Proclus

The Elements of Theology

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Philosophy has few friends, but those who have come to know her always are aware of the gift she has bestowed on them. Those who reject her are part of an opposition that is as ancient as philosophy itself.

For to present oneself as a knower of what most deny has any existence often makes one an object of derision and ridicule.

Yet, even those who reject her insist that everyone has their own philosophy and they often retort that who is to say what philosophy is anyway since everyone has the right to name it whatever they want?

When it is pointed out to them that the name philosophy can be defined in terms of itself then they deny its literal meaning. However, her name does define her uniqueness because, as we know, philosophy means the love of wisdom. The name perfectly mirrors her nature because there is always a love for her simply because the experience of wisdom is beauty itself. When she is seen in all her perfection it is impossible not to have an intense love for her.

For love is the love of the beautiful and it awakens in the soul of those who have perceived her a sense of the wondrous nature of beauty. In the astonishment of that vision is the awareness that whatever it is that has been called the self that here in this vision one is present before what truly is and in that recognition one can name the seeing and the object of seeing as truly mind alone. While it is experienced as beauty itself, it is in that vision that vision is seeing itself and what is seen is no different than what sees.

Such experiences have always been part of the history of mankind and poets and artists have been inspired by this vision to create many fine and noble works. Those who are called philosophers reflect on these experiences and within these overwhelming experiences they glean from them distinctions that become the material out of which other ideas can be derived forming a tapestry of ideas that bring the salient factors together into meaningful patterns. They crafted these ideas to better understand what was the summit of experience.

This experience is also called beholding the Good and some remind us that the Greek word for beholding is Idea so some call it the Idea of the Good.

Now, after experiencing the Idea of the Good, or Beauty itself, they can say what is real, what truly exists, that mind alone is real, that the perfection of beauty touches the nature of reality, and that Man possesses an eye of the soul that is capable of seeing the nature of what is intelligible. The only sense in which it is possible to verify
that these ideas are true is to gain the experience and determine if they truly reflect the nature of the reality of that experience.

Strange as it may seem it is possible to ask if everything that exists has a cause and if the cause has a higher priority than its effect. This question applies to this experience of reality, or beauty itself, and since it is, or exists, it must have a cause and it is must explain existence without assuming another thing that exists. It is possible for Man to realize that this is what is beyond experience so that it cannot be described by any terms that are rooted in or derived from experience. Yet, for all that it must have some necessary reference to what is real, and that truly exists. Clearly, the Idea of the Good, or Beauty itself, has a oneness within which distinctions can be made without attributing any differences or parts to it.

The One itself then can be realized as the cause that cannot be described in any terms borrowed from the realm of what exists. It is for this reason it is often called the via negativa, the God that can only be described with negatives. Now, the task is more profound than deriving terms that can be inferred from an experience of Beauty itself because now it may be asked, “If the One itself is the cause of that magnificent divine radiance that we call the Beauty itself, or the Idea of the Good, then how can we and our everyday world relate to it?” “How can we possibly understand that we are not only a necessary part of that system of splendor but that since it is entirely intelligible its comprehension opens our own minds to confirm that vision for ourselves?” If we can be brought to understand these profound issues, then is there any need for faith since understanding may bring one to such heights? We can add more precision to that question and say not “How can we understand that..?” If what authors say have presented us works that can lead us through the steps of reasoning to this, the greatest gift for those who seek to share in the unfoldment of this mystery?

We can say that if such authors do exist and their works are available to us then we certainly should know of them. If they need to be translated we must find those translations that can craft their words to fit this most noble task because when they are available they are gifts for our spiritual and philosophical enhancement. For what greater gift is there than to be brought to see that mind is no stranger to mind and can know itself and its sublime cause?

Proclus is the author. He was the master of Platonic philosophy and demonstrated that it is entirely possible to see our existence as part of a divine intelligible system that includes in its sweep an understanding of the way the One, the mind, the intelligible, the soul, and the divine personification of the Gods becomes part of a tapestry of ideas that are unified, connected together into a meaningful pattern, and yet whose simplicity is a challenging task for the reader to
comprehend since it is by shaping one’s own understanding to the model that we mature and grow.

Proclus - The Elements of Theology is the single most important philosophical work because whenever it has come to the forefront of education it helped create another renaissance of culture and creativity. In Juan F. Balboa’s translation of the Elements of Theology we have both the Greek Text and his translation and this addition of the Greek will most likely bring many to discover just how the study of Greek can add a depth to their own understanding. His translation has been the culmination of many years of contemplating and studying the Platonic philosophers. His grasp of Plato’s ideas can be seen in his other translations of Plato’s dialogues; he brings to his work a profound understanding of Platonic metaphysics, without which it would be impossible to do justice to the work. Here we have a gift and should toast it over coffee and smile at the fact that we can enter our own renaissance through the study of such works and translations of those of Juan F. Balboa’s.

Our age has begun its turn to the mind, a turning about to leave the fictions of our culture behind us. What once commanded our belief has been shown by recent theological studies to be empty of meaning. Our age can shed what once captured its loyalty. We live in an age unique in history. Ours is a Golden Age for seekers of wisdom. We have available to us in our own language, English, nearly all of the ancient wisdom literature on the shelf of our local bookshops. There are teachers today from each of these traditions who present their spiritual disciplines and recently many Americans have now become the successors of these traditions and offer their teaching to all who are receptive to them.

However, among all these spiritual traditions only one says that the path to wisdom lies in the cultivation and contemplation of an understanding of their works and that is the Platonic tradition.

This turning to grasp the meaning and experience of the spiritual dimension of life was once rejected and treated as having only historical significance. Indeed, when E. R. Dodds translated The Elements of Theology in 1933 he wrote that he knew well enough that he would be seen as contributing to the science about which nothing could be learned, the Wissenschaft des Nichtwissenswerthen and his justification was its historical significance as that the Elements was the “one genuinely systematic exposition of NeoPlatonic metaphysics.” There are still some who regard Proclus in this way but others can find in him a return to rational mysticism that can return man to a higher and more meaningful direction for their lives.
Proposition 1

All Multitude Participates, in a certain way, of The One.

Παν πλήθος μετέχει πη τον ενος.

For if It Participates, in no way (of The One),

γερ ει μετεχοι μηδαιμή
neither would The Whole Be One,

ουτε το ολον εσται εν
nor Each of The Many of which The Multitude consists;

ουθ εκαστον των πολλων ον το πληθος εξ,
but from each of these multitudes, even more multitudes would arise,

αλλ’ εκαστον εκεινων και πληθος εσται,
and this will be the case into infinity,

και τουτο εις απειρον,
and each of these infinites, would in turn be, an infinite multitude.

και εκαστον τουτων των απειρων εσται πολλ’ απειρων πληθος.
και each of these infinites, would contain an infinite multitude.

For by in no way at all Participating The One;

γαρ μηδενος μηδαιμη μετεχον ενος
neither According to The Whole Itself,

μητε καθ’ ολον εωστο
nor According to Each of The Many contained in Self,

ιτο εκαστον των εν αυτο,

it would be infinite, in every particular case, and according to all.

εσται απειρον παντη και κατα παν.

For each of the many, which you may take up, would be either One, or Not-One,

γαρ εκαστον των πολλων, οπερ αν λαβης, εσται ητοι εν η ουχ εν:
and if Not-One, then either each is many or nothing. Whereas if, on the one hand,

και ει ουχ εν, ητοι πολλα η ουδεν. αλλ’ ει μεν
either each is nothing, That (Being-Parm 142C-6) out of which these also consist would be nothing;

εκαστον ουδεν, το εκ τουτων και ουδεν:
και each is nothing, in a certain way, of The Whole Multitude.

And if, on the other hand, each is many, each will consist of an infinite amount of infinites:

ει δε πολλα, εκαστον εξ απειρως απειρων.
και εαυτα αδυνατα.

but this, is impossible.

For neither are any of The Real-Beings composed of an infinite amount of infinites

γαρ ουτε εστι των οντων εξ απειρως απειρων
( for there could not be more than that which is infinite;

( γαρ ουκ εστι πλεον του απειρου,
but, That (Whole) out of which All Beings consist, is more than Each.)

δε το εκ παντων πλεον εκαστου)

Nor is it possible for anything to be composed out of that which in no way exists.

ουτε δυνατον τι συντιθεσθαι εκ του μηδενος.
και accordingly then, All Multitude, Participates in a certain way of The One.

αρα παν πληθος μετεχει πη του ενος.
Concerning the word \textit{επλεονασεν} : The Root of this word is \textit{πλεοναζω}, and according to The L/S Lexicon it means : I. to be more ; especially to be \textit{more than enough}, to be \textit{superfluous} II. 1.of persons, to go \textit{beyond bounds}, to take \textit{too much}, to \textit{presume} to be \textit{lengthy}, to be \textit{tedious}
2. to have an excess of, to abound in a thing

III. to state at a larger amount, to be exaggerated

Furthermore, this word is connected to πλέον: a comparative meaning more or larger, further

(Parmenides' 2nd Hypothesis 142B)
(Damascius' On 1st Principles Section 1 Chapter 28 (1-76<79)

**Proposition 3**

*All that becomes One, becomes One by Participating of The One.*

Πᾶν τὸ γνωμένον ἐν γίνεται ἐν μεθέξει τοῦ ενος.

For if, on the one hand, *Self is Not-One*,

γὰρ μὲν αὐτὸ ὁμο ἐν

then on the other hand, *It is One*, insofar as *It has Experienced*

δὲ εστὶν ἐν καθὸ πεπονθὲ

The Participation of The One,

τὴν μετοχὴν τοῦ ενος.

for if Those which are not One In-and-By-Them Selves, were to become One,

γὰρ εἰ α ἐστὶν μὴ ἐν καθ’ αὐτὰ γνωτὸ ἐν

then surely They would Unite and Commune with each other in order to become One,

δὴ τοῦ συνιστάντα καὶ κοινωνοῦντα ἀλλήλοις γίνεται εν.

and Abide in The Presence of The One, but not by Being The Very One.

καὶ υπομενεὶ τὴν παρουσίαν τοῦ ενος οὐκ οντα ὁπερ εν.

Accordingly then, This One Participates of The One

ἀρὰ ταυτὶ (ἥ) μετέχει τοῦ ενος.

insofar as, *It is That which Experiences Coming-to-be One*;

ἡ το πασχεῖ γενέσθαι εν.

For if on the one hand It Is already One, then It will not become One:

γὰρ εἰ μεν εστὶν ἡδὴ ἐν, οὐ γίνεται εν:

For by Being That One, It cannot become That which It Is already.

γὰρ ὅν τὸ οὐ γίνεται ο ἐστὶν ἡδή.

But if They become One, out of That which was formerly Not-One,

δὲ εἰ γίνεται ἐκ τοῦ προτερον μὴ ενος.

then That Certain One that has been generated in Them Selves has come into being as One.

τὸ τινὸς ἐν εγγενομένου ἐν αὐτῶι ἔξει ενος.
Proposition 4

All that is United is Other than The One-Self.

Πᾶν τὸ ἑνωμένον ἐστὶ εἶτερον τοῦ αὐτοενός.

For if It is United, then This must Participate in a certain way of The One, γὰρ εἰ ἐστὶν ἑνωμένον, ταῦτη (F/sing) αὐν μετέχοι πη τοῦ ενος, insofar as It is also said to be United.

η καὶ λέγεται ἑνωμένον.

However, That which Participates of The One, is both One and Not-One. (P3)

δὲ τὸ μετέχον τοῦ ενος ἐστὶ εν καὶ οὐχ εν.

But The One-Self is not both One and Not-One. For if This One-Self were also δ’ τὸ αὐτοεν ἐστὶ οὐχι εν καὶ οὐχ εν., γὰρ εἰ τοῦτο καὶ One and Not-One, then in turn The One In Self would also have both of These, εν τε καὶ οὐχ εν., παλιν το εν εν αὐτω καὶ εξει συναμβοτερον, and this would proceed to infinity, if there were no One-Self which would enable it to stop, καὶ τοῦτο εἰς απειρον, οντος μηδενος αὐτοενος ο δυνατον εις στηναι, but All would be One and Not-One.

αλλα παντος οντος ενος και ουχ ενος.

Accordingly then, there is Something that is United which is Other than The One.

ἀρα ἐστὶν τι τὸ ἑνωμένον εἶτερον τοῦ ενος.

For if The One were The Same with The United, then an infinite multitude would result, γὰρ τὸ εν ὕν ταυτον τῷ ἑνωμένῳ, ἀπειρον πληθὸς ἐσται, and so also for Each One of Those Beings of which The United consists.

καὶ ωσαυτως ἐκαστον εκεινων ον τὸ ἑνωμένον ἐστι εξ.
(Syrianus, On The Metaphysics of Aristotle 13-14, 81-37, 122-4, 170-32 > 171-21, 174-21 > 175-12)

**Proposition 5**

*All Multitude is Secondary/Subsequent to The One.*

Πάντα πλήθος εστὶ δευτερον τοῦ ενός.

For if many were prior to The One, then on the one hand, The One would Partake of many, γαρ εἰ πλήθος εστὶ πρὸ τοῦ ενός, μὲν τὸ εν μεθεξεῖ τοῦ πλήθος.

if the many were prior to The One, then on the other hand, it would not Partake of The One, τὸ πλήθος τὸ πρὸ τοῦ ενός δὲ οὐ μεθεξεῖ τοῦ ενός,

if indeed, that multitude existed before One came to Be.

eἰπερ, ἐκεῖνο πλήθος εστὶν, πρὶν εν γενεται:

For it could not Participate of that which has no Being;

γαρ οὐ μετέχει τοῦ μη ὁντος:

since That which Participates of The One, is both One, and at the same time, Not-One; (P2)

dιὸτι τὸ μετέχον τοῦ ενός καὶ εν καὶ αἷμα οὐχ εν,

but One would not yet exist; by many being the first.

δ’ εν οὔσω ὑπεστη(φώστημι) πλήθους οντος τοῦ πρώτου.

However, it is impossible that there could be a certain multitude,

δ’ εἰναι αδύνατον τὸ πλήθος

which in no way whatsoever Participates of The One. (P1)

μὴδαμὴ μετέχον ενός.

Accordingly then, multitude is not prior to The One.

ἀρα τὸ πλήθος οὐκ πρὸ τοῦ ενός.

But surely then if such a nature co-existed, at the same time, with The One,

dε δὴ εἰ τῇ φύσει αἷμα τοῦ ενός καὶ εν καὶ αἷμα τοῦ ενός, and they were co-ordinate with each other (for nothing in-Time prevents it), καὶ συστοιχία αὐτή εἰναι αἷμα τοῦ ενός καὶ εν καὶ αἷμα τοῦ ενός, then neither is The One According to Self many, nor is multitude One, οὔτε εστὶν τοῦ ενός καθ’ αὐτῷ πολλὰ οὔτε τὸ πλήθος τοῦ ενός, by such a nature being oppositely-divided at the same time,

οὕς τῇ φύσει οὕστα αὐτὴ αὐτὴν αὐτὴν εἰς αἷμα.

if indeed neither is prior or posterior to the other.

εἰπερ μὴ δειτερον πρῶτον η ἂντι μὴτερον.

Thus, Multitude According to Self will not be One, and each of those in Self will not be One, οὐν τὸ πλήθος καὶ καθ’ αὐτῷ εστὶ οὐχ εν καὶ εκαστὸν τὸν εν αὐτῷ οὐχ εν, and this will be the case to infinity: which is (manifestly) impossible.

καὶ τοῦτο εἰς αἰεὶμον: οἰνερ αδύνατον.

Accordingly then, Multitude, according to Its own Nature, Participates of The One,

ἀρα κατὰ τὴν εαυτοῦ φύσιν, μετέχει τοῦ ενός, and it will be in no way possible to grasp any Part, which is not One: (P1)
καὶ ἐσταὶ οὐδὲν ὠλβείν ὁ ἐστιν μὴ ἐν :
For by not Being One, it will be an infinite number of infinities; as it has been demonstrated.

γὰρ μὴ ὦν ἐν, ἐσταὶ ἐξ ἀπειρον ἀπειρον, ὡς δεδεικται.
Accordingly then, Multitude, entirely Participates of The One.

ἀρα παντὶ μετέχει τοῦ εὐνω.
If on the one hand, The One which Is According to The One Self, in no way Participates ei μὲν τὸ εὖ ὀν καθ᾽ τὸ εὖ αὐτό, μὴ δαμὶ μετέχει of Multitude, then Multitude will be entirely posterior/later than The One,
πλῆθος ὁ, σὺν τὸ πλῆθος ἐσταὶ παντὶ υπερτφν τοῦ εὐνος,
and so Multitude Participates of The One, whereas It is not Participated by The One.

μὲν μετέχουν τοῦ εὐνος, δὲ οὐ μετεχομενον ὑπὸ τοῦ εὐνος.
But on the other hand, if The One also Participates of Multitude,

de εἰ τὸ εὖ καὶ μετέχει πλῆθος.
by Subsisting, on the one hand, as One, through Hyparxis,

ὑφέστος μὲν ὡς εὖ κατὰ τὴν υπαρξίν,
but on the other hand, by Subsisting as Not-One, through Participation,

de οὐχ εὖ κατὰ τὴν μεθεραίν.
Then The One will be Multiple, just as Multitude is United through The One.

tὸ εὖ ἐσταὶ πεπληθυσμενον ωσπερ τὸ πλῆθος ηνωμενον διὰ τὸ εὖ.
Accordingly then, The One will Commune with Multitude, and Multitude with The One:

ἀρα τὸ εὖ κεκοινονήκεν τε τὸ πλῆθει καὶ τὸ πλῆθος τοῦ εὐν:

But of Those that Come-together and Commune in a certain way with Each-Other,

dε τὰ συνιοντα καὶ κοινωνούντα πη αλληλοίς
if on the one hand, They are Collected-together by Something else,

eι μὲν συναγεται ὑπ’ αλλον,
That Something else is Prior to Selves,

ἐκεῖνο εστιν πρὸ αὐτῶν,
but if, on the other hand, They Collect Selves by Them Selves,

eι δὲ συναγει αὐτα εστια,
then They are not opposed to Each-Other:

οὐκ ἀντικέται αλληλοίς:
For opposites do not hasten to each other (but run away from each other [Phaedo 102D]).

γὰρ ἀντικείμενα αὐτο σπρευδεὶ εἰς αλληλα.
If then, The One and Multitude were oppositely divided, and Multitude

eι συν τὸ εὖ καὶ τὸ πλῆθος αντιδηρηται, καὶ τὸ πλῆθος
insofar as Multitude is Not-One, and The One insofar as One, is not Multitude,

ἡ πλῆθος οὐχ ἐν, καὶ τὸ εὖ ἡ εὖ συν πλῆθος,
neither will either of These arising in the Other, be One and at the same time also two.

οὐδέτερον γενομενον εἰς θατερῷ, ἐσται εὖ ὑμα καὶ δυο.
But certainly, if, there were something Prior to Selves, which Collects Selves,

αλλα μὴν εἶ ἐσταὶ τι πρὸ αὐτῶν το συναγει,
this will either be One or Not-One:

ἡ εστιν εὖ ἡ οὐχ εὖ.

But if it is Not-One, it will either be Many or nothing.

αλλὰ εἰ οὐχ εὖ, ἡ πολλὰ ἡ οὐδὲν.
It will not, however, be Many, in order that there be no Multitude prior than One,
All Multitude Arises either out of The United or out of Unities.

For on the one hand, it is clear that Each One of The Many will not be Self Multitude Alone, γαρ μεν δηλον εκαστον των πολλων ουκ εσται αυτο πληθος μονον and in turn, that Each One of This Multitude will also not be Self Multitude Alone. (P1) και παλιν στι εκαστον τουτου πληθος και. But if on the other hand, Each Is not Multitude Alone, then Each Is either United or a Unity. ει δε εστι μη πληθος μονον, εστι ητοι ηνωμενοι η ενας.

And if, on the one hand, Each Participates of The One, then Each One Is United; και ει μεν μετεχον του ενος, ηνωμεν: but if on the other hand, Each One Arises out of That which Is Primarily United, ει δε εξ το ον πρωτος ηνωμενον, then Each One will Be a Unity. ενος (ε.).

For if The One-Self Is, then there Is also That which Primarily Participates of Self γαρ ει το αυτον εστι, εστι και το πρωτος μετεχον αυτοι by That which Is Primarily United. πρωτος ηνωμενον.

But This Arises out of Unities; δε τουτο εξ εναδων:

for if This Arises out of The United, and in turn The United Arise out of Certain Unities, γαρ ει εξ ηνωμενον, παλιν τα ηνωμενα εκ τινων, this will also be the case Without Ever Ceasing.

Surely then it is Necessary that, That which Is Primarily United Must Arise out of Unities: δη ειναι δει το πρωτος ηνωμενον εξ εναδων:

And we have discovered what we set out to prove from the beginning.

Proposition 7

All that is Productive of Another is Superior to The Nature of That which is produced.

Παν το παρακατικόν αλλόν εστι κρειττόν της φύσεως του παραγομενον.

For That which is Produced is either, Superior, or inferior, or Equal (to The Producer).

First let us first suppose that That which is Produced is Equal to The Producer.

Accordingly then, That which is Produced from This Producer, will either also Self possess a power productive of something else, or it will be entirely unprolific.

But if, on the one hand, it would be entirely unprolific, then by this self being sterile, it will be inferior to The Producer, and through that sterility, it is unequal to its Producer, which Is Truly Prolific, and thus Truly Possesses The Power to Create.

But if, on the other hand, Self is also productive of others, then Self either produces that which is Equal to Itself, and this will also be the case with All Beings, and All The Beings will be Equal to each other, and no one being, will be Superior to another; if, That which produces, always generates a consequent series that is Equal to Itself.
Or that which is produced produces that which is unequal to itself,
η ἀνίσον
(and thus that which is produced), will no longer be Equal to The Productive Self.
καὶ ἂν οὐκέτ’ εἰς ἵνα τὸ παραχωντί αὐτό:
For it is the province of Equal powers to produce those which are Equal. (CN 1-3)
γὰρ εστὶ ισῶν δύναμεως το ποιεῖν τα ἵσα.
However, those produced from these powers that are unequal, will be unequal to each other,
δ’ τα εκ τούτων ανίσα ἀλλήλοις.
If indeed, on the one hand, That which produces is Equal to That which is Prior of Self,
eιπὲρ μὲν τὸ παραχων ἵσον τὸ πρὸ αὐτοῦ.
while on the other hand, that which is produced after Self, is unequal to Self.
δὲ τὸ μετ’ αὐτῷ ανίσον αὐτῷ.
Accordingly then, it is not possible for the produced to be Equal to That which Produces.
ἀρα οὐκ δεὶ τὸ παραχωντὶ εἰναι ἴσον τὸ παραχωμενόν.

But certainly, The Producer will not in any way be inferior (to the product).
ἀλλὰ μὴν τὸ παραχων εσταί οὐδ’ ποτε ἔλαττον.
For if The Productive Self Imparts The Ousia to that which is produced,
γὰρ εἰ αὐτῷ δίδωσιν τὴν οὐσίαν τὸ παραχωμενω,
Then Self will also Provide with The Power of The Ousia.
αὐτῷ καὶ χορηγεῖ αὐτῷ κατὰ τὴν δύναμιν τὴν οὐσίαν.
But if Self is Productive of All The Power of that which is subsequent to Self,
δὲ εἰ αὐτὸ εστὶ παρακτικὸν πασης τῆς δύναμεως τῷ μετ’ αὐτῷ,
then Self will also be able to create such a product as that, from Itself.
καὶ δύνατο ποιεῖν τοιοῦτον οἰον ἐκεῖνο εαυτῷ.
but if this be the case, It will also make Itself even more powerful.
δὲ εὶ τούτῳ, αὐν καὶ ποιησειν εαυτῷ δυνατωτερον.
For if Creative Powers are Present,
γὰρ τῆς ποιητικῆς δύναμεως παρουσῆς,
neither can impotence nor lack of will, hinder Self;
ουτε τὸ μη δυνασθαι ουτε τὸ μη βουλεσθαι, καλὺνει:
since All, naturally reach out, after The Good.
γὰρ παντὰ κατὰ φύσιν ὁρεγετα τοῦ ἀγαθοῦ:
So that, if It is able to bring forth another being that is more perfect,
ωστε εἰ δυναται απεργασασθαι ἀλλο τελειωτερον,
It will also Perfect Itself, before It Perfection that which is subsequent to Self.
καὶ τελειωσειν εαυτο πρὸ τοῦ μετ’ αὐτῷ.
Accordingly then, that which is produced, is not Equal, nor Superior,
ἀρα τὸ παραχωντὶ εστὶν ουτε ἴσον ουτε κρείττον
to That which is Productive.
τὸ παραχωμενόν.
Accordingly then, That which is Productive is Superior, in every way,
ἀρα τὸ παραχων κρείττον πάντη
than the nature of that which is produced.
τῆς φύσεως τοῦ παραχωμενοῦ.
That which is Primarily Good and which is no other than Good,
leads/guides all of those that in any way whatsoever participate of the Good.

For if All the beings aspire/long-after the Good,
it is clear that That which is Primarily Good is beyond the Real beings.

For if It were the Same with any of the Real beings;
then either Being and The Good are the Same,
and This Being would no longer be aspiring-after the Good;
by Being the Self-Same Hyparxis as the Good.

For that which longs for, is in need of and has been sent-away from That which It longs for,
and it is Other than That which is their Object of Aspiration.

Thus on the one hand, That which is reached for, is One,
but on the other hand, That which reaches, is Another:
and on the one hand, Being is That which Participates,
and on the other hand, That which is Being Participated will be the Good.

(Proclus’ Theology of Plato Book 2 Chapter 3)

Proposition 8
Accordingly then, **Goodness** is a **Certain Good**, **Inherent in Certain** of The Participants, 

αρα εστιν τι σχαδον ον εν τινι του μεταχομενον, 

and **After Which**, The Participant Solely Aspires, 

και ου το μεταχομαι μονον εφεται, 

but is not That, That which is **Simply Good**, and **After Which**, All The Beings Aspire? 

ἀλλ’ ου το απλος σχαδον και ου παντα τα οντα εφεται. 

For **This**, on the one hand, is The Common Object of Desire of All The Beings. 

για τουτο μεν εστι κοινον εφετον παντων των οντων: 

But on the other hand, that which **Arises** in anything, pertains to that alone which **Participates**. 

δε το γενομενον εν τινι εστι εκεινοι μοιον του μεταχομενος. 

Accordingly, That which is **Primaerly Good** is nothing else than Good. For **whatever else**, 

αρα το πρωτος σχαδον εστιν ουδεν αλλο η σχαδον . γαρ τι αλλο that may be added, will “**lessen**” The Good by its addition, and will make it a certain Good, 

αν προσθης , ηλαττωσας το σχαδον τη προσθεσει, ποιησας τι σχαδον instead of That which is Simply Good. For that which is added, is not The Good, 

αντι του απλος του σχαδον : γαρ το προστεθην, ον ουκ το σχαδον but **something less** than That, that by its own Communion, will “**lessen**” The Good. 

ἀλλ’ ελαττων η εκειν, τη εαυτου συνουσια ηλαττωσεν το σχαδον. 

**Proposition 9**

All that is Self-Sufficient, is so, either **According to Ousia** 

Παν το αυτοαρκες η κατ’ ουσιαν or **According to Energy/Activity**, 

η κατ’ ενεργειαν 

and It is Superior to That which is not Self-Sufficient, 

εστι κρειττον του μη αυταρκους 

Since The Cause of Its Perfection Depends upon another Ousia. 

ἀλλ’ την αιτιαν της τελειοτητος ανηρτημενου εις αλλην ουσιαν .

For if All The Beings Naturally Aspire-After The Good, 

γαρ ει απαντα τα οντα κατα φυσιν ορεγεται του αγαθου, 

and The One is The Provider of Well-Being From-Itself, 

και το μεν εστι το παρεκτικον του ευ εαυτω whereas The Other is in need of Another, 

το δε επιδειξει αλλου ,

then The One will also Possess The Cause of The Good Present (In-Itself), 

το μεν και εχει την αιτιαν του αγαθου παρουσιαν , 

whereas The Other will possess The Cause of The Good that is Separate (From-Another), 

δε το ουσαι χωρις ,

So then, by as much as The Former is nearer to That which Provides The Object of Desire, 

δη σων οσω εγγυτερω τουτο της χορηγουσης το ορεκτον , 

by so much more will It be Superior, than That which exits in need of a Separate Cause, 

tοσουτο αν ει κρειττον του οντος ευνεος της κεχορισμενης αιτιας and which externally receives The Perfection of Its Hyparxis, or of Its Energy, 

και αλληοθεν ποδεχομενον την τελειοτητα της υπαρξεως η της ενεργειας . 

Therefore That which is Self-Sufficient is both Similar and Less-Perfect (than The Cause); 

ουν το αυταρκες και ομοιον και ηλαττωμενον

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since It is both more Similar to The Good Self [than that which is not Self-Sufficient]
epei estin kai omoioteron to agatho auton

and It is Less-Perfect (than The Cause), by Its Participation of The Good,
kai plasteumevon to metexein tou agathou

and because It is not Primarily The Good.
kai auton einai mi proutos to agathon.

Yet It is in a certain way Akin to That, insofar as It is Able to Possess The Good From Itself.
estin proz sunergeis ekainoi, kathosoun dunatai echein to agathon par' eauton:

But That which Participates, and Participates through Another,
de to metexon kai metexon di' allou
is more remote from That which is Primarily Good,
meizonos afestike tou proutos agathou

and which is nothing else than The Good.
kai o estin mhden alllo h agathon.

(Proclus’ Theology of Plato Book 1 Chapter 19)
(Proclus’ Commentary on The 1st Alcibiades <104>)

Proposition 10

All that is Self-Sufficient is in need of That which is Simply Good.

For what else is The Self-Sufficient

χαρι τι ἀλλο εστιν το αὐταρκες
than That which, From-Itself and In-Itself, Acquires/Obtains The Good?
η το παρ’ εαυτο και εν εαυτω κεκτημενον το αγαθον;

Therefore, This is already Full-of-The-Good and Participates,
de touto esti hdi plhres tou agathou kai metexon,

but, Self is not, That which is Simply Good.

αλλ’ ευτο σοχι το απλως αγαθον.

For That, is Better than Participation and Plenitude, as it has been demonstrated. (P8)
χαρ εκεινο ειναι κρειττον και του μετεχειν και του πληρες, ως δεδεικται.

Therefore, if That which is Self-Sufficient, has Filled Itself with The Good,

συν ει το αὐταρκες πεπληρωκεν εαυτο του αγαθου,

That from which It has Filled Itself, will be Superior to The Self-Sufficient,

το αφ’ ου πεπληρωκεν εαυτου αν εις κρειττον του αυταρκες

and Superior to, Self-Sufficiency.

και υπερ αυταρκειαν.

And neither will That which is Simply Good be in need of any thing.
kai oute το απλως αγαθον ενδει τινος.

For It does not aspire after anything else;

χαρι ου εφεται αλλον
for according to that aspiration, It would be less than Good!
Nor is That which is Simply Good, Self-Sufficient.

For then It would be Full-of-Good, and not Primarily Good.

Proposition 11

All The Real Beings Proceed from The First Singular Cause.

For either there is not One Cause of The Real Beings,
ɣαρ ἂν εἰσὶν οὐδένος αἰτία τῶν οντῶν,
or, The Causes of All have been Limited within a Circle/Cycle,
ἡ τὰ αἰτία τῶν παντῶν πεπερασμένων κύκλῳ,
or, The Ascent (Return) turns towards The Unlimited (Or the return has no Definite goal),
η ἡ ανάδοσις ἐπʼ απειρόν
and one thing is “the cause” of another,
και ἀλλὸ αἰτίαν ἀλλὸν
and The Pre-Existence of The Cause will in no way be Stable/Determinate.
καὶ η ἀρχαιοστάσις τῆς αἰτίας οὐδάμου στησεται.

Thus on the one hand, if there were no Cause of The Real Beings,
ἀλλ᾽ μὲν εἰ εἰσὶν μηδένος αἰτία τῶν οντῶν,
then there will neither be an Order of First and second, of Perfectors and of being perfected,
οὔτε εστὶ τὰξ ἀρχής πρῶτον καὶ δεύτερον, τελειούντων καὶ τελειομένων,
of Orderers and ordered, of Generators and generated, of Active Agents and passive patients,
κοσμούντων καὶ κοσμομένων, γεννούντων καὶ γεννώμενων, ποιοῦντων καὶ πασχόντων;
neither could we know The Real Beings in any way.
οὔτε εἰστὶν ἀρχή τῶν οντῶν οὐδένος.

For The Work of Knowledge is The Intuitive-Insight into The Nature of Causes,
ɣαρ ἐργὸν εἰστὶ εἰσίν ἡ γνώσις τῶν αἰτίων.
and at the time when we recognize the real beings, we say, we know the causes. 

But if the causes were to remain within a circle/cycle, 

dε ει τα αιτία περιείσκε κυκλώ, then the same beings will be prior and posterior, more powerful and also more impotent, 

τα αυτά εστί πρώτα καὶ υστέρα, δυνατότερα τε καὶ ασθενεστέρα: for all that is productive is superior to the nature of that which is produced. (P7) 

γαρ παν το παρασχόν έστι κρείττον τῆς φυσεώς του παραγόμενου. 

Thus, it makes no difference to conjoin cause to effect, 

dε ουδὲν διαφέρει συναπτείν το αίτιον τα αιτίατω 

or to produce from that cause; or through many, or through fewer intermediate causes; 

και ποιεῖν απ’ εκείνου: διὰ το πλειονὸν η δι’ ἐλαττώνιον μεσῶν 

for on the one hand, by as much more numerous are the intermediates, 

και οσῶ πλειώ τα μέσα 

by so much greater is the cause, 

τοσοῦτο μείζονος αιτίαν 

since the cause will always be superior 

γαρ καὶ εστί κρείττον 

to all the intermediate natures of which it is the cause. 

τῶν πάντων μεταξὺ ἃν εστὶν αἰτίαν. 

Whereas if the addition of causes turns towards the unlimited/infinity, 

δ’ εί η προσθήσεις τῶν αιτίων επ’ απειρών, 

and if there were always another cause prior to another, 

και αἰτία πρῶτον πρὸ ἀπειρον, 

then in turn, there would be no knowledge. 

παλιν εστι ουδένος επιστήμη. 

For the unlimited can in no way be known: 

γαρ τῶν απειρῶν εστὶ ουδένος γνώσις: But if causes were unknown, neither would there be knowledge of those that are consequent. 

δὲ τῶν αἰτίων οὐχομοιομένων οὐδὲ εστὶ επιστήμη τῶν εξής. 

Therefore, if it is also necessary that the cause of the real beings must exist, 

οὖν εἰ καὶ αἰτίαν τῶν οντῶν δεί εἰναι, 

then the causes must also be distinct from the beings that are caused, 

τα αἰτία καὶ διαφέρον τῶν αἰτιατών, 

and that there not be an ascent turning towards the unlimited/infinity. 

καὶ οὐκ ἡ ανοδός εἰς απειρόν, 

Thus the first cause of the real beings exists, from which as if from a root each proceeds; 

πρῶτη αἰτία τῶν οντῶν εστὶν αφ’ ης οιον εκ μιας εκκάστα προεισιν, 

on the one hand, some beings exist nearer to that, 

μὲν τα οντα εἰς προεισιν, 

whereas on the other hand, others are more remote from that: 

δὲ τα πορρωτέρον: 

For it has been demonstrated that there must be the one cause; 

γαρ δεδείκται οτι δει εἰναι την μιαν αρχήν, 

for which reason, all multitude subsists secondarily to the one. (P5)
The Source and First Cause of All The Real Beings is The Good.

For if All Proceed from One Cause, then one must say that That Cause is either The Good, or ‘that which is superior’ to The Good. That Cause is either The Good, or ‘that which is superior’ to The Good. That Cause is either The Good, or ‘that which is superior’ to The Good. But if, on the one hand, ‘that were superior’ to The Good, then will there be or will there not be, something that is also imparted from ‘that’ to The Beings and to The Nature of The Beings? And if on the one hand, nothing is imparted by ‘it’, then an absurdity will follow; for we shall no longer continue to keep/maintain ‘self’ in The Order of Causes; for it is absolutely necessary, that something should be present from The Cause to those caused, and especially from The First Cause, upon which, All Beings Depend.
tois aitiatous, kai diasferontos ek tis protisths, hsen pantata epihrithai and through which, Each One of The Real Beings exist.

And if, on the other hand, there is something imparted by ‘that’ to The Beings, just as there is by The Good,


(P8)


then there will be something ‘superior’ to The Goodness in The Beings, that is imparted from ‘that first cause’; for by being ‘superior and above’ The Good, ‘it’ could not in any way impart to secondary natures something inferior than that which is imparted by That which arises after ‘self’.

ti kataedereon ton onon didosi met’ autn.

And what could be ‘superior’ to Goodness? Since we also say that
tai genoito kreeton tis ophisthotos; epie kai leghomen

The Superior Self is That which has a Greater Comprehension of Good.

Therefore, if ‘that which is not Good’, cannot be said to be ‘superior’,

then, ‘it’ must be entirely secondary to The Good.

pantos deuteron ton oghous.

If All The Real Beings do indeed Aspire after The Good,

then how is it still possible that there be ‘something prior’ to This Cause?

dei pws epi dynaton einai ti pro tis tauteis aitias;

For if They aspire after ‘that’,

then how can they especially aspire after The Good?

pws malista ton oghous;

Or if they do not aspire after The Good,

then how could those that proceed from ‘self’ not aspire after The Cause of All?

Therefore, if it is The Good upon which All The Real Beings Depend,

dei epi estin tarchaon af’ sou pantata ta onta epihrithetai, then The Good is The Source and First Cause of All.

tarchaon esti arxha kai protisthe aitia ton panton.
Every Good Is The Unifying Principle of Those that Participate of Self,
and Every Union Is Good, and The Good Is The Same as The One.

For if The Good is The Preserving Principle of All The Real Beings,
but That which is Preservative and Connective of The Ousia of Every Being Is The One
for All are Preserved by The One, and dispersion removes Every Being from The Ousia.

For The Good Brings to Completion Those in which Goodness would be Present,
Goodness Keeps-Them-Together (from dispersing) as One According to Their Union.
And if The One is Collective and Connective of The Real Beings, then One-Self will Perfect Every-Being by Its Very Presence.

Accordingly then, it is also Good for All These to Be United.

If The Union Is According to The Good Self and The Good Is The Unifying Principle, then The Simply Good and The Simply One are The Same; by Unifying, and at the same time, by Benefiting The Real Beings.

And hence it is surely the case that, those who fall away, in a certain way from The Good, are also deprived of The Participation of The One.

And those that become destitute of The One, are “filled” with separation, and in the same way, they are deprived of The Good.

Accordingly then, both The Goodness Is Union, and The Union Is Goodness, and The Good Is One and The One Is Primarily Good.

(Proclus’ Theology of Plato Book 2 Chapter 6)
(Proclus’ Commentary on The Parmenides 1097)
(Phaedo 99C)

**Proposition 14**

All Being is either Immovable or moveable.

And if moveable, it is either moved By-Itself or by-Another.

And if indeed it is moved By-Itself, it is Self-motive; but if by-Another, it is Alter-motive.

Accordingly then, All is either Immovable or Self-motive or Alter-motive.

For it is necessary that since there are beings that are Alter-motive, there should also be That which is Immovable, and that between These, there must be That which is Self-motive.
καὶ μεταξὺ τουτων τὸ αὐτοκινητον.

For if All that is Alter-motive is moved in consequence of being moved by-Another, γαρ εἰ παν τὸ ετεροκινητον κινεῖται ὑπ’’ κινούμενον ἀλλον, then the motions will either move in a Circle, or they will move towards infinity. αἱ κινήσεις ἡ κυκλῳ ἡ ἐπ’’ αἰτεῖτον:

But they will not be moved in a Circle, nor will they move towards infinity, ἀλλ’ οὔτε κυκλῳ οὔτε ἐπ’’ αἰτεῖτον if indeed All the Beings are Limited/Defined by Their Source/Principle (P11) εἰπὲ παντα τὰ οντα ὠρίζοντα τὴν ἀρχὴν.

and if indeed The Mover is Superior than That which is moveable. (P7) καὶ τὸ κινοῦν κρείττον τοῦ κινούμενου.

Accordingly then, there will be Something Immovable which is The Prime Mover. 

Accordingly then, there will be Something Immovable which is The Prime Mover.

But if this be the case, then it is also necessary that The Self-motive exist. ἀλλ’ εἰ τούτα, καὶ ἀναρχὴ τοῦ αὐτοκινητον εἰναι.

For if everything were to stop, what would be Primarily Moved at that time? γαρ εἰ τὰ παντα σταθη, τι εἴσαι πρῶτος κινουμένον ποτε;

For neither can it be The Immovable (for It is not Naturally Adapted to be moved), 

nor the Alter-motive (for it is moved by-Another).

Accordingly then, it remains, that The Self-motive is that which is Primarily Moved.

Since it is This which also Conjoins The Alter-motive to That which is Immovable, εἰπὲ εἰς τοῦτο καὶ συνάπτον τα ετεροκινητα τὸ τῷ αἰκινητῷ, by being in some way, in The Middle, moving, and at the same time, being moved; 

ον πως μεσον κινουν τε αμα καὶ κινουμενον:

for of these, The Immovable, on the one hand, Causes others to move, only,

but on the other hand, The Alter-motive is moved, only.

Accordingly then, All Being, is either Immovable, or Self-motive, or Alter-motive.

From these considerations likewise, it is clearly manifest,

εκ τουτων κακεινο δὴ φαινειν that on the one hand, of those which are moved, The Self-motive is The First; 

οτι μεν των κινουμενων το αὐτοκινητον πρῶτον, but on the other hand, of those which move, The Immovable is The First.

COROLLARY

δὲ των κινουμενων το αἰκινητον.
All that is Convertive to Itself is Incorporeal.

Παν τὸ εἰπιστρεπτικὸν πρὸς εαυτὸ ἐστὶν ἀσωματον.

For no body is Naturally-Adapted to Revert-back to itself.

γαρ οὐδὲν τὸν σώματον πεφύκεν εἰπιστρεφεῖν πρὸς εαυτὸ.

For if That which is Converted to Anything is Conjoined with That to which It is Converted, γαρ εἰ τὸ εἰπιστρέφον πρὸς τί συναπτεῖται εἰκὼν πρὸς τὸ εἰπιστρεφεῖ, it is also truly evident that by Converting to itself, All the parts of the body, καὶ δὴ δῆλον ὅτι εἰπιστραφέντος πρὸς εαυτὸ πάντα τὰ μερή τοῦ σώματος would be Conjoined to All the parts of the body.

συναψεῖς πρὸς πάντα τοῦ.

For this is what it is to be Converted to itself,
when both that which is Converted, and that to which it is Converted, become One.

But this, is wholly impossible in the case of body, and for All that is partible.

For the whole of that which is partible is not Conjoined to the whole itself, on account of the separation of the parts;

dia τὸν χωρίσμον τῶν μερῶν,

for some are situated in places that are foreign to others.

Accordingly then, no body, is Naturally-Adapted to Revert-back to itself,

so that the whole may be Converted to the whole.

Therefore, if Anything is Convertive to Itself,

It is Incorporeal and Impartible.

For if Ousia were in no way Inseparable from body,

γὰρ εἰ ἐν συνάντησιν αὐτῶν

then, Ousia would not have a certain Energy/Activity that is Separate from body.

οὐχ εξεῖ τινα ενέργειαν αὐτήν χωρίστων σωμάτων.

For it would be Impossible for The Energy that Proceeds from Ousia to be Separate

γὰρ ἀδύνατον τὴν ενέργειαν ἀπὸ συστασὶς εἶναι χωρίστην

(Republic 518b-e)
(Propositions 15>17 : Proclus’ Commentary on The Parmenides 1147-1148)
(Proclus’ Commentary on The Timaeus 228c >229b)

Proposition 16

All that Reverts upon Itself,

Πᾶν τὸ επιστρέφοντος πρὸς εαυτὸ

has an Ousia that is Separate from All body.

εχεῖ σωσίαν χωρίστην πάντοτε σωμάτως.

For if Ousia were in no way Inseparable from body,

γὰρ εἰ

then, Ousia would not have a certain Energy/Activity that is Separate from body.

οὐχ εξεῖ τινα ενέργειαν αὐτήν χωρίστων σωμάτων.

For it would be Impossible for The Energy that Proceeds from Ousia to be Separate

γὰρ ἀδύνατον τὴν ενέργειαν ἀπὸ συστασὶς εἶναι χωρίστην

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if the existence/vital-energy of bodies were Inseparable from The Ousia. For in this way the vital energy would be “superior” to The Ousia; 

if indeed The Ousia would be “in need” of bodies,

whereas the vital energy (of body) would be “self-sufficient”,

by being dependant on itself and not on bodies.

For if anything is Inseparable According to Ousia, 

ei τι εστιν αχωριστον κατ’ ουσιαν,

then it is also, in a similar way, Inseparable According to Energy, 

or rather it is in a still greater degree Inseparable.

But if this were the case, then It would not Revert Upon Itself.

de ει τουτο, ουκ επιστρεφει προς εαυτο.

For That which Reverts Upon Itself,

γαρ το επιστρεφον προς εαυτο,

by being Other than body, has an Energy which is Separate from body, (P15)

ων άλλο σωματος, εχει ενεργειαν χωριζομενην σωματος

and not either through the body, nor together with the body,

και ου δια σωματος ουδε μετα σωματος,

if indeed The Energy and That to which The Energy is Directed (The Ousia),

eιπερ η ενεργεια τε και το προς ο η ενεργεια

are, in no way, in need of the body.

ουδεν δειται του σωματος.

Accordingly then, That which Reverts upon Itself,

ορα το επιστρεφον προς εαυτο

is altogether Separate from bodies.

εστι παντι χωριστον σωματων.

Proposition 17

All that Primarily Moves Itself, is Convertive to Itself.

Παν το πρωτος κινουν εαυτο εστιν επιστρεπτικον προς εαυτο.

For if It Moves Itself, and Its Motive Energy is Directed to Itself,

γαρ ει κινει εαυτο, και αυτου η κινητικη ενεργεια εστι προς εαυτο,

Then That which Moves, and That which is Moved, are also One at the same time.

to κινουν και το κινουμενον και εν αμα.

For either on the one hand, a Part Moves,

γαρ η μεν μερει κινει
and on the other hand, a Part is Moved,

δὲ μερὶ κινεῖται,

or, The Whole Moves and is Moved,

η ὅλον κινεῖ καὶ κινεῖται,

or on the one hand, The Whole Moves, while a Part is Moved, or the contrary.

η μὲν ὅλον κινεῖ, δὲ μερὶ κινεῖται, η ἐμπαλίν.

But if One Distinct Part is That which Moves, but another part is That which is being Moved, ἀλλ’ εἰ μὲν ἄλλο μέρος ἐστὶ τὸ κίνουν, δὲ ἄλλο μέρος τὸ κινουμένον,

then, It will not be Self-Motive,

καθ’ οὐκ ἐσται εαυτὸ αὐτοκινήτον,

since It will be composed of Parts which are not Self-Motive,

ὡρεῖσθαι ἐκ μὴ αὐτοκινητον

whereas on the one hand, They appear to be “Self-Motive”,

ἄλλα μὲν δοκοῦν αὐτοκινήτον

while on the other hand, They are not Self-Motive according to Ousia.

δὲ οὖν οὐκ τοιοῦτον κατ’ οὐσίαν.

If however, The Whole Moves, while The Part is Moved, or the contrary, εἰ δὲ ὅλον κινεῖ, δὲ μέρος κινεῖται, η ἐμπαλίν,

then there will be a Certain Part in both of Them which According to One estai τι μέρος εν ἀμφιτερος καθ’ εν both Moves, and at the same time, is being Moved, και κινουν αμα κινουμενον,

And This is, That which is Primarily Self-Motive.

και τουτο εστι το πρωτος αυτοκινητον.

If One and The Same Principle Moves and is Moved, εἰ εν και ταυτον κινει και κινειται,

then It will have The Energy Move towards Itself, by Being Motive of Itself.

δὲ εξεὶ την ενεργειαν κινειν προς του εαυτο, ὁν κινητικον εαυτου.

Thus It is Converted to That, in relation to which It Energizes.

δὲ επεστραυται προς τουτο, προς ο ενεργει.

Accordingly then, All that Primarily Moves Itself, is Convertive to Itself.

ορα παν το πρωτος κινουν εαυτο εστιν επιστρεπτικον προς εαυτο.

(Proclus’ Commentary on The 1st Alcibiades <17-18>, <20>)

Proposition 18

Every Chorus/Group Leader, by Their Very/Self Existence,

Πον το χορηγουν τω (αυτω) ειναι

Imparts That which Self Primarily Is, to The Other Members of The Group.

μεταδιδωσι τουτο ου αυτο πρωτος εστι τοις αλλοις χορηγουμενοις.

For if It Imparts by Its Very/Self Existence,

γαρ ει διδωσι τω αυτω ειναι
and It Creates That Participation from Its Very Own/Self Ousia, then on the one hand, καὶ ποιεῖται τὴν μεταδόσιν ἀπὸ τῆς εαυτοῦ οὐσίας, μὲν
that which It Imparts is subordinate to Its Very Own/Self Ousia, (P7)
ο διδάσκει εστι υφισμένον τῆς εαυτοῦ οὐσίας,
Thus on the other hand, That which It Is, Exists in a Greater and More Perfect Way;
δὲ ο εστὶ εστὶ μείζονας καὶ τελείουτον,
if indeed Every Reality that Underlies a particular thing, Is Superior to that inferior nature.
εἴπερ παντὸς υποστάτικον πίνακες εστὶ κρείττον τοῦ ψυχισμοῦ τῆς φύσεως.
Accordingly then, That Self which Pre-Exists in The Giver is Superior to that which is given:
αρα τὸ αὐτὸ προϋπάρχον εν τῷ διδοκινετερέ τοῦ διόνυσου,
and either, (that which is given) Is That Very Aspect, or it is not That Same Aspect;
καὶ εστὶν εκείνῳ ὁπερ ἀλλ’ οὐ εκείνῳ ταύτων
for The One Is, Primarily, that which the other is secondarily.
γὰρ μὲν εστὶ πρῶτος, τὸ δὲ δευτέρως.
For either each one Must be The Same/Self and both have One Logos/Definition,
γὰρ ἡ ἑκάστην ανάγκη εἶναι τὸ αὐτὸ καὶ αἰμόπτερον εν ὕλη 
or, both will have nothing in Common nor The Same,
εἰς ἑκάστην εἶναι μὴδὲν ἐν κοινῷ μὴδὲν ταύτων,
or, The One Exists Primarily, while the other exists secondarily;
ἦ τὸ μὲν εἶναι πρῶτος τὸ δὲ δευτέρως.
But if they had The Same Logos, The One could not still Be Cause and the other be the effect.
ἀλλ’ εἰ μὲν ὁ αὐτὸς λογὸς τὸ μὲν αὐτὸ εἰς εἰτὸς αἰτίαν τὸ δὲ αἰτοτελεσμα:
or could The One Exist According to Self, and the other exist by Participation:
οὐδ’ οὖν τὸ μὲν καθ’ αὐτὸ, τὸ δ’ ἐν τῷ μετασχηματίζειν:
Nor could The One be The Creator, and the other the creation.
οὐδεὶς τὸ μὲν ποιοῦν, τὸ δὲ γρηγορεῖν.
But if they had nothing The Same, then the latter could not be inferior to The Former,
δὲ εἰ χρήση μὴδὲν ταύτων, τῷ θατερόν τὸν οὐκ εἰσπέσται τῷ λοιπῶν,
by having nothing in Common with the existence of The Former.
μὴδὲν κοινώνουν πρὸς τὸ εἶναι τὸ εκεῖνον.
Accordingly then, it remains that The One Primarily Be That which Bestows,
ἀρα δὲ λειτουργεῖ τὸ μὲν πρῶτος εἶναι ὁ διδώσῃ,
while that the other secondarily receive that which is Bestowed;
τὸ δὲ δευτέρως τὸ ὁ εστὶν δίδον,
The One Abundantly-Providing the latter from Its Very Own/Self Existence.
θατερόν χορηγεῖται θατερόν εκ ἐν οἷς αὐτῷ τοῦ εἶναι.

[Consider the χορηγοῦν and τῶν κορυφαίων as discussed in Plato’s Theatetus @ 173b]
(Proclus’ Commentary on The Parmenides 787)
(Plotinus, The Enneads Book 6 Chapter 7-16)

Proposition 19

All that is Primarily Inherent in a Certain Nature of The Beings,
Πᾶν τὸ πρῶτος ενυπαρχόν τινι φύσει τῶν οντῶν
Is Present to All The Members that are Arranged According to That Nature,
παρεστὶ πασὶ τοῖς τεταρτευμένοις κατ’ εκείνην τὴν φύσιν
According to One Logos and in The Same Way.
For if It is not Present, in All of Them, in The Same Way, but only in some and not in others; then it is evident that it was not Primarily Inherent in That Nature, but that it exists, on the one hand, Primarily in some, but on the other hand, secondarily in others, which sometimes Participate of it. For that which at one time arises, but at another time, does not, does not Inherently-Exist Primarily, nor According to Self, but it arises periodically, and is Imparted from some other Source; to those in which it may subsist in this way.

Proposition 20

The Ousia of Soul is Beyond All bodies, and The Intellectual Nature is Beyond All Souls,

καθ’ ενα λογον και ὁσαντως .
καὶ η ὕοερα φύσις επεκείναι πᾶσων ψυχῶν;

and The One is Beyond All The Intellectual Underlying-Realities.

καὶ το εν επεκείναι πᾶσων τῶν νοερῶν ὑποστάσεων.

For every body is moved by-Another,

γαρ παν σῶμα εστὶν κινητὸν υψ’ ετεροῦ,

thus body is not naturally-adapted to move itself,

de οὐ περὶκεν κινεῖν εαυτὸ,

but by Participating of Soul, body is moved outside of itself, and also lives through Soul;

ἀλλὰ μετουσία ψυχῆς κινεῖται εξ εαυτοῦ, καὶ ζῇ διὰ ψυχῆν:

and on the one hand, when Soul is Present, the body is, in a some way, Self-motive,

καὶ μὲν ψυχῆς παρουσίας εστὶν πῶς αὐτοκίνητον,

but on the other hand, when Soul is absent, body is Alter-motive,

de ἀποστοσίς ετεροκίνητον,

by possessing This Nature, which exists According to Self,

ὡς εχὼν ταυτήν τὴν ύσυν καθ’ αὐτό,

and by Soul having been Allotted Her Self-motive Ousia.

καὶ ως ψυχῆς λογοσύνης τὴν αὐτοκίνητον οὐσίαν.

For that in which Soul is Present, will Participate in Self-motion;

γαρ τουτό ο παραχενηταὶ, αν μεταδίδοισιν αὐτοκινήσεις:

but That motion which Self Imparts by Its Very Presence,

de οὐ αὐτο περιδίδοισιν τω εἶναι,

Must itself belong in a far more Primary Way to The Soul Herself.  (P18)

tουτο εστὶν πάλλω προτερον αὐτή.

Accordingly then, by The Soul being Self-motive According to Ousia,

αρα ὡς αὐτοκίνητος κατ’ οὐσίαν.

She Is Beyond bodies, which become Self-motive through Participation.

επεκείναι τῶν σώματον, ἵνα μεμενεῖν αὐτοκίνητον κατὰ μεθέξιν.

But if in turn, The Soul moves by-Herself,

παλίν ἡ ψυχὴ κινούμενη υψ’ εαυτῆς

then She belongs to an Order that is Secondary to The Immovable Nature,

de ἔχει ταχῖν διετέραν τῆς αἰκινητοῦ φύσεως

which also has an Underlying Reality that is Immovable according to Energy/Activity.

καὶ ψυχόσωσις αἰκινητοῦ κατ’ ἐνεργειαν:

Because, on the one hand, of All the natures that are moved,

dιότι μὲν παντὸς τῶν κινούμενων

That which is Self-Motive Leads;

tο αὐτοκίνητον ἤρειται,

but on the other hand, of All The Natures that move, The Immovable Leads.  (P14cor)

de παντὸς τῶν κινούμενον το αἰκινητὸν.

Therefore, if The Soul is moved From-Herself, then She also moves the other beings,

οὖν εὶ ἡ ψυχὴ κινούμενη υψ’ εαυτῆς κινεῖ τα αλλὰ,

thus it is necessary that Prior to Herself (The Principle of Motion), there must be

deι πρὸ αὐτῆς εἶναι

That which moves Immovably (The Cause of Motion). Thus Intellect, by being Immovable,
to kíoun ακινήτως. δὲ νοὺς ὑν ακινητὸς
Always Moves and Energizes Through The Selves.
αι κινεῖ καὶ ενεργοῦν κατὰ τὰ αὐτὰ.
For The Soul also Participates of That which Always Intellects, Through Intellect,
γὰρ η ὕψωτα καὶ μετέχει τὸν αἰε νοεῖν διὰ νοῦν,
just as, body, possesses the power to move itself, Through Soul.
ωσπερ σωμα του κινεῖ εαυτὸ διὰ ᾑσή.
For if That which Always Intellects were Primarily in Soul,
γὰρ εἰ το αἰε νοεῖν ην πρῶτος εν ἑσθε,
then It would also be inherent in All souls, just as The Self-Motive Power.
ἀν καὶ υπηρέχει πασσαὶς ψυχαῖς, ὡσπερ το εαυτὸν κινεῖν.
Accordingly then, That which Always Intellects is not Primarily Inherent in Soul. (P19)
ἀρα τὸ τοῦτο ὑν πρῶτος υπάρχει ἑσθε:
Thus it is Necessary that Prior to Her, there should be That which is Primarily Intellecutive.
ἀρα δεὶ πρὸ αὐτῆς εἶναι τὸ πρῶτος νοητικὸν.
Accordingly then, Intellect is Prior to souls.
ἀρα ο νοὺς πρὸ τῶν ψυχῶν.

And moreover, The One Is Prior to Intellect.
καὶ ἀλλὰ μην τὸ εν πρὸ τοῦ νοῦ.
For if Intellect is also Immovable, then It is not One;
γὰρ εἰ νοὺς καὶ ακινήτως, ἀλλ᾽ ὑν ἐν:
for It Intellects Itself, and Energizes about Itself.
γὰρ νοεῖ εαυτὸν καὶ ενεργεῖ περὶ εαυτὸν.
And on the one hand, All The Beings in whatever way they exist, Participate of The One; (P1)
kai μὲν πάντα τὰ οὑτὰ ὑποσεῖν μετέχει τοῦ ενοῦ,
but on the other hand, All beings do not Participate of Intellect.
δὲ πάντα οὑ νοῦ.
For those Beings to whom Intellect is Present by Participation,
γὰρ τὰ τοῦτα οὑς νοῦ παρῆ μετούσα,
must Necessarily Participate of Intuitive Knowledge;
ἀν ἀνορίσῃ, μετέχειν γνῶσεως,
for which reason, Intellectual Insight Is The Primal Source and Cause of Gnostic Energy.
διὸς η νοεῖα γνῶσις εἰς τὸν πρῶτον ἑρμήν καὶ αὐτὶ τοῦ γνωσκεῖν.
Therefore, The One, Is Beyond Intellect.
ἀρα τὸ το εν ἐπέκεινα τοῦ νοῦ.
And there is nothing else Beyond The One, for One and The Good Are The Same; (P13)
kai συκεῖο ὑλὸ ἐπεκεῖνα τοῦ ενοῦ. γὰρ εν καὶ τοὐ χῶν τοῦτον.
Accordingly then, The Good, is The Source of All, as it has been demonstrated. (P12)
ἀρα ἑρμήν πάντων ὡς δεδεικται.

(Damascius On 1st Principles, Chapter 7 (1-15>21), Chapter 19 (1-51>52)
Proposition 21

31
Every Order Beginning from (One) Monad,
Πᾶσα ταξίς αρχομενή απὸ μονάδος
Proceeds into a Multitude that is Co-ordinate to The Monad,
προεισὶ εἰς πλῆθος συστοίχον τῷ μονάδᾳ,
and The Multitude of Every Order is Lead-up to One Monad,
kai τῷ πλῆθος πασίς ταξεῖος ἀναγεταί εἶς μιᾶν μονάδα.

For on the one hand, The Monad Contains The Logos of The Source,
γὰρ μὲν ἡ μονὰς ἔχουσα λόγον αρχὴς,
by Generating a Multitude that is Akin to Herself:
ἀπογεννά τὸ πλῆθος τοῖς οἰκεῖοι ἑαυτῇ:
And on which account, One Series and One Whole Order Possess a Descent into Multitude
καὶ διὸ μιὰ σειρὰ καὶ μιὰ ἡ ὅλῃ ταξίς ἐχεὶ τὴν ὑποβασίν εἰς τὸ πλῆθος
Issuing from That Monad;
παρὰ τῆς μονάδος:
for there would no longer be an Order, nor a Series,
γὰρ οὐ εἰπὶ ταξίς τοῦ δεὶ σειρὰ,
if That Monad ‘remained unprolific’ through Self.
τῆς μονάδος μενοῦσις σχῆνος καθ’ αὐτὴν
Then in turn, The Multitude is Lead-up
δὲ παλιν τὸ πλῆθος ἀναγεται
to The One Common Cause of All Those that are Co-ordinate.
eἰς τὴν μιᾶν κοινὴν αἰτίαν παντὸς τῶν ὁμοτάγον.
For That which is The Same in Every Multitude,
γὰρ τὸ παντὸς ἐν παντὶ τῷ πλῆθει
does not Possess Its Procession from one of those in The Multitude.
οὐκ ἔσχε τὴν προσοδὸν αὐτὸν ὀν εἶναῖ τὸν ἐν τῷ πλῆθει.
For that which only exists from one of The Many, is not Common to All,
γὰρ τὸ μονὸν αὐτὸν ὀν ἐναὶ τῶν πολλῶν οὐ κοινὸς παντὸς
since it especially-possesses the peculiar characteristic of that one alone.
ἀλλὰ εξαίρετον τῇ ἰδιότητος εἰκεῖνος μονῆς.
Therefore since in Every Order there is a Certain Commonness, Connection and Sameness
οὗν ἐπεὶ καθ’ ἐκαστὸν ταξίν ἐστὶ τίς καὶ κοινώνια καὶ συνεχεία καὶ ταυτότης
through which some things are said to be Co-ordinate, but others, of a Different Order;
δι’ ἓν τὸ καὶ μὲν ταῦτα λεγέται ὁμοταγή, δὲ ταῦτα ἑτεροταγῆ,
it is clear that The Same Aspect is Derived in Every Order from One Source.
δὴ λοιπὸν ὡς τὸ παντὸς ἑκατον εἶχε τὴν πασί ταξεῖν ἀπὸ μιᾶς αρχῆς.
Accordingly then, in Each Order, there is One Monad that is Prior to The Multitude,
οἄρα καθ’ ἐκαστὸν ταξίν εἰς τὴν μιᾶν μονὰς πρὸ τοῦ πλῆθος
which Imparts The One Logos and Series/Sequence to Those that are Arranged in Self,
παρεχόμενῃ τὸν ἑνὰ λόγον καὶ ἑμίτον τοῖς τεταχυμένοις εἰς αὐτὴν
both in relation to Each Other and in relation to The Whole.
τοὶ πρὸς ἀλλὰ καὶ πρὸς τὸ οἶλον.
For on the one hand, of Those under The Series of Self,
γὰρ μὲν τῶν ὑπὸ τὴν σειρὰν αὐτὴν
Let One be The Cause of Another;
ἐστοι ἀλλὰ αἰτιοὶ ἀλλοιον.
thus on the other hand, That which is Arranged as Cause of The One Series, 

dε το ως αιτίον της μιας σειρας 

must Necessarily be Prior to All The Members (in that series), 

αναγκη ειναι προ παντων των, 

and by Being-Co-Ordinate, All The Members must be generated from Self, 

και ως ομοτητη παντα γεννασθαι επ' αυτου, 

not, by each member being generated as this particular thing, 

μη ως εκαστον τοδε τι 

but by This Certain Commonness Legitimately-Belonging to The Order. 

αλλ’ ως τησδε υπαρχον της ταξεως. 

COROLLARY 

Surely then, from this it is clear that both The One and The Many 

δη εκ τουτον φανερον στι τε το εν και το πληθος 

Legitimately-Belong to The Nature of the body; 

υπαρχει τη φυσει του σωματος 

and that One Nature has Many Natures that are Co-dependent upon It; 

τε και μια φυσεις εχει τας πολλας συνητριμενας η 

and that The Many Natures Proceed from The One Nature of The Whole. 

και αι πολλαι φυσεις εισι εκ της μιας φυσεως του ολου, 

It also follows, that The Order of Souls Originates from The One Primary Soul, 

τε και τη ταξι των ψυχων αρχεαθαι εκ της μιας πρωτης ψυχης 

and Proceeds with diminution into The Multitude of Souls. 

και παρεστιν υποβαινειν εις πληθος ψυχων, 

and in turn Leads The Multitude Back to The One Soul, 

και ανασειν το πληθος εις την μιαν, 

and there is also an Intellectual Monad Corresponding to The Intellectual Ousia; 

και ειναι τε νοεραι μοναδα τη νοερα ουσια 

and that a Multitude of Intellects Proceed from One Intellect and are Converted to That, 

και πληθος νοερων προελθειν εξ ενος νου και επιστρεφον εις εκεινην, 

and that The Multitude of Unities, Originate from The One that is Prior to All; 

και το πληθος των εναδων τω ενι το προ των παντων 

and that there is The Regular Order/The Extension from These Unities to The One. 

και την ανατασιν ταις εναδς εις το εν. 

Accordingly then, after The Primal One, there are The Unities; 

ορα υπερ α το πρωτον εν πρωτον εις εναδεις, 

and after The First Intellect, there are Intellects, 

και υπερ α τον πρωτον νουν νοεις, 

and after The First Soul, there are Souls; 

και υπερ α την πρωτην την ψυχην ψυχαι, 

and after The Whole of Nature, there are Nature. 

και νοεις την αληθη φυσιν αι πολλαι φυσεις. 

(Proclus’ Theology of Plato Book 2 Chapter 5) 

(Proclus’ Commentary on the Parmenides 703, 746, 903, 1069, 1091, 1100) 

(Damascius’ On 1st Principles Chapter 8 (1-22>26) 

(Damascius’ Lectures on the Philebus 42)
(Proclus' Commentary on The 1st Alcibiades <31>, <159>)

Proposition 22

Every Being that Subsists Primarily and Causally/Fontally in Each Order is One, 
Παντὶν τὸν ἐποχὸν καὶ ἀρχικὸν καθ’ ἑκαστὴν ταξιν εστὶ εὐν, and is neither two, nor more than two, but All are Only-Begotten.
καὶ οὔτε δύο οὔτε πλείω δυειν, αλλὰ παν μονογένεζ.

For if it were possible, then let there be two beings (which subsist Primarily and Fontally)
γαρ εἰ δύουν εστὶν δύο
(for the same impossibility will take place by there being more than One).

Therefore, either each one of these two beings or the combination from both
οὐν η ἐκατέρως τουτον η τὸ εξ αμφοῖν are Primarily That which It is said to be (One).
ἐστιν πρωτος ο λεγεται.

Thus on the one hand, if it is from The Combination of both, It will again be One,
ἀλλ’ μὲν εἰ εξ τὸ αμφότερον, αὐτὸ τοῦ εὐν and there will not be two things that are First.
καὶ οὐ δύο τα πρῶτα.

but on the other hand, if it is either of the two, then either one is derived from The Other,
δὲ εἰ ἐκατέρως ἡ θατερὸν εὺς θατεροῦ, and in this case, each being is not Primary (but only One is Prime),
καὶ ἐκατέρως οὐ πρῶτον:
or, both are Equally-Primary.
η αμφότερος επίσης.

But if both are Equally-Primary, then neither of them will still be Primary.
εἰ επίσης, ἀλλ’ οὐδετέρον ετοι εστὶ πρῶτος.

For if either one is Primary, then this distinction makes the one not Equal to The Other,
γαρ εἰ πρῶτος, δὲ τούτῳ τοῦ εὐν οὐ τω εὐν, and thus, why would That One still be in The Same Order?
τι τῆς εἰκενής εστὶ ταυτὸν ταξεὺς;

For This which Exists Primarily, is nothing different, than That which It is said to be.
γαρ τούτῳ ὁ εστὶ πρῶτος οὐ μηδὲν ἀλλ’ Ἕ ο εστὶ λεγεται:
Whereas each of these two, by being different from each other,
δὲ εκατέρως τουτών ον εὐν both are and are not at the same time, That which It is said to be.
τε εστὶ καὶ εστὶν οὐκ σωμα ο λεγεται.

Thus on the one hand, if both differ from each other,
οὐν μὲν εἰ ταυτά διαφέρει αλληλαν, then on the other hand, both do not differ in a Primary Way,
δὲ οὐ διαφέρει πρῶτος, insofar as both are That which It is said to be (One)
καθόθιν εστὶν ο λεγεται
(for both Experience This Same Oneness in a Primary Way).
(γαρ πεπονθεν τουτο ταυτον πρωτος).
Therefore, That which (Truly) Exists In a Primary Way will not be both, but That,
by Participating of which, both are said to exist in a Primary Way.

COROLLARY

And so from these considerations surely then it is clear that καὶ ἐκ τούτων δὴ φανερὸν ὑπὸ

That which Subsists Primarily, is One, Alone,
tο ὑπὸ πρῶτως ἐστὶν μόνον,
and that there are not two primary beings, or more;
ἀλλ’ οὐ δύο τὰ πρῶτα ὑπάρχουσαν ἡ πλειοναρία:

and that The First Intellect, is One, Alone,
καὶ ὁ πρῶτος νοέως εἰς μονονος,
and that there are not two first intellects;
ἀλλ’ οὐ δύο οἱ πρῶτοι νοέως:

and that The First Soul, is One.
καὶ ἡ πρῶτη ψυχή μία:

This is also the case with each of The Ideas; such as Prime Beauty, and Prime Equality.
καὶ εἷς ἑκατὸν τῶν εἰδῶν, οἷον τὸ πρῶτος καλὸν, τὸ πρῶτος ἴσον,

And in a similar way for All The Primary Beings.
καὶ ὁμοίως ἐπὶ πάντων:

Thus also, with respect to The Idea of The Living-Being, and The Idea of Man;
δὲ οὕτω καὶ τὸ εἰδὸς τοῦ ζωοῦ, καὶ τὸ τοῦ ανθρώπου,

The First of Each Idea, is One;
τὸ πρῶτον ἐν:
for the demonstration is the same.
γὰρ ἡ ἀποδείξε ἀυτὴ.
(Damascius’ On 1st Principles Chapter 8 (1-22>26)
(Plato’s Timaeus 31b)

Proposition 23

All that is Imparticipable Bestows an Underlying-Reality from Itself

παν το αμεθήκτον ψιστήσιν αφ᾽ εαυτοῦ 

to Those that are Participated ,

ta μετεχομένα

and All Participated Underlying-Realities are Led/Drawn-up to An Imparticipable Hyparxis .

και πασα αι μετεχομέναι υποστάσεις ανατείνονται εἰς αμεθήκτους υπαρξίες .

For on the one hand , That which is Imparticipable has The Logos of A Monad

γαρ μὴν το αμεθήκτον εχον λογον μοναδὸς

by Being Of-Itself and of no other , and by Being Exempt of Participants ,

ως ον εαυτου και συ άλλου και ως εξηρμηνευον των μετεχοντων ,

by Bringing into Light Those that are Able to be Participated .

ἀπορένσαι τα δυνάμενα μετέχο&thinsp;θαί .

For either it remains barren according to self , and thus possesses nothing honorable ;

γαρ η εστη&thinsp;ξ&thinsp;ται αγγενον καθ᾽ αυτό , και εχ&thinsp;οι ουδὲν τιμον :

or It Gives Something from Itself , and on the one hand , that which receives , Participates ,

η δο&thinsp;σ&thinsp;ει τι αφʻ εαυτον , και μην το λαβ&thinsp;ον μετεχεί ,

whereas That which is Given , subsists in a Participated Way . Thus All that is Participated ,

δε το δο&thinsp;θ&thinsp;εν υπ&thinsp;π&thinsp;σ&thinsp;τη μετεχομε&thinsp;νως . δε παν το μετεχομε&thinsp;νον ,

(by becoming a Certain Characteristic of that by which It is Participated)

γενομένον τινος υφ᾽ ου μετέχει

is Secondary to That which is Similarly Present to All , and which Fills All from Itself .

εστι δευτερον του ομοιου παρο&thinsp;ντος πασιν και πληρωσαντος παντα αφʻ εαυτου .

For on the one hand , That which is in one particular , is not in the others ; whereas

γαρ μην το ον ε&thinsp;ν ενι εστιν ουκ τοις άλλοις :

on the other hand , That which is Similarly Present to All , in order that It may Illuminate All ,

δε το ωςω&thinsp;τοις παρον πασιν . ινα ε&thinsp;λλ&oacute;&thinsp;μ&thinsp;πι πασιν ,

is not in any one thing , but Is Prior to All .

εστιν ουκ εν ενι , αλλα προ των παντων .

For it is either in All or in one of All , or It Is Prior to All .

γαρ εστιν η πασιν η εν ενι των παντων , η προ των παντων .

Thus on the one hand That which is in All , by being distributed into All ,

αλλα μην το ον εν πασιν μερισθεν εις παντα ,

will in turn be in need That which can Unite that which is distributed ;

αν παλιν δεις του ενιξοντος το μερισθεν :

And All things will no longer Participate of The Self/Same Unity , since then

και παντα αν ουκετι μετεχοι του αυτου , αλλα

this one will Partake of one and that one of another characteristic of The Unity being divided .

το μην αλλου , το δε αλλου του ενος μερισθεντος .

Whereas if it is in one of All , then it will no longer be Common to All , but only to one .

δε ει εν ενι των παντων , ουκετι εσται των παντων , αλλα ενος .

Therefore if It is both Common to Those Able to Participate and is The Self/Same to All ,

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All that Participates is in need of That which is Being Participated;
and That which is Being Participated is in need of That which Is Imparticipable.

For on the one hand, that which Participates, is imperfect prior to its Participation;
whereas on the other hand, it becomes Perfect by That which it Participates, and so
de genvomeon teleion ti mevezei,
it is entirely secondary to That which is Participated insofar as it is Perfected by Participating.

Whereas That which is Participated, by Belonging to A Certain Ideal Being,
de to metexomenon, on tinon and not to All Ideal Beings, is in turn Allotted a Hyparxis that is Subordinate,
on panton, palin elaxhen uparxion vsimenein:
to That which Belongs to All, and not to a Certain One:
tou onton panton, kai ou tinon:
For The One is more Akin to The Cause of All, but The Other is less Akin.
gar to men syngevensteron to aitio panton, to de heton syngeves.

Accordingly then, on the one hand, The Imparticipable is The Leader
alpha men to amebekonton hgetai
of Those Beings which are Participated,
ton metexomenon,
but on the other hand, These are The Leaders of those who Participate.
de tauta ton metechnon.

For on the one hand as it has come to Light concisely, That which is Prior to the many is One;
gar men ois fanaxa svneleonti to pro ton poleon estin en:
but That which is Being Participated by the many, is One and at the same time not-One;
de to metexomenon en tois poleois, en kai amia oux en:
whereas All that Participate are not-One, and at the same time One,
de pant to metexon oux en kai amia en.
(Proclus’ The Theology of Plato Book 1 Chapter 11)
(Plotinus, The Enneads Book 5 Chapter 9-4)
(Proclus’ Commentary on The 1st Alcibiades <45>)

Proposition 25

All that is Perfect, Proceeds to The Generation of Those which
It has The Power To Produce, by Self Imitating The One Source of Wholes.

δυναται παρασειν, αυτο μιμομενον την μιαν αρξην των υλων.

For just like That; through The Goodness of Herself
gαρ η εκεινη δια την αγαθοτητα την ευανητης
is The Unifying Underlying-Principle of All The Beings,
eστιν ενιαως υποστατικη παντων των οντων
(For just as The Good and The One are The Same,
(γαρ ταγαθουν και το εν ταυτων,
so also are The Idea of The Good and The Idea of The One The Same);
ωστε το αγαθειδος και τω ενιαως ταυτον),

So also, Those that Follow after That, through Their Own Innate Perfection,
ουτω και τα μετ’ εκεινην δια την εαυτων τελειοτητα
Hasten to The Generation of other beings that are in need of Their Own Innate Ousia.
επειγεται την γενναν αλλα καταδειστρα της εαυτων υουσιας.

For Their Perfection is a Certain Portion of The Good,
gαρ η τελειοτητας εστι τας μοιρα ταγαθουν
and so That which Is Perfect Imitates The Good, insofar as It Is Perfect.
te και το τελειον μιμεται ταγαθουν, η τελειον.
But That Good is That which Gives Subsistence to All The Beings:
de εκεινη την υποστατικον παντων:
So that, in TheSame Way, That which Is Perfect,
ωστε και το τελειον
is Productive of those beings which It is Able to Produce, according to Nature.
eστι παρακτικον ον δυναται κατα φυσιν

And on the one hand, That which is more Perfect, by as much more Perfect It may be,
και μεν το τελειοτερον, οσο περ τελειοτερον αν η.
By so much more Numerous are The Progeny of which It is The Cause.
tοσουτω πλειονων αιτιων.

For That which is more Perfect, Participates in a greater degree of The Good:
gαρ το τελειοτερον μετεχει μεγαλον ταγαθου:
But if this is the case, then It is nearer to The Good;
de τουτο εγγυτερω ταγαθου:
and if this is also the case, It is nearer to The Cause of All;
de τουτου συγγενεστερον τω αιτιω παντων:
and in turn, if this is the case, It is The Cause of a greater Number of Beings.
Whereas the other hand, that which is more imperfect,

By as much more imperfect it may be,

By so much less numerous are the effects of which it is the cause.

toswde elaptanov mannon aitio

For by being more remote from That which Produces All,

gar on porrtoeron tou paragogon to pantai, it gives subsistence to fewer effects.

For on the one hand, That Nature which Sustains, or Adorns, or Perfects,

γαρ μεν το τω ψυστανειν η κοσμειν η τελειουν

or Connects, or Vivifies, or Fabricates All;

η συνεχειν η ψυστανειν η δημιουργειν παντα

by Bringing forth a greater number of each of These Effects, is more Akin;

δραν επι πλειον εκαστα τουτων συγγενες

whereas on the other hand, that nature which brings forth

de to epistw

a lesser number of each of These Effects, is more remote.

ελαπτανων αλλοτριοτερον.

COROLLARY

From these things, surely then it is evident,

ek toustow de phanevon

that the nature which is most remote from The Source of All, oti to porrotoaton ti arixeon ton pantow is unprolific, and is “the cause” of nothing at all.

espi aourgon kai aition oudeos

For if it generated anything, and had something posterior to itself,

γαρ ει γενον τι και εχει τι μεθ αυτο, it is evident that it would no longer be most remote,

δηλων ως σουκετε ειτε porrotoaton

but that which it produced would be even more remote,

αλλα’ o παρηχυσε porrotoerw

from That Source,

ekieinow, thus it would be nearer to Productive Power, and besides that, it would Imitate,

de auto egysteron to paragiein kai alllo oti, miymumenon

The Productive Cause, of All The Beings.

την παρακτικην aitian panton ton ontow.
Every Cause that is Productive of others, while Abiding Self by Itself,
Produce Those Natures Subsequent to Self, and those that are successive.

For if Every Productive Cause Imitates The One, but That,
γαρ ει μιμεται το εν, δε εκεν
Immovably Provides The (Unific) Underlying-Principle to Those Subsequent to Self, (P13)
ακινητος υψητησι τα μετ’ αυτον,
Then so also in a similar way, Every Productive Cause will possess The Cause of Production.
και ωσαυτως παν το παραγον εχει την αιτιαν του παραχειν.
And certainly then, The One Provides The Underlying Reality Immovably.
και ολα μην το εν υψητησιν ακινητος.

For if it were through Motion, then The Motion will be in Self,
γαρ ει δια κινησεως, η κινησις εν αυτω,
and by being moved, Self will no longer be One,
και κινουμενον ουδε ετι εσται εν,
in consequence of being altered from The One;
εκ μεταβαλλων του εν:
and if The Motion subsists together with Self, Self will also be from The One,
ει η κινησις ει μετ’ αυτο, αυτη και εσται εκ του ενος;
and this either produces an infinite progression,
και η απειρον επ’,
or, The One will Provide Immovably.
η το εν παραχει ακινητος.

Thus, All That Produces will Imitate The One and The Producing Cause of Wholes.
και παν το παραγον μιμησεται το εν και την παρακτικην αιτιαν τον ολον.
For Everywhere, out of That which is Primary, originates That which is not Primary:
γαρ παντοσευ εκ του πρωτως το μη πρωτως:
so that, That which is Productive of certain subsequent natures
ωστε το παρακτικον τινον
also originates from That which is Productive of All.
και εκ του παρακτικον παντων.
And All that is Productive, Abides by Itself;
και απαν το παραγον μενον εφ’ εαυτου

(Plato’s Timaeus 29E)
Proposition 26
accordingly then subsequent natures are produced from **Themselves**.

Accordingly then, **The Productive Causes Abide Undiminished**, 
where those that are secondary are produced from **Themselves**:

For that which is in any way diminished, 
**is unable to Abide**, such as **It Is**.

**(Proclus’ The Theology of Plato Book 5 Chapter 18)**

**Proposition 27**

**Every Productive Cause is Productive of Those that are Secondary**, on account of Its **Perfection and Superabundance of Power**.

For if Every **Productive Cause** were **not** productive through Its **Perfection**, 
but instead through a **lessening of its power**, then it would not be able to **Keep The Order of itself Unmoved**.

For that which imparts existence to another through **loss and by weakening**, 
doing so, through its own **mutation and change of quality**.

**Whereas on the other hand**, **Every Productive Cause**, **Remains** such as **It Is**: (P26) 
and by **Remaining/Abiding in this way**, 
**That which is subsequent to Self Proceeds into Existence**.

Accordingly then, by Being **Full and Perfect**, 
**It Provides** An Underlying Reality to Those that are Secondary.

In an **Immoveable** Way and **without** being diminished, 
by Being **The Very Self** That **It Is**, and by neither being changed into Them, nor diminished.

For **That which is produced**, is **not a distribution into Parts** of **The Producing Cause**; 
for this is neither **Appropriate** for The Creations, nor for **The Creating Causes**.

---

41
Nor is Every Productive Cause Transitive; 
ουδε μεταβασις:
for It does not become the matter of that which proceeds; since It Remains/Abides such as It Is, γαρ ου γινεται του προιοντος: γαρ μενει οιον εστι, and That which is produced is different from Self.
και το παραχομενον εστιν αλλο παρ’ αυτο.
Therefore, That which Generates, is Firmly-Established and Undiminished, αρα το γενεων ιδρυται και ανελαιτωσιν, and through Prolific Power, It multiplies Itself, και δια γονιμον δυναμιν πολλαπλαιαζον εαυτο
and from Itself, It Imparts a Secondary Underlying Reality.
αφ’ εαυτου παρεχομενον δευτερας υποστασεις.

(Symposium 211b, Parmenides 131, Proclus’ Comm. on Parmenides 841)
Proposition 28

Every Productive Cause Provides an Underlying Reality to Those that are Like Itself,
Παν το παραχον ωφιστησιν προς τα ομοια εαυτο
Prior to those that are Unlike Itself.
προ των ανομοιων.

For seeing that The Producing Cause is Necessarily Superior to Those that are produced,(P7) γαρ επει το παραχον εστι εξ αναγης κρειττον του παραχομενου,
on the one hand, The Selves can never Simply Be nor Be Equal in Power with Each Other.
μεν τα αυτα αν ουκ ποτε απλως ειη και ισα κατα δυναμιν αλληλοις.
But on the other hand, if They are not The Same nor Equal, but other and unequal,
δε ει εστι μη ταυτα και ισα, αλλ’ ετερα τε και ανισα.
Then They are either entirely separate from Each Other or they are both United and separated.
η παντη διακεκριται αλληλων η και ηνωτα και διακεκριται.

But if on the one hand, They are entirely separate, They will not Accord with Each Other, αλλ’ ει μεν παντη διακεκριται εσται ασυμβατα,
and in no way, will That which Proceeds from The Cause Sympathize with Self.
και ουδαμη το απ’ τω αιτιω συμπαθεις αυτου.
Hence neither will The One Participate of The Other, by being entirely other:
τοινυν ουδε θατερον μεθεξει θατερου, οντα παντη ετερα.
For That which is Participated, Imparts Commonness, to That which Participates, γαρ το μεταχομενον διδοσι κοινωνιαν προς το ου μετεσχεν.
But it is certainly Necessary that That which is Caused, Must Participate of Its Cause,
αλλα μην αναγηκη το αιτιατον μετεχειν του αιτιου,
by Possessing Its Ousia from That Source.
ος εχον την ουσιαν εκειθεν.

But if, That which is produced, is in one way separated from, but in another way united to 
δε ει το παραχομενον μην πη διακεκριται δε πη τηνωτα 
Its Productive Cause, then on the one hand, if It Experiences each of these Equally,
Therefore, if They are Proceed from Their Causes are Akin to Selves, and αυτον ει τα απ’ τοις αιτιοις συγχνεν αυτων, According to Their Very Self Existence, and Sympathize with Selves, κατ’ το αυτο ειναι και συμπαθη, then They also naturally depend upon Selves, and Aspire to Conjoin with Selves, και κατα φυσιν εξηρητηα αυτων, και ορεγεται της συνφυς προς αυτα, by Aspiring after The Good and by Hitting The Mark of Their Aspiration, and της του συγαθου και τυχανοντα του ορεκτου through The Cause of Their Very Self Existence.

Surely then it is evident, that Those that are Produced, are United in a greater degree, δη δηλον στη τα παραγομενα ηνωται μαλλον to Their Productive Causes, than They are separated from Selves. τοις παραγουσι η διακεκριται απ’ αυτων. But Those that are more United, are more Like than Unlike, δε τα μαλλον ηνωμενα εστι μαλλον ομοια η ανομοια to Those to which They are especially United. τουτοις οις μαλιστα ηνωται. Therefore Every Productive Cause Provides an Underlying-Reality to Those that are Like, αρα παν τα παρακτικον αιτιον υψητησι τα ομοια Prior to Those that are Unlike. προ των ανομοιων.
Every Procession is Perfected through The Likeness

*of Those that are Secondary in relation to Those that are Primary.*

For if The Productive Cause Provides an Underlying-Reality to Those that are Like,

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then The Likeness is derived from The Productive Causes,

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by Providing an Underlying-Reality to Those that are produced.

For Those that are Like are Perfected through Likeness, and not through Unlikeness.

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Therefore, if The Procession Preserves That Sameness

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of That which is Generated in relation to That which Generates, in Its Underlying-Reality,

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and brings to Light That Character Secondarily in That which is subsequent,

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such as Self Is Primarily;

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then That which is Generated possesses Its Underlying-Reality through Likeness.

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Proposition 30

All that is Produced from a Certain Cause, without an Intermediary,
Both Abides in Its Productive Cause, and Proceeds from Self.

For if Every Procession is Perfected, while Those that are Primary Remain Unchanged,
ton ἑκούσια, τοῦτο μενεῖ ἐν τῷ παρεγόμενῳ καὶ προεισιν αὐτὸν.

For that which entirely Proceeds, will have nothing The Same with The Abiding Cause,
γαρ τὸ παντὶ προϊόν αὐτὸν εἶναι οὐκετίν τουτον πρὸς τοῦ μενον,
since it will be entirely separated from It;
αλλὰ εἰστι παντὶ διακεκριμένων:
whereas if It has Something that is Common and is United to Self,
δὲ εἰ ἐξεῖ τί ηὲν κοινὸν καὶ ἴσωμεν ἀπὸ τοῦ αὐτοῦ,
then Self will also Abide in Its Cause, just as That Abides by Itself.
ἀυτὸ οὖν καὶ μὲνοι ἐν εἰκονίᾳ, ὡσπερ κακεῦνο μενον ἐφ᾽ ἑαυτῷ.

But if It Solely Abides and does not Proceed, then It will not in any way differ from Its Cause,
δὲ εἰ μονόν μὲνοι μὴ προϊόν, εἰσταὶ οὐδὲν διοίσει τῆς αἰτιᾶς
nor will It be generated Different from That which Abides.
οὐδὲ γεγονὸς ἀλλὰ εἰκονία μενοῦσης:
For if It is Different, then It is separate and apart; but if It is separate, then That Remains,

(Timaeus 33b)
(Proclus’ Commentary on The Parmenides 737, 1190, 1200)
γαρ ει ἀλλο, εστι διακεκριται και χωρις: δε ει χωρις, δε εκεινη μενει,
but This Proceeds from Self; in order that Self Remain, and It be separate.
dε τουτο προσθεθει αστατις ινα μενουσις διακριθη.
Accordingly then, on the one hand, insofar as It has Something that is The Same
ορα μεν η εχει τι ταυτω in relation to The Productive Cause, then That which is Produced Abides in Self;
προς το παραχων, το παραχωμενον μενει εν αυτω: whereas on the other hand, insofar as It is Different, It Proceeds from Self.
dε η ετερον, προεισιν απ' αυτω.
Then, by Being Like, It is in a certain way At-Once, both The Same and Different.
dε ουν ομοιον, εστι πη αμα και ταυτων και ετερον:
Accordingly then, It Abides, and at the same time, Proceeds,
ορα μενει και αμα προεισιν, and The One is in not wholly separate from The Other.
και ουδετερον χωρις θατερον.

(Proclus’ Commentary on The Parmenides 1100)
(Damascius on 1st Principles Chapter 74 (2-118>123)
(Plotinus, The Enneads Book 5 Chapters 2-8 & 5-9)

Proposition 31

Every Being that Proceeds from a Certain Cause Through Ousia
Παν το προιν απο τινος κατ' ουσιαν
is Converted to That Cause From which They Proceed.
επιστρεφεται προς εκεινο αφ' ου προεισιν.

For if on the one hand, Every Being were to Proceed,
γαρ ει μεν προερχοιτο
but on the other hand, They were not to Return to The Cause of This Progression,
δε μη επιστρεψαι προς το αυτοτο ταυτης της προοδου.

Then, They would not Aspire after Their Cause.
αν ουκ ορεχοιτο της αιτιας:
For All that Aspire/Desire/Want/Yearn, are Converted to The Object of Their Aspiration.
γαρ παν το ορεχουμενον επιστραται προς το ορεκτον. (P7)

But certainly, All Aspire after The Good,
αλλα μην παν εφιεται τον αγαθον,
and The Attainment of That, is Through The (Certain) Proximate Cause of Each Being.
και η τευχη εκεινο της προεχουσις αιτιας εκκατοις:
Accordingly then, Each Being also Aspires after The Cause of Themselves.
ορα εκαστα και ορεχεται της αιτιας εκασταν.
For The Well-Being of Each is derived from That Through which Its Existence is also derived.
γαρ το ευ εκαστο δια τουτον δι' ου το ειναι και.
But The Aspiration is First Directed to That, Through which Its Well-Being is derived.
δε η ορεχη πρωτον προς τουτο δι' ου το ευ.
but The Conversion is Directed to That which, The Aspiration is First Directed.
δε η επιστροφη προς τουτο α η ορεχη πρωτον προς.
Every Conversion is brought to Completion Through The Likeness

Every Being that is Converted, Hastens in every way to be Conjoined
and Aspires after Communion/Fellowship
and also Aspires after Being Bound Together in Union with Self.

But The Likeness Binds-Together Every Being,
dε η ομοιοτητος συνδει παντα ,
just as The Unlikelihood separates and disjoins.

Therefore, if The Conversion is a Certain Communion and Contact,
ουν ει η επιστροφη εστι τινος κοινωνια και συναφι ,
whereas Every Communion and Every Contact are Attained Through Likeness ,
δε πασα κοινωνια και πασα συναφη δι’ ομοιοτητος ,
Accordingly then, Every Conversion will be brought to Completion, Through Likeness.
αρα πασα επιστροφη αυτ αποτελειτο δι’ ομοιοτητος .

(Redact 519b)
(Proclus’ Commentary on The 1st Alcibiades <20>)
(Phaedo 74d)

Proposition 32
Proposition 33

All that Proceeds from and is Converted to a Certain Cause, 
Possesses A Circular Energy.

For if, All Reverts/Returns/Is Converted to That From which All Proceeds, 
\(\gamma\rho\ \varepsilon\iota\), 
eπιστρέφει εἰς τὸν αὑτὸν αὐτὸν προεισιν, 
Then All Conjoin Their Beginning to Their End, (P31) 
συναπτεῖ τὴν ἀρχὴν τὸ τέλος, 
and The Motion is One and Continuous; 
καὶ η ἑνίκησις ἑος μιᾷ καὶ συνεχῇς, 
for The One Motion (The Proceeding), is Derived from That which Abides, 
\(της \muεν \gammaινομενης \alphaπο του \muενοντος\), 
whereas The Other Motion (The Returning) is Directed to The Abiding Cause: 
\(της \delta \piρος \ το \ \muεινον\) 
Surely then from which Source, All Proceed in a Circle from Causes to Causes. 
\(δη \ \οθεν \ \ παντα \ \ προεισιν \ \ κυκλω \ \ απο \ \ των \ \ ααιτων \ \ επι \ \ τα \ \ ααιτηα\). 
Thus Greater and lesser Circles, are formed from The Conversions, 
de μείζους και ἐλαττοὺς κυκλοί, γινομένων των επιστροφῶν 
some are Directed to The Natures Proximately placed Above (Those that are Converted), 
\(μεν \ \ προς \ \ τα \ \ προσεξος \ \ υπερκειμενα\), 
while others are Directed to Those still Higher, and even so far as to The Beginning of All: 
\(δε \ \ προς \ \ των \ \ ανοτέρω και \ \ μεχρι \ \ της \ \ αρχης \ \ παντων\) 
For All Beings Proceed from That, and are Converted to That.
Proclus’ Commentary on The Parmenides 1140

(Plotinus, The Enneads Book 3 Chapter 8-7-8, Book 6 Chapter 9-8)
(Iamblichus, On The Mysteries Book 10 Chapter 1)

Proposition 34

Every Being that is Converted according to Nature, make Their Conversion to That,

From which All also Maintain The Procession of Their Proper/Innate Underlying-Reality.

If this is so, then how is the

But if this is the case, then Their Self Existence is Wholly Dependant upon That to which

The Same Through Ousia with That:

Their Ousia Conversion, and It is The Same Through Ousia with That:

For if Every Being is Converted Through Nature,

That will possess Their Aspiration Through an Ousia

that is Directed to That to which It is Converted.

And this explains that Their Ousia

is Wholly Dependant upon That to which

By Their Ousias.

Conversion shall cease that

The Other.

But if both are from another one.

But if both are from another one.

Naturally Converted to The Other?
then it will be **Natural** for both to be **Converted** to that one.  

(P31) 

Therefore, it remains that the One derives **Its Existence** from **The Other**. But if this is so, 

*αρα λειτυται πατέρων εκείνα εκ εκατέρων* 

de ei touto 

**The Procession** will also be from That whose **Conversion** is Directed according to **Nature**.

η προοδος και απ’ εκείνον η επιστροφή προς κατα φύσιν.

**COROLLARY**

From these considerations, surely then it is clear that **Intelect** is **The Object of Desire** for All, 

εκ τουτων δη φανερον οτι νους ορεκτον πασι, 

and that **All Beings Proceed** from **Intelect**, and even **The Whole Kosmos**, 

και παντα προοιμίζον απο νου και ο πας κοσμος 

even if It is **Eternal**, It still **Possesses Its Ousia** from **Intelect**. 

και η αιδιος, εχει την ουσια απο νου.

And **It** is not in any way prevented from **Proceeding** from **Intelect** because It is **Eternal**. 

και ουχι προοιμίζον απο νου δια τουτο διοτι αιδιος.

For neither by **This** is **It** prevented from being **Converted**: Because **It** is **Always in Order**. 

γερ ουδε δια τουτο ουκ επιστροφηται, διοτι αει τετακται:

Therefore **It** both **Always Proceeds** and is **Eternal Through Ousia**, 

αλλα και αει προοιμιζον και αιδιος κατ’ ουσιαν, 

and **It Always Reverts** and is **Indissoluble Through That Order**. 

και αει επιστρῃαται και αλυτος κατα την ταξιν.

(Damascius’ On 1st Principles Chapter 75 (2-124>128)

**Proposition 35**

*All that is Caused, Abides in Self, Proceeds from Self and Reverts to The Cause of Self*. 

Παν το αιτητον και μενει εν αυτον και προοιμιζον απ’ αυτης και επιστρεφει προς τη αιτη αυτην.

For if All solely **Abided**, then All would not **Differ** from **The Cause**, 

γερ ει μονον μενοι, ουδεν διοιστει της αιτης, 

by **Being** without any **Distinction**:

ον αδιακριτον:

For **Progression** is, at the same time, a **Distinction**.

γερ προοδος αμα διακρισει.

But if **All** solely **Proceeds**, then **All** would be **un-conjoined** and **un-sympathetic to Self**, 

dε ει μονον προοιμιζεται ασυναπτον και ασυμπαθης προς αυτην, 

by having no **Commmonness/Communication** with **The Cause** in any way whatsoever.

καινωνον τη αιτη μηδημη.

But if **All** solely **Reverts/Converts**, how can That which does not possess **The Ousia** 

dε ει μονον επιστρεφοιται, πως το μη εχουν την ουσιαν 

from **Self**, make Its **Conversion According to Ousia** that is foreign to **All**? 

απ’ αυτης ποιεται την επιστροφην κατ’ ουσιαν το αλλοτριον προς;

But if **All** were to **Abide and Proceed**, but would not **Revert/Convert/Turn-Back**, 

dε ει μεν μενοι και προοιμιζεται, δε μη επιστρεφοιται, 

then how will there still be a **Natural Desire for one and all** for **Well-Being** and **The Good**, 

πως κατα φυσιν η ορεξεις εκαστω προς το ευ και το σχαθον 

and Its **Restoration** to Its **Generative Cause**?

και τη αναστασις το γεννησαν;
But if All were to Proceed and be Converted, but were not to Abide; 
de ei men proioi kai epistrefioi, de mi menois, 
then by being apart from The Cause, how will All Hasten to Be Conjoined with Self, 
men apostasan tis aitiacas, poies episteoide synuspeotha pros autan.
if All was to be un-Conjoined Prior to its separation?
de tis unapostaston pro tis apostasisos:
For if All had been Conjoined, then it would have altogether Abided in That.
gar eis sunippito, kai to panteis emen ekeino.
But if All were to Abide and be Converted, but would not Proceed,
de ei menois kai epistrefioi, mi proerchouio, 
then how can That which is not separated be able to Revert?
pous to mi diakrithen dunaton epistrefein:
For All that Turns-Back,
gar paxi suniprfein.

Resembles That which is being Restored into That from which It was divided through Ousia.
eoixein analoventi eis ekheine ap' on dih эта kai tis eousin.
Thus it is necessary that All must either only Abide or only Revert or only Proceed 
de anagkai h monon meinein h monon epistrefein h monon prieinai
or that The Extremes must be Bound to Each Other, 
eta ta akra syndein met' allhalon
or that The Middle be Conjoined to Each of The Extremes, or that All be Conjoined together. 
eta to metaxu mev ekaterw tov akron h tis sumpantis.
Thus it remains that All must Abide in The Cause, Proceed from Self and Revert to Self.
aora leiptetai paxi kai meinein en to aito kai prieinai ap' auto kai epistrefein pros auto.

Proposition 36

Of All Those that are Multiplied Through Procession;
ton panton plhvenomenon kata prooedon
The Primary are More-Perfect than Those that are Secondary, 
ta prwta esti telioitera twn deutereon, 
and The Secondary are More-Perfect, than those that are subsequent to Themselves,
kai ta deutera twn met' auta, 
and in a similar way for those that are successive.
kai omoiowos ephexis.

For if The Processions Distinguish/Separate The Productions from The Causes, 
gar eis ai prooedoi diakrinoun h tis paragomene apo twn aitioin
and there are dependencies/dimensions of The Secondary in relation to The First, (P28)
eis phriseis twn deutereon proo twn prwta.
Then on the one hand, The Primary are More-Conjoined with Their Causes in Proceeding,
men tais prwtois malloan suniaptata tois aitiois proelebontata.
by Being The Offspring from The Selves of Those Causes.
ekblastoanonta ap' auton ekeinos
while on the other hand, The Secondary are more remote from Their Causes,
dei ta deutera esti porwtetera twn aitioin, 
and in a similar way for those that are successive.
kai omoiowos ephexis.
Since Those that are Nearer and More Akin to Their Causes are More Perfect
de τα εγγυτέρα καὶ τα συγγενεστέρα τοις αἰτίοις τέλειοτέρα
(For The Causes are even more Perfect than Those that are Caused) (P7)
(γαρ τα αἰτία καὶ των αἰτίων):
But Those which are more remote are more imperfect,
de τα πορρωτέρων ατελεστέρα,
by being Unlike Their Causes.

(For The Causes are even more Perfect than Those that are Caused) (P7)

(Damascius’ On 1st Principles Chapter 75 (2-124>128)

Proposition 37

Of All Those that are Perpetually Sustained/Maintained Through Conversion,
Πάντων τῶν υψηλότερων (ὑψηλότης) κατὰ επιστροφήν
Those that are First are more imperfect than Those that are Second,
tα πρώτα ατελεστέρα τῶν δευτέρων,
and Those that are Second are more imperfect than those that are successive;
καὶ τα δευτέρα τοὺς εξῆς:
whereas Those that are Last, are The Most Perfect.
der τα ισχατα τέλεστα.

For if The Conversions come into Being According to The Circular,
γαρ εἰ εἰς εἰσπρόσφατα γίνονται κατὰ κυκλόν,
and The Conversion is Directed to That From which
καὶ η επιστροφή εἰς τούτο αφ’ αυ
The Procession is derived,
η προοδός,
but if The Procession is derived from That which is Most Perfect
δὲ η προοδὸς απὸ τοῦ τέλειοτατοῦ,
Accordingly then, The Conversion is Directed to The Most Perfect.
αἱ ἐπιστροφῆς εἰς το τέλειοτατοῦ.
And if That First Term of The Conversion Begins from The Last Term of The Procession
καὶ εἰ τούτου πρῶτου η επιστροφή εφ’ απὸ τον εσχατον η προοδος,
and furthermore, if The Procession Terminates in that which is most imperfect, then The Conversion will also Begin from the most imperfect.

Accordingly then, on the one hand, in Those that are Sustained Through Conversion, The First are those that are most imperfect, while on the other hand, The Last are The Most Perfect.

The Fibonacci Series

\[
\begin{align*}
1 + 2 &= 3 \\
2 + 3 &= 5 \\
3 + 5 &= 8 \\
5 + 8 &= 13 \\
8 + 13 &= 21 \\
13 + 21 &= 34 \\
21 + 34 &= 55 \\
34 + 55 &= 89 \\
55 + 89 &= 144 \\
89 + 144 &= 233 \\
144 + 233 &= 377 \\
233 + 377 &= 610 \\
377 + 610 &= 987 \\
610 + 987 &= 1597
\end{align*}
\]

Even the differences between the numbers produced by this Series, reproduce The Very Same Series!

All that Proceed from a Certain Multitude of Causes, are also Converted through as Many Causes as Those Through which They Proceed: and Every Conversion is Through The Selves and Those through which The Procession Proceeds.

For on the one hand, Each One comes into Being Through Likeness, (P29 & P32), since That which Proceeds Immediately From a Certain Cause, is also Immediately Reverted in Relation to Self (For Here, The Likeness was without an Intermediary).

Whereas on the other hand, that which is in need of an Intermediary in its Procession,
is also in need of an **Intermediary according to its Conversion**

(For it is Necessary that each being come to be from The Self), (P35)

(γὰρ δεῖ τὸ εἰκατερόν γινεῖθαι πρὸς τὸ αὑτό),

So that each being will first **Revert in relation to That** which is Intermediate,

and afterwards, **to That** which is Superior to The Intermediate Term.

Accordingly then, by as many terms, as the existence of each being comes to be,

by that many terms, does their **Well-Being** also come to Be;

and the other way around.

(Damascius’ On 1st Principles Chapter 75 (2-124>128)

**Proposition 39**

*All that Is*,

Πᾶν τὸ ὅν

**Is either Converted In-The-Way-of-Ousia Alone**, or **Vitally**, or also **Gnostically**.

η ἐπιστρεφεῖ οὐσιωδῶς μόνον η ὑπερτικῶς, η καὶ γνωστικῶς.

For either **All** that **Is Possesses Its Existence Only** from **Its Cause**, or

γαρ η κεκτήται τὸ εἶναι μόνον ὁπο τῆς αὑτᾶς, η

**The Life with The Existence**, or **It Received The Power of Intuitive-Knowledge from Thence**.

τὸ ἔθνον μετὰ τοῦ εἶναι, η ὑπεδέξατο δύναμιν γνωστικῆν εἴκεθεν.

Therefore on the one hand, insofar as **It Is Alone**,

οὖν μὲν η ἐστὶ μόνον,

then **It makes Its Conversion In-The-Way-of-Ousia**:

ποιεῖται τὴν εἰσστροφὴν οὐσιωδῆ :

But on the other hand, insofar as it also **Possesses Life**,

δὲ η καὶ ζῆ,

then **It makes Its Conversion Vitally**:

καὶ ζωτικῆν :
but insofar as It also has Intuitive-Knowledge, 

It makes Its Conversion Gnostically.

For in Such a Way as It Proceeds, 

such also is The Way of Its Conversion, 

And therefore, The Aspiration is for some, From Their Self Existence, Alone, 

by This Desire, Being an Aptitude For The Participation of The Causes; 

but for others This Desire is According to Life, 

Being a Motion Towards Superior Natures; 

but for others, It is According to Intuitive-Knowledge, 

by Being a Unitive-Vision of The Goodness of The Causes. 

(Proclus’ Commentary on The Parmenides 844) 
(Damascius’ On 1st Principles Chapter 78 (2-135>137) 
(Iamblichus, On The Mysteries Book 10 Chapter 1) 

Proposition 40

Of All Those that Proceed From Another Cause; 

Those that Possess an Underlying-Reality From Themselves, 

Also Lead by Possessing A Self-Substantiating Ousia. 

For if All that is Self-Sufficient, 

either According to Ousia, or According to Energy, 

is Superior to That which depends upon Another Cause; 

Since That which Produces Itself, Initiates The Production of Its Own Existence, 

by Being Self-Sufficient According to Ousia.
Whereas That which is produced entirely by Another, is not Self-Sufficient.

Δὲ τὸ παραγόμενον μονὸν αἰτὶ ἄλλων οὐκ αὐταρκές:

thus The Self-Sufficient is More-Akin to The Good; (P9)

but Those that are More-Akin are also More-Alike to Their Causes,

δὲ τὰ συγγενεστέρα καὶ ομοιότερα τοῖς αἰτίας

have an Underlying-Reality from That Cause that is Prior to Those that are Unlike. (P28)

Accordingly then, Those that are Produced by Themselves, are also Self-Subsistent,

ἀρα τὰ παραγόμενα παρὰ εαυτῶν καὶ αὐθυποστάτα

are More-Ancient than those that Proceed into existence entirely from Another Cause.

ἔστι πρεσβύτερα τῶν προελθόντων εἰς τὸ εἶναι μονὸν ἀφ᾿ ετεροῦ.

For either there will be nothing that is Self-Substantiating,

γὰρ η ἐσται οὐδὲν αὐθυποστάτων,

or The Good is Such-As-This, or Those that are First Possess Subsistence from The Good.

η το αἰχάθον τοίοιτον ἢ τα πρώτα υποστατά εκ ταχαθου.

But if, on the one hand, Self-Substantiation does not exist,

ἀλλ᾿ εἰ μεν αὐθυποστάτων μηδὲν

then It will be in nothing that is Self-Sufficient According to The Truth.

ἔσται εν οὐδένι τὰ αὐταρκές κατ᾿ ἀληθεῖαν.

For neither will It be in The Good

γὰρ οὔτε εν ταχαθω

(For That (The Good), by Being One is Superior to Self-Sufficiency (P10)

(γὰρ εκείνο ὃν ἐν κρειττον αὐταρκεῖς

and It is also Self-Beneficial, and not That which Possesses The Good). (P13 & P8)

καὶ αὐτοσχεδόν, ἀλλ᾿ οὐχι ἔχων ταχαθον)

Neither will It be in those that are subsequent to The Good

οὔτε εν τοῖς μετὰ ταχαθον

(For All these will be in need of Another, by belonging only to That Prior to self).

(γὰρ παν ἐσται ενδέες ἄλλου, ον μονὸν του προ αὐτου).

But if The Good were Self-Subsistent, by Virtue of Producing Self from Itself,

δὲ ει ταχαθον αὐθυποστατων, παραχον αυτο εαυτο

then The Good would be Not-One;

ἔσται οὐχ ἐν:

For That which Proceeds from The One is Not-One. (P2)

γὰρ τὸ προῖον ἀπο του ενος οὐχ ἐν.

For That would Proceed from Itself, if It were Self-Subsistent;

γὰρ προεσὶν αἱ ἐαυτοῦ, εἰπὲρ αὐθυποστατων:

so that One, would be at the same time, The One and Not-One.

οὕτω εν αἰμα το εν καὶ οὐχ ἐν.

Accordingly then, it is Necessary, that The Self-Subsistent must be Subsequent to The First.

ἀρα αὐταρκή το αὐθυποστατων εἶναι μετα το πρῶτον:

And it is clear that It will be Prior to those that entirely Proceed from Other Causes.

καὶ δὴλον ας προ των μονὸν προελθόντων αὑτο ετερας αἰτιας:

For Self-Sufficiency is more Nobel than these,

γὰρ κυριατέρον εκείνων

and It is More-Akin to The Good,

καὶ συγγενεστέρον ταχαθω.
as it has been demonstrated.
ος δεδεικται.

(Propositions 40-51 : Proclus’ Commentary on The Parmenides 944, 1145-1147, 1137)
Proposition 41

On the one hand, All that have Their Being In-Another,
μεν Παν το ον εν αλλω
are entirely produced By-Another;
on μονον παρασεται απ' αλλου:
whereas on the other hand, All that Is In-Itself, Is Self-Subsistent.
δε παν το ον εν εαυτω εστι αυθυποστατον.

For on the one hand, that which is in-Another and is in need of an Underlying-Reality
γαρ μεν το ον εν αλλω και δευμενου υποκειμενου
can never be generative of itself.
αν ουκ ποτε ειη γεννητικον εαυτου:
since That which is Naturally Adapted to Generate Itself,
γαρ το πεφυκος γενναν εαυτο
does not need Another Foundation,
ου δειται αλλης εδρας.
by Being Contained By-Itself and by Being Preserved In-Itself

But on the other hand, That which Abides In-Itself, and is Able to be Established Of-Itself,

is Self-Productive by Proceeding To-Itself, and by Being Connective Of-Itself,

and thus in the same way, It Is In-Itself, just as That which is Caused, is In Its Cause,

For It Is not In-Itself, as in a place/space, nor as in a subject;

For place/space is also Other from that which is in place/space,

and that which underlies/subtends in the subject, belongs to that which underlies/subtends.

But This, which is In-Itself is The Same with Itself;

Accordingly then, It Is In-Itself, in a Self-Substantiating Way,

in the same way as, That which is from a Certain Cause is in That Cause,

(Proclus’ Commentary on The Parmenides 1146)

**Proposition 42**

All that is Self-Subsistent is Convertive to Itself.

Παν το αυθυποστατόν εστὶν επιστρεπτικὸν πρὸς εαυτὸ.

For if it Proceeds From-Itself,

γαρ εἰ προεισὶ αφ’ εαυτοῦ,

It will also make Its Conversion To-Itself.

καὶ ποιησεῖ τὴν επιστροφὴν πρὸς εαυτὸ:

For to Each of Those from which The Procession is derived,

γαρ εκαστὸς αφ’ οὐν ἡ προοδὸς,

There is a Co-Ordinate Conversion that is also Directed to This Procession. (P31)

η συστοιχίας επιστροφῆ καὶ εἰς τοῦτο τὴν προοδῶ.

For if it only Proceeded from itself, but having Proceeded was not Converted to itself,

γαρ εἰ μονὸν προεισὶν αφ’ εαυτοῦ, δὲ προὸν μὴ επιστρεφότοι εἰς εαυτὸ,
it would never Aspire after its Proper Good, 
an ouk poto  oregi tō ouikeion σχαθον 
and after That Which its Proper Good is Able to Impart to itself. 
και ο’ δυναται παρεχειν εαυτω.
But Every Cause is Able to Impart to that which Proceeds from Self, 
de  παν το αιτιαν διδοναι τω απ’ αυτου

together with The Ousia which It Imparts:

μετα της ουσιας , ης διδωσι,
The Well-Being Yoked-Together with The Ousia which It also Imparts, 
to εν συζυγιαις της ουσιας , ης και διδωσι:

So that, Self will also Impart Well-Being to Itself.
ωστε αυτο και εαυτω.
Accordingly then, This Well-Being is The Proper Good to That which is Self-Subsistent. 
αρα τουτο το ουκειον σχαθον τω αυθυποστατω.
But This will not be The Object of Desire to that which is Un-Converted to itself; 
de touto ouk orizeita to anepisthrofοn proes eaυtou:
thus by not Desiring This, it will not Aim at It, and by not Aiming at It, 
de μη  ορεγομενον, αν ουδ’ τυχοι , και μη τυχονον,
it will be imperfect, and not Self-Sufficient.
ον εινη ατελεις και ουκ αυταρκεις.

But, seeing that Self-Sufficiency and Perfection are Proper to Anything, 
αλλ’ ειπερ αυταρκει και τελειω προσηκει το αλλω,
They must also Be Proper to That which is Self-Subsistent. 
και ειναι το αυθυποστατω.
Therefore, It Will Indeed also Aim-at/Aspire-after Its Proper Good, 
αρα και ορεξεται του οικειου 
and Attain It and will be Converted to Itself.
και τευξεται και στραφησται προς εαυτο.

Proposition 43

All that is Convertive to Itself is Self-Subsistent.
Παν το επιστρεπτικον προς εαυτο εστιν αυθυποστατον.

For if Everything is Converted to Itself According to Nature, 
γαρ ει επιστρεφεται προς εαυτο κατα φυσιν
Then Everything is also Perfected in The Conversion to Itself, 
εστι και τελειον εν η επιστροφη προς εαυτο,
and It will also Possess Its Ousia from Itself.
και αν εχει την ουσιαν παρ’ εαυτου:

For to Each Being, Their Procession According to Ousia is also from This 
γαρ εκαστος την προοδος η κατ’ ουσιαν και απο τουτου
to which Their Conversion According to Nature is Directed.

Therefore, if Everything Imparts Well-Being to Itself, then without a doubt, Everything will also Impart Existence to Itself, and Everything will be The Master of Its Very Own Subsistence.

Accordingly then, That which is Able to Revert to Itself is Self-Subsistent.

(Damascius’ On 1st Principles Chapter 78 (2-135>137)
Proposition 44

All that is Convertive to Itself According to Energy, is also Converted to Itself According to Ousia.

For if on the one hand, It is Able to be Converted to Itself in Energy, whereas on the other hand, no Conversion Arises in Its Ousia, then It will be Superior According to Its Energy rather than According to Its Ousia,
ον ει ἐκεῖνον κατὰ τὴν ενεργείαν μᾶλλον ἡ κατὰ τὴν οὐσίαν,
by The One Being Convertive,
tῆς μεν οὐσίας επιστρεπτικῆς,
but The Other, un-Convertive.
tῆς ἀνεπιστροφοῦ:

For That which is Preservative of Itself,
γὰρ τὸ σωστικὸν εαυτοῦ
is Superior to That which is solely Preserved by Another.
ον κρεῖττον τὸ η ἡμόν σωζόμενον ὑπ᾽ ἀλλίου
and Being Self-Preservative is more Perfect than That which is solely Preserved by Another.
καὶ τὸ εαυτὸ τελειοτέρον ἡ τὸ μονὸν ἀλλίου.

Accordingly then, if It is a Certain Convertive Energy Proceeding from Its Ousia
αὕτα εἰ εστὶ τὴν επιστρεπτικὴν κατ᾽ ενεργείαν ἀπὸ τῆς οὐσίας
that is Directed to Itself,
πρὸς εαυτὸ,
then It will also be Allotted Its Convertive Ousia,
καὶ ἐλάχιστον τὴν επιστρεπτικὴν οὐσίαν,
so that It will not only Energize towards Itself,
ὡς μη μονὸν ενεργείαν πρὸς εαυτὸ,
but It will also Be
ἀλλὰ καὶ εἶναι
Of-Itself and From-Itself,
εαυτοῦ καὶ υφ᾽ εαυτοῦ
Self-Maintained and Self-Perfected.
συνεχεσθαι καὶ τελειουσθαι.

(Phaedo 79d)
Proposition 45

All that is Self-Subsistent is Un-Generated.
Πᾶν τὸ αὐθοποιητὰν ἐστὶν αἰχμητὸν.

For if it is Generated,
γὰρ εἰ γενητὸν
then on the one hand, because it is Generated, it will be imperfect by itself,
μὲν διὸτι γενητὸν, ἐστὶν ατελὲς καθ᾽ εαυτὸ
di it will be in need of its Perfection from Another.
καὶ ενδεες της τελειωσεως απ’ αλλου:
Whereas on the other hand, because It Produces Self By Itself,

δε διοτι παρασει αυτο εαυτο
It is Perfect and Self-Sufficient.

teleioν καὶ αυταρκες.

For All that is Generated by Another
γαρ παν γενητον υπ’ αλλου
is Perfected by That which Imparts Generation that does not yet exist to Self.
teleioutai του παρεχοντος γενεσιν ουκ οντι αυτω:

For Generation is also a path from the imperfect to its Opposite:

γαρ η γενεσις εστιν και οδος εκ του ατελον εις το εναντιον
The Perfect.
teleioν.

But if Something Produces Itself, then It Is Always Perfect,
δ’ ει τι παρασει εαυτο, εστιν αεi τελειον,
by Always Being Present with The Cause of Itself,
αι αυτον τη αιτια εαυτου,
or rather by Being Innate/Inherent in That which is Perfective of Its Ousia.

δε μαλλον προς ενυπαρχον το τελειωτικον της ουσιας.

(Phaedrus 245)
Proposition 46

All that Is Self-Substantive Is Incorruptible.
Παν το αυθυποστατον εστιν αφθαρτον.

For if it were to be corrupted, then it would abandon itself,

γαρ ει φθορησεται, απολειψει εαυτο
and it would be apart from itself
και εσται χωρις εαυτου.
this however, is impossible!

τούτο ἀλλὰ ἀδύνατον.

For by Being One, It Is, At-Once, Cause and That which is Caused.

Whereas All that is corrupted, by forsaking The Cause of Itself, becomes corrupted.

For in as much as All be Attached to That which Contains and Preserves Self,

Each One is Contained and Preserved.

Accordingly then, All that Is Self-Substantive Is Incorruptible.

Accordingly then, All that Is Self-Substantive is Incorruptible.

(Proclus’ The Theology of Plato Book 3 Chapter (vi))

Proposition 47

All that Is Self-Substantive Is Impartible and Simple.

Πᾶν τὸ συνεχόμενον ἐστὶ αμερὲς καὶ απλὸν.

For if All that is self-substantive were partible,

γὰρ εἰ ὁ συνεχόμενον μεριστὸν

then All the self-substantive itself, would have an underlying-reality that is partible.
εαυτο ὑποστησει μεριστον, and the whole self will be converted to itself, and all will be in all of itself, και ολον αυτο στραφησεται προς εαυτο, και παν εσται εν παντι εαυτω.

This however, is impossible!

toto δε αδυνατον.

Accordingly then, That which is Self-Subsistent Is Impartible.

But certainly, It is also Simple.

αλλα μην και απλουν.

For if It were composite, γαρ ει συνθετον, then one thing in self, will be worse, το μεν εν αυτω εσται χειρον, but another thing, will be better, το δε βελτιον.

and the better will be derived from the worse, και το βελτιον εσται εκ του χειρονος, and the worse from the better, τε και το χειρον εκ του βελτιονος, if indeed, the whole Proceeds from the whole of itself.

But even more, It would not be Self-Sufficient, ειπερ ολον προεισιν αφι ολου εαυτου:

by being in need of those elements, out of which It is composed. ον προσδεες των στοιχεων εξ αν εαυτου υψηθηκεν.

Accordingly then, All that Is Self-Substantive, will be That Very One which Is Simple.

(Proclus’ Commentary on The Parmenides 785)
   (Phaedo 78c)
Proposition 48

All that is not Eternal
Παν το μη αιδιον

is either a composite, or has Its Underlying-Reality in Another.
For either *It* is *dissoluble* into *those elements* out of which *It* is *composed*,
and is *entirely composed* from *those elements* into which *It* is *dissolved*;
καὶ πάντως συγκείται εἰς εκεῖνον εἰς αὐτόν εἰς ὄντα ἐστὶ.

*It* is *in need* of an *Underlying-Reality*,
η δεομενον υποκειμενον,
and by *abandoning* that *Underlying-Reality*,
και απολειπον το υποκειμενον

*It* departs into *non-Being*.
οίχεται το μὴ ὄν.

But if *It* *Is Simple* and *In-Itself*,
δὲ εἰ αὐτὸν καὶ εἴνα χρόνο
then *It* will be *Indissoluble*, and *Incapable* of being *dissolved/dissipated*.
εστὶν αὐτὸν καὶ ἀσκεδαστὸν.

**Proposition 49**

*All that is Self-Substantive Is Eternal*.
Πᾶν τὸ αὐθυποστατὸν ἐστὶ αἰῶνα.
For there are Two Ways According to which Anything Could not Be Eternal:

One way which arises from Its composition,  
and another way which arises from those that exist in-another.  

However, That which is Self-Substantive, is not a composite, but Simple;  
and nor is It in-Another, but In-Itself.  

Hence It Is Eternal.

Proposition 50

All that is Measured by Time,
Παν το μετρουμένον χρόνον
either According to Its Ousia, or According to Its Energy,
κατὰ τὴν ουσίαν κατὰ τὴν ἐνεργειαν
is in The Process of Generation, insofar as it is Being Measured by Time.
estίν ταύτη γένεσις, ἡ μετρεῖται κατὰ χρόνον.

For if It is Measured by Time, then it will be Proper for Self to Be or to Energize by Time,
γαρ εἰ μετρεῖται υπὸ χρόνον, αὐτὸ εἶναι ἡ ἐνεργεῖν κατὰ τὸ χρόνον,
so also with The Was and The Will Be, which Differ from each other:
καὶ τὸ ἦν καὶ τὸ εστὶ διαφέροντα ἀλλήλοιν:
For if The Was, and The Will Be, were The Same According to Number,
γαρ εἰ τὸ ἦν καὶ τὸ εστὶ ταύτων κατὰ αριθμὸν
then nothing would have happened to Them by The Procession of Time
οὐδὲν ἐπενόθη ὑπὸ ποιεομένου χρόνου
which always Contains both a Prior Part Distinguishable from a Later Part.
καὶ αἱ ἐχοντες καὶ τὸ προτέρων ἀλλὸ τὸ υστερον.

Therefore, if The Was and The Will Be are Different,
εἰ τὸ ἦν καὶ τὸ εστὶν ἀλλο ἀλλο,
then that which is Measured by Time is thus becoming or rising into existence,
οὖν εστὶ ἀρα γνωμενον
but never Truly Is,
καὶ οὐδὲποτε οὐν
but Proceeds-together-with Time, by which, it is Measured,
ἀλλὰ συμπεριέχεται τὸ χρόνο ὑφ’ οὐ μετρεῖται,
coming to be by tending towards Being,
γινεσθαι εὖ τῷ οὖν
but does not Remain, In The Self/Same State of Being,
καὶ οὐκ ισταμενον εὖ τῷ οὕτῳ εἶναι,
but is always receiving, another and another, that which is to Be,
ἀλλ’ αἱ δεχομενον ἀλλὸ καὶ ἀλλὸ τὸ εἶναι,
just as The Now in Time is always another and another, through The Procession of Time.
ὡς τὸ νυν κατὰ τὸν χρόνον αἱ ἀλλο καὶ ἀλλο δίᾳ τὴν πορειαν τοῦ χρόνου.

Accordingly then, it is not a Whole At-Once,
ἀρα εστὶν οὐχ ὀλὸν αμα,
by existing in the dispersion of temporal extension, and it is co-extended with Time:
ἐν τῷ σκιάναις τῆς χρονικῆς παρατάσσεως, καὶ συνεκπάθεις ροτονομενον:
This, however, is to possess existence in non-Being:
τότε δὲ εστὶν εἰσιν τὸ εἶναι εὖ τῷ μὴ εἶναι:

For that which is coming-to-be (Now), is not, that which it is to become (in The Future).
γαρ τὸ γινομενον οὐκ ο εστὶ γινεται.
Accordingly then, existence, such as this, is Generation.
ἀρα τὸν οὖν συνες ἐστὶ γένεσις.

(Syrianus, On Aristotle’s Metaphysics 13-14, 170-32 > 172-a)

Proposition 51
All that is Self-Substantive, Is Exempt, According to Its Ousia

All that is Self-Substantive, Is Exempt, According to Its Ousia
from Those Natures which are Measured by Time.
tow metroumenon upo chronon.

For if That which is Self-Substantive Is Un-Generated/Un-Begotten,
then It will not be Measured by Time According to Its Existence.
For Generation is concerned with
That Nature which is Measured by Time.
Accordingly then, None of Those which are Self-Substantive Subsist in Time.

(Proclus’ Commentary on The Timaeus 71b-71c, 73d-e, 78e-79b, 85a, 85e-86b, 91d)

Proposition 52
**All that Is Eternal, Is Whole At-Once.**

Παν το αιώνιον εστιν ολον αμα:

For if *All* that is *Eternal* were to *Possess Its Ousia* that *Is Solely Eternal*,
eite εχει την ουσιαν μονον αιωνιον,
then *It* would *Possess The Whole Self Present At-Once*,
εχον ολην αυτην παρουσαν αμα,
and not *Possess* one aspect of *Self* existing *Presently*,
και ου μεν αυτης υποσταν ηδη
while another aspect would exist *Later-on*, which *does not yet* exist.

*Whereas* *It Presently Possesses The Whole* to *The Highest Degree* that is *Possible*,
αλλ’ ηδη κεκτημενον ολον τοσουτου οποσον ειναι δυναται
without being diminished and without being extended,
ανελαττοτος και ανεπιτατος:

Or if *All* that is *Eternal* were to *Possess Its Energy At-Once*, *in relation to Its Ousia*,
eite ταυτην εχον και την ενεργειαν αθροιν προς και τη ουσια,
by Being Established in *The Self/Same Measure* of *Perfection*, and by Being Fixed
εστηκιων (ρ. ιστιμι) εν τω
αυτω μετρον της τελειοτητος και παρεσεαν (πηνυμι)
By *One* and *The Self/Same Boundary*, such as in an *Immovable* and *Unchangeable Way*.
καθ’
eνα και τον αυτον ορον οιον ακινητος και αμεταβατος.

For if *The Eternal Is* (*as the name also denotes*) *That* which *Always Is*,
γαρ ει αιωνιον εστιν (ως τουνομα και εμφαινει) το αει ον,
whereas, *to be at some time*, and *to become*, are *Other* from *That* which *Always Is*,
δε ειναι ποτε και γινεσθαι ετερον του αει οντος,
thus *It must not have*, one aspect that *comes to be before*, and another that *comes to be later*.

Or if *The Eternal Is* (*as the name also denotes*) *That* which *Always Is*,
γαρ εσται γενεσις και ουκ ον.

But *Where* there *Is*, neither *before* and *later*, nor *was* and *will be*,
δε οπου μπετο το προτερον και υπερην μπετο το ην και το εσται,
but *Is Solely*, *That* which *Is*,
αλλα ειναι μονον το ο εστιν,
then, *Each Whole Is*, *At-Once*, *That Which It Is*.

Thus, the same reasoning also applies to *Its Energy*.
δε το αυτο και επι του ενεργειαν.

**COROLLARY**

From this surely then it is *Clear* that *Eternity is The Cause of Wholes*.

Since *All* that *Is Eternal*, either *According to Ousia*, or *According to Energy*,
eιπερ παν το αιωνιον η κατ’ ουσιαν η κατ’ ενεργειαν
Possesses *Its Whole Self Ousia* or *Its Whole Self Energy*, *Present At-Once*.

εχει την ολην αυτω ουσιαν η την ενεργειαν παρουσαν αμα.
(Timaeus 37e)

(Proclus’ Commentary on The Timaeus 249a-f)

**Proposition 53**

*Eternity Is Prior to All Those that are Eternal*,
ο αιων προπριμακει τον Παντον αιωνιων,
and *Time Exists Prior to All those that exist According to Time*.
και ο χρονος προυφεστηκην των παντων κατα χρονον.

For if *Everywhere*, Those that are being *Participated* are Prior to those that *Participate*,
γαρ ει πανταχω των μεταχοντων εστι προ τα μεταχομενα
and if *The Imparticipables* are Prior to Those that are being *Participated*,
και τα ομοθεκτα προ των μεταχομενων,
then it is Clear that *That* which *Is Eternal* is One Aspect,
δηλων οτι το αιωνιον μεν αλλο,
whereas *The Eternity* which is in *That* which *Is Eternal*,
ο αιων εν τω αιωνιω
is another, and *Eternity By Self*, is yet Another.
δε αλλο, ο αιων καθ αυτον δε αλλο,
The last aspect existing as a *Participant*,
το μεν ο εις μεταχον
*The Middle Aspect as That* which is *Participated*,
tο δε ως μεταχομενον,
but *The First as That* which is *Imparticipable*.
ο δε ως ομοθεκτος:
And that which is in *Time* is one aspect (for it *Participates*),
και το εγχρονον αλλο (γαρ μεταχον),
and *The Time* which is in *this* is another (for *It* is being *Participated*),
και ο χρονος εν τουτο αλλος (γαρ μεταχομενος),
And *The Time Prior to This* is Another; by being *Imparticipable*.
και ο χρονος προ τουτου, ον αμοθεκτος.
Thus *These Imparticipables* are *Everywhere* in *Each* and *All* in *The Same Way*; (P19)
και μεν τουτων των ομοθεκτων πανταχου εν εκαστος και πασιν ο αυτος:
Whereas *That* which is being *Participated* is only in those, by which *It* is being *Participated*.
δε ο μεταχομενος μονον εν εκαστοις, υψ’ ων μεταχεται.
For there are *Many Eternal Natures*, and *Many Temporal Natures*,
γαρ πολλα τα αιωνια και τα εγχρονα,
In which; *In All The Eternal*, *Eternity Exists According to Participation*,
eν οις πασιν αιων εστι κατα μεθεχιν
while the temporal *Partake of Time* in a *distributed* way;
και χρονος δηνημενος
but *That Eternity* (which *The Eternals Participate*) *Is Indivisible*,
δε ο αιων αδιαιρετος
including *The One Time Prior* to both of *These*.
και ο εις χρονος προ τουτων,
And so on the one hand, *Eternity*, is *Participated* by *The Eternals*,
και μεν ο αιων αιωνοι
whereas on the other hand, *Time* is *Participated* by *The Temporals*.

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δε          ο χρονος    χρονον
By Respectively Being The Underlying Reality of Those that are being Participated.
onites         upostatai         tov metexomewn.

Proposition 54

All of Eternity is The Measure of Those that are Eternal,
Pas aiwn esti metron tov aiwn,
and All of Time is The Measure of Those that are in Time;
kaiai pas chronos tov en chronos:
and These are The Only Two Measures of The Life and Motion in The Beings.
kai tauta estin mona duo metrathis tis zowhs kai kinesisws ev tois oustis.

For All that Measures,

γαρ παν το μετρον
either Measures According to a Part,

η μετρει κατα μερος
or It Measures The Whole, At-Once,

η ολον αμα
when It is Adapted to That which is Measured.

εφαρμοσθεν τω μετρουμενω.

Therefore, on the one hand, That which Measures

ουν μεν το μετρουν
According to The Whole, Is Eternity;

καθ' ολον εστι αιων,
whereas on the other hand, That which Measures

de το
According to Parts, is Time.

κατα μερη χρονος:
Accordingly then, there are only Two Measures,

αρα μονα δυο τα μετρα,
The One Belonging to Those Beings that are Eternal,
to mev tov aiwn
but The Other Belonging to Those Beings which exist in Time.
to de tov oustov ev chronos.

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Proposition 55

All that exists According to Time, exists either in The Whole (Eternity) Time, (P54)

Παν το υφέστος κατὰ χρόνον εστὶν η τον αἰει χρόνου

or have their Underlying-Reality At-One-Time; in a Part of Time.

η κεκτημένον την υποστάσιν ποτε εν μερει χρόνου.

For if All The Processions exist through Likeness, (P10)

γαρ ει πασαι αι προοδοι εισι δι’ ομοιοτητος,

and Those Beings that are more Like than Unlike The First,

και τα οντα μαλλων ομοια η ανομοια τοις πρωτοις

Subsist in Continuous-Union with Themselves Prior to All Those that are Unlike. (P28)

υφισταται συνεχη προς αυτα προ παντη των ανομων.

Thus it is impossible for those generated in a Part of Time to be Conjoined with The Eternal

de αδυνατον τα γεγομενα εν μερει χρωνοι συναπτειν τοις αιωνιοις

(and since by being generated and existing at one time, they are set apart from

και γαρ ας γεγομενα και ποτε διεστηκε

Those Beings that Always Subsist),

εκεινων τοιν οντων ας αει υφιστηκοτον),

but Between these and Those, are Those as are partly Like, and partly Unlike Those,

dε μεσα τουτων τε και εκεινων εστι τα μεν πι ομοια δε πι ανομοια εκεινοις,

then is it not the case, that Between these which are generated at one time, and Those

ουκουν μεσον τοιν γεγομενον ποτε και τοιν

that Always Exist is either that which is always becoming or that which exists at one time - αει οντων η το αει γεγομενον η το ον ποτε -

but this is either that which does not Truly Exist at one time, or which Truly Exists at one time.

de τοτο εστιν η το ουκ οντος ον ποτε η το οντος ον ποτε.

Whereas it is impossible for That which Truly Exists, to Be at one time,

αλλα αδυνατον το οντως ον ειναι ποτε,

but that which does not Truly Exist at one time, is The Same with that which is coming to be:

de το ουκ οντος ον ποτε ταυτον τω γεγομενω:

Accordingly then, The Intermediate is not that which exists at one time.

αραι μεσον ουκ το ον ποτε.

Thus it remains that The Intermediate between both, is That which is always coming to be,

αραι λειπεται το μεσον αμφοιν το αει γεγομενο ειναι,

on the one hand, by being conjoined to the inferior by that which comes to be,

μεν συναπτον τοις χειρωι το γενεθαι

but on the other hand, by Imitating The Eternal Nature, through The Always.

δε μιμομενον την αιωνιον φυσιν το αει.
Corollary

From these considerations surely then it is clear, that Eternity is Twofold, (P48&P49) in One Way, by Being Eternal, but in Another Way, by Existing According to Time:

\[ \text{The One, Being Eternally Stable, but the other, Perpetually Flowing/coming to be:} \]

And The One by Maintaining Its Being Collectively and Homogeneously Whole, but The Other, by being altogether Diffused and Expanded According to Temporal Extension.

\[ \text{And The One by Being Whole According to Self,} \]

\[ \text{but The Other, being made-up of parts, each of which is separate,} \]

According to the before and later.

\[ \text{kata to proteron kai usteron.} \]
Proposition 56

All that is produced by Those that are Secondary,
παν τὸ παραγόμενον υπὸ τῶν δευτερῶν
is also produced in a greater degree by Those that are More-Primal and More-Causal,
καὶ παραγέται μειζόνως ἀπὸ τῶν πρωτερῶν καὶ αἰτιωτερῶν
through Whom, Those that are Secondary were also produced.
αφ’ ὄν τὰ δετερά καὶ παρηγέτο.

For if That which is Secondary Contains The Whole of Its Ousia from That
γὰρ εἰ τὸ δευτερὸν ἐχεῖ ὅλην τὴν οὐσίαν ἀπὸ τοῦ
which is Prior to Self, then The Power for Self to Produce is also derived from That Source;
πρὸ αὐτοῦ, ἡ δύναμις αὐτοῦ τοῦ παρασχεῖν καὶ εκείθεν:
for The Powers in The Productive Causes are also Productive Through Ousia,
γὰρ αἱ δυναμεὶς ἐν τοῖς παρασχούσι εἰσίν καὶ αἱ παρακτικαὶ κατ’ οὐσίαν
and Bring The Ousia to Completion from Themselves.
καὶ συμ—τὴν οὐσίαν πληροῦσιν αὐτοῖς.

But if The Secondary are Allotted The Power of Producing from a Superior Cause,
δὲ εἰ ἔλαχε τὴν δυνάμιν τοῦ παρασχεῖν ἀπὸ τῆς υπερκειμένης αἰτίας,
then They will Possess from That, Their Existence as Cause of those which They are Cause,
ἐχει παρ’ ἑκεῖνης τὸ εἶναι αἰτίων ὡν ἔστιν αἰτίων,
and their Substantive Power will be Measured-out from That Source.
τὴν υποστατικὴν δυνάμιν μετρηθεὶ τα κατὰ εκείθεν.

If this is the case, then those Proceeding from Self are also Characteristic Effects
εἰ τοῦτο δὲ τὰ προϊόντα απ’ αὐτοῦ ἐστὶ καὶ αἰτιατά
Implanted by That which is Prior to Self.
διὰ τὸ πρὸ αὐτοῦ:

For The One is a Perfecting Cause, and The Other is The Characteristic Effects It Perfects.
γὰρ τὸ θετερὸν ἀποτέλεσαν αἰτίων καὶ θετερόν αἰτιατόν ἀποτελεῖ.

But if this is the case, That which is Caused is Perfected from That Source Such As It Is.
δὲ εἰ τοῦτο τὸ αἰτιατὸν ἀποτελεῖται εκείθεν τοιοῦτον.

But certainly, that It is also Perfected in a greater degree from That Source is clear. (P18)
άλλα μὴν ὁτι καὶ μειζόνως εκείθεν, δῆλον.

For if Self, Gives/Bestows to That which is Secondary,
γὰρ εἰ αὑτὸ δεδωκέν τῷ δευτερῷ
Accordingly then, The Cause of Production, will Primarily Possess This Cause;
ἀρα τὴν αἰτίαν τοῦ παρασχεῖν, πρωτερως εἰσεξα ταυὴ τὴν αἰτίαν,
and Through This, That which is Secondary also generates,
καὶ διὸ τοῦτο τὸ δευτεροῦ καὶ γεννά,
by Receiving from Thence a Secondary Generative Power.
λαβον εκειθεν δευτερως του γενναν την δυναμιν.
Therefore, if The One becomes Productive through Participation,
ei το μεν εγενετο παρακτικον κατα μεθεξιν,
while The Other is Productive In a Primary Way and is Superior to Participation,
to δε πρωτως και μειζωνος κατα μεταδοσιν
then The Latter Exists According to Cause,
δε εκεινο (κατα) αιτιων
and It Imparts a Share of Generative Power To-Another One of Those Proximate in Order.
και μεταδεδωκω της γεννητης δυναμεως το αλλω των εφεξης.

Proposition 57

Every Cause, both Energizes Prior to That which is caused,
Παν αιτιον και ενεργει προ του αιτιατου

and Is The Underlying-Cause of a greater number of Those subsequent to Self.
και υποστατικον πλειονων μετ’ αυτο.

For if It is The Cause,
γαρ ει εστιν αιτιον,
then It is more Perfect and more Powerful than That which is subsequent to Self,
εστι τελειωτερον και δυνατωτερον του μετ’ αυτο.

and if this is the case, then It is The Cause of a greater number of effects: (P7)
καὶ εἰ τοιοῦ, αἰτιῶν πλείονων:

For it is The Province of a Greater Power to Produce more effects,
γαρ μειζωνος δυναμεως το παραγειν πλειω,
and of an Equal Power to Produce Those that are Equal,
δε ισης τα ισα,
and of a lesser power to produce a less number of effects.
και τις ελαττωνος ελαττω :

And on the one hand, The Power that is Able to Produce a Greater Number among The Like,
και μεν η δυναμις δυναμενη τα μειζωνα εν τοις ομοιοις
is also Capable of Producing those that are less in number,
και δυνατα τα ελαττονα,

but on the other hand, that power which is able to produce those that are less in number,
δε η δυναμενη τα ελαττονα
is not necessarily capable of producing those that are more in number.
ουκ αναγκης δυνησται εξ τα μειζω.

Therefore, if The Cause is more Powerful, then It is Productive of more numerous effects.
ουν ει το αιτιον δυνατωτερον, εστι παρακτικον πλειονων.

But certainly, That Cause is Able to Produce in a greater degree,
αλλα μην εκεινο δυνατα μειζωνως
such effects, than that which is caused is able to produce,
οσα το αιτιατον δυνατα,
For All that is produced by Those that are Secondary,
γαρ παν το παραγωμενον υπο των δευτερων
is produced in a Greater degree by Those as are more Prior and more Causal. (P56)
paragetai meiζoνos υπο των πρωτωρων και αιτιωτερων.

Accordingly then, The Cause Gives Subsistence together with Self
αρα συνωφιστησιν αυτω
to *All* such effects that *Self* is *Naturally-Adapted* to *Produce*.

παντα οσα πεφυκε παραγειν.

But if *Self also Produces Prior* (to that which is caused), then without a doubt it is clear

δε ει αυτο και παραγει προτερον , δηπουθεν δηλον

that *It also Energizes Prior to Self*, *Through The Energy* that is *Productive of Self*.

οτι ενεργει προ αυτου κατα την ενεργειν παρακτικον αυτου.

Therefore, *Every Cause*, both Energizes Prior to that which is caused,

και απεαν αιτιον και ενεργει προ του αιτιατου

and *together with Self* and subsequent to *Self*, *Every Cause Provides-Subsistence* to others.

και συν αυτω και μετ’ αυτο ψιθαπουν αλλα.

COROLLARY

From these considerations, surely then it is clear,

εκ τουτον δη φανερον

that on the one hand, *Soul is* The *Cause* of those which

οτι μεν ψυχη αιτια οσων

*Intelllect* is also *The Cause*;

νους και αιτιος ,

but on the other hand, that *Soul is* not also *the cause of Those* that *Intelllect is* The *Cause*.

δε ψυχη ουκ και αιτια οσων νους

Since *Intelllect also Energizes Prior to Soul*.

αλλα και ενεργει προ ψυχης

And that which *Soul Imparts* to those that are secondary,

και α ψυχη διδοσι τοις δευτεροις .

*Intelllect also Imparts*, *in a Greater degree*.

νους και διδοσι μειζονως ,

Likewise, when *Soul no longer Energizes*,

και ψυχης μηκετε ενεργουσης

*Intelllect Imparts The Gifts from Itself*, by *Illumination*,

νους δοσεις τας εαυτου ελλαμπει
to those which, *Soul does not Impart of Herself*:

οις ψυχη μη δεδοκε εαυτην :

And thus, that which is *soul-less* (a corpse), insofar as it participates of Form,

και γαρ το ασυνχον , καθοσον μετεσε ειδους

it also participates of *Intelllect*, and of *The Productions of Intelllect*.

μετεχει νου και της ποιησεως του νου.

Moreover, of those that *Intelllect is indeed The Cause*,

και οσων νους δη αιτιος ,

THE GOOD is also THE CAUSE; but not the other way around.

το ασυνχον και αιτιον , δε ουκ εμπαλιν .

For *The Pure Sterility* of *The Ideas* is derived from *THENCE* (1st Hypothesis),

γαρ αι στηρησεις των ειδων εκειθεν

(for *All* is derived from *THENCE*):

(γαρ παντα εκειθεν) :

But *Intelllect*, is *not* a Sterile Underlying-Reality,

δε νους εστιν ουκ στηρησεως υποστατησι ,

by *Being Ideal-Form*,

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(Proclus’ Commentary on The Parmenides 787, 845, 1064)

Proposition 58

All that is produced by Many Causes is more composite,

For if Every Cause Imparts something to That which Proceeds from Self,

so that on the one hand, some participants will consist of a greater number of Causes,

but others, through The Procession consist of a lesser number of Causes.

Those however, which consist of a greater number of Causes

are more composite,

but those that consist of a lesser number of Themselves,

are more Simple.

Accordingly then, All that is produced by a greater number of Causes,

is more composite/complex,

but that which is produced by a lesser number of Causes

is more Simple.
απλουστερον:

For the one (by being more composite) Participates of That which χαρ θατερον μετεχει ουν

The Other (the more simple) also Participates, 
θατερον και : 
but the contrary to this is not the case.
αλλ’ εμπαλιν ουκ.

(Proclus’ The Theology of Plato Book Chapter (vi))
(Proclus Commentary on The Timaeus 118c)

Proposition 59

All that is Simple Through Ousia,
Παν το απλον και ουσιουν
is either Superior or inferior to those that are composite.
esti η κρειττον η χειρον των συνθετων.

For if The Real Beings at Their Summits/Hyparxes/Extremities χαρ ει των οντων τα ακρα are Produced by Fewer and More-Simple Causes, 
παρασχεται υπο ελαττωνων και απλουστερων,
While Those Beings that are in The Middle, 
δε τα μεσα, 
are Produced by a greater number of Causes, 
υπο πλειονων, 
then on the one hand, These Beings, will be composite, (P58)
μεν ταυτα εσται συνθετα,
but on the other hand, Some of Their Summits are More-Simple By That which is Better, 
τα μεν τα ακρα απλουστερα κατα το κρειττον, 
while others (are more complex), through that which is worse, 
τα δε κατα το χειρον.

Thus it is certainly clear, that The Hyparxes are Produced by Fewer Causes, 
αλλα μην δηλον στα τα ακρα παρασχεται υπο ελαττωνων, 
because The Loftier Causes both Begin to Produce Prior, to those that are subordinate, 
διοτι τα ανοστερα και αρχεται προ των καταθετεστερων and They Extend beyond themselves, to those which 
και υπερεκτενιεαι αυτων εφ’ εκεινα α 
they are unable to Proceed, through their decrease of power. (P57)
μη προεσιν δι’ υφεσιν δυναμεως.

For on this account, the last vestige of beings, is also most simple, 
χαρ δια τουτο το εσχατον των οντων και απλουστατον, 
just as The First Being, that Proceeds from THE FIRST ALONE.
ωσπερ το πρωτον στι προεσι απο του πρωτου μονου:

However, with respect to Simplicity,
The One Exists Through That which is Better than All composition, but the other, through that which is worse (by being composite). And the same reasoning applies to All.

Proposition 60

All that is The Cause of a greater number of effects, is Superior to that which is allotted the power of producing less, whereas the former, are parts of The Latter, while The Other (The Cause) is The Underlying-Reality of Wholes.

For if the one is the cause of a less number of effects, while The Other is The Cause of a greater number of effects, then on the one hand, That which is The Underlying Reality of the greater number of effects, will also Create the rest that the former creates; whereas on the other hand, this which it produces, is not productive of all those effects, which That is productive of.

Accordingly then, The Latter is more Powerful and more Comprehensive.

For just as, that which Proceeds is to that which Proceeds (subsequent : subsequent), so also, is one Productive Power to another Productive Power (Cause : Cause), when being taken in relation to each other.
Therefore That which is Able to effect the greater number, 
ed θέλειν to δυναμειν
Possesses a Greater and more Whole Power;
eχει μείζονα και ολικοτεραν δυνάμιν:
but This is Nearer to THE CAUSE of All.
dε τουτο εγγυτερο της αιτιας παντων:
That however, which is Nearer to THIS,
tο δε εγγυτερο ταυτης
is Good in a Greater degree,
estinαχθον μειζονος,
if indeed, THE CAUSE of All is THE GOOD SELF. (P12)

Accordingly then, Being The Cause of the greater number of effects Properly Belongs to
αρα αιτιον πλειονων υπαρχει
That which is Superior Through Ousia, than to that which produces a lesser number.
tο κρειττον κατ’ ουσιαν του παραγοντος ελαττων.

Proposition 61

On the one hand, Every Power that Is Impartible is Greater,
μεν Πασα δυναμις ουσα αμεριστος εστι μειζων,
while on the other hand, when it is partible it is less.
δε μεριξομενη ελαττων.

For if it is partible,
γαρ ει μεριζεται,
then it Proceeds into multitude.
προεισιν εις πληθος:
But if this be the case, then it will be less powerful,
dε ει τουτο, ελαττω δυνισται,
by being more remote from The One,
αφισταμενη του ενος,
and That which Holds—self—together:
και του συν—αιτην—εχοντος
and thus it is imperfect,
και απελης
If indeed, The Good of each and every thing Properly Belongs to its Unity. (P13)
ειπερ το αχθον εκαστου υπαρχει κατα την ενωσιν.
On the one hand, Every Multitude is less in Quantity by being Nearer to The One, thus on the other hand, Every Multitude that is Nearer The One is Greater in Power.

For That which is Nearer, is more Like The One:

But The One Is That which Is The Underlying-Reality of All by Being Devoid of Multitude.

Accordingly then, That which is more Like Self, is Cause to a greater number, and if indeed The One Is The Underlying-Reality of All, then That will Be more Akin to The One, then on the other hand, by being Akin to The Cause of All,
δε ως αιτιω παντων
It is Productive of a greater number of existents.
to παρακτικων πλειονων
But if this is the case, then It is more Powerful.
dε τουτο, δυνατωτερον.

COROLLARY

Surely then, from these considerations it is Clear,
dη εκ τουτων φανερον
that on the one hand, there are more corporeal natures than souls;
οτι μεν πλειονις αι σωματικαι φυσεις τοιν ψυχων,
but on the other hand, more souls than Intellectual Natures;
δε πλειονις αυται των νοον,
and more Intellects than Divine Unities.
dε πλειονις νοεω των θειων εναδων:
And The Self/Same Logos applies to All.
και ο αυτος λογος επι παντων.

(Proclus’ Commentary on The Parmenides 752, 890, 1174)

Proposition 63

All that is Un-Participated Provides an Underlying-Reality/Subsistence
Ποιν το αμεθηκτον υφιστησι
to The Two-fold Orders of Those that are Participated:
tας διιτις ταξεις των μετεχομενων.
On the one hand, to Those that are Participated at some time,
tην μεν τοις μετεχουσι εν ποτε.
and on the other hand, to Those that are Participated Always and Innately.
tην δε τοις μετεχουσι εν αει και συμφωνως.

For That which Is Always Participated Is more Like The Un-Participated
γαρ το αει μετεχομενον ομοιοτερον το αμεθηκτο
than That which Is Participated at some time. Accordingly then, Prior to
η το ποτε, αρα πριν
The Un-Participated Giving Subsistence to That which is Participated at some time,
υποστη το μεθηκτον ποτε
It will Give An Underlying-Reality That which Is Always Participated; (P28)
υποστησεται το αει μεθηκτον,
for The One that is to Be Participated will not Differ
το μεν μετεχεσθαι μη διενεγκον (διαφερω)
from that which is subsequent to Self,
tου μετ’ αυτο.

(For The Subsequent/The Participant Participates Through Likeness not Difference, jfb)
whereas *The One* that *Is Always Participated* 

tω δε ον αει 

is *more-Akin* and *more-Like* *The Un-Participated* .

And there neither *solely* exists, *That* which *is Participated at some time* 

και ουτε μονα εστι τα μετεχομενα ποτε

(for *Prior* to *these* there are *Those* which *Are Participated Always*, 

(γαρ προ τουτων τα μετεχομενα αει ,

through which, *these* are also *Bound* to *The Un-Participated*

dι’ ον ταυτα και συνδεται τοις αμεθεκτοις

*According to A Certain Well-Ordered Procession*) 

κατα τινα ευτακτον προοδον*):

Nor does there *solely* exist, *Those* that *Are Participated Always* 

ουτε μονα τα μετεχομενα αει

(For *These Beings*, Possess an *Inextinguishable Power*, 

(γαρ ταυτα εγναται ασβεστον δυναμιν ,

if indeed *They Always Exist*,

eιπερ αει εστιν ,

and if indeed *They Are Prolific* of *The Others* that *are Participated at some time* ; *(P25)*

και εστιν ουσια των αλλων μετεχομενων ποτε :

and *The Descent Proceeds* as far as *these* .

και η υφεσις μεχρι τουτων *).*

**COROLLARY**

Surely then from these considerations it is *Clear*, 

δη εκ τουτων φανερον

that in the case of *The Unions* that *Illuminate The Beings*, 

οτι αι ενσωσις ελλαμπομενα τοις ουσιν

that *Proceed* from *The One*,

απο του ενος

*Some*, *Are Always Participated*, while *Others Are Participated at some time* .

αι μεν αει μετεχονται, αι δε ποτε ,

and *Likewise*, *The Intellectual Participations*, are *Two-fold, in a Similar way*,

και ομοιως αι νοεραι μεθεξεις δεται ωσαυτως ,

*just as the ensoulements of souls* are *Twofold*, and *The Participations* of *The Other Ideas* .

και αι ψυχωσις των ψυχων , και αι των αλλων ειδων :

and since by *Being Un-Participated* ;

και γαρ οντα αμεθεκτα

*Beauty, Likeness, Stability* and *Sameness*,

tο καλος και η ομοιοτης και η στασις και η ταυτοτης ,

are *Primarily United* by *Those* which are *Always Being Participated*,

υπο των αει μετεχοντων

and also *Secondarily* by *Those* that *are sometimes Participated* ,

te και δευτερως υπο των ποτε μετεχεται

*According to Their Self Order* .

κατα την αυτην ταξιν .

83
Every Archetypal/Fontal Monad Gives Subsistence to a Two-fold Number;

The One, Belonging to Self-Perfecting Underlying-Realities,

but The Other, Belonging to Illuminations

ton μεν αυτοτέλων υποστάσεων,

which Possess Their Underlying-Reality In-Others.

For if The Procession Proceeds According to Descent/Diminution/Subordination, (P28)

Through Those that are Appropriately-Akin to Their Underlying Causes,

dia των οικειων τοις υποστατικοις αιτιοις
then Those that are Perfect will also Proceed from Those that are All-Perfect,

ta τελεια και απο των παντελειων
and Through These Middles (The Perfect),

και δια των μεσων
the imperfect will Proceed in a Well-Ordered Way,

ta ατελη προεισιν ευστακτως:
so that some will be Self-Perfecting Underlying-Realities,

ωστε αι μεν εσονται αυτοτελες υποστασεις.
while others will be imperfect (and in need of Perfecting).

α δὲ ατελεῖς.

And on the one hand, these latter ones will presently become the participants καὶ μὲν αὐτοῖς ἡδὴ γινοντα τῶν μετεχοντῶν (For by being imperfect they are in need of Those that will Sustain their Very Own Hyparxis).

(γὰρ οὕσα ατελεῖς δεοντα τον εἰς υποκειμένων την εαυτον υπορεξίν).

Whereas, The Self-Perfecting will Create Those which Participate of Themselves.

(For by Being Perfect, They will on the one hand, Fill These from Themselves (γὰρ οὕσα τελεῖα μὲν πλήρουσι εκεῖνα εαυτον)

and Establish Them In-Themselves. (P25)

καὶ ἐδραζοῦσιν εν εαυταῖς.

But They will need nothing from those that are in need of Their Own Underlying Reality.

(δὲ δεοντα οὕδε τον καταδέσατον εἰς την εαυτον την ὑποστασιν).

Thus The Self-Perfecting Underlying-Realities Through Their Separation into Multitude, οὐν αἱ αὐτοτελεῖς υποστάσεις διὰ την διάκρισιν εἰς πλῆθος in one way, are diminished in relation to The Archetypal Monad of Selves;

μὲν ἡλιττομέναι τῆς αρχικῆς μοναδὸς αὐτῶν, but in certain way, They are Assimilated to That Through Their Self-Perfecting Hyparxis.

πὴ ομοιουντα πρὸς εκεῖνην διὰ την αὐτοτελη υπαρξιν: But those that are imperfect by having their Underlying Reality In-Another,

(δὲ αἱ ατελεῖς τῶν εν ἀλλοις are more remote from That which has Its Underlying-Reality Through Self, εἶναι ψευστώς (αφιστήμι) της καθ’ αὐτῆς and because of their imperfection they are separated from That which Perfects All.

καὶ τῶν ατελεῖς αφεστηκασιν τῆς τελειούσης παντα. But The Processions that exist Through Those that are Like,

αἱ προοδοι διὰ τῶν ὁμοιῶν exist as far as those that are entirely Unlike. (P28)

αξιρὶ τῶν παντὶ ανομοιων.

Accordingly then, Every Archetypal Monad, Gives Subsistence to a Two-fold Number.

αρὰ ἐκκαὶ τῶν αρχικῶν μοναδῶν ψιστῆσιν δίττον αρίθμον.

COROLLARY

Surely then, from these considerations, it is also Clear that of The Monads/Unities,

δὴ εκ τούτων καὶ φανερον στὶς εναδες Some are Self-Perfecting, by Proceeding from The One,

اء μὲν αὐτοτελεῖς προηλθον ἀπὸ τοῦ ενος, while Others are The Illuminations of Unions.

αὶ δὲ ελλαμψαίς ενοσεσιν:

And with respect to Intellects,

καὶ νοεσ

Some are Self-Perfecting Ousias,

οἱ μὲν αὐτοτελεῖς οὐσίαι.
while Others are Certain Intellectual Perfections.

οἱ δὲ τινὲς νοερὰ τελειοτητεῖς:

And in respect to Souls,
καὶ ψυχα
Some Belong to Themselves,
οἱ μὲν οὐσαὶ εαυτῶν,
but others belong to those that are ensouled, by existing only as images of souls.
οἱ δὲ τῶν ψυχομενῶν, οὐσαὶ μονὸν ὡς ἐνδαλματα ψυχῶν.

And in this way, neither is every Union Divine (Like that of soul and body. jfb),
καὶ οὖτως οὔτε πᾶσα ενωσίς θεοὺς
since This is Only True of The Self-Perfect,
αλλ᾽ ἐνας η αὐτοτελής,

nor is every intellectual characteristic True Intellect (wrong opinions),
οὔτε πᾶσα νοερὰ ιδιότητις νοὺς,
but This is Only True of an One Ousian Characteristic (The Truth),
αλλ᾽ μονὸν η ουσιωδῆς,

nor is every illumination of soul soul,
οὔτε πᾶσα ἐλλαμφής ψυχής ψυχὴ,
since there are also images of souls.
αλλ᾽ ἐστι καὶ τα εἰδώλα τῶν ψυχῶν.

(Proclus’ Commentary on The Parmenides 935-936)
(Damascius’ Lectures on the Philebus 64)

Proposition 65

Every Being that has an Underlying-Reality in any way whatsoever,
Παντὸς τὸ ὑφεστός οποσδέν
either Subsists Archetypally (By way of a Fountain/Source) According to Cause,
ἡ εστὶν αρχετειδος κατ᾽ αἰτιαν
or According to Hyparxis (By way of Ousia),
ἡ καθ᾽ ὑπάρξειν
or Iconically (by way of an image) According to Participation.
ἡ εἰκονικῶς κατὰ μεθεξίν.

For either That which is Created is Seen in That which Creates
γὰρ ἡ τὸ παραγόμενον ὃ ἐν τῷ παραγόντῃ,
by Pre-existing in its Cause,
ὡς προσπαρχον ἐν αἰτίᾳ,
because Every Cause that Pre-Comprehends in Itself, That which is Caused,
διὸ πᾶν αἰτίον τὸ προείληφε εν εαυτῷ τὸ αἰτιστατον,
Is Primarily, The Very Aspect which That which is Caused is Secondarily.
οὐ πρῶτος ὂπερ ἐκεῖνο δευτέρως:
Or That which Creates, is Seen in That which is Created
(For by this also being the case, The Creation Participates of The Creator, by exhibiting
in Itself Secondarily, That which The Creator Possesses Primarily). (P18)

Or else Each Being is Contemplated Through The Order of Itself,
and is neither Seen in The Cause nor in the effect:
For on the one hand, The Cause is Contemplated as Subsisting in a Superior Way
than the effect which exists, on the other hand, in an inferior/subordinate way.

Thus, there must also exist, that which exists in some (indefinite) way;
thus Each Being Exits According to The Hyparxis in The Order of Itself. (P34)

(Proclus’ Commentary on The Parmenides 900)

Proposition 66

All Beings, in Relation to Each Other,
Παντα τα ωντα προς αλληλα
are either Wholes,
estin η ολα
or Parts,
η μερη
or Same,
η αντα
or Other.
η ετερα.

For either The One Comprehends,
γαρ η θατερα περιεχει
while The Rest are Comprehended.
de τα λοιπα περιεχεται:
Or the one neither Comprehends,

nor are the rest Comprehended,

and therefore, They either experience something which is The Same,

by Participating of One experience (Being Members of One Whole).

Or they are separated from each other.

But if, on the one hand, They Comprehend/Contain, then They will be Wholes,

but if, on the other hand, They are Comprehended, then They will be Parts.

But if The Many Participate of One, then They are The Same Through The One.

But if they were only many things, then insofar as they are many,

d through this, they will be other from each other.

(Parmenides 146b 2nd Hypothesis)
(Propositions 66-74 : Damascius’ On 1st Principles Chapter 86 (2-182>191)

Proposition 67

Every Wholeness either Exists Prior to The Parts,

or Consists of The Parts, or Exists in The Part.

For the Idea of Each Part is either Contemplated in Their Cause,

and we call That which Pre-Subsists in The Cause, The Whole Prior to The Parts.

Or the Idea is Contemplated in The Parts which Participate of Self;

and this is Contemplated, in a Two-fold Way;
For it is either Contemplated in All The Parts At-Once,
γαρ η' εν απασιν τοις μερεσι ομου,
and This is The Whole Consisting of The Parts,
και τουτο εστι ολον εκ των μερων,
and of which Whole, if any Part were absent, it would diminish The Whole.
και ου οπισων μερος απον ελαττοι το ολον:

Or The Idea is Contemplated in Each of The Parts,
η εν εκαστω των μερων
so that The Part has also come into Being by Participating of The Whole,
ως του μερους και γεγονοτος κατα μεθεξιν του ολου.
Which also makes The Part Be Whole in a Partial Way.
ο και ποιει το μερος ειναι ολον μερικος.
Thus on the one hand, The Whole which Subsists Through Hyparxis, Consists of The Parts;
ουν μεν το ολον καθ' υπαρξιν εκ των μερων:
but on the other hand, The Whole that Is Prior to The Parts Subsists According to Cause;
δε το προ των μερων κατ' αιτιαν:
whereas The Whole that Subsists in The Part, Subsists By Participation. (P65)
δε το εν τω μερει κατα μεθεξιν.
For This, according to an ultimate declension is also a Whole,
γαρ τουτο κατ' εσχατην υφεσιν και ολον,
insofar as It Imitates The Whole that Consists of The Parts,
η μιμεται το ολον εκ των μερων,
when That does not happen to exist just as a piece,
οταν το μη τυχων η μερος.
but Uses The Ability of Being Assimilated to The Whole,
αλλα δυναμειν αφομοιουσθαι το ολο
of Which, The Parts are also Wholes.
ου τα μερη εστιν και ολα.

(Thetatetus 204a>205c)
(Proclus’ The Theology of Plato Book 3 Chapter (xxv) & Chapter 23)

Proposition 68

Every Whole that is in The Part
Παν το ολον εν τω μερει
is a Part of That Whole which Consists of The Parts.
εστι μερος του ολου εκ των μερων.

For if It is a Part, then It is a Part of a Certain Whole:
γαρ ει εστιν μερος εστι μερος τινος ολου:
And either It is a Part of That Whole in which Self is Contained,
και ητοι του ολου εν αυτω
Through which, Self is said to be a Whole Contained in The Part (P67)

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καθ’ ο λέγεται ὅλον εν τῷ μερεῖ 
(But in this way, **Self** will be a **Part** of **Itself**,
(αλλ’ οὕτως αὐτὸ μέρος ἐστὶν,
and thus **The Part** will be **Equal** to **The Whole**,
καὶ τὸ μέρος ἐστὶν ἑνὸς τῶν ὅλων,
and **Each One** will be **The Same**).
καὶ εἰκαστερον ταύτων)

Or **It** is a **Certain Part** of **Another Whole**.
η τινὸς ἀλλοῦ ὅλον.
And if, of **Another Whole**,
καὶ εἰ ἀλλοῦ,
then either **It** is **The Only Part** of **That Whole**,
η ἐστὶν μονὸν μέρος εἰκοστὶν,
and again, in this way, **It will Differ in no way**, from **The Whole**,
καὶ πάλιν οὕτως ἀν διαφέρει οὐδὲν τοῦ ὅλου,
by **Being One Part in One Being**, ὀντος ἐνος μερος εν ον.

Or **It** is a **Part In-Communion-With** **Another Part**
η μεθ’ ετερου
(For of **Every Whole**, **The Parts** are **more** than **One**),
(γὰρ πάντος ὅλου τὰ μέρη πλεῖον ενος),
and **That** will be, **One Whole Being Consisting of Many Parts**, by which **It Is**.
κακεινο εσται, ὅλον εν εκ πλεῖονοι εκ των μερων, εξ ον εστι:

And in this way **That Whole** which is in **The Part**,
καὶ οὕτω τὸ ὅλον εν τῷ μερεὶ
is **Itself a Part** of **The Whole** which **Consists** of **The Parts**.
ἐστὶ μέρος του εκ των μερων.

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(Proclus’ The Theology of Plato 128c)

**Proposition 69**

*Every Whole Consisting of The Parts*,
Πᾶν τὸ ὅλον εκ τῶν μερῶν
*Participates of The Wholeness Subsisting Prior to The Parts*.
μετέχει τῆς ὀλοτητος πρὸ τῶν μερων.

For if **It Consists** of **Parts**, then **The Whole Exists by Experiencing**
γαρ εἰ εστὶ εκ μερῶν, τὸ ὅλον εστὶ πεπονθὸς
(For by **The Parts becoming One**, They Experience **The Whole Through Their Unification**),
(γαρ τα μέρη γενομένα εν πεπονθε τὸ ὅλον διὰ την ενωσιν),
and so, The Whole Exists in The Parts which are not Wholes.
καὶ οὖν εστὶ εν τοῖς μερεῖς μὴ οἷς

But The Im-Participable Subsists Prior to All That is Participated.
δὲ τὸ αμεθέκτου προφέστηκε παντὸς τοῦ μετεχομένου.
Thus The Im-Participable Wholeness Subsists Prior to That which is Participated. (P23)
αρὰ ἡ αμεθέκτος ὀλοτης προφέστηκε τῆς μετεχομένης.
Hence a Certain Idea of Wholeness Subsists Prior to Any Whole that Consists of The Parts
αρὰ τι εἰδὸς ὀλοτητος εστὶν πρὸ τοῦ οἷου εκ τῶν μερῶν,
which is not Experienced by The Whole, since It Is Self Wholeness,
ο εστὶ οὐ πεπονθὸς το οἷον, ἀλλ’ ἀυτοολοτῆς,
From which The Wholeness Consisting of The Parts is derived.

ης η ὀλοτης εκ τῶν μερῶν αφ’.
And since, on the one hand, The Whole, which Consists of The Parts,
καὶ επει μεν το οἷον εκ τῶν μερῶν
also exists in many places, and in many other ways, and in Other Beings Composed of Parts.
καὶ εστὶν πολλάκιοι και εν πολλάκιοι εν ἀλλάζου και εν ἀλλᾶς οὐσι εκ μερῶν:
Thus there Must Be That Monad According to Self of All Those that Are Whole.
δε δει ειναι την μονάδα καθ’ αυτην πασιν τῶν ὀλοτηταν.
For neither is Each One of These Wholes, That Absolute/Pure Whole;
γαρ ουτε εκαστόν τούτων τῶν οἷων ειλικρίνες,
That are in need of Being Composed of The Parts which are not Whole Beings,
επίδεις ον εξ τῶν μερῶν ον εστὶν οὐχ οἷων οντῶν:
Nor is The Whole which comes to be in a Certain Part
ουτε γενον εν τινι
Able to Be The Cause of Wholeness to All The Other Wholes. Accordingly then,
δυναται ειναι αιτιον του απασιν τοιον αλλαζον αλοις.
αρὰ That which is The Cause to All Wholes of Their Being Wholes Subsists Prior to The Parts.
το αιτιον απασιν τοιοιον του ειναι αλλαζον εστιν προ των μερων.
For if This also Consisted of Parts, then It would be a Certain Whole and not Simply Whole.
γαρ ει τουτο και εκ των μερων, εστιν το οἷον και ουχ αλλοις οἷον.
And again, This would be from Another Whole, and so on, to infinity;
και παλιν τουτο εξ αλλου και η εις απειρον
or It will be That which is Primarily Whole,
η εσται το πρωτον οἷον,
by not Being a Whole Consisting of Parts, but That which Is Wholeness.
ουκ ον οἷον εκ μερῶν, ἀλλ’ ο εστὶν ολοτης

Proposition 70

All That is More-Whole among The Archetypal Causes
Πᾶν το ολικοτέρον εν τοῖς αρχηγικοῖς
Illuminates The Participants both Before and After
ἐλλαμπεῖ εἰς τα μετεχοντα καὶ πρὸ καὶ δευτερον
Those that are partial depart/abandon That which is Participated.
εκείνων τῶν μερικῶν ἀπολείπεται το μετασχον.

For She also Initiates Her Energy to The Secondary Before That which is After Self,
γαρ καὶ ἀρχεῖαι τῆς ἐνεργείας εἰς τὰ δεύτερα πρὸ τοῦ τῆς μετ’ αὐτοῦ, καὶ ἔκεινοι τις παρούσια εκεῖνοι, καὶ εκεῖνο ἡμῖν εὐεργεῖντος
That which is More-Causal, is still Present and continues to Energize.

And this is not only the case for different/unlike subjects,
ολλα καὶ εν εἴκαστῳ τῶν ποτε μετεχόντων.
For Being Must Be Generated First, then living-being [Genus], then human-being [Species].

And on the one hand, human-being no longer exists, if The Rational Power is absent,
καὶ αὐθάρπος οὐκετί εἰστιν τῆς λογικῆς δυναμείας ἀπολύπουσιν.
whereas on the other hand, the living-being still exists breathing and perceiving.
And again when life is absent Being remains (for when a body is no longer alive, it still exists).
καὶ πάλιν τοῦ ζην ἀπολύποντος το νενενεν η στον παρεστὶ μη ζη καὶ το εἶναι.
And the same reasoning applies to All.

Thus The Cause of this Arises because That which is More-Causal, by Being More-Efficacious,
καὶ πάλιν τοῦ δεύτερου εὐεργεῦτας κακεινὸ συνεργεῖ.
Because All which the secondary can create,
ντι παν ἢι ι το δεύτερον αν ποιή
That which is More-Causal also Creates-In-Conjunction-with this.
καὶ εκεῖνον απολύποντος ποτε ἐπὶ παρεστὶ
And when the former leaves, The Latter is still Present.

For The Impartation/Illumination of The More-Powerful Operates in a Greater Way,
γαρ εὐδύναμον τὴν μεταδόσεως εαυτῆς διὰ τῆς τοῦ δεύτερου.

Proposition 71

All Those that Possess a More-Whole and More-Noble Order in The Archetypal Causes,
Πάντα τὰ ἐχοντα ὀλίκωστερα καὶ ὑπερτερον στάζεν εν τοίς αρχηγικοῖς αἰτίοις
according to the effects/results in The Illuminations Proceeding from Themselves,
κατὰ τοῖς αποτελέσμασιν εν τὰς εἰλλοιμφεῖς ἀπ’ αὐτοῦ
become in a some way, subjects to The Impartations of the more partial.

And on the one hand, The Illuminations, from Noble Causes,
καὶ μὲν αἱ ἑλλαμψεις απὸ τῶν αὐτοτερῶν

Accept/Receive The Processions from the secondary;

υποδέχονται τὰς προοδοὺς ἐκ τῶν δευτερῶν,

but on the other hand, the latter are Established in The Former.

dὲ εκεῖνα εὐδραίζονται ἐπὶ τούτων:

And thus Some Participations Precede others,

καὶ οὕτω ἄλλα μεθεξεῖς προηγοῦνται ἄλλαν,

and some representations extend after others,

καὶ ἄλλαι εἰσφέρεσι φοίτωσιν επ᾽ ἄλλαις,

Beginning from On-High, to The Self/Same Subject,

ἀνοῦνεν εἰς τὸ σαῦτο υποκείμενον,

The More-Whole by Possessing a Prior Energy,

tὸν ὀλίκωτρον προενεργοῦντος,

but those that are more-partial by Providing their participants with their impartations,

dὲ τὸν μερικώτερον χορηγοῦντοι τοῖς μετέχοσιν εὐαίτων τῶν μεταδόθεις

following upon The Energies of Those that Are More-Whole.

επὶ ταῖς ἑνεργείαις ἐκεῖνων.

For if Those that Are More-Causal Energize Prior to Those that are Secondary,

γὰρ εἰ τὰ αἰτιώτερα ἐνεργεῖ πρὸ τῶν δευτερῶν,

Through Their Superabundance of Power,

dιὰ περιουσίων δυναμεῶς

and are Present-with and Illuminate those that have a more imperfect aptitude,

καὶ παροῦντα καὶ ἑλλαμποῦντα κακεινοῖς ἐχοῦσι τοῖς αἰτιώτεροι τὴν ἐπιτηδευτητα,

whereas, Those Beings that are Being-Sustained, by Being Second in Order,

dὲ τὰ υφείμενα κατὰ τὴν δεύτερα τάξιν

are Provided-for, from Those that are More-Causal;

χορηγεῖν αὐτῶν τὰ

then it is Clear that The Illuminations from The More-Noble Causes

dὴλον ὡς αἱ ἑλλαμψεις τῶν υπερτερῶν

Pre-Comprehend that which Participates of both of These Orders,

προκαταλαμβάνονται το ἐμετέχουν ὁμοτερῶν,

Giving-Stability to The Impartations of Those that are being Sustained.

επερείδον τοῖς μεταδόθεις τῶν υφείμενον:

But The Illuminations of More-Noble Causes, use Representations of Those being Sustained

dὲ αὐτὰ ὑποβαθράς, καὶ δροσινὸν ὑπεργασμένον εἰς τὸ ἐμετέχον ὑπ᾽ ἑκεῖνον.

(Republic 510-514, Proclus Commentary on The Parmenides 844)

Proposition 72

All those things that have the relation of subordinates in Those that Participate,

Παντὰ τὰ ἑχοῦσα λογὶν ὑποκείμενον ἐν τοῖς μετέχοσιν

Proceed from More-Perfect and More-Whole Causes,

προεισὶ εἰ τελειοτέρων καὶ ὀλίκωτερων αὐτῶν.

For The Causes of a greater number of effects,
The One, on the one hand, by

Is At-Once a Certain Being and also

On the one hand, Every Whole Is At-Once a Certain Being and also

142E Parmenides:

Accordingly then, once again, each of these members/parts/pieces Maintains/Involves both The One and The Being, so that the least (matter : mud, hair, dirt) piece/part/portion in turn becomes a part/member/piece Composed of The Two . . .

Proposition 73

COROLLARY

Surely then from these considerations, it is Clear for what reason

δε εκ τουτων φανερον διοτι

matter by herself, which derives her Underlying-Reality from The One,

η υλη καθ’ αυτην, υποστασα εκ του ενος,

is on the one hand, destitute of Form.

εστιν μην αμοιρος ειδους:

And on the other hand, for what reason the body by itself,

δε το σωμα καθ’ αυτο

even if it Participates of that which is,

και ει μετεσχε του οντος,

exists without Participating of soul (as a corpse).

εστιν αμεταχος ψυχης.

For matter, on the one hand, by being subordinate to All, Proceeds from The Cause of All.

γαρ η υλη μην σουσα υποκειμενου παντων, προηλθε εκ του αιτιου παντων:

whereas the body, on the other hand, by being subordinate to its Ensolement,

to σωμα δε ον υποκειμενον της ψυχωσεως,

derives its Subsistence, from That which is More-Whole than Soul,

ψεστικη εκ του ολικωτερου της ψυχης,

by Participating, in some way of that which is.

μετασχον οπωςουν του οντος.

More-Powerful and More-Whole, (P60)
esti δυνατωτερα και ολικωτερα
and are More-Near to The One than The Causes of fewer effects.

και εγγιστερω του ενος η τα των ελαττωνων.

But Those Causes which Give Underlying-Reality/Subsistence
de ta υποστατικα
to those that Pre-Subsist as subordinates to Others,
tων προυποκειμενων αλλως
are The Causes of a greater number of effects.

εστιν αιτια πλειονων.

Accordingly then, These are More-Whole and More-Perfect among The Causes.

αρα τουτο εστιν ολικωτερου και τελειωτερα εν τοις αιτοις.
For either Being and Whole are The Same, or The One Exists Before, but The Other After.

γὰρ η ὅν καὶ ὅλον ἐστὶν ταύτον ἡ το μὲν προτέρον, τὸ δὲ υστέρον.

But if on the one hand, The Part, insofar as It is a Part, also possesses Being

ἀλλὰ ἕι μὲν τὸ μέρος, ἡ ἐστὶν μερος καὶ οὖν (for The Whole is Composed of existing Parts), and It is indeed not Whole by Itself.

(γὰρ τὸ ὅλον ἐστὶ ἐκ οὐντων μέρον), καὶ μεντοὶ οὐ ὅλον καθ’ αὐτο, Accordingly then, Being and Whole are not The Same.

ἀρα ὅν καὶ ὅλον ἐστὶν οὐκ ταύτον.

For what if, The Part would be non-existent?

γὰρ τὸ μέρος αὐτὸ οὐκ ὅν:

If The Part were non-existent, then neither would The Whole exist.

εἴ τὸ μέρος οὐκ ὅν, δὲ οὐδὲ τὸ οὖν ὅλον ἐστὶ.

For Every Whole is a Whole of Parts either by existing Prior to Them or by existing In Them.

γὰρ πᾶν ὅλον ἐστὶν ὅλον μέρον ἡ ὃς ὃν πρὸ αὐτῶν, ἡ ὃς ἐν αὐτοῖς: Therefore, if The Part did not exist, then neither Could The Whole exist. (P67)

ουν τοῦ μέρους μην οὖντος, οὐδὲ δύνατον τὸ οὖν ἐστὶ.

If The Whole exists Prior to Being, then Every Being/(Part) will immediately be Whole.

εἰ τὸ οὖν πρὸ τοῦ οὖντος, δὲ πᾶν ὅν ἐστὶν οὖνθε τὸ οὖν.

Then in turn, The Part will not be A Part (but A Whole). But this is impossible.

ἀρα παλιν τὸ μέρος οὐκ ἐστὶ μέρος. ἀλλὰ ἀδύνατον:

For if The Whole is Whole, by Being A Whole of Parts,

γὰρ εἰ τὸ οὖν ἐστὶν οὖν, ὅν οὖν ὅλον μέρος,

then The Part will also be A Part, by Being A Part of The Whole.

τὸ μέρος ἐστὶ καὶ μέρος ὅν μέρος ὅλον.

Thus it remains, that Every Whole is indeed A Being, but not Every Being is A Whole.

ἀρα λειπεταὶ πᾶν τὸ οὖν ἐστὶν μὴν ὅν, δὲ οὐ πᾶν τὸ τὸ ὅλον ὅλον.

COROLLARY

Surely then, from these considerations, it is Clear

ὅτι ἐκ τούτων λέγεται

that Being Is The Primary Underlying-Reality that Is Beyond The Wholeness.

ὁτι τὸ οὖν ἐστὶν πρώτος ἐπεξεργάζεται τῆς ολοτοπίας,

On the one hand, That Is Present in a greater number of Beings; seeing that

μὲν τὸ παρεστὶ πλείοσι, εἰπερ

Being is Present in The Parts (insofar as infinitive existence is also Present in The Parts),

to ὅν ὑπάρχει τοὺς μερεσὶν (ἡ τὸ ἐνεάθαι καὶ μερη),

Whereas on the other hand, That Wholeness is Present in a lesser number of Beings.

δὲ τὸ ἐλαττοσί.

For That which is The Cause of a greater number of effects is Superior; (P60)

γὰρ τὸ αἰτίου πλείονον κρέας,

whereas The Cause of a lesser number is Subordinate, as it has been demonstrated.

δὲ τὸ ἐλαττοσί νομίζεται καταδεξατερον, ὡς διδοκινηται.

Proposition 74

On the one hand, Every Idea is a Certain Whole

95
μεν ἦν εἰδός ἐστιν τι ὄλον
(for It Subsists of Many; Each of which Completes The Idea).
(γὰρ υφεστηκεν πλειονων, εκαστον ὡς συμπληρου το εἰδός): But on the other hand, not Every Whole is An Idea.

δὲ οὐ παν ὄλον εἰδός.

For on the one hand, γὰρ μεν
a particular component is both a whole and an individual, τι εστιν καὶ ὄλον καὶ το ατομον insofar as it is an individual, but neither of them is An Idea, η ατομον, δὲ οὐκ εστι εἰδός.

for Every Whole is that which consists of parts, γὰρ παν ὄλον εστι το υφεστος εκ μερων,

Whereas on the other hand, δὲ
The Idea [Virtue] is That which is Readily marked-off into Individual Ideas [Wisdom, Justice ...].

εἰδός το ἡδη τεμνομενον εις τα καθεκαστα
Therefore, That which is Whole, Is One, and That which is An Idea, Is Another.

αρα το ὄλον ἀλλο καὶ το εἰδος ἀλλο:
And The One Is Present in many more Beings/things, but The Other in less. (P60)

καὶ το μεν υπαρχει πλειοσι, το δε ελαττοσιν.

Accordingly then, The One is Above The Ideas of The Real Beings.

αρα το ὄλον εστι υπερ τα ειδη των οντων.

COROLLARY

Surely then, from these considerations it is Clear,

δὴ εκ τουτων φαινειν
that The Whole has a Middle Order, between That of Being and That of The Ideas.

οτι το ὄλον εχει μεσην ταξιν του οντος τε κα των ειδων.
From whence it both follows that Being Subsists Prior to The Ideas,

ο και επεται το ον υψηταιν θεο των ειδων
and that The Ideas are Beings, but that certainly not Every being is an Idea.

και τα ειδη ειναι οντα, μεντοι μη παν ον ειδος.

Whence also, in effects, privations are in a certain way beings, but are not Ideals,

οθεν και εν τοις αποτελεσμασιν αι στερησεις εισιν μεν πας οντα, δε εισι ουκ ειδη, and that through The Unific Power of Being,

δια την ενιασιν δυναμιν του οντος
they also receive a certain obscure representation of that which is.

αυται και τινα καταδεξαμεναι ομιλδραν εμφασιν του ειναι.

(Sophist 244d)
(Proclus’ Commentary on The Parmenides 966>971)

Proposition 75

96
Every Cause which is Legitimately so called, is Exempt from Its effect.

For by Self Being in (the effect),
γαρ αυτῷ οὖν εν
then the effect is either Perfective of Self,
υπαρχον η συμπληρωσικον αυτου
or Self is in some way, in need of self, in order to exist,
η πως δεομενον αυτου προς το ειναι,
and in this way Self will be more imperfect than that which is caused.
ταυτη αν ειτη απελεστεραν του αιτιατου.
For by being in the effect, Self is a con-cause rather than a Cause,
δε ον εν τω αποτελεσματι εστι συνατιον μαλλον η αιτιον,
or Self is either a part of that which is generated,
η ον μερος του γενομενου
or an instrument of The Maker.
η οργανον του ποιουντος:

For that which is a part in that which is generated,
γαρ το μερος εν τω γενομενω,
belongs to that which is more imperfect than The Whole (Kosmos).
υπαρχον απελεστερον του ολου,
and is also an instrument of generation that is in service to The Maker,
τε και εστιν το οργανον την γενεσιν δουλευει προς το ποιουντι,
by not being able to Define, by itself (as The Whole), The Measures of Production.
μη δυναμενον αφοριζειν εσοδω τα μετα της ποιησεως.
Therefore Every Cause, that is also Legitimately A Cause,
αρα απαν αιτιον το και κυριος
if It Is indeed, more-Perfect than that which Proceeds from Self,
ει εστι γε τελειοτερον του απ’ αυτου
then Self also Imparts to The Whole, The Measure of Generation,
αυτο και παραχεται τη το μετρον γενεσει,
and is Exempt, from the instruments and the elements,
και εξηρηται των οργανων και των στοιχειων,
and Simply, from All that is called a con-cause.
και απλως παντων των καλουμενων συνατιων.

(Phaedo 98b-99b)
(Proclus’ Commentary on The Parmenides 859-860)
Proposition 76

On the one hand, All that Arises from an Immovable Cause,
μεν   Παν τὸ γινόμενον ἀπὸ αἰκινήτου αἰτίας
has an Immutable Hyparxis.
ἐχει τὴν αἱμεταβλῆτην ὑπαρξίν:
But on the other hand, All that Arises from a Movable Cause,
δὲ παν τὸ ἀπὸ κινουμένης
has a Movable Hyparxis.
μεταβλῆτην.

For if That which Makes Is Wholly Immovable, then It does not Produce The Secondary
γάρ εἰ τὸ ποιοῦν ἐστὶ παντὶ αἰκινήτου, οὐ παραγεῖ τὸ δευτερον
from Itself through Motion, but by Its Self Existence. But if this is the case, (P26)
ἀφ’ εαυτοῦ διὰ κινήσεως, ἀλλ’ τὸ αὐτῷ εἶναι: δὲ εἰ τοῦτο,
then It Possesses That which Proceeds from Self, Concurrent with The Existence of Self
ἐχει τὸ αὐτῷ συνδρομον τῷ εἰναι εαυτοῦ:
But if this is so, then Self will Produce as long as It Exists. But if Self Always Exists,
ἀλλ’ αὐτῷ εἰς ἡ ἦ, δὲ αἰεὶ εἰστὶ,
then Self Always Provides Subsistence to That which is Subsequent to Self.
ἀρα αἰεὶ υφίστησι τὸ μετ’ αὐτοῦ:
So that This Underlying-Reality is both Always Generated from Thence and Always Is,
ωστε τοῦτο καὶ αἰεὶ γίνεται εκεῖθεν καὶ αἰεὶ εἰστὶ,
by Conjoining to The Always of That, through Its Motive Energy,
συνάγαγαν τὸ αἰεὶ εκείνου κατὰ τὴν ενέργειαν
The Always of Self, through Its Procession.
τὸ αἰεὶ εαυτοῦ κατὰ τὴν προοδον.
Whereas if The Cause were to be Moved,
δὲ εἰ τὰ αἰτίαν κινεῖται,
surely then That which comes to Be from Self would also be Mutable through Ousia.
δὴ τὸ γινόμενον απ’ αὐτοῦ καὶ εἰστὶ μεταβλῆτην κατ’ οὐσίαν:
For That which has Its Existence through Motion,
γὰρ ὦ τὸ εἰναι διὰ κινήσεως,
changes Its Existence when This Movable Cause is changed.
μεταβαλλεῖ τὸ εἰναι τοῦτο τοῦ κινουμένου μεταβαλλόντος.
For if It were to be Produced from Motion, while Self remains Immutable,
γὰρ εἰ παραγομένον εκ κινήσεως αὐτῷ μενοι αἱμεταβλῆτην,
then Self would be Better than Its Producing Cause.
ἐστὶ κρείττον τῆς υποστήσασις αἰτίας.
But this is impossible. (P7)
ἀλλ’ ἀδύνατον.
Therefore, It will not be Immutable.
ἀρα οὐκ εἰστὶ αἱμεταβλῆται.
Accordingly then, It will be Mutable, and It will be Moved through Ousia,
ἀρα μεταβαλλεῖ καὶ κινῆσεται κατ’ οὐσίαν,
by Imitating The Self Motion of Its Underlying-Reality.
μιμουμένον αὐτὸ κινήσει τὴν υποστήσασιν.
(Timaeus 41a)

Proposition 77

All that Is According to Potential-Power, Proceeds from That which Is Active-Energy,
παν το ον κατ’ δύναμιν προείλοντο ἐκ τοῦ ουτου ενεργείαν
whereas that which exists Potentially, Proceeds into Active-Energy.
touto o ἐστιν δύναμιν εἰς το ενεργείαν:
On the one hand, That which exists in a certain way Potentially, insofar as Self is Potential,
μεν το πι δύναμιν η αὐτο δύναμιν
is The Offspring of That which exists in a certain way Self-Actualized. But on the other hand,
εκ του πι κατ’ ενεργείαν: de
That which is Wholly Potential, Proceeds from That which is Wholly Actual-Active-Energy.
tο ον παντὶ δύναμιν ἐκ τοῦ ουτου κατ’ παντὶ ενεργείαν.

For on the one hand, that which exists potentially, by being imperfect,
γαρ μεν τὸ δύναμιν, ὃν ἀτέλειας
is not Naturally Adapted to Lead itself Forward into Energy/Activity/Actualization.
ὡς πεψάκεν πρὸ εἰσιναι ἐς ενεργείαν,
For if by being imperfect it would become the ‘cause of perfection and actualization to itself’
γαρ εἰ ὃν ἀτέλειας γνώσθη αἰτίου τοῦ τελείου κατ’ ενεργείαν εσχῆνοι
then The Cause will be more imperfect than that which has come to be from Self!
τὸ αἰτίον ἔσται ἀτέλεστερον τοῦ γεγονότος απ’ αὐτοῦ.
Accordingly then, that which exists potentially, insofar as it does exist potentially,
ἀρα τὸ δύναμιν ἡ δύναμιν
will not be The Cause of Actualization to itself.
οὐκ’ του αἰτίου κατ’ ενεργείαν εσχῆνοι:
For if this were the case, then it would be ‘the cause of perfection’ insofar as it is imperfect;
γαρ εστὶν τοῦ αἰτίου τελείου, ἡ ἀτέλειας
if indeed All that exists potentially is imperfect, insofar as it exists potentially,
eπερ παν τὸ δύναμιν ἀτέλειας, ἡ δύναμιν,
Whereas, All that Exists In-Energy/Actively, insofar as It Is Active/Actualized, Is Perfect.
δ’ παν τὸ ενεργεία, ἡ ενεργεία, τελειον.
Thus if the potential is to be Actualized, then it will have That Perfection from Some Other.
ἀρα εἰ τὸ δύναμιν εστὶ κατ’ ενεργείαν, ἐξεῖ το τελειον απ’ τίνος ἁλλοῦ:
And self will either exist potentially (but thus again, the imperfect will generate The Perfect);
καὶ αὐτὸ ἤτοι καὶ δύναμει (ἀλλ’ οὔτω παλιν το ἀτέλειας ἐσται γεννητικὸν το τελειοῦ)
or Actively, or Some Other, or this which was potentially, will come to Be Actualized.
ἡ ενεργεία, καὶ ἤτοι τι ἁλλοῦ, ἡ τοῦτο τὸν δύναμιν, γνομενὸν τὸ κατ’ ενεργείαν.

But if, on the one hand, Some Other which is Actualized/Energized Creates,
ἀλλ’ εἰ μεν τι ἁλλο ὁν ενεργεία ποιοῦν
then It Creates/Operates According to The Characteristic of Itself, (P18)
pοιεῖ κατὰ τὴν ἴδιοτητα εσχῆνοι
whereas that which exists potentially will not make that which is in another Energized;
τὸ δύναμιν οὐ ποιεῖται το εν θατερῷ ενεργεία:
nor this, insofar as it exists potentially, will now be Actualized, unless, it becomes This,
οὐδ’ ἄλλῳ τυποῦ, ἡ ἐστὶ δύναμιν, τοῖνυν εστὶ κατ’ ενεργείαν, εἰπερ μὴ, γνοιτο ταυτὴ.
Thus it remains, that from That which Is Actualized/Energized/Activated,
αρα λειπεται εκ του οντος κατ’ ενεργειαν
that which exists potentially must be changed into some kind of Energy-Activity.
ο εστιν δυναμει μεταβαλλειν εις τι το ενεργεια.

Proposition 78

Every Power is either Perfect [Actual-Active-Energy] or imperfect/unperfected [Potential].
Πασα δυναμις εστιν η τελεια η ατελεις.

For on the one hand, The Power which is Prolific of The Energy is Perfect.
χαρ μεν η δυναμις οιστικη (φερω) της ενεργειας τελεια:
For She also Makes others Perfect, through The Energies/Activities of Herself.
χαρ και ποιει αλλα τελεια δια των ενεργειων εαυτης,
Thus on the other hand, That which is Perfective of others,
δε το τελειωτικον αλλων
is Perfect in a greater degree, by being More-Self-Perfect.
μειζονος αυτο τελειοτερον.
Whereas The Potential-Power that exists in need of Another
δε η του δεομενη αλλου
that Pre-Subsists in Actual-Active-Energy,
According to which need, potential-power is something that is imperfect/unperfected.
καθ’ ην δυναμει εστιν τι ατελεις:
For it exists in need of The Perfection which Pre-Subsists in Another,
χαρ οντος δειται του τελειου εν αλλω,
in order that, by Participating of That, it may become Perfect.
ινα μετασχημα εκεινου γενηται τελεια:
Accordingly then, such a power as this, by self, is imperfect/unperfected.
αρα η δυναμις τοιαυτη καθ’ αυτην εστιν ατελης.
So that, on the one hand, The Power of That which is Actual-Active-Energy is Perfect,
οστε μεν η δυναμις του κατ’ ενεργειαν τελεια,
by Being Prolific of Actual-Active-Energy.
ουσα γονιμος ενεργειας::
But on the other hand, the power of that which exists in potential is imperfect/unperfected,
δε η του δυναμει ατελεις,
by obtaining its Perfection from That which Exists in Actual-Active-Energy.
κτωμενη το τελειον παρ’ εκεινου.
Proposition 79

All that is Generated, Arises from a Two-fold Power.
Πᾶν τὸ γενομένον γίνεται εκ τῆς δύο τῆς δύναμεώς.

For it is also Necessary, if Self is to exist
γὰρ καὶ δεῖ αὐτὸ εἶναι
then Self Must Possess adaptability/aptitude and an unperfected/unactualized potential power,
ἐχεῖν ἐπιτηδείον καὶ ἀτέλη δύναμιν,
and what That which Makes, Is In Actual-Active-Energy,
καὶ τὸ ποιοῦν, ἐστὶν κατ’ ἐνεργειαν
this which is generated, is in potential power,
τοῦτο οὐ ὑπάρχον δύναμιν,
by Pre-Comprehending a Perfect Power.

For All Energy Proceeds from Innate/Inherent/Inborn potential power.
γὰρ πᾶσα ἐνεργεία προέστηκεν εἰς τῆς ἐνόσσης δύναμιν:
For if That which Makes, did not Possess Perfect-Active-Power,
γὰρ εἰτε τὸ ποιοῦν μη εχοῖ δύναμιν,
then how could It Energize and Act/Create upon another?
πῶς ἐνεργεί καὶ ποιῆσαι εἰς ἄλλον;
And if that which comes to be did not possess potential-power through innate aptitude,
εἰτε τὸ γενομένον μη ἔχοι τὴν δύναμιν κατ’ ἐπιτηδειοτητα,
then how could it come to be?
πῶς αὖ γενοῖτο;
For That which Acts/Makes, Makes/Acts in All Those that are able to be acted upon,
γὰρ τὸ ποιοῦν ποιεῖ εἰς πᾶν τὸ δύναμενον παθεῖν,
buts not by any chance occurrence;
ἀλλ’ ὁπικ εἰς τὸ τυχὸν
nor in that which is not naturally adapted to be acted upon from within Self.
καὶ οὐ μὴ πεφυκεν πασχεῖν ὑπ’ αὐτοῦ.
Every body by self is naturally adapted, to be acted upon;
Παν σώμα καθ’ αυτό πεφύκε πασχείν,
but All that is Incorporeal by Self is Naturally-Adapted, to Act.
δε παν ἀσῳματον ποιεῖν. 
the one being inefficacious by self, but The Other, by Being Impassive/Active.
tο μεν ὦν αδρανές καθ’ αυτό, το δὲ ἀπαθεῖς:
Whereas, That which is Incorporeal, 
δε το ἀσῳματον
is also passive/affected/acted-upon by Its Communion with the body;
και πασχεί διὰ τὴν κοινωνίαν πρὸς τὸ σώμα, 
just as bodies are also able to act by their Participation of The Incorporeals.
ὡς τὰ σώματα καὶ δύναται ποιεῖν διὰ τὴν μετονομα τῶν ἀσῳματων.

For on the one hand, that which is body, insofar as it is corporeal, is solely divisible, 
γαρ μεν το σώμα, ἡ σώμα, ἐστὶ μονον διαίρετον, 
and is entirely passive, by being entirely partible, and this to infinity.
και παντὶ παθήτον, ὅν παντὶ μερίστον, καὶ ταυτὴ εἰς αἰείριον.
But on the other hand, That which is Incorporeal, by Being Simple, is Impassive.
δε το ἀσῳματον, ὁν ἀπλοῦν, εστὶν ἀπαθεῖς:
For neither is that which is Impartible, capable of being divided, 
γαρ οὔτε το ὀμέρες δύναται διαίρεσθαι 
nor can That which is not composite be altered. 
(Π48)
οὔτε το μη συνθέτον ἀλλαίουσθαι.
Therefore, either nothing will be Effective/Creative/Productive, 
οὐν ἡ οὐδὲν εσταὶ ποιητικὸν 
or That which is Incorporeal is The Active/Creative Principle,
η τὸ ἀσῳματον,
if indeed the body, insofar as it is corporeal, does not Activate/Create, 
εὑπτο τὸ σώμα, καθ’ σώμα, ὧν ποιει, 
because that is only subject to being divided and of undergoing change.
πρὸ το μονον εκκείμενον διαίρεσθαι καὶ πασχεῖν.
And since All that Acts/Creates Possesses an Effective Power;
καὶ εὑπτο παν το ποιον εὑχει ποιητικὸν δύναμιν:
while the body by self, is inactive and powerless; 
δε το σώμα καθ’ αυτο ἀποικου καὶ ἀδύναμον:
so that body will not Act through body, but through the potential to Act residing-in self.
ὅστε οὐ ποιησει καθ’ σώμα, ἀλλα κατα την δύναμιν του ποιειν εν αυτο:
Accordingly then, when it will Act, it Acts through The Participation of potential-power.
αριστε ἡ ποιη, ποιει μεθεξει δύναμεως. 
Moreover, when Incorporeal Natures come to be in bodies, They Participate of affections,
καὶ μὴν καὶ τα ἀσώματα γενομένα ἐν σώματι μετέχει παθὼν,
by being divided Together with bodies, and by enjoying that aspect of the partible nature,
συνδιαρροούμενα σώματι καὶ απολαυοῦντα εκεῖνον τῆς μεριστῆς φύσεως,
although according to The Ousia of Themselves, They are Impartible.
κατὰ τὴν ουσίαν εαυτῶν οντα αμερή.
(Phaedo 65b-68b)

Proposition 81

All that is being Participated in a Separate Way,
Πᾶν τὸ μετεχομένον χωρίστως
is Present in the participant, by a Certain Inseparable Power, which It Implants.
παρεστὶ τῷ μετέχοντι, διὰ τινός χωριστοῦ δυναμείου, ἡν ενδίδωσι.

For if Self Innately-Possesses, That which is Separate from the participant,
γὰρ εἰ αὐτῷ ὑπάρχει χωριστὸν τοῦ μετέχοντος
and if Self does not exist in that, as if Self ‘possessed Its Underlying-Reality in itself’,
καὶ οὐκ εστὶν εἰς ἐκεῖνον ὡς κεκτημένον τὴν ὑποστασίν εἰς εαυτῷ,
surely then a Certain Middle is Necessary between These Selves
δὴ τινὸς μεσοτήτος δεὶ αὐτοῖς
that Conjoins The One to the other,
συνεχούσης διάτερον πρὸς διάτερον,
(by The Middle) Being More-Like That which is being Participated,
ομοιότερας τῷ μετεχομένῳ
and certainly by (The Middle) being in the Self participant.
καὶ τοῖς ουσίσιν εἰς τῷ αὑτῷ μετέχοντι.

For if That Middle were Separate, then how could This be Participated,
γὰρ εἰ ἐκεῖνον ἐστὶ χωριστὸν, πῶς τοῦτῳ μετέχει,
since neither Self,
μητὲ αὐτῷ
nor anything Proceeding from Self contains That Middle?
μητὲ ἀλλὰ ἀπ’ αὐτοῦ ἐχον ἐκεῖνον;
Accordingly then, Power and Illumination
αἱρὴ δυνάμις καὶ ἐλλαμψίς
Proceed from That which is Apart
προελθοὺσα ἀπ’ ἐκείνου
into the participant,
εἰς τὸ μετέχον
to Conjoin Both.
συνανύει ομοίως:
And hence, One will be That through which The Participation takes place,
καὶ μὴν εστὶ τῷ δὲ οὖν η μεθὲξις,
and The Other, will be That which is being Participated,
ἀγαθὸς τοῦ μετεχομένου,
and yet another, that which Participates.

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(Proclus’ Commentary on The Parmenides 1004>1006)

**Proposition 82**

*All that is Incorporeal, Is Converted to Itself,*

Παν ασωματικόν, ον επιστρεπτικον προς εαυτόν,

and when It is Participated by others, It is Participated in a Separate Way.

μετεχεται υπ’ αλλόν μετεχομενον χωριστος.

For if All that is Incorporeal were Participated in an Inseparable Way,

γαρ εἰ

then The Energy of Self would not be Separate from Its Participant,

η ενεργεια αυτου ουκ εσται χωριστη του μετεχοντος,

just as Its Ousia would not be Separate from Its Participant.

οσπερ η ουσια ουδε.

But if this were the case, then Self would not be Converted to Itself;

δε ει τουτο, ουκ επιστρεψει προς εαυτο.

for by Being Self-Convertible, It will be Separate from Its Participant,

γαρ αυτο επιστρεψαν εσται χωρις του μετεχοντος.

by Being Different from The Other’s existence.

ον αλλο αλλον οντος.

Accordingly then, if Self is Able to be Converted to Itself,

αρα ει δυναται επιστρεψειν προς εαυτο,

then, Self will be Participated in a Separate Way,

μετεχεται χωριστος.

when Self is Participated by others.

οταν μετεχηται υπ’ αλλον.
**Proposition 83**

All that Is Self-Recognizable/Realized/Actualized/Known, is Entirely Self-Convertible.

Παν τὸ εαυτὸν γνωστικὸν ἐστίν παντὶ πρὸς εαυτὸ επιστρεπτικὸν.

For on the one hand, It is Clear, that in Knowing Itself,
γαρ μὲν, δῆλον, ὅτι γνωσκὸν εαυτὸ,
Self is Converted to Itself by Self’s Actual-Active-Energy.

For That which Recognizes and That which is being Recognized,

and The Recognition/Intuitive-Knowledge of Self is Directed to Itself
καὶ ἡ γνώσης αὐτοῦ πρὸς εαυτὸ

as to That which is Realized/Known/Recognized:

ως ὁ γνωστὸν

This Recognition, on the one hand,

Moreover, given that Self is Self-Converted Through Its Ousia,

αιλλὰ μὴν ἐι στὶ τῇ οὐσίᾳ,
then Self is also Self-Converted Through Its Energy, as it has been shown.

καὶ τῇ ενέργειᾳ, δεδείκται:

For All that is Converted to Itself Through Its Actual-Active-Energy,

γαρ πάν τὸ επιστρεπτικὸν πρὸς εαυτὸ τῷ ενεργεῖαν
also Possesses a Self-Converging Ousia
καὶ εχεῖ πρὸς εαυτὴν συνενεύουσαν οὐσίαν
which also Abides In Itself.

καὶ οὐσίαν εν εαυτῇ.
Proposition 84

Every Eternal Being, Is Limitless-in-Power.

Παν τὸ αἰὲν ἐστὶν αἰειδύναμιν.

For if The Underlying-Reality of Self is Never-failing,

γὰρ εἰ ἡ υπόστασις αὐτοῦ ἐστὶν ανεκλειπτος,

and The Power, Through which,

καὶ ἡ δύναμις, καθ’ τὴν

Self Is That which It Is, and Through which Self Is Able to Exist,

ἐστὶν ὁ ὑπὸ καὶ δύναται εἶναι

then The Power Is Limitless.

ἐστὶ αἰειρος.

For The Power According to Existing at one time;

γὰρ δύναμις κατὰ τὸ εἶναι ποτὲ

by being that which has been Limited, will fail.

οὐσὰ τὴν πεπερασμενὴν αὖν ἀπολλυτὸν:

But by failing,

δὲ ἀπολλυτοῦσα

the existence of that which possesses herself, will also fail,

τὸ εἶναι τοῦ ἐχοντος αὐτὴν καὶ ἀπόλυτοι

and that cannot Be, An Eternal Being.

καὶ αὖν οὐκετ’ υπάρχοι αἰὲν.

Accordingly then, it is Necessary that The Power of That which Is Eternal;

ἀφ’ ἐτι τὴν δύναμιν τοῦ ὅντος αἰὲ.

That which Collectively-Maintains Self Through Ousia,

τῇ συνεχοῦσαν αὐτὸ κατὰ οὐσία

Be Limitless.

ἐναι αἰειρον.
Proposition 85

All that is Always Becoming,
possesses The Limitless Power of Coming to Be.

For if It is Always Arising into existence,
then The Power of The Generation in Self is Never-failing.

For if This Power were Limited/finite,
then It would cease to exist, within The Limitless/infinite Expanse of Time.

But if The Power of becoming were to cease,
then That which is becoming

According to That which is becoming by Self, would also cease,
and thus, It would no longer be, Always Becoming.

However, It certainly has an Underlying-Reality that is Always Becoming.

Accordingly then, It possesses The Limitless [Potential] Power of coming to Be.
Proposition 86

All that Truly Is, Is Unlimited,

but not according to Multitude, nor according to Magnitude,
sute kata to plēthos sute kata to meghdos,

but According to Power, Alone.

alla kata tēn dunamein monēn.

For on the one hand, All that Is Unlimited,

gar menan pana apeiron

is so either in Quantity, or in Size, or in Power.

estin hē en poño ēn plēlikā ēn dúnamei.

But on the other hand, That which Truly Is, Is Unlimited;

δ’
to onto ws on apeiron

by Possessing on the one hand, That In-extinguishable Life,

wōs eichōn menē tìn aobestōn zōn

and That Never-failing Hyparxis, and That Un-diminished Energy. (P49, P84)

kai tīn anekleipton uparξēn kai tīn anelaptotōn energethēkan:

Thus, It is not infinite on account of Magnitude

δe estin oyste apeiron dia meghodos

(for That which Truly Is, Is Without-magnitude, by Being Self-Substantive;

(γαρ το οντὸς ον αμεγέθες, ον αυθυποστάτως:

for All that Is Self-Substantive is Im-partible and Simple). (P47)

γαρ παν τον αυθυποστάτως εστι αμέρες καὶ απλόουν),

Nor is It infinite on account of Multitude

ou te
dia

plēthos

(for It is in the most eminent degree The Idea of The One,

(γαρ


ενοιδεστάτων, by Being Arranged most Near to The One, and Being most Akin to The One). (P62)

ate tētaumōn eγχυπτατω του ενος, και συγκεντράτων τω ενι),

Thus That is Unlimited According to Its Potential-Power.

alla ekéino apeiron kata tēn dunamein.

And That is also Impartible, According to The Same Logos by which It Is Unlimited:

ekéino kai améres kata tauton dion apeiron:
and surely then, by so much more that It Is One, by that much more Is It Impartible,
καὶ δὴ οὐσο μᾶλλον εν καὶ μᾶλλον αμέρες.
and also, by so much more, Is It Unlimited.
καὶ τοσοῦτο μᾶλλον απειρον.

For the potential power that is divided, is already weak and limited,
γαρ η δύναμις μερίζομενη ἕκαστη ασθενης καὶ πεπερασμενη.
and the potential powers that are indeed entirely divided, are in every way limited.
καὶ οὶ δύναμεις μὲ παντὶ μερίσταν εἰσιν παντῶς πεπερασμεναι:

For the potential powers that are last, and that are most remote from The One,

γαρ αὐτοὶ εσχάται καὶ πορρωτατο του ενος
are entirely limited, on account of their partibility.
εἰσιν παντῶς πεπερασμεναι διὰ τὸν μερισμὸν.

Whereas The Primary Powers, are Unlimited, on account of Their Impartibility.
δὲ αὐτοὶ πρῶται αἰτείραι, διὰ τὴν αμερείαν:

For on the one hand, the partibility,
γαρ μὲν ἡ μερισμὸς
dissipates and dissolves the potential power of each and every thing.
διαφορεῖ καὶ εκλύει τὴν δυναμιν εκαστου,

Whereas on the other hand, The Impartibility,
δὲ ἡ αμερεία

Compresses and Concentrates That which It Contains,
σφυγνοῦσα καὶ συσκευασα συνεχει
by Keeping Self, Never-failing and Undiminished in Itself.

αὐτὴν ανεκλείπτον καὶ ανελασσόντον εν εαυτῇ.

But certainly, infinity,

ἀλλὰ μην ἡ απειρα
according to Magnitude and according to Multitude,
κατὰ μεγεθος καὶ κατὰ πληθος

is entirely a privation and a falling-away from The Impartibility.

ἐστὶ παντὶ η στερησις καὶ αποπτωσις της αμερειας:

For on the one hand, That which Is Limited Is Most-Near to The Impartible,

γαρ μὲν το πεπερασμενον εγγυται του αμερους,
whereas on the other hand, that which is infinite,

δὲ το απειρον

by entirely disengaging from The One, is most remote.
παντὶ εκβεβηκος του ενος πορρωτατο.

Accordingly then, That which Is Unlimited According to Power,

αρα το απειρον κατα δυναμιν
is not that which is infinite either according to Multitude or Magnitude,

εστὶν ουκ εν απειρο κατα πληθος η μεγεθος.

if indeed on the one hand, Unlimited Power Exists-in-Conjunction with-The Impartibility,

ειπερ μὲν απειρος δυναμις συνεστι τη αμερεια,
whereas on the other hand, that which is infinite in Multitude or Magnitude,

δὲ το απειρον πληθει η μεγεθει

is most remote from The Impartible.

εστιν πορρωτατο του αμερους.

Therefore, if Being, were infinite either in Magnitude or Multitude,

ουν ει το ον την απειρον μεγεθει η πληθει
then It would not Be Unlimited-Power.

However, It Is indeed Unlimited-Power.

Therefore It is not infinite according to Multitude nor according to Magnitude.
Chapter III

[1] Then, to start anew from the beginning, since of Quantity, One Kind is That which is
de παλιν εξ αρχης, επει του ποσου μεν το
Viewed according to Itself, having no relation to anything else, such as Even Itself, Odd Itself, 
oratai καθ’ εαυτο, εχον μηδεμιαν σχεσιν προς αλλο, οιν αρτιον, περιττον
Perfect Itself, and the like, and the other kind, that which is indeed relative to something else
tελειον, τα εοικοτα, δε το εχον ηδη πως προς αλλο
and is Conceived of together with its relationship to another, such as double, greater, smaller,
και επινουμενον σων τη σχεσισ προς ετερον, οιν διπλασιον, μεζον, ελαττον,
half, one-and-a-half times, one-and-a-third times, and the like; then it is clear that two Artistic
ημισον, ημιολιον, επιτητον, τα εοικοτα, αρα δηλον στι διο επιστημονικαι
Methods will lay hold of and deal with the whole investigation concerning Quantity;
μεθοδοι επιληνουσαι και διευκρινισουσι το παν σκεμμα περι του ποσου;
on the one hand, Arithmetic, being that concerned with Quantity Itself [Absolute],
μεν αριθμητικη το περι του καθ’ εαυτο
and on the other hand, Music, being that concerned with that which is Relative to another.
dε μουσικη το περι του προς αλλο.
[2] And once more, inasmuch as the one deals with Size in a state of Rest and Stability,
de παλιν επει το μεν εστιν του πληθου εν μονη και στασει,
and the other, of Size in a state of Motion and Revolution; two other Arts, will accurately deal
to δε εν κινησε και περιφορα, δευ ετεραι επιστημαι ακριβωςουσι
with Size, in the same way; Geometry with the one that Abides and is At-Rest,
tο πληθον, κατα τα αυτα, γεωμετρια το μεν μενον και πρεμον,
and Astronomy with the other that Moves and Revolves.
σφαρικη το δε φερομενον και περιπολουν.
Proposition 87

On the one hand, All that is Eternal Is Being,
μεν ὅπως τὸ αἰωνιὸν εστὶν ὁν, 
whereas on the other hand, not every being is Eternal.
δὲ οὐ παν ὁ ὁμοιον ὁν.

For The Participation of Being
γαρ μεθεξίς τοῦ ὄντος
also belongs, in some (indefinite/nebulous) way, to those that are generated,
kαὶ ὑπάρχει πῶς τοῖς γεννητοῖς,
insofar as each of these, are not, that which in no way exists.
καθ’ ὁσον ταύτα ἐστὶ οὐκ τὸ μηδὲναος ὁν.
But if that which is generated is not entirely deprived of existence,
δὲ εἰ τὸ γενομένον ἐστὶ μη σύναναος ὁν,
then it has existence, in a some way.
ἐστὶ ὁν πῶς.

However, The Eternal, in no way whatsoever
δὲ τὸ αἰωνίον σύναμη
belongs to those that are generated,
ὑπάρχει τοῖς γεννητοῖς,
and especially not to those that do not even Participate
καὶ μαλισθ’ ὅσα μὴ μετειληφέν
of The Perpetuity which exists According to The Whole of Time.
τῆς αἰειτήτης κατὰ τὸν ὅλον χρόνον.
Then certainly, All that Is Eternal, Always Is.
ολλὰ μὴν παν τὸ αἰωνίον αἰε ἐστὶ:
For All Those that Are Eternal Participate of Eternity,
γαρ μετεχεῖ αἰωνος,
which Imparts to The Natures by which Eternity Can Be Participated

Thus, Being Is Participated by a greater number of existents than Eternity. (P60)

And hence, Being is Beyond Eternity;

for on the one hand, Those Natures which Participate of Eternity,

also Participate of Being.

whereas on the other hand, not All those which Participate of Being/existence,

also Participate of Eternity.

(Timaeus 37d)

Proposition 88

All that Truly Is,
Pan to onsan on

is either Prior to Eternity, or In Eternity, or Participates of Eternity.

For on the one hand, that there Is True/Pure Being Prior to Eternity

has been demonstrated. (P87)

Then certainly, True Being is also In Eternity.

For Eternity Possesses The Always In-Conjunction-With The Being.

So also does All That Participates of Eternity.

For All That Is Eternal, is called Eternal

By Participating of both The Always and The Being.

For on the one hand, All That Is Eternal Possesses both The Always and The Being

By Participation.

Whereas on the other hand, Eternity

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δε ο αιων
on the one hand, Is The Always Primarily
μεν το αει πρωτως

and on the other hand, She Possesses The Being By Participation
δε το ον κατα μεθεξιν

However, The Self Being Is Being Primarily.
δε το αυτο (Neuter) ον (Neuter) εστιν ον πρωτως.

(Proclus’ Theology of Plato Book 3 Chapters (xv, xvi, xvii)
Proposition 89

All That Truly Is, Possesses an Underlying-Reality
Παν το οντως ον εστι
from The Limited and The Unlimited.
εκ περατος και απειρου.

For if It Possesses Unlimited Power,
γαρ ει εστι απειροδυναμιν,
then it is Clear, that It Is Unlimited,
δηλων οτι εστι απειρον,
and on this account It Possesses an Underlying-Reality from The Unlimited.
και εκ ταυτη υφεστηκεν του απειρου.
But if It Is Impartible, then It also Possesses The-Idea-of-The-One,
δε ει αμερες και ενοειδες,
and through This, It Participates of The Limited;
ταυτη μετειληφε περατος:
for That which Participates of Unity is Limited.
γαρ το μετασχην ενος πεπερασται.
But certainly, by Being Impartible,
αλλα μην αμερες
It also Possesses, at the same time, Unlimited-Power.
και εστιν αμια απειροδυναμιν.
Accordingly then, All That Truly Is,
αρα παν το οντως ον
Possesses an Underlying-Reality from The Limited and The Unlimited.
εστι εκ περατος και απειρου.
Proposition 90

That which is Primarily Limited, and That which is Primarily Unlimited,
Possess an Archetypal Underlying-Reality According to Selves,
That Is Prior than All Those That Possess an Underlying-Reality
to the Panes and underlyings

From The Limited and The Unlimited.
ed perastos and apeirias.

For if The Real Beings which Subsist From Themselves,
γαρ εἰ τὸν οντὸν εὖ εἱπτον
Subsist-Prior to Those which are Certain Beings,
προφεστηκέν τὰ τὸν ὅντα
By Being-Common to All Beings,
ὡς κοινὰ πάντων
and All Archetypal Causes, and not of Certain Beings,
kai αρχηγικὰ αὐτὰ μὴ τὶνων
but Simply, By Being-Common to All of Them, (p23)
άλλα απλῶς πάντων,
then it is Necessary that The First Limit and That which Is Primarily Unlimited,
δει τὸ πρῶτον περάς καὶ τὸ πρῶτος απειρον
Must Be Prior to That which Subsists from Both.
eἰναι πρὸ τοῦ ἐξ ἀμφοῖν.
For The Limited, in That which Is Mixed
Accordingly then, That which Is Primarily Unlimited

must not Be The-Idea-of-The-Limited,

dei ouk einaí peripatoeides

and The Primary Limit

και το πρωτόν περάς

must not Be The-Idea-of-The-Unlimited.

Accordingly then, These Subsist Primarily Prior

ορα ταύτα πρωτός προ
to That which Is Mixed.

tou miktoû.

(Philebus 27b-c)

Proposition 91

Every Power is either Limited or Unlimited.

Πᾶσα δύναμις εστὶν η πεπερασμένη η απειρος:

Thus on the one hand, Every Limited Power,

αλλ' μεν πᾶσα η πεπερασμένη
derives Its Underlying-Reality from The Unlimited Power

υφασκήκεν εκ τῆς απειροῦ δύναμεως,

whereas on the other hand, Every Unlimited Power

de η απειρος δύναμις
derives Its Underlying-Reality from The Primarily Unlimited.

εκ τῆς πρωτῆς απειρίας.

For on the one hand, The Powers

γὰρ μεν αἱ δύναμεις

By Being, at One time,

ουσαὶ ποτε are Limited,

eisai peperasmenai,

by having fallen

αποπεσόνσαι

from The To Always Be

tou einaí aei

of The Unlimited.
Whereas on the other hand, The Powers of The Eternal Beings are Unlimited, by Never-in-any-way abandoning The Hyparxis of Them-Selves.

(P84-P85)

(Proclus’ Commentary on The Parmenides 1116 > 1121)

Proposition 92

Every Multitude of Unlimited Powers, depends upon The One that is Primarily Unlimited, which neither exists as a Participated Power, nor in Those that have an Underlying-Reality of Potential-Power, but Exists By Self, not by being the power of a certain participant, but by Being The Cause of All The Beings.

For if The First Self Being also Possesses Power, then It also Possesses Limit.

(P88) (P89)

For if The First Self Being also Possesses Power, but is not The Self Power, then It also Possesses Limit.
Whereas **The Primary Power Is Unlimited**.
δὲ ἡ πρωτὴ δύναμις εστὶν απειρία.

For **The Unlimited Powers** are **Limitless**, through the **Participation** of **The Unlimited**;
γὰρ αἱ απειροὶ δύναμεῖς ἀπειροὶ δὲ μετουσίων απειρίας:
Therefore, **The Self Unlimited** will be **Prior** to **All Powers**,
ουν ἡ αὐτοαπειρία εστὶ πρὸ πάσων δύναμεων,
and **Through which**, **Being Possesses Unlimited-Power**
καὶ δὴ ἦν τὸ ὅν απειροδύναμον
**Through which**, **All Beings Participate** of **The Unlimited**
καὶ πάντα μετεσχέν απειρίας.
For **The Unlimited** is not **The First**, nor **The Being**
γὰρ ἡ απειρία οὔτε τὸ πρῶτον οὔτε τὸ ὅν
(for **That** is **The Measure** of **All**,
(γὰρ εκεῖνο μετρὸν πᾶντον,
By **Being** the-Good and One)
ὑπάρχων ταχάθων καὶ εν)
(For **This** is **Limitless**, but It is not **The Unlimited**).
(γὰρ τοῦτο απειρὸν, ἀλλ᾽ οὐκ απειρία):
Accordingly then, **The Unlimited Exists Between** **The First** and **The Being**,
οὖν ἡ απειρία μεταξὺ τοῦ πρῶτου καὶ τοῦ ὅντος,
by **Being the Cause** of **All Limitless-Powers**,
αὐτίκα τῶν πάντων απειροδύναμον
and **The Cause** of **All** **the limitlessness** that is in **The Beings**.
καὶ αὐτίκα πασῆς τῆς απειρίας εν τοῖς οὐσίν.

(Proclus’ Commentary on The Parmenides 1121)

**Proposition 93**

*All that is infinite in those that exist,*
Πᾶν τὸ απειρὸν εν τοῖς οὐσίν
*is not infinite to The Superior Orders*,
εστὶν οὔτε απειρὸν τοὺς υπερκείμενοις
*nor is it infinite to itself*.
οὔτε ἐαυτῷ

For by **That** which each existent is infinite,
γὰρ ὁ ἐκαστὸν απειρὸν,
by **This** also is each existent **uncircumscribed**.
τοῦτῳ καὶ ὑπάρχει απεριγραφὼν.
But among **All** those existents,
δὲ εν πᾶν εκείνοις
each one is **Bounded/Defined by its-Self**, and also by **All Those** that are **Prior** to **Self**.
ωρίσται ἐαυτῷ τε καὶ πασὶ τοῖς πρὸς αὐτὸν.
Surely then, it remains that **that which is infinite in those existents**,
δὴ λείπεται τὸ απειρὸν εν εκείνοις
is **infinite to subordinate selves alone**,
εἰναι απειρὸν τοῖς καταδεστεροῖς μονοῖς
Above which, They is so Expanded in Power, so as to be Incomprehensible by All selves. uπαρχειν ὁν τοσοῦτον ὑπερηπλοῦτα τῇ δύναμει ὡστε επεριληπτὸν πᾶσιν αὐτοῖς.

For in whatever way they may extend themselves towards Those Selves, γὰρ ὁσονοῦν εὖ καὶ ανατεινῆται πρὸς εκείνα αὐτὰ, They still Possesses Something Entirely Exempt from selves. ἀλλ’ εὑρίσκει τι πάντως εξηρημένοι αὐτ’ αὐτοῖν:

And even though All Things enter into Self, yet Self Possesses Something that Is Occult καὶ πάντα εἰσίν εἰς αὐτό, ἀλλ’ εὑρίσκει τι κρυφίον and Incomprehensible by secondary selves.

καὶ ακαταλήπτον τοῖς δευτεροῖς:

even though It Evolves The Powers Contained in Self, καὶ εὐελλιπτῇ τὰς δύναμεις ἐν αὐτῷ,

Thus, on account of Its Union, Self PossessesSomething Insurmountable, ἀλλ’ δὲ εὑρίσκει τι αὐτοῦ αὐτοῦ, that Is Singularly-Contracted, that Surpasses The Evolution of Those Beings.

συνεπειραμένον, εἰκεβηκός τῆς ανελξέως εκείνον.

However, by being Contained and Bound by Itself, It will not be Unlimited to Itself, δὲ συνεχοῦς καὶ ορίζον εαυτῷ ἀν αὐτῷ αὐτοῖν εις αὐτὁν:

nor much more less to Those that are Superior (to Self), εὑρίσκει τις αὐτοῦ αὐτοῦ τῇ αὐτοῦ αὐτοῖν (since Self) contains a portion of The Unlimited in Those.

εὑρίσκει τις αὐτοῦ αὐτοῦ τῇ αὐτοῦ αὐτοῖν:

For The Powers of More-Whole Natures are More-Unlimited, γὰρ αἱ δύναμεῖς τῶν αὐτοῖν αὐτοῖν αὐτοῖν.

By Being More-Whole, ὡστε αὐτὸ αὐτοῖν αὐτοῖν αὐτοῖν.

and by Possessing an Order Arranged Nearer to The Most-Primary Unlimited.

καὶ τεταχμέναι εἵλε στὶς πρῶτοις αὐτοῖν αὐτοῖν.

Proposition 94

On the one hand, All that is perpetual is a certain infinity, μὲν Πάσα αἰωνίως εἰσὶν τῆς αὐτοῖν.

but on the other hand, not every infinity is perpetual.

δὲ οὐ πάσα αὐτοὶ αἰωνίως αὐτοῖν.

For there are many things that are infinite ὡστε πολλὰ τῶν αὐτοῖν which possess the infinite, but not on account of The Always, εὑρίσκει τοῖς αὐτοῖν ὑπερὶ ᾧ τοῖς αὐτοῖν.

just as for instance, the infinite according to Multitude, ὡστε καὶ ἡ αὐτότης κατὰ τὸ ποσὸν and the infinite according to Magnitude,

καὶ τῇ αὐτοῖν κατὰ τὸ ποσὸν and the infinite of Matter,

καὶ τῇ αὐτοῖν κατὰ τὴν ὑλήν and whatever else there may be such as This,

καὶ τῇ ἀλλὰ ἐν τοῖς τοιούτοις.

either because its Innate Unlimitedness is Incrutable.
However, that perpetuity Participates The Unlimited is Clear.

For That which Never fails Is Unlimited.

But This is That which Always Possesses Its Inexhaustible Underlying-Reality.

Accordingly then, The Unlimited, Is Prior to the perpetual.

For That which is More-Whole Is Productive of a greater number of effects, and, Is More-Causal.

Accordingly then, The First Unlimited Is Beyond Eternity,

Is Nearest to the One, [thus also, The Self Unlimited Is Prior to Eternity].

[ and, η αυτοαπειρία προ αιωνός ].

Proposition 95

Every Power that Is More-United/Unified Is More-Unlimited

Every αεικτερά απειροτερά

than that which is multiple.

For in the case of The Powers, if The First Unlimited

then That Power, by Being More-Akin to The One,

Is Unlimited in a Greater degree

than that which is farther removed from The One.

For by being multiple, it loses The Idea of The One,
\textit{It Possessed That Trancendency}, in relation to \textit{the other powers},
even when \textit{the body} is \textit{infinite}, \textit{Parmenides 135D},

\begin{quote}
\textbf{Proposition 96}

\textit{The Power of Every finite/limited body, by Being Unlimited, Is Incorporeal}.
\end{quote}

\begin{quote}
For if \textit{This} were \textit{corporeal},
even if on the one hand, \textit{the body} is \textit{infinite},
then \textit{The Unlimited} would be contained in \textit{that} which is \textit{finite/limited}.
\end{quote}

\begin{quote}
Whereas on the other hand, if \textit{This} were \textit{finite/limited},
\end{quote}
but according to (limited) Power κατά δύναμις
then given that It is a body, It is finite/limited, γαρ ει η σωμα, πεπερασται,
then given that It is a potential power, It is infinite,
de η δύναμις απειρος.
but It will not be potential power, insofar as It is a body. (P84-86)

Accordingly then, by Power Being Unlimited in a finite body, It Is Incorporeal.

(Proclus’ Commentary on The Parmenides 1119)

Proposition 97

Every Cause insofar as being The Leader of Each Series
Παν αιτιον καθ’ το αρχικον εκαστην σειραν
Imparts The Characteristic of Itself to The Whole Series;
µεταδιδουσιν της ιδιοτητος της εαυτου τη παση σειραν:
and That which That Cause Is Primarily, Self is This, in a diminished way.
και ο εκεινο εστιν πρωτος, αυτη εστιν τουτο καθ’ υφεσιν.

For if The Cause is The Leader of The Whole Series,
γαρ ει ηγειται της ολης σειρας.
and All The Elemental Parts are Co-Arranged in Relation to Self,
και παντα τα συστοιχα συντετακται προς αυτο,
surely then it is Clear that That Imparts to All, That One Idea;
δη δηλον οτι εκεινο διδωσιν παντα την µιαν ιδεαν,
According to Which, They are Co-Arranged Under That Self Series.

καθ’ ἤν συντετακταί ὑπὸ τὴν αὐτὴν σειρὰν.

For either, All Partake of The Likeness to That Cause, in a non-Causal way

γαρ ἡ παντὸς μετεχεῖ τῆς ομοιοτητὸς πρὸς εκεῖνον αναιτίας

or That Characteristic which is The Same in All, is derived from That One Idea.

ης τοῦ ταύτον ἐν πασίν αὐτ’ εκεῖνου.

Whereas to do so in a non-Causal way is impossible.

ἀλλὰ τὸ αναιτίας αὐδύνατον:

For to do so in a non-Causal way is also accidental. But the accidental can never take place

γαρ τὸ αναιτίας καὶ αὐτοματον: δε τὸ αὐτοματον αὐν συκ ποτε γενοῖτο

in Those in which there is Order and Mutual-Connectivity and an Invariable Sameness.

ἐν οἷς εστὶν ταξίδι καὶ ἀλληλουχία καὶ τὸ αἰεὶ ὀσαντός.

Thus, Every Series Receives The Characteristic of That Underlying-Reality from That.

ἀρα πᾶσα η σειρά δεχεται τὴν ἴδιοτητα εκεῖνον τῆς ὑποστασεως αὐτ’ εκεῖνου.

But if from That, then it is Clear that It is Accompanied with descent/diminution

dε εἰ αὐτ’ εκεῖνου, φανερῶν οτι μετὰ ψφεσεως

and the descent that is adapted to Those that are Secondary.

καὶ τῆς ὑποβασέως προσηκουσῆς τοις δευτεροῖς.

For either, The Characteristic belongs Similarly in both The Leader and in The Others;

γαρ η ἡ ἴδιοτις ὑπαρχεῖ ομοιος ἐν τε τῷ ἡγομενῷ καὶ εν τοῖς ἄλλοις

and in this case, how can The One still be The Leader,

καὶ πῶς τὸ μὲν εἰ ἡγεῖται,

and The Others still be Allotted an Underlying-Reality following after That Leader?

tα δε ἔλαχεν τὴν ὑποστασιν μετ’ εκεῖνο;

Or, The Characteristic belongs Dissimilarly. And if this be the case, it is Clear that

η ὁνομοιοίς: καὶ εἰ τοῦτο, δὴλον ὡς

Sameness is Imparted to the multitude from The One Idea, but not the other way round.

το ταύτον το πληθεὶς αὐτ’ ἐνος, ἀλλ’ οὐκ εμπάλιν.

And The Illustrious Character of The Series which Pre-Exists Primarily in The One Idea

καὶ τὸ εξαιρετὸν ἴδιωμα τῆς σειρᾶς προσπαρχεῖν πρῶτος ἐν τῷ ενὶ

exists secondarily in the multitude [by Participation and the diminution of follower to Leader].

ἐστὶν δευτερῶς ἐν τῷ πληθεὶ.

(Propositions 97-102: Proclus’ Commentary on The Parmenides 903)

Proposition 98

Every Separate (Leading) Cause is At-Once

Πᾶς χωρὶς τοῦ αὐτοῦ ἐστὶν ὁμά

Everywhere and Nowhere.

πανταχοῦ καὶ οὐδαμοῦ.

For on the one hand, It Is Everywhere, by The Impartation of The Power of Itself. (P97)

γαρ μὲν εστὶν πανταχοῦ τῇ μεταδοσιν τῆς δυνάμεως εαυτοῦ.

For This Is The Cause that Replenishes

γαρ τοῦτο ἐστὶν τὸ αὐτοῦ, πληρωσικόν

Those that are Naturally Adapteed to Participate of Self,

tὸν πεθυκότον μεταλαξάνειν αὐτοῦ

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and by Ruling-over All Those that are Secondary,
καὶ αρχικον παντον των δευτερων
and by Being Present to All These by The Prolific Processions of Its Illuminations.
καὶ παρον πασι τας γνιμοις προοδοις των ελλαμενων.

But on the other hand, It Is Nowhere, by Its Unmingled Ousia
de estin oudaimou τη αμικτω συσια
in relation to the beings in place/space, and by Its Exempt/Transcendent Purity.
προς τα αντα εν τοπο καὶ τη εξηρημενη καθαροτητα:
For if It Is Separate, then It Is Perfectly Established Above All.
γαρ ει χωριστον εστι των αποτελεσματων υπεριναται παντων,
And in a similar way, It exists in none of those that are in need of Itself.
και οσαυτος εστι εν ουδενι των καταδεικτερων εαυτου.

For if either, It were solely Everywhere,
γαρ ειτε ην μονον πανταχου
then on the one hand, this would not prevent It from being a Cause,
μεν ουκ εκαλυμετο ειναι αιτιων
and from existing in All Its Participants,
και ειναι εν πασιν τοις μετεχωσι,
but on the other hand, It would not be Prior to All of Them In a Separate Way.
de αν ουκ ειτε προ παντων χωριστως:

Or if It were Nowhere, without being Everywhere,
eite oundaimou χωρι του πανταχου,
then on the one hand, this would not prevent It from Being Prior to All,
μεν ουκ εκαλυμετε ειναι προ παντων
and also from having nothing to do with those that are in need.
και ειναι μεθενος των υποδεικτερων,

But on the other hand, then It would not exist in All,
de αν ουκ εν πασι
since The Causes are Naturally-Adapted to exist in the effects,
ως τα αιτια ην πεθυκεν ειναι εν τοις αιτιασι,
by The Un-envying Abundance of Communications-Emanating from Themselves.
ταις αφθονοις μεταδοσεσιν εαυτων.

Then, in order that by Being The Cause, It may Be in All Those Able to Partake of Self,
ουν ει των οπως μετεχει και ει τον πασιν αοι των δυναμωνις μετεχειν,
and that by Being Separate By-Itself, It may Be Prior to All Those that are Filled by Self,
και αν χωριστον εφ εαυτου ει τον παντων πληρουμενοι αε ταιν

It Is Everywhere and Nowhere At-Once.
εστιν πανταχου και συκειμονον ααι.
And not, on the one hand, partly everywhere
και ου μερι πανταχου
and on the other hand, partly nowhere.
και μερι συκειμου:
For in this way, Self would be torn-apart and separate from Itself,
γαρ ουτως αυτο αν ειη διεσπασμενον και χωρις εαυτου ,
if indeed one part of Self were everywhere and in All ,
eipper μεν το αυτου πανταχου και εν πασι ,
but another part of Self were nowhere , and Prior to All .
de το ουδαιμον και προ των παντων :

Thus , The Whole Is Everywhere ,
αλλ’ ολον πανταχου ,
and in a Similar way , Nowhere .
και εςαυτως ουδαιμον .

For Those that are Able to Participate of Self ,
γαρ τα δυναμενα μετεχειν αυτου
also Encounter The Whole Self ,
και εντυχειαι ολω
and Discover The Whole Present in Themselves ,
και ειρισκει ολον παρον εαυτοις ,
and That Whole , Is At-Once Exempt from Themselves .
κακεινο ολον εξηρται :
For The Participant does not place That Separate Cause , in Itself ,
γαρ το μετασχον ουκ κατεταξεν εκεινο εν εαυτω ,
but Participates of Itself , by as much as It Is Capable of giving-way/making-room/yielding .
αλλ’ μετεσχεν εαυτου οσον δεδυνηται χωρησαι(χωρεω) .

Nor again , in The Communications/Impartations of Itself
ουτε και το μεταδιδοναι εαυτου
does It become contracted/confined/pinched by the multitude of Its Participants ;
στενοχωρειται των πλειονων ταις μεθεξεσι ,
By Being Separate .
ον χωρις :

Nor do The Participants Participate of It in a defective way ;
ουτε τα μετεχοντα μεταλαχαιει ελλιπως ,
By That which Imparts Being Everywhere .
του μεταδιδοντος οντος πανταχου .

(Parmenides 131b)
(Plotinus , The Enneads Book 6 Chapter 8-16)

Proposition 99

All that is Imparticipable , insofar as It is Imparticipable ,
Ποιν αμεθεκτου , η εστι αμεθεκτου ,
does not derive Its Own Underlying-Reality from Another Cause ,
ουχ ταυτη νοισταται απ’ αλλης αιτιας
but is The Self Source and Cause of All Those that are Participated .
αλλ’ εστι αυτο αρχη και αιτια των παντων μετεχομενων :
And in this way , Every Source/Fountain in Each Series is Un-Begotten .
καὶ οὕτως πᾶσα ἀρχὴ καθ᾽ ἐκαστὴν σειρὰν αὐχενῆτος.

For if It is Imparticipable, in Its Own Proper Series, γὰρ εἰ εστὶν αμβέθεκτον, εν τῇ οἰκείᾳ σειρᾷ, then It has been Allotted That Preeminence, (P24) εἶλαξε τὸ πρωτεῖον, and does not Proceed from Other Causes.

καὶ οὐ προεισὶν απ’ ἄλλων:

For It would no longer be The First, if It Received This Characteristic, γὰρ οὐ εἰ ἐπὶ πρώτον, ὑποδέχομεν τὴν ταυτὴν ἴδιοτήτα, according to which it is imparticipable, From Some Other Cause.

καθ’ ἡν εστὶν αμβέθεκτον, παρ’ τίνος ἄλλου.

But if it is inferior to Others, and Proceeds From Them, δε εἰ οὕτω καταδεικνύειν ἄλλων καὶ προεισίν αὐτ’ εἰσείναιν, then it does not proceed from Them insofar as it is imparticipable, οὐχ προεισίν ταυτὴ ἡ εστὶ αμβέθεκτον, but insofar as it Participates.

αλλ’ ἡ μετέχειν.

For without a doubt, it would Participate of Those from which it arises/originates, γὰρ δὴ ποὺ μετέχει τοιοῦτον αὐτ’ αρμῆται(ὀρμησμού), and it is not Primarily These, of which it Participates.

καὶ εστὶ οὐκ πρώτος ταύτα ὅν μετέχει:

Whereas by This Being That which Exists In an Imparticipable Way, It Exists Primarily: δε τούτο ο εστὶ αμβέθεκτος, εστὶν πρώτος:

Accordingly then, insofar as It Is Imparticipable, This does not Proceed from a Cause.

ἀρα ἡ εστὶν αμβέθεκτον, ταυτὴ οὐκ απ’ αἰτίας.

For on the one hand, insofar as it would proceed from a Cause, it would Participate, γὰρ μὲν ἡ απ’ αἰτίας μετέχον, and is not Imparticipable.

καὶ εστὶ οὐκ αμβέθεκτον:

Whereas on the other hand, insofar as It Is Imparticipable, δε ἡ αμβέθεκτον,

It Is The Cause of Those that are Participated, αὐτὸν μετεχομένων

but Self does not Participate of Other Causes.

αλλ’ αὐτὸ οὐκ μετέχον ἄλλων.

Proposition 100

On the one hand, Every Series of Wholes Extends-Upwards
μὲν Πᾶσα σειρὰ τῶν ὅλων ανατείνεται
to an Imparticipable Source and Cause,
eἰς αμβέθεκτον ἀρχὴν καὶ αἰτίαν,
thus on the other hand, All The Imparticipables Depend-upon The One Source of All.
For if Each Series *Experiences Something* that *Is The Same*,
γαρ εί ἐκαστή σειρά πεπονθέν τι ταυτόν,
then there is *Something* in Each Series that *Is The Leading Cause of The Sameness*.
esti τι εν ἐκαστή το ἕγαμονον αὐτίν της ταυτότητος:
For just as *All The Beings* are derived from *One*, (P11)
γαρ ὃς παντα τα οντα αὐτο ενος,
so also is Every Series derived from *One*. (P21)
οὗτο καὶ πασα σειρα αὐτο ενος.
Then in turn, *All The Imparticipable Monads* are Lead-up to *The One*;
δε αὐτο πασαι αἱ αμεθεκτοι μοναδες αναγόνται εἰς το εν,
because *All of Them* are Analogous to *The One*. (P24)
dιοτι πασαι αναλογον το ενι:
Therefore, insofar as *They* also *Experience Something* that *Is The Same*
οὖν η αὐτας και πεπονθας τι ταυτον,
By Virtue of Their Analogy to *The One*,
προς την αναλογιαν το εν,
then Through This Their Being Lead-up to *The One* comes to *Be*.
tαυτη αυτας η αναγογη εις το εν γνιται.
And on the one hand, insofar as *All of Them* are derived from *The One*,
και μεν η πασαι απο του ενος,
yet not a single one of *These Is The Source*, but are derived from *That Source*.
οὐδεμια τουτων εστιν αρχη, αλλα γε απεκεινης αρχης:
Whereas on the other hand, insofar as Each *Monad* is *Imparticipable/Unparticipated*
δε η ἐκαστη αμεθεκτος
Through This, Each Monad is A *Source*. (P99)
tαυτη εκαστη αρχη.
Thus by *Being The Sources of certain Beings*, They Depend-upon *The Source* of *All*.
ουν οὕτως ἀρχαι τινων εξεχονται της αρχης παντων.
For *That is The Source of All, of which, All Others Participate*.
γαρ εινη αρχη παντων ης παντα μετειληψε:
Thus *All Participate of The First*; but of *The Others* not *All*, but *only Certain Beings*,
δε παντα μετειληψε του πρωτου, δε των αλλων ου παντα, αλλα μονου τινα.
On which account, *That* also is *Simply The First*,
διο εκεινο και απλως το πρωτον,
Whereas on the one hand, *The Others* are Primary in relation to a *Certain Order*,
δε τα αλλα μεν εστι πρωτα προς τινα ταξιν,
whereas on the other hand, *They* are absolutely not *The First*.
δε απλως ου πρωτα.
(Proclus’ Commentary on The 1st Alcibiades <249>)
(Propositions 100-101 : Damascius’ On 1st Principles Chapter 104 (3-83.8>87)

**Proposition 101**

*The Imparticipable Intellect Leads All Those that Participate of Intellect*,
o αμεθεκτος νους γητεται Παντων των μετεχοντων νου,
and *The Imparticipable Life Leads All Those that Participate of The Life*,

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καὶ η ἡ ζωὴ τον της ζωῆς,

and The Imparticipable Being Leads All Those that Participate of The Being.

καὶ τον ον του οντος:

Thus on the one hand, of These Selves, The Being Is Prior to The Life,

dε μεν τουτων αυτων τον προ της ζωῆς.

and on the other hand, The Life Is Prior to The Intellect.

dε η ζωη προ του νου.

For on the one hand, because in Each Order of The Beings,
γαρ μεν διοιτ εν εκαστη ταξιν του οντον

The Imparticipables Exist Prior to Those that are Participated,

(P100) τα αμεθεκτα εστι προ των μεταχομενων,

it is Necessary that The Intellect Must Be Prior to Those that are Intellectual,

δει τον νουν εινοι προ των νουεν,

and The Life Must Be Prior to The Living Beings and The Being Must Be Prior to The Beings.

και την ζωην προ των ζωων και το ον προ των οντων.

Whereas on the other hand, since The Cause of a greater number of effects Exists Prior,

δε διοιτ το αισιον των πλειονων προηγεηται

The Cause of a lesser number of effects;

(P60) η το των ελαττωνων.

thus on the one hand, among These Three, The Being will Be The Very First;

μεν εν εκεινοις τον ον εσται πρωτοστον:

for Being Is Present in All which, Life and Intellect are Present.

(For All that Lives and Participates of Intelligence, Must Be);

(γαρ πασιν ζωη και μεταχον εξ νοησεως αναπλοσεως εστιν),

δε ουκ εμπαιλν

(For not All those that exist Live nor Intellect).

(γαρ ου παντα τα αντα ζη και νοει).

Whereas on the other hand, The Life will be Second.

δε η ζωη δευτερα:

For All, which Participate of Intellect, also Participate of Life, but not the other way round.

(γαρ πασι, οις μεταστη νου, και μεταστην ζωης, δε ουκ εμπαιλν:

For on the one hand, many live, whereas they are left destitute of Intellectual-Insight.

(gαρ μεν πολλα ζη, δε απολειπεται αμοιρα γνωσεως.

Thus The Intellect will be Third.

δε ο νους τριτος:

For All that are in any way Gnostic/Capable of Knowing, also Live and Exist.

Therefore, if The Being Is The Cause of a greater number of effects,

ουν ει τον αισιον πλειονων,

but The Life of a less number, and The Intellect of a even lesser number,

δε η ζωη ελαττωνων, και ο νους ετη ελαττωνων,

then The Being Is The Very First, then Life, then Intellect.

τον πρωτοστοι τε ειτα ζωη, ειτα νους.

(Proclus’ Commentary on The Parmenides 1091)

Proposition 102

On the one hand, All The Beings that exist in any way whatsoever,
μεν Παντα τα οντα εστι οπωσον

Arise from The Limited and The Unlimited, Through That which Is Primarily Being.

Wheareas on the other hand, All The Living beings are Self-Motive through The First Life.

furthermore, All The Gnostic Beings Participate of Knowing, Through The First Intellect.

For if That which Is Imparticipable in Each Series

Imparts Her Own-Proper Characteristic to All Those under The Series of Self, (P97)

surely then it is Clear that The Very First Being also Imparts to All,

The Limited, and at the same time, The Unlimited,

By Being Primarily Mixed from These. (P89)

The Life also Imparts to All Living beings their motion, From-Herself

(For The Life is also The First Procession and Motion

that Arise from The Abidingly-Stable Underlying-Reality of The Being).

And The Intellect Imparts to All Living/Motive Beings Their Intellectual-Insight.

(Proclus’ Theology of Plato Book 3 Chapter (vi))

Proposition 103

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All are in All, but In an Innately-Proper Way in Each;  
Πάντα εν πάσιν, δε οικείως εν εκαστώ:

For also in The Being there is both The Life and The Intellect;  
γὰρ καὶ εν τῷ οντὶ καὶ η ὣς καὶ ο νοῦς,

and in The Life, That which Is and That which Intellects;  
καὶ εν τῇ ὣς το εἰνα καὶ το νοεῖν.

and in The Intellect That which Is and The Life.  
καὶ εν τῷ οντὶ το εἰνα καὶ τη ὣς.

Thus on the one hand, wherever there is The Intellect All Exist Intellectually,  
αλλ’ μεν οπου νοεῖν,

whereas on the other hand, wherever there is The Life All Exist Vitaly,  
δε οπου ζωτικως,

then wherever there is The Being, All Are Truly Beings.  
δε οπου παντα οντως οντα.

For seeing that Each One Exists either Through Cause,  
γὰρ επει εκαστοιν εστιν η κατ’ αιτιαν

or Through Hyparxis, or Through Participation, (P65)

η καθ’ υπαρξειν η κατα μεθεξειν,

Thus The Rest Exist in The First Through Cause;  
tε τα λοιπα εστι εν τῳ πρωτῳ κατ’ αιτιαν,

and The First Exists Through Participation in The Middle, but The Third Through Cause;  
καὶ το πρωτον μεν κατα μεθεξειν εν τῳ μεσῳ δε το τριτον κατ’ αιτιαν,

and in The Third, Those Prior to Self Exist Through Participation.  
καὶ εν τῳ τριτῳ τα προ σαντου κατα μεθεξειν.

Accordingly then, both Life and Intellect have a Prior/Causal Existence in The Being,  
αρα και ζωη και νους προειληπται εν τῳ οντι,

since Each One is Characterized Through Their Hyparxis/Ousia  
δε εκαστου χαρακτηριζομενου κατα την υπαρξειν

and not Through Their Cause (for Cause pertains to [one of three] Others),  
και ουτε κατα την αιτιαν (γαρ αιτιαν εστιν αλλων),

nor Through Participation (for a Participant derives This elsewhere, of which It Participates),

ουτε κατα την μεθεξειν (γαρ εχει τουτο αλλορθεθην, ου μεταειληθην).

for There both Life and Intellecction Truly Exist, both Life and Intellect In The Way of Ousia.  
εκει και τη ζωη και το νοειν οντως εστιν, ουσιωδης ζωη και νους ουσιωδης:

And in The Life, Existence exists Through Participation, but Intellecction Through Cause.  
και εν τη ζωη μεν το εινα κατα μεθεξειν, δε το νοειν κατ’ αιτιαν.

However, Each of These, Exist There Vitaly (For The Hyparxis Is Through This).  
αλλα εκατερον ζωτικως (γαρ η υπαρξεις κατα τουτο):

And in The Intellect, both The Life and The Ousia Exist Through Participation,  
και εν τω νω και η ζωη και η ουσια κατα μεθεξειν,

and Each of These Exist There, Intellectually  
και εκατερον νοειν

(For Intellectual-Insight Is both The Hyparxis and The Life of The Gnostic Intellect).  
(γαρ γνωσις και το ειναι και η ζωη του γνωστικου νου)

(Syrianus’ On Aristotle’s Metaphysics 81-34 > 82-12)  
(Proclus’ Theology of Plato Book 4 Chapters 1, 2, 3)

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Proposition 104

All that *Is Primarily Eternal*,
Παντὸς πρῶτος αἰωνὶν
Possesses both *The Eternal Ousia* and *The Eternal Energy*.
ἐχει τὴν αἰωνικήν οὐσίαν καὶ τὴν ενεργείαν.

For if *All Primarily Participate* of *The Characteristic* of Eternity,
καὶ εἰ πρῶτος μετάλαβαντες τὴν ιδιοτητας του αἰωνος,
then on the one hand, *All do not Participate of Self*, Here
μην ου μετέχει αυτου τη,
while on the other hand, *All do not Participate of Self*, There.
δε ου τη,
Thus, *All Participate of Self Wholly*.
ἀλλα μετέχει παντι.

For either, *All Participate of Self* According to *Their Eternal Energy*,
καὶ η μετέχει κατα την ενεργειαν
but do not Participate of *Self* According to *Their Eternal Ousia*
ου μετέχει κατα την ουσιαν
(This however, is *Impossible*;
( αλλ’ αδυνατον:
for in that case, *The Eternal Energy* would be *Superior* to *The Eternal Ousia*).
καὶ η ενεργεια εσται κρειττων της ουσιας

Or, *All Participate of Self* According to *Their Eternal Ousia*,
η μετέχει κατ’ την ουσιαν
but do not Participate of *Self* According to *Their Eternal Energy*,
ου μετέχει κατα την ενεργειαν,
and then *All* that *Is Primarily Eternal*,
και πρῶτος αἰωνιον
and *All* that *Primarily Participate of Time* would “*Be The Same*”,
και πρῶτος μετεχει χρονου εσται το αυτο,
and then *Time* on the one hand,
και χρονος μεν
will *Primarily Measure The (Eternal) Energy* of certain (temporal) beings,
(Π54)
πρῶτος μετρησει την ενεργειαν τινων
Whereas *Eternity* on the other hand,
αιων δε
which *Is Superior* to *All* of *Time*, will *Measure nothing at all*,
ο λυπητος παντος χρονου ουδενος
if indeed *That* which *Is Primarily Eternal* According to *Eternal Energy*,
eιπερ το πρωτος αιωνιον κατ’ ενεργειαν
is not Held-Together By *The Characteristic of Eternity*.
ου συνεχεται υπο αιωνος.
Accordingly then, *All* that *Is Primarily Eternal*,
αρα απαν το πρωτος αιωνιον

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Possesses both, \textit{The Eternal Ousia} and \textit{The Eternal Energy}. 

\begin{quote}
\textit{All that is Immortal is Everlasting/Perpetual;}
\end{quote}

παντὸς ὁ αἰθανάτων αἰδιόν

\begin{quote}
\textit{but not all that is perpetual/everlasting is Immortal.}
\end{quote}

δὲ οὐ παντὸς ὁ αἰδιόν αἰθανάτων.

For if \textit{The Immortal/Deathless is That} which \textit{Always Participates} of \textit{Life},

\begin{quote}
γὰρ εἰ ἀθανάτων ἔστι τὸ αἰεὶ μετέχον ζωῆς
\end{quote}

since \textit{That} which \textit{Always Participates} of \textit{Life} also \textit{Participates} of \textit{That which Is}, (P101)

δὲ τὸ αἰεὶ μετεχον ζωῆς καὶ μετεχεῖ τοῦ εἰναι,

and \textit{That} which \textit{Always Lives, Always Exists}.

καὶ τὸ αἰεὶ ζωον αἰεὶ εἰστὶν:

So that, \textit{All That is Immortal is Everlasting}

οὕτω παντὸς ὁ αἰθανάτων αἰδιόν

(for \textit{The Immortal is That} which \textit{Is Unreceptive} of \textit{death} and \textit{Always Lives},

(γὰρ τὸ αἰθανάτων ἔστι τὸ ἀδεκτὸν θανάτου καὶ αἰεὶ ζωον,

whereas \textit{The Everlasting Is That} which \textit{Is Unreceptive} of \textit{non-Being} and \textit{Always Is}).

δὲ αἰδιόν τὸ ἀδεκτὸν τοῦ μὴ εἰναι καὶ αἰεὶ οὖν).

If however, there are \textit{many beings} that are \textit{more} and \textit{less Excellent} than \textit{Life},

εἰ δὲ ἐστὶ πολλὰ τῶν οὐντῶν καὶ κρείττονα καὶ χειρὸν τῆς ζωῆς.

which are \textit{unreceptive} of \textit{Immortality}, but nevertheless \textit{always exist};

οντα ἀδεκτα τοῦ αἰθανατου, δὲ αἰεὶ οὐντα,

accordingly then, \textit{not All that is perpetual is Immortal}.

ορὰ οὐ παντὸς ὁ αἰδιόν ἔστιν αἰθανάτων.

But surely that there are \textit{many beings} that are \textit{not Immortal}, but \textit{always exist}, is \textit{Clear}.

ολλα μὴν στὶ πολλὰ οὐν τοῦ αἰθανάτα αἰεὶ εἰστὶ, δὴλον:

For on the one hand, there are \textit{certain beings/existents}, which are \textit{destitute of Life},

γὰρ μὲν εἰστὶν πινὰ τῶν οὐντῶν αἰμοῖρα ζωῆς,

whereas on the other hand, \textit{they always exist}, and are \textit{indestructible}.

δὲ αἰεὶ οὐντα καὶ αἰμοῖρα.

For just as \textit{The Being Contains The Life} so also does \textit{The Everlasting Contain The Immortal}

(For \textit{The Life} that \textit{cannot} be \textit{taken away} \textit{Is That} which \textit{Is Immortal},

(γὰρ η ζωῆς αἰνοφαρητος ἔστι το ἀθανατον

and in the same way \textit{The Being is Unconquerably/Ineffably Everlasting}).

καὶ τὸ οὖν αἰνοφαρητος [αἰρετος] αἰδιόν):

However, just as \textit{The Being is more-Comprehensive} than \textit{The Life};

δὲ τὸ οὖν περιληπτικὸτερον τῆς ζωῆς:

so also then, \textit{The Everlasting is more-Comprehensive} than \textit{The Immortal}.

ἀρὰ τὸ αἰδιόν τοῦ ἀθανατου.
Proposition 106

*The Middle of All That Is Wholly Eternal*

μεσον Πάντως τοι παντη αἰωνιου

*According to both Ousia and Energy*,

κατα της ουσίαν και ενεργειαν

*and of All That Maintains Its Ousia in Time*,

και την εχοντος την ουσίαν εν χρονω

is on the one hand, *That which is, in a certain way, Eternal*,

μεν το εστι πη αἰωνιον

while on the other hand, *in a certain way, Measured by Time*.

δε πη μετρουμενον χρονω.

For *That which Maintains Its Ousia Comprehended/contained by Time*,

γαρ το εχον την ουσιαν περιεχομενην υπο χρονου

is in every way *Temporal*

εστιν κατα παντα εγχρονον

(For by a much greater priority, will *This also be Allotted Its Energy In Time*).

(γαρ πολλο προτερον τουτο και ελαχι την ενεργειαν εγχρονον):

But *That which is in every way Temporal*,

δε το κατα παντα εγχρονον

is in every way *Unlike That which Is Wholly Eternal*.

κατα παντα ανομοιον τω παντη αιωνιο:

But *All The Processions take place through Those* that are *Like*. (P29)

δε πασαι αι προοδοι δια των ομοιων:

Accordingly then, there is *Something between These*.

αρα εστιν τι μεταξυ τουτων.

Therefore, *The Middle*

ουν το μεσον

is either, *Eternal In Its Ousia* while *Temporal In Its Energy*,

η αιωνιον τη ουσια δε εγχρονον τη ενεργεια

or, the other way round.

η αναπαλιν.

However, *this latter way*, is *impossible*.

αλλα τουτο αδυνατον:

For in *this latter way*, *The Energy* would be “Superior” to *The Ousia*.

γαρ η ενεργεια εσται κρεπτων της ουσιας.

Surely then, it remains that *The Middle is The Former* of these choices.

δη λειπεται το μεσον ειναι θατερον.

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Proposition 107

All That Is, in a certain way Eternal,
παν ςα μεν αιωνιον
but in a certain way Temporal,
πι δε εγχρονιον,
is at the same time, both Being and Generation.
εστιν αμα τε ον και γενεσις.

For All that Is Eternal Is Being,
γαρ παν το αιωνιον εστι ον
and That which is Measured by Time is Generation.
και το μετρουμενον υπο χρονου γενεσις:
So that if The Self Participates of Time and of Eternity,
ωστε ει το αυτο μετεχει χρονου και αιωνος,
but not in the same way,
δε ου κατα το αυτο,
Then The Self will Be both Being and Generation.
το αυτο εσται τε ον και γενεσις,
but not in both ways (But in a different way).
καθ’ ου εν αμφω.

COROLLARY

Surely then from these considerations it is Clear,
δη εκ τουτων φανερον
that on the one hand, Generation also Possesses Its Ousia In-Time,
οτι μεν η γενεσις και εχουσα την ουσιαν εγχρονιον,
on the one hand, by Depending upon That which Shares of Being in a certain way,
μεν ανηρτηται εις το κοινωνουν οντος πι
and on the other hand, by Depending upon That which Shares of Generation in a certain way;
δε γενεσεως πι.
by Participating, at the same time, of Eternity and of Time.
μετεχον αμα αιωνος και χρονου:
But This Depends upon That which Is Wholly Eternal.
δε τουτο εις το κατα παντα αιωνιον:
But That which Is Wholly Eternal, Depends upon Eternity,
δε το κατα παντα αιωνιον εις τον αιωνα:
but Eternity Depends upon The Being, by Being Prior to Eternity.
dε ο αιων εις το ον το προοιμιον.
Proposition 108

Every Particular Member in Each Order is Able to Participate in two ways
Παν το μερικον εν εκαστη ταξει δυναται μεταχειν διχως,
In The Kosmic-Arrangement of The Monad that Is Proximately Superior;
eν της διακοσμησει μοναδος προσεχως επερκειμενη

Either through The Wholeness of Its own Order,
η δια της ολοτητος οικειας,
Or through The Member in That Superior Order,
η δια του μερικου εν εκεινη

with which Self is also Co-Ordinate,
προς αυτο και συστοιχο

According to Its Analogous relation to Its Whole Series.
κατα την αναλογιαν προς την ολην την σειραν.

For if All Reversion/Conversion/Turning-About takes place through Likeness, (P32)
γαρ ει πασι η επιστροφη δι’ ομοιοτητος
then the particular member in the subordinate Order is Unlike
και το μερικον εν τη καταδεστερα εστι ανομοιον

The Monadic and The Whole in The Superior Order,
το μοναδικω και ολω εν τη υπερκειμενη ταξει.
both, as a part is to a Whole and also as one order (subordinate) is also to Another (Superior),
και ως μερικον ολω και ως αλλης ταξεως και αλλης.
whereas, if the particular member is Like The Whole of its own Series out of Likeness;
δε προς το ολον της αυτης σειρας εκ ομοιον,
then Likeness takes place through Their Common Characteristic,
δια την κοινωνιαν της ιδιοτητος
and through The Analogy of Their Underlying-Reality that is Co-Ordinate
και δια την αναλογιαν την υποσταινειν ομοταγες

to The Proximately Superior Order.
προς της προσεχως υπερκειμενης.

Surely then it is clear that The Self Conversion Naturally takes place through The Relation
δη δηλον στη αυτη επιστροφη περυκεν γινεσθαι δια προς
of These Middle Terms To That, by Advancing through The Like to The Unlike:
τοτουν μεσων εκεινο ι δι ομοιον, ανομοιον.
For One Self, is Like (Another Self) as, a Part is to a Part;
γαρ το μεν ομοιον ως μερικον μερικω,
Whereas The Part is Like The Whole through The (Commonness) of Self,
δε της αυτης

by The Commonness of Self Being Akin to The (Whole) Series,
whereas That Superior Whole is Unlike It in both these ways.

de ekeino tis uperkeimenvhs olon anomoion kat’ amfoteran.

(Damascius’ On 1st Principles Chapter 90 (3-1>10)

Proposition 109

Every Particular Intellect also Participates of The Primary Oneness/Unity Above Intellect

Πας μερικός νους καὶ μετέχει τῆς πρωτιστῆς ἔναδος υπέρ νους

Through The Whole Intellect
dia τοῦ ολοῦ νου

and also, Through The Particular Oneness Co-Ordinate with Self.
tε καὶ διὰ τῆς μερικῆς ἔναδος ομοταχοῦ αὐτῶ

And Every Particular Soul,
καὶ πᾶσα μερικὴ ψυχή

Participates of The Whole Intellect,
μετέχει τοῦ ολοῦ νου

Through The Whole Soul, and also, Through The Particular Intellect
dia τῆς ολῆς ψυχῆς τε καὶ διὰ του μερικου νου

and Every particular corporeal nature Participates through The Whole of Nature,
καὶ πᾶσα μερικὴ σώματος φύσις μετέχει διὰ τῆς ολῆς φύσεως

Through The Whole Soul, and also, Through the particular soul.

διὰ τῆς ολῆς ψυχῆς τε καὶ μερικῆς ψυχῆς.

For Every Particular Participates in The Monad of That Superior Order

gar πᾶν μερικὸν μετέχει εν τῇ μονάδος τῆς υπερκειμενῆ ταξεί

Either Through Its Proper Wholeness,
η διὰ τῆς οικείας ολοτητὸς

Or Through that which is particular in That Order,
η διὰ τοῦ μερικοῦ εν εκείνῃ

and which is Co-Ordinate in relation to Self.

καὶ ομοταχοῦ προς αὐτὸ.

(P108)
(Damascius’ On 1st Principles Chapter 90 (3-1>10)

Proposition 110

Of All Those that are Arranged in Each Series,

Παντων των διατεταγμένων καθ’ εκαστην σειραν

On the one hand, Those that are First and are Conjoined with The Monad of Themselves

μεν τα πρώτα και συνημμένα τη μοναδι εκατων

are also Able to Participate of Those that are Proximately Established

δυναται μεταχειν των προσεχως ιδρωμενον

in The Superior Series, through Analogy.

On the other hand, those that are more imperfect and more remote from their Proper Source,

δε τα ατελεστα απο και πολλαστα απο της οικειας αρχης

are not Naturally Adapted to Take Advantage of Those Natures.

ου πεφυκεν απολαυειν εκεινων.

For on the one hand, since The First are Akin to Those (in The Superior Series),

γαρ μεν διο τα συγγενη προς εκεινα

They are Allotted a Superior and More-Divine Nature in The Order which is Their Own,

εστι λαχωνα κρειττωνα και θειοτερων φωςιν εν τη ταξι σφετερα

whereas on the other hand, those that are more imperfect, by advancing beyond their Source,

δε τα πορρωτερων προεληλυθε

by having been allotted a more secondary and subservient fate,

κεκληρωμενα δευτερων και υπηρετικην

but not a Primary and Leading Procession in their Whole Series.

αλλ’ ου πρωτουργον και ηγεμονικην προοδων εν τη παση σειρα

This being the case,

εξ

The Former are Necessarily Connascently-Conjoined to Those of a Superior Order;

τα μεν αναγκης ομομυς συζυγυναι τοις εκ της υπερκειμενης ταξιν,

whereas the latter, are unadapted to be Conjoined with Those.

τα δε εστι κασνατα προς εκεινην.

For not All are of an Equal Dignity,

γαρ ου απασα εστι της ισης αξιας,

even though All may arise from to The Self/Same Kosmic-Arrangement.

καν τη εκ της αυτης διακοσμησεως:

For The Logos is not One (The Same) in All.

γαρ ο λογος ουδε εις
Thus, since *All are derived from One*, and in relation to One
\(\alpha\alpha'\) ας αφ' ενος και προς εν
(For *All Proceed* from Their Own Proper Monad).
(παντα προεισιν εκ της οικειας μοναδος).
so that, *All are not Allotted The Same Power*,
οστε ουδε ελεχε την αυτην δυναμιν,
since *Some are* Able to Receive The Participations of Superior Natures In a Proximate Way;
\(\alpha\alpha\) τα μεν δυναται υποδεχεσθαι τας μεθεξεις των υπερκειμενων προσεχος,
but *others* by being unlike Them, Proceed to a greater distance from their own Sources,
ta δε ανομιουμενα τας προοδοις επι πλειστον απο των αρχων
and are extremely removed from a Power Such as This.
παρηηται (αιρεω) της δυναμεως τοιαυτης.

*Proposition 111*

*Of All The Intellectual Series, Some on the one hand, are Divine Intellects*,
Πασης της νοερας σειρας, οι μεν εις θειοι νοες
by Receiving The Participations of The Gods;
υποδεξαμενοι μεθεξεις θεων,
*but on the other hand, Some are Solely Intellects*.
δε οι μονον νοες:

*And of All The Psychical Series, Some on the one hand, are Intellectual Souls*,
και πασης της ψυχικης οι μεν νοεραι ψυχαι
by being Linked to Their Proper Intellect;
ανερητημεναι εις οικειους νους,
*but on the other hand, some are souls alone*.
δε οι ψυχαι μονον:

*And likewise, of all corporeal natures*,
και πασης της σωματικης
some on the one hand, also have Souls Supernally Presiding over them,
αι μεν και εχουσιν ψυχας ανωθεν εφεστωσις (ιστημι),
*but on the other hand, some are natures alone, by being destitute of the presence of souls*.
δε αι εισι φυσεις μονον, αμοιροι της παρουσιας των ψυχων.

For *The Whole Genus of Each Series
γαρ το ολον γενος εκατον σειρας
is not Naturally Adapted to be Linked to That which is Prior to Self,
ουχ πεφυκεν ανηρτηθαι(αναρταια) εις το προ αυτου,
except That which is more-Perfect in Self and Sufficiently-Adapted
\(\alpha\alpha\) το τελειοτερον εν αυτη και ικανον
To Be of The Same Nature as Those that Are Superior. (P110)

συμφωνεθαι τωι υπερκειμενοις.

Therefore, neither is Every Intellect Attached to God,
ουν ουτε πας νους εξητται θεου,
except Those Intellects that are Supreme and Most-Singular
\(\alpha\alpha'\) των νοον οι ακροταται και ενικοτατοι
(For These are The Very Ones that Are Akin to The Divine Monads/Unities).

Nor do *All souls Participate of The Participable Intellect*,
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ouste pusaι ψυχαι μετέχουσι του μεθεκτου νου,
except Those that are Most-Intellectual.
αλλ’ οσαι νοερωταται:
Nor do All corporeal natures Take Advantage of The Presence and Participation of Soul,
ouste pusaι σωματικαι φυσεις απολαυουσι παρουσης και μετεχομενης ψυχης,
except Those that are More-Perfect,
αλλ’ αι τελειωτεραι
and Take Advantage of The Idea of The Logos in a greater degree.
και λογοειδες τεραι
And this is the mode of demonstration for All.
kai ουτος ο λογος της αποδειξεως επι παντων.

(Philebus 22c)
Proposition 112

Those that are First of Every Order,
tα πρωτιστα Πασης ταξεως
Possess The Form of The Natures that are Prior to Themselves.
εχει μορφην των προ αυτων.

For The Highest Genera in Each Order,
γαρ τα ακροτατα γενα καθ’ εκαστην
are Conjoined through The Likeness to Those that are Superior,
συναπτεται δια την ομοιοτητα τοις επερκειμενοις,
and through The Connective-Coherence of The Procession of Wholes.
και δια την συνεχειαν της προοδου των ολων:
So that whatsoever Those Superior Natures are Primarily,
ώστε οια περ εκεινα εστιν πρωτως,
so also is The Form which These Highest Genera are Allotted,
τοιαυτην και μορφην ταυτα ελαχε.
which is also Akin to The Nature of Those that are Superior.
συγγενη προς την φυσιν εκεινων:
which Form, also Comes to Light to be such as The Natures that are Prior to Themselves
και φαινεται εναι τοιαυτα οια τα προ αυτων
According to The Characteristic of Their Underlying-Reality.
κατα την ιδιοτητα της υποστασεως.
Proposition 113

Every Divine Number is Unific/Unitary/Unical.

For if The Divine Number Possesses The One Preceding/Leading Cause,

γαρ εἰ ο θειος αριθμος εχει το εν προηγομενην αιτιαν,

just as, The Intellectual Number Possesses The Intellect,

ως ο νοερος τον νουν

and as The Psychical Number Possesses The Soul,

και ο ψυχικος την ψυχην,

and since The Multitude is Everywhere Analogous to Its Cause,

και το πληθος εστιν πανταχου αναλογον προς την αιτιαν,

Surely then it is Clear that The Divine Number is also Unific,

δη δηλων οτι ο θειος αριθμος εστιν και ενιαios,

if indeed The One Is Divine.

ειπερ το εν θεος:

Then if indeed this is the case, then The Good and The One Are The Same.

(For That “Beyond which” there “is” no other,

γαρ τοιο επεκειναι ου εστιν μηδεν

and After which All Aspire, Is The Divine.

και ου παντα εφιεται, θεος:

And then That From which All Proceed,

και δε τουτο αφ’ ου τα παντα

and Towards which All Aspire.

και προς ό

Is also, The Good).

ταχαθον).

Accordingly then, if there is A Multitude of Gods,

αρα ει εστι πληθος θεων,
then The Multitude Is Unific.

But that there Is such A Multitude, is certainly Clear;

ολλα στι εστι μην δηλον,

if indeed Every Archetypal Cause is The Leader
eιπερ παν αρχικον αιτιον ηγεται

of an Appropriate Multitude,

οικειον πληθος

which is also Like and Akin to Its Cause. (P21-P97)

και ομοιον και συγγενους προς αυτο.

(Propositions 113-165 : Proclus’ Commentary on The Parmenides 1043,1048,1051,1069)
(Propositions 113-165 : Damascius’ On 1st Principles Chapter 28 (1-76>81)

**Proposition 114**

Every God is a Self-Perfect Monad/Unity, and Every Self-Perfect Monad/Unity is Divine.

Πας θεος εστιν αυτοτελες ενας, και πασα αυτοτελες ενας θεος.

For if The Number of The Monads is Twofold,

γαρ ει ο αριθμος των εναδων διπτος,

as it has been demonstrated before;

ως δεδεικται προτερον.

thus on the one hand, Some are Self-Perfect Monads,

και μεν αι εισιν αυτοτελες

while on the other hand, Some are Illuminations from Them,

δε αι ελλαμμεις επ’ εκεινον,

and since The Divine Number is of The Same Nature and Akin to

και ο θειος αριθμος

ομοφυς και συγγενες

The One and The Good,

τω ενι και ταχαθω,

then The Gods Are Self-Perfect Monads,

δε οι θεοι εισιν αυτοτελεις εναιδεις.

And conversely;

και εμπαλιν,

if a Monad Is Self-Perfect, then It Is A God.

ει ενας εστιν αυτοτελες εστι θεος.

For insofar as A Monad is also In-The-Most-Eminent-Way Akin to The One,

γαρ ως ενας εστι και διαφανοντως συγκεντρωση τω ενι

and insofar as The Self-Perfect is In-The-Most-Eminent-Way Akin to The Good,

και ως αυτοτελης και ταχαθω,

Accordingly then, Both Participate of The Divine Characteristic,
καὶ’ αμφοὶ μετεχεῖ της θείας ιδιότητος,
καὶ εστὶ θεὸς.

However, if it were on the one hand, a Monad,
de ei ἦν μὲν ενας
whereas on the other hand, it was not Self-Perfect,
de οὐκ αὐτοτελές,
or on the one hand, if it were a Self-Perfect Underlying-Reality,
η μὲν η αὐτοτελής υποστασὶς
whereas on the other hand, it was no longer a Monad,
de οὐκετί ενας.

then it would be Arranged in Another Order,
αν εταντετο εἰς ετεραν ταξιν
on account of the complete alteration of the (Divine) Characteristic.
dιὰ την εξαλλαγὴν της ιδιότητος.

**Proposition 115**

_Every God is Super-Ousian and Super-Vital and Super-Intellectual._

Πας θεὸς εστὶ υπερουσίος καὶ υπερζωος καὶ υπερνος.

For if Each God is a Self-Perfect Monad, then (P114)
γὰρ εἰ εκαστὸς εστὶν αὐτοτελῆς ενας, δε
Each of These: Ousia, Life and Intellect, is not a Monad, but One of Those that are United,
eκαστὸν τουτον, ουσίας καὶ ζωῆς καὶ νου, οὐχι ενας ἀλλ’ ἡμιμενον,
surely then it is Clear, that Every God is Beyond All of These Mentioned. (P5)
δὴ δὴλον στι απας θεος εστὶν επικειμαν παντων των εἰρημενων.
For if They first Differ from Each-other, but nevertheless All Are in All, (P103)
γαρ εἰ ταυτα μὲν διεστικε αλληλων, δε παντα εστιν εν πασιν
then Each of These will not be Soley One, by All Being in All.
eκαστὸν αν οὐκ εις μονον εν τα αν εν παντα.

Then, if The First God is Super-Ousian, then so is Every God insofar as They are God
de, εἰ το πρωτον υπερουσιον, δε ετι απας θεος η θεος
is of The First Series, and Each God will be Super-Ousian. (P113)
eστὶν του πρωτον της σειρας, εκαστος αν εις υπερουσιος.
But it is certainly Clear, that The First God is Super-Ousian:
ἀλλα μην φανερων στι το πρωτον υπερουσιον.
For if Ousia is not The Same as To Be One, then neither is The Same and The United.
γαρ εἰ ουσια ειναι ου ταυτον ειναι ενι το σωδε εστι το πατον και το ηνωται.

Then since These are not The Same, either The First God is Both These,
de μη ταυτον, η το πρωτον αυτος,
and in this case, It will not be One Only, but also Something Else besides The One,
και εσται ουχ εν μονον αλλα και τι αλλο παρα το εν,
and besides It will surely Participate of One and thus It will not be One-Self; (P4)
και λοιπον δη μετεχον ενος αλλ’ ουκ αυτον:
or, The First God is One of These.

η θατερον τουτον.

But if, on the one hand, It is Ousia, then It will be in need of The One.

αλλα ει μεν ουσια, εσται ενδεξες του ενος:

However, it is impossible that The Good and The First be in need.  (P10-12)

οπερ αδυνατον, ταχαθον και το πρωτον ειναι ενδεξες.

So that The First God “is” One Alone; and therefore Super-Ousian.

οστε εκεινο εν μονον: αρα υπερουσιον.

And if Each One Imparts The Characteristic of That which Each One Is Primarily
cαι ει εκσκαστον διδωσι την ιδιοτητα τουτου ο εστι πρωτος
to The Whole Series, then Every Divine Number “is” Super-Ousian;  (P97)

τη παση σειρα δε απας ο θειος αριθμος εστιν υπερουσιος.

especially since Every Archetypal Cause Creates The Like Prior to The Unlike;  (P28)

και επει εκσκαστον των αρχικων αιτιων παραγει τα ομοια προ των αναμοιον:

then, if The Very First God is Super-Ousian, then All The Gods are also Super-Ousian
αρα ει ο πρωτος θεος υπερουσιος, παντος θεοι και υπερουσιοι
to They will be ALike).  However, if indeed They Are Ousian, in that case, They
(γαρ ταυτη εσονται ομοιοι) δε οντες ουσαι
will be Created from The First Ousia, by Being The Monad of Those that are Ousian.

αν παρασχοιντο απο της πρωτης ουσίας, ος μοναδος των ουσιων.

Proposition 116

Every God is Participable, except The One.

Πας θεος εστι μεθεκτος, πλην του ενος.

On the one hand, it is Clear that The One is Imparticipable,
μεν δηλον στι εκεινο αμεθεκτον, for in order not to be Participated, It must not become a Certain One,
γαρ ει μη μεταχειμενον γενομενον τινος
and similarly because of This, It would no longer be The Cause of All;
και ομοιος δια τουτο μηκετι αιτιον παντων
of both Those which “are” Prior to Beings, and of The Beings.  (P24)

τε των προοντων και των οντων.

Whereas on the other hand, 

δε

that The Other Monads are Participated, we shall presently demonstrate in this way:
οτι αι αλλαι εναδεξ μετεχονται, ηδη δειξομεν ουτως.

For if there is another imparticipable monad after The First,
γαρ ει εστιν αλλη αμεθεκτος ενος μετα το πρωτον,
then in what way will it differ from The One?

τι διοισει του ενος;

For either it exists in the same way as That One;

γαρ η εστιν ωσσοντος εκεινο εν
– and how is this one second, but The Other First? –
– και πως το μεν δευτερον, το δε πρωτον;–

Or it does not exist in the same way;
η οὐχ ὁςαντως.
and so, One will be The One-Self, but the other, will be both The One and Not-One.
καὶ μὲν τὸ αὐτοῦν, δὲ τε τὸ εὖ καὶ οὐν εὖ.

But if on the one hand, this Not-One has no Subsistence at all, then One Alone will “Be”.
ἀλλὰ εἰ μὲν τοῦτο τὸ οὐχ εἰν μηδεμια ὑποστασις, εἰν μονον εσται:

But if on the other hand, It has a Certain Subsistence that Is Other than The One,
eἰ δὲ τίς ὑποστασις ἀλλη παρα τὸ εὖ,
then The One will be Participated by The Not-One.

And That, on the one hand, will be The Self-Perfect One, which Conjoins
καὶ τὸ μὲν τὸ αὐτοτέλες εὖ, ὦ συναπτει Not-One to The One-Self, so that again This will Be God, insofar as It Is God. (P114)
προς τὸ αὐτοῦν, ὥστε παλιν τοῦτο ο θεος, η θεος:
But That Subsistence which Is Not-One will Subsist by Participating of The One.
δὲ τὸ ὑποσταν οὐχ εἰν υφεστηκε εἰν μεθεξει του ενος.

Accordingly then, Every Monad, which Subsists after The One Is Participable,
αρα πᾶσα ενας ὑποστασα μετα το εὖ μεθεκτη
and thus, Every God Is Participable.
καὶ πας θεος μεθεκτος.
(Proclus’ Commentary on The Parmenides 1212)

Proposition 117

Every God is The Measure of The Real Beings.
Πας θεος εστι μετρον των ωντων.

For if Every God is Unific,
(Π113)
γαρ εἰ ἀπας θεος εναιος
then They Define and Measure All The Multitude of The Real Beings.
αφοριζει και μετει παντα τα πληθη των ωντων.

For on the one hand, by All The Multitude Being Indefinite in The Nature of Themselves,
γαρ μεν παντα τα πληθη, οντα αυριστα τη φυσει εαυτων,
then They are Bounded/Defined/Measured by The One.
(Π1)
οριζεται δια το εὖ:
Whereas on the other hand, That which is Unific
δὲ το ενιαιον
Measures and Delimits/Delineates, Those in which It will Be Present,
μετει και περασον, οις αν παρη,
It Determines and Leads within The Boundary/Limit/Rule/Standard/Measure,
βουλεται και περισει εις ορον
That which through The (Unlimited) Power of Itself does not have such a Character.
το κατα την δυναμιν αυτου μη τοιουτον.

For That also becomes The Idea of The One by Participation.
γαρ κακεινο γινεται ενοειδες τη μεθεξει
But This [which is Uni-Form/The Idea of The One],
δὲ τουτο
is Far-Removed from Indefiniteness and The Unlimited.

And by as much More It Participates of The Idea of The One, by so much Less, is It Indefinite, and without-Measure.

Accordingly then, Every Multitude of The Real Beings, is Measured by The Divine Unities/Gods.

(Proclus Commentary on The Parmenides 1209-1210)

Proposition 118

Every Characteristic which Must Exist insofar as It Exists in The Gods, Pre-Subsists in Selves According to The Characteristics of Selves.

And The Characteristic of Selves is Unific and Super-Ousian.

Hence All Characteristics are Contained in Selves in a Unific and Super-Ousian Way.

For if Each Characteristic Possesses an Underlying-Reality in one of Three ways; either Through Cause, or Through Hyparxis, or Through Participation, and since The First Number of All Is The Divine (Super-Ousian)Number, then, nothing will Exist in Selves Through Participation.

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Then, All will Subsist in Selves

either Through Hyparxis, καθ’ υπαρξίν

or Through Cause.

η κατ’ αιτιαν.

However, since The Gods Are The Causes of All, then

although ως αιτιοι παντων,

as many (Characteristics) as are Pre-Comprehended by Selves, so many are also

οσα προειληφασιν και

Appropriately Pre-Comprehended Through The Underlying Unity of Themselves. (P65)

οικειως προειληφασι τη ενωσι εαυτων :

For All The Gods That Lead Those that are Secondary In a Causal Way,

γαρ παν το ηγεμονουν των δευτερων κατ’ αιτιαν

also Contain The Cause of Those that are Subordinate,

και εχει την αιτιαν των καταδεικτερων,

In a Way that is Naturally Adapted to Self. (P18)

ουτως ως πεφυκεν αυτο .

Accordingly then, All The Characteristics are Contained in The Gods

αρα παντα εστιν εν τοις θεοις

In a Unific and Super-Ousian Way.

ενιαίως και υπερουσιως.

(Propositions 118-122 : Damascius’ On 1st Principles Chapter 103 (3-79>82)

Proposition 119

Every God has an Underlying-Reality Through Their Super-Ousian Goodness, Πασ θεος υφεστηκε κατα την υπερουσιον αγαθοτητα.

and Every God Is Good, neither Through Habitual Conditioning, και εστιν αγαθος ουτε καθ’ εξιν

nor Through Ousia,

ουτε κατ’ ουσιαν

but In-A-Super-Ousian Way

ολλ’ υπερουσιως

(for Habits and Kinds-of-Ousia are Allotted a Secondary and Removed Order from The Gods).

(γαρ και αι εξεις και αι ουσιαι ελαχων δευτερων και πολλοστην ταξιν απο των θεων).

For if The First God Is One and The Good,

γαρ ει το πρωτον εν και ταχαθον,

and insofar as The First Is One, then It Is also The Good,

και η εν ταχαθον,

and insofar as The First Is The Good, then It Is also One, (P13)

και η ταχαθον εν.

then Every Series of The Gods has Both The Idea of The One and The Idea of The Good,

και πασα η σειρα των θεων εστι τε ενοειδης και αγαθοειδης

Through One (Super-Ousian) Characteristic,
κατὰ μιαν ἰδιοτητα, and Each One of The Gods is not A Monad and A Goodness in some other way, καὶ εἰκάστος συν ενας καὶ ἀρχαίας κατ’ ἄλλο, but Insofar as Each One Is A Monad, In This Way Is Each One A Goodness, ἀλλ’ ἡ ενας, ταυτή ἀρχαίας, and Insofar as Each One Is A Goodness, In This Way Is Each One A Monad. καὶ ἡ ἀρχαίας, ενας:

On the one hand, just as The Gods that Succeed The First, Proceed from The First God, μεν ὡς προελθοντες ἀπο του πρωτου, so also do The Gods that Succeed The First have The Idea of The Good and The Idea of The One, και οι μετα το πρωτων ἀρχαίας και ενας, inasmuch as The First Is One and The Good.

eπερ εκεινο εν και ταγαθον:

On the other hand, just as All Are Gods, All Are also Monads and Goodnesses. δε ας παντες θει, ενας και ἀρχαίας:

Therefore, just as The One of The Gods is Super-Ousian, ουν ὡς το εν τον θεων ο υπερουσιον, so also is The Good of Selves Super-Ousian, (P115) συνω και το ἀρχαϊν αυτών υπερουσιον, by Being nothing other than The One.

ον ουκ τι άλλο παρα το εν:

For Each One of The Gods, is not other than Good, but Solely Good; γαρ εἰκάστος ουν άλλο ειτα αρχαϊον, άλλα μονον αρχαϊον, just as Each One of The Gods, is not other than Solely One.

ωσπερ ουδε άλλο ειτα μονον εν.

(Proclus’ Commentary on The 1st Alcibiades <104>)

Proposition 120

Every God Possesses Within The Hyparxis of Itself
Πας θεος κεκτηται εν τη υπαρξει εαυτου

That which Is Providential of Wholes.

to προνοειν των ολων:

And That which Is Providential, Exists Primarily in The Gods.

και το προνοειν πρωτως εν τοις θεοις.

For on the one hand, All The Others that Exist after The Gods, γαρ μεν παντα τα άλλα οντα μετα θεους

Are Providentially-Energized through The Participation of Those Gods.

προνοει δια την μετουσιαν εκεινων,

Whereas on the other hand, The Providence Is of The Same Nature as The Gods.

de η προνοια εστιν συμφωνη τοις θεοις.

For if The Providential Impartation of The Goods to The Subjects

χαρ ει προνοουμενοισι μεταδιδονται των αρχαιων τοις

Is The Distinctive-Excellence/Special-Privilege of The Providential Characteristic, εστι το εξαρετον της προνοητικης ιδιοτητος.
and if All The Gods Are Goodnesses, (P119) then They will either, “in no way” Impart of Themselves, 
dе η συνεν μεταδοσοσωσιν εσωτερων, 
and thus “there will be nothing” that Is Good among The Secondary 
και εστια ουδεν αγαθων εν τοις δευτεροις 
(for from what Source will Those Characteristics that Exist by Participation be derived, 
(γαρ ποθεν το κατα μεθεξιν 
other than from Those that Primarily Possess Those Characteristics ?). 
η απο τον πρωτως εχοντων τας ιδιοτητας ;) : 
Or by Imparting of Themselves, They Impart Goods, 
η μεταδοσοσωσι αγαθων, 
and Through This, They Providentially Provide for All. 
και παντη προνοησουσι των παντων . 
ουν η προνοια πρωτως εν θεοις . 
For Where Is The Energy which Exists Prior to Intellect, 
γαρ που η ενεργεια προ νου 
other than in Those that Are Super-Ousian ? 
η εν τοις υπερουσιοις ; 
Whereas The Providence, as The Name Signifies, Is An Energy that Is Prior to Intellect. 
δε η προνοια , ας τουνομα εμφανει , εστι ενεργεια προ νου . 
Accordingly then, by Being Gods and by Being Goodnesses, 
αρα τω ειναι θεοι και τω ειναι αγαθοτητες 
They Provide for All, by Filling All with The Goodness that Is Prior to Intellect . 
προνουσι παντων πληρουντες παντα της αγαθοτητος προ νου . 

(Proclus’ Commentary on The Parmenides 72K [Book 8 518 Balboa Translation]) 

Proposition 121

All That Is Divine Possesses Goodness on the one hand, for Its Hyparxis, 
μεν παν το θειον εχει αγαθοτητα την υπαρξιν whereas on the other hand, Intuitive-Knowledge and Unifying Power 
δε γνωσιν και ενιααι δυναμιν that is Equally Occult and In-Comprehensible 
ομοι κρυφιον και αλητον 
by All Those that are Secondary . 

For if That Divine Goodness Is Providentially-Attentive of Wholes, (P120) 
γαρ ει η εστι προνοησικον των ολων , 
then there Exists in Self, A Power which has Dominion/Rule Over 
εστιν εν αυτοι (Neuter) δυναμις (Feminine) κρατητικη 
Those of Their Providential Care ; 
των προνουσουμενων 
Through which Power, They Are Un-Subdued and Un-Circumscribed by All Their Subjects ,

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δι’ ην, ακρατητον και απεργαφον πασιν τοις υπαρχουσαν, and Through which, They Fill All with Themselves, and Subject All to Themselves.

πεπληρωκασιν παντα εαυτων, υποστρωσαντες παντα εαυτοις:

For Every Ruling Nature, that Is The Cause of Others, and has Dominion over Them,

γαρ παν το αρχικον αυτον αλλον και κρατητικον


αρχει δια περιουσιαν δυναμεως και κρατει κατα φυσιν.

Therefore, The Very First Power Is Truly In The Gods,

ουν η πρωτιστη δυναμις εστι δη εν τοις θεοις,

by not, having dominion over some,

ου κρατουσα των μεν

but not over others,

ου των δε,

Whereas, by Equally Comprehending in Herself According to Cause,

de isou προλαβουσα εν εαυτη εξ

The Powers of All The Real Beings,

tας δυναμεις παντον των οντων,

This Power, Being neither In-The-Way-of-Ousia,

δυναμις ουσα ουτε ουσιωδης

nor even much more emphatically Not-In-The-Way-of-Ousia,

ουτε πολλω πλεον ανουσιος,

but by Being of The Same (Good) Nature as The Hyparxis of The Gods,

αλλα συμ- φυης τη υπαρξει των θεων

and Super-Ousian. (P118)

και υπερουσιος.

But certainly, The Limits of All Intuitive-Knowledge,

αλλα μην τα περατα πασον των γνωσεων

also Pre-Subsist Uniformly in The Gods.

και προωφεστηκε ενοειδος εν τοις θεοις:

For through The Divine Intuitive-Knowledge,

γαρ δια την θειαν γνωσιν

which Is Exempt from Wholes,

την εξηρμηνευν των όλων

And which Is The Underlying-Reality of All The Other Forms of Knowledge;

και υπεστησαν πασαι αι αλλαι,

by being neither Intellectual,

ουσαν ουτε νοεραν

nor even much less, a certain recognition that is subsequent to Intellect,

ουτε ετι μαλλον τινων των γνωσεων μετα νουν,

but Is Established, Through The Divine Characteristic Above Intellect. (P118)

αλλα ιδρυμενη κατα την θειαν την ιδιοτητα υπερ νουν.

Accordingly then if either, there Is A Divine Intuitive-Knowledge;

αρα ειτε εστι θεια γνωσις,

then Self Intuitive-Knowledge Is Occult and of The Idea of The One.
All That Is Divine, also Providentially Provides for Those that are Secondary,
Παν τὸ θειὸν καὶ προνοεῖ τὸν δευτερόν
and Is Exempt from The Subjects of Its Providential Attention,
kαὶ εξήρηται τὸν προνοομένων,
The Providence neither relaxes The Unmingled and Unific Trancendency of Self
tῆς προνοίας μὴπ χαλώσης τὴν ομίκτον καὶ ενιαίαν υπεροχὴν αὐτοῦ
nor is It “a separate union that abolishes” The Providence.
μὴπ τῆς χωριστῆς ενωσεὼς αφανίζουσις τὴν προνοίαν.

For by Abiding in The Unific Nature of Themselves,
γαρ μενοντες εν τῷ ενιαίῳ τῷ εαυτοῦ
and in Their Hyparxis,
They Fill All with The Power of Themselves.

And All That Is Able to Participate of Selves

kai en tη uparzēi

καὶ ἐν τῇ ὑπάρξει

και παν τὸ δυναμεὶς μεταλαχαίοιν αὐτῶν

καὶ παν το δυναμεὶς μεταλαχαίοιν αὐτῶν

Benefits of The Goods of which It Is Able to Receive,

κατὰ τὰ μέτρα τῆς οἰκείας υποστάσεως,

κατὰ τὰ μέτρα τῆς οἰκείας υποστάσεως,

Those Divine Natures, Illuminating The Beings with The Good by Their Self Existence,

Those Divine Natures, Illuminating The Beings with The Good by Their Self Existence,

or rather, by Their Pre-Existence. (by “Being” Super-Ousian, etc)

οὐδὲν ἄλλο ἡ φαντασία,

οὐδὲν ἄλλο ἡ φαντασία,

by Making The Distribution, According to The Way of The Logos;

by Making The Distribution, According to The Way of The Logos;

but rather, on the one hand, Through The Receptiveness of The Merit of These Selves,

but rather, on the one hand, Through The Receptiveness of The Merit of These Selves,

άλλα μὲν κατὰ δέχομεν τὴν αξίαν τουτῶν αὐτῶν,

άλλα μὲν κατὰ δέχομεν τὴν αξίαν τουτῶν αὐτῶν,

then also, by Those Divine Natures Imparting Through The Hyparxis of Selves.

then also, by Those Divine Natures Imparting Through The Hyparxis of Selves.

δὲ εἰκοσὶν διάδοντων κατὰ τὴν ὑπάρξειν αὐτῶν.

δὲ εἰκοσὶν διάδοντων κατὰ τὴν ὑπάρξειν αὐτῶν.

Therefore, neither by Providentially Providing for Others,

Therefore, neither by Providentially Providing for Others,

οὐν οὐτε προνοομένης

οὐν οὐτε προνοομένης
do They “receive a habitus”,
do They “receive a habitus”,

αναδέχονται σχεσιν

αναδέχονται σχεσιν

with The Subjects of Their Providential Attention:

with The Subjects of Their Providential Attention:

πρὸς τα ἐπονοομένηα :

πρὸς τα ἐπονοομένηα :

For They Benefit All, by Being That which They Are.

For They Benefit All, by Being That which They Are.

γὰρ σκακυνοσιν παντα τα εῖναι ο εἰσι

γὰρ σκακυνοσιν παντα τα εῖναι ο εἰσι

Thus All That They Provide, They Provide by Their Very Existence,

Thus All That They Provide, They Provide by Their Very Existence,

δὲ παν τὸ ποιοῦν ποιεῖ τα εἶναι

δὲ παν τὸ ποιοῦν ποιεῖ τα εἶναι

In a Non-conditional/habitual Way

In a Non-conditional/habitual Way

ασχέτως.

ασχέτως.

(For a habit/condition/state is an addition to Their Existence.

(For a habit/condition/state is an addition to Their Existence.

(γὰρ η σχεσίς εστὶ προσθέσις του εἶναι:

(γὰρ η σχεσίς εστὶ προσθέσις του εἶναι:

Hence It is also Beyond Nature).

Hence It is also Beyond Nature).

dio καὶ παρὰ φύσιν):

dio καὶ παρὰ φύσιν):

Nor do They withdraw Their Providential Attention,

Nor do They withdraw Their Providential Attention,

οὔτε αναβάλλοντα τὴν προνοιαν

οὔτε αναβάλλοντα τὴν προνοιαν

“by Being Separate”.

“by Being Separate”.

οντες χωρίστοι :

οντες χωρίστοι :

For in this way, They would abolish (which is not Lawful to say)

For in this way, They would abolish (which is not Lawful to say)

γὰρ οὔτω ἐν αναβάλλον ( ὁ μὴ δὲ θεμίς εἰπεῖν)

γὰρ οὔτω ἐν αναβάλλον ( ὁ μὴ δὲ θεμίς εἰπεῖν)

The Hyparxis of Themselves,

The Hyparxis of Themselves,

τὴν ὑπάρξειν τὴν εαυτῶν,

τὴν ὑπάρξειν τὴν εαυτῶν,
of Which Hyparxis; The Characteristic Is Goodness. (P119)

For The Impartation is to All

gar η μεταδόσεις εἰς πᾶν

that are Able to Participate of Good.

tο δυναμένον μετέχειν αγαθοῦ

And The Greatest is not, That which Participates of The Idea of The Good, και το μέγιστον εστὶν οὖ τὸ αγαθοειδὲς,

but, That which Bestows The Good.

ολλ’ το αγαθοῦργον.

Therefore, either none of The Beings will Possess This Beneficent Idea, τοινυν η οὐδὲν των οντων εξει τουτο

or The Gods will Possess It Prior to The Beings.

η θεοί προ των οντων:

For it is in no way possible, on the one hand,

γαρ ου αν που μεν

that The Greater Good Be Present

tο μείζων αγαθον υπαρχοι

with The Beings that are Good by Participation,

αγαθοίς κατα μεθεξιν

but on the other hand, that The Lesser (Idea) Good Be Present

dε το ελλαττον

with Those that are Primarily Good.

τοις πρωτώς αγαθοίς.

(Proclus’ Commentary on The Parmenides 1210-1211)
(Proclus’ Commentary on The 1st Alcibiades <318>)

Proposition 123

On the one hand, Every Divine Self Is Ineffable and Unknowable

μεν Πιν το θειον αυτο εστι αρρητον και αγνωστον

to All Those that are Secondary, because of Its Super-Ousian Union, whereas

πασι τοις δευτεροις δια την υπερούσιον ενωσιν.

on the other hand, Every Divine Self Is Apprehensible and Knowable by Its Participants.

dε εστι ληπτον και γνωστον απο των μετεχοντων: For which reason The First Alone Is Perfectly Unknowable, seeing that It Is Imparticipable.

διο το πρωτων μονον παντελως αγνωστον, ατε ον αμεθεκτον.

For All The Intuitive-Knowledge of The Real Beings that exists through The Logos,
is also Contained in Those Beings that Possess The Comprehension of The Truth.

Therefore, That which Is Divine is not opineable nor Understandable nor Intelligible. Therefore, if The Gods Are Super-Ousian and Subsist Prior to The Beings, then there is no opinion nor Knowledge nor Understanding nor Intelligence of Selves. For All that exists, is either sensible, and on this account, it is opineable; or, A Truly Existing Being, and on this account, It Is Intelligible; and on this account, It is Understandable. (P115)

Nor does that which happens by chance, Participate of that which happens by chance, but That which Is Akin Is Conjoined to Each One That Is Akin and Proceeds from That. (P29)

Every God Knows partible natures, in an Imparable Way,

(P115)

Proposition 124

Proclus’ Commentary on The Parmenides 944, 1080 >1082)
And thus Every God Knows All, in a Way that Is Wholly Superior, 
καὶ πανταὶ ὀλὸς κρειττονὸς, 
According to The Order of Selves, 
καὶ τῇ ταξιν αὐτῶν.

For if Every thing which Exists in any way with The Gods 
γαρ εἰ ἀπαν τι ἐστὶν ὁ περ ᾗν παρὰ τοὺς θεοὺς 
Exists, According to The Characteristic of Selves; (P118) 
η κατὰ τὴν ιδιότητα αὐτῶν, 
then it is Clear Beyond a doubt, that The Intuitive-Knowledge in The Gods 
ουσα δὴλον δηπουθὲν ὡς η γνωσις ἐν τοῖς θεοῖς 
of those that are inferior will not exist according to the nature of selves, 
τὸν χειρονων σουχι ἔσται κατὰ τὴν φύσιν αὐτῶν 
but According to The Exempt Transcendency of Those Selves. Accordingly then, 
ἀλλα κατὰ τὴν εξηρημενὴν υπέροχὴν εκείνων αὐτῶν. ἀρα 
Their Intuitive-Knowledge of multiple and passive natures will Be Uniform and Impassive. 
ἀρα η γνωσις τῶν πεπληθυμενον καὶ παθητον εστὶν ενοειδῆς καὶ απαθῆς.

Accordingly then, if the known object of those that are partible is also partible, 
ἀρα εἰ τὸ γνωστὸν τῶν μεριστῶν εἰ καὶ η μεριστόν, 
then The Divine Intuitive-Knowledge will Be Impassible. 
ἀλλ’ ἡ θεία γνωσις αμεριστος: 
And if the one is mutable, then The Other will be Immutable, 
καὶ εἰ μεταβλητὸν, αμεταβλητος: 
and if one is conditional, The Other Is Necessary; and if indefinite, Definite.
καὶ εἰ ενδεχομενον, αναγκαια: καὶ εἰ αριστοτον, φυσιμενη.

For That which is Divine, does not receive Its Knowledge from subordinate beings, 
γαρ τὸ θεῖον οὐ εἰσδεχεται τὴν γνωσιν ἀπὸ τῶν χειρονων, 
so that The Gnosis Must Be in the way, as The Nature of The Object of Gnosis Must Be. 
ινα η γνωσις εχῃ ουτος, ὡς φυσεως τὸ γνωστὸν εχει. 
But subordinate beings are indefinite in relation to The Definite Nature of The Gods, and 
ἀλλα τα χειρονα αυστρισταινει περὶ τὸ φυσιμενὸν τῶν θεῶν, καὶ 
are altered in relation to Their Immobility, and receive passively That which is Impassive, 
μεταβαλλει περὶ τὸ αμεταβλητον, καὶ υποδεξεται παιθητικος τα απαθες 
and temporally, That which is Timeless. 
καὶ εγχρωνος το αχρονον.

For it is Definitely possible for subordinate natures to be Surpassed by Superior Natures; 
γαρ μεν δυνατὸν τοὺς χειροσιν παρεκβαινειν απὸ τῶν κρειττονων, 
whereas it is not Lawful for The Gods to receive anything from those that are inferior. 
δὲ οὐ θείς τοὺς θεοὺς εισδεχεθαι τι παρὰ τῶν χειρονων.

Proposition 125

Every God, Proceeds through All Those that are Secondary, 
Πᾶς θεὸς, προεισὶ διὰ παντὸς τῶν δεύτερων, 
from That Order from which They Begin to Unfold Their Self into Light, 
αφ’ ταξιν ης αν αρξηται εαυτὸν εκβαίνειν, 
On the one hand, by Multiplying and Dividing The Impartations of Their Self, 
μεν πληθυνον καὶ μεριζον τὰς μεταδοσεῖς εαυτοῦ, 
while Always Preserving The Characteristic of Their Proper Underlying-Reality.
For on the one hand, *Processions* **come-to-be** through **Descent**. **(P62)**

... *The First* are in every way multiplied into *The Underlying-Foundations* of *The Second*. 

*The Procession* comes-to-be *The Likeness* to *Their Producing Causes* 

... *the One* unfolds into Light, 

... *Each One* of *The Gods* is unfolded into Light. 

... *Every* God preserves *That which is same* in *The Procession*. 

... *Every* God which is **nearer** to The One is more-whole, 

... *That which is more remote from The One is more-partial*. 

... or in relation to *The Leader* and *Primary Cause* of Each Series.

(P62) Proposition 126

Every God which is nearer to The One is more-whole, 

whereas *That which is more remote from The One is more-partial*. 

... or in relation to *The Leader* and *Primary Cause* of Each Series.

(P62) Proposition 126

Every God which is nearer to The One is more-whole, 

whereas *That which is more remote from The One is more-partial*. 

... or in relation to *The Leader* and *Primary Cause* of Each Series.

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(P62) Proposition 126

Every God which is nearer to The One is more-whole, 

whereas *That which is more remote from The One is more-partial*. 

... or in relation to *The Leader* and *Primary Cause* of Each Series.
For That which Is The Productive Cause of a greater number of effects, 
\[ \gamma \rho \ \circ \ \\text{παραγόντος αἰτίως πλειονών} \]

is thus Nearer to That which Produces All; 
\[ \delta \ \varepsilon \ \gamma\gamma\nu\tau\epsilon\rho\omega \ \tau\omega \ \text{παντα} \]

but That which is productive of a less number of effects, is more remote. (P60)

Thus on the one hand, That which is The Cause of a greater number of effects, 
\[ \kappa\alpha \ \mu\varepsilon \ \alpha\iota\tau\iota\varsigma \ \text{πλειονών} \]

Is More-Whole; 
\[ \text{o} \ \text{οικοτερός} \]

but on the other hand, That which is productive of a less number, 
\[ \delta \ \circ \ \text{ελαττωνων} \]

is more-partial.
\[ \text{μερικοτερός} \]

And on the one hand, Each God is One; 
\[ \kappa\alpha \ \mu\varepsilon \ \text{εκατερός εστιν ενας} \]

whereas, The One is Greater in Power, 
\[ \alpha\lambda\lambda \ \circ \ \mu\varepsilon \ \muειζων \ \text{δυναμει} \]

but The Other is less in Power.
\[ \circ \ \text{δε ελαττων κατα την δυναμιν} \]

And The More-Partial Gods are generated from The More-Whole Gods; 
\[ \kappa\alpha \ \text{οι μερικοτεροι και γεννονται εκ των οικοτερων} \]

Those Latter Ones are not divided (for They are Monads); 
\[ \epsilon\kappa\epsilon\iota\nu\circ \ \text{ουτε μεριζόμενων (γαρ εναδες)} \]

nor are They liable-of-being-changed-in-Quality (for They are Immovable) 
\[ \alpha\lambda\lambda \ \circ \ \text{αλλοιομενων (γαρ ακινητοι)} \]

nor of-a-condition-that-is-capable-of-being-multiplied (for They are Unmingled). 
\[ \circ \ \text{ουτε σχεσει πληθυνομενων (γαρ αμιγεις)} \]

But They Generate Secondary Processions from Themselves 
\[ \alpha\lambda\lambda \ \circ \ \text{απογεννωντων δευτερας προοδους αφ' εαυτων} \]

Through Their Super-Abundance of Power 
\[ \delta\iota \ \text{περιουσιων δυναμεως} \]

by being The Descendants of The Selves that Are Prior. 
\[ \nu\phi\epsilon\iota\mu\epsilon\nu\alpha\varsigma \ \text{των αυτων προ} \]

Proposition 127

All That Is Divine Is Primarily and In The Most-Sublime-Way, Simple,
\[ \Pi\alpha\nu \ \text{το θειον εστι πρωτος κα\iota \ \\text{μαλιστα απλουν},} \]

and Through This, It Is Most-Self-Sufficient.
καὶ διὰ τούτου αὐταρκεστάτων.

For on the one hand, that It Is Simple, γὰρ μὲν στὶ απλοὺν, is Clear from Its Union; φανερὸν εἰ τῆς ενωσεως:

for All That Is Divine Is The Most-Unified. (P113)

Thus on the other hand, That which Exists Like This, δὲ τὸ τοιοῦτον

Is Most-Eminently Simple. διαφερόντως απλοὺν.

However, that It Is also Most-Self-Sufficient, δὲ στὶ αὐταρκεστάτων, may be Learnt by Bringing to Mind one thing; αὖ μαθὼ εννοησάς τις because that which is composite exists in need, οτι τὸ συνθέτον εστὶν ενδεῖς.

if not on the one hand, of other things which are external, εἰ μὴ μὲν τῶν ἀλλῶν ὁμ ἐστὶν ἐξω, then it is indeed in need, of those things from which it is composed.

ἀλλ’ γε ἐκείνων ἐξ ὧν συντέθη:

Whereas on the other hand, That which Is Most-Simple and Unific, δὲ τὸ απλούστατον καὶ ενιαίον by Being Pre-Established in The Good προστησισμένον τῷ αρχάῳ -It Is The Same as The One-

ταῦταν τὸ εὖ and thus Most-Self-Sufficient. καὶ αὐταρκεστάτων: Such however, Is All That Is Divine. τοιοῦτον δὲ παν τὸ θεῖον.

Therefore, neither is It in need of others; οὔτε δεῖται τῶν ἀλλῶν, by Possessing (as Its Hyparxis) Self-Goodness, (P119)

υπάρχον αὐτοαξιοθετής, nor in need of Those out of which It Subsists; οὔτε ἐξ ὧν υφεστηκεν by Possessing (as Its Hyparxis) Unification. (P119)

υπάρχον ενιαίον.

Proposition 128

On the one hand, Every God that is Participated by Those that are Nearer,
but on the other hand, when Participated by Those that are more remote,
\[ \delta \varepsilon \ u\ p\ o\ \ t\ o\ n\ p\ o\ r\ r\ o\ s\ t\ e\ r\ o, \]
\( \)The Participation is through Certain Intermediaries either of a less or greater number.
\[ \delta i\ \ a\ t\ i\ n\ o\ m\ e\ s\ o\ n\ \eta\ \epsilon\ l\ a\ a\ t\ o\ n\ o\ n\ \eta\ \pi\ l\ e\ i\ o\ n\ o\ n\ . \]

For Those that are Nearer, by Being The Idea of The One
\[ \gamma\ a\ p\ t\ a\ m\ e\ n\ o\ n\ t\ a\ e\ n\ o\ e\ i\ o\ d\ h \]
Through Their Close-Self-Kinship,
\[ (P62) \]
dia αυτα συγγενειαν
are also Able to Participate, At-Once, of The Divine Monads;
και δυνατα μεταχειν αυτοθεν των θειων εναδων :

Whereas those that are more remote, through their descent
\[ \tau\ a\ \delta \ di’ \ ωφεσιν \]
and extension into Multitude,
και την εξτασιν εις πληθος
are in need of Others that are More-United,
\[ \delta ειται αλλων των μαλλων ηνωμενον \]
in order that they may Participate of The Self-Monadic Beings,
\[ \iota\ a\ μετασχη των αυτοεναδων ουσιων , \]
but not of Those that are United.
\[ αλλ’ ουχ ηνωμενον . \]

For The Multitude which is United, Exists between The Monad
\[ \gamma\ a\ p\ των πληθος ηνωμενον εστι μεταξυ της εναδος \]
and the divided multitude;
και του διηρημενου πληθους ,
on the one hand, by Possessing The Natural Ability to Adhere to their Monad,
\[ \mu e n \ dυμωμενον συμφωνεσθαι τη εναδι \]
Through their Unification,
\[ \delta i a \ tη \ n \ e νωσιν , \]
but on the other hand, by being akin in some way to the divided multitude,
\[ \delta e \ oν συγγενεις πως τω διηρημενω πληθει \]
through their representation of the multitude .
\[ \delta i a \ tη \ n \ εμφασιν του πληθους . \]

(Phaedo 95c)
(Philebos 22c)

Proposition 129
On the one hand, Every Divine Body is Divine through a Deified Soul.

μὲν Πᾶν θειὸν σῶμα εστὶ θείον διὰ τῆς εκθεωμενῆς ψυχῆς,

But on the other hand, Every Soul is Divine through The Divine Intellect.

dὲ πᾶσα ψυχή θεία διὰ τοῦ θείου νου,

Moreover, Every Intellect is Divine through The Participation of The Divine Monad.

dὲ πᾶς νους θειός κατὰ μεθέξειν τῆς θείας εναδῶς:

And on the one hand, The Monad is indeed Spontaneously/Innately/of Itsell God;

μὲν η ἐνας καὶ αυτοθεν θεὸς,

thus Intellect is The Most-Divine, and Soul is Divine; but body has a Divine-form.

dὲ ο νους θειοτάτων, δὲ η ψυχή θεία, δὲ το σῶμα θεοειδὲς.

For if Every Number of The Gods Is Super-Intellectual,

γὰρ εἰ απὰς ο ἀρίθμος τῶν θεῶν εστὶν ὑπὲρ νουν,

but The Participations are Accomplished through Those that are Akin and Alike,

δὲ αἱ μεθέξεις εἰτελουνται διὰ τῶν συγγενῶν καὶ τῶν ομοίων,

then The Impartible Ousia will Primarily Participate of The Super-Ousian Monads,

μὲν η αμεριστὸς οὐσία πρῶτος μεθέξει των υπερούσιων εναδῶν,

whereas The Soul that comes in contact with Generation

dὲ η εφαπτομενη γενεσεως

will Participate of The Monads Secondly, and Generation Thirdly,

δευτερως, δὲ η γενεσις τριτως:

Each of These will also Participate of Them through Those that are Proximately Superior.

ἐκειστα καὶ διὰ των προσεχων υπερκειμενων:

And so The Characteristic of The Gods Constantly Flows Into Their Participants (P125)

καὶ μὲν η ἰδιοτης των θεων φοιτα εν τοις μετεχουσιν

as far as to the very last; whereas, She does so, through The Middles Akin to Herself.

αχρὶ των εσχατων, δὲ διὰ μεσων των συγγενων προς εαυτην:

For The Monad Imparts Exempt Power from Herself to The First Intellect and Perfects

γαρ μὲν η ενας διδωσι την εξαρετον δυναμιν εαυτης τω πρωτω νω και αποτελει

Such an Intellect Among The Gods, such as Self is There, Among The Many Unities.

τοιουτον νουν εν τοις θεοις, οια και αυτη εστι κακεινον, κατα το πληθος ενιαον.

whereas, She is also Present with Soul, through Intellect,

δὲ και παρεστι ψυχη δια νου,

by Conjoining and Co-Inflaming That Soul with Intellect, if This Intellect is Participable.

συνεξαπτουσα και συνεκπυρουσα κακειην τω νω, ει ουτος ο νους ειη μεθεκτος.

But through Soul, She also Imparts to the body an echo (Rep 515B)

δὲ δια ψυχης και διδοσι τω σωματι απηχημα

of Her Proper Characteristic, if body Participates something of Soul.

της οικειας ιδιοτητος, ει σωμα μετεχω τι ψυχης:

And in this way The Body becomes not only Ensouled and Intellectual, but also Divine.

και ουτω το σωμα γινεται ου μονον εμψυχων και νοερον, αλλα και θειον,

For on the one hand, It Receives Life and Motion from Soul; but on the other hand,

και μεν λαβον ζωην και κινησιν παρα ψυχης, δὲ

Indissoluble Permanence from Intellect and Divine Union from The Participated Monad.

αλυτον διαμονην απο νου, δὲ θειον ενωσιν απο της μετεχομενης εναδος:

For Each of These, Impart The Hyparxis of Itself to those that are subsequent. (P18)

γαρ εκαπτων μεταδιδοσι της υπαρξεως εαυτου τοις εφεξης.
Proposition 130

The First Ones of Every Divine Order/Hierarchy are Exempt in a Greater Way
ta prōta Πάσης θείας τάξεως εξήρτηται μειζόνως
from Those that are Proximately Arranged under Selves,
ton προσεχῶς τεταχμένων ὕπ’ αυτά
than These Latter Ones are Exempt from Those that are Subsequent.
η ταυτα των εφέξης.
And These Secondary Ones, Adhere to Their Proximate Superiors in a Greater Way,
kai ς δεύτερα εξεχετά τουν προσεχῶς υπερκειμένων μειζόνως
than Those that are Subsequent, Adhere to These.
η ταυτα μετα τουτων.

For by as much More-Unific and More-Whole, Anything may be,
gar οσοι ενικωτερον και ολικωτερον τι αν η,
by so much more, is It also Allotted a Greater Transcendency,
tosouto την και ελαχε μειζωνα υπεροχην
in relation to Those that are Subsequent.

Then by as much as It may be Subordinate, according to Its Power,
δ’ οσοι αν υφεμενον κατα την δυναμιν.
by so much more, is It of The Same Nature with Those that are Subsequent to Self.
tosouto μαλλον εστι συμφωστερον τοις μετ’ αυτο
And on the one hand, Those that are More-Elevated are More United
και μεν τα υψηλοτερα μαλλον ενιζεται
with The More-Archetypal/Fontal Causes of Themselves;
tοις απιστεροις εαυτων
whereas on the other hand, Those that are more in need are less Elevated/United.

For It Is The Province of The Greater Power
γαρ εστι το μειζωνος δυναμεως
to Be More-Exempt from Those that are Subordinate
μαλλον εξηρησθαι των υφεμενον
and to Be More-United to Those that are Superior.
kαι μαλλον πηνοσθαι τοις κρειστοσιν.
Just as, in turn the other way round; it is The Province of a Lesser Power,
ωσπερ αυ ειμαλιν εστι το μεν ελαττωσις δυναμεως,
to be more absent/withdrawn from Those that are More-Excellent,
μαλλον απιστασθαι,
but to have more-in-common with those that are subordinate,
δε συμπασχειν τοις
which surely then happens to Those that are Secondary,
o δη συμβαινει τοις δευτεροις
but not to Those that are First, in Every Order.
αλλ’ σου τοις πρωτοις, καθ’ εκαστην ταξιν.
Every God Begins Its Own Proper Energy from Itself.  
Πας θεός αρχεῖα τῆς οἰκείας ενεργείας αὐτῷ εαυτοῦ.

For the First God Exhibits in Itself,  
γὰρ πρῶτον εἰπεῖκυνεν εν εαυτῷ

The Character of Its Presence among those that are Secondary  
τὴν ἴδιοτὴν τῆς παρουσίας εἰς τὰ δεύτερα:

Surely then, for which Reason It also Imparts of Itself to the Others,  
δὴ διὸ καὶ μεταδίδοσι εαυτοῦ τοῖς ἀλλοίς,

Through the Super-Abundance of Itself.  
κατὰ τὸ υπερβλητῆς εαυτοῦ.

For neither is that which is deficient Adapted to the Gods,  
γὰρ οὔτε τὸ εἰλειπόν οἰκείον τοῖς θείοις

nor That which is Only Full (and not Over-Flowing).  
οὔτε τὸ μονὸν πληρῆς.

For on the one hand, All that is deficient belongs to the imperfect,  
γὰρ μὲν παῦν τὸ εἰλειπόν υπαρξεῖ αἰτεῖς,  

and by self being imperfect, it is impossible, that it could make another Perfect.  
καὶ αὐτὸ υπάρχον μὴ τέλειον, αἰμηχαῖον, ποιεῖν ἀλλὸ τέλειον:

But on the other hand, That which is Only Full, is Self-Sufficient,  
δὲ τὸ μονὸν πληρῆς αὐταρκῆς,

whereas It is not yet ready to Impart.  
δὲ οὕτω ετοιμοῦ εἰς μεταδόσιν.

Accordingly then, it is Necessary, that The Nature which Fills Others,  
αρὰ εἰναὶ δὲ τὸ πληρωτικὸν ἀλλὸν

and which Extends to Others The Provisions of Itself  
καὶ διατείνον εἰς ἄλλα τὰς χορήγας εαυτοῦ

Must Be Super-Full.  
υπερβλητῆς.

Therefore, if That which Is Divine Fills All from the Goods of Itself  
οὖν εἰ τὸ θείον πληροῦ ἀπειτεῖα ἀφ’ τῶν αγαθῶν εαυτοῦ

Contained within Self,  
τῶν εἰς αὐτῷ,

then Every God Is Super-Full.  
(Π120)

εκαστὸν ἐστὶν υπερβλητῆς:

Surely then, if this is the case,  
δὴ εἰ τοῦτο,

then by First Establishing in Self  
δὲ πρῶτῳ ἑδρυσάμενον εἰς αὐτῷ

The Characteristic which It Imparts to the Others,  
τὴν ἴδιοτὴν ὄν δίδωσι τοῖς ἀλλοίς,  
in this way They Extend The Impartations of The Super-Abundance of Goodness,  
οὕτω επορεύεται τὰς μεταδοσεῖς τῆς υπερβλητῆς αγαθοτητής
All The Orders of The Gods are Bound in Union by an Intermediary.

For if All The Processions of The Beings are Perfected by Those that are Like; (P29)
gar καὶ πασά εἰς προοδοι τῶν οντων ἀποτελοῦνται διὰ τῶν ομοιῶν:
surely then, The Kosmic-Orders of The Gods

and also Possess by much more That Indissoluble Connexion,
και κεκτηθήσατο πάλλω μᾶλλον τὴν αδιαλύτων συνεχειαν
inasmuch as They are In Possession of The Underlying-Reality of The Idea of The One,

and thus They are Defined According to The One:
και οwłaściμεναι κατὰ τὸ εν

The Fontal/Archetypal Cause of Selves. (P113)

Therefore The Descents Arise into Light in a United and in a Greater Way, η κατὰ τὴν ομοιοτηταν εν τῶν δευτερον προς τὰ πρωτα τοις ουσι,

And surely then also because The Hyparxis of The Gods
και δὴ και η υπαρξι τῶν θεων

Possesses an Underlying-Reality that is so much more United than That among The Beings.

Therefore All The Divine Genera are Bound-Together by Their Appropriate Intermediaries;

And of which They are Immediately (that is, without an Intermediary) The Causes.

but Through Those Genera that are Common to Each, and from which, They Proceed,

and which They are Immediately (that is, without an Intermediary) The Causes.

For These Join-Together The Extremes into One Union,

on the one hand, by Being Spread-Under Some, by Having The Same Nature

while on the other hand, by Being Proximately Exempt from Others.

And thus They Thoroughly-Preserve The Well-Ordered Procession of Divine Beings.

to Secondary Natures.
κακεινοις.

(Proclus’ Commentary on The Parmenides 945)

Proposition 132
(Proclus’ The Theology of Plato Book 6 Chapter 2)

Proposition 133

On the one hand, Every God is a Beneficent-Monad or a Unific-Goodness;

μὲν Πας θεός εστὶν αγαθούργος ενας η ενοποιος αγαθοτης,

and Each One, insofar as It Is God, Possesses This Hyparxis. (P119)
και εκαστὸς καθοσον θεὸς εχει ταυτὴν την υπαρξιν:

However on the one hand, The Very First God is Simply The Good and Simply One,

αλλ’ μὲν ο πρῶτιστος ἀπλῶς ταχαθόν και ἀπλῶς εν,

whereas on the other hand, Each God that is Subsequent to The First
dε εκαστὸς τὸν μετὰ το πρῶτον

is a Certain Goodness and a Certain Monad.

εστὶ τις αγαθοτης και τις ενας.

For The Divine Characteristic Distinguishes The Monads and The Goodnesses of The Gods,

γαρ η θεια η ιδιοτης διεστησε τας εναδας και τας αγαθοτητας των θεων,

so that Each God, Through A Certain Characteristic of The Goodness,

ωστε εκαστον κατα τι ιδιωμα της αγαθοτητος
such as, that of Perfecting, or of Connectedly-Containing, or of Defending,

οιων τελεσιωριειν η συνεχειν η φρουρειν,

 Benefits All.

αγαθουριειν παντα:

For Each of These Gods is A Certain Good,

γαρ εκαστον τουτων εστιν τι αγαθον,

but not All The Good,

αλλ’ ου παν το αγαθον,

of which The First God Pre-Establishes The Unific Cause.

ου το πρωτον προεστησατο την ενιαιαν αιτιαν:

and on which account, That Is The Good,

και διο εκεινο εστιν ταχαθον,

by Being The Productive Cause of All Goodness. (P8)

ως υποστατικον πασης αγαθοτητος.

For All The Hyparxes of The Gods Are Not at the same time

γαρ πασαι αι υπαρξεις των θεων ουδε αμα

Comparable/Equal to The One:

παρισουνται(παρισοω) τω ενι:

Such Being The Hyperbolic Transcendence that The First God is Allotted (Rep 509C)

tοσαυτην ὑπερβολην εκεινο ελαχεν

in relation to The Multitude of The Gods.

προς το πληθος των θεων.

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Proposition 134

On the one hand, Every Divine Intellect Intellects, as Intellect,
μεν Πας θεος νους νοει ως νους
and on the other hand, Every Divine Intellect Energizes-Providentially, as God.
δε προνοει ως θεος.

For on the one hand, it is The Illustrious Perfection of Intellect To Know The Beings,
γαρ μεν εστι το εξαρτητον τελειον του νου το γνωστον τα οντα
and To Comprehend/Have/Contain The Beings in Intellections. (P123)
και εχειν εν νοησιν.
But on the other hand, it is The Illustrious Perfection of God
δε του θεου
To Energize-Providentially and To Fill All with Goods. (P120)
tο προνοειν και πληρουν παντα σχημαθων.
However, The Self Impartation and The Self Fulfilling,
δε η αυτη μεταδοσις και η πληρωσις
is Accomplished Through The Unification of Those that are Fulfilling
γινεται δι’ ενωσιν των πληρουμενων
in relation to The Causes Prior to Selves;
προς τα προ αυτων:
which Intellect also Imitates by Returning To The Same with The Intelligibles.
ην ο νους και μιμουμενος ερχεται εις ταυτον τοις νοητοις.
Therefore, insofar as Intellect Energizes Providentially, It Is God;
ουν η τη νου ενεργεια προνοει, θεος.
since The Providence Is Established in an Energy that Is Prior to Intellect.
της προνοιας ισταμενης εν προ.
Wherefore, on the one hand, by also Being God, It Imparts of Itself to All;
διο μεν ως και θεου μεταδιδοσιν εαυτου πασι,
but on the other hand, by Being Intellect It is not Present with All.
δε ως νους ου παρεστιν πασι:
For The Divine also Extends to those into which
γαρ το θειον και φθορει αφ’ ταυτα επι α.
The Intellectual Characteristic does not Proceed. (P57corr)
tο νοερον ιδιωμα μη προεισιν, (P 129)
For those that exist without Intellecting, also desire to be Energized-Providentially,
γαρ τα μη νουντα και βουλεται προνοεισθαι
and to Participate of a certain Good.
καὶ μεταληχάνειν τινὸς ὀραθοῦ.

But on the one hand, this is because not All Aspire after Intellect,

dé μεν τοῦτο διότι οὐ παντα εφιεται νου,

not even, those that are capable of Participating.

οὐδὲ οἰς δυνατον μετασχειν,

But on the other hand, All long after The Good, and hasten to encounter It.

dé παντα εφιεται του ὀραθου και σπευδει τυχειν.

(Proclus’ Commentary on The Parmenides 967,1047)

**Proposition 135**

*Every Divine Monad is Participated Immediately by A Certain One of The Beings*;

Πάσα θεία ενας μετεχεται αμεσως ψφ’ τινος ενος των οντων,

and All Those that are Divinizied Reach-up to One Divine Monad.

και παν το εκθεομενον ανατεινεται εις μιαν θειαν εναδα:

And as many as are The Participated Monads,

και οσα αι μετεχομεναι εναδες,

so many are also The Participating Genera of The Beings.

tοσαντα και τα μετεχοντα γενη των οντων.

For there cannot be Two or More Monads that are Participated by One Being.

γαρ ουτε διοι η πλειους εναδες μετεχοντα ψφ’ ενος

(For surely, if The Characteristics in Selves are Different,

(γαρ πως των ιδιοτητων εν αυταις εξηλαχημενων,

must not That Being which is Connascent with Each, also be Different,

ουχι το συμφωμενον εκαστη και,

since The Close-Contact is brought to Light Through Likeness ?) (P29)

της συναφης γινομενης δι’ ομοιοτητος ;)

Nor can One Monad be Participated in Different ways by Many Beings.

ουτε μια ενας μετεχεται διηρημενως υπο πλειονον.

For there are many beings that are unadapted to be Conjoined with The Monad,

γαρ τα πολλα οντα ασυναπτα τη εναδι,

and they are unadapted as beings to be Conjoined

και ως οντα

with The Monad which Is Prior to Beings, (P114-P115)

τη προ των οντων

and as many, they are unadapted to be Conjoined with The Monad.

και ως πολλα ενοδι:

However, on the one hand, it is Necessary that, That which Participates

dε μεν δει το μετεχον

must be in a certain way Like That which is Participated,

ειναι πη ομοιον τω μετεχομενω,

and on the other hand, in a certain way, Other and Unlike.

dε πη ετερον και ανομοιον.

Therefore, since The Participant is a Certain-One of The Beings,
but The Monad Is Super-Ousian, and Through This, They are Unlike; accordingly then, it is Necessary that The Participant Be One, in order that Through This, It Be Like The One which is Participated, and if The One is One in such a way as The Monad, The Other is Unified by Experiencing The One, and if The One is Like The One which is Participated, and through The Participation of That Monad.

“All Beings Pray, Except THE ONE”
The Very First and The Very Summit is Being.

153.7: on the one hand, The Perfection of The Gods, is One Kind of Perfection, 

153.9: and The Perfection of Those that are Divinized, is Another Kind of Perfection.

Whereas on the other hand, The Perfection which Resides Primarily in The Gods, 

de to the telειον, the intense interest, in these and 

Soc: On the one hand, O Protarchus, you have mentioned those wonders concerning the one and 

Pro: But then, what other wonders do you mean, O Socrates, in relation to This Self Logos,

de δή ποία ετέρα. 

Soc: 15 Whenever, O child, anyone asserts The One that is not one of those beings that come 

Oποταν, ο εαυτός, τίς τιθήται το εν μη τον into existence and perish, as in the examples we gave just now. For on the hand, in such 

γενομένων τε και απολλημένων, καθαπερ μείας ειπομένον αρτίως, γρη μην ενταυθά cases of The One of that kind, as we said just now, it is also agreed that refutation is not necessary. 

to εν τοιούτων, ὃς ειπομέν δὴ νῦν, καὶ συγκεκριμένος το ελεγχει μη δειν. 

PHILEBOS

161.6: A Divine Intelligible Being, is Divine, by Being Deified,

160.6: For Every Superior Intellect is a Deified Intellect 

γαρ παντος κρείττον νου ο εκθεομένος νοος. 

14e το λόγον μηδέ τα τοιαύτα οταν τις εκαστον

ος το εν member is both many and infinite in number, and that the many, is solely one.

esti τε πόλλα και απειρα και τα πόλλα ως μονον εν.

15 Whenever, O child, anyone asserts The One that is not one of those beings that come 

Oποταν, ο εαυτός, τίς τιθήται το εν μη τον into existence and perish, as in the examples we gave just now. For on the hand, in such 

γενομένων τε και απολλημένων, καθαπερ μείας ειπομένον αρτίως, γρη μην ενταυθά cases of The One of that kind, as we said just now, it is also agreed that refutation is not necessary. 

to εν τοιούτων, ὃς ειπομέν δὴ νῦν, καὶ συγκεκριμένος το ελεγχει μη δειν. 

But on the other hand, when anyone does take-up the assumption, that man is one, or 

de οταν τις επιχειρη τίθηται ανθρωπον ενα και ox is one, or beauty is one, or The Good is one, the intense interest, in these and
 ثم إنما و تؤدي إلى التقاء و تعارض في الغالب، وقد يكون من المثير للإهتمام.

**Pro:** لماذا؟ (Ποις،)

**Soc:** و في النهاية، فإن أولى الاعتبارات يجب أن تكون ما إذا كان يوجد من مثل هذه الأحافير.

15b باستناد إلى الوقت الذي تأتي فيه أو حيث تكون الأحافير المختلفة، و على وجه الإطلاق دائماً، الجسد، و الذي و قد يكون ما هو أجازة نوعيًا مطلقًا، و على غيرها من الأحافير، التي تسبب خاصية أكبر.

15c إذن، و بعد ذلك، إذا كانت كل الأحافير من بين غيرها من الأحافير، فإنها تكون في النهاية، و دائماً، متحماً من التأثيرات، و دائماً، متحماً من التأثيرات.

**Parmenides:** على أنه لا يمكن أن يكون مبرراً، و على أن تكون الأحافير، مثلاً، الجسد، و إذاً، ما الذي يرتبط به الأحافير، بل إنها تكون في النهاية، متحماً من التأثيرات، و دائماً، متحماً من التأثيرات.

135A عن ذلك، و أن يكون معنى هذه الأحافير، مثلاً، الجسد، و إذاً، ما الذي يرتبط به الأحافير، بل إنها تكون في النهاية، متحماً من التأثيرات، و دائماً، متحماً من التأثيرات.

**Parmenides:** على أنه لا يمكن أن يكون مبرراً، و على أن تكون الأحافير، مثلاً، الجسد، و إذاً، ما الذي يرتبط به الأحافير، بل إنها تكون في النهاية، متحماً من التأثيرات، و دائماً، متحماً من التأثيرات.

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The Idea surely then, they will have greater admiration, who having made this discovery, shall be able to teach yet another person—τοτερον ευρησοντος δυνησομενου διδαξαι και αλλων how to thoroughly-well-distinguish all these particulars, in a Sufficiently-Efficient Way.

Δευκρινησεµενον παντα τατα τικανος. Socrates: I agree with you entirely, O Parmenides, for you speak According to my Mind. Συνηχωρο σοι πανυ, οι Παρμενινδη, γαρ λεγεις κατα μοι νουν. Parmenides: But nevertheless in turn, O Socrates, if anyone indeed, does not permit The Άλλα μεντοι αυ, οι Σωκρατες, ει τις γε μη εσαι Ideas of Real-Beings to be, by not Keeping their Mind Fixed upon all these recent objections ειδη των οντων ειναι, αποβλεψας εις παντα δη νυν τα and others like them, and does not Define One of Each Particular Idea/Genus/Paradigm, και αλλα τοιαυτα, μηδε οριεται ενος εκαστου τι ειδος surely then, they will have no where to turn their understanding, while they do not allow that δη εχει ουδε οση τρευει την διανοιαν μη εσαι The Idea of Each One of The Real Beings Is Always of The Self, and in this way, The Monads ιδεαν εκαστον των οντων ειναι αει την αυτην, και ουτος entirely destroy The Power of Dialectics.

πανταπασ διαφθερει την δυναμιν του διαλεγεθαι. Proposition 136

On the one hand, Every God by Being More-Whole, μεν Πας θεος υπαρχων ολικωτερος and by Being Arranged Nearer to The First, (P126)
και τεταχμενος εγγυτερω του πρωτου is Participated by a More-Whole Genus of The Beings, μεταχεται υπο ολικωτερου γενους των οντων, Whereas on the other hand, Every God who is more-partial and more-remote,
δε μερικωτερος και πορρωτερον, is Participated by a more-partial Genus of Beings.

υπο μερικωτερου : And as Being is to Being, so also is One Divine Monad, to Another Divine Monad. και ως το ον προς το ον, ουτος η την θειαν ενας προς την εναδα.

135C ιδεαν εκαστον των οντων ειναι αει την αυτην, και ουτος For if The Monads are as many in number as The Beings, and the other way round; γαρ ει αι εναδες τοσαυτα και, οσα τα οντα, και εμπαλιν, and One Monad is Participated by One Being, (P135)
ενος μεταχομενης υφ’ μιας surely then it is Clear that The Order of The Beings,
δη δηλον οτι η ταξις των οντων Proceeds According to The Order of The Monads,
προεστε κατα την ταξιν των εναδων, by Being Assimilated to The Order Prior to Self.
ομοιουμενη τη προ αυτης. And so, The More-Whole Beings are of The Same Nature as The More-Whole Monads; και μεν τα ολικωτερα συμφωνεται τας ολικωτερας whereas, The more-partial Beings are of The Same Nature as The more-partial Monads.
Surely then where as on the other hand, therefore, much more will there exist in those that are not

Is that, then in turn, the unlike would be conjoined with those that are unlike, and there would not be a distribution According to That which is Deserved/Befitting/Merited. For if This were not so, then in turn, the unlike would be conjoined with those that are unlike, and there would not be a distribution According to That which is Deserved/Befitting/Merited.

These things, however, are impossible.

taata de adunaata,

If indeed then, from That Source, and from These Considerations, eiper kai ekeithen kai ap' ekeinon

The One and Appropriate (Likeness) Measure (Rep 353)
to en kai to oikeion metron

has been Luminously Imparted to All The Others.

epilaipmetai efikei apasai tois alloi

Therefore, much more will there exist in These The Order of Participation;

ouvn polla moullon estai en aunos tis taxiws metheseos.

Surely then Those that are Like Depend upon Those that are Like Through That Power.

deti ta omoia ezipitoussai tov omoion kata tis dynamin.

(Parmenides 132d)

(Proclus’ Commentary on The Parmenides 811)

Proposition 137

Every Monad is Conjoined-together-with The One Being

Pasaa evnas synwfastesi to eni to on

which Participates of Self

metacon auths

For on the one hand, just as The One is The Productive Cause of All, (P12-P13)

gamma mev awo to en estin upostaticin panton.

so also, is It The Cause of The Participated Monads

outo kai aition tov metaxomenon evnado

and of The Beings that Depend upon These Monads.

kai tov ontan tov anartimenon eis tas evnados.

Whereas on the other hand, The Monad that belongs to Each/Every Self

deta evnas to exemimenon ekasths

Produces The Self which Shines Forth in Every Being. (P125)

parafei aauto ellamposa eis

On the one hand, The Existence is Simply The Production of The One;

mev einai aploix poiounotos tov enos.

whereas on the other hand, The Monad is That which Perfects Their Same Nature

deta to evnado einai apergaqomeneis tis symphues

insofar as It Is Of The Same Nature as The One.

eta esti symphues.

Therefore, Self Is That which By Herself, Defines The Being which Participates of Self,
and Exhibits, By The Way of The Ousia In Self That Super-Ousian Characteristic.

For Everywhere, That which is Secondary, derives from That which Is Primary, That which It Is. (P18)

Therefore, Whatever Exists of The Super-Ousian Divine Characteristic, and Who Are Thereby Divinized, The First and Highest, Is The Being, which Participates of Self, By The Way of Ousia.

αυτή εστὶ καὶ τοῦ οντός, τοῦ μετέχοντος αὐτῆς, οὐσιωδῶς.

Proposition 138

Of All The Participants of The Divine Characteristic, Παντὸν τῶν μετεχοντῶν τῆς θείας ἰδιότητος
and Who Are Thereby Divinized, The First and Highest, Is The Being.
καὶ εἰκθεομενῶν πρώτιστον καὶ ακροτάτον εστὶ τὸ οὖν.

For if The Being is Beyond Intellect and Life, as it has been demonstrated, (P101)

If indeed, This, after The One, is The Cause of the Greatest Number of Effects, εἰπέρ τοῦτο μετὰ τὸ εὐνοῦν πλείστον,

Then The Being will Be The Most High.
περὶ τοῦ ων εἰσιν ακροτάτων.

For on the one hand, It is More-Singular than Life and Intellect, γὰρ μὲν ενικωπερῶν τοῦτων

And on account of this, It is In-Every-Way More-Noble. (P62)
καὶ διὰ τοῦτο παντῶς σεμνοτέρων:

But on the other hand, there is not anything else Prior to Self, except The One.

For Prior to The Unified Multitude, what else is there, except The One?

But The Being is The Unified Multitude, by Being of The Limit and The Unlimited. (P89)

δὲ τοῦ οὖν εὐνοικὸν πληθοῦς, ως ὁν εἰκ περιτὸς καὶ απειροῦ. (Phi 25d)
And *The Super-Ousian Monad Is Wholly Prior* to The Ousia. Since in *The Illuminations* which are also *Imparted* to Those that are *Secondary*, the Attributes of that are also *Secondary*, *The One Alone*, *Extends Beyond The Being*.

Thus *The Being Is Immediately After The One*. For *That* which *Exists* in *Potential-Power*, *is not yet Being*, but nevertheless, *According to The Nature of Itself*, *It Is One*. And *That* which *follows after This Potential-Power*, *Exists Now* in *Actual-Energy*.

Accordingly then, Among *The Archetypes/Causes/Principles*, *That* which “Is” *Non-Being “Is” Immediately Beyond The Being*, *By Being Superior* to *The Being*, and *by Being One*. 

(Proclus’ The Theology of Plato, Book 3 Chapter (viii > xi))

*(Proclus’ Commentary on The Timaeus, Book 2 69d, 117b)*

**Proposition 139**

*All That Participate of The Divine Monads*, *Beginning from The Being, End in a Corporeal Nature*: *For The Being is The First of The Participants*, *But The Body, is The Last of The Participants*.

(for we say, that there are also *Divine Bodies*).

*For The Summits* of *All The Genera of Bodies*, of *Souls* and of *Intellects* in order that in *Every Order*, *Those Attributes* that are *Analogous* to *The Gods* may *Connect and Preserve Those* that are *Secondary*,

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συνεκτικα και σωστικα των δευτερων, 
and in order that Each Number may be Whole, 
και εκαστος αριθμος η ολος 
by Containing All in Itself 
εχον παντα εν εαυτου 
Accoting to The-Whole-in-The-Part Relation, 
κατα το ολον εν τω μερει 
and by Containing in Itself The Divine Characteristic Prior to The Others. (P103) 
και την θειαν ιδιοτητα προ των αλλων.
Therefore, The Divine Genus Exists Corporeally, Psychically, and Intellectually. 
ουν το θειον γενος εστιν και σωματικως και ψυχικως και νοερως.
And it is Clear that All These Characteristics are Divine Through Participation. 
και δηλων σι παντα ταυτα θεια κατα μεθεξιν:
For That which Is Primarily Divine has an Underlying Reality in The Monads.
γαρ το πρωτος θειον υφεστηκε εν ταις ενασιν.
Accordingly then, Those that Participate of The Divine Monads 
αρα τα μετεχοντα των θειων ενασθον 
on the one hand, Begin from The Being,
μεν αρχεται απο του οντος,
but on the other hand, come-to-an-end in a Corporeal Nature.
δε ληγει εις την σωματικην φυσιν.

(Proclus’ Commentary on The 1st Alcibiades <52>)

Proposition 140

All The Powers of The Gods Originate from On-High,
Πασαι αι δυναμεις των θεων αρχομεναι ανωθεν 
and Proceed Through The Middle of Those that are Appropriate,
και προοιμαι δια μεσοτητον των οικειων 
Extending as far as to the last, and to the places about The Earth.
καθηκουσι μεχρι των εσχατων και των τοπων περι γην.

For neither does anything intercept and hinder These Powers from Being-Present in All. 
γαρ ουτε τι διερχεται και αποκωλυει εκεινας της παρουσιας εις παντα 
(For They are not in need of places or spaces/intervals, 
(γαρ ουδε δεονται τοπον και διαστασεων,
on account of Their Irrepressible Transcendency in relation to All,
δια την ασχετον υπεροχην προς παντα 
and by Their Presence Being Everywhere Unmingled).

Nor is That which is Adapted to Participate of Selves hindered from Its Participation.
ουτε το επιτηδειον μετεχειν αυτων κωλυεται της μεθεξεως.
But as soon as anything is Prepared for Participation, They also come to Be Present,
αλλ’ αμα τι ετοιμον προς την μετουσιαν κακεινα τε γινεται παρεισιν, but neither did They approach at that time, nor were They absent before this time,
ουτε παρασχενομενα τοτε ουτε απουσιαι προτερων, Since They Are Always Maintained In The Same Way.
αλλ’ αει εχουσαι οσκατως.
Therefore if any Earthly Nature is Adapted to Participate, They are Present even to This:
ουν εαν τι των περι γην η επιτηδειαν μετεχειν παρεισι και τουτω:
and Through The Order of Selves Having Filled All of Themselves, (P120)
και κατα την ταξιν αυτων πεπληρωκασιν παντα εκεινων,
on the one hand, They will also Be Present In a Greater Way with Superior Natures,
μεν και παρεισι μειζονως τοις υπερτερωις,
but then, They will Be Present In a Middle Way with Middle Natures,
δε τοις μεσοις,
and finally, They will be Present in an ultimate way with those that are last.
δε εσχατως τοις εσχατοις.
Therefore, from On-High, They Extend Themselves as far as to the last.
ουν ανωθεν εκτεινουσιν μεχρι των τελευταιων:
Hence also, in these last there are Representations/Reflections/Echoes of Those that are First, оδην και εν τουτωι εστι
εμφασεις των πρωτων,
and All Sympathize with All;
και παντα συμπαθη πασιν.

on the one hand, Those that are Secondary Pre-Subsist in The Primary
μεν των δευτερων προσπαρχοντων εν τοις πρωτωις,
but on the other hand, The Primary are Exhibited in Those that are Secondary.
δε των πρωτων εμφαινομενον εν τοις δευτερωις:
For Each Order Subsists in a Threefold Way,
γαρ εκαστουν την τριχως,
either Through Cause or Through Hyparxis or Through Participation. (P65)
η κατ’ αιτιαν η κατ’ υπαρξιν η κατα μεθεξιν.

Proposition 141

On the one hand, All of Divine Providence
μεν Πασα θειων προνοια
is Exempt from The Natures for which She Provides,
εστιν η εξηρημενη των προνοουμενων
while on the other hand, She is Co-ordinate with Them.
δε η συντεταγμενη.

For on the one hand, The Divine Beings
γαρ μεν τα
are Entirely Expanded-Above Those that are Illuminated (P122)
παντελως υπερπλωται(απλωσ) των ελλαμπομενων
Through Their Hyparxis and The Characteristic of Their Order,
κατα την υπαρξιν και της ιδιοτητα ταξεως
But on the other hand, Those Divine Beings of The Kosmic-Order of Self,
δε τα οντα της διακοσμησεως αυτης
Provide for Their Subordinates of The Co-ordination of Self,
by also Imitating The Providential Energy of Those that are Exempt, and desire to Fill Those that are Secondary with The Goods which They are Able to Impart.

(Syrianus, On Aristotle’s Metaphysics 13-14, 132-26, 125-1, 146-2)

(Proclus’ Commentary on The 1st Alcibiades <159>)

**Proposition 142**

On the one hand, The Gods are Present with All In The Same Way;

but on the other hand, not All are present with The Gods in The Same way.

However, Each one Participates of The Presence of Those

calla’ ekastra metalaergicai tis parousia ekeinwn

According to The Order and Power of The Selves:

Thus on the one hand, Some Participate Uniformly, but others, in a manifold way;

and also on the one hand, Some Participate Eternally, but others through Time;

and also on the one hand, Some Participate Incorporeally, but others Corporeally.

προνοει των υφειμενων της συστοιχιας αυτης, και μιμουμενα την προνοητικην ενεργειαν των εξηρημενων και εφιμενα πληρουν τα δευτερα

των αριθων ον ταυτα δυναται.

(Proclus’ Commentary on The 1st Alcibiades <159>)

Proposition 142

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but on the other hand, not All are present with The Gods in The Same way.

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and also on the one hand, Some Participate Eternally, but others through Time;

and also on the one hand, Some Participate Incorporeally, but others Corporeally.

και μεν τα ασωματικα, και τα σωματικα.
For it is Necessary that the different Participations of The Selves, γαρ αναγκη την διαφορον μεθεξιν των αυτων must come to be different, either from the participant, γινεσθαι διαφορον η παρα το μετεχον or from That which is Being Participated, η παρα το μετεχομενον.

But All that Is Divine, Always Maintains The Order of Self, αλλα παν το θειον αει εχει την ταξιν αυτην, and Exists Without habitude, and Is Unmingled in relation to All. (P98) και εστι ασχητον και αμικτον προς παντα. Therefore, it remains that the mutation takes place from solely the participants, αρα λειπεται την εξαλλασην ψυχασοδαι μονον παρα το μετεχον, and that which is not in The Same way, exists in these, και το ουχ ωσαυτως ειναι εν τουτοις, and they are at different times, differently present with The Gods; και ταυτα αλλας αλλοται και αλλας αλλα παρειναι τοις θειοις: so that although, The Gods are Present with All, In The Same Way, ωστε εκεινουν παροντων πασιν ωσαυτως,

All are not present with Them, in The Same way,

αλλ’ εκαστα παρεστι ως δυναται

and such as They Are Present,

και ως παρεστιν

and in this way they Are Able to Benefit of Their Illuminations; ουτως απολαοει εκεινον:

for The Participation Exists Through The Measure of The Presence of These.

γαρ η μεθεξις κατα το μετρον της παρουσιας τουτων.

(Proclus’ Commentary on The Parmenides 842 > 844)
(Iamblichus’ On The Mysteries, Book 2 Chapter 3 & 6)

Proposition 143

All those that are inferior, give way to The Presence of The Gods;

Παντα τα καταδεικταρα, υπεξισταται τη παρουσια των θεων:

although That which Participates (of Them), Must be Adapted (to Participation),

καιν τη μετεχον επιτηδειον

thus on the one hand, All that is foreign from The Divine Light,

μεν παν το αλλοτριον του θειου φωτος

becomes far removed (from It),

γαρ η μεθεξις γενεται εκποδων

but yet on the other hand, All are Illuminated, At-Once, by The Gods.

dε παντα καταλαμπεται αθροος υπο των θεων:

For on the one hand, The Divine Natures,

γαρ μεν τα θεια

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are Always More-Comprehensive and More-Powerful

than Those which Proceed from Selves.

But on the other hand, the ineptitude of the participants

de η ανεπιτηδειότης των μετεχόντων

becomes the “cause” of the “undoing” of The Divine Light;

For this ineptitude obscures It, by its own imbecility.

But once That becomes obscured,

de ekeion ομιδρουμενου

something else, appears to take possession of That Mastery,

not According to The Power of Self,

but through the imbecility of the participant,

which appears to rise up against,

The Divine Ideal of The Illumination.

tou theiou eidos tis eilempeos.

(Iamblichus’ On the Mysteries Book 1 Chapter 13)

Proposition 144

All The Beings, and All The Kosmic-Orders of The Beings,

παντα τα οντα και πασαι αι διακοσμησεις των οντων

Advance as far in Their Processions, as do The Orders of The Gods.

προεληλυθασιν οσον επι τοσουτον και ου’ αι διαταξεις των θεων.

(προερχομαι)

For The Gods Produce The Beings In-Conjunction-with Themselves,

γαρ οι θεοι τα οντα συμπαρηγγεον εαυτοις, and nothing is Able to Subsist, and to Receive Measure and Order

και ουδεν ην οιον υποστηναι και τυχειν μετρου και ταξεως outside of The Gods.

eξω των θεων:

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For All are also Perfected Through The Power of Selves, γὰρ πάντα καὶ τελείονται κατὰ τὴν δύναμιν αὐτῶν, and are Arranged and Measured by The Gods. καὶ ταττεταὶ καὶ μετρεῖται παρὰ τῶν θεῶν. Therefore, The Gods also Pre-Exist, Prior to the last Genera in The Beings, οἱ θεοὶ καὶ προπαραχοῦσιν πρὸ τῶν εσχάτων γενῶν εν τοῖς υἱοι Who also Adorn these and Impart to them καὶ κοσμοῦντες ταῦτα καὶ δίδοντες τοιοις Life, Specific-Ideal-Forms and Perfection, καὶ ζωὴν καὶ εἰδόποιιαν καὶ τελειοτήτα and Revert/Convert these to The Good. καὶ επιστρέφοντες ταῦτα πρὸς τὸ αὐχαθον, and in a similar way, The Gods are also Prior to The Beings, οἰκονύμους καὶ πρὸ τῶν μεσάν, and Prior to The First Genera of Beings. καὶ πρὸ τῶν πρῶτων. And All are Bound and Rooted in The Gods, καὶ πάντα ενδεδείκται καὶ ἐνεργεῖται τοῖς θεοῖς, and All are Preserved through This Cause. καὶ σωζέται διὰ ταυτὴν τὴν αὐτίαν:

But when anything defects from The Gods, it departs into non-Being, δὲ τι ἀπόστασιν τῶν θεῶν, αὐτῷ ὑπεξιστᾶται εἰς τὸ μὴ οὖν and becomes altogether destitute and indistinct καὶ γενομένου παντέλους ερήμου καὶ αἰφανίζεται by becoming entirely sterile παντῆς στερεωμένον of Those Natures by which it was Contained. τῶν συνεχοντῶν.

(Proclus’ Commentary on The Timaeus Book 1 64c-e)

**Proposition 145**

The Distinctive Character of Every Divine Order η ἱδιότης Πασης θείας τάξεως Constantly Traverses Through All Those that are Secondary, φοιτὰ διὰ παντῶν τῶν δευτερῶν, And Bestows Itself to All the subordinate (inferior/needy) Generations. καὶ δίδωσιν εαυτὴν απασὶ καταδευτεροῖς γενεσίν.

For if The Beings Proceed as far as and to such an extent γαρ εἰ τὰ οντα προεἱσιν αἱρι καὶ τοσοῦτοι εώς, which The Kosmic Orders of The Gods Advance, (P144)
then, there is a **Supernally-Illuminated Distinctive Character of The Divine Powers**

for each is **Provided** with **That Characteristic**, from its **Appropriate Proximate Cause**, according to which, **That Characteristic** is Allotted Its Underlying-Reality.

Thus I mean, such as, if there is a **Certain Cathartic/Purifying Deity**, there is also a **purification in Souls**, in **animals**, in **plants**, and in **stones**.

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**Purifying/Perfecting Deity**

*Athena*

[Scheme diagram]

- **Nature**
- **Souls** in Purification
- **Odysseus**
- **Thrasymachos**
- **Theaetetus**

(Separated/Divided according to their own characteristic nature – *Cratylus 387-389*)

And in a similar way, if there is a **Certain**

- **Guardian**
- **Convertive**
- **Perfective**
- **Vivific Power**.

And thus, a **stone only Partakes** of That Divine Cathartic Power in a corporeal way, whereas, a **plant Participates** still more clearly, through its life.

Whereas **an animal** also possesses This idea through its impulse (instinct for survival) **but** The Rational Soul, Rationally,

- **and Intellect**, Intellectually (Intuitively);

**but** The Gods, In a Super-Ousian Way and In A Unific Way.

Thus The Whole Series (Golden-Chain), also has **The Power of Self**

from THE ONE DIVINE CAUSE.

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And **The Self/Same Logos** applies to **The Characteristics** of The Remaining **Divine Powers**, καὶ ὁ συντος λόγος ἐπὶ τῶν λοιπῶν.

For **All Depend upon The Gods**, γὰρ πάντα ἑξηπταῖοι(ἐξαπτω) τῶν θεῶν, thus on the one hand, some natures are **Illuminated by Some Gods**, καὶ μὲν τὰ προλαμπέται εξ ἄλλων, while on the other hand, others are **Illuminated by Other Gods**, δὲ τὰ εξ ἄλλων, thus **The Divine Series, Duly Traverses** as far as to **those** that are **last**;

And some natures, on the one hand, are **Connected to Those Gods, Immediately**, καὶ τὰ μὲν ἀνηρτηταῖοι(ἀναρταῖοι) εἰς εἰκεῖνους ἀμεσῶς, but others, on the other hand, by a greater or less number of **Intermediaries**; (P128) τὰ δὲ διὰ πλειονῶν ἡ ἐλαττονών μεσῶν:

“For **All are Full of Gods”** –Thales–

“δὲ παντα μεστα θεων ” -Θαλης-

and so whatever each one **Naturally** possesses, it derives from **That Source**. (P74) καὶ δ’ εκαστὸν κατὰ φυσιν εχει, εχει εκειθεν.

(Plato, The Republic Chapter 12 401b)
(Proclus’ Commentary on The Cratylus 13-19 > 25-5)
(Proclus’ Commentary on The Timaeus Book 1 34c-d)
(Proclus’ Commentary on The Parmenides 874)
(Damascius’ On 1st Principles Chapter 28 (1-76>81)

**Proposition 146**

**The Ends of All The Divine Processions are Assimilated to The Beginnings of Themselves**, τα τελη Ποισων των θεων προοδον ομισουται προς τας αρχας εαυτων, by **Preserving a Beginningless and Endless Circle**, σωζοντα αναρχον και ατελευτητον κυκλον **Through Their Conversion to Their Beginnings**, δια επιστροφης προς τας αρχας.
For if Each One of Those that have Proceeded, is also Converted to The Proper Beginning from which Each One Proceeded, (P31) then without a doubt, even more so, will The Whole Orders, having Proceeded from The Summit of Themselves, again be Converted to That. But The Conversion of That End to That Beginning, also Completes The Whole Convergence to Herself and One Boundary, and Exhibits Through That Convergency, that which is Uniform in Its Multitude.

Proposition 147

The Summits of All The Divine Kosmic-Orders, τα ακροτάτα Παντων των θεων διακοσμον Are Assimilated to The Limits of Those that are Superior. ομοιουται τοις περασιν των υπερκειμενων.

For if it is Necessary that there be

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a Maintained-Inter-Connection of The Divine Procession, and that Each Order should be Bound-Together by Their Appropriate Middles,

then it is Necessary, that The Summits of The Secondary Orders should come in Contact with The Terminations of The First Orders.

But This Contact is Through Likeness.

Hence, there will be a Likeness of The Summits of The Subordinate Order to The Terminations of The Upper-Foundations.

For on the one hand, since The Self Possesses a Power Most-Singular,
For if 

\textit{Self Transmits Union} to \textit{All}, and \textit{Unites The Whole} 

diαπεμπει την ενωσιν εις πασαν και ενοι πασαν, 

While \textit{Self}, \textit{Abides On-High}. \hspace{1cm} (P125) 

αουτην ανοθεν . 

But on the other hand, \textit{The Middle}, by \textit{Fully-Extending} to both \textit{The Extremes}, 

dε η μεσοτης διαπορμουσα επ` αμφο τα ακρα . 

\textit{Binds-Together The Whole} about \textit{Herself}: \hspace{1cm} (P132) 

sυνδει πασαν περι εαυτην , 

On the one hand, \textit{Translating/Transmitting/Interpreting The Gifts} of \textit{Those} that are \textit{First}, 

μεν διαπορμουσα τας δοσεις των πρωτων , 

but on the other hand, \textit{Drawing-up The Powers} of \textit{those} that are \textit{last}, 

dε ανατεινουσα τας δυναμεις των τελευταιων , 

and \textit{Inserting a Communion} in \textit{All}, 

και εντεινεια κοινωνιαν πασι 

and a \textit{Mutual-Bond-with Each-Other} . 

και συνδεσιν προς αλληλα : 

For in this way \textit{The Whole Arrangement} comes to \textit{Be One}, 

γαρ ουτως η ολη διαταξις γινεται μια 

\textit{Through both}, \textit{Those} that \textit{Fill} , 

εκ των πληρουμενων 

and \textit{Those} that are \textit{Filled} , 

και των πληρουμενων , 

\textit{Converging to The Middle}, \textit{just as if} to a \textit{Certain Center} . 

συννεευσων εις την μεσοτητα ασηπερ εις τι κεντρον . 

Finally, \textit{The Termination} is \textit{Turned back again} to \textit{The Beginning} , 

dε η αποπερατωσις, επιστρεφουσα παλιν εις την αρχην 

by \textit{Recovering/Recalling/Drawing-Back The Proceeding Powers} , 

επαναγογα τας προελθουσας δυναμεις , 

and \textit{It Imparts Likeness} and \textit{Convergency} to \textit{The Whole Order} . \hspace{1cm} (P146) 

και παρεχεται ομοιοτητα και συννεευσι τη ολη ταξις . 

And in this way \textit{The Complete Kosmic-Order is One} 

και ουτως ο συμπας διακοσμος εστι εις 

\textit{Through The Unific Power} of \textit{Those} that are \textit{First} , 

dια της ενοποιου δυναμεως των πρωτων 

\textit{Through The Connectivity Existing} in \textit{The Middle} , 

dια της συνοχης εν τη μεσοτητι 

and \textit{Through The Conversion of The End} to \textit{The Beginning} of \textit{The Processions} . 

και δια της επιστροφης του τελους εις την αρχην των προοδουν . 

\textbf{Proposition 149}

\textit{All The Multitude} of \textit{The Divine Monads} is \textit{Limited Through Number} . 

Παν το πληθυς των θειων εναδων εστι πεπερασμενον κατα αριθμον . 

For if \textit{This Multitude} is \textit{Most-Near} to \textit{The One}, \textit{It will not be Unlimited} . \hspace{1cm} (P113)
γαρ εις εστιν εγγυτατο του ενος, αν ουκ υπαρχει απειρον:

For **The Unlimited is not of The Same Nature**, γαρ το απειρον ου συμφυες
but is **foreign**, to **The One**.

αλλα αλλοτριον, τω ενι.

For if **The Multitude** were also **separated** from The **One**

γαρ ει το πληθος και αφισταται του ενος

Through **Self**

καθ’ αυτο, it is clear that **The Unlimited Multitude** is **altogether destitute** of That.

dηλον ας το απειρον πληθος παντελως ερημον εκεινου:
on which account It is also **powerless** and **inefficacious**

διο και αδυναμον και αδρανες.

Accordingly then, **The Multitude** of **The Gods**, is **not Unlimited Multitude**.

ορα το πληθος των θεων ουκ απειρον.

Hence It is **The Idea of The One** and is **Limited**, αρα ενοειδες και πεπερασμενον.
and It is **More-Limited** than **Every Other Multitude**.

και μαλλον πεπερασμενον παντος αλλου πληθους:

for It is **More-Akin** to **The One** than **Every Other Multitude**.

γαρ μαλλον συγγενες τω ενι παντος αλλου πληθους.

Therefore on the one hand, **if The Source** were **Many**,
onων μεν ει η αρχη πληθος

*then That* which would be **Nearer** to **The Source**

tο εγκυπτερο της αρχης

would **Necessarily** be Many **More** than that which is **more remote**.

εδει ειναι πληθος μαλλον του πορρωτερον

(For **That** which is **Nearer** is **More-Like**).

(γαρ το εγκυπτερον ομοιοτερον):}

On the other hand, since **That** which is **First** is **One**, (P5)

de επει το πρωτον εστι εν

**The Multitude** which is **Conjoined** with **That**

tο πληθος συναφες εκεινω

is Many **Less** than that which is **more remote**

πληθος ηττον του πορρωτερον:

But **The Unlimited is not a Lesser-Multitude**,

de το απειρον ουχ ηττον πληθος,

but **The Greatest Multitude**.

αλλα μαλιστα πληθος.

(Proclus’ The Theology of Plato Book 3 Chapter 1 (iv))

**Proposition 150**

**All That Proceeds In The Divine Orders**, Παν το πρωτον εν τοις θειαις ταξει.
is not Naturally Adapted to Receive All The Powers of Its Producing Cause.

nor can Those that are Secondary Wholly Receive All The Powers of Those Prior to Selves,

but These Possess Certain Powers Exempt from those that are inferior/subordinate,

and are Incomprehensible to those that are after to Selves.

For if The Characteristics of The Gods Differ from Each Other, then

on the one hand, Those of those that are subordinate Pre-Subsist In The Superior Ones;

whereas, Those of The Superior, by Being More-Whole, do not exist in the subordinate.

de αι των υφισταμένων προφυλάσσονται εν τοις υπερτεροις,

Thus on the one hand, The Superior Ones, Impart Some Characteristics to Their Progeny,

on the other hand, They Pre Contain Other Characteristics in Selves In An Exempt Way.

de περιλήφθησαν εν αυτοῖς εξηγήθησαν.

For it has been shown, that Those who are Nearer The One are More-Whole; (P126)

γιὰ προφέρεται αὐτοῖς, οἱ οίκοι του ουκ εἰσίν εγγυτέρω τοῦ ευνόμου οικοτέρων,

whereas, on the other hand, those who are more-remote are more-partial.

But if The More-Whole Possess More-Comprehensive Powers than the more-partial,

de οἱ οικοτέροι εχούσι περιλήψισι ζωνάμει των μερικοτέρων.

then The Secondary and more-partial Order will not Contain The Power of Those.

αρα οἱ δευτέραν καὶ μερικοτέραν ταξιν ούκ εχοντες περιληφθοντες την δύναμιν εκείνων.

Accordingly then, there is Something In-Comprehensible and Un-Circumscribed

οἱ εστίν τις μετ’ απειρίζοντο καὶ απεξηγηθέντο

In Those that Are Superior by Those that are Subordinate
eν τοις υπερτεροις τοῖς υφισταμένοις.

For Each One of The Divine Orders is indeed Unlimited In This Way:

γιὰ εκατόν τῶν θείων καὶ συντός

for it has been shown, The Unlimited is not Unlimited to Itself,

δε δειδείται οὐσὶς αὐτοὶ

nor much less to Those Above who are Before Self,

οὐσὶς πολλά τοῖς υπερ προτερον αὐτοῦ,

but The Unlimited is Unlimited to All Those who are After Itself.

ολλα πᾶσιν τοῖς μεθ’ εαυτοῖο:

thus It exists according to the infinite potential-power in these inferior natures. (P86)

de κατὰ ης απειρία τῆς δύναμιν εν εκείνοίς:

Therefore, The Unlimited is Incomprehensible, to those to which It is Unlimited.

de το απειρόν απεξηγήθησεν, οἰς εστίν απειρον:

Accordingly then, those that are inferior do not Participate of All The Powers

αρα τα καταδεικτια ουκ ἔμετεχε πᾶσιν τῶν δύναμεων, ὡς οἱ διεστὶν απειρον:

(For surely then These are Incomprehensible to Those that are Secondary,
Therefore, These Secondary Powers (by being more-Partial) will not Possess All The Powers of Those.

nor will They Possess The Self which Those Possess,

on account of The Unlimitedness which makes Those that are Superior Transcend those that are inferior.

(Propositions 150-159 : Proclus’ Commentary on The Parmenides 1048-1049)

**Proposition 151**

*All That Is Paternal in The Gods Has a Primary-Function,*
Παν το πατρικόν εν τοις θείοις εστὶ πρωτούργον
and Is Pre-Established in The Order of The Good
καὶ προισταμένων εν ταξεί ταχαθοῦ
According to All The Divine Kosmic-Orders/Arrangements/Adornments.
kata pascalos tas theias
diakosmimoseis.

For Self Produces The Hyparxis (Truth) of Those that are Secondary, (Rep 517c)
γαρ αυτο παρασχει τας υπαρξεις
ton deuteroun
including Their Whole Powers and Their Ousias Through One Ineffable Transcendancy.
καὶ τας ολας δυναμεις καὶ τας ουσιας
cata mian archeton
νυπεροχην:
On which account, Self is also Denominated, Paternal,
dio kai evnomazetai patrikon,
by Bringing to Light The Unifying and Boniform Power of The One,
emfasein
πηνημονη
και αγαθωειδη δυναμιν tou enos
and by Being The Cause of The Underlying-Reality of Those that are Secondary.
kai
ν̲ην αιτιαν
νην υποστατικην
ton deuteroun.

And The Paternal Genus Leads
και το πατρικον γενος ηγεται
Through Each Order of The Gods,
καθι εκαστην ταξιν
ton theon,
by Producing and Adorning All from Itself,
παρασχειν και κοσμουν παντα αφ’ εαυτου,
inasmuch as Self is Arranged Analogous to The Good.
απε τεταγμενον αναλογων
νω αγαθω.
And on the one hand, Some Divine Selves are More-Whole,
και μεν
οι πατερες
ολικωτερων
while on the other hand, Others are more-Partial,
δε
οι
μερικωτερων,
just as The Self Orders of The Gods also Differ By The More-Whole and more-Partial,
kathase
αι αυται
taxiws thon theon autai
και
diaferousoi
to olikostero
kai
merikostero,
According to The Logos of The Cause.
kата
ton logon
της αιτιας:
Therefore, by as many as are The Whole Processions of The Gods,
ουν
οσσα
αι
ολαι
προοδοι
των
theon,
by so many are also The Differences of The Fathers.
toskaitai
και
αι
diaforotitikes
ton pateron.
For if there is Something which is Analogous to The Good in Every Order,
γαρ ει
esta
αναλογων
taxatho kata
pascalon
taxin,
then there must be That which is Analogous to The Paternal in All The Orders,
δε
ειναι
to
patrikon
ev
pascalai,
and that Each Order must Proceed from The Paternal Union.
και
ekastin
προιεναι
απο
ης
patrikis
envoseis.

(Proclus’ Commentary on The 1st Alcibiades <52>)
(Syrinus’ On Aristotle’s Metaphysics starting @167-9 ending @ 169-32)
(Proclus’ Theology of Plato Book 5 Chapter 16)

Proposition 152
All That is Generative of The Gods,

That which Proceeds Through The Unlimited of The Divine Power,

Multiplying from Itself and Traversing Through All,

and Transcendently Exhibiting That which Is Never-failing

in The Processions of Those that are Secondary.

For of what else is That Special Privilege/Province which Multiplies Those that Proceed,

γαρ τινός εστιν το εξαιρετον πληθυνειν τα προιοντα

and Leads Them Forward into Production

και προαγειν εις απογεννησεις

away from The Occult Comprehension in The Causes,

απο της κρυπτης περιοχης εν ταις αιτιας

than that of The Unlimited Power of The Gods,

η της αειευς δυναμεως των θεων,

through which, All Divine Natures are Filled with Prolific Goods?

δι’ την παντα τα θεια πεπληρωται γονιμων αγαθων,

For All that is Full, Produces Others from Itself

αλλα’ παντος του πληρους παραγωγος αφ’ εαυτου


κατα την υπερπληρη δυναμιν;

Therefore, Mastership of Power is The Characteristic of The Generative Divinity,

ουν επικρατεια δυναμεως η ιδιον της γεννητικης θεσπιτος,

which Multiplies The Powers of Those Generated and Completely- Renders Them Prolific,

πολλαπλασιαζουσας τας δυναμεις των γεννομενων και απεργαζομενη γονιμους

and Excites Them to Produce and to Provide a Foundation for Others.

και ανεχειρουσα προς το γενναν και υφιστανειν αλλα.

For if Each One of The Gods Imparts to Others

γαρ ει εκαστον μεταδιδοσα τοις αλλαις

The Appropriate Characteristic which Each One Primarily Possesses,

της οικειας ιδιοτητος ην πρωτως εχει,

then without a doubt All That is Prolific will Impart from Itself to Those that are Subsequent

και δηπου παν το γονιμον ενδιδουσι εαυτου τοις μεθ’

The Prolific Procession and It will Iconically-Reflect The Unlimited

tην γονιμον προοδον και ενεικονιζεται την αειευς

which Is The Primary Leader of The Wholes

την αρχηγον των ολων

from which Every Generative Power Proceeds and which, In an Exempt Way,

αφ’ ης πασα γεννητικη δυναμεις προσλθε, εξηρημενως

Pours-Forth The Ever-Flowing Processions of The Divine Natures.

απορρεουσα τας αειευς προοδους των θεων.
(Proclus’ Commentary on The Timaeus, Book 2 134b-c)

**Proposition 153**

*All That Is Perfect in The Gods Is The Cause of The Divine Perfection.*

Πάν τὸ τέλειον εν τοῖς θεοῖς εστὶ αἰτίον τῆς θείας τελειοτητῆς.

For just as The Underlying-Realities of The Beings are of One Kind, γὰρ οἷς υποστασιαῖς τῶν οντῶν εἰσίν ἄλλαι and Those of The Super-Ousian are of Another, τῶν ὑπερούσων ἄλλαι, Surely then so also are The Perfections of The Selves of Gods of One Kind, δὴ οὖν καὶ αἱ τελειοτητεῖς τῶν αὐτῶν θεῶν μὲν ἄλλαι

According to Hyparxis, κατὰ τὴν υπαρξίαν, whereas Those of The Beings are of Another by being Secondary and Subsequent to Those. δὲ αἱ τῶν οντῶν ἄλλαι δευτέρα δὲ τηείνες:

And The Former Perfections are Self-Perfect and of a Primary-Function, καὶ αἱ μὲν αὐτοτελεῖς καὶ πρῶτουργοι,

and because The Good Acts Primarily in Them; καὶ διὸ τὸ αἰχαλον πρῶτος ἐν εἰκεῖνοις, whereas The Latter Perfections Possess Perfection According to Participation, οἱ δὲ εὐχόντα τὸ τέλειον κατὰ μεθὲξιν.

Therefore on the one hand, through these considerations, οὖν μὲν διὰ ταῦτα

The Perfection of The Gods, is of One Kind,

η τελειοτής τῶν θεῶν ἄλλη and That of Deified Natures, is of Another.

καὶ τῶν εἰκοσευμένων ἄλλη. Whereas on the other hand, The Perfection which is Primarily in The Gods, δὲ τὸ τέλειον πρῶτος ἐν τοῖς θεοῖς

is not only The Cause of Perfection to Deified Natures, οὐ μονη τῆς αἰτίην τελειοτήτος τοῖς εἰκοσευμένοις,

but also to The Gods Themselves.

ἄλλα καὶ τοῖς θεοῖς αὐτοῖς. For if Each God is Perfect inasmuch as γὰρ εἴ ἐκαστὸν τέλειον η

Each God Is-Turned-Towards Their Proper Source; εἰπεστραπται πρὸς τὴν οἰκείαν αρχήν, then That which is The Cause of All Divine Conversion, τὸ τῆς αἰτίην πασης θείας εἰπεστροφῆς

Is The Perfective Genus of The Gods, εστὶ τοῦ τελεσιουργον γενοῦς τῶν θεῶν.
Proposition 154

All That is of a Guardian Characteristic in The Gods, by Being Uniformly Exempt from Those that are Secondary, and by Being Firmly-Established in The Primary Natures.

For if The Guardian Characteristic Immutably Thoroughly-Preserves, Connectedly-Contains All Those that are Guarded/Kept in Their Appropriate Perfection, and by Being The Cause of Undefiled Purity to Those that are Protected, and by Establishing Them in Superior Beings, for on the one hand, All that Is Perfect, Clings to Primary Natures, while on the other hand, It Abides, in Itself, and, It is Expanded Above, those that are in-need/inferior.
(Proclus’ Theology of Plato Book 4 Chapter 27)

**Proposition 155**

_On the one hand,_

All _That has a Vivific Characteristic in The Divine Production_

παν το ἕως τις θειος γένεσιν

is a _Generative Cause_,

εστιν γεννητίκον αἰτιόν,

but on the other hand,

_de_  

Every _Productive Order, is not Vivific._

πάσα ἡ γονίμος τἀξίς εστιν οὖν ἕως:  

For _The Generative is More-Whole than That which is Vivific_,

γιὰ τὰ γεννητικὰ ολίκωτέρα τῆς ἕως

and _is Nearer to The Source_.

καὶ εὐγνητέρῳ τῆς ἀρχῆς.

For on the one hand, _The Production Exhibits The Cause_

γιὰ μὲν τὸ γεννητικὸν δήλοι τὴν αἰτίαν

By Producing _The Beings into Multitude_.

But on the other hand, _The Vivification is a Representation of The Deity_

dε  

ἡ ἕως παριστήσαν τὴν θεοτητα

who is _The Producer of All Life_.

χορηγον ἀπασῆς ἕως.

Thus if _The Former Multiplies The Underlying-Realities of The Beings_,

εἰ ἡ μὲν πολλαπλασιάζει τὰς υποστάσεις τῶν οντῶν,

then _The Latter Provides The Underlying-Reality to The Processions of Life_,

η ἰδιὰ προστιθήσαν τὰς προοδοὺς τῆς ἕως,

Therefore, _as The Being is to The Life_,

οὖν ὡς τὸ οὖν ἐχει πρὸς τὴν ἕως,

so also _is The Generative Order to The Vivific Series_.

οὕτως ἔξει τὴν γεννητικὴν τἀξίς πρὸς τὴν ἕως ῥήμαν.

Therefore, _The Former_, will _Truly be More-Whole_,

οὖν δὴ ἐσται ολίκωτέρα

and _The Cause of a Greater Number of effects_,

καὶ αἰτία πλείονον,

and because of this _It will be Nearer to_

καὶ διὰ τούτο εὐγνητέρῳ

_The Source_.

(Π60)

(P101)
(Proclus’ The Theology of Plato Book 5 Chapter 11)
(Proclus’ Commentary on The Timaeus Book 5 308f)
(Proclus’ Commentary on The 1st Alcibiades <30>)

**Proposition 156**

*On the one hand, All That is The Cause of The Purity* 
μὲν ἐάν τὸ αἰτιὸν τῆς καθαροτήτος

*is Comprehended in The Guardian Order*.

περιέχεται ἐν τῇ προυρητικῇ ταξιᾷ,

*But on the contrary, not All of The Guardian Order*

дей ἐμπαλίον οὐκ παντὸς τοῦ φρουρητικοῦ

*is the same as The Purifying Genus*.

ταυτὸν τῷ καθαρτικῷ γενεῖ.

For on the one hand, *The Purity Imparts to All The Gods*

γὰρ μὲν ἡ καθαροτής ενδιδοσκεῖ πάσιν τοῖς θεοῖς

*That which is Unmingled and That which is Undeified*,

tο αἰμιγεῖ καὶ τὸ αὐχαρινον

in relation to *that which is inferior in The Providence of Secondary Natures*.

πρὸς τὰ χειρονᾶ ἐν τῷ προοιῳ τῶν δευτερῶν,

But on the other hand, *The Guardian Power also Brings This to Completion*,

dε τῆς φρουρᾶς καὶ τοῦτο ἀπεργάζεται

and *Keeps All in Themselves and Firmly Inserts Them in Superior Natures* (P154) καὶ συνεχεί παντα ἐν εἰκοσὶ καὶ σταθεράς ἐντυθήσεται τοῖς υπερτεροῖς.

Accordingly then, *The Guardian Power is More-Whole than That of The Purifying Genus*.

ἀρα τὸ φρουρητικὸν ἐστὶν ὀλικοστερὸν τοῦ καθαρτικοῦ:

for on the one hand, *The Characteristic of The Guardian Order*

γὰρ μὲν ἴδιον φρουρᾶς

*Maintains The Order of Self Simply*, both in relation of *Each One Itself*,

dιατηρεῖν τὴν ταξιν αὐτῆς ἀπλοῖς τε πρὸς ἐκαστὸν εαυτὸ

*Those Prior to Self and Those After Self*,

καὶ τὰ πρὸ αὐτὸν καὶ τὰ μετ’ αὐτὸ,

but on the other hand, *The Characteristic of Purity*

дей καθαροτήτος

is *That which Maintains-Liberated Those that are Superior from those that are inferior*.

tο ἐξαρεῖν τὰ κρείττονα τῶν καταδεικτερῶν

However, *These Powers Primarily Subsist in The Gods*.

дей τῶν τῶν πρῶτας ἐστὶ εν τοῖς θεοῖς.

For it is *Necessary that One Cause Precede The Existence in All*. (P21)

γὰρ δεὶ μιᾶν αἰτιὸν προηγεῖσθαι τοῦ οντος ἐν πάσιν:

and that *The Uniform Measures of All The Goods*,

καὶ τὰ ενοειδῆ μέτρα παντὸς τῶν ἀγαθῶν

must be *Wholly-Comprehended by Those Gods*,

ολῶς προηγεῖσθαι παρ’ εκεῖνοῖς,
since there is nothing Good in The Secondary which does not Pre-Subsist in The Gods. 

Therefore, The Purity and Guardianship and All which is of This Kind, 

by Being Good, Pre-Subsists Primarily in The Gods. 

Proposition 157

On the one hand, Every Paternal Cause 

is The Producer of The Existence to All, 

and Provides The Underlying-Reality to The Hyparxis of The Beings. 

Whereas on the other hand, All That is Demiurgic/Creative of The Ideal Creations, 

dé παντον το δημιουργικον της ειδοποιιας

 Exists Prior to composite natures and to their Order, 

proœstiteke των συνθετων και της ταξεως 

and to their division through their sum/number of selves, 

tαις διαρθεσεως κατ’ αριθμον αυτων, 

and Is The Co-ordination of Self with The Paternal Cause, 

και εστι της συστοιχιας αυτης τω πατρικω 

among the more-partial generation. 

εν μερικωτεροις γενεσιν. 

For Each of These Are of The Order of The Limit; 

εστι ταυτη συστοιχα αλληλως. 

Thus on the one hand, The Demiurgic Cause Leads That Creation into Multitude, 

ουν η ταυτα διεστηκεν αλληλων, το ειδος το φαθον ,

Therefore insofar as These Differ from Each Other, such as The Idea and The Being, 

in this way also, does The Paternal, Differ from The Demiurgic Cause. 

...
accordingly then, The Paternal Cause is **More-Whole** and **More-Causal**, 
aρα το πατρικον ον ολικωτερον και αιτωτερον 
and is **Beyond The Demiurgic Genus**, 
estin epikeina tou dhamourgikou genous,
just as, The Being is Beyond The Genus of Ideas.
ως το ον του ειδους.

(Proclus’ Commentary on The Parmenides 904, 48K) 
(Proclus’ Commentary on The 1st Alcibiades <30>)

**Proposition 158**

Every **Anagogic/Uplifting Cause Exists Among The Gods**, 
Pαν το αναγωγον αιτιον εν τοις θεοις 
Differing from both **The Purifying Cause and from The Convertive Genera**. 
dιωφει και του καθαρτικου και των επιστρεπτικων γενων.

For on the one hand, it is **Clear** that This **Anagogic Cause**, 
γαρ μεν ειναι δηλον στι τουτο 
Must **Primarily** also Exist Among Those Gods; 
δε πρωτος και εν εκεινοις.
Seeing that **All The Causes** of The Whole Goods Pre-Subsist There. 
επειδη παντα τα αιτια των ολων αχαθων προυφεστηκεν εκει.

Thus on the one hand, It **Subsists-Prior** to The Purifying Cause, 
αλλα μεν προπαραχει του καθαρτικου, 
by reason that, The One, **Liberates those that are subordinate**, (P156) 
διουτι το μεν απολυει των χειρονον,
while This One, **Conjoins them to Those that are Superior**.
δε τουτο συναπτει τοις κρειττοισi:

Thus, The Anagogic Contains The **More-Partial Order** of The Convertive Genera, 
δε εχει μερικωτερον ταξιν του επιστρεπτικου, 
by reason that, **All That Converts**, 
διουτι παν το επιστρεφον
is either Converted to Itself, or to That which is Superior.
η επιστρεφει προς εαυτο η προς το κρειττουν,
But The Function of The Anagogic Cause 
δε το ενεργημα του αναγωγου 
is **Characterized** 
χαρακτηριζεται 
by The Conversion to That which is Superior, 
κατα την επιστροφην προς το κρειττουν,
by Leading Up That which is Converted to That which is Above and More-Divine.
ως αγον το επιστρεφουμεν εις το ανω και το θειοτερον.

**The Causes**

194
Every Divine Order of The First Archetypal-Fountains/Causes
Πάσα θεων ταξις των πρωτων αρχων
Consists of The Limit and The Unlimited
εστιν εκ περατος και ασεριας
Thus One Order is Causally-Characterized More by The Limited,
αλλα η μεν της ατιας μαλλον προς του περατος,
while The Other Order is Causally-Characterized More by The Unlimited.
η δε προς της ασεριας.

For on the one hand, Every Divine Order Proceeds from both of These,
γαρ μεν πασα προεισι εξ αμφοτερων,
because The Impartations of The First Causes
διηκουσι δια παντων των δευτερων.
Thus on the one hand, in Some, The Limit Has Dominion in The Blend,
αλλα μεν οπου το περας ενδυναστευει κατα την μιξιν,
while on the other hand, in Others, The Unlimited Has Dominion in The Blend.
δε οπου το ασεριον:
Surely then on the one hand, in this way
δη μεν ουτω
The Genus in which The-Idea-of-The-Limit Prevails
το γενος εν ω περατοειδες κρατει
Brings to Completion The Impartations of The Limit;
αποτελειται τα του περατος:
while on the other hand,

The Genus in which The-Idea-of-The-Unlimited Prevails
το εν ω ασεριοειδες,
Brings to Completion The Impartations of The Unlimited.

195
Every Divine Intellect is Uniform,
Πας θειος ο νους εστι ενοειδης
and Perfect and Primarily Intellect,
και τελειος και πρωτος νους ,
and From Itself, Produces The Other Intelleccts .
και αφ’ εαυτου παραγων τους αλλους νους .

For if Every Divine Intellect Is Divine ,
γαρ ει εστι θειος ,
then Every Divine Intellect Is Filled with The Divine Monads
πεπληρωται των θειων εναδων
and Every Divine Intellect Is The Idea-of-The-One .
και εστιν ενοειδης :

But if this be the case ,
δε ει ταυτα ,
then Every Divine Intellect Is also Perfect ,
και τελειος ,
by Being-Full of The Divine Goodness .
υπαρχων πληρης της θειας της αγαθοτητος .

And if this be the case ,
δε ει ταυτα ,
then Every Divine Intellect Is also Primarily Intellect ,
εστι και πρωτος νους ,
inasmuch as Every Divine Intellect is United to The Gods .
ατε ηνωμενος τως θεως :
for Every Superior Intellect Is A Divinized Intellect .
γαρ παντος κρειττον νου εκθεομενος ο νους .

Then by Being Primarily Intellect ,
δε ον πρωτος νους ,
Self also Bestows to The Other Intelleccts Their Underlying-Reality ;
for _All Secondary Beings Obtain Their Hyparxis_

from _The Primary Beings_.

**Proposition 161**

_All That Truly Is_,

παν το οντός αν

_is the First of Those that Participate of The Divine Union_,

εστι πρωτον των μεταχωντων της θεως ενωσεως

_as it has been demonstrated_,

(π138)

ως δεδεικται,

then _It also Fills Intellect from Itself_

και πληροι τον νουν αφ’ εαυτου

(For _Intellect is also Being, by Being-Filled-Full of Being_),

(γαρ ο νους εστιν και αν, ως πληρομενος του οντος ),

and _Being Is_, without a doubt, _The Divine Intelligible_.

εστι δηπου θειον νοητον:

And on the one hand, insofar as _It has Been Deified, It Is Divine_,

μεν ως εκθεομενον, θειον,

on the other hand, _by Fulfilling Intellect and by Being Participated by Self, It Is Intelligible_.

δε ως πληρωτικον του νου και μεταχωμενον υπ’ αυτου, νοητον.

On the one hand, _Intellect Is also Being, Through That which Is Primarily Being_.

μεν ο νους και αν δια το πρωτος αν,

Whereas on the other hand, _That which Is Primarily Being is Self, Separate from Intellect_;

dε το πρωτος ον εστιν αυτο χωριστον απο του νου,

because _The Intellect is After The Being_.

(π101)

διοτι ο νους εστιν μετα το αν.

But _Imparticipables Subsist Prior to Those which are Participated_.

(P23)
Therefore, Being, also Pre-Subsists Imparticipably According to The Self, ωστε ὁν καὶ προσαρχεῖ αμεθήκτως καθ’ το αὐτὸ and Is Prior to That Being which is Conjoined with Intellect, καὶ τὸν ὄντος τοῦ σύζυγον πρὸς νοῦν. For It Is Intelligible, by not Being-Co-Arranged with Intellect, γὰρ ἑστὶν νοητὸν ὡς οὖν συνεταχθηκὸν τῷ νῷ, but by Perfecting Intellect In An Exempt Way, ἀλλ’ ὡς τελείουν τὸν νους ἐμπνευμένως, because It also Imparts Existence to That, διὸ τελειῶσας τὸν εἶναι κακεῖνῳ and Fills That with Truly Existing Ousia. καὶ πληροὶ κακεῖνον τῆς ὀντος οὐσίας οὐσίας.

(Damascius' Lectures on the Philebus 103)

Proposition 162

All The Multitude of The Monads, that Illuminates That which Truly Is, Πᾶν τὸ πλῆθος τῶν ἐναέων καταλαμμένον ὑπὸ τοῦ ὄντος ὁν is Occult and Intelligible; εἰστὶ κρυφιὸν καὶ νοητὸν:

Occult, on the one hand, by Being-United to The One;

κρυφιὸν μὲν ὡς συνημμένον τῷ ἑνὶ, but Intelligible, on the other hand, by Being Participated by The Being.

νοητὸν δὲ ὡς ἐμπεχομένον ὑπὸ τοῦ ὄντος.

For All The Gods are Named from Those that are Linked/Attached (to Them); γὰρ πάντες οἱ θεοὶ καλουνται ἀπὸ τῶν εξημμένων, because from These it is possible to have an Intuitive-Insight διὸ ταῖς διαφόρας τὰς υπόστασις,

by Being Unknowable of Them Selves.

υπαρχόσσας αγνωστοὺς αὐτῶν.

For All that Is Divine Exists by Self, Ineffable and Unknowable, γὰρ πᾶν τὸ θεῖον καθ’ αὐτὸ ἀρρητὸν καὶ αγνωστὸν, by Being-Of-The-Same-Nature as The Ineffable One.

ὡς συμφωνεῖς τῷ ἀρρητῷ τῷ ἑνὶ:

However, from The Differences of The Participants it also happens that ὁτα ἐξ ἑξαλλαγῆς τῶν μετεχοντῶν καὶ συμβαίνει The Characteristics of Those Gods come to be known (by inference). (P123)

τὰς ἰδιότητας ἕκειαν γνωρίζεσθαι.

Therefore The Monads which Illuminate That which Truly Is are surely then Intelligible; οὐν οἱ καταλαμμένοιν τὸ ὄντος ὁν οἰκεῖν ὑπὸ νοητοῖς by reason that, That which Truly Is, is surely then Divine, Intelligible and Imparticipable,
By-having-An-Underlying-Reality-that-is-Prior to Intellect. (P161)

For This would not be Attached to The First Gods,

γαρ τουτο αν ου εξηπτο των πρωτιστων θεων,

if They did not also Possess a Primary Underlying-Reality,

ει κακεινοι μη ειχον πρωτουργον υποστασιν

and a Power that is Perfective of The Other Gods;

και δυνατιν τελειωτικην των αλλων θεων,

if indeed, just as The Participants Are in relation to each other,

ειπερ ας τα μετεχοντα προς αλληλα,

so also Must Be The Hyparxes of Those that are Participated (in relation to Each-Other).

ουτω και εχουσιν αι υπαρξεις των μετεχομενων.

(Cratylus 396b)

(Proclus’ On Plato’s Cratylus 52-1 > 59-21)

(Proclus Commentary on The Parmenides 817 > 820)

(Proclus’ Commentary on The 1st Alcibiades <51>, <166>, <249>)

Proposition 163

Every Multitude of The Monads

Παν το πληθος των εναδων

That Is Participated by The Unparticipated Intellect

to μετεχομενον υπο του αμεθηκου νου

Is Intellectual.

eστιν νοερον.

For just as Intellect Has To Be in relation to That which Truly Is (The Truth),

γαρ ως νους εχει προς το οντως ον,

so also Have To Be The Self Monads in relation to The Intelligible Monads.

ουτω εχουσιν αι αυται εναδες προς τας νοητας τας εναδας.

(Intellect : That which Truly Is (The Being / The Truth / The One)

: :

The Self Monads : The Intelligible Monads)

Therefore, in the same way as,

ουν και ηπερ

Those Monads that Illuminate The Being, Are Intelligible (P162)

εκειναι, καταλαμπουσα αι τον, εισι νοηται,

in this way also,

tαυτη και,

The Selves that Illuminate The Divine and Unparticipated Intellect, Are Intellectual.

αυται καταλαμπουσα τον θειον και αμεθηκον νουν, εισιν νοεραι,
(The Intelligible Monads : That which Truly Is (The Being / The Truth / The One) : :)
(The Intellectual Selves : Divine and Unparticipated Intellect)

Although The Selves are not Intellectual in such a way, αλλ δια της αμεθηκτης ψυχης,
as if They Subsisted in Intellect, ως υφεστηκαν εν ναω,
but by Subsisting-Prior to Intellect, and by Bringing-Forth Intellect (P65)
αλλ δια της προσωρινης του νου και απογεννωσα τον νουν
According to Cause.
κατ’ αιτιαν.

(Proclus' Commentary on The Parmenides 1043-1051)
(Proclus' The Theology of Plato Book 3 Chapter 2 (vi))

Proposition 164

Every Multitude of The Monads
Παν το πληθος των εναδων
That is Participated by Every Imparticipable Soul,
το μεταχειμενον υπο παση της αμεθηκτης ψυχης
Is Super-Kosmic.
εστι υπερκοσμον.

For by reason that The Imparticipable Soul
γαρ δια της αμεθηκτης ψυχης
Exists Primarily Above The Kosmos,
εστι πρωτος υπερ τον κοσμον,
so also are The Gods Super-Kosmic
και εισεν οι θεοι υπερκοσμοι
by Being Analogous in relation to The Intellectual and Intelligible Gods,
οντες ανα λογον προς τους νοερους και νοητους,
That are Participated by Her Self,
μεταχειμενοι υπ’ αυτης,
which Analogy, Soul has in relation to Intellect,
ον ψυχη εχει προς νουν
and Intellect has in relation to That which Truly Is.
και νους προς τον οντως ων.
Therefore, just as Every Soul Depends-Upon Intellect,
ους απο πασα ψυχη ανερητηται εις νους
and just as Intellect Turns-Back to The Intelligible,
και νους επεστραπται το νοητον,
Surely then so also do, The Super-Kosmic Gods, Depend-upon The Intellectual Gods, 
Surely then just as, The Intellectual Gods, also Depend-upon The Intelligible Gods.

For They Shine Upon The Kosmos, 
Through The Middle Parts/Portions of The Intellect and of The Soul. 

Every Multitude of The Monads, That is Participated 
Πᾶν τὸ πλήθος τῶν εναόδων τῶν μετεχομένων 
by a Certain Sensible Body, is En-Kosmic. 
υπὸ τινος αἰσθήτου σώματος εστὶν εγκοσμιον. 

(Proclus’ Theology of Plato Book 6 Chapter 2) 
Proposition 165

And The Self Intellect also Participates of The Monad 
κατὰ τὸ νοητὸν τὸ ακροτατὸν τὸ εαυτὸν. 
Therefore, These Monads are En-Kosmic, 
σὺν αἱ εναόδες εγκοσμιοι 
by Completely Filling The Whole Kosmos, 
ὡς συμπλήρωσι τὸν ὅλον κόσμον and by Deifying The Visible Bodies.
καὶ ὡς ἐκθεσικαὶ τῶν εἰμανὶν σώματον.

For Each of These (Heavenly Bodies) are also Divine,

γὰρ ἑκαστὸν τούτον ἐστὶν καὶ θείον,

not on account of The Soul (for Her Self is not Primarily Divine),

οὕτως τὴν ψυχὴν (γὰρ αὐτὴ ὑπὸ πρῶτος θεός),

nor on account of The Intellect (for This is not The Self for The One),

οὐδὲ διὰ τὸν νουν (γὰρ οὗτος οὐδὲ ὁ οὐτος τὸ εἶν),

Thus on the one hand, All are En-souled on account of Soul and are Moved by Herself,

αἷλλ’ μὲν εὐμυξήθην διὰ ψυχὴν καὶ κινωμενὸν εἰς εαυτήν.

Whereas on the other hand, All are Always Maintained in The Same Way,

δὲ αἰτὶ εἰχόν ὀσαντός

and Borne-Along by The Most-Excellent Order on account of The Intellect,

καὶ ἐφομενὸν τῇ ἀριστῇ ταξεὶ διὰ τὸν νουν,

However, Each One of These is Divine on account of Their Union.

(P129) δὲ θείον διὰ τὴν ενωσίν:

And if Each One Possesses A Providential Power,

καὶ εἴ ἑξεί προνοητικὴν δύναμιν,

then Each One is in Possession of This Power Through Such A Cause.

(P120) ἐστὶ ταύτῃ τὴν διὰ τοιουτον αἰτίαν.

(Iamblichus On The Mysteries Book1 Chapters 6-7)

**Proposition 166**

*Every Intellect is either Imparticipable or Participable*

Πᾶς νοῦς ἐστὶν η ἀμεθέκτος η μεθέκτος.

*And if Participable, then Every Intellect is either*

καὶ εἰ μεθέκτος, η Participated by Super-Kosmic or by En-Kosmic Souls.

μεταχομενὸς υπὸ των υπερκοσμίων η υπὸ των εγκοσμίων ψυχῶν.

Since on the one hand, The Imparticipable Intellect Contains

γὰρ μὲν αμεθέκτος εἶχὸν

The Very First Hyparxis,

(Π23-Π24)

ο πρῶτος ὑπάρχειν,

It Leads Every Multitude of The Intelleccts.

ηγεϊ τὰ πλῆθους τῶν νουῶν:

Whereas on the other hand, of Those Intelleccts that are Participated,

δὲ τῶν μεταχομενῶν

Some, on the one hand, Illuminate The Super-Kosmic and Imparticipable Soul,

οί μὲν ἐλάλησαν τὴν υπερκοσμίων καὶ αμεθέκτων ψυχῆν.

while Others, on the other hand, Illuminate The Kosmic Soul.

οὶ δὲ τὴν εγκοσμίων.

For The Kosmic Multitude of Intelleccts

γὰρ τὸ εγκοσμίον τὸ πλῆθος

is not Immediately derived from The Imparticipable Intellect;
Nor does The Super-Kosmic Multitude of Intellects alone Possess an Underlying-Reality, since there also Subsist Kosmic Multitudes; and if indeed there also Subsists A Kosmic Multitude of Gods, (P165)

Thus on the one hand, The Very First Intellect, Intellects Itself Alone, and in This, Intellect and Intelligible are One according to Number; but on the other hand, Each of the subsequent Intellects, Intellects Itself, and at the same time, Those Prior to Self, and on the one hand, The Intelligible to Each of These, is That which It Is, and on the other hand, That from which It Is.

For, either, Every Intellect, Intellects Itself, or That which is Above Itself, or that which is Below Itself.

(Proclus’ Commentary on The 1st Alcibiades <65>)

Proposition 167

Every Intellect, Intellects Itself.

Thus on the one hand, The Processions are derived through Those that are Like. (P29)

If indeed, the prooedoi dia ton omoioy, since That which is Separate from The Kosmos, is Much More-Like The Imparticipable, μαλλον omoiosteron to omebekepto than That which is Dispensed about Self.

η to dihermenon peri oauton:

(Timaeus 29e > 30b)

(Iamblichus On The Mysteries Book 8 Chapter 4)

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Then on the one hand, if It Intellects that which is **Below It Self**, αλλ' μεν ει το μεθ' εαυτον.

It would be **turned-towards that** which is **inferior**, through Intellect; επιστρεψει προς το ον χειρον νους

and in this way, Self would **not recognize that**, towards which It is turned, καὶ ουτως αυτο ουδε γνωσται εκεινο, προς ο επεστρεψειν,

*A** 

inasmuch as it is not That which is **In Self**, but external to Self.

ατε ουκ ον ειν αυτω, αλλ' εξω αυτου,

thus, It will only recognize the impression from Self,

δε μονον τον τυπον απ' αυτου,

which has being generated in Self from that;

ος γηγονεν ειν αυτω απ' εκεινου:

for, It sees/knows, that which It possesses, and the way in which It is affected,

γαρ, οιδε, ο εχει, και ο πεπονθεν,

*but not*, That which It does not possess, and from which It is not affected.

ουχ ο μη εχει και αφ' ου ου πεπονθεν.

Whereas on the other hand, if It Intellects That which is **Above It Self**,

dε ει το υπερ αυτον

and if on the one hand, It Intellects Through The Intuitive-Knowledge of It Self,

eι μεν δια της γνωσεως εαυτου,

then It will **Know Itself and at the same time That Superior Nature**.

γνωσται εαυτον αμι κακεινο :

Whereas if It solely Intellects That which is **Intellect**, then It will be **ignorant of It Self**.

dε ει μονον εκεινο αν νους αγνοησει εαυτον

Therefore in a general way, by Recognizing That which is **Prior to It Self**,

δε ολως, γνωσκον το προ αυτου,

then It will **See that It Is That Cause and It also See Those of which It Is The Cause**.

αρα οιδεν οτι εστιν εκειν εαυτον αιτιων, και ον αιτιων :

For if It is **ignorant of These**,

γαρ ει αγνοησει ταυτα .

then It will also be **ignorant of That** which is **Productive by Its Very Being**; (P18)

αγνοησει κακεινο το παραγον το ειναι

by not Recognizing That which **Produce**, and **That** which is **Produced**.

μη γνωσκον α παραγει, και α παραγει

Hence by Recognizing That which is **Prior to It Self**, which Provides Its Underlying-Reality,

δε γνωσκον το προ αυτου ο ψιστησι

and of which, It Is The Cause,

και ον αιτιων .

It will also **Know Itself as deriving Its Underlying-Reality from That Source**.

και γνωσται εαυτον υποσταιτα εκειθεν

Therefore, by Recognizing, That which is **Prior to Self**,

αρα γνωσκον το προ αυτου

it will likewise, **Entirely, Know Self**.

και παντως γνωσται αυτω .

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Therefore, if there is a Certain Intelligible Intellect, then This
οὖν εἰ εστὶ τις νοητὸς νοὺς εκεῖνος
by Knowing/Seeing Itself will also See/Know The Intelligible which Is The Self Intelligible.
eἰδὼς εαυτὸν καὶ οὐδὲ τὸ νοητὸν, ἀλλὰ εἰσὶν οὐ τοῦ νοητοῦ:
But Each of The Intellects After This,
δὲ εκεῖνος τὸν μετ᾽ εκεῖνον
will Intellect The Intelligible which is In Self,
νοεῖ τὸ νοητὸν ἐν αὐτῷ
and at the same time, That which is Prior to Self,
καὶ σιμαῖα τὸ πρὸ αὐτοῦ.

Accordingly then, there is also The Intelligible In The Intellect,
αρα εστὶν καὶ νοητὸν ἐν τῷ νῷ,
and The Intellect In The Intelligible.
καὶ νοὺς ἐν τῷ νοητῷ:
Thus One Intellect, is The Self along with The Intelligible;
ἀλλὰ οὐκ εἶναι οὐτὸς τῷ νοητῷ
but The Other Intellect Is on the one hand, The Self along with The Intelligible In Self,
ο δὲ μεν οὐκ οὐτὸς τῷ ἐν αὐτῷ,
but on the other hand, is not The Self along with The Intelligible Prior to Self.
δὲ οὐχ οὐτὸς τῷ πρὸ αὐτοῦ:
For That (Self) which is Simply Intelligible, is One Aspect,
χαρ τὸ αὐτῶς νοητὸν ἀλλὸ
and The Intelligible in That (Self) which Intellects is Another.
καὶ τὸ νοητὸν ἐν τῷ νοοῦντι ἀλλὸ.

(Proclus’ Commentary On The Parmenides 945)

Proposition 168

Every Intellect is Aware/Knows/Sees that It Intellects Through Energy/Activity
Πᾶς νοῦς οἰδὲν σετί νοεῖ κατ’ ενεργείαν
And on the one hand, it is not “the characteristic of one part of Intellect, to Intellect”
καὶ μεν οὐκ ἰδίον ἀλλὸν τὸ νοεῖν
and on the other hand, “of another part of Intellect, to Intellect that It Intellects”.
δὲ ἀλλόν τὸ νοεῖν στὶ νοεῖ.

For if, It Is Intellect Through Energy
χαρ εἰ εστὶ νοὺς κατ’ ενεργείαν
And does not Intellect Itself, besides that of being Other than,
καὶ οὐκ νοεῖ εαυτὸν παρὰ οντα ἀλλὸν
The Object of Intellection;
τὸ νοοµένον
then It Knows Itself and Sees Itself.
οἰδὲν εαυτὸν καὶ ὀρα εαυτὸν.

Thus by Seeing The Object of Intellection and by Recognizing That which It Sees,
δὲ ὁρὸν νοοῦντα καὶ γνωσικὸν ὁροῦντα
It is Aware/Knows, that It is Intellect Through Energizing/Activating.
Thus, It is Aware of the following:
not only of That which It Intellects, but It is also Aware that It Intellects. 

Accordingly then, It is Aware of both at the same time,
of The Intelligible and that It Intellects That,
and that It Intellects Through The Intellection of Itself.

(Proclus’ Commentary on The Parmenides 900, 1147)
(Plotinus, The Enneads Book 2 Chapter 9-44)
PROPOSITION 169

Every Intellect
Ποις νους
Has Its Ousia, Power and Energy
εχει την ουσιαν και την δυναμιν και την ενεργιαν
In Eternity
εν αιωνι.
For if It Intellects Itself and is The Same as The Intellect and The Intelligible, (P167)

\[ \chi \varepsilon \ i \ \nu e i \ \varepsilon a u t o n \ kai \ \tau a u t o n \ \nu o u s \ kai \ \nu o i t o n, \]

so also is The Intellection The Same as The Intellect and The Intelligible:

\[ \zeta \ \nu o i t o s \ \tau a u t o n \ \tau o \ \nu o s \ kai \ \tau o \ \nu o i t o s: \]

For By (The Intellection) Being in The Middle,

\[ \chi \varepsilon \ \omicron u s a \ \mu e s \varsigma \]

of That which Intellects and also of The Object of Intellection,

tou noouneous te kai tou nooumenou,

It Is The Intellection of The Selves of Those Beings
ton auton ekeiwsoun onton,

then without a doubt, The Intellection will also be The Self in respect to Both.

\[ \delta h i o u \ \zeta \ \nu o i t o s \ kai \ \varepsilon s t a \ \zeta \ \omega u t h \ \pi r o s \ \alpha i m o w. \]

[PROPOSITION 1, Book 1, Euclid's Elements]

But certainly, that The Ousia of The Intellect IS Eternal, is Clear;

\[ a l l a \ \mu i n \ o t i \ \zeta \ \omicron u s i a \ tou \ \nu o u \ \alpha i w n o i s \ \delta h l o n: \]

for All That IS Eternal, IS At-Once/Simultaneously, Whole. (P52)

\[ \chi \varepsilon \ \epsilon s t i \ \alpha i m a \ \omega l i . \]

Then so also is The Intellection, if indeed It is The Same as The Ousia of Intellect:

\[ k a i \ \omega s s a u t o s \ \zeta \ \nu o i t o s \ \epsilon i p e r \ \tau a u t o n \ \tau h \ \omicron u s i a \ [t o u \ \nu o u ] \]

For if Intellect IS Motionless, then It will not be Measured By Time,

\[ \chi \varepsilon \ \iota \ \nu o u s \ \alpha k i n i t o s \ \alpha n \ \tau o \ \o u k \ \mu e t r o i \ \upsilon \ \chi r o n o u \]

nor By Its [Ousian] Existence,

\[ o u t e \ \kappa a t a \ \tau o \ \iota \ \nu o s i: \]


\[ o u t e \ \kappa a t a \ \tau h \ \e n e r g e i a n . \]

But if These are Maintained In This Way, then so also IS Its [Ousian] Power Eternal.

\[ d e \ \tau o u t o n \ \e x h o n t o n \ \omega s s a u t o s, \ k a i \ \zeta \ \delta n a m i w s \ \alpha i w n o i s. \]

(Proclus’ Commentary on The Parmenides 1233-1238)

(Plotinus, The Enneads Book 5 Chapter 1-4)

Proposition 170

Every Intellect, Intellects All, At-Once,

\[ \Pi a s \ \nu o u s \ \nu o e i \ \p a n t a \ \alpha i m a \]

Whereas on the one hand, Imparticipable Intellect, Intellects All, Simply,

\[ a l l ^ { \prime } \ \mu e n \ \iota \ \omega s s a u t o s \ \p a n t a \ \alpha p l a s, \]

but on the other hand, Each of The Intellects Subsequent to That

dε \ \epsilon k a s t o s \ \tau o n \ \mu e t ^ { \prime } \ \e k e i w n

\[ \text{Intellect All In One}. \]

\[ \p a n t a \ \k a \theta ^ { \epsilon v}. \]

For if Every Intellect Firmly-Establishes Its Ousia In Eternity

\[ \chi \varepsilon \ \iota \ \\alpha p a s \ \nu o u s \ \iota \ \rho u s a t o \ \tau h \ \omicron u s i a n \ \epsilon v \ \alpha i w n a i \]

and at the same time, The Energy along with The Ousia of Itself, (P169)
Every Intellect will Intellect All, At-Once.

For if Every Intellect, is not Firmly-Established In Eternity,
then its successive objects of perception would exist as one part to another part.

For All that is successive, exists In Time;
γαρ παντὸς τὸ εἴδης ἐν χρόνῳ:
for that which is successive, consists of before and after,
γαρ τὸ εἴδης προτερον καὶ ύστερον,
thus All of it, does not Exist, At-Once. (P52)

Therefore, on the one hand, if All the intellects intellect All, in the same way,
οὖν μὲν εἰ παντὰ νοησοῦν πάντες ομοίως,
then they will not differ from each other.

But on the other hand, in a similar way, by being All,
δὲ ομοίως οὐνεῖς παντὰ,
one intellect will not be Imparticipable, while another is not-Imparticipable.

For Their Ousias are to Their Selves just as Their Objects are to Their Intellections;

Therefore, it remains,

that if Each Intellect does not, Intellect All, in The Same way,

Then either Each One does not Intellect All, but One,
η ἐκαστὸς μὴ νοεῖν πᾶντα, ἀλλὰ ἐν:
or more, but not All At-Once,
η πλείω, δὲ μὴ πᾶντα ομοίως:
or surely then that Each Intellect Intellects All In One.

However, to assert on the one hand, that Each Intellect does not Intellect All,
ἀλλὰ τὸ λέγειν μὲν μὴ νοεῖν πᾶντα
is to make intellect ignorant of something of The Real Beings/Reality.

...
For by **Intellect Being Unmoved**, it will not undergo transition [in Its Static Energy], γαρ αὐτὸν αἰνετοὺς οὐδὲ μεταβήσεται and will not [later] intellect something which it did not before. καὶ νοσεῖ ἂν μὴ προτερον: And by intellecting solely one thing, by being that which remains-steadfast/unmoved καὶ νοων μονον εν, διὰ το μενειν it will be inferior to Soul, εσται χειρων ψυχης which Intellec All, by being Moved. της νουσης παντα εν τω κινεισθαι.

(Since It will either Intellect All or One
( γαρ η παντα η εν or All In One ),
η παντα καθ’ εν)
Accordingly then, It will Intellect All In One,
αρα νοσει παντα καθ’ εν ,
For on the one hand,
και μεν There Is Always The Intellection of All In All [The Intellec]s;
ουσης αει της νοσεως παντων εν πασι

whereas on the other hand,
δε by Defining/Delimiting/Determining All, In One of The All;
οριζονουσης τα παντα ενι των παντων:
so that there is Something Uniquely Masterful In The Intellection,
ωστε ειναι τι εν κρατουν εν τη νοσει and In The Objects of Intellection;
και τοις νουσμενοις ,
**By All Being Intellected, At-Once, In The One**,
pαντων νουσμενων αμα κατα το εν
**By Self Characterizing All of The One**.
αυτω χαρακτηριζοντος τα παντα του ενος.

(Proclus’ Commentary on The Timaeus Book 5 316C)

**Proposition 171**

*Every Intellect Is An Imparitble Ousia*.  
Πας νους εστιν αμεριστος ουσια.

For if *Every Intellect Exists Without-Magnitude* and *Is Incorporeal* and *Immovable*, γαρ ει αμεγεθης και ασωματος και ακινητος, 
then *Every Intellect is Imparitble*, 
esti αμεριστος.

For *All* that is in-any-way-whatsoever partible, 
γαρ παν το οπωσουν μεριστον 
is so either *through Multitude* or *through Magnitude*,

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η κατὰ πλῆθος η κατὰ μεγεθος
or through the partible energies being borne along in the flow of Time.

η κατὰ τας μεριστον ενεργειας φερομενας εν χρονω :
However, Intellect Is Eternal In All Ways, and It Is Beyond All bodies

de o νους αιωνιος κατα παντα , και επεκεινα σωματων ,
and The Multitude In Self Is United ; accordingly then , Self Is Impartible .

και το πληθος εν αυτω ηνωται : αρα εστιν αιωνιος .

Therefore on the one hand , that Intellect Is Incorporeal ,

ουν μεν οτι ο νους ασωματος ,
is clear from Its Conversion to Itself .

δηλοι η επιστροφη προς εαυτον :
For no body is Converted to itself .

γαρ ουδεν των σωματων επιστρεφεται προς εαυτο .
Whereas on the other hand , that It Is Eternal ,

δε στι αιωνιος ,
is clear from The Sameness of Its Energy in relation to Its Ousia .

η ταυτοτης της ενεργειας προς την ουσιαν :
For it has been demonstrated in this way before .

γαρ δεδεκται ουτω προτερον .
Furthermore , that The Multitude In Self Is United , is clear from
de οτι το πληθος ηνωται ,
The Connection/Continuity/Conjunction of The Intellectual Multitude

η συνεχεια του νοερου πληθους
in relation to The Divine Monads .

προς τας εναδας τας θειας :
For These , on the one hand , are The First Multitude ;

αλλα μεσα μεν εισι πρωτον πληθος ,
but Intelects , on the other hand , are Subsequent to These .

οι νοες δε μετ’ εκεινας .
Therefore , even though Every Intellect is also A Multitude ,

ουν ει απαξ νους και πληθος ,
yet They Are A United Multitude ; for Prior to that which is divided ,

αλλ’ ηνωμεν πληθος : γαρ προ του διηρημενου
There Is That which Is Collected In Profound Union ,

το συνεπτυμενον
and Nearer to The One .

και εγγυτερο του ενος .
(Plotinus , The Enneads Book 4 Chapter 2)1

Proposition 172

Every Intellect Is , In A Proximate Way, The Underlying Cause ,

Πας νους εστι προσεχος υποστατης
of Those that Are Eternal and Immutable Through Ousia .

αιδιων και αμεταβλητων κατ’ ουσιαν .

For That which Is Produced by an Immoveable Cause ,

γαρ το παραχωμενον απο ακινητου αιτιας
Is In Every Way Immutable, Through Its Ousia.  
( P76 )

However, Immovable Intellect,  
δὲ ακινήτος νους ,  
Is Entirely Eternal,  
οὖν παντικός αἰωνιός  
and Abides In Eternity.  
καὶ μενον εν αἰωνι .

Immoveable Intellect also Produces whatever It will Produce  
καὶ παράγει αὐτὸν παραγή  
By Its Very Existence.  
( P169 )

However, if It Always Is,  
δὲ εἰ αἰεὶ εστὶ  
and Is Invariably The Same,  
καὶ εἰστὶν ὁμοόνομος ,  
Then, It Always Produces and does so, In The Same Way.  
ἀεὶ παράγει καὶ ὁμοόνομος :  

Accordingly then,  
ἀρα  
It is not The Cause,  
οὐκ αἰτιός  
on the one hand, of those beings who exist at one time,  
μὲν ὁντῶν ποτέ ,  
but on the other hand, do not exist at another time.  
δὲ μὴ ὁντῶν ποτε ,  
Thus, Immoveable Intellect Is The Cause  
ἀλλὰ  
of The Real Beings who Always Exist.  
τῶν ὁντῶν αἰεὶ .  

Proposition 173

Every Intellect Is In An Intellectual Way, both,  
Πας νους εστὶ νοερός καὶ  
Those that are Prior to Self, and, Those that are Subsequent to Self.  
τὰ πρὸ αὑτοῦ καὶ τὰ μετ᾽ αὑτον :  

For on the one hand, Every Intellect Is Like Those After Self, By Being Their Cause,
Hence, \textit{The Participations} are \textit{Through The Characteristic} and \textit{Power} of \textit{The Participants}. For \textit{Each Intellect} also \textit{Participates} of \textit{Those} that Are \textit{Superior} \textit{in such a way} as \textit{Each} is \textit{Naturally-Adapted}, but \textit{not In The Way that Those} \textit{Exist}. Accordingly then, \textit{Those Prior} to \textit{Self}, \textit{Exist In Intellect In An Intellectual Way}. Then certainly, \textit{Intellect} also \textit{Exists In Those After Self In An Intellectual Way}. For \textit{Intellect} is not a \textit{composite} of Its \textit{effects}, \textit{nor does It Contain} these \textit{effects}. Whereas \textit{Intellect} \textit{does Contain} The \textit{Causes} of these \textit{In Itself}, \textit{thus \textit{Intellect} Is, by Its Very Existence, The Cause of All}. So that \textit{Each} and \textit{Every Intellect} \textit{Is All In An Intellectual Way}, \textit{of both, Those} that \textit{are Prior to Self}, and \textit{Those} that \textit{are After Self}. Therefore, \textit{just as Every Intellect Contains The Intelligibles Intellectually, so also does, Each Intellect Contain sensibles Intellectually}. (Proclus’ Commentary on The Parmenides 964)

\textit{Proposition 174}

\textit{Every Intellect Provides-Subsistence to Those After Self by Its Intellection}, \textit{and Its Creation Subsists in Its Intellection}.
and Its Intellection, Subsists in Its Creation.
καὶ ἡ νοησίς ἐν τῷ ποιεῖν.

For if Intelligible and Intellect are The Same,
γὰρ εἶ νοητόν καὶ νοὺς ἐστὶ ταὐτὸν
so also will The (Ousian) Existence of Every Intellect
καὶ τὸ εἶναι ἐκαστὸν
be The Same with The Intellection In Itself.
[ταὐτὸν] τῇ νοησίᾳ τῇ εἰν αὐτῷ.
Thus It Creates That which It Creates by Its Very Existence,
δὲ ποιεῖ αὐτὸ ποιεῖ τὸ εἶναι,
and It Produces by Virtue of Being That which It Is.
καὶ παραγεῖ κατὰ τὸ εἶναι οἷς ἐστὶ.
Therefore, It will also Produce Those that are Produced by Its Intellection.
ἀν καὶ παραγοῖ τὰ παραγόμενα τῷ νοεῖν.

For That which Exists and That which Intellects are both One;
γὰρ τὸ εἶναι καὶ τὸ νοεῖν ἀμφῶ ἐν:
since Intellect is also The Same with Every Being that It Contains In Self.
γὰρ οὐ̨ νοὺς καὶ ταὐτὸν παν τὸν τὸν ἐν αὐτῷ.
Therefore, if It Creates by Its Very Existence,
οὖν εἰ ποιεῖ τὸ εἶναι,
and if That which Exists Is That which Intellects,
τὸ εἶναι ἐστὶ νοεῖν,
Then, It Creates by Its Intellection.
δὲ ποιεῖ τὸ νοεῖν.

And so, The Intellection which Subsists Through Its Energy, Subsists In Its Intellection;
καὶ ἡ νοησίς κατὰ ἑν ἐνεργεῖαν, ἐν τῷ νοεῖν:
thus, That which Exists, Subsists In Its Creation
δὲ τὸ εἶναι ἐν τῷ ποιεῖν
(For That which Creates Immovably, Always Contains That which Exists In Its Creation).
(γὰρ τὸ ποιοῦν ἀκαίνητος αἰει ἐχεῖ τὸ εἶναι ἐν τῷ ποιεῖν):
Accordingly then, The Intellection also Subsists In Its Creation.
ορᾶ ἡ νοησίς καὶ ἐν τῷ ποιεῖν.

(PPlotinus, The Enneads Book 3 Chapter 8-3)
(Proclus’ Commentary on The Parmenides 790 > 791)

Proposition 175

Every Intellect Is Primarily Participated by Those that are Intellectual,
Πας νοῦς πρῶτος μετέχεται ὑπὸ τῶν νοερῶν
Through Their Ousia and Their Energy, At-Once.
κατ’ ουσιαν καὶ ενεργείαν σαμα.

For it is Necessary that Every Intellect should either be Participated by These, γὰρ ἀναγκαία ἡ ὑπὸ τουτοῦ
or by others, which on the one hand, Possess The Intellectual Ousia, η ὑπ’ τῶν ἀλλῶν μὲν εχοντον τὴν νοερὰν οὐσίαν,
but on the other hand, do not Always energize-intellectually.

δὲ μὴ αἰε νοοῦντον.

However, it is Impossible, that Intellect be Participated by the latter of these. αὖλ’ ἀδύνατον ὑπ’ εἰκεῖνων.

For The Energy of Intellect is also Immovable; (P169)

γὰρ ἡ ενεργεία τοῦ νου καὶ αἰκινητος:

and hence, Those Intellectuals which Always Participate of These, καὶ αὑτὰ νοοῦντα ὁν αἰε μετέχεται ψφ’ ταντα.

Always Participate of The Intellectual Energy,

αἰε μετέχει τῆς νοερᾶς ενεργείας

which Always Makes The Participants Intellectual.

αἰε ποιούσης τα μετεχοντα νοερα.

For that which has its energy in a certain part of Time, γὰρ τὸ εχον τὴν ενεργείαν εν τινι μερει του χρονου
is un-adapted to be Conjoined with an Eternal Energy. (P55)

αὐναπτον τοι αἰωνια τῆς ενεργείας:

But surely then just as That which Keeps Its Perfection Throughout The Whole of Time, δὲ δὴ ὡσπερ τὸ εχουσα τελειον κατα η παντα τον χρονον
Is The Intermediary, Between All of the mutations of Those Energies, μεταξυν, εν της πασης ταις εξαλλαγαις των ενεργειας
so also is It The Intermediary Between

οὔτω καὶ εν

Those Ousias whose Eternal and Perfective Energies exist in a Certain Time. ταις ουσιας αἰωνιου καὶ της τελειας ενεργειας εν τινι χρονω.

For Processions are Never brought to be without an Intermediary, (P29)

γὰρ αἱ προσδοκι ουδαμον γινονται αμεσας,

but are Always brought to be through Those that are Akin and Alike,

αὖλα δι’ των συγγενων καὶ ομοιων

According to both Their Underlying-Reality and The Perfections of Their Energies. κατα τε τας ὑποστασεις καὶ τας τελειοτητας των ενεργειων.

Accordingly then, in a Similar way, Every Intellect Is Primarily Participated

αὐτα ὀσωτως πας νους πρωτος μετεχεται

by Those Beings that are Able to Intellect Throughout The Whole of Time, υπ’ των εκεινων δυναμουν νοειν κατα παντα χρονον

and who Always Energize-Intellectually,

καὶ αἰε νοοῦντον,

even if Their Intellection is In Time, but does not Exist Eternally.

καὶ εἰ η νοησις κατα χρονον αὖλα μὴ αἰωνιως.

COROLLARY

Surely then from this it Clear, that it is Impossible for a soul
Proposition 176

All The Intellectual Ideas, both Exist In Each Other, and Each One Exists According to Self.
For if *Every Intellect Is Impartible*, 
γαρ εἰ πας νους αμεριστος
and *The Multitude* which *Is In Self Is United Through The Intellectual Impartibility*, 
και το πληθος εν αυτο ημομενον δια την νοεραν αμερειαν
then *All The Beings/Ideas In It will Be One*, 
παντα οντα ενι εν
and by *Being Impartible They will Be United to Each Other*, (P171)
και αμερει ανωτα αλληλοις,
then *All will Pervade Through All*.
και παντα φοιτα δια παντων:
But if *All The Intellectual Ideas Exist Immaterially and Incorporeally*, 
δε ει παντα εστι αυλος και ασωματος,
then, *They are Unconfused with Each Other*,
εστι ασυγχυτα προς αλληλα,
and by *Each One Being Separate, Each One Preserves The Purity of Itself*
και εκαστον χωρις φυλαττον την καθαροτητα εαυτου
by *Remaining That which It Is*. Thus on the one hand,
μενει ο εστι. δε μεν
*The Characteristic Participation of Each One Participating In A Separate Way*,
η ιδιαζουσα μεθεξισ εκαστοι των μετεχοντων διαικερμενως
clearly manifests *The Unconfused Nature of The Intellectual Ideas*.
δηλοι το ασυγχυτον των νοερων ειδων.
For if *The Participated Ideas were not also Distinguished as Separate from Each Other*, 
γαρ ει τα μετεχομενα μη και διαικερυ ην χωρις αλληλων,
then *the participants of Each of Themselves, would not Participate Them in a separate way*,
τα μετεχοντα εκαστον αυτων αν ουδε μετειχε διαικερμενως,
but in *those subordinate natures*, there would be,
αλλα εν τοις καταδεστηριοις αν ερι
in a *much greater degree*, an *indistinct confusion*,
pολλω μελλων αδιακριτως συγχυσις,
by *these existing according to their (dis)order, in an inferior way*.
ουσι κατα την ταξιν χειρισον:
For *from what Source* would there arise a *distinction in these*,
γαρ ποθεν αν εγινετο διαικρισις
if *Those that Provide their Underlying-Reality*, and who *Perfect selves*,
των υφισταντων και τελειουτων αυτα
were *without Distinction*, and were *confused together*?
οντων αδιακριτων και συγκεχυμενων;
Thus in turn, *The Impartible Underlying-Reality*, and *The Uniform Ousia*
dε ου η αμερης υπουσταισ και η ενοειδης ουσια
of *That which Contains The Ideas*, *Splendidly Brings to Light Their United Nature*.
tου περιεχοντος των ειδων τεκμηριωτα ημομενον.
For *Those that have Their Hyparxis In The Impartible* and *The Uniform*,
γαρ τα εχοντα την υπαρξειν εν αμερει και ενοειδει,

Exist Impartibly in The Self

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οντα αμεριστος εν τω αυτω
(For how can you part The Impartible and The One ?),
(γαρ πως αν μερισασι το αμερες και το εν ;)
and have a Simultaneous Existence in Each Other;
και ομου εστι εν αλληλοις.

Wholes Pervading Through Wholes,
ολα φοιτωντα δι’ ολον
In A Way That Is Unaccompanied with Interval.

άδιστατας.

For That which Comprehends is not extended with interval-space:
γαρ το περιεχον ου διαστατον,
(and as in the case of that which has interval;
και ως εν το διαστατο

one of them exists in one way, but another exists in another way),
μεν εν τωδι, δε το αλλαχου,

but All Exist At-Once In The Impartible, and are One;
αλλα παν αυτα εν το αμερει και ενι:

so that All The Intellectual Ideas are also In Each Other.

Accordingly then, All The Intellectual Ideas both Exist Unitedly In Each Other,
αρα παντα τα νοερα ειδη και εστιν ηνωμενοι εν αλληλοις

and at the same time, Each One Is Distinctly Separate.

και εκαστον διακεκριμενος χωρις

But if someone, in addition to these expositions, should also require paradigms/models,
δε ει τις επι ταις αποδειξεις και δειοι παραδειγματον,
then let them direct their attention to The Theorems which Exist in a Single Soul.

νοετω τα θεωρΗματα τα εν μια ψυχη :

For surely then All These Exist in The Ousian Self,
δη παντα οντα εν τη ουσια αυτη

in which They Exist Without-Magnitude, and are United to Each-Other
α αμεγθει και ηνωται αλληλοις

(For That Self which Is Without-Magnitude,
(γαρ το αμηγθες

does not locally/spatially contain Those (Theorems) that are in Self,
ου τοπικως εχει τα εν αυτω,

but those which It Contains are both United and Separated)

αλλα και ηνωται και διακεκριται)

Impartibly and Without-Interval;
αμεριστος και αδιστατος:

for The Soul Produces All, In A Pure/Genuine Way,
γαρ η ψυχη προσεει παντα ειλικρινως

and Produces Each One Separately, drawing nothing from The Rest,
και εκαστον χωρις, εφελκουσα μηδεν απο των λοιπων,

which, if They were not Always Distinct Through Their Condition,
α ει μη σει διεκεκριτα κατα την εξιν
then They would in no way be Distinguished by The Energy of the Soul.

αν ουδε διεκρινε η ενεργεια της ψυχης.
(Proclus' Commentary on The Parmenides 754)

**Proposition 177**

*Every Intellect Is A Plenitude of Ideas*:

Πας νους ον πληρομα ειδον,

*On the one hand, One Is Comprehensive of More-Whole Ideas*,

μεν ο εστι περιεκτικος ολικωτερον,

*but on the other hand, Another is Comprehensive of More-Partial Ideas.*

dε ο μερικωτερων ειδον:

An thus on the one hand, The Loftier Intellects Contain in a More-Whole Way,

καὶ μεν οι ανωτερω νοες εχουσιν ολικωτερον

*as many Beings as Those Subsequent to Selves Contain in a More-Partial Way*.

οσα οι μετ’ αυτους μερικωτερον,

And on the other hand, The Lower Intellects Contain in a More-Partial Way,

δε οι κατωτερω μερικωτερον

*as many Beings as Those that are Prior to Selves Contain in a More-Whole Way*.

οσα οι προ αυτων ολικωτερον.

For on the one hand, The Loftier Intellects Use Greater Powers,

γαρ μεν οι ανωτερω χρονται μειζοσιν δυναμεις,

*By Being More-The-Idea-of-The-One, than The Secondary Intellects*.

οντες ενοικισσετεροι των δευτερων:

But on the other hand, The Lower Intellects, *by being more Multiplied*,

δε οι κατωτερω μαλλον πληθυνομενοι

*are diminished in The Powers which They Contain*.

ελαττουσι τας δυναμεις ας εχοσι.

For Those that are More-Akin to The One, *By Being-Less in Quantity*,

γαρ τα συγγενεστερα τω ενι, συνεσταλμενα τω ποσω,

*Surpass The Powers of Those Subsequent to Selves*;

υπεραιρει τη δυναμει τα μετ’ αυτα:

And on the contrary, *Those Powers that are more-remote from The One*,

και εμπαλιν τα πορρωτερων του ενος,

*are Surpassed by Those* that are *More-Akin to The One*.

(P62)

Therefore, The Loftier Intellects,

ονυν οι ανωτερω

by being *Pre-Established through A Greater Power*, but *By Being Less in Number*,

προστησαμενοι δι’ μειζονα δυναμιν, δε ελαττων πληθος,

*Produce a Greater number of Effects* By The Power of *The Lesser Quantity* of Ideas;

παραγουσι πλειω δια την δυναμιν κατα το ελαττωνον ποσον ειδον

But *Those Subsequent to Them* Produce *fewer Effects* by a *greater Number* of Ideas,

δε οι μετ’ εκεινους ελαττω δια πλειονων

*through a deficiency* of Power.

κατα την ελαττων της δυναμεως.

Therefore, if *Those Produce a Greater Number of Effects, Through Fewer Powers*,

ουν ει εκεινοι παραγουσι πλειονα δι’ ελαττωνων

then *The Ideas in Them are More-Whole*.

ιν ειδη εν αυτοις ολικωτερα:

And if *These Produce fewer Effects, through a greater number of Powers*,
καὶ εἰ οἶδε ἐλαττονὰ διὰ πλειονῶν,  
then The Ideas in Them Selves are more-partial.

τὰ ἐν αὐτοῖς μερικωτέρα.

COROLLARY

From which it follows, that Those that are Brought-forth from
εξ ὁν συμβαίνει τα ἀπογεννημένα εκ
The Loftier Intellechts Through One Idea,
tὸν υπερτέρων καθ’ ἐν εἰδώς
are Produced In A Divided Way from
παραγέσθαι διηρημένως εκ
The Secondary Intellechts Through Many Ideas,
tὸν δευτέρων κατὰ πλείους ἰδέας.

And conversely, Those Natures which are Produced
cαὶ εμπαλίν τα παραγόμενα
by more-Subordinate Intellechts through Many and Distinct Ideas,
ὑπὸ τῶν καταδεικτέων διὰ πολλῶν καὶ διακεκριμένων ἰδεών
are Produced by Loftier Intellechts
παραγέσθαι ὑπὸ τῶν ἀνωτέρω
through Fewer, but More-Whole Ideas.

δι’ ἐλαττονῶν καὶ ολικωτέρων:
And on the one hand, That which Is Whole and Common,
cαὶ μὲν τὸ ὅλον καὶ κοινὸν
is Brought to Be from On-High to All Its Participants,
παραγένεσθαι αὐστερὰ πασί τοῖς μετεχούσιν,
but on the other hand, That which is Divided and particular
δὲ τὸ μεμερισμένον καὶ τὸ ἰδίον
Is Brought to Be from Secondary Intellechts (to All Its participants).

Hence Secondary Intellechts, by The More-Partial Distinction\Separation of The Ideas,
οὕτω οἱ δευτεροί νοεῖ ταῖς μερικωτέραισι διακρίσει τῶν εἰδών
somehow, Accurately and Subtly Distinguish The Ideal-Forms of The Primary Intellechts.

πῶς επιδιαθρῆσαι καὶ λεπτομερέστερο ταῖς εἰδοποιιαῖς τῶν πρώτων.
Proposition 178

Every Intellectual Idea Is Substantive of Those that are Eternal.

For if Every Intellectual Idea Is Eternal and Immovable, then Every Intellectual Idea

Is The Ousian Cause of Immutable and Eternal Underlying-Realities,

but not of those that are generated and corruptible.

So that All That Subsists Through an Intellectual Idea

Is An Eternal Intellectual Nature.

For if All The Ideas Produce Those that are Subsequent to Selves,

by Their Self Existence,

and will Be Eternal.

Hence, neither those that are generated by subsisting from A Formal Cause

nor corruptible natures, insofar as they are corruptible,

by having derived their Underlying-Reality from Those Intellectual Ideas.

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(Proclus’ Commentary on The Parmenides 831)

Proposition 179

Every Intellectual Number Is Limited.
πας ο νοερός αριθμός πεπερασται.

For if there is another multitude/number, that is subsequent to Self
γαρ εις αλλο πληθος μετ’ αυτον
by being subordinate according to Ousia,
υφειμουν κατ’ ουσιαν
then This Is Nearer to The One,
δε ουτος εγγυτερω του ενος,
and that is farther from The One,
κατ’ εκεινο πορρωτερον,
but if That which Is Nearer to The One,
δε το εγγυτερω του ενος
is Less According to Quantity,
ελαττον κατα το ποσον,
while that which is more remote from The One,
δε το πορρωτερον
is more, according to Quantity;
πλειον
then The Intellectual Number will also Be Less
ο νοερός αριθμός αν και εις ελαττων
than every multitude subsequent to Self.
παντος πληθος μετ’ του αυτον.
Accordingly then, It is not Unlimited.
αρα εστι ουκ απειρος:
Accordingly then, The Multitude/Number of Intellects is Limited.
αρα το πληθος των νοου πεπερασται.
For That which Is Less than a certain other, is not Unlimited,
γαρ το ελαττων τινος ουκ απειρον,
because The Unlimited, insofar as It Is Unlimited, is in no way whatsoever less.
διοτι το απειρον, η απειρον, ουδενος ελαττων.
Proposition 180

Every Intellect Is Whole,
insofar as Each Intellect Consists of Parts,
and Is United with The Others
and at the same time, Is Separated from Selves,

However, on the one hand, Imparticipable Intellect, Is Simply Whole,

whereas on the other hand, Each Partial Intellect Possesses The Whole

as if It were In One Part, and in this way, It is All, in a Partial Way.

For if a Partial Intellect Is All According to One,

then That which Exists According to One,
is nothing else than That which Exists Partially,

Accordingly then, in this way, The Whole Is in Each of These Intellects, Partially,

by being Defined According to a Certain Particular One Part of The Partial Intellects,

which has Mastery Over All of Them.
Every Participated Intellect Is either Divine, By Being-Fastened-From The Gods, 
Πας ο μετεχομένος νους εστιν η θείος, ος εξημενος θεον
or Every Participated Intellect Is Solely Intellectual.
η μονον νοερος.

For if That which Is Primarily Intellect Is Divine and Imparticipable, (P160-P166)
γαρ ει ο πρωτως νους εστιν θειος και αμεθεκος,
then surely The Intellect that is Akin to This is not That which Differs from It in both ways,
δητου συγγενης τουτω εστιν ουχ ο διαφερον κατ’ αμφοτερα,
by neither Being Divine, and by neither Being Imparticipable.
και μη ειναι το θειος και μη ειναι το αμεθεκος:
For Those that are Unlike in both These ways, cannot Be Conjoined to Each Other. (P28)
γαρ τα ανομοια κατ’ αμφο ασυναπτο αλληλοις.
Therefore, surely then it is Clear, that The Middle between These
ουν δη δηλον στι το μεσον
Is Partly Like, but Partly Unlike That Being which Is Primarily Intellect.
εστι μην τη ομοιον δε τη ανομοιον τω οντι προτως νω.
Therefore, It Is either Imparticipable and not-Divine; or It is Participated and Divine.
ουν εστι η αμεθεκον και ου θειον η μετεχομενον και θειον.
But All That is Imparticipable Is Divine,
αλλα παν το αμεθεκτον θειον,
by Being Allotted The Order In The Multitude Analogous to The One. (P24)
ως λαχον την ταξιν εν τω πληθει αναλογον τω ενι.
Hence It will Be a Certain Intellect that Is Divine and-at-the-same-time Participated.
αρα εσται τις νους θειος και αμα μετεχομενος.
However, it is certainly also Necessary, that there Be an Intellect
αλλα μην και δει ειναι νουν
that does not Participate of The Divine Monads, but that only Intellechts [Them].
μη μετεχοντα των θειων εναδον, αλλα μονον νοουντα:
For According to Each Series, Those that Are First and Are Conjoined to Their Monad
γαρ καθ’ εκαστην σειραν μεν τα πρωτα και συνημενα εαυτον τη μοναδι
Are Able to Participate of Those Proximately-Situated in That Superior Order.
δυναται μετεχειν των προσεχος εν τη υπερκειμενη ταξει,
But Those that are in the least degree-separated from The Archetypal Monad,
δε τα πολλοστα απο της αρχηςς μοναδος
cannot Be Fastened to Those that Proximately-Belong to Those Higher Orders. (P110)
ουχ εξηηθαι ουα εστιν εκεινον
Hence, there are both The Divine Intellect, and A Certain Intellect which is only Intellectual;
αρα εστιν και θειος νους και τις νους μονον νοερος.
The Latter, on the one hand, Being Established Through Its Intellectual Characteristic, which It Possesses from The Monad of Itself and from The Imparticipable Intellect; but The Former, on the other hand, Subsists Through Its Union, which It Receives from The Participated Monad.

Proposition 182

Every Divine Participated Intellect, Πᾶς θεῖος μετεχομενὸς νοῦς is Participated by Divine Souls, μετεχεται υπὸ θείων ψυχῶν.

For if The Participation Assimilates, γαρ εἰ η μεθεξις εξομοιοι then It also Perfects The Participant και αποτελεί το μετεχον by Making The Participant of The Same Nature as That which is Participated.

Surely then it is clear, that The Participant of The Divine Intellect δὴ δῆλον οτι μετεχουσαν του θειου νου must Necessarily Be A Divine Soul, αναγκη ειναι θειαν ψυχην and by Depending upon The Divine Intellect, και αναρτημενην εις θειον νουν, and Through The Middle of Intellect και δια του μεσου νου A Divine Soul Must Participate of The Divinity in Self, μετεχειν της θεοτητος εν αυτω.

For The Divinity Conjoins The Soul which Participates of Self with Intellect, γαρ η θεοτης συνεξαπτει την ψυχην μετεχουσαν αυτου τω νω and Binds-together That which Is Divine to The Divine, και συνδεε το θειον το θειω.
Proposition 183

On the one hand, Every Intellect which is Participated, μεν Πας νος ον μετεχομενος, but on the other hand, which is Solely Intellectual, δε μονον νοερος, is Participated by souls which are not Divine, μετεχεται υπο ψυχων ουτε θειων nor are they generated in a mutation of Intellect nor are they devoid of Intellect. ουτε γινομενον εν μεταβολη νου και ανοιας.

For neither are The Divine Souls of such a kind, γαρ ουτε εισιν αι θειαι ψυχαι τοιοιται, nor such as Participate of Divine Intellect; ουδε μετεχουσαι θειου νου: for Souls Participate of The Gods Through Intellect, γαρ αι ψυχαι μετεχουσιν θεων δια νου, as it has been demonstrated before. (P129)

Nor are souls that are receptive of mutation of such a kind. ουτε αι δεκτικαι μεταβολης:

For Every Intellect is Participated by Those Souls that are Always Intellectual, γαρ πας νους μετεχεται υπο των αει νοερων Through Their Ousia and Through Their Energy κατ' ουσιαν και κατ' ενεργειαν (For this is also Clear from what has been shown before). (P175)

(γαρ τουτο και δηλον εκ των εμπροσθεν).
Proposition 184

Every Soul is either Divine,
πᾶσα ψυχὴ εστὶν ἡ θεῖα,  
or soul is changed from Being Intelligent to being ignorant;
ἡ μεταβολή ἀπὸ νου ἐις ἀνοικά,  
or Soul Exists Between these two Orders
ἡ μεταξὺ τῶν ὁρίων
on the one hand, by Always Intellecting,
μὲν αἰεὶ νοοῦσα,  
and on the other hand, by being subordinate to Divine Souls.
δὲ καταδεστερὰ των θείων ψυχῶν.

For if on the one hand, The Divine Intellect,
γὰρ εἰ μὲν ὁ θεῖος νοοῦς
is Participated by Divine Souls,
καὶ μὲν ποτὲ νοοῦσα, δὲ ποτὲ μὴ.

but on the other hand, That Intellect which is Solely Intellectual,
δὲ εἰς καὶ αἱ παραχώσαται τοῦτο
is Participated by those souls that are not Divine,
καὶ μὲν ποτὲ νοοῦσα, δὲ ποτὲ μὴ.

nor are they receptive of the mutation from Intellect to ignorance,
μὴ δεκτικῶν μεταβολῆς ἀπὸ νοσήσεως εἰς ἀνοικάν,
even though, there are also souls affected in this way,
δὲ εἰς καὶ αἱ παραχώσαται τοῦτο
which souls will sometimes Intellect, but sometimes do not.
καὶ μὲν ποτὲ νοοῦσα, δὲ ποτὲ μὴ.

Thus it is clear, that there are Three Genera of Souls.
φανερὸν ὅτι εἰσὶν τρία γένη τῶν ψυχῶν:
And thus on the one hand, The Primary Souls Are Divine,
καὶ μὲν αἱ πρώται θεῖαι,
and on the other hand, The Secondary Souls are not Divine,
δὲ αἱ δευτέραι μὴ τῶν θείων
although They Always Participate of Intellect,
αἰεὶ μεταχουσάται νοῦ,
whereas The Third Genera of souls
δὲ αἱ τριταὶ

are one time receptive of the change to an Intellectual condition,

μὲν ποτὲ εἰς νουν

but at another time are receptive of the change to an ignorant condition.

δὲ ποτὲ μεταβαλλοῦσαι εἰς ανοιαν.

(Rеспублика 619-620)

(Plato’s Symposium 202d)

(Plotinus, The Enneads Book 6 Chapter 9-8)

(Iamblichus, On The Mysteries Book 1 Chapter 20-21, Book 2 Chapter 1-2)

Proposition 185

On the one hand, All The Divine Souls Are Gods, Psychically.

μὲν Πάσαα αἱ θεια ψυχα εἰσι θεια ψυχικας.

But on the other hand, All Those that Participate of The Intellectual Intellect,

δὲ πασσα αἱ μετεχουσαι του νοερου νου

are The Perpetual Attendants of The Gods.

αι οπαδοι θεων.

However, Al those that are the recipients of mutation,

δὲ πασσα αἱ δεκτικαι μεταβολης

are sometimes, The Attendants of The Gods.

ποτε οπαδοι θεων.

For if some Souls Possess The Divine Light That Illuminates From Above,

γαρ ει αἱ μὲν εχουσαι το θειον φως επιλαμπον ανωθεν.

but other Souls, Always Participate of Intellecction,

δὲ αἱ αἰ νουσαν.

and still other souls, sometimes Partake-of-The-Allotment of This Perfection, (P184)

δὲ αἱ ποτε μεταλαχανουσαι ταυτης της τελειοτητος.

then on the one hand, The First of These,

μὲν αἱ

By Being-Established among The Multitude of Souls, are Analogous to The Gods.

ιστανται εν τω πληθει των ψυχων αναλογον θεοις:

Then, Those who Always Follow The Gods,

δὲ αἱ αἰ συνεπονται θεοις.

By Always Energizing According to Intellecct,

αι ενεργουσαι κατα νουν.

and By Depending upon The Divine Souls,

και εξηριτησαι των θειων ψυχων.

and By Maintaining This Logos/Relation to Those Selves,

εχουσαι τουτον λογον αυτας.

which That which Is Intellectual has in relation to That which Is Divine.

ον το νοερον προς το θειον:
But the souls that will sometimes Intellect, and sometimes Follow The Gods, do not Participate of Intellect In a Way that Is Always Like, nor are they Always Able To-Be-Converted-In-Conjunction-With The Divine Souls (For that which sometimes Participates-of-The-Allotment of Intellect, cannot by any contrivance whatsoever, Always Be Conjoined to The Gods).

(Plato’s Phaedrus 248a)
(Plotinus, The Enneads Book 3 Chapter 6-1-5)
(Iamblichus, On The Mysteries Book 1 Chapter 10)
(Proclus’ Commentary on The 1st Alcibiades <113>)

Proposition 186

Every Soul Is an Incorporeal Ousia that is also Separate from body.

For if on the one hand, Every Soul Recognizes/Intuitively-Knows Herself, then That which Recognizes/Intuitively Knows Itself, is thus Converted\Turned to Itself.

(P83)

However, That which is Converted to Itself, does not relate to body.

(P15)

Neither Is soul Inseparable from body (Thus Soul IS Separable from body),

Neither is The Soul a corporeal ousia,

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nor is She Inseparable from body. 

Moreover, that The Soul Is Capable of Intuitively-Knowing Herself, is certainly Clear.

For if Self also Intuitively-Knows The Natures that are Above, and if She is Naturally-Adapted to Intuitively-Know Herself, then, She Intuitively-Knows Herself, in a much greater degree, from The Causes Prior than Self.

(Damascius’ Lectures on the Philebus 72)

Proposition 187

Every Soul Is Un-dissolvable and Un-destroyable.

Every Soul Is Un-dissolvable and Un-destroyable.

For All that can in any way whatsoever be dissolved or destroyed, are either corporeal or composite, or have been Allotted their underlying-reality in a subject.

Thus on the one hand, that which is dissolved, is decomposed, by arising from many things, thus on the other hand, that which is naturally-adapted to exist in Another, which is naturally-adapted to exist in Another, 

vanishes into non-Being by being separated from its Subject.

(P48)

By Subsisting In-Herself and By Being-Converted To Herself. (P186)
Proposition 188

Every Soul Is The Principle of Life and A Living-Being.
Πάσα ψυχή εστι ζωή καὶ ζων.

For, out of Necessity, That which Soul Must Attain/Achieve/Accomplish, Is Life; 
γαρ εξ ανάγκης τούτο ψυχή αν παραγενηται, ζη: 
and since that which is deprived of soul is immediately left destitute of Life.
καὶ το εστηρημενον ψυχής ευθὺς απολειπεται αμοιρον ζωης
Therefore, either it lived through soul, or through something else and not through soul.
οὖν η ζη δια ψυχην, η δι’ τι αλλο και ου δια ψυχην.
However it is impossible that it lived solely through something else.
αλλα αδύνατον μονον δι’ τι αλλο.
For All that is Participated, either Imparts Itself, or something of Itself to Its participant.
γαρ παν το μετεχομενον η διδοσι εαυτο η τι εαυτου το μετεχοντι,
But if neither of these options were granted, then It will not be Participated.
δε μηδετερον παρεχον, αν ουδε’ μετεχοι:
However, Soul is Participated by that in which She must be present.
δε ψυχη μετεχεται υπ’ εκεινου ω αν παρη,
Thus, that which Participates of Soul, is said to be en-souled by That.
και το μετεχον ψυχης λεγεται εμψυχον εκεινο.
Therefore, if That which is Participated Brings-Forth Life to those who are en-souled,
ουν ει επιφερει ζωην τοις εμψυχοις,
Then It is either solely Life or a living-being or She is At-Once both Life and A Living-being.
εστιν η μονον ζωη η ζων η το αμα συναμφι ζωη και ζων.
However, if it is solely-living, but it is not yet alive, it will consist of life and non-life.
αλλ’ ει μεν μονον ζων, δε συκετι ζωη, εσται εκ ζωης και μη ζωης:
Accordingly then, it will not Intuitively-Know Itself, nor Converted to Itself:
αρα ουκ γινοσκει εαυτην ουδε επιστρεφεται προς εαυτην:
For Intuitive-Knowledge is Life and That which is Gnostic insofar as It is Such It is Alive.

Therefore, if there is something in Self that is lifeless,
sou that is etei ti en auti azone.

this will not Possess The Power of Recognition through self.

Whereas if soul were solely Life, then she could not still Participate of The Intellectual Life.
dy that estin monon zoan, ouketi mehezei tis noreas zoes.

For that which Participates of Life is also Alive, and is not solely Life:

That which is Life Alone, is The First and Imparticipable Life,
but The Life which is Subsequent to That, Is At-Once Living and Alive;
dy teta ekthein amia zon kai zoe:

Thus, Soul is not The (First) Imparticipable Life.
dy psikha estin ouk tis amethektoz zoe.

Accordingly then, The Soul Is At-Once Alive and A Living-Being.

(Damascius’ Lectures on The Philebus 14)

Proposition 189

Every Soul Is Self-Vital.

Pasva psikha estin autokozos.

For if She Is Converted to Herself,

and if All That Is Converted to Itself, Is Self-Subsistent,
dy panto to eispraptikon proo eauto euvpsostoton,
then, The Soul Is both Self-Subsistent and Subsistent of Herself.

Then certainly She Is both Life and A Living-Being,

and The Hyparxis of Self Is According to That which Is Productive-of-Life/Vital.

And inasmuch as the participant is adapted, it immediately becomes ensouled and Alive,

since The Soul is not Productive-of-Life through The Power of Her Logos

tis psikha ou zoeidiasies logismenhs

nor by Her Acting through deliberate choice,

nor by calculation and judgment,

but by Her Self Existence Being The Supplier/Producer/Provider.

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of That which Is The Life to the participant. (P26)

Accordingly then, The Existence of Self Is The Same as That which Lives.

Therefore, if The Soul Possesses Her Existence from Herself,

and This is The Same as That which Lives,

then, She Possesses Her Life According to Ousia,

and She will Impart Life to Herself, and She will Possess Life from Herself.

But if this is the case,

The Soul will Be Self-Vital.

η ψυχὴ αὐτὴ αὐτοζωῆ.

(Proclus’ Commentary on The Parmenides 785 > 786)

Proposition 190

Every Soul Is The Intermediate Between,

Πάσα ψυχὴ εστὶ μεσή

Those that Are Impartable, and those that are divisible about bodies.

tων αμερίστων καὶ των μερίστων περὶ τοῖς σωμασί.

For if The Soul Is Self-Vital and Self-Subsistent (P189)

καὶ εἰστὶ αὐτοζωῆς καὶ αὐθυποστατος

and if She Possesses Her Hyparxis, Separate from bodies; (P186)

καὶ εξεὶ τὴν υπαρξὴν χωρίστην σωματῶν,

then She is Exempt from All those that are divisible about the bodies

ἐξηρῆται παντὸς τῶν μερίστων περὶ τοῖς σωμασίν

by Being Superior.

ουσα κρείττων:

For those that are divided about bodies,

γαρ εκεῖνα

are entirely inseparable from their subjects,

ἔστι παντὶ αχωρίστα τῶν υποκειμένων,

by being co-distributed with the divisible masses.

συμμερισθέντα τοῖς μερίστοις ὅγκοις,

and on the one hand, by departing from Themselves,

καὶ μὲν ἐκσταντα εἰκότων.
and from *The Indivisibility* of *Themseleves*, (Tim 48e-50c)

καὶ τὴς ομερίας εαυτον
and on the other hand, they are *co-extended* with bodies,

dε συνδιαστατά τοις σωμασίας,
and even though they *subsist in lives*,

καὶ ωφεστηκη εν ζωαίς,
yet they *are not* lives of *Themseleves*, but the lives of the participants,

οντα συχ ζωα εαυτον, ἀλλα των μετασχοντων,
and even though they have an *Underlying-Reality in Ousia* and *in Ideas*,

καὶ υπάρχη εν ουσία και εν ειδεσιν
they *are not* Ideas of *themselves*, but of those that have been *Fashioned* from Ideas.

οντα συχ ειδη εαυτον, ἀλλα των ειδοποιημενων.

But if *The Soul is not solely these*, then *She Is A Self-Subsistent Ousia* and

dε ει ἡ ψυχη εστιν μη μονον ταυτα, αμυνοστατος ουσια και
*A Life* that *Is Self-Vital* and *An Intuitive-Knowledge* that *Is Reminiscent of Herself*,

ζωη αυτοζως και γνωσις γνωστικη εαυτης,
and thus, *She is entirely Separate* from *these bodies*, and *She also Participates of Life*.

καὶ ἀλλα κατα παντα χωριστη ταυτα σωματων, και μετεχον ζωης,

However, if this is the case, *She also Participates of Ousia*,

dε ει τουτο, και μετεχον ουσιας,
then *She Participates of Intuitive-Knowledge from Other Causes*,

δε μετεχει γνωσεως απ’ αλλων αιτιων,

and surely then it is clear that *She is inferior to Those that Are Impartible*.

και δη εστιν δηλον στι καταδεετερα των αμεριστων.

Therefore on the one hand, it is clear that *She is Filled with Life* from an *External-Source*;

οντα μεν δηλον στι καταδεετερα των αμεριστων.

(But if indeed with *Life*, then *She is also Filled with Ousia* from an *External-Source*),

(αλλα ειπερ ζωης και ουσιας).

For *Imparticipable Life* and *Imparticipable Ousia* are *Prior to Soul*. (P101)

γαρ η αμεθεκτος ζωη και η αμεθεκτος ουσια προ ψυχης.

And on the other hand, that *Soul is not Primarily Gnostic*, is clear:

και δε στι το εστι συν πρωτων γνωστικων, φανερων,

if indeed, on the one hand, every soul, insofar as it is a soul, it is alive, (P189)

ειπερ μεν πασα καθο ψυχη ζη,

but on the other hand, *not every soul*, insofar as it is a *soul*, *Possesses Intuitive-Knowledge*;

δε ου πασα καθο ψυχη εχει γνωσιν:

since a certain type of *soul*, while it remains *soul*, is *ignorant* of *The Real Beings*.

γαρ τις ψυχη και μενουσα ψυχη, σχενει τα οντα.

Accordingly then, *soul is not Primarily Gnostic*,

αρα εστι συν πρωτων γνωστικων,

nor is *She Intuitive-Knowledge from Her Self Existence*.

ουδε εστι γνωσις το αυτω ειναι.

Hence *She Possesses Her Secondary Ousia from Those that Primarily Possess Her*,

αρα εχει την δευτεραν ουσιαν των πρωτως

and *They are Gnostic by Their Self Existence*.

και γνωστικοι τω αυτω ειναι.

Then since *The Existence of Soul is Distinctly-Divided* from *Her Intuitive-Knowledge*,
The Soul is not One of Those that are Impartible.

Accordingly then, Her Order is not among those divisible about bodies.

Hence, She is The Intermediary Between both.

(Plato’s Timaeus 35a)

Proposition 191

On the one hand, Every Participable Soul has an Eternal Ousia,

but on the other hand, Their Energy exists according to Time.

For either They Possess both Eternally, or both Temporally;

or The One Eternally, but The Other Temporally.

However, They can not Possess Both Eternally

and The Nature of Soul would in no way Differ from The Intellectual Underlying-Reality;

nor The Self-Motive from The Immovable Nature).

Nor can She Possess Both Temporally:

for then She would be merely generated,
γαρ αν ειη μονον γενητη
and She would not be Self-Vital nor Self-Subsistent. (P189)
και ουτε αυτοξως ουτε αυθυποστατος:
For none of those whose Ousia is Measured by Time are Self-Subsistent. (P51)
γαρ ουδεν των κατ' ουσιαν μετρουμενον υπο χρονου αυθυποστατον.
Whereas The Soul is Self-Subsistent.
δε η ψυχη αυθυποστατος:
For That which is Converted to Itself, Through Its Energy, is also
γαρ το επιστρεφον προς εαυτο κατ' ενεργειαι εστι και
Converted to Itself and Proceeds from Itself Through Its Ousia. (P43-P44)
eπιστρεπτικον προς εαυτο και προιον αφ' εαυτο κατ' ουσιαν.
Therefore, it remains that Every Soul is Eternal In That, but Participates of Time In This.
αρα λειπεται πασαν ψυχην ειναι αιωνιον τη μεν, μετεχουσαν χρονον τη δε.
Therefore, either She is Eternal Through Her Ousia,
σον η εστι αιωνιος κατ' ουσιαν,
but Participates of Time Through Her Energy;
δε μετοχες χρονου κατ' ενεργειαι:
or the other way round.
η εμπαιλιν.
However, this latter case, is impossible.
αλλα τουτο αδυνατον.
Hence on the one hand, Every Participable Soul is Allotted Her Ousia Eternal,
αρα μεν πασα μεθεκτη ψυχη ελαχε την ουσιαν αιωνιον,
but on the other hand, Her Energy Through Time.
δε την ενεργειαν κατα χρονον.

(Plotinus, The Enneads Book 4 Chapter 4-15)

Proposition 192

Every Participable Soul Always Is Among The Order of The Real Beings, 
Πασα μεθεκτη ψυχη αει εστι των οντων
and Is The First of those that are generated.
τε και πρωτη των γενητων.
For if She Is Eternal Through Her Ousia, (P191)
γαρ ει εστι αιωνιος κατ' ουσιαν,
then She Is By Truly Being Through Her Hyparxis, (P87)
εστι οντως ον κατα την υπαρξιν
and By Always Being.
και αει ον:
For That which Participates of Eternity,
γαρ το μετεχον αιωνες
Participates of That which Always Exists.
μετειληθην του αει ειναι.
But if She exists in Time Through Her Energy, then She is generated. (P191)
δε ει εστιν εν χρονω κατα την ενεργειαν, εστι γενητη:
For All that Participate of Time,
γαρ παν το μετεχον χρονου,
are generated and always come to be,
estin genethn aei genomenon
through the before and after of Time,
kata to proteron kai ouseredon tou chronou
and is not At-Once, Wholly, That which It Is.

But if Every soul is generated in a certain way through her Energy,
de ei pasa psuchē esti genethē piē kate' energias,
then Soul will be The First of those that are generated.

For that which is generated, in every way,
γαρ το γενητον πανη
is more remote from Those that are Eternal.

(Plato’s Timaeus 37a)

Proposition 193

Every Soul Acquires Her Proximate Underlying-Reality from Intellect.
Πασα ψυχη προσεχως υφεσηκεν απο νου.

For if Every Soul has an Immutable and Eternal Ousia,
γαρ ει εχει την αμεταβλητον και αυωνον ουσιαν,
then Every Soul Proceeds from an Immovable Cause.

προεινε απο ακανθου ατιας:
For that which proceeds from a Movable Cause,
γαρ το προιον απο κινουμενης ατιας
is changed in every way through its ousia.

κατα την ουσιαν μεταβαλει παν.
Therefore, The Cause of Every Soul is Immovable.

αρα το ατιον της πασης ψυχης ακανθην.
However, if She Acquires Her Proximate Underlying-Reality from Intellect,
de ei prosechou
then She is Perfected by and Converted to Intellect.

τελειουται και επιστηθεται προς νουν:
And if She Participates of Intuitive-Knowledge, which Intellect Imparts to Those that are Able to Partake [of It] (for All Intuitive-Knowledge is Derived by All Those who are Able, from Intellect), then All of Them Possess Their Procession Through Ousia from That to which They are Naturally Converted. Accordingly then, every Soul Proceeds from Intellect. Every Soul Contains All The Ideas, which Intellect Primarily Possesses. For if She Proceeds from Intellect, and if Intellect is The Underlying-Reality of Soul; and if Intellect, by Being Immoveable Produces All, by Its Self Existence, then It will also Impart to Soul, and does in the psyche All of Its Ousian-Reason-Principles of which it Owns a Reality Whose Underlying-Reality It Contains In Self. (Plato’s Timaeus 29e-30c) Proposition 194
For All That Produces, By Its Existence, by Its Existence, that which is Generated by It, Secondly to That which is Generated by It, Primarily.

Therefore, The Soul Secondly Contains, The Representations of The Intellectual Ideas.

(P18)

Therefore, The Soul Secondly Contains, The Representations of The Intellectual Ideas.

(P18)

Every Soul Is All Things, by Containing Sensibles Paradigmatically (Model/Invisibly); by Containing Intelligibles Iconically (Copy/Visibly),

on the one hand, She Produces and Provides Subsistence to the latter, and on the other hand, Herself is Pre-Established-In The Causes from Which She Proceeds.

(P190)

Those that are Impartible, and those that are divisible about body,
Therefore, on the one hand, those of which She Is The Pre-Existsent Cause, 
οὖν μὲν ταύτα οὖν προορισάται αὐτα, 
She Pre-Comprehends, Paradigmatically, 
προειλήφθη παραδειγματικῶς:
but on the other hand, She Contains Through Participation and as The Progeny 
δὲ εἰχα κατα μεθέξιν καὶ ως γεννηματα 
of Those that are First, Those Causes from which She Subsists.
τῶν πρῶτων, ταύτα αὐτὶ οὖν υπεστή.
Thus on the one hand, She Pre-Comprehends According to Cause All sensible natures, 
ἀρα μὲν προειλήφθη κατὰ αὐτὰν παντα τὰ αἰσθήματα, 
and She Immaterially Contains The Reason-Principles of those that are material, 
καὶ αὐλός εἶχα τοὺς λόγους τῶν ενυλῶν 
and She Incorporeally Contains, The Reason-Principles of those that are corporeal, 
καὶ ασωματίως τῶν σωματικῶν 
and in a Way that is Without-Interval, The Reason-Principles of those which possess interval. 
καὶ αὑρίσκουσα τῶν διαστάτων:
But on the other hand, She Contains The Intelligibles and Their Ideas, Iconically;
δὲ τὰ νοητά καὶ τὰ εκείνα τὰ εἰδή εἰκονικῶς 
so that on the one hand, She Receives Those that are Impartible, in a partible way, 
μὲν ὑπεδεξάτο τὸν αἱρετικὸν μερίστως, 
and on the other hand, Those that are Unified, in a multiple way, 
δὲ τῶν ενιαίων πεπληθυσμένως, 
and finally, Those that are Immovable, in a Self-Motive Way.
δὲ τῶν αἰκίνητων αὐτοκινητῶς.
Therefore, She Is All Beings,
ἀρα ἐστὶ πάντα τὰ οντα 
on the one hand, by Containing Those that are First, according to Participation;
τα μὲν, τὰ πρῶτα, κατα μεθέξιν:
but on the other hand, by Containing those that are subsequent to Self, Paradigmatically.
τα δὲ μετὰ αὐτὴν παραδειγματικῶς.

(Plotinus, The Enneads Book 3 Chapter 4-3) 

Proposition 196

Every Soul that is Participated, 
Πᾶσα ψυχὴ μεθέκτη
Uses A Body that is Primarily Eternal/Perpetual, 
χρητα σωματι πρωτω αἰδω 
which also Possesses an Un-begotten and In-corruptible Underlying-Reality, 
καὶ εχοντι αἰγνητον καὶ αφθαρτον την υποστασιν.

For if Every Soul Is Eternal Through Her Ousia, 
γαρ ει πᾶσα ψυχή εστιν αἰδως κατ᾽ οὐσιαν 
and by Her Self Existence 
και τω συνω ειναι
Primarily Ensouls A Certain One of The Bodies, 
πρωτως ψυχου τι των σωματων

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then She will *Always En-soul Self*;

\[ \text{αι} \ \psi\chi\oi \ \alpha\tau\o \ : \]

for *The Existence* of *Every Soul* is *Immutable*. (P191)

\[ \gamma\rho \ \text{το} \ \text{ειναι} \ \text{πασης} \ \psi\chi\hbox{ις} \ \text{αμεταβλητον} \ . \]

But if this is the case,

\[ \delta \ \varepsilon \ \tauου\tauο \ . \]

That which is *Ensoled by Her*,

\[ \text{το} \ \psi\chi\hbox{o}με\mu\nu\nu \ ]

*Is Always Ensoled*,

\[ \text{αι} \ \psi\chi\hbox{o} \eta\nu \eta \]

and *Always Participates of Life*.

\[ \kappa \ \text{αι} \ \mu\text{ε\tau\e\hbox{e} ς} \ \zeta\hbox{o}h\hbox{e} \ : \]

However, That which *Always Lives*,

\[ \delta \ \text{το} \ \text{αι} \ \zeta\nu \]

*by a much greater priority, Always Exists*.

\[ \pi\lambda\lambda\hbox{ω} \ \text{προτερον} \ \text{αι} \ \varepsilon\tau\iota : \]

But That which *Always Is, Is Eternal/Perpetual*.

\[ \delta \ \text{το} \ \text{αι} \ \text{ον} \ \varepsilon\tau\iota \ : \]

Accordingly then, *That Body* which is *Primarily Ensoled*

\[ \alpha\tau\a \ \text{το} \ \text{σω\mu\ma} \ \text{πρωτως} \ \varepsilon\mu\psi\nu\chi\nu \ ]

and *Is Primarily Attached* to *Each* and *Every Soul*, *Is Eternal/Perpetual*.

\[ \kappa \ \text{πρωτως} \ \varepsilon\xi\eta\mu\mu\mbox{e} \text{μεν} \ \text{εκ\alpha\tau\e\hbox{t}\iota} \ \text{πα\sa\sigma\eta\hbox{ς} \ \psi\chi\hbox{i}ς} \ \varepsilon\tau\iota \ \varepsilon\tau\iota \ : \]

But *Every Soul* that is *Participated* is certainly *Primarily Participated by A Certain Body*,

\[ \alpha\lash\alpha \ \text{πα\sa\sigma\ah\hbox{a} \ \psi\chi\i\hbox{ς} \ \mu\text{e\th}\vare\hbox{t} \ \mu\hbox{h} \ \text{πρωτως} \ \mu\text{e\th}\t\vare\hbox{t} \ \text{\upsilon} \ \text{π\i\nu\sigma} \ \text{σω\mu\ma} \eta\ ]

if indeed *She* is also *Participated, but not Unparticipated*,

\[ \varepsilon\i\tau\e\rho \ \vare\sigma\iota \ \eta\i\nu \ \mu\text{e\th}\t\vare\hbox{t} \ \mu\hbox{h} \ \alpha\lash\alpha \ \text{\upsilon} \ \text{\a\mu\hbox{e\th}\vare\hbox{t} \r\hbox{a} \,} \]

and *She Ensouls That* which *Participates by Her Self Existence*.

\[ \kappa \ \text{αι} \ \psi\chi\oi \ \text{το} \ \mu\text{e\th}\t\vare\hbox{t} \ \text{\tau\o} \ \text{\a\ups\sigma\iota \vare\sigma} \ ]

Therefore, *Every Participated Soul*,

\[ \alpha\tau\a \ \text{πα\sa\sigma\ah\hbox{a} \ \mu\text{e\th}\t\vare\hbox{t}\hbox{o} \ \text{με\th} \ \text{ψυ\chi}\hbox{ις} \ ]

*Uses A Body* that is *Primarily Eternal/Perpetual*,

\[ \chi\rho\eta\tau\a \ \text{σω\mu\ma} \ \text{πρωτ\o} \ \vare\sigma\iota \ \ ]

and *Is Un-begotten* and *In-corruptible Through Her Ousia*.

\[ \kappa \ \text{α\text{θ}ε\nu\i\hbox{t\o} \ \kappa\alpha \ \text{α\f\var\o\tau\o\hbox{t\o}} \ \text{k\a\tau\a} \ \text{t\hbox{h} \ \text{ου\sa\σ\iota}} \ ]

*Proposition 197*

*Every Soul is an Ousia that is Vital and Gnostic and A Life that is both*.

\[ \text{Π\a\s\a} \ \text{ψυ\chi\i\hbox{ς} \ \text{ε\t\i\sigma} \ \text{ου\sa\σ\iota} \ \zeta\vare\sigma\iota \kappa \ \text{γ\n\o\s\t\i\t\kappa} \ \kappa \ \text{γ\n\o\s\t\i\i\t\kappa} \ \kappa \ \text{\z\o\hbox{h}} \ ]

*Fundamentally-Ousia and Gnostic, and as Gnostic-Intuition She is both Ousia and Life*;

\[ \text{ου\su\si\tha\d\th\i\o\s} \ \kappa \ \text{γ\n\o\s\t\i\t\kappa} \ \kappa \ \text{γ\n\o\s\si} \ \text{ου\sa\σ\iota} \ \kappa \ \text{\z\o\hbox{h}} : \]

*and All Subsist in Self*, *At Once: The Fundamental-Ousia, The Vital and The Gnostic*;

\[ \kappa \ \text{π\a\s\a} \ \text{\e\n} \ \text{\s\u\tau\h} \ \text{\s\ma} \ \text{\t\o} \ \text{\su\si\tha\d\th\i} \ \text{t\kappa} \ \text{t\kappa} \ \text{t\o} \ \text{\z\o\s\t\i\kappa} \ \text{t\kappa} \ \text{t\kappa} \ \text{t\kappa} \ \text{t\kappa} \ ]

\[ \kappa \ \text{π\a\s\a} \ \text{\e\n} \ \text{\s\u\tau\h} \ \text{\kappa} \ \text{\e\k\a\s\t\i\hbox{t\o} \ \chi\w\ri\z\i} \ ]

For if *She* Is Between The Impartible Ideas and those divided about body, (P190)

\[ \gamma\rho \ \text{ε\t\i\sigma} \ \text{m\e\t} \ \text{t\hbox{h} \ \text{α\m\e\r\i\s\t\o\s\t\o} \ \text{\e\d\i\o\n} \ \kappa \ \text{t\hbox{h} \ \text{\m\e\r\i\z\o\m\e\n\o} \ \text{\p\e\r\i} \ \text{\s\m\a} \ ]

then *She* is *neither as Impartible as All Intellectual Natures, nor as partible as bodily forms*.  

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estin ousa ousas ameiristosos ows pantata ta noera ousa ousas meristhe ows ta somatitei. 
Therefore, since Ousias, Lives, and Intuitive-Cognitions are divided in corporeal natures,
ou toin oussian kai zosin kai gnossow dihremenov en tois somatikosis.

They Exist in Souls Impartibly, Unitarily and Incorporeally, and All Exist At-Once,
tauta estin en psychas ameiristos kai ousmanos kai asomatos, kai pantata omo
Through Their Immateriality and Their Impartibility. (P186)
dia tin aulian kai tin amereian:
And among Those that are Intellectual, All Beings Subsist Through Union, (P176)
kai en tois noerous pantion ointan kath’ enosin,
whereas among souls, All souls are Distinct and Divided,
en psychas dieakekriai kai meimristai.

Accordingly then, among souls also, All Beings Subsist At-Once and Apart.
aora kai pantata omo kai choros.

But if All Impartibles Exist At-Once and in One, then They Pervade Throughout-Each-Other,
de ei pantata amerei omo kai en ein, pefoisthe di’ allhlon:
and if in turn They are Separate, then They are Divided Without-Confusion;
ka ei palin choros diheretai sasychritos:
do that Each Subsists By/From Itself, and also, All are in All.

oste ekaston eph’ eusuton kai kai pantata en paasia.

For there is both The Life and The Intuitive-Knowledge in Her Ousia:
gar kai h zose kai h gnosis en tis oussia:
For if this were not the case, then not Every Soul could “Intuitively-Know Herself”,
gar ei me, ou paaso gnwsetai eautin.
if indeed Her Ousia, By Self, were Life-less and deprived of Intuitive-Knowledge.

epi h oussia kath” autian h a’zos kai esetereta gnwseos.

And since there are both The Ousia and The Intuitive-Knowledge in Her Life.
ka kai h te h oussia kai h gnosis en tis zose:

For a life without Ousia and that which is bereft of any cognition pertains to material lives,
gar h zose anousios kai h aneiv gnwseos prosthei enulyois tais zosias,
which are not able to “Know Themselves”, nor are they Genuine Ousiase.
ae mi te dinaip gnwseis eautin mi te eisiv eulikrines oussiai.

And since the cognition that is without Ousia and lifeless has no Underlying-Reality;
ka kai h gnosis h anousios kai a’zos anupostatos:
for All Cognition and Vitality By/From Self is also Allotted an Ousia.

gar paasa gnwosis kai zosin kath” auton esti kai lazonos oussian.

Proposition 198

All That Participates of Time, and is thus Always Moved, is Measured by Periods/Cycles.
Pan to metexon chronon, deae kinhmenon metretai periodos.

For on the one hand, because They are Measured by Time,
gar mev dioti metexei chronon,
Their Motion Participates of Measure and Boundary, (P54)
het kinesis metailfven metrou kai orou
and Are Carried/Are Conveyed According to Number.
ka kai poroeteta kath” arithmon:

But on the other hand, because They are Always Being Moved,
δὲ διότι αἰεὶ κίνεται, and This Always is not That which Is Eternal, but Temporal, καὶ τὸ ὅτι αἰεὶ εἶστιν συκὶ τὸ αἰωνιὸν, ἀλλὰ χρονικὸν, it is Necessary that Periods/Cycles must be Used.

αὐτῇ περιοδοῖς χρησθαι. For on the one hand, Motion is a mutation of one set of conditions into another set.

γὰρ μὲν ἡ κίνησις εἶστιν τῆς μεταβολῆς αὺτῆς εἰς ἑτέρας: But on the other hand, Beings are Bounded/Determined by both Multitude and Magnitude.

δὲ τὰ ὑπάρχοντα ὁρισμένα καὶ τοῖς πληθείς καὶ τοῖς μεγαλείς:

Then, since They are Bounded,

dὲ τοίτων ὁρισμένων,

there can neither be a mutation into infinity according to a straight line, εἰς ἑτέραν καὶ τὸ μεταβαθέντος καὶ τὴν εὐθείαν

nor can That which is Always Moved, make Its transitions in a finite way.

οὐτέ δυνάτων τὸ αἰεὶ κινοῦμενον μεταβάταιν μεταβαθέντος.

Accordingly then, That which is Always Being-Moved,

ἀρὰ τὸ αἰεὶ κινοῦμενον

Returns again to The Selves from The Selves,

ἡξεὶ παλιν ἐπὶ τὰ αὐτὰ ἀπὸ τῶν αὐτῶν,

so as to Make a Period/Cycle.

ὡστὸ θεῖσα περιοδοῦν.

(Republic 545e > 546b)
(Timaeus 37d)
(Phaedrus 248e > 249)

Proposition 199

Every En-Kosmic Soul Uses The Periods/Cycles of Her Proper Life, Πᾶσα εἰκοσμος ψυχὴ χρηται περιοδοῖς τῆς οὐκείας ζωῆς and Restores-Herself-To-Her-Former-State.

καὶ ἀποκαταστασεῖς

For if She is Measured by Time,

γὰρ εἰ μετρεῖται ὑπὸ χρόνου

and thus Energizes in a Transitive Way, (P191)
καὶ ενεργεῖ μεταβατικός,
then **Self** also **Possesses** a **Characteristic Motion**. (P20)
συνής καὶ εστὶν ἵδια κίνησις,
However, if **All** that is **Moved** and **Participates** of **Time**, δὲ παν τὸ κινούμενον καὶ μετεχον χρόνου,
Is **Perpetual**, (P198)
ον αἰδιον,
Uses **Periods/Cycles**, χρηται περιοδος
and **Periodically Returns** in a **Circle/Cycle**, καὶ περιοδικῶς ἀνακυκλεῖται
and is **Restored** to **The Selves** from **The Selves**, (P198)
καὶ αποκαθίσταται επὶ τὰ αὐτὰ ἀπὸ τῶν αὐτῶν
then it is also clear that καὶ δὴλον στὶ
Every **En-Kosmic Soul**, that **Possesses Motion**, πᾶσα εγκοσμὸς ψυχή, εξουσα κίνησιν
and **Energizes Throughout Time**, καὶ ενεργοῦσα κατὰ χρόνον,
will **Possess** both **Periods/Cycles of Motions**, εξει τὲ περιοδος τῶν κίνησεων
and **Restorations-to-Her-Former-State**
καὶ αποκαθαστασεῖς:
For Every **Period/Cycle of Perpetual Natures**
γὰρ πᾶσα περιοδος τῶν αἰδιων
Is a **Restoration-to-A-Former-Condition**.
estὶν ἀποκαθαστασικῆ.

(Proclus’ Commentary on The Cratylus 106-23)
(Proclus’ The Theology of Plato Book 6 Chapter 4)
(Proclus’ Commentary on The First Alcibiades <73>, <90>)

**Proposition 200**

*Every Period/Cycle of Soul is Measured by Time.*
Ποσα περιοδος ψυχης μετρεται χρονο:
*Thus on the one hand, The Period of the other souls is Measured by a particular Time;*  
αλλ’ μεν η περιοδος των αλλων ψυχων μετρεται τιν χρονο, 
*but on the other hand, The Period of The First Soul that is Measured by Time,* 
δε η της πρωτης μετρουμενης υπο χρονου
is *Measured by The Whole of Time*.

tω συμπαντi χρονo.
For if *All The Motions Possess both The Before and The After*, γαρ εἰ πάσαι αἱ κινήσεις ἔχουσι καὶ τὸ πρῶτον καὶ ὑστερον, accordingly then, so also do *The Periods/Cycles*, αρα καὶ αἱ περιοδοὶ: and because of this, *They Participate of Time*. καὶ διὰ τούτου μετέχουσιν χρόνου,

And That which *Measures All The Cycles of Souls*, is *Time*. (P54)

τὸ καὶ μετροῦν αὐτὰς τὰς περιοδοὺς τῶν ψυχῶν εἰς τὸν χρόνον.

But if on the one hand, there were *The Self Cycles of All souls*, ἀλλ᾽ εἰ μὲν ἡσαν αἱ αὐταὶ περιοδοὶ πασῶν and if *souls* were Conveyed about *The Selves*, καὶ περὶ τα αὐτα, then *Time* would also be *The Self of All*. χρόνος, αὖ καὶ ἡν ὁ αὐτὸς πασῶν:

But on the other hand, if *The Restorations* of different souls are different, δὲ εἰ αποκαταστάσεις ἄλλων ἄλλα τα, then *The Periodic/Cyclic Time* by which they are *Restored*, καὶ περιοδίκης χρόνος αποκαταστατικὸς is also *different* for different souls, καὶ ἄλλος ἄλλων.

Therefore, on the one hand, that *The Soul* which is *Primarily Measured* by *Time*, οὖν μὲν ὁτι ἡ ψυχὴ πρῶτος μετρουμενὴ ὑπὸ χρόνου is *Measured* by *The Whole of Time*, is clear. μετερίσαται τῷ συμπάντι χρόνῳ, δὴλον.

For if *Time is The Measure of All Motion*, γαρ εἰ ὁ χρόνος μετροῦν αὐτὰς κινήσεως, then *That* which is *Primarily Moved*, τὸ πρῶτος κινούμενον will *Participate The Whole of Time* and will be *Measured* by *The Whole of Time*. εστὶ μετέχον πάντως τοῦ χρόνου καὶ μεμετρημένον ὑπὸ πάντως:

For if *The Whole of Time did not Measure That* which *Primarily Participates* of *Time*, γαρ ὁ συμπάνχρονος μὴ μετρήσας τὸ πρῶτος μετέχον then *neither* would *Time Measure anything else Through The Whole of Itself*. οὐδὲ μετρήσει οὐδὲν ἄλλο καθ᾽ ὅλον ἑαυτὸν.

And thus from these considerations, it is clear καὶ δὲ ἐκ τούτων φανερὸν that *All other souls* are *Measured by particular Measures* στὶ πάσαι ἄλλαι ψυχαὶ μετροῦνται τῆς μέτρους which are *more-partial* than *The Whole of Time*. μερικότερας τοῦ συμπάντος χρόνου.

For if *these souls* are *more-partial* than γαρ εἰ ἐίσι μερικότεραι *The Soul* that *Primarily Participates of Time*, τῆς ψυχῆς τῆς πρῶτης μετεχούσης χρόνου,
then they cannot Harmonize the (partial) periods of themselves to The Whole of Time. Therefore, the other souls are not naturally adapted to receive the Whole Temporal Measure Through One Life, by having being Allotted a subordinate Order to The Soul which is Primarily Measured by Time.

Thus, the many Restorations of selves will be parts of One Period, and of The Restoration, which is Restored by The Soul that Primarily Participates of Time; for the more-partial Participation pertains to the lesser power; but The More-Whole Participation pertains to The Greater Power.

Therefore, the other souls are not naturally adapted to receive The Whole of Time of themselves, to The Whole of Time, of The Whole of Time. Thus, the many Restorations of selves will be parts of One Period, and of The Restoration, which is Restored by The Soul that Primarily Participates of Time; for the more-partial Participation pertains to the lesser power; but The More-Whole Participation pertains to The Greater Power.

Therefore, the other souls are not naturally adapted to receive The Whole Temporal Measure Through One Life, by having being Allotted a subordinate Order to The Soul which is Primarily Measured by Time.

(Proclus’ Commentary on The Timaeus 311f)

Proposition 201

All Divine Souls Possess Triple Energies; Πάσαι αἱ θείαι ψυχαὶ εἰχοῦσιν τριτάς ενέργειας, The First, by being Souls, τὰς μὲν ὡς ψυχαὶ, The Second, by Receiving a Divine Intellect,
and The Third, by Being Linked-to The Gods.

Thus on the one hand, by Being Divine, They Providentially-Provide for The Wholes, καὶ μὲν ὃς θεοὶ προνοοῦσι τὸν ἄλων, but on the other hand, by Their Intellectual Life, They Know Everything, δὲ κατὰ τὴν νοερὰν ζωὴν γνωσκοῦσι τὰ παντα, whereas, by Their Self-Motive Hyparxis They Move bodies. δὲ κατὰ τὴν αὐτοκινητην ὑπαρξιν κινοῦσι τα σώματα.

For by reason that They are Naturally-Akin to Participate of Those that are Superior, γὰρ διὸτι συμφῶς μετέχουσι τῶν ἐπερκειμένων and are not simply souls, but Divine Souls, They are Pre-Established in an Order καὶ εἰσιν οὐ αὐτοκόσμως ψυχαὶ, ἀλλὰ θειαὶ ψυχαὶ, προστηθησαμενα ταξιν in The Psychic Plane, that is Analogous to The Gods. (P185)

Thus, by Being Allotted The Deified Summit of The Ousia of Themselves; λαχοῦσαι τὴν εὔθειαν ακροτητα τῆς οὐσίας εαυτῶν They Energize not only Psychically, but also Divinely. ενεργοῦσιν οὐ μονὸν ψυχικὸς, ἀλλὰ καὶ θειὸς.

And because They also Possess an Intellectual Underlying-Reality, by means of which καὶ διότι καὶ εὑρίσκουν νοερὰν υποστάσιν, δι’ ἐνήν They happen to be Spread-Under The Intellectual Ousias. (P182)

τυχανοῦσιν υπεστρωμέναι ταῖς νοερας οὐσισίας, Therefore, They do not only Energize Divinely, but also Intellectually; οὑν οὐ μονὸν ενεργοῦσιν θειῶς, ἀλλὰ καὶ νοερῶς. The Former on the one hand, Through The One that Is In Selves; τὴν μὲν κατὰ τὸ εν τὸ εν αὐτῶς, but The Latter on the other hand, Through Their Energy Firmly-Established In Intellect. τὴν δὲ κατὰ ενεργεῖαν ἱδρύσασαι τὸν νουν.

But The Third Energy, is Present with Selves, Through Their Characteristic Hyparxis, δὲ η τρίτη ενεργεία παρέστη αὐταῖς κατὰ τὴν ἒδων ὑπαρξιν, that is on the one hand, Motive of those in which motion arises naturally from another, (P20) μὲν κινητική τῶν εὐτρόπισμων υπαρχούσα φοσει καὶ on the other hand, is Life-Giving to those that have an imported/foreign life. (P188) δὲ ζωοποίος τῶν εχοντων επεισάκτων τὴν ζωὴν:

For This, is The Characteristic Employment/Work, of every soul. γὰρ τούτῳ εστὶ τὸ ἒδων ενεργήμα πασῆς ψυχῆς. Thus Divine Souls Possess The Other Energies that are Intellectual and Providential, δὲ τὰ ἀλλὰ ὡς τὸ νοεῖν καὶ προνοεῖν

Through Participation κατὰ μεθεξίν.

Proposition 202

All The Souls that Attend and Always Follow The Gods, Πάσαι ψυχαὶ σπάδοι καὶ αἰε ἐπομεναι θειος on the one hand, are Subordinate to The Gods,
μεν εἰς καταδεικτέα τῶν θειῶν

but on the other hand, They are Unfolded-Above partial souls.

de υπερηπλωνταί(ἀπλώ) τῶν μερικῶν ψυχῶν.

For on the one hand, Divine Souls Participate of both Intellect and Divinity, (P129) γαρ μεν αἱ θεῖαι μετεχοῦσαι καὶ νοῦ καὶ θεοτητὸς

(on which account They Are At-Once both Intellectual and Divine) (P201)

(διὸ εἰςπν ἀμα τε νοερα καὶ θεια)

and are also The Leaders of the other souls,

just as The Gods are also The Leaders of All The Beings. (P144)

καθοσον οἱ θεοὶ καὶ απαντῶν τῶν οντῶν:

And on the other hand, partial souls are deprived of The Attachment to Intellect, καὶ δὲ αἱ μερικαὶ ψυχαὶ παρηκρηνται[παραιρω] τῆς αναρτησεώς εἰς νοῦν,

by not being able to Proximately Participate of The Intellectual Ousia.

μὴ δύναμθαν προσέχοις μετέχειν τῆς νοερᾶς οὐσίας:

For They could not fall-away/depart from The Intellectual Energy, γαρ αὖν οὐδὲ απεπιτόν τῆς νοερᾶς ενεργείας

if They Participated of Intellect Through Ousia,

μετεχοῦσαι τοῦ νοοῦ κατʼ οὐσίαν,

just as it has been demonstrated before. (P175-P184)

καθαρὲς δεδεικτικοὶ προτέρου.

Accordingly then, on the one hand,

源头 μὲν

The Souls which Always Follow The Gods are of a Middle Order:

αἱ ψυχαὶ αἰεὶ επομέναι θεοὶ εἰςμεν μεσαί,

by Receiving a Perfect Intellect.

υποδέξαμενοι τελειὸν νοῦν,

And because of This, They also Surpass partial souls.

καὶ ταυτῇ καὶ υπερφερουσαί τῶν μερικῶν,

Whereas on the other hand,

de

They are not yet Attached to The Divine Monads:

συκετε ἐξημέραν(απτώ) θειων ενοδῶν:

for The Intellect of which They Participate is not Divine. (P185)

γαρ ὁ νοος ὑπ’ ἑν αὐτῶν μετεχομένους οὐ θεῖος.

(Proclus' Commentary on The Timaeus 321f > 322b)

Proposition 203

On the one hand, of Every Psychic Multitude;
μεν του Παντος ψυχικου πληους

_The Divine Souls Are Greater in Power than The Other Souls_,

αι θεια ψυχαι ουσαι μειχους δυναμει τον αλλων ,

_By Their Being Restricted/Restrained Through Their Number_.

τη συνηρθητα(συναρεω) κατα τον αριθμον :

_But on the other hand, Those that Always Follow Divine Souls_

dε αυτας αει επομεναι αι

_to have a Middle Order among All Souls, both in Their Power and Quantity_.

εχουσιν μεσην ταξιν εν πασαις και τη δυναμει και το ποσοω:

_However, partial souls, on the one hand, are inferior in their power to The Others_,

dε αι μερικαι μεν εισιν καταδεστεραι τη δυναμει των αλλων .

_but on the other hand, Proceed into a greater number_.

dε προεληλυθασιν εις πλειονα αριθμον .

For on the one hand, _The Divine Souls_ are _More-Akin to The One_,

γαρ μεν αι εισι συγγενεστεραι τω ενι

_Through Their Hyparxis Being Divine_, (P113)

dia την υπαρξιν ουσαν θειαν ,

while _The Middle Souls_ are _More-Akin, Through Their Participation of Intellect_;

dε αι μεσαι dia την μετωπιαν νου ,

whereas on the other hand, _souls of the last Order, are Unlike both The Middle Souls_

dε αι κατα την εσχατα ταξιν , ανομοιωδεις τε τας μεσαις

_and The Primary Souls through their ousia_. (P202)

και τας πρωτας κατα την ουσιαν .

However, among _Those that are Perpetual, Those that are Nearer to The One_,

δε εν τοις αοιδιοις τα εγγυτερα του ενος

are _More-Singular in Number_, and are _More-Contracted in Multitude_,

εστι ενικωτερα αριθμοι και συνηρθηται κατα το πληθος ,

than those that are _more-remote from The One_,

τον πορρουτερον ,

but those that are _more-remote from The One_, are _more-numerous_. (P62)

dε τα πορροτερω μαλαλων πληθυνεται .

Therefore _The Powers of More-Superior Souls_ are both _Greater and have This Relationship_

ουν αι δυναμεις των ανωτερω τε μειξους , και εχουσι τουτον τον λογον
to _The Powers of The Secondary Souls, which The Divine has to The Intellectual_,

προς τας δευτερας , ον το θειον προς το νοερον

_and which The Intellectual has to The Psychic Order_. (P201-P202)

και τουτο προς το ψυχικον :  

And the powers of _more-inferior souls_ are _more in Quantity_.

και αι των κατατερω πλειους ποσοτητες :

For _that which is more-remote from The One_, is _more numerous_,

γαρ το πορρουτερον του ενος εστι μαλλων πληθος

and _That which is More-Near to The One_, is a _Lesser Number_.

και το εγγυτερον ηττον .

(Proclus’ Commentary on The Timaeus 319c-d)

**Proposition 204**

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On the one hand, Every Divine Soul is The Leader
μεν Πάσα θεία ψυχή ηρείται
of Many Souls that Always Follow The Gods.
pολλάν ψυχάν αει επομένων θείας.
And on the other hand, Every Divine Soul is The Leader
de
of an even greater number of those that sometimes Receive This Order.
etι πλειονών των ποτε δεχομένων την ταυτίνα ταξίν.

For if, on the one hand, by Being a Divine Soul
γαρ ει μεν ουσαν θείαν,
She must be Allotted an Order which is The Leader of All,
δει εντελέχεια ταξίν ημεροκειμένη παντων
and also The Primary-Function in Souls
και πρωτούργον εν ταῖς ψυχαῖς
(For in All Beings, That which Is Divine,
(γαρ εν πασί το θείον
is also The Leader of Whales).
ουσιν και ηρείται των άλλων).
On the other hand, Each Divine Soul must not only Preside-Over
δε εκατέτην ουτε μονον αρχειν
Those Souls that Always Follow The Gods,
tων αει επομένων
nor only Preside-Over those souls that sometimes Follow The Gods.
ουτε μονον των ποτε
For, on the one hand, how can there be A Connexion with those souls that only
γαρ μεν πος εσται η συνάφη προς ταύτας των μοναν
sometimes Follow A Certain Leader, if they are entirely different from The Divine Soul
ποτε επομένων τις ηγετο ει παντι διαφορευσας την θειαν ψυχην
and do not Proximately Participate of Intellect, much less of The Gods?
και μητε προσέχος μεταχεισας νου μητε πολλώ πλεον θεον;
But if on the other hand, Each Divine Soul only Presides-over Those that Always
ει δε των αει
Follow The Gods, then how is it that The Series Proceeds as far as to those?
επομένων, πως η σειρα προηλθειν μεχρις εκεινων;
For if that were the case, Those that are Intellectual would be the last
γαρ ουτως τα νοερα εσται εσχατα
and They would be unprolific, and not, Naturally Adapted to Perfect and Elevate others!
kαι αγορα, και ου πεσοκοτα τελειουν και ανεργειν αλλα.
Thus on the one hand, It Is Necessary that Every Soul That Always Follows The Gods,
αρα μεν αναγκη πασης ψυχης αει επομενως
and That Energizes Through Intellect,
και ενεργουσας κατα νουν
and That are Elevated to Intellects That are More-Partial than Divine Intellects, (P183)
kαι ανηγμενας νουν μερικατερους των θειων
Must Be Primarily Attached to Divine Souls.

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Whereas on the other hand, *partial souls must also Secondarily Participate* of Intellect and of The Power of A Divine Life, 

**Through Those Souls That Are Intermediaries**.

For *those souls* that *sometimes Participate* of A Divine Life are Perfected, 

And in turn, it is again *Necessary* that in the case of *Each Divine Soul*, 

And thus *Elevating a greater number of souls* to The Prime-Fabricating Monad of The Whole Series.

Similarly then, on the one hand, *Every Divine Soul* is *The Leader of Many Souls* that *Always Follow The Gods*,

but on the other hand, *Presides-over* an even *greater number of those* that *sometimes*,

*(Timaeus 40d-e)*
Every partial soul Possesses This Relationship

Πάσα μερική ψυχή εχει τουτον τον λογον
to The Divine Soul, under which she is Arranged Through Ousia,
προς την θειαν ψυχην υφ’ ην τετακται κατ’ ουσιαν,
just as that which her vehicle has in relation to The Vehicle of That.
to αυτης σχημα ον προς το σχημα εκεινης.

For if The Distribution of vehicles to each soul is According to Nature,
γαρ ει η διανομη των σχυματων εκαστας κατα φυσιν,
then it is Necessary that the vehicle of every partial soul
αναγκη δεχεται πασης μερικης ψυχης
Must Possess This Relationship
ειναι τουτον τον λογον
to The Vehicle of The Whole Soul,
προς το σχημα της ολης,
just as That which self Possesses in Relation to That.
ος αυτης εστιν προς εκεινην.

But certainly, The Distribution is According to Nature;
αλλα μην η διανομη κατα φυσιν:
since Those that Primarily Participate
γαρ τα πρωτας μετεχονται
are by Natural-Impulse Conjoined with Those which They Participate.
αυτοφως συνηπται τοις μετεχομενοις.

If therefore, just as The Divine Soul is in Relation to The Divine Body,
ει συν ος η θεια προς το θειον σωμα,
so also is the partial soul in Relation to the partial body,
ουτος η μερικη προς το μερικον,
since each body Participates of Her Self Existence.
(P189)

εκατερας μετεχομενης το αυτο ειναι
Then from this,
και εξ
that which was at first proposed,
tο αρχης
is True,
αληθες,
that the vehicles of souls
οτα σχηματα τας ψυχας
also Possess This Relationship to each other.
kai echi ton auton logon proς αλληλα.

(Timeaus 41e)
(Phaedrus 247b)
(Phaedo 85d, 99d, 113d)
(Proclus’ Commentary on The Parmenides 822)
(Damascius’ Commentary on The Phaedo 1-418, 2-69, 2-132)
(Proclus’ Commentary on The 1st Alcibiades <33>, <80>, <327>)

**Proposition 206**

*Every partial soul is able to both descend infinitely into generation, and to Ascend from generation into (Real) Being.*

For if, on the one hand, *each partial soul* Follows The Gods at-one-time, for if, as follows, it necessarily is to be able to be consciously to be present to The Divine, not only in the present but also in the past, and if *she* falls away at-another-time (that which follows), then, she Participates of both Intellect and ignorance. (P202)

Surely then it is clear that *she* alternately comes to be in both generation and among The Gods. Surely then it is clear that *she* alternately comes to be in both generation and among The Gods. And thus, *she* exists in the body. And thus, *she* exists in the body. The Gods follow that which does Not have a temporal beginning will not have an end at-one-time, and That which in no way has an end, must necessarily not have a beginning.

Accordingly then, it remains that *each partial soul* must make both The Periods/Cycles of Ascents out of generation, and that This Process must be Unceasing throughout Infinite Time. Accordingly then, *each partial soul* must have the potential to both infinitely descend and Ascend, and that This Process will never in any way cease to continue to be present to both of them.
περὶ ἀπασάς.

(Phaedrus 248c, Republic Book 10 - 617b
Proclus’ Commentary on The Timaeus 338d > 339c)
(Plotinus, The Enneads Book 4 Chapter 3)
(Proclus’ Commentary on The 1st Alcibiades <32>, <80>)

Proposition 207

_The Vehicle of every partial soul,_
_τὸ σχῆμα Πασᾶς μερικῆς ψυχῆς_
_has been Fabricated by an Immovable Cause._
δεδημιουργηται απὸ ακαινητον αιτιας.

For if _The Vehicle_
γαρ ει

by _Being Immutable Through Its Ousia_,
ον αμεταβλητον κατ’ ουσιαν,
_Eternally and Connascently depends upon The Soul that Uses Self_,
αιδιας και συμφωνως εξηρτηται της ψυχης χρωμενης αυτω,
then _It has been Allotted Its Underlying-Reality_
ελασχε την υποστασιν
from an _Immovable Cause_
απ’ ακαινητον αιτιας:

for _All that has come to Be_
γαρ παν το γεγονος
from _Movable Causes_,
εκ κινουμενον αιτιων
changes through its ousia.

(P205)
(P76)

But certainly, _each soul Possesses an Eternal Body_,
ολλα μην πασα ψυχη εχει αιδιον σωμα,

that _Primarily Participates of self_.

(P196)

So that, _The Cause of a partial soul_,
ωστε το αιτιον η μερικη ψυχη
and therefore of _The Vehicle of self_,
και αρα του σχηματος αυτης
is also _Immovable_,
εστι και ακαινητον,
and on this account
και δια τουτο
_Super-Kosmic_.

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Proposition 208

The Vehicle of Every partial soul is Immaterial,
to oikhema. Paschi mesirikhis psuxhes esti auλon
Indivisible and Impassive/Passionless According to Ousia.

For if It Proceeds from an Immovable Fabrication and Is Eternal, (P207-P196)

then The Vehicle Possesses an Immaterial and Impassive Underlying-Reality.

For All those that are naturally-adapted to be passive/acted-upon/affected

through their ousia are both mutable and material, (P80)

κατα την ωσιαν εστι και μεταβαλλει και ενυλα,

and since they exist differently at-different-times,

και εχοντα αλλως αλλοτε

they are attached to Movable Causes; (P76)

εξηρτηται των κινουμενων αιτιων:

on which account, they also receive an All-various mutation,

διο και επιδεχεται παντοιαν μεταβολην,

by-being-moved-in-conjunction-with The Prime Causes of themselves.

συγκινουμενα ταις αρχικαις αστιαις εαυτων.

But certainly, that This Vehicle is also Indivisible, is Clear.

αλλα μην στι και αδιαρετον, δηλον.

For All that is divided, insofar as it is divided, is thus corrupted,

γαρ παν το διαρυμενον, η διαιρεται, ταυτη φθειρεται,

by departing from The Whole, and also, from its connectivity.

αφισταμενον του ολου τε και της συνεχειας:

Therefore, if It Is Immutable and Impassive Through Its Ousia,

ει ων ει αμεταβλητον και απαθες κατα την ωσιαν,

then It will be Indivisible.

αν ειτη αδιαρετον.
(Proposition 171: Every Intellect is an Impartible (Indivisible) Essential-Being)
(Proclus’ Theology of Plato Book 3 Chapter (v))
(Proclus’ Commentary on The Timaeus 157 b-f)

Proposition 209

On the one hand, The Vehicle of Every partial soul, μὲν τὸ οχήμα Πάσης μερικῆς ψυχῆς descends with the addition of more-material vestments, κατείσι προσθέσει ενυλοτερών χιτώνων, but on the other hand, The Vehicle is Lead-Back-Together-with the soul δὲ συναναγχᾶται τῇ ψυχῇ by The Divestment of All that is material, and by The Returning to Its Proper Ideal, αφαίρεσις πάντως τοῦ ενυλῶν καὶ τῆς αναδρομῆς εἰς τὸ οἰκεῖον εἰδῶς, that is Analogous to The Soul that Uses It.

αναλόγων τῇ ψυχῇ χρωμένη:

For on the one hand, this soul also descends by taking-on irrational lives, γαρ μὲν εκείνη καὶ κατείσι προσθάλάσσει αλογοῦς ζωὰς, but on the other hand, She Ascends by Her Divestment δὲ ανείσι αποσκευασμένη of All the generation-producing powers, with which She was invested in Her descent, πασὰς τὰς γενεσιούργους δύναμιν ἀς περιεβάλετο εἰς τὴν καθοδῶ, and by becoming Naked and Purified of All such powers καὶ γενομένη γυμνὴ καὶ καθαρὰ τῶν πασῶν τοιούτων δύναμεων which tend to serve the use of the process of generation.

οσα πρὸς υπηρετοῦσαν τὴν χρείαν τῆς γενεσίας.

For The Vehicles are Naturally-Adapted to Imitate the lives of the souls that use Them, γαρ τα οχήματα συμφωνοῦσι μιμεῖται τὰς ζωὰς τῶν χρωμένων and since selves are being moved in every way, They are also moved along with them. καὶ αὐτὰς καινομεναῖς πανταχοῦ συγκινεῖται:

And on the one hand, The Circuits of Themselves are Like The Intellections of some Souls, καὶ μὲν τὰς περιφορὰς εαυτῶν απεικονίζεται τὰς νοσθέντας τῶν, whereas their downward-inclination to generation resemble the falling-away of other souls, δὲ τὰς ροταῖς εἰς τὴν γενεσία τὰς αποτυπώσεις τῶν.

But Their Purifications Resemble The Turning-About to The Immaterial of other Souls. δὲ τὰς καθαρσίας τὰς περιτροχώσεις εἰς τὸ συλλόγον τῶν.

For it is by The Self Existence Issuing from Selves that The Souls are Vivified, γαρ διότι τὸ αὐτὸ εἶναι παρ᾽ αὐτῶν τὰς ψυχὰς ζωοποιεῖται, and because They are of The Same Nature as Them, (P196) καὶ εστὶ συμφωνῇ εἰκονίας, that they are All-variably changed along with their energies, and follow them in-every-way, πάντως συμμεταβάλλει εἰκονιῶν τὰς ενεργεῖας, καὶ συνεπεται πᾶντα,
so that whatever souls undergo, they also undergo along with them;
παθαινομένεις ὑπέρ τε συμπάσχει
and when They are Purified, They are Restored together with Them, and
καὶ κεκάθαρμενεις συναποκαθίσταται, καὶ
They are Elevated when They are Elevated, by Longing-for The Perfection of Them Selves.
συνεπαρεται αναγομένεις, εφεμένα τῆς τελειότητος εσώτερον:
For All are Perfected when They Obtain Their Proper Integrity/Wholeness/Oneness.
γαρ πᾶν τελειούται τῶν τῆς οἰκείας ολοτητος.
(Proclus Commentary on The 1st Alcibiades <33>, <80>, <138>, <301>)
Proposition 210

Every Vehicle by being of The Same Nature as Soul,
Πᾶν  όνομα συμφωνει ψυχης
Always Keeps both The Self/Same Shape/Figure and Magnitude/Size.
αι εχει και το αυτο σχήμα και μεγεθος,
But it is seen to be greater and less, and of a dissimilar-figure,
δε οραται μειζων και ελαττων και ανομοιοσχήμων
through the additions and subtractions of other bodies.
δι’ προσθήσεις και αφαίρεσεις αλλών σωμάτων.

For if Every Vehicle Possesses Its Ousia from An Immovable Cause,
γαρ ει αυτο εχει την ουσίαν εξ ακινητον αιτιας,
then it is quite Clear that both Its Figure and Its Size
δη δηλων οτι και το σχήμα και το μεγεθος
are Defined by The Responsible/Causal Self,
αφορισται παρα της αιτιας αυτω,
and that Every Vehicle Is Immutable and Invariable.
και εκατερον εστιν αμεταβλητον και ανεξαλλακτον.
But It certainly appears to be different, at different times,
αλλα μην φανταζεται αλλοιον αλλοτε
and it also appears to be greater and lesser.
και μειζων και ελαττων.
Hence, it is because other bodies are added and in turn are taken away,
αρα δι’ αλλα σωματα προσθηκεμενα απο και συμες αφαιρεμενα
from the material elements,
απο των υλικων στοιχειων
that It appears to be of such and such a shape and of such and such a size.
φανεται τοιονδε η τοιονδε και τοσονδε η τοσονδε.

(Procyde Book 5)
Apuleius, Metamorphoses
(Proclus Commentary on The 1st Alcibiades <301>)
(Proclus’ Commentary on The Timaeus 161a-c)
(Proclus’ The Theology of Plato Book 3 Chapter (v))

Proposition 211

Every partial soul that descends into generation, descends wholly;
and so, one part of self does not Remain Above,
and so, one part of self does not Remain Above,
and so, one part of self does not Remain Above,
and so, one part of self does not Remain Above,
and so, one part of self does not Remain Above,

For if a Certain Part of the soul Remained in The Intelligible Region,
then It will either Always Intellect

Without-transition or in-a-transitive-way.

But if, on the one hand, Without-transition, then It will be Intellect and not a part of soul,
and this partial soul will be The Soul that Proximately-Participates of Intellect.

But this is Impossible.

But if, on the other hand, in-a-transitive-way,
then there will be One Ousia arising out of
that which Always Intellects, and that which sometimes Intellects,

But this is also Impossible.

For these differ in kind, as it has been demonstrated.

To which may be added,
the absurdity, that results from supposing
ατόμον
that if The Summit of The (Our) Soul “Being Always Perfect”,
to σκεφταμαι της ψυχής, ον αει τελειον,
why does It not Rule over the other powers
μη κρατειν των ἀλλων δύναμεον
to make them Perfect?
pοιειν κακεινας τελειας.
Accordingly then, Every partial soul, wholly descends.
αρα πασα μερικη ψυχη ολη κατεισιν.

(Damascius’ Lectures on the Philebus 72)
(Plotinus The Enneads Book 4 Chapter 8-8, Book 5 Chapter 1-10)
(Proclus’ Commentary on The Parmenides 948)
The Firmer Vessel/Vehicle
βεβαιωτερον χημαιοτος

The Firmer Vessel as suggested by Simmias at 85D of Plato’s Phaedo and thoroughly discussed by Socrates, is not the storm-tossed vessel of opinion, but the one that Socrates embarked upon (εμβιβάσας) at 99d. For this is The Firm Doctrine of Participation that is not based upon sense perception, but upon “The Truth of a Loving and Caring and Nurturing Reality”:

Socrates: But since they neither investigate The Power by which they are now so disposed
99c δε ως ταυτην ουτε ζητουσιν την δυναμιν αυτα νυν ουτω τεθηναι
in the best possible way, nor do they believe It has a Spiritual Force.
του βελτιστα οιον τε κεισθαι, ουτε οιονται εχειν τινα δαιμονιαν ισχυν.
But they are lead to believe that they will find at some time a stronger and more immortal αλλα γηνυναι αν εξευρειν ποτε ισχυρότερον και αθανασιατερον
latter day Atlas, to hold everything together even more, and they neither believe that The Good,
tουτου Αθλαντα απαντα συνεχοντα και μαλλον, και ουδεν οιονται ως το αγαθον
Truly and Necessarily Binds and Holds them together. So on the one hand, I would have gladly
άληθος και δεν ξυνυδειν και συνεχειν.
μεν εγω αν ηδηστ’
become the disciple of any man who may have possessed in some way, at some time That Kind
γενομην μαθητης ουσιν εχει οπη ποτε της τοιαυτης
of Cause. But on the other hand, since I was deprived of This, and neither did I myself discover
αιτιας.
δε επειδη εστησθην ταυτης, και ουτ’ αυτον ευνειν
This, nor did I happen to learn of Such a Nature from another, do you wish for me to give you
ουτε εγνωην μαθειν οιος παρ’ αλλον, σοι βουλει ποιησωμαι
a demonstration of the search with which I busied myself,
99d επιδειξιν την ζητησιν η πεπραγματευμαι
in my Second Quest (The Firmer [Cadmeian]Vessel 85d ?) for The Cause, O Cebes?
τον δευτερον πλουν
τον δευτερον πλουν
επι της αιτιας, ο Κεβης;

Cebes: I do wish it above all else.
μεν ουν βουλομαι ως Υπερφυος.

Socrates: 48 Accordingly then, after this, when I had averted my (first quest) investigation from
tοινυν, μετα ταυτα, επειδη σαπερηκα
σκοπων

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natural existents, it appeared to me, that I must necessarily be careful, to avoid that very
ta onta. Edoxe mou, dein eulabethnai, mi oter experience of those who watch and look-upon an eclipse of the sun, for some of them, to some
pathoumi oi skopoumenoi kai thewrountes ton ekleipontα ηλιων, yar enoi σου degree, ruin their eyes, if they do not look at its image in water or something like this.
diavethierontai ta omastα, ean mi skopountai tin auton eikonα en ydaste y toin toioμα.
And I envisioned something such as this happening to me, and I feared, lest my soul be 99e kai eno dienothesin ti toioμα, kai edeiesa, mi yn evxhyn altogether blinded, if I were to look at things with my eyes and I tried to grasp
pantapasi thlothein blepou proes ta pragmatα tios omastα kai epistheiron apisthetai
them with each of my senses. It appeared to me then, that I must necessarily take Refuge in
auton ekasati ton aiσthasesw. edoxe moi de, proketai katafugonta eis
The Logos, and in That Seek The Truth about Real Beings. But then perhaps this likeness is
tous logos, en ekeinou, skopete tηn alpouian ton ontan, men ouv isos. eikazo o
not done in a fitting manner. For I do not agree in any way that one who investigates
Realities 100 ouv tina eikηen trpou. gar ou sumgworou panu ton skopoumenon ta onta
by means of words is concerned with images, any more than one concerned with deeds.
en tois logos evi eikosi ma llon he tin skopewin en tois erhous. But surely then, I did begin in this way; and by using as a hypothesis in each case, The Logos
alλ’ de ouv, ye omphsa touthe, kai upothenes ekaste logon
which I discerned to be the Most Sound, I would on the one hand, consider as True, about
on kriuno einai ermosenestaton, an men, tiathem ows onta alpeth, peri
Cause and about every other Real Being, which appeared to me to be In Tune with This,
kai aτiαs kai perι ton alllon apantan ton ontan, a dothi moi sumvanein touto, and on the other hand, consider as not True, whatever was not In Tune with This Logos. But
de’ , ows ouk alpeth, a an mη .
I want to make my meaning more clear to you, for I believe that you do not yet understand.
bo voluntia eipete a logos soφisteson sou, gar oimai se ou vnoi mαntheinei.
Cebes: No, by Zeus, not very well. (Ou ma ton Δια, ou σφοδρα.)

Socrates: 49 But it is nothing new! What I mean is the following, but it is also just as always; 100b Alλ’ ouvdeis kaivnon λεγω oδde alλ’ kai opep aei
what I have never stopped saying at other times and in our earlier talk. For I am truly going to try
oudeis pepanimi legin alloitou kai en to paralepλhυdhto logo. gar de epistheiron
to set out to demonstrate to you The Idea of The Cause with which I have busied myself,
erchomi epideιzasthai sou to evdos tis aτiαs o pepanimiemei, and I will refer back to Those Oft-murmured Songs and begin from Them; by hypothesizing
kai eimi palpou ep’ ekeina ta polυvρυλητα kai archomi sap ekeina, upothenov The Existence of a certain Beauty, Self According to Self, and The Good and The Great
einai ti kalon autou kαθ’ autou kai oχαθον kai meγα
and All The Rest; which if you willingly grant me and agree that They Exist, then as a result,
kai panata talla: a ei diidou te kai sumgweriz touthe einai, ek touts
I hope to demonstrate and that you will discover, The Cause, that The Soul is Immortal. 100c elpizevo epideizethen kai sou enyurhesein tηn aτiαn, ows ypsiti oθanonton.
Cebes: Surely then, take it as being granted to you, and do not tarry with its fulfillment.
Alλa mη, ows diidouν sou, an ouk θανατος perιαν.
Socrates: Consider then, the next thing in order after that, is whether you opine just as I do.
Σκοπει δη, ta eξης ekeiνois, ean sou ξυνδοκη oσπερ εμοι.
For it has come to Light for me, that if there is anything whatsoever, that is beautiful, besides χαρ φανεται μοι, ει εστιν άλλο τι καλον πλην The Beautiful Self, then it is beautiful by no other way than that it Partakes of That Beauty; το καλον αυτο ειναι καλον δι'υδε άλλο εν η διοι μετεχει έκεινου του καλου:

and I say that it is in the same way with everything else. Do you agree there is such a Cause? και λεγω ουτως παντα δη συγχωρεις τη τουιαδε αστια;

Cebes: I do so agree. (Συγχωροω.)

Socrates: Accordingly, I am no longer able to understand or recognize those other sophisticated τοινυν ου ετι δυναιμα μανθανω ουδε γνωσκειν τας αλλας τας σοφας causes, but if someone should tell me, that anything whatsoever which is beautiful, either ταυτας ασιας, άλλε εαν τις λεγη μοι, τι οτιουν ο εστιν καλον, η because it has a bright color or shape or any other such thing whatsoever, then on the one hand, 100d δι' εχον εισαβες χρωμα η σχημα η άλλο των τουουτον οτιουν, μεν I ignore, these other “reasons” (as he did Meno and the servant of the Eleven) – for all these εο χαρειν τα αλλα, γαρ εν τοις πασι αλλοις stir up trouble for me – but on the other hand, as for myself, I hold-on simply and plainly and perhaps simplimindedly, to this, (as Odysseus tenaciously held on to his plank Ody V-366) ιως ευθυς τουτο, that not anything else makes it beautiful, than θατ Presence of, or The Communion of That, οτι ουκ τι άλλο ποιει αυτο καλον ειτε η η παρουσια, ειτε κοινωνια εκεινου or in Truth in whatever way It comes to be; for I will not yet lean upon (the precise nature of) και δη οποι οπη προσγενομενη: γαρ ου ετι διςυνριζομαι This Relationship, only that all beautiful things become beautiful by The Beautiful. For this, τουτο, άλλε οτι παντα τα καλα γηνετα καλα το καλα, γαρ τουτο appears to me to be the safest answer I can give to myself or anyone else, and if I keep hanging-
dokei μοι ειναι ασφαλεστατον αποκρινασθαι και εμαυτο και άλλο, και εχομενος on, to this, I am lead to believe, that I shall never fall into error, since this is the safe answer 100e τουτο ηγουμαι αν ουκ ποτε πεσειν, αλλε ειναι ασφαλες that I have set-apart both for myself and for anyone else:

αποκρινασθαι και εμοι και άλλο στωουν,

That beautiful things are beautiful By Participating of The Beautiful.

οτι τα καλα καλα τω καλω:

Or does it not appear to you that this is the case?

η ου δοκει σοι και;

Cebes: It does so appear. (Δοκει)

Socrates: And accordingly it is through Greatness that great things are great and greater things

Και αρα μεγεθει τα μεγαλα μεγαλα και τα μειζω
greater, and through Smallness that lesser things are lesser?

μειζω, και σιμπροτητι τα ελαττο ελαττω;

Cebes: Yes. (Ναι.)

Socrates: Accordingly, neither would you accept the statement, if anyone told you, that one

ορ Ουδε αν ειν αποδεχοιτε, ει τις φαιη τις

person is taller than another, by a head, and the shorter is shorter by that same “measure”,

ετερον ειναι μειζω ετερου τη κεφαλη, και τον ελλατο ελλατω τουτω τω αυτω,
but you would solemnly protest, on the one hand, that you mean nothing else than that every
great thing is greater than another through nothing else than Greatness, and is greater
mei’on eiteron estin mei’on eiteron oudein allw o me’ethi, kai mei’on through This, through The Great, and on the other hand, the lesser is lesser by nothing else
dia touto, dia to megado, de to elastnon elastnon oudein allw than Smallness, and through This it is lesser; through Smallness, fearing, I suppose, what
the simkropet, kai dia touto elastnon, dia tin simkropeta, pho’omevno, ouma ti
the opposing Logos should counter to you, if you declared someone to be greater or lesser,
evan tolojic lojic mi apantseti sou, ean phic tina einai mei’onon kai elastnon by a head, first of all, on the one hand, the greater is greater and the lesser is lesser,
ti kefali, proston mev to mei’on einai mei’on kai to elastnon elastnon by the same “measure”, then, on the other hand, the greater is greater, by a head, which is
to auton, epetita ton mei’on einai mei’on tη kefali ou symal small, and this would be truly monstrous, namely, that something is made great,
101b simkra, kai touto einai de tera tinein einai megan by something that is small! Or would you not be afraid of this?
tina to simkro: ou an ouk phobio tauta;
Cebes, (laughing): I certainly would.
(ελασσας, εγων). Socrates: Is it not the case then, that you would be afraid to say, that ten is more than eight,
Oukoun an phobio legein, ta deka einai pleio (ων οκτω
by two, and that this is the cause of the excess, but not Quantity and Through The Quantity?
dwoi kai dia taetin tin aitain vepbaalein alla mi plthei kaia dia to plthos;
And that two cubits is greater than one cubit, by half, and not Through The Magnitude?
kai to dipyxi einai mei’on tou pihxou, emisei, alla’ ou me’ethi;
For this is certainly the same fear.
γαρ που o autos phobos.
Cebes: Most certainly! (Πανο γ’,)
Socrates: What next? You would not incautiously undertake to say that when one is added
Ti de; an ouk evlabio legein enos einai prospetheno to one, the addition is the cause of it becoming two or when divided, the division?
101c evi, tin prosethein aitian genethai tou duo η diasskhotetos tin schisin;
But you would loudly proclaim that you do not know how else each thing can come to be except
kai an mega bousis gia ouk oisba par η allas ekastou genuenai.
by The Participation of The Characteristic of Each Ousia of which it should Participate, and
metascho ton idia ekastou oubaies ou an metaschei, kai
in the case of Two coming into being you would not hold-on to any other Cause, other than by
ev toutoi tou duo genethai ouk efexi tina allhn aitian all’.
the Participation of The Dyad, and that those that are to be Two, necessarily Partake of This
\[\text{the metaschosin tis duado}, \text{ka to melloonta esesebhi duo dein metaschein toutou, and that which is to be One, necessarily Participates of The Monad}, \]
but you would pay no
\[\text{the participation of the dyad, and that those that are to be two, necessarily partake of this}
\]
attention to these divisions and additions and other such “refinements”, and leave them
tas tauntas schisesi kai prossebesi kai tas allas tas toiauta komepsilon, pareies
to those more sophisticated than Thyself to answer. But Thou, by being afraid, as they say,
tois sofoterous seant boukrinasbas: de su deidw to leghmenon
101d of Thine own shadow and the lack of skill, by clinging to the safety of That Hypothesis
tīn σκίαν καὶ τὴν ἀπειρίαν, εχόμενος τοῦ ἀσφαλοῦς εἰκενοῦ τῆς ὑποθέσεως, would answer in this way? Then, if someone attacked The Hypothesis of Self, you would not answer, until you had examined whether those
χαρεῖν καὶ οὐκ αποκρίνοι, εἰς σκέψιοι εἰ τα ἐκείνης
consequences that follow, would sound to you Concordant or discordant with one another.
ορμήθεντα αὕτη, αὖ σοι συμφωνεῖ ἡ διαφωνεῖ ἀλληλοίς: But seeing that Thou Must Necessarily Deliver The Logos of That Self, you would proceed in the same way; hypothesizing another hypothesis in turn; whichever comes to Light The Best ἀφοῦ οἱ αντιλογικοὶ περὶ διαλέγομενος, τῆς ἀρχῆς
and the effects There-from at the same time; if indeed you wish to find any of Real Beings, καὶ τῶν ὀρμηθεμένου ἐκείνης ἐξ αἰμάς, εἰπερ βουλούσα εὑρεῖν τὶ τῶν οὐντῶν.
For on the one hand, in regards to Those, they equally neither give account-of nor thought-to.
γὰρ μὲν, περὶ ἐκείνους ἵσως οὐδὲ λόγος τουτοῦ οὐδὲ φρόντις εἰς:
For being sufficiently enabled by their wisdom they mix everything together and at the same time γὰρ ἰκανοὶ διανοηθάντα ὑπὸ αὐτὸι σοφίας κυκωντες παντα ὅμοιοι ὅμοιος is acceptable to themselves; but on the other hand, if indeed you are Philosophically inclined,
102 ἀρεσκεῖν αὐτοῖς: δ’, εἰπερ εἰ τὸν φιλοσοφον/I think you will do, as I say.
οἴματε οὖν ποιοῖς οὐς εἴη λέγω.
Simmias and Cebes, Harmonically, at the same time: You speak Most Truthfully!
λέγεις Ἀληθεστάτα.

Has not Proclus completed This Very Charge? Did he not embark us on This Very Quest? There is nothing neo in the way Proclus understands The Master, for The Ancient World-View is Complete and Perfect.

EPILOGUE

It has been brought to our attention by our Beloved Guide, Dr. Pierre Grimes, that the Doctrine of Participation has been generally overlooked by mankind, and especially, the relationship between our Participation of All The Aspects of Life and The Impartations of Ousia: The Noble Queen of Heaven, Who Bestows upon us, on the one hand, not only All The Goods that Sustain our very existence in This Kosmos, but on the other hand, She also Bestows upon us The Logos that Sustains Our Very Souls in Good Working Order not only by Her Enlightening Influence upon The Rational Minds of Those Human-Beings Like Pythagoras, Parmenides, Diotima, Socrates and Pierre, but also by Bestowing upon all those who ask, The Communion of Reality! For She is not only The Idea of The Good, but She is also at-the-same-time The Idea of The One! We are indeed Re-United in Communion as The Part is to The Whole, and as The Microcosm is to The Macrocosm, through Reminiscence; that Wonderful Gift of Hers that has been “hard-wired” into our very nature and which was captured in The Stone Threshold to The Delphic Oracle: “Know Thyself”. This Turning-About is not only implicit in The Very Nature of Ousia, but Reminiscence, Reversion and Conversion are also implicit in our very

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Perfection. And thus Socrates Looks at The High-Road and says at the end of Book 9 of The Republic:

Glaucon: (he said) I understand. You mean in The City we have just now described in detail, εφη, Μανθάνω: λέγεις εν πόλει ἡ νῦν διηλθομεν which lays in The Repose of The Logos, since She exists, nowhere on Earth, at least, οἰκίζοντες εν κείμενη τῇ λογοῖς, επεὶ εἶναι συνεδριαμεν γὰρ ὥς ὡς as I imagine Her.

Socrates: (then I said) But Equally in Heaven, where there is Laid-up, a Model of Her, 592b δ’ εἶναι τὴν, Ἀλλ’ ἵσως εν οὐρανού ανακείται παραδείγμα for anyone who wishes to See, and by Seeing, establish themselves There. For it makes no difference to them, whether it does physically exist anywhere, or whether it shall ever exist.

διαφερεῖ, εἰτε ἔστιν ποῦ εἰτε ἔσται: For they shall Perform The Duties of This City, Alone, but of no other.

γὰρ αὐτὸν πραξεῖν τὰ ταυτης μονῆς, δὲ συνεδριαμεν ἀλλης.

Glaucon: (he said) That is indeed reasonable.

εφη, γ’ Εἰκος.

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tελος των σια κεφαιαιων των περι θεολογιας προκλου
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