

## Cicero's Henological Argument

This is Cicero's Great Chain of Being.

| <i>Rank</i> | <i>Things</i>      | <i>Powers</i>   |
|-------------|--------------------|---|
| 5           | God                | Animating power and intelligence of the universe                          |
| 4           | gods and goddesses | Always rational & good;   |
| 3           | humans             | Sometimes rational & good;<br>sense & motion;<br>nutrition & reproduction |
| 2           | animals            | Sense & motion;<br>nutrition & reproduction                               |
| 1           | plants             | Nutrition & reproduction  |

Cicero's argument that the universe contains reason goes like this:

- (1) Every part is less excellent than the whole.
- (2) So the whole is more excellent than every part.
- (3) Humans are parts of the universe.
- (4) So, the universe is more excellent than humans.
- (5) Humans have reason.
- (6) If the universe does not at least have reason, then humans are more excellent than the universe.
- (7) But that is impossible.
- (8) So the universe has reason.

Cicero argues that the universe is God:

- “ (1) It is certain that the universe is the most perfect thing.  
(2) But whatever has life, sense, reason, and understanding must be more perfect than that which lacks those things.  
(3) It follows, then, that the universe has life, sense, reason, and understanding.  
(4) Our idea of God involves two things. The first is that God is a living thing. The second is that there is nothing in all nature which is superior to God.  
(5) But the universe is the most perfect thing, it has life, sense, and reason;  
(6) hence the universe is God.”

God is the Rational Energy (divine fire) animating the universe.