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וְכִי יִשְׁמַע הַיְיָ אֱלֹהֵינוּ אֶת הַקּוֹל הַזֶּה וְיִשְׁמַע אֶת הַקּוֹל הַזֶּה וְיִשְׁמַע אֶת הַקּוֹל הַזֶּה  
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Second foundation, on the nature of this universe. In it there are a preface and three chapters.

I. Preface. Many and different opinions were [current] among the ancients regarding the nature of this universe. For some of them assumed water to be the one moving principle, as Thales of Miletus,<sup>1</sup> he who first originated philosophy. For he saw that all life springs from the moisture of seed, and that all plants draw their nourishment from it, and by means of it grow; and that from [damp<sup>2</sup>] vapors fire, the sun, and the stars are nurtured. The poet Homer also sings (ἄββαῖ) in the same strain when he calls Oceanus and Tethys, i. e., the sea and moisture, the parents of all existing things.<sup>3</sup> Others again have posited (τίθημι) air [as the first principle], as Anaximenes and Diogenes. They said that the soul of everything that lives is preserved by air; and that wind and air preserve this world.<sup>4</sup> Others posited fire, as Hippasus, and Heraclitus and Theophrastus. They affirmed that it is heat which brings forth all things, and causes them to grow; and that, when this [fire] goes out, the world also ceases to be. Some of them posit one moving principle, as Xenophanes. This one denied all generation and destruction;<sup>5</sup> and one affirms that the essence of all things is altogether unchangeable. Parmenides says that the principle [of all things] is *one*, immovable; but *one* only in the concept (λόγος).<sup>6</sup> On this account he affirmed it to be limited. Milissus posits the *one*, identical in number and in substance. He affirmed it to be infinite. Some of them (i. e., the philosophers) assumed many elements. Of

<sup>1</sup> Through a clerical error MS. has "Melitene," the well-known city in Cappadocia; *Hist. Dynast.*, p. 50, correctly Miletus.

<sup>2</sup> Wabh<sup>2</sup>lebgê dh<sup>2</sup>mayyâ? καὶ αὐτὸ τὸ θερμὸν ἐκ τούτου γιγνώμενον. Arist. *Metaph.* I. 3.

<sup>3</sup> Il. XIV. 102: Ὠκεανὸν τε θεῶν γένεσιν, καὶ μητέρα Τηθύν. In his *Hist. Dynast.* Bar 'Ebhṛâyâ tells us that Theophilus of Edessa, who died in 785, translated Homer into Syriac (Lagarde, *Symmetta*, I. 106). Severus of Tegrit mentions it also (*ibid.*). Bar 'Ali (Payne Smith col. 2081) cites the expression "mayyâ dhaggâlê" probably from the same source. Cf. also Ibn Abi Useibia, I. 185, l. 25.

<sup>4</sup> The words of Anaximenes himself. Stobæus, *Eclogarum physic.*, I. 296: οἶον ἡ ψυχὴ ἡ ἡμετέρα ἀπὸ οὐσα συγκρατεῖ ἡμᾶς καὶ ὅλον τὸν κόσμον πνεῦμα καὶ αἴθρ περιέχει.

<sup>5</sup> Ξενοφάνης. . . . οὐτε γένεσιν οὐτε φθορὰν ἀπολείπει. Freudenthal, *Ueber die Theologie des Xenophanes*, p. 46 Zeller, *A Hist. of Greek Phil.*, I. p. 566.

<sup>6</sup> The sense here is very obscure. I think that Bar 'Ebhṛâyâ means Parmenides to say that the *one* is identical with itself. Zeller, l. c., p. 586.

these there were those who assumed infinite *δμοιομερῆ*, as Anaxagoras.<sup>1</sup> He said that when these parts (*μέρη*) collide with one another and again separate from one another, generation and destruction are completed. The active cause of existence he affirmed to be the *νοῦς*. Lucippus also assumed infinite elements, but [said] that they differ [from one another] and possess real Being, and that "Being is not more real than not-Being."<sup>2</sup> Democritus again assumes infinite principles round in form (*σχήμα*), which can be divided off mentally, not in reality. Epicurus, again, says of the [first] principles that they are infinite [in number], indivisible, and are set in motion in an infinite vacuum, and that they possess magnitude, shape and gravity.

Others posited the principles as finite, as Empedocles. This [philosopher] set up the four elements as principles, and the mingling (*μίξεις*) [of the elements], which is generation, he calls love (*φιλότης*), and [their] separation (*διάλλαξις*), which is destruction, [he calls hate (*νεῖκος*)].<sup>3</sup> Aristotle posits three principles, *ἔλξη*, *εἶδος* and deprivation (*στέρησις*).<sup>4</sup> He also assumes elements for the *στέρησις*, because the destruction of every *εἶδος* is the cause of another *εἶδος*. The Stoics said that the Deity (*ὁ θεός*) and the *ἔλξη* are the [material] principles, the one as working force (*τὸ ποιοῦν*) the other as passive (*τὸ πάσχον*) and receptive, i. e., father and mother. Some Stoics posited five elements,—god, the soul (*ψυχή*), *ἔλξη*, time (*κρόνος*) and vacuum (*κενόν*).

Pythagoras, the son of Mnesarchus, the Samian, he who first gave the name *φιλοσοφία* to philosophy,<sup>5</sup> made numbers the elements of this universe; saying that the compound numbers come from the simple ones, and that there is nothing simpler than number, because it is bereft of all nature, and that every nature, since number necessarily belongs to it, is compound,<sup>6</sup> and not simple. He asserts, further, that the first number is the active force (*ποιητικόν*), and the second the receptive (*ἔλξη*). The full number is ten (*δεκάς*), because it cannot be added to, but we [commence again to] count from it. The number four (*τετρακτύς*) is its [i. e., ten's] foundation; for by means of it [the ten] is made full; namely, by [the addition of] one, and two, and three, and four. Atticus, in the first chapter of the book Philicus [Phillipus?] says that Plato thought [there were] four elements,—*νοῦς*, which is the active force, or deity, praise be to his goodness; the receptacle (*δοχεῖον*?) or *ἔλξη*, which he also calls the receptive mother<sup>7</sup> and *ἐκμαγεῖον*;<sup>8</sup> the image

<sup>1</sup> Arist. *Metaph.* I. 3.

<sup>2</sup> Aristotle, *Metaph.* I. 4, of which our words are a translation: *διὸ καὶ οὐθὲν μᾶλλον τὸ ὄν τοῦ μὴ ὄντος εἶναι φασιν.*

<sup>3</sup> A clerical omission in MS.

<sup>4</sup> Stobæus, *Eclogæ Physicæ*, I. ch. XII. Schahraštāni, "Kitāb al-Milal wan-Nihal," II. 317. Aaron ben Elia, "ʿeš hayyim," ed. Delitzsch, p. 326.

<sup>5</sup> In the *Hist. Dynast.*, p. 51, this has become, "Some say that the first one who philosophized was Pythagoras."

<sup>6</sup> In the MS. this word occurs twice; but see *Hist. Dynast.*, p. 84.

<sup>7</sup> Timæus, 51 A.

<sup>8</sup> Timæus, 50 D.

[of the thing generated, i. e., ἀφομοιούμενον] or εἶδος, which he calls the archetype, saying that in its likeness the different substances were created; and motion (κίνησις) or soul, which until then had existed without knowledge in the ὕλη as the first principle, and [which] had been brought into motion confusedly and not according to order (ἀτάκτως).<sup>1</sup> In the book Timæus, Plato himself says that these [principles] are three,—being, δοχεῖον, and νοῦς, a treble triad, and [one which] existed before the heavens.<sup>2</sup> Moreover, he called εἶδος God,<sup>3</sup> and δοχεῖον ὕλη; motion or soul [he called] generation. And in one place also he says there are two principles, combining the deity and εἶδος into one, and ὕλη and motion into one. Syrianus (MS. Sibaricus?), to whom Plotinus attached himself, and Boëthus (MS. BUTUS), to whom Longinus (MS. LUKGS), the teacher of Porphyrius, was attached, have said much about the opinions of Plato; but we omit them, in order that this exposition be not prolonged. Of the rest, Bardaisân posited five principles or beings,<sup>4</sup>—fire, and wind, and water, and light, and darkness; Mani, however, only two,—goodness and evil.<sup>5</sup> And because all these profane [writers] attributed eternity and not generation to this world, being in opposition to the holy church, which does not attribute to it eternity, but generation, i. e., temporal beginning, holding its generation to be true, but denying its eternity, we refute them in a body, as we do all their frightful doctrines. A separate treatise, however, is necessary against every one of these heresies on a larger scale than in this writing.

<sup>1</sup> Timæus, 69B, ταῦτα ἀτάκτως ἔχοντα ὁ θεός, κτλ.

<sup>2</sup> Timæus, 52 D, ὃν τε καὶ χόραν καὶ γένεσιν εἶναι τρία τριχῆ καὶ πρὶν οὐρανὸν γενέσθαι.

<sup>3</sup> Read, "kârê 'allâhâ lâdhâ."

<sup>4</sup> Cureton, *Spic. Syr.*, p. 3, etc. Cf. also Payne Smith, s. v. "Schahrastâni," I. 104; Aaron ben Elia, p. 310; Bardesanes von Edessa von Dr. A. Merx, Halle, 1863; Bardesanes der Letzte Gnostiker, Leipzig, 1864; W. R. Smith, *Kinship and Marriage in early Arabia*, p. 220; Flügel, *Mani, seine Lehre und seine Schriften*, p. 161. MS. or. Berlin Sachau 302 contains a short extract from Bardaisân. Aprêm, however (B. O. I. 131), has seven instead of five.

<sup>5</sup> Titus von Bostra, ed. Lagarde, 6:1. Flügel, *loc. cit.*, p. 177.