

number 2 doing so for line, the number 3 for plane, the number 4 for solid (Aristotle relates this about Plato in the work *On Philosophy*, and that is why he here [sc. in the *Metaphysics*] expounds their theory only briefly and concisely); while others explained the form of the magnitudes by participation in the One.

*F 10 R<sup>3</sup> (Sextus Empiricus, adversus mathematicos IX 20–23):*

Aristotle used to say that men's concept of god sprang from two sources—the experiences of the soul and the phenomena of the heavens. From the experiences of the soul, because of its inspiration and prophetic power in dreams. For, he says, when the soul gets by itself in sleep, it then assumes its nature and foresees and foretells the future. The soul is also in such a condition when it is severed from the body at death. At all events, he accepts even Homer as having observed this; for he has represented Patroclus, in the moment of his death, as foretelling the death of Hector, and Hector as foretelling the end of Achilles. It was from such events, he says, that men came to suspect the existence of something divine, of something in itself akin to the soul and of all things most knowledgeable. And from the heavenly bodies too: seeing by day the revolution of the sun and by night the well-ordered movement of the other stars, they came to think that there was a god who is the cause of such movement and order.

*F 12 R<sup>3</sup> (Cicero, de natura deorum II xxxvii 95):*

Thus Aristotle brilliantly remarks: ‘Suppose there were men who had always lived underground, in good and well-lighted

dwellings, adorned with statues and pictures, and furnished with everything in which those who are thought happy abound. Suppose, however, that they had never gone above ground, but had learned by report and hearsay that there was a divine spirit and power. Suppose that then, at some time, the jaws of the earth opened, and they were able to escape and make their way from those hidden dwellings into these regions which we inhabit. When they suddenly saw earth and seas and skies, when they learned the grandeur of clouds and the power of winds, when they saw the sun and realized not only its grandeur and beauty but also its power, by which it fills the sky with light and makes the day; when, again, night darkened the lands and they saw the whole sky picked out and adorned with stars, and the varying light of the moon as it waxes and wanes, and the risings and settings of all these bodies, and their courses settled and immutable to all eternity; when they saw those things, most certainly would they have judged both that there are gods and that these great works are the works of gods'. Thus far Aristotle.

*F 14 R<sup>3</sup> (Seneca, quaestiones naturales VII xxx 1):*

Aristotle excellently says that we should nowhere be more modest than in discussions about the gods. If we compose ourselves before we enter temples, . . . how much more should we do so when we discuss the constellations, the stars, and the nature of the gods, lest from temerity or impudence we should make ignorant assertions or knowingly tell lies.

*F 15 R<sup>3</sup> (Synesius, Dio 48A):*