

The Principles of Philosophy, or, the Monadology (1714)¹

The “*Monadology*” was probably meant as an elaboration of the “*Principles of Nature and Grace*”; Leibniz might have started the “*Monadology*” before the “*Principles of Nature and Grace*,” but he certainly finished writing it after. It should be stressed that the “*Monadology*” was not intended as an introduction to Leibniz’s philosophy, but rather as a condensed statement of the main principles of his philosophy and an elucidation of some of the passages of his *Theodicy*.

1. THE MONAD, which we shall discuss here, is nothing but a simple substance that enters into composites—simple, that is, without parts (*Theodicy*, sec. 10).

2. And there must be simple substances, since there are composites; for the composite is nothing more than a collection, or *aggregate*, of simples.

3. But where there are no parts, neither extension, nor shape, nor divisibility is possible. These monads are the true atoms of nature and, in brief, the elements of things.

4. There is also no dissolution to fear, and there is no conceivable way in which a simple substance can perish naturally.

5. For the same reason, there is no conceivable way a simple substance can begin naturally, since it cannot be formed by composition.

6. Thus, one can say that monads can only begin or end all at once, that is, they can only begin by creation and end by annihilation, whereas composites begin or end through their parts.

7. There is also no way of explaining how a monad can be altered or changed internally by some other creature, since one cannot transpose anything in it, nor can one conceive of any internal motion that can be excited, directed, augmented, or diminished within it, as can be done in composites, where there can be change among the parts. The monads have no windows through which something can enter or leave. Accidents cannot be detached, nor can they go about outside of substances, as the sensible species of the Scholastics once did. Thus, neither substance nor accident can enter a monad from without.²

8. However, monads must have some qualities, otherwise they would not even be beings.³ And if simple substances did not differ at all in their qualities, there would be no way of perceiving any change in things, since what there is in a composite can only come from its simple ingredients; and if the monads had no qualities, they would be indiscernible from one another,

since they also do not differ in quantity. As a result, assuming a plenum, in motion, each place would always receive only the equivalent of what it already had, and one state of things would be indistinguishable from another⁴ (Pref.***.2.b).

9. It is also necessary that each monad be different from each other. For there are never two beings in nature that are perfectly alike, two beings in which it is not possible to discover an internal difference, that is, one founded on an intrinsic denomination.

10. I also take for granted that every created being, and consequently the created monad as well, is subject to change, and even that this change is continual in each thing.

11. It follows from what we have just said that the monad’s natural changes come from an *internal principle*, since no external cause can influence it internally (sec. 396, 400).

12. But, besides the principle of change, there must be *diversity* [*un détail*] in that which changes, which produces, so to speak, the specification and variety of simple substances.

13. This diversity must involve a multitude in the unity or in the simple. For, since all natural change is produced by degrees, something changes and something remains. As a result, there must be a plurality of properties [*affections*] and relations in the simple substance, although it has no parts.

14. The passing state which involves and represents a multitude in the unity or in the simple substance is nothing other than what one calls *perception*, which should be distinguished from apperception, or consciousness, as will be evident in what follows. This is where the Cartesians have failed badly, since they took no account of the perceptions that we do not apperceive. This is also what made them believe that minds alone are monads and that there are no animal souls or other entelechies. With the common people, they have confused a long stupor with death, properly speaking, which made them fall again into the Scholastic prejudice of completely separated souls, and they have even confirmed unsound minds in the belief in the mortality of souls.⁵

15. The action of the internal principle which brings about the change or passage from one perception to another can be called *appetition*; it is true that the appetite cannot always completely reach the whole perception toward which it tends, but it always obtains something of it, and reaches new perceptions.

16. We ourselves experience a multitude in a simple substance when we find that the least thought we ourselves apperceive involves variety in its object. Thus, all those who recognize that the soul is a simple substance

¹ “*Principles* . . .” was probably Leibniz’s title. RPM and G VI 607–23. French. References to the *Theodicy* are not found in the final copy, but are taken from an earlier draft.

² Deleted from the first draft: “Monads are not mathematical points. For these points are only extremities, and the line cannot be composed of points.”

³ Deleted from earlier drafts: “and if simple substances were nothings, the composites would reduce to nothing.”

⁴ Cf. “On Nature Itself,” sec. 13, above pp. 163–65.

⁵ For Leibniz’s critique of Descartes on the immortality of the soul, see the “Letter to Molanus,” below, pp. 240–45.

should recognize this multitude in the monad; and Mr. Bayle should not find any difficulty in this as he has done in his *Dictionary* article, “Rorarius.”⁶

17. Moreover, we must confess that the *perception*, and what depends on it, is *inexplicable in terms of mechanical reasons*, that is, through shapes and motions. If we imagine that there is a machine whose structure makes it think, sense, and have perceptions, we could conceive it enlarged, keeping the same proportions, so that we could enter into it, as one enters into a mill. Assuming that, when inspecting its interior, we will only find parts that push one another, and we will never find anything to explain a perception. And so, we should seek perception in the simple substance and not in the composite or in the machine. Furthermore, this is all one can find in the simple substance—that is, perceptions and their changes. It is also in this alone that all the *internal actions* of simple substances can consist.

18. One can call all simple substances or created monads entelechies, for they have in themselves a certain perfection (*echousi to enteles*); they have a sufficiency (*autarkeia*) that makes them the sources of their internal actions, and, so to speak, incorporeal automata (sec. 87).

19. If we wish to call soul everything that has *perceptions* and *appetites* in the general sense I have just explained, then all simple substances or created monads can be called souls. But, since sensation is something more than a simple perception, I think that the general name of monad and entelechy is sufficient for simple substances which only have perceptions, and that we should only call those substances souls where perception is more distinct and accompanied by memory.

20. For we experience within ourselves a state in which we remember nothing and have no distinct perception; this is similar to when we faint or when we are overwhelmed by a deep, dreamless sleep. In this state the soul does not differ sensibly from a simple monad; but since this state does not last, and since the soul emerges from it, our soul is something more (sec. 64).

21. And it does not at all follow that in such a state the simple substance is without any perception. This is not possible for the previous reasons; for it cannot perish, and it also cannot subsist without some property [*affection*], which is nothing other than its perception. But when there is a great multitude of small perceptions in which nothing is distinct, we are stupefied. This is similar to when we continually spin in the same direction several times in succession, from which arises a dizziness that can make us faint and does not allow us to distinguish anything. Death can impart this state to animals for a time.

22. And since every present state of a simple substance is a natural consequence of its preceding state, the present is pregnant with the future (sec. 360).

23. Therefore, since on being awakened from a stupor, we apperceive our perceptions, it must be the case that we had some perceptions immediately before, even though we did not apperceive them; for a perception can only come naturally from another perception, as a motion can only come naturally from a motion (secs. 401–403).

24. From this we see that if, in our perceptions, we had nothing distinct or, so to speak, in relief and stronger in flavor, we would always be in a stupor. And this is the state of bare monads.

25. We also see that nature has given heightened perceptions to animals, from the care she has taken to furnish them organs that collect several rays of light or several waves of air, in order to make them more effectual by bringing them together. There is something similar to this in odor, taste, and touch, and perhaps in many other senses which are unknown to us. I will soon explain how what occurs in the soul represents what occurs in the organs.

26. Memory provides a kind of sequence in souls, which imitates reason, but which must be distinguished from it. We observe that when animals have the perception of something which strikes them, and when they previously had a similar perception of that thing, then, through a representation in their memory, they expect that which was attached to the thing in the preceding perception, and are led to have sensations similar to those they had before. For example, if we show dogs a stick, they remember the pain that it caused them and they flee (Prelim., sec. 65).

27. And the strong imagination that strikes and moves them comes from the magnitude or the multitude of the preceding perceptions. For often a strong impression produces, all at once, the effect produced by a long *habit* or by many lesser, reiterated perceptions.

28. Men act like beasts insofar as the sequence of their perceptions results from the principle of memory alone; they resemble the empirical physicians who practice without theory. We are all mere Empirics in three fourths of our actions. For example, when we expect that the day will dawn tomorrow, we act like an Empiric,⁷ because until now it has always been thus. Only the astronomer judges this by reason (Prelim., sec. 65).

29. But the knowledge of eternal and necessary truths is what distinguishes us from simple animals and furnishes us with *reason* and the sciences, by raising us to a knowledge of ourselves and of God. And that is what we call the rational soul, or *mind*, in ourselves.

30. It is also through the knowledge of necessary truths and through their abstractions that we rise to *reflective acts*, which enable us to think of

⁶ Leibniz's *Theodicy* was, to a large extent, an attempt to answer the skeptical arguments, from Bayle's *Historical and Critical Dictionary*, regarding the impossibility of reconciling faith with reason. “Rorarius,” an article of the *Dictionary*, was Bayle's occasion for a discussion of the problem of the souls of animals: Jerome Rorarius (1485–1566) wrote a treatise maintaining that men are less rational than the lower animals. In “Rorarius” Bayle criticizes Leibniz's views; see Bayle, “Rorarius,” notes H and L.

⁷ The Empirics were a sect of physicians before Galen (ca. A.D. 150). In later times, the epithet “Empiric” was given to physicians who despised theoretical study and trusted tradition and their own experience.

that which is called “I” and enable us to consider that this or that is in us. And thus, in thinking of ourselves, we think of being, of substance, of the simple and of the composite, of the immaterial and of God himself, by conceiving that that which is limited in us is limitless in him. And these reflective acts furnish the principal objects of our reasonings (*Theod.* Preface *.4.a).

31. Our reasonings are based on *two great principles, that of contradiction*, in virtue of which we judge that which involves a contradiction to be false, and that which is opposed or contradictory to the false to be true (sec. 44, 169).

32. And *that of sufficient reason*, by virtue of which we consider that we can find no true or existent fact, no true assertion, without there being a sufficient reason why it is thus and not otherwise, although most of the time these reasons cannot be known to us (sec. 44, 196).

33. There are also two kinds of *truths*, those of *reasoning* and those of *fact*. The truths of reasoning are necessary and their opposite is impossible; the truths of fact are contingent, and their opposite is possible. When a truth is necessary, its reason can be found by analysis, resolving it into simpler ideas and simpler truths until we reach the primitives (sec. 170, 174, 189, 280–282, 367, Abridgment, objection 3).

34. This is how the speculative *theorems* and practical *canons* of mathematicians are reduced by analysis to *definitions*, *axioms* and *postulates*.

35. And there are, finally, *simple ideas*, whose definition cannot be given. There are also axioms and postulates, in brief, *primitive principles*, which cannot be proved and which need no proof. And these are *identical propositions*, whose opposite contains an explicit contradiction.

36. But there must also be a *sufficient reason* in *contingent truths*, or *truths of fact*, that is, in the series of things distributed throughout the universe of creatures, where the resolution into particular reasons could proceed into unlimited detail because of the immense variety of things in nature and because of the division of bodies to infinity. There is an infinity of past and present shapes and motions that enter into the efficient cause of my present writing, and there is an infinity of small inclinations and dispositions of my soul, present and past, that enter into its final cause (sec. 36, 37, 44, 45, 49, 52, 121, 122, 337, 340, 344).

37. And since all this *detail* involves nothing but other prior or more detailed contingents, each of which needs a similar analysis in order to give its reason, we do not make progress in this way. It must be the case that the sufficient or ultimate reason is outside the sequence or *series* of this multiplicity of contingencies, however infinite it may be.

38. And that is why the ultimate reason of things must be in a necessary substance in which the diversity of changes is only eminent, as in its source. This is what we call *God* (*Theod.* sec. 7).

39. Since this substance is a sufficient reason for all this diversity, which is utterly interconnected, *there is only one God, and this God is sufficient*.

40. We can also judge that this supreme substance which is unique, universal, and necessary must be incapable of limits and must contain as much reality as is possible, insofar as there is nothing outside it which is independent of it, and insofar as it is a simple consequence of its possible existence.

41. From this it follows that God is absolutely perfect—*perfection* being nothing but the magnitude of positive reality considered as such, setting aside the limits or bounds in the things which have it. And here, where there are no limits, that is, in God, perfection is absolutely infinite (*Theod.* sec. 22; *Theod.* Preface, sec. 4.a).

42. It also follows that creatures derive their perfections from God’s influence, but that they derive their imperfections from their own nature, which is incapable of being without limits. For it is in this that they are distinguished from God (*Theod.* sec. 20, 27–31, 153, 167, 377 et seq.; sec. 30, 380, Abridgment, objection 5).⁸

43. It is also true that God is not only the source of existences, but also that of essences insofar as they are real, that is, or the source of that which is real in possibility. This is because God’s understanding is the realm of eternal truths or that of the ideas on which they depend; without him there would be nothing real in possibles, and not only would nothing exist, but also nothing would be possible (*Theod.* sec. 20).

44. For if there is reality in essences or possibles, or indeed, in eternal truths, this reality must be grounded in something existent and actual, and consequently, it must be grounded in the existence of the necessary being, in whom essence involves existence, that is, in whom possible being is sufficient for actual being (sec. 184, 189, 335).

45. Thus God alone (or the necessary being) has this privilege, that he must exist if he is possible. And since nothing can prevent the possibility of what is without limits, without negation, and consequently without contradiction, this by itself is sufficient for us to know the existence of God *a priori*. We have also proved this by the reality of the eternal truths. But we have also just proved it *a posteriori* since there are contingent beings, which can only have their final or sufficient reason in the necessary being, a being that has the reason of its existence in itself.

46. However, we should not imagine, as some do, that since the eternal truths depend on God, they are arbitrary and depend on his will, as Descartes appears to have held, and after him Mr. Poiret.⁹ This is true only of contingent truths, whose principle is *fitness* [*convenance*] or the choice of the

⁸ The following appears in the second draft, but is missing in the final copy: “This original *imperfection* of creatures is noticeable in the *natural inertia* of bodies.”

⁹ For Leibniz’s critique of Descartes’s concept of God, see the “Letter to Molanus,” below, pp. 240–45. Pierre Poiret (1646–1719) was initially one of Descartes’s followers; he published a book of reflections on God, soul and evil, *Cogitationum rationalium de Deo, anima, et malo libri quattuor* (1677), which was attacked by Bayle.

best. But necessary truths depend solely on his understanding, and are its internal object (sec. 180, 184, 185, 335, 351, 380).

47. Thus God alone is the primitive unity or the first [*originnaire*] simple substance; all created or derivative monads are products, and are generated, so to speak, by continual fulgurations of the divinity from moment to moment, limited by the receptivity of the creature, to which it is essential to be limited (sec. 382–391, 398, 395).

48. God has *power*, which is the source of everything, *knowledge*, which contains the diversity of ideas, and finally *will*, which brings about changes or products in accordance with the principle of the best (sec. 7, 149, 150). And these correspond to what, in created monads, is the subject or the basis, the perceptive faculty and the appetitive faculty. But in God these attributes are absolutely infinite or perfect, while in the created monads or in entelechies (or *perfectihabies*, as Hermolaus Barbarus translated that word)¹⁰ they are only imitations of it, in proportion to the perfection that they have (sec. 87).

49. The creature is said to *act* externally insofar as it is perfect, and to *be acted upon* [*patir*] by another, insofar as it is imperfect. Thus we attribute *action* to a monad insofar as it has distinct perceptions, and *passion*, insofar as it has confused perceptions (*Theod.* sec. 32, 66, 386).

50. And one creature is more perfect than another insofar as one finds in it that which provides an *a priori* reason for what happens in the other; and this is why we say that it acts on the other.

51. But in simple substances the influence of one monad over another can only be ideal, and can only produce its effect through God's intervention, when in the ideas of God a monad reasonably asks that God take it into account in regulating the others from the beginning of things. For, since a created monad cannot have an internal physical influence upon another, this is the only way in which one can depend on another (*Theod.* sec. 9, 54, 65, 66, 201, Abridgment, objection 3).

52. It is in this way that actions and passions among creatures are mutual. For God, comparing two simple substances, finds in each reasons that require him to adjust the other to it; and consequently, what is active in some respects is passive from another point of view: *active* insofar as what is known distinctly in one serves to explain what happens in another; and *passive* insofar as the reason for what happens in one is found in what is known distinctly in another (sec. 66).

53. Now, since there is an infinity of possible universes in God's ideas, and since only one of them can exist, there must be a sufficient reason for God's choice, a reason which determines him towards one thing rather than another (*Theod.* sec. 8, 10, 44, 173, 196 & seq., 225, 414–16).

54. And this reason can only be found in *fitness*, or in the degree of perfection that these worlds contain, each possible world having the right to claim existence in proportion to the perfection it contains (sec. 74, 167, 350, 201, 130, 352, 345 & seq., 354).¹¹

55. And this is the cause of the existence of the best, which wisdom makes known to God, which his goodness makes him choose, and which his power makes him produce (*Theod.* sec. 8, 78, 80, 84 119, 204, 206, 208; Abridgment, objection 1, objection 8).

56. This interconnection or accommodation of all created things to each other, and each to all the others, brings it about that each simple substance has relations that express all the others, and consequently, that each simple substance is a perpetual, living mirror of the universe (sec. 130, 360).

57. Just as the same city viewed from different directions appears entirely different and, as it were, multiplied perspectively, in just the same way it happens that, because of the infinite multitude of simple substances, there are, as it were, just as many different universes, which are, nevertheless, only perspectives on a single one, corresponding to the different points of view of each monad (sec. 147).

58. And this is the way of obtaining as much variety as possible, but with the greatest order possible, that is, it is the way of obtaining as much perfection as possible (sec. 120, 124, 241 & seq., 214, 243, 275).

59. Moreover, this is the only hypothesis (which I dare say is demonstrated) that properly enhances God's greatness. Mr. Bayle recognized this when, in his *Dictionary* (article "Rorarius"), he set out objections to it; indeed, he was tempted to believe that I ascribed too much to God, more than is possible. But he was unable to present any reason why this universal harmony, which results in every substance expressing exactly all the others through the relations it has to them, is impossible.¹²

60. Furthermore, in what I have just discussed, we can see the *a priori* reasons why things could not be otherwise. Because God, in regulating the whole, had regard for each part, and particularly for each monad, and since the nature of the monad is representative, nothing can limit it to represent only a part of things. However, it is true that this representation is only confused as to the detail of the whole universe, and can only be distinct for a small portion of things, that is, either for those that are closest, or for those that are greatest with respect to each monad, otherwise each monad would be a divinity. Monads are limited, not as to their objects, but with respect to the modifications of their knowledge of them. Monads all go confusedly to infinity, to the whole; but they are limited and differentiated by the degrees of their distinct perceptions.

61. In this respect, composites are analogous to simples. For everything is a plenum, which makes all matter interconnected. In a plenum, every mo-

¹⁰ Hermolaus Barbarus (1454–93) was an Italian scholar who attempted, through retranslations of Aristotle, to recover Aristotle's original doctrine from under the layers of Scholastic interpretations. His works include popular compendia of ethics and natural philosophy, drawn from the writings of Aristotle.

¹¹ The following appears in the second draft: "Thus there is nothing that is completely arbitrary."

¹² See note to sec. 16, above.

tion has some effect on distant bodies, in proportion to their distance. For each body is affected, not only by those in contact with it, and in some way feels the effects of everything that happens to them, but also, through them, it feels the effects of those in contact with the bodies with which it is itself immediately in contact. From this it follows that this communication extends to any distance whatsoever. As a result, every body is affected by everything that happens in the universe, to such an extent that he who sees all can read in each thing what happens everywhere, and even what has happened or what will happen, by observing in the present what is remote in time as well as in space. "All things conspire [*sympnoia panta*]," said Hippocrates. But a soul can read in itself only what is distinctly represented there; it cannot unfold all its folds at once, because they go to infinity.

62. Thus, although each created monad represents the whole universe, it more distinctly represents the body which is particularly affected by it, and whose entelechy it constitutes. And just as this body expresses the whole universe through the interconnection of all matter in the plenum, the soul also represents the whole universe by representing this body, which belongs to it in a particular way (sec. 400).

63. The body belonging to a monad (which is the entelechy or soul of that body) together with an entelechy constitutes what may be called a *living being*, and together with a soul constitutes what is called an *animal*. Now, the body of a living being or an animal is always organized; for, since every monad is a mirror of the universe in its way, and since the universe is regulated in a perfect order, there must also be an order in the representing being, that is, in the perceptions of the soul, and consequently, in the body in accordance with which the universe is represented therein (sec. 403).

64. Thus each organized body of a living being is a kind of divine machine or natural automaton, which infinitely surpasses all artificial automata. For a machine constructed by man's art is not a machine in each of its parts. For example, the tooth of a brass wheel has parts or fragments which, for us, are no longer artificial things, and no longer have any marks to indicate the machine for whose use the wheel was intended. But natural machines, that is, living bodies, are still machines in their least parts, to infinity. That is the difference between nature and art, that is, between divine art and our art (sec. 134, 146, 194, 483).

65. And the author of nature has been able to practice this divine and infinitely marvelous art, because each portion of matter is not only divisible to infinity, as the ancients have recognized, but is also actually subdivided without end, each part divided into parts having some motion of their own; otherwise, it would be impossible for each portion of matter to express the whole universe (Prelim., sec. 70, *Theodicy*, sec. 195).

66. From this we see that there is a world of creatures, of living beings, of animals, of entelechies, of souls in the least part of matter.

67. Each portion of matter can be conceived as a garden full of plants, and as a pond full of fish. But each branch of a plant, each limb of an animal, each drop of its humors, is still another such garden or pond.

68. And although the earth and air lying between the garden plants, or the water lying between the fish of the pond, are neither plant nor fish, they contain yet more of them, though of a subtleness imperceptible to us, most often.

69. Thus there is nothing fallow, sterile, or dead in the universe, no chaos and no confusion except in appearance, almost as it looks in a pond at a distance, where we might see the confused and, so to speak, teeming motion of the fish in the pond, without discerning the fish themselves (Preface ***.5.b.* ***.b).

70. Thus we see that each living body has a dominant entelechy, which in the animal is the soul; but the limbs of this living body are full of other living beings, plants, animals, each of which also has its entelechy, or its dominant soul.

71. But we must not imagine, as some who have misunderstood my thought do, that each soul has a mass or portion of matter of its own, always proper to or allotted by it, and that it consequently possesses other lower living beings, forever destined to serve it. For all bodies are in a perpetual flux, like rivers, and parts enter into them and depart from them continually.

72. Thus the soul changes body only little by little and by degrees, so that it is never stripped at once of all its organs. There is often metamorphosis in animals, but there is never metempsychosis nor transmigration of souls; there are also no completely *separated souls*, nor spirits [*Génies*] without bodies. God alone is completely detached from bodies (sec. 90, 124).

73. That is why there is never total generation nor, strictly speaking, perfect death, death consisting in the separation of the soul. And what we call *generations* are developments and growths, as what we call deaths are enfoldings and diminutions.

74. Philosophers have been greatly perplexed about the origin of forms, entelechies, or souls. But today, when exact inquiries on plants, insects, and animals have shown us that organic bodies in nature are never produced from chaos or putrefaction, but always through seeds in which there is, no doubt, some *preformation*, it has been judged that, not only the organic body was already there before conception, but there was also a soul in this body; in brief, the animal itself was there, and through conception this animal was merely prepared for a great transformation, in order to become an animal of another kind. Something similar is seen outside generation, as when worms become flies, and caterpillars become butterflies (sec. 86, 89; Preface ***5.b. ff; sec. 90, 187, 188, 403, 86, 397).

75. Those *animals*, some of which are raised by conception to the level of the larger animals, can be called *spermatic*. But those of them that remain among those of their kind, that is, the majority, are born, multiply, and are destroyed, just like the larger animals. There are but a small number of Elect that pass onto a larger stage [*théâtre*].

76. But this was only half the truth. I have, therefore, held that if the animal never begins naturally, it does not end naturally, either; and not only will there be no generation, but also no complete destruction, nor any

death, strictly speaking. These *a posteriori* reasonings, derived from experience, agree perfectly with my principles deduced *a priori*, as above (sec. 90).

77. Thus one can state that not only is the soul (mirror of an indestructible universe) indestructible, but so is the animal itself, even though its mechanism often perishes in part, and casts off or puts on its organic coverings.

78. These principles have given me a way of naturally explaining the union, or rather the conformity of the soul and the organic body. The soul follows its own laws and the body also follows its own; and they agree in virtue of the harmony pre-established between all substances, since they are all representations of a single universe (Preface ***6; sec. 340, 352, 353, 358).

79. Souls act according to the laws of final causes, through appetitions, ends, and means. Bodies act according to the laws of efficient causes or of motions. And these two kingdoms, that of efficient causes and that of final causes, are in harmony with each other.

80. Descartes recognized that souls cannot impart a force to bodies because there is always the same quantity of force in matter. However, he thought that the soul could change the direction of bodies. But that is because the law of nature, which also affirms the conservation of the same total direction in matter, was not known at that time. If he had known it, he would have hit upon my system of pre-established harmony (Preface ****; *Theod.* sec. 22, 59, 60, 61, 63, 66, 345, 346 & seq., 354, 355).

81. According to this system, bodies act as if there were no souls (though this is impossible); and souls act as if there were no bodies; and both act as if each influenced the other.

82. As for *minds* or rational souls, I find that, at bottom, what we just said holds for all living beings and animals, namely that animals and souls begin only with the world and do not end any more than the world does. However, rational animals have this peculiarity, that their little spermatric animals, as long as they only remain in this state, have only ordinary or sensitive souls. But that as soon as the Elect among them, so to speak, attain human nature by actual conception, their sensitive souls are elevated to the rank of reason and to the prerogative of minds (sec. 91, 397).

83. Among other differences which exist between ordinary souls and minds, some of which I have already noted, there are also the following: that souls, in general, are living mirrors or images of the universe of creatures, but that minds are also images of the divinity itself, or of the author of nature, capable of knowing the system of the universe, and imitating something of it through their schematic representations [*échantillons architectoniques*] of it, each mind being like a little divinity in its own realm (sec. 147).

84. That is what makes minds capable of entering into a kind of society with God, and allows him to be, in relation to them, not only what an inventor is to his machine (as God is in relation to the other creatures) but also what a prince is to his subjects, and even what a father is to his children.

85. From this it is easy to conclude that the collection of all minds must make up the city of God, that is, the most perfect possible state under the most perfect of monarchs (see 146, Abridgment, Objection 2).

86. This city of God, this truly universal monarchy, is a moral world within the natural world, and the highest and most divine of God's works. The glory of God truly consists in this city, for he would have none if his greatness and goodness were not known and admired by minds. It is also in relation to this divine city that God has goodness, properly speaking, whereas his wisdom and power are evident everywhere.

87. Since earlier we established a perfect harmony between two natural kingdoms, the one of efficient causes, the other of final causes, we ought to note here yet another harmony between the physical kingdom of nature and the moral kingdom of grace, that is, between God considered as the architect of the mechanism of the universe, and God considered as the monarch of the divine city of minds (sec. 62, 74, 118, 248, 112, 130, 247).

88. This harmony leads things to grace through the very paths of nature. For example, this globe must be destroyed and restored by natural means at such times as the governing of minds requires it, for the punishment of some and the reward of others (sec. 18 & seq., 110, 244, 245, 340).

89. It can also be said that God the architect pleases in every respect God the legislator, and, as a result, sins must carry their penalty with them by the order of nature, and even in virtue of the mechanical structure of things. Similarly, noble actions will receive their rewards through mechanical means with regard to bodies, even though this cannot, and must not, always happen immediately.

90. Finally, under this perfect government, there will be no good action that is unrewarded, no bad action that goes unpunished, and everything must result in the well-being of the good, that is, of those who are not dissatisfied in this great state, those who trust in providence, after having done their duty, and who love and imitate the author of all good, as they should, finding pleasure in the consideration of his perfections according to the nature of genuinely *pure love*, which takes pleasure in the happiness of the beloved. This is what causes wise and virtuous persons to work for all that appears to be in conformity with the presumptive or antecedent divine will, and nevertheless, to content themselves with what God brings about by his secret, consequent, or decisive will, since they recognize that if we could understand the order of the universe well enough, we would find that it surpasses all the wishes of the wisest, and that it is impossible to make it better than it is.¹³ This is true not only for the whole in general, but also for ourselves in particular, if we are attached, as we should be, to the author of the whole, not only as the architect and efficient cause of our being, but also as to our master and final cause; he ought to be the whole aim of our will, and he alone can make us happy (sec. 134 end, Preface *4.a.b.; *Theodicy*, sec. 278, Preface *.4.b).

¹³ The distinction between God's antecedent and consequent will can be found in Thomas Aquinas, *Summa Theologiae* I, q. 19, art. 6, ad 1.