

ΠΡΟΚΛΟΥ ΔΙΑΔΟΧΟΥ

ΣΤΟΙΧΕΙΩΣΙΣ ΘΕΟΛΟΓΙΚΗ.

1. Πᾶν πλήθος μετέχει πη τοῦ ἐνός.

εἰ γὰρ μηδαμῆ μετέχει, οὔτε τὸ ὅλον ἐν ἔσται οὐθ' ἕκαστον τῶν πολλῶν ἐξ ὧν τὸ πλήθος, ἀλλ' ἔσται καὶ ἐκείνων ἕκαστον πλήθος, καὶ τοῦτο εἰς ἀπειρον, καὶ τῶν ἀπείρων τούτων ἕκαστον ἔσται πάλιν πλήθος ἀπειρον. μηδενὸς γὰρ ἐνός μηδαμῆ μετέχον 5 μῆτε καθ' ὅλον ἑαυτὸ μῆτε καθ' ἕκαστον τῶν ἐν αὐτῷ, πάντη ἀπειρον ἔσται καὶ κατὰ πᾶν. τῶν γὰρ πολλῶν ἕκαστον, ὅπερ ἂν λάβῃς, ἦτοι ἐν ἔσται ἢ οὐχ ἔν· καὶ εἰ οὐχ ἔν, ἦτοι πολλὰ ἢ οὐδέν. ἀλλ' εἰ μὲν ἕκαστον οὐδέν, καὶ τὸ ἐκ τούτων οὐδέν· εἰ δὲ 10 πολλὰ, ἐξ ἀπειράκιδ ἀπείρων ἕκαστον. ταῦτα δὲ ἀδύνατα. οὔτε γὰρ ἐξ ἀπειράκιδ ἀπείρων ἐστὶ τι τῶν ὄντων (τοῦ γὰρ ἀπείρου πλέον οὐκ ἔστι, τὸ δὲ ἐκ πάντων ἐκάστου πλέον) οὔτε ἐκ τοῦ μηδενὸς συντίθεσθαι τι δυνατόν. πᾶν ἄρα πλήθος μετέχει πη τοῦ ἐνός.

2. Πᾶν τὸ μετέχον τοῦ ἐνός καὶ ἔν ἐστι καὶ οὐχ ἔν. 15

εἰ γὰρ μὴ ἔστιν αὐτοῦ (μετέχει γὰρ τοῦ ἐνός ἄλλο τι ὄν παρὰ τὸ ἔν), πέπονθε τὸ ἐν κατὰ τὴν μέθεξιν καὶ ὑπέμεινεν ἐν γενέσθαι. εἰ μὲν οὖν μηδέν ἐστι παρὰ τὸ ἔν, μόνον ἐστὶν ἔν· καὶ οὐ μεθέξει τοῦ ἐνός, ἀλλ' αὐτοῦ ἔσται. εἰ δ' ἐστὶ τι παρ' 20 ἐκείνου, δὲ μὴ ἔστιν ἔν, [τὸ μετέχον τοῦ ἐνός καὶ οὐχ ἔν ἐστι καὶ ἔν, οὐχ ὅπερ ἐν ἀλλ' ἐν ὄν, ὡς μετέχον τοῦ ἐνός] τούτῳ ἄρα οὐχ ἔν ἐστιν, οὐδ' ὅπερ ἔν· ἐν δὲ ὄν ἅμα καὶ μετέχον τοῦ ἐνός, καὶ διὰ τοῦτο οὐχ ἔν καθ' αὐτὸ ὑπάρχον, ἐν ἐστὶ καὶ οὐχ ἔν, παρὰ τὸ ἐν ἄλλο τι ὄν· ᾧ μὲν ἐπλεόνασεν, οὐχ ἔν· ᾧ δὲ πέπονθεν, ἔν. 25 πᾶν ἄρα τὸ μετέχον τοῦ ἐνός καὶ ἔν ἐστι καὶ οὐχ ἔν.

TITULUS. Πρόκλου διαδόχου πλατωνικοῦ φιλοσόφου στοιχειώσις θεολογική (στοιχειώσεις θεολογικαί M¹) κεφάλαια σία (κεφάλαια σ' B: om. D) ω

1. 2 μετέχει BCP (εκ μετέχει BP) τό om. PQ 3 ἐκείνων BCDPQ
Geo: εκ τινων MW ἕκαστον del. M² 4 καὶ τῶν . . . 5 ἀπειρον om. M¹
4 ἐκάστων Geo 5 τὸ πλήθος PQ γὰρ non agnoscit Geo ἐνός om. PQ
7 τῶν πολλῶν non agnoscit Geo 8 λάβῃς M: λάβοις cett. καὶ εἰ οὐχ ἔν
om. M¹ 10 et 11 ἐξ ἀπειράκιδ ἀπείρων infinite infinitum Geo 11 οὔτε
γὰρ . . . 14 ἐνός in DE hic ommissa in D post refutationem Nicolai ad hoc caput
appositam inveniuntur 11 τι om. PQ 13 συντίθεται τι PQ 14 πη
in rasura M², om. Arg

2. 15 τό PQ: om. BCDM 19 τι] τό P dett. 19-20 παρ' ἐκείνῳ dett., edd.
20 δ] ζ Geo 20-24 locus nimis plenus: quae uncinis inclusi e margine illata

PROCLUS THE PLATONIC SUCCESSOR

THE ELEMENTS OF THEOLOGY.

A. OF THE ONE AND THE MANY.

PROP. 1. *Every manifold in some way participates¹ unity.*

For suppose a manifold in no way participating unity. Neither this manifold as a whole nor any of its several parts will be one; each part will itself be a manifold of parts, and so to infinity; and of this infinity of parts each, once more, will be infinitely manifold; for a manifold which in no way participates any unity, neither as a whole nor in respect of its parts severally, will be infinite in every way and in respect of every part. For each part of the manifold—take which you will—must be either one or not-one; and if not-one, then either many or nothing. But if each part be nothing, the whole is nothing; if many, it is made up of an infinity of infinites. This is impossible: for, on the one hand, nothing which is is made up of an infinity of infinites (since the infinite cannot be exceeded, yet the single part is exceeded by the sum); on the other hand, nothing can be made up of parts which are nothing. Every manifold, therefore, in some way participates unity.

PROP. 2. *All that participates unity is both one and not-one.*

For inasmuch as it cannot be pure unity (since participation in unity implies a distinct participant), its 'participation' means that it has unity as an affect, and has undergone a process of becoming one. Now if it be nothing else but its own unity, it is a bare 'one' and so cannot participate unity but must be pure unity. But if it has some character other than oneness, in virtue of that character it is not-one, and so not unity unqualified. Thus being one, and yet (as participating unity) in itself not-one, it is both one and not-one. It is in fact unity with something added, and is in virtue of the addition not-one, although one as affected by unity. Everything, therefore, which participates unity is both one and not-one.

¹ The transitive use of *participate* throughout the translation is dictated by the convenience of the passive form: the authority of Milton and Hooker may serve to excuse it.

esse suspicor 20-1 καὶ ἔν ἐστι καὶ οὐχ ἔν PQArg
om. Cr.) τούτῳ scripsi: τοῦτο ω

21 ἀλλ' ἔν ω (tacite

3. Πᾶν τὸ γινόμενον ἐν μετέξει τοῦ ἐνὸς γίνεται ἕν.

αὐτὸ μὲν γὰρ οὐχ ἕν ἐστι, καθὼ δὲ πέπονθε τὴν μετοχὴν τοῦ ἐνὸς, ἕν ἐστιν. εἰ γὰρ γίνοιτο ἐν ἃ μὴ ἔστιν ἐν καθ' αὐτά, συνιόντα δῆπου καὶ κοινωοῦντα ἀλλήλοις γίνεται ἕν, καὶ ὑπομένει τὴν τοῦ ἐνὸς παρουσίαν οὐκ ὄντα ὅπερ ἕν. μετέχει ἄρα τοῦ ἐνὸς 5 ταύτη, ἣ πάσχει τὸ ἐν γενέσθαι. εἰ μὲν γὰρ ἤδη ἔστιν ἕν, οὐ γίνεται ἕν· τὸ γὰρ ὄν οὐ γίνεται ἃ ἤδη ἔστιν. εἰ δὲ γίνεται ἐκ τοῦ μὴ ἐνὸς πρότερον, ἕξει τὸ ἐν ἐγγενομένου τινὸς ἐν αὐτοῖς ἐνὸς.

4. Πᾶν τὸ ἠνωμένον ἕτερον ἐστὶ τοῦ αὐτοενὸς.

εἰ γὰρ ἐστὶν ἠνωμένον, μετέχει ἂν πῆ τοῦ ἐνὸς ταύτη, ἣ καὶ 10 ἠνωμένον λέγεται· τὸ δὲ μετέχον τοῦ ἐνὸς καὶ ἕν ἐστὶ καὶ οὐχ ἕν. τὸ δ' αὐτοὲν οὐχὶ καὶ ἕν ἐστὶ καὶ οὐχ ἕν. εἰ γὰρ καὶ τοῦτο ἐν τε καὶ οὐχ ἕν, καὶ τὸ ἐν αὐτῷ πάλιν ἐν τὸ συναμφότερον ἕξει, καὶ τοῦτο εἰς ἀπειρον, μηδενὸς ὄντος αὐτοενὸς εἰς ἃ στῆναι 15 δυνατὸν, ἀλλὰ παντὸς ἐνὸς καὶ οὐχ ἐνὸς ὄντος. ἔστιν ἄρα τι τὸ 15 ἠνωμένον τοῦ ἐνὸς ἕτερον. ταῦτόν γὰρ ὄν τῷ ἠνωμένῳ, τὸ ἐν πλήθους ἀπειρον ἔσται, καὶ ἕκαστον ὡσαύτως ἐκείνων ἕξ ὄν ἐστὶ τὸ ἠνωμένον.

5. Πᾶν πλήθος δευτέρον ἐστὶ τοῦ ἐνὸς.

εἰ γὰρ ἔστι πλήθος πρὸ τοῦ ἐνὸς, τὸ μὲν ἐν μετέξει τοῦ 20 πλήθους, τὸ δὲ πλήθος τὸ πρὸ τοῦ ἐνὸς οὐ μετέξει τοῦ ἐνὸς, εἴπερ, πρὶν γένηται ἕν, ἐστὶν ἐκεῖνο πλήθος· τοῦ γὰρ μὴ ὄντος οὐ μετέχει· καὶ διότι τὸ μετέχον τοῦ ἐνὸς καὶ ἕν ἐστὶν ἄμα καὶ οὐχ ἕν, οὕτω δ' ὑπέστη ἕν, τοῦ πρώτου πλήθους ὄντος. ἀλλ' ἀδύνατον εἶναι τι πλήθος μηδαμῆ ἐνὸς μετέχον. οὐκ ἄρα πρὸ 25 τοῦ ἐνὸς τὸ πλήθος.

εἰ δὲ δὴ ἄμα τῷ ἐνί, καὶ σύστοιχα ἀλλήλοις τῇ φύσει (χρόνῳ γὰρ οὐδὲν κωλύει), οὔτε τὸ ἐν καθ' αὐτὸ πολλά ἐστὶν οὔτε τὸ πλήθος ἕν, ὡς ἀντιδιηρημένα ἄμα ὄντα τῇ φύσει εἴπερ 30 μηδέτερον θατέρον πρότερον ἢ ὕστερον. τὸ οὖν πλήθος καθ' αὐτὸ οὐχ ἕν ἐστὶν, καὶ ἕκαστον τῶν ἐν αὐτῷ οὐχ ἕν, καὶ τοῦτο εἰς ἀπειρον· ὅπερ ἀδύνατον. μετέχει ἄρα τοῦ ἐνὸς κατὰ τὴν

3. 2 αὐτὸ μὲν γὰρ οὐχ ἕν ἐστὶ BCD: καθ' αὐτὸ μὲν κτλ. Par. 2028 in additamento saec. xv, O²: om. MPQWGeo 3-4 καθ' αὐτά, συνιόντα δῆπου καὶ om. Geo 7 ἤδη] εἶδει Geo 8 prius ἐνὸς MPQWGeo, suprascr. ἐκ τῆς στέρσεως M⁸ (unde orta est Porti lectio): ἐν εἶναι BCD ἐγγινομένου PQ αὐτῷ BCD

4. 10 μετέχει ἂν CPQ 12 τὸ δ' αὐτοὲν... ἐστὶ καὶ οὐχ ἕν om. C¹ 15 τὶ om. PQ 18 ad finem capitis lacunam perperam statuerunt Port., Cr.¹ 5. 20 εἰ γὰρ... ἐνὸς om. C¹ 20 τὸ μὲν... 21 πρὸ τοῦ ἐνὸς om. PQWGeo 22 ἐκεῖνο τὸ πλήθος PQ: ἐκεῖνο non agnosc. Geo 23 καὶ διότι BCD: διότι cett. 24 ἄμα om. C¹ 24 ἀλλὰ καὶ D¹ 28 πολλά ἐστὶν BCD[M]: πολλά εἶναι M²PQWGeo 29 οὔτε τὸ πλήθος ἕν om. Geo 30 τὸ γοῦν PQ

PROP. 3. All that becomes one does so by participation of unity.

For what becomes one is itself not-one, but is one inasmuch as it is affected by participation of unity: since, if things which are not in themselves one should become one, they surely do so by coming together and by communication in each other, and so are subjected to the presence of unity without being unity unqualified. In so far, then, as they undergo a process of becoming one, they participate unity. For if they already *are* one, they cannot *become* one: nothing can become what it already is. But if from a former not-one they become one, their unity must be due to a 'one' which has entered into them.

PROP. 4. All that is unified is other than the One itself.

For if it is unified, it must in some way participate unity, namely, in that respect in which it is said to be unified (prop. 3); and what participates unity is both one and not-one (prop. 2). But the One itself is not both one and not-one: for if it also be one and not-one, then the unity which it contains will in its turn contain this pair of elements, and there will be infinite regress, since we shall find no simple unity at which our analysis can stop, but everything will be one and not-one. The unified, therefore, is something other than the One. For the One, if identical with the unified, will be infinitely manifold, as will also each of the parts which compose the unified.

PROP. 5. Every manifold is posterior to the One.

For suppose a manifold prior to the One. The One will then participate the manifold, but the prior manifold will not participate the One, seeing that, in the first place, it exists as manifold before the One comes to be, and it cannot participate what does not exist; and secondly, because what participates the One is both one and not-one (prop. 2), but if the First Principle be plurality, no 'one' as yet exists. But it is impossible there should be a manifold in no way participating the One (prop. 1). Therefore the manifold is not prior to the One.

Suppose now a manifold coexistent with the One; and that the two principles are co-ordinate in nature (to their temporal co-ordination there is no such objection): then the One is not in itself many, nor the manifold one, but they exist side by side as contradistinguished principles, inasmuch as neither is prior or posterior to the other. The manifold, then, will be in itself not-one, and each of its parts not-one, and so to infinity: which is impossible (prop. 1).

ἑαυτοῦ φύσιν, καὶ οὐδὲν ἔσται αὐτοῦ λαβεῖν ἢ μὴ ἔστιν ἔν· μὴ ἔν γὰρ ὄν, ἐξ ἀπείρων ἀπειρον ἔσται, ὡς δέδεικται. πάντη ἄρα μετέχει τοῦ ἐνός.

εἰ μὲν οὖν τὸ ἔν, τὸ καθ' αὐτὸ ἐν ὄν, μηδαμῆ μετέχει πλήθους, ἔσται τὸ πλήθος πάντη τοῦ ἐνός ὑστερον, μετέχον μὲν τοῦ ἐνός, 5 οὐ μετεχόμενον δὲ ὑπὸ τοῦ ἐνός.

εἰ δὲ καὶ τὸ ἐν μετέχει πλήθους, κατὰ μὲν τὴν ὑπαρξιν ὡς ἐν ὑφεστός, κατὰ δὲ τὴν μέθεξιν οὐχ ἔν, πεπληθυσμένον ἔσται τὸ ἐν, ὡσπερ τὸ πλήθος ἠνωμένον διὰ τὸ ἐν. κεκοινωνήκεν ἄρα τό τε ἐν τῷ πλήθει καὶ τὸ πλήθος τῷ ἐνί· τὰ δὲ συνιόντα 10 καὶ κοινωοῦντά πη ἀλλήλοις εἰ μὲν ὑπ' ἄλλου συνάγεται, ἐκεῖνο πρὸ αὐτῶν ἔστιν, εἰ δὲ αὐτὰ συνάγει ἑαυτά, οὐκ ἀντίκειται ἀλλήλοις· ἀντικείμενα γὰρ οὐ σπεύδει εἰς ἀλληλα. εἰ οὖν τὸ ἐν καὶ τὸ πλήθος ἀντιδιήρηται, καὶ τὸ πλήθος ἢ πλήθος οὐχ ἔν, καὶ τὸ ἐν ἢ ἐν οὐ πλήθος, οὐδέτερον ἐν θατέρω γενόμενον, 15 ἐν ἄμα καὶ δύο ἔσται. ἀλλὰ μὴν εἰ ἔσται τι πρὸ αὐτῶν τὸ συναγον, ἢ ἐν ἔστιν ἢ οὐχ ἔν. ἀλλ' εἰ οὐχ ἔν, ἢ πολλὰ ἢ οὐδέν. οὔτε δὲ πολλὰ, ἵνα μὴ πλήθος ἢ πρὸ ἐνός· οὔτε οὐδέν· πῶς γὰρ συνάξει τὸ οὐδέν; ἐν ἄρα μόνον· οὐ γὰρ διή καὶ τοῦτο τὸ ἐν πολλὰ, ἵνα μὴ εἰς ἀπειρον. ἔστιν ἄρα τὸ αὐτοέν· καὶ πᾶν 20 πλήθος ἀπὸ τοῦ αὐτοενός.

6. Πᾶν πλήθος ἢ ἐξ ἠνωμένων ἔστιν ἢ ἐξ ἐνάδων.

ἕκαστον γὰρ τῶν πολλῶν ὅτι μὲν οὐκ ἔσται καὶ αὐτὸ πλήθος μόνον καὶ τούτου πάλιν ἕκαστον πλήθος, δηλον. εἰ δὲ μὴ ἔστι 25 πλήθος μόνον, ἥτοι ἠνωμένον ἔστιν ἢ ἐνάς. καὶ εἰ μὲν μετέχον τῷ ἐνός, ἠνωμένον· εἰ δὲ ἐξ ὄν τὸ πρῶτως ἠνωμένον, ἐνάς. εἰ γὰρ ἔστι τὸ αὐτοέν, ἔστι τὸ πρῶτως αὐτοῦ μετέχον καὶ πρῶτως ἠνωμένον. τοῦτο δὲ ἐξ ἐνάδων· εἰ γὰρ ἐξ ἠνωμένων, πάλιν τὰ ἠνωμένα ἕκ τινων, καὶ εἰς ἀπειρον. δεῖ δὲ εἶναι τὸ πρῶτως ἠνω- 30 μένον ἐξ ἐνάδων· καὶ εὐρωμεν τὸ ἐξ ἀρχῆς.

5. 1 ἑαυτοῦ scripsi: αὐτοῦ ω (ex corr. D²) 2 ἀπειρον ω (om. Cr.) 4 τὸ ἔν om. BCD¹ μετέχει M, participabit W 7 τό] αὐτό D¹ 8 ὑφεστός. M: ὑφεστός cett. 9 ὡσπερ . . . τὸ ἐν om. PQ 14 ἀντιδιήρηται Q, ἀντιδιήρηται P 15 οὐδ' ἕτερον M 16 ἐν . . . δύο ἔσται om. Geo 18-19 πῶς γὰρ συνάξει τὸ οὐδέν; om. B (in mg. M¹)

6 et 7. In D deperditio folio cc. 6 et 7 suppl. manus recentior (saec. xvi)

6. Titulum περὶ ἐνάδων praebent BCD: περὶ ἐνάδος M: capitulum titulos omnes om. PQW 23 μὲν οὖν οὐκ M καὶ om. PQ 24 τούτου] τούτου M¹: τούτων Arg fort. recte 25 ἐνάς scripsi: ἐνάδες ω 25 καὶ . . . 26 ἐνάς om. C¹ 26 ἐνάς scripsi: ἐνάδες ω 28 τοῦτο ex ἔσται δέ (!) factum P 29 διή scripsi: δέ ω 30 εὐρωμεν PQ lacunam post ἀρχῆς perperam statuerunt eidd.

By its own nature, therefore, it participates the One, and it will be impossible to find any part of it which is not one; since if it be not one, it will be an infinite sum of infinites, as has been shown. Thus it participates the One in every way.

If then that One whose unity is not derivative in no way participates plurality, the manifold will be in every way posterior to the One, participating the One but not participated by it.

If on the other hand the One in like manner participates plurality, being indeed one in substance, but by participation not-one, then the One will be pluralized because of the manifold as the manifold is unified because of the One. Thus the One communicates in the manifold and the manifold in the One. But things which come together and communicate in each other, if they are brought together by a third principle, have that principle as their prior; if on the contrary they bring themselves together, they are not opposites (for opposites do not tend towards opposites). Now on the supposition that the One and the manifold are contradistinguished, and the manifold *qua* manifold is not one, and the One *qua* one is not manifold, neither arising within the other, they will be at once one (by participation) and two (in substance). But if something prior to both is required to bring them together, this prior is either one or not-one; and if not-one, either many or nothing. But it cannot be many (else we have a manifold prior to the One); nor can it be nothing (how should a nothing draw them together?). It is one, therefore—and nothing but one; for plainly *this* One cannot be many, or we have infinite regress. It is, then, the One itself; and from the One itself every manifold proceeds.

PROP. 6. *Every manifold is composed either of unified groups or of henads (units).*

For it is evidently impossible that each constituent of a manifold should be in its turn a pure plurality, and each constituent of this plurality again a plurality (prop. 1). And if the constituent part is not a pure plurality, it is either a unified group or a henad: a unified group if it have unity by participation, a henad if it be a constituent of the first unified group. For if there is a 'One itself' (prop. 4), it must have a first participant, which is the first unified group. And this first group is composed of henads: for if it be composed of unified groups, these in turn will be composite, and so to infinity. The first unified group, then, is composed of henads; and we have found true what we enunciated.