

not only in accordance with the intention of the thrower but also in accordance with chance.

Cardinal: Chance (*fortuna*)¹⁴⁸ can be said to be that which happens independently of one's intention; and since each player aims at the center of the circle, it is not chance¹⁴⁹ if [his ball] arrives there. But it is not in our power that our will be perfectly accomplished; for when the ball hastens onward, we watch to see whether it approaches the center, and we would like to assist it, if we could, finally to stop there. But because we have not placed it on the route, nor given it the impetus, that is necessary for this outcome, we cannot by means of a supervening intention modify the course that we have impressed [upon the ball]. (By way of comparative illustration: when one who has begun to run down a mountain-side is at a fast speed, he cannot—
56 even if he would want to—hold himself back.) Therefore, it is necessary to pay attention to the inception of the motion. Consequently, a bad habit, which is a [kind of] movement,¹⁵⁰ does not allow anyone to do well, unless, after it has been set aside, he causes a movement of virtue to result in a good habit. Therefore, if those who are running flaggingly finish the race poorly, then even if they regret it en route, they have to impute this result not to a disposition that is usually called fate or bad luck but to themselves, because, foolishly, they started off too fast.

You see clearly that you place the bowling-ball into motion when and how you wish to. Even if the constellation of the heavens were to decree that the stationary bowling-ball is to remain stationary, the influence of the heavens would not keep your hands from moving the ball if you wished to. For the kingdom of each man is free, just as is also the kingdom of the universe,¹⁵¹ in which the heavens and the stars are contained; in the smaller world¹⁵² the heavens and the stars are also contained, but in a human way.

57 *John:* According to this view, then, everyone ought to impute even adverse happenings only to himself.

Cardinal: This is true as regards morals and those works which are characteristic of man qua man. For no one is corrupt except through his own fault.

John: In that case, what is the meaning of saying that chance [*fortuna*] is omnipotent?

Cardinal: A poet¹⁵³ said this, knowing that the Platonic philosophers affirm it. For they say that fortune [*fortuna*] is the order and disposition of all things in those things' own being; and they call for-