

[135]<sup>138</sup> The eighth mode is the one deriving from relativity, by which we conclude that, since everything is relative, we shall suspend judgement as to what things are independently and in their nature. It should be recognized that here, as elsewhere, we use 'is' loosely, in the sense of 'appears',<sup>139</sup> implicitly saying 'Everything appears relative'.<sup>140</sup>

But this has two senses: first, relative to the subject judging (for the external existing object which is judged appears relative to the subject judging), and second, relative to the things observed together with it (as right is relative to left). [136] We have in fact already deduced that everything is relative,<sup>141</sup> i.e. with respect to the subject judging (since each thing appears relative to a given animal and a given human and a given sense and a given circumstance), and with respect to the things observed together with it (since each thing appears relative to a given admixture<sup>aa</sup> and a given composition and quantity and position).

[137] We can also conclude in particular that everything is relative, in the following way. Do relatives differ or not from things which are

in virtue of a difference?<sup>142</sup> If they do not differ, then the latter are relatives too. But if they do differ, then, since everything which differs is relative (it is spoken of relative to what it differs from), things in virtue of a difference will be relative. [138] Again, according to the Dogmatists, some existing things are highest genera, others lowest species, and others both genera and species. But all of these are relative. Everything, therefore, is relative. Further, some existing things are clear, others unclear, as they themselves say, and what is apparent is a signifier while what is unclear is signified by something apparent (for according to them 'the apparent is the way to see the unclear'<sup>143</sup>). But signifier and signified are relative. Everything, therefore, is relative. [139] Further, some existing things are similar, others dissimilar, and some are equal, others unequal. But these are relative. Everything, therefore, is relative.

And anyone who says that not everything is relative confirms that everything is relative. For by opposing us he shows that the very relativity of everything is relative to us and not universal.<sup>144</sup>

[140] So, since we have established in this way that everything is relative, it is clear that we shall not be able to say what each existing object is like in its own nature and purely, but only what it appears to be like relative to something. It follows that we must suspend judgement about the nature of objects.