

summary of Plato's reasoning.

172. "... are found in this world": i.e., they are posited.

173. "... if there were [such a multitude]": i.e., if there were a multitude that did not partake of oneness. Nicholas is alluding to an argument in Proclus's *In Platonis Parmenidem*, *op. cit.* (n. 10 above), II (726:28-41). Morrow and Dillon translation, p. 104.

174. That is, the many would be similar to one another with respect to not-partaking-of-oneness; and they would be dissimilar from one another by virtue of not-partaking of oneness. These two respects are not the same, so that Nicholas is here mistaken in supposing there to be a contradiction. Cf. Cusa, *De Principio* 6 & 7.

175. Pseudo-Dionysius, *De Divinis Nominibus* II, 11 (*Dionysiaca* I, 113. *PG* 3:650B).

176. Pseudo-Dionysius, *De Divinis Nominibus* I, 1 (*Dionysiaca* I, 11. *PG* 3:587B).

177. See n. 169 above.

178. I supply "*dicit*" after "*Aristoteles*" at *VS* 21 (63:6).

179. Cf. *VS* 8 (22:7-11). Contrary to what Nicholas says, providence (*providentia*) is not rightly attributable to Aristotle's God, who has no knowledge of the world. Nicholas draws his point from Diogenes Laërtius, *De Philosophorum Vitis*, *op. cit.*, (n. 9 above), V, 32 (p. 118).

180. *VS* 18 (53).

181. *VS* 8 (22:10-11). Nicholas is mistaken about Epicurus's view.

182. Proclus, *In Platonis Parmenidem*, *op. cit.* (n. 10 above), VII (1154:6-8). Morrow and Dillon translation, p. 509.

183. Proclus, *ibid.*, VI (1075:26-33). Morrow and Dillon translation, p. 428.

184. Proclus, *ibid.*, VI (1075:19-24). Morrow and Dillon translation, p. 428.

185. Proclus, *In Platonis Theologiam*, *op. cit.* (n. 50 above), II, 10 (Saffrey and Westerink Greek text, Vol. II, p. 63, lines 13-16. Thomas Taylor translation, *op. cit.*, Vol. I, p. 138).

186. "... an addition to the One": If we say of the One that it is powerful, wise, just, etc., we say of it more than that it is one. These additions belong to the *via affirmativa*. See the reference in n. 185 above. Also see Proclus, *In Platonis Parmenidem*, *op. cit.* (n. 10 above), VI (1076:4-12). Morrow and Dillon translation, p. 428.

187. In the corresponding Latin sentence, I regard "*affirmationes*" [22 (64:15)] as needing to be deleted. In this respect I agree with the Paris edition. See the references to Proclus in n. 186 above.

See, above, paragraph 2 of n. 1. Also see Pseudo-Dionysius, *De Mystica Theologica* I, 2 (*Dionysiaca* I, 571-572. *PG* 3:999). Cf. *De Divinis Nominibus* VII, 2 (*Dionysiaca* I, 395. *PG* 3:870A): "Sane animi sensusque privatio excellentiam in Deo, non defectum, signat ..." (Ambrose Traversari translation).

188. Proclus, *In Platonis Theologiam*, *op. cit.* (n. 50 above), II, 8 [Saffrey and Westerink Greek text, Vol. II, p. 52, lines 4-10] and II, 12 [Saffrey and Westerink, Vol. II, p. 73, lines 11-14]. Thomas Taylor translation, Vol. I, pp. 129 and 146].

189. The concept of singularity (*singularitas*) is contrasted both with *plurality* and with *universalizability*. Thus, it implies uniqueness as well as particularity. Nicholas teaches that every finite entity is such that it cannot be exactly replicated. See n. 105 above.