

[but] One Being and considered all multitude to be present in the One Being. Zeno, seeing in the multitude of beings only One Being that was partaken of [variously], denied that there are many things which are beings. For insofar as they are many they do not exist utterly apart from the One; therefore, they exist on account of the One. Therefore, only if they partake of One Being are there many things which are beings. Consequently, the One [Being] is their Basis.<sup>112</sup> Zeno did not intend to say the same thing as did Parmenides, for he did not look unto the One that is exalted, as did Parmenides, but, rather, looked unto the one that is partaken of.<sup>113</sup> However, before dying, Zeno came close to [making] Parmenides' assertion; for he saw that multitude is present in the One with respect to cause,<sup>114</sup> but he was unable to keep the One only in multitude.<sup>115</sup> Indeed, with respect to itself, the One exists prior to multitude; but that which multitude is, it is completely from the One.<sup>116</sup> But if anyone considers that every oneness has a multitude conjoined with it and that every multitude is held together by a oneness that befits it, then he sees, as present together, the many beings and the One (seeing the many in the One, and the One in the many); without this [togetherness] there would be neither order nor specific form nor anything except confusion and disarray.<sup>117</sup> Moreover, it does not matter if in the way in which we have just spoken about Oneness, you speak about Equality—as you know from the preceding discourse.<sup>118</sup> For Equality unifies and can be called the Cause of union. And just [as the foregoing considerations hold true of] the One, so [they also hold true of] Goodness and Justice and the like.

- 31** Notice, furthermore, that some men say of duality that it is both a oneness and a multitude. For their statement is true in the following way: Just as that which is the cause of union is, with respect to cause, a oneness, so with respect to cause duality is a multitude. For duality is everywhere the mother of multitude.<sup>119</sup> But duality does not exist utterly apart from the one. For whatever is subsequent to the one partakes of the one. (All later things partake of earlier things, but not vice versa.)<sup>120</sup> Duality is not the first oneness, preceding all other things and exalted above all other things; rather, it is a oneness that is partaken of. For duality has from oneness the fact that it is a oneness; and, thus, it is somehow a oneness and duality. And in this way it is seen to be a oneness [and]<sup>121</sup> a multitude. But duality is a oneness qua partaker-of-oneness, and it is a multitude qua cause-of-multitude. I construe similarly that which certain others have said: viz., that duality is neither a oneness nor a multitude.