

HISTORICAL FRAGMENTS

Hyparxis, is generally deemed to mean "Subsistence." Hupar is Reality as distinct from appearance; Huparche is a Beginning.

Note that" What the Pythagoreans signify by Monad, Duad and Triad, or Plato by Bound, Infinite and Mixed; that the Oracles of the Gods intend by Hyparxis, Power and Energy."

Damascius *De Principiis*. Taylor

Containing all things in the one summit of his own Hyparxis, He Himself subsists wholly beyond.

Proclus in *Theologiam Platonis*, 212. T.

That therefore, which has the hyparxis of itself, and the whole of its essence defined in the good, and which by its very being produces all things, must necessarily be productive of every good, but of no evil. For if there was any thing primarily good, which is not God, perhaps some one might say that divinity is indeed a cause of good, but that he does not impart to beings every good. If, however, not only every God is good, but that which is primarily boniform and beneficent is God, (for that which is primarily good will not be the second after the Gods, because every where, things which have a secondary subsistence, receive the peculiarity of their hyparxis from those that subsist primarily) - this being the case, it is perfectly necessary that divinity should be the cause of good, and of all such goods as proceed into secondary descents, as far as to the last of things. For as the power which is the cause of life, gives subsistence to all life, as the power which is the cause of knowledge, produces all knowledge, as the power which is the cause of beauty, produces every thing beautiful, as well the beauty which is in words, as that which is in the phænomena, and thus every primary cause produces all similars from itself and binds to itself the one hypostasis of things which subsist according to one form, - after the same manner I think the first and most principal good, and uniform hyparxis, establishes in and about itself, the causes and comprehensions of all goods at once. Nor is there any thing good which does not possess this power from it, nor beneficent which being converted to it, does not participate of this cause. For all goods are from thence produced, perfected and preserved; and the one series and

order of universal good, depends on that fountain. Through the same cause of hyperaxis therefore, the Gods are the suppliers of all good, and of no evil. For that which is primarily good, gives subsistence to every good from itself, and is not the cause of an allotment contrary to itself; since that which is productive of life, is not the cause of the privation of life, and that which is the source of beauty is exempt from the nature of that which is void of beauty and is deformed, and from the causes of this. Hence, of that which primarily constitutes good, it is not lawful to assert that it is the cause of contrary progeny; but the nature of goods proceeds from thence undefiled, unmingled and uniform."

(Proclus' *The Theology of Plato*, Book I, Chapter XVI & XVII, translated by Thomas Taylor, found in the 1999 Prometheus Trust edition on pp.98-100)

Again, therefore, of these names, the One is the principle of the progression of the whole of things, but the Good of their conversion. For because all things derived their subsistence and proceed from the First Principle, on this account referring the One to it, we demonstrate that it is the cause of all multitude and every progression. For whence is multitude unfolded into light except from the One? But, again, because the progressions from it are naturally converted to it, and desire the ineffable and incomprehensible hyperaxis (Comment 9) we denominate it the Good.