

TIMAEUS

regarding them as Athenians of that bygone age whose existence, so long forgotten, has been revealed to us by the record of the sacred writings; and thenceforward I am to proceed with my discourse as if I were speaking of men who already are citizens and men of Athens.

SOC. Bounteous and magnificent, methinks, is the feast of speech with which I am to be requited. So then, Timaeus, it will be your task, it seems, to speak next, when you have duly invoked the gods.

TIM. Nay, as to that, Socrates, all men who possess even a small share of good sense call upon God always at the outset of every undertaking, be it small or great; we therefore who are purposing to deliver a discourse concerning the Universe, how it was created or haply is uncreate, must needs invoke Gods and Goddesses (if so be that we are not utterly demented), praying that all we say may be approved by them in the first place, and secondly by ourselves. Grant, then, that we have thus duly invoked the deities; ourselves we must also invoke so to proceed, that you may most easily learn and I may most clearly expound my views regarding the subject before us.

Now first of all we must, in my judgement, make the following distinction. What is that which is Existent always and has no Becoming? And what is that which is Becoming always and never is Existent? Now the one of these is apprehensible by thought with the aid of reasoning, since it is ever uniformly existent; whereas the other is an object of opinion with the aid of unreasoning sensation, since it becomes and perishes and is never really existent. Again, everything which becomes must of necessity become owing to some Cause; for without

PLATO

- 35 συνεκράσατο εἰς μίαν πάντα ἰδέαν, τὴν θατέρον φύσιν
 B δύσμικτον οὖσαν εἰς ταὐτὸν ξυναρμόττων βία. μιγνὺς δὲ μετὰ
 τῆς οὐσίας καὶ ἐκ τριῶν ποιησάμενος ἐν πάλιν ὅλον τοῦτο
 μοίρας ὅσας προσῆκε διένειμεν, ἐκάστην δὲ ἕκ τε ταύτου καὶ
 θατέρου καὶ τῆς οὐσίας μεμιγμένην. ἤρχετο δὲ διαιρεῖν ὧδε.
 μίαν ἀφείλε τοῦ πρώτου ἀπὸ παντὸς μοῖραν, μετὰ δὲ ταύτην
 ἀφήρει διπλασίαν ταύτης, τὴν δ' αὖ τρίτην ἡμιολίαν μὲν τῆς
 δευτέρας, τριπλασίαν δὲ τῆς πρώτης, τετάρτην δὲ τῆς δευτέρας
 C διπλὴν, πέμπτην δὲ τριπλὴν τῆς τρίτης, τὴν δ' ἕκτην τῆς
 πρώτης ὀκταπλασίαν, ἑβδόμην δὲ ἑπτακαίκοσαπλασίαν τῆς
 36 πρώτης. μετὰ δὲ ταῦτα ξυνεπληροῦτο τὰ τε διπλάσια καὶ
 τριπλάσια διαστήματα, μοίρας ἔτι ἐκεῖθεν ἀποτέμνων καὶ τιθεὶς
 εἰς τὸ μεταξὺ τούτων, ὥστε ἐν ἐκάστῳ διαστήματι δύο εἶναι
 μεσότητας, τὴν μὲν ταύτῃ μέρει τῶν ἄκρων αὐτῶν ὑπερέχουσιν
 καὶ ὑπερεχομένην,

Until

TIMAEUS

them, and blent them all together into one form, by forcing the
 Other into union with the Same, in spite of its being naturally
 difficult to mix. And when with the aid of Being He had mixed
 them, and had made of them one out of three, straightway He
 began to distribute the whole thereof into so many portions as was
 meet; and each portion was a mixture of the Same, of the Other,
 and of Being.¹ And He began making the division thus:

First He took one portion from the whole; **Until p. 67, "of the Same,
 then He took a portion double of this; of the Other, and of
 then a third portion, half as much again as the Being." (next: pp. 73-79)**
 second portion, that is, three times as much
 as the first;
 the fourth portion He took was twice as much as
 the second;
 the fifth three times as much as the third;
 the sixth eight times as much as the first; and
 the seventh twenty-seven times as much as the
 first.²

After that He went on to fill up the intervals in the series of the
 powers of 2 and the intervals in the series of powers of 3 in the
 following manner³:

He cut off yet further portions from the original mixture, and
 set them in between the portions above rehearsed, so as to place
 two Means in each interval,—one a Mean which exceeded its
 Extremes and was by them exceeded by the same *proportional*
part or fraction of each of the Extremes respectively⁴; the

36 θατέρου κατὰ διάμετρον ἐπ' ἀριστερά. κράτος δ' ἔδωκε τῇ
 D ταύτου καὶ ὁμοίου περιφορᾷ· μίαν γὰρ αὐτὴν ἄσχιτον εἶασε,
 τὴν δ' ἐντὸς σχίσας ἑξαχῇ ἑπτὰ κύκλους ἀνίσους κατὰ τὴν τοῦ
 διπλασίου καὶ τριπλασίου διάστασιν ἐκάστην, οὐσῶν ἑκατέρων
 τριῶν, κατὰ τὰναντία μὲν ἀλλήλοις προσέταξεν ἵεναι τοὺς
 κύκλους, τάχει δὲ τρεῖς μὲν ὁμοίως, τοὺς δὲ τέτταρας ἀλλήλοις
 καὶ τοῖς τρισὶν ἀνομοίως, ἐν λόγῳ δὲ φερομένους.

Ἐπεὶ δὲ κατὰ νοῦν τῷ ξυνιστάντι πᾶσα ἡ τῆς ψυχῆς ξύστασις
 E ἐγεγένητο, μετὰ τοῦτο πᾶν τὸ σωματοειδὲς ἐντὸς αὐτῆς
 ἐτεκταίνετο καὶ μέσον μέση ξυναγαγὼν προσήρμοττεν. ἡ δ' ἐκ
 μέσου πρὸς τὸν ἔσχατον οὐρανὸν πάντῃ διαπλακείσα κύκλῳ τε [From](#)
 αὐτὸν ἔξωθεν περικαλύψασα, αὐτὴ τε ἐν αὐτῇ στρεφομένη,
 θείαν ἀρχὴν ἤρξατο ἀπαύστου καὶ ἔμφρονος βίου πρὸς τὸν
 ξύμπαντα χρόνον. καὶ τὸ μὲν δὴ σῶμα ὁρατὸν οὐρανοῦ γέγονεν,
 37 αὐτὴ δὲ ἀόρατος μὲν, λογισμοῦ δὲ μετέχουσα καὶ ἀρμονίας
 [ψυχῇ],¹ τῶν νοητῶν αἰεὶ τε ὄντων ὑπὸ τοῦ ἀρίστου ἀρίστη
 γεννομένη τῶν γεννηθέντων. ἅτε οὖν ἐκ τῆς ταύτου καὶ τῆς
 θατέρου φύσεως ἐκ τε οὐσίας τριῶν τούτων συγκραθεῖσα
 μοιρῶν,

diagonal¹; and He gave the sovereignty to the Revolution of the Same
 and of the Uniform. For this alone He suffered to remain
 uncloven, whereas He split the inner Revolution in six places into
 seven unequal circles, according to each of the intervals of the
 double and triple intervals,² three double and three triple.³ These
 two circles then He appointed to go in contrary directions; and of
 the seven circles into which He split the inner circle, He
 appointed three to revolve at an equal speed, the other four⁴ to go
 at speeds equal neither with each other nor with the speed of the
 aforesaid three, yet moving at speeds the ratios of which one to
 another are those of natural integers.

→ And when the construction of the Soul had all been completed
 to the satisfaction of its Constructor, then He fabricated within it
 all the Corporeal, and uniting them centre to centre He made
 them fit together. And the Soul, being woven throughout the
 Heaven every way from the centre to the extremity, and
 enveloping it in a circle from without, and herself revolving within
 herself, began a divine beginning of unceasing and intelligent life
 lasting throughout all time. And whereas the body of the Heaven is
 visible, the Soul is herself invisible but partakes in reasoning and in
 harmony, having come into existence by the agency of the best of
 things intelligible and ever-existing as the best of things generated.
 Inasmuch, then, as she is a compound, blended of the natures of
 the Same and the Other and Being, these three portions, and is
 proportionately divided

- 38 γεννηθέντες ἅμα καὶ λυθῶσιν, ἂν ποτε λύσις τις αὐτῶν γίγνηται, καὶ κατὰ τὸ παράδειγμα τῆς διαιωνίας φύσεως, ἵν' ὡς ὁμοιότατος αὐτῷ κατὰ δύναμιν ᾗ· τὸ μὲν γὰρ δὴ παράδειγμα
- C πάντα αἰῶνά ἐστιν ὄν, ὃ δ' αὖ διὰ τέλους τὸν ἅπαντα χρόνον γεγονώς τε καὶ ὢν καὶ ἐσόμενος. ἐξ οὗν λόγου καὶ διανοίας θεοῦ τοιαύτης πρὸς χρόνου γένεσιν, ἵνα γεννηθῇ χρόνος, ἥλιος καὶ σελήνη καὶ πέντε ἄλλα ἄστρα, ἐπὶ κλην ἔχοντα πλανητά, εἰς διορισμὸν καὶ φυλακὴν ἀριθμῶν χρόνου γέγονε. σώματα δὲ αὐτῶν ἐκάστων ποιήσας ὁ θεὸς ἔθηκεν εἰς τὰς περιφορὰς ἃς ἡ
- D θατέρου περίοδος ᾗειν, ἐπτα οὖσας ὄντα ἐπτά, σελήνην μὲν εἰς τὸν περὶ γῆν πρῶτον, ἥλιον δ' εἰς τὸν δεύτερον ὑπὲρ γῆς, ἑωσφόρον δὲ καὶ τὸν ἱερὸν Ἑρμοῦ λεγόμενον εἰς τοὺς¹ τάχει μὲν ἰσοδρομοῖν ἡλίῳ κύκλον ἰόντας, τὴν δ' ἐναντίαν εἰληχότας αὐτῷ δύναμιν· ὅθεν καταλαμβάνουσιν τε καὶ καταλαμβάνονται κατὰ ταῦτα ὑπ' ἀλλήλων ἡλίου τε καὶ ὁ τοῦ Ἑρμοῦ καὶ ἑωσφόρος. τὰ
- E δ' ἄλλα οἱ δὴ καὶ δι' ἃς αἰτίας ἰδρύσατο, εἴ τις ἐπεξίῃ πάσας, ὁ λόγος πάρεργος ὢν πλέον ἂν ἔργον ὢν ἔνεκα λέγεται παράσχοι. ταῦτα μὲν οὖν ἴσως τάχ' ἂν κατὰ σχολὴν ὕστερον τῆς ἀξίας τύχοι διηγήσεως.
- Ἐπειδὴ δὲ οὖν εἰς τὴν ἐαυτῷ πρέπουσαν ἕκαστον ἀφίκετο φορὰν τῶν ὅσα ἔδει ξυναπεργάζεσθαι

Heaven, to the end that having been generated together they might also be dissolved together, if ever a dissolution of them should take place; and it was made after the pattern of the Eternal Nature, to the end that it might be as like thereto as possible; for whereas the pattern is existent through all eternity, the copy, on the other hand, is through all time, continually having existed, existing, and being about to exist. Wherefore, as a consequence of this reasoning and design on the part of God, with a view to the generation of Time, the sun and moon and five other stars, which bear the appellation of "planets," came into existence for the determining and preserving of the numbers of Time. And when God had made the bodies of each of them He placed them in the orbits along which the revolution of the Other was moving, seven orbits for the seven bodies,¹ The Moon He placed in the first circle around the Earth, the Sun in the second above the Earth; and the Morning Star² and the Star called Sacred to Hermes He placed in those circles which move in an orbit equal to the Sun in velocity, but endowed with a power³ contrary thereto; whence it is that the Sun and the Star of Hermes and the Morning Star regularly overtake and are overtaken by one another. As to the rest of the stars, were one to describe in detail the positions in which He set them, and all the reasons therefor, the description, though but subsidiary, would prove a heavier task than the main argument which it subserves. Later on, perhaps, at our leisure these points may receive the attention they merit.

So when each of the bodies whose co-operation was required for the making of Time had arrived in its

[Until \("attention they merit"\).](#)
[Next: pp. 83-93.](#)

PLATO

- 39 ἄνθρωποι, πλὴν ὀλίγοι τῶν πολλῶν, οὔτε ὀνομάζουσιν οὔτε πρὸς ἄλληλα ξυμμετροῦνται σκοποῦντες ἀριθμοῖς, ὥστε ὡς
- D ἔπος εἰπεῖν οὐκ ἴσασι χρόνον ὄντα τὰς τούτων πλάνας, πλήθει μὲν ἀμηχάνῳ χρωμένας, πεποικιλμένας δὲ θαυμαστῶς. ἔστι δ' ὁμῶς οὐδὲν ἥττον κατανοῆσαι δυνατὸν ὡς ὁ γε τέλος ἀριθμὸς χρόνου τὸν τέλεον ἐνιαυτὸν πληροῖ τότε, ὅταν ἀπασῶν τῶν ὀκτῶ περιόδων τὰ πρὸς ἄλληλα ξυμπερανθέντα τάχῃ σχῇ κεφαλὴν τῷ τοῦ ταύτου καὶ ὁμοίως ἰόντος ἀναμετρηθέντα κύκλῳ. κατὰ ταῦτα δὴ καὶ τούτων ἔνεκα ἐγεννήθη τῶν ἀστρῶν ὅσα δι' οὐρανοῦ πορευόμενα ἔσχε τροπὰς, ἵνα τόδ' ὡς ὁμοιότατον ἦ τῷ
- E τελέῳ καὶ νοητῷ ζώῳ πρὸς τὴν τῆς διαιωνίας μίμησιν φύσεως.
- Καὶ τὰ μὲν ἄλλα ἤδη μέχρι χρόνου γενέσεως ἀπείργαστο εἰς ὁμοιότητα ᾧπερ ἀπεικάζετο, τῷ δὲ μήπω τὰ πάντα ζῶα ἐντὸς αὐτοῦ γεγεννημένα περιεληφέναι, ταύτῃ ἔτι εἶχεν ἀνομοίως. [From "Now in all respects"](#)
- τοῦτο δὴ τὸ κατάλοιπον ἀπειργάζετο αὐτοῦ πρὸς τὴν τοῦ παραδείγματος ἀποτυπούμενος φύσιν. ἥπερ οὖν νοῦς ἐνούσας ἰδέας τῷ ὃ ἔστι ζῶον, οἷαί τε ἔνεισι καὶ ὅσαι, καθορᾶ, τοιαύτας καὶ τοσαύτας διανοήθη δεῖν καὶ τόδε σχεῖν. εἰσὶ δὴ τέτταρες,
- 40 μία μὲν οὐράνιον θεῶν γένος, ἄλλη δὲ πτηνὸν καὶ ἀεροπόρον, τρίτῃ δὲ ἐννύδρον εἶδος, πέζον δὲ καὶ χερσαῖον τέταρτον.

TIMAEUS

have not been discovered by men (save for a few out of the many); wherefore they have no names for them, nor do they compute and compare their relative measurements, so that they are not aware, as a rule, that the “wanderings”¹ of these bodies, which are hard to calculate and of wondrous complexity, constitute Time.

Nevertheless, it is still quite possible to perceive that the complete number of Time fulfils the Complete Year² when all the eight circuits, with their relative speeds, finish together and come to a head, when measured by the revolution of the Same and Similarly-moving. In this wise and for these reasons were generated all those stars which turn themselves about as they travel through Heaven, to the end that this Universe might be as similar as possible to the perfect and intelligible Living Creature in respect of its imitation of the Eternal Nature thereof.

→ Now in all other respects this World had already, with the birth of Time, been wrought in the similitude of that where unto it was being likened, but inasmuch as it did not as yet contain generated within it the whole range of living creatures, therein it was still dissimilar. So this part of the work which was still undone He completed by moulding it after the nature of the Model.

According, then, as Reason perceives Forms existing in the Absolute Living Creature, such and so many as exist therein did He deem that this World also should possess. And these Forms are four,—one the heavenly kind of gods³; another the winged kind which traverses the air; thirdly, the class which inhabits the waters; and fourthly, that

- 42 πορευθεὶς οἴκησιν ἄστρον, βίον εὐδαίμονα καὶ συνήθη ἔξου-
σφαλεῖς δὲ τούτων εἰς γυναικὸς φύσιν ἐν τῇ δευτέρᾳ γενέσει
C μεταβαλοῖ· μὴ πανόμενός τε ἐν τούτοις ἔτι κακίας, τρόπον ὃν
κακύνειτο, κατὰ τὴν ὁμοιότητα τῆς τοῦ τρόπου γενέσεως εἰς
τινα τοιαύτην αἰὲ μεταβαλοῖ θήρειον φύσιν, ἀλλάττων τε οὐ
πρότερον πόνων λήξοι, πρὶν τῇ ταυτοῦ καὶ ὁμοίου περιόδῳ τῇ ἐν
αὐτῷ ξυνεπισπώμενος τὸν πολὺν ὄχλον καὶ ὕστερον
D προσφύντα ἐκ πυρὸς καὶ ὕδατος καὶ ἀέρος καὶ γῆς, θορυβώδη
καὶ ἄλογον ὄντα λόγῳ κρατήσας εἰς τὸ τῆς πρώτης καὶ ἀρίστης
ἀφίκοιτο εἶδος ἕξεως.

Διαθεσμοθετήσας δὲ πάντα αὐτοῖς ταῦτα, ἵνα τῆς ἔπειτα εἴη
κακίας ἐκάστων ἀναίτιος, ἔσπειρε τοὺς μὲν εἰς γῆν, τοὺς δ' εἰς
σελήνην, τοὺς δ' εἰς τὰλλα ὅσα ὄργανα χρόνου. τὸ δὲ μετὰ τὸν
σπόρον τοῖς νέοις παρέδωκε θεοῖς σώματα πλάττειν θνητά, τό
τε ἐπίλοιπον ὅσον ἔτι ἦν ψυχῆς ἀνθρωπίνης δέον

- E προσγενέσθαι, τοῦτο καὶ πάνθ' ὅσα ἀκόλουθα ἐκείνοις
ἀπεργασαμένους ἄρχειν, καὶ κατὰ δύναμιν ὅ τι κάλλιστα καὶ
ἄριστα τὸ θνητὸν διακυβερνᾶν ζῶον, ὅ τι μὴ κακῶν αὐτὸ ἐαυτῷ
γίγνοιτο αἴτιον.

Καὶ ὁ μὲν δὴ ἅπαντα ταῦτα διατάξας ἔμενεν ἐν τῷ ἑαυτοῦ κατὰ
τρόπον ἦθει· μένοντος δὲ νοήσαντες οἱ παῖδες τὴν τοῦ πατρὸς
πρόσταξιν¹ ἐπέιθοντο αὐτῇ, καὶ λαβόντες ἀθάνατον ἀρχὴν
θνητοῦ ζώου, μιμούμενοι τὸν σφέτερον δημιουργόν, πυρὸς καὶ
γῆς ὕδατός τε καὶ ἀέρος ἀπὸ τοῦ κόσμου δανειζόμενοι

in his native star, and shall gain a life that is blessed and congenial;
but whoso has failed therein shall be changed into woman's nature
at the second birth;¹ and if, in that shape, he still refraineth not
from wickedness he shall be changed every time, according to the
nature of his wickedness, into some bestial form after the
similitude of his own nature; nor in his changings shall he cease
from woes until he yields himself to the revolution of the Same
and Similar that is within him, and dominating by force of reason
that burdensome mass which afterwards adhered to him of fire
and water and earth and air, a mass tumultuous and irrational,
returns again to the semblance of his first and best state.

[Until p. 93 "his
first and best
state."](#)

When He had fully declared unto them all these ordinances, to
the end that He might be blameless in respect of the future
wickedness of any one of them, He proceeded to sow them, some
in the Earth, some in the Moon, others in the rest of the organs of
Time. Following upon this sowing, He delivered over to the young
gods the task of moulding mortal bodies, and of framing and
controlling all the rest of the human soul which it was still
necessary to add, together with all that belonged thereto, and of
governing this mortal creature in the fairest and best way possible,
to the utmost of their power, except in so far as it might itself
become the cause of its own evils.

[Next section:
pp. 105-107.](#)

So He, then, having given all these commands, was abiding in
His own proper and wonted state. And as He thus abode, His
children gave heed to their Father's command and obeyed it. They
took the immortal principle of the mortal living creature, and
imitating their own Maker, they borrowed from the

- 46 ὄψιν πυρὶ περὶ τὸ λείον καὶ λαμπρὸν ξυμπαγοῦς γιγνομένου.
δεξιὰ δὲ φαντάζεται τὰ ἀριστερά, ὅτι τοῖς ἐναντίοις μέρεσι τῆς
ὄψεως περὶ τὰναντία μέρη γίγνεται ἐπαφὴ παρὰ τὸ καθεστὸς
ἔθος τῆς προσβολῆς· δεξιὰ δὲ τὰ δεξιὰ καὶ τὰ ἀριστερὰ
C ἀριστερὰ τοῦναντίον, ὅταν μεταπέσῃ ξυμπηγνύμενον ᾧ
ξυμπήγνυται φῶς· τοῦτο δέ, ὅταν ἡ τῶν κατόπτρων λειότης,
ἔνθεν καὶ ἔνθεν ὑψη λαβοῦσα, τὸ δεξιὸν εἰς τὸ ἀριστερὸν μέρος
ἀπώσῃ τῆς ὄψεως καὶ θάτερον ἐπὶ θάτερον. κατὰ δὲ τὸ μῆκος
στραφέν τοῦ προσώπου ταῦτον τοῦτο ὕπτιον ἐποίησε πᾶν
φαίνεσθαι, τὸ κάτω πρὸς τὸ ἄνω τῆς αὐγῆς τό τ' ἄνω πρὸς τὸ
κάτω πάλιν ἀπώσαν.

[From pp. 105-107](#)

- Ταῦτ' οὖν πάντ' ἔστι τῶν ξυναιτίων, οἷς θεὸς ὑπηρετοῦσι χρήται
D τὴν τοῦ ἀρίστου κατὰ τὸ δυνατὸν ιδέαν ἀποτελῶν· δοξάζεται δὲ
ὑπὸ τῶν πλείστων οὐ ξυναίτια ἀλλ' αἷτια εἶναι τῶν πάντων,
ψύχοντα καὶ θερμαίνοντα πηγνύντα τε καὶ διαχέοντα καὶ ὅσα
τοιαῦτα ἀπεργαζόμενα. λόγον δὲ οὐδένα οὐδὲ νοῦν εἰς οὐδὲν
δυνατὰ ἔχειν ἐστί. τῶν γὰρ ὄντων ᾧ νοῦν μόνῳ κτᾶσθαι
προσθήκει, λεκτέον ψυχὴν· τοῦτο δὲ ἀόρατον, πῦρ δὲ καὶ ὕδωρ
καὶ γῆ καὶ ἀήρ σώματα πάντα ὁρατὰ γέγονε. τὸν δὲ νοῦ καὶ
E ἐπιστήμης ἐραστὴν ἀνάγκη τὰς τῆς ἔμφρονος φύσεως αἰτίας
πρώτας μεταδιώκειν, ὅσαι δὲ ὑπ' ἄλλων μὲν κινουμένων, ἕτερα
δ' ἐξ ἀνάγκης κινούντων γίγνονται, δευτέρας. ποιητέον δὴ κατὰ
ταῦτα

on the smooth and bright surface.¹ And left appears as right,
because contact takes place between opposite portions of the
visual stream and opposite portions of the object, contrary to the
regular mode of collision. Contrariwise, right appears as right and
left as left whenever the fire changes sides on coalescing with the
object wherewith it coalesces; and this occurs whenever the
smooth surface of the mirrors, being elevated on this side and on
that,² repels the right portion of the visual stream to the left and
the left to the right. And when this same mirror is turned
lengthwise to the face it makes the whole face appear upside
down, since it repels the bottom of the ray to the top, and
conversely the top to the bottom.

→ Now all these are among the auxiliary Causes³ which God
employs as his ministers in perfecting, so far as possible, the Form
of the Most Good; but by the most of men⁴ they are supposed to
be not auxiliary but primary causes of all things—cooling and
heating, solidifying and dissolving, and producing all such effects.
Yet they are incapable of possessing reason and thought for any
purpose. For, as we must affirm, the one and only existing thing
which has the property of acquiring thought is Soul; and Soul is
invisible, whereas fire and water and earth and air are all visible
bodies; and the lover of thought and knowledge must needs
pursue first the causes which belong to the Intelligent Nature, and
put second all such as are of the class of things which are moved
by others, and themselves, in turn, move others because they
cannot help it. And we

PLATO

46 καὶ ἡμῖν· λεκτέα μὲν ἀμφοτέρω τὰ τῶν αἰτιῶν γένη, χωρὶς δὲ
 ὅσαι μετὰ νοῦ καλῶν καὶ ἀγαθῶν δημιουργοὶ καὶ ὅσαι
 μονωθεῖσαι φρονήσεως τὸ τυχὸν ἄτακτον ἐκάστοτε
 ἐξεργάζονται.

Τὰ μὲν οὖν τῶν ὁμμάτων ξυμμεταίτια πρὸς τὸ σχεῖν τὴν
 47 δύναμιν ἣν νῦν εἴληχεν εἰρήσθω· τὸ δὲ μέγιστον αὐτῶν εἰς
 ὠφέλειαν ἔργον, δι' ὃ θεὸς αὐτῇ ἡμῖν δεδώρηται, μετὰ τοῦτο
 ῥητέον. ὅψις δὴ κατὰ τὸν ἐμὸν λόγον αἰτία τῆς μεγίστης
 ὠφελείας γέγονεν ἡμῖν, ὅτι τῶν νῦν λόγων περὶ τοῦ παντὸς
 λεγομένων οὐδεὶς ἂν ποτε ἐρρήθη μήτε ἄστρα μήτε ἥλιον μήτ'
 οὐρανὸν ἰδόντων. νῦν δ' ἡμέρα τε καὶ νύξ ὀφθεῖσθαι μῆνές τε καὶ
 ἐνιαυτῶν περίοδοι μεμηχάνηται μὲν ἀριθμὸν, χρόνον δὲ ἔννοιαν
 περὶ τε τῆς τοῦ παντὸς φύσεως ζήτησιν ἔδοσαν· ἐξ ὧν
 B ἐπορισάμεθα φιλοσοφίας γένος, οὗ μείζον ἀγαθὸν οὐτ' ἦλθεν
 οὐθ' ἦξει ποτὲ τῷ θνητῷ γένει δωρηθὲν ἐκ θεῶν. λέγω δὴ τοῦτο
 ὁμμάτων μέγιστον ἀγαθόν· τὰλλα δέ, ὅσα ἐλάττω, τί ἂν
 ὑμνοῖμεν; ὧν ὁ μὴ φιλόσοφος τυφλωθεὶς ὁδυρόμενος ἂν θρηνοῖ
 μάτην. ἀλλὰ τούτου¹ λεγέσθω παρ' ἡμῶν αὕτη ἐπὶ ταῦτα αἰτία,
 θεὸν ἡμῖν ἀνευρεῖν δωρήσασθαι τε ὅψιν, ἵνα τὰς ἐν οὐρανῷ
 κατιδόντες τοῦ νοῦ περιόδους χρῆσάμεθα ἐπὶ τὰς περιφορὰς
 C τὰς τῆς παρ' ἡμῖν διανοήσεως, ξυγγενεῖς ἐκείναις οὐσας,
 ἀταράκτοις τεταραγμένας, ἐκμαθόντες δὲ καὶ λογισμῶν κατὰ
 φύσιν ὀρθότητος μετασχόντες, μιμούμενοι τὰς τοῦ θεοῦ πάντως

TIMAEUS

also must act likewise. We must declare both kinds of Causes, but
 keep distinct those which, with the aid of thought, are artificers of
 things fair and good, and all those which are devoid of intelligence [Until p. 107](#)
 and produce always accidental and irregular effects. [\(irregular effects\).](#)

Now regarding the auxiliary causes which have helped the eyes [Next: pp. 109-119.](#)
 to acquire the power which they now possess, let this statement
 suffice. Next we must declare the most important benefit effected
 by them, for the sake of which God bestowed them upon us.
 Vision, in my view, is the cause of the greatest benefit to us,
 inasmuch as none of the accounts now given concerning the
 Universe would ever have been given if men had not seen the stars
 or the sun or the heaven. But as it is, the vision of day and night
 and of months and circling years has created the art of number and
 has given us not only the notion of Time¹ but also means of
 research into the nature of the Universe. From these we have
 procured Philosophy in all its range, than which no greater boon
 ever has come or will come, by divine bestowal, unto the race of
 mortals.² This I affirm to be the greatest good of eyesight. As for
 all the lesser goods, why should we celebrate them? He that is no
 philosopher when deprived of the sight thereof may utter vain
 lamentations!³ But the cause and purpose of that best good, as we
 must maintain, is this,—that God devised and bestowed upon us
 vision to the end that we might behold the revolutions of Reason
 in the Heaven and use them for the revolvings of the reasoning
 that is within us, these being akin to those, the perturbable to the
 imperturbable; and that, through learning and sharing in
 calculations which are correct by their nature, by imitation of the
 absolutely unvarying

PLATO

- 47 ἀπλανεῖς οὔσας τὰς ἐν ἡμῖν πεπλανημένας καταστησαίμεθα.
 Φωνῆς τε δὴ καὶ ἀκοῆς πέρι πάλιν ὁ αὐτὸς λόγος, ἐπὶ ταῦτα τῶν
 αὐτῶν ἔνεκα παρὰ θεῶν δεδωρῆσθαι. λόγος τε γὰρ ἐπ' αὐτὰ
 ταῦτα τέτακται, μεγίστην ξυμβαλλόμενος εἰς αὐτὰ μοῖραν,
 D ὅσον τ' αὖ μουσικῆς φωνῇ¹ χρηστικὸν² πρὸς ἀκοὴν ἔνεκα
 ἀρμονίας ἐστὶ δοθέν· ἡ δὲ ἀρμονία, ξυγγενεῖς ἔχουσα φορὰς
 ταῖς ἐν ἡμῖν τῆς ψυχῆς περιόδοις, τῷ μετὰ νοῦ προσχρωμένῳ
 Μούσαις οὐκ ἐφ' ἡδονὴν ἄλογον, καθάπερ νῦν, εἶναι δοκεῖ
 χρήσιμος, ἀλλ' ἐπὶ τὴν γεγυῖαν ἐν ἡμῖν ἀνάρμοστον ψυχῆς
 περιόδον εἰς κατακόσμησιν καὶ συμφωνίαν ἐαντῇ ξύμμαχος
 E ὑπὸ Μουσῶν δέδοται· καὶ ῥυθμὸς αὖ διὰ τὴν ἄμετρον ἐν ἡμῖν
 καὶ χαρίτων ἐπιδεᾷ γιγνομένην ἐν τοῖς πλείστοις ἔξιν ἐπίκουρος
 ἐπὶ ταῦτα ὑπὸ τῶν αὐτῶν ἐδόθη.
 Τὰ μὲν οὖν παρεληλυθότα τῶν εἰρημένων, πλὴν βραχέων, [From pp. 109-119](#)
 ἐπιδέδεικται τὰ διὰ νοῦ δεδημιουργημένα· δεῖ δὲ καὶ τὰ δι'
 48 ἀνάγκης γιγνόμενα τῷ λόγῳ παραθέσθαι. μεμιγμένη γὰρ οὖν ἡ
 τοῦδε τοῦ κόσμου γένεσις ἐξ ἀνάγκης τε καὶ νοῦ συστάσεως
 ἐγεννήθη· νοῦ δὲ ἀνάγκης ἄρχοντος τῷ πείθειν αὐτὴν τῶν
 γιγνομένων τὰ πλείστα ἐπὶ τὸ βέλτιστον ἄγειν, ταύτη κατὰ
 ταῦτά τε δι' ἀνάγκης ἡττωμένης ὑπὸ πειθοῦς ἔμφρονος οὔτῳ
 κατ' ἀρχὰς ξυνίστατο τόδε

TIMAEUS

revolutions of the God we might stabilize the variable revolutions within ourselves.

Concerning sound also and hearing, once more we make the same declaration, that they were bestowed by the Gods with the same object and for the same reasons; for it was for these same purposes that speech was ordained, and it makes the greatest contribution thereto; music too, in so far as it uses audible sound, was bestowed for the sake of harmony.¹ And harmony, which has motions akin to the revolutions of the Soul within us, was given by the Muses to him who makes intelligent use of the Muses, not as an aid to irrational pleasure, as is now supposed, but as an auxiliary to the inner revolution of the Soul, when it has lost its harmony, to assist in restoring it to order and concord with itself. And because of the unmodulated condition, deficient in grace, which exists in most of us, Rhythm also was bestowed upon us to be our helper by the same deities and for the same ends.

→ The foregoing part of our discourse, save for a small portion, has been an exposition of the operations of Reason; but we must also furnish an account of what comes into existence through Necessity.² For, in truth, this Cosmos in its origin was generated as a compound, from the combination of Necessity and Reason. And inasmuch as Reason was controlling Necessity by persuading her to conduct to the best end the most part of the things coming into existence, thus and thereby it came about, through Necessity yielding to intelligent persuasion, that this Universe of ours was being in this wise constructed at the

- 50 προσεικασαί πρέπει τὸ μὲν δεχόμενον μητρί, τὸ δ' ὅθεν πατρί, τὴν δὲ μεταξὺ τούτων φύσιν ἐκγόνῳ, νοῆσαι τε ὡς οὐκ ἂν ἄλλως ἐκτυπώματος ἔσεσθαι μέλλοντος ἰδεῖν ποικίλον πάσας ποικιλίας τούτ' αὐτὸ ἐν ᾧ ἐκτυπούμενον ἐνίσταται γένοιτ' ἂν παρεσκευασμένον εἶ, πλὴν ἄμορφον ὃν ἐκείνων ἀπασῶν τῶν
- E ἰδεῶν ὅσας μέλλοι δέχεσθαι ποθεῖν. ὅμοιον γὰρ ὃν τῶν ἐπεισιόντων τινὲ τὰ τῆς ἐναντίας τά τε τῆς τὸ παράπαν ἄλλης φύσεως, ὅπότ' ἔλθοι, δεχόμενον κακῶς ἂν ἀφομοιοί, τὴν αὐτοῦ παρεμφαῖνον ὄψιν, διὸ καὶ πάντων ἐκτὸς εἰδῶν εἶναι χρεὼν τὸ τὰ πάντα ἐκδεξόμενον ἐν αὐτῷ γένει, καθάπερ περὶ τὰ ἀλείμματα, ὅποσα εὐώδη, τέχνη μηχανῶνται πρῶτον τούτ' αὐτὸ ὑπάρχον, ποιῶσιν ὅ τι μάλιστα ἁώδη τὰ δεξόμενα ὑγρά τὰς ὁσμάς· ὅσοι τε ἐν τισι τῶν μαλακῶν σχήματα ἀπομάττειν ἐπιχειροῦσι, τὸ παράπαν σχῆμα οὐδὲν ἐνδηλον ὑπάρχειν ἐῷσι,
- 51 προομαλύναντες δὲ ὅ τι λειότατον ἀπεργάζονται. ταῦτόν οὖν καὶ τῷ τὰ τῶν <νοητῶν>¹ πάντων αἰεὶ τε ὄντων κατὰ πᾶν ἑαυτοῦ πολλάκις ἀφομοιώματα καλῶς μέλλοντι δέχεσθαι πάντων ἐκτὸς αὐτῷ προσήκει πεφυκέναι τῶν εἰδῶν. διὸ δὴ τὴν τοῦ γεγονότος ὁρατοῦ καὶ πάντως αἰσθητοῦ μητέρα καὶ ὑποδοχὴν μήτε γῆν μήτε αέρα μήτε πῦρ μήτε ὕδωρ λέγωμεν, μήτε ὅσα ἐκ τούτων μήτε ἐξ ὧν ταῦτα γέγονεν· ἀλλ' ἀνόρατον εἰδός τι καὶ ἄμορφον, πανδεχές, μεταλαμβάνον δὲ ἀπορώτατά πη τοῦ
- B νοητοῦ καὶ δυσαλωτότατον αὐτὸ λέγοντες οὐ ψευσόμεθα.
- Καθ' ὅσον δὲ ἐκ τῶν προειρημένων δυνατὸν ἐφικνείσθαι

Recipient to the Mother, the Source to the Father, and what is engendered between these two to the Offspring; and also to perceive that, if the stamped copy is to assume diverse appearances of all sorts, that substance wherein it is set and stamped could not possibly be suited to its purpose unless it were itself devoid of all those forms which it is about to receive from any quarter. For were it similar to any of the entering forms, on receiving forms of an opposite or wholly different kind, as they arrived, it would copy them badly, through obtruding its own visible shape. Wherefore it is right that the substance which is to receive within itself all the kinds should be void of all forms; just as with all fragrant ointments, men bring about this condition by artistic contrivance and make the liquids which are to receive the odours as odourless as possible; and all who essay to mould figures in any soft material utterly refuse to allow any previous figure to remain visible therein, and begin by making it even and as smooth as possible before they execute the work. So likewise it is right that the substance which is to be fitted to receive frequently over its whole extent the copies of all things intelligible and eternal should itself, of its own nature, be void of all the forms. Wherefore, let us not speak of her that is the Mother and Receptacle of this generated world, which is perceptible by sight and all the senses, by the name of earth or air or fire or water, or any aggregates or constituents thereof: rather, if we describe her as a Kind invisible and unshaped, all-receptive, and in some most perplexing and most baffling way partaking of the intelligible, we shall describe her truly.

In so far as it is possible to arrive at the nature of

[Until: p. 119](#)
[\(we shall describe her truly\).](#)
[Next: pp. 125-127.](#)

- 52 *ἐτέρῳ προσήκει τινὶ γίγνεσθαι, οὐσίας ἀμῶς γέ πως ἀντεχομένην, ἣ μηδὲν τὸ παράπαν αὐτὴν εἶναι, τῷ δὲ ὄντως ὄντι βοηθὸς ὁ δὲ ἀκριβείας ἀληθείης λόγος, ὥς ἕως ἄν τι τὸ μὲν ἄλλο*
 D *ἦ, τὸ δὲ ἄλλο, οὐδέτερον ἐν οὐδέτέρῳ ποτὲ γεγεννημένον ἐν ἴμα ταῦτόν καὶ δύο γενήσεσθον.*

[From pp. 125-127.](#)

- Οὗτος μὲν οὖν δὴ παρὰ τῆς ἐμῆς ψήφου λογισθεὶς ἐν κεφαλαίῳ δεδόσθω λόγος, ὃν τε καὶ χώραν καὶ γένεσιν εἶναι, τρία τριχῇ, καὶ πρὶν οὐρανὸν γενέσθαι· τὴν δὲ γενέσεως τιθήνην ὑγραινομένην καὶ πυρουμένην καὶ τὰς γῆς τε καὶ ἀέρος μορφὰς*
 E *δεχομένην, καὶ ὅσα ἄλλα τούτοις πάθη ξυνέπεται πᾶσχουσιν, παντοδαπὴν μὲν ἰδεῖν φαίνεσθαι, διὰ δὲ τὸ μήθ' ὁμοίων δυνάμεων μήτ' ἰσορρόπων ἐμπίπλασθαι κατ' οὐδὲν αὐτῆς ἰσορροπεῖν, ἀλλ' ἀνωμάλως πάντη ταλαντούμενην σείεσθαι μὲν ὑπ' ἐκείνων αὐτήν, κινουμένην δ' αὖ πάλιν ἐκείνα σείειν· τὰ δὲ κινούμενα ἄλλα ἄλλοσε αἰεὶ φέρεσθαι διακρινόμενα, ὥσπερ τὰ ὑπὸ τῶν πλοκάνων τε καὶ ὀργάνων τῶν περὶ τὴν τοῦ σίτου κάθαρσιν σειόμενα καὶ ἀναλικκώμενα τὰ μὲν πυκνὰ καὶ βαρέα*
 53 *ἄλλη, τὰ δὲ μαλὰ καὶ κοῦφα εἰς ἑτέραν ἵζει φερόμενα ἔδραν· τότε οὕτω τὰ τέτταρα γένη σειόμενα ὑπὸ τῆς δεξαμενῆς, κινουμένης αὐτῆς οἷον ὀργάνου σεισμὸν παρέχοντος, τὰ μὲν ἀνομοιότατα πλείστον αὐτὰ ἀφ' αὐτῶν ὀρίζειν, τὰ δ' ὁμοιότατα μάλιστα εἰς ταῦτόν ξυνωθεῖν, διὸ δὴ καὶ χώραν ταῦτα ἄλλα ἄλλην ἴσχειν, πρὶν καὶ τὸ πᾶν ἐξ αὐτῶν διακοσμηθῆν*

in some other thing, clinging to existence as best it may, on pain of being nothing at all; whereas to the aid of the really existent there comes the accurately true argument, that so long as one thing is one thing, and another something different, neither of the two will ever come to exist in the other so that the same thing becomes simultaneously both one and two.

→ Let this, then, be, according to my verdict, a reasoned account of the matter summarily stated,—that Being and Place and Becoming were existing, three distinct things, even before the Heaven came into existence; and that the Nurse of Becoming, being liquefied and ignified and receiving also the forms of earth and of air, and submitting to all the other affections which accompany these, exhibits every variety of appearance; but' owing to being filled with potencies that are neither similar nor balanced, in no part of herself is she equally balanced, but sways unevenly in every part, and is herself shaken by these forms and shakes them in turn as she is moved. And the forms, as they are moved, fly continually in various directions and are dissipated; just as the particles that are shaken and winnowed by the sieves and other instruments used for the cleansing of corn fall in one place if they are solid and heavy, but fly off and settle elsewhere if they are spongy and light. So it was also with the Four Kinds when shaken by the Recipient: her motion, like an instrument which causes shaking, was separating farthest from one another the dissimilar, and pushing most closely together the similar; wherefore also these Kinds occupied different places even before that the Universe was organized and generated out of them.

- 53 γενέσθαι. καὶ τὸ μὲν δὴ πρὸ τούτου πάντα ταῦτ' ἔχειν ἀλόγως
 B καὶ ἀμέτρως· ὅτε δ' ἐπεχειρεῖτο κοσμεῖσθαι τὸ πᾶν, πῦρ πρῶτον
 καὶ ὕδωρ καὶ γῆν καὶ ἀέρα, ἔχνη μὲν ἔχοντα αὐτῶν ἅττα,
 παντάπασί γε μὴν διακείμενα ὥσπερ εἰκὸς ἔχειν ἅπαν ὅταν ἀπῇ
 τινὸς θεός, οὕτω δὴ τότε πεφυκότα ταῦτα πρῶτον
 διεσχηματίσατο εἶδεσί τε καὶ ἀριθμοῖς. τὸ δὲ ἦ δυνατόν ὡς
 κάλλιστα ἄριστά τε ἐξ οὐχ οὕτως ἐχόντων τὸν θεὸν αὐτὰ
 ξυνιστάναι, παρὰ πάντα ἡμῖν ὡς αἰ τοῦτο λεγόμενον
 C ὑπαρχέτω. νῦν δ' οὖν τὴν διάταξιν αὐτῶν ἐπιχειρητέον ἐκάστων
 καὶ γένεσιν ἀήθει λόγῳ πρὸς ὑμᾶς δηλοῦν· ἀλλὰ γὰρ ἐπεὶ
 μετέχετε τῶν κατὰ παιδείusin ὁδῶν, δι' ὧν ἐνδείκνυσθαι τὰ
 λεγόμενα ἀνάγκη, ξυν· ἐψεςθε.

Πρῶτον μὲν δὴ πῦρ καὶ γῆ καὶ ὕδωρ καὶ ἀήρ ὅτι σώματά ἐστι,
 δηλόν πον καὶ παντί. τὸ δὲ τοῦ σώματος εἶδος πᾶν καὶ βάθος
 ἔχει. τὸ δὲ βάθος αὐτῶν πάντα ἀνάγκη τὴν ἐπίπεδον περιελιφέναι

- D φύσιν. ἡ δὲ ὀρθὴ τῆς ἐπιπέδου βάσεως ἐκ τριγώνων συνέστηκε.
 τὰ δὲ τρίγωνα πάντα ἐκ δυοῖν ἄρχεται τριγώνοις, μίαν μὲν
 ὀρθὴν ἔχοντος ἐκατέρου γωνίαν, τὰς δὲ ὀξείας· ὧν τὸ μὲν ἕτερον
 ἐκατέρωθεν ἔχει μέρος γωνίας ὀρθῆς πλευραῖς ἴσαις
 διηρημένης, τὸ δὲ ἕτερον ἀνίστοις ἄνισα μέρη νευεμημένης.
 ταύτην δὴ πυρὸς ἀρχὴν καὶ τῶν ἄλλων σωμάτων ὑποτιθέμεθα
 κατὰ τὸν μετ' ἀνάγκης εἰκότα λόγον πορευόμενοι·

Before that time, in truth, all these things were in a state devoid of reason or measure, but when the work of setting in order this Universe was being undertaken, fire and water and earth and air, although possessing some traces of their own nature, were yet so disposed as everything is likely to be in the absence of God; and inasmuch as this was then their natural condition, God began by first marking them out into shapes by means of forms and numbers. And that God constructed them, so far as He could, to be as fair and good as possible, whereas they had been otherwise, —this above all else must always be postulated in our account. Now, however, it is the disposition and origin of each of these Kinds which I must endeavour to explain to you in an exposition of an unusual type; yet, inasmuch as you have some acquaintance with the technical method which I must necessarily employ in my exposition, you will follow me. 

[Until: p. 127](#)
 ("you will follow me.")

In the first place, then, it is plain I presume to everyone that fire and earth and water and air are solid bodies; and the form of a body, in every case, possesses depth also. Further, it is absolutely necessary that depth should be bounded by a plane surface; and the rectilinear plane is composed of triangles. Now all triangles derive their origin from two triangles, each having one angle right and the others acute¹; and the one of these triangles has on each side half a right angle marked off by equal sides, while the other has the right angle divided into unequal parts by unequal sides. These we lay down as the principles of fire and all the other bodies, proceeding according to a method in which the probable is combined with the necessary; but the principles

[Next section](#)
 (final): p. 253

- 91 τὰς κορυφάς, ὅπῃ συνεθλίφθησαν ὑπὸ ἀργίας ἐκάστων αἱ
 92 περιφοραί. τετράπουν τε τὸ γένος αὐτῶν ἐκ ταύτης ἐφύετο καὶ
 πολύπουν τῆς προφάσεως, θεοῦ βάσεις ὑποτιθέντος πλείους
 τοῖς μᾶλλον ἄφροσιν, ὥς μᾶλλον ἐπὶ γῇν ἔλκουντο. τοῖς δ'
 ἀφρονεστάτοις αὐτῶν τούτων καὶ παντάπασι πρὸς γῇν πᾶν τὸ
 σῶμα κατατεινομένοις ὥς οὐδὲν ἔτι ποδῶν χρείας οὔσης, ἀποδα
 αὐτὰ καὶ ἰλυσπώμενα ἐπὶ γῆς ἐγέννησαν. τὸ δὲ τέταρτον γένος
 B ἔνυδρον γέγονεν ἐκ τῶν μάλιστα ἀνοητοτάτων καὶ
 ἀμαθεστάτων, οὓς οὐδ' ἀναπνοῆς καθαρᾶς ἔτι ἠξίωσαν οἱ
 μεταπλάττοντες, ὥς τὴν ψυχὴν ὑπὸ πλημμελείας πάσης
 ἀκαθάρτως ἐχόντων, ἀλλ' ἀντὶ λεπτῆς καὶ καθαρᾶς ἀναπνοῆς
 ἀέρος εἰς ὕδατος θολερὰν καὶ βαθεῖαν ἔωσαν ἀνάπνευσιν· ὅθεν
 ἰχθύων ἔθνος καὶ τὸ τῶν ὀστρέων ξυναπάντων τε ὅσα ἔνυδρα
 γέγονε, δίκην ἀμαθίας ἐσχάτης ἐσχάτας οἰκήσεις εἰληχόντων.
 C καὶ κατὰ ταῦτα δὴ πάντα τότε καὶ νῦν διαμείβεται τὰ ζῶα εἰς
 ἄλληλα, νοῦ καὶ ἀνοίας ἀποβολῇ καὶ κτήσει μεταβαλλόμενα.

Καὶ δὴ καὶ τέλος περὶ τοῦ παντὸς νῦν ἤδη τὸν λόγον ἡμῖν
 φῶμεν ἔχειν· θνητὰ γὰρ καὶ ἀθάνατα ζῶα λαβὼν καὶ
 συμπληρωθεὶς ὅδε ὁ κόσμος οὕτω, ζῶον ὁρατὸν τὰ ὁρατὰ
 περιέχον, εἰκὼν τοῦ νοητοῦ θεοῦ αἰσθητός, μέγιστος καὶ
 ἄριστος κάλλιστός τε καὶ τελεώτατος γέγονεν εἰς οὐρανὸς ὅδε
 μονογενὴς ὢν.

[Final section:](#)
[p. 253.](#)

every shape, according as their several revolutions have been distorted by disuse. On this account also their race was made four-footed and many-footed, since God set more supports under the more foolish ones, so that they might be dragged down still more to the earth. And inasmuch as there was no longer any need of feet for the most foolish of these same creatures, which stretched with their whole body along the earth, the gods generated these footless and wriggling upon the earth. And the fourth kind, which lives in the water, came from the most utterly thoughtless and stupid of men, whom those that remoulded them deemed no longer worthy even of pure respiration, seeing that they were unclean of soul through utter wickedness; wherefore in place of air, for refined and pure respiring, they thrust them into water, there to respire its turbid depths. Thence have come into being the tribe of fishes and of shellfish and all creatures of the waters, which have for their portion the extremest of all abodes in requital for the extremity of their witlessness. Thus, both then and now, living creatures keep passing into one another in all these ways, as they undergo transformation by the loss or by the gain of reason and unreason.

And now at length we may say that our discourse concerning the Universe has reached its termination. For this our Cosmos has received the living creatures both mortal and immortal and been thereby fulfilled; it being itself a visible Living Creature embracing the visible creatures, a perceptible God made in the image of the Intelligible, most great and good and fair and perfect in its generation—even this one Heaven sole of its kind.¹