 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
ᾖ. 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 ῥίζαν, καὶ αὐξανομένου
principle of-every plant (is)-about the root and growing
τοῦ ἄλλου σώματος περὶ τὴν ῥίζαν 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 ἕν τι συνεστάλη· οὐκ ἄρα ἦν ἐν τῷ
other parts into one something contracted not then it-was in the

ὅλῳ 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
ἀμερὴς οὖσα μεριστοῦ τοῦ σώματος ἐντελέχεια γένοιτο
partless being of-divisible the body entelechy would-it-become
μεριστή; ἥ τε αὐτὴ ψυχὴ ἐξ ἄλλου ζῴου 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 ἑνός; φαίνεται δὲ τοῦτο ἐκ
would-become if it-were entelechy of-one appears and this from
τῶν μεταβαλλόντων ζῴων εἰς ἄλλα ζῷα. οὐκ ἄρα
the changing living-beings into other living-beings not then
τῷ εἶδος εἶναί 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 ἱδρῦσθαι τὸ εἶναι λαμβάνουσα, ἀλλ'
from the in body to-be-seated the to-be receiving but
οὖσα πρὶν καὶ τοῦδε γενέσθαι οἷον ζῴου, οὗ 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, πρᾶξις δὲ καὶ ποίησις,
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 οὖσα ποία τίς ἐστιν; ἢ δῆλον ὅτι ἥν
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 μεταλαμβάνῃ.
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᾽ αὑτῆς 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 they-would-come-to-be
τούτου ἀπολωλότος, 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 ἥδε χορηγοῦσα τοῖς
ordered principle for of-motion (is)-this supplying to-the
ἄλλοις κίνησιν, αὐτὴ δὲ ἐξ ἑαυτῆς κινουμένη, καὶ ζωὴν
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)
ἣν οὔποτε ἀπόλλυσιν, ἅτε παρ᾽ ἑαυτῆς ἔχουσα. οὐ γὰρ
which never it-loses as from itself having(-it) not for
δὴ πάντα ἐπακτῷ ζωῇ χρῆται· ἢ εἰς ἄπειρον εἶσιν·
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 ἱδρῦσθαι δεῖ ζῶν παρ᾽ αὑτοῦ καὶ ὂν παρ᾽
the blessed to-be-seated must living from itself and being from
αὑτοῦ, πρώτως ὂν 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· ὡς 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 ὂν ἦν τὸ λευκόν, μετὰ τοῦ λευκὸν
and not white if but also being was the white with the white
εἶναι ἦν ἂν ἀεί. ἀλλὰ μόνον ἔχει τὸ λευκόν. ᾧ
to-be it-would-be — always but only it-has the white to-whatever
δ᾽ ἂν τὸ ὂν ᾖ παρόν, παρ᾽ αὑτοῦ καὶ πρώτως ὂν ἀεὶ
but — the being be present from itself and primarily being always

ἔσται. τοῦτο τοίνυν τὸ ὂν πρώτως καὶ ἀεὶ ὂν 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 κεχρῆσθαι, ὅσον ἂν αὑτοῦ μένῃ 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 αὑτοῦ φύσιν ἀπολωλεκέναι, ἀναλαβεῖν
not-at-all at-least however the its-own nature to-have-lost to-recover
δὲ τὴν ἀρχαίαν κατάστασιν ἐπὶ τὰ αὑτοῦ 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 ἡ ψυχὴ καὶ τῇ ἀιδίῳ,
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(-it-is) not however
ἀλλὰ καὶ ἐκ τῶνδε ἔστι δεικνύναι. ὁμολογουμένου δὴ
but also from these it-is-possible to-show being-agreed indeed
ἡμῖν παντὸς τοῦ θείου καὶ τοῦ ὄντως ὄντος ζωῇ ἀγαθῇ
by-us all the divine and the really being life good

κεχρῆσθαι καὶ ἔμφρονι, σκοπεῖν δεῖ 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
προσθῆκαι τὰ κακὰ τῇ ψυχῇ καὶ ἄλλοθεν, καθηραμένῃ
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 ψυχή, ὅταν ἐφ'
virtue own being if then such(-is) the soul when to
ἑαυτὴν ἀνέλθῃ, πῶς οὐ τῆς φύσεως ἐκείνης, οἵαν φαμὲν
itself it-goes-back-up how not of-the nature that(-is-it) such-as we-say
τὴν τοῦ θείου καὶ ἀιδίου 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, ὡς
souls possessing no-one thus — would-be incredulous as
μὴ πιστεύειν τὸ τῆς ψυχῆς αὐτοῖς πάντη ἀθάνατον εἶναι.
not to-believe the of-the soul for-them wholly immortal to-be
νῦν δὲ πολλαχοῦ λελωβημένην τὴν ἐν τοῖς πλείστοις
now but in-many-places mutilated the in the most
ψυχὴν ὁρῶντες οὔτε ὡς περὶ θείου οὔτε ὡς περὶ ἀθανάτου
soul seeing neither as about divine nor as about immortal
χρήματος διανοοῦνται. δεῖ δὲ τὴν φύσιν ἑκάστου σκοπεῖσθαι
thing they-think must but the nature of-each to-examine
εἰς τὸ καθαρὸν αὐτοῦ ἀφορῶντα, ἐπείπερ τὸ προστεθὲν
toward the pure of-it looking since-indeed the added(-thing)
ἐμπόδιον ἀεὶ πρὸς γνῶσιν τοῦ ᾧ προσετέθη γίγνεται.
a-hindrance always to knowledge of-that to-which it-was-added becomes
σκόπει δὴ ἀφελών, μᾶλλον δὲ ὁ ἀφελὼν
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
θεάσηται ἐν τῷ νοητῷ καὶ ἐν τῷ καθαρῷ γεγενημένον.
he-beholds in the intelligible and in the pure having-come-to-be
ὄψεται γὰρ νοῦν ὁρῶντα οὐκ αἰσθητόν τι οὐδὲ τῶν
he-will-see for an-intellect seeing not sensible anything nor of-the
θνητῶν τούτων, ἀλλ᾽ ἀιδίῳ τὸ ἀίδιον 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 γεγενημένον, ἀληθείᾳ καταλαμπόμενον τῇ
luminous having-become by-truth illuminated the(-truth)

παρὰ τοῦ ἀγαθοῦ, ὃ πᾶσιν ἐπιλάμπει τοῖς νοητοῖς
from the good which on-all shines the intelligibles
ἀλήθειαν ὡς πολλάκις αὐτῷ δόξαι τοῦτο δὴ καλῶς
truth so-that often to-him to-seem this indeed well
εἰρῆσθαι· 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 ἐπιστῆμαι ἔνδον οὖσαι ἀναφαίνονται, αἳ δὴ καὶ
also the sciences within being show-themselves which indeed also
ὄντως ἐπιστῆμαί εἰσιν. 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' αὑτῇ ἐν τῇ κατανοήσει ἑαυτῆς καὶ τοῦ ὃ πρότερον
by itself in the apprehension of-itself and of-that which before
ἦν ὥσπερ ἀγάλματα ἐν αὑτῇ ἱδρυμένα ὁρῶσα οἷον ὑπὸ
it-was like statues in itself set-up seeing as-it-were by
χρόνου ἰοῦ πεπληρωμένα καθαρὰ ποιησαμένη· οἷον
time with-rust filled clean having-made as-it-were
εἰ χρυσὸς ἔμψυχος εἴη, εἶτα ἀποκρουσάμενος ὅσον
if gold ensouled were then having-knocked-off as-much-as
γεηρὸν ἐν αὐτῷ, ἐν ἀγνοίᾳ πρότερον ἑαυτοῦ ὤν, 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 ἐῴη 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
ὡς οὐκ ἀθάνατον; ᾧ πάρεστι μὲν ἐξ ἑαυτοῦ ζωή,
that not (it-is)-immortal to-which is-present indeed from itself life
ἣν οὐχ οἷόν τε ἀπολέσθαι· πῶς γὰρ οὐκ ἐπίκτητόν γε
which not possible — to-perish how for not acquired at-least
οὖσαν οὐδ' αὖ οὕτως ἔχουσαν, ὡς τῷ πυρὶ ἡ θερμότης
being nor again thus having as to-the fire the heat
πάρεστι; λέγω δὲ οὐχ ὡς 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 ὑποκειμένῃ
fire but that if even not to-the fire but to-the underlying
τῷ πυρὶ ὕλῃ. 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, ὡς ὕλην μὲν οὖσαν ὑποκεῖσθαι,
not thus the life has as matter indeed being to-underlie
ζωὴν δὲ ἐπ' αὐτῇ γενομένην τὴν ψυχὴν ἀποδεῖξαι. 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᾽ αὑτῆς
substance is the life and it-is substance — such from itself
ζῶσα, ὅπερ ἐστὶν ὃ 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᾽ αὑτοῦ κινούμενον,
again until — to immortal they-come from itself moved
ᾧ 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 ζωήν, 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 ὂν τοῦ ἐναντίου ᾧ
to-agree immortal to-be unreceptive being of-the opposite to-what
ἐπιφέρει. ἀλλὰ γάρ ἐστι 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 φθαρτήν, πάλαι ἂν
further if every soul they-will-say perishable long-ago —
ἔδει πάντα ἀπολωλέναι· εἰ δὲ τὴν μέν, τὴν
would-have-had-to all to-have-perished if but the-one indeed the-other

δ᾽ οὔ, οἷον τὴν τοῦ παντὸς ἀθάνατον εἶναι, τὴν δ᾽
and not for-instance the(-soul) of-the all immortal to-be the but
ἡμετέραν μή, λεκτέον αὐτοῖς τὴν αἰτίαν. ἀρχή τε γὰρ
ours not must-be-stated by-them the cause principle both for
κινήσεως ἑκατέρα, καὶ ζῇ παρ᾽ αὑτῆς 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 οὐρανοῦ ἐπέκεινα καὶ πᾶν ὅ 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᾽ αὑτῆς ἐκ τῶν ἐν αὐτῇ
ascending the and indeed from itself out-of the in itself
θεαμάτων κατανόησις αὐτοῦ ἑκάστου ἐξ ἀναμνήσεως
sights apprehension itself of-each from recollection
γιγνομένη πρὸ σώματός τε αὐτῇ δίδωσι τὸ εἶναι καὶ
arising before body both to-it gives the to-be and
ἀιδίοις ἐπιστήμαις κεχρημένην ἀίδιον καὶ αὐτὴν εἶναι.
eternal sciences using eternal also itself to-be
πᾶν τε τὸ λυόμενον σύνθεσιν εἰς τὸ εἶναι εἰληφὸς
every and the(-thing) being-dissolved composition for the to-be having-received
ταύτῃ διαλύεσθαι πέφυκεν, ᾗ συνετέθη. ψυχὴ δὲ
in-this-way to-be-dissolved is-naturally-apt in-which it-was-composed soul but
μία καὶ ἁπλῆ ἐνεργείᾳ οὖσα ἐν τῷ ζῆν φύσις· οὐ τοίνυν
(is)-one and simple in-actuality being in the to-live nature not therefore
ταύτῃ φθαρήσεται. ἀλλ᾽ ἄρα μερισθεῖσα καὶ κερματιζομένη
in-this-way it-will-perish but then divided and chopped-up
ἀπόλοιτο ἄν. ἀλλ᾽ οὐκ ὄγκος τις οὐδὲ ποσόν, ὡς ἐδείχθη,
it-would-perish — but not mass some nor quantity as has-been-shown
ἡ ψυχή. 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
οἷόν τε φθείρεσθαι, 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 ὁρμὴ 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
οἷον πρόεισιν 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
ὠδῖνον γεννῆσαι, ποιεῖν σπεύδει καὶ δημιουργεῖν. καὶ τῇ
in-labor to-give-birth to-make it-hastens 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. οὔκουν οὐδὲ ὁ
but something also outside body having not-then even the
ταύτης νοῦς ἐμπαθής· αὐτὴ δὲ ὁτὲ μὲν ἐν
of-this intellect (is)-subject-to-affection it but at-one-time indeed in
σώματι, ὁτὲ δὲ σώματος ἔξω, ὁρμηθεῖσα 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 ἀεὶ 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 ζῴων ψυχῆς, ὅσαι μὲν αὐτῶν
about and the of-the other living-beings soul as-many-as indeed of-them
σφαλεῖσαι καὶ μέχρι θηρείων 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 ζῴοις αἰτίαν,
this to-be and itself being of-life to-the living-beings cause
καὶ δὴ καὶ τὴν ἐν τοῖς φυτοῖς· ἅπασαι γὰρ ὡρμήθησαν
and indeed also the(-soul) in the plants all for set-out
ἀπὸ τῆς αὐτῆς ἀρχῆς ζωὴν 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 τριμερῆ 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· ἀφειμένον δὲ τὸ χεῖρον
with-this to-be-together for very-long let-go but the worse

οὐδὲ αὐτὸ ἀπολεῖσθαι, ἕως ἂν ᾖ ὅθεν ἔχει τὴν
not-even it to-perish so-long-as — there-is (that)-whence it-has the
ἀρχήν. οὐδὲν γὰρ ἐκ τοῦ ὄντος ἀπολεῖται.
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 ἀνεῖλον κελεύοντες μῆνιν ψυχῶν ἠδικημένων
what gods answered ordering wrath of-souls wronged
ἱλάσκεσθαι τιμάς τε νέμειν τεθνηκόσιν ὡς ἐν αἰσθήσει
to-appease honors and to-assign to-the-dead as in perception
οὖσι, καθὰ καὶ πάντες ἄνθρωποι ποιοῦσιν εἰς τοὺς
being just-as also all men do toward the
ἀπεληλυθότας. πολλαὶ δὲ ψυχαὶ πρότερον ἐν ἀνθρώποις
departed many and souls formerly in men
οὖσαι σωμάτων ἔξω γενόμεναι οὐκ ἀπέστησαν τοῦ
being bodies outside having-come not ceased from-the

εὐεργετεῖν ἀνθρώπους· αἳ δὴ καὶ μαντεῖα ἀποδειξάμεναι
to-benefit men which indeed also oracles having-established
εἴς 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 μή 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 ἐμαυτὸν ἐκ τοῦ σώματος καὶ
often waking into myself out-of the body and
γινόμενος τῶν μὲν ἄλλων ἔξω, ἐμαυτοῦ δὲ εἴσω, θαυμαστὸν
coming-to-be the indeed others outside myself but within wondrous
ἡλίκον ὁρῶν κάλλος, καὶ τῆς κρείττονος μοίρας πιστεύσας
how-great seeing beauty and of-the better portion having-trusted
τότε μάλιστα εἶναι, ζωήν τε ἀρίστην ἐνεργήσας καὶ τῷ
then most to-be life and best having-enacted and with-the
θείῳ εἰς ταὐτὸν γεγενημένος καὶ ἐν αὐτῷ ἱδρυθεὶς
divine into the-same having-come and in it having-been-established
εἰς ἐνέργειαν ἐλθὼν ἐκείνην ὑπὲρ πᾶν τε ἄλλο νοητὸν
into activity having-come that above all and other intelligible
ἐμαυτὸν ἱδρύσας, μετὰ ταύτην τὴν ἐν τῷ θείῳ στάσιν
myself having-established after this — in the divine rest
εἰς λογισμὸν ἐκ νοῦ καταβὰς ἀπορῶ, πῶς ποτε
into reasoning from intellect having-descended I-am-at-a-loss how ever
καὶ νῦν καταβαίνω, καὶ ὅπως ποτέ μοι ἔνδον ἡ ψυχὴ
also now I-descend and how ever my within the soul
γεγένηται τοῦ σώματος τοῦτο οὖσα, οἷον ἐφάνη καθ'
has-come of-the body this being such-as it-appeared by
ἑαυτήν, καίπερ οὖσα ἐν σώματι. ὁ μὲν γὰρ Ἡράκλειτος,
itself although being in body — indeed for Heraclitus
ὃς ἡμῖν παρακελεύεται ζητεῖν τοῦτο, ἀμοιβάς τε ἀναγκαίας
who us urges to-seek this changes both necessary

τιθέμενος ἐκ τῶν ἐναντίων, ὁδόν τε ἄνω καὶ κάτω
positing out-of the opposites way and up and down
εἰπὼν καὶ ‘μεταβάλλον ἀναπαύεται’ καὶ ‘κάματός ἐστι
having-said and changing it-rests and weariness it-is
τοῖς αὐτοῖς μοχθεῖν καὶ ἄρχεσθαι’ εἰκάζειν δοκεῖ ἀμελήσας
to-the same to-toil and to-be-ruled to-conjecture he-seems having-neglected
σαφῆ ἡμῖν ποιῆσαι τὸν λόγον, ὡς δέον ἴσως
clear to-us to-make the account as (it-being)-needful perhaps
παρ’ αὑτοῖς ζητεῖν, ὥσπερ καὶ αὐτὸς ζητήσας εὗρεν.
among ourselves to-seek as also he-himself having-sought found
Ἐμπεδοκλῆς τε εἰπὼν ἁμαρτανούσαις 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
ἥκειν πίσυνος μαινομένῳ νείκει τοσοῦτον παρεγύμνου,
to-have-come trusting in-raving strife so-much revealed
ὅσον καὶ Πυθαγόρας, οἶμαι, καὶ οἱ ἀπ’ ἐκείνου ᾐνίττοντο
as-much-as also Pythagoras I-think and those from him hinted
περί τε τούτου περί τε πολλῶν ἄλλων. τῷ δὲ παρῆν
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 αὑτοῦ
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 ταὐτὸν λέγων
something what then says the philosopher this not the-same saying
πανταχῇ φανεῖται, ἵνα ἄν τις ἐκ ῥᾳδίας 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 ψυχήν 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 λύσιν 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 Φαίδρῳ πτεροροῦσιν 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 κλῆροι καὶ τύχαι καὶ ἀνάγκαι. καὶ ἐν τούτοις
here and lots and fortunes and necessities and in these
ἅπασι μεμψάμενος τὴν τῆς ψυχῆς ἄφιξιν πρὸς σῶμα,
all having-blamed the of-the soul arrival to body
ἐν Τιμαίῳ περὶ τοῦδε τοῦ παντὸς λέγων τόν τε κόσμον
in Timaeus about this — all speaking the both cosmos
ἐπαινεῖ καὶ θεὸν λέγει εἶναι εὐδαίμονα τήν 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 δεδόσθαι, ἐπειδὴ ἔννουν μὲν αὐτὸ ἔδει εἶναι,
all to-be to-have-been-given since intelligent indeed it had to-be
ἄνευ δὲ ψυχῆς οὐχ οἷόν τε ἦν τοῦτο γενέσθαι. ἥ τε οὖν
without but soul not possible — was this to-come-to-be the both then
ψυχὴ ἡ τοῦ παντὸς τούτου χάριν εἰς αὐτὸ παρὰ τοῦ
soul the(-soul) of-the all of-this for-sake into it by the
θεοῦ ἐπέμφθη, ἥ τε ἑκάστου 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 ζῴων 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
ὅλως ζητῆσαι, πῶς ποτε κοινωνεῖν σώματι πέφυκε, καὶ
generally to-inquire how ever to-have-communion with-body it-is-natural and
περὶ κόσμου φύσεως οἷόν τινα δεῖ αὐτὸν τίθεσθαι,
about of-cosmos nature what-sort-of a-thing (one)-must it to-posit
ἐν ᾧ ψυχὴ ἐνδιαιτᾶται εἴτε ἑκοῦσα 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 ἡμέτεραι ψυχαὶ οὖσαι ἴσως, ἃς ἔδει
or (lacuna) as our souls being perhaps which it-was-needful
σώματα διοικούσας χείρω δι' αὐτῶν εἴσω πολὺ δῦναι,
bodies administering worse through them within far to-sink
εἴπερ ἔμελλον κρατήσειν, σκεδασθέντος μὲν ἂν ἑκάστου
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 ἀεί τε ἐνδείᾳ 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 ὂν καὶ ἱκανὸν καὶ αὔταρκες καὶ οὐδὲν ἔχον
perfect both being and sufficient and self-sufficient and nothing having
αὑτῷ παρὰ φύσιν βραχέος οἷον κελεύσματος δεῖται·
for-itself against nature short as-it-were of-command needs
καὶ ὡς πέφυκε ψυχὴ ἐθέλειν, ταύτῃ καὶ ἀεὶ 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
πρόσεισι. διὸ καί 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
ῥᾳδίως τὸ πᾶν, ὡς οὐ κακὸν ὂν ψυχῇ ὁπωσοῦν
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 καθέκαστα ἤδη αὐτουργῷ τινι ποιήσει συναφῇ
of-the and particular already by-self-working some making by-contact
τῇ πρὸς τὸ πραττόμενον τὸ πρᾶττον τοῦ
the(-contact) with the(-thing) done the doing(-agent) of-the(-thing)
πραττομένου τῆς φύσεως ἀναπιμπλᾶσα. 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
ἀεὶ λεγομένης, ὑπερεχούσης μὲν τῷ κρείττονι, δύναμιν
always being-said transcending indeed by-the better power
δὲ τὴν ἐσχάτην εἰς τὸ εἴσω 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, ἥ τε ψυχὴ οὐκ ἀπεστέρηται τοῦ
in worse to-have-made the and soul not is-deprived-of the
κατὰ φύσιν ἐξ ἀιδίου τοῦτ' ἔχουσα καὶ ἕξουσα ἀεί,
according-to nature from eternity this having and going-to-have always

ὃ μὴ οἷόν τε παρὰ φύσιν αὐτῇ εἶναι· ὅπερ διηνεκῶς
what not possible — against nature for-it to-be which-precisely continuously
αὐτῇ ἀεὶ ὑπάρχει οὔποτε ἀρξάμενον. τάς 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, ἥτις μὴ εἰς τὸ εἴσω ἔδυ τοῦ σώματος,
— would-happen to-soul which not into the within sank of-the body
μηδέ τινός ἐστι, μηδὲ ἐκείνου ἐγένετο, ἀλλ' ἐκεῖνο αὐτῆς,
nor of-anything is nor of-that became but that (is)-its
ἔστι τε τοιοῦτον, οἷον 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 προσδοκήσῃ
fears nothing for terrible ever about body it-should-expect
τοιούτου, οὔτε τις ἀσχολία νεῦσιν ποιοῦσα κάτω ἀπάγει
such nor any occupation inclination making downward draws-away

τῆς κρείττονος καὶ μακαρίας θέας, ἀλλ' ἔστιν ἀεὶ 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
ᾗ καὶ δεσμὸς τὸ σῶμα καὶ τάφος, καὶ ὁ κόσμος
for-which also bond (is)-the body and tomb and the cosmos
αὐτῇ σπήλαιον καὶ ἄντρον, ἥντινα γνώμην οὐ διάφωνον
for-it a-cave and grotto what view not discordant
ἔχει ἐκ τῶν αἰτιῶν οὐ τῶν αὐτῶν τῆς καθόδου, νῦν
he-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 (there-is)-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 μιᾶς τὰς πολλὰς
also souls and one to-be and out-of the one the many
διαφόρους, ὥσπερ ἐκ γένους ἑνὸς εἴδη τὰ μὲν ἀμείνω,
different as out-of genus one species the-ones indeed better
τὰ δὲ χείρω, καὶ τὰ μὲν νοερώτερα, τὰ δ᾽ ἧττον
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 τἆλλα οἷον ζῷον μέγα,
(is)-intellect containing potentially the-others as-it-were a-living-being great
τὰ δ᾽ ἐνεργείᾳ ἕκαστον, ἃ δυνάμει περιεῖχε θάτερον·
the-others and in-actuality each which potentially contained the-other
οἷον εἰ πόλις ἔμψυχος ἦν περιεκτικὴ ἐμψύχων ἄλλων,
as if a-city ensouled were containing ensouled others
τελειοτέρα μὲν ἡ 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 ὡς 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 μέν, 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; προσλαβοῦσα
only in-what for — even from-intellect would-it-differ having-taken-on

γὰρ τῷ νοερὰ εἶναι καὶ ἄλλο, καθ' ὃ τὴν οἰκείαν
for to-the intellectual to-be also another according-to which the proper
ἔσχεν 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 ᾖ 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-preserves
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 μηδὲ οἷόν τε ἦν στῆναι 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 ὀρέξει μὲν νοερᾷ χρωμένας
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 ἐξηρτημένον
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 ἑαυτῶν 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 αὑτῶν ἑκάστη. 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 βλέπῃ, μέρος
distinction having-stood-apart and not toward the intelligible it-looks part
γενομένη μονοῦταί 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
ἑνός τινος ἐπιβᾶσα καὶ τὸ ἄλλο πᾶν φυγοῦσα, ἐλθοῦσα
upon-one some having-stepped and the other all having-fled having-come
καὶ στραφεῖσα εἰς τὸ ἓν 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 παροῦσα καὶ δῦσα
and tending the(-things) outside and being-present and having-sunk
αὐτοῦ πολὺ εἰς τὸ εἴσω. ἔνθα καὶ συμβαίνει αὐτῇ τὸ
of-it far into the within where also it-befalls it the(-thing)
λεγόμενον πτερορρυῆσαι καὶ ἐν δεσμοῖς τοῖς τοῦ σώματος
said to-shed-its-wings and in bonds the of-the body
γενέσθαι ἁμαρτούσῃ 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 ἀναδραμούσῃ· εἴληπται
before this was altogether better (for-it)-having-run-back it-has-been-caught
οὖν πεσοῦσα καὶ πρὸς τῷ δεσμῷ οὖσα 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 λύεσθαί 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 ἀεὶ οὐδὲν ἧττον ὑπερέχον τι.
the beings it-has for always nothing less transcendent something
γίγνονται οὖν οἷον ἀμφίβιοι ἐξ ἀνάγκης τόν τε ἐκεῖ
they-become then as-it-were amphibians of necessity the both there
βίον τόν τε ἐνταῦθα παρὰ μέρος βιοῦσαι, πλεῖον μὲν
life the and here by turns living more indeed
τὸν ἐκεῖ, αἳ 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 ἠρέμα,
or by-fortunes was-the-case which indeed indicating — Plato gently
ὅτε διαιρεῖ αὐτὰς ἐκ τοῦ ὑστέρου κρατῆρος 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
ἐπείπερ 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 ἑκούσιον, ἐπείπερ ἔχει
and cave the and necessity the and voluntary since-indeed has
τὸ ἑκούσιον ἡ ἀνάγκη, καὶ τὸ ἐν κακῷ τῷ σώματι εἶναι·
the voluntary the necessity and the in evil the body to-be
οὐδ' ἡ Ἐμπεδοκλέους φυγὴ ἀπὸ τοῦ θεοῦ καὶ πλάνη
nor the of-Empedocles flight from the god and wandering
οὐδ' ἡ ἁμαρτία, ἐφ' ᾗ ἡ δίκη, οὐδ' ἡ Ἡρακλείτου
nor the error upon which the penalty nor the of-Heraclitus
ἀνάπαυλα ἐν τῇ φυγῇ, οὐδ' ὅλως τὸ ἑκούσιον 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, φορᾷ γε μὴν οἰκείᾳ ἰὸν πάσχον
the worse (is)-involuntary by-motion at-least however own going suffering
τὰ χείρω ἔχειν λέγεται τὴν ἐφ' οἷς ἔπραξε δίκην. ὅταν
the worse(-things) to-have is-said the for what it-did penalty when
δὲ ταῦτα πάσχειν καὶ ποιεῖν ᾖ ἀναγκαῖον ἀιδίῳ φύσεως
but these to-suffer and to-do be necessary by-eternal of-nature
νόμῳ, τὸ δὲ συμβαῖνον εἰς ἄλλου του χρείαν 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-he-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 ἁμαρτίας οὔσης, τῆς
it are-referred twofold and the error being the(-one)
μὲν ἐπὶ τῇ τοῦ κατελθεῖν αἰτίᾳ, τῆς δὲ ἐπὶ τῷ ἐνθάδε
indeed upon the of-the to-come-down cause the(-other) and upon the here
γενομένην κακὰ δρᾶσαι, ἡ μέν ἐστιν 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 δῦναι καὶ θᾶττον ἐξαναδῦναι 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 ἠξίωται
unmeasured form greater also the penalty has-been-deemed-worthy-of
ἐπιστασίᾳ τινυμένων δαιμόνων. οὕτω τοι καίπερ οὖσα
under-supervision avenging of-daemons thus indeed although being
θεῖον καὶ ἐκ τῶν τόπων τῶν ἄνω ἐντὸς γίνεται τοῦ
divine and from the places the above within comes of-the
σώματος καὶ θεὸς οὖσα ὁ ὕστερος ῥοπῇ αὐτεξουσίῳ
body and a-god being the later by-inclination self-determined
καὶ αἰτίᾳ δυνάμεως καὶ τοῦ μετ' αὐτὴν κοσμήσεως ὠδὶ
and by-cause of-power and of-the after it ordering hither

ἔρχεται· κἂν μὲν θᾶττον φύγῃ, οὐδὲν βέβλαπται γνῶσιν
it-comes and-if indeed more-quickly it-flees nothing it-has-been-harmed knowledge
κακοῦ προσλαβοῦσα καὶ φύσιν κακίας γνοῦσα τάς τε
of-evil having-taken-on and nature of-vice having-known the and
δυνάμεις ἀγαγοῦσα αὑτῆς εἰς τὸ φανερὸν καὶ δείξασα
powers having-brought its-own into the open and having-displayed
ἔργα τε καὶ ποιήσεις, ἃ ἐν τῷ ἀσωμάτῳ ἠρεμοῦντα
works both and makings which in the bodiless being-at-rest
μάτην τε ἂν ἦν εἰς τὸ ἐνεργεῖν ἀεὶ 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· εἴπερ πανταχοῦ ἡ ἐνέργεια τὴν δύναμιν
procession having-taken if-indeed everywhere the activity the power
ἔδειξε κρυφθεῖσαν ἂν ἁπάντη καὶ οἷον ἀφανισθεῖσαν
showed hidden would-be wholly and as-it-were obliterated
καὶ οὐκ οὖσαν μηδέποτε ὄντως οὖσαν. 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

VI · WHY THE ONE DID NOT STAY ALONE

If there must be more than the one, all things would have stayed hidden 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 αὑτῷ ἐκείνου, οὐδ᾽ ἂν τὸ πλῆθος
of-the beings having-stopped in itself that nor — the multitude
ἦν 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 ἑκάστῃ φύσει τοῦτο ἔνεστι τὸ μετ᾽ αὐτὴν ποιεῖν
if-indeed in-each nature this is-inherent the after it to-make
καὶ ἐξελίττεσθαι οἷον 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 ἕδρᾳ, τοῦ δὲ μετ᾽ αὐτὸ οἷον
prior in the proper seat the(-thing) and after it as-it-were
γεννωμένου ἐκ δυνάμεως ἀφάτου, ὅση ἦν ἐν ἐκείνῳ,
being-begotten from power unspeakable as-great-as was in that

ἣν οὐκ ἔδει στῆσαι οἷον περιγράψαντα φθόνῳ,
which not it-was-needful to-stop as-it-were circumscribing by-grudging
χωρεῖν δὲ ἀεί, ἕως εἰς ἔσχατον μέχρι τοῦ δυνατοῦ τὰ
to-advance but always until to last up-to the possible the
πάντα ἥκῃ αἰτίᾳ δυνάμεως ἁπλέτου ἐπὶ πάντα παρ' αὑτῆς
all come by-cause of-power immense upon all from itself
πεμπούσης καὶ οὐδὲν περιδεῖν ἄμοιρον αὑτῆς δυναμένης.
sending and nothing to-overlook without-share of-itself being-able
οὐ γὰρ δὴ ἦν ὃ ἐκώλυεν ὁτιοῦν ἔμμοιρον
not for indeed there-was what prevented anything-whatever sharing
εἶναι φύσεως ἀγαθοῦ, καθ' ὅσον ἕκαστον οἷόν τε ἦν
to-be of-nature of-good according-to as-much-as each possible — was
μεταλαμβάνειν. εἴτ' οὖν ἦν ἀεὶ ἡ τῆς ὕλης φύσις, οὐχ
to-partake whether then was always the of-the matter nature not
οἷόν τε ἦν αὐτὴν μὴ μετασχεῖν οὖσαν 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' ὡς ἔδει χωρὶς εἶναι, ἀδυναμίᾳ
it causes not-even so was-it-needful apart to-be through-impotence
πρὶν εἰς αὐτὴν ἐλθεῖν στάντος τοῦ καὶ τὸ εἶναι οἷον 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 ἀεὶ τά τε νοητῶς
their and are-held-together all for ever the(-things) both intelligibly
τά 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 ἐχούσῃ, καὶ οὐκ ἀγανακτητέον αὐτήν, εἰ
such nature having and not must-be-vexed it if
μὴ πάντα ἐστὶ τὸ κρεῖττον, μέσην τάξιν ἐν τοῖς οὖσιν
not in-all(-things) it-is the better middle rank among the beings
ἐπισχοῦσαν, θείας μὲν μοίρας οὖσαν, ἐν ἐσχάτῳ δὲ τοῦ
having-held of-divine indeed portion being at last but of-the
νοητοῦ οὖσαν, ὡς ὅμορον οὖσαν 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 αὑτῆς ἀσφαλοῦς
and also from it if not with the its-own safety

διακοσμοῖ, προθυμίᾳ δὲ πλείονι εἰς τὸ εἴσω δύοιτο μὴ
it-orders with-eagerness but greater into the within it-sinks not
μείνασα ὅλη μεθ' ὅλης, ἄλλως τε καὶ δυνατὸν ὂν αὐτῇ
having-remained whole with whole especially — as possible being for-it
πάλιν ἐξαναδῦναι ἱστορίαν ὧν ἐνταῦθα εἶδέ τε καὶ ἔπαθε
again to-emerge information of-what here it-saw both and suffered
προσλαβούσῃ καὶ μαθούσῃ, 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 μαθούσῃ. γνῶσις γὰρ ἐναργεστέρα τἀγαθοῦ ἡ
better(-things) having-learned knowledge for clearer of-the-good (is)-the
τοῦ κακοῦ πεῖρα οἷς ἡ δύναμις ἀσθενεστέρα, ἢ
of-the evil experience (for-those)-whose the power (is)-weaker than
ὥστε ἐπιστήμῃ τὸ κακὸν πρὸ πείρας γνῶναι. ὥσπερ δὲ ἡ
so-as by-knowledge the evil before experience to-know just-as and the
νοερὰ διέξοδος κατάβασίς ἐστιν εἰς ἔσχατον τὸ χεῖρον —
intellectual unfolding a-descent is to last the worse
οὐ γὰρ ἔνι 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 μεῖναι ἐφ'
having-acted out-of itself and not having-been-able to-remain in
ἑαυτῆς φύσεως δὴ ἀνάγκῃ 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 ἀναδραμοῦσαν — 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 ἡ 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 λεγομένῃ τοῦ παντὸς εἶναι
toward the better for-the(-soul) and called of-the all to-be
τὸ μηδ' ἐν τῷ χείρονι ἔργῳ γεγονέναι, ἀπαθεῖ δὲ
the not in the worse work to-have-come-to-be unaffected and
κακῶν οὔσῃ θεωρίᾳ τε περινοεῖν τὰ ὑπ' αὐτὴν
by-evils being by-contemplation both to-comprehend the(-things) under it
ἐξηρτῆσθαί τε τῶν πρὸ αὐτῆς ἀεί, ᾗ ἅμα
to-depend and on-the(-things) before it always as-far-as at-once
δυνατὸν καὶ ἄμφω, λαμβανούσῃ μὲν ἐκεῖθεν, χορηγούσῃ
(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 οὔσῃ.
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 τολμῆσαι τὸ
and if (one)-must against opinion of-the others to-dare the
φαινόμενον λέγειν σαφέστερον, οὐ πᾶσα οὐδ' ἡ ἡμετέρα
apparent to-say more-clearly not all even — our
ψυχὴ ἔδυ, ἀλλ' ἔστι τι αὐτῆς ἐν τῷ νοητῷ ἀεί, 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 ἐᾷ αἴσθησιν ἡμῖν εἶναι ὧν θεᾶται
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 αἴσθησιν ἥκῃ καταβαῖνον· οὐ γὰρ
thought(-thing) when into perception it-comes descending not for
πᾶν, ὃ γίνεται περὶ ὁτιοῦν μέρος ψυχῆς, γινώσκομεν,
all which happens about any-whatever part of-soul we-know
πρὶν ἂν εἰς ὅλην τὴν ψυχὴν ἥκῃ· 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 μηδὲ ἐκ λογισμοῦ, ὡς
orders transcending effortlessly because not from reasoning as
ἡμεῖς, ἀλλὰ νῷ, ὡς ἡ τέχνη οὐ βουλεύεται, 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 αὗται 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 κύκλῳ, πολλὰ δὲ ὧν ἐφίεται·
having the alien(-things) around many and (of-those)-which it-desires
καὶ ἥδεται δὲ καὶ ἡδονὴ ἠπάτησε. τὸ δέ ἐστι καὶ
and it-is-pleased and also pleasure deceived(-it) the(-part) but is also
ἀνήδονον τὰς προσκαίρους ἡδονάς. ἡ δὲ διαγωγὴ ὁμοία.
without-pleasure (in)-the temporary pleasures the and life (is)-like

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PLOTINUS

ΠΕΡΙ ΤΩΝ ΤΡΙΩΝ ΑΡΧΙΚΩΝ ΥΠΟΣΤΑΣΕΩΝ

Ennead V.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 ἐκεῖθεν οὔσας καὶ ὅλως
god to-forget and portions from-there being and wholly
ἐκείνου ἀγνοῆσαι καὶ ἑαυτὰς καὶ ἐκεῖνον; 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 ἐπειδήπερ ἐφάνησαν ἡσθεῖσαι πολλῷ τῷ
indeed self-determination since they-appeared having-delighted much the
κινεῖσθαι παρ᾽ αὑτῶν κεχρημέναι, τὴν ἐναντίαν δραμοῦσαι
to-be-moved by themselves having-used the opposite(-way) having-run
καὶ πλείστην ἀπόστασιν πεποιημέναι ἠγνόησαν καὶ
and very-great distance having-made they-were-ignorant even
ἑαυτὰς ἐκεῖθεν εἶναι· ὥσπερ παῖδες εὐθὺς ἀποσπασθέντες
themselves from-there to-be as children at-once torn-away
ἀπὸ πατέρων καὶ πολὺν χρόνον πόρρω τραφέντες ἀγνοοῦσι
from fathers and long time far-off reared are-ignorant-of
καὶ ἑαυτοὺς καὶ πατέρας. οὔτ᾽ οὖν ἔτι ἐκεῖνον οὔτε
both themselves and fathers neither then any-longer that(-one) nor
ἑαυτὰς ὁρῶσαι, ἀτιμάσασαι ἑαυτὰς ἀγνοίᾳ τοῦ γένους,
themselves seeing having-dishonored themselves in-ignorance of-the race

τιμήσασαι τἆλλα 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 ἐξηρτημέναι τούτων ἀπέρρηξαν ὡς οἷόν 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 ἡ τῶνδε τιμὴ
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 ἀτιμότατόν 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
ἄν 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 διακειμένους, εἴπερ τις ἐπιστρέψοι
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 ἑνὸς καὶ πρώτου. τίς οὖν
as-far-as the highest and one and first what then
ἑκάτερος; 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 πλέον,
by-soul honored which in other(-places) we-go-through at more(-length)

ὁ δὲ διδάσκων καὶ ἀναμιμνήσκων τὴν ψυχὴν οἷον
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 ἐκεῖνον. τὸ γὰρ ζητοῦν ἐστι ψυχή, καὶ τί ὂν ζητεῖ
toward that(-one) the for seeking(-thing) is soul and what being it-seeks
γνωστέον αὐτῇ, ἵνα αὑτὴν 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-seek and whether eye such it-has
οἷον ἰδεῖν, καὶ εἰ προσήκει ζητεῖν. εἰ μὲν γὰρ ἀλλότρια,
as to-see and whether it-befits to-seek if indeed for alien(-things)
τί δεῖ; εἰ δὲ συγγενῆ, καὶ προσήκει καὶ δύναται εὑρεῖν.
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.

ἐνθυμείσθω τοίνυν πρῶτον ἐκεῖνο πᾶσα ψυχή, ὡς αὐτὴ
let-consider therefore first that every soul that itself
μὲν ζῷα ἐποίησε πάντα ἐμπνεύσασα αὐτοῖς ζωήν,
indeed living-beings made all having-breathed-into them life

ἅ τε γῆ τρέφει ἅ τε θάλασσα ἅ τε ἐν ἀέρι ἅ
which both earth nourishes which and sea which and in air which
τε ἐν οὐρανῷ ἄστρα θεῖα, 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 οὖσα ἑτέρα ὧν κοσμεῖ καὶ
in order leads-round nature being other than-what it-orders and
ὧν 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
τιμιωτέραν, γιγνομένων μὲν τούτων καὶ φθειρομένων,
more-honorable coming-to-be indeed these and perishing
ὅταν αὐτὰ ψυχὴ ἀπολείπῃ ἣ χορηγεῖ τὸ ζῆν, αὐτὴ
when them soul leaves which supplies the to-live itself
δὲ οὖσα 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 ἑκάστοις, ὧδε λογιζέσθω σκοπείσθω δὴ τὴν
and the individuals thus let-it-reason let-it-consider indeed the
μεγάλην ψυχὴν ἄλλη ψυχὴ οὐ σμικρὰ ἀξία τοῦ σκοπεῖν
great soul another soul not small worthy of-the to-consider
γενομένη ἀπαλλαγεῖσα 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
γῆ, ἥσυχος δὲ θάλασσα καὶ ἀὴρ καὶ αὐτὸς οὐρανὸς
(be)-earth quiet and sea and air and itself heaven

ἀμείνων. νοείτω δὲ πάντοθεν εἰς αὐτὸν ἑστῶτα ψυχὴν
better let-it-conceive and from-all-sides into it standing soul
ἔξωθεν οἷον εἰσρέουσαν καὶ εἰσχυθεῖσαν καὶ πάντοθεν
from-outside as-it-were flowing-in and poured-in and from-all-sides
εἰσιοῦσαν καὶ εἰσλάμπουσαν· οἷον σκοτεινὸν νέφος ἡλίου
entering and shining-in as a-dark cloud of-the-sun
βολαὶ φωτίσασαι λάμπειν ποιοῦσι χρυσοειδῆ 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 ζωήν, ἔδωκε δὲ ἀθανασίαν, ἤγειρε δὲ κείμενον.
gave indeed life gave and immortality raised and (it)-lying
ὁ δὲ κινηθεὶς κίνησιν ἀίδιον ὑπὸ ψυχῆς ἐμφρόνως
the(-heaven) and moved motion eternal by soul wisely
ἀγούσης ζῷον εὔδαιμον ἐγένετο, ἔσχε τε ἀξίαν οὐρανὸς
leading a-living-being happy became got and worth (the)-heaven
ψυχῆς εἰσοικισθείσης ὢν πρὸ ψυχῆς σῶμα νεκρόν, γῆ
soul having-come-to-dwell being before soul body dead earth
καὶ ὕδωρ, μᾶλλον δὲ σκότος ὕλης καὶ μὴ ὂν καὶ ὃ
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 ἡ δύναμις καὶ ἡ φύσις, εἴ τις
its and clearer the power and the nature if one
ἐνταῦθα διανοηθείη, ὅπως περιέχει καὶ ἄγει ταῖς αὑτῆς
here should-consider how it-encompasses and leads by-the its-own
βουλήσεσι 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 ἐψύχωται ἄλλου μὲν ἄλλῃ κειμένου τοῦ
and small has-been-ensouled one(-part) indeed elsewhere lying of-the

σώματος καὶ τοῦ μὲν ὠδί, τοῦ δὲ ὠδὶ 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 ἑκάστῳ κατακερματισθεῖσα μορίῳ ψυχῆς
with-part of-itself each chopped-up by-portion of-soul
ζῆν ποιεῖ, ἀλλὰ πάντα ζῇ 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 ἓν καὶ κατὰ τὸ πάντη. καὶ πολὺς ὢν ὁ οὐρανὸς
the one and according-to the everywhere and many being the heaven
καὶ ἄλλος ἄλλῃ ἕν ἐστι τῇ ταύτης δυνάμει καὶ θεός 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
ἔμψυχος, 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· ὁμοειδὴς δὲ καὶ ἡ ἡμετέρα, καὶ
god than-them to-be of-like-form and also — ours and
ὅταν ἄνευ τῶν προσελθόντων σκοπῇς λαβὼν
when without the(-things) added you-examine(-it) taking(-it)
κεκαθαρμένην, εὑρήσεις τὸ αὐτὸ τίμιον, ὃ ἦν ψυχή,
purified you-will-find the same honorable(-thing) which was soul
καὶ τιμιώτερον παντὸς τοῦ ὃ ἂν σωματικὸν ᾖ. γῇ
and more-honorable than-all the(-thing) which — bodily be earth

γὰρ πάντα· κἂν πῦρ δὲ ᾖ, τί ἂν εἴη τὸ καῖον
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 προσθῇς κἂν ἀέρα. εἰ δ' ὅτι ἔμψυχον διωκτὸν
to-them you-add even-if air if but because ensouled pursued
ἔσται, τί παρεὶς τις ἑαυτὸν ἄλλον διώκει; τὴν δὲ
it-will-be why having-passed-over one himself another pursues the and
ἐν ἄλλῳ ψυχὴν ἀγάμενος σεαυτὸν ἄγασαι.
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 τιμίου καὶ θείου 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 θείου 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 ψυχή· καίπερ γὰρ
neighbor after which and from which (is)-the soul although for

οὖσα χρῆμα, οἷον ἔδειξεν ὁ λόγος, εἰκών 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 ἐκρέουσαν, ἀλλὰ μένουσαν
it-supplies must but to-take there not flowing-out but remaining
μὲν τὴν ἐν αὐτῷ, τὴν δὲ ἄλλην ὑφισταμένην. οὖσα
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 πατρὸς
its and the perfection (is)-from it again as-it-were of-a-father
ἐκθρέψαντος, ὃν οὐ τέλειον ὡς πρὸς αὑτὸν ἐγέννησεν.
rearing whom not perfect as compared-to himself he-begot
ἥ τε οὖν ὑπόστασις αὐτῇ ἀπὸ νοῦ ὅ τε ἐνεργείᾳ
the both then hypostasis for-it (is)-from intellect the and in-actuality
λόγος νοῦ αὐτῇ ὁρωμένου. ὅταν γὰρ ἐνίδῃ εἰς νοῦν,
reason intellect by-it being-seen when for it-looks into intellect
ἔνδοθεν ἔχει καὶ οἰκεῖα, ἃ νοεῖ καὶ ἐνεργεῖ. καὶ ταύτας
from-within it-has also (as)-own what it-thinks and acts and these
μόνας δεῖ λέγειν ἐνεργείας ψυχῆς, ὅσα νοερῶς καὶ
alone must to-call activities of-soul as-many-as intellectually and
ὅσα οἴκοθεν· 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, ὡς ἐφεξῆς μέντοι καὶ ὡς τὸ
but the other to-be as next however and as the(-one)
δεχόμενον, τὸ δὲ ὡς εἶδος· καλὰ δὲ καὶ ἡ νοῦ
receiving the(-other) and as form beautiful and also (is)-the of-intellect
ὕλη νοοειδὴς οὖσα καὶ ἁπλῆ, οἷον δὴ ὁ νοῦς. καὶ αὐτῷ
matter intellect-like being and simple as indeed the intellect and very-same
μὲν τούτῳ δῆλον, ὅτι κρειττων ψυχῆς τοιᾶσδε οὔσης.
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' ἄν τις καὶ ἐκ τῶνδε· κόσμον αἰσθητὸν τόνδε
might-see and — one also from these cosmos sensible this
εἴ τις θαυμάζει εἴς τε τὸ μέγεθος καὶ τὸ κάλλος καὶ
if one admires toward both the magnitude and the beauty and
τὴν τάξιν τῆς φορᾶς τῆς ἀιδίου 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 ζῷα φυτά 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

κἀκεῖ πάντα ἰδέτω νοητὰ καὶ παρ᾽ αὑτῶν ἀίδια ἐν
and-there all let-him-see intelligible and of themselves eternal in
οἰκείᾳ 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
αὑτῷ τὰ ἀθάνατα περιέχει, νοῦν πάντα, θεὸν πάντα,
himself the immortal(-things) be-contains intellect all god all
ψυχὴν πᾶσαν, ἑστῶτα ἀεί. τί γὰρ ζητεῖ μεταβάλλειν
soul all standing always why for does-he-seek to-change
εὖ ἔχων; ποῖ δὲ μετελθεῖν πάντα παρ᾽ αὑτῷ ἔχων; ἀλλ᾽
well faring whither and to-go-over all with himself having but
οὐδὲ αὔξην ζητεῖ τελειότατος ὤν. διὸ καὶ τὰ παρ᾽
not-even increase seeks most-perfect being wherefore also the(-things) with
αὐτῷ πάντα τέλεια, ἵνα πάντη ᾖ τέλειος οὐδὲν ἔχων
him (are)-all perfect so-that wholly he-may-be perfect nothing having
ὅ τι μὴ τοιοῦτον, οὐδὲν δ᾽ ἔχων ἐν αὑτῷ 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 ἐπίκτητον, ἀλλ᾽ ἐν αἰῶνι πάντα, καὶ ὁ ὄντως αἰών,
(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 ψυχήν· ποτὲ γὰρ Σωκράτης, ποτὲ δὲ ἵππος,
(are)-about soul at-one-time for Socrates at-another and a-horse
ἕν τι ἀεὶ τῶν ὄντων· ὁ δὲ νοῦς πάντα. ἔχει οὖν
one something always of-the beings the but intellect all(-things) it-has then

ἐν αὑτῷ πάντα ἑστῶτα ἐν τῷ αὐτῷ, καὶ ἔστι μόνον, καὶ
in itself all standing in the same and it-is only and
τὸ ἔστιν ἀεί, 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 ἀεὶ 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 ὑφιστὰς τὸ ὄν, τὸ δὲ ὂν τῷ νοεῖσθαι τῷ νῷ
to-think making-subsist the being the and being by-the to-be-thought to-the intellect
διδὸν 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 ἐκεῖνα καὶ συνυπάρχει καὶ οὐκ ἀπολείπει
at-once indeed for (are)-those and co-exist and not leave
ἄλληλα, ἀλλὰ δύο ὄντα τοῦτο τὸ ἓν ὁμοῦ νοῦς καὶ ὂν
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 ὂν κατὰ τὸ νοούμενον. οὐ γὰρ ἂν γένοιτο τὸ νοεῖν
and being by the thought not for — would-occur the to-think
ἑτερότητος μὴ οὔσης καὶ ταυτότητος 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 μέν, εἰ νοεῖ, στάσιν δέ,
to-take and rest and motion indeed if it-thinks rest and

ἵνα τὸ αὐτό. τὴν δὲ ἑτερότητα, ἵν' ᾖ νοοῦν καὶ
so-that the same the and otherness so-that there-be thinking and
νοούμενον. ἢ ἐὰν ἀφέλῃς τὴν ἑτερότητα, ἓν 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. ταὐτὸν δέ, ἐπεὶ ἓν 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 ἑκάστου τούτων ἰδιότης, ἐξ ὧν ὡς ἀρχῶν τἆλλα.
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 οἷον ἓν γενομένῃ ζητεῖ. τίς οὖν
having-approached then him and as-it-were one having-become it-seeks who then
ὁ τοῦτον γεννήσας, ὁ ἁπλοῦς καὶ ὁ πρὸ τοῦ
(is)-the(-one) him having-begotten the simple and the(-one) before —

τοιούτου, ὁ αἴτιος 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 ἕν, δεύτερον δὲ δυὰς
and for before the dyad (is)-the one second and (is)-the-dyad
καὶ παρὰ τοῦ ἑνὸς γεγενημένη ἐκεῖνο ὁριστὴν ἔχει, αὐτὴ
and from the one having-come-to-be that (as)-definer has itself
δὲ ἀόριστον παρ᾽ αὑτῆς· ὅταν δὲ ὁρισθῇ, ἀριθμὸς ἤδη·
but indefinite from itself when but it-is-defined (it-is)-number already
ἀριθμὸς δὲ ὡς οὐσία. ἀριθμὸς δὲ καὶ ἡ ψυχή. 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 οἴεται. 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 ἑνὸς εἶδος ἑκάστου οἷον μορφωθέντος
it and the one (is)-form each as-it-were having-been-shaped
τοῖς γενομένοις εἴδεσιν ἐν αὐτῷ· μορφοῦται δὲ ἄλλον μὲν
by-the arising forms in it it-is-shaped and (in)-one indeed
τρόπον παρὰ τοῦ ἑνός, ἄλλον δὲ παρ᾽ αὑτοῦ, οἷον ὄψις
way by the one another and by itself as sight

ἡ κατ᾽ ἐνέργειαν. *** ἔστι γὰρ ἡ νόησις ὅρασις
the(-sight) in actuality (lacuna) is for the thought a-seeing
ὁρῶσα καὶ ἄμφω τὸ ἕν.
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.

πῶς οὖν ὁρᾷ καὶ τίνα, καὶ πῶς 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
πῶς ἐξ ἑνὸς τοιούτου ὄντος, οἷον λέγομεν τὸ ἓν εἶναι,
how from one such being as we-say the one to-be
ὑπόστασιν ἔσχεν ὁτιοῦν εἴτε πλῆθος εἴτε δυὰς εἴτε
hypostasis got anything-whatever whether multitude or dyad or
ἀριθμός, ἀλλ᾽ οὐκ ἔμεινεν ἐκεῖνο ἐφ᾽ ἑαυτοῦ, τοσοῦτον δὲ
number but not remained that by itself so-great and
πλῆθος ἐξερρύη, ὃ ὁρᾶται μὲν ἐν τοῖς οὖσιν, ἀνάγειν δὲ
multitude flowed-out which is-seen indeed in the beings to-lead-back but
αὐτὸ πρὸς ἐκεῖνο ἀξιοῦμεν. ὧδε οὖν λεγέσθω θεὸν αὐτὸν
it to that we-think-right thus then let-it-be-said god himself

ἐπικαλεσαμένοις οὐ λόγῳ γεγωνῷ, ἀλλὰ τῇ ψυχῇ
(we)-having-invoked not with-word spoken-aloud but with-the soul
ἐκτείνασιν ἑαυτοὺς εἰς εὐχὴν πρὸς ἐκεῖνον, εὔχεσθαι
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 οἷον νεῷ ἐφ' ἑαυτοῦ
therefore the-beholder of-that in the within as-it-were temple by itself
ὄντος, μένοντος ἡσύχου ἐπέκεινα ἁπάντων, τὰ οἷον πρὸς
being remaining quiet beyond all the as-it-were toward
τὰ ἔξω ἤδη ἀγάλματα ἑστῶτα, μᾶλλον δὲ ἄγαλμα τὸ
the outside already statues standing rather and statue the
πρῶτον ἐκφανὲν 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 αὑτὸ ἀναγκαῖόν ἐστι γεγονέναι. ἐκποδὼν δὲ ἡμῖν
toward itself necessary it-is to-have-come-to-be out-of-the-way and for-us
ἔστω γένεσις ἡ 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 κινηθέντος φατέον
at-any-rate (thing)-coming-to-be from-there not (it)-having-been-moved one-must-say
γίνεσθαι· εἰ γὰρ κινηθέντος 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 προσνεύσαντος οὐδὲ
if anything (is)-second after it not (it)-having-inclined nor
βουληθέντος οὐδὲ ὅλως κινηθέντος ὑποστῆναι αὐτό. πῶς
having-willed nor at-all having-been-moved to-subsist it how
οὖν; καὶ τί δεῖ νοῆσαι περὶ ἐκεῖνο μένον; περίλαμψιν
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 ἀεὶ
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
ἐξηρτημένην 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
χιὼν οὐκ εἴσω μόνον τὸ ψυχρὸν κατέχει· μάλιστα δὲ
snow not within only the cold holds especially and
ὅσα εὐώδη μαρτυρεῖ τούτῳ· ἕως γὰρ ἔστι, πρόεισί
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 ἀεὶ τέλειον ἀεὶ καὶ ἀίδιον γεννᾷ· καὶ
beget the indeed always perfect always and eternal begets and
ἔλαττον δὲ ἑαυτοῦ γεννᾷ. τί οὖν χρὴ 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 κρειττων ἁπάντων νοῦς, ὅτι τἆλλα
intellect to-be and better than-all (is)-intellect because the-others
μετ᾽ αὐτόν· οἷον 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· ὡς γὰρ εἴδωλον 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 ᾖ
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, ὡς οὐδὲ ψυχῆς καὶ νοῦ. ποθεῖ δὲ πᾶν τὸ
between nothing as not-even of-soul and intellect longs-for and every the
γεννῆσαν τὸ γεγεννημένον καὶ τοῦτο ἀγαπᾷ, καὶ μάλιστα
begetter the begotten(-thing) and this loves and especially
ὅταν ὦσι μόνοι τὸ γεννῆσαν καὶ τὸ γεγεννημένον· ὅταν
when they-are alone the begetter and the begotten when

δὲ καὶ τὸ ἄριστον ᾖ τὸ γεννῆσαν, ἐξ ἀνάγκης σύνεστιν
and also the best be the begetter of necessity it-is-with
αὐτῷ, ὡς τῇ ἑτερότητι 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 μέν, 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 αὑτὸ ἑώρα· ἡ δὲ ὅρασις αὕτη νοῦς.
turning toward itself it-saw the and seeing this (is)-intellect
τὸ γὰρ καταλαμβάνον ἄλλο ἢ αἴσθησις ἢ νοῦς·
the(-thing) for grasping another either (is)-perception or intellect
*** αἴσθησιν 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 ἓν μέν, ἀλλὰ τὸ ἓν δύναμις πάντων. ὧν οὖν
here one indeed but the one (is)-power of-all of-which then
ἐστι δύναμις, ταῦτα ἀπὸ τῆς δυνάμεως οἷον σχιζομένη
it-is power these from the power as-it-were being-split
ἡ νόησις καθορᾷ. 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᾽ αὑτὸν καὶ ὁρίζειν
it-can substance itself to-beget because-of itself and to-define
τὸ εἶναι αὑτῷ τῇ παρ᾽ ἐκείνου δυνάμει, καὶ ὅτι οἷον
the to-be for-itself by-the from that power and that as-it-were
μέρος ἕν τι τῶν ἐκείνου καὶ ἐξ ἐκείνου ἡ 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. ὁρᾷ δὲ αὑτῷ ἐκεῖθεν 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 τινι μορφῇ κατείχετο ἐκεῖνο· μόνον γὰρ
that because not by-any shape was-held-fast that alone for
ἓν ἐκεῖνο. καὶ ὁ μὲν πάντα ἐν τοῖς οὖσιν 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 ὂν δεῖ
for already and as-it-were shape each has the and being must

οὐκ ἐν ἀορίστῳ οἷον θεωρεῖσθαι, ἀλλ' ὅρῳ πεπῆχθαι
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 αὑτῷ 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 ὧν
beauty all and gods intelligible full and being of-what
ἐγέννησε καὶ ὥσπερ καταπιόντα πάλιν τῷ ἐν αὑτῷ ἔχειν
it-begot and as-if having-swallowed again by-the in itself to-have
μηδὲ ἐκπεσεῖν εἰς ὕλην μηδὲ τραφῆναι παρὰ τῇ Ῥέᾳ, ὡς
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
ἃ γεννᾷ πάλιν ἐν ἑαυτῷ ἔχειν, ᾗ 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 ὢν τέλειος. καὶ
already being soul for begets intellect intellect being perfect and
γὰρ τέλειον ὄντα γεννᾶν ἔδει, καὶ μὴ δύναμιν οὖσαν
for perfect being to-beget it-was-needful and not power being
τοσαύτην ἄγονον εἶναι. κρεῖττον δὲ οὐχ οἷόν τε ἦν εἶναι
so-great barren to-be better but not possible — was to-be

οὐδ᾽ ἐνταῦθα τὸ γεννώμενον, ἀλλ᾽ ἔλαττον ὂν εἴδωλον
even here the begotten but lesser being image
εἶναι αὐτοῦ, ἀόριστον μὲν ὡσαύτως, ὁριζόμενον 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 διανοούμενον·
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 ἴχνος ἐξηρτημένον 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, ἃ 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 τριττά· 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 δέ 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 τἀγαθὸν καὶ τὸ ἐπέκεινα νοῦ καὶ
being father he-says the-good and the beyond intellect and
ἐπέκεινα οὐσίας. πολλαχοῦ δὲ τὸ ὂν καὶ τὸν νοῦν τὴν
beyond substance in-many-places and the being and the intellect the
ἰδέαν λέγει· ὥστε Πλάτωνα εἰδέναι ἐκ μὲν τἀγαθοῦ τὸν
idea he-calls so-that Plato to-know from indeed the-good the
νοῦν, ἐκ δὲ τοῦ νοῦ τὴν ψυχήν· καὶ εἶναι τοὺς λόγους
intellect from and the intellect the soul and to-be the arguments
τούσδε μὴ καινούς, μηδὲ νῦν ἀλλὰ πάλαι μὲν εἰρῆσθαι
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. ἥπτετο
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 ὂν καὶ νοῦν, καὶ τὸ ὂν οὐκ
in-so-far-as into the-same he-brought-together being and intellect and the being not
ἐν τοῖς αἰσθητοῖς ἐτίθετο· ‘τὸ γὰρ αὐτὸ νοεῖν ἐστίν τε
among the sensibles he-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 μένῃ 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. ἓν δὲ λέγων ἐν τοῖς ἑαυτοῦ συγγράμμασιν
but in itself one and calling(-it) in the his-own writings
αἰτίαν εἶχεν ὡς τοῦ ἑνὸς τούτου πολλὰ εὑρισκομένου. ὁ
blame he-had as the one this many being-found the
δὲ παρὰ Πλάτωνι Παρμενίδης ἀκριβέστερον λέγων διαιρεῖ
but in Plato Parmenides more-precisely speaking distinguishes
ἀπ’ ἀλλήλων τὸ πρῶτον ἕν, ὃ κυριώτερον ἕν, καὶ
from one-another the first one which (is)-more-properly one and
δεύτερον ἓν πολλὰ λέγων, καὶ τρίτον ἓν καὶ πολλά. καὶ
second one many calling and third one and many and
σύμφωνος οὕτως καὶ αὐτός ἐστι ταῖς φύσεσι 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 ἀμιγῆ λέγων ἁπλοῦν
Anaxagoras and intellect pure and unmixed calling simple
καὶ αὐτὸς τίθεται τὸ πρῶτον καὶ χωριστὸν τὸ ἕν, τὸ δ᾽
also himself posits the first and separate the one the but
ἀκριβὲς δι᾽ ἀρχαιότητα παρῆκε. καὶ Ἡράκλειτος δὲ τὸ
precision because-of antiquity he-passed-over and Heraclitus too the
ἓν οἶδεν ἀίδιον καὶ νοητόν· τὰ γὰρ σώματα γίνεται ἀεὶ
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 ἕν· 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 ἑαυτὸ 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, ὁπόσαι ἐν οὐρανῷ σφαῖραι, ἵν᾽
making and so-many as-many-as in heaven spheres so-that
ἕκαστον ἑκάστην κινῇ, ἄλλον τρόπον λέγει τὰ ἐν
each each may-move another way he-speaks-of the(-things) in
τοῖς νοητοῖς ἢ Πλάτων, τὸ εὔλογον οὐκ ἔχων ἀνάγκην
the intelligibles than Plato the reasonable not having necessity

τιθέμενος. ἐπιστήσειε δ' ἄν 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. ζητήσειε δ' ἄν τις τὰ
toward one and the first to-look might-inquire and — one the
πολλὰ νοητὰ εἰ ἐξ ἑνός ἐστιν αὐτῷ τοῦ πρώτου ἢ
many intelligibles whether from one they-are for-him the first or
πολλαὶ αἱ ἐν τοῖς νοητοῖς ἀρχαί· καὶ εἰ μὲν ἐξ ἑνός,
many (are)-the in the intelligibles principles and if indeed from one
ἀνάλογον δηλονότι ἕξει ὡς ἐν τοῖς αἰσθητοῖς αἱ 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 περιέχοι ἂν κἀκεῖ τὸ πρῶτον καὶ κόσμος νοητὸς
so-that would-contain — also-there the first and cosmos intelligible
ἔσται καὶ ὥσπερ ἐνταῦθα αἱ σφαῖραι οὐ κεναί, ἀλλὰ
will-be and as here the spheres (are)-not empty but
μεστὴ ἄστρων ἡ πρώτη, αἱ δὲ ἔχουσιν ἄστρα,
full of-stars the first the(-others) and have stars
οὕτω κἀκεῖ τὰ κινοῦντα πολλὰ ἐν αὑτοῖς ἕξει 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
αἱ 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 ὁμονοήσουσιν;
work the of-the whole heaven concord will-they-agree
πῶς δὲ ἴσα πρὸς τὰ νοητὰ καὶ κινοῦντα 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
ἐξειργάσαντο ἐν τοῖς αὑτῶν λόγοις, οἱ δὲ οὐκ ἐν λόγοις,
worked-it-out in the their-own writings others and not in writings
ἀλλ᾽ ἐν ἀγράφοις ἐδείκνυον συνουσίας ἢ ὅλως ἀφεῖσαν.
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, ὡς ἔστι μὲν τὸ ἐπέκεινα
that and thus one-must to-think to-be as there-is indeed the beyond
ὄντος τὸ ἕν, οἷον ἤθελεν ὁ λόγος δεικνύναι ὡς οἷόν τε
being the one such-as wished the argument to-show as possible —
ἦν περὶ τούτων ἐνδείκνυσθαι, ἔστι δὲ ἐφεξῆς τὸ ὂν καὶ
it-was about these to-indicate there-is and next the being and
νοῦς, τρίτη δὲ ἡ τῆς ψυχῆς φύσις, ἤδη δέδεικται. ὥσπερ
intellect third and the of-the soul nature already has-been-shown just-as
δὲ ἐν τῇ φύσει τριττὰ 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 κἀκεῖνα 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, ὁποία 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 οἷόν τε ᾖ, 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 σφάλλοιτο. οὐ γὰρ τόπον ζητητέον οὗ ἱδρύσομεν, ἀλλ᾽
— would-err not for a-place must-be-sought where we-shall-seat(-it) but
ἔξω τόπου παντὸς ποιητέον. οὕτω γὰρ τὸ καθ᾽ αὑτὸ καὶ
outside place all must-be-made thus for the by itself and
τὸ ἔξω καὶ τὸ ἄυλον, ὅταν μόνον ᾖ 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 ἀνακύπτειν ἐπ᾽ ἄκρα εἴρηκε 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 ἱδρυμένον, 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.

οὔσης 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 ἑστώς 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;
which also the reasoning about soul arises or how — could-it-reason
καὶ εἰ ὁτὲ μὲν λογίζεται περὶ τούτων ψυχή, ὁτὲ δὲ
and if at-one-time indeed reasons about these soul at-another and
μή, δεῖ μὴ τὸν λογιζόμενον, ἀλλ' ἀεὶ 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 σημεῖον ἐν αὐτῷ, καὶ αἱ γραμμαὶ
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 μέν ἐστιν ἐν ταῖς αὐτῶν
not at-all act or those indeed are in the their
ἐνεργείαις ἀεί, 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 ἴῃ — ὅταν δὲ ἐνεργοῦν ἕκαστον μὴ μεταδιδῷ τῷ
perception it-goes when but acting each not imparts to-the
αἰσθανομένῳ, οὔπω δι' ὅλης ψυχῆς ἐλήλυθεν. οὔπω οὖν
perceiving(-part) not-yet through whole soul has-it-come not-yet then

γινώσκομεν ἅτε μετὰ τοῦ αἰσθητικοῦ ὄντες καὶ οὐ μόριον
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᾽ αὑτὸ τὸ αὑτοῦ· 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 εἴσω ἐπιστρέφειν, κἀκεῖ
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 ἀκουστῶν, ὁπότε ἐκεῖνο
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 ἕτοιμον ἀκούειν φθόγγων 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

I · MUST THE SELF-THINKER BE COMPLEX?

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?

Ἆρα τὸ νοοῦν ἑαυτὸ ποικίλον δεῖ εἶναι, ἵνα ἑνί
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
λέγηται νοεῖν ἑαυτό, ὡς τοῦ ἁπλοῦ παντάπασιν ὄντος
it-may-be-said to-think itself as the simple altogether being
οὐ δυναμένου εἰς ἑαυτὸ ἐπιστρέφειν καὶ τὴν αὑτοῦ
not being-able toward itself to-turn and the its-own
κατανόησιν; ἢ οἷόν τε καὶ μὴ σύνθετον ὂν νόησιν
apprehension or (is-it)-possible — also not composite being thought
ἴσχειν ἑαυτοῦ. τὸ μὲν γὰρ διότι σύνθετον λεγόμενον
to-have of-itself the indeed for because composite said
νοεῖν ἑαυτό, ὅτι δὴ ἑνὶ 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 καταλαμβάνοιμεν αὑτῶν
it-thinks as — if by-the perception we-should-grasp of-ourselves
τὴν μορφὴν καὶ τὴν ἄλλην τοῦ σώματος φύσιν, οὐκ ἂν
the shape and the other of-the body nature not —
ἔχοι τὸ ὡς ἀληθῶς νοεῖν αὑτό· οὐ γὰρ τὸ πᾶν ἔσται
would-have the as truly to-think itself not for the whole will-be
ἐν τῷ τοιούτῳ ἐγνωσμένον, μὴ κἀκείνου τοῦ νοήσαντος
in the such(-case) known not also-that which has-thought
τὰ ἄλλα τὰ σὺν αὐτῷ καὶ ἑαυτὸ νενοηκότος, ἔσται
the others the(-things) with it and itself having-thought will-be

τε οὐ τὸ ζητούμενον τὸ αὐτὸ ἑαυτό, ἀλλ' ἄλλο
and not the(-thing) sought the same (thinking)-itself but other
ἄλλο. δεῖ τοίνυν θέσθαι καὶ ἁπλοῦ 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 αὐτὸ ἑαυτὸ νοεῖν τι ὄντως. ἀποστῆναι 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 δοίημεν 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 γνῶσιν 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 ἡ 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 γνῶσιν ἔχει ἢ μή, σκέψασθαι προσήκει· ὅσα
of-these knowledge has or not to-consider it-befits as-many-as
δὲ νοητά, νοῦς δηλονότι γνώσεται. ἆρ' οὖν αὐτὰ
and (are)-intelligible intellect clearly will-know is-it then them
μόνον ἢ καὶ ἑαυτόν, ὃς ταῦτα γνώσεται; καὶ ἆρα οὕτω
only or also itself which these will-know and is-it thus
γνώσεται ἑαυτόν, ὅτι γινώσκει ταῦτα μόνον, τίς δὲ ὢν
it-will-know itself that it-knows these only who but being
οὐ γνώσεται, ἀλλ' ἃ μὲν αὐτοῦ γνώσεται ὅτι γιγνώσκει,
not will-it-know but what indeed its-own it-will-know that it-knows

τίς δὲ ὢν γιγνώσκει 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 γνῶσιν ἑαυτῆς, καὶ τί τὸ γινῶσκον ἐν αὐτῇ καὶ
to-it knowledge of-itself and what the knowing(-part) in it and
ὅπως. τὸ μὲν οὖν αἰσθητικὸν αὐτῆς αὐτόθεν ἂν φαῖμεν
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 ἡ 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 ἥκοντας· ὃ δὴ 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)
ἱστάμενος τῇ δυνάμει· ἢ καὶ εἰς ἑαυτὸ στρέφεται καὶ
standing in-the power or also toward itself turns and
γινώσκει ἑαυτό· ἢ ἐπὶ τὸν νοῦν ἀνενεκτέον τοῦτο; γνῶσιν
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' ἐκεῖνον ἥξομεν τῷ λόγῳ βαδίζοντες,
but granting(-it) to that we-shall-come by-the argument walking
καὶ τὸ αὐτὸ ἑαυτὸ ὅ 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 τοίνυν τὸ διανοητικὸν τῆς
(is)-intellect the unmixed this therefore the understanding(-part) of-the
ψυχῆς ἆρα ἐπιστρέφει ἐφ' ἑαυτὸ καὶ αὐτό; ἢ οὔ· 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; ἢ οὔπω 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 ἃ 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 εἴρηκεν, ὃ δὲ εἴρηκεν ἐπ᾽ αὐτοῖς, ἤδη παρ᾽
perception it-has-said what but it-has-said about them already from
αὑτῆς ἂν ἔχοι κανόνα ἔχουσα τοῦ ἀγαθοῦ παρ᾽ αὑτῇ.
itself — it-would-have a-rule having of-the good with itself

τὸ δ' ἀγαθὸν πῶς ἔχει παρ' αὑτῇ; ἢ ἀγαθοειδής ἐστι, 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 ἴχνη. διὰ τί δὲ οὐ τοῦτο νοῦς,
receives lying-upon(-it) traces because-of what but not (is)-this intellect
τὰ δὲ ἄλλα ψυχὴ 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
δυνάμεως 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, νῷ
to-it the(-things) outside to-examine and to-busy-itself for-intellect
δὲ ἀξιοῦμεν ὑπάρχειν τὰ αὑτοῦ καὶ τὰ ἐν αὑτῷ
but we-deem to-belong the(-things) its-own and the(-things) in itself
σκοπεῖσθαι. ἀλλ' εἴ τις φήσει 'τί οὖν κωλύει τοῦτο ἄλλῃ
to-examine but if one will-say what then prevents this by-another
δυνάμει σκοπεῖσθαι τὰ αὑτοῦ'; 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' ἔτι 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, διανοίᾳ 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 ἐστιν; ἆρα 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. ἆρ' οὖν καὶ διανοούμεθα 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' αἴσθησις
indeed the perception better and the intellect but perception

μὲν ἀεὶ ἡμέτερον δοκεῖ συγκεχωρημένον· ἀεὶ 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
ἀεὶ καὶ ὅτι χωριστός· χωριστὸς δὲ τῷ μὴ προσνεύειν
always and because separate separate but by-the not to-incline
αὐτόν, ἀλλ᾽ ἡμᾶς μᾶλλον πρὸς αὐτὸν 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 γραφεῖσιν, 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 γινώσκουσαν 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
ὡς 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, κἀκείνῳ ἑαυτὸν νοεῖν αὖ οὐχ
intellect that becoming and-by-that himself to-think again not
ὡς 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 ἄμεινον, 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 ἆρα 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 αὑτῷ κανόσιν, οὓς παρὰ τοῦ νοῦ ἔχει, καὶ ὡς
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᾽ ἆρα τί ἐστιν 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· ἆρ᾽ οὖν στήσεται μέχρι τούτων
writer and the(-one) having-written is-it then will-stop up-to these
ὁ οὕτως ἑαυτὸν ἐγνωκώς; ἡμεῖς δὲ ἄλλῃ δυνάμει
the(-one) thus himself having-known we but another power
προσχρησάμενοι νοῦν αὖ γινώσκοντα ἑαυτὸν κατοψόμεθα
having-used intellect in-turn knowing itself shall-behold
ἢ ἐκεῖνον μεταλαβόντες, ἐπείπερ κἀκεῖνος ἡμέτερος καὶ
or that having-partaken since-indeed also-that (is)-ours and
ἡμεῖς ἐκείνου, οὕτω νοῦν καὶ αὑτοὺς 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
γεγονώς, ὅτε τὰ ἄλλα ἀφεὶς ἑαυτοῦ τούτῳ καὶ τοῦτον
having-become when the others having-let-go of-himself by-this also this
βλέπει, αὑτῷ 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.

ἆρ᾽ οὖν ἄλλῳ μέρει ἑαυτοῦ ἄλλο μέρος αὑτοῦ 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 οἷον
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 αὑτοῦ ὂν
seen thus for having-seen that — part of-itself being
ταὐτὸν αὑτῷ 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
αὑτοῦ· 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; εἶτα 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. ἢ 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 ἑωρακώς. ἢ
it-saw and thus it-will-be another but not itself having-seen or
προσθήσει παρ' αὑτοῦ καὶ τὸν τεθεωρηκότα, ἵνα τέλειον
it-will-add from itself also the(-one) having-contemplated so-that perfect
αὐτὸν ᾖ νενοηκώς. ἀλλ' εἰ καὶ τὸν τεθεωρηκότα,
itself it-may-be having-thought but if also the having-contemplated
ὁμοῦ καὶ τὰ ἑωραμένα. 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 αὑτὸν 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 ταὐτὸν
contemplating and having if this must the contemplation the-same
εἶναι τῷ θεωρητῷ, καὶ τὸν νοῦν ταὐτὸν εἶναι τῷ
to-be with-the object-contemplated and the intellect the-same to-be with-the
νοητῷ· καὶ γάρ, εἰ μὴ ταὐτόν, οὐκ ἀλήθεια ἔσται·
intelligible and for if not the-same not truth there-will-be
τύπον γὰρ ἕξει 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' ὃ λέγει, τοῦτο καὶ εἶναι. ἓν ἄρα
of-another must to-be but what it-says this also to-be one then

οὕτω νοῦς καὶ τὸ νοητὸν καὶ τὸ ὂν καὶ πρῶτον ὂν
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
ἕν, πῶς διὰ τοῦτο τὸ νοοῦν νοήσει ἑαυτό; ἡ
(are)-one how because-of this the thinking(-thing) will-think itself the
μὲν γὰρ νόησις οἷον περιέξει τὸ νοητόν, ἢ ταὐτὸν
indeed for thought as-it-were will-encompass the intelligible or the-same
τῷ νοητῷ ἔσται, οὔπω δὲ ὁ νοῦς δῆλος ἑαυτὸν νοῶν.
with-the intelligible will-be not-yet but the intellect (is)-clear itself thinking
ἀλλ᾽ εἰ ἡ νόησις καὶ τὸ νοητὸν ταὐτόν — ἐνέργεια γάρ
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 ἐπακτὸν τὸ ζῆν οὐδὲ τὸ νοεῖν ἄλλῳ
apart nor again acquired the to-live nor the to-think to-another
ὄντι, οἷον λίθῳ ἢ ἀψύχῳ τινί, καὶ οὐσία ἡ 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 οὖσα
and for truest thought and such(-a-one) and first being
καὶ πρώτως 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 οὐσιῶδες αὐτοῦ δυνάμει. εἰ οὖν
thus for would again the substantial its (be)-potentially if then

ἐνέργεια καὶ ἡ οὐσία αὐτοῦ ἐνέργεια, ἓν καὶ ταὐτὸν τῇ
activity also the substance its (is)-activity one and the-same with-the
ἐνεργείᾳ ἂν εἴη· ἓν δὲ τῇ ἐνεργείᾳ τὸ ὂν καὶ
activity — it-would-be one and with-the activity the being and
τὸ νοητόν· ἓν ἄρα 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 νοητὸν
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
νοητὸν 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 εἶναί 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 ἄλλου, 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 ἕν· καὶ ὅλος ὅλῳ, οὐ μέρει ἄλλο μέρος.
and thought (are)-one and whole by-whole not by-part another part
ἆρ᾽ οὖν τοιοῦτον ὁ λόγος ἔδειξεν, οἷον καὶ ἐνέργειαν
is-it then such the argument showed as also efficacy
πειστικὴν ἔχειν; ἢ ἀνάγκην μὲν οὕτως, πειθὼ δὲ οὐκ
persuasive to-have or necessity indeed thus persuasion but not
ἔχει· καὶ γὰρ ἡ μὲν ἀνάγκη ἐν νῷ, ἡ δὲ πειθὼ ἐν
it-has and for the indeed necessity (is)-in intellect the and persuasion in
ψυχῇ. ζητοῦμεν δή, ὡς 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 ἦμεν ἄνω ἐν νοῦ φύσει, ἠρκούμεθα καὶ ἐνοοῦμεν
while we-were above in of-intellect nature we-were-content and we-thought
καὶ εἰς ἓν πάντα συνάγοντες ἑωρῶμεν· νοῦς γὰρ ἦν ὁ
and into one all gathering we-saw intellect for was the
νοῶν καὶ περὶ αὑτοῦ 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, πειθώ 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
ὃ 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
γιγνώσκειν προσήκει, ὡς 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, γινώσκοι
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, συμβαίνοι ἂν καὶ τούτῳ λόγῳ
from-there whence indeed also it it-would-befall — also to-this reason
ὄντι καὶ συγγενῆ λαμβάνοντι καὶ τοῖς ἐν αὑτῷ ἴχνεσιν
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 οἷόν τε τοῦτον τὸν τοιοῦτον ἐκτὸς ἑαυτοῦ εἶναι· ὥστε
not possible — this — such outside itself to-be so-that
εἴπερ ἐν ἑαυτῷ ἐστι 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 ἄν 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 μένοντι 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 πρᾶξις — οὐδὲ γὰρ
he-were to-know himself to-whom but not (is)-action nor for
ὄρεξις τῷ καθαρῷ νῷ ἀπόντος — τούτῳ ἡ ἐπιστροφὴ
desire to-the pure intellect of-(anything)-absent for-this the turning
πρὸς αὐτὸν οὖσα οὐ μόνον εὔλογον 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, εἴποιμεν 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
he-will-be-compelled also itself to-know and for as-many-as
ἔχει παρ᾽ ἐκείνου γνώσεται, καὶ ἃ ἔδωκε, καὶ ἃ δύναται
it-has from that it-will-know and what he-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 γνώσεται· καὶ γὰρ ἕν 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 κἀκεῖνον γνώσεται καὶ τὰς δυνάμεις αὐτοῦ, μαθὼν
then also-that it-will-know and the powers his having-learned
καὶ ἑαυτὸν γνώσεται ἐκεῖθεν γενόμενος καὶ ἃ δύναται
also itself it-will-know from-there having-come and what it-can
κομισάμενος· εἰ δὲ ἀδυνατήσει 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
λείποιτ᾽ ἂν αὐτῷ ἰδεῖν ἑαυτὸν καὶ εἰδέναι, εἰ τὸ ἰδεῖν τοῦτό
would-remain — for-it to-see itself and to-know if the to-see this

ἐστι 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, νὴ Δία. ἀλλὰ νῷ ἡσυχία οὐ
to-it else quiet by Zeus but for-intellect quiet not
νοῦ ἐστιν ἔκστασις, ἀλλ' ἔστιν ἡσυχία τοῦ νοῦ σχολὴν
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 ἐστιν ἡσυχία ἑτέρων, 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 ἐνεργείᾳ. τὸ εἶναι οὖν ἐνέργεια, καὶ οὐδέν, πρὸς
but in-actuality the to-be then (is)-activity and nothing toward
ὃ ἡ ἐνέργεια· πρὸς αὑτῷ ἄρα. ἑαυτὸν ἄρα νοῶν οὕτω
which the activity(-is) at itself then itself then thinking thus
πρὸς αὑτῷ καὶ εἰς ἑαυτὸν τὴν ἐνέργειαν ἴσχει. καὶ γὰρ εἴ
at itself and into itself the activity it-has and for if
τι ἐξ αὐτοῦ, τῷ εἰς αὑτὸν ἐν ἑαυτῷ. ἔδει
anything (is)-from it by-the(-fact) into itself in itself it-was-needful
γὰρ πρῶτον ἐν ἑαυτῷ, εἶτα καὶ εἰς ἄλλο, ἢ ἄλλο τι
for first in itself then also into another or another something
ἥκειν ἀπ' αὐτοῦ ὁμοιούμενον αὐτῷ· οἷον καὶ πυρὶ ἐν αὑτῷ
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 ἴχνος αὑτοῦ 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 αὑτῷ 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 εἴσω, 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 ὡμοίωται
outside intellect toward the outside on the-one-side indeed for it-has-been-likened
ὅθεν ἥκει, κατὰ θάτερα δὲ καίτοι ἀνομοιωθεῖσα ὅμως
whence it-comes on the-other-side and although made-unlike nevertheless
ὡμοίωται 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 ποιοῦσα εἴδη
for even acting nevertheless it-contemplates and making forms
ποιεῖ, οἷον νοήσεις ἀπηρτισμένας, ὥστε πάντα εἶναι ἴχνη
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 ποιόν
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-seek 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 ταὐτά· 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
αὐτὴ ἐκείνων καὶ τῶν ἐχόντων, 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 εἴδωλον 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 πρώτως, ὅθεν καὶ ἑαυτοῦ ἐστι
and the true and the primary whence also of-itself it-is
καὶ αὑτῷ· 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 ἑτέρου οὖσαν ἐν ἑτέρῳ
not-even remains to-an-image for it-belongs of-another being in another
γίγνεσθαι, εἰ μὴ εἴη ἐκείνου ἐξηρτημένη. διὸ οὐδὲ
to-come-to-be if not it-be of-that dependent wherefore not-even
βλέπει, ἅτε δὴ φῶς ἱκανὸν οὐκ ἔχον, κἂν βλέπῃ δέ,
it-sees as indeed light sufficient not having even-if it-sees but
τελειωθὲν ἐν ἄλλῳ ἄλλο καὶ οὐχ αὑτὸ 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 ἑνωθεῖσα 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᾽ αὑτῆς, ὅτι μηδὲ ἔξω.
not through another but through itself because not-even (it-is)-outside
ἄλλῳ 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 αὑτὸ 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 ὡμοίωσεν ἑαυτῷ τῷ ἄνω φωτί.
made(-it) this and is(-to-say) likened(-it) to-itself the above light
οἷον οὖν ἐστι τὸ ἴχνος τὸ ἐγγενόμενον τοῦ φωτὸς ἐν
such-as then is the trace the arising of-the light in
ψυχῇ, τοιοῦτον καὶ ἔτι κάλλιον καὶ μεῖζον αὐτὸ νομίζων
soul such and still more-beautiful and greater it thinking
καὶ ἐναργέστερον ἐγγὺς ἂν γένοιο φύσεως νοῦ καὶ
and clearer near — you-would-come of-nature of-intellect and
νοητοῦ. καὶ γὰρ αὖ καὶ ἐπιλαμφθὲν τοῦτο ζωὴν ἔδωκε
intelligible and for again also shining-upon(-it) this life gave
τῇ ψυχῇ ἐναργεστέραν, ζωὴν δὲ οὐ γεννητικήν· τοὐναντίον
to-the soul clearer life but not generative the-contrary
γὰρ ἐπέστρεψε πρὸς ἑαυτὴν τὴν ψυχήν, καὶ σκίδνασθαι
for it-turned toward itself the soul and to-be-scattered
οὐκ εἴασεν, ἀλλ᾽ ἀγαπᾶν 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 οὗ
not however even perceptive this for outside looks and what
μᾶλλον αἰσθάνεται· ὁ δ᾽ ἐκεῖνο 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
τοὐναντίον. λείπεται τοίνυν ζωὴν νοερὰν προσειληφέναι,
the-contrary it-remains therefore life intellectual to-have-taken-on
ἴχνος νοῦ ζωῆς· ἐκεῖ γὰρ τὰ ἀληθῆ. ἡ δὲ ἐν τῷ
trace of-intellect's life there for the true(-things) the and in the
νῷ ζωὴ καὶ ἐνέργεια, τὸ πρῶτον φῶς ἑαυτῷ λάμπον
intellect life and activity (is)-the first light for-itself shining
πρώτως καὶ πρὸς αὐτὸ λαμπηδών, λάμπον 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 ἑαυτῷ ὁρώμενον καὶ οὐ δεόμενον ἄλλου, ἵνα ἴδῃ,
and by-itself seen and not needing another that it-may-see
αὐτῷ αὔταρκες πρὸς τὸ ἰδεῖν· καὶ γὰρ ὃ ὁρᾷ αὐτό ἐστι·
for-itself self-sufficient for the to-see and for what it-sees itself it-is
γιγνωσκόμενον καὶ παρ' ἡμῶν αὐτῷ ἐκείνῳ, ὡς καὶ παρ'
being-known also by us by-itself that so-that also by
ἡμῶν τὴν γνῶσιν αὐτοῦ δι' αὐτοῦ γίγνεσθαι· 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 ἑαυτὴν εἶναι
the soul our to it image having-set itself to-be
ἐκείνου, ὡς τὴν αὐτῆς ζωὴν ἴνδαλμα καὶ ὁμοίωμα εἶναι
of-that so-that the its life semblance and likeness to-be
ἐκείνου, καὶ ὅταν νοῇ, θεοειδῆ καὶ νοοειδῆ γίνεσθαι· καὶ
of-that and when it-thinks godlike and intellect-like to-become and

ἐάν τις αὐτὴν ἀπαιτῇ, ὁποῖον ὁ νοῦς ἐκεῖνός ἐστιν
if someone it asks what-sort the intellect that is
ὁ τέλειος καὶ πᾶς, ὁ γιγνώσκων πρώτως 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
ταὐτὰ δὴ ἔχουσαν δεικνύναι ἑαυτήν, ὡς δι᾽ αὐτῆς
the-same indeed having to-show itself so-that through it
εἰκόνος οὔσης ὁρᾶν δύνασθαι ἀμηγέπη ἐκεῖνον, διὰ τῆς
image being to-see to-be-able somehow that through the
ἐκείνῳ πρὸς τὸ ἀκριβέστερον ὡμοιωμένης, 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, ὡς ἔοικε, καὶ τὸ ψυχῆς θειότατον κατιδεῖν
soul then as it-seems and the of-soul most-divine(-part) to-observe
δεῖ τὸν μέλλοντα νοῦν εἴσεσθαι ὅ τι ἐστί. γένοιτο
must the(-one) about intellect to-know what thing it-is would-happen
δ᾽ ἂν τοῦτο ἴσως καὶ ταύτῃ, εἰ ἀφέλοις πρῶτον τὸ
and — this perhaps also thus if you-should-remove first the

σῶμα ἀπὸ τοῦ ἀνθρώπου καὶ δηλονότι σαυτοῦ, εἶτα καὶ
body from the man and clearly (from)-yourself then also
τὴν πλάττουσαν τοῦτο ψυχήν, 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 λάμπον.
magnitude sphere the(-light) around it from it shining
ἡλίου μὲν οὖν τὸ φῶς οὐκ ἄν τις συγχωρήσειεν ἐφ᾽
of-the-sun indeed then the light not — anyone would-grant by
ἑαυτοῦ περὶ αὐτὸν εἶναι, ἐξ αὐτοῦ ὡρμημένον καὶ περὶ
itself around it to-be from it having-set-out and around
αὐτὸν μεῖναν, ἄλλο δὲ ἐξ ἄλλου ἀεὶ προιὸν τοῦ
it having-remained another but from another always proceeding from-the(-one)
πρὸ αὐτοῦ, ἕως ἂν εἰς ἡμᾶς καὶ ἐπὶ γῆν ἥκῃ· ἀλλὰ πᾶν
before it until — to us and to earth it-comes but all
καὶ τὸ περὶ αὐτὸν θήσεται ἐν ἄλλῳ, ἵνα μὴ διάστημα
even the(-light) around it he-will-place in another so-that not interval
διδῷ κενὸν τὸ μετὰ τὸν ἥλιον σώματος. ἡ δὲ ψυχὴ ἐκ
he-grant empty the after the sun of-body the but soul from
νοῦ φῶς τι περὶ αὐτὸν γενομένη ἐξήρτηταί τε αὐτοῦ
intellect light some around it having-come depends both on-it
καὶ οὔτε ἐν ἄλλῳ, ἀλλὰ περὶ ἐκεῖνον, 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 καθαρά, ὥστε καὶ ἐφ' ἑαυτῆς ὁρᾶσθαι
(is)-in air it but (is)-pure so-that also by itself to-be-seen
ὑπό τε αὑτῆς καὶ ἄλλης τοιαύτης. καὶ αὐτῇ μὲν περὶ
by both itself and other such and by-it indeed about
νοῦ συλλογιστέα οἷος ἀφ' ἑαυτῆς σκοπουμένῃ, νοῦς δὲ
intellect must-be-inferred what-sort from itself examining intellect but
αὐτὸς αὑτὸν οὐ συλλογιζόμενος περὶ αὑτοῦ· πάρεστι γὰρ
it-itself itself not inferring about itself is-present for
ἀεὶ αὑτῷ, ἡμεῖς δέ, ὅταν εἰς αὐτόν· μεμέρισται γὰρ
always to-itself we but when (we-go)-to it is-divided for
ἡμῖν ἡ ζωὴ καὶ πολλαὶ ζωαί, ἐκεῖνος δὲ οὐδὲν δεῖται
for-us the life and (there-are)-many lives that(-one) but in-nothing needs
ἄλλης ζωῆς ἢ ἄλλων, ἀλλ' ἃς παρέχει ἄλλοις παρέχει,
other life or others but what it-supplies to-others it-supplies
οὐχ ἑαυτῷ· οὐδὲ γὰρ δεῖται τῶν χειρόνων, οὐδὲ αὑτῷ
not to-itself nor for does-it-need the worse nor to-itself
παρέχει τὸ ἔλαττον ἔχων τὸ πᾶν, οὐδὲ τὰ ἴχνη ἔχων τὰ
supplies the less having the all nor the traces having the
πρῶτα, μᾶλλον δὲ οὐκ ἔχων, ἀλλ' αὐτὸς ὢν 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, εἶτα ἀπὸ ταύτης ἀναβαινέτω. εἰ δὲ
the-opining(-soul) let-him-take then from this let-him-ascend if but
μηδὲ τοῦτο, αἴσθησιν ἐμπλατύτερα τὰ εἴδη κομιζομένην,
not-even this perception broader the forms bringing
αἴσθησιν δὲ καὶ ἐφ' ἑαυτῆς μεθ' ὧν δύναται καὶ ἤδη
perception and also by itself with what it-can and already
ἐν τοῖς εἴδεσιν οὖσαν. εἰ δὲ βούλεταί τις, καταβαίνων
in the forms being if and wishes someone descending
καὶ ἐπὶ τὴν γεννῶσαν ἴτω 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 εἰδῶν εἰς
then from-there let-him-ascend from the last forms to
τὰ ἔσχατα ἀνάπαλιν εἴδη, 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
— they-would-be last there but first(-are) the makers whence
καὶ πρῶτα. δεῖ οὖν ἅμα καὶ τὸ ποιοῦν εἶναι καὶ ἓν
also first must then at-once also the maker to-be and one
ἄμφω· εἰ δὲ μή, δεήσει πάλιν ἄλλου. τί οὖν; οὐ δεήσει
both if but not it-will-need again another what then not will-it-need
πάλιν ἄλλου ἐπέκεινα τούτου; ἢ ὁ μὲν νοῦς τοῦτο. τί
again another beyond this or the indeed intellect (is)-this why
οὖν οὐχ ὁρᾷ ἑαυτόν; ἢ οὗτος οὐδὲν δεῖται ὁράσεως.
then not sees itself or this in-nothing needs seeing
ἀλλὰ τοῦτο εἰς ὕστερον· νῦν δὲ πάλιν λέγωμεν· οὐ γὰρ
but this for later now but again let-us-say not for
περὶ τοῦ ἐπιτυχόντος ἡ σκέψις. λεκτέον δὴ πάλιν
about the chance(-matter) (is)-the inquiry one-must-say indeed again
τοῦτον τὸν νοῦν δεηθῆναι τοῦ ὁρᾶν ἑαυτόν, μᾶλλον δὲ
this — intellect to-have-needed the to-see itself rather and

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

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

ὡς ἕτερα καὶ ὅπῃ ἕτερα καὶ ἀριθμὸς ἤδη καὶ πολλὰ
as other and how other and number already and many
ἄλλα. δεῖ τοίνυν τὸ νοοῦν ἕτερον καὶ ἕτερον λαβεῖν
others must therefore the thinking(-thing) one and another to-take
καὶ τὸ νοούμενον κατανοούμενον ὂν ποικίλον εἶναι· ἢ οὐκ
and the thought being-apprehended being complex to-be or not
ἔσται νόησις αὐτοῦ, ἀλλὰ θίξις καὶ οἷον ἐπαφὴ μόνον
there-will-be thought of-it but touching and as-it-were contact only
ἄρρητος καὶ ἀνόητος, προνοοῦσα οὔπω νοῦ γεγονότος
ineffable and unthinking pre-thinking not-yet intellect having-come-to-be
καὶ τοῦ θιγγάνοντος οὐ νοοῦντος. δεῖ δὲ τὸ νοοῦν
and the(-one) touching not thinking must but the thinking(-thing)
μηδὲ αὐτὸ μένειν ἁπλοῦν, καὶ μάλιστα ὅσῳ ἂν αὑτὸ
not-even itself to-remain simple and especially by-as-much-as — itself
νοῇ. διχάσει γὰρ αὐτὸ ἑαυτό, κἂν σύνεσιν δῷ τὴν
it-thinks it-will-divide for it itself even-if understanding it-gives the
σιωπήν. εἶτα οὐδὲ δεήσεται οἷον πολυπραγμονεῖν ἑαυτό·
silence then not-even will-it-need as-it-were to-busy-itself-with itself
τί γὰρ καὶ μαθήσεται νοῆσαν; πρὸ γὰρ νοῦ νοῆσαι
what for even will-it-learn having-thought before for of-intellect to-think
ὑπάρχει ὅπερ ἐστὶν ἑαυτῷ. καὶ γὰρ αὖ πόθος τις καὶ
it-is what-precisely it-is to-itself and for again longing some also
ἡ γνῶσίς ἐστι καὶ οἷον ζητήσαντος εὕρεσις. τὸ τοίνυν
the knowledge is and as-it-were of-(one)-having-sought finding the therefore
ἀδιάφορον πάντῃ αὐτὸ πρὸς αὑτὸ μένει, καὶ οὐδὲν ζητεῖ
undifferentiated wholly itself toward itself remains and nothing seeks
περὶ αὑτοῦ, 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 πολύς, 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 ἁπλῷ ἔξεισιν ἄλλο ἀεὶ λαμβάνων ἐν αὑτῷ
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 οὔπω ἰδοῦσα, ἐξῆλθε δὲ ἔχουσα ὅπερ
but as sight not-yet having-seen it-went-out but having what-precisely
αὐτὴ ἐπλήθυνεν· ὥστε ἄλλου μὲν ἐπεθύμησεν ἀορίστως
itself multiplied so-that another indeed it-desired indefinitely
ἔχουσα ἐπ' αὐτῇ φάντασμά τι, ἐξῆλθε δὲ ἄλλο λαβοῦσα
having upon itself image some it-went-out and other having-received
ἐν αὑτῇ 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 αὑτῇ γενέσθαι· οὗτος
of-the vision or not it-allowed in itself to-arise this
δὲ πολὺς ἐξ ἑνὸς ἐγένετο, καὶ οὕτως γνοὺς εἶδεν αὐτό,
and many from one became and thus having-known it-saw it
καὶ τότε ἐγένετο ἰδοῦσα ὄψις. τοῦτο δὲ ἤδη νοῦς, ὅτε
and then became having-seen sight this and (is)-already intellect when
ἔχει καὶ ὡς νοῦς ἔχει· πρὸ δὲ τούτου ἔφεσις 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, ἀεὶ 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 οὔπω νοήσας. τὸ δὲ πρὸ τούτων ἡ ἀρχὴ
nor intellect not-yet having-thought the but before these (is)-the principle
τούτων, οὐχ ὡς 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 ἁπάντων. οὐ τοίνυν ἕν 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
αὖ 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 ἔχοι τὴν τῶν
and if the(-things) after it and the rank should-have the of-the
πάντων, καὶ ταύτῃ πρὸ πάντων. οὐ δεῖ δή, πρὸ ὧν
all also thus before all not must indeed before which
ἐστι, τούτων ἕν τι εἶναι, οὐδὲ νοῦν αὐτὸν προσερεῖς·
it-is (of)-these one something to-be nor intellect it will-you-call
οὐδὲ τἀγαθὸν οὖν, εἰ σημαίνοι ἕν τι τῶν πάντων
nor the-good then if it-should-signify one some of-the all
τἀγαθόν, 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 πολύς ἐστι, καὶ τὸ νοεῖν
named if then intellect because many it-is and the to-think

αὐτὸν οἷον παρεμπεσόν, κἂν ἐξ αὐτοῦ ᾖ, πληθύνει,
it as-it-were having-fallen-in even-if from itself it-be multiplies
δεῖ τὸ πάντη ἁπλοῦν καὶ πρῶτον ἁπάντων 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 οὐσίαι,
(are)-the multitude but if indeed the activities its (are)-not substances
ἀλλ' ἐκ δυνάμεως εἰς ἐνέργειαν ἔρχεται, οὐ πλῆθος μέν,
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

νῷ συγχωροῦμεν, 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 ἓν εἶναι, ἀφ' οὗ καὶ τὸ πολύ· ἐπ' ἀριθμοῦ γὰρ
the one to-be from which also the many in-the-case-of number for
παντὸς τὸ ἓν πρῶτον. ἀλλ' ἐπ' ἀριθμοῦ μὲν οὕτως
all the one (is)-first but in-the-case-of number indeed thus
φασί· σύνθεσις γὰρ τὰ ἑξῆς· ἐπὶ δὲ τῶν ὄντων
they-say composition for (are)-the next(-ones) in-the-case-of but the beings
τίς ἀνάγκη ἤδη καὶ ἐνταῦθα ἕν 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 ἁπλοῦ ὄντος φήσουσι τὰς ἐνεργείας
from one the intellect simple being they-will-say the activities
προελθεῖν. ἤδη μὲν οὖν τι ἁπλοῦν τὸ πρὸ τῶν
to-proceed already indeed then something simple the(-thing) before the
ἐνεργειῶν τίθενται· εἶτα τὰς ἐνεργείας μενούσας ἀεὶ καὶ
activities they-posit then the activities remaining always also
ὑποστάσεις θήσονται· ὑποστάσεις δὲ οὖσαι ἕτεραι ἐκείνου,
hypostases they-will-posit hypostases and being other than-that
ἀφ' οὗ εἰσιν, ἔσονται, μένοντος μὲν ἐκείνου ἁπλοῦ, τοῦ
from which they-are they-will-be remaining indeed that simple the
δὲ ἐξ αὐτοῦ ἐφ' ἑαυτοῦ πλήθους ὄντος καὶ ἐξηρτημένου
and from it by itself multitude being and depending
ἀπ' ἐκείνου. εἰ μὲν γὰρ ἐκείνου ποθὲν ἐνεργήσαντος αὗται
from that if indeed for that somehow having-acted these
ὑπέστησαν, κἀκεῖ πλῆθος ἔσται· εἰ δ' αὗταί 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
ἐκεῖνο πρὸ τούτων τῶν ἐνεργειῶν ὂν 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 οἷον προυθυμήθη
the first activity the intellect not for as-it-were it-desired
νοῦν γενέσθαι, εἶτα 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 προυθυμήθη, 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-had of-the thing the(-part) but not it-had
οὐδὲ γὰρ ἦν τι, πρὸς ὃ ἡ ἔκτασις. ἀλλὰ δῆλον,
nor for was-there anything toward which the stretching but (it-is)-clear
ὅτι, εἴ τι ὑπέστη μετ' αὐτό, μένοντος ἐκείνου ἐν τῷ
that if something subsisted after it remaining that in the
αὑτοῦ ἤθει ὑπέστη. δεῖ οὖν, ἵνα τι ἄλλο ὑποστῇ,
its-own abode it-subsisted must then so-that something else may-subsist
ἡσυχίαν ἄγειν ἐφ' ἑαυτοῦ πανταχοῦ ἐκεῖνο· 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 οὖσα. 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 οἷον
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 ἑστηκότα 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 ἀεὶ μένον ἐπὶ τοῦ
light we-shall-make to-shine-upon and always remaining upon the
νοητοῦ. οὐδὲ γὰρ ἀποτέτμηται τὸ ἀπ᾽ αὐτοῦ οὐδ᾽ αὖ
intelligible not for is-cut-off the(-thing) from it nor again
ταὐτὸν αὐτῷ οὐδὲ τοιοῦτον, οἷον μὴ οὐσία εἶναι, οὐδ᾽ αὖ
the-same with-it nor such as not substance to-be nor again
οἷον τυφλὸν εἶναι· ἀλλ᾽ ὁρῶν καὶ γινῶσκον ἑαυτὸ καὶ
such-as blind to-be but seeing and knowing itself and
πρῶτον γινῶσκον. 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. ἓν γάρ τι καὶ τὸ γινώσκειν· τὸ δέ
the to-know one for something also the to-know the(-one) but

ἐστιν ἄνευ τοῦ τὶ ἕν· εἰ γὰρ τὶ ἕν, οὐκ
is without the something one if for (it-were)-something one not
ἂν αὐτοέν· 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· ὅ 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 ὂν
the most-august intellect among the all alone true being
οὔτε τὶ τῶν πάντων, οὔτε ὄνομα αὐτοῦ, ὅτι μηδὲν
neither something of-the all nor name of-it because nothing
κατ᾽ αὐτοῦ· ἀλλ᾽ ὡς ἐνδέχεται, ἡμῖν αὐτοῖς σημαίνειν
(is-said)-of it but as it-is-possible for-us ourselves to-signify
ἐπιχειροῦμεν περὶ αὐτοῦ. ἀλλ᾽ ὅταν ἀπορῶμεν ‘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 ποιοῦμεν· κἂν σὺν αὐτῷ τὸ νοεῖν ᾖ, 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
ἓν 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 πάντη ἁπλοῦν καὶ αὔταρκες ὄντως οὐδὲν
the to-think the but wholly simple and self-sufficient really in-nothing
δεῖται· τὸ δὲ δευτέρως αὔταρκες, δεόμενον δὲ ἑαυτοῦ, τοῦτο
needs the but secondarily self-sufficient needing but itself this
δεῖται τοῦ νοεῖν ἑαυτό· καὶ τὸ ἐνδεὲς πρὸς αὐτὸ ὂν τῷ
needs the to-think itself and the deficient toward itself being by-the
ὅλῳ πεποίηκε τὸ αὔταρκες ἱκανὸν ἐξ ἁπάντων 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 τοὔνομα.
of-a-many something perception is and bears-witness also the-name
καὶ ἡ νόησις προτέρα οὖσα εἴσω εἰς αὐτὸν ἐπιστρέφει
and the thought prior being within into itself turns
δηλονότι πολὺν ὄντα· καὶ γὰρ ἐὰν αὐτὸ τοῦτο μόνον εἴπῃ
clearly many being and for if the-very this only it-says
‘ὂν εἰμί’, ὡς ἐξευρὸν λέγει καὶ εἰκότως λέγει, τὸ γὰρ
being I-am as having-discovered it-says and reasonably it-says the for

ὂν πολύ ἐστιν· ἐπεί, ὅταν εἰς ἁπλοῦν ἐπιβάλῃ καὶ εἴπῃ
being many is since when on simple it-fixes and says
‘ὂν 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 μιᾷ 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
ἴχνος ἔχον τοῦ ὄντος λέγεται, ὃ οὐδὲ ὂν 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 ἐθελήσῃς λαβεῖν, οὐ νοήσεις· ἀλλ’ αὐτὸ τὸ
alone if you-wish to-take not you-will-think(-it) but the-very —
εἶναι ἐν αὑτῷ πολύ 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 ἁπλούστατον ἁπάντων,
to-be if but this if anything is most-simple of-all
οὐχ ἕξει νόησιν αὑτοῦ· εἰ γὰρ ἕξει, τὸ πολὺ εἶναι
not it-will-have thought of-itself if for it-will-have the many to-be
ἕξει. 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 μέν 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; ἤ, 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,
we-have but thus we-have so-as about it indeed to-speak
αὐτὸ δὲ μὴ λέγειν. καὶ γὰρ λέγομεν, ὃ μή ἐστιν· ὃ δέ
it but not to-speak and for we-say what not it-is what but
ἐστιν, 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, κἂν 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
κἂν εἰδεῖεν, ὅτι ἔχουσι μεῖζον ἐν αὑτοῖς, κἂν μὴ
also would-know that they-have (something)-greater in themselves even-if not
εἰδῶσιν ὅ τι, ἐξ ὧν δὲ κεκίνηνται καὶ λέγουσι, ἐκ
they-know what thing from what and they-have-been-moved and speak from
τούτων αἴσθησίν τινα τοῦ κινήσαντος λαμβάνουσιν 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 δοὺς οὐσίαν καὶ τἆλλα, ὅσα
is the inner intellect the having-given substance and the-rest as-many-as
τούτου τοῦ στοίχου, αὐτὸς δὲ οἷος ἄρα, ὡς οὐ ταῦτα, ἀλλά
(are)-of-this — rank he but such then as not these but
τι κρεῖττον τούτου, ὃ λέγομεν ὄν, ἀλλὰ καὶ πλέον καὶ
something better than-this which we-call being but also more and
μεῖζον ἢ λέγομεν ὄν, ὅτι καὶ αὐτὸς κρείττων 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᾽ ἃ μὴ ἔχει πῶς παρέσχεν; ἀλλ᾽ εἰ μὲν ἔχων, οὐχ
but what not he-has how did-he-provide but if indeed having not
ἁπλοῦς· εἰ δὲ μὴ ἔχων, πῶς ἐξ αὐτοῦ τὸ πλῆθος; ἓν
(is-he)-simple if but not having how from him the multitude one
μὲν γὰρ ἐξ αὐτοῦ ἁπλοῦν τάχ᾽ ἄν τις δοίη — καίτοι
indeed for from it simple perhaps — one might-grant and-yet

καὶ τοῦτο ζητηθείη ἄν, πῶς ἐκ τοῦ πάντη ἑνός·
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 ἑνὸς βέλτιον ἢ ἐπέκεινα
better what for would(-be) than-the one better or beyond
ὅλως; χεῖρον ἄρα· τοῦτο δέ ἐστιν ἐνδεέστερον. τί οὖν
at-all worse then this and is more-deficient what then
ἐνδεέστερον τοῦ ἑνός; ἢ τὸ μὴ ἕν· πολλὰ ἄρα· ἐφιέμενον
(is)-more-deficient than-the one or the not one many then desiring
δὲ ὅμως τοῦ ἑνός· ἓν ἄρα πολλά. πᾶν γὰρ τὸ μὴ ἓν
but nevertheless the one one then many all for the not one
τῷ ἓν σώζεται καὶ ἔστιν ὅπερ ἔστι τούτῳ· μὴ γὰρ
by-the one is-preserved and is what-precisely it-is by-this not for
ἓν γενόμενον, κἂν ἐκ πολλῶν ᾖ, οὔπω ‘ἐστὶν’ ἂν εἴποι
one having-become even-if from many it-be not-yet it-is — would-say
τις αὐτό· κἂν ἕκαστον ἔχῃ λέγειν τις ὅ ἐστι, τῷ ἓν
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
πολλὰ ἔχον ἐν ἑαυτῷ ἤδη οὐ μετουσίᾳ ἑνὸς ἕν, ἀλλ᾽
many having in itself already not by-participation of-one (is)-one but
αὐτὸ ἕν, 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 δῆλον ποιεῖ
since the(-one) indeed the-same and that after it clear makes

τῷ τὸ πλῆθος αὐτοῦ ἓν πανταχοῦ εἶναι· καὶ γὰρ πλῆθος
by-the the multitude its one everywhere to-be and for multitude
ὂν ὅμως ἐν τῷ αὐτῷ καὶ διακρῖναι οὐκ ἂν ἔχοις, ὅτι
being nevertheless in the same and to-distinguish not — you-could 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, ἓν πολλά· ἀδυνατεῖ γὰρ δεῖξαι αὑτὸ ἓν
of-life it-partakes one many it-is-unable for to-show itself one
πάντα. αὐτὸ δὲ ἐκεῖνο ἓν πάντα, ὅτι μεγάλη ἀρχή· ἀρχὴ
all itself but that one all because great principle principle
γὰρ ἓν ὄντως καὶ ἀληθῶς ἕν· τὸ δὲ μετὰ τὴν ἀρχὴν
for one really and truly one the but after the principle
ὧδέ πως ἐπιβρίσαντος τοῦ ἑνὸς πάντα μετέχον τοῦ ἓν
thus somehow having-prevailed the one all partaking of-the one
καὶ ὁτιοῦν αὐτοῦ πάντα αὖ καὶ ἕν. 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
ἆρα, ὅτι αὐτὰ σώζει ἓν ἕκαστον αὐτῶν ποιήσασα εἶναι;
is-it because them it-preserves one each of-them having-made to-be
ἢ καὶ ὅτι ὑπέστησεν αὐτά. πῶς δή; 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
ἆρα οὕτως εἶχεν ὡς μὴ διακεκριμένα, τὰ δ᾽ ἐν τῷ
is-it thus it-had(-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᾽ ἐνθυμηθεὶς ὃ
makes what not it-has not for as it-chanced nor having-considered what
ποιήσει, ποιήσει 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 ἑνός, ἄλλο δεῖ παρ᾽ αὐτό· ἄλλο δὲ ὂν οὐχ
(is)-from the one other must(-be) besides it other and being not
ἕν· τοῦτο γὰρ ἦν ἐκεῖνο. εἰ δὲ μὴ ἕν, δύο δέ, ἀνάγκη
one this for was that if but not one two but (it-is)-necessary
ἤδη καὶ πλῆθος εἶναι· καὶ γὰρ ἕτερον καὶ ταὐτὸν ἤδη
already also multitude to-be and for other and same already
καὶ ποιὸν καὶ τὰ ἄλλα. καὶ ὅτι μὲν δὴ μὴ ἓν τὸ
and qualified and the others and that indeed indeed not one the(-thing)
ἐκείνου, 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, ἀπορῆσαι ἄξιον·
such as in the after it is-contemplated to-question worthy
καὶ ἡ 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 δύναμίς ἐστι καὶ
elsewhere has-been-said and generally that power it-is and
ἀμήχανος δύναμις, καὶ τοῦτο ὅτι ἐκ τῶν ἄλλων ἁπάντων
immense power and this that from the others all
πιστωτέον, ὅτι μηδέν ἐστι 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, ὡς,
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 ἑκάστων ἁπλουστέρα 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, ἁπλούστερον δὲ νοῦ καὶ ἁπλούστερον
cosmos intelligible simpler but than-intellect and simpler

κόσμου νοητοῦ. οὐ γὰρ ἐκ πολλοῦ πολύ, ἀλλὰ τὸ πολὺ
than-cosmos intelligible not for from many many but the many
τοῦτο ἐξ οὐ πολλοῦ· εἰ γὰρ καὶ αὐτὸ πολύ, οὐκ
this (is)-from not many if for also it (were)-many not
ἀρχὴ τοῦτο, ἀλλ᾽ ἄλλο πρὸ τούτου. συστῆναι οὖν δεῖ εἰς
principle this but another before this to-be-gathered then must into
ἓν ὄντως παντὸς πλήθους ἔξω καὶ ἁπλότητος ἡστινοσοῦν,
one really of-all multitude outside and simplicity of-whatever-kind
εἴπερ ὄντως ἁπλοῦν. ἀλλὰ πῶς τὸ γενόμενον ἐξ
if-indeed really simple but how the(-thing) having-come-to-be from
αὐτοῦ λόγος πολὺς 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; ἆρ᾽ 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 ὄντων ἀγαθῶν. ἢ πρότερον ἐκεῖνο,
likewise we-seek of-(things)-being good or before that
οὗ μὴ ἐξίστασθαι δεήσει, ὅτι ἀγαθόν, εἰ δὲ μή,
from-which not to-depart it-will-be-necessary because (it-is)-good if but not
βέλτιον ἀποστῆναι. ἆρ᾽ οὖν τὸ ζῆν ὡσαύτως μένοντα ἐπὶ
(it-is)-better to-stand-away is-it then the to-live likewise remaining upon
τούτου ἑκουσίως; εἰ οὖν ἀγαπητὸν τούτῳ τὸ ζῆν, δῆλον
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 οὕτω παρόντων, οὐχ
to-this (is)-welcome the to-live and indeed thus being-present not
ὡς ἄλλων ὄντων αὐτοῦ. εἰ δ' ἡ πᾶσα ζωὴ τούτῳ καὶ
as other being than-it if but the whole life (belongs)-to-this and
ζωὴ ἐναργὴς 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 ἄν, 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 ζωὴν καὶ νοῦν
itself the good either such being which indeed life and intellect
εἴπομεν, 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· οὕτω γὰρ ἐπιστρέψει πρὸς ἐκεῖνο καὶ
better and than-intellect thus for it-will-turn toward that both
τὴν ζωὴν τὴν ἐν αὑτῷ, μίμημά τι τοῦ ἐν ἐκείνῳ ὄντος,
the life the in itself imitation some of-the in that being
καθ' ὃ τοῦτο ζῇ, 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 δήποτέ ἐστι 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 ἐστι κρεῖττον ζωῆς ἐμφρονεστάτης καὶ ἀπταίστου
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; κἂν 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 διά τε ἄλλα πολλὰ
there but one-must to-ascend because-of both other many(-reasons)
καὶ ὅτι τούτῳ τὸ αὔταρκες 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 ἑνὸς μετείληφε καὶ μετέχει ἑνός, οὐκ αὐτὸ ἕν. 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 ἑνὸς
together the all but if it-makes each to-be and by-the of-one
παρουσίᾳ αὔταρκες τὸ πλῆθος αὐτοῦ καὶ αὐτό, δηλονότι
presence (is)-self-sufficient the multitude its and itself clearly

ποιητικὸν οὐσίας καὶ αὐταρκείας ἐκεῖνο αὐτὸ οὐκ ὂν
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 ἡ ψυχὴ
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
ἀίξασαν πρὸς αὐτὸ πληρωθεῖσαν ὠδίνων. οὐ μὴν ἀλλὰ
having-darted toward it filled with-pangs not however but
πάλιν ἐπᾳστέον, εἴ ποθέν τινα πρὸς τὴν ὠδῖνα
again a-charm-must-be-sung if from-somewhere some for the pang
ἐπῳδὴν εὕροιμεν. τάχα δὲ καὶ ἐκ τῶν ἤδη λεχθέντων,
charm we-might-find perhaps and also from the(-things) already said
εἰ πολλάκις τις ἐπᾴδοι, γένοιτο. τίς οὖν ὥσπερ καινὴ
if often one should-chant it-might-happen what then as-it-were new
ἐπῳδὴ ἄλλη; ἐπιθέουσα γὰρ πᾶσι τοῖς ἀληθέσι 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, ἐπείπερ 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 πάντη ἁπλῷ διέξοδος τίς ἐστιν; ἀλλ᾽ ἀρκεῖ κἂν νοερῶς
but wholly simple unfolding what is-there but it-suffices even intellectually
ἐφάψασθαι· ἐφαψάμενον δέ, ὅτε ἐφάπτεται, πάντη 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 ἑωρακέναι 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
φωτίσῃ· ἢ μηδ᾽ ἐλθὼν οὐκ ἐφώτισεν. οὕτω τοι καὶ
illuminates(-it) or not-even having-come not he-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 τἀληθινὸν ψυχῇ, ἐφάψασθαι
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)-to-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 ΤΟΥ ΝΟΥ ΚΑΙ ΤΩΝ ΙΔΕΩΝ ΚΑΙ ΤΟΥ ΟΝΤΟΣ

Ennead V.9 · On Intellect, the Ideas, and Being

All men use perception before intellect. Some remain among sensible things, taking the painful for evil and the pleasant for good, like heavy birds that cannot fly though nature gave them wings. Others are lifted a little by the better part of the soul but, unable to see what is above, are borne down under the name of virtue to actions and choices among things below. A third kind, of divine men, sees the radiance above and remains there, like a man come home from long wandering.

Πάντες ἄνθρωποι ἐξ ἀρχῆς αἰσθήσει πρὸ νοῦ
all men from the-beginning perception before intellect
χρησάμενοι καὶ τοῖς αἰσθητοῖς προσβαλόντες πρώτοις ἐξ
having-used and upon-the sensibles having-struck first of
ἀνάγκης οἱ μὲν ἐνταυθοῖ καταμείναντες διέζησαν ταῦτα
necessity some indeed here having-remained lived-through these
πρῶτα καὶ ἔσχατα νομίσαντες, καὶ τὸ ἐν αὐτοῖς λυπηρόν τε
first and last having-considered and the in them painful both
καὶ ἡδὺ τὸ μὲν κακόν, τὸ δὲ ἀγαθὸν ὑπολαβόντες
and pleasant the-one indeed evil the-other but good having-supposed
ἀρκεῖν ἐνόμισαν, εἰ τὸ μὲν διώκοντες, τὸ δ'
to-suffice they-considered-(it) if the-one indeed pursuing the-other but
ἀποικονομούμενοι διεγένοντο. καὶ σοφίαν ταύτην οἵ
managing-away they-passed-through and wisdom this the(-ones)
γε λόγου μεταποιούμενοι αὐτῶν ἔθεντο, οἷα οἱ βαρεῖς
at-least to-reason laying-claim of-them posited such-as the heavy
τῶν ὀρνίθων, οἳ πολλὰ ἐκ γῆς λαβόντες καὶ βαρυνθέντες
of-the birds who many(-things) from earth having-taken and weighed-down
ὑψοῦ πτῆναι ἀδυνατοῦσι καίπερ πτερὰ παρὰ τῆς φύσεως
on-high to-fly are-unable although wings from the nature
λαβόντες. οἱ δὲ ἤρθησαν μὲν ὀλίγον ἐκ τῶν κάτω
having-received others but were-lifted indeed a-little out-of the(-things) below
κινοῦντος αὐτοὺς πρὸς τὸ κάλλιον ἀπὸ τοῦ ἡδέος τοῦ τῆς
moving them toward the more-beautiful from the pleasant the of-the

ψυχῆς κρείττονος. ἀδυνατήσαντες δὲ ἰδεῖν τὸ ἄνω, ὡς οὐκ
soul better(-part) having-been-unable but to-see the above as not
ἔχοντες ἄλλο, ὅπου στήσονται, κατηνέχθησαν σὺν τῷ τῆς
having other where they-will-stand they-were-borne-down with the of-the
ἀρετῆς ὀνόματι ἐπὶ πράξεις καὶ ἐκλογὰς τῶν κάτω,
virtue name upon actions and choices of-the(-things) below
ἀφ' ὧν ἐπεχείρησαν τὸ πρῶτον αἴρεσθαι. τρίτον δὲ γένος
from which they-attempted the first(-time) to-lift-themselves a-third but kind
θείων ἀνθρώπων δυνάμει τε κρείττονι καὶ ὀξύτητι ὀμμάτων
of-divine men by-power both better and by-sharpness of-eyes
εἶδέ τε ὥσπερ ὑπὸ ὀξυδορκίας τὴν ἄνω αἴγλην, καὶ ἤρθη
saw and just-as by sharp-sightedness the above radiance and was-lifted
τε ἐκεῖ οἷον ὑπὲρ νεφῶν καὶ τῆς ἐνταῦθα ἀχλύος,
and there as-it-were above clouds and the here mist
καὶ ἔμεινεν ἐκεῖ τὰ τῇδε ὑπεριδὼν πάντα ἡσθὲν
and remained there the(-things) here having-looked-down-on all pleased
τῷ τόπῳ ἀληθινῷ καὶ οἰκείῳ ὄντι, ὥσπερ ἐκ πολλῆς
with-the place true and its-own being just-as out-of much
τινος πλάνης εἰς πατρίδα εὔνομον ἀφικόμενος ἄνθρωπος.
some wandering into a-fatherland well-governed having-arrived a-man

Who arrives at that place? The man erotic by nature and truly a philosopher, in travail about the beautiful. He flees up from beauty in body to the beauties of soul, virtues, sciences, and laws, and on to their cause, until he comes to the first, beautiful from itself. Beauty in bodies is brought in from elsewhere; soul is beautiful by prudence, and intellect gives prudence. Intellect is beautiful from itself, and stands as in the forecourts of the good, announcing all things in itself.

τίς οὖν οὗτος ὁ τόπος; καὶ πῶς ἄν τις εἰς αὐτὸν
what then (is)-this — place and how — someone to it
ἀφίκοιτο; ἀφίκοιτο μὲν ἂν ὁ φύσει ἐρωτικὸς καὶ ὄντως
would-arrive would-arrive indeed — the by-nature erotic(-man) and really
τὴν διάθεσιν ἐξ ἀρχῆς φιλόσοφος, ὠδίνων μέν, ἅτε
in-the disposition from the-beginning philosopher in-travail indeed as
ἐρωτικός, περὶ τὸ καλόν, οὐκ ἀνασχόμενος δὲ τοῦ ἐν
erotic about the beautiful not having-endured but the in
σώματι κάλλους, ἀλλ' ἔνθεν ἀναφυγὼν ἐπὶ τὰ τῆς ψυχῆς
body beauty but from-there having-fled-up to the of-the soul
κάλλη, ἀρετὰς καὶ ἐπιστήμας καὶ καλὰ ἐπιτηδεύματα καὶ
beauties virtues and sciences and beautiful practices and
νόμους, πάλιν αὖ ἐπαναβαίνει ἐπὶ τὴν τῶν ἐν ψυχῇ
laws again in-turn he-ascends to the of-the in soul
καλῶν αἰτίαν, καὶ εἴ τι πάλιν αὖ πρὸ τούτου,
beautiful(-things) cause and if anything again in-turn (is)-before this
ἕως ἐπ' ἔσχατον ἥκῃ τὸ πρῶτον, ὃ παρ' αὑτοῦ
until to the-last he-come the first which from itself
καλόν. ἔνθα καὶ ἐλθὼν ὠδῖνος παύσεται, πρότερον δὲ
(is)-beautiful where also having-come from-travail he-will-cease earlier but
οὔ. ἀλλὰ πῶς ἀναβήσεται; καὶ πόθεν ἡ δύναμις αὐτῷ,
not but how will-he-ascend and whence the power for-him
καὶ τίς λόγος τοῦτον τὸν ἔρωτα παιδαγωγήσεται; ἢ ὅδε·
and what argument this — love will-guide or this

τοῦτο τὸ κάλλος τὸ ἐπὶ τοῖς σώμασιν ἐπακτόν ἐστι τοῖς
this — beauty the upon the bodies brought-in is to-the
σώμασι· μορφαὶ γὰρ αὗται σωμάτων ὡς ἐπὶ ὕλῃ αὐτοῖς.
bodies shapes for (are)-these of-bodies as upon matter upon-them
μεταβάλλει γοῦν τὸ ὑποκείμενον καὶ ἐκ καλοῦ αἰσχρὸν
changes at-any-rate the substrate and out-of beautiful ugly
γίνεται. μεθέξει ἄρα, φησὶν ὁ λόγος. τί οὖν τὸ
it-becomes by-participation then says the argument what then (is)-the(-thing)
ποιῆσαν σῶμα καλόν; ἄλλως μὲν κάλλους παρουσία,
having-made body beautiful in-one-way indeed of-beauty a-presence
ἄλλως δὲ ψυχή, ἣ ἔπλασέ τε καὶ μορφὴν τοιάνδε ἐνῆκε.
in-another but soul which molded both and shape such put-in
τί οὖν; ψυχὴ παρ᾽ αὑτῆς καλόν; ἢ οὔ. οὐ γὰρ ἂν
what then soul from itself (is)-a-beautiful(-thing) or not not for —
ἡ μὲν ἦν φρόνιμός τε καὶ καλή, ἡ δὲ ἄφρων
the-one indeed would-be prudent both and beautiful the-other but senseless
καὶ αἰσχρά. φρονήσει ἄρα τὸ καλὸν περὶ ψυχήν. καὶ τίς
and ugly by-prudence then the beautiful about soul and who
οὖν ὁ φρόνησιν δοὺς ψυχῇ; ἢ νοῦς ἐξ ἀνάγκης.
then (is)-the(-one) prudence having-given to-soul or intellect of necessity
νοῦς δὲ οὐ ποτὲ μὲν νοῦς, ποτὲ δὲ ἄνους, ὅ
intellect but (is)-not at-one-time indeed intellect at-another but without-intellect the
γε ἀληθινός. παρ᾽ αὐτοῦ ἄρα καλός. καὶ πότερον δὲ
at-least true(-one) from itself then (it-is)-beautiful and whether too
ἐνταῦθα δεῖ στῆναι, ὡς πρῶτον, ἢ καὶ νοῦ ἐπέκεινα
here one-must to-stop as first or even of-intellect beyond
δεῖ ἰέναι; νοῦς δὲ προέστηκε μὲν ἀρχῆς τῆς πρώτης
one-must to-go intellect but stands-before indeed principle the first
ὡς πρὸς ἡμᾶς, ὥσπερ ἐν προθύροις τἀγαθοῦ ἀπαγγέλλων
as toward us just-as in the-forecourts of-the-good announcing

ἐν αὑτῷ τὰ πάντα, ὥσπερ δὲ ἐκείνου τύπος μᾶλλον
in itself the all(-things) just-as but of-that an-imprint rather
ἐν πλήθει ἐκείνου πάντη μένοντος ἐν ἑνί.
in multitude that wholly remaining in one

III · FROM COMPOSITE THINGS TO INTELLECT

We must consider this nature of intellect, and whether it is separate and is the beings. Everything said to be is composite: what art makes has bronze or wood or stone and a form put in by the art, and what nature composes resolves into matter and form. Soul gives the four elements the shape of the cosmos, and intellect supplies soul with the reasons, as the arts supply the craftsman's soul. What intellect gives soul is near the truth; what body receives is already image and imitation.

ἐπισκεπτέον δὲ ταύτην τὴν νοῦ φύσιν, ἣν ἐπαγγέλλεται
one-must-consider and this — of-intellect nature which professes
ὁ λόγος εἶναι τὸ ὂν ὄντως καὶ τὴν ἀληθῆ οὐσίαν,
the argument to-be the being really and the true substance
πρότερον βεβαιωσαμένους κατ' ἄλλην ὁδὸν ἰόντας, ὅτι
first having-confirmed by another way going that
δεῖ εἶναί τινα τοιαύτην. ἴσως μὲν οὖν γελοῖον ζητεῖν,
must to-be some such perhaps indeed then (it-is)-ridiculous to-seek
εἰ νοῦς ἔστιν ἐν τοῖς οὖσι· τάχα δ' ἄν τινες καὶ
if intellect is among the beings perhaps but — some even
περὶ τούτου διαμφισβητοῖεν. μᾶλλον δέ, εἰ τοιοῦτος, οἷόν
about this would-dispute rather and if (it-is)-such as
φαμεν, καὶ εἰ χωριστός τις, καὶ εἰ οὗτος τὰ ὄντα,
we-say and if separate some and if this (is)-the beings
καὶ εἰ ἡ τῶν εἰδῶν φύσις ἐνταῦθα, περὶ οὗ καὶ τὰ
and if the of-the forms nature (is)-here about which also the
νῦν εἰπεῖν πρόκειται. ὁρῶμεν δὴ τὰ λεγόμενα εἶναι
now to-speak is-proposed we-see indeed the(-things) said to-be

πάντα σύνθετα καὶ ἁπλοῦν αὐτῶν οὐδὲ ἕν, ἅ τε τέχνη
all composite and simple of-them not-even one what both art
ἐργάζεται ἑκάστη, ἅ τε συνέστηκε φύσει. τά τε γὰρ
works each what and has-been-composed by-nature the and for
τεχνητὰ ἔχει χαλκὸν ἢ ξύλον ἢ λίθον καὶ παρὰ τούτων
artificial(-things) have bronze or wood or stone and from these
οὔπω τετέλεσται, πρὶν ἂν ἡ τέχνη ἑκάστη ἡ μὲν
not-yet have-been-completed before — the art each the-one indeed
ἀνδριάντα, ἡ δὲ κλίνην, ἡ δὲ οἰκίαν ἐργάσηται
a-statue the-other but a-bed the-other but a-house works
εἴδους τοῦ παρ' αὐτῆς ἐνθέσει. καὶ μὴν καὶ τὰ φύσει
of-form the from itself by-putting-in and indeed also the by-nature
συνεστῶτα τὰ μὲν πολυσύνθετα αὐτῶν καὶ συγκρίματα
composed the indeed many-composite of-them and compounds
καλούμενα ἀναλύσεις εἰς ὕλην καὶ τὸ ἐπὶ πᾶσι τοῖς
called you-will-resolve into matter and the upon all the
συγκριθεῖσιν εἶδος· οἷον ἄνθρωπον εἰς ψυχὴν καὶ σῶμα,
compounded form for-instance man into soul and body
καὶ τὸ σῶμα εἰς τὰ τέσσαρα. ἕκαστον δὲ τούτων σύνθετον
and the body into the four each but of-these composite
εὑρὼν ἐξ ὕλης καὶ τοῦ μορφοῦντος — ὕλη γὰρ
having-found out-of matter and the(-thing) shaping matter for
παρ' αὐτῆς ἡ τῶν στοιχείων ἄμορφος — ζητήσεις τὸ
from itself the of-the elements (is)-shapeless you-will-seek the
εἶδος ὅθεν τῇ ὕλῃ. ζητήσεις δ' αὖ καὶ τὴν ψυχὴν
form whence to-the matter you-will-seek and again also the soul
πότερα τῶν ἁπλῶν ἤδη, ἢ ἔνι τι ἐν αὐτῇ τὸ μὲν
whether of-the simples already or there-is something in it the-one indeed
ὡς ὕλη, τὸ δὲ ὡς εἶδος, ὁ νοῦς ὁ ἐν αὐτῇ, ὁ μὲν
as matter the-other but as form the intellect the in it the-one indeed
ὡς ἡ ἐπὶ τῷ χαλκῷ μορφή, ὁ δὲ οἷος ὁ τὴν
as the upon the bronze shape the-other but such-as the(-one) the

μορφὴν ἐν τῷ χαλκῷ ποιήσας. τὰ αὐτὰ δὲ ταῦτα καὶ ἐπὶ
shape in the bronze having-made the same and these also upon
τοῦ παντὸς μεταφέρων τις ἀναβήσεται καὶ ἐνταῦθα ἐπὶ
the all transferring someone will-ascend also here to
νοῦν ποιητὴν ὄντως καὶ δημιουργὸν τιθέμενος, καὶ φήσει
intellect maker really and craftsman positing and will-say
τὸ ὑποκείμενον δεξάμενον μορφὰς τὸ μὲν πῦρ, τὸ δὲ
the substrate having-received shapes the-one indeed fire the-other but
ὕδωρ, τὸ δὲ ἀέρα καὶ γῆν γενέσθαι, τὰς δὲ μορφὰς
water the-other but air and earth to-have-become the and shapes
ταύτας παρ᾽ ἄλλου ἥκειν· τοῦτο δὲ εἶναι ψυχήν· ψυχὴν
these from another to-come this and to-be soul soul
δ᾽ αὖ καὶ ἐπὶ τοῖς τέτταρσι τὴν κόσμου μορφὴν δοῦναι·
and again also upon the four the of-cosmos shape to-give
ταύτῃ δὲ νοῦν χορηγὸν τῶν λόγων γεγονέναι, ὥσπερ
to-this but intellect supplier of-the reasons to-have-become just-as
καὶ ταῖς τῶν τεχνιτῶν ψυχαῖς παρὰ τῶν τεχνῶν τοὺς
also to-the of-the craftsmen souls from the arts the
εἰς τὸ ἐνεργεῖν λόγους· νοῦν δὲ τὸν μὲν ὡς εἶδος τῆς
for the to-act reasons intellect but the-one indeed as form of-the
ψυχῆς, τὸν κατὰ τὴν μορφήν, τὸν δὲ τὴν μορφὴν
soul the(-one) according-to the shape the-other but the shape
παρέχοντα ὡς τὸν ποιητὴν τοῦ ἀνδριάντος, ᾧ πάντα
providing as the maker of-the statue in-whom all
ἐνυπάρχει, ἃ δίδωσιν. ἐγγὺς μὲν ἀληθείας, ἃ δίδωσι
are-present which he-gives near indeed truth (are)-what it-gives
ψυχῇ· ἃ δὲ τὸ σῶμα δέχεται, εἴδωλα ἤδη καὶ μιμήματα.
to-soul what but the body receives images already and imitations

Why go up beyond soul and not posit it as first? Because intellect is other than soul and better, and the better is first by nature. Soul does not beget intellect when perfected, for what is potential needs a cause to lead it into actuality. The first things must be in actuality, in need of nothing, and perfect. And if soul is subject to affection, something unaffected must exist before it; if soul is in the cosmos, something must be outside it.

διὰ τί οὖν δεῖ ἐπὶ ψυχῇ ἀνιέναι, ἀλλ᾽ οὐκ αὐτὴν
because-of what then must above soul to-go-up but not it
εἶναι τίθεσθαι τὸ πρῶτον; ἢ πρῶτον μὲν νοῦς ψυχῆς
to-be to-posit the first or first indeed intellect than-soul
ἕτερον καὶ κρεῖττον· τὸ δὲ κρεῖττον φύσει πρῶτον. οὐ
(is)-other and better the but better by-nature (is)-first not
γὰρ δή, ὡς οἴονται, ψυχὴ νοῦν τελειωθεῖσα γεννᾷ·
for indeed as they-suppose soul intellect having-been-perfected begets
πόθεν γὰρ τὸ δυνάμει ἐνεργείᾳ ἔσται, μὴ τοῦ εἰς ἐνέργειαν
whence for the potential in-actuality will-be not the into actuality
ἄγοντος αἰτίου ὄντος; εἰ γὰρ κατὰ τύχην, ἐνδέχεται
leading cause being if for according-to chance it-is-possible
μὴ ἐλθεῖν εἰς ἐνέργειαν. διὸ δεῖ τὰ πρῶτα ἐνεργείᾳ
not to-come into actuality wherefore one-must the first(-things) in-actuality
τίθεσθαι καὶ ἀπροσδεᾶ καὶ τέλεια· τὰ δὲ ἀτελῆ ὕστερα
to-posit and without-further-need and perfect the but imperfect later
ἐκείνων, τελειούμενα δὲ παρ᾽ αὐτῶν τῶν γεγεννηκότων
than-those being-perfected but by the-very — having-begotten(-ones)
δίκην πατέρων τελειούντων, ἃ κατ᾽ ἀρχὰς ἀτελῆ
in-the-manner of-fathers perfecting what at beginnings imperfect
ἐγέννησαν καὶ εἶναι μὲν ὕλην πρὸς τὸ ποιῆσαν τὸ
they-begot and to-be indeed matter toward the(-thing) having-made the
πρῶτον, εἶτ᾽ αὐτὴν ἔμμορφον ἀποτελεῖσθαι. εἰ δὲ δὴ
first then it shaped to-be-completed if but indeed

καὶ ἐμπαθὴς ψυχή, δεῖ δέ τι καὶ ἀπαθὲς εἶναι —
also subject-to-affection (is)-soul must and something also unaffected to-be
ἢ πάντα τῷ χρόνῳ ἀπολεῖται — δεῖ τι πρὸ ψυχῆς
or all(-things) by-the time will-perish must something before soul
εἶναι. καὶ εἰ ἐν κόσμῳ ψυχή, ἐκτὸς δὲ δεῖ τι κόσμου
to-be and if in cosmos (is)-soul outside but must something the-cosmos
εἶναι, καὶ ταύτῃ πρὸ ψυχῆς δεῖ τι εἶναι. εἰ γὰρ τὸ
to-be also in-this-way before soul must something to-be if for the
ἐν κόσμῳ τὸ ἐν σώματι καὶ ὕλῃ, οὐδὲν ταὐτὸν μένει·
in cosmos (is)-the in body and matter nothing the-same remains
ὥστε ἄνθρωπος καὶ πάντες λόγοι οὐκ ἀίδιοι οὐδὲ
so-that man and all reasons (are)-not everlasting nor
οἱ αὐτοί. καὶ ὅτι μὲν νοῦν πρὸ ψυχῆς εἶναι δεῖ, ἐκ
the same and that indeed intellect before soul to-be must out-of
τούτων καὶ ἐξ ἄλλων πολλῶν ἄν τις θεωρήσειε.
these and out-of others many — someone would-contemplate

V · INTELLECT IS THE BEINGS

Intellect must be taken as what is intellect always and in actuality. It thinks from itself, and so is itself what it thinks: it thinks the beings and makes them subsist, in itself and as itself, not in sensible things. Before the cosmos there must be archetypes, the substance of intellect. So it was rightly said that thinking and being are the same. Sensible things are what they are called by participation; the beings are unchanging and need no place.

δεῖ δὲ νοῦν λαμβάνειν, εἴπερ ἐπαληθεύσομεν τῷ
one-must and intellect to-take if-indeed we-shall-be-true to-the
ὀνόματι, μὴ τὸν δυνάμει μηδὲ τὸν ἐξ ἀφροσύνης εἰς
name not the potential nor the out-of senselessness into
νοῦν ἐλθόντα — εἰ δὲ μή, ἄλλον πάλιν αὖ πρὸ αὐτοῦ
intellect having-come if but not another again in-turn before it

ζητήσομεν — ἀλλὰ τὸν ἐνεργείᾳ καὶ ἀεὶ νοῦν ὄντα. εἰ δὲ
we-shall-seek but the in-actuality and always intellect being if but
μὴ ἐπακτὸν τὸ φρονεῖν ἔχει, εἴ τι νοεῖ, παρ᾽ αὑτοῦ
not brought-in the to-be-prudent it-has if anything it-thinks from itself
νοεῖ, καὶ εἴ τι ἔχει, παρ᾽ αὑτοῦ ἔχει. εἰ δὲ παρ᾽ αὑτοῦ
it-thinks and if anything it-has from itself it-has if but from itself
καὶ ἐξ αὑτοῦ νοεῖ, αὐτός ἐστιν ἃ νοεῖ. εἰ γὰρ ἡ μὲν
and out-of itself it-thinks itself it-is what it-thinks if for the indeed
οὐσία αὐτοῦ ἄλλη, ἃ δὲ νοεῖ ἕτερα αὐτοῦ, αὐτὴ ἡ
substance of-it (is)-other what but it-thinks different from-it the-very —
οὐσία αὐτοῦ ἀνόητος ἔσται· καὶ δυνάμει, οὐκ ἐνεργείᾳ αὖ.
substance of-it unthinking will-be and potentially not in-actuality again
οὐ χωριστέον οὖν οὐδέτερον ἀπὸ θατέρου. ἔθος δὲ ἡμῖν
not must-be-separated then either from the-other custom but for-us
ἀπὸ τῶν παρ᾽ ἡμῖν κἀκεῖνα ταῖς ἐπινοίαις χωρίζειν. τί
from the(-things) among us also-those by-the conceptions to-separate what
οὖν ἐνεργεῖ καὶ τί νοεῖ, ἵνα ἐκεῖνα αὐτὸν ἃ νοεῖ
then does-it-act and what does-it-think so-that those it what it-thinks
θώμεθα; ἢ δῆλον, ὅτι νοῦς ὢν ὄντως νοεῖ τὰ ὄντα
we-may-posit or (it-is)-clear that intellect being really it-thinks the beings
καὶ ὑφίστησιν. ἔστιν ἄρα τὰ ὄντα. ἢ γὰρ ἑτέρωθι ὄντα
and makes-subsist it-is then the beings either for elsewhere being
αὐτὰ νοήσει, ἢ ἐν αὑτῷ ὡς αὐτὸν ὄντα. ἑτέρωθι μὲν οὖν
them it-will-think or in itself as itself being elsewhere indeed then
ἀδύνατον· ποῦ γάρ; αὑτὸν ἄρα καὶ ἐν αὑτῷ. οὐ γὰρ δὴ
(is)-impossible where for itself then and in itself not for indeed
ἐν τοῖς αἰσθητοῖς, ὥσπερ οἴονται. τὸ γὰρ πρῶτον ἕκαστον
in the sensibles just-as they-suppose the for first each
οὐ τὸ αἰσθητόν· τὸ γὰρ ἐν αὐτοῖς εἶδος ἐπὶ ὕλῃ εἴδωλον
(is)-not the sensible the for in them form upon matter (is)-an-image
ὄντος, πᾶν τε εἶδος ἐν ἄλλῳ παρ᾽ ἄλλου εἰς ἐκεῖνο ἔρχεται
of-being every and form in another from another into that comes

καὶ ἔστιν εἰκὼν ἐκείνου. εἰ δὲ καὶ ποιητὴν δεῖ εἶναι τοῦδε
and is an-image of-that if but also a-maker must to-be of-this
τοῦ παντός, οὐ τὰ ἐν τῷ μήπω ὄντι οὕτος νοήσει,
— all not the(-things) in the not-yet being this(-one) will-think
ἵνα αὐτὸ ποιῇ. πρὸ τοῦ κόσμου ἄρα δεῖ εἶναι ἐκεῖνα,
so-that it he-may-make before the cosmos then must to-be those
οὐ τύπους ἀφ' ἑτέρων, ἀλλὰ καὶ ἀρχέτυπα καὶ πρῶτα καὶ
not imprints from others but both archetypes and first and
νοῦ οὐσίαν. εἰ δὲ λόγους φήσουσιν ἀρκεῖν, ἀιδίους δῆλον·
of-intellect substance if but reasons they-will-say to-suffice everlasting clearly
εἰ δὲ ἀιδίους καὶ ἀπαθεῖς, ἐν νῷ δεῖ εἶναι καὶ τοιούτῳ
if but everlasting and unaffected in intellect must to-be and such
καὶ προτέρῳ ἕξεως καὶ φύσεως καὶ ψυχῆς· δυνάμει γὰρ
and prior to-state and to-nature and to-soul potentially for
ταῦτα. ὁ νοῦς ἄρα τὰ ὄντα ὄντως, οὐχ οἷά ἐστιν
(are)-these the intellect then (is)-the beings really not such-as they-are
ἄλλοθι νοῶν· οὐ γὰρ ἔστιν οὔτε πρὸ αὐτοῦ οὔτε μετ'
elsewhere thinking not for they-are either before it or after
αὐτόν· ἀλλὰ οἷον νομοθέτης πρῶτος, μᾶλλον δὲ νόμος
it but as-it-were lawgiver first rather and law
αὐτὸς τοῦ εἶναι. ὀρθῶς ἄρα 'τὸ γὰρ αὐτὸ νοεῖν ἐστίν τε
itself of-the to-be rightly then the for same to-think is both
καὶ εἶναι', καὶ ἡ τῶν ἄνευ ὕλης ἐπιστήμη ταὐτὸν
and to-be and the of-the(-things) without matter science (is)-the-same
τῷ πράγματι, καὶ τὸ 'ἐμαυτὸν ἐδιζησάμην' ὡς ἓν τῶν
as-the thing and the myself I-sought-out as one of-the
ὄντων· καὶ αἱ ἀναμνήσεις δέ· οὐδὲν γὰρ ἔξω τῶν ὄντων
beings and the recollections too nothing for (is)-outside of-the beings
οὐδ' ἐν τόπῳ, μένει δὲ ἀεὶ ἐν αὑτοῖς μεταβολὴν οὐδὲ
nor in place they-remain but always in themselves change nor
φθορὰν δεχόμενα· διὸ καὶ ὄντως ὄντα. ἢ γιγνόμενα καὶ
destruction receiving wherefore also really beings or coming-to-be and

ἀπολλύμενα ἐπακτῷ χρήσεται τῷ ὄντι, καὶ οὐκέτ' ἐκεῖνα,
perishing brought-in they-will-use the being and no-longer those
ἀλλ' ἐκεῖνο τὸ ὂν ἔσται. τὰ μὲν δὴ αἰσθητὰ μεθέξει
but that the being will-be the indeed indeed sensibles by-participation
ἐστὶν ἃ λέγεται τῆς ὑποκειμένης φύσεως μορφὴν ἰσχούσης
are what they-are-said the underlying nature shape getting
ἄλλοθεν· οἷον χαλκὸς παρὰ ἀνδριαντοποικῆς καὶ ξύλον
from-elsewhere for-instance bronze from statue-making and wood
παρὰ τεκτονικῆς διὰ εἰδώλου τῆς τέχνης εἰς αὐτὰ ἰούσης,
from carpentry through an-image the art into them going
τῆς δὲ τέχνης αὐτῆς ἔξω ὕλης ἐν ταυτότητι μενούσης
the but art itself outside matter in sameness remaining
καὶ τὸν ἀληθῆ ἀνδριάντα καὶ κλίνην ἐχούσης. οὕτω δὴ
and the true statue and bed having thus indeed
καὶ ἐπὶ τῶν σωμάτων. καὶ τόδε τὸ πᾶν ἰνδαλμάτων
also in-the-case-of the bodies and this — all of-appearances
μετέχον ἕτερα αὐτῶν δείκνυσι τὰ ὄντα, ἄτρεπτα μὲν
partaking other than-them shows the beings unchanging indeed
ὄντα ἐκεῖνα, αὐτὰ δὲ τρεπόμενα, ἱδρυμένα τε ἐφ' ἑαυτῶν,
being those themselves but changing seated and by themselves
οὐ τόπου δεόμενα· οὐ γὰρ μεγέθη· νοερὰν δὲ καὶ αὐτάρκη
not place needing not for magnitudes intellectual but and self-sufficient
ἑαυτοῖς ὑπόστασιν ἔχοντα. σωμάτων γὰρ φύσις σώζεσθαι
for-themselves hypostasis having of-bodies for the-nature to-be-preserved
παρ' ἄλλου θέλει, νοῦς δὲ ἀνέχων θαυμαστῇ φύσει τὰ
by another wishes intellect but holding-up by-wonderful nature the(-things)
παρ' αὑτῶν πίπτοντα ὅπου ἱδρυθῇ αὐτὸς οὐ ζητεῖ.
of themselves falling where it-may-be-seated itself not it-seeks

Let intellect, then, be the beings, having all things in itself not as in a place but as having itself. All are together there and none the less distinct, as a soul holds many sciences unconfounded. The whole intellect contains all as a genus its species and a whole its parts. The powers in seeds bear an image of this: all undistinguished in the whole, each a reason with its parts. Some call this power in seeds nature, which shapes matter without pushing or levers, by giving it of the reasons.

νοῦς μὲν δὴ ἔστω τὰ ὄντα, καὶ πάντα ἐν αὑτῷ οὐχ
intellect indeed indeed let-be the beings and all(-things) in itself not
ὡς ἐν τόπῳ ἔχων, ἀλλ᾽ ὡς αὑτὸν ἔχων καὶ ἓν ὢν αὐτοῖς.
as in place having but as itself having and one being with-them
πάντα δὲ ὁμοῦ ἐκεῖ καὶ οὐδὲν ἧττον διακεκριμένα. ἐπεὶ
all and together (are)-there and nothing less distinguished since
καὶ ψυχὴ ὁμοῦ ἔχουσα πολλὰς ἐπιστήμας ἐν ἑαυτῇ οὐδὲν
also soul together having many sciences in itself nothing
ἔχει συγκεχυμένον καὶ ἑκάστη πράττει τὸ αὑτῆς, ὅταν
has confounded and each does the of-itself when
δέῃ, οὐ συνεφέλκουσα τὰς ἄλλας, νόημα δὲ ἕκαστον
there-is-need not dragging-along the others a-thought but each
καθαρὸν ἐνεργεῖ ἐκ τῶν ἔνδον αὖ νοημάτων κειμένων.
pure acts out-of the within again thoughts lying
οὕτως οὖν καὶ πολὺ μᾶλλον ὁ νοῦς ἐστιν ὁμοῦ πάντα καὶ
thus then also much more the intellect is together all(-things) and
αὖ οὐχ ὁμοῦ, ὅτι ἕκαστον δύναμις ἰδία· ὁ δὲ πᾶς νοῦς
again not together because each (is)-a-power its-own the but whole intellect
περιέχει πάντα ὥσπερ γένος εἴδη καὶ ὥσπερ ὅλον μέρη.
contains all(-things) just-as a-genus species and just-as a-whole parts
καὶ αἱ τῶν σπερμάτων δὲ δυνάμεις εἰκόνα φέρουσι τοῦ
and the of-the seeds too powers an-image bear of-the
λεγομένου· ἐν γὰρ τῷ ὅλῳ ἀδιάκριτα πάντα, καὶ οἱ λόγοι
said(-thing) in for the whole undistinguished (are)-all and the reasons

ὥσπερ ἐν ἑνὶ κέντρῳ· καὶ ἔστιν ἄλλος ὀφθαλμοῦ, ἄλλος
just-as in one center and there-is one of-eye another
δὲ χειρῶν λόγος τὸ ἕτερος εἶναι παρὰ τοῦ γενομένου ὑπ᾽
but of-hands reason the other to-be from the having-come-to-be by
αὐτοῦ αἰσθητοῦ γνωσθείς. αἱ μὲν οὖν ἐν τοῖς σπέρμασι
it sensible(-thing) known the indeed then in the seeds
δυνάμεις ἑκάστη αὐτῶν λόγος εἷς ὅλος μετὰ τῶν ἐν
powers each of-them (is)-a-reason one whole with the in
αὐτῷ ἐμπεριεχομένων μερῶν, ὧν τὸ μὲν σωματικὸν
it contained parts of-which the indeed bodily
ὕλην ἔχει, οἷον ὅσον ὑγρόν, αὐτὸς δὲ εἶδός ἐστι τὸ
matter has for-instance as-much-as (is)-wet itself but form is the
ὅλον καὶ λόγος ὁ αὐτὸς ὢν ψυχῆς εἶδει τῷ γεννῶντι,
whole and reason the same being of-soul as-form the begetting
ᾗ ἐστιν ἴνδαλμα ψυχῆς ἄλλης κρείττονος. φύσιν δέ
which is an-appearance of-soul another better nature but
τινες λέγουσιν αὐτὴν τὴν ἐν τοῖς σπέρμασιν, ἣ ἐκεῖθεν
some call it the in the seeds which from-there
ὁρμηθεῖσα ἀπὸ τῶν πρὸ αὐτῆς, ὥσπερ ἐκ πυρὸς φῶς,
having-set-out from the(-things) before it just-as out-of fire light
ἔτρεψέ τε καὶ ἐμόρφωσε τὴν ὕλην οὐκ ὠθοῦσα οὐδὲ ταῖς
turned both and shaped the matter not pushing nor the
πολυθρυλήτοις μοχλείαις χρωμένη, δοῦσα δὲ τῶν λόγων.
much-talked-of leverings using having-given but of-the reasons

Sciences of sensible things, if they are sciences and not opinions, are later than their objects and images of them. Sciences of the intelligibles are each the things they think, since intellect within is the first things themselves, always with itself. God did not come to be when it thought god, nor motion when it thought motion. So to call the forms thoughts is wrong, if that means a thing came to be when it was thought: what is thought must be before the thinking.

αἱ δὲ ἐπιστῆμαι ἐν ψυχῇ λογικῇ οὖσαι αἱ μὲν τῶν
the and sciences in soul rational being the-ones indeed of-the
αἰσθητῶν — εἰ δεῖ ἐπιστήμας τούτων λέγειν, πρέπει δὲ
sensibles if one-must sciences of-these to-speak-of befits but
αὐταῖς τὸ τῆς δόξης ὄνομα — ὕστεραι τῶν πραγμάτων
them the of-the opinion name later than-the things
οὖσαι εἰκόνες εἰσὶ τούτων· αἱ δὲ τῶν νοητῶν, αἳ
being images are of-these the-others but of-the intelligibles which
δὴ καὶ ὄντως ἐπιστῆμαι, παρὰ νοῦ εἰς λογικὴν ψυχὴν
indeed also really (are)-sciences from intellect into rational soul
ἐλθοῦσαι αἰσθητὸν μὲν οὐδὲν νοοῦσι· καθόσον δέ εἰσιν
having-come sensible indeed nothing think in-so-far-as but they-are
ἐπιστῆμαι, εἰσὶν αὐτὰ ἕκαστα ἃ νοοῦσι, καὶ ἔνδοθεν
sciences they-are the-very each what they-think and from-within
τό τε νοητὸν τήν τε νόησιν ἔχουσιν, ὅτι ὁ νοῦς
the both intelligible the and thought they-have because the intellect
ἔνδον, ὅς ἐστιν αὐτὰ τὰ πρῶτα, συνὼν αὑτῷ ἀεὶ
(is)-within which is the-very — first(-things) being-with itself always
καὶ ἐνέργεια ὑπάρχων καὶ οὐκ ἐπιβάλλων ὡς οὐκ ἔχων
and activity existing and not applying-itself as not having
ἢ ἐπικτώμενος ἢ διεξοδεύων οὐ προκεχειρισμένα· ψυχῆς
or acquiring-besides or going-through not ready-to-hand(-things) of-soul
γὰρ ταῦτα πάθη· ἀλλ᾽ ἕστηκεν ἐν αὑτῷ ὁμοῦ πάντα
for these (are)-affections but it-stands in itself together all(-things)

ὤν, οὐ νοήσας, ἵν' ὑποστήσῃ ἕκαστα. οὐ γάρ,
being not having-thought so-that it-may-make-subsist each(-thing) not for
ὅτε ἐνόησε θεόν, θεὸς ἐγένετο, οὐδέ, ὅτε ἐνόησε κίνησιν,
when it-thought god god came-to-be nor when it-thought motion
κίνησις ἐγένετο. ὅθεν καὶ τὸ λέγειν νοήσεις τὰ εἴδη, εἰ
motion came-to-be whence also the to-say thoughts the forms if
οὕτω λέγεται, ὡς, ἐπειδὴ ἐνόησε, τότε ἐγένετο ἢ ἔστι
thus it-is-said as when it-thought then came-to-be or is
τόδε, οὐκ ὀρθῶς. ταύτης γὰρ τῆς νοήσεως πρότερον δεῖ
this not rightly than-this for — thought earlier must
τὸ νοούμενον εἶναι. ἢ πῶς ἂν ἔλθοι ἐπὶ τὸ νοεῖν αὐτό;
the thought(-thing) to-be or how — would-it-come to the to-think it
οὐ γὰρ δὴ κατὰ συντυχίαν οὐδὲ ἐπέβαλεν εἰκῇ.
not for indeed according-to coincidence nor did-it-apply-itself at-random

VIII · ONE ACTIVITY OF BEING AND INTELLECT

The idea is intellect and intellectual substance: each idea is not other than intellect but is intellect. The whole intellect is all the forms, as a whole science is all its theorems. If intellect were conceived before being, we should say it begot the beings by thinking; since being must be conceived first, the beings lie in the thinker. Being too is activity, so the two have one activity, or rather the two are one. We conceive one before the other because our intellect divides.

εἰ οὖν ἡ νόησις ἐνόντος, ἐκεῖνο τὸ εἶδος τὸ ἐνὸν
if then the thought (is)-of-being-in(-thing) that (is)-the form the being-in
καὶ ἡ ἰδέα αὕτη. τί οὖν τοῦτο; νοῦς καὶ νοερὰ οὐσία, οὐχ
and the idea this what then (is)-this intellect and intellectual substance not
ἑτέρα τοῦ νοῦ ἑκάστη ἰδέα, ἀλλ' ἑκάστη νοῦς. καὶ ὅλος
other than-the intellect each idea but each (is)-intellect and whole
μὲν ὁ νοῦς τὰ πάντα εἴδη, ἕκαστον δὲ εἶδος νοῦς
indeed the intellect (is)-the all forms each but form (is)-intellect

ἕκαστος, ὡς ἡ ὅλη ἐπιστήμη τὰ πάντα θεωρήματα,
each as the whole science (is)-the all theorems
ἕκαστον δὲ μέρος τῆς ὅλης οὐχ ὡς διακεκριμένον τόπῳ,
each but (is)-a-part of-the whole not as distinguished in-place
ἔχον δὲ δύναμιν ἕκαστον ἐν τῷ ὅλῳ. ἔστι μὲν οὖν οὗτος
having but power each in the whole is indeed then this
ὁ νοῦς ἐν αὑτῷ καὶ ἔχων ἑαυτὸν ἐν ἡσυχίᾳ κόρος ἀεί.
— intellect in itself and having itself in quiet satiety always
εἰ μὲν οὖν προεπενοεῖτο ὁ νοῦς πρότερος τοῦ ὄντος,
if indeed then were-conceived-before the intellect earlier than-the being
ἔδει τὸν νοῦν λέγειν ἐνεργήσαντα καὶ νοήσαντα
it-were-needful the intellect to-say having-acted and having-thought
ἀποτελέσαι καὶ γεννῆσαι τὰ ὄντα· ἐπεὶ δὲ τὸ ὂν τοῦ
to-have-completed and to-have-begotten the beings since but the being than-the
νοῦ προεπινοεῖν ἀνάγκη, ἐγκεῖσθαι δεῖ τίθεσθαι ἐν
intellect to-conceive-before (is)-necessary to-lie-in one-must to-posit in
τῷ νοοῦντι τὰ ὄντα, τὴν δὲ ἐνέργειαν καὶ τὴν νόησιν
the thinking(-one) the beings the but activity and the thought
ἐπὶ τοῖς οὖσιν, οἷον ἐπὶ πυρὶ ἤδη τὴν τοῦ πυρὸς
upon the beings as-it-were upon fire already the of-the fire
ἐνέργειαν, ἵν' ἓν ὄντα τὸν νοῦν ἐφ' ἑαυτοῖς ἔχῃ
activity so-that one being the intellect upon themselves they-may-have
ἐνέργειαν αὑτῶν. ἔστι δὲ καὶ τὸ ὂν ἐνέργεια· μία οὖν
(as)-activity of-themselves is and also the being activity one then
ἀμφοῖν ἐνέργεια, μᾶλλον δὲ τὰ ἄμφω ἕν. μία μὲν
of-both (is)-the-activity rather and the both (are)-one one indeed
οὖν φύσις τό τε ὂν ὅ τε νοῦς· διὸ καὶ τὰ ὄντα
then nature (are)-the both being the and intellect wherefore also the beings
καὶ ἡ τοῦ ὄντος ἐνέργεια καὶ ὁ νοῦς ὁ τοιοῦτος· καὶ
and the of-the being activity and the intellect the such and
αἱ οὕτω νοήσεις τὸ εἶδος καὶ ἡ μορφὴ τοῦ ὄντος καὶ
the thus thoughts (are)-the form and the shape of-the being and

ἡ ἐνέργεια. ἐπινοεῖταί γε μὴν μεριζομένων ὑφ' ἡμῶν
the activity are-conceived at-least however being-divided by us
θάτερα πρὸ τῶν ἑτέρων. ἕτερος γὰρ ὁ μερίζων νοῦς,
the-ones before the others other for (is)-the dividing intellect
ὁ δὲ ἀμέριστος καὶ μὴ μερίζων τὸ ὂν καὶ τὰ πάντα.
the but undivided and not dividing (is)-the being and the all(-things)

IX · THE INTELLIGIBLE COSMOS

What are the things in the one intellect that we divide in thinking? This cosmos is a living being containing all living beings, and has its being from intellect. So the whole archetype must be in intellect, and this intellect is an intelligible cosmos, which Plato in the Timaeus calls the living being that is. With nothing between an all-powerful intellectual nature and what can receive it, the one must order and the other be ordered. The ordered has form divided; there all is in one.

τίνα οὖν ἐστι τὰ ἐν ἑνὶ νῷ, ἃ νοοῦντες μερίζομεν
what then are the(-things) in one intellect which thinking we-divide
ἡμεῖς; δεῖ γὰρ αὐτὰ ἠρεμοῦντα προφέρειν, οἷον ἐξ
we one-must for them resting to-bring-forward as-it-were out-of
ἐπιστήμης ἐν ἑνὶ οὔσης ἐπιθεωρεῖν τὰ ἐνόντα. κόσμου
a-science in one being to-survey the being-in(-things) cosmos
δὴ τοῦδε ὄντος ζῴου περιεκτικοῦ ζῴων ἁπάντων
indeed this being a-living-being containing living-beings all
καὶ παρ' ἄλλου ἔχοντος τὸ εἶναι καὶ τοιῷδε εἶναι, παρ'
and from another having the to-be and such to-be from
οὗ δέ ἐστιν εἰς νοῦν ἀναγομένου, ἀναγκαῖον καὶ ἐν
which but it-is into intellect being-led-back (it-is)-necessary also in
νῷ τὸ ἀρχέτυπον πᾶν εἶναι, καὶ κόσμον νοητὸν τοῦτον
intellect the archetype all to-be and a-cosmos intelligible this
τὸν νοῦν εἶναι, ὅν φησιν ὁ Πλάτων ἐν Τιμαίῳ ὃ ἔστι
— intellect to-be which says — Plato in Timaeus what is

ζῷον. ὡς γὰρ ὄντος λόγου ζῴου τινός, οὔσης δὲ καὶ
living-being as for being a-reason of-living-being some being and also
ὕλης τῆς τὸν λόγον τὸν σπερματικὸν δεξαμένης, ἀνάγκη
matter the the reason the seminal having-received (it-is)-necessary
ζῷον γενέσθαι, τὸν αὐτὸν τρόπον καὶ φύσεως νοερᾶς
a-living-being to-come-to-be the same way also a-nature intellectual
καὶ παντοδυνάμου οὔσης καὶ οὐδενὸς διείργοντος, μηδενὸς
and all-powerful being and nothing hindering nothing
ὄντος μεταξὺ τούτου καὶ τοῦ δέξασθαι δυναμένου,
being between this and the(-thing) to-receive being-able
ἀνάγκη τὸ μὲν κοσμηθῆναι, τὸ δὲ κοσμῆσαι. καὶ
(it-is)-necessary the-one indeed to-be-ordered the-other but to-order and
τὸ μὲν κοσμηθὲν ἔχει τὸ εἶδος μεμερισμένον, ἀλλαχοῦ
the indeed ordered has the form divided elsewhere
ἄνθρωπον καὶ ἀλλαχοῦ ἥλιον· τὸ δὲ ἐν ἑνὶ πάντα.
man and elsewhere sun the-other but in one all(-things)

X · WHAT IS THERE, AND WHAT IS NOT

Whatever is in the sensible as form comes from there; what is not, does not. So nothing contrary to nature is there, as nothing contrary to art is in the arts, nor lameness in the seeds. Qualities and quantities, numbers and magnitudes, motions and rests are there, eternity instead of time, and place there is one thing in another, intellectually. Each thing there is intellectual substance and partakes of life. Of evil nothing is there: evil here comes from need, privation, and deficiency.

ὅσα μὲν οὖν ὡς εἴδη ἐν τῷ αἰσθητῷ ἐστι, ταῦτα
as-many-as indeed then as forms in the sensible are these
ἐκεῖθεν· ὅσα δὲ μή, οὔ. διὸ τῶν παρὰ
(are)-from-there as-many-as but not not wherefore of-the(-things) contrary-to
φύσιν οὐκ ἔστιν ἐκεῖ οὐδέν, ὥσπερ οὐδὲ τῶν παρὰ
nature not there-is there anything just-as not of-the(-things) contrary-to

τέχνην ἐστὶν ἐν ταῖς τέχναις, οὐδὲ ἐν τοῖς σπέρμασι
art there-is in the arts nor in the seeds
χωλεία. ποδῶν δὲ χωλεία ἡ μὲν ἤδη ἐν τῇ γενέσει
lameness of-feet but lameness the-one indeed already in the coming-to-be
οὐ κρατήσαντος λόγου, ἡ δὲ ἐκ τύχης λύμη τοῦ
not having-mastered reason the-other but out-of chance a-maiming of-the
εἴδους. καὶ ποιότητες δὴ σύμφωνοι καὶ ποσότητες, ἀριθμοί
form and qualities indeed harmonious and quantities numbers
τε καὶ μεγέθη, γενέσεις τε καὶ σχέσεις, ποιήσεις τε καὶ
both and magnitudes comings-to-be both and relations doings both and
πείσεις αἱ κατὰ φύσιν, κινήσεις τε καὶ στάσεις καθόλου
sufferings the according-to nature motions both and rests universally
τε καὶ ἐν μέρει τῶν ἐκεῖ· ἀντὶ δὲ χρόνου αἰών·
both and in part (are)-of-the(-things) there instead-of but time eternity
ὁ δὲ τόπος ἐκεῖ νοερῶς τὸ ἄλλο ἐν ἄλλῳ. ἐκεῖ μὲν
the but place there (is)-intellectually the one in another there indeed
οὖν ὁμοῦ πάντων ὄντων ὅ τι ἂν λάβῃς αὐτῶν οὐσία
then together all being what ever — you-take of-them (is)-substance
νοερὰ καὶ ζωῆς ἕκαστον μετέχον, καὶ ταὐτὸν καὶ θάτερον,
intellectual and of-life each partaking and same and other
καὶ κίνησις καὶ στάσις, καὶ κινούμενον καὶ ἑστώς, καὶ
and motion and rest and moving and standing and
οὐσία καὶ ποιόν, καὶ πάντα οὐσίᾳ. καὶ γὰρ ἐνεργείᾳ, οὐ
substance and quality and all in-substance and for in-actuality not
δυνάμει, τὸ ὂν ἕκαστον· ὥστε οὐ κεχώρισται τὸ ποιὸν
potentially (is)-the being each so-that not has-been-separated the quality
ἑκάστης οὐσίας. ἆρ' οὖν μόνα τὰ ἐν τῷ αἰσθητῷ ἐκεῖ,
from-each substance is-it then only the(-things) in the sensible there
ἢ καὶ ἄλλα πλείω; ἀλλὰ πρότερον περὶ τῶν κατὰ
or also others more but first about the(-things) according-to
τέχνην σκεπτέον. περὶ κακοῦ γὰρ οὐδενός· τὸ γὰρ κακὸν
art one-must-consider about evil for none the for evil

ἐνταῦθα ἐξ ἐνδείας καὶ στερήσεως καὶ ἐλλείψεως, καὶ
here (is)-out-of need and privation and deficiency and
ὕλης ἀτυχούσης πάθος καὶ τοῦ ὕλῃ ὡμοιωμένου.
of-matter failing an-affection and of-the(-thing) to-matter likened

XI · THE ARTS

The imitative arts, painting and statue-making, dancing and pantomime, take a sensible model and are led back there only through the reason of man. Music is like the music of intelligible rhythm. House-building and carpentry have principles from there so far as they use proportions. Farming and medicine concern things here. Rhetoric, generalship, household management, and kingship share from there if they contemplate the beautiful. Geometry and the highest wisdom are to be ranked there.

τῶν δὴ τεχνῶν ὅσαι μιμητικαί, γραφικὴ μὲν καὶ
of-the indeed arts as-many-as (are)-imitative painting indeed and
ἀνδριαντοποιία, ὄρχησίς τε καὶ χειρονομία, ἐνταῦθά
statue-making dancing both and pantomime here
που τὴν σύστασιν λαβοῦσαι καὶ αἰσθητῷ προσχρώμεναι
somewhere the constitution having-taken and a-sensible using-besides
παραδείγματι καὶ μιμούμεναι εἴδη τε καὶ κινήσεις τάς τε
model and imitating forms both and motions the and
συμμετρίας ἃς ὁρῶσι μετατιθεῖσαι οὐκ ἂν εἰκότως ἐκεῖ
proportions which they-see transposing not — reasonably there
ἀνάγοιντο, εἰ μὴ τῷ ἀνθρώπου λόγῳ. εἰ δέ τις ἕξις ἐκ
would-be-led-back if not by-the of-man reason if but some state out-of
τῆς περὶ τὰ ζῷα συμμετρίας ὅλων ζῴων ἐπισκοποῖτο,
the about the living-beings proportion of-whole living-beings should-consider
μόριον ἂν εἴη δυνάμεως τῆς κἀκεῖ ἐπισκοπούσης καὶ
a-part — it-would-be of-power the also-there considering and

θεωρούσης τὴν ἐν τῷ νοητῷ περὶ πάντα συμμετρίαν. καὶ
contemplating the in the intelligible about all(-things) proportion and
μὴν καὶ μουσικὴ πᾶσα περὶ ἁρμονίαν ἔχουσα καὶ ῥυθμὸν τὰ
indeed also music all about harmony having and rhythm the
νοήματα, τὸν αὐτὸν τρόπον ἂν εἴη, ὥσπερ καὶ ἡ περὶ τὸν
thoughts the same way — would-be just-as also the about the
νοητὸν ῥυθμὸν ἔχουσα. ὅσαι δὲ ποιητικαὶ αἰσθητῶν τῶν
intelligible rhythm having as-many-as but (are)-productive of-sensibles the
κατὰ τέχνην, οἷον οἰκοδομικὴ καὶ τεκτονική, καθ' ὅσον
according-to art for-instance house-building and carpentry in as-far-as
συμμετρίαις προσχρῶνται, ἀρχὰς ἂν ἐκεῖθεν ἔχοιεν καὶ τῶν
proportions they-use-besides principles — from-there would-have and of-the
ἐκεῖ φρονήσεων· τῷ δὲ αἰσθητῷ ταῦτα συγκερασάμεναι
there prudences with-the but sensible these having-blended
τὸ ὅλον οὐκ ἂν εἶεν ἐκεῖ ἢ ἐν τῷ ἀνθρώπῳ. οὐ μὴν
the whole not — would-be there except in the man not indeed
οὐδὲ γεωργία συλλαμβάνουσα αἰσθητῷ φυτῷ, ἰατρική τε
not-even farming cooperating with-a-sensible plant medicine and
τὴν ἐνταῦθα ὑγίειαν θεωροῦσα ἥ τε περὶ ἰσχὺν τὴν τῇδε
the here health contemplating the and about strength the here
καὶ εὐεξίαν· ἄλλη γὰρ ἐκεῖ δύναμις καὶ ὑγίεια, καθ'
and good-condition other for (is)-there power and health according-to
ἣν ἀτρεμῆ πάντα καὶ ἱκανὰ ὅσα ζῷα. ῥητορεία
which unshaken (are)-all and sufficient as-many-as (are)-living-beings rhetoric
δὲ καὶ στρατηγία, οἰκονομία τε καὶ βασιλική, εἴ
but and generalship household-management both and kingship if
τινες αὐτῶν τὸ καλὸν κοινοῦσι ταῖς πράξεσιν, εἰ ἐκεῖνο
some of-them the beautiful share with-the actions if that
θεωροῖεν, μοῖραν ἐκεῖθεν εἰς ἐπιστήμην ἔχουσιν ἐκ
they-should-contemplate a-portion from-there for science they-have out-of
τῆς ἐπιστήμης τῆς ἐκεῖ. γεωμετρία δὲ τῶν νοητῶν οὖσα
the science the there geometry but of-the intelligibles being

τακτέα ἐκεῖ, σοφία τε ἀνωτάτω περὶ τὸ ὂν οὖσα.
must-be-ranked there wisdom and highest about the being being
καὶ περὶ μὲν τεχνῶν καὶ τῶν κατὰ τέχνας ταῦτα.
and about indeed arts and the(-things) according-to arts these

XII · FORMS OF UNIVERSALS

If the form of man is there, so are those of the rational and the artistic, and the arts, as offspring of intellect. The forms are of universals: not of Socrates but of man. Whether there is also a form of the individual must be considered. There is the individual because not the same feature belongs to each, as one man is snub-nosed and another hook-nosed; such differences are to be placed in the form of man, though matter also contributes to this or that hook-nosedness.

εἰ δὲ ἀνθρώπου ἐκεῖ, καὶ λογικοῦ ἐκεῖ καὶ τεχνικοῦ,
if but of-man (there-is-a-form)-there also of-rational there and of-artistic
καὶ αἱ τέχναι νοῦ γεννήματα οὖσαι. χρὴ δὲ καὶ τῶν
and the arts of-intellect offspring being one-must and also of-the
καθόλου λέγειν τὰ εἴδη εἶναι, οὐ Σωκράτους, ἀλλ' ἀνθρώπου.
universals to-say the forms to-be not of-Socrates but of-man
ἐπισκεπτέον δὲ περὶ ἀνθρώπου, εἰ καὶ ὁ καθέκαστα· τὸ
it-must-be-considered and about man if also the particular the
δὲ καθέκαστον, ὅτι μὴ τὸ αὐτὸ ἄλλο ἄλλῳ· οἷον
but particular because not the same (is)-other in-another for-instance
ὅτι ὁ μὲν σιμός, ὁ δὲ γρυπός. γρυπότητα μὲν
because the-one indeed (is)-snub-nosed the-other but hook-nosed hook-nosedness indeed
οὖν καὶ σιμότητα διαφορὰς ἐν εἴδει θετέον ἀνθρώπου,
then and snub-nosedness differences in the-form one-must-posit of-man
ὥσπερ ζῴου διαφοραί εἰσιν· ἥκειν δὲ καὶ παρὰ τῆς
just-as of-living-being differences there-are to-come but also from the
ὕλης τὸ τὸν μὲν τοιάνδε γρυπότητα, τὸν δὲ τοιάνδε
matter the the-one indeed such hook-nosedness the-other but such

ἔχειν· καὶ χρωμάτων διαφορὰς τὰς μὲν ἐν λόγῳ οὔσας,
to-have and of-colors differences the-ones indeed in reason being
τὰς δὲ καὶ ὕλην καὶ τόπον διάφορον ὄντα ποιεῖν.
the-others but also matter and place different being to-make

XIII · SOUL ITSELF AND THE SOULS HERE

Is there, beside the things in the sensible, a soul-itself and an intellect-itself? Not everything here is an image of an archetype. Soul is no image of soul-itself; souls differ in honor. Justice, temperance, and true science in our souls are not images of those there but those very things in another way, for they are not marked off in a place. The sensible cosmos is in one place only, the intelligible everywhere. So more is there than the things seen.

λοιπὸν δὲ εἰπεῖν, εἰ μόνα τὰ ἐν αἰσθητῷ ἐκεῖ, ἢ καί,
(it-is)-left and to-say if only the(-things) in sensible (are)-there or also
ὥσπερ ἀνθρώπου ὁ αὐτοάνθρωπος ἕτερος, οὕτω καὶ ψυχῆς
just-as than-man the man-itself (is)-other thus also than-soul
αὐτοψυχὴ ἑτέρα ἐκεῖ καὶ νοῦ αὐτονοῦς. λεκτέον δὴ
soul-itself other (is)-there and than-intellect intellect-itself one-must-say indeed
πρῶτον μέν, ὅτι οὐ πάντα δεῖ, ὅσα ἐνταῦθα, εἴδωλα
first indeed that not all one-must as-many-as (are)-here images
νομίζειν ἀρχετύπων, οὐδὲ ψυχὴν εἴδωλον εἶναι αὐτοψυχῆς,
to-consider of-archetypes nor soul an-image to-be of-soul-itself
τιμιότητι δὲ ἄλλην ἄλλης διαφέρειν καὶ εἶναι καὶ ἐνταῦθα,
in-honor but one from-another to-differ and to-be also here
ἴσως δὲ οὐχ ὡς ἐνταῦθα, αὐτοψυχήν. εἶναι δὲ ψυχῆς ὄντως
perhaps but not as here soul-itself to-be and of-soul really
οὔσης ἑκάστης καὶ δικαιοσύνην δή τινα καὶ σωφροσύνην,
being each also justice indeed some and temperance
καὶ ἐν ταῖς παρ᾽ ἡμῖν ψυχαῖς ἐπιστήμην ἀληθινήν, οὐκ
and in the among us souls science true not

εἴδωλα οὐδὲ εἰκόνας ἐκείνων ὡς ἐν αἰσθητῷ, ἀλλὰ ταὐτὰ
images nor likenesses of-those as in sensible but the-same
ἐκεῖνα ἄλλον τρόπον ὄντα ἐνταῦθα· οὐ γὰρ ἔν τινι τόπῳ
those another way being here not for in some place
ἀφωρισμένα ἐκεῖνα· ὥστε, ὅπου ψυχὴ σώματος ἐξανέδυ,
marked-off (are)-those so-that where soul from-body emerged
ἐκεῖ κἀκεῖνα. ὁ μὲν γὰρ αἰσθητὸς κόσμος μοναχοῦ,
there also-those the indeed for sensible cosmos (is)-in-one-place-only
ὁ δὲ νοητὸς πανταχοῦ. ὅσα μὲν οὖν ψυχὴ ἡ τοιαύτη
the but intelligible everywhere as-many-as indeed then soul the such
ἐνταῦθα, ταῦτα ἐκεῖ· ὥστε, εἰ τὰ ἐν τῷ αἰσθητῷ
(has)-here these (are)-there so-that if the(-things) in the sensible
τὰ ἐν τοῖς ὁρωμένοις λαμβάνοιτο, οὐ μόνον τὰ
(as)-the(-things) in the seen(-things) were-taken not only the(-things)
ὄντα ἐν τῷ αἰσθητῷ ἐκεῖ, ἀλλὰ καὶ πλείω· εἰ δὲ τὰ
being in the sensible (are)-there but also more if but the(-things)
ἐν τῷ κόσμῳ λέγοιτο συμπεριλαμβανομένων καὶ ψυχῆς
in the cosmos were-meant being-included both soul
καὶ τῶν ἐν ψυχῇ, πάντα ἐνταῦθα, ὅσα κἀκεῖ.
and the(-things) in soul all (are)-here as-many-as also-there

This nature that embraces all things in the intelligible must be posited as a principle. How multitude comes from the one must be said from another beginning. As for things born of putrefaction, dirt, and mud: all that intellect receives from the first is best, and these are not among it; soul takes them from matter. The arts that concern what is natural to man are contained in the man-itself, and before the particular soul is the universal, and before that soul-itself, the life in intellect.

τὴν οὖν τὰ πάντα περιλαβοῦσαν ἐν τῷ νοητῷ φύσιν ταύτην
the then the all(-things) having-embraced in the intelligible nature this
ἀρχὴν θετέον. καὶ πῶς, τῆς μὲν ἀρχῆς τῆς ὄντως ἑνὸς
principle one-must-posit and how the indeed principle the really one
καὶ ἁπλοῦ πάντη οὔσης, πλήθους δὲ ἐν τοῖς οὖσιν ὄντος;
and simple wholly being multitude but among the beings being
πῶς δὲ παρὰ τὸ ἓν τὸ πλῆθος, καὶ πῶς τὰ πάντα ταῦτα,
how and beside the one the multitude and how the all these
καὶ διὰ τί νοῦς ταῦτα καὶ πόθεν, λεκτέον ἀπ' ἄλλης
and because-of what intellect (is)-these and whence one-must-say from another
ἀρχῆς ἀρχομένοις. περὶ δὲ τῶν ἐκ σήψεως καὶ τῶν
beginning for-(those)-beginning about but the(-things) out-of putrefaction and the
χαλεπῶν, εἰ κἀκεῖ εἶδος, καὶ εἰ ῥύπου καὶ πηλοῦ,
troublesome(-creatures) if also-there (there-is)-a-form and if of-dirt and of-mud
λεκτέον, ὡς, ὅσα κομίζεται νοῦς ἀπὸ τοῦ πρώτου, πάντα
one-must-say that as-many-as draws intellect from the first all
ἄριστα· ἐν οἷς οὐ ταῦτα· οὐδ' ἐκ τούτων νοῦς, ἀλλὰ ψυχὴ
(are)-best among which not these nor out-of these intellect but soul
παρὰ νοῦ, λαβοῦσα παρὰ ὕλης ἄλλα, ἐν οἷς ταῦτα. περὶ
from intellect having-taken from matter others among which (are)-these about
δὲ τούτων σαφέστερον λεχθήσεται ἐπανελθοῦσιν ἐπὶ τὴν
but these more-clearly it-will-be-said for-(those)-having-returned to the
ἀπορίαν, πῶς ἐξ ἑνὸς πλῆθος. ὅτι δὲ τὰ σύνθετα εἰκῇ
difficulty how out-of one multitude that but the composites at-random

ὄντα, οὐ νῷ, ἀλλ᾽ ἐφ᾽ ἑαυτῶν αἰσθητὰ συνελθόντα,
being not by-intellect but by themselves sensibles having-come-together
οὐκ ἐν εἴδεσι, τά τε ἐκ σήψεως ψυχῆς ἄλλο
(are)-not among forms the(-things) and out-of putrefaction of-soul other
τι ἴσως ἀδυνατούσης· εἰ δὲ μή, ἐποίησεν ἄν τι
something perhaps being-unable if but not it-would-have-made — something
τῶν φύσει· ποιεῖ γοῦν ὅπου δύναται· περὶ δὲ
of-the(-things) by-nature it-makes at-any-rate where it-can about but
τῶν τεχνῶν, ὅτι ἐν τῷ αὐτοανθρώπῳ περιέχονται ὅσαι
the arts that in the man-itself are-contained as-many-as
τέχναι ἀναφέρονται πρὸς τὰ κατὰ φύσιν ἀνθρώπῳ·
arts are-referred to the(-things) according-to nature for-man
πρότερον δὲ εἶναι ἄλλην καθόλου, καὶ τῆς καθόλου
earlier but to-be another universal and than-the universal
αὐτοψυχήν, ἤτοι τὴν ζωὴν τὴν ἐν νῷ πρὶν γενέσθαι
soul-itself or-indeed the life the in intellect before coming-to-be
ψυχήν, ἵνα καὶ γένηται αὐτοψυχὴν ἐκείνην λέγειν.
soul so-that also it-may-come-to-be soul-itself that to-call

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 ἑνί ἐστιν ὄντα, ὅσα τε πρώτως
all the beings by-the one are beings as-many-as both primarily
ἐστὶν ὄντα, καὶ ὅσα ὁπωσοῦν λέγεται ἐν τοῖς
are beings and as-many-as in-any-way-whatever are-said among the
οὖσιν εἶναι. τί γὰρ ἂν καὶ εἴη, εἰ μὴ ἓν εἴη; ἐπείπερ
beings to-be what for — even would-it-be if not one it-were since-indeed
ἀφαιρεθέντα τοῦ ἓν ὃ λέγεται οὐκ ἔστιν ἐκεῖνα. οὔτε
deprived of-the one which are-said not are those neither
γὰρ στρατὸς ἔσται, εἰ μὴ ἓν ἔστιν, οὔτε χορὸς οὔτε ἀγέλη
for an-army will-be if not one it-is nor a-chorus nor a-herd
μὴ ἓν ὄντα. ἀλλ' οὐδὲ οἰκία ἢ ναῦς τὸ ἓν οὐκ ἔχοντα,
not one being but not-even a-house or a-ship the one not having
ἐπείπερ ἡ οἰκία ἓν 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 συνεχῆ
would the house still (be)-a-house nor the ship the therefore continuous
μεγέθη, εἰ μὴ τὸ ἓν αὐτοῖς παρείη, οὐκ ἂν εἴη· τμηθέντα
magnitudes if not the one to-them were-present not — would-be cut
γοῦν, καθ' ὅσον τὸ ἓν 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 ζῴων σώματα ἓν
to-be and indeed also the of-the plants and living-beings bodies one
ὄντα ἕκαστα εἰ φεύγει τὸ ἓν εἰς πλῆθος θρυπτόμενα, τὴν
being each if they-flee the one into multitude shattered the

οὐσίαν αὑτῶν, 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 ἕν ἐστι. καὶ
other(-things) but having-become and those as-many-as one are and
ἡ ὑγίεια δέ, ὅταν εἰς ἓν συνταχθῇ τὸ σῶμα, καὶ κάλλος,
the health too when into one is-ordered the body and beauty
ὅταν ἡ τοῦ ἑνὸς τὰ μόρια κατάσχῃ 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 ἑνωθῇ. ἆρ᾽
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 ἓν χορηγεῖ καὶ αὕτη
having-come must (we)-to-say that this the one supplies and this
ἐστὶ τὸ ἕν; ἢ ὥσπερ τὰ ἄλλα χορηγοῦσα τοῖς σώμασιν
is the one or just-as the other(-things) supplying to-the bodies
οὐκ ἔστιν αὐτὴ ὃ δίδωσιν, οἷον μορφὴν καὶ εἶδος,
not is itself what it-gives such-as shape and form
ἀλλ᾽ ἕτερα αὐτῆς, οὕτω χρή, εἰ καὶ τὸ ἓν δίδωσιν,
but (they-are)-other than-it thus one-must if also the one it-gives
ἕτερον ὂν αὐτῆς νομίζειν αὐτὴν διδόναι καὶ πρὸς τὸ ἓν
other being than-it to-think it to-give and toward the one
βλέπουσαν ἓν ἕκαστον 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 ἕν. τῶν γὰρ ἓν λεγομένων οὕτως ἕκαστόν ἐστιν
him one of-the(-things) for one called thus each is
ἕν, ὡς ἔχει καὶ ὃ ἔστιν. ὥστε τὰ μὲν ἧττον ὄντα
one as it-has also what it-is so-that the(-things) indeed less being

ἧττον ἔχει τὸ ἕν, τὰ δὲ μᾶλλον μᾶλλον. καὶ δὴ
less have the one the(-things) and more more and indeed
καὶ ψυχὴ ἕτερον οὖσα τοῦ ἑνὸς μᾶλλον ἔχει κατὰ
also soul other being than-the one more has according-to
τὸν λόγον τοῦ μᾶλλον καὶ ὄντως εἶναι τὸ ἕν, οὐ μὴν
the proportion of-the more and really to-be the one not however
αὐτὸ τὸ ἕν· ψυχὴ γὰρ μία καὶ συμβεβηκός πως τὸ
(is)-the-very — one soul for (is)-one and as-attribute somehow the
ἓν καὶ δύο ταῦτα, ψυχὴ καὶ ἕν, ὥσπερ σῶμα καὶ ἕν. 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
ἕν, τὸ δὲ συνεχὲς ἐγγυτέρω. ψυχὴ δὲ ἔτι μᾶλλον
one the(-one) and continuous nearer soul and still more
κοινωνοῦσα καὶ αὐτή. εἰ δ' ὅτι ἄνευ τοῦ ἓν εἶναι οὐδ'
sharing also itself if but because without the one to-be not-even
ἂν ψυχὴ εἴη, ταύτῃ εἰς ταὐτόν τις ἄγει ψυχὴν καὶ
— soul would-be in-this-way into the-same one brings soul and
τὸ ἕν, πρῶτον μὲν καὶ τὰ ἄλλα ἕκαστα μετὰ τοῦ
the one first indeed also the other(-things) each with the
ἓν εἶναι ἔστιν· ἀλλ' ὅμως ἕτερον αὐτῶν τὸ ἕν· οὐ
one to-be are but nevertheless other than-them (is)-the one not
γὰρ ταὐτὸν σῶμα καὶ ἕν, ἀλλὰ τὸ σῶμα μετέχει τοῦ
for (is)-the-same body and one but the body partakes of-the
ἕν. ἔπειτα δὲ πολλὴ ἡ ψυχὴ καὶ ἡ μία κἂν εἰ μὴ
one then and many (is)-the soul even the one even if not
ἐκ μερῶν· πλεῖσται γὰρ δυνάμεις ἐν αὐτῇ, λογίζεσθαι,
of parts very-many for powers (are)-in it to-reason
ὀρέγεσθαι, ἀντιλαμβάνεσθαι, ἃ τῷ ἑνὶ ὥσπερ δεσμῷ
to-desire to-apprehend which by-the one as by-a-bond

συνέχεται. ἐπάγει μὲν δὴ ψυχὴ τὸ ἓν ἓν οὖσα καὶ
are-held-together brings-on indeed indeed soul the one one being also
αὐτὴ ἄλλῳ· 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.

ἆρ᾽ οὖν ἑκάστῳ μὲν τῶν κατὰ μέρος ἓν οὐ ταὐτὸν
is-it then for-each indeed of-the(-things) by part one not (are)-the-same
ἡ οὐσία αὐτοῦ καὶ τὸ ἕν, ὅλῳ δὲ τῷ ὄντι καὶ τῇ
the substance its and the one for-the-whole but — being and the
οὐσίᾳ ταὐτὸν ἡ οὐσία αὐτοῦ καὶ τὸ ὂν καὶ τὸ ἕν; ὥστε
substance the-same the substance its and the being and the one so-that
τὸν ἐξευρόντα τὸ ὂν ἐξευρηκέναι καὶ τὸ ἕν, καὶ αὐτὴν
the(-one) having-found the being to-have-found also the one and the-very
τὴν οὐσίαν αὐτὸ εἶναι τὸ ἕν· οἷον, εἰ νοῦς ἡ οὐσία,
— substance itself to-be the one for-instance if intellect (is)-the substance
νοῦν καὶ τὸ ἓν εἶναι πρώτως ὄντα ὂν καὶ πρώτως ἕν,
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 ἑνός. τί γὰρ ἄν τις καὶ παρ᾽ αὐτὸ τὸ
so-much also of-the one what for — one even besides the-very —
εἶναι αὐτὸ φήσαι; ἢ γὰρ ταὐτὸν τῷ ὄντι· ἄνθρωπος
to-be it would-say either for the-same with-the being man

γὰρ καὶ εἷς ἄνθρωπος ταὐτόν· ἢ οἷον ἀριθμός τις
for and one man (are)-the-same or as-it-were number some
ἑκάστου, 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 ἕν. εἰ μὲν οὖν ὁ ἀριθμὸς τῶν ὄντων,
alone something the one if indeed then the number (is)-of-the beings
δῆλον ὅτι καὶ τὸ ἕν· καὶ ζητητέον τί ἐστιν. 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 ἕν. ἀλλ' ἔλεγεν ὁ λόγος, εἰ
would-be in the things the one but said the argument if
ἀπολεῖ ἕκαστον τὸ ἕν, μηδ' ἔσεσθαι τὸ παράπαν. ὁρᾶν
will-lose each the one not-even would-be — at-all to-see
οὖν δεῖ, εἰ ταὐτὸν τὸ ἓν ἕκαστον καὶ τὸ ὄν, καὶ τὸ
then must if the-same the one each and the being and the
ὅλως ὂν καὶ τὸ ἕν. ἀλλ' εἰ τὸ ὂν τὸ ἑκάστου πλῆθός
generally being and the one but if the being the of-each multitude
ἐστι, τὸ δὲ ἓν ἀδύνατον πλῆθος εἶναι, ἕτερον ἂν εἴη
is the but one (is)-impossible multitude to-be other — would-be
ἑκάτερον. ἄνθρωπος γοῦν καὶ ζῷον λογικὸν καὶ
each man at-any-rate (is)-both living-being rational and
πολλὰ μέρη καὶ συνδεῖται ἑνὶ τὰ πολλὰ ταῦτα· ἄλλο
many parts and are-bound-together by-one the many these other
ἄρα ἄνθρωπος καὶ ἕν, 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 ὂν πάντα ἐν αὑτῷ ἔχον
partless and indeed also the whole being all in itself having
τὰ ὄντα πολλὰ μᾶλλον ἂν εἴη καὶ ἕτερον τοῦ ἑνός,
the beings many rather — would-be and other than-the one
μεταλήψει δὲ ἔχον καὶ μεθέξει τὸ ἕν. 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 εἴδη περιέχοι· οὐδὲ γὰρ ἡ ἰδέα ἕν,
still more if the forms it-should-contain not for the idea (is)-one
ἀλλ' ἀριθμὸς μᾶλλον καὶ ἑκάστη καὶ ἡ σύμπασα, καὶ
but number rather both each and the whole and
οὕτως ἕν, ὥσπερ ἂν ὁ κόσμος ἕν. ὅλως δὲ τὸ μὲν
thus one as would the cosmos (be)-one generally and the indeed
ἓν πρῶτον, ὁ δὲ νοῦς καὶ τὰ εἴδη καὶ τὸ ὂν οὐ πρῶτα.
one (is)-first the but intellect and the forms and the being not first
εἶδός 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 ἐκεῖνα. 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
δῆλον ἔσται· τὸν νοῦν ἀνάγκη ἐν τῷ νοεῖν εἶναι καὶ
clear will-be the intellect (it-is)-necessary in the to-think to-be and
τόν 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 αὑτοῦ· εἰς ἑαυτὸν γὰρ ἐπιστρέφων 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 ἁπλοῦς οὐδὲ τὸ ἕν·
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 αὑτὸν 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 ἓν εἶναι ποικίλον ὄντα. οὐ τοίνυν οὐδὲ τὸ
it-falls-short the one to-be complex being not therefore even the
ἓν τὰ πάντα ἔσται, οὕτω γὰρ ἂν οὐκέτι ἓν 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 ὂν τὰ πάντα.
all being nor the being the for being (is)-the all

III · THE SOUL BEFORE THE FORMLESS

The soul knows through forms; before the formless it slips, fears it has nothing, and gladly comes down to the sensible. Whoever would philosophize about the one must become intellect to behold it, for it is before intellect, being, form, motion, and rest. Calling it cause speaks of ourselves; strictly we may not say even "that," but only circle it from outside.

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

εἴδεσιν ἐπερειδομένη. ὅσῳ δ' ἂν εἰς ἀνείδεον ἡ
on-forms supported by-as-much-as and — into formless the
ψυχὴ ἴῃ, ἐξαδυνατοῦσα περιλαβεῖν τῷ μὴ ὁρίζεσθαι καὶ
soul goes being-utterly-unable to-grasp(-it) by-the not to-be-bounded and
οἷον τυποῦσθαι ὑπὸ ποικίλου τοῦ τυποῦντος ἐξολισθάνει
as-it-were to-be-stamped by varied the stamping(-thing) it-slips-out
καὶ φοβεῖται, μὴ οὐδὲν ἔχῃ. διὸ κάμνει ἐν τοῖς
and fears lest nothing it-have wherefore it-grows-weary in the
τοιούτοις καὶ ἀσμένη καταβαίνει πολλάκις ἀποπίπτουσα
such(-things) and gladly descends often falling-away
ἀπὸ πάντων, μέχρις ἂν εἰς αἰσθητὸν ἥκῃ ἐν στερεῷ
from all until — into sensible it-comes in solid
ὥσπερ ἀναπαυομένη· οἷον 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
ἓν οὖσα τῷ ἓν εἶναι αὐτῷ οὐκ οἴεταί πω 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 ἓν φιλοσοφήσειν.
thus to-do the(-one) about about the one to-philosophize
ἐπεὶ τοίνυν ἕν ἐστιν ὃ ζητοῦμεν, καὶ τὴν ἀρχὴν τῶν
since therefore one is what we-seek and the principle of-the
πάντων ἐπισκοποῦμεν, τἀγαθὸν 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)-to-come-to-be from-the(-things) about the first into the
ἔσχατα τῶν πάντων πεσόντα, ἀλλ' ἱέμενον 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, ἐπί τε τὴν ἐν ἑαυτῷ ἀρχὴν ἀναβεβηκέναι
hastening to and the in oneself principle to-have-ascended
καὶ ἓν ἐκ πολλῶν γενέσθαι ἀρχῆς καὶ ἑνὸς 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 αὑτοῦ νῷ πιστεύσαντα καὶ ὑφιδρύσαντα, ἵν' ἃ
the his-own to-intellect having-entrusted and having-set-under so-that what
ὁρᾷ ἐκεῖνος ἐγρηγορυῖα δέχοιτο, τούτῳ θεᾶσθαι τὸ ἓν 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 θέαν 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 πέφυκεν ὁρᾶν, ἀλλ' ἔστιν αἰσθήσεως καὶ
the such(-things) is-naturally-apt to-see but it-is of-perception and
δόξης ἑπομένης αἰσθήσει ἡ ἐνέργεια. ἀλλὰ δεῖ λαβεῖν
of-opinion following perception the activity but one-must to-take
παρὰ τοῦ νοῦ τὴν ἐπαγγελίαν ὧν δύναται. δύναται 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 ἁπλᾶ τὰ
or the(-things) from it pure and also simple (are)-the(-things)
ἐν αὐτῷ, ἔτι δὲ καθαρώτερα καὶ ἁπλούστερα τὰ πρὸ
in it still and purer and simpler the(-things) before
αὐτοῦ, μᾶλλον δὲ τὸ πρὸ αὐτοῦ. οὐδὲ νοῦς τοίνυν,
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 οὔ τι, ἀλλὰ πρὸ ἑκάστου, οὐδὲ ὄν· καὶ γὰρ
that but not something but before each nor being and for
τὸ ὂν οἷον μορφὴν 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 ἑνὸς
(is)-that even of-shape intelligible generative for the of-the one
φύσις οὖσα 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 ἑστώς, οὐκ ἐν τόπῳ, οὐκ ἐν
nor moved nor again standing not in place not in
χρόνῳ, ἀλλὰ τὸ καθ᾽ αὑτὸ μονοειδές, μᾶλλον δὲ ἀνείδεον
time but the by itself single-formed rather and formless
πρὸ εἴδους ὂν 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 ἑστώς; ὅτι περὶ μὲν
what then if not moved not standing because about indeed
τὸ ὂν τούτων θάτερον ἢ ἀμφότερα ἀνάγκη τό τε
the being of-these the-one or both (it-is)-necessary the and

ἑστὼς στάσει ἑστὼς καὶ οὐ ταὐτὸν τῇ στάσει· ὥστε
standing by-rest (is)-standing and not the-same with-the rest so-that
συμβήσεται αὐτῷ καὶ οὐκέτι ἁπλοῦν μένει. ἐπεὶ καὶ
it-will-be-an-attribute to-it and no-longer simple it-remains since also
τὸ αἴτιον λέγειν οὐ κατηγορεῖν ἐστι 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 αὑτῷ. 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 αὑτῶν ἑρμηνεύειν ἐθέλειν πάθη ὁτὲ μὲν ἐγγύς,
the our-own to-interpret to-wish affections at-one-time indeed near
ὁτὲ 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 ἡ 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 ἓν εἶναι τὴν ἀπόστασιν
better suffers and the soul from-the one to-be the departure
καὶ οὐ πάντη ἐστὶν ἕν, 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 ἓν εἰς ἀριθμὸν καὶ πλῆθος πεσοῦσα. ὑπὲρ ἐπιστήμην
then the one into number and multitude having-fallen beyond knowledge
τοίνυν δεῖ δραμεῖν καὶ μηδαμῇ ἐκβαίνειν τοῦ ἓν 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
μεθημερινὸν παρ᾽ ἡλίου. διὸ οὐδὲ ῥητὸν 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 θέαν 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 δίδαξις, ἡ δὲ
indeed for the road and the journey (goes)-the teaching the but
θέα αὐτοῦ ἔργον ἤδη τοῦ ἰδεῖν βεβουλημένου. 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 οἷον
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

ἀναπαυσαμένου, 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
ἀναβεβηκὼς δὲ ἔτι ὀπισθοβαρὴς ὑπάρχων, ἃ
having-ascended but still weighed-behind being (by-things)-which
ἐμπόδια ἦν τῇ θέᾳ, 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 συναχθείς —
the(-thing) separating from it or not-yet into one gathered
οὐ γὰρ δὴ ἄπεστιν οὐδενὸς ἐκεῖνο καὶ πάντων δέ, ὥστε
not for indeed is-absent from-anything that and from-all but so-that
παρὸν μὴ παρεῖναι ἀλλ᾽ ἢ τοῖς δέχεσθαι δυναμένοις καὶ
present not to-be-present except only to-those to-receive able and
παρεσκευασμένοις, ὥστε ἐναρμόσαι καὶ οἷον 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 ἔχῃ, ὡς εἶχεν, ὅτε ἦλθεν
the(-power) from it when thus he-is as he-was when he-came
ἀπ᾽ αὐτοῦ, ἤδη δύνασθαι ἰδεῖν ὡς πέφυκεν ἐκεῖνος θεατὸς
from it already to-be-able to-see as is-naturally-apt that visible
εἶναι· εἰ οὖν μήπω ἐστὶν ἐκεῖ, ἀλλὰ διὰ ταῦτά ἐστιν ἔξω,
to-be if then not-yet he-is there but because-of these he-is outside
ἢ δι᾽ ἔνδειαν τοῦ παιδαγωγοῦντος λόγου καὶ πίστιν
or because-of lack of-the guiding argument and conviction
περὶ αὐτοῦ παρεχομένου, δι᾽ ἐκεῖνα μὲν αὑτὸν 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
ἃ δὲ ἐν τοῖς λόγοις ἀπιστεῖ ἐλλείπων, ὧδε διανοείσθω.
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 οἴεται 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 ψυχήν. καὶ
beside the bodies positing and ascending to soul and
δεῖ δὴ τούτους φύσιν ψυχῆς κατανενοηκέναι τά τε
must indeed these nature of-soul to-have-understood the(-things) both
ἄλλα καὶ ὡς παρὰ νοῦ ἐστι 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 γεγονυίας τῷ ἐν τῇ ψυχῇ γεγονέναι τὸν νοῦν τῶν
already having-come by-the in the soul to-have-come the intellect of-the

ἐπιστημῶν αἴτιον· καὶ νοῦν ἰδόντα οἷον 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 ἀτρεμῆ
its being cosmos intelligible intellect quiet and unshaken
κίνησιν φατέον πάντα ἔχοντα ἐν αὑτῷ καὶ πάντα
motion one-must-call(-it) all having in itself and all
ὄντα, πλῆθος ἀδιάκριτον καὶ αὖ διακεκριμένον· οὔτε γὰρ
being multitude undistinguished and again distinguished neither for
διακέκριται ὡς οἱ λόγοι οἱ ἤδη καθ' ἓν νοούμενοι, οὔτε
it-is-distinguished as the reasons the already one by-one thought nor
συγκέχυται τὰ ἐν αὐτῷ. πρόεισι γὰρ ἕκαστον χωρίς·
are-confounded the(-things) in it proceeds for each apart
οἷον καὶ ἐν ταῖς ἐπιστήμαις πάντων ἐν ἀμερεῖ ὄντων
as also in the sciences all in partless being
ὅμως ἐστὶν ἕκαστον χωρὶς αὐτῶν. τοῦτο οὖν τὸ ὁμοῦ
nevertheless is each apart of-them this then the together
πλῆθος, ὁ κόσμος ὁ νοητός, ἔστι μὲν πρὸς τῷ πρώτῳ,
multitude the cosmos the intelligible is indeed near the first
καί 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
πρῶτον, ὅτι μὴ ἓν μηδὲ ἁπλοῦν· ἁπλοῦν δὲ τὸ ἓν 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 ἓν μὲν εἶναι βουλομένου,
if-indeed must something before intellect to-be one indeed to-be wishing
οὐκ ὄντος δὲ ἕν, ἑνοειδοῦς 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 ἓν εἶναι, ἀποστῆναι δέ πως
itself by-the near after the one to-be to-stand-away but somehow
τοῦ ἑνὸς τολμήσας — τὸ δὴ πρὸ τούτου θαῦμα τὸ ἕν,
from-the one having-dared the indeed before this wonder the one
ὃ μὴ ὂν ἐστιν, ἵνα μὴ καὶ ἐνταῦθα κατ᾽ ἄλλου τὸ ἕν,
which not being is so-that not also here of another the one
ᾧ ὄνομα μὲν κατ᾽ ἀλήθειαν οὐδὲν προσῆκον, 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
ἕν, οὐχ ὡς ἄλλο, εἶτα ἕν, χαλεπὸν μὲν γνωσθῆναι διὰ
one not as another then one difficult indeed to-be-known because-of
τοῦτο, γιγνωσκόμενον 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 οὖσαν, ὅτι καὶ πρὸ
nor in the(-things) coming-to-be by it being because also before
τούτων, ἣν ὀνομάζομεν ἓν 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 ἑνοῦν θέλοντες, οὐχ οὕτως ἓν λέγοντες καὶ
and the soul to-unify wishing not thus one saying and
ἀμερές, ὡς σημεῖον ἢ μονάδα λέγοντες· τὸ γὰρ οὕτως ἓν
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· οὔκουν δεῖ ἐνταῦθα βάλλειν
substance and the(-thing) before substance not-then must here to-cast
τὴν διάνοιαν, ἀλλὰ ταῦτα ὁμοιῶσαι ἐκείνοις ἐν ἀναλογίαις
the understanding but these to-liken to-those in analogies
τῷ ἁπλῷ 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 ἕν, καὶ πῶς τῇ νοήσει ἐφαρμοστέον;
how then do-we-say one and how to-the thought must-it-be-fitted
ἢ πλειόνως τιθέμενον ἕν, ἢ ὡς μονὰς καὶ σημεῖον
or more-fully being-posited one than as unit and point
ἑνίζεται· ἐνταῦθα μὲν γὰρ μέγεθος ἡ ψυχὴ ἀφελοῦσα
is-unified here indeed for magnitude the soul having-removed
καὶ ἀριθμοῦ πλῆθος καταλήγει εἰς τὸ σμικρότατον καὶ
and of-number multitude ends in the smallest and
ἐπερείδεταί τινι ἀμερεῖ μέν, 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 ἁπάντων οὐ μεγέθει, 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 ἀμερῆ, 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 ἀπεριλήπτῳ τῆς δυνάμεως.
or of-the number but by-the incomprehensible of-the power
ὅταν γὰρ αὐτὸ νοήσῃς οἷον νοῦν ἢ θεόν, πλέον ἐστί·
when for it you-think as intellect or god more it-is
καὶ αὖ ὅταν αὐτὸ ἑνίσῃς τῇ διανοίᾳ, καὶ ἐνταῦθα
and again when it you-unify with-the understanding also here
πλέον ἐστὶν ἢ θεός, ἂν αὐτὸν φαντασθῇς ἑνικώτερον
more it-is than god if it you-imagine more-unitary
τῆς σῆς νοήσεως εἶναι· ἐφ᾽ ἑαυτοῦ γάρ ἐστιν οὐδενὸς
than-the your thought to-be by itself for it-is nothing
αὐτῷ συμβεβηκότος. τῷ αὐτάρκει δ᾽ ἄν τις καὶ τὸ ἓν
to-it being-an-attribute by-the self-sufficient and — one also the one
αὐτοῦ ἐννοηθείη. δεῖ μὲν γὰρ ἱκανώτατον ἁπάντων 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 ἓν ἐνδεὲς ἐκ πολλῶν γενόμενον. δεῖται οὖν αὐτοῦ
not one (is)-needy from many having-come-to-be needs then its
ἡ οὐσία ἓν εἶναι· τὸ δὲ οὐ δεῖται ἑαυτοῦ· αὐτὸ γάρ
the substance one to-be the(-one) but not needs itself itself for
ἐστι. καὶ μὴν πολλὰ ὂν 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
ἓν 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 ἓν εἶναι
if-indeed then must something most-self-sufficient to-be the one to-be
δεῖ τοιοῦτον ὂν μόνον, οἷον μήτε πρὸς αὑτὸ μήτε πρὸς
must such being alone as neither toward itself nor toward
ἄλλο ἐνδεὲς εἶναι. οὐ γάρ τι ζητεῖ, ἵνα ᾖ, οὐδ᾽ ἵνα
another needy to-be not for anything it-seeks that it-may-be nor that
εὖ ᾖ, οὐδὲ ἵνα ἐκεῖ ἱδρυθῇ· τοῖς μὲν γὰρ ἄλλοις
well it-may-be nor that there it-may-be-seated for-the indeed for others
αἴτιον ὂν οὐ παρ᾽ ἄλλων ἔχει ὃ 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 ἱδρύσεως ὥσπερ αὐτὸ φέρειν οὐ δυνάμενον, τό
for it-needs a-seat as itself to-carry not being-able the
τε ἱδρυθησόμενον ἄψυχον καὶ ὄγκος πίπτων, ἐὰν μήπω
and (thing)-to-be-seated (is)-soulless and a-mass falling if not-yet
ἱδρυθῇ. ἵδρυται 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· ἡ δ᾽ ἁπάντων ἀρχὴ ἀνενδεὲς ἁπάντων· ὅ
after it the but of-all principle (is)-unneedy of-all what
τι γὰρ ἐνδεές, ἐφιέμενον ἀρχῆς ἐνδεές. εἰ δὲ τὸ ἓν

ἐνδεές, τοῦτο ζητεῖ δηλονότι τὸ μὴ εἶναι ἕν. ὥστε ἐνδεὲς
(is)-needy this it-seeks clearly the not to-be one so-that needy
ἔσται τοῦ φθεροῦντος. πᾶν δ' ὃ ἂν λέγηται ἐνδεὲς τοῦ
it-will-be of-the destroying(-thing) all but which — is-called needy of-the
εὖ, καὶ τοῦ σώζοντός ἐστιν ἐνδεές· ὥστε τῷ ἑνὶ οὐδὲν
well and of-the preserving(-thing) is needy so-that for-the one nothing
ἀγαθόν ἐστιν. οὐδὲ βούλησις τοίνυν 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 νοήσει; ἢ ἑαυτόν. πρὸ νοήσεως
thought what for even will-it-think or itself before thought
τοίνυν ἀγνοῶν ἔσται, καὶ νοήσεως δεήσεται, ἵνα γνῷ
therefore ignorant it-will-be and of-thought will-need so-that it-may-know
ἑαυτὸν ὁ αὐτάρκης ἑαυτῷ. οὐ τοίνυν, ὅτι μὴ γινώσκει
itself the self-sufficient to-itself not therefore because not it-knows
μηδὲ νοεῖ ἑαυτόν, ἄγνοια περὶ αὐτὸν ἔσται· ἡ γὰρ ἄγνοια
nor thinks itself ignorance about it there-will-be the for ignorance
ἑτέρου ὄντος γένεται, 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, ἓν δὲ
but alone neither knows nor has what it-is-ignorant-of one but
ὂν συνὸν αὑτῷ οὐ δεῖται νοήσεως ἑαυτοῦ. ἐπεὶ οὐδὲ
being being-with itself not needs thought of-itself since not-even
τὸ συνεῖναι δεῖ προσάπτειν, ἵνα τηρῇς τὸ ἕν, 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· ἄλλῳ· τὸ δὲ αἴτιον
and not thinks but (is)-cause of-the to-think for-another the and cause
οὐ ταὐτὸν τῷ αἰτιατῷ. τὸ δὴ πάντων αἴτιον οὐδέν
(is)-not the-same with-the effect the indeed of-all cause nothing
ἐστιν ἐκείνων. οὐ τοίνυν οὐδὲ ἀγαθὸν λεκτέον τοῦτο,
is of-those not therefore even good must-be-called this
ὃ παρέχει, ἀλλὰ ἄλλως τἀγαθὸν 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 μηδὲν τούτων ἐστίν, ἀοριστεῖς τῇ γνώμῃ,
if but because nothing of-these it-is you-are-indefinite in-the mind
στῆσον σαυτὸν εἰς ταῦτα, καὶ ἀπὸ τούτων θεῷ· θεῷ δὲ μὴ
set yourself in these and from these behold behold but not
ἔξω ῥίπτων τὴν διάνοιαν. οὐ γὰρ κεῖταί 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 ἄλλῳ ὄντα, ἀλλὰ δεῖ μηδὲν προσάπτειν τῷ
and with another being but one-must nothing to-attach to-the
νοουμένῳ, ἵνα ᾖ αὐτὸ τὸ νοούμενον, οὕτω δεῖ καὶ
thought so-that it-may-be the-very — thought thus one-must also
ἐνταῦθα συνιέναι, ὡς οὐκ ἔστιν ἄλλου ἔχοντα ἐν τῇ ψυχῇ
here to-understand that not it-is-possible of-another having in the soul
τύπον ἐκεῖνο νοῆσαι ἐνεργοῦντος 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
ὡς ἄρα ἄποιον 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 εἴσω πάντη, μὴ πρός 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 εἴδεσιν,
before the(-time) indeed in-the disposition then and also in-the forms
ἀγνοήσαντα δὲ καὶ αὐτὸν ἐν τῇ θέᾳ ἐκείνου γενέσθαι
having-become-unaware and even of-oneself in the vision of-that to-come-to-be

κἀκείνῳ συγγενόμενον καὶ ἱκανῶς οἷον ὁμιλήσαντα ἥκειν
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
οἵαν ἴσως καὶ Μίνως ποιούμενος ὀαριστὴς τοῦ Διὸς
such-as perhaps also Minos making familiar-friend — of-Zeus
ἐφημίσθη εἶναι, ἧς μεμνημένος εἴδωλα αὐτῆς τοὺς νόμους
was-reputed to-be of-which remembering images of-it the laws
ἐτίθει τῇ τοῦ θείου ἐπαφῇ εἰς νόμων πληρούμενος
he-established by-the of-the divine contact for of-laws filled
θέσιν — ἢ καὶ τὰ πολιτικὰ οὐκ ἄξια αὑτοῦ νομίσαντα,
enactment or also the civic(-things) not worthy of-himself having-thought
εἰ ἐθέλει, μένειν ἄνω· ὅπερ καὶ τῷ πολὺ ἰδόντι
if he-wishes to-remain above which-precisely also to-the(-one) much having-seen
γένοιτ' ἂν πάθημα. οὐδενὸς οὖν θεός, φησίν, ἐστιν 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 αὑτῶν ἔξω. οὐ δύνανται οὖν ἑλεῖν ὃν
outside rather and themselves outside not they-can then to-catch whom
πεφεύγασιν, οὐδ' αὑτοὺς ἀπολωλεκότες ἄλλον ζητεῖν, οὐδέ
they-have-fled nor themselves having-lost another to-seek nor
γε παῖς αὑτοῦ ἔξω ἐν μανίᾳ γεγενημένος 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 εὐθεῖα ἀλλ᾽ ἢ ὅταν
knows that the motion its (is)-not straight except only when
κλάσιν λάβῃ, ἡ δὲ κατὰ φύσιν κίνησις οἵα ἡ ἐν
a-break it-takes the but according-to nature motion (is)-such-as the in
κύκλῳ περί 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 ἀεί· 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 πόρρω ἀφιστάμενον ἄνθρωπος ὁ πολὺς καὶ θηρίον.
but far standing-away (is)-man the many and beast
τὸ οὖν τῆς ψυχῆς οἷον 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

οἷον κέντρα συμπίπτει, καὶ ὅτι ἀναλογίᾳ τοῦ κέντρου
as-it-were centers coincide and that by-analogy of-the center
τοῦδε τοῦ κύκλου· οὐδὲ γὰρ οὕτω κύκλος ἡ ψυχή, ὡς τὸ
of-this — circle not for thus (is)-a-circle the soul as the
σχῆμα, ἀλλ᾽ ὅτι ἐν αὐτῇ καὶ περὶ αὐτὴν ἡ 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 — οἷον 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 ἑαυτῶν κέντρον τῷ οἷον 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, ἀναπαυόμενοι. 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 συνῆπτον καί που κειμένου τοῦ κέντρου περὶ
center they-would-join and somewhere lying the center around
αὐτὸ ἂν ἦσαν· ἐπειδὴ δὲ αὐταί τε αἱ ψυχαὶ νοηταί,
it — they-would-be since but themselves both the souls (are)-intelligible
ὑπὲρ νοῦν τε ἐκεῖνο, δυνάμεσιν ἄλλαις, ᾗ πέφυκε τὸ νοοῦν
beyond intellect and (is)-that by-powers other as is-natural the thinking
πρὸς τὸ κατανοούμενον συνάπτειν, οἰητέον τὴν συναφὴν
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, ἑτερότητι δὲ καὶ διαφορᾷ· ὅταν οὖν ἡ
from-one-another in-place by-otherness but and difference when then the
ἑτερότης 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 ἑτερότητα ἀεὶ πάρεστιν, ἡμεῖς δὲ
that indeed then not having otherness always is-present we but
ὅταν μὴ ἔχωμεν· κἀκεῖνο 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
οἷον χορὸς ἐξᾴδων καίπερ ἔχων περὶ τὸν κορυφαῖον
as a-chorus singing-out-of-tune although having around the leader
τραπείη 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 μή, 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 ἀπᾴδειν 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, ῥίζαν ψυχῆς· οὐκ
and of-intellect principle of-being of-good cause root of-soul not
ἐκχεομένων ἀπ᾽ αὐτοῦ ἐκείνων, εἶτ᾽ 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
ἀίδια, ὅτι ἡ ἀρχὴ αὐτῶν ὡσαύτως μένει οὐ μεμερισμένη
eternal because the principle their likewise remains not divided
εἰς αὐτά, ἀλλ᾽ ὅλη μένουσα. διὸ κἀκεῖνα μένει· οἷον 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 αὑτὴν ἡμᾶς εἵλκυσεν, ἀλλ᾽ ἐμπνέομεν καὶ
nature toward itself us drew but we-breathe and

σωζόμεθα οὐ δόντος, εἶτα ἀποστάντος ἐκείνου, ἀλλ'
are-preserved not (as-if)-having-given then having-withdrawn that but
ἀεὶ χορηγοῦντος ἕως ἂν ᾖ ὅπερ ἔστι. μᾶλλον
always supplying as-long-as — it-is what-precisely it-is more
μέντοι ἐσμὲν 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 ἧττον 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 ἴχνος ζωῆς ἐκείνην μιμούμενον, τὸ δὲ
the without god (is)-a-trace of-life that imitating the but
ἐκεῖ ζῆν ἐνέργεια μὲν νοῦ, ἐνεργείᾳ δὲ καὶ γεννᾷ
there to-live (is)-activity indeed of-intellect by-activity and also it-begets
θεοὺς ἐν ἡσύχῳ τῇ πρὸς ἐκεῖνο ἐπαφῇ, γεννᾷ δὲ κάλλος,
gods in quiet the toward that contact begets and beauty
γεννᾷ δικαιοσύνην, ἀρετὴν γεννᾷ· 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 μέν, ὅτι ἐκεῖθεν, τέλος δέ, ὅτι τὸ ἀγαθὸν
beginning indeed because (it-is)-from-there end and because the good
ἐκεῖ, καὶ ἐκεῖ γενομένη γίνεται αὐτὴ ὅπερ ἦν· 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 πτεροροῥύησις· 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 from that but it-loves
αὐτοῦ ἐξ ἀνάγκης· καὶ οὖσα ἐκεῖ τὸν οὐράνιον ἔρωτα
him of necessity and being there the heavenly love
ἔχει, ἐνταῦθα δὲ πάνδημος γίγνεται. καὶ γάρ ἐστιν ἐκεῖ
it-has here but vulgar it-becomes and for there-is there
Ἀφροδίτη οὐρανία, ἐνταῦθα δὲ γίνεται πάνδημος οἷον
Aphrodite heavenly here but becomes vulgar as-it-were
ἑταιρισθεῖσα· καὶ ἔστι πᾶσα ψυχὴ Ἀφροδίτη. 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 ἑνωθῆναι θέλουσα, ὥσπερ παρθένος καλοῦ
soul god to-be-united wishing as a-maiden of-noble
πατρὸς καλὸν ἔρωτα· ὅταν δὲ εἰς γένεσιν ἐλθοῦσα οἷον
father (with)-noble love when but into birth having-come as-it-were
μνηστείαις ἀπατηθῇ, ἄλλον ἀλλαξαμένη θνητὸν ἔρωτα
by-wooings it-is-deceived another having-exchanged mortal love
ἐρημίᾳ πατρὸς ὑβρίζεται· μισήσασα δὲ πάλιν τὰς ἐνταῦθα
in-absence of-father it-is-outraged having-hated but again the here
ὕβρεις καὶ ἁγνεύσασα τῶν τῇδε πρὸς τὸν πατέρα
outrages and having-purified(-itself) of-the(-things) here to the father
αὖθις 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)
σαρξὶν 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 γνῶναι 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
τοὐναντίον δὲ ἀποθέσθαι τὰ ἄλλα δεῖ, καὶ ἐν μόνῳ
the-contrary but to-put-away the other(-things) must and in alone
στῆναι 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
αὑτῶν 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 κἀκεῖνον καὶ
we-touch god to-see indeed it-is-possible here both-that and

ἑαυτὸν ὡς ὁρᾶν θέμις· ἑαυτὸν μὲν ἠγλαισμένον, φωτὸς
oneself as to-see (is)-lawful oneself indeed made-splendid of-light
πλήρη νοητοῦ, μᾶλλον δὲ φῶς αὐτὸ καθαρόν, ἀβαρῆ,
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 μήπω ἐξελήλυθεν
how then not does-be-remain there or because not-yet be-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 θέαν 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 ἑωρακός ἐστιν 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 ἁπλοῦν γενόμενον. τάχα
he-will-be-with and such will-perceive simple having-become perhaps
δὲ οὐδὲ ὄψεται λεκτέον. τὸ δὲ ὀφθέν, 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 ἓν ἄμφω —
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᾽ αὑτοῦ συντελεῖ ἐκεῖ, κἀκείνου
having-become and not himself nor to-himself he-belongs there and-of-that
γενόμενος ἕν ἐστιν ὥσπερ κέντρῳ κέντρον συνάψας· καὶ γὰρ
having-become one he-is as to-center center having-joined and for
ἐνταῦθα συνελθόντα ἕν 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 ἀπαγγείλειέ τις ὡς ἕτερον οὐκ
(is)-the spectacle how for — could-report one as other not
ἰδὼν ἐκεῖνο, ὅτε ἐθεᾶτο ἕτερον, ἀλλὰ ἓν 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 μεμυημένους, ὡς οὐκ
injunction the not to-divulge to not initiated as not
ἔκφορον ἐκεῖνο ὂν ἀπεῖπε δηλοῦν πρὸς ἄλλον τὸ θεῖον,
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' ἓν ἦν αὐτὸς ὁ ἰδὼν πρὸς τὸ ἑωραμένον,
there-were but one was himself the seer with the seen
ὡς ἂν μὴ ἑωραμένον, ἀλλ' ἡνωμένον, ὃς ἐγένετο ὅτε
as — not seen but united he-who became when
ἐκείνῳ ἐμίγνυτο εἰ μεμνῷτο, ἔχοι ἂν παρ' ἑαυτῷ
with-that he-mingled if he-should-remember would-have — with himself
ἐκείνου εἰκόνα. ἦν δὲ ἓν καὶ αὐτὸς διαφορὰν ἐν αὑτῷ
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 ἁρπασθεὶς ἢ ἐνθουσιάσας ἡσυχῇ ἐν ἐρήμῳ
but as-if caught-up or inspired quietly in solitary
καταστάσει γεγένηται ἀτρεμεῖ τῇ αὐτοῦ οὐσίᾳ οὐδαμοῦ
condition he-has-come-to-be unshaken in-the his substance nowhere
ἀποκλίνων οὐδὲ περὶ αὑτὸν στρεφόμενος, ἑστὼς πάντη
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 ἔσω τοῦ ἀδύτου
of-the virtues chorus as someone into the inside of-the sanctuary
εἰσδὺς εἰς τοὐπίσω 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 δεύτερα
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 ἅπλωσις καὶ ἐπίδοσις αὐτοῦ καὶ
of-the to-see ecstasy and simplification and surrender of-oneself and
ἔφεσις πρὸς ἁφὴν καὶ στάσις καὶ περινόησις πρὸς
striving toward contact and rest and encompassing-thought toward
ἐφαρμογήν, 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 αἴνιγμα
how god that is-seen wise and priest the riddle
συνιεὶς 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, ὡς
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 θέας τὸ λοιπὸν ἐκ τῆς θέας
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
ὂν 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 παντελὲς
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 οὖσα ἐν οὐδενί
but to itself and thus not in another being in nothing
ἐστιν, ἀλλ᾽ ἐν αὑτῇ· τὸ δ᾽ ἐν αὑτῇ μόνῃ 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 ταύτῃ, ᾗ προσομιλεῖ. εἴ τις οὖν
but beyond substance in-this-way in-which he-consorts if one then

τοῦτο αὑτὸν γενόμενον ἴδοι, ἔχει ὁμοίωμα ἐκείνου αὑτόν,
this himself having-become should-see he-has a-likeness of-that himself
καὶ εἰ ἀφ᾽ αὑτοῦ μεταβαίνοι 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 αὑτῷ καὶ κατανοήσας
again having-roused virtue the(-virtue) in himself and having-perceived
ἑαυτὸν πάντη κεκοσμημένον πάλιν κουφισθήσεται δι᾽
himself wholly adorned again be-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
