

Forms of all things of which there are sciences, and according to the argument that there is one attribute common to many things there will be Forms even of negations, and according to the argument that there is an object for thought even when the thing has perished, there will be Forms of perishable things; for we can have an image of these.

15 Further, of the more accurate arguments, some lead to Ideas of relations, of which we say there is no independent class, and others involve the difficulty of the 'third man'.

And in general the arguments for the Forms destroy the things for whose existence we are more anxious than for the existence of the Ideas; for it follows that not the dyad but number is first, i.e. that the relative is prior to the absolute—besides all the other points on which certain people by following out the opinions held about the Ideas have come into conflict with the principles of the theory.

Further, according to the assumption on which our belief in the Ideas rests, there will be Forms not only of substances but also of many other things (for the concept is single not only in the case of substances but also in the other cases, and there are sciences not only of substance but also of other things, and a thousand other such conclusions also follow). But according to the necessities of the case and the opinions held about the Forms, if they can be shared there must be Ideas of substances only. For they are not shared incidentally, but a thing must share in its Form as in something not predicated of a subject (e.g. if a thing shares in double itself, it shares also in eternal, but incidentally; for eternal happens to be predicable of the double). Therefore the Forms will be substance; and the same terms indicate substance in this and in the ideal world (or what will be the meaning of saying that there is something apart from the particulars—the one over many?). And if the Ideas and the particulars that share them have the same Form, there will be something common to these; for why should 2 be one and the same in the perishable 2's or in those which are many but eternal, and not the same in the 2 itself as in the particular 2? But if they have not the same Form, they must have only the name in common, and it is as if one were to call both Callias and a wooden image a man, without observing any community between them.

Above all one might discuss the question what on earth the Forms contribute to sensible things, either to those that are eternal or to those that come into being and cease to be. For they cause neither movement nor any change in them. But again they help in no way towards the *knowledge* of the other things (for they are not even the substance of these, else they would have been in them), nor towards their being, if they are not *in* the particulars which share in them; though if they were, they might be thought to be causes, as white causes whiteness in that with which it is mixed. But this argument, which first Anaxagoras and later Eudoxus and certain others used, is too easily upset; for it is not difficult to collect many insuperable objections to such a view.

20 But further all other things cannot come from the Forms in any of the usual senses of 'from'. And to say that they are patterns and the other things share them is to use empty words and poetical metaphors. For what is it that works, looking to the Ideas? Anything can either be, or become, like another without being copied from

it, so that whether Socrates exists or not a man might come to be like Socrates; and evidently this might be so even if Socrates were eternal. And there will be several patterns of the same thing, and therefore several Forms, e.g. animal and two-footed and also man himself will be Forms of man. Again, the Forms are patterns not only of sensible things, but of themselves too, e.g. the Form of genus will be a genus of Forms; therefore the same thing will be pattern and copy.

Again it must be held to be impossible that the substance and that of which it is the substance should exist apart; how, therefore, can the Ideas, being the substances of things, exist apart?

In the *Phaedo* the case is stated in this way—that the Forms are causes both of being and of becoming; yet when the Forms exist, still the things that share in them do not come into being, unless there is some efficient cause; and many other things come into being (e.g. a house or a ring), of which we say there are no Forms. Clearly, therefore, even the other things can both be and come into being owing to such causes as produce the things just mentioned.

Again, if the forms are numbers, how can they be causes? Is it because existing things are other numbers, e.g. one number is man, another is Socrates, another Callias? Why then are the one set of numbers causes of the other set? It will not make any difference even if the former are eternal and the latter are not. But if it is because things in this sensible world (e.g. harmony) are ratios of numbers, evidently there is some one class of things of which they are ratios. If, then, this—the matter—is some definite thing, evidently the numbers themselves too will be ratios of something to something else. E.g. if Callias is a numerical ratio between fire and earth and water and air, his Idea also will be a number of certain other underlying things; and the Idea of man, whether it is a number in a sense or not, will still be a numerical ratio of certain things and not a number proper, nor will it be a number merely because it is a numerical ratio.

Again, from many numbers one number is produced, but how can one Form come from many Forms? And if the number comes not from the many numbers themselves but from the units in them, e.g. in 10,000, how is it with the units? If they are specifically alike, numerous absurdities will follow, and also if they are not alike (neither the units in the same number being like one another nor those in different numbers being all like to all); for in what will they differ, as they are without quality? This is not a plausible view, nor can it be consistently thought out. Further, they must set up a second kind of number (with which arithmetic deals), and all the objects which are called intermediate by some thinkers; and how do these exist or from what principles do they proceed? Or why must they be intermediate between the things in this sensible world and the things-in-themselves? Further, the units in 2 must each come from a prior 2; but this is impossible. Further, why is a number, when taken all together, one? Again, besides what has been said, if the units are *diverse* they should have spoken like those who say there are four, or two, elements; for each of these thinkers gives the name of element not to that which is common, e.g. to body, but to fire and earth, whether there is something common to them, viz. body, or not. But in fact they speak as if the One were *homogeneous* like fire or water; and if this is so, the numbers will not be

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