

later fathers dionysius areopagite mystical theology CLEANED

Pseudo-dionysius: Later Fathers Areopagite Mystical Theology You requested the main content of the treatise "On the Soul," with all introductions, publisher's notes, and edito comments removed and modernized for clarity and readability. Here is the reformatted text, keeping the main argumentation and structure: --- **On the Soul** This discourse will address major questions about the soul, la systematically: 1. By what criterion can the soul be apprehended according to its nature? 2. By what means ca existence be proved? 3. Is the soul a substance or an accident? 4. Is the soul a body or incorporeal? 5. Is the s simple compound? 6. Is the soul mortal or immortal? 7. Is the soul rational or irrational? **1. Criterion for Apprehending the Soul** All that exists is either known by sense or apprehended by thought. What falls under is demonstrate senses themselves, as their application creates an immediate impression. What is apprehende ho known directly but by its operations. The soul, therefore, though unknown in itself, can be properly known th effects. **2. Whether the Soul Exists** The body is put into action either from without or from within. It is not mo from without, like inanimate things by its nature like fire, which never loses its action as long as it exists. When body is dead, it becomes inert. Therefore, since it is not moved from without or purely by nature, the body is pu action by the soul, which it life. Thus, the existence of the soul is known by its operations in giving life to the body. **3. Whether the Soul is a Substance** The soul is a substance because it fits the definition: a thing that remaining numerically one and identical, can assume contrary qualities in succession. The soul undergoes righ and unrighteousness, courage an temperance and intemperancethese are contrary qualities. If the body, whic life, is a substance, then soul, which imparts life, must also be a substance. It cannot be that the cause of some is less substantial the thing itself. **4. Whether the Soul is Incorporeal** The soul exists in the body, but not by mere juxtaposition (like one pebble to another), or else only a part would animated. It is not fused or mingled in a way as to become compound or divisible. The soul, unlike bodies add weight when present. Instead, it impar the soul were corporeal, it would have sensory qualities and require nourishment like the body, but it does not; nourishment is by reason. Also, corporeal things are eithe animate or inanimate, and every body has qualities color or shape, none of which are perceptible in th Therefore, the soul is incorporeal. **5. Whether the Soul is S or Compound** If the soul is incorporeal, and every body is compound, it must be simpleuncompounded and i **6. Whether the Soul is Immortal** A simple entity is

immortal because what is immortal cannot be corrupted by division or dissolution that affects composite things. Everything subject to corruption is so by contraries, but what is not compounded is not subject to contraries. The soul, as self-acting and simple, is unceasing and thus incorruptible and immortal. Even the evil that corrupts the body, like disease or death, does not affect the soul's essential powers of life and action; therefore, it is immortal. **7. Whether Our Soul is Rational** The soul is rational as evidenced by its discovery and use of arts essential to human life. These arts are not accidental but are aimed at utility and good, both products of reason. The senses alone are insufficient for knowledge; reason is required to distinguish and apprehend the true nature of things. Since the intellect is the rational part of the soul, and since reason enables to plan and understand, the soul is thereby demonstrated rational. --- This version preserves only the core philosophical arguments about the soul, without introductory or publisher.