

The Six Enneads (Selections)  
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Ninth Tractate

Plotinus

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## Introduction

Plotinus is one of the most important philosophers in the era just before Christianity became the dominant religion of the Roman Empire. While little of his actual work has survived, and what has survived are a set of lectures or treatises edited by one of his students, his work was a profound influence on later key theologians of the Church like St. Augustine and St. Anselm. Plotinus is perhaps best known now as the greatest of the Neoplatonists [Neoplatonic: A philosophical tradition at the end of the Ancient and beginning of the Medieval period that was noted for its dependence on the works and views of Plato.], the group through which Plato's work came to shape much of early Christian doctrine. Plotinus was an Egyptian who studied in Alexandria with a figure who has been lost to history except through his connection to his two most famous students — Plotinus and Origen of Alexandria, an important early Christian theologian.

There seem to be two key elements of Plotinus' work, both rooted in the work of Plato, that are critical to understanding his philosophical views. The first of these is that it is quite clear that Plotinus read the work of Plato, particularly the Republic, as a work in political philosophy, at least centrally, if not solely. We know this because he approached his friend, the emperor Gallienus, for permission to seek to create a city based on the Republic as legend has it that Plato had done. Whether or not Plato ever attempted to found such a city and whether or not Plato even considered the Republic as

political philosophy is hotly contested with ancient scholarship. That Plotinus read it as such is not. As the legendary Platonic attempt on Sicily was futile, so, too, was Plotinus' effort.

The second key element of Plotinus' work is his adoption of the dualistic metaphysical structure envisioned by Plato. For Plotinus, there is an ontological [Derived from the Greek word for being, the term relates to the question of the being of anything. The ontological argument is an argument for God's existence based solely on an analysis of the concept of the being of God. Ontology is the metaphysical inquiry into the nature of being in general.] division between the world apprehended by the senses (the visible world) and the world apprehended by the intellect (the intelligible world — or the world of the ideal Forms [The immaterial, immortal, unchanging, eternal essences of the objects encountered in the physical world.]). Ontologically, the world beyond the physical world is the locus of true reality. It is the Forms that are really real. The world that appears to the senses is transient and finite; a mere shadow of the true reality. The world of the forms, the "reality beyond reality," by contrast, is permanent and infinite.

Plotinus appropriates Plato's Divided Line [The metaphysical and epistemological model of the world and thoughts about it that the Allegory of the Cave is designed to illuminate.] example from the Republic. In that model, Plato seeks to explain the chain of relationships from the realm of the Forms at the top of the ontological ladder to the physical objects that populate the world of experience to the images of those physical objects which occupy the lowest rung of ontological status. For Plato, each successive level "participates" in the level immediately above it; in other places, Plato suggests that the higher level "causes" the next lower one. Plotinus reinterprets this participation and causation in the following way.

He describes the world of the truly real and how it ultimately creates the world as it is perceived. At the top of this metaphysical hierarchy is the pinnacle of this truly real world, also described as the world of the One or the world of the Good. This infinite, perfect, ideal Form gives rise to the Principle of Intellect or the Divine Mind. From this Divine Mind, then, comes the Divine Soul. Ultimately, then, the Divine Soul will cause the physical world of perception to come into being. Below this is merely the void, the chaos of pre-creation. Later, Augustine will incorporate this reformulation of Plato's work into his City of God, where the Form of the One/Good [A concept Plotinus develops from Plato's Theory of Forms and which St. Augustine and others develop into a concept of God.] comes to be another name for God.

Reading

FIRST ENNEAD Second Tractate

## ON VIRTUE.

1. Since Evil is here, "haunting this world by necessary law," and it is the Soul's design to escape from Evil, we must escape hence.

But what is this escape? "In attaining Likeness to God," we read. And this is explained as "becoming just and holy, living by wisdom," the entire nature grounded in Virtue.

But does not Likeness by way of Virtue imply Likeness to some being that has Virtue? To what Divine Being, then, would our Likeness be? To the Being-must we not think?- in Which, above all, such excellence seems to inhere, that is to the Soul of the Kosmos and to the Principle ruling within it, the Principle endowed with a wisdom most wonderful. What could be more fitting than that we, living in this world, should become Like to its ruler?

But, at the beginning, we are met by the doubt whether even in this Divine-Being all the virtues find place- Moral-Balance [Sophrosyne], for example; or Fortitude where there can be no danger since nothing is alien; where there can be nothing alluring whose lack could induce the desire of possession.

If, indeed, that aspiration towards the Intelligible which is in our nature exists also in this Ruling-Power, then need not look elsewhere for the source of order and of the virtues in ourselves.

But does this Power possess the Virtues? We cannot expect to find There what are called the Civic Virtues, the Prudence which belongs to the reasoning faculty; the Fortitude which conducts the emotional and passionate nature; the Sophrosyne which consists in a certain pact, in a concord between the passionate faculty and the reason; or Rectitude which is the due application of all the other virtues as each in turn should command or obey.

Is Likeness, then, attained, perhaps, not by these virtues of the social order but by those greater qualities known by the same general name? And if so do the Civic Virtues give us no help at all?

It is against reason, utterly to deny Likeness by these while admitting it by the greater: tradition at least recognizes certain men of the civic excellence as divine, and we must believe that these too had in some sort attained Likeness: on both levels there is virtue for us, though not the same virtue.

Now, if it be admitted that Likeness is possible, though by a varying use of different virtues and though the civic virtues do not suffice, there is no reason why we should not, by virtues peculiar to our state, attain Likeness

to a model in which virtue has no place.

But is that conceivable? When warmth comes in to make anything warm, must there needs be something to warm the source of the warmth?

If a fire is to warm something else, must there be a fire to warm that fire?

Against the first illustration it may be retorted that the source of the warmth does already contain warmth, not by an infusion but as an essential phase of its nature, so that, if the analogy is to hold, the argument would make Virtue something communicated to the Soul but an essential constituent of the Principle from which the Soul attaining Likeness absorbs it.

Against the illustration drawn from the fire, it may be urged that the analogy would make that Principle identical with virtue, whereas we hold it to be something higher.

The objection would be valid if what the soul takes in were one and the same with the source, but in fact virtue is one thing, the source of virtue quite another. The material house is not identical with the house conceived in the intellect, and yet stands in its likeness: the material house has distribution and order while the pure idea is not constituted by any such elements; distribution, order, symmetry are not parts of an idea.

So with us: it is from the Supreme that we derive order and distribution and harmony, which are virtues in this sphere: the Existences There, having no need of harmony, order or distribution, have nothing to do with virtue; and, none the less, it is by our possession of virtue that we become like to Them.

Thus much to show that the principle that we attain Likeness by virtue in no way involves the existence of virtue in the Supreme. But we have not merely to make a formal demonstration: we must persuade as well as demonstrate.

2. First, then, let us examine those good qualities by which we hold Likeness comes, and seek to establish what is this thing which, as we possess it, in transcription, is virtue but as the Supreme possesses it, is in the nature of an exemplar or archetype and is not virtue.

We must first distinguish two modes of Likeness. There is the likeness demanding an identical nature in the objects which, further, must draw their likeness from a common principle: and there is the case in which B resembles A, but A is a Primal, not concerned about B and not said to resemble B. In this second case, likeness is understood in a distinct sense: we no longer look for identity of nature, but, on the contrary, for divergence since the likeness has come about by the mode of difference.

What, then, precisely is Virtue, collectively and in the particular? The clearer method will be to begin with the particular, for so the common element by which all the forms hold the general name will readily appear.

The Civic Virtues, on which we have touched above, are a principle or order and beauty in us as long as we remain passing our life here: they ennoble us by setting bound and measure to our desires and to our entire sensibility, and dispelling false judgement- and this by sheer efficacy of the better, by the very setting of the bounds, by the fact that the measured is lifted outside of the sphere of the unmeasured and lawless.

And, further, these Civic Virtues- measured and ordered themselves and acting as a principle of measure to the Soul which is as Matter to their forming- are like to the measure reigning in the over-world, and they carry a trace of that Highest Good in the Supreme; for, while utter measurelessness is brute Matter and wholly outside of Likeness, any participation in Ideal-Form produces some corresponding degree of Likeness to the formless Being There. And participation goes by nearness: the Soul nearer than the body, therefore closer akin, participates more fully and shows a godlike presence, almost cheating us into the delusion that in the Soul we see God entire.

This is the way in which men of the Civic Virtues attain Likeness.

3. We come now to that other mode of Likeness which, we read, is the fruit of the loftier virtues: discussing this we shall penetrate more deeply into the essence of the Civic Virtue and be able to define the nature of the higher kind whose existence we shall establish beyond doubt.

To Plato, unmistakably, there are two distinct orders of virtue, and the civic does not suffice for Likeness: "Likeness to God," he says, "is a flight from this world's ways and things": in dealing with the qualities of good citizenship he does not use the simple term Virtue but adds the distinguishing word civic: and elsewhere he declares all the virtues without exception to be purifications.

But in what sense can we call the virtues purifications, and how does purification issue in Likeness?

As the Soul is evil by being interfused with the body, and by coming to share the body's states and to think the body's thoughts, so it would be good, it would be possessed of virtue, if it threw off the body's moods and devoted itself to its own Act- the state of Intellection and Wisdom- never allowed the passions of the body to affect it- the virtue of Sophrosyne- knew no fear at the parting from the body- the virtue of Fortitude- and if reason and the Intellectual-Principle ruled- in which state is Righteousness. Such a

disposition in the Soul, become thus intellective and immune to passion, it would not be wrong to call Likeness to God; for the Divine, too, is pure and the Divine-Act is such that Likeness to it is Wisdom.

But would not this make virtue a state of the Divine also?

No: the Divine has no states; the state is in the Soul. The Act of Intellection in the Soul is not the same as in the Divine: of things in the Supreme, Soul grasps some after a mode of its own, some not at all.

Then yet again, the one word Intellection covers two distinct Acts?

Rather there is primal Intellection and there is Intellection deriving from the Primal and of other scope.

As speech is the echo of the thought in the Soul, so thought in the Soul is an echo from elsewhere: that is to say, as the uttered thought is an image of the soul-thought, so the soul-thought images a thought above itself and is the interpreter of the higher sphere.

Virtue, in the same way, is a thing of the Soul: it does not belong to the Intellectual-Principle or to the Transcendence.

4. We come, so, to the question whether Purification is the whole of this human quality, virtue, or merely the forerunner upon which virtue follows? Does virtue imply the achieved state of purification or does the mere process suffice to it, Virtue being something of less perfection than the accomplished pureness which is almost the Term?

To have been purified is to have cleansed away everything alien: but Goodness is something more.

If before the impurity entered there was Goodness, the Goodness suffices; but even so, not the act of cleansing but the cleansed thing that emerges will be The Good. And it remains to establish what this emergent is.

It can scarcely prove to be The Good: The Absolute Good cannot be thought to have taken up its abode with Evil. We can think of it only as something of the nature of good but paying a double allegiance and unable to rest in the Authentic Good.

The Soul's true Good is in devotion to the Intellectual-Principle, its kin; evil to the Soul lies in frequenting strangers. There is no other way for it than to purify itself and so enter into relation with its own; the new phase begins by a new orientation.

After the Purification, then, there is still this orientation to be made? No: by the purification the true alignment stands accomplished.

The Soul's virtue, then, is this alignment? No: it is what the alignment brings about within.

And this is...? That it sees; that, like sight affected by the thing seen, the soul admits the imprint, graven upon it and working within it, of the vision it has come to.

But was not the Soul possessed of all this always, or had it forgotten?

What it now sees, it certainly always possessed, but as lying away in the dark, not as acting within it: to dispel the darkness, and thus come to knowledge of its inner content, it must thrust towards the light.

Besides, it possessed not the originals but images, pictures; and these it must bring into closer accord with the verities they represent. And, further, if the Intellectual-Principle is said to be a possession of the Soul, this is only in the sense that It is not alien and that the link becomes very close when the Soul's sight is turned towards It: otherwise, ever-present though It be, It remains foreign, just as our knowledge, if it does not determine action, is dead to us.

5. So we come to the scope of the purification: that understood, the nature of Likeness becomes clear. Likeness to what Principle? Identity with what God?

The question is substantially this: how far does purification dispel the two orders of passion- anger, desire and the like, with grief and its kin- and in what degree the disengagement from the body is possible.

Disengagement means simply that the soul withdraws to its own place.

It will hold itself above all passions and affections. Necessary pleasures and all the activity of the senses it will employ only for medicament and assuagement lest its work be impeded. Pain it may combat, but, failing the cure, it will bear meekly and ease it by refusing assent to it. All passionate action it will check: the suppression will be complete if that be possible, but at worst the Soul will never itself take fire but will keep the involuntary and uncontrolled outside its precincts and rare and weak at that. The Soul has nothing to dread, though no doubt the involuntary has some power here too: fear therefore must cease, except so far as it is purely monitory. What desire there may be can never be for the vile; even the food and drink necessary for restoration will lie outside of the Soul's attention, and not less the sexual appetite: or if such desire there must be, it will turn upon

the actual needs of the nature and be entirely under control; or if any uncontrolled motion takes place, it will reach no further than the imagination, be no more than a fleeting fancy.

The Soul itself will be inviolately free and will be working to set the irrational part of the nature above all attack, or if that may not be, then at least to preserve it from violent assault, so that any wound it takes may be slight and be healed at once by virtue of the Soul's presence, just as a man living next door to a Sage would profit by the neighbourhood, either in becoming wise and good himself or, for sheer shame, never venturing any act which the nobler mind would disapprove.

There will be no battling in the Soul: the mere intervention of Reason is enough: the lower nature will stand in such awe of Reason that for any slightest movement it has made it will grieve, and censure its own weakness, in not having kept low and still in the presence of its lord.

6. In all this there is no sin- there is only matter of discipline- but our concern is not merely to be sinless but to be God.

As long as there is any such involuntary action, the nature is twofold, God and Demi-God, or rather God in association with a nature of a lower power: when all the involuntary is suppressed, there is God unmingled, a Divine Being of those that follow upon The First.

For, at this height, the man is the very being that came from the Supreme. The primal excellence restored, the essential man is There: entering this sphere, he has associated himself with the reasoning phase of his nature and this he will lead up into likeness with his highest self, as far as earthly mind is capable, so that if possible it shall never be inclined to, and at the least never adopt, any course displeasing to its overlord.

What form, then, does virtue take in one so lofty? It appears as Wisdom, which consists in the contemplation of all that exists in the Intellectual-Principle, and as the immediate presence of the Intellectual-Principle itself.

And each of these has two modes or aspects: there is Wisdom as it is in the Intellectual-Principle and as in the Soul; and there is the Intellectual-Principle as it is present to itself and as it is present to the Soul: this gives what in the Soul is Virtue, in the Supreme not Virtue.

In the Supreme, then, what is it? Its proper Act and Its Essence. That Act and Essence of the Supreme, manifested in a new form, constitute the virtue of this sphere. For the Supreme is not self-existent justice, or the Absolute of any defined virtue: it is, so to speak, an exemplar, the source of



what in the soul becomes virtue: for virtue is dependent, seated in something not itself; the Supreme is self-standing, independent.

But taking Rectitude to be the due ordering of faculty, does it not always imply the existence of diverse parts?

No: There is a Rectitude of Diversity appropriate to what has parts, but there is another, not less Rectitude than the former though it resides in a Unity. And the authentic Absolute-Rectitude is the Act of a Unity upon itself, of a Unity in which there is no this and that and the other.

On this principle, the supreme Rectitude of the Soul is that it direct its Act towards the Intellectual-Principle: its Restraint (Sophrosyne) is its inward bending towards the Intellectual-Principle; its Fortitude is its being impassive in the likeness of That towards which its gaze is set, Whose nature comports an impassivity which the Soul acquires by virtue and must acquire if it is not to be at the mercy of every state arising in its less noble companion.

7. The virtues in the Soul run in a sequence correspondent to that existing in the over-world, that is among their exemplars in the Intellectual-Principle.

In the Supreme, Intellection constitutes Knowledge and Wisdom; self-concentration is Sophrosyne; Its proper Act is Its Dutifulness; Its Immateriality, by which It remains inviolate within Itself is the equivalent of Fortitude.

In the Soul, the direction of vision towards the Intellectual-Principle is Wisdom and Prudence, soul-virtues not appropriate to the Supreme where Thinker and Thought are identical. All the other virtues have similar correspondences.

And if the term of purification is the production of a pure being, then the purification of the Soul must produce all the virtues; if any are lacking, then not one of them is perfect.

And to possess the greater is potentially to possess the minor, though the minor need not carry the greater with them.

Thus we have indicated the dominant note in the life of the Sage; but whether his possession of the minor virtues be actual as well as potential, whether even the greater are in Act in him or yield to qualities higher still, must be decided afresh in each several case.

Take, for example, Contemplative-Wisdom. If other guides of conduct must be called in to meet a given need, can this virtue hold its ground even in

mere potentiality?

And what happens when the virtues in their very nature differ in scope and province? Where, for example, Sophrosyne would allow certain acts or emotions under due restraint and another virtue would cut them off altogether? And is it not clear that all may have to yield, once Contemplative-Wisdom comes into action?

The solution is in understanding the virtues and what each has to give: thus the man will learn to work with this or that as every several need demands. And as he reaches to loftier principles and other standards these in turn will define his conduct: for example, Restraint in its earlier form will no longer satisfy him; he will work for the final Disengagement; he will live, no longer, the human life of the good man- such as Civic Virtue commends- but, leaving this beneath him, will take up instead another life, that of the Gods.

For it is to the Gods, not to the Good, that our Likeness must look: to model ourselves upon good men is to produce an image of an image: we have to fix our gaze above the image and attain Likeness to the Supreme Exemplar.

## FIRST ENNEAD Sixth Tractate

### BEAUTY.

1. Beauty addresses itself chiefly to sight; but there is a beauty for the hearing too, as in certain combinations of words and in all kinds of music, for melodies and cadences are beautiful; and minds that lift themselves above the realm of sense to a higher order are aware of beauty in the conduct of life, in actions, in character, in the pursuits of the intellect; and there is the beauty of the virtues. What loftier beauty there may be, yet, our argument will bring to light.

What, then, is it that gives comeliness to material forms and draws the ear to the sweetness perceived in sounds, and what is the secret of the beauty there is in all that derives from Soul?

Is there some One Principle from which all take their grace, or is there a beauty peculiar to the embodied and another for the bodiless? Finally, one or many, what would such a Principle be?

Consider that some things, material shapes for instance, are gracious not by anything inherent but by something communicated, while others are lovely of themselves, as, for example, Virtue.

The same bodies appear sometimes beautiful, sometimes not; so that there is a good deal between being body and being beautiful.

What, then, is this something that shows itself in certain material forms? This is the natural beginning of our enquiry.

What is it that attracts the eyes of those to whom a beautiful object is presented, and calls them, lures them, towards it, and fills them with joy at the sight? If we possess ourselves of this, we have at once a standpoint for the wider survey.

Almost everyone declares that the symmetry of parts towards each other and towards a whole, with, besides, a certain charm of colour, constitutes the beauty recognized by the eye, that in visible things, as indeed in all else, universally, the beautiful thing is essentially symmetrical, patterned.

But think what this means. Only a compound can be beautiful, never anything devoid of parts; and only a whole; the several parts will have beauty, not in themselves, but only as working together to give a comely total. Yet beauty in an aggregate demands beauty in details; it cannot be constructed out of ugliness; its law must run throughout.

All the loveliness of colour and even the light of the sun, being devoid of parts and so not beautiful by symmetry, must be ruled out of the realm of beauty. And how comes gold to be a beautiful thing? And lightning by night, and the stars, why are these so fair?

In sounds also the simple must be proscribed, though often in a whole noble composition each several tone is delicious in itself.

Again since the one face, constant in symmetry, appears sometimes fair and sometimes not, can we doubt that beauty is something more than symmetry, that symmetry itself owes its beauty to a remoter principle?

Turn to what is attractive in methods of life or in the expression of thought; are we to call in symmetry here? What symmetry is to be found in noble conduct, or excellent laws, in any form of mental pursuit?

What symmetry can there be in points of abstract thought?

The symmetry of being accordant with each other? But there may be accordance or entire identity where there is nothing but ugliness: the proposition that honesty is merely a generous artlessness chimes in the most perfect harmony with the proposition that morality means weakness of will; the accordance is complete.

Then again, all the virtues are a beauty of the soul, a beauty authentic beyond any of these others; but how does symmetry enter here? The soul, it is true, is not a simple unity, but still its virtue cannot have the symmetry of size or of number: what standard of measurement could preside over the compromise or the coalescence of the soul's faculties or purposes?

Finally, how by this theory would there be beauty in the Intellectual-Principle, essentially the solitary?

2. Let us, then, go back to the source, and indicate at once the Principle that bestows beauty on material things.

Undoubtedly this Principle exists; it is something that is perceived at the first glance, something which the soul names as from an ancient knowledge and, recognising, welcomes it, enters into unison with it.

But let the soul fall in with the Ugly and at once it shrinks within itself, denies the thing, turns away from it, not accordant, resenting it.

Our interpretation is that the soul- by the very truth of its nature, by its affiliation to the noblest Existents in the hierarchy of Being- when it sees anything of that kin, or any trace of that kinship, thrills with an immediate delight, takes its own to itself, and thus stirs anew to the sense of its nature and of all its affinity.

But, is there any such likeness between the loveliness of this world and the splendours in the Supreme? Such a likeness in the particulars would make the two orders alike: but what is there in common between beauty here and beauty There?

We hold that all the loveliness of this world comes by communion in Ideal-Form.

All shapelessness whose kind admits of pattern and form, as long as it remains outside of Reason and Idea, is ugly by that very isolation from the Divine-Thought. And this is the Absolute Ugly: an ugly thing is something that has not been entirely mastered by pattern, that is by Reason, the Matter not yielding at all points and in all respects to Ideal-Form.

But where the Ideal-Form has entered, it has grouped and coordinated what from a diversity of parts was to become a unity: it has rallied confusion into co-operation: it has made the sum one harmonious coherence: for the Idea is a unity and what it moulds must come to unity as far as multiplicity may.

And on what has thus been compacted to unity, Beauty enthrones itself, giving itself to the parts as to the sum: when it lights on some natural unity,

a thing of like parts, then it gives itself to that whole. Thus, for an illustration, there is the beauty, conferred by craftsmanship, of all a house with all its parts, and the beauty which some natural quality may give to a single stone.

This, then, is how the material thing becomes beautiful- by communicating in the thought that flows from the Divine.

3. And the soul includes a faculty peculiarly addressed to Beauty- one incomparably sure in the appreciation of its own, never in doubt whenever any lovely thing presents itself for judgement.

Or perhaps the soul itself acts immediately, affirming the Beautiful where it finds something accordant with the Ideal-Form within itself, using this Idea as a canon of accuracy in its decision.

But what accordance is there between the material and that which antedates all Matter?

On what principle does the architect, when he finds the house standing before him correspondent with his inner ideal of a house, pronounce it beautiful? Is it not that the house before him, the stones apart, is the inner idea stamped upon the mass of exterior matter, the indivisible exhibited in diversity?

So with the perceptive faculty: discerning in certain objects the Ideal-Form which has bound and controlled shapeless matter, opposed in nature to Idea, seeing further stamped upon the common shapes some shape excellent above the common, it gathers into unity what still remains fragmentary, catches it up and carries it within, no longer a thing of parts, and presents it to the Ideal-Principle as something concordant and congenial, a natural friend: the joy here is like that of a good man who discerns in a youth the early signs of a virtue consonant with the achieved perfection within his own soul.

The beauty of colour is also the outcome of a unification: it derives from shape, from the conquest of the darkness inherent in Matter by the pouring-in of light, the unembodied, which is a Rational-Principle and an Ideal-Form.

Hence it is that Fire itself is splendid beyond all material bodies, holding the rank of Ideal-Principle to the other elements, making ever upwards, the subtlest and sprightliest of all bodies, as very near to the unembodied; itself alone admitting no other, all the others penetrated by it: for they take warmth but this is never cold; it has colour primally; they receive the Form of colour from it: hence the splendour of its light, the splendour that

belongs to the Idea. And all that has resisted and is but uncertainly held by its light remains outside of beauty, as not having absorbed the plenitude of the Form of colour.

And harmonies unheard in sound create the harmonies we hear, and wake the soul to the consciousness of beauty, showing it the one essence in another kind: for the measures of our sensible music are not arbitrary but are determined by the Principle whose labour is to dominate Matter and bring pattern into being.

Thus far of the beauties of the realm of sense, images and shadow-pictures, fugitives that have entered into Matter- to adorn, and to ravish, where they are seen.

4. But there are earlier and loftier beauties than these. In the sense-bound life we are no longer granted to know them, but the soul, taking no help from the organs, sees and proclaims them. To the vision of these we must mount, leaving sense to its own low place.

As it is not for those to speak of the graceful forms of the material world who have never seen them or known their grace- men born blind, let us suppose- in the same way those must be silent upon the beauty of noble conduct and of learning and all that order who have never cared for such things, nor may those tell of the splendour of virtue who have never known the face of Justice and of Moral-Wisdom beautiful beyond the beauty of Evening and of dawn.

Such vision is for those only who see with the Soul's sight- and at the vision, they will rejoice, and awe will fall upon them and a trouble deeper than all the rest could ever stir, for now they are moving in the realm of Truth.

This is the spirit that Beauty must ever induce, wonderment and a delicious trouble, longing and love and a trembling that is all delight. For the unseen all this may be felt as for the seen; and this the Souls feel for it, every soul in some degree, but those the more deeply that are the more truly apt to this higher love- just as all take delight in the beauty of the body but all are not stung as sharply, and those only that feel the keener wound are known as Lovers.

5. These Lovers, then, lovers of the beauty outside of sense, must be made to declare themselves.

What do you feel in presence of the grace you discern in actions, in manners, in sound morality, in all the works and fruits of virtue, in the beauty of souls? When you see that you yourselves are beautiful within, what do you feel? What is this Dionysiac exultation that thrills through your

being, this straining upwards of all your Soul, this longing to break away from the body and live sunken within the veritable self?

These are no other than the emotions of Souls under the spell of love.

But what is it that awakens all this passion? No shape, no colour, no grandeur of mass: all is for a Soul, something whose beauty rests upon no colour, for the moral wisdom the Soul enshrines and all the other hueless splendour of the virtues. It is that you find in yourself, or admire in another, loftiness of spirit; righteousness of life; disciplined purity; courage of the majestic face; gravity; modesty that goes fearless and tranquil and passionless; and, shining down upon all, the light of god-like Intellection.

All these noble qualities are to be revered and loved, no doubt, but what entitles them to be called beautiful?

They exist: they manifest themselves to us: anyone that sees them must admit that they have reality of Being; and is not Real-Being, really beautiful?

But we have not yet shown by what property in them they have wrought the Soul to loveliness: what is this grace, this splendour as of Light, resting upon all the virtues?

Let us take the contrary, the ugliness of the Soul, and set that against its beauty: to understand, at once, what this ugliness is and how it comes to appear in the Soul will certainly open our way before us.

Let us then suppose an ugly Soul, dissolute, unrighteous: teeming with all the lusts; torn by internal discord; beset by the fears of its cowardice and the envies of its pettiness; thinking, in the little thought it has, only of the perishable and the base; perverse in all its the friend of unclean pleasures; living the life of abandonment to bodily sensation and delighting in its deformity.

What must we think but that all this shame is something that has gathered about the Soul, some foreign bane outraging it, soiling it, so that, encumbered with all manner of turpitude, it has no longer a clean activity or a clean sensation, but commands only a life smouldering dully under the crust of evil; that, sunk in manifold death, it no longer sees what a Soul should see, may no longer rest in its own being, dragged ever as it is towards the outer, the lower, the dark?

An unclean thing, I dare to say; flickering hither and thither at the call of objects of sense, deeply infected with the taint of body, occupied always in Matter, and absorbing Matter into itself; in its commerce with the ignoble it has trafficked away for an alien nature its own essential Idea.

If a man has been immersed in filth or daubed with mud his native comeliness disappears and all that is seen is the foul stuff besmearing him: his ugly condition is due to alien matter that has encrusted him, and if he is to win back his grace it must be his business to scour and purify himself and make himself what he was.

So, we may justly say, a Soul becomes ugly- by something foisted upon it, by sinking itself into the alien, by a fall, a descent into body, into Matter. The dishonour of the Soul is in its ceasing to be clean and apart. Gold is degraded when it is mixed with earthy particles; if these be worked out, the gold is left and is beautiful, isolated from all that is foreign, gold with gold alone. And so the Soul; let it be but cleared of the desires that come by its too intimate converse with the body, emancipated from all the passions, purged of all that embodiment has thrust upon it, withdrawn, a solitary, to itself again- in that moment the ugliness that came only from the alien is stripped away.

6. For, as the ancient teaching was, moral-discipline and courage and every virtue, not even excepting Wisdom itself, all is purification.

Hence the Mysteries with good reason adumbrate the immersion of the unpurified in filth, even in the Nether-World, since the unclean loves filth for its very filthiness, and swine foul of body find their joy in foulness.

What else is Sophrosyne, rightly so-called, but to take no part in the pleasures of the body, to break away from them as unclean and unworthy of the clean? So too, Courage is but being fearless of the death which is but the parting of the Soul from the body, an event which no one can dread whose delight is to be his unmingled self. And Magnanimity is but disregard for the lure of things here. And Wisdom is but the Act of the Intellectual-Principle withdrawn from the lower places and leading the Soul to the Above.

The Soul thus cleansed is all Idea and Reason, wholly free of body, intellective, entirely of that divine order from which the wellspring of Beauty rises and all the race of Beauty.

Hence the Soul heightened to the Intellectual-Principle is beautiful to all its power. For Intellection and all that proceeds from Intellection are the Soul's beauty, a graciousness native to it and not foreign, for only with these is it truly Soul. And it is just to say that in the Soul's becoming a good and beautiful thing is its becoming like to God, for from the Divine comes all the Beauty and all the Good in beings.

We may even say that Beauty is the Authentic-Existents and Ugliness is the Principle contrary to Existence: and the Ugly is also the primal evil;



therefore its contrary is at once good and beautiful, or is Good and Beauty: and hence the one method will discover to us the Beauty-Good and the Ugliness-Evil.

And Beauty, this Beauty which is also The Good, must be posed as The First: directly deriving from this First is the Intellectual-Principle which is pre-eminently the manifestation of Beauty; through the Intellectual-Principle Soul is beautiful. The beauty in things of a lower order-actions and pursuits for instance- comes by operation of the shaping Soul which is also the author of the beauty found in the world of sense. For the Soul, a divine thing, a fragment as it were of the Primal Beauty, makes beautiful to the fulness of their capacity all things whatsoever that it grasps and moulds.

7. Therefore we must ascend again towards the Good, the desired of every Soul. Anyone that has seen This, knows what I intend when I say that it is beautiful. Even the desire of it is to be desired as a Good. To attain it is for those that will take the upward path, who will set all their forces towards it, who will divest themselves of all that we have put on in our descent:- so, to those that approach the Holy Celebrations of the Mysteries, there are appointed purifications and the laying aside of the garments worn before, and the entry in nakedness- until, passing, on the upward way, all that is other than the God, each in the solitude of himself shall behold that solitary-dwelling Existence, the Apart, the Unmingled, the Pure, that from Which all things depend, for Which all look and live and act and know, the Source of Life and of Intellection and of Being.

And one that shall know this vision- with what passion of love shall he not be seized, with what pang of desire, what longing to be molten into one with This, what wondering delight! If he that has never seen this Being must hunger for It as for all his welfare, he that has known must love and reverence It as the very Beauty; he will be flooded with awe and gladness, stricken by a salutary terror; he loves with a veritable love, with sharp desire; all other loves than this he must despise, and disdain all that once seemed fair.

This, indeed, is the mood even of those who, having witnessed the manifestation of Gods or Supernals, can never again feel the old delight in the comeliness of material forms: what then are we to think of one that contemplates Absolute Beauty in Its essential integrity, no accumulation of flesh and matter, no dweller on earth or in the heavens- so perfect Its purity- far above all such things in that they are non-essential, composite, not primal but descending from This?

Beholding this Being- the Choragos of all Existence, the Self-Intent that ever gives forth and never takes- resting, rapt, in the vision and possession of so lofty a loveliness, growing to Its likeness, what Beauty can the soul yet lack?

For This, the Beauty supreme, the absolute, and the primal, fashions Its lovers to Beauty and makes them also worthy of love.

And for This, the sternest and the uttermost combat is set before the Souls; all our labour is for This, lest we be left without part in this noblest vision, which to attain is to be blessed in the blissful sight, which to fail of is to fail utterly.

For not he that has failed of the joy that is in colour or in visible forms, not he that has failed of power or of honours or of kingdom has failed, but only he that has failed of only This, for Whose winning he should renounce kingdoms and command over earth and ocean and sky, if only, spurning the world of sense from beneath his feet, and straining to This, he may see.

8. But what must we do? How lies the path? How come to vision of the inaccessible Beauty, dwelling as if in consecrated precincts, apart from the common ways where all may see, even the profane?

He that has the strength, let him arise and withdraw into himself, foregoing all that is known by the eyes, turning away for ever from the material beauty that once made his joy. When he perceives those shapes of grace that show in body, let him not pursue: he must know them for copies, vestiges, shadows, and hasten away towards That they tell of. For if anyone follow what is like a beautiful shape playing over water- is there not a myth telling in symbol of such a dupe, how he sank into the depths of the current and was swept away to nothingness? So too, one that is held by material beauty and will not break free shall be precipitated, not in body but in Soul, down to the dark depths loathed of the Intellective-Being, where, blind even in the Lower-World, he shall have commerce only with shadows, there as here.

"Let us flee then to the beloved Fatherland": this is the soundest counsel. But what is this flight? How are we to gain the open sea? For Odysseus is surely a parable to us when he commands the flight from the sorceries of Circe or Calypso- not content to linger for all the pleasure offered to his eyes and all the delight of sense filling his days.

The Fatherland to us is There whence we have come, and There is The Father.

What then is our course, what the manner of our flight? This is not a journey for the feet; the feet bring us only from land to land; nor need you think of coach or ship to carry you away; all this order of things you must set aside and refuse to see: you must close the eyes and call instead upon another vision which is to be waked within you, a vision, the birth-right of all, which few turn to use.

9. And this inner vision, what is its operation? Newly awakened it is all too feeble to bear the ultimate splendour. Therefore the Soul must be trained- to the habit of remarking, first, all noble pursuits, then the works of beauty produced not by the labour of the arts but by the virtue of men known for their goodness: lastly, you must search the souls of those that have shaped these beautiful forms.

But how are you to see into a virtuous soul and know its loveliness?

Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty and never cease chiselling your statue, until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect goodness surely established in the stainless shrine.

When you know that you have become this perfect work, when you are self-gathered in the purity of your being, nothing now remaining that can shatter that inner unity, nothing from without clinging to the authentic man, when you find yourself wholly true to your essential nature, wholly that only veritable Light which is not measured by space, not narrowed to any circumscribed form nor again diffused as a thing void of term, but ever unmeasurable as something greater than all measure and more than all quantity- when you perceive that you have grown to this, you are now become very vision: now call up all your confidence, strike forward yet a step- you need a guide no longer- strain, and see.

This is the only eye that sees the mighty Beauty. If the eye that adventures the vision be dimmed by vice, impure, or weak, and unable in its cowardly blenching to see the uttermost brightness, then it sees nothing even though another point to what lies plain to sight before it. To any vision must be brought an eye adapted to what is to be seen, and having some likeness to it. Never did eye see the sun unless it had first become sunlike, and never can the soul have vision of the First Beauty unless itself be beautiful.

Therefore, first let each become godlike and each beautiful who cares to see God and Beauty. So, mounting, the Soul will come first to the Intellectual-Principle and survey all the beautiful Ideas in the Supreme and will avow that this is Beauty, that the Ideas are Beauty. For by their efficacy comes all Beauty else, but the offspring and essence of the Intellectual-Being. What is beyond the Intellectual-Principle we affirm to be the nature of Good radiating Beauty before it. So that, treating the Intellectual-Kosmos as one, the first is the Beautiful: if we make distinction

there, the Realm of Ideas constitutes the Beauty of the Intellectual Sphere; and The Good, which lies beyond, is the Fountain at once and Principle of Beauty: the Primal Good and the Primal Beauty have the one dwelling-place and, thus, always, Beauty's seat is There.

## SECOND ENNEAD Fourth Tractate

### MATTER IN ITS TWO KINDS.

1. By common agreement of all that have arrived at the conception of such a Kind, what is known as Matter is understood to be a certain base, a recipient of Form-Ideas. Thus far all go the same way. But departure begins with the attempt to establish what this basic Kind is in itself, and how it is a recipient and of what.

To a certain school, body-forms exclusively are the Real Beings; existence is limited to bodies; there is one only Matter, the stuff underlying the primal-constituents of the Universe: existence is nothing but this Matter: everything is some modification of this; the elements of the Universe are simply this Matter in a certain condition.

The school has even the audacity to foist Matter upon the divine beings so that, finally, God himself becomes a mode of Matter- and this though they make it corporeal, describing it as a body void of quality, but a magnitude.

Another school makes it incorporeal: among these, not all hold the theory of one only Matter; some of them while they maintain the one Matter, in which the first school believes, the foundation of bodily forms, admit another, a prior, existing in the divine-sphere, the base of the Ideas there and of the unembodied Beings.

2. We are obliged, therefore, at the start, both to establish the existence of this other Kind and to examine its nature and the mode of its Being.

Now if Matter must characteristically be undetermined, void of shape, while in that sphere of the Highest there can be nothing that lacks determination, nothing shapeless, there can be no Matter there. Further, if all that order is simplex, there can be no need of Matter, whose function is to join with some other element to form a compound: it will be found of necessity in things of derived existence and shifting nature- the signs which lead us to the notion of Matter- but it is unnecessary to the primal.

And again, where could it have come from? whence did it take its being? If it is derived, it has a source: if it is eternal, then the Primal-Principles are more numerous than we thought, the Firsts are a meeting-ground. Lastly, if that Matter has been entered by Idea, the union constitutes a body; and, so,

there is Body in the Supreme.

3. Now it may be observed, first of all, that we cannot hold utterly cheap either the indeterminate, or even a Kind whose very idea implies absence of form, provided only that it offer itself to its Priors and [through them] to the Highest Beings. We have the parallel of the Soul itself in its relation to the Intellectual-Principle and the Divine Reason, taking shape by these and led so to a nobler principle of form.

Further, a compound in the Intellectual order is not to be confounded with a compound in the realm of Matter; the Divine Reasons are compounds and their Act is to produce a compound, namely that [lower] Nature which works towards Idea. And there is not only a difference of function; there is a still more notable difference of source. Then, too, the Matter of the realm of process ceaselessly changes its form: in the eternal, Matter is immutably one and the same, so that the two are diametrically opposites. The Matter of this realm is all things in turn, a new entity in every separate case, so that nothing is permanent and one thing ceaselessly pushes another out of being: Matter has no identity here. In the Intellectual it is all things at once: and therefore has nothing to change into: it already and ever contains all. This means that not even in its own Sphere is the Matter there at any moment shapeless: no doubt that is true of the Matter here as well; but shape is held by a very different right in the two orders of Matter.

As to whether Matter is eternal or a thing of process, this will be clear when we are sure of its precise nature.

4. The present existence of the Ideal-Forms has been demonstrated elsewhere: we take up our argument from that point.

If, then, there is more than one of such forming Ideas, there must of necessity be some character common to all and equally some peculiar character in each keeping them distinct.

This peculiar characteristic, this distinguishing difference, is the individual shape. But if shape, then there is the shaped, that in which the difference is lodged.

There is, therefore, a Matter accepting the shape, a permanent substratum.

Further, admitting that there is an Intelligible Realm beyond, of which this world is an image, then, since this world-compound is based on Matter, there must be Matter there also.

And how can you predicate an ordered system without thinking of form, and how think of form apart from the notion of something in which the form is

lodged?

No doubt that Realm is, in the strict fact, utterly without parts, but in some sense there is part there too. And in so far as these parts are really separate from each other, any such division and difference can be no other than a condition of Matter, of a something divided and differentiated: in so far as that realm, though without parts, yet consists of a variety of entities, these diverse entities, residing in a unity of which they are variations, reside in a Matter; for this unity, since it is also a diversity, must be conceived of as varied and multiform; it must have been shapeless before it took the form in which variation occurs. For if we abstract from the Intellectual-Principle the variety and the particular shapes, the Reason-Principles and the Thoughts, what precedes these was something shapeless and undetermined, nothing of what is actually present there.

5. It may be objected that the Intellectual-Principle possesses its content in an eternal conjunction so that the two make a perfect unity, and that thus there is no Matter there.

But that argument would equally cancel the Matter present in the bodily forms of this realm: body without shape has never existed, always body achieved and yet always the two constituents. We discover these two-Matter and Idea- by sheer force of our reasoning which distinguishes continually in pursuit of the simplex, the irreducible, working on, until it can go no further, towards the ultimate in the subject of enquiry. And the ultimate of every partial-thing is its Matter, which, therefore, must be all darkness since light is a Reason-Principle. The Mind, too, as also a Reason-Principle, sees only in each particular object the Reason-Principle lodging there; anything lying below that it declares to lie below the light, to be therefore a thing of darkness, just as the eye, a thing of light, seeks light and colours which are modes of light, and dismisses all that is below the colours and hidden by them, as belonging to the order of the darkness, which is the order of Matter.

The dark element in the Intelligible, however, differs from that in the sense-world: so therefore does the Matter- as much as the forming-Idea presiding in each of the two realms. The Divine Matter, though it is the object of determination has, of its own nature, a life defined and intellectual; the Matter of this sphere while it does accept determination is not living or intellective, but a dead thing decorated: any shape it takes is an image, exactly as the Base is an image. There on the contrary the shape is a real-existent as is the Base. Those that ascribe Real Being to Matter must be admitted to be right as long as they keep to the Matter of the Intelligible Realm: for the Base there is Being, or even, taken as an entirety with the higher that accompanies it, is illuminated Being.

But does this Base, of the Intellectual Realm, possess eternal existence?

The solution of that question is the same as for the Ideas.

Both are engendered, in the sense that they have had a beginning, but unengendered in that this beginning is not in Time: they have a derived being but by an eternal derivation: they are not, like the Kosmos, always in process but, in the character of the Supernal, have their Being permanently. For that differentiation within the Intelligible which produces Matter has always existed and it is this cleavage which produces the Matter there: it is the first movement; and movement and differentiation are convertible terms since the two things arose as one: this motion, this cleavage, away from the first is indetermination [= Matter], needing The First to its determination which it achieves by its Return, remaining, until then, an Alienism, still lacking good; unlit by the Supernal. It is from the Divine that all light comes, and, until this be absorbed, no light in any recipient of light can be authentic; any light from elsewhere is of another order than the true.

6. We are led thus to the question of receptivity in things of body.

An additional proof that bodies must have some substratum different from themselves is found in the changing of the basic-constituents into one another. Notice that the destruction of the elements passing over is not complete- if it were we would have a Principle of Being wrecked in Non-being- nor does an engendered thing pass from utter non-being into Being: what happens is that a new form takes the place of an old. There is, then, a stable element, that which puts off one form to receive the form of the incoming entity.

The same fact is clearly established by decay, a process implying a compound object; where there is decay there is a distinction between Matter and Form.

And the reasoning which shows the destructible to be a compound is borne out by practical examples of reduction: a drinking vessel is reduced to its gold, the gold to liquid; analogy forces us to believe that the liquid too is reducible.

The basic-constituents of things must be either their Form-Idea or that Primal Matter [of the Intelligible] or a compound of the Form and Matter.

Form-Idea, pure and simple, they cannot be: for without Matter how could things stand in their mass and magnitude?

Neither can they be that Primal Matter, for they are not indestructible.

They must, therefore, consist of Matter and Form-Idea- Form for quality and shape, Matter for the base, indeterminate as being other than Idea.

7. Empedokles in identifying his "elements" with Matter is refuted by their decay.

Anaxagoras, in identifying his "primal-combination" with Matter- to which he allots no mere aptness to any and every nature or quality but the effective possession of all- withdraws in this way the very Intellectual-Principle he had introduced; for this Mind is not to him the bestower of shape, of Forming Idea; and it is co-aeval with Matter, not its prior. But this simultaneous existence is impossible: for if the combination derives Being by participation, Being is the prior; if both are Authentic Existents, then an additional Principle, a third, is imperative [a ground of unification]. And if this Creator, Mind, must pre-exist, why need Matter contain the Forming-Ideas parcel-wise for the Mind, with unending labour, to assort and allot? Surely the undetermined could be brought to quality and pattern in the one comprehensive act?

As for the notion that all is in all, this clearly is impossible.

Those who make the base to be "the infinite" must define the term.

If this "infinite" means "of endless extension" there is no infinite among beings; there is neither an infinity-in-itself [Infinity Abstract] nor an infinity as an attribute to some body; for in the first case every part of that infinity would be infinite and in the second an object in which the infinity was present as an attribute could not be infinite apart from that attribute, could not be simplex, could not therefore be Matter.

Atoms again cannot meet the need of a base. There are no atoms; all body is divisible endlessly: besides neither the continuity nor the ductility of corporeal things is explicable apart from Mind, or apart from the Soul which cannot be made up of atoms; and, again, out of atoms creation could produce nothing but atoms: a creative power could produce nothing from a material devoid of continuity. Any number of reasons might be brought, and have been brought, against this hypothesis and it need detain us no longer.

8. What, then, is this Kind, this Matter, described as one stuff, continuous and without quality?

Clearly since it is without quality it is incorporeal; bodiliness would be quality.

It must be the basic stuff of all the entities of the sense-world and not merely base to some while being to others achieved form.



Clay, for example, is matter to the potter but is not Matter pure and simple. Nothing of this sort is our object: we are seeking the stuff which underlies all alike. We must therefore refuse to it all that we find in things of sense- not merely such attributes as colour, heat or cold, but weight or weightlessness, thickness or thinness, shape and therefore magnitude; though notice that to be present within magnitude and shape is very different from possessing these qualities.

It cannot be a compound, it must be a simplex, one distinct thing in its nature; only so can it be void of all quality. The Principle which gives it form gives this as something alien: so with magnitude and all really-existent things bestowed upon it. If, for example, it possessed a magnitude of its own, the Principle giving it form would be at the mercy of that magnitude and must produce not at will, but only within the limit of the Matter's capacity: to imagine that Will keeping step with its material is fantastic.

The Matter must be of later origin than the forming-power, and therefore must be at its disposition throughout, ready to become anything, ready therefore to any bulk; besides, if it possessed magnitude, it would necessarily possess shape also: it would be doubly inductile.

No: all that ever appears upon it is brought in by the Idea: the Idea alone possesses: to it belongs the magnitude and all else that goes with the Reason-Principle or follows upon it. Quantity is given with the Ideal-Form in all the particular species- man, bird, and particular kind of bird.

The imaging of Quantity upon Matter by an outside power is not more surprising than the imaging of Quality; Quality is no doubt a Reason-Principle, but Quantity also- being measure, number- is equally so.

9. But how can we conceive a thing having existence without having magnitude?

We have only to think of things whose identity does not depend on their quantity- for certainly magnitude can be distinguished from existence as can many other forms and attributes.

In a word, every unembodied Kind must be classed as without quantity, and Matter is unembodied.

Besides quantitateness itself [the Absolute-Principle] does not possess quantity, which belongs only to things participating in it, a consideration which shows that Quantitateness is an Idea-Principle. A white object becomes white by the presence of whiteness; what makes an organism white or of any other variety of colour is not itself a specific colour but, so to speak, a specific Reason-Principle: in the same way what gives an organism

a certain bulk is not itself a thing of magnitude but is Magnitude itself, the abstract Absolute, or the Reason-Principle.

This Magnitude-Absolute, then, enters and beats the Matter out into Magnitude?

Not at all: the Matter was not previously shrunken small: there was no littleness or bigness: the Idea gives Magnitude exactly as it gives every quality not previously present.

10. But how can I form the conception of the sizelessness of Matter?

How do you form the concept of any absence of quality? What is the Act of the Intellect, what is the mental approach, in such a case?

The secret is Indetermination. Likeness knows its like: the indeterminate knows the indeterminate. Around this indefinite a definite conception will be realized, but the way lies through indefiniteness.

All knowledge comes by Reason and the Intellectual Act; in this case Reason conveys information in any account it gives, but the act which aims at being intellectual is, here, not intellection but rather its failure: therefore the representation of Matter must be spurious, unreal, something sprung of the Alien, of the unreal, and bound up with the alien reason.

This is Plato's meaning where he says that Matter is apprehended by a sort of spurious reasoning.

What, then, is this indetermination in the Soul? Does it amount to an utter absence of Knowledge, as if the Soul or Mind had withdrawn?

No: the indeterminate has some footing in the sphere of affirmation. The eye is aware of darkness as a base capable of receiving any colour not yet seen against it: so the Mind, putting aside all attributes perceptible to sense- all that corresponds to light- comes upon a residuum which it cannot bring under determination: it is thus in the state of the eye which, when directed towards darkness, has become in some way identical with the object of its spurious vision.

There is vision, then, in this approach of the Mind towards Matter?

Some vision, yes; of shapelessness, of colourlessness, of the unlit, and therefore of the sizeless. More than this would mean that the Soul is already bestowing Form.

But is not such a void precisely what the Soul experiences when it has no

intellection whatever?

No: in that case it affirms nothing, or rather has no experience: but in knowing Matter, it has an experience, what may be described as the impact of the shapeless; for in its very consciousness of objects that have taken shape and size it knows them as compounds [i.e., as possessing with these forms a formless base] for they appear as things that have accepted colour and other quality.

It knows, therefore, a whole which includes two components; it has a clear Knowledge or perception of the overlie [the Ideas] but only a dim awareness of the underlie, the shapeless which is not an Ideal-Principle.

With what is perceptible to it there is presented something else: what it can directly apprehend it sets on one side as its own; but the something else which Reason rejects, this, the dim, it knows dimly, this, the dark, it knows darkly, this it knows in a sort of non-knowing.

And just as even Matter itself is not stably shapeless but, in things, is always shaped, the Soul also is eager to throw over it the thing-form; for the Soul recoils from the indefinite, dreads, almost, to be outside of reality, does not endure to linger about Non-Being.

11. "But, given Magnitude and the properties we know, what else can be necessary to the existence of body?"

Some base to be the container of all the rest. "A certain mass then; and if mass, then Magnitude? Obviously if your Base has no Magnitude it offers no footing to any entrant. And suppose it sizeless; then, what end does it serve? It never helped Idea or quality; now it ceases to account for differentiation or for magnitude, though the last, wheresoever it resides, seems to find its way into embodied entities by way of Matter."

"Or, taking a larger view, observe that actions, productive operations, periods of time, movements, none of these have any such substratum and yet are real things; in the same way the most elementary body has no need of Matter; things may be, all, what they are, each after its own kind, in their great variety, deriving the coherence of their being from the blending of the various Ideal-Forms. This Matter with its sizelessness seems, then, to be a name without a content."

Now, to begin with: extension is not an imperative condition of being a recipient; it is necessary only where it happens to be a property inherent to the recipient's peculiar mode of being. The Soul, for example, contains all things but holds them all in an unextended unity; if magnitude were one of its attributes it would contain things in extension. Matter does actually

contain in spatial extension what it takes in; but this is because itself is a potential recipient of spatial extension: animals and plants, in the same way, as they increase in size, take quality in parallel development with quantity, and they lose in the one as the other lessens.

No doubt in the case of things as we know them there is a certain mass lying ready beforehand to the shaping power: but that is no reason for expecting bulk in Matter strictly so called; for in such cases Matter is not the absolute; it is that of some definite object; the Absolute Matter must take its magnitude, as every other property, from outside itself.

A thing then need not have magnitude in order to receive form: it may receive mass with everything else that comes to it at the moment of becoming what it is to be: a phantasm of mass is enough, a primary aptness for extension, a magnitude of no content- whence the identification that has been made of Matter with The Void.

But I prefer to use the word phantasm as hinting the indefiniteness into which the Soul spills itself when it seeks to communicate with Matter, finding no possibility of delimiting it, neither encompassing it nor able to penetrate to any fixed point of it, either of which achievements would be an act of delimitation.

In other words, we have something which is to be described not as small or great but as the great-and-small: for it is at once a mass and a thing without magnitude, in the sense that it is the Matter on which Mass is based and that, as it changes from great to small and small to great, it traverses magnitude. Its very undeterminateness is a mass in the same sense that of being a recipient of Magnitude- though of course only in the visible object.

In the order of things without Mass, all that is Ideal-Principle possesses delimitation, each entity for itself, so that the conception of Mass has no place in them: Matter, not delimited, having in its own nature no stability, swept into any or every form by turns, ready to go here, there and everywhere, becomes a thing of multiplicity: driven into all shapes, becoming all things, it has that much of the character of mass.

12. It is the corporeal, then, that demands magnitude: the Ideal-Forms of body are Ideas installed in Mass.

But these Ideas enter, not into Magnitude itself but into some subject that has been brought to Magnitude. For to suppose them entering into Magnitude and not into Matter- is to represent them as being either without Magnitude and without Real-Existence [and therefore undistinguishable from the Matter] or not Ideal-Forms [apt to body] but Reason-Principles [utterly removed] whose sphere could only be Soul; at this, there would be no such

thing as body [i.e., instead of Ideal-Forms shaping Matter and so producing body, there would be merely Reason-Principles dwelling remote in Soul.]

The multiplicity here must be based upon some unity which, since it has been brought to Magnitude, must be, itself, distinct from Magnitude. Matter is the base of Identity to all that is composite: once each of the constituents comes bringing its own Matter with it, there is no need of any other base. No doubt there must be a container, as it were a place, to receive what is to enter, but Matter and even body precede place and space; the primal necessity, in order to the existence of body, is Matter.

There is no force in the suggestion that, since production and act are immaterial, corporeal entities also must be immaterial.

Bodies are compound, actions not. Further, Matter does in some sense underlie action; it supplies the substratum to the doer: it is permanently within him though it does not enter as a constituent into the act where, indeed, it would be a hindrance. Doubtless, one act does not change into another- as would be the case if there were a specific Matter of actions- but the doer directs himself from one act to another so that he is the Matter, himself, to his varying actions.

Matter, in sum, is necessary to quality and to quantity, and, therefore, to body.

It is, thus, no name void of content; we know there is such a base, invisible and without bulk though it be.

If we reject it, we must by the same reasoning reject qualities and mass: for quality, or mass, or any such entity, taken by itself apart, might be said not to exist. But these do exist, though in an obscure existence: there is much less ground for rejecting Matter, however it lurk, discerned by none of the senses.

It eludes the eye, for it is utterly outside of colour: it is not heard, for it is no sound: it is no flavour or savour for nostrils or palate: can it, perhaps, be known to touch? No: for neither is it corporeal; and touch deals with body, which is known by being solid, fragile, soft, hard, moist, dry- all properties utterly lacking in Matter.

It is grasped only by a mental process, though that not an act of the intellective mind but a reasoning that finds no subject; and so it stands revealed as the spurious thing it has been called. No bodiliness belongs to it; bodiliness is itself a phase of Reason-Principle and so is something different from Matter, as Matter, therefore, from it: bodiliness already operative and so to speak made concrete would be body manifest and not Matter

unelaborated.

13. Are we asked to accept as the substratum some attribute or quality present to all the elements in common?

Then, first, we must be told what precise attribute this is and, next, how an attribute can be a substratum.

The elements are sizeless, and how conceive an attribute where there is neither base nor bulk?

Again, if the quality possesses determination, it is not Matter the undetermined; and anything without determination is not a quality but is the substratum- the very Matter we are seeking.

It may be suggested that perhaps this absence of quality means simply that, of its own nature, it has no participation in any of the set and familiar properties, but takes quality by this very non-participation, holding thus an absolutely individual character, marked off from everything else, being as it were the negation of those others. Deprivation, we will be told, comports quality: a blind man has the quality of his lack of sight. If then- it will be urged- Matter exhibits such a negation, surely it has a quality, all the more so, assuming any deprivation to be a quality, in that here the deprivation is all comprehensive.

But this notion reduces all existence to qualified things or qualities: Quantity itself becomes a Quality and so does even Existence. Now this cannot be: if such things as Quantity and Existence are qualified, they are, by that very fact, not qualities: Quality is an addition to them; we must not commit the absurdity of giving the name Quality to something distinguishable from Quality, something therefore that is not Quality.

Is it suggested that its mere Alienism is a quality in Matter?

If this Alienism is difference-absolute [the abstract entity] it possesses no Quality: absolute Quality cannot be itself a qualified thing.

If the Alienism is to be understood as meaning only that Matter is differentiated, then it is different not by itself [since it is certainly not an absolute] but by this Difference, just as all identical objects are so by virtue of Identicalness [the Absolute principle of Identity].

An absence is neither a Quality nor a qualified entity; it is the negation of a Quality or of something else, as noiselessness is the negation of noise and so on. A lack is negative; Quality demands something positive. The distinctive character of Matter is unshape, the lack of qualification and of

form; surely then it is absurd to pretend that it has Quality in not being qualified; that is like saying that sizelessness constitutes a certain size.

The distinctive character of Matter, then, is simply its manner of being- not something definite inserted in it but, rather a relation towards other things, the relation of being distinct from them.

Other things possess something besides this relation of Alienism: their form makes each an entity. Matter may with propriety be described as merely alien; perhaps, even, we might describe it as "The Aliens," for the singular suggests a certain definiteness while the plural would indicate the absence of any determination.

14. But is Absence this privation itself, or something in which this Privation is lodged?

Anyone maintaining that Matter and Privation are one and the same in substratum but stand separable in reason cannot be excused from assigning to each the precise principle which distinguishes it in reason from the other: that which defines Matter must be kept quite apart from that defining the Privation and vice versa.

There are three possibilities: Matter is not in Privation and Privation is not in Matter; or each is in each; or each is in itself alone.

Now if they should stand quite apart, neither calling for the other, they are two distinct things: Matter is something other than Privation even though Privation always goes with it: into the principle of the one, the other cannot enter even potentially.

If their relation to each other is that of a snubnose to snubness, here also there is a double concept; we have two things.

If they stand to each other as fire to heat- heat in fire, but fire not included in the concept of heat- if Matter is Privation in the way in which fire is heat, then the Privation is a form under which Matter appears but there remains a base distinct from the Privation and this base must be the Matter. Here, too, they are not one thing.

Perhaps the identity in substance with differentiation in reason will be defended on the ground that Privation does not point to something present but precisely to an absence, to something absent, to the negation or lack of Real-being: the case would be like that of the affirmation of non-existence, where there is no real predication but simply a denial.

Is, then, this Privation simply a non-existence? If a non-existence in the

sense that it is not a thing of Real-being, but belongs to some other Kind of existent, we have still two Principles, one referring directly to the substratum, the other merely exhibiting the relation of the Privation to other things.

Or we might say that the one concept defines the relation of substratum to what is not substratum, while that of Privation, in bringing out the indeterminateness of Matter, applies to the Matter in itself: but this still makes Privation and Matter two in reason though one in substratum.

Now if Matter possesses an identity- though only the identity of being indeterminate, unfixed and without quality- how can we bring it so under two principles?

15. The further question, therefore, is raised whether boundlessness and indetermination are things lodging in something other than themselves as a sort of attribute and whether Privation [or Negation of quality] is also an attribute residing in some separate substratum.

Now all that is Number and Reason-Principle is outside of boundlessness: these bestow bound and settlement and order in general upon all else: neither anything that has been brought under order nor any Order-Absolute is needed to bring them under order. The thing that has to be brought under order [e.g., Matter] is other than the Ordering Principle which is Limit and Definiteness and Reason-Principle. Therefore, necessarily, the thing to be brought under order and to definiteness must be in itself a thing lacking delimitation.

Now Matter is a thing that is brought under order- like all that shares its nature by participation or by possessing the same principle- therefore, necessarily, Matter is The Undelimited and not merely the recipient of a nonessential quality of Indefiniteness entering as an attribute.

For, first, any attribute to any subject must be a Reason-Principle; and Indefiniteness is not a Reason-Principle.

Secondly, what must a thing be to take Indefiniteness as an attribute? Obviously it must, beforehand, be either Definiteness or a defined thing. But Matter is neither.

Then again Indefiniteness entering as an attribute into the definite must cease to be indefinite: but Indefiniteness has not entered as an attribute into Matter: that is, Matter is essentially Indefiniteness.

The Matter even of the Intellectual Realm is the Indefinite, [the undelimited]; it must be a thing generated by the undefined nature, the illimitable nature,



of the Eternal Being, The One illimitableness, however, not possessing native existence There but engendered by The One.

But how can Matter be common to both spheres, be here and be There?

Because even Indefiniteness has two phases. But what difference can there be between phase and phase of Indefiniteness?

The difference of archetype and image. So that Matter here [as only an image of Indefiniteness] would be less indefinite?

On the contrary, more indefinite as an Image-thing remote from true being. Indefiniteness is the greater in the less ordered object; the less deep in good, the deeper in evil. The Indeterminate in the Intellectual Realm, where there is truer being, might almost be called merely an Image of Indefiniteness: in this lower Sphere where there is less Being, where there is a refusal of the Authentic, and an adoption of the Image-Kind, Indefiniteness is more authentically indefinite.

But this argument seems to make no difference between the indefinite object and Indefiniteness-essential. Is there none?

In any object in which Reason and Matter co-exist we distinguish between Indeterminateness and the Indeterminate subject: but where Matter stands alone we make them identical, or, better, we would say right out that in that case essential Indeterminateness is not present; for it is a Reason-Principle and could not lodge in the indeterminate object without at once annulling the indeterminateness.

Matter, then, must be described as Indefinite of itself, by its natural opposition to Reason-Principle. Reason is Reason and nothing else; just so Matter, opposed by its indeterminateness to Reason, is Indeterminateness and nothing else.

16. Then Matter is simply Alienism [the Principle of Difference]?

No: it is merely that part of Alienism which stands in contradiction with the Authentic Existents which are Reason-Principles. So understood, this non-existent has a certain measure of existence; for it is identical with Privation, which also is a thing standing in opposition to the things that exist in Reason.

But must not Privation cease to have existence, when what has been lacking is present at last?

By no means: the recipient of a state or character is not a state but the

Privation of the state; and that into which determination enters is neither a determined object nor determination itself, but simply the wholly or partly undetermined.

Still, must not the nature of this Undetermined be annulled by the entry of Determination, especially where this is no mere attribute?

No doubt to introduce quantitative determination into an undetermined object would annul the original state; but in the particular case, the introduction of determination only confirms the original state, bringing it into actuality, into full effect, as sowing brings out the natural quality of land or as a female organism impregnated by the male is not defeminized but becomes more decidedly of its sex; the thing becomes more emphatically itself.

But on this reasoning must not Matter owe its evil to having in some degree participated in good?

No: its evil is in its first lack: it was not a possessor (of some specific character).

To lack one thing and to possess another, in something like equal proportions, is to hold a middle state of good and evil: but whatsoever possesses nothing and so is in destitution- and especially what is essentially destitution- must be evil in its own Kind.

For in Matter we have no mere absence of means or of strength; it is utter destitution- of sense, of virtue, of beauty, of pattern, of Ideal principle, of quality. This is surely ugliness, utter disgracefulness, unredeemed evil.

The Matter in the Intellectual Realm is an Existent, for there is nothing previous to it except the Beyond-Existence; but what precedes the Matter of this sphere is Existence; by its alienism in regard to the beauty and good of Existence, Matter is therefore a non-existent.

#### THE FOURTH ENNEAD Eighth Tractate

##### THE SOUL'S DESCENT INTO BODY.

1. Many times it has happened: Lifted out of the body into myself; becoming external to all other things and self-en-centered; beholding a marvellous beauty; then, more than ever, assured of community with the loftiest order; enacting the noblest life, acquiring identity with the divine; stationing within It by having attained that activity; poised above whatsoever within the Intellectual is less than the Supreme: yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I

ask myself how it happens that I can now be descending, and how did the soul ever enter into my body, the soul which, even within the body, is the high thing it has shown itself to be.

Heraclitus, who urges the examination of this matter, tells of compulsory alternation from contrary to contrary, speaks of ascent and descent, says that "change reposes," and that "it is weariness to keep toiling at the same things and always beginning again"; but he seems to teach by metaphor, not concerning himself about making his doctrine clear to us, probably with the idea that it is for us to seek within ourselves as he sought for himself and found.

Empedocles- where he says that it is law for faulty souls to descend to this sphere, and that he himself was here because he turned a deserter, wandered from God, in slavery to a raving discord- reveals neither more nor less than Pythagoras and his school seem to me to convey on this as on many other matters; but in his case, versification has some part in the obscurity.

We have to fall back on the illustrious Plato, who uttered many noble sayings about the soul, and has in many places dwelt upon its entry into body so that we may well hope to get some light from him.

What do we learn from this philosopher? We will not find him so consistent throughout that it is easy to discover his mind.

Everywhere, no doubt, he expresses contempt for all that is of sense, blames the commerce of the soul with body as an enchainment, an entombment, and upholds as a great truth the saying of the Mysteries that the soul is here a prisoner. In the Cavern of Plato and in the Cave of Empedocles, I discern this universe, where the breaking of the fetters and the ascent from the depths are figures of the wayfaring toward the Intellectual Realm.

In the Phaedrus he makes a falling of the wings the cause of the entry to this realm: and there are Periods which send back the soul after it has risen; there are judgements and lots and fates and necessities driving other souls down to this order.

In all these explanations, he finds guilt in the arrival of the soul at body, But treating, in the Timaeus, of our universe he exalts the kosmos and entitles it a blessed god, and holds that the soul was given by the goodness of the creator to the end that the total of things might be possessed of intellect, for thus intellectual it was planned to be, and thus it cannot be except through soul. There is a reason, then, why the soul of this All should be sent into it from God: in the same way the soul of each single one of us is sent,

that the universe may be complete; it was necessary that all beings of the Intellectual should be tallied by just so many forms of living creatures here in the realm of sense.

2. Enquiring, then, of Plato as to our own soul, we find ourselves forced to enquire into the nature of soul in general- to discover what there can be in its character to bring it into partnership with body, and, again, what this kosmos must be in which, willing unwilling or in any way at all, soul has its activity.

We have to face also the question as to whether the Creator has planned well or ill..... like our souls, which it may be, are such that governing their inferior, the body, they must sink deeper and deeper into it if they are to control it.

No doubt the individual body- though in all cases appropriately placed within the universe- is of itself in a state of dissolution, always on the way to its natural terminus, demanding much irksome forethought to save it from every kind of outside assailant, always gripped by need, requiring every help against constant difficulty: but the body inhabited by the World-Soul- complete, competent, self-sufficing, exposed to nothing contrary to its nature- this needs no more than a brief word of command, while the governing soul is undeviatingly what its nature makes it wish to be, and, amenable neither to loss nor to addition, knows neither desire nor distress.

This is how we come to read that our soul, entering into association with that complete soul and itself thus made perfect, walks the lofty ranges, administering the entire kosmos, and that as long as it does not secede and is neither inbound to body nor held in any sort of servitude, so long it tranquilly bears its part in the governance of the All, exactly like the world-soul itself; for in fact it suffers no hurt whatever by furnishing body with the power to existence, since not every form of care for the inferior need wrest the providing soul from its own sure standing in the highest.

The soul's care for the universe takes two forms: there is the supervising of the entire system, brought to order by deedless command in a kindly presidency, and there is that over the individual, implying direct action, the hand to the task, one might say, in immediate contact: in the second kind of care the agent absorbs much of the nature of its object.

Now in its comprehensive government of the heavenly system, the soul's method is that of an unbroken transcendence in its highest phases, with penetration by its lower power: at this, God can no longer be charged with lowering the All-Soul, which has not been deprived of its natural standing and from eternity possesses and will unchangeably possess that rank and habit which could never have been intruded upon it against the course of nature

but must be its characteristic quality, neither failing ever nor ever beginning.

Where we read that the souls or stars stand to their bodily forms as the All to the material forms within it- for these starry bodies are declared to be members of the soul's circuit- we are given to understand that the star-souls also enjoy the blissful condition of transcendence and immunity that becomes them.

And so we might expect: commerce with the body is repudiated for two only reasons, as hindering the soul's intellectual act and as filling with pleasure, desire, pain; but neither of these misfortunes can befall a soul which has never deeply penetrated into the body, is not a slave but a sovereign ruling a body of such an order as to have no need and no shortcoming and therefore to give ground for neither desire nor fear.

There is no reason why it should be expectant of evil with regard to such a body nor is there any such preoccupied concern, bringing about a veritable descent, as to withdraw it from its noblest and most blessed vision; it remains always intent upon the Supreme, and its governance of this universe is effected by a power not calling upon act.

3. The Human Soul, next; Everywhere we hear of it as in bitter and miserable duration in body, a victim to troubles and desires and fears and all forms of evil, the body its prison or its tomb, the kosmos its cave or cavern.

Now this does not clash with the first theory [that of the impassivity of soul as in the All]; for the descent of the human Soul has not been due to the same causes [as that of the All-Soul.]

All that is Intellectual-Principle has its being- whole and all- in the place of Intellection, what we call the Intellectual Kosmos: but there exist, too, the intellectual powers included in its being, and the separate intelligences- for the Intellectual-Principle is not merely one; it is one and many. In the same way there must be both many souls and one, the one being the source of the differing many just as from one genus there rise various species, better and worse, some of the more intellectual order, others less effectively so.

In the Intellectual-Principle a distinction is to be made: there is the Intellectual-Principle itself, which like some huge living organism contains potentially all the other forms; and there are the forms thus potentially included now realized as individuals. We may think of it as a city which itself has soul and life, and includes, also, other forms of life; the living city is the more perfect and powerful, but those lesser forms, in spite of all, share in the one same living quality: or, another illustration, from fire, the universal, proceed both the great fire and the minor fires; yet all have the one

common essence, that of fire the universal, or, more exactly, participate in that from which the essence of the universal fire proceeds.

No doubt the task of the soul, in its more emphatically reasoning phase, is intellection: but it must have another as well, or it would be undistinguishable from the Intellectual-Principle. To its quality of being intellective it adds the quality by which it attains its particular manner of being: remaining, therefore, an Intellectual-Principle, it has thenceforth its own task too, as everything must that exists among real beings.

It looks towards its higher and has intellection; towards itself and conserves its peculiar being; towards its lower and orders, administers, governs.

The total of things could not have remained stationary in the Intellectual Kosmos, once there was the possibility of continuous variety, of beings inferior but as necessarily existent as their superiors.

4. So it is with the individual souls; the appetite for the divine Intellect urges them to return to their source, but they have, too, a power apt to administration in this lower sphere; they may be compared to the light attached upwards to the sun, but not grudging its presidency to what lies beneath it. In the Intellectual, then, they remain with soul-entire, and are immune from care and trouble; in the heavenly sphere, absorbed in the soul-entire, they are administrators with it just as kings, associated with the supreme ruler and governing with him, do not descend from their kingly stations: the souls indeed [as distinguished from the kosmos] are thus far in the one place with their overlord; but there comes a stage at which they descend from the universal to become partial and self-centred; in a weary desire of standing apart they find their way, each to a place of its very own. This state long maintained, the soul is a deserter from the All; its differentiation has severed it; its vision is no longer set in the Intellectual; it is a partial thing, isolated, weakened, full of care, intent upon the fragment; severed from the whole, it nestles in one form of being; for this, it abandons all else, entering into and caring for only the one, for a thing buffeted about by a worldful of things: thus it has drifted away from the universal and, by an actual presence, it administers the particular; it is caught into contact now, and tends to the outer to which it has become present and into whose inner depths it henceforth sinks far.

With this comes what is known as the casting of the wings, the enchaining in body: the soul has lost that innocence of conducting the higher which it knew when it stood with the All-Soul, that earlier state to which all its interest would bid it hasten back.

It has fallen: it is at the chain: debarred from expressing itself now through its intellectual phase, it operates through sense, it is a captive; this is the

burial, the encavernment, of the Soul.

But in spite of all it has, for ever, something transcendent: by a conversion towards the intellective act, it is loosed from the shackles and soars- when only it makes its memories the starting point of a new vision of essential being. Souls that take this way have place in both spheres, living of necessity the life there and the life here by turns, the upper life reigning in those able to consort more continuously with the divine Intellect, the lower dominant where character or circumstances are less favourable.

All this is indicated by Plato, without emphasis, where he distinguishes those of the second mixing-bowl, describes them as "parts," and goes on to say that, having in this way become partial, they must of necessity experience birth.

Of course, where he speaks of God sowing them, he is to be understood as when he tells of God speaking and delivering orations; what is rooted in the nature of the All is figuratively treated as coming into being by generation and creation: stage and sequence are transferred, for clarity of exposition, to things whose being and definite form are eternal.

5. It is possible to reconcile all these apparent contradictions- the divine sowing to birth, as opposed to a voluntary descent aiming at the completion of the universe; the judgement and the cave; necessity and free choice- in fact the necessity includes the choice-embodiment as an evil; the Empedoclean teaching of a flight from God, a wandering away, a sin bringing its punishment; the "solace by flight" of Heraclitus; in a word a voluntary descent which is also voluntary.

All degeneration is no doubt involuntary, yet when it has been brought about by an inherent tendency, that submission to the inferior may be described as the penalty of an act.

On the other hand these experiences and actions are determined by an external law of nature, and they are due to the movement of a being which in abandoning its superior is running out to serve the needs of another: hence there is no inconsistency or untruth in saying that the soul is sent down by God; final results are always to be referred to the starting point even across many intervening stages.

Still there is a twofold flaw: the first lies in the motive of the Soul's descent [its audacity, its Tolma], and the second in the evil it does when actually here: the first is punished by what the soul has suffered by its descent: for the faults committed here, the lesser penalty is to enter into body after body- and soon to return- by judgement according to desert, the word judgement indicating a divine ordinance; but any outrageous form of ill-doing

incurs a proportionately greater punishment administered under the surveillance of chastising daimons.

Thus, in sum, the soul, a divine being and a dweller in the loftier realms, has entered body; it is a god, a later phase of the divine: but, under stress of its powers and of its tendency to bring order to its next lower, it penetrates to this sphere in a voluntary plunge: if it turns back quickly, all is well; it will have taken no hurt by acquiring the knowledge of evil and coming to understand what sin is, by bringing its forces into manifest play, by exhibiting those activities and productions which, remaining merely potential in the unembodied, might as well never have been even there, if destined never to come into actuality, so that the soul itself would never have known that suppressed and inhibited total.

The act reveals the power, a power hidden, and we might almost say obliterated or nonexistent, unless at some moment it became effective: in the world as it is, the richness of the outer stirs us all to the wonder of the inner whose greatness is displayed in acts so splendid.

6. Something besides a unity there must be or all would be indiscernibly buried, shapeless within that unbroken whole: none of the real beings [of the Intellectual Kosmos] would exist if that unity remained at halt within itself: the plurality of these beings, offspring of the unity, could not exist without their own nexts taking the outward path; these are the beings holding the rank of souls.

In the same way the outgoing process could not end with the souls, their issue stifled: every Kind must produce its next; it must unfold from some concentrated central principle as from a seed, and so advance to its term in the varied forms of sense. The prior in its being will remain unalterably in the native seat; but there is the lower phase, begotten to it by an ineffable faculty of its being, native to soul as it exists in the Supreme.

To this power we cannot impute any halt, any limit of jealous grudging; it must move for ever outward until the universe stands accomplished to the ultimate possibility. All, thus, is produced by an inexhaustible power giving its gift to the universe, no part of which it can endure to see without some share in its being.

There is, besides, no principle that can prevent anything from partaking, to the extent of its own individual receptivity in the Nature of Good. If therefore Matter has always existed, that existence is enough to ensure its participation in the being which, according to each receptivity, communicates the supreme good universally: if on the contrary, Matter has come into being as a necessary sequence of the causes preceding it, that



origin would similarly prevent it standing apart from the scheme as though it were out of reach of the principle to whose grace it owes its existence.

In sum: The loveliness that is in the sense-realm is an index of the nobleness of the Intellectual sphere, displaying its power and its goodness alike: and all things are for ever linked; the one order Intellectual in its being, the other of sense; one self-existent, the other eternally taking its being by participation in that first, and to the full of its power reproducing the Intellectual nature.

7. The Kind, then, with which we are dealing is twofold, the Intellectual against the sensible: better for the soul to dwell in the Intellectual, but, given its proper nature, it is under compulsion to participate in the sense-realm also. There is no grievance in its not being, through and through, the highest; it holds mid-rank among the authentic existences, being of divine station but at the lowest extreme of the Intellectual and skirting the sense-known nature; thus, while it communicates to this realm something of its own store, it absorbs in turn whenever- instead of employing in its government only its safeguarded phase- it plunges in an excessive zeal to the very midst of its chosen sphere; then it abandons its status as whole soul with whole soul, though even thus it is always able to recover itself by turning to account the experience of what it has seen and suffered here, learning, so, the greatness of rest in the Supreme, and more clearly discerning the finer things by comparison with what is almost their direct antithesis. Where the faculty is incapable of knowing without contact, the experience of evil brings the dearer perception of Good.

The outgoing that takes place in the Intellectual-Principle is a descent to its own downward ultimate: it cannot be a movement to the transcendent; operating necessarily outwards from itself, wherein it may not stay inclosed, the need and law of Nature bring it to its extreme term, to soul- to which it entrusts all the later stages of being while itself turns back on its course.

The soul's operation is similar: its next lower act is this universe: its immediate higher is the contemplation of the Authentic Existences. To individual souls such divine operation takes place only at one of their phases and by a temporal process when from the lower in which they reside they turn towards the noblest; but that soul, which we know as the All-Soul, has never entered the lower activity, but, immune from evil, has the property of knowing its lower by inspection, while it still cleaves continuously to the beings above itself; thus its double task becomes possible; it takes thence and, since as soul it cannot escape touching this sphere, it gives hither.

8. And- if it is desirable to venture the more definite statement of a personal conviction clashing with the general view- even our human soul has not sunk entire; something of it is continuously in the Intellectual Realm,

though if that part, which is in this sphere of sense, hold the mastery, or rather be mastered here and troubled, it keeps us blind to what the upper phase holds in contemplation.

The object of the Intellectual Act comes within our ken only when it reaches downward to the level of sensation: for not all that occurs at any part of the soul is immediately known to us; a thing must, for that knowledge, be present to the total soul; thus desire locked up within the desiring faculty remains unknown except when we make it fully ours by the central faculty of perception, or by the individual choice or by both at once. Once more, every soul has something of the lower on the body side and something of the higher on the side of the Intellectual-Principle.

The Soul of the All, as an entirety, governs the universe through that part of it which leans to the body side, but since it does not exercise a will based on calculation as we do- but proceeds by purely intellectual act as in the execution of an artistic conception- its ministrance is that of a labourless overpoising, only its lowest phase being active upon the universe it embellishes.

The souls that have gone into division and become appropriated to some thing partial have also their transcendent phase, but are preoccupied by sensation, and in the mere fact of exercising perception they take in much that clashes with their nature and brings distress and trouble since the object of their concern is partial, deficient, exposed to many alien influences, filled with desires of its own and taking its pleasure, that pleasure which is its lure.

But there is always the other, that which finds no savour in passing pleasure, but holds its own even way.

## THE FIFTH ENNEAD First Tractate

### THE THREE INITIAL HYPOSTASES.

1. What can it be that has brought the souls to forget the father, God, and, though members of the Divine and entirely of that world, to ignore at once themselves and It?

The evil that has overtaken them has its source in self-will, in the entry into the sphere of process, and in the primal differentiation with the desire for self ownership. They conceived a pleasure in this freedom and largely indulged their own motion; thus they were hurried down the wrong path, and in the end, drifting further and further, they came to lose even the thought

of their origin in the Divine. A child wrenched young from home and brought up during many years at a distance will fail in knowledge of its father and of itself: the souls, in the same way, no longer discern either the divinity or their own nature; ignorance of their rank brings self-depreciation; they misplace their respect, honouring everything more than themselves; all their awe and admiration is for the alien, and, clinging to this, they have broken apart, as far as a soul may, and they make light of what they have deserted; their regard for the mundane and their disregard of themselves bring about their utter ignoring of the divine.

Admiring pursuit of the external is a confession of inferiority; and nothing thus holding itself inferior to things that rise and perish, nothing counting itself less honourable and less enduring than all else it admires could ever form any notion of either the nature or the power of God.

A double discipline must be applied if human beings in this pass are to be reclaimed, and brought back to their origins, lifted once more towards the Supreme and One and First.

There is the method, which we amply exhibit elsewhere, declaring the dishonour of the objects which the Soul holds here in honour; the second teaches or recalls to the soul its race and worth; this latter is the leading truth, and, clearly brought out, is the evidence of the other.

It must occupy us now for it bears closely upon our enquiry to which it is the natural preliminary: the seeker is soul and it must start from a true notion of the nature and quality by which soul may undertake the search; it must study itself in order to learn whether it has the faculty for the enquiry, the eye for the object proposed, whether in fact we ought to seek; for if the object is alien the search must be futile, while if there is relationship the solution of our problem is at once desirable and possible.

2. Let every soul recall, then, at the outset the truth that soul is the author of all living things, that it has breathed the life into them all, whatever is nourished by earth and sea, all the creatures of the air, the divine stars in the sky; it is the maker of the sun; itself formed and ordered this vast heaven and conducts all that rhythmic motion; and it is a principle distinct from all these to which it gives law and movement and life, and it must of necessity be more honourable than they, for they gather or dissolve as soul brings them life or abandons them, but soul, since it never can abandon itself, is of eternal being.

How life was purveyed to the universe of things and to the separate beings in it may be thus conceived:

That great soul must stand pictured before another soul, one not mean, a

soul that has become worthy to look, emancipate from the lure, from all that binds its fellows in bewitchment, holding itself in quietude. Let not merely the enveloping body be at peace, body's turmoil stilled, but all that lies around, earth at peace, and sea at peace, and air and the very heavens. Into that heaven, all at rest, let the great soul be conceived to roll inward at every point, penetrating, permeating, from all sides pouring in its light. As the rays of the sun throwing their brilliance upon a lowering cloud make it gleam all gold, so the soul entering the material expanse of the heavens has given life, has given immortality: what was abject it has lifted up; and the heavenly system, moved now in endless motion by the soul that leads it in wisdom, has become a living and a blessed thing; the soul domiciled within, it takes worth where, before the soul, it was stark body- clay and water- or, rather, the blankness of Matter, the absence of Being, and, as an author says, "the execration of the Gods."

The Soul's nature and power will be brought out more clearly, more brilliantly, if we consider next how it envelops the heavenly system and guides all to its purposes: for it has bestowed itself upon all that huge expanse so that every interval, small and great alike, all has been ensouled.

The material body is made up of parts, each holding its own place, some in mutual opposition and others variously interdependent; the soul is in no such condition; it is not whittled down so that life tells of a part of the soul and springs where some such separate portion impinges; each separate life lives by the soul entire, omnipresent in the likeness of the engendering father, entire in unity and entire in diffused variety. By the power of the soul the manifold and diverse heavenly system is a unit: through soul this universe is a God: and the sun is a God because it is ensouled; so too the stars: and whatsoever we ourselves may be, it is all in virtue of soul; for "dead is viler than dung."

This, by which the gods are divine, must be the oldest God of them all: and our own soul is of that same Ideal nature, so that to consider it, purified, freed from all accruement, is to recognise in ourselves that same value which we have found soul to be, honourable above all that is bodily. For what is body but earth, and, taking fire itself, what [but soul] is its burning power? So it is with all the compounds of earth and fire, even with water and air added to them?

If, then, it is the presence of soul that brings worth, how can a man slight himself and run after other things? You honour the Soul elsewhere; honour then yourself.

3. The Soul once seen to be thus precious, thus divine, you may hold the faith that by its possession you are already nearing God: in the strength of this power make upwards towards Him: at no great distance you must

attain: there is not much between.

But over this divine, there is still a diviner: grasp the upward neighbour of the soul, its prior and source.

Soul, for all the worth we have shown to belong to it, is yet a secondary, an image of the Intellectual-Principle: reason uttered is an image of the reason stored within the soul, and in the same way soul is an utterance of the Intellectual-Principle: it is even the total of its activity, the entire stream of life sent forth by that Principle to the production of further being; it is the forthgoing heat of a fire which has also heat essentially inherent. But within the Supreme we must see energy not as an overflow but in the double aspect of integral inherence with the establishment of a new being. Sprung, in other words, from the Intellectual-Principle, Soul is intellective, but with an intellection operation by the method of reasonings: for its perfecting it must look to that Divine Mind, which may be thought of as a father watching over the development of his child born imperfect in comparison with himself.

Thus its substantial existence comes from the Intellectual-Principle; and the Reason within it becomes Act in virtue of its contemplation of that prior; for its thought and act are its own intimate possession when it looks to the Supreme Intelligence; those only are soul-acts which are of this intellective nature and are determined by its own character; all that is less noble is foreign [traceable to Matter] and is accidental to the soul in the course of its peculiar task.

In two ways, then, the Intellectual-Principle enhances the divine quality of the soul, as father and as immanent presence; nothing separates them but the fact that they are not one and the same, that there is succession, that over against a recipient there stands the ideal-form received; but this recipient, Matter to the Supreme Intelligence, is also noble as being at once informed by divine intellect and uncompounded.

What the Intellectual-Principle must be is carried in the single word that Soul, itself so great, is still inferior.

4. But there is yet another way to this knowledge: Admiring the world of sense as we look out upon its vastness and beauty and the order of its eternal march, thinking of the gods within it, seen and hidden, and the celestial spirits and all the life of animal and plant, let us mount to its archetype, to the yet more authentic sphere: there we are to contemplate all things as members of the Intellectual- eternal in their own right, vested with a self-springing consciousness and life- and, presiding over all these, the unsoiled Intelligence and the unapproachable wisdom.

That archetypal world is the true Golden Age, age of Kronos, who is the

Intellectual-Principle as being the offspring or exuberance of God. For here is contained all that is immortal: nothing here but is Divine Mind; all is God; this is the place of every soul. Here is rest unbroken: for how can that seek change, in which all is well; what need that reach to, which holds all within itself; what increase can that desire, which stands utterly achieved? All its content, thus, is perfect, that itself may be perfect throughout, as holding nothing that is less than the divine, nothing that is less than intellective. Its knowing is not by search but by possession, its blessedness inherent, not acquired; for all belongs to it eternally and it holds the authentic Eternity imitated by Time which, circling round the Soul, makes towards the new thing and passes by the old. Soul deals with thing after thing- now Socrates; now a horse: always some one entity from among beings- but the Intellectual-Principle is all and therefore its entire content is simultaneously present in that identity: this is pure being in eternal actuality; nowhere is there any future, for every then is a now; nor is there any past, for nothing there has ever ceased to be; everything has taken its stand for ever, an identity well pleased, we might say, to be as it is; and everything, in that entire content, is Intellectual-Principle and Authentic Existence; and the total of all is Intellectual-Principle entire and Being entire. Intellectual-Principle by its intellective act establishes Being, which in turn, as the object of intellection, becomes the cause of intellection and of existence to the Intellectual-Principle- though, of course, there is another cause of intellection which is also a cause to Being, both rising in a source distinct from either.

Now while these two are coalescents, having their existence in common, and are never apart, still the unity they form is two-sided; there is Intellectual-Principle as against Being, the intellectual agent as against the object of intellection; we consider the intellective act and we have the Intellectual-Principle; we think of the object of that act and we have Being.

Such difference there must be if there is to be any intellection; but similarly there must also be identity [since, in perfect knowing, subject and object are identical.]

Thus the Primals [the first "Categories"] are seen to be: Intellectual-Principle; Existence; Difference; Identity: we must include also Motion and Rest: Motion provides for the intellectual act, Rest preserves identity as Difference gives at once a Knower and a Known, for, failing this, all is one, and silent.

So too the objects of intellection [the ideal content of the Divine Mind]- identical in virtue of the self-concentration of the principle which is their common ground- must still be distinct each from another; this distinction constitutes Difference.

The Intellectual Kosmos thus a manifold, Number and Quantity arise: Quality is the specific character of each of these ideas which stand as the principles from which all else derives.

5. As a manifold, then, this God, the Intellectual-Principle, exists within the Soul here, the Soul which once for all stands linked a member of the divine, unless by a deliberate apostasy.

Bringing itself close to the divine Intellect, becoming, as it were, one with this, it seeks still further: What Being, now, has engendered this God, what is the Simplex preceding this multiple; what the cause at once of its existence and of its existing as a manifold; what the source of this Number, this Quantity?

Number, Quantity, is not primal: obviously before even duality, there must stand the unity.

The Dyad is a secondary; deriving from unity, it finds in unity the determinant needed by its native indetermination: once there is any determination, there is Number, in the sense, of course, of the real [the archetypal] Number. And the soul is such a number or quantity. For the Primals are not masses or magnitudes; all of that gross order is later, real only to the sense-thought; even in seed the effective reality is not the moist substance but the unseen- that is to say Number [as the determinant of individual being] and the Reason-Principle [of the product to be].

Thus by what we call the Number and the Dyad of that higher realm, we mean Reason Principles and the Intellectual-Principle: but while the Dyad is, as regards that sphere, undetermined- representing, as it were, the underly [or Matter] of The One- the later Number [or Quantity]- that which rises from the Dyad [Intellectual-Principle] and The One- is not Matter to the later existents but is their forming-Idea, for all of them take shape, so to speak, from the ideas rising within this. The determination of the Dyad is brought about partly from its object- The One- and partly from itself, as is the case with all vision in the act of sight: intellection [the Act of the Dyad] is vision occupied upon The One.

6. But how and what does the Intellectual-Principle see and, especially, how has it sprung from that which is to become the object of its vision?

The mind demands the existence of these Beings, but it is still in trouble over the problem endlessly debated by the most ancient philosophers: from such a unity as we have declared The One to be, how does anything at all come into substantial existence, any multiplicity, dyad, or number? Why has the Primal not remained self-gathered so that there be none of this profusion of the manifold which we observe in existence and yet are

compelled to trace to that absolute unity?

In venturing an answer, we first invoke God Himself, not in loud word but in that way of prayer which is always within our power, leaning in soul towards Him by aspiration, alone towards the alone. But if we seek the vision of that great Being within the Inner Sanctuary- self-gathered, tranquilly remote above all else- we begin by considering the images stationed at the outer precincts, or, more exactly to the moment, the first image that appears. How the Divine Mind comes into being must be explained:

Everything moving has necessarily an object towards which it advances; but since the Supreme can have no such object, we may not ascribe motion to it: anything that comes into being after it can be produced only as a consequence of its unfailing self-intention; and, of course, we dare not talk of generation in time, dealing as we are with eternal Beings: where we speak of origin in such reference, it is in the sense, merely, of cause and subordination: origin from the Supreme must not be taken to imply any movement in it: that would make the Being resulting from the movement not a second principle but a third: the Movement would be the second hypostasis.

Given this immobility in the Supreme, it can neither have yielded assent nor uttered decree nor stirred in any way towards the existence of a secondary.

What happened then? What are we to conceive as rising in the neighbourhood of that immobility?

It must be a circumradiation- produced from the Supreme but from the Supreme unaltering- and may be compared to the brilliant light encircling the sun and ceaselessly generated from that unchanging substance.

All existences, as long as they retain their character, produce- about themselves, from their essence, in virtue of the power which must be in them- some necessary, outward-facing hypostasis continuously attached to them and representing in image the engendering archetypes: thus fire gives out its heat; snow is cold not merely to itself; fragrant substances are a notable instance; for, as long as they last, something is diffused from them and perceived wherever they are present.

Again, all that is fully achieved engenders: therefore the eternally achieved engenders eternally an eternal being. At the same time, the offspring is always minor: what then are we to think of the All-Perfect but that it can produce nothing less than the very greatest that is later than itself. The greatest, later than the divine unity, must be the Divine Mind, and it must be the second of all existence, for it is that which sees The One on which alone it leans while the First has no need whatever of it. The offspring of the prior



to Divine Mind can be no other than that Mind itself and thus is the loftiest being in the universe, all else following upon it- the soul, for example, being an utterance and act of the Intellectual-Principle as that is an utterance and act of The One. But in soul the utterance is obscured, for soul is an image and must look to its own original: that Principle, on the contrary, looks to the First without mediation- thus becoming what it is- and has that vision not as from a distance but as the immediate next with nothing intervening, close to the One as Soul to it.

The offspring must seek and love the begetter; and especially so when begetter and begotten are alone in their sphere; when, in addition, the begetter is the highest good, the offspring [inevitably seeking its Good] is attached by a bond of sheer necessity, separated only in being distinct.

7. We must be more explicit: The Intellectual-Principle stands as the image of The One, firstly because there is a certain necessity that the first should have its offspring, carrying onward much of its quality, in other words that there be something in its likeness as the sun's rays tell of the sun. Yet The One is not an Intellectual-Principle; how then does it engender an Intellectual-Principle?

Simply by the fact that in its self-quest it has vision: this very seeing is the Intellectual-Principle. Any perception of the external indicates either sensation or intellection, sensation symbolized by a line, intellection by a circle... [corrupt passage].

Of course the divisibility belonging to the circle does not apply to the Intellectual-Principle; all, there too, is a unity, though a unity which is the potentiality of all existence.

The items of this potentiality the divine intellection brings out, so to speak, from the unity and knows them in detail, as it must if it is to be an intellectual principle.

It has besides a consciousness, as it were, within itself of this same potentiality; it knows that it can of itself beget an hypostasis and can determine its own Being by the virtue emanating from its prior; it knows that its nature is in some sense a definite part of the content of that First; that it thence derives its essence, that its strength lies there and that its Being takes perfection as a derivative and a recipient from the First. It sees that, as a member of the realm of division and part, it receives life and intellection and all else it has and is, from the undivided and partless, since that First is no member of existence, but can be the source of all on condition only of being held down by no one distinctive shape but remaining the undeflected unity.

[(CORRUPT)- Thus it would be the entire universe but that...]

And so the First is not a thing among the things contained by the Intellectual-Principle though the source of all. In virtue of this source, things of the later order are essential beings; for from that fact there is determination; each has its form: what has being cannot be envisaged as outside of limit; the nature must be held fast by boundary and fixity; though to the Intellectual Beings this fixity is no more than determination and form, the foundations of their substantial existence.

A being of this quality, like the Intellectual-Principle, must be felt to be worthy of the all-pure: it could not derive from any other than from the first principle of all; as it comes into existence, all other beings must be simultaneously engendered- all the beauty of the Ideas, all the Gods of the Intellectual realm. And it still remains pregnant with this offspring; for it has, so to speak, drawn all within itself again, holding them lest they fall away towards Matter to be "brought up in the House of Rhea" [in the realm of flux]. This is the meaning hidden in the Mysteries, and in the Myths of the gods: Kronos, as the wisest, exists before Zeus; he must absorb his offspring that, full within himself, he may be also an Intellectual-Principle manifest in some product of his plenty; afterwards, the myth proceeds, Kronos engenders Zeus, who already exists as the [necessary and eternal] outcome of the plenty there; in other words the offspring of the Divine Intellect, perfect within itself, is Soul [the life-principle carrying forward the Ideas in the Divine Mind].

Now, even in the Divine the engendered could not be the very highest; it must be a lesser, an image; it will be undetermined, as the Divine is, but will receive determination, and, so to speak, its shaping idea, from the progenitor.

Yet any offspring of the Intellectual-Principle must be a Reason-Principle; the thought of the Divine Mind must be a substantial existence: such then is that [Soul] which circles about the Divine Mind, its light, its image inseparably attached to it: on the upper level united with it, filled from it, enjoying it, participant in its nature, intellection with it, but on the lower level in contact with the realm beneath itself, or, rather, generating in turn an offspring which must lie beneath; of this lower we will treat later; so far we deal still with the Divine.

8. This is the explanation of Plato's Triplicity, in the passage where he names as the Primals the Beings gathered about the King of All, and establishes a Secondary containing the Secondaries, and a Third containing the Tertiaries.

He teaches, also, that there is an author of the Cause, that is of the

Intellectual-Principle, which to him is the Creator who made the Soul, as he tells us, in the famous mixing bowl. This author of the causing principle, of the divine mind, is to him the Good, that which transcends the Intellectual-Principle and transcends Being: often too he uses the term "The Idea" to indicate Being and the Divine Mind. Thus Plato knows the order of generation- from the Good, the Intellectual-Principle; from the Intellectual-Principle, the Soul. These teachings are, therefore, no novelties, no inventions of today, but long since stated, if not stressed; our doctrine here is the explanation of an earlier and can show the antiquity of these opinions on the testimony of Plato himself.

Earlier, Parmenides made some approach to the doctrine in identifying Being with Intellectual-Principle while separating Real Being from the realm of sense.

"Knowing and Being are one thing he says, and this unity is to him motionless in spite of the intellection he attributes to it: to preserve its unchanging identity he excludes all bodily movement from it; and he compares it to a huge sphere in that it holds and envelops all existence and that its intellection is not an outgoing act but internal. Still, with all his affirmation of unity, his own writings lay him open to the reproach that his unity turns out to be a multiplicity.

The Platonic Parmenides is more exact; the distinction is made between the Primal One, a strictly pure Unity, and a secondary One which is a One-Many and a third which is a One-and-many; thus he too is in accordance with our thesis of the Three Kinds.

9. Anaxagoras, again, in his assertion of a Mind pure and unmixed, affirms a simplex First and a sundered One, though writing long ago he failed in precision.

Heraclitus, with his sense of bodily forms as things of ceaseless process and passage, knows the One as eternal and intellectual.

In Empedocles, similarly, we have a dividing principle, "Strife," set against "Friendship"- which is The One and is to him bodiless, while the elements represent Matter.

Later there is Aristotle; he begins by making the First transcendent and intellective but cancels that primacy by supposing it to have self-intellection. Further he affirms a multitude of other intellective beings- as many indeed as there are orbs in the heavens; one such principle as in-over to every orb- and thus his account of the Intellectual Realm differs from Plato's and, failing reason, he brings in necessity; though whatever reasons he had alleged there would always have been the

objection that it would be more reasonable that all the spheres, as contributory to one system, should look to a unity, to the First.

We are obliged also to ask whether to Aristotle's mind all Intellectual Beings spring from one, and that one their First; or whether the Principles in the Intellectual are many.

If from one, then clearly the Intellectual system will be analogous to that of the universe of sense-sphere encircling sphere, with one, the outermost, dominating all- the First [in the Intellectual] will envelop the entire scheme and will be an Intellectual [or Archetypal] Kosmos; and as in our universe the spheres are not empty but the first sphere is thick with stars and none without them, so, in the Intellectual Kosmos, those principles of Movement will envelop a multitude of Beings, and that world will be the realm of the greater reality.

If on the contrary each is a principle, then the effective powers become a matter of chance; under what compulsion are they to hold together and act with one mind towards that work of unity, the harmony of the entire heavenly system? Again what can make it necessary that the material bodies of the heavenly system be equal in number to the Intellectual moving principles, and how can these incorporeal Beings be numerically many when there is no Matter to serve as the basis of difference?

For these reasons the ancient philosophers that ranged themselves most closely to the school of Pythagoras and of his later followers and to that of Pherekrates, have insisted upon this Nature, some developing the subject in their writings while others treated of it merely in unwritten discourses, some no doubt ignoring it entirely.

10. We have shown the inevitability of certain convictions as to the scheme of things:

There exists a Principle which transcends Being; this is The One, whose nature we have sought to establish in so far as such matters lend themselves to proof. Upon The One follows immediately the Principle which is at once Being and the Intellectual-Principle. Third comes the Principle, Soul.

Now just as these three exist for the system of Nature, so, we must hold, they exist for ourselves. I am not speaking of the material order- all that is separable- but of what lies beyond the sense realm in the same way as the Primals are beyond all the heavens; I mean the corresponding aspect of man, what Plato calls the Interior Man.

Thus our soul, too, is a divine thing, belonging to another order than sense; such is all that holds the rank of soul, but [above the life-principle] there is

the soul perfected as containing Intellectual-Principle with its double phase, reasoning and giving the power to reason. The reasoning phase of the soul, needing no bodily organ for its thinking but maintaining, in purity, its distinctive Act that its thought may be uncontaminated- this we cannot err in placing, separate and not mingled into body, within the first Intellectual. We may not seek any point of space in which to seat it; it must be set outside of all space: its distinct quality, its separateness, its immateriality, demand that it be a thing alone, untouched by all of the bodily order. This is why we read of the universe that the Demiurge cast the soul around it from without- understand that phase of soul which is permanently seated in the Intellectual- and of ourselves that the charioteer's head reaches upwards towards the heights.

The admonition to sever soul from body is not, of course, to be understood spatially- that separation stands made in Nature- the reference is to holding our rank, to use of our thinking, to an attitude of alienation from the body in the effort to lead up and attach to the over-world, equally with the other, that phase of soul seated here and, alone, having to do with body, creating, moulding, spending its care upon it.

11. Since there is a Soul which reasons upon the right and good- for reasoning is an enquiry into the rightness and goodness of this rather than that- there must exist some permanent Right, the source and foundation of this reasoning in our soul; how, else, could any such discussion be held? Further, since the soul's attention to these matters is intermittent, there must be within us an Intellectual-Principle acquainted with that Right not by momentary act but in permanent possession. Similarly there must be also the principle of this principle, its cause, God. This Highest cannot be divided and allotted, must remain intangible but not bound to space, it may be present at many points, wheresoever there is anything capable of accepting one of its manifestations; thus a centre is an independent unity; everything within the circle has its term at the centre; and to the centre the radii bring each their own. Within our nature is such a centre by which we grasp and are linked and held; and those of us are firmly in the Supreme whose collective tendency is There.

12. Possessed of such powers, how does it happen that we do not lay hold of them, but for the most part, let these high activities go idle- some, even, of us never bringing them in any degree to effect?

The answer is that all the Divine Beings are unceasingly about their own act, the Intellectual-Principle and its Prior always self-intent; and so, too, the soul maintains its unfailing movement; for not all that passes in the soul is, by that fact, perceptible; we know just as much as impinges upon the faculty of sense. Any activity not transmitted to the sensitive faculty has not traversed the entire soul: we remain unaware because the human being

includes sense-perception; man is not merely a part [the higher part] of the soul but the total.

None the less every being of the order of soul is in continuous activity as long as life holds, continuously executing to itself its characteristic act: knowledge of the act depends upon transmission and perception. If there is to be perception of what is thus present, we must turn the perceptive faculty inward and hold it to attention there. Hoping to hear a desired voice, we let all others pass and are alert for the coming at last of that most welcome of sounds: so here, we must let the hearings of sense go by, save for sheer necessity, and keep the soul's perception bright and quick to the sounds from above.

#### FIFTH ENNEAD Second Tractate

#### THE ORIGIN AND ORDER OF THE BEINGS. FOLLOWING ON THE FIRST.

1. The One is all things and no one of them; the source of all things is not all things; all things are its possession- running back, so to speak, to it- or, more correctly, not yet so, they will be.

But a universe from an unbroken unity, in which there appears no diversity, not even duality?

It is precisely because that is nothing within the One that all things are from it: in order that Being may be brought about, the source must be no Being but Being's generator, in what is to be thought of as the primal act of generation. Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so an Intellectual-Principle.

That station towards the one [the fact that something exists in presence of the One] establishes Being; that vision directed upon the One establishes the Intellectual-Principle; standing towards the One to the end of vision, it is simultaneously Intellectual-Principle and Being; and, attaining resemblance in virtue of this vision, it repeats the act of the One in pouring forth a vast power.

This second outflow is a Form or Idea representing the Divine Intellect as the Divine Intellect represented its own prior, The One.

This active power sprung from essence [from the Intellectual-Principle considered as Being] is Soul.

Soul arises as the idea and act of the motionless Intellectual-Principle-

which itself sprang from its own motionless prior- but the soul's operation is not similarly motionless; its image is generated from its movement. It takes fulness by looking to its source; but it generates its image by adopting another, a downward, movement.

This image of Soul is Sense and Nature, the vegetal principle.

Nothing, however, is completely severed from its prior. Thus the human Soul appears to reach away as far down as to the vegetal order: in some sense it does, since the life of growing things is within its province; but it is not present entire; when it has reached the vegetal order it is there in the sense that having moved thus far downwards it produces- by its outgoing and its tendency towards the less good- another hypostasis or form of being just as its prior (the loftier phase of the Soul) is produced from the Intellectual-Principle which yet remains in untroubled self-possession.

2. To resume: there is from the first principle to ultimate an outgoing in which unfailingly each principle retains its own seat while its offshoot takes another rank, a lower, though on the other hand every being is in identity with its prior as long as it holds that contact.

In the case of soul entering some vegetal form, what is there is one phase, the more rebellious and less intellectual, outgone to that extreme; in a soul entering an animal, the faculty of sensation has been dominant and brought it there; in soul entering man, the movement outward has either been wholly of its reasoning part or has come from the Intellectual-Principle in the sense that the soul, possessing that principle as immanent to its being, has an inborn desire of intellectual activity and of movement in general.

But, looking more minutely into the matter, when shoots or topmost boughs are lopped from some growing thing, where goes the soul that was present in them? Simply, whence it came: soul never knew spatial separation and therefore is always within the source. If you cut the root to pieces, or burn it, where is the life that was present there? In the soul, which never went outside of itself.

No doubt, despite this permanence, the soul must have been in something if it reascends; and if it does not, it is still somewhere; it is in some other vegetal soul: but all this means merely that it is not crushed into some one spot; if a Soul-power reascends, it is within the Soul-power preceding it; that in turn can be only in the soul-power prior again, the phase reaching upwards to the Intellectual-Principle. Of course nothing here must be understood spatially: Soul never was in space; and the Divine Intellect, again, is distinguished from soul as being still more free.

Soul thus is nowhere but in the Principle which has that characteristic

existence at once nowhere and everywhere.

If the soul on its upward path has halted midway before wholly achieving the supreme heights, it has a mid-rank life and has centred itself upon the mid-phase of its being. All in that mid-region is Intellectual-Principle not wholly itself- nothing else because deriving thence [and therefore of that name and rank], yet not that because the Intellectual-Principle in giving it forth is not merged into it.

There exists, thus, a life, as it were, of huge extension, a total in which each several part differs from its next, all making a self-continuous whole under a law of discrimination by which the various forms of things arise with no effacement of any prior in its secondary.

But does this Soul-phase in the vegetal order, produce nothing?

It engenders precisely the Kind in which it is thus present: how, is a question to be handled from another starting-point.

FIFTH ENNEAD Fifth Tractate

THAT THE INTELLECTUAL BEINGS ARE NOT OUTSIDE THE INTELLECTUAL PRINCIPLE: AND ON THE NATURE OF THE GOOD.

1. The Intellectual-Principle, the veritably and essentially intellective, can this be conceived as ever falling into error, ever failing to think reality?

Assuredly no: it would no longer be intelligent and therefore no longer Intellectual-Principle: it must know unceasingly- and never forget; and its knowledge can be no guesswork, no hesitating assent, no acceptance of an alien report. Nor can it call on demonstration or, we are told it may at times act by this or, I method, at least there must be something patent to it in virtue of its own nature. In actual fact reason tells us that all its knowledge is thus inherent to it, for there is no means by which to distinguish between the spontaneous knowledge and the other. But, in any case, some knowledge, it is conceded, is inherent to it. Whence are we to understand the certainty of this knowledge to come to it or how do its objects carry the conviction of their reality?

Consider sense-knowledge: its objects seem most patently certified, yet the doubt returns whether the apparent reality may not lie in the states of the percipient rather than in the material before him; the decision demands intelligence or reasoning. Besides, even granting that what the senses grasp is really contained in the objects, none the less what is thus known by the senses is an image: sense can never grasp the thing itself; this remains for ever outside.



Now, if the Intellectual-Principle in its act- that is in knowing the intellectual- is to know these its objects as alien, we have to explain how it makes contact with them: obviously it might never come upon them, and so might never know them; or it might know them only upon the meeting: its knowing, at that, would not be an enduring condition. If we are told that the Intellectual Principle and the Intellectual Objects are linked in a standing unity, we demand the description of this unity.

Next, the intellections would be impressions, that is to say not native act but violence from without: now how is such impressing possible and what shape could the impressions bear?

Intellection, again, becomes at this a mere handling of the external, exactly like sense-perception. What then distinguishes it unless that it deals with objects of less extension? And what certitude can it have that its knowledge is true? Or what enables it to pronounce that the object is good, beautiful, or just, when each of these ideas is to stand apart from itself? The very principles of judgement, by which it must be guided, would be [as Ideas] excluded: with objects and canons alike outside it, so is truth.

Again; either the objects of the Intellectual-Principle are senseless and devoid of life and intellect or they are in possession of Intellect.

Now, if they are in possession of Intellect, that realm is a union of both and is Truth. This combined Intellectual realm will be the Primal Intellect: we have only then to examine how this reality, conjoint of Intellectual-Principle and its object, is to be understood, whether as combining self-united identity with yet duality and difference, or what other relation holds between them.

If on the contrary the objects of Intellectual-Principle are without intelligence and life, what are they? They cannot be premises, axioms or predicates: as predicates they would not have real existence; they would be affirmations linking separate entities, as when we affirm that justice is good though justice and good are distinct realities.

If we are told that they are self-standing entities- the distinct beings Justice and Good- then [supposing them to be outside] the Intellectual Realm will not be a unity nor be included in any unity: all is sundered individuality. Where, then, are they and what spatial distinction keeps them apart? How does the Intellectual-Principle come to meet with them as it travels round; what keeps each true to its character; what gives them enduring identity; what conceivable shape or character can they have? They are being presented to us as some collection of figures, in gold or some other material substance, the work of some unknown sculptor or graver: but at once the Intellectual-Principle which contemplates them becomes sense-perception; and there still remains the question how one of them

comes to be Justice and another something else.

But the great argument is that if we are to allow that these objects of Intellection are in the strict sense outside the Intellectual-Principle, which, therefore, must see them as external, then inevitably it cannot possess the truth of them.

In all it looks upon, it sees falsely; for those objects must be the authentic things; yet it looks upon them without containing them and in such knowledge holds only their images; that is to say, not containing the authentic, adopting phantasms of the true, it holds the false; it never possesses reality. If it knows that it possesses the false, it must confess itself excluded from the truth; if it fails of this knowledge also, imagining itself to possess the truth which has eluded it, then the doubled falsity puts it the deeper into error.

It is thus, I suppose, that in sense-perception we have belief instead of truth; belief is our lief; we satisfy ourselves with something very different from the original which is the occasion of perception.

In fine, there would be on the hypothesis no truth in the Intellectual-Principle. But such an Intellectual-Principle would not be truth, nor truly an Intellectual-Principle. There would be no Intellectual-Principle at all [no Divine Mind]: yet elsewhere truth cannot be.

2. Thus we may not look for the Intellectual objects [the Ideas] outside of the Intellectual Principle, treating them as impressions of reality upon it: we cannot strip it of truth and so make its objects unknowable and non-existent and in the end annul the Intellectual-Principle itself. We must provide for knowledge and for truth; we must secure reality; being must become knowable essentially and not merely in that knowledge of quality which could give us a mere image or vestige of the reality in lieu of possession, intimate association, absorption.

The only way to this is to leave nothing out side of the veritable Intellectual-Principle which thus has knowledge in the true knowing [that of identification with the object], cannot forget, need not go wandering in search. At once truth is there, this is the seat of the authentic Existents, it becomes living and intellectual: these are the essentials of that most lofty Principle; and, failing them, where is its worth, its grandeur?

Only thus [by this inherence of the Ideas] is it dispensed from demonstration and from acts of faith in the truth of its knowledge: it is its entire self, self-perspicuous: it knows a prior by recognising its own source; it knows a sequent to that prior by its self-identity; of the reality of this sequent, of the fact that it is present and has authentic existence, no outer

entity can bring it surer conviction.

Thus veritable truth is not accordance with an external; it is self-accordance; it affirms and is nothing other than itself and is nothing other; it is at once existence and self-affirmation. What external, then, can call it to the question, and from what source of truth could the refutation be brought? Any counter affirmation [of truth] must fall into identity with the truth which first uttered itself; brought forward as new, it has to appear before the Principle which made the earlier statement and to show itself identical with that: for there is no finding anything truer than the true.

3. Thus we have here one identical Principle, the Intellect, which is the universe of authentic beings, the Truth: as such it is a great god or, better, not a god among gods but the Godhead entire. It is a god, a secondary god manifesting before there is any vision of that other, the Supreme which rests over all, enthroned in transcendence upon that splendid pediment, the Nature following close upon it.

The Supreme in its progress could never be borne forward upon some soulless vehicle nor even directly upon the soul: it will be heralded by some ineffable beauty: before the great King in his progress there comes first the minor train, then rank by rank the greater and more exalted, closer to the King the kinglier; next his own honored company until, last among all these grandeurs, suddenly appears the Supreme Monarch himself, and all-unless indeed for those who have contented themselves with the spectacle before his coming and gone away- prostrate themselves and hail him.

In that royal progress the King is of another order from those that go before him, but the King in the Supreme is no ruler over externs; he holds that most just of governances, rooted in nature, the veritable kingship, for he is King of Truth, holding sway by all reason over a dense offspring his own, a host that shares his divinity, King over a king and over kings and even more justly called father of Gods.

[Interpolation: Zeus (Universal Soul) is in this a symbol of him, Zeus who is not content with the contemplation of his father (Kronos, divine Intellect) but looks to that father's father (to Ouranos, the Transcendent) as what may be called the divine energy working to the establishment of a real being.]

4. We have said that all must be brought back to a unity: this must be an authentic unity, not belonging to the order in which multiplicity is unified by participation in what is truly a One; we need a unity independent of participation, not a combination in which multiplicity holds an equal place: we

have exhibited, also, the Intellectual Realm and the Intellectual-Principle as more closely a unity than the rest of things, so that there is nothing closer to The One. Yet even this is not The purely One.

This purely One, essentially a unity untouched by the multiple, this we now desire to penetrate if in any way we may.

Only by a leap can we reach to this One which is to be pure of all else, halting sharp in fear of slipping ever so little aside and impinging on the dual: for if we fail of the centre, we are in a duality which does not even include The authentic One but belongs on both sides, to the later order. The One does not bear to be numbered in with anything else, with a one or a two or any such quantity; it refuses to take number because it is measure and not the measured; it is no peer of other entities to be found among them; for thus, it and they alike would be included in some container and this would be its prior, the prior it cannot have. Not even essential [ideal or abstract] number can belong to The One and certainly not the still later number applying to quantities; for essential number first appears as providing duration to the divine Intellection, while quantitative number is that [still later and lower] which furnishes the Quantity found in conjunction with other things or which provides for Quantity independent of things, if this is to be thought of as number at all. The Principle which in objects having quantitative number looks to the unity from which they spring is a copy [or lower phase] of the Principle which in the earlier order of number [in essential or ideal number] looks to the veritable One; and it attains its existence without in the least degree dissipating or shattering that prior unity: the dyad has come into being, but the precedent monad still stands; and this monad is quite distinct within the dyad from either of the two constituent unities, since there is nothing to make it one rather than the other: being neither, but simply that thing apart, it is present without being inherent.

But how are the two unities distinct and how is the dyad a unity, and is this unity the same as the unity by which each of the constituents is one thing?

Our answer must be that the unity is that of a participation in the primal unity with the participants remaining distinct from that in which they partake; the dyad, in so far as it is one thing, has this participation, but in a certain degree only; the unity of an army is not that of a single building; the dyad, as a thing of extension, is not strictly a unit either quantitatively or in manner of being.

Are we then to take it that the monads in the pentad and decad differ while the unity in the pentad is the same as that in the decad?

Yes, in the sense in which, big and little, ship is one with ship, army with army, city with city; otherwise, no. But certain difficulties in this matter will

be dealt with later.

5. We return to our statement that The First remains intact even when other entities spring from it.

In the case of numbers, the unit remains intact while something else produces, and thus number arises in dependence on the unit: much more than does the unit, The One, remain intact in the principle which is before all beings; especially since the entities produced in its likeness, while it thus remains intact, owe their existence to no other, but to its own all-sufficient power.

And just as there is, primarily or secondarily, some form or idea from the monad in each of the successive numbers- the later still participating, though unequally, in the unit- so the series of Beings following upon The First bear, each, some form or idea derived from that source. In Number the participation establishes Quantity; in the realm of Being, the trace of The One establishes reality: existence is a trace of The One- our word for entity may probably be connected with that for unity.

What we know as Being, the first sequent upon The One, advanced a little outward, so to speak, then chose to go no further, turned inward again and comes to rest and is now the reality and hearth [ousia and hestia] of the universe. Pressing [with the rough breathing] on the word for Being [on] we have the word "hen" [one], an indication that in our very form of speech we tell, as far as may be, that Being [the weaker] is that which proceeds from [the stronger] The One. Thus both the thing that comes to be and Being itself are carriers of a copy, since they are outflows from the power of The primal One: this power sees and in its emotion tries to represent what it sees and breaks into speech "On"; "einai"; "ousia," "hestia" [Existent: Existence: Essence: Hestia or Hearth], sounds which labour to express the essential nature of the universe produced by the travail of the utterer and so to represent, as far as sounds may, the origin of reality.

6. All this, however, we may leave to individual judgement: to proceed:

This produced reality is an Ideal form- for certainly nothing springing from the Supreme can be less- and it is not a particular form but the form of all, beside which there is no other; it follows that The First must be without form, and, if without form, then it is no Being; Being must have some definition and therefore be limited; but the First cannot be thought of as having definition and limit, for thus it would be not the Source but the particular item indicated by the definition assigned to it. If all things belong to the produced, which of them can be thought of as the Supreme? Not included among them, this can be described only as transcending them: but they are Being and the Beings; it therefore transcends Being.

Note that the phrase transcending Being assigns no character, makes no assertion, allots no name, carries only the denial of particular being; and in this there is no attempt to circumscribe it: to seek to throw a line about that illimitable Nature would be folly, and anyone thinking to do so cuts himself off from any slightest and most momentary approach to its least vestige.

As one wishing to contemplate the Intellectual Nature will lay aside all the representations of sense and so may see what transcends the sense-realm, in the same way one wishing to contemplate what transcends the Intellectual attains by putting away all that is of the intellect, taught by the intellect, no doubt, that the Transcendent exists but never seeking to define it.

Its definition, in fact, could be only "the indefinable": what is not a thing is not some definite thing. We are in agony for a true expression; we are talking of the untellable; we name, only to indicate for our own use as best we may. And this name, The One, contains really no more than the negation of plurality: under the same pressure the Pythagoreans found their indication in the symbol "Apollo" [a= not; pollon= of many] with its repudiation of the multiple. If we are led to think positively of The One, name and thing, there would be more truth in silence: the designation, a mere aid to enquiry, was never intended for more than a preliminary affirmation of absolute simplicity to be followed by the rejection of even that statement: it was the best that offered, but remains inadequate to express the Nature indicated. For this is a principle not to be conveyed by any sound; it cannot be known on any hearing but, if at all, by vision; and to hope in that vision to see a form is to fail of even that.

#### 7. Consider the act of ocular vision:

There are two elements here; there is the form perceptible to the sense and there is the medium by which the eye sees that form. This medium is itself perceptible to the eye, distinct from the form to be seen, but the cause of the seeing; it is perceived at the one stroke in that form and on it and, hence, is not distinguished from it, the eye being held entirely by the illuminated object. When on the contrary this medium presents itself alone it is seen directly- though even then actual sight demands some solid base; there must be something besides the medium which, unless embracing some object, eludes perception; thus the light inherent to the sun would not be perceived but for the solidity of the mass. If it is objected that the sun is light entire, this would only be a proof of our assertion: no other visible form will contain light which must, then, have no other property than that of visibility, and in fact all other visible objects are something more than light alone.

So it is with the act of vision in the Intellectual Principle.

This vision sees, by another light, the objects illuminated by the First Principle: setting itself among them, it sees veritably; declining towards the lower Nature, that upon which the light from above rests, it has less of that vision. Passing over the visible and looking to the medium by which it sees, then it holds the Light and the source of Light.

But since the Intellectual-Principle is not to see this light as something external we return to our analogy; the eye is not wholly dependent upon an outside and alien light; there is an earlier light within itself, a more brilliant, which it sees sometimes in a momentary flash. At night in the darkness a gleam leaps from within the eye: or again we make no effort to see anything; the eyelids close; yet a light flashes before us; or we rub the eye and it sees the light it contains. This is sight without the act, but it is the truest seeing, for it sees light whereas its other objects were the lit not the light.

It is certainly thus that the Intellectual-Principle, hiding itself from all the outer, withdrawing to the inmost, seeing nothing, must have its vision- not of some other light in some other thing but of the light within itself, unmingled, pure, suddenly gleaming before it;

8. So that we are left wondering whence it came, from within or without; and when it has gone, we say, "It was here. Yet no; it was beyond!" But we ought not to question whence; there is no whence, no coming or going in place; now it is seen and now not seen. We must not run after it, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon- out of the ocean, as the poets say- and gives itself to our sight.

This Principle, of which the sun is an image, where has it its dawning, what horizon does it surmount to appear?

It stands immediately above the contemplating Intellect which has held itself at rest towards the vision, looking to nothing else than the good and beautiful, setting its entire being to that in a perfect surrender, and now tranquilly filled with power and taking a new beauty to itself, gleaming in the light of that presence.

This advent, still, is not by expectation: it is a coming without approach; the vision is not of something that must enter but of something present before all else, before the Intellect itself made any movement. Yet it is the Intellect that must move, to come and to go- going because it has not known where it should stay and where that presence stays, the nowhere contained.

And if the Intellect, too, could hold itself in that nowhere- not that it is ever in place; it too is uncontained, utterly unplaced- it would remain for ever in

the vision of its prior, or, indeed, not in vision but in identity, all duality annulled. But it is Intellect [having a sphere of its own] and, when it is to see, it must see by that in it which is not Intellect [by its divinest power].

No doubt it is wonderful that The First should thus be present without any coming, and that, while it is nowhere, nowhere is it not; but wonderful though this be in itself, the contrary would be more wonderful to those who know. Of course neither this contrary nor the wonder at it can be entertained. But we must explain:

9. Everything brought into being under some principle not itself is contained either within its maker or, if there is any intermediate, within that: having a prior essential to its being, it needs that prior always, otherwise it would not be contained at all. It is the order of nature: The last in the immediately preceding lasts, things of the order of the Firsts within their prior-firsts, and so thing within thing up to the very pinnacle of source.

That Source, having no prior, cannot be contained: uncontained by any of those other forms of being, each held within the series of priors, it is orb'd round all, but so as not to be pointed off to hold them part for part; it possesses but is not possessed. Holding all- though itself nowhere held- it is omnipresent, for where its presence failed something would elude its hold. At the same time, in the sense that it is nowhere held, it is not present: thus it is both present and not present; not present as not being circumscribed by anything; yet, as being utterly unattached, not inhibited from presence at any point. That inhibition would mean that the First was determined by some other being; the later series, then, would be without part in the Supreme; God has His limit and is no longer self-governed but mastered by inferiors.

While the contained must be where its container is, what is uncontained by place is not debarred from any: for, imagine a place where it is not and evidently some other place retains it; at once it is contained and there is an end of its placelessness.

But if the "nowhere" is to stand and the ascription of a "where," implying station in the extern, is to fall, then nothing can be left void; and at once- nothing void, yet no point containing- God is sovereignly present through all. We cannot think of something of God here and something else there, nor of all God gathered at some one spot: there is an instantaneous presence everywhere, nothing containing and nothing left void, everything therefore fully held by the divine.

Consider our universe. There is none before it and therefore it is not, itself, in a universe or in any place- what place was there before the universe came to be?- its linked members form and occupy the whole. But Soul is not in



the universe, on the contrary the universe is in the Soul; bodily substance is not a place to the Soul; Soul is contained in Intellectual-Principle and is the container of body. The Intellectual-Principle in turn is contained in something else; but that prior principle has nothing in which to be: the First is therefore in nothing, and, therefore, nowhere. But all the rest must be somewhere; and where but in the First?

This can mean only that the First is neither remote from things nor directly within them; there is nothing containing it; it contains all. It is The Good to the universe if only in this way, that towards it all things have their being, all dependent upon it, each in its mode, so that thing rises above thing in goodness according to its fuller possession of authentic being.

10. Still, do not, I urge you, look for The Good through any of these other things; if you do, you will see not itself but its trace: you must form the idea of that which is to be grasped cleanly standing to itself not in any combination, the unheld in which all have hold: for no other is such, yet one such there must be.

Now it is clear that we cannot possess ourselves of the power of this principle in its concentrated fulness: so to do one must be identical with it: but some partial attainment is within our reach.

You who make the venture will throw forward all your being but you will never tell it entire- for that, you must yourself be the divine Intellect in Act- and at your utmost success it will still pass from you or, rather, you from it. In ordinary vision you may think to see the object entire: in this intellectual act, all, less or more, that you can take to mind you may set down as The Good.

It is The Good since, being a power [being effective outwardly], it is the cause of the intelligent and intellectual life as of life and intellect: for these grow from it as from the source of essence and of existence, the Source as being One, simplex and first because before it was nothing. All derives from this: it is the origin of the primal movement which it does not possess and of the repose which is but its absence of need; for neither rest nor movement can belong to that which has no place in which either could occur; centre, object, ground, all are alike unknown to it, for it is before all. Yet its Being is not limited; what is there to set bounds to it? Nor, on the other hand, is it infinite in the sense of magnitude; what place can there be to which it must extend, or why should there be movement where there is no lacking? All its infinitude resides in its power: it does not change and will not fail; and in it all that is unfailing finds duration.

11. It is infinite also by right of being a pure unity with nothing towards which to direct any partial content. Absolutely One, it has never known

measure and stands outside of number, and so is under no limit either in regard to any extern or within itself; for any such determination would bring something of the dual into it. And having no constituent parts it accepts no pattern, forms no shape.

Reason recognising it as such a nature, you may not hope to see it with mortal eyes, nor in any way that would be imagined by those who make sense the test of reality and so annul the supremely real. For what passes for the most truly existent is most truly non-existent- the thing of extension least real of all- while this unseen First is the source and principle of Being and sovereign over Reality.

You must turn appearances about or you will be left void of God. You will be like those at the festivals who in their gluttony cram themselves with things which none going to the gods may touch; they hold these goods to be more real than the vision of the God who is to be honored and they go away having had no share in the sanctities of the shrine.

In these celebrations of which we speak, the unseen god leaves those in doubt of his existence who think nothing patent but what may be known to the flesh: it happens as if a man slept a life through and took the dream world in perfect trust; wake him, and he would refuse belief to the report of his open eyes and settle down to sleep again.

12. Knowing demands the organ fitted to the object; eyes for one kind, ears for another: similarly some things, we must believe, are to be known by the Intellectual-Principle in us. We must not confuse intellection with hearing or seeing; this would be trying to look with the ears or denying sound because it is not seen. Certain people, we must keep in mind, have forgotten that to which, from the beginning onwards, their longing and effort are pointed: for all that exists desires and aspires towards the Supreme by a compulsion of nature, as if all had received the oracle that without it they cannot be.

The perception of Beauty and the awe and the stirring of passion towards it are for those already in some degree knowing and awakened: but the Good, as possessed long since and setting up a natural tendency, is inherently present to even those asleep and brings them no wonder when some day they see it, since it is no occasional reminiscence but is always with them though in their drowse they are not aware of it: the love of Beauty on the contrary sets up pain when it appears, for those that have seen it must pursue. This love of Beauty then is later than the love of Good and comes with a more sophisticated understanding; hence we know that Beauty is a secondary: the more primal appetite, not patent to sense, our movement towards our good, gives witness that The Good is the earlier, the prior.

Again; all that have possessed themselves of The Good feel it sufficient:

they have attained the end: but Beauty not all have known and those that have judge it to exist for itself and not for them, as in the charm of this world the beauty belongs only to its possessor.

Then, too, it is thought enough to appear loveable whether one is so or not: but no one wants his Good in semblance only. All are seeking The First as something ranking before aught else, but they struggle venomously for beauty as something secondary like themselves: thus some minor personage may perhaps challenge equal honour with the King's right-hand man on pretext of similar dependence, forgetting that, while both owe their standing to the monarch, the other holds the higher rank.

The source of the error is that while both The Good and The Beautiful participate in the common source, The One precedes both; and that, in the Supreme also, The Good has no need of The Beautiful, while the Beautiful does need The Good.

The Good is gentle and friendly and tender, and we have it present when we but will. Beauty is all violence and stupefaction; its pleasure is spoiled with pain, and it even draws the thoughtless away from The Good as some attraction will lure the child from the father's side: these things tell of youth. The Good is the older- not in time but by degree of reality- and it has the higher and earlier power, all power in fact, for the sequent holds only a power subordinate and delegated of which the prior remains sovereign.

Not that God has any need of His derivatives: He ignores all that produced realm, never necessary to Him, and remains identically what He was before He brought it into being. So too, had the secondary never existed, He would have been unconcerned, exactly as He would not have grudged existence to any other universe that might spring into being from Him, were any such possible; of course no other such could be since there is nothing that has not existence once the All exists.

But God never was the All; that would make Him dependent upon the universe: transcending all, He was able at once to make all things and to leave them to their own being, He above.

13. The Supreme, as the Absolute Good and not merely a good being or thing, can contain nothing, since there is nothing that could be its good.

Anything it could contain must be either good to it or not good; but in the supremely and primally Good there can be nothing not good; nor can the Absolute Good be a container to the Good: containing, then, neither the good nor the not good it contains nothing and, containing nothing, it is alone: it is void of all but itself.

If the rest of being either is good- without being the absolute good- or is not good, while on the other hand the Supreme contains neither what is good nor what is not good, then, containing nothing, it is The Good by that very absence of content.

Thus we rob it of its very being as The Absolute Good if we ascribe anything to it, existence or intellect or goodness. The only way is to make every denial and no assertion, to feign no quality or content there but to permit only the "It is" in which we pretend to no affirmation of nonexistent attribute: there is an ignorant praise which, missing the true description, drags in qualities beneath the real worth and so abases; philosophy must guard against attaching to the Supreme what is later and lower: moving above all that order, it is the cause and source of all these, and is none of them.

For, once more, the nature of the Good is not such as to make it all things or a thing among all: that would range it under the same classification with them all and it would differ, thus, only by its individual quality, some specialty, some addition. At once it becomes not a unity but a duality; there is one common element not good and another element that is good; but a combination so made up of good and not good cannot be the purely good, the primarily good; the primarily good must be that principle in which the better element has more effectively participated and so attained its goodness. Any good thing has become so by communion; but that in which it has communion is not a thing among the things of the all; therefore the Good is not a thing of the All.

Since there is this Good in any good thing- the specific difference by which the combination becomes good- it must enter from elsewhere than the world of things: that source must be a Good absolute and isolated.

Thus is revealed to us the Primarily existent, the Good, above all that has being, good unalloyed, containing nothing in itself, utterly unmingling, all-transcending, cause of all.

Certainly neither Being nor Beauty springs from evil or from the neutral; the maker, as the more consummate, must surpass the made.

#### FIFTH ENNEAD Ninth Tractate

#### THE INTELLECTUAL-PRINCIPLE, THE IDEAS, AND THE AUTHENTIC EXISTENCE.

1. All human beings from birth onward live to the realm of sense more than to the Intellectual.

Forced of necessity to attend first to the material, some of them elect to

abide by that order and, their life throughout, make its concerns their first and their last; the sweet and the bitter of sense are their good and evil; they feel they have done all if they live along pursuing the one and barring the doors to the other. And those of them that pretend to reasoning have adopted this as their philosophy; they are like the heavier birds which have incorporated much from the earth and are so weighted down that they cannot fly high for all the wings Nature has given them.

Others do indeed lift themselves a little above the earth; the better in their soul urges them from the pleasant to the nobler, but they are not of power to see the highest and so, in despair of any surer ground, they fall back in virtue's name, upon those actions and options of the lower from which they sought to escape.

But there is a third order- those godlike men who, in their mightier power, in the keenness of their sight, have clear vision of the splendour above and rise to it from among the cloud and fog of earth and hold firmly to that other world, looking beyond all here, delighted in the place of reality, their native land, like a man returning after long wanderings to the pleasant ways of his own country.

2. What is this other place and how it is accessible?

It is to be reached by those who, born with the nature of the lover, are also authentically philosophic by inherent temper; in pain of love towards beauty but not held by material loveliness, taking refuge from that in things whose beauty is of the soul- such things as virtue, knowledge, institutions, law and custom- and thence, rising still a step, reach to the source of this loveliness of the Soul, thence to whatever be above that again, until the uttermost is reached. The First, the Principle whose beauty is self-springing: this attained, there is an end to the pain inassuageable before.

But how is the ascent to be begun? Whence comes the power? In what thought is this love to find its guide?

The guiding thought is this: that the beauty perceived on material things is borrowed.

The pattern giving beauty to the corporeal rests upon it as Idea to its Matter and the substrate may change and from being pleasant become distasteful, a sign, in all reason, that the beauty comes by participation.

Now, what is this that gives grace to the corporeal?

Two causes in their degree; the participation in beauty and the power of Soul, the maker, which has imprinted that form.

We ask then is soul, of itself, a thing of beauty: we find it is not since differences are manifest, one Soul wise and lovely, another foolish and ugly: soul-beauty is constituted by wisdom.

The question thus becomes, "What principle is the giver of wisdom to the soul? and the only answer is "The Intellectual-Principle," the veritably intellectual, wise without intermission and therefore beautiful of itself.

But does even this suffice for our First?

No; we must look still inward beyond the Intellectual, which, from our point of approach, stands before the Supreme Beginning, in whose forecourt, as it were, it announces in its own being the entire content of the Good, that prior of all, locked in unity, of which this is the expression already touched by multiplicity.

3. We will have to examine this Nature, the Intellectual, which our reasoning identifies as the authentically existent and the veritable essential: but first we must take another path and make certain that such a principle does necessarily exist.

Perhaps it is ridiculous to set out enquiring whether an Intellectual-Principle has place in the total of being: but there may be some to hesitate even as to this and certainly there will be the question whether it is as we describe it, whether it is a separate existence, whether it actually is the real beings, whether it is the seat of the Ideas; to this we now address ourselves.

All that we see, and describe as having existence, we know to be compound; hand-wrought or compacted by nature, nothing is simplex. Now the hand-wrought, with its metal or stone or wood, is not realized out of these materials until the appropriate craft has produced statue, house or bed, by imparting the particular idea from its own content. Similarly with natural forms of being; those including several constituents, compound bodies as we call them, may be analysed into the materials and the Idea imposed upon the total; the human being, for example, into soul and body; and the human body into the four elements. Finding everything to be a compound of Matter and shaping principle- since the Matter of the elements is of itself shapeless- you will enquire whence this forming idea comes; and you will ask whether in the soul we recognise a simplex or whether this also has constituents, something representing Matter and something else- the Intellectual-Principle in it- representing Idea, the one corresponding to the shape actually on the statue, the other to the artist giving the shape.

Applying the same method to the total of things, here too we discover the Intellectual-Principle and this we set down as veritably the maker and creator of the All. The underlying has adopted, we see, certain shapes by which

it becomes fire, water, air, earth; and these shapes have been imposed upon it by something else. This other is Soul which, hovering over the Four [the elements], imparts the pattern of the Kosmos, the Ideas for which it has itself received from the Intellectual-Principle as the soul or mind of the craftsman draws upon his craft for the plan of his work.

The Intellectual-Principle is in one phase the Form of the soul, its shape; in another phase it is the giver of the shape- the sculptor, possessing inherently what is given- imparting to soul nearly the authentic reality while what body receives is but image and imitation.

4. But, soul reached, why need we look higher; why not make this The First?

A main reason is that the Intellectual-Principle is at once something other and something more powerful than Soul and that the more powerful is in the nature of things the prior. For it is certainly not true, as people imagine, that the soul, brought to perfection, produces Intellect. How could that potentiality come to actuality unless there be, first, an effective principle to induce the actualization which, left to chance, might never occur?

The Firsts must be supposed to exist in actuality, looking to nothing else, self-complete. Anything incomplete must be sequent upon these, and take its completion from the principles engendering it which, like fathers, labour in the improvement of an offspring born imperfect: the produced is a Matter to the producing principle and is worked over by it into a shapely perfection.

And if, further, soul is passible while something impassible there must be or by the mere passage of time all wears away, here too we are led to something above soul.

Again there must be something prior to Soul because Soul is in the world and there must be something outside a world in which, all being corporeal and material, nothing has enduring reality: failing such a prior, neither man nor the Ideas would be eternal or have true identity.

These and many other considerations establish the necessary existence of an Intellectual Principle prior to Soul.

5. This Intellectual-Principle, if the term is to convey the truth, must be understood to be not a principle merely potential and not one maturing from unintelligence to intelligence- that would simply send us seeking, once more, a necessary prior- but a principle which is intelligence in actuality and in eternity.

Now a principle whose wisdom is not borrowed must derive from itself any intellection it may make; and anything it may possess within itself it can hold only from itself: it follows that, intellectual by its own resource and upon its own content, it is itself the very things on which its intellection acts.

For supposing its essence to be separable from its intellection and the objects of its intellection to be not itself, then its essence would be unintellectual; and it would be intellectual not actually but potentially. The intellection and its object must then be inseparable- however the habit induced by our conditions may tempt us to distinguish, There too, the thinker from the thought.

What then is its characteristic Act and what the intellection which makes knower and known here identical?

Clearly, as authentic Intellection, it has authentic intellection of the authentically existent, and establishes their existence. Therefore it is the Authentic Beings.

Consider: It must perceive them either somewhere else or within itself as its very self: the somewhere else is impossible- where could that be?- they are therefore itself and the content of itself.

Its objects certainly cannot be the things of sense, as people think; no First could be of the sense known order; for in things of sense the Idea is but an image of the authentic, and every Idea thus derivative and exiled traces back to that original and is no more than an image of it.

Further, if the Intellectual-Principle is to be the maker of this All, it cannot make by looking outside itself to what does not yet exist. The Authentic Beings must, then, exist before this All, no copies made on a model but themselves archetypes, primals, and the essence of the Intellectual-Principle.

We may be told that Reason-Principles suffice [to the subsistence of the All]: but then these, clearly, must be eternal; and if eternal, if immune, then they must exist in an Intellectual Principle such as we have indicated, a principle earlier than condition, than nature, than soul, than anything whose existence is potential for contingent].

The Intellectual-Principle, therefore, is itself the authentic existences, not a knower knowing them in some sphere foreign to it. The Authentic Beings, thus, exist neither before nor after it: it is the primal legislator to Being or, rather, is itself the law of Being. Thus it is true that "Intellectual and Being are identical"; in the immaterial the knowledge of the thing is the thing. And this is the meaning of the dictum "I sought myself," namely as one of the



Beings: it also bears on reminiscence.

For none of the Beings is outside the Intellectual-Principle or in space; they remain forever in themselves, accepting no change, no decay, and by that are the authentically existent. Things that arise and fall away draw on real being as something to borrow from; they are not of the real; the true being is that on which they draw.

It is by participation that the sense-known has the being we ascribe to it; the underlying nature has taken its shape from elsewhere; thus bronze and wood are shaped into what we see by means of an image introduced by sculpture or carpentry; the craft permeates the materials while remaining integrally apart from the material and containing in itself the reality of statue or couch. And it is so, of course, with all corporeal things.

This universe, characteristically participant in images, shows how the image differs from the authentic beings: against the variability of the one order, there stands the unchanging quality of the other, self-situate, not needing space because having no magnitude, holding an existent intellective and self-sufficing. The body-kind seeks its endurance in another kind; the Intellectual-Principle, sustaining by its marvelous Being, the things which of themselves must fall, does not itself need to look for a staying ground.

6. We take it, then, that the Intellectual-Principle is the authentic existences and contains them all- not as in a place but as possessing itself and being one thing with this its content. All are one there and yet are distinct: similarly the mind holds many branches and items of knowledge simultaneously, yet none of them merged into any other, each acting its own part at call quite independently, every conception coming out from the inner total and working singly. It is after this way, though in a closer unity, that the Intellectual-Principle is all Being in one total- and yet not in one, since each of these beings is a distinct power which, however, the total Intellectual Principle includes as the species in a genus, as the parts in a whole. This relation may be illustrated by the powers in seed; all lies undistinguished in the unit, the formative ideas gathered as in one kernel; yet in that unit there is eye-principle, and there is hand-principle, each of which is revealed as a separate power by its distinct material product. Thus each of the powers in the seed is a Reason-Principle one and complete yet including all the parts over which it presides: there will be something bodily, the liquid, for example, carrying mere Matter; but the principle itself is Idea and nothing else, idea identical with the generative idea belonging to the lower soul, image of a higher. This power is sometimes designated as Nature in the seed-life; its origin is in the divine; and, outgoing from its priors as light from fire, it converts and shapes the matter of things, not by push and pull and the lever work of which we hear so much, but by bestowal of the Ideas.

7. Knowledge in the reasoning soul is on the one side concerned with objects of sense, though indeed this can scarcely be called knowledge and is better indicated as opinion or surface knowing; it is of later origin than the objects since it is a reflection from them: but on the other hand there is the knowledge handling the intellectual objects and this is the authentic knowledge; it enters the reasoning soul from the Intellectual-Principle and has no dealing with anything in sense. Being true knowledge it actually is everything of which it takes cognisance; it carries as its own content the intellectual act and the intellectual object since it carries the Intellectual Principle which actually is the primals and is always self-present and is in its nature an Act, never by any want forced to seek, never acquiring or traversing the remote- for all such experience belongs to soul- but always self-gathered, the very Being of the collective total, not an extern creating things by the act of knowing them.

Not by its thinking God does God come to be; not by its thinking Movement does Movement arise. Hence it is an error to call the Ideas intellections in the sense that, upon an intellectual act in this Principle, one such Idea or another is made to exist or exists. No: the object of this intellection must exist before the intellective act [must be the very content not the creation of the Intellectual-Principle]. How else could that Principle come to know it: certainly not [as an external] by luck or by haphazard search.

8. If, then, the Intellection is an act upon the inner content [of a perfect unity], that content is at once the Idea [as object: eidos] and the Idea itself [as concept: idea].

What, then, is that content?

An Intellectual-Principle and an Intellective Essence, no concept distinguishable from the Intellectual-Principle, each actually being that Principle. The Intellectual-Principle entire is the total of the Ideas, and each of them is the [entire] Intellectual-Principle in a special form. Thus a science entire is the total of the relevant considerations each of which, again, is a member of the entire science, a member not distinct in space yet having its individual efficacy in a total.

This Intellectual-Principle, therefore, is a unity while by that possession of itself it is, tranquilly, the eternal abundance.

If the Intellectual-Principle were envisaged as preceding Being, it would at once become a principle whose expression, its intellectual Act, achieves and engenders the Beings: but, since we are compelled to think of existence as preceding that which knows it, we can but think that the Beings are the actual content of the knowing principle and that the very act, the intellection, is inherent to the Beings, as fire stands equipped from the

beginning with fire-act; in this conception, the Beings contain the Intellectual-Principle as one and the same with themselves, as their own activity. Thus, Being is itself an activity: there is one activity, then, in both or, rather, both are one thing.

Being, therefore, and the Intellectual-Principle are one Nature: the Beings, and the Act of that which is, and the Intellectual-Principle thus constituted, all are one: and the resultant Intellections are the Idea of Being and its shape and its act.

It is our separating habit that sets the one order before the other: for there is a separating intellect, of another order than the true, distinct from the intellect, inseparable and unseparating, which is Being and the universe of things.

9. What, then, is the content- inevitably separated by our minds- of this one Intellectual Principle? For there is no resource but to represent the items in accessible form just as we study the various articles constituting one science.

This universe is a living thing capable of including every form of life; but its Being and its modes are derived from elsewhere; that source is traced back to the Intellectual-Principle: it follows that the all-embracing archetype is in the Intellectual-Principle, which, therefore, must be an intellectual Kosmos, that indicated by Plato in the phrase "The living existent."

Given the Reason-Principle [the outgoing divine Idea] of a certain living thing and the Matter to harbour this seed-principle, the living thing must come into being: in the same way once there exists- an intellective Nature, all powerful, and with nothing to check it- since nothing intervenes between it and that which is of a nature to receive it- inevitably the higher imprints form and the lower accepts, it. The recipient holds the Idea in division, here man, there sun, while in the giver all remains in unity.

10. All, then, that is present in the sense realm as Idea comes from the Supreme. But what is not present as Idea, does not. Thus of things conflicting with nature, none is There: the inartistic is not contained in the arts; lameness is not in the seed; for a lame leg is either inborn through some thwarting of the Reason-principle or is a marring of the achieved form by accident. To that Intellectual Kosmos belong qualities, accordant with Nature, and quantities; number and mass; origins and conditions; all actions and experiences not against nature; movement and repose, both the universals and the particulars: but There time is replaced by eternity and space by its intellectual equivalent, mutual inclusiveness.

In that Intellectual Kosmos, where all is one total, every entity that can be

singled out is an intellectual essence and a participant in life: thus, identity and difference, movement and rest with the object resting or moving, essence and quality, all have essential existence. For every real being must be in actuality not merely in potentiality and therefore the nature of each essence is inherent in it.

This suggests the question whether the Intellectual Kosmos contains the forms only of the things of sense or of other existents as well. But first we will consider how it stands with artistic creations: there is no question of an ideal archetype of evil: the evil of this world is begotten of need, privation, deficiency, and is a condition peculiar to Matter distressed and to what has come into likeness with Matter.

11. Now as to the arts and crafts and their productions:

The imitative arts- painting, sculpture, dancing, pantomimic gesturing- are, largely, earth-based; on an earthly base; they follow models found in sense, since they copy forms and movements and reproduce seen symmetries; they cannot therefore be referred to that higher sphere except indirectly, through the Reason-Principle in humanity.

On the other hand any skill which, beginning with the observation of the symmetry of living things, grows to the symmetry of all life, will be a portion of the Power There which observes and meditates the symmetry reigning among all beings in the Intellectual Kosmos. Thus all music- since its thought is upon melody and rhythm- must be the earthly representation of the music there is in the rhythm of the Ideal Realm.

The crafts, such as building and carpentry which give us Matter in wrought forms, may be said, in that they draw on pattern, to take their principles from that realm and from the thinking There: but in that they bring these down into contact with the sense-order, they are not wholly in the Intellectual: they are founded in man. So agriculture, dealing with material growths: so medicine watching over physical health; so the art which aims at corporeal strength and well-being: power and well-being mean something else There, the fearlessness and self-sufficing quality of all that lives.

Oratory and generalship, administration and sovereignty- under any forms in which their activities are associated with Good and when they look to that- possess something derived thence and building up their knowledge from the knowledge There.

Geometry, the science of the Intellectual entities, holds place There: so, too, philosophy, whose high concern is Being.

For the arts and products of art, these observations may suffice.

12. It should however be added that if the Idea of man exists in the Supreme, there must exist the Idea of reasoning man and of man with his arts and crafts; such arts as are the offspring of intellect Must be There.

It must be observed that the Ideas will be of universals; not of Socrates but of Man: though as to man we may enquire whether the individual may not also have place There. Under the heading of individuality there is to be considered the repetition of the same feature from man to man, the simian type, for example, and the aquiline: the aquiline and the simian must be taken to be differences in the Idea of Man as there are different types of the animal: but Matter also has its effect in bringing about the degree of aquilinity. Similarly with difference of complexion, determined partly by the Reason-Principle, partly by Matter and by diversity of place.

13. It remains to decide whether only what is known in sense exists There or whether, on the contrary, as Absolute-Man differs from individual man, so there is in the Supreme an Absolute Soul differing from Soul and an Absolute-Intellect differing from Intellectual-Principle.

It must be stated at the outset that we cannot take all that is here to be image of archetype, or Soul to be an image of Absolute-Soul: one soul, doubtless, ranks higher than another, but here too, though perhaps not as identified with this realm, is the Absolute-Soul.

Every soul, authentically a soul, has some form of rightness and moral wisdom; in the souls within ourselves there is true knowing: and these attributes are no images or copies from the Supreme, as in the sense-world, but actually are those very originals in a mode peculiar to this sphere. For those Beings are not set apart in some defined place; wherever there is a soul that has risen from body, there too these are: the world of sense is one- where, the Intellectual Kosmos is everywhere. Whatever the freed soul attains to here, that it is There.

Thus, if by the content of the sense-world we mean simply the visible objects, then the Supreme contains not only what is in the realm of sense but more: if in the content of the kosmos we mean to include Soul and the Soul-things, then all is here that is There.

14. There is, thus, a Nature comprehending in the Intellectual all that exists, and this Principle must be the source of all. But how, seeing that the veritable source must be a unity, simplex utterly?

The mode by which from the unity arises the multiple, how all this universe comes to be, why the Intellectual-Principle is all and whence it springs, these matters demand another approach.

But on the question as to whether the repulsive and the products of putridity have also their Idea- whether there is an Idea of filth and mud- it is to be observed that all that the Intellectual Principle derived from The First is of the noblest; in those Ideas the base is not included: these repulsive things point not to the Intellectual-Principle but to the Soul which, drawing upon the Intellectual-Principle, takes from Matter certain other things, and among them these.

But all this will be more clearly brought out, when we turn to the problem of the production of multiplicity from unity. Compounds, we shall see- as owing existence to hazard and not to the Intellectual-Principle, having been fused into objects of sense by their own impulse- are not to be included under Ideas.

The products of putrefaction are to be traced to the Soul's inability to bring some other thing to being- something in the order of nature, which, else, it would- but producing where it may. In the matter of the arts and crafts, all that are to be traced to the needs of human nature are laid up in the Absolute Man.

And before the particular Soul there is another Soul, a universal, and, before that, an Absolute Soul, which is the Life existing in the Intellectual-Principle before Soul came to be and therefore rightly called [as the Life in the Divine] the Absolute-Soul.