PLATO’S FOUR EXISTENTS:

1. **UNLIMITED:**

More or less reside in this kind and do not permit the attainment of any end (24a-b); they never have an end (24b). The unlimited displays a multiplicity but preserves at least the appearance of unity, since it is marked out by the common character of the more and less (26d). EXs: Hotter and colder (24a); strongly/stronger and gently/gentler; quantity and measurement (i.e., not definite quantities) (24c); dryer and wetter, more or less, faster and slower, taller and slower (25c); pleasure and pain (27e).

2. **LIMIT:**

All that is related as number to number or measure to measure (25b). [Implied: something that has an end, since he states at 25a that limit is what does not admit of the unlimited’s qualifications.] EXs: equal, equality (25a); double (25b).

3. **MIXED** [i.e., a mixture or generation (27b) of Limit and Unlimited]:

When the limit puts an end to the conflicts are among opposites (the unlimited), making them commensurate and harmonious by imposing a definite number on them (25d-e). When the unlimited’s presence forges a limit and creates different kinds of music in their perfection (26a). All the joint offspring of limit and unlimited is a unity; a coming-into-being created through the measures imposed by the limit (26d). EXs: Once engendered in frost and heat, limit takes away their excesses and unlimitedness, and establishes moderation and harmony in that domain (26a). Because limit and unlimited are mixed together cause the seasons and all sorts of things of that kind (26b). With health there come beauty and strength, and in our soul there is a host of other excellent qualities. Excess and overabundance of our wickedness allow for no limit in our pleasures and their fulfillment, but the goddess imposes law and order as a limit on them (26b-c). EX: A life of pleasure and knowledge (27d).

4. **THE CAUSE (of everything that comes to be):**

It is necessary that there is a cause of everything that comes to be (26e). There is no difference between the cause and the nature of what makes, so the cause is also the maker (26c). What makes is always leading in the order of nature, and that which is made follows since it comes into being through the maker (27a). The cause and the caused in the process of coming to be are also different and not the same (27a). The craftsman who produces all these (limit, unlimited, and the mixed) (27b). EXs: wisdom and reason (30c-e; 31a).