GREEK SERIES · VOLUME 16

On Time

Aristotle · Philo · Plotinus

ΦΥΣΙΚΗ ΑΚΡΟΑΣΙΣ
ΠΕΡΙ ΑΦΘΑΡΣΙΑΣ ΚΟΣΜΟΥ
ΕΝΝΕΑΔΕΣ

On Time

Aristotle's Physics IV and VIII, with Philo and Plotinus on Eternity and Time

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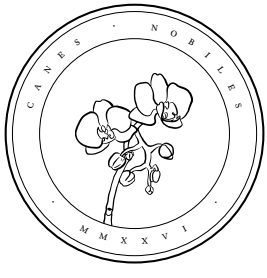
with a word-for-word interlinear English translation

preserving the original word order



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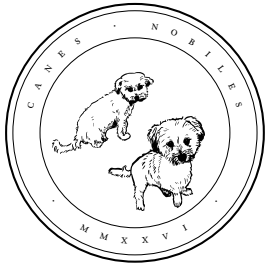

Volume 16 of the Canes Nobiles Greek interlinear texts

The Greek text follows Prantl's Teubner Physics,
Cohn and Reiter's Philo, and Volkmann's Teubner Plotinus

On the Eternity of the World and the Enneads set
from the First Thousand Years of Greek, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Words the editors seclude are not printed; words they supply,
and those Volkmann marks as doubtful, are printed without their brackets.

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ARISTOTLE

ΦΥΣΙΚΗ ΑΚΡΟΑΣΙΣ

Physics IV and VIII

BOOK IV

IV.1 · WHETHER THERE IS PLACE

The natural philosopher must ask of place, as of the infinite, whether it is, how, and what it is. Everything that is is thought to be somewhere, and locomotion is the commonest motion. Replacement seems to show place distinct from its bodies, and the natural motions of fire and earth that it has a power; Hesiod would be right to put Chaos first. But place seems neither body, element, nor cause; Zeno asks where it would be; and it must grow with what grows. So even its existence is in doubt.

Ὁμοίως δ' ἀνάγκη καὶ περὶ τόπου τὸν φυσικὸν 208a
likewise and (it-is)-necessary also about place the natural-philosopher
ὥσπερ καὶ περὶ ἀπείρου γνωρίζειν, εἰ ἔστιν ἢ μή, καὶ
just-as also about (the)-infinite to-know whether it-is or not and
πῶς ἐστί, καὶ τί ἐστιν. τά τε γὰρ ὄντα πάντες
how it-is and what it-is the(-things) both for being all
ὑπολαμβάνουσι εἶναί που (τὸ γὰρ μὴ ὂν οὐδαμοῦ
suppose to-be somewhere the(-thing) for not being nowhere
εἶναι· ποῦ γάρ ἐστι τραγέλαφος ἢ σφίγξ;) καὶ τῆς κινήσεως
to-be where for is (a)-goat-stag or (a)-sphinx and of-the motion
ἡ κοινὴ μάλιστα καὶ κυριωτάτη κατὰ τόπον ἐστίν,
the common most and most-proper according-to place is
ἣν καλοῦμεν φοράν. ἔχει δὲ πολλὰς ἀπορίας τί ποτ'
which we-call locomotion it-has and many difficulties what ever
ἔστιν ὁ τόπος· οὐ γὰρ ταὐτὸν φαίνεται θεωροῦσιν
is the place not for the-same(-thing) it-appears (to-those)-studying(-it)
ἐξ ἁπάντων τῶν ὑπαρχόντων. ἔτι δ' οὐδ' ἔχομεν
from all the (facts)-belonging(-to-it) further and not-even we-have
οὐδὲν παρὰ τῶν ἄλλων οὔτε προηπορημένον οὔτε
anything from the others either previously-raised-as-a-difficulty or
προευπορημένον περὶ αὐτοῦ. ὅτι μὲν οὖν ἔστι τι ὁ
previously-resolved about it that indeed then is something the

τόπος, δοκεῖ δῆλον εἶναι ἐκ τῆς ἀντιμεταστάσεως· ὅπου
place it-seems clear to-be from the replacement where
γὰρ ἔστι νῦν ὕδωρ, ἐνταῦθα ἐξελθόντος ὥσπερ ἐξ
for is now water there (it)-having-gone-out just-as from
ἀγγείου πάλιν ἀὴρ ἐκεῖ ἔνεστιν· ὁτὲ δὲ τὸν αὐτὸν
(a)-vessel again air there is-in at-another-time and the same
τόπον τοῦτον ἄλλο τι τῶν σωμάτων κατέχει, τοῦτο
place this other some(-one) of-the bodies occupies this
δὴ τῶν ἐγγινομένων καὶ μεταβαλλόντων ἕτερον
then of-the (things)-coming-to-be-in(-it) and changing different
πάντων εἶναι δοκεῖ· ἐν ᾧ γὰρ ἀήρ ἐστι νῦν, ὕδωρ ἐν
of-all to-be it-seems in which for air is now water in
τούτῳ πρότερον ἦν, ὥστε δῆλον ὡς ἦν ὁ τόπος τι
this before was so-that (it-is)-clear that was the place something
καὶ ἡ χώρα ἕτερον ἀμφοῖν, εἰς ἣν καὶ ἐξ ἧς μετέβαλον.
and the room different from-both into which and from which they-changed
208b ἔτι δὲ αἱ φοραὶ τῶν φυσικῶν σωμάτων καὶ ἁπλῶν,
further and the locomotions of-the natural bodies and simple
οἷον πυρὸς καὶ γῆς καὶ τῶν τοιούτων, οὐ μόνον δηλοῦσιν
such-as of-fire and of-earth and of-the such not only show
ὅτι ἔστι τι ὁ τόπος, ἀλλ' ὅτι καὶ ἔχει τινὰ δύναμιν.
that is something the place but that also it-has some power
φέρεται γὰρ ἕκαστον εἰς τὸν αὑτοῦ τόπον μὴ κωλυόμενον,
is-carried for each(-one) into the its-own place not being-hindered
τὸ μὲν ἄνω τὸ δὲ κάτω· ταῦτα δ' ἐστὶ τόπου
the-(one) indeed up the-(other) and down these and are of-place
μέρη καὶ εἴδη, τὸ ἄνω καὶ κάτω καὶ αἱ λοιπαὶ τῶν ἓξ
parts and kinds the above and below and the remaining of-the six
διαστάσεων. ἔστι δὲ τὰ τοιαῦτα οὐ μόνον πρὸς ἡμᾶς,
extents are and the such not only relative-to us
τὸ ἄνω καὶ κάτω καὶ δεξιὸν καὶ ἀριστερόν· ἡμῖν μὲν
the above and below and right and left for-us indeed

γὰρ οὐκ ἀεὶ τὸ αὐτό, ἀλλὰ κατὰ τὴν θέσιν, ὅπως
for not always the same but according-to the position however
ἂν στραφῶμεν, γίνεται, διὸ καὶ ταὐτὸ πολλάκις
— we-turn it-comes-to-be wherefore also the-same(-thing) often
δεξιὸν καὶ ἀριστερόν ἐστι καὶ ἄνω καὶ κάτω καὶ πρόσθεν
right and left is and above and below and before
καὶ ὄπισθεν. ἐν δὲ τῇ φύσει διώρισται χωρὶς ἕκαστον. οὐ
and behind in and the nature is-determined separately each(-one) not
γὰρ ὅ τι ἔτυχέν ἐστι τὸ ἄνω, ἀλλ᾽ ὅπου φέρεται τὸ
for what ever chances is the above but where is-carried the
πῦρ καὶ τὸ κοῦφον· ὁμοίως δὲ καὶ τὸ κάτω οὐχ ὅ τι
fire and the light likewise and also the below not what ever
ἔτυχεν, ἀλλ᾽ ὅπου τὰ ἔχοντα βάρος καὶ τὰ γεηρά,
chances but where the(-things) having weight and the earthy
ὡς οὐ τῇ θέσει διαφέροντα μόνον ἀλλὰ καὶ τῇ δυνάμει.
as not by-the position differing only but also by-the power
δηλοῖ δὲ καὶ τὰ μαθηματικά· οὐκ ὄντα γὰρ ἐν τόπῳ 25
shows and also the mathematical(-objects) not being for in place
ὅμως κατὰ τὴν θέσιν τὴν πρὸς ἡμᾶς ἔχει δεξιὰ
nevertheless according-to the position the relative-to us they-have right
καὶ ἀριστερά, ὡς τὰ μόνον λεγόμενα διὰ θέσιν
and left as the(-things) only said because-of position
οὐκ ἔχοντα φύσει τούτων ἕκαστον. ἔτι οἱ τὸ κενὸν
not having by-nature of-these each further those the void
φάσκοντες εἶναι τόπον λέγουσιν· τὸ γὰρ κενὸν τόπος ἂν
asserting to-exist place speak-of the for void place —
εἴη ἐστερημένος σώματος. ὅτι μὲν οὖν ἔστι τι ὁ
would-be deprived of-body that indeed then is something the
τόπος παρὰ τὰ σώματα, καὶ πᾶν σῶμα αἰσθητὸν ἐν τόπῳ,
place beside the bodies and every body sensible in place

διὰ τούτων ἄν τις ὑπολάβοι· δόξειε δ' ἂν καὶ Ἡσίοδος
through these — one would-suppose would-seem and — also Hesiod
ὀρθῶς λέγειν ποιήσας πρῶτον τὸ χάος. λέγει γοῦν
rightly to-speak having-made first the chaos he-says at-any-rate

πάντων μὲν πρώτιστα χάος γένετ',
of-all(-things) indeed first chaos came-to-be
αὐτὰρ ἔπειτα γαῖ' εὐρύστερνος,
but then earth broad-breasted

ὡς δέον πρῶτον ὑπάρξαι χώραν τοῖς οὖσι,
as (it-being)-necessary first to-exist room for-the (things)-that-are
διὰ τὸ νομίζειν, ὥσπερ οἱ πολλοί, πάντα εἶναί που
because-of the to-think just-as the many all(-things) to-be somewhere
καὶ ἐν τόπῳ. εἰ δ' ἐστὶ τοιοῦτο, θαυμαστή τις ἂν εἴη
and in place if and is such marvelous some — would-be
τοῦ τόπου δύναμις καὶ προτέρα πάντων· οὗ γὰρ
of-the place power and prior to-all(-things) (that)-which for
ἄνευ τῶν ἄλλων οὐδὲν ἔστιν, ἐκεῖνο δ' ἄνευ τῶν ἄλλων,
without of-the others nothing is that and without the others
ἀνάγκη πρῶτον εἶναι· οὐ γὰρ ἀπόλλυται ὁ τόπος
(it-is)-necessary first to-be not for perishes the place
τῶν ἐν αὐτῷ φθειρομένων.
the(-things) in it perishing

209a οὐ μὴν ἀλλ' ἔχει γ' ἀπορίαν, εἰ ἔστι, τί ἐστι, πότερον
not indeed but it-has at-least (a)-difficulty if it-is what it-is whether
ὄγκος τις σώματος ἤ τις ἑτέρα φύσις· ζητητέον γὰρ
(a)-bulk some of-body or some other nature one-must-seek for
τὸ γένος αὐτοῦ πρῶτον. διαστήματα μὲν οὖν ἔχει τρία,
the genus of-it first extensions indeed then it-has three
μήκους καὶ πλάτους καὶ βάθους, οἷς ὁρίζεται σῶμα πᾶν.
of-length and of-breadth and of-depth by-which is-bounded body every

ἀδύνατον δὲ σῶμα εἶναι τὸν τόπον· ἐν ταὐτῷ γὰρ ἂν
impossible and (a)-body to-be the place in the-same(-place) for —
εἴη δύο σώματα. ἔτι εἴπερ ἔστι σώματος τόπος καὶ
would-be two bodies further if-indeed there-is of-body place and
χώρα, δῆλον ὅτι καὶ ἐπιφανείας καὶ τῶν λοιπῶν περάτων·
room (it-is)-clear that also of-surface and of-the remaining limits
ὁ γὰρ αὐτὸς ἁρμόσει λόγος· ὅπου γὰρ ἦν πρότερον
the for same will-fit argument where for were before
τὰ τοῦ ὕδατος ἐπίπεδα, ἔσται πάλιν τὰ τοῦ ἀέρος.
the of-the water planes will-be in-turn the(-planes) of-the air
ἀλλὰ μὴν οὐδεμίαν διαφορὰν ἔχομεν στιγμῆς καὶ τόπου
but indeed no difference we-have of-(a)-point and of-(the)-place
στιγμῆς, ὥστ' εἰ μηδὲ ταύτης ἕτερόν ἐστιν ὁ τόπος, οὐδὲ
of-(the)-point so-that if not-even than-this different is the place nor
τῶν ἄλλων οὐδενός, οὐδ' ἔστι τι παρ' ἕκαστον τούτων
of-the others any nor is something beside each of-these
ὁ τόπος. τί γὰρ ἄν ποτε καὶ θείημεν εἶναι τὸν τόπον;
the place what for — ever also would-we-posit to-be the place
οὔτε γὰρ στοιχεῖον οὔτ' ἐκ στοιχείων οἷόν τ' εἶναι τὸν
neither for element nor from elements possible — to-be the
τόπον τοιαύτην ἔχοντα φύσιν, οὔτε τῶν σωματικῶν οὔτε
place such having nature neither of-the bodily nor
τῶν ἀσωμάτων· μέγεθος μὲν γὰρ ἔχει, σῶμα δ' οὐδέν·
of-the incorporeal magnitude indeed for it-has body and none
ἔστι δὲ τὰ μὲν τῶν αἰσθητῶν σωμάτων στοιχεῖα
are and the(-elements) indeed of-the sensible bodies elements
σώματα, ἐκ δὲ τῶν νοητῶν οὐδὲν γίνεται μέγεθος.
bodies from and the intelligible(-elements) no comes-to-be magnitude
ἔτι δὲ καὶ τίνος ἄν τις θείη τοῖς οὖσιν αἴτιον 20
further and also of-what — one would-posit for-the (things)-that-are cause
εἶναι τὸν τόπον; οὐδεμία γὰρ αὐτῷ ὑπάρχει αἰτία τῶν
to-be the place none for to-it belongs cause of-the

τεττάρων· οὔτε γὰρ ὡς ὕλη τῶν ὄντων (οὐδὲν γὰρ
four neither for as matter of-the beings nothing for
ἐξ αὐτοῦ συνέστηκεν) οὔτε ὡς εἶδος καὶ λόγος τῶν
from it is-composed nor as form and account of-the
πραγμάτων οὔθ' ὡς τέλος, οὔτε κινεῖ τὰ ὄντα. ἔτι δὲ
things nor as end nor it-moves the beings further and
καὶ αὐτὸς εἰ ἔστι τι τῶν ὄντων, ποῦ ἔσται; ἡ γὰρ
also itself if is something of-the beings where will-it-be the for
Ζήνωνος ἀπορία ζητεῖ τινὰ λόγον· εἰ γὰρ πᾶν τὸ ὂν ἐν
of-Zeno difficulty seeks some account if for every the being (is)-in
τόπῳ, δῆλον ὅτι καὶ τοῦ τόπου τόπος ἔσται, καὶ τοῦτο
place (it-is)-clear that also of-the place (a)-place will-be and this
εἰς ἄπειρον πρόεισιν. ἔτι ὥσπερ ἅπαν σῶμα ἐν τόπῳ,
into infinity proceeds further just-as every body (is)-in place
οὕτω καὶ ἐν τόπῳ ἅπαντι σῶμα· πῶς οὖν ἐροῦμεν περὶ
thus also in place every (there-is)-body how then shall-we-speak about
τῶν αὐξανομένων; ἀνάγκη γὰρ ἐκ τούτων συναύξεσθαι
the (things)-growing (it-is)-necessary for from these to-grow-together
τὸν τόπον αὐτοῖς, εἰ μήτ' ἐλάττων μήτε μείζων ὁ τόπος
the place with-them if neither less nor greater the place
ἑκάστου. διὰ μὲν οὖν τούτων οὐ μόνον τί ἐστιν,
of-each(-thing) through indeed then these not only what it-is
ἀλλὰ καὶ εἰ ἔστιν, ἀπορεῖν ἀναγκαῖον.
but also whether it-is to-be-in-difficulty (is)-necessary

Place is either common to all bodies or proper to each, its first container. As a limit, place might seem each thing's form; as the extension of the magnitude, its matter, which is why Plato's Timaeus makes matter and room the same. But form and matter cannot be separated from the thing, while place can: like a vessel, it is left and entered. If place were either, a body could not move to its own place, place would be in a place, and it would perish when air became water.

Ἐπεὶ δὲ τὸ μὲν καθ' αὑτὸ τὸ δὲ κατ' ἄλλο λέγεται, 30
since and the-(one) indeed by itself the-(other) and by another is-said
καὶ τόπος ὁ μὲν κοινός, ἐν ᾧ ἅπαντα τὰ σώματά
also place the-(one) indeed common in which all the bodies
ἐστιν, ὁ δ' ἴδιος, ἐν ᾧ πρώτῳ (λέγω δ' οἷον σὺ
are the-(other) and proper in which first I-mean and such-as you
νῦν ἐν τῷ οὐρανῷ ὅτι ἐν τῷ ἀέρι, οὗτος δ' ἐν
now (are)-in the heaven because (you-are)-in the air this and (is)-in
τῷ οὐρανῷ, καὶ ἐν τῷ ἀέρι δὲ ὅτι ἐν τῇ γῇ, ὁμοίως
the heaven and in the air too because (you-are)-on the earth likewise
δὲ καὶ ἐν ταύτῃ ὅτι ἐν τῷδε τῷ τόπῳ, ὃς περιέχει
and also in this because (you-are)-in this the place which contains
οὐδὲν πλέον ἢ σέ), εἰ δή ἐστιν ὁ τόπος τὸ πρῶτον
nothing more than you if then is the place the first
περιέχον τῶν σωμάτων ἕκαστον, πέρας τι ἂν εἴη, ὥστε
container of-the bodies each (a)-limit some — would-be so-that
δόξειεν ἂν τὸ εἶδος καὶ ἡ μορφὴ ἑκάστου ὁ τόπος εἶναι,
would-seem — the form and the shape of-each the place to-be
ᾧ ὁρίζεται τὸ μέγεθος καὶ ἡ ὕλη ἡ τοῦ μεγέθους·
by-which is-bounded the magnitude and the matter the of-the magnitude
τοῦτο γὰρ ἑκάστου πέρας. οὕτω μὲν οὖν σκοποῦσιν
this for (is)-of-each (the)-limit thus indeed then (to-those)-considering(-it)
ὁ τόπος τὸ ἑκάστου εἶδός ἐστιν· ᾗ δὲ δοκεῖ ὁ τόπος
the place the of-each form is insofar-as but seems the place

εἶναι διάστημα τοῦ μεγέθους, ἡ ὕλη· τοῦτο γὰρ
to-be (the)-extension of-the magnitude (it-is)-the matter this for
ἕτερον τοῦ μεγέθους· τοῦτο δ' ἐστὶ τὸ περιεχόμενον ὑπὸ
different from-the magnitude this and is the (thing)-contained by
τοῦ εἴδους καὶ ὡρισμένον, οἷον ὑπὸ ἐπιπέδου καὶ πέρατος.
the form and bounded such-as by (a)-plane and limit
209b ἔστι δὲ τοιοῦτον ἡ ὕλη καὶ τὸ ἀόριστον· ὅταν γὰρ
is and such the matter and the indeterminate when for
ἀφαιρεθῇ τὸ πέρας καὶ τὰ πάθη τῆς σφαίρας, λείπεται
is-taken-away the limit and the affections of-the sphere there-is-left
οὐδὲν παρὰ τὴν ὕλην. διὸ καὶ Πλάτων τὴν ὕλην καὶ
nothing beside the matter wherefore also Plato the matter and
τὴν χώραν ταὐτό φησιν εἶναι ἐν τῷ Τιμαίῳ· τὸ γὰρ
the room the-same says to-be in the Timaeus the for
μεταληπτικὸν καὶ τὴν χώραν ἓν καὶ ταὐτόν. ἄλλον
participant and the room one and the-same(-thing) (in)-another
δὲ τρόπον ἐκεῖ τε λέγων τὸ μεταληπτικὸν καὶ ἐν τοῖς
and way there both saying the participant and in the
λεγομένοις ἀγράφοις δόγμασιν, ὅμως τὸν τόπον καὶ τὴν
so-called unwritten doctrines nevertheless the place and the
χώραν τὸ αὐτὸ ἀπεφήνατο. λέγουσι μὲν γὰρ πάντες εἶναί
room the same he-declared say indeed for all to-be
τι τὸν τόπον, τί δ' ἐστίν, οὗτος μόνος ἐπεχείρησεν
something the place what and it-is he alone attempted
εἰπεῖν. εἰκότως δ' ἐκ τούτων σκοπουμένοις δόξειεν ἂν
to-say reasonably and from these (to-those)-considering(-it) it-would-seem —
εἶναι χαλεπὸν γνωρίσαι τί ἐστιν ὁ τόπος, εἴπερ τούτων
to-be difficult to-know what is the place if-indeed of-these
ὁποτερονοῦν ἐστίν, εἴτε ἡ ὕλη εἴτε τὸ εἶδος· ἄλλως
either-one it-is whether the matter or the form otherwise
τε γὰρ τὴν ἀκροτάτην ἔχει θέαν, καὶ χωρὶς ἀλλήλων
both for the highest it-has vision and apart from-each-other

οὐ ῥᾴδιον γνωρίζειν. ἀλλὰ μὴν καὶ ὅτι γε ἀδύνατον
not easy to-know but indeed also that at-least (it-is)-impossible
ὁποτερονοῦν τούτων εἶναι τὸν τόπον, οὐ χαλεπὸν ἰδεῖν.
either-one of-these to-be the place not difficult to-see
τὸ μὲν γὰρ εἶδος καὶ ἡ ὕλη οὐ χωρίζεται τοῦ 25
the indeed for form and the matter not are-separated from-the
πράγματος, τὸν δὲ τόπον ἐνδέχεται· ἐν ᾧ γὰρ ἀὴρ ἦν, ἐν
thing the but place (it-is)-possible in which for air was in
τούτῳ πάλιν ὕδωρ, ὡς ἔφαμεν, γίνεται, ἀντιμεθισταμένων
this in-turn water as we-said comes-to-be (they)-exchanging-places
ἀλλήλοις τοῦ τε ὕδατος καὶ τοῦ ἀέρος, καὶ τῶν ἄλλων
with-each-other the both water and the air and the other
σωμάτων ὁμοίως, ὥστε οὔτε μόριον οὔθ' ἕξις ἀλλὰ
bodies likewise so-that neither part nor state but
χωριστὸς ὁ τόπος ἑκάστου ἐστίν. δοκεῖ γὰρ τοιοῦτό τι
separable the place of-each is it-seems for such something
εἶναι ὁ τόπος οἷον τὸ ἀγγεῖον· ἔστι γὰρ τὸ ἀγγεῖον τόπος
to-be the place such-as the vessel is for the vessel place
μεταφορητός· τὸ δ' ἀγγεῖον οὐδὲν τοῦ πράγματός ἐστιν.
transportable the and vessel nothing of-the thing is
ᾗ μὲν οὖν χωριστός ἐστι τοῦ πράγματος, ταύτῃ
insofar-as indeed then separable it-is from-the thing in-this-respect
μὲν οὐκ ἔστι τὸ εἶδος· ᾗ δὲ περιέχει, ταύτῃ δ'
indeed not it-is the form insofar-as and it-contains in-this-respect and
ἕτερος τῆς ὕλης. δοκεῖ δὲ ἀεὶ τὸ ὅν που αὐτό
(it-is)-different from-the matter it-seems and always the being somewhere itself
τε εἶναί τι καὶ ἕτερόν τι ἐκτὸς αὐτοῦ. Πλάτωνι
both to-be something and other something (is)-outside it by-Plato
μέντοι λεκτέον, εἰ δεῖ παρεκβάντας εἰπεῖν, διὰ τί
however it-must-be-said if one-must digressing to-say because-of what
οὐκ ἐν τόπῳ τὰ εἴδη καὶ οἱ ἀριθμοί, εἴπερ τὸ μεθεκτικὸν
not (are)-in place the forms and the numbers if-indeed the participant

ὁ τόπος, εἴτε τοῦ μεγάλου καὶ τοῦ μικροῦ ὄντος τοῦ
(is)-the place whether of-the great and of-the small being the
μεθεκτικοῦ εἴτε τῆς ὕλης, ὥσπερ ἐν τῷ Τιμαίῳ γέγραφεν.
participant or of-the matter just-as in the Timaeus he-has-written
210a ἔτι πῶς ἂν φέροιτο εἰς τὸν αὑτοῦ τόπον, εἰ ὁ
further how — would-it-be-carried to the its-own place if the
τόπος ἦν ἡ ὕλη ἢ τὸ εἶδος; ἀδύνατον γὰρ οὗ
place were the matter or the form (it-is)-impossible for where
μὴ κίνησις μηδὲ τὸ ἄνω ἢ κάτω ἐστί, τόπον εἶναι.
(there-is)-not motion nor the above or below is (for)-place to-be
ὥστε ζητητέος ἐν τοῖς τοιούτοις ὁ τόπος. εἰ δ' ἐν
so-that must-be-sought among the such(-things) the place if and (is)-in
αὐτῷ ὁ τόπος (δεῖ γάρ, εἴπερ ἢ μορφὴ ἢ ὕλη),
it the place (it)-must(-be) for if-indeed either shape or matter
ἔσται ὁ τόπος ἐν τόπῳ· μεταβάλλει γὰρ ἅμα τῷ
will-be the place in place changes for together-with the
πράγματι καὶ κινεῖται καὶ τὸ εἶδος καὶ τὸ ἀόριστον, οὐκ
thing and moves both the form and the indeterminate not
ἀεὶ ἐν τῷ αὐτῷ ἀλλ' οὗπερ τὸ πρᾶγμα· ὥστε τοῦ
always in the same(-place) but where-precisely the thing(-is) so-that of-the
τόπου ἔσται τόπος. ἔτι ὅταν ἐξ ἀέρος ὕδωρ γένηται,
place there-will-be (a)-place further when from air water comes-to-be
ἀπόλωλεν ὁ τόπος· οὐ γὰρ ἐν τῷ αὐτῷ τόπῳ τὸ
has-perished the place not for (is)-in the same place the
γενόμενον σῶμα· τίς οὖν ἡ φθορά; ἐξ ὧν μὲν τοίνυν
having-come-to-be body what then (is)-the destruction from which indeed therefore
ἀναγκαῖον εἶναί τι τὸν τόπον, καὶ πάλιν ἐξ ὧν
(it-is)-necessary to-be something the place and again from which
ἀπορήσειεν ἄν τις αὐτοῦ περὶ τῆς οὐσίας, εἴρηται.
would-raise-a-difficulty — anyone of-it concerning the substance it-has-been-said

One thing is said to be in another in eight ways: a part in the whole, the whole in its parts, a species in its genus, a genus in its species, form in matter, Greek affairs in their king, a thing in the good, its end, and, most strictly, a thing in a vessel or place. Nothing is primarily in itself, or the jar would be vessel and wine. Zeno's regress is easily answered: the first place can be in something else, though not as in a place. Place is neither form nor matter.

Μετὰ δὲ ταῦτα λεκτέον ποσαχῶς ἄλλο ἐν ἄλλῳ 15
after and these(-things) it-must-be-said in-how-many-ways one in another
λέγεται. ἕνα μὲν δὴ τρόπον ὡς ὁ δάκτυλος ἐν τῇ χειρὶ
is-said in-one indeed then way as the finger in the hand
καὶ ὅλως τὸ μέρος ἐν τῷ ὅλῳ. ἄλλον δὲ τρόπον ὡς τὸ
and generally the part in the whole in-another and way as the
ὅλον ἐν τοῖς μέρεσιν· οὐ γὰρ ἔστιν ὅλον παρὰ τὰ μέρη.
whole in the parts not for is (the)-whole beside the parts
ἄλλον δὲ τρόπον ὡς ὁ ἄνθρωπος ἐν ζῴῳ καὶ ὅλως εἶδος
in-another and way as the man in animal and generally species
ἐν γένει. ἄλλον δὲ ὡς τὸ γένος ἐν τῷ εἴδει καὶ ὅλως
in genus in-another and as the genus in the species and generally
τὸ μέρος τοῦ εἴδους ἐν τῷ λόγῳ. ἔτι ὡς ἡ ὑγίεια ἐν
the part of-the species in the definition further as the health in
θερμοῖς καὶ ψυχροῖς καὶ ὅλως τὸ εἶδος ἐν τῇ ὕλῃ. ἔτι ὡς
hot(-things) and cold(-things) and generally the form in the matter further as
ἐν βασιλεῖ τὰ τῶν Ἑλλήνων καὶ ὅλως ἐν τῷ πρώτῳ
in (the)-king the(-affairs) of-the Greeks and generally in the first
κινητικῷ. ἔτι ὡς ἐν τῷ ἀγαθῷ καὶ ὅλως ἐν τῷ τέλει·
mover further as in the good and generally in the end
τοῦτο δ' ἐστὶ τὸ οὗ ἕνεκα. πάντων δὲ κυριώτατον
this and is the of-which for-the-sake of-all and most-proper
τὸ ὡς ἐν ἀγγείῳ καὶ ὅλως ἐν τόπῳ. ἀπορήσειε
the(-sense) as in (a)-vessel and generally in place would-raise-the-difficulty

δ᾽ ἄν τις, ἆρα καὶ αὐτό τι ἐν ἑαυτῷ ἐνδέχεται
and — one whether also itself something in itself can
εἶναι, ἢ οὐθέν, ἀλλὰ πᾶν ἢ οὐδαμοῦ ἢ ἐν ἄλλῳ.
be or nothing but everything either nowhere or in another
30 διχῶς δὲ τοῦτ᾽ ἐστίν, ἤτοι καθ᾽ αὑτὸ ἢ καθ᾽ ἕτερον. ὅταν
in-two-ways and this is either by itself or by another when
μὲν γὰρ ᾖ μόρια τοῦ ὅλου τὸ ἐν ᾧ καὶ τὸ ἐν τούτῳ,
indeed for are parts of-the whole the in which and the in this
λεχθήσεται τὸ ὅλον ἐν ἑαυτῷ· λέγεται γὰρ καὶ κατὰ
will-be-said the whole (to-be)-in itself it-is-said for also according-to
μέρη, οἷον λευκὸς ὅτι ἡ ἐπιφάνεια λευκή, καὶ ἐπιστήμων
parts such-as white because the surface (is)-white and knowing
ὅτι τὸ λογιστικόν. ὁ μὲν οὖν ἀμφορεὺς οὐκ ἔσται ἐν
because the reasoning(-part) the indeed then jar not will-be in
ἑαυτῷ, οὐδ᾽ ὁ οἶνος· ὁ δὲ τοῦ οἴνου ἀμφορεὺς ἔσται·
itself nor the wine the but of-the wine jar will-be
ὅ τε γὰρ καὶ ἐν ᾧ, ἀμφότερα τοῦ αὐτοῦ μόρια. οὕτω
what both for and in which both of-the same (are)-parts thus
μὲν οὖν ἐνδέχεται αὐτό τι ἐν ἑαυτῷ εἶναι, πρώτως
indeed then (it-is)-possible itself something in itself to-be primarily
δ᾽ οὐκ ἐνδέχεται, οἷον τὸ λευκὸν ἐν σώματι. ἡ ἐπιφάνεια
but not (it-is)-possible such-as the white in body the surface
γὰρ ἐν σώματι, ἡ δ᾽ ἐπιστήμη ἐν ψυχῇ. κατὰ ταῦτα
for (is)-in body the and knowledge in soul according-to these
δ᾽ αἱ προσηγορίαι μέρη ὄντα, ὥς γε ἐν ἀνθρώπῳ.
and the appellations parts being as at-least in (a)-man
ὁ δ᾽ ἀμφορεὺς καὶ ὁ οἶνος χωρὶς μὲν ὄντα οὐ μέρη,
the and jar and the wine separate indeed being not parts
ἅμα δέ. διὸ ὅταν ᾖ μέρη, ἔσται αὐτὸ ἐν ἑαυτῷ,
together but wherefore when there-are parts will-be itself in itself

οἷον τὸ λευκὸν ἐν ἀνθρώπῳ ὅτι ἐν σώματι, καὶ ἐν
such-as the white in (the)-man because (it-is)-in (the)-body and in
τούτῳ ὅτι ἐν ἐπιφανείᾳ· ἐν δὲ ταύτῃ οὐκέτι κατ' ἄλλο.
this because in (the)-surface in but this no-longer by another
καὶ ἕτερά γε τῷ εἴδει ταῦτα, καὶ ἄλλην φύσιν ἔχει 210b
and different at-least in-the form these(-are) and other nature has
ἑκάτερον καὶ δύναμιν, ἥ τ' ἐπιφάνεια καὶ τὸ λευκόν. οὔτε
each and power the both surface and the white neither
δὴ ἐπακτικῶς σκοποῦσιν οὐδὲν ὁρῶμεν ἐν ἑαυτῷ κατ'
then inductively (to-us)-considering anything we-see in itself according-to
οὐδένα τῶν διορισμῶν, τῷ τε λόγῳ δῆλον ὅτι ἀδύνατον·
any of-the distinctions by-the and reasoning (it-is)-clear that (it-is)-impossible
δεήσει γὰρ ἀμφότερα ἑκάτερον ὑπάρχειν, οἷον τὸν
it-will-be-necessary for both each to-belong such-as the
ἀμφορέα ἀγγεῖόν τε καὶ οἶνον εἶναι καὶ τὸν οἶνον οἰνόν τε
jar (a)-vessel both and wine to-be and the wine wine both
καὶ ἀμφορέα, εἴπερ ἐνδέχεται αὐτό τι ἐν ἑαυτῷ εἶναι.
and jar if-indeed (it-is)-possible itself something in itself to-be
ὥστε εἰ ὅτι μάλιστα ἐν ἀλλήλοις εἶεν, ὁ μὲν ἀμφορεὺς
so-that if as most in each-other they-were the indeed jar
δέξεται τὸν οἶνον οὐχ ᾗ αὐτὸς οἶνος ἀλλ' ᾗ
will-receive the wine not insofar-as itself (is)-wine but insofar-as
ἐκεῖνος, ὁ δ' οἶνος ἐνέσται ἐν τῷ ἀμφορεῖ οὐχ ᾗ αὐτὸς
that(-one-is) the and wine will-be-in in the jar not insofar-as itself
ἀμφορεὺς ἀλλ' ᾗ ἐκεῖνος. κατὰ μὲν οὖν τὸ εἶναι ὅτι
(is)-jar but insofar-as that(-is) according-to indeed then the to-be that
ἕτερον, δῆλον· ἄλλος γὰρ ὁ λόγος τοῦ ἐν ᾧ καὶ τοῦ ἐν
(it-is)-different (is)-clear other for the definition of-the in which and of-the in
τούτῳ. ἀλλὰ μὴν οὐδὲ κατὰ συμβεβηκὸς ἐνδέχεται· ἅμα
this but indeed not-even by accident (it-is)-possible together
γὰρ δύο ἐν ταὐτῷ ἔσται· αὐτός τε γὰρ ἐν αὑτῷ ὁ ἀμφορεὺς
for two in the-same will-be itself both for in itself the jar

ἔσται, εἰ οὗ ἡ φύσις δεκτική, τοῦτ᾽ ἐνδέχεται ἐν ἑαυτῷ
will-be if (that)-of-which the nature (is)-receptive this can in itself
εἶναι καὶ ἔτι ἐκεῖνο οὗ δεκτικόν, οἷον, εἰ οἴνου, οἶνος.
be and further that of-which (it-is)-receptive such-as if of-wine wine
25 ὅτι μὲν οὖν ἀδύνατον ἐν ἑαυτῷ τι εἶναι πρώτως,
that indeed then (it-is)-impossible in itself something to-be primarily
δῆλον. ὃ δὲ Ζήνων ἠπόρει, ὅτι εἰ ἔστι τι ὁ
(is)-clear what and Zeno raised-as-a-difficulty that if is something the
τόπος, ἐν τίνι ἔσται, λύειν οὐ χαλεπόν· οὐδὲν γὰρ κωλύει
place in what it-will-be to-solve (is)-not difficult nothing for prevents
ἐν ἄλλῳ μὲν εἶναι τὸν πρῶτον τόπον, μὴ μέντοι ὡς ἐν
in another indeed to-be the first place not however as in
τόπῳ ἐκείνῳ, ἀλλ᾽ ὥσπερ ἡ μὲν ὑγίεια ἐν θερμοῖς ὡς ἕξις,
place that but just-as the indeed health (is)-in hot(-things) as state
τὸ δὲ θερμὸν ἐν σώματι ὡς πάθος. ὥστ᾽ οὐκ ἀνάγκη εἰς
the and hot in body as affection so-that (it-is)-not necessary to
ἄπειρον ἰέναι. ἐκεῖνο δὲ φανερόν, ὅτι ἐπεὶ οὐδὲν τὸ ἀγγεῖον
infinity to-go that and (is)-evident that since nothing the vessel
τοῦ ἐν αὐτῷ (ἕτερον γὰρ τὸ πρώτως ὅ τε καὶ ἐν
(is)-of-the in it different for (is)-the primarily what both and in
ᾧ), οὐκ ἂν εἴη οὔτε ἡ ὕλη οὔτε τὸ εἶδος ὁ τόπος,
which not — would-be either the matter or the form the place
ἀλλ᾽ ἕτερον. ἐκείνου γάρ τι ταῦτα τοῦ ἐνόντος, καὶ ἡ
but different of-that for something these(-are) of-the (thing)-inside both the
ὕλη καὶ ἡ μορφή. ταῦτα μὲν οὖν ἔστω διηπορημένα.
matter and the shape these indeed then let-(them)-be discussed-through

Place would not be sought if there were no motion in respect of place. Its marks: it contains the thing and is no part of it, the first place is neither smaller nor larger, it is left behind and separable, and it has an up and a down. A thing is in place when its container is divided from it and touches it, as water in a bucket. Of form, matter, an interval, and the limit, only the last remains: place is the first unmoved limit of the containing body.

Τί δέ ποτ' ἐστὶν ὁ τόπος, ὧδ' ἂν γένοιτο φανερόν. 211a
what and ever is the place thus — would-become evident
λάβωμεν δὲ περὶ αὐτοῦ ὅσα δοκεῖ ἀληθῶς καθ' αὑτὸ
let-us-take and about it whatever seem truly by itself
ὑπάρχειν αὐτῷ. ἀξιοῦμεν δὴ τὸν τόπον εἶναι πρῶτον
to-belong to-it we-think then the place to-be first
μὲν περιέχον ἐκεῖνο οὗ τόπος ἐστί, καὶ μηδὲν τοῦ
indeed containing that of-which (the)-place it-is and nothing of-the
πράγματος, ἔτι τὸν πρῶτον τόπον μήτ' ἐλάττω μήτε
thing further the first place neither less nor
μείζω, ἔτι ἀπολείπεσθαι ἑκάστου καὶ χωριστόν, πρὸς
greater further to-be-left-behind by-each and separable besides
δὲ τούτοις πάντα τόπον ἔχειν τὸ ἄνω καὶ κάτω, καὶ
and these every place to-have the above and below and
φέρεσθαι φύσει καὶ μένειν ἐν τοῖς οἰκείοις τόποις
to-be-carried by-nature and to-remain in the proper places
ἕκαστον τῶν σωμάτων, τοῦτο δὲ ποιεῖν ἢ ἄνω ἢ
each of-the bodies this and to-do either above or
κάτω. ὑποκειμένων δὲ τούτων τὰ λοιπὰ θεωρητέον.
below (these)-being-laid-down and these the rest must-be-studied
δεῖ δὲ πειρᾶσθαι τὴν σκέψιν οὕτω ποιεῖσθαι, ὅπως
one-must and to-try the inquiry thus to-make that
τὸ τί ἐστιν ἀποδοθήσεται, ὥστε τά τε ἀπορούμενα
the what it-is will-be-rendered so-that the both difficulties

λύεσθαι, καὶ τὰ δοκοῦντα ὑπάρχειν τῷ τόπῳ ὑπάρχοντα
are-solved and the (things)-seeming to-belong to-the place belonging
ἔσται, καὶ ἔτι τὸ τῆς δυσκολίας αἴτιον καὶ τῶν περὶ
will-be and further the of-the difficulty cause and of-the about
αὐτὸν ἀπορημάτων ἔσται φανερόν· οὕτω γὰρ ἂν κάλλιστα
it difficulties will-be evident thus for — best
δεικνύοιτο ἕκαστον. πρῶτον μὲν οὖν δεῖ κατανοῆσαι ὅτι
would-be-shown each(-thing) first indeed then one-must to-observe that
οὐκ ἂν ἐζητεῖτο ὁ τόπος, εἰ μὴ κίνησίς τις ἦν
not — would-have-been-sought the place if not motion some there-were
ἡ κατὰ τόπον· διὰ γὰρ τοῦτο καὶ τὸν οὐρανὸν
the according-to place because-of for this also the heaven
μάλιστ᾽ οἰόμεθα ἐν τόπῳ, ὅτι ἀεὶ ἐν κινήσει.
most we-think (is)-in place because always (it-is)-in motion
15 ταύτης δὲ τὸ μὲν φορά, τὸ δ᾽ αὔξησις καὶ
of-this and the-(one) indeed (is)-locomotion the-(other) and growth and
φθίσις· καὶ γὰρ ἐν τῇ αὐξήσει καὶ φθίσει μεταβάλλει, καὶ
diminution also for in the growth and diminution (a-thing)-changes and
ὃ πρότερον ἦν ἐνταῦθα, πάλιν μεθέστηκεν εἰς ἔλαττον ἢ
what before was here in-turn has-moved-away into less or
μεῖζον. ἔστι δὲ κινούμενον τὸ μὲν καθ᾽ αὑτὸ ἐνεργείᾳ,
greater is and (the)-moved the-(one) indeed by itself in-actuality
τὸ δὲ κατὰ συμβεβηκός· κατὰ συμβεβηκὸς δὲ τὸ
the-(other) and by accident by accident and the-(one)
μὲν ἐνδεχόμενον κινεῖσθαι καθ᾽ αὑτό, οἷον τὰ μόρια
indeed capable to-be-moved by itself such-as the parts
τοῦ σώματος καὶ ὁ ἐν τῷ πλοίῳ ἧλος, τὰ δ᾽ οὐκ
of-the body and the in the ship nail the-(other) and not
ἐνδεχόμενα ἀλλ᾽ αἰεὶ κατὰ συμβεβηκός, οἷον ἡ λευκότης καὶ
capable but always by accident such-as the whiteness and
ἡ ἐπιστήμη· ταῦτα γὰρ οὕτω μεταβέβληκε τὸν τόπον, ὅτι
the knowledge these for thus have-changed the place because

ἐν ᾧ ὑπάρχουσι μεταβάλλει. ἐπεὶ δὲ λέγομεν εἶναι ὡς
(that)-in which they-belong changes since and we-say (it)-to-be as
ἐν τόπῳ ἐν τῷ οὐρανῷ, διότι ἐν τῷ ἀέρι, οὗτος δ' ἐν
in place in the heaven because (it-is)-in the air this and (is)-in
τῷ οὐρανῷ, καὶ ἐν τῷ ἀέρι δὲ οὐκ ἐν παντί, ἀλλὰ διὰ τὸ
the heaven and in the air and not in all(-of-it) but because-of the
ἔσχατον αὐτοῦ καὶ περιέχον ἐν τῷ ἀέρι φαμὲν εἶναι (εἰ γὰρ
limit of-it and (its)-container in the air we-say (it)-to-be if for
πᾶς ὁ ἀὴρ τόπος, οὐκ ἂν ἴσος εἴη ἑκάστου ὁ τόπος καὶ
all the air (were)-place not — equal would-be of-each the place and
ἕκαστον, δοκεῖ δέ γε ἴσος εἶναι, τοιοῦτος δ' ὁ πρῶτος
each(-thing) it-seems and at-least equal to-be such and (is)-the first
ἐν ᾧ ἐστίν)· ὅταν μὲν οὖν μὴ διῃρημένον ᾖ τὸ περιέχον
in which it-is when indeed then not divided is the container
ἀλλὰ συνεχὲς οὐχ ὡς ἐν τόπῳ λέγεται εἶναι ἐν ἐκείνῳ, ἀλλ'
but continuous not as in place it-is-said to-be in that but
ὡς μέρος ἐν ὅλῳ· ὅταν δὲ διῃρημένον ᾖ καὶ ἁπτόμενον,
as part in whole when and divided it-is and touching
ἐν πρώτῳ ἐστὶ τῷ ἐσχάτῳ τοῦ περιέχοντος, ὃ οὔτ'
(it)-in first is the limit of-the container which neither
ἐστὶ μέρος τοῦ ἐν αὐτῷ οὔτε μεῖζον τοῦ διαστήματος
is part of-the in it nor greater than-the extension
ἀλλ' ἴσον· ἐν γὰρ τῷ αὐτῷ τὰ ἔσχατα τῶν ἁπτομένων.
but equal in for the same (are)-the limits of-the (things)-touching
καὶ συνεχὲς μὲν ὂν οὐκ ἐν ἐκείνῳ κινεῖται ἀλλὰ μετ' 35
and continuous indeed being not in that it-is-moved but with
ἐκείνου, διῃρημένον δὲ ἐν ἐκείνῳ. καὶ ἐάν τε κινῆται τὸ
that divided and in that and whether — moves the
περιέχον ἐάν τε μή, οὐδὲν ἧττον. ἔτι ὅταν μὴ διῃρημένον
container or — not none the-less further when not divided
ᾖ, ὡς μέρος ἐν ὅλῳ λέγεται, οἷον ἐν τῷ ὀφθαλμῷ ἡ
it-is as part in whole it-is-said such-as in the eye the

ὄψις ἢ ἐν τῷ σώματι ἡ χείρ, ὅταν δὲ διῃρημένον, οἷον
sight or in the body the hand when and divided such-as
ἐν τῷ κάδῳ τὸ ὕδωρ ἢ ἐν τῷ κεραμίῳ ὁ οἶνος· ἡ μὲν
in the bucket the water or in the jar the wine the indeed
γὰρ χεὶρ μετὰ τοῦ σώματος κινεῖται, τὸ δὲ ὕδωρ ἐν τῷ
for hand with the body moves the and water in the
κάδῳ. ἤδη τοίνυν φανερὸν ἐκ τούτων τί ἐστιν ὁ τόπος.
bucket now therefore (it-is)-evident from these what is the place
σχεδὸν γὰρ τέτταρά ἐστιν ὧν ἀνάγκη τὸν τόπον
nearly for four(-things) there-are of-which (it-is)-necessary the place
ἕν τι εἶναι· ἢ γὰρ μορφὴ ἢ ὕλη ἢ διάστημά τι
one some(-one) to-be either for shape or matter or extension some
μεταξὺ τῶν ἐσχάτων, ἢ τὰ ἔσχατα εἰ μὴ ἔστι μηδὲν
between the limits or the limits if not there-is any
διάστημα παρὰ τὸ τοῦ ἐγγινομένου σώματος μέγεθος.
extension beside the of-the coming-to-be-in(-it) body magnitude
τούτων δ' ὅτι οὐκ ἐνδέχεται τὰ τρία εἶναι, φανερόν· ἀλλὰ
of-these and that not (it-is)-possible the three to-be (is)-evident but
διὰ μὲν τὸ περιέχειν δοκεῖ ἡ μορφὴ εἶναι· ἐν ταὐτῷ
because-of indeed the to-contain seems the shape to-be in the-same(-place)
γὰρ τὰ ἔσχατα τοῦ περιέχοντος καὶ τοῦ περιεχομένου.
for (are)-the limits of-the container and of-the contained
211b ἔστι μὲν οὖν ἄμφω πέρατα, ἀλλ' οὐ τοῦ αὐτοῦ, ἀλλὰ τὸ
are indeed then both limits but not of-the same but the
μὲν εἶδος τοῦ πράγματος, ὁ δὲ τόπος τοῦ περιέχοντος
indeed form of-the thing the and place of-the containing
σώματος. διὰ δὲ τὸ μεταβάλλειν πολλάκις μένοντος
body because-of and the to-change often (while)-remaining
τοῦ περιέχοντος τὸ περιεχόμενον καὶ διῃρημένον, οἷον ἐξ
the container the contained and divided such-as from
ἀγγείου ὕδωρ, τὸ μεταξὺ εἶναί τι δοκεῖ διάστημα, ὡς ὄν
(a)-vessel water the between to-be some seems extension as being

τι παρὰ τὸ σῶμα τὸ μεθιστάμενον, τὸ δ' οὐκ ἔστιν,
something beside the body the (one)-moving-away this and not is
ἀλλὰ τὸ τυχὸν ἐμπίπτει σῶμα τῶν μεθισταμένων καὶ
but the chancing falls-in body of-the (bodies)-moving-away and
ἅπτεσθαι πεφυκότων. εἰ δ' ἦν τι διάστημα καθ'
to-touch of-(bodies)-naturally-apt if and there-were some extension by
αὑτὸ πεφυκὸς εἶναι καὶ μένειν ἐν ἑαυτῷ, ἄπειροι ἂν ἦσαν
itself of-a-nature to-be and to-remain in itself infinite — would-be
τόποι· μεθισταμένου γὰρ τοῦ ὕδατος καὶ τοῦ ἀέρος ταὐτὸ
places moving-away for the water and the air the-same
ποιήσει τὰ μόρια πάντα ἐν τῷ ὅλῳ ὅπερ ἅπαν τὸ ὕδωρ
will-do the parts all in the whole which all the water
ἐν τῷ ἀγγείῳ· ἅμα δὲ καὶ ὁ τόπος ἔσται μεταβάλλων.
(does)-in the vessel at-once and also the place will-be changing
ὥστ' ἔσται τοῦ τόπου τ' ἄλλος τόπος, καὶ πολλοὶ τόποι
so-that there-will-be of-the place both another place and many places
ἅμα ἔσονται. οὐκ ἔστι δὲ ἄλλος τόπος ὁ τοῦ μορίου, ἐν ᾧ
at-once will-be not is and another place the of-the part in which
κινεῖται, ὅταν ὅλον τὸ ἀγγεῖον μεθίστηται, ἀλλ' ὁ αὐτός·
it-moves when (the)-whole the vessel moves-away but the same
ἐν ᾧ γάρ ἐστιν, ἀντιμεθίσταται ὁ ἀὴρ καὶ τὸ ὕδωρ ἢ τὰ
in which for it-is exchange-places the air and the water or the
μόρια τοῦ ὕδατος, ἀλλ' οὐκ ἐν ᾧ γίνονται τόπῳ, ὃς
parts of-the water but not in what they-come-to-be place which
μέρος ἐστὶ τοῦ τόπου ὅς ἐστι τόπος ὅλου τοῦ οὐρανοῦ.
part is of-the place which is place of-(the)-whole the heaven
καὶ ἡ ὕλη δὲ δόξειεν ἂν εἶναι τόπος, εἴ γε ἐν ἠρεμοῦντί 30
and the matter too would-seem — to-be place if at-least in (something)-at-rest
τις σκοποίη καὶ μὴ κεχωρισμένον ἀλλὰ συνεχές. ὥσπερ
one should-consider and not separated but continuous just-as
γὰρ εἰ ἀλλοιοῦται, ἔστι τι ὃ νῦν μὲν λευκὸν πάλαι
for if it-alters there-is something which now indeed (is)-white formerly

δὲ μέλαν, καὶ νῦν μὲν σκληρὸν πάλαι δὲ μαλακὸν (διό
and black and now indeed hard formerly and soft wherefore
φαμεν εἶναί τι τὴν ὕλην), οὕτω καὶ ὁ τόπος διὰ
we-say to-be something the matter thus also the place because-of
τοιαύτης τινὸς εἶναι δοκεῖ φαντασίας, πλὴν ἐκεῖνο μὲν
such some to-be seems appearance except that indeed
διότι ὃ ἦν ἀήρ, τοῦτο νῦν ὕδωρ, ὁ δὲ τόπος ὅτι οὗ
because what was air this (is)-now water the and place because where
ἦν ἀήρ, ἐνταῦθ' ἐστὶ νῦν ὕδωρ. ἀλλ' ἡ μὲν ὕλη, ὥσπερ
was air there is now water but the indeed matter just-as
ἐλέχθη ἐν τοῖς πρότερον, οὔτε χωριστὴ τοῦ πράγματος
was-said in the (things)-before neither (is)-separable from-the thing
οὔτε περιέχει, ὁ δὲ τόπος ἄμφω. εἰ τοίνυν μηδὲν τῶν
nor it-contains the and place (does)-both if therefore none of-the
τριῶν ὁ τόπος ἐστί, μήτε τὸ εἶδος μήτε ἡ ὕλη μήτε
three the place is neither the form nor the matter nor
διάστημά τι ἀεὶ ὑπάρχον ἕτερον παρὰ τὸ τοῦ πράγματος
extension some always belonging different beside the of-the thing
τοῦ μεθισταμένου, ἀνάγκη τὸν τόπον εἶναι τὸ λοιπὸν
of-the (thing)-moving-away (it-is)-necessary the place to-be the remaining(-one)
τῶν τεσσάρων, τὸ πέρας τοῦ περιέχοντος σώματος.
of-the four the limit of-the containing body
212a λέγω δὲ τὸ περιεχόμενον σῶμα τὸ κινητὸν κατὰ φοράν.
I-mean and the contained body the movable by locomotion
δοκεῖ δὲ μέγα τι εἶναι καὶ χαλεπὸν ληφθῆναι ὁ τόπος
it-seems and great something to-be and difficult to-be-grasped the place
διά τε τὸ παρεμφαίνεσθαι τὴν ὕλην καὶ τὴν μορφήν,
because-of both the to-appear-alongside the matter and the shape
καὶ διὰ τὸ ἐν ἠρεμοῦντι τῷ περιέχοντι γίνεσθαι τὴν
and because-of the in resting the container to-happen the
μετάστασιν τοῦ φερομένου· ἐνδέχεσθαι γὰρ φαίνεται εἶναι
transference of-the (thing)-carried to-be-possible for it-appears to-be

διάστημα μεταξὺ ἄλλο τι τῶν κινουμένων μεγεθῶν.
extension between other something (than)-the moving magnitudes
συμβάλλεται δέ τι καὶ ὁ ἀὴρ δοκῶν ἀσώματος εἶναι·
contributes and something also the air seeming incorporeal to-be
φαίνεται γὰρ οὐ μόνον τὰ πέρατα τοῦ ἀγγείου εἶναι ὁ
it-appears for not only the limits of-the vessel to-be the
τόπος, ἀλλὰ καὶ τὸ μεταξὺ ὡς κενόν. ἔστι δ' ὥσπερ τὸ
place but also the between as void is and just-as the
ἀγγεῖον τόπος μεταφορητός, οὕτω καὶ ὁ τόπος ἀγγεῖον
vessel (is)-place transportable thus also the place (is)-vessel
ἀμετακίνητον. διὸ ὅταν μὲν ἐν κινουμένῳ κινῆται
immovable wherefore when indeed in (a)-moving(-thing) it-moves
καὶ μεταβάλλῃ τὸ ἐντός, οἷον ἐν ποταμῷ πλοῖον, ὡς
and changes the (thing)-inside such-as in (a)-river (a)-boat as
ἀγγείῳ χρῆται μᾶλλον ἢ τόπῳ τῷ περιέχοντι. βούλεται
vessel it-uses more than place the container it-wants
δ' ἀκίνητος εἶναι ὁ τόπος· διὸ ὁ πᾶς μᾶλλον ποταμὸς
and immovable to-be the place wherefore the whole rather river
τόπος, ὅτι ἀκίνητος ὁ πᾶς. ὥστε τὸ τοῦ περιέχοντος
(is)-place because immovable (is)-the whole so-that the of-the container
πέρας ἀκίνητον πρῶτον, τοῦτ' ἔστιν ὁ τόπος.
limit immovable first this is the place
καὶ διὰ τοῦτο τὸ μέσον τοῦ οὐρανοῦ καὶ τὸ ἔσχατον 25
and because-of this the middle of-the heaven and the limit
τὸ πρὸς ἡμᾶς τῆς κύκλῳ φορᾶς δοκεῖ εἶναι τὸ μὲν
the toward us of-the in-a-circle locomotion seems to-be the-(one) indeed
ἄνω τὸ δὲ κάτω μάλιστα πᾶσι κυρίως, ὅτι τὸ
above the-(other) and below most to-all properly because the-(one)
μὲν ἀεὶ μένει, τοῦ δὲ κύκλου τὸ ἔσχατον ὡσαύτως ἔχον
indeed always remains of-the and circle the limit likewise being
μένει. ὥστ' ἐπεὶ τὸ μὲν κοῦφον τὸ ἄνω φερόμενόν ἐστι
remains so-that since the indeed light the upward carried is

φύσει, τὸ δὲ βαρὺ τὸ κάτω, τὸ μὲν πρὸς τὸ μέσον
by-nature the and heavy the downward the indeed toward the middle
περιέχον πέρας κάτω ἐστί, καὶ αὐτὸ τὸ μέσον, τὸ δὲ
containing limit below is and itself the middle the and
πρὸς τὸ ἔσχατον ἄνω, καὶ αὐτὸ τὸ ἔσχατον· καὶ διὰ
toward the limit above and itself the limit and because-of
τοῦτο δοκεῖ ἐπίπεδόν τι εἶναι καὶ οἷον ἀγγεῖον
this it-seems (a)-plane some(-thing) to-be and as-it-were (a)-vessel
ὁ τόπος καὶ περιέχον. ἔτι ἅμα τῷ πράγματι ὁ
the place and (a)-container further together-with the thing (is)-the
τόπος· ἅμα γὰρ τῷ πεπερασμένῳ τὰ πέρατα.
place together-with for the limited (are)-the limits

IV.5 · WHAT IS IN PLACE

A body is in place if some body outside contains it; so the whole heaven is nowhere, though its parts move in a circle and are in place. Some things are in place potentially and some actually, some in themselves and some accidentally, like the soul. So defined, place answers every difficulty: it need not grow with the body, a point has none, and each body moves to its own place and rests there naturally, as a part toward its whole.

35 Ὧ μὲν οὖν σώματι ἔστι τι ἐκτὸς σῶμα περιέχον αὐτό,
to-which indeed then body there-is some outside body containing it
τοῦτό ἐστιν ἐν τόπῳ, ᾧ δὲ μή, οὔ. διὸ κἂν ὕδωρ
this is in place to-which but not (is)-not wherefore even-if water
γένηται τοιοῦτο, τὰ μὲν μόρια κινήσεται αὐτοῦ (περιέχεται
become such the indeed parts will-be-moved of-it they-are-contained
γὰρ ὑπ' ἀλλήλων), τὸ δὲ πᾶν ἔστι μὲν ὡς κινήσεται
for by each-other the but whole there-is indeed in-a-sense it-will-be-moved
ἔστι δ' ὡς οὔ. ὡς μὲν γὰρ ὅλον, ἅμα τὸν τόπον
there-is and in-a-sense not as indeed for (a)-whole at-once the place

οὐ μεταβάλλει, κύκλῳ δὲ κινήσεται· τῶν μορίων γὰρ
not it-changes in-a-circle but it-will-be-moved of-the parts for
οὗτος ὁ τόπος· καὶ ἄνω μὲν καὶ κάτω οὔ, κύκλῳ
this (is)-the place and upward indeed and downward not in-a-circle
δ' ἔνια. τὰ δὲ καὶ ἄνω καὶ κάτω, ὅσα ἔχει
and some(-parts) the-(others) and both upward and downward as-many-as have
πύκνωσιν καὶ μάνωσιν. ὥσπερ δ' ἐλέχθη, τὰ μέν ἐστιν
condensation and rarefaction just-as and was-said the-(ones) indeed are
ἐν τόπῳ κατὰ δύναμιν, τὰ δὲ κατ' ἐνέργειαν. διὸ
in place in potentiality the-(others) and in actuality wherefore
ὅταν μὲν συνεχὲς ᾖ τὸ ὁμοιομερές, κατὰ δύναμιν ἐν τόπῳ
when indeed continuous is the uniform in potentiality in place
τὰ μέρη, ὅταν δὲ χωρισθῇ μὲν ἅπτηται δ' ὥσπερ
(are)-the parts when and they-are-separated indeed they-touch but just-as
σωρός, κατ' ἐνέργειαν. καὶ τὰ μὲν καθ' αὑτά, οἷον πᾶν
(a)-heap in actuality and the-(ones) indeed by themselves such-as every
σῶμα ἢ κατὰ φορὰν ἢ κατ' αὔξησιν κινητὸν καθ' αὑτό
body either by locomotion or by growth movable by itself
που, ὁ δ' οὐρανός, ὥσπερ εἴρηται, οὔ που ὅλος
(is)-somewhere the but heaven just-as has-been-said not anywhere as-a-whole
οὐδ' ἔν τινι τόπῳ ἐστίν, εἴ γε μηδὲν αὐτὸν περιέχει σῶμα.
nor in any place is if at-least no it contains body
ἐφ' ᾧ δὲ κινεῖται, ταύτῃ καὶ τόπος ἐστὶ τοῖς μορίοις· 212b
on what and it-moves in-this-way also place is for-the parts
ἕτερον γὰρ ἑτέρου ἐχόμενον τῶν μορίων ἐστίν. τὰ δὲ
one for another adjoining of-the parts is the-(others) and
κατὰ συμβεβηκός, οἷον ἡ ψυχὴ καὶ ὁ οὐρανός· τὰ γὰρ
by accident such-as the soul and the heaven the for
μόρια ἐν τόπῳ πως πάντα· ἐπὶ τῷ κύκλῳ γὰρ περιέχει
parts (are)-in place in-a-way all on the circle for contains
ἄλλο ἄλλο. διὸ κινεῖται μὲν κύκλῳ τὸ ἄνω, τὸ δὲ
one another wherefore moves indeed in-a-circle the upper(-part) the but

πᾶν οὔ που. τὸ γάρ που αὐτό τ' ἐστί τι, καὶ ἔτι
whole not anywhere the for somewhere itself both is something and further
ἄλλο τι δεῖ εἶναι παρὰ τοῦτο ἐν ᾧ ὃ περιέχει·
other something must to-be beside this in which (and)-which contains(-it)
παρὰ δὲ τὸ πᾶν καὶ ὅλον οὐδέν ἐστιν ἔξω τοῦ παντός,
beside and the all and whole nothing is outside of-the all
καὶ διὰ τοῦτο ἐν τῷ οὐρανῷ πάντα· ὁ γὰρ οὐρανὸς
and because-of this in the heaven (are)-all(-things) the for heaven
τὸ πᾶν ἴσως. ἔστι δ' ὁ τόπος οὐχ ὁ οὐρανός, ἀλλὰ
(is)-the all perhaps is and the place not the heaven but
τοῦ οὐρανοῦ τι τὸ ἔσχατον καὶ ἁπτόμενον τοῦ κινητοῦ
of-the heaven something the outermost and touching the movable
σώματος πέρας ἠρεμοῦν· καὶ διὰ τοῦτο ἡ μὲν γῆ ἐν
body limit at-rest and because-of this the indeed earth (is)-in
τῷ ὕδατι, τοῦτο δ' ἐν τῷ ἀέρι, οὗτος δ' ἐν τῷ αἰθέρι,
the water this and in the air this and in the aether
ὁ δ' αἰθὴρ ἐν τῷ οὐρανῷ, ὁ δ' οὐρανὸς οὐκέτι ἐν ἄλλῳ.
the and aether in the heaven the but heaven no-longer in another
22 φανερὸν δ' ἐκ τούτων ὅτι καὶ αἱ ἀπορίαι πᾶσαι
(it-is)-evident and from these that also the difficulties all
λύοιντ' ἂν οὕτω λεγομένου τοῦ τόπου. οὔτε γὰρ
would-be-solved — thus being-said the place neither for
συναύξεσθαι ἀνάγκη τὸν τόπον, οὔτε στιγμῆς εἶναι
to-grow-together (it-is)-necessary the place nor of-(a)-point to-be
τόπον, οὔτε δύο σώματα ἐν τῷ αὐτῷ τόπῳ, οὔτε διάστημά
(a)-place nor two bodies in the same place nor extension
τι εἶναι σωματικόν. σῶμα γὰρ τὸ μεταξὺ τοῦ τόπου τὸ
some to-be bodily body for the between of-the place the
τυχόν, ἀλλ' οὐ διάστημα σώματος· καὶ ἔστιν ὁ τόπος
chancing(-one) but not extension of-body and is the place
καὶ ποῦ, οὐχ ὡς ἐν τόπῳ δέ, ἀλλ' ὡς τὸ πέρας ἐν τῷ
also (a)-where not as in place and but as the limit in the

πεπερασμένῳ. οὐ γὰρ πᾶν ἐν τόπῳ, ἀλλὰ τὸ κινητὸν
limited not for everything (is)-in place but the movable
σῶμα. καὶ φέρεται δὴ εἰς τὸν αὐτοῦ τόπον ἕκαστον
body and is-carried then to the its-own place each(-thing)
εὐλόγως· ὃ γὰρ ἐφεξῆς καὶ ἁπτόμενον μὴ βίᾳ, συγγενές·
reasonably what for (is)-next and touching not by-force (is)-akin
καὶ συμπεφυκότα μὲν ἀπαθῆ, ἁπτόμενα δὲ παθητικὰ
and grown-together indeed (are)-unaffected touching and affectible
καὶ ποιητικὰ ἀλλήλων. καὶ μένει δὴ φύσει πᾶν ἐν
and active on-each-other and remains then by-nature everything in
τῷ οἰκείῳ τόπῳ ἕκαστον οὐκ ἀλόγως· καὶ γὰρ τὸ μέρος
the proper place each(-thing) not unreasonably and for the part
τόδε ἐν τῷ τόπῳ ὡς διαιρετὸν μέρος πρὸς ὅλον ἐστίν,
this in the place as (a)-divisible part to (the)-whole is
οἷον ὅταν ὕδατος κινήσῃ τις μόριον ἢ ἀέρος.
such-as when of-water moves one (a)-part or of-air
οὕτω δὲ καὶ ἀὴρ ἔχει πρὸς ὕδωρ· οἷον ὕλη γάρ, τὸ δὲ 213a
thus and also air is to water such-as matter for the and
εἶδος, τὸ μὲν ὕδωρ ὕλη ἀέρος, ὁ δ' ἀὴρ οἷον ἐνέργειά
form the indeed water (is)-matter of-air the and air as-it-were actuality
τις ἐκείνου· τὸ γὰρ ὕδωρ δυνάμει ἀήρ ἐστιν, ὁ δ' ἀὴρ
some of-that the for water in-potentiality air is the and air
δυνάμει ὕδωρ ἄλλον τρόπον. διοριστέον δὲ περὶ
in-potentiality water in-another way it-must-be-determined and about
τούτων ὕστερον· ἀλλὰ διὰ τὸν καιρὸν ἀνάγκη μὲν
these later but because-of the occasion (it-is)-necessary indeed
εἰπεῖν, ἀσαφῶς δὲ νῦν ῥηθὲν τότ' ἔσται σαφέστερον. εἰ οὖν
to-speak unclearly and now said then it-will-be clearer if then
τὸ αὐτὸ ἡ ὕλη καὶ ἡ ἐντελέχεια (ὕδωρ γὰρ ἄμφω, ἀλλὰ
the same (are)-the matter and the actuality water for (is)-both but
τὸ μὲν δυνάμει τὸ δ' ἐντελεχείᾳ), ἔχοι ἂν
the-(one) indeed in-potentiality the-(other) and in-actuality it-would-be-related —

ὡς μόριόν πως πρὸς ὅλον. διὸ καὶ τούτοις ἁφή ἐστιν·
as part somehow to whole wherefore also for-these contact is
σύμφυσις δέ ἐστιν, ὅταν ἄμφω ἐνεργείᾳ ἓν γένωνται. καὶ
coalescence but is when both in-actuality one become and
περὶ μὲν τόπου, καὶ ὅτι ἔστι καὶ τί ἐστιν, εἴρηται.
about indeed place both that it-is and what it-is it-has-been-said

IV.6 · WHETHER THERE IS A VOID

The void too must be examined like place, for those who posit it make it a place deprived of body. Anaxagoras and those who argue as he does, twisting wineskins and trapping air in clepsydras, refute the wrong thing, for they only show that air is something, while men mean by void an extension in which there is no sensible body. Its defenders argue that without it there could be no locomotion or growth, that bodies are compressed, that ashes take as much water as the empty vessel, and, with the Pythagoreans, that the void keeps things apart.

15 Τὸν αὐτὸν δὲ τρόπον ὑπολεπτέον εἶναι τοῦ φυσικοῦ
the same and way it-must-be-supposed to-be of-the natural-philosopher
θεωρῆσαι καὶ περὶ κενοῦ, εἰ ἔστιν ἢ μή, καὶ πῶς
to-study also about (the)-void whether it-is or not and how
ἐστὶν ἢ τί ἐστιν, ὥσπερ καὶ περὶ τόπου· καὶ γὰρ
it-is or what it-is just-as also about place and for
παραπλησίαν ἔχει τήν τε ἀπιστίαν καὶ τὴν πίστιν διὰ
similar it-has the both disbelief and the belief because-of
τῶν ὑπολαμβανομένων· οἷον γὰρ τόπον τινὰ καὶ ἀγγεῖον
the (things)-supposed such-as for place some and vessel
τὸ κενὸν τιθέασιν οἱ λέγοντες, δοκεῖ δὲ πλῆρες μὲν εἶναι,
the void they-posit those saying(-so) it-seems and full indeed to-be
ὅταν ἔχῃ τὸν ὄγκον οὗ δεκτικόν ἐστιν, ὅταν δὲ στερηθῇ,
when it-has the bulk of-which receptive it-is when and it-is-deprived

κενόν, ὡς τὸ αὐτὸ μὲν ὂν κενὸν καὶ πλῆρες καὶ τόπον,
void as the same indeed being void and full and place
τὸ δ' εἶναι αὐτοῖς οὐ ταὐτὸ ὄν. ἄρξασθαι δὲ δεῖ τῆς
the but to-be for-them not the-same being to-begin and one-must the
σκέψεως λαβοῦσιν ἅ τε λέγουσιν οἱ φάσκοντες εἶναι
inquiry taking what both say those asserting (it)-to-be
καὶ πάλιν ἃ λέγουσιν οἱ μὴ φάσκοντες, καὶ τρίτον τὰς
and again what say those not asserting(-it) and third the
κοινὰς περὶ αὐτῶν δόξας. οἱ μὲν οὖν δεικνύναι πειρώμενοι
common about them opinions those indeed then to-show trying
ὅτι οὐκ ἔστιν, οὐχ ὃ βούλονται λέγειν οἱ ἄνθρωποι
that not it-is not what want to-say the men
κενόν, τοῦτ' ἐξελέγχουσιν, ἀλλ' ἁμαρτάνοντες λέγουσιν.
void this refute but erring they-speak
ὥσπερ Ἀναξαγόρας καὶ οἱ τοῦτον τὸν τρόπον ἐλέγχοντες.
just-as Anaxagoras and those this the way refuting
ἐπιδεικνύουσι γὰρ ὅτι ἔστι τι ὁ ἀήρ, στρεβλοῦντες 25
they-show for that is something the air twisting
τοὺς ἀσκοὺς καὶ δεικνύντες ὡς ἰσχυρὸς ὁ ἀήρ, καὶ
the wineskins and showing how strong the air(-is) and
ἐναπολαμβάνοντες ἐν ταῖς κλεψύδραις. οἱ δ' ἄνθρωποι
trapping(-it) in the clepsydras the but men
βούλονται λέγειν, κενὸν εἶναι διάστημα ἐν ᾧ μηδέν
want to-say (the)-void to-be (an)-extension in which nothing
ἐστι σῶμα αἰσθητόν· οἰόμενοι δὲ τὸ ὂν ἅπαν εἶναι σῶμα
is body sensible thinking and the being all to-be body
φασίν, ἐν ᾧ ὅλως μηδέν ἐστι, τοῦτ' εἶναι κενόν, οὐ
they-say in which altogether nothing is this to-be void not
δὴ τὸ πλῆρες ἀέρος κενὸν εἶναι. οὔκουν τοῦτο δεῖ
then the full of-air void to-be not-therefore this one-must
δεικνύναι, ὅτι ἔστι τι ὁ ἀήρ, ἀλλ' ὅτι οὐκ ἔστι
to-show that is something the air but that not there-is

διάστημα ἕτερον τῶν σωμάτων, οὔτε χωριστὸν οὔτε
extension different from-the bodies either separable or
ἐνεργείᾳ ὄν, ὃ διαλαμβάνει τὸ πᾶν σῶμα ὥστ᾽ εἶναι μὴ
in-actuality being which divides the whole body so-that (it)-to-be not
συνεχές, καθάπερ λέγουσι Δημόκριτος καὶ Λεύκιππος καὶ
continuous just-as say Democritus and Leucippus and
ἕτεροι πολλοὶ τῶν φυσιολόγων, ἢ καὶ εἴ τι ἔξω
others many of-the natural-philosophers or also whether something outside
τοῦ παντὸς σώματός ἐστιν ὄντος συνεχοῦς. οὗτοι μὲν οὖν
the whole body is (it)-being continuous these indeed then
οὐ κατὰ θύρας πρὸς τὸ πρόβλημα ἀπαντῶσιν, ἀλλ᾽ οἱ
not at (the)-doors to the problem meet(-it) but those
φάσκοντες εἶναι μᾶλλον. λέγουσι δ᾽ ἓν μὲν ὅτι κίνησις
asserting (it)-to-be rather they-say and one indeed that motion
ἡ κατὰ τόπον οὐκ ἂν εἴη (αὕτη δ᾽ ἐστὶ φορὰ καὶ
the according-to place not — would-be this and is locomotion and
αὔξησις)· οὐ γὰρ ἂν δοκεῖν εἶναι κίνησιν, εἰ μὴ εἴη
growth not for — would-seem to-be motion if not there-were
κενόν· τὸ γὰρ πλῆρες ἀδύνατον εἶναι δέξασθαί τι.
void the for full (is)-impossible to-be to-receive anything
213b εἰ δὲ δέξεται καὶ ἔσται δύο ἐν ταὐτῷ, ἐνδέχοιτ᾽
if and it-will-receive also there-will-be two in the-same(-place) it-would-be-possible
ἂν καὶ ὁποσαοῦν εἶναι ἅμα σώματα· τὴν γὰρ διαφοράν,
— also any-number-whatever to-be together bodies the for difference
δι᾽ ἣν οὐκ ἂν εἴη τὸ λεχθέν, οὐκ ἔστιν εἰπεῖν. εἰ
because-of which not — would-be the (thing)-said not it-is(-possible) to-say if
δὲ τοῦτο ἐνδέχεται, καὶ τὸ μικρότατον δέξεται τὸ μέγιστον·
and this is-possible also the smallest will-receive the greatest
πολλὰ γὰρ μικρά ἐστι τὸ μέγα· ὥστ᾽ εἰ πολλὰ ἴσα
many for small(-things) is the great so-that if many equal(-things)
ἐνδέχεται ἐν ταὐτῷ εἶναι, καὶ πολλὰ ἄνισα. Μέλισσος μὲν
can in the-same be also many unequal Melissus indeed

οὖν καὶ δείκνυσιν ὅτι τὸ πᾶν ἀκίνητον ἐκ τούτων· εἰ
then also shows that the all (is)-immovable from these if
γὰρ κινήσεται, ἀνάγκη εἶναι (φησί) κενόν, τὸ δὲ
for it-will-move (it-is)-necessary (for-there)-to-be he-says void the but
κενὸν οὐ τῶν ὄντων. ἕνα μὲν οὖν τρόπον ἐκ τούτων
void (is)-not of-the beings in-one indeed then way from these
δεικνύουσιν ὅτι ἔστι τι κενόν, ἄλλον δ' ὅτι φαίνεται
they-show that there-is some void in-another and because appear
ἔνια συνιόντα καὶ πιλούμενα, οἷον καὶ τὸν οἶνόν φασι
some coming-together and being-compressed such-as also the wine they-say
δέχεσθαι μετὰ τῶν ἀσκῶν τοὺς πίθους, ὡς εἰς τὰ ἐνόντα
to-receive with the wineskins the jars as into the present
κενὰ συνιόντος τοῦ πυκνουμένου σώματος. ἔτι δὲ καὶ ἡ
voids coming-together the being-condensed body further and also the
αὔξησις δοκεῖ πᾶσι γίγνεσθαι διὰ κενοῦ· τὴν μὲν γὰρ
growth seems to-all to-come-to-be through void the indeed for
τροφὴν σῶμα εἶναι, δύο δὲ σώματα ἀδύνατον ἅμα εἶναι.
nourishment body to-be two but bodies (are)-impossible together to-be
μαρτύριον δὲ καὶ τὸ περὶ τῆς τέφρας ποιοῦνται, ἣ 25
(as)-evidence and also the(-fact) about the ash they-adduce which
δέχεται ἴσον ὕδωρ ὅσον τὸ ἀγγεῖον τὸ κενόν. εἶναι
receives equal water as-much-as the vessel the empty(-one) to-be
δ' ἔφασαν καὶ οἱ Πυθαγόρειοι κενόν, καὶ ἐπεισιέναι αὐτῷ
and said also the Pythagoreans void and to-come-in itself
τῷ οὐρανῷ ἐκ τοῦ ἀπείρου πνεύματος ὡς ἀναπνέοντι καὶ
the heaven from the infinite breath as breathing-in and
τὸ κενόν, ὃ διορίζει τὰς φύσεις, ὡς ὄντος τοῦ κενοῦ
the void which distinguishes the natures as being the void
χωρισμοῦ τινὸς τῶν ἐφεξῆς καὶ διορίσεως· καὶ τοῦτ'
(a)-separation some of-the successive(-things) and (a)-distinction and this
εἶναι πρῶτον ἐν τοῖς ἀριθμοῖς· τὸ γὰρ κενὸν διορίζειν
to-be first in the numbers the for void to-distinguish

τὴν φύσιν αὐτῶν. ἐξ ὧν μὲν οὖν οἱ μέν φασιν εἶναι
the nature of-them from which indeed then some indeed say (it)-to-be
οἱ δ' οὔ φασι, σχεδὸν τοιαῦτα καὶ τοσαῦτά ἐστιν.
others and not say nearly such and so-many are

IV.7 · WHAT "VOID" MEANS

The void is taken to be a place in which there is nothing, since men suppose that what is is body, body tangible, and the tangible heavy or light. Some wrongly call it matter, which is not separable. But with place defined, a void that is place deprived of body does not exist, separate or inseparable. Nor does motion need one: the full can alter, bodies make way for one another as in eddies, and condensation and growth have other causes.

30 Πρὸς δὲ τὸ ποτέρως ἔχει δεῖ λαβεῖν τί σημαίνει
toward and the(-question) in-which-way it-is one-must to-grasp what means
τοὔνομα. δοκεῖ δὴ τὸ κενὸν τόπος εἶναι ἐν ᾧ μηδέν ἐστιν.
the-name it-seems then the void place to-be in which nothing is
τούτου δ' αἴτιον ὅτι τὸ ὂν σῶμα οἴονται εἶναι, πᾶν δὲ
of-this and (the)-cause (is)-that the being body they-think to-be every and
σῶμα ἐν τόπῳ, κενὸν δ' ἐν ᾧ τόπῳ μηδέν ἐστι σῶμα,
body (is)-in place void and in which place nothing is body
ὥστ' εἴ που μή ἐστι σῶμα, οὐδὲν εἶναι ἐνταῦθα. σῶμα δὲ
so-that if somewhere not is body nothing to-be there body and
πάλιν ἅπαν οἴονται εἶναι ἁπτόν· τοιοῦτο δὲ ὃ ἂν
in-turn every they-think to-be tangible such and (is-that)-which —
ἔχῃ βάρος ἢ κουφότητα. συμβαίνει οὖν ἐκ συλλογισμοῦ
may-have weight or lightness it-follows then by syllogism
τοῦτο εἶναι κενόν, ἐν ᾧ μηδέν ἐστι βαρὺ ἢ κοῦφον. ταῦτα
this to-be void in which nothing is heavy or light these
μὲν οὖν, ὥσπερ εἴπομεν καὶ πρότερον, ἐκ συλλογισμοῦ
indeed then just-as we-said also before by syllogism

συμβαίνει. ἄτοπον δὲ εἰ ἡ στιγμὴ κενόν· δεῖ γὰρ τόπον
follow (it-is)-absurd and if the point (is)-void must for place
εἶναι, ἐν ᾧ σώματός ἐστι διάστημα ἁπτοῦ. ἀλλ᾽ οὖν
to-be in which of-body is (the)-extension tangible but anyway
φαίνεται λέγεσθαι τὸ κενὸν ἕνα μὲν τρόπον τὸ μὴ
it-appears to-be-said the void in-one indeed way the not
πλῆρες αἰσθητοῦ σώματος κατὰ τὴν ἁφήν· αἰσθητὸν δ᾽
full of-sensible body according-to the touch sensible and
ἐστὶ κατὰ τὴν ἁφὴν τὸ βάρος ἔχον καὶ κουφότητα.
is according-to the touch the(-thing) weight having and lightness
διὸ κἂν ἀπορήσειέ τις, τί ἂν φαῖεν, εἰ ἔχοι 214a
wherefore also would-raise-the-difficulty one what — would-they-say if should-have
τὸ διάστημα χρῶμα ἢ ψόφον, πότερον κενὸν ἢ οὔ; ἢ
the extension color or sound whether void or not or
δῆλον ὅτι εἰ μὲν δέχοιτο σῶμα ἁπτόν, κενὸν εἶναι, εἰ
(it-is)-clear that if indeed it-should-receive body tangible void (it)-to-be if
δὲ μή, οὔ. ἄλλον δὲ τρόπον, ἐν ᾧ μὴ τόδε τι μηδ᾽
but not not in-another and way in which not (a)-this something nor
οὐσία τις σωματική. διό φασί τινες εἶναι τὸ κενὸν τὴν
substance some bodily wherefore say some to-be the void the
τοῦ σώματος ὕλην, οἵπερ καὶ τὸν τόπον, τὸ αὐτὸ τοῦτο
of-the body matter who-precisely also the place the same this
λέγοντες οὐ καλῶς· ἡ μὲν γὰρ ὕλη οὐ χωριστὴ τῶν
saying not rightly the indeed for matter (is)-not separable from-the
πραγμάτων, τὸ δὲ κενὸν ζητοῦσιν ὡς χωριστόν. ἐπεὶ δὲ περὶ
things the but void they-seek as separable since and about
τόπου διώρισται, καὶ τὸ κενὸν ἀνάγκη τόπον εἶναι εἰ
place it-has-been-determined also the void necessarily place to-be if
ἔστιν ἐστερημένον σώματος, τόπος δὲ καὶ πῶς ἔστι καὶ πῶς
it-is deprived of-body place and both how it-is and how
οὐκ ἔστιν εἴρηται, φανερὸν ὅτι οὕτω μὲν κενὸν οὐκ ἔστιν,
not it-is has-been-said evident that thus indeed void not is

οὔτε ἀχώριστον οὔτε κεχωρισμένον· τὸ γὰρ κενὸν οὐ σῶμα
either inseparable or separated the for void not body
ἀλλὰ σώματος διάστημα βούλεται εἶναι. διὸ καὶ τὸ κενὸν
but of-body extension is-meant to-be wherefore also the void
δοκεῖ τι εἶναι, ὅτι καὶ ὁ τόπος, καὶ διὰ ταὐτά.
seems something to-be because also the place and because-of the-same(-reasons)
25 ἥκει γὰρ δὴ ἡ κίνησις ἡ κατὰ τόπον καὶ τοῖς
comes for then the motion the according-to place both to-those
τὸν τόπον φάσκουσιν εἶναί τι παρὰ τὰ σώματα τὰ
the place asserting to-be something beside the bodies the
ἐμπίπτοντα καὶ τοῖς τὸ κενόν. αἴτιον δὲ κινήσεως οἴονται
(ones)-falling-in and to-those the void cause and of-motion they-think
εἶναι τὸ κενὸν οὕτως ὡς ἐν ᾧ κινεῖται· τοῦτο δ' ἂν
to-be the void thus as in which (a-thing)-moves this and —
εἴη οἷον τὸν τόπον φασί τινες εἶναι. οὐδεμία δ' ἀνάγκη,
would-be such-as the place say some to-be no and necessity
εἰ κίνησις ἔστι, εἶναι κενόν. ὅλως μὲν οὖν πάσης
if motion is (for)-to-be void generally indeed then of-all
κινήσεως οὐδαμῶς, διὸ καὶ Μέλισσον ἔλαθεν· ἀλλοιοῦσθαι
motion in-no-way wherefore also Melissus it-escaped to-alter
γὰρ τὸ πλῆρες ἐνδέχεται. ἀλλὰ δὴ οὐδὲ τὴν κατὰ
for the full can but then not-even the according-to
τόπον κίνησιν· ἅμα γὰρ ἐνδέχεται ὑπεξιέναι ἀλλήλοις,
place motion at-once for (it-is)-possible to-give-way to-each-other
οὐδενὸς ὄντος διαστήματος χωριστοῦ παρὰ τὰ σώματα τὰ
none being extension separable beside the bodies the
κινούμενα. καὶ τοῦτο δῆλον καὶ ἐν ταῖς τῶν συνεχῶν
moved and this (is)-clear also in the of-the continuous(-things)
δίναις, ὥσπερ καὶ ἐν ταῖς τῶν ὑγρῶν. ἐνδέχεται δὲ καὶ
eddies just-as also in the(-eddies) of-the liquids (it-is)-possible and also
πυκνοῦσθαι μὴ εἰς τὸ κενὸν ἀλλὰ διὰ τὸ τὰ ἐνόντα
to-be-condensed not into the void but because-of the the (things)-within

ἐκπυρηνίζειν, οἷον ὕδατος συνθλιβομένου τὸν ἐνόντα ἀέρα,
to-squeeze-out such-as of-water being-compressed the within air
καὶ αὐξάνεσθαι οὐ μόνον εἰσιόντος τινὸς ἀλλὰ καὶ
and to-grow not only (by)-coming-in (of)-something but also
ἀλλοιώσει, οἷον εἰ ἐξ ὕδατος γίνοιτο ἀήρ.
by-alteration such-as if from water should-come-to-be air
ὅλως δὲ ὅ τε περὶ τῆς αὐξήσεως λόγος καὶ τοῦ εἰς 214b
generally and the both about the growth argument and of-the into
τὴν τέφραν ἐγχεομένου ὕδατος αὐτὸς αὑτὸν ἐμποδίζει.
the ash being-poured water it-itself itself hinders
ἢ γὰρ οὐκ αὐξάνεται ὁτιοῦν, ἢ οὐ σώματι, ἢ
either for not grows anything-whatever or not by-body or
ἐνδέχεται δύο σώματα ἐν ταὐτῷ εἶναι (ἀπορίαν οὖν
(it-is)-possible two bodies in the-same(-place) to-be (a)-difficulty then
κοινὴν ἀξιοῦσι λύειν, ἀλλ᾽ οὐ κενὸν δεικνύουσιν ὡς
common they-think-fit to-solve but not void they-show that
ἔστιν), ἢ πᾶν εἶναι ἀναγκαῖον τὸ σῶμα κενόν, εἰ πάντῃ
it-is or all to-be (it-is)-necessary the body void if everywhere
αὐξάνεται καὶ αὐξάνεται διὰ κενοῦ. ὁ δ᾽ αὐτὸς λόγος
it-grows and it-grows through void the and same argument
καὶ ἐπὶ τῆς τέφρας. ὅτι μὲν οὖν ἐξ ὧν
(holds)-also in-the-case-of-the ash that indeed then from (the-things)-which
δεικνύουσιν εἶναι τὸ κενὸν λύειν ῥᾴδιον, φανερόν.
they-show to-be the void to-solve (is)-easy (is)-evident

If each simple body has a natural motion, the void causes none: in it nothing could move at all, since a void has no differences and forced motion presupposes natural; a thrown thing would have nothing to keep it moving, and nothing moving a reason to stop anywhere. Speed varies with the thinness of the medium and the weight of the body, but void bears no ratio to full, so motion through it would take no time, and all bodies would move equally fast. And a cube's bulk already occupies the void it enters: why add a place?

15 Ὅτι δ' οὐκ ἔστι κενὸν οὕτω κεχωρισμένον, ὡς ἔνιοί φασι,
that and not there-is void thus separated as some say
λέγωμεν πάλιν. εἰ γάρ ἐστιν ἑκάστου φορά τις τῶν
let-us-say again if for there-is of-each locomotion some of-the
ἁπλῶν σωμάτων φύσει, οἷον τῷ πυρὶ μὲν ἄνω τῇ δὲ
simple bodies by-nature such-as for-the fire indeed upward for-the and
γῇ κάτω καὶ πρὸς τὸ μέσον, δῆλον ὅτι οὐκ ἂν τὸ κενὸν
earth downward and toward the middle (it-is)-clear that not — the void
αἴτιον εἴη φορᾶς. τίνος οὖν αἴτιον ἔσται τὸ κενόν;
cause would-be of-locomotion of-what then cause will-be the void
δοκεῖ γὰρ αἴτιον εἶναι κινήσεως τῆς κατὰ τόπον, ταύτης
it-seems for cause to-be of-motion of-the according-to place of-this
δ' οὐκ ἔστιν. ἔτι εἰ ἔστι τι οἷον τόπος ἐστερημένος
and not it-is further if there-is something as-it-were place deprived
σώματος, ὅταν κενόν, ποῦ οἰσθήσεται τὸ εἰστεθὲν εἰς αὐτὸ
of-body when (it-is)-void where will-be-carried the placed into it
σῶμα; οὐ γὰρ δὴ εἰς ἅπαν. ὁ δ' αὐτὸς λόγος καὶ πρὸς
body not for then into all(-of-it) the and same argument (holds)-also against
τοὺς τὸν τόπον οἰομένους εἶναί τι κεχωρισμένον, εἰς ὃν
those the place thinking to-be something separated into which
φέρεται· πῶς γὰρ οἰσθήσεται τὸ ἐντεθὲν ἢ μενεῖ; καὶ
(a-thing)-is-carried how for will-be-carried the (body)-placed-in or will-it-stay and

περὶ τοῦ ἄνω καὶ κάτω καὶ περὶ τοῦ κενοῦ ὁ αὐτὸς ἁρμόσει
about the up and down also about the void the same will-fit
λόγος εἰκότως· τὸ γὰρ κενὸν τόπον ποιοῦσιν οἱ εἶναι
argument reasonably the for void place make those to-be
φάσκοντες· καὶ πῶς ἐνέσται ἢ ἐν τῷ τόπῳ ἢ ἐν τῷ κενῷ;
asserting(-it) and how will-it-be-in either in the place or in the void
οὐ γὰρ συμβαίνει, ὅταν ὅλον τεθῇ ἐν κεχωρισμένῳ 28
not for it-follows when (a)-whole is-placed in (a)-separated
τόπῳ καὶ ὑπομένοντι σώματι· τὸ γὰρ μέρος ἂν μὴ
place and persisting body the for part if not
χωρὶς τιθῆται, οὐκ ἔσται ἐν τόπῳ ἀλλ' ἐν τῷ ὅλῳ. ἔτι
apart it-is-placed not will-be in place but in the whole further
εἰ μὴ τόπος, οὐδὲ κενὸν ἔσται. συμβαίνει δὲ τοῖς
if not (there-is)-place not-even void will-be it-follows and for-those
λέγουσιν εἶναι κενὸν ὡς ἀναγκαῖον, εἴπερ ἔσται κίνησις,
saying to-be void as necessary if-indeed there-will-be motion
τοὐναντίον μᾶλλον, ἄν τις ἐπισκοπῇ, μὴ ἐνδέχεσθαι μηδὲ
the-opposite rather if one examines not to-be-possible even
ἓν κινεῖσθαι, ἐὰν ᾖ κενόν. ὥσπερ γὰρ οἱ διὰ
one(-thing) to-be-moved if there-is void just-as for those because-of
τὸ ὅμοιον φάμενοι τὴν γῆν ἠρεμεῖν, οὕτως καὶ ἐν τῷ κενῷ
the likeness saying the earth to-rest thus also in the void
ἀνάγκη ἠρεμεῖν· οὐ γὰρ ἔστιν οὗ μᾶλλον καὶ ἧττον
(it-is)-necessary to-rest not for there-is where more and less
κινηθήσεται· ᾗ γὰρ κενόν, οὐκ ἔχει διαφοράν. πρῶτον
it-will-be-moved insofar-as for (it-is)-void not it-has difference first
μὲν οὖν, ὅτι πᾶσα κίνησις ἢ βίᾳ ἢ κατὰ
indeed then (it-is)-because every motion (is)-either by-force or according-to
φύσιν. ἀνάγκη δ' ἄν περ ᾖ ἡ βίαιος, εἶναι καὶ τὴν
nature (it-is)-necessary and if really there-is the forced to-be also the
κατὰ φύσιν· ἡ μὲν γὰρ βίαιος παρὰ φύσιν ἐστίν,
according-to nature the indeed for forced contrary-to nature is

ἡ δὲ παρὰ φύσιν ὑστέρα τῆς κατὰ φύσιν. ὥστ᾽ εἰ
the and contrary-to nature (is)-later-than the according-to nature so-that if
μὴ κατὰ φύσιν ἐστὶν ἑκάστῳ τῶν φυσικῶν σωμάτων
not according-to nature there-is for-each of-the natural bodies
κίνησις, οὐδὲ τῶν ἄλλων ἔσται κινήσεων οὐδεμία.
motion not-even of-the other will-be motions any
215a ἀλλὰ μὴν φύσει γε πῶς ἔσται μηδεμιᾶς οὔσης διαφορᾶς
but indeed by-nature at-least how will-it-be no being difference
κατὰ τὸ κενὸν καὶ τὸ ἄπειρον; ᾗ μὲν γὰρ ἄπειρον,
in-respect-of the void and the infinite insofar-as indeed for (it-is)-infinite
οὐδὲν ἔσται ἄνω οὐδὲ κάτω οὐδὲ μέσον, ᾗ δὲ κενόν,
nothing will-be up or down or middle insofar-as and (it-is)-void
οὐδὲν διαφέρον τὸ ἄνω τοῦ κάτω· ὥσπερ γὰρ τοῦ
nothing different (is)-the up from-the down just-as for of-the
μηδενὸς οὐδεμία διαφορά, οὕτως καὶ τοῦ μὴ ὄντος. τὸ δὲ
nothing (there-is)-no difference thus also of-the not being the and
κενὸν μὴ ὄν τι καὶ στέρησις δοκεῖ εἶναι, ἡ δὲ φύσει
void not being something and privation seems to-be the but by-nature
φορὰ διάφορος. ὥστ᾽ ἔσται φύσει διάφορα. ἢ οὖν
locomotion (is)-differentiated so-that will-be by-nature different(-things) either then
οὐκ ἔστι φύσει οὐδαμοῦ οὐδενὶ φορά, ἢ εἰ τοῦτ᾽ ἔστιν,
not there-is by-nature anywhere for-anything locomotion or if this is
οὐκ ἔστι κενόν. ἔτι νῦν μὲν κινεῖται τὰ ῥιπτούμενα τοῦ
not there-is void further now indeed are-moved the (things)-thrown the
ὥσαντος οὐχ ἁπτομένου, ἢ δι᾽ ἀντιπερίστασιν,
(one)-having-pushed not touching(-them) either because-of mutual-replacement
ὥσπερ ἔνιοί φασιν, ἢ διὰ τὸ ὠθεῖν τὸν ὠσθέντα ἀέρα
just-as some say or because-of the to-push the pushed air
θάττω κίνησιν τῆς τοῦ ὠσθέντος φορᾶς, ἣν φέρεται
(with)-faster motion than-the of-the pushed(-body) locomotion (by)-which it-is-carried

εἰς τὸν οἰκεῖον τόπον. ἐν δὲ τῷ κενῷ οὐδὲν τούτων ὑπάρχει,
to the proper place in but the void none of-these belongs
οὐδ᾽ ἔσται φέρεσθαι ἀλλ᾽ ἢ ὡς τὸ ὀχούμενον.
nor it-will-be(-possible) to-be-carried otherwise than as the (thing)-conveyed
ἔτι οὐδεὶς ἂν ἔχοι εἰπεῖν διὰ τί κινηθὲν 20
further no-one — could say for what(-reason) (a-thing)-set-moving
στήσεταί που· τί γὰρ μᾶλλον ἐνταῦθα ἢ ἐνταῦθα;
will-stop somewhere why for rather here than there
ὥστ᾽ ἢ ἠρεμήσει ἢ εἰς ἄπειρον ἀνάγκη φέρεσθαι, ἐὰν
so-that either it-will-rest or to infinity (it-is)-necessary to-be-carried if
μή τι ἐμποδίσῃ κρεῖττον. ἔτι νῦν μὲν εἰς τὸ μανὸν
not something binders stronger further now indeed into the rare
διὰ τὸ ὑπείκειν φέρεσθαι δοκεῖ· ἐν δὲ τῷ κενῷ πάντῃ
because-of the to-yield to-be-carried it-seems in but the void everywhere
ὁμοίως τὸ τοιοῦτον, ὥστε πάντῃ οἰσθήσεται. ἔτι δὲ
alike (is)-the such(-condition) so-that everywhere it-will-be-carried further and
καὶ ἐκ τῶνδε φανερὸν τὸ λεγόμενον. ὁρῶμεν γὰρ τὸ
also from these(-things) (is)-evident the (thing)-said we-see for the
αὐτὸ βάρος καὶ σῶμα θᾶττον φερόμενον διὰ δύο αἰτίας,
same weight and body faster being-carried because-of two causes
ἢ τῷ διαφέρειν τὸ δι᾽ οὗ, οἷον δι᾽ ὕδατος
either by-the to-differ (of)-the(-medium) through which such-as through water
ἢ γῆς ἢ ἀέρος, ἢ τῷ διαφέρειν τὸ φερόμενον, ἐὰν
or earth or air or by-the to-differ (of)-the (thing)-carried if
τἆλλα ταὐτὰ ὑπάρχῃ, διὰ τὴν ὑπεροχὴν τοῦ βάρους
the-rest the-same be because-of the excess of-the weight
ἢ τῆς κουφότητος. τὸ μὲν οὖν δι᾽ οὗ φέρεται
or of-the lightness the indeed then (medium)-through which it-is-carried
αἴτιον, ὅτι ἐμποδίζει μάλιστα μὲν ἀντιφερόμενον,
(is)-cause because it-hinders most indeed (when)-moving-against(-it)
ἔπειτα καὶ μένον· μᾶλλον δὲ τὸ μὴ εὐδιαίρετον· τοιοῦτο
then also (when)-staying more and the not easily-divided such

δὲ τὸ παχύτερον. τὸ δὴ ἐφ' οὗ Α οἰσθήσεται διὰ
and (is)-the denser the(-body) then at which (is)-A will-be-carried through
τοῦ Β τὸν ἐφ' ᾧ Γ χρόνον, διὰ δὲ τοῦ Δ λεπτοτέρου
the B (in)-the at which C time through and the D finer
ὄντος τὸν ἐφ' ᾧ Ε, εἰ ἴσον τὸ μῆκος τὸ τοῦ Β τῷ
being (in)-the at which E if equal (is)-the length the of-the B to-the
Δ, κατὰ τὴν ἀναλογίαν τοῦ ἐμποδίζοντος σώματος.
D in-accordance-with the proportion of-the hindering body
215b ἔστω γὰρ τὸ μὲν Β ὕδωρ, τὸ δὲ Δ ἀήρ· ὅσῳ
let-be for the indeed B water the and D air by-as-much-as
δὴ λεπτότερον ἀὴρ ὕδατος καὶ ἀσωματώτερον, τοσούτῳ
then finer (is)-air than-water and less-bodily by-so-much
θᾶττον τὸ Α διὰ τοῦ Δ οἰσθήσεται ἢ διὰ τοῦ Β.
faster the A through the D will-be-carried than through the B
ἐχέτω δὴ τὸν αὐτὸν λόγον ὅνπερ διέστηκεν ἀὴρ
let-it-have then the same ratio which-precisely stands-apart air
πρὸς ὕδωρ, τὸ τάχος πρὸς τὸ τάχος. ὥστ' εἰ διπλασίως
to water the speed to the speed so-that if twice
λεπτόν, ἐν διπλασίῳ χρόνῳ τὴν τὸ Β δίεισιν ἢ
(it-is)-fine in double time the(-way) (that-is) B it-goes-through than
τὴν τὸ Δ, καὶ ἔσται ὁ ἐφ' Γ χρόνος διπλάσιος τοῦ
the(-way) (that-is) D and will-be the at C time double of-the
ἐφ' ᾧ Ε. καὶ ἀεὶ δὴ ὅσῳ ἂν ᾖ ἀσωματώτερον
at which E and always then by-as-much-as — may-be less-bodily
καὶ ἧττον ἐμποδιστικὸν καὶ εὐδιαιρετώτερον δι'
and less obstructive and more-easily-divided (the-medium)-through
οὗ φέρεται, θᾶττον οἰσθήσεται. τὸ δὲ κενὸν οὐδένα
which it-is-carried faster will-be-carried the but void no
ἔχει λόγον ᾧ ὑπερέχεται ὑπὸ τοῦ σώματος, ὥσπερ
has ratio (by)-which it-is-exceeded by the body just-as
οὐδὲ τὸ μηδὲν πρὸς ἀριθμόν. εἰ γὰρ τὰ τέτταρα τῶν
not-even the nothing to number if for the four (over)-the

τριῶν ὑπερέχει ἑνί, πλείονι δὲ τοῖν δυοῖν, καὶ ἔτι
three exceeds by-one by-more and (over)-the two and yet
πλείονι τοῦ ἑνὸς ἢ τοῖν δυοῖν, τοῦ δὲ μηδενὸς οὐκέτι
by-more (over)-the one than the two the but nothing no-longer
ἔχει λόγον ᾧ ὑπερέχει· ἀνάγκη γὰρ τὸ ὑπερέχον
has ratio (by)-which it-exceeds (it-is)-necessary for the exceeding
διαιρεῖσθαι εἴς τε τὴν ὑπεροχὴν καὶ τὸ ὑπερεχόμενον, ὥστε
to-be-divided into both the excess and the exceeded so-that
ἔσται τὰ τέτταρα ὅσῳ τε ὑπερέχει καὶ οὐδέν.
will-be the four (the-amount)-by-which both it-exceeds and nothing
διὸ οὐδὲ γραμμὴ στιγμῆς ὑπερέχει, εἰ μὴ σύγκειται ἐκ 20
wherefore not-even (a)-line (a)-point exceeds if not it-is-composed of
στιγμῶν. ὁμοίως δὲ καὶ τὸ κενὸν πρὸς τὸ πλῆρες οὐδένα
points similarly and also the void to the full no
οἷόν τε ἔχειν λόγον, ὥστ' οὐδὲ τὴν κίνησιν, ἀλλ' εἰ διὰ
possible — to-have ratio so-that nor the motion but if through
τοῦ λεπτοτάτου ἐν τοσῳδὶ τὴν τοσήνδε φέρεται
the finest in so-much(-time) the so-much(-distance) it-is-carried
διὰ τοῦ κενοῦ, παντὸς ὑπερβάλλει λόγου. ἔστω γὰρ τὸ
through the void every it-exceeds ratio let-be for the
Ζ κενόν, ἴσον δὲ τῷ μεγέθει τοῖς Β καὶ Δ. τὸ δὴ Α
F void equal and in-the magnitude to-the B and D the then A
εἰ δίεισι καὶ κινηθήσεται ἐν τινὶ μὲν χρόνῳ, τῷ ἐφ'
if it-goes-through and will-be-moved in some indeed time the at
οὗ Η, ἐν ἐλάττονι δὲ ἢ τῷ ἐφ' οὗ Ε, τοῦτον ἕξει
which G in less and than the at which E this will-have
τὸν λόγον τὸ κενὸν πρὸς τὸ πλῆρες. ἀλλ' ἐν τοσούτῳ
the ratio the void to the full but in so-much
χρόνῳ ὅσος ἐφ' οὗ τὸ Η, τοῦ Δ τὸ Α δίεισι τὴν
time as-much-as at which the G of-the D the A goes-through the(-part)
τὸ Θ. δίεισι δέ γε, κἂν ᾖ τι λεπτότητι
(that-is) H it-will-go-through and surely even-if there-is something in-fineness

διαφέρον τοῦ ἀέρος ἐφ' ᾧ τὸ Ζ, ταύτην τὴν ἀναλογίαν
differing from-the air at which the F this the proportion
ἣν ἔχει ὁ χρόνος ἐφ' ᾧ Ε πρὸς τὸν ἐφ' Η.
which has the time at which E to the at G
30 ἂν γὰρ ᾖ τοσούτῳ λεπτότερον τὸ ἐφ' ᾧ Ζ σῶμα
if for it-is by-so-much finer the at which F body
τοῦ Δ, ὅσῳ ὑπερέχει τὸ Ε τοῦ Η, ἀντεστραμμένως
than-the D by-as-much-as exceeds the E the G inversely
δίεισι τῷ τάχει ἐν τῷ τοσούτῳ, ὅσον τὸ Η,
it-will-go-through in-the speed in the so-much as-much-as the G
τὴν τὸ Ζ τὸ ἐφ' οὗ Α, ἐὰν φέρηται. ἐὰν τοίνυν
the(-way) (that-is) F the(-body) at which A if it-is-carried if therefore
μηδὲν ᾖ σῶμα ἐν τῷ Ζ, ἔτι θᾶττον. ἀλλ' ἦν ἐν
no be body in the F (it-will-go)-still faster but it-was in
τῷ Η. ὥστ' ἐν ἴσῳ χρόνῳ δίεισι πλῆρές τε ὂν καὶ
the G so-that in equal time it-goes-through full both being and
κενόν. ἀλλ' ἀδύνατον. φανερὸν τοίνυν ὅτι, εἰ ἔστι τις
void but (it-is)-impossible (it-is)-evident therefore that if there-is some
χρόνος ἐν ᾧ τοῦ κενοῦ ὁτιοῦν οἰσθήσεται, συμβήσεται
time in which of-the void any(-stretch) (it)-will-be-carried will-follow
τοῦτο τὸ ἀδύνατον· ἐν ἴσῳ γὰρ ληφθήσεται πλῆρές τε
this the impossible in equal for it-will-be-found full both
ὂν διεξιέναι τι καὶ κενόν· ἔσται γάρ τι ἀνάλογον
being to-traverse something and void there-will-be for some proportional
σῶμα ἕτερον πρὸς ἕτερον ὡς χρόνος πρὸς χρόνον. ὡς δ'
body one to other as time to time as and
ἐν κεφαλαίῳ εἰπεῖν, δῆλον τὸ τοῦ συμβαίνοντος αἴτιον,
in summary to-say (is)-clear the of-the (thing)-following cause
ὅτι κινήσεως μὲν πρὸς κίνησιν πάσης ἐστὶ λόγος (ἐν
that of-motion indeed to motion every there-is ratio in

χρόνῳ γάρ ἐστι, χρόνου δὲ παντός ἐστι πρὸς χρόνον,
time for it-is of-time and every there-is to time
πεπερασμένων ἀμφοῖν), κενοῦ δὲ πρὸς πλῆρες οὐκ ἔστιν.
(being)-finite both of-void but to full not there-is
ᾗ μὲν οὖν διαφέρουσι δι' ὧν φέρονται, 216a
insofar-as indeed then differ (the-media)-through which they-are-carried
ταῦτα συμβαίνει, κατὰ δὲ τὴν τῶν φερομένων
these(-things) follow according-to and the of-the (things)-carried
ὑπεροχὴν τάδε· ὁρῶμεν γὰρ τὰ μείζω ῥοπὴν
excess these(-things) we-see for the(-things) greater inclination
ἔχοντα ἢ βάρους ἢ κουφότητος, ἐὰν τἆλλα ὁμοίως ἔχῃ
having either of-weight or of-lightness if the-rest similarly are
τοῖς σχήμασι, θᾶττον φερόμενα τὸ ἴσον χωρίον, καὶ
in-the shapes faster being-carried (over)-the equal space and
κατὰ λόγον ὃν ἔχουσι τὰ μεγέθη πρὸς ἄλληλα. ὥστε
according-to (the)-ratio which have the magnitudes to each-other so-that
καὶ διὰ τοῦ κενοῦ. ἀλλ' ἀδύνατον· διὰ τίνα γὰρ
also through the void but (it-is)-impossible because-of what for
αἰτίαν οἰσθήσεται θᾶττον; ἐν μὲν γὰρ τοῖς πλήρεσιν ἐξ
cause will-it-be-carried faster in indeed for the full(-media) of
ἀνάγκης· θᾶττον γὰρ διαιρεῖ τῇ ἰσχύϊ τὸ μεῖζον· ἢ γὰρ
necessity faster for divides by-the strength the greater either for
σχήματι διαιρεῖ, ἢ ῥοπῇ ἣν ἔχει τὸ φερόμενον ἢ τὸ
by-shape it-divides or by-inclination which has the (thing)-carried or the
ἀφεθέν. ἰσοταχῆ ἄρα πάντ' ἔσται. ἀλλ' ἀδύνατον. ὅτι
(thing)-released equal-in-speed then all will-be but (it-is)-impossible that
μὲν οὖν εἰ ἔστι κενόν, συμβαίνει τοὐναντίον ἢ δι' ὃ
indeed then if there-is void follows the-opposite than (that)-for which
κατασκευάζουσιν οἱ φάσκοντες εἶναι κενόν, φανερὸν ἐκ
establish(-it) those asserting to-be void (is)-evident from
τῶν εἰρημένων. οἱ μὲν οὖν οἴονται τὸ κενὸν εἶναι, εἴπερ
the (things)-said they indeed then think the void to-be if-indeed

ἔσται ἡ κατὰ τόπον κίνησις, ἀποκρινόμενον καθ' αὑτό·
will-be the according-to place motion separated by itself
τοῦτο δὲ ταὐτόν ἐστι τῷ τὸν τόπον φάναι εἶναί τι
this but the-same is as-the the place to-say to-be something
κεχωρισμένον· τοῦτο δ' ὅτι ἀδύνατον, εἴρηται πρότερον.
separated this and that (is)-impossible has-been-said before
30 καὶ καθ' αὑτὸ δὲ σκοποῦσι φανείη ἂν τὸ λεγόμενον
also by itself and (to-those)-considering(-it) would-appear — the (thing)-called
κενὸν ὡς ἀληθῶς κενόν. ὥσπερ γὰρ ἐὰν ἐν ὕδατι τιθῇ
void (to-be)-as truly void just-as for if in water places
τις κύβον, ἐκστήσεται τοσοῦτον ὕδωρ ὅσος ὁ κύβος,
one (a)-cube will-be-displaced so-much water as-great-as the cube
οὕτω καὶ ἐν ἀέρι· ἀλλὰ τῇ αἰσθήσει ἄδηλον. καὶ ἀεὶ
thus also in air but to-the sense (it-is)-unclear and always
δὴ ἐν παντὶ σώματι ἔχοντι μετάστασιν, ἐφ' ὃ πέφυκε
then in every body having displacement toward what it-is-natural
μεθίστασθαι, ἀνάγκη, ἂν μὴ συμπιλῆται, μεθίστασθαι ἢ
to-be-displaced (it-is)-necessary if not it-is-compressed to-be-displaced either
κάτω ἀεί, εἰ κάτω ἡ φορὰ ὥσπερ γῆς, ἢ ἄνω, εἰ
downward always if downward (is)-the locomotion just-as of-earth or upward if
πῦρ, ἢ ἐπ' ἄμφω, ὁποῖον ἄν τι ᾖ τὸ ἐντιθέμενον.
(it-is)-fire or toward both whatever-kind — something be the (thing)-put-in
ἐν δὲ δὴ τῷ κενῷ τοῦτο μὲν ἀδύνατον· οὐδὲ γὰρ σῶμα·
in but then the void this indeed (is)-impossible not for (it-is)-body
διὰ δὲ τοῦ κύβου τὸ ἴσον διάστημα διεληλυθέναι δόξειεν,
through but the cube the equal extension to-have-passed would-seem
ὅπερ ἦν καὶ πρότερον ἐν τῷ κενῷ, ὥσπερ ἂν εἰ τὸ
which-precisely was also before in the void just-as — if the
ὕδωρ μὴ μεθίστατο τῷ ξυλίνῳ κύβῳ μηδ' ὁ ἀήρ, ἀλλὰ
water not gave-way to-the wooden cube nor the air but
πάντῃ διῇεσαν δι' αὐτοῦ. ἀλλὰ μὴν καὶ ὁ κύβος γε
everywhere they-passed through it but indeed also the cube at-least

ἔχει τοσοῦτον μέγεθος, ὅσον κατέχει τὸ κενόν· ὃ
has so-much magnitude as-much-as occupies the void which
εἰ καὶ θερμὸν ἢ ψυχρόν ἐστιν ἢ βαρὺ ἢ κοῦφον, οὐδὲν
if even hot or cold is or heavy or light no
ἧττον ἕτερον τῷ εἶναι πάντων τῶν παθημάτων ἐστί, καὶ
less other in-the to-be than-all the affections it-is even
εἰ μὴ χωριστόν· λέγω δὲ τὸν ὄγκον τοῦ ξυλίνου κύβου.
if not separable I-mean and the bulk of-the wooden cube
ὥστ᾽ εἰ καὶ χωρισθείη τῶν ἄλλων πάντων καὶ μήτε 216b
so-that if even it-were-separated from-the others all and neither
βαρὺ μήτε κοῦφον εἴη, καθέξει τὸ ἴσον κενὸν καὶ ἐν τῷ
heavy nor light were it-will-occupy the equal void and in the
αὐτῷ ἔσται τῷ τοῦ τόπου καὶ τῷ τοῦ κενοῦ μέρει ἴσῳ
same will-be the of-the place and the of-the void part equal
αὑτῷ. τί οὖν διοίσει τὸ τοῦ κύβου σῶμα τοῦ ἴσου
to-itself what then will-differ the of-the cube body from-the equal
κενοῦ καὶ τόπου; καὶ εἰ δύο τοιαῦτα, διὰ τί οὐ
void and place and if two such(-things) for what(-reason) not
καὶ ὁποσαοῦν ἐν τῷ αὐτῷ ἔσται; ἓν μὲν δὴ τοῦτο
also any-number-whatever in the same will-be one indeed then this
ἄτοπον καὶ ἀδύνατον. ἔτι δὲ φανερὸν ὅτι τοῦτο ὁ
(is)-absurd and impossible further and (is)-evident that this the
κύβος ἕξει καὶ μεθιστάμενος, ὃ καὶ τὰ ἄλλα σώματα
cube will-have even being-displaced which also the other bodies
πάντ᾽ ἔχει. ὥστ᾽ εἰ τοῦ τόπου μηδὲν διαφέρει, τί δεῖ
all have so-that if from-the place nothing it-differs why one-must
ποιεῖν τόπον τοῖς σώμασι παρὰ τὸν ἑκάστου ὄγκον, εἰ
to-make place for-the bodies beside the of-each bulk if
ἀπαθὲς ὁ ὄγκος; οὐδὲν γὰρ συμβάλλεται, εἰ ἕτερον
impassive (is)-the bulk nothing for it-contributes if another

περὶ αὐτὸν ἴσον διάστημα τοιοῦτον εἴη. ὅτι μὲν τοίνυν
around it equal extension such were that indeed therefore
οὐκ ἔστι κεχωρισμένον κενόν, ἐκ τούτων ἐστὶ δῆλον.
not there-is separated void from these is clear

IV.9 · THE RARE AND THE DENSE

Some argue from rare and dense: without them nothing could contract, and either there would be no motion, or the whole would swell, as Xuthus said, or air and water would always change in equal amounts. If the rare holds separate voids, it is impossible; if voids lie within, the void would cause only upward motion. Rather, the contraries have one matter, potentially large and small as it is potentially hot and cold: the same thing is dense and rare, and there is no void, separate or potential, unless the matter of heavy and light is to be called void.

25 Εἰσὶ δέ τινες οἳ διὰ τοῦ μανοῦ καὶ πυκνοῦ οἴονται
there-are and some who through the rare and dense think
φανερὸν εἶναι ὅτι ἔστι κενόν. εἰ μὲν γὰρ μή ἐστι μανὸν
evident to-be that there-is void if indeed for not there-is rare
καὶ πυκνόν, οὐδὲν συνιέναι καὶ πιλεῖσθαι οἷόν τε. εἰ
and dense nothing(-is) to-contract and to-be-compressed possible — if
δὲ τοῦτο μὴ εἴη, ἢ ὅλως κίνησις οὐκ ἔσται, ἢ κυμανεῖ
and this not were either at-all motion not will-be or will-swell
τὸ ὅλον, ὥσπερ ἔφη Ξοῦθος, ἢ εἰς ἴσον ἀεὶ δεῖ
the whole just-as said Xuthus or into equal(-amounts) always must
μεταβάλλειν ἀέρα καὶ ὕδωρ. λέγω δ' οἷον εἰ ἐξ ὕδατος
to-change air and water I-mean and such-as if from water
κυάθου γέγονεν ἀήρ, ἅμα ἐξ ἴσου ἀέρος ὕδωρ τοσοῦτον
(a)-cupful has-come-to-be air at-once from equal air water so-much
γεγενῆσθαι, ἢ κενὸν εἶναι ἐξ ἀνάγκης· συμπιλεῖσθαι γὰρ καὶ
to-have-come-to-be or void to-be of necessity to-be-compressed for and

συνεπεκτείνεσθαι οὐκ ἐνδέχεται ἄλλως. εἰ μὲν οὖν τὸ μανὸν
to-be-extended-together not (it-is)-possible otherwise if indeed then the rare
λέγουσι τὸ πολλὰ κενὰ κεχωρισμένα ἔχον, φανερὸν
they-call the(-thing) many voids separated having (it-is)-evident
ὡς εἰ μηδὲ κενὸν ἐνδέχεται εἶναι χωριστὸν ὥσπερ μηδὲ
that if not-even void (it-is)-possible to-be separable just-as not-even
τόπον ἔχοντα διάστημα αὑτοῦ, οὐδὲ μανὸν οὕτως· εἰ
place having extension of-its-own neither (there-is)-rare thus if
δὲ μὴ χωριστόν, ἀλλ' ὅμως ἐνεῖναί τι κενόν, ἧττον μὲν
but not separable but yet to-be-within some void less indeed
ἀδύνατον, συμβαίνει δὲ πρῶτον μὲν οὐ πάσης κινήσεως
(it-is)-impossible it-follows but first indeed not of-every motion
αἴτιον τὸ κενόν, ἀλλὰ τῆς ἄνω (τὸ γὰρ μανὸν κοῦφον, διὸ
(is)-cause the void but of-the upward the for rare (is)-light wherefore
καὶ τὸ πῦρ μανὸν εἶναί φασιν), ἔπειτα κινήσεως αἴτιον οὐχ
also the fire rare to-be they-say then of-motion cause not
οὕτω τὸ κενὸν ὡς ἐν ᾧ, ἀλλ' ὥσπερ οἱ ἀσκοὶ τῷ φέρεσθαι
thus the void as in which but just-as the wineskins by-the to-be-carried
αὐτοὶ ἄνω φέρουσι τὸ συνεχές, οὕτω τὸ κενὸν ἀνωφερές.
themselves upward carry the continuous thus the void (is)-upward-tending
καίτοι πῶς οἷόν τε φορὰν εἶναι κενοῦ ἢ τόπον κενοῦ; κενοῦ 217a
and-yet how possible — locomotion to-be of-void or place of-void of-void
γὰρ γίγνεται κενόν, εἰς ὃ φέρεται. ἔτι δὲ πῶς ἐπὶ
for comes-to-be void into which it-is-carried further and how in-the-case
τοῦ βαρέος ἀποδώσουσι τὸ φέρεσθαι κάτω; καὶ δῆλον
of-the heavy will-they-account-for the to-be-carried downward and (it-is)-clear
ὅτι εἰ ὅσῳ ἂν μανότερον καὶ κενώτερον ᾖ ἄνω
that if by-as-much-as — rarer and emptier it-be upward
οἰσθήσεται, εἰ ὅλως εἴη κενόν, τάχιστ' ἂν φέροιτο.
it-will-be-carried if wholly it-were void fastest — it-would-be-carried
ἴσως δὲ καὶ τοῦτ' ἀδύνατον κινηθῆναι· λόγος δ' ὁ αὐτός,
perhaps but also this (is)-impossible to-be-moved argument and the same

ὥσπερ ὅτι ἐν τῷ κενῷ ἀκίνητα πάντα, οὕτω καὶ τὸ κενὸν
just-as that in the void (are)-motionless all(-things) thus also the void
ὅτι ἀκίνητον· ἀσύμβλητα γὰρ τὰ τάχη. ἐπεὶ δὲ κενὸν
that (it-is)-motionless incomparable for (are)-the speeds since and void
μὲν οὔ φαμεν εἶναι, τἆλλα δ' ἠπόρηται ἀληθῶς,
indeed not we-say to-be the-rest and have-been-raised-as-difficulties truly
ὅτι ἢ κίνησις οὐκ ἔσται, εἰ μὴ ἔσται πύκνωσις καὶ
that either motion not will-be if not there-will-be condensation and
μάνωσις, ἢ κυμανεῖ ὁ οὐρανός, ἢ ἀεὶ ἴσον ὕδωρ ἐξ ἀέρος
rarefaction or will-swell the heaven or always equal water from air
ἔσται καὶ ἀὴρ ἐξ ὕδατος (δῆλον γὰρ ὅτι πλείων ἀὴρ
will-be and air from water (it-is)-clear for that more air
ἐξ ὕδατος γίνεται)· ἀνάγκη τοίνυν, εἰ μή ἐστι πίλησις,
from water comes-to-be (it-is)-necessary therefore if not there-is compression
ἢ ἐξωθούμενον τὸ ἐχόμενον, τὸ ἔσχατον κυμαίνειν
either (by)-being-pushed-out the adjoining(-body) the outermost to-swell
ποιεῖν, ἢ ἄλλοθί που ἴσον μεταβάλλειν ἐξ ἀέρος ὕδωρ,
to-make or elsewhere somewhere equal to-change from air water
ἵν' ὁ πᾶς ὄγκος τοῦ ὅλου ἴσος ᾖ, ἢ μηδὲν κινεῖσθαι.
so-that the whole bulk of-the whole equal be or nothing to-be-moved
20 ἀεὶ γὰρ μεθισταμένου τοῦτο συμβήσεται, ἂν μὴ κύκλῳ
always for (a-thing)-being-displaced this will-happen if not in-a-circle
περιίσταται· οὐκ ἀεὶ δ' εἰς τὸ κύκλῳ ἡ φορά,
it-goes-round not always but into the (course)-in-a-circle (is)-the locomotion
ἀλλὰ καὶ εἰς εὐθύ. οἱ μὲν δὴ διὰ ταῦτα
but also into (a)-straight(-line) they indeed then because-of these(-things)
κενόν τι φαῖεν ἂν εἶναι· ἡμεῖς δὲ λέγωμεν ἐκ τῶν
void something would-say — to-be we but let-us-say from the
ὑποκειμένων ὅτι ἐστὶν ὕλη μία τῶν ἐναντίων, θερμοῦ καὶ
(things)-laid-down that there-is matter one of-the contraries hot and
ψυχροῦ καὶ τῶν ἄλλων τῶν φυσικῶν ἐναντιώσεων, καὶ ἐκ
cold and of-the other the natural contrarieties and from

δυνάμει ὄντος ἐνεργείᾳ ὂν γίνεται, καὶ οὐ χωριστὴ μὲν
in-potentiality being in-actuality being comes-to-be and not separable indeed
ἡ ὕλη, τῷ δ' εἶναι ἕτερον, καὶ μία τῷ ἀριθμῷ, εἰ
(is)-the matter in-the but to-be other and one in-the number if
ἔτυχε, χροιᾶς καὶ θερμοῦ καὶ ψυχροῦ. ἔστι δὲ καὶ σώματος
it-happens of-color and hot and cold is and also of-body
ὕλη καὶ μεγάλου καὶ μικροῦ ἡ αὐτή. δῆλον δέ· ὅταν γὰρ
matter both of-large and of-small the same (it-is)-clear and when for
ἐξ ὕδατος ἀὴρ γένηται, ἡ αὐτὴ ὕλη οὐ προσλαβοῦσά τι
from water air comes-to-be the same matter not having-taken-on anything
ἄλλο ἐγένετο, ἀλλ' ὃ ἦν δυνάμει, ἐνεργείᾳ ἐγένετο, καὶ
else came-to-be but what it-was in-potentiality in-actuality it-became and
πάλιν ὕδωρ ἐξ ἀέρος ὡσαύτως, ὁτὲ μὲν εἰς μέγεθος
again water from air likewise at-one-time indeed into magnitude
ἐκ μικρότητος, ὁτὲ δ' εἰς μικρότητα ἐκ μεγέθους.
from smallness at-another and into smallness from magnitude
ὁμοίως τοίνυν κἂν ἀὴρ πολὺς ὢν ἐν ἐλάττονι γίγνηται 217b
similarly therefore even-if air much being in (a)-smaller comes-to-be
ὄγκῳ καὶ ἐξ ἐλάττονος μείζων, ἡ δυνάμει οὖσα γίνεται
bulk and from smaller greater the in-potentiality being becomes
ὕλη ἄμφω. ὥσπερ γε καὶ ἐκ ψυχροῦ θερμὸν καὶ ἐκ
matter both just-as at-least also from cold hot and from
θερμοῦ ψυχρὸν ἡ αὐτή, ὅτι ἦν δυνάμει, οὕτω καὶ
hot cold the same(-matter) because it-was in-potentiality thus also
ἐκ θερμοῦ μᾶλλον θερμόν, οὐδενὸς γενομένου ἐν τῇ ὕλῃ
from hot more hot nothing having-come-to-be in the matter
θερμοῦ, ὃ οὐκ ἦν θερμόν, ὅτε ἧττον ἦν θερμόν. ὥσπερ
hot which not was hot when less it-was hot just-as
γε οὐδ' ἡ τοῦ μείζονος κύκλου περιφέρεια καὶ κυρτότης
at-least nor the of-the greater circle circumference and convexity
ἐὰν γίνηται ἐλάττονος κύκλου, ἢ ἡ αὐτὴ οὖσα ἢ ἄλλη,
if it-becomes (that)-of-a-smaller circle whether the same being or another

ἐν οὐθενὶ ἐγγέγονε τὸ κυρτὸν ὃ ἦν οὐ κυρτὸν ἀλλ᾽
in any(-part) has-come-to-be-in the convex which was not convex but
εὐθύ· οὐ γὰρ τῷ διαλείπειν τὸ ἧττον ἢ τὸ μᾶλλόν ἐστιν·
straight not for by-the to-intermit the less or the more is
οὐδ᾽ ἔστι τῆς φλογὸς λαβεῖν τι μέγεθος ἐν ᾧ οὐ καὶ
nor it-is(-possible) of-the flame to-take some magnitude in which not both
θερμότης καὶ λευκότης ἔνεστιν. οὕτω τοίνυν καὶ ἡ πρότερον
heat and whiteness is-in thus therefore also the earlier
θερμότης τῇ ὕστερον· ὥστε καὶ τὸ μέγεθος καὶ ἡ
heat (is)-to-the later so-that both the magnitude and the
μικρότης τοῦ αἰσθητοῦ ὄγκου οὐ προσλαβούσης τι τῆς
smallness of-the sensible bulk not having-taken-on anything the
ὕλης ἐπεκτείνεται, ἀλλ᾽ ὅτι δυνάμει ἐστὶν ἡ ὕλη ἀμφοῖν·
matter is-extended but because in-potentiality is the matter of-both
ὥστ᾽ ἐστὶ τὸ αὐτὸ πυκνὸν καὶ μανόν, καὶ μία ὕλη αὐτῶν.
so-that is the same dense and rare and one (is)-matter of-them
15 ἔστι δὲ τὸ μὲν πυκνὸν βαρύ, τὸ δὲ μανὸν κοῦφον. δύο
is and the indeed dense heavy the and rare light two
γάρ ἐστιν ἐφ᾽ ἑκατέρου, τοῦ τε πυκνοῦ καὶ τοῦ μανοῦ·
for there-are on each the both dense and the rare
τό τε γὰρ βαρὺ καὶ τὸ σκληρὸν πυκνὰ δοκεῖ εἶναι, καὶ
the both for heavy and the hard dense seem to-be and
τἀναντία μανὰ τό τε κοῦφον καὶ τὸ μαλακόν· διαφωνεῖ δὲ
the-opposites rare the both light and the soft disagree but
τὸ βαρὺ καὶ σκληρὸν ἐπὶ μολίβδου καὶ σιδήρου. ἐκ
the heavy and hard in-the-case-of lead and iron from
δὴ τῶν εἰρημένων φανερόν, ὅτι οὔτ᾽ ἀποκεκριμένον κενόν
then the (things)-said (it-is)-evident that neither separated void
ἐστιν οὔθ᾽ ἁπλῶς οὔτ᾽ ἐν τῷ μανῷ οὔτε δυνάμει, εἰ μή
there-is neither simply nor in the rare nor in-potentiality if not
τις βούλεται πάντως καλεῖν κενὸν τὸ αἴτιον τοῦ φέρεσθαι.
one wishes by-all-means to-call void the cause of-the to-be-carried

οὕτω δ' ἡ τοῦ βαρέος καὶ κούφου ὕλη, ᾗ τοιαύτη,
thus but the of-the heavy and light matter insofar-as (it-is)-such
εἴη ἂν τὸ κενόν· τὸ γὰρ πυκνὸν καὶ μανὸν κατὰ
would-be — the void the for dense and rare according-to
ταύτην τὴν ἐναντίωσιν φορᾶς ποιητικά, κατὰ δὲ τὸ
this the contrariety of-locomotion (are)-productive according-to and the
σκληρὸν καὶ μαλακὸν πάθους καὶ ἀπαθείας, καὶ οὐ φορᾶς
hard and soft of-affection and impassivity and not of-locomotion
ἀλλ' ἑτεροιώσεως μᾶλλον. καὶ περὶ μὲν κενοῦ, πῶς ἔστι
but of-alteration rather and about indeed void how it-is
καὶ πῶς οὐκ ἔστι, διώρισται τὸν τρόπον τοῦτον.
and how not it-is has-been-determined (in)-the way this

IV.10 · THE PUZZLES ABOUT TIME

Time may not exist at all, or barely: its past is no more, its future is not yet, and the now is no part of it. Nor can the now stay one, nor always be another. What time is, the tradition leaves obscure. It is not the motion of the whole, since part of a revolution is a time, nor the sphere itself; and it is not change, since change is faster and slower and is only in what changes.

Ἐχόμενον δὲ τῶν εἰρημένων ἐστὶν ἐπελθεῖν περὶ χρόνου· 30
next and (to)-the (things)-said is to-go-on about time
πρῶτον δὲ καλῶς ἔχει διαπορῆσαι περὶ αὐτοῦ καὶ
first and well it-is to-go-through-the-difficulties about it also
διὰ τῶν ἐξωτερικῶν λόγων, πότερον τῶν ὄντων ἐστὶν
through the exoteric arguments whether of-the (things)-being it-is
ἢ τῶν μὴ ὄντων, εἶτα τίς ἡ φύσις αὐτοῦ. ὅτι μὲν οὖν
or of-the not being then what (is)-the nature of-it that indeed then
ἢ ὅλως οὐκ ἔστιν ἢ μόλις καὶ ἀμυδρῶς, ἐκ τῶνδέ
either at-all not it-is or scarcely and dimly from these(-things)

τις ἂν ὑποπτεύσειεν. τὸ μὲν γὰρ αὐτοῦ γέγονε καὶ
one — would-suspect the(-part) indeed for of-it has-been and
οὐκ ἔστι, τὸ δὲ μέλλει καὶ οὔπω ἐστίν. ἐκ δὲ τούτων
not is the(-part) and is-to-be and not-yet is from and these
καὶ ὁ ἄπειρος καὶ ὁ ἀεὶ λαμβανόμενος χρόνος σύγκειται.
both the infinite and the ever being-taken time is-composed
τὸ δ' ἐκ μὴ ὄντων συγκείμενον ἀδύνατον ἂν εἶναι
the(-thing) and from not beings composed impossible — to-be
δόξειε μετέχειν οὐσίας. πρὸς δὲ τούτοις παντὸς μεριστοῦ,
would-seem to-share-in substance to and these of-every divisible(-thing)
ἐάν περ ᾖ. ἀνάγκη, ὅτε ἔστιν, ἤτοι πάντα τὰ μέρη εἶναι
if really it-is (it-is)-necessary when it-is either all the parts to-be
ἢ ἔνια· τοῦ δὲ χρόνου τὰ μὲν γέγονε τὰ δὲ μέλλει,
or some of-the but time the(-parts) indeed have-been the and are-to-be
ἔστι δ' οὐδέν, ὄντος μεριστοῦ. τὸ δὲ νῦν οὐ μέρος·
is and none (it)-being divisible the and now (is)-not (a)-part
μετρεῖ τε γὰρ τὸ μέρος, καὶ συγκεῖσθαι δεῖ τὸ ὅλον ἐκ
measures both for the part and to-be-composed must the whole of
τῶν μερῶν· ὁ δὲ χρόνος οὐ δοκεῖ συγκεῖσθαι ἐκ τῶν νῦν.
the parts the but time not seems to-be-composed of the nows
218a ἔτι δὲ τὸ νῦν, ὃ φαίνεται διορίζειν τὸ παρελθὸν καὶ τὸ
further and the now which appears to-divide the past and the
μέλλον, πότερον ἓν καὶ ταὐτὸν ἀεὶ διαμένει ἢ ἄλλο καὶ
future whether one and the-same always it-remains or other and
ἄλλο, οὐ ῥᾴδιον ἰδεῖν. εἰ μὲν γὰρ ἀεὶ ἕτερον καὶ ἕτερον,
other not easy to-see if indeed for always different and different
μηδὲν δ' ἐστὶ τῶν ἐν τῷ χρόνῳ ἄλλο καὶ ἄλλο μέρος
no and is of-the (parts)-in the time other and other part
ἅμα, ὃ μὴ περιέχει, τὸ δὲ περιέχεται, ὥσπερ ὁ
at-once which not contains the(-one) and is-contained just-as the
ἐλάττων χρόνος ὑπὸ τοῦ πλείονος, τὸ δὲ νῦν μὴ ὂν
lesser time by the greater the and now not being(-now)

πρότερον δὲ ὂν ἀνάγκη ἐφθάρθαι ποτέ, καὶ τὰ νῦν
before but being (it-is)-necessary to-have-perished at-some-time and the nows
ἅμα μὲν ἀλλήλοις οὐκ ἔσται, ἐφθάρθαι δὲ ἀνάγκη
at-once indeed with-each-other not will-be to-have-perished and (it-is)-necessary
ἀεὶ τὸ πρότερον. ἐν ἑαυτῷ μὲν οὖν ἐφθάρθαι οὐχ οἷόν
always the earlier in itself indeed then to-have-perished not possible
τε διὰ τὸ εἶναι τότε, ἐν ἄλλῳ δὲ νῦν ἐφθάρθαι τὸ
— because-of the to-be then in another but now to-have-perished the
πρότερον νῦν οὐκ ἐνδέχεται. ἔστι γὰρ ἀδύνατον ἐχόμενα
earlier now not (it-is)-possible is for impossible next
εἶναι ἀλλήλων τὰ νῦν ὥσπερ στιγμὴν στιγμῆς. εἴπερ οὖν
to-be to-each-other the nows just-as (a)-point (to-a)-point if-indeed then
ἐν τῷ ἐφεξῆς οὐκ ἔφθαρται ἀλλ' ἐν ἄλλῳ, ἐν τοῖς μεταξὺ
in the next not it-has-perished but in another in the between
τοῖς νῦν ἀπείροις οὖσιν ἅμα ἂν εἴη· τοῦτο δ' ἀδύνατον.
the nows infinite being at-once — it-would-be this but (is)-impossible
ἀλλὰ μὴν οὐδ' ἀεὶ τὸ αὐτὸ διαμένειν δυνατόν· οὐδενὸς 25
but indeed nor always the same to-remain (it-is)-possible of-no
γὰρ διαιρετοῦ πεπερασμένου ἓν πέρας ἐστίν, οὔτ' ἂν ἐφ'
for divisible finite one limit is neither if in
ἓν ᾖ συνεχὲς οὔτ' ἂν ἐπὶ πλείω· τὸ δὲ νῦν πέρας ἐστί,
one it-be continuous nor if in more the and now (a)-limit is
καὶ χρόνον ἔστι λαβεῖν πεπερασμένον. ἔτι εἰ τὸ ἅμα
and time it-is(-possible) to-take finite further if the at-once
εἶναι κατὰ χρόνον καὶ μήτε πρότερον μήτε ὕστερον τὸ
to-be according-to time and neither before nor after the
ἐν τῷ αὐτῷ εἶναι νῦν ἐστίν, εἰ τά τε πρότερον καὶ
in the same to-be now is if the(-things) both before and
τὰ ὕστερον ἐν τῷ νῦν τῳδί ἐστιν, ἅμα ἂν εἴη
the(-things) after in the now this-here are at-once — would-be
τὰ ἔτος γενόμενα μυριοστὸν τοῖς γινομένοις
the(-things) (in-the)-year having-happened ten-thousandth(-back) with-the (things)-happening

τήμερον, καὶ οὔτε πρότερον οὔθ' ὕστερον οὐδὲν ἄλλο
today and neither before nor after anything other
ἄλλου. περὶ μὲν οὖν τῶν ὑπαρχόντων αὐτῷ τοσαῦτ' ἔστω
than-other about indeed then the (things)-belonging to-it so-much let-be
διηπορημένα· τί δ' ἐστὶν ὁ χρόνος καὶ τίς αὐτοῦ ἡ
gone-through what and is the time and what of-it (is)-the
φύσις, ὁμοίως ἔκ τε τῶν παραδεδομένων ἄδηλόν ἐστι, καὶ
nature similarly from both the (things)-handed-down unclear is and
περὶ ὧν τυγχάνομεν διεληλυθότες πρότερον. οἱ μὲν γὰρ
about which we-happen having-gone-through before some indeed for
τὴν τοῦ ὅλου κίνησιν εἶναί φασιν, οἱ δὲ τὴν σφαῖραν αὐτήν.
the of-the whole motion to-be say others and the sphere itself
218b καίτοι τῆς περιφορᾶς καὶ τὸ μέρος χρόνος τίς ἐστι,
and-yet of-the revolution also the part time some is
περιφορὰ δέ γε οὔ· μέρος γὰρ περιφορᾶς τὸ ληφθέν, ἀλλ'
(a)-revolution but at-least not part for of-revolution the (part)-taken but
οὐ περιφορά. ἔτι δ' εἰ πλείους ἦσαν οἱ οὐρανοί, ὁμοίως ἂν
not (a)-revolution further and if more were the heavens similarly —
ἦν ὁ χρόνος ἡ ὁτουοῦν αὐτῶν κίνησις, ὥστε πολλοὶ
would-be the time the of-any-whatever of-them motion so-that many
χρόνοι ἅμα. ἡ δὲ τοῦ ὅλου σφαῖρα ἔδοξε μὲν τοῖς
times (would-be)-at-once the and of-the whole sphere seemed indeed to-those
εἰποῦσιν εἶναι ὁ χρόνος, ὅτι ἔν τε τῷ χρόνῳ πάντα
having-said(-so) to-be the time because in both the time all(-things)
ἐστὶ καὶ ἐν τῇ τοῦ ὅλου σφαίρᾳ· ἔστι δ' εὐηθικώτερον τὸ
are and in the of-the whole sphere is but more-simple-minded the
εἰρημένον ἢ ὥστε περὶ αὐτοῦ τὰ ἀδύνατα ἐπισκοπεῖν. ἐπεὶ
(thing)-said than so-as about it the impossibilities to-examine since
δὲ δοκεῖ μάλιστα κίνησις εἶναι καὶ μεταβολή τις ὁ χρόνος,
and seems most motion to-be and change some the time
τοῦτ' ἂν εἴη σκεπτέον. ἡ μὲν οὖν ἑκάστου μεταβολὴ
this — would-be to-be-examined the indeed then of-each change

καὶ κίνησις ἐν αὐτῷ τῷ μεταβάλλοντι μόνον ἐστίν, ἢ οὗ
and motion in itself the changing(-thing) only is or where
ἂν τύχῃ ὂν αὐτὸ τὸ κινούμενον καὶ μεταβάλλον· ὁ δὲ
— happens being itself the (thing)-moved and changing the but
χρόνος ὁμοίως καὶ πανταχοῦ καὶ παρὰ πᾶσιν. ἔτι δὲ
time similarly (is)-both everywhere and with all(-things) further and
μεταβολὴ μέν ἐστι θάττων καὶ βραδυτέρα, χρόνος δ' οὐκ
change indeed is faster and slower time but not
ἔστιν· τὸ γὰρ βραδὺ καὶ ταχὺ χρόνῳ ὥρισται, ταχὺ μὲν
is the for slow and fast by-time is-defined fast indeed
τὸ ἐν ὀλίγῳ πολὺ κινούμενον, βραδὺ δὲ τὸ
(is)-the(-thing) in little much moving slow and the(-thing)
ἐν πολλῷ ὀλίγον· ὁ δὲ χρόνος οὐχ ὥρισται χρόνῳ, οὔτε
in much little the but time not is-defined by-time either
τῷ ποσός τις εἶναι οὔτε τῷ ποιός. ὅτι μὲν τοίνυν
by-the quantity some to-be or by-the (a)-quality that indeed therefore
οὐκ ἔστι κίνησις, φανερόν· μηδὲν δὲ διαφερέτω λέγειν
not it-is motion (is)-evident nothing and let-it-make-difference to-say
ἡμῖν ἐν τῷ παρόντι κίνησιν ἢ μεταβολήν.
for-us in the present motion or change

Yet there is no time without change: those fabled to sleep among the heroes in Sardinia join the earlier now to the later. Magnitude, motion, and time are continuous together, and before and after are first in place, then in motion, so time is the number of motion in respect of before and after, the number counted and not the one we count with. The now, like the moving body, is in a way always the same and in a way not; it makes time continuous and divides it, yet it is no part of time.

25 Ἀλλὰ μὴν οὐδ᾽ ἄνευ γε μεταβολῆς· ὅταν γὰρ
but indeed nor(-is-it) without at-least change when for
μηδὲν αὐτοὶ μεταβάλλωμεν τὴν διάνοιαν ἢ λάθωμεν
not-at-all ourselves we-change the thought or we-are-unaware
μεταβάλλοντες, οὐ δοκεῖ ἡμῖν γεγονέναι χρόνος, καθάπερ
changing not seems to-us to-have-passed time just-as
οὐδὲ τοῖς ἐν Σαρδοῖ μυθολογουμένοις καθεύδειν παρὰ τοῖς
not-even to-those in Sardinia fabled to-sleep beside the
ἥρωσιν, ὅταν ἐγερθῶσιν· συνάπτουσι γὰρ τὸ πρότερον νῦν
heroes when they-wake they-join for the earlier now
τῷ ὕστερον νῦν καὶ ἓν ποιοῦσιν, ἐξαιροῦντες διὰ τὴν
to-the later now and one they-make removing because-of the
ἀναισθησίαν τὸ μεταξύ. ὥσπερ οὖν εἰ μὴ ἦν ἕτερον τὸ
insensibility the (interval)-between just-as then if not were different the
νῦν ἀλλὰ ταὐτὸ καὶ ἕν, οὐκ ἂν ἦν χρόνος, οὕτως καὶ
now but the-same and one not — would-be time thus also
ἐπεὶ λανθάνει ἕτερον ὄν, οὐ δοκεῖ εἶναι τὸ μεταξὺ
since it-escapes-notice different being not seems to-be the (interval)-between
χρόνος. εἰ δὴ τὸ μὴ οἴεσθαι εἶναι χρόνον τότε συμβαίνει
time if then the not to-think to-be time then happens
ἡμῖν, ὅταν μὴ ὁρίζωμεν μηδεμίαν μεταβολήν, ἀλλ᾽ ἐν ἑνὶ καὶ
to-us when not we-mark-off any change but in one and
ἀδιαιρέτῳ φαίνηται ἡ ψυχὴ μένειν, ὅταν δ᾽ αἰσθώμεθα καὶ
indivisible(-state) appears the soul to-remain when but we-perceive and

ὁρίσωμεν, τότε φαμὲν γεγονέναι χρόνον, φανερὸν ὅτι οὐκ
mark-off then we-say to-have-passed time (it-is)-evident that not
ἔστιν ἄνευ κινήσεως καὶ μεταβολῆς χρόνος. ὅτι μὲν οὖν
is without motion and change time that indeed then
οὔτε κίνησις οὔτ' ἄνευ κινήσεως ὁ χρόνος ἐστί, φανερόν.
neither motion nor without motion the time is (is)-evident
ληπτέον δέ, ἐπεὶ ζητοῦμεν τί ἐστιν ὁ χρόνος, ἐντεῦθεν 219a
(we)-must-grasp and since we-seek what is the time from-here
ἀρχομένοις, τί τῆς κινήσεώς ἐστιν. ἅμα γὰρ κινήσεως
beginning what of-the motion it-is at-once for motion
αἰσθανόμεθα καὶ χρόνου· καὶ γὰρ ἐὰν ᾖ σκότος καὶ
we-perceive and time and for if it-be darkness and
μηδὲν διὰ τοῦ σώματος πάσχωμεν, κίνησις δέ τις ἐν
nothing through the body we-undergo motion but some in
τῇ ψυχῇ ἐνῇ, εὐθὺς ἅμα δοκεῖ τις γεγονέναι καὶ
the soul be-in at-once at-the-same-time seems some to-have-passed also
χρόνος. ἀλλὰ μὴν καὶ ὅταν γε χρόνος δοκῇ γεγονέναι
time but indeed also when at-least time seems to-have-passed
τις, ἅμα καὶ κίνησίς τις δοκεῖ γεγονέναι. ὥστε ἤτοι
some at-once also motion some seems to-have-occurred so-that either
κίνησις ἢ τῆς κινήσεώς τι ἐστὶν ὁ χρόνος. ἐπεὶ οὖν
motion or of-the motion something is the time since then
οὐ κίνησις, ἀνάγκη τῆς κινήσεώς τι εἶναι αὐτόν.
not (it-is)-motion (it-is)-necessary of-the motion something to-be it
ἐπεὶ δὲ τὸ κινούμενον κινεῖται ἔκ τινος εἴς τι καὶ
since and the (thing)-moved is-moved from something to something and
πᾶν μέγεθος συνεχές, ἀκολουθεῖ τῷ μεγέθει ἡ κίνησις·
every magnitude (is)-continuous follows the magnitude the motion
διὰ γὰρ τὸ τὸ μέγεθος εἶναι συνεχὲς καὶ ἡ κίνησίς
because-of for the(-fact) the magnitude to-be continuous also the motion
ἐστι συνεχής, διὰ δὲ τὴν κίνησιν ὁ χρόνος· ὅση
is continuous because-of and the motion (is)-the time as-much-as

γὰρ ἡ κίνησις, τοσοῦτος ὁ χρόνος ἀεὶ δοκεῖ γεγονέναι.
for the motion so-much the time always seems to-have-passed
τὸ δὲ δὴ πρότερον καὶ ὕστερον ἐν τόπῳ πρῶτόν ἐστιν.
the and then before and after in place first is
20 ἐνταῦθα μὲν δὴ τῇ θέσει· ἐπεὶ δ' ἐν τῷ μεγέθει τὸ
there indeed then by-the position since and in the magnitude (is)-the
πρότερον καὶ ὕστερον ἀνάγκη καὶ ἐν κινήσει εἶναι
before and after (it-is)-necessary also in motion to-be
τὸ πρότερον καὶ ὕστερον, ἀνάλογον τοῖς ἐκεῖ. ἀλλὰ
the before and after analogous to-the (things)-there but
μὴν καὶ ἐν χρόνῳ ἐστὶ τὸ πρότερον καὶ ὕστερον διὰ
indeed also in time is the before and after because-of
τὸ ἀκολουθεῖν ἀεὶ θατέρῳ θάτερον αὐτῶν. ἔστι δὲ τὸ
the to-follow always the-one the-other of-them is and the
πρότερον καὶ ὕστερον αὐτῶν ἐν τῇ κινήσει, ὃ μέν ποτε
before and after of-them in the motion what indeed at-any-time
ὂν κίνησίς ἐστιν· τὸ μέντοι εἶναι αὐτῷ ἕτερον καὶ οὐ
being motion is the however to-be for-it (is)-other and not
κίνησις. ἀλλὰ μὴν καὶ τὸν χρόνον γε γνωρίζομεν, ὅταν
motion but indeed also the time at-least we-come-to-know when
ὁρίσωμεν τὴν κίνησιν, τῷ πρότερον καὶ ὕστερον ὁρίζοντες·
we-mark-off the motion by-the before and after marking(-it)-off
καὶ τότε φαμὲν γεγονέναι χρόνον, ὅταν τοῦ προτέρου καὶ
and then we-say to-have-passed time when of-the before and
ὑστέρου ἐν τῇ κινήσει αἴσθησιν λάβωμεν. ὁρίζομεν δὲ τῷ
after in the motion perception we-get we-mark-off and by
ἄλλο καὶ ἄλλο ὑπολαβεῖν αὐτά, καὶ μεταξύ τι αὐτῶν
other and other to-take them and between something of-them
ἕτερον· ὅταν γὰρ ἕτερα τὰ ἄκρα τοῦ μέσου νοήσωμεν,
different when for different the extremes from-the middle we-think
καὶ δύο εἴπῃ ἡ ψυχὴ τὰ νῦν, τὸ μὲν πρότερον τὸ
and two says the soul the nows the(-one) indeed before the(-other)

δ' ὕστερον, τότε καὶ τοῦτό φαμεν εἶναι χρόνον· τὸ γὰρ
and after then also this we-say to-be time the for
ὁριζόμενον τῷ νῦν χρόνος εἶναι δοκεῖ· καὶ ὑποκείσθω.
(thing)-marked-off by-the now time to-be seems and let-it-be-assumed
ὅταν μὲν οὖν ὡς ἓν τὸ νῦν αἰσθανώμεθα, καὶ μὴ ἤτοι 219b
when indeed then as one the now we-perceive and not either
ὡς πρότερον καὶ ὕστερον ἐν τῇ κινήσει ἢ ὡς τὸ αὐτὸ
as before and after in the motion or as the same
μὲν προτέρου δὲ καὶ ὑστέρου τινός, οὐ δοκεῖ χρόνος
indeed of-before but also of-after some not seems time
γεγονέναι οὐθείς, ὅτι οὐδὲ κίνησις. ὅταν δὲ τὸ πρότερον
to-have-passed any because not-even motion when but the before
καὶ τὸ ὕστερον, τότε λέγομεν χρόνον· τοῦτο γάρ ἐστιν
and the after then we-speak-of time this for is
ὁ χρόνος, ἀριθμὸς κινήσεως κατὰ τὸ πρότερον καὶ
the time number of-motion according-to the before and
ὕστερον. οὐκ ἄρα κίνησις ὁ χρόνος ἀλλ' ᾗ ἀριθμὸν
after not then motion (is)-the time but insofar-as number
ἔχει ἡ κίνησις. σημεῖον δέ· τὸ μὲν γὰρ πλεῖον καὶ
has the motion (a)-sign and the(-thing) indeed for more and
ἔλαττον κρίνομεν ἀριθμῷ, κίνησιν δὲ πλείω καὶ ἐλάττω
less we-judge by-number motion and more and less
χρόνῳ· ἀριθμὸς ἄρα τις ὁ χρόνος. ἐπεὶ δ' ἀριθμὸς
by-time number then some (is)-the time since but number
διχῶς (καὶ γὰρ τὸ ἀριθμούμενον καὶ τὸ ἀριθμητὸν
(is)-in-two-ways both for the (thing)-counted and the countable
ἀριθμὸν λέγομεν, καὶ ᾧ ἀριθμοῦμεν), ὁ δὴ χρόνος
number we-call and (that)-by-which we-count the then time
ἐστὶ τὸ ἀριθμούμενον καὶ οὐχ ᾧ ἀριθμοῦμεν. ἔστι
is the (thing)-counted and not (that)-by-which we-count is

δ᾽ ἕτερον ᾧ ἀριθμοῦμεν καὶ τὸ ἀριθμούμενον. καὶ
and different (that)-by-which we-count and the (thing)-counted and
ὥσπερ ἡ κίνησις ἀεὶ ἄλλη καὶ ἄλλη, καὶ ὁ χρόνος.
just-as the motion (is)-always other and other also the time
10 ὁ δ᾽ ἅμα πᾶς χρόνος ὁ αὐτός· τὸ γὰρ νῦν τὸ
the but simultaneous whole time (is)-the same the for now (is)-the
αὐτὸ ὅ ποτ᾽ ἦν· τὸ δ᾽ εἶναι αὐτῷ ἕτερον. τὸ δὲ νῦν
same what at-any-time it-was the but to-be for-it (is)-other the and now
τὸν χρόνον, ᾗ πρότερον καὶ ὕστερον, ὁρίζει. τὸ δὲ
the time insofar-as before and after marks-off the and
νῦν ἔστι μὲν ὡς τὸ αὐτό, ἔστι δ᾽ ὡς οὐ τὸ αὐτό·
now there-is indeed in-a-sense the same there-is and in-a-sense not the same
ᾗ μὲν γὰρ ἐν ἄλλῳ καὶ ἄλλῳ, ἕτερον (τοῦτο δ᾽ ἦν
insofar-as indeed for in other and other (it-is)-different this and was
αὐτῷ τὸ νῦν εἶναι), ὃ δέ ποτε ὄν ἐστι τὸ νῦν, τὸ
for-it — (a)-now to-be what but at-any-time being is the now (is)-the
αὐτό· ἀκολουθεῖ γάρ, ὡς ἐλέχθη, τῷ μὲν μεγέθει ἡ κίνησις,
same follows for as was-said the indeed magnitude the motion
ταύτῃ δ᾽ ὁ χρόνος, ὥς φαμέν. καὶ ὁμοίως δὴ στιγμῇ τὸ
this and the time as we-say and similarly then (to-a)-point the
φερόμενον, ᾧ τὴν κίνησιν γνωρίζομεν καὶ τὸ πρότερον
(thing)-carried by-which the motion we-come-to-know and the before
ἐν αὐτῇ καὶ τὸ ὕστερον. τοῦτο δὲ ὃ μέν ποτε ὂν τὸ
in it and the after this and what indeed at-any-time being (is)-the
αὐτὸ (ἢ στιγμὴ γὰρ ἢ λίθος ἤ τι ἄλλο τοιοῦτόν ἐστι), τῷ
same either point for or stone or some other such(-thing) it-is in-the
λόγῳ δὲ ἄλλο, ὥσπερ οἱ σοφισταὶ λαμβάνουσιν ἕτερον τὸ
account but other just-as the sophists take (as)-different —
Κορίσκον ἐν Λυκείῳ εἶναι καὶ τὸ Κορίσκον ἐν ἀγορᾷ.
Coriscus in (the)-Lyceum to-be and — Coriscus in (the)-marketplace

καὶ τοῦτο δὴ τῷ ἄλλοθι καὶ ἄλλοθι εἶναι ἕτερον. τῷ δὲ 25
and this then by-the elsewhere and elsewhere to-be (is)-different the and
φερομένῳ ἀκολουθεῖ τὸ νῦν, ὥσπερ ὁ χρόνος τῇ κινήσει·
(thing)-carried follows the now just-as the time the motion
τῷ γὰρ φερομένῳ γνωρίζομεν τὸ πρότερον καὶ ὕστερον ἐν
by-the for (thing)-carried we-come-to-know the before and after in
κινήσει· ᾗ δ' ἀριθμητὸν τὸ πρότερον καὶ τὸ ὕστερον,
motion insofar-as and countable (is)-the before and the after
τὸ νῦν ἐστίν· ὥστε καὶ ἐν τούτοις, ὃ μέν ποτε
the now is so-that also in these what indeed at-any-time
ὂν νῦν, ἔστι τὸ αὐτὸ (τὸ πρότερον γὰρ καὶ ὕστερόν
being (the)-now is the same the before for and after
ἐστι κινήσει), τὸ δ' εἶναι ἕτερον· ᾗ ἀριθμητὸν γὰρ
is in-motion the but to-be (is)-different insofar-as countable for
τὸ πρότερον καὶ ὕστερον, τὸ νῦν ἐστίν. καὶ γνώριμον
(is)-the before and after the now is and knowable
δὲ μάλιστα τοῦτ' ἐστίν· καὶ γὰρ ἡ κίνησις διὰ τὸ
too most this is and for the motion because-of the
κινούμενον καὶ ἡ φορὰ διὰ τὸ φερόμενον· τόδε γάρ
(thing)-moved and the locomotion because-of the (thing)-carried (a)-this for
τι τὸ φερόμενον, ἡ δὲ κίνησις οὔ. ἔστι μὲν οὖν
something (is)-the (thing)-carried the but motion not there-is indeed then
ὡς τὸ αὐτὸ τὸ νῦν ἀεί, ἔστι δ' ὡς οὐ τὸ αὐτό·
in-a-sense the same the now always there-is and in-a-sense not the same
καὶ γὰρ τὸ φερόμενον. φανερὸν δὲ καὶ ὅτι εἴτε χρόνος μὴ
also for the (thing)-carried (it-is)-evident and also that if time not
εἴη, τὸ νῦν οὐκ ἂν εἴη, εἴτε τὸ νῦν μὴ εἴη, χρόνος οὐκ
were the now not — would-be if the now not were time not
ἂν εἴη· ἅμα γὰρ ὥσπερ τὸ φερόμενον καὶ ἡ φορά,
— would-be together for just-as the (thing)-carried and the locomotion
οὕτως καὶ ὁ ἀριθμὸς ὁ τοῦ φερομένου καὶ ὁ τῆς φορᾶς.
thus also the number the of-the (thing)-carried and the of-the locomotion

220a χρόνος μὲν γὰρ ὁ τῆς φορᾶς ἀριθμός, τὸ νῦν δὲ ὡς τὸ
time indeed for (is)-the of-the locomotion number the now and as the
φερόμενον οἷον μονὰς ἀριθμοῦ. καὶ συνεχής τε δὴ ὁ
(thing)-carried as-it-were (a)-unit of-number and continuous both then (is)-the
χρόνος τῷ νῦν, καὶ διήρηται κατὰ τὸ νῦν· ἀκολουθεῖ γὰρ
time by-the now and is-divided at the now follows for
καὶ τοῦτο τῇ φορᾷ καὶ τῷ φερομένῳ· καὶ γὰρ ἡ κίνησις
also this the locomotion and the (thing)-carried and for the motion
καὶ ἡ φορὰ μία τῷ φερομένῳ, ὅτι ἕν, καὶ οὐχ ὅ
and the locomotion (is)-one by-the (thing)-carried because (it-is)-one and not what
ποτε ὂν (καὶ γὰρ ἂν διαλίποι) ἀλλὰ τῷ λόγῳ.
at-any-time being(-it-is) also for — it-would-leave-a-gap but in-the account
καὶ γὰρ ὁρίζει τὴν πρότερον καὶ ὕστερον κίνησιν τοῦτο.
and for it-marks-off the before and after motion this
ἀκολουθεῖ δὲ καὶ τοῦτό πως τῇ στιγμῇ· καὶ γὰρ ἡ στιγμὴ
follows and also this somehow the point and for the point
καὶ συνέχει τὸ μῆκος καὶ ὁρίζει· ἔστι γὰρ τοῦ μὲν
both holds-together the length and marks-off(-it) it-is for of-the(-one) indeed
ἀρχὴ τοῦ δὲ τελευτή. ἀλλ' ὅταν μὲν οὕτω λαμβάνῃ
beginning of-the(-other) and end but when indeed thus takes
τις ὡς δυσὶ χρώμενος τῇ μιᾷ, ἀνάγκη ἵστασθαι, εἰ ἔσται
one as two using the one (it-is)-necessary to-stop if will-be
ἡ ἀρχὴ καὶ ἡ τελευτὴ ἡ αὐτὴ στιγμή. τὸ δὲ νῦν διὰ
the beginning and the end the same point the but now because-of
τὸ κινεῖσθαι τὸ φερόμενον ἀεὶ ἕτερον· ὥσθ' ὁ χρόνος
the to-be-moved the (thing)-carried (is)-always different so-that the time
ἀριθμὸς οὐχ ὡς τῆς αὐτῆς στιγμῆς, ὅτι ἀρχὴ καὶ
(is)-number not as of-the same point because (it-is)-beginning and
τελευτή, ἀλλ' ὡς τὰ ἔσχατα τῆς αὐτῆς μᾶλλον, καὶ
end but as the extremes of-the same(-line) rather and
οὐχ ὡς τὰ μέρη, διά τε τὸ εἰρημένον (τῇ γὰρ μέσῃ
not as the parts because-of both the (thing)-said the for middle

στιγμῇ ὡς δυσὶ χρήσεται, ὥστε ἠρεμεῖν συμβήσεται), καὶ
point as two he-will-use so-that to-rest will-follow and
ἔτι φανερὸν ὅτι οὐδὲν μόριον τὸ νῦν τοῦ χρόνου
further (it-is)-evident that no portion (is)-the now of-the time
οὐδὲ διαίρεσις τῆς κινήσεως, ὥσπερ οὐδ' αἱ στιγμαὶ τῆς
nor division of-the motion just-as not-even the points of-the
γραμμῆς· αἱ δὲ γραμμαὶ αἱ δύο τῆς μιᾶς μόρια.
line the but lines the two of-the one (are)-portions
ᾗ μὲν οὖν πέρας τὸ νῦν, οὐ χρόνος, ἀλλὰ 25
insofar-as indeed then (a)-limit (is)-the now not (it-is)-time but
συμβέβηκεν· ᾗ δ' ἀριθμεῖ, ἀριθμός· τὰ μὲν γὰρ
it-is-accidental insofar-as but it-counts (it-is)-number the indeed for
πέρατα ἐκείνου μόνον ἐστὶν οὗ ἐστὶ πέρατα, ὁ δ'
limits of-that only are of-which they-are limits the but
ἀριθμὸς τῶνδε τῶν ἵππων, ἡ δεκάς, καὶ ἄλλοθι. ὅτι
number of-these the horses the decad (is)-also elsewhere that
μὲν τοίνυν ὁ χρόνος ἀριθμὸς ἔστι κινήσεως κατὰ τὸ
indeed therefore the time number is of-motion according-to the
πρότερον καὶ ὕστερον, καὶ συνεχὴς (συνεχοῦς γάρ), φανερόν.
before and after and continuous of-continuous for (it-is)-evident

Time, like a line, has a least in number and none in magnitude; it is not fast or slow but much or little, long or short. It is the number counted, and time and motion measure each other. To be in time is to have one's being measured by it, so what is in time is contained and wasted by it. Time measures rest too; what neither moves nor rests is not in time, nor is what always is, like the diagonal's incommensurability.

30 Ἐλάχιστος δὲ ἀριθμὸς ὁ μὲν ἁπλῶς ἐστίν, ἡ δυάς.
smallest and number the(-one) indeed simply is the two
τὶς δ' ἀριθμὸς ἔστι μὲν ὡς ἔστιν, ἔστι δ' ὡς
a-certain but number there-is indeed in-a-sense there-is there-is and in-a-sense
οὐκ ἔστιν, οἷον γραμμῆς ἐλάχιστος πλήθει μέν ἐστιν
not there-is such-as of-line smallest in-multitude indeed is
αἱ δύο ἢ ἡ μία, μεγέθει δ' οὐκ ἔστιν ἐλάχιστος· ἀεὶ
the two or the one in-magnitude but not there-is (a)-smallest always
γὰρ διαιρεῖται πᾶσα γραμμή. ὥσθ' ὁμοίως καὶ χρόνος·
for is-divided every line so-that similarly also time
ἐλάχιστος γὰρ κατὰ μὲν ἀριθμόν ἐστιν οἷον ὁ εἷς ἢ
smallest for according-to indeed number there-is such-as the one or
οἱ δύο, κατὰ μέγεθος δ' οὐκ ἔστιν. φανερὸν δὲ καὶ ὅτι
the two according-to magnitude but not there-is (it-is)-evident and also that
ταχὺς μὲν καὶ βραδὺς οὐ λέγεται, πολὺς δὲ καὶ ὀλίγος
fast indeed and slow not it-is-called much but and little
καὶ μακρὸς καὶ βραχύς. ᾗ μὲν γὰρ συνεχής, μακρὸς
and long and short insofar-as indeed for continuous (it-is)-long
καὶ βραχύς, ᾗ δ' ἀριθμός, πολὺς καὶ ὀλίγος, ταχὺς
and short insofar-as and number much and little fast
δὲ καὶ βραδὺς οὐκ ἔστιν· οὐδὲ γὰρ ὁ ἀριθμὸς ταχὺς καὶ
but and slow not it-is not-even for the number fast and
βραδὺς οὐδείς. καὶ ὁ αὐτὸς δὴ πανταχοῦ ἅμα· πρότερον
slow (is)-any and the same then (is)-everywhere at-once before

δὲ καὶ ὕστερον οὐχ ὁ αὐτός, ὅτι καὶ ἡ μεταβολὴ ἡ μὲν
but and after not the same because also the change the indeed
παροῦσα μία, ἡ δὲ γεγενημένη καὶ ἡ μέλλουσα ἑτέρα.
present (is)-one the but having-happened and the future (is)-other
ὁ δὲ χρόνος ἀριθμός ἐστιν οὐχ ᾧ ἀριθμοῦμεν ἀλλ' 220b
the and time number is not (that)-by-which we-count but
ὁ ἀριθμούμενος. οὗτος δὲ συμβαίνει πρότερον καὶ ὕστερον
the counted this and happens before and after
ἀεὶ ἕτερος· τὰ γὰρ νῦν ἕτερα. ἔστι δὲ ὁ ἀριθμὸς
always (to-be)-different the for nows (are)-different is and the number
εἷς μὲν καὶ ὁ αὐτὸς ὁ τῶν ἑκατὸν ἵππων καὶ ὁ
one indeed and the same the(-number) of-the hundred horses and the
τῶν ἑκατὸν ἀνθρώπων, ὧν δ' ἀριθμός, ἕτερα,
of-the hundred men (the-things)-of-which but (it-is)-number (are)-different
οἱ ἵπποι τῶν ἀνθρώπων. ἔτι ὡς ἐνδέχεται κίνησιν
the horses from-the men further as (it-is)-possible motion
εἶναι τὴν αὐτὴν καὶ μίαν πάλιν καὶ πάλιν, οὕτω καὶ
to-be the same and one again and again thus also
χρόνον, οἷον ἐνιαυτὸν ἢ ἔαρ ἢ μετόπωρον. οὐ μόνον δὲ
time such-as (a)-year or spring or autumn not only and
τὴν κίνησιν τῷ χρόνῳ μετροῦμεν, ἀλλὰ καὶ τῇ κινήσει
the motion by-the time we-measure but also by-the motion
τὸν χρόνον διὰ τὸ ὁρίζεσθαι ὑπ' ἀλλήλων· ὁ μὲν
the time because-of the to-be-marked-off by each-other the indeed
γὰρ χρόνος ὁρίζει τὴν κίνησιν ἀριθμὸς ὢν αὐτῆς, ἡ δὲ
for time marks-off the motion number being of-it the and
κίνησις τὸν χρόνον. καὶ λέγομεν πολὺν καὶ ὀλίγον χρόνον
motion the time and we-speak-of much and little time
τῇ κινήσει μετροῦντες, καθάπερ καὶ τῷ ἀριθμητῷ τὸν
by-the motion measuring just-as also by-the countable the
ἀριθμόν, οἷον τῷ ἑνὶ ἵππῳ τὸν τῶν ἵππων ἀριθμόν.
number such-as by-the one horse the of-the horses number

τῷ μὲν γὰρ ἀριθμῷ τὸ τῶν ἵππων πλῆθος γνωρίζομεν,
by-the indeed for number the of-the horses multitude we-come-to-know
πάλιν δὲ τῷ ἑνὶ ἵππῳ τὸν τῶν ἵππων ἀριθμὸν αὐτόν.
again and by-the one horse the of-the horses number itself
25 ὁμοίως δὲ καὶ ἐπὶ τοῦ χρόνου καὶ τῆς κινήσεως· τῷ
similarly and also in-the-case-of the time and the motion by-the
μὲν γὰρ χρόνῳ τὴν κίνησιν, τῇ δὲ κινήσει τὸν χρόνον
indeed for time the motion by-the and motion the time
μετροῦμεν. καὶ τοῦτ' εὐλόγως συμβέβηκεν· ἀκολουθεῖ γὰρ
we-measure and this reasonably has-come-about follows for
τῷ μὲν μεγέθει ἡ κίνησις, τῇ δὲ κινήσει ὁ χρόνος, τῷ
the indeed magnitude the motion the and motion the time by-the
καὶ ποσὰ καὶ συνεχῆ καὶ διαιρετὰ εἶναι· διὰ μὲν
both quantities and continuous and divisible to-be because-of indeed
γὰρ τὸ τὸ μέγεθος εἶναι τοιοῦτον ἡ κίνησις ταῦτα
for the(-fact) the magnitude to-be such the motion these(-things)
πέπονθεν, διὰ δὲ τὴν κίνησιν ὁ χρόνος. καὶ μετροῦμεν
has-undergone because-of and the motion the time and we-measure
καὶ τὸ μέγεθος τῇ κινήσει καὶ τὴν κίνησιν τῷ μεγέθει·
both the magnitude by-the motion and the motion by-the magnitude
πολλὴν γὰρ εἶναί φαμεν τὴν ὁδόν, ἂν ἡ πορεία πολλή,
much for to-be we-say the road if the journey (be)-much
καὶ ταύτην πολλήν, ἂν ἡ ὁδὸς πολλή. καὶ τὸν χρόνον, ἂν
and this much if the road (be)-much and the time if
ἡ κίνησις, καὶ τὴν κίνησιν, ἂν ὁ χρόνος. ἐπεὶ δ' ἐστὶν ὁ
the motion and the motion if the time since and is the
χρόνος μέτρον κινήσεως καὶ τοῦ κινεῖσθαι, μετρεῖ δ' οὗτος
time (a)-measure of-motion and of-the to-be-moved measures and this
τὴν κίνησιν τῷ ὁρίσαι τινὰ κίνησιν ἣ καταμετρήσει τὴν
the motion by-the to-mark-off some motion which will-measure-out the
ὅλην, ὥσπερ καὶ τὸ μῆκος ὁ πῆχυς τῷ ὁρίσαι τι μέγεθος
whole just-as also the length the cubit by-the to-mark-off some magnitude

ὃ ἀναμετρήσει τὸ ὅλον, καὶ ἔστι τῇ κινήσει τὸ ἐν χρόνῳ
which will-measure-off the whole and is for-the motion the in time
εἶναι τὸ μετρεῖσθαι τῷ χρόνῳ καὶ αὐτὴν καὶ τὸ εἶναι αὐτῆς
to-be the to-be-measured by-the time both itself and the to-be of-it
(ἅμα γὰρ τὴν κίνησιν καὶ τὸ εἶναι τῇ κινήσει μετρεῖ, καὶ
at-once for the motion and the to-be for-the motion it-measures and
τοῦτ' ἔστιν αὐτῇ τὸ ἐν χρόνῳ εἶναι, τὸ μετρεῖσθαι αὐτῆς
this is for-it the in time to-be the to-be-measured of-it
τὸ εἶναι)· δῆλον δὴ ὅτι καὶ τοῖς ἄλλοις τοῦτ' ἔστι τὸ ἐν
the to-be (it-is)-clear then that also for-the others this is the in
χρόνῳ εἶναι, τὸ μετρεῖσθαι αὐτῶν τὸ εἶναι ὑπὸ τοῦ χρόνου.
time to-be the to-be-measured of-them the to-be by the time
τὸ γὰρ ἐν χρόνῳ εἶναι δυοῖν ἐστὶ θάτερον, ἓν μὲν τὸ εἶναι 221a
the for in time to-be of-two is (the)-one one indeed the to-be
τότε ὅτε ὁ χρόνος ἐστίν, ἓν δὲ ὥσπερ ἔνια λέγομεν ὅτι
then when the time is one and just-as some(-things) we-say that
ἐν ἀριθμῷ ἐστίν. τοῦτο δὲ σημαίνει ἤτοι ὡς μέρος ἀριθμοῦ
in number (they)-are this and means either as part of-number
καὶ πάθος, καὶ ὅλως ὅτι τοῦ ἀριθμοῦ τι, ἢ ὅτι ἔστιν
and affection and generally that of-the number (it-is)-something or that there-is
αὐτοῦ ἀριθμός. ἐπεὶ δ' ἀριθμὸς ὁ χρόνος, τὸ μὲν νῦν
of-it number since and number (is)-the time the indeed now
καὶ τὸ πρότερον, καὶ ὅσα τοιαῦτα οὕτως ἐν χρόνῳ
and the before and as-many-as (are)-such thus (are)-in time
ὡς ἐν ἀριθμῷ μονὰς καὶ τὸ περιττὸν καὶ ἄρτιον (τὰ μὲν
as in number (the)-unit and the odd and even the(-ones) indeed
γὰρ τοῦ ἀριθμοῦ τι, τὰ δὲ τοῦ χρόνου τί
for of-the number (are)-something the(-others) and of-the time something
ἐστι), τὰ δὲ πράγματα ὡς ἐν ἀριθμῷ τῷ χρόνῳ ἐστίν. εἰ
are the but things as in number the time are if
δὲ τοῦτο, περιέχεται ὑπ' ἀριθμοῦ ὥσπερ καὶ τὰ ἐν
but this (they)-are-contained by number just-as also the (things)-in

τόπῳ ὑπὸ τόπου. φανερὸν δὲ καὶ ὅτι οὐκ ἔστι τὸ ἐν χρόνῳ
place by place (it-is)-evident and also that not is the in time
εἶναι τὸ εἶναι ὅτε ὁ χρόνος ἔστιν, ὥσπερ οὐδὲ τὸ ἐν κινήσει
to-be the to-be when the time is just-as neither the in motion
εἶναι οὐδὲ τὸ ἐν τόπῳ ὅτε ἡ κίνησις καὶ ὁ τόπος ἐστίν.
to-be nor the in place when the motion and the place is
εἰ γὰρ ἔσται τὸ ἔν τινι οὕτως, πάντα τὰ πράγματα ἐν
if for will-be the in something thus all the things in
ὁτῳοῦν ἔσται, καὶ ὁ οὐρανὸς ἐν τῇ κέγχρῳ· ὅτε γὰρ
anything-whatever will-be and the heaven in the millet-seed when for
ἡ κέγχρος ἐστίν, ἔστι καὶ ὁ οὐρανός. ἀλλὰ τοῦτο μὲν
the millet-seed is is also the heaven but this indeed
συμβέβηκεν, ἐκεῖνο δ' ἀνάγκη παρακολουθεῖν καὶ τῷ
is-accidental that but (it-is)-necessary to-follow-along both for-the
ὄντι ἐν χρόνῳ εἶναί τινα χρόνον, ὅτε κἀκεῖνό ἐστι, καὶ
(thing)-being in time to-be some time when that-too is and
τῷ ἐν κινήσει ὄντι εἶναι τότε κίνησιν. ἐπεὶ δ' ἐστὶν ὡς
for-the in motion being to-be then motion since and is as
ἐν ἀριθμῷ τὸ ἐν χρόνῳ, ληφθήσεταί τις πλείων χρόνος
in number the in time will-be-taken some greater time
παντὸς τοῦ ἐν χρόνῳ ὄντος· διὸ ἀνάγκη πάντα τὰ
(than)-all the in time being wherefore (it-is)-necessary all the
ἐν χρόνῳ ὄντα περιέχεσθαι ὑπὸ χρόνου, ὥσπερ καὶ τἆλλα
in time being to-be-contained by time just-as also the-rest
ὅσα ἔν τινί ἐστιν, οἷον τὰ ἐν τόπῳ ὑπὸ τοῦ τόπου.
as-many-as in something are such-as the in place by the place
καὶ πάσχει δή τι ὑπὸ τοῦ χρόνου, καθάπερ καὶ
and undergo then something by the time just-as also
λέγειν εἰώθαμεν ὅτι κατατήκει ὁ χρόνος, καὶ γηράσκει
to-say we-are-accustomed that wastes the time and grow-old
πάνθ' ὑπὸ τοῦ χρόνου, καὶ ἐπιλανθάνεται διὰ τὸν
all(-things) by the time and (one)-forgets because-of the

χρόνον, ἀλλ᾽ οὐ μεμάθηκεν, οὐδὲ νέον γέγονεν οὐδὲ καλόν·
time but not has-learned nor young has-become nor beautiful
φθορᾶς γὰρ αἴτιος καθ᾽ αὑτὸν μᾶλλον ὁ χρόνος·
of-destruction for cause by itself rather (is)-the time
ἀριθμὸς γὰρ κινήσεως, ἡ δὲ κίνησις ἐξίστησι τὸ ὑπάρχον.
number for of-motion the and motion displaces the (thing)-being
ὥστε φανερὸν ὅτι τὰ ἀεὶ ὄντα, ᾗ ἀεὶ ὄντα, οὐκ ἔστιν 221b
so-that (it-is)-evident that the always being insofar-as always being not are
ἐν χρόνῳ· οὐ γὰρ περιέχεται ὑπὸ χρόνου, οὐδὲ μετρεῖται τὸ
in time not for are-contained by time nor is-measured the
εἶναι αὐτῶν ὑπὸ τοῦ χρόνου· σημεῖον δὲ τούτου ὅτι οὐδὲ
to-be of-them by the time (a)-sign and of-this (is)-that nor
πάσχει οὐδὲν ὑπὸ τοῦ χρόνου ὡς οὐκ ὄντα ἐν χρόνῳ. ἐπεὶ
undergo anything by the time as not being in time since
δ᾽ ἐστὶν ὁ χρόνος μέτρον κινήσεως, ἔσται καὶ ἠρεμίας
and is the time measure of-motion it-will-be also of-rest
μέτρον· πᾶσα γὰρ ἠρεμία ἐν χρόνῳ. οὐ γὰρ ὥσπερ τὸ
measure every for rest (is)-in time not for just-as the
ἐν κινήσει ὂν ἀνάγκη κινεῖσθαι, οὕτω καὶ τὸ ἐν χρόνῳ·
in motion being (it-is)-necessary to-be-moved thus also the in time
οὐ γὰρ κίνησις ὁ χρόνος, ἀλλ᾽ ἀριθμὸς κινήσεως·
not for motion (is)-the time but number of-motion
ἐν ἀριθμῷ δὲ κινήσεως ἐνδέχεται εἶναι καὶ τὸ ἠρεμοῦν.
in number and of-motion (it-is)-possible to-be also the resting
οὐ γὰρ πᾶν τὸ ἀκίνητον ἠρεμεῖ, ἀλλὰ τὸ ἐστερημένον
not for all the unmoved rests but the deprived
κινήσεως πεφυκὸς δὲ κινεῖσθαι, καθάπερ εἴρηται ἐν τοῖς
of-motion naturally-apt but to-be-moved just-as has-been-said in the
πρότερον. τὸ δ᾽ εἶναι ἐν ἀριθμῷ ἐστὶ τὸ εἶναί τινα
(things)-before the and to-be in number is the to-be some

ἀριθμὸν τοῦ πράγματος, καὶ μετρεῖσθαι τὸ εἶναι αὐτοῦ τῷ
number of-the thing and to-be-measured the to-be of-it by-the
ἀριθμῷ ἐν ᾧ ἐστιν, ὥστ᾽ εἰ ἐν χρόνῳ, ὑπὸ χρόνου.
number in which it-is so-that if (it-is)-in time by time
20 μετρήσει δ᾽ ὁ χρόνος τὸ κινούμενον καὶ τὸ ἠρεμοῦν,
will-measure and the time the (thing)-moved and the resting
ᾗ τὸ μὲν κινούμενον τὸ δὲ ἠρεμοῦν· τὴν γὰρ
insofar-as the(-one) indeed (is)-moved the(-other) and resting the for
κίνησιν αὐτῶν μετρήσει καὶ τὴν ἠρεμίαν, πόση τις. ὥστε
motion of-them it-will-measure and the rest how-great some so-that
τὸ κινούμενον οὐχ ἁπλῶς ἔσται μετρητὸν ὑπὸ τοῦ χρόνου,
the (thing)-moved not simply will-be measurable by the time
ᾗ ποσόν τί ἐστιν, ἀλλ᾽ ᾗ ἡ κίνησις αὐτοῦ
insofar-as (a)-quantity some it-is but insofar-as the motion of-it
ποσή. ὥσθ᾽ ὅσα μήτε κινεῖται μήτ᾽ ἠρεμεῖ, οὐκ
(is)-of-some-quantity so-that as-many-as neither are-moved nor rest not
ἔστιν ἐν χρόνῳ· τὸ μὲν γὰρ ἐν χρόνῳ εἶναι τὸ μετρεῖσθαί
are in time the indeed for in time to-be the to-be-measured
ἐστι χρόνῳ, ὁ δὲ χρόνος κινήσεως καὶ ἠρεμίας μέτρον.
is by-time the and time (is)-of-motion and of-rest measure
φανερὸν οὖν ὅτι οὐδὲ τὸ μὴ ὂν ἔσται πᾶν ἐν χρόνῳ,
(it-is)-evident then that not-even the not being will-be all in time
οἷον ὅσα μὴ ἐνδέχεται ἄλλως, ὥσπερ τὸ τὴν διάμετρον
such-as as-many-as not (it-is)-possible otherwise just-as the the diagonal
εἶναι τῇ πλευρᾷ σύμμετρον. ὅλως γάρ, εἰ μέτρον μέν
to-be with-the side commensurable generally for if measure indeed
ἐστι κινήσεως ὁ χρόνος καθ᾽ αὑτό, τῶν δ᾽ ἄλλων κατὰ
is of-motion the time by itself of-the and others by
συμβεβηκός, δῆλον ὅτι ὧν τὸ εἶναι μετρεῖ, τούτοις
accident (it-is)-clear that (those)-of-which the to-be it-measures for-these
ἅπασιν ἔσται τὸ εἶναι ἐν τῷ ἠρεμεῖν ἢ κινεῖσθαι. ὅσα
all will-be the to-be in the to-rest or to-be-moved as-many-as

μὲν οὖν φθαρτὰ καὶ γενητὰ καὶ ὅλως ὁτὲ μὲν ὄντα
indeed then (are)-perishable and generable and generally at-one-time indeed being
ὁτὲ δὲ μή, ἀνάγκη ἐν χρόνῳ εἶναι· ἔστι γὰρ χρόνος
at-another and not (it-is)-necessary in time to-be there-is for time
τις πλείων, ὃς ὑπερέξει τοῦ τε εἶναι αὐτῶν καὶ τοῦ
some greater which will-exceed the both to-be of-them and the(-time)
μετροῦντος τὴν οὐσίαν αὐτῶν· τῶν δὲ μὴ ὄντων ὅσα μὲν
measuring the substance of-them of-the and not being as-many-as indeed
περιέχει ὁ χρόνος, τὰ μὲν ἦν, οἷον Ὅμηρός ποτε ἦν,
contains the time the(-ones) indeed were such-as Homer once was
τὰ δὲ ἔσται, οἷον τῶν μελλόντων τι ἐφ' ὁπότερα
the(-others) and will-be such-as of-the (things)-to-come something on whichever(-side)
περιέχει· καὶ εἰ ἐπ' ἄμφω, ἀμφότερα καὶ ἦν καὶ ἔσται·
it-contains and if on both both(-ways) both were and will-be
ὅσα δὲ μὴ περιέχει μηδαμῇ, οὔτ' ἦν οὔτ' ἔστιν οὔτ' ἔσται.
as-many-as but not it-contains in-any-way neither were nor are nor will-be
ἔστι δὲ τὰ τοιαῦτα τῶν μὴ ὄντων, ὅσων τἀντικείμενα 222a
are and the such(-ones) of-the not being (those)-of-which the-opposites
ἀεί ἐστιν, οἷον τὸ ἀσύμμετρον εἶναι τὴν διάμετρον ἀεί
always are such-as the incommensurable to-be the diagonal always
ἐστι, καὶ οὐκ ἔσται τοῦτ' ἐν χρόνῳ. οὐ τοίνυν οὐδὲ τὸ
is and not will-be this in time not therefore either the
σύμμετρον ὅτι ἐναντίον τῷ ἀεὶ ὄντι. ὅσων δὲ
commensurable because (it-is)-contrary to-the always being (those)-of-which but
τὸ ἐναντίον μὴ ἀεί, ταῦτα δὲ δύναται εἶναι καὶ μή,
the contrary (is)-not always these and can be and not
καὶ ἔστι γένεσις καὶ φθορὰ αὐτῶν.
and there-is coming-to-be and destruction of-them

The now holds time together and potentially divides it, as a point a line, and also names a time near it. "Once" is time bounded by the now; time, always at a beginning and an end, will not fail while motion is. "Already" and "just now" lie near the present now, "long ago" far, and "suddenly" departs in a time too small to perceive. Paron, calling time most ignorant since we forget in it, spoke more rightly: time causes perishing rather than coming to be, yet even perishing only happens in time.

10 Τὸ δὲ νῦν ἐστὶ συνέχεια χρόνου, ὥσπερ ἐλέχθη· συνέχει
the and now is (the)-continuity of-time just-as was-said it-holds-together
γὰρ τὸν χρόνον τὸν παρεληλυθότα καὶ ἐσόμενον, καὶ
for the time the past and future and
πέρας χρόνου ἐστίν· ἔστι γὰρ τοῦ μὲν ἀρχή, τοῦ
(a)-limit of-time it-is it-is for of-the(-one) indeed beginning of-the(-other)
δὲ τελευτή. ἀλλὰ τοῦτ' οὐχ ὥσπερ ἐπὶ τῆς στιγμῆς
and end but this not just-as in-the-case-of the point
μενούσης φανερόν. διαιρεῖ δὲ δυνάμει. καὶ ᾗ μὲν
remaining (is)-evident it-divides and in-potentiality and insofar-as indeed
τοιοῦτο, ἀεὶ ἕτερον τὸ νῦν, ᾗ δὲ συνδεῖ, ἀεὶ
(it-is)-such always different (is)-the now insofar-as but it-binds-together always
τὸ αὐτό, ὥσπερ ἐπὶ τῶν μαθηματικῶν γραμμῶν.
the same just-as in-the-case-of the mathematical lines
οὐ γὰρ ἡ αὐτὴ ἀεὶ στιγμὴ τῇ νοήσει, καὶ ἀεὶ
not for the same always (is-the)-point to-the thought and always
διαιρούντων ἄλλη καὶ ἄλλη· ᾗ δὲ μία, ἡ αὐτὴ
(when-we-are)-dividing other and other insofar-as but (it-is)-one the same
πάντῃ. οὕτω καὶ τὸ νῦν τὸ μὲν τοῦ χρόνου διαίρεσις
everywhere thus also the now the(-one) indeed of-the time (is-a)-division
κατὰ δύναμιν, τὸ δὲ πέρας ἀμφοῖν καὶ ἑνότης· ἔστι
according-to potentiality the(-other) and limit of-both and unity is

δὲ ταὐτὸ κατὰ ταὐτὸ ἡ διαίρεσις καὶ ἡ ἕνωσις, τὸ
and the-same in the-same(-respect) the division and the union the
δ' εἶναι οὐ ταὐτό. τὸ μὲν οὖν οὕτω λέγεται τῶν νῦν,
but to-be not (is)-the-same the(-one) indeed then thus is-said of-the nows
ἄλλο δ' ὅταν ὁ χρόνος ὁ τούτου ἐγγὺς ᾖ. ἥξει νῦν,
another and when the time the of-this near be he-will-come now
ὅτι τήμερον ἥξει· ἧκει νῦν, ὅτι ἦλθε τήμερον.
because today he-will-come he-has-come now because he-came today
τὰ δ' ἐν Ἰλίῳ γέγονεν οὐ νῦν, οὐδ' ὁ κατακλυσμὸς 25
the(-things) but at Ilium have-happened not now nor the flood
γέγονε νῦν· καίτοι συνεχὴς χρόνος εἰς αὐτά, ἀλλ' ὅτι
has-happened now and-yet (is)-continuous time to them but because
οὐκ ἐγγύς. τὸ δὲ ποτὲ χρόνος ὡρισμένος πρὸς
not (they-are)-near the and at-some-time (is)-time determined relative-to
τὸ νῦν, οἷον ποτὲ ἐλήφθη Τροία, καὶ ποτὲ ἔσται
the now such-as at-some-time was-taken Troy and at-some-time will-be
κατακλυσμός· δεῖ γὰρ πεπεράνθαι πρὸς τὸ νῦν. ἔσται
(a)-flood (it)-must for to-be-limited relative-to the now there-will-be
ἄρα ποσός τις ἀπὸ τοῦδε χρόνος εἰς ἐκεῖνο, καὶ ἦν εἰς
then (a)-quantity some from this(-now) (of)-time to that and there-was to
τὸ παρελθόν· εἰ δὲ μηδεὶς χρόνος ὃς οὔ ποτε, πᾶς
the past if and (there-is)-no time which (is)-not at-some-time all
ἂν εἴη χρόνος πεπερασμένος. ἆρ' οὖν ὑπολείψει; ἢ οὔ,
— would-be time finite is-it then (it)-will-give-out or not
εἴπερ ἀεί ἐστι κίνησις. ἄλλος οὖν ἢ ὁ αὐτὸς πολλάκις;
if-indeed always there-is motion (is-it)-other then or the same often
δῆλον ὅτι ὡς ἂν ἡ κίνησις, οὕτω καὶ ὁ χρόνος· εἰ μὲν
(it-is)-clear that as — the motion(-be) thus also the time if indeed
γὰρ ἡ αὐτὴ καὶ μία γίνεταί ποτε, ἔσται καὶ χρόνος εἷς
for the same and one comes-to-be at-some-time will-be also time one
καὶ ὁ αὐτός, εἰ δὲ μή, οὐκ ἔσται. ἐπεὶ δὲ τὸ νῦν τελευτὴ
and the same if but not not it-will-be since and the now (is)-end

καὶ ἀρχὴ χρόνου, ἀλλ᾽ οὐ τοῦ αὐτοῦ, ἀλλὰ τοῦ μὲν
and beginning of-time but not of-the same but of-the indeed
παρήκοντος τελευτή, ἀρχὴ δὲ τοῦ μέλλοντος, ἔχοι
past end beginning and of-the future it-would-stand
ἂν ὥσπερ ὁ κύκλος ἐν τῷ αὐτῷ πως τὸ κυρτὸν καὶ τὸ
— just-as the circle in the same somehow the convex and the
κοῖλον, οὕτω καὶ ὁ χρόνος ἀεὶ ἐν ἀρχῇ καὶ τελευτῇ.
concave thus also the time (is)-always in beginning and end
222b καὶ διὰ τοῦτο δοκεῖ ἀεὶ ἕτερος· οὐ γὰρ τοῦ αὐτοῦ
and because-of this it-seems always other not for of-the same
ἀρχὴ καὶ τελευτὴ τὸ νῦν· ἅμα γὰρ καὶ κατὰ τὸ
beginning and end (is)-the now at-once for and in the
αὐτὸ τἀναντία ἂν εἴη. καὶ οὐχ ὑπολείψει δή·
same(-respect) the-contraries — would-be and not it-will-give-out then
ἀεὶ γὰρ ἐν ἀρχῇ. τὸ δ᾽ ἤδη τὸ ἐγγύς ἐστι τοῦ
always for (it-is)-in beginning the and already the near is of-the
παρόντος νῦν ἀτόμου μέρος τοῦ μέλλοντος χρόνου. πότε
present now indivisible part of-the future time when
βαδίζεις; ἤδη, ὅτι ἐγγὺς ὁ χρόνος ἐν ᾧ μέλλει.
do-you-walk already because near (is)-the time in which it-is-to-be
καὶ τοῦ παρεληλυθότος χρόνου τὸ μὴ πόρρω τοῦ νῦν.
and of-the past time the not far from-the now
πότε βαδίζεις; ἤδη βεβάδικα. τὸ δὲ τὸ Ἴλιον φάναι
when do-you-walk already I-have-walked the but the Ilium to-say
ἤδη ἑαλωκέναι οὐ λέγομεν, ὅτι λίαν πόρρω τοῦ
already to-have-been-taken not we-say because too far from-the
νῦν. καὶ τὸ ἄρτι τὸ ἐγγὺς τοῦ παρόντος νῦν μόριον
now and the just-now (is)-the near of-the present now portion
τοῦ παρελθόντος. πότε ἦλθες; ἄρτι, ἐὰν ᾖ ὁ χρόνος
of-the past when did-you-come just-now if be the time
ἐγγὺς τοῦ ἐνεστῶτος νῦν. πάλαι δὲ τὸ πόρρω. τὸ δ᾽
near the present now long-ago and (is)-the far the and

ἐξαίφνης τὸ ἐν ἀναισθήτῳ χρόνῳ διὰ μικρότητα
suddenly (is)-the (thing)-in imperceptible time because-of smallness
ἐκστάν· μεταβολὴ δὲ πᾶσα φύσει ἐκστατικόν. ἐν δὲ τῷ
having-departed change and every by-nature (is)-displacing in and the
χρόνῳ πάντα γίνεται καὶ φθείρεται· διὸ καὶ οἱ μὲν
time all-things come-to-be and perish wherefore also some indeed
σοφώτατον ἔλεγον, ὁ δὲ Πυθαγόρειος Πάρων ἀμαθέστατον,
wisest called(-it) the but Pythagorean Paron most-ignorant
ὅτι καὶ ἐπιλανθάνονται ἐν τούτῳ, λέγων ὀρθότερον.
because also they-forget in this saying (it)-more-rightly
δῆλον οὖν ὅτι φθορᾶς μᾶλλον ἔσται καθ' αὑτὸν αἴτιος 20
(it-is)-clear then that of-destruction rather it-will-be by itself cause
ἢ γενέσεως; καθάπερ ἐλέχθη καὶ πρότερον (ἐκστατικὸν
than of-coming-to-be just-as was-said also before displacing
γὰρ ἡ μεταβολὴ καθ' αὑτήν), γενέσεως δὲ καὶ τοῦ εἶναι
for (is)-the change by itself of-coming-to-be but and of-the to-be
κατὰ συμβεβηκός. σημεῖον δὲ ἱκανὸν ὅτι γίνεται μὲν
by accident (a)-sign and sufficient (is)-that comes-to-be indeed
οὐδὲν ἄνευ τοῦ κινεῖσθαί πως αὐτὸ καὶ πράττειν, φθείρεται
nothing without the to-be-moved somehow itself and to-act perishes
δὲ καὶ μηδὲν κινούμενον. καὶ ταύτην μάλιστα λέγειν
but even not-at-all being-moved and this most to-call
εἰώθαμεν ὑπὸ τοῦ χρόνου φθοράν. ἀλλ' οὐδὲ ταύτην ὁ
we-are-accustomed by the time destruction but not-even this the
χρόνος ποιεῖ, ἀλλὰ συμβαίνει ἐν χρόνῳ γίνεσθαι καὶ ταύτην
time makes but it-happens in time to-come-about also this
τὴν μεταβολήν. ὅτι μὲν οὖν ἔστιν ὁ χρόνος καὶ τί, καὶ
the change that indeed then there-is the time and what(-it-is) and
ποσαχῶς τί τε τὸ νῦν, καὶ τί τὸ ποτὲ καὶ τὸ
in-how-many-ways what both (is)-the now and what the at-some-time and the
ἄρτι καὶ τὸ ἤδη καὶ τὸ πάλαι καὶ τὸ ἐξαίφνης, εἴρηται.
just-now and the already and the long-ago and the suddenly has-been-said

All change is in time, since faster and slower belong to every change, and before and after are in time. Would there be time without soul? If only soul can count, without soul there would be no time, only the motion that time numbers, if there can be motion without soul. Time is the number of continuous motion simply, the same everywhere for equal and simultaneous motions, as seven dogs and seven horses are one number, and it is measured by uniform circular motion: so time seems a circle, and so, men say, do human affairs.

30 Τούτων δ' ἡμῖν οὕτω διηριθμημένων φανερὸν ὅτι πᾶσα
these(-things) and by-us thus having-been-enumerated (it-is)-evident that every
μεταβολὴ καὶ ἅπαν τὸ κινούμενον ἐν χρόνῳ· τὸ γὰρ
change and every the (thing)-moved (is)-in time the for
θᾶττον καὶ βραδύτερον κατὰ πᾶσάν ἐστι μεταβολήν·
faster and slower according-to every is change
ἐν πᾶσι γὰρ οὕτω φαίνεται. λέγω δὲ θᾶττον κινεῖσθαι
in all for thus it-appears I-mean and faster to-be-moved
τὸ πρότερον μεταβάλλον εἰς τὸ ὑποκείμενον κατὰ
the(-thing) earlier changing into the (state)-given over
τὸ αὐτὸ διάστημα καὶ ὁμαλὴν κίνησιν κινούμενον, οἷον
the same extension and (a)-uniform motion moving such-as
ἐπὶ τῆς φορᾶς, εἰ ἄμφω κατὰ τὴν περιφερῆ κινεῖται
in-the-case-of the locomotion if both along the circular(-line) move
ἢ ἄμφω κατὰ τὴν εὐθεῖαν· ὁμοίως δὲ καὶ ἐπὶ τῶν
or both along the straight(-line) similarly and also in-the-case-of the
ἄλλων. ἀλλὰ μὴν τό γε πρότερον ἐν χρόνῳ ἐστὶν
others but indeed the at-least before in time is
πρότερον γὰρ καὶ ὕστερον λέγομεν κατὰ τὴν πρὸς τὸ
before for and after we-speak-of according-to the from the
νῦν ἀπόστασιν, τὸ δὲ νῦν ὅρος τοῦ παρήκοντος
now distance the and now (is)-(the)-boundary of-the past

καὶ τοῦ μέλλοντος· ὥστ᾽ ἐπεὶ τὰ νῦν ἐν χρόνῳ, καὶ τὸ
and of-the future so-that since the nows (are)-in time also the
πρότερον καὶ ὕστερον ἐν χρόνῳ ἔσται· ἐν ᾧ γὰρ τὸ
before and after in time will-be in which for (is)-the
νῦν, καὶ ἡ τοῦ νῦν ἀπόστασις. ἐναντίως δὲ λέγεται τὸ
now also the from-the now distance contrariwise but is-said the
πρότερον κατά τε τὸν παρεληλυθότα χρόνον καὶ τὸν
before according-to both the past time and the
μέλλοντα· ἐν μὲν γὰρ τῷ παρεληλυθότι πρότερον λέγομεν
future in indeed for the past before we-call
τὸ πορρώτερον τοῦ νῦν, ὕστερον δὲ τὸ ἐγγύτερον, ἐν
the farther from-the now after and the nearer in
δὲ τῷ μέλλοντι πρότερον μὲν τὸ ἐγγύτερον, ὕστερον δὲ
but the future before indeed the nearer after and
τὸ πορρώτερον.
the farther
ὥστ᾽ ἐπεὶ τὸ μὲν πρότερον ἐν χρόνῳ, πάσῃ δ᾽ 223a
so-that since the indeed before (is)-in time every and
ἀκολουθεῖ κινήσει τὸ πρότερον, φανερὸν ὅτι πᾶσα
follows motion the before (it-is)-evident that every
μεταβολὴ καὶ πᾶσα κίνησις ἐν χρόνῳ ἐστίν. ἄξιον
change and every motion in time is (it-is)-worth
δ᾽ ἐπισκέψεως καὶ πῶς ποτὲ ἔχει ὁ χρόνος πρὸς τὴν
and examination also how ever stands the time toward the
ψυχήν, καὶ διὰ τί ἐν παντὶ δοκεῖ εἶναι ὁ χρόνος,
soul and for what(-reason) in everything seems to-be the time
καὶ ἐν γῇ καὶ ἐν θαλάττῃ καὶ ἐν οὐρανῷ. ἢ ὅτι
both on earth and in sea and in heaven or (is-it)-because
κινήσεώς τι πάθος ἢ ἕξις, ἀριθμός γε ὤν, ταῦτα
of-motion some affection or state number at-least being these(-things)
δὲ κινητὰ πάντα. ἐν τόπῳ γὰρ πάντα· ὁ δὲ χρόνος
and (are)-movable all in place for (are)-all the and time

καὶ ἡ κίνησις ἅμα κατά τε δύναμιν καὶ κατ'
and the motion (are)-together according-to both potentiality and according-to
ἐνέργειαν. πότερον δὲ μὴ οὔσης ψυχῆς εἴη ἂν ὁ χρόνος
actuality whether and not being soul would-be — the time
ἢ οὔ, ἀπορήσειεν ἄν τις· ἀδυνάτου γὰρ ὄντος εἶναι
or not would-raise-the-difficulty — one impossible for being to-be
τοῦ ἀριθμήσοντος ἀδύνατον καὶ ἀριθμητόν τι εἶναι,
the (one)-who-will-count impossible also countable something to-be
ὥστε δῆλον ὅτι οὐδ' ἀριθμός· ἀριθμὸς γὰρ ἢ τὸ
so-that (it-is)-clear that not-even number number for (is)-either the
ἠριθμημένον ἢ τὸ ἀριθμητόν. εἰ δὲ μηδὲν ἄλλο πέφυκεν
(thing)-counted or the countable if but nothing else is-by-nature-apt
ἀριθμεῖν ἢ ψυχὴ καὶ ψυχῆς νοῦς, ἀδύνατον εἶναι χρόνον
to-count than soul and of-soul intellect (it-is)-impossible to-be time
ψυχῆς μὴ οὔσης, ἀλλ' ἢ τοῦτο ὅ ποτε ὄν ἐστιν
soul not being otherwise than this what at-any-time being is
ὁ χρόνος, οἷον εἰ ἐνδέχεται κίνησιν εἶναι ἄνευ ψυχῆς.
the time such-as if (it-is)-possible motion to-be without soul
29 τὸ δὲ πρότερον καὶ ὕστερον ἐν κινήσει ἐστίν· χρόνος
the and before and after in motion is time
δὲ ταῦτ' ἐστὶν ᾗ ἀριθμητά ἐστιν. ἀπορήσειε
and these is insofar-as countable they-are would-raise-the-difficulty
δ' ἄν τις καὶ ποίας κινήσεως ὁ χρόνος ἀριθμός. ἢ
and — one also of-what-kind-of motion the time (is)-number or
ὁποιασοῦν; καὶ γὰρ γίνεται ἐν χρόνῳ καὶ φθείρεται καὶ
of-any-whatever and for comes-to-be in time and perishes and
αὐξάνεται καὶ ἀλλοιοῦται καὶ φέρεται· ᾗ οὖν κίνησίς
grows and is-altered and is-carried insofar-as then motion
ἐστι, ταύτῃ ἐστὶν ἑκάστης κινήσεως ἀριθμός. διὸ
it-is in-this-respect it-is of-each motion number wherefore
κινήσεώς ἐστιν ἁπλῶς ἀριθμὸς συνεχοῦς, ἀλλ' οὐ
of-motion it-is simply number of-continuous(-motion) but not

τινός. ἀλλ' ἔστι νῦν κεκινῆσθαι καὶ ἄλλα,
of-a-particular(-one) but it-is(-possible) now to-have-been-moved also others
ὧν ἑκατέρας τῆς κινήσεως εἴη ἂν ἀριθμός. ἕτερος
of-which of-each the motion would-be — number other
οὖν χρόνος ἐστι, καὶ ἅμα δύο ἴσοι χρόνοι ἂν εἶεν, ἢ οὔ;
then time is(-it) and at-once two equal times — would-be or not
ὁ αὐτὸς γὰρ χρόνος πᾶς καὶ εἷς ὁ ἴσος καὶ ἅμα·
the same for time (is)-all and one the equal and simultaneous
εἴδει δὲ καὶ οἱ μὴ ἅμα· εἰ γὰρ οἱ μὲν εἶεν
in-kind and also the(-ones) not simultaneous if for the(-ones) indeed were
κύνες, οἱ δ' ἵπποι, ἑκάτεροι δ' ἑπτά, ὁ αὐτὸς
dogs the(-others) and horses each and seven the same
ἀριθμός. οὕτω καὶ τῶν κινήσεων τῶν ἅμα περαινομένων
(is)-number thus also of-the motions the at-once being-completed
ὁ αὐτὸς χρόνος, ἀλλ' ἡ μὲν ταχεῖα ἴσως ἡ δ'
the same (is)-time but the(-one) indeed fast perhaps the(-other) and
οὔ, καὶ ἡ μὲν φορὰ ἡ δ' ἀλλοίωσις.
not and the(-one) indeed locomotion the(-other) and alteration
ὁ μέντοι χρόνος ὁ αὐτός, εἴπερ καὶ ὁ ἀριθμὸς ἴσος, 223b
the however time (is)-the same if-indeed also the number (is)-equal
καὶ ἅμα, τῆς τε ἀλλοιώσεως καὶ τῆς φορᾶς· καὶ
and simultaneous of-the both alteration and of-the locomotion and
διὰ τοῦτο αἱ μὲν κινήσεις ἕτεραι καὶ χωρίς, ὁ δὲ
because-of this the indeed motions (are)-different and apart the but
χρόνος πανταχοῦ ὁ αὐτός, ὅτι καὶ ὁ ἀριθμὸς εἷς
time everywhere (is)-the same because also the number (is)-one
καὶ ὁ αὐτὸς πανταχοῦ ὁ τῶν ἴσων καὶ ἅμα.
and the same everywhere the(-number) of-the equal and simultaneous
ἐπεὶ δὲ πρώτη ἐστὶ φορὰ καὶ ταύτης ἡ κύκλῳ,
since and first is locomotion and of-this the (one)-in-a-circle
ἀριθμεῖται δ' ἕκαστον ἑνί τινι συγγενεῖ, μονάδες μονάδι,
is-counted and each by-one some kindred units by-unit

ἵπποι δ' ἵππῳ, οὕτω καὶ ὁ χρόνος χρόνῳ τινὶ ὡρισμένῳ,
horses and by-horse thus also the time by-time some determinate
μετρεῖται δ' ὥσπερ εἴπομεν, ὅ τε χρόνος κινήσει καὶ ἡ
is-measured and just-as we-said the both time by-motion and the
κίνησις χρόνῳ (τοῦτο δ' ἐστίν, ὅτι ὑπὸ τῆς ὡρισμένης
motion by-time this and is that by the determinate
κινήσεως χρόνῳ μετρεῖται τῆς τε κινήσεως τὸ ποσὸν
motion (in)-time is-measured of-the both motion the quantity
καὶ τοῦ χρόνου)· εἰ οὖν τὸ πρῶτον μέτρον πάντων τῶν
and of-the time if then the first(-thing) (is)-measure of-all the
συγγενῶν, ἡ κυκλοφορία ἡ ὁμαλὴς μέτρον μάλιστα,
kindred the circular-locomotion the uniform (is)-measure most
ὅτι ὁ ἀριθμὸς ὁ ταύτης γνωριμώτατος. ἀλλοίωσις μὲν
because the number the of-this (is)-most-knowable alteration indeed
οὖν οὐδ' αὔξησις οὐδὲ γένεσις οὐκ εἰσὶν ὁμαλεῖς, φορὰ
then or growth or coming-to-be not are uniform locomotion
δ' ἐστίν.
but is

25 διὸ καὶ δοκεῖ ὁ χρόνος εἶναι ἡ τῆς σφαίρας κίνησις,
wherefore also seems the time to-be the of-the sphere motion
ὅτι ταύτῃ μετροῦνται αἱ ἄλλαι κινήσεις καὶ ὁ χρόνος
because by-this are-measured the other motions and the time
ταύτῃ τῇ κινήσει. διὰ δὲ τοῦτο καὶ τὸ εἰωθὸς λέγεσθαι
by-this the motion because-of and this also the customary to-be-said
συμβαίνει· φασὶ γὰρ κύκλον εἶναι τὰ ἀνθρώπινα πράγματα,
follows they-say for (a)-circle to-be the human affairs
καὶ τῶν ἄλλων τῶν κίνησιν ἐχόντων φυσικὴν καὶ
and (of)-the other(-things) the motion having natural and
γένεσιν καὶ φθοράν. τοῦτο δ', ὅτι ταῦτα πάντα
coming-to-be and destruction this and (is)-because these all
τῷ χρόνῳ κρίνεται, καὶ λαμβάνει τελευτὴν καὶ ἀρχὴν
by-the time are-judged and take end and beginning

ὥσπερ ἂν εἰ κατά τινα περίοδον· καὶ γὰρ ὁ χρόνος
just-as — if according-to some period and for the time
αὐτὸς εἶναι δοκεῖ κύκλος τις. τοῦτο δὲ πάλιν δοκεῖ,
itself to-be seems (a)-circle some this and again seems(-so)
διότι τοιαύτης ἐστὶ φορᾶς μέτρον καὶ μετρεῖται αὐτὸς
because of-such it-is locomotion measure and is-measured itself
ὑπὸ τοιαύτης. ὥστε τὸ λέγειν εἶναι τὰ γινόμενα τῶν
by such(-a-one) so-that the to-say to-be the (things)-coming-to-be of-the
πραγμάτων κύκλον τὸ λέγειν ἐστὶ τοῦ χρόνου εἶναί τινα
things (a)-circle the to-say is of-the time to-be some
κύκλον· τοῦτο δ', ὅτι μετρεῖται τῇ κυκλοφορίᾳ· παρὰ
circle this and (is)-because it-is-measured by-the circular-locomotion beside
γὰρ τὸ μέτρον οὐδὲν ἄλλο παρεμφαίνεται τὸ μετρούμενον,
for the measure nothing else appears-besides the (thing)-measured
ἀλλ' ἢ πλείω μέτρα τὸ ὅλον. λέγεται δ' ὀρθῶς καὶ ὅτι
other than more measures the whole it-is-said and rightly also that
ἀριθμὸς μὲν ὁ αὐτὸς τῶν προβάτων καὶ τῶν κυνῶν,
number indeed (is)-the same of-the sheep and of-the dogs
εἰ ἴσος ἑκάτερος, δεκὰς δὲ οὐχ ἡ αὐτὴ οὐδὲ δέκα
if equal each (the)-decad but (is)-not the same nor ten
ταὐτά, ὥσπερ οὐδὲ τρίγωνα τὰ αὐτὰ τὸ ἰσόπλευρον
the-same(-things) just-as nor triangles the same the equilateral
καὶ τὸ σκαληνές.
and the scalene
καίτοι σχῆμά γε ταὐτό, ὅτι τρίγωνα ἄμφω· ταὐτὸ 224a
and-yet (a)-figure at-least (is)-the-same because triangles (are)-both the-same
γὰρ λέγεται οὗ μὴ διαφέρει διαφορᾷ, ἀλλ' οὐχὶ
for is-called (that)-of-which not it-differs by-difference but not
οὗ διαφέρει, οἷον τρίγωνον τριγώνου διαφορᾷ
(that)-of-which it-differs such-as triangle of-triangle by-difference
διαφέρει· τοιγαροῦν ἕτερα τρίγωνα· σχήματος δὲ οὔ, ἀλλ'
differs therefore different triangles of-figure but not but

ἐν τῇ αὐτῇ διαιρέσει καὶ μιᾷ. σχῆμα γὰρ τὸ μὲν
in the same division and one figure for the(-one) indeed
τοιόνδε κύκλος, τὸ δὲ τοιόνδε τρίγωνον, τούτου
of-such-kind (is)-circle the(-other) and of-such-kind triangle of-this
δὲ τὸ μὲν τοιόνδε ἰσόπλευρον, τὸ δὲ τοιόνδε
and the(-one) indeed of-such-kind (is)-equilateral the(-other) and of-such-kind
σκαληνές. σχῆμα μὲν οὖν τὸ αὐτὸ καὶ τοῦτο τρίγωνον
scalene figure indeed then (is)-the same also this triangle
τρίγωνον δ᾽ οὐ τὸ αὐτό. καὶ ὁ ἀριθμὸς δὴ ὁ αὐτός·
triangle but not the same and the number then (is)-the same
οὐ γὰρ διαφέρει ἀριθμοῦ διαφορᾷ ὁ ἀριθμὸς αὐτῶν· δεκὰς
not for differs of-number by-difference the number of-them decad
δ᾽ οὐχ ἡ αὐτή· ἐφ᾽ ὧν γὰρ λέγεται, διαφέρει·
but not the same (the-things)-on which for it-is-said differ
τὰ μὲν γὰρ κύνες, τὰ δ᾽ ἵπποι. καὶ περὶ μὲν
the(-ones) indeed for (are)-dogs the(-others) and horses and about indeed
χρόνου καὶ αὐτοῦ καὶ τῶν περὶ αὐτὸν οἰκείων τῇ σκέψει
time both itself and the about it proper to-the inquiry
εἴρηται.
has-been-said

BOOK VIII

VIII.1 · WHETHER MOTION IS EVERLASTING

Did motion come to be, or is it everlasting, a life in all natural things? Anaxagoras' intellect starts motion after infinite rest; Empedocles alternates motion and rest. But motion is the movable's actuality, so a first change needs an earlier and a last a later; and time, which all but Plato call ungenerated, is everlasting, since every now has time on both sides, and time needs motion. Infinite rest broken without reason is not nature's work, for nature is order, and Democritus' "it always happens so" is no principle for everything. Motion is everlasting.

Πότερον δὲ γέγονέ ποτε κίνησις οὐκ οὖσα πρότερον, 250b
whether and came-to-be ever motion not being before
καὶ φθείρεται πάλιν οὕτως ὥστε κινεῖσθαι μηδέν, ἢ οὔτ'
and perishes again thus so-that to-be-moved nothing or neither
ἐγένετο οὔτε φθείρεται, ἀλλ' ἀεὶ ἦν καὶ ἀεὶ ἔσται,
it-came-to-be nor perishes but always it-was and always will-be
καὶ τοῦτ' ἀθάνατον καὶ ἄπαυστον ὑπάρχει τοῖς οὖσιν,
and this deathless and unceasing belongs to-the (things)-being
οἷον ζωή τις οὖσα τοῖς φύσει συνεστῶσι πᾶσιν; εἶναι
as-it-were life some being to-the by-nature constituted all to-be
μὲν οὖν κίνησιν πάντες φασὶν οἱ περὶ φύσεως τι
indeed then motion all say those about nature something
λέγοντες διὰ τὸ κοσμοποιεῖν καὶ περὶ γενέσεως καὶ
saying because-of the to-make-worlds and about coming-to-be and
φθορᾶς εἶναι τὴν θεωρίαν πᾶσιν αὐτοῖς, ἣν ἀδύνατον
destruction to-be the study for-all them which (is)-impossible
ὑπάρχειν μὴ κινήσεως οὔσης. ἀλλ' ὅσοι μὲν ἀπείρους
to-exist not motion being but as-many-as indeed infinite
τε κόσμους εἶναί φασιν, καὶ τοὺς μὲν γίγνεσθαι τοὺς
both worlds to-be say and the(-ones) indeed to-come-to-be the(-others)

δὲ φθείρεσθαι τῶν κόσμων, ἀεί φασιν εἶναι κίνησιν
and to-perish of-the worlds always say to-be motion
(ἀναγκαῖον γὰρ τὰς γενέσεις καὶ φθορὰς εἶναι μετὰ
(it-is)-necessary for the comings-to-be and destructions to-be with
κινήσεως αὐτῶν)· ὅσοι δ' ἕνα ἢ μὴ ἀεί, καὶ περὶ τῆς
motion of-them as-many-as but one or not always also about the
κινήσεως ὑποτίθενται κατὰ λόγον. εἰ δὴ ἐνδέχεταί ποτε
motion suppose in proportion if then it-is-possible at-some-time
μηδὲν κινεῖσθαι, διχῶς ἀνάγκη τοῦτο συμβαίνειν· ἢ
nothing to-be-moved in-two-ways (it-is)-necessary this to-happen either
γὰρ ὡς Ἀναξαγόρας λέγει (φησὶ γὰρ ἐκεῖνος, ὁμοῦ πάντων
for as Anaxagoras says he-says for that(-man) together all
ὄντων καὶ ἠρεμούντων τὸν ἄπειρον χρόνον, κίνησιν
being and resting (for)-the infinite time motion
ἐμποιῆσαι τὸν νοῦν καὶ διακρῖναι), ἢ ὡς Ἐμπεδοκλῆς
to-have-produced the intellect and to-have-separated(-them) or as Empedocles
ἐν μέρει κινεῖσθαι καὶ πάλιν ἠρεμεῖν, κινεῖσθαι μὲν ὅταν
in turn to-be-moved and again to-rest to-be-moved indeed when
ἡ φιλία ἐκ πολλῶν ποιῇ τὸ ἓν ἢ τὸ νεῖκος πολλὰ ἐξ
the love out-of many makes the one or the strife many out-of
ἑνός, ἠρεμεῖν δ' ἐν τοῖς μεταξὺ χρόνοις, λέγων οὕτως
one to-rest and in the between times saying thus

— ἠμὲν ἓν ἐκ πλεόνων μεμάθηκε φύεσθαι,
both one out-of more has-learned to-grow
ἠδὲ πάλιν διαφύντος ἑνὸς πλέον' ἐκτελέθουσιν.
and again having-grown-apart (the)-one more(-things) come-to-be

τῇ μὲν γίγνονταί τε, καὶ οὔ σφισιν ἔμπεδος αἰών·
in-this-way indeed they-come-to-be both and not for-them steadfast (is)-life
ᾗ δὲ τάδ' ἀλλάσσοντα διαμπερὲς οὐδαμὰ λήγει,
insofar-as but these(-things) changing throughout never cease
ταύτῃ δ' αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.
in-this-way and always they-are unmoved in (a)-cycle

δεῖ γὰρ ὑπολαβεῖν λέγειν αὐτὸν ᾗ δὲ τάδ' ἐνθένδε 251a
one-must for to-suppose to-mean him insofar-as but these from-here
τὰ ἀλλάσσοντα.
the changing
σκεπτέον δὴ περὶ τούτων πῶς ἔχει· πρὸ ἔργου γὰρ οὐ 5
(we)-must-examine then about these how it-is to-the purpose for not
μόνον πρὸς τὴν περὶ φύσεως θεωρίαν ἰδεῖν τὴν ἀλήθειαν,
only for the about nature study to-see the truth
ἀλλὰ καὶ πρὸς τὴν μέθοδον τὴν περὶ τῆς ἀρχῆς τῆς
but also for the inquiry the about the principle the
πρώτης. ἀρξώμεθα δὲ πρῶτον ἐκ τῶν διωρισμένων ἡμῖν
first let-us-begin and first from the (things)-determined by-us
ἐν τοῖς φυσικοῖς πρότερον. φαμὲν δὴ τὴν κίνησιν εἶναι
in the physics before we-say then the motion to-be
ἐντελέχειαν τοῦ κινητοῦ ᾗ κινητόν. ἀναγκαῖον ἄρα
(the)-actuality of-the movable insofar-as movable (it-is)-necessary then
ὑπάρχειν τὰ πράγματα τὰ δυνάμενα κινεῖσθαι καθ'
to-exist the things the (ones)-able to-be-moved according-to
ἑκάστην κίνησιν. καὶ χωρὶς δὲ τοῦ τῆς κινήσεως ὁρισμοῦ,
each motion and apart too (from)-the of-the motion definition
πᾶς ἂν ὁμολογήσειεν ἀναγκαῖον εἶναι κινεῖσθαι τὸ δυνατὸν
everyone — would-agree necessary to-be to-be-moved the (thing)-able
κινεῖσθαι καθ' ἑκάστην κίνησιν, οἷον ἀλλοιοῦσθαι μὲν
to-be-moved according-to each motion such-as to-be-altered indeed

τὸ ἀλλοιωτόν, φέρεσθαι δὲ τὸ κατὰ τόπον μεταβλητόν,
the alterable to-be-carried and the according-to place changeable
ὥστε δεῖ πρότερον καυστὸν εἶναι πρὶν κάεσθαι καὶ
so-that (it)-must before combustible to-be before to-be-burned and
καυστικὸν πρὶν κάειν. οὐκοῦν καὶ ταῦτα ἀναγκαῖον ἢ
able-to-burn before to-burn surely-then also these(-things) (it-is)-necessary either
γενέσθαι ποτὲ οὐκ ὄντα ἢ ἀΐδια εἶναι. εἰ μὲν
to-have-come-to-be at-some-time not being or everlasting to-be if indeed
τοίνυν ἐγένετο τῶν κινητῶν ἕκαστον, ἀναγκαῖον πρότερον
therefore came-to-be of-the movables each (it-is)-necessary before
τῆς ληφθείσης ἄλλην γενέσθαι μεταβολὴν καὶ κίνησιν,
the (one)-taken another to-have-come-to-be change and motion
καθ' ἣν ἐγένετο τὸ δυνατὸν κινηθῆναι ἢ κινῆσαι.
according-to which came-to-be the (thing)-able to-be-moved or to-move
25 εἰ δ' ὄντα προϋπῆρχεν ἀεὶ κινήσεως μὴ οὔσης, ἄλογον μὲν
if but being they-pre-existed always motion not being unreasonable indeed
φαίνεται καὶ αὐτόθεν ἐπιστήσασιν, οὐ μὴν ἀλλὰ μᾶλλον ἔτι
it-appears even at-once (to-those)-attending not indeed but more still
προάγουσι τοῦτο συμβαίνειν ἀναγκαῖον. εἰ γὰρ τῶν μὲν
(to-those)-going-on this to-happen (is)-necessary if for the(-ones) indeed
κινητῶν ὄντων τῶν δὲ κινητικῶν ὁτὲ μὲν ἔσται
movable being the(-others) and able-to-move at-one-time indeed there-will-be
τι πρῶτον κινοῦν, τὸ δὲ κινούμενον, ὁτὲ δ'
something first moving the(-other) and moved at-another and
οὐθέν, ἀλλ' ἠρεμεῖ, ἀναγκαῖον τοῦτο μεταβάλλειν πρότερον·
nothing but it-rests (it-is)-necessary this to-change before
ἦν γάρ τι αἴτιον τῆς ἠρεμίας· ἡ γὰρ ἠρέμησις
there-was for some cause of-the rest the for resting
στέρησις τῆς κινήσεως. ὥστε πρὸ τῆς πρώτης μεταβολῆς
(is)-privation of-the motion so-that before the first change
ἔσται μεταβολὴ προτέρα. τὰ μὲν γὰρ κινεῖ μοναχῶς,
there-will-be (a)-change earlier the(-ones) indeed for move in-one-way

τὰ δὲ καὶ τὰς ἐναντίας κινήσεις, οἷον τὸ μὲν πῦρ
the(-others) and also the contrary motions such-as the indeed fire
θερμαίνει, ψύχει δ' οὔ, ἡ δ' ἐπιστήμη δοκεῖ τῶν ἐναντίων
heats cools but not the but knowledge seems of-the contraries
εἶναι μία. φαίνεται μὲν οὖν κἀκεῖ εἶναι ὁμοιότροπον· τὸ
to-be one it-appears indeed then there-too to-be similar the
γὰρ ψυχρὸν θερμαίνει στραφέν πως καὶ ἀπελθόν, ὥσπερ
for cold heats having-turned somehow and having-departed just-as
καὶ ἁμαρτάνει ἑκὼν ὁ ἐπιστήμων, ὅταν ἀνάπαλιν χρήσηται
also errs willingly the knower when (in)-reverse he-uses
τῇ ἐπιστήμῃ. ἀλλ' οὖν ὅσα γε δυνατὰ ποιεῖν καὶ
the knowledge but anyway as-many-as at-least (are)-able to-act and
πάσχειν ἢ κινεῖν, τὰ δὲ κινεῖσθαι, οὐ πάντως δυνατά
to-be-acted-on or to-move the(-others) and to-be-moved not in-every-case able
ἐστιν, ἀλλ' ὡδὶ ἔχοντα καὶ πλησιάζοντα ἀλλήλοις.
are but in-this-way being and approaching each-other
ὥσθ' ὅταν πλησιάσῃ, κινεῖ, τὸ δὲ κινεῖται, καὶ ὅταν 251b
so-that when it-approaches (one)-moves the(-other) and is-moved and when
ὑπάρξῃ ὡς εἶναι τὸ μὲν κινητικὸν τὸ δὲ κινητόν.
it-is(-so) as to-be the(-one) indeed able-to-move the(-other) and movable
εἰ τοίνυν μὴ ἀεὶ ἐκινεῖτο, δῆλον ὡς οὐχ οὕτως εἶχον
if therefore not always it-was-moved (it-is)-clear that not thus they-were
ὡς ἦν δυνάμενα τὸ μὲν κινεῖσθαι τὸ δὲ κινεῖν,
as they-were able the(-one) indeed to-be-moved the(-other) and to-move
ἀλλ' ἔδει μεταβάλλειν θάτερον αὐτῶν· ἀνάγκη
but (it)-was-necessary to-change one of-them (it-is)-necessary
γὰρ ἐν τοῖς πρός τι τοῦτο συμβαίνειν, οἷον
for in the (things)-relative-to something this to-happen such-as
εἰ μὴ ὂν διπλάσιον νῦν διπλάσιον, μεταβάλλειν, εἰ μὴ
if not being double now (it-is)-double to-change if not
ἀμφότερα, θάτερον. ἔσται ἄρα τις προτέρα μεταβολὴ
both (then)-one there-will-be then some earlier change

τῆς πρώτης. πρὸς δὲ τούτοις τὸ πρότερον καὶ ὕστερον
than-the first besides and these the before and after
πῶς ἔσται χρόνου μὴ ὄντος; ἢ ὁ χρόνος μὴ οὔσης
how will-it-be time not being or the time not being
κινήσεως; εἰ δή ἐστιν ὁ χρόνος κινήσεως ἀριθμὸς ἢ κίνησίς
motion if then is the time of-motion number or motion
τις, εἴπερ ἀεὶ χρόνος ἐστίν, ἀνάγκη καὶ κίνησιν ἀΐδιον
some if-indeed always time is (it-is)-necessary also motion everlasting
εἶναι. ἀλλὰ μὴν περί γε χρόνου ἔξω ἑνὸς ὁμονοητικῶς
to-be but indeed about at-least time except one in-agreement
ἔχοντες φαίνονται πάντες· ἀγένητον γὰρ εἶναι λέγουσιν.
being appear all ungenerated for to-be they-say(-it)
καὶ διὰ τούτου Δημόκριτός γε δείκνυσιν ὡς ἀδύνατον
and through this Democritus at-least shows that (it-is)-impossible
ἅπαντα γεγονέναι· τὸν γὰρ χρόνον ἀγένητον εἶναι.
all(-things) to-have-come-to-be the for time ungenerated to-be
20 Πλάτων δὲ γεννᾷ μόνος· ἅμα μὲν γὰρ αὐτὸν τῷ
Plato but generates(-it) alone together indeed for it with-the
οὐρανῷ γεγονέναι, τὸν δ' οὐρανὸν γεγονέναι φησίν. εἰ
heaven to-have-come-to-be the and heaven to-have-come-to-be he-says if
οὖν ἀδύνατόν ἐστι καὶ εἶναι καὶ νοῆσαι χρόνον ἄνευ τοῦ
then impossible it-is both to-be and to-think time without the
νῦν, τὸ δὲ νῦν ἐστὶ μεσότης τις, καὶ ἀρχὴν καὶ τελευτὴν
now the and now is (a)-mean some both beginning and end
ἔχον ἅμα, ἀρχὴν μὲν τοῦ ἐσομένου χρόνου, τελευτὴν δὲ
having at-once beginning indeed of-the future time end and
τοῦ παρελθόντος, ἀνάγκη ἀεὶ εἶναι χρόνον· τὸ γὰρ
of-the past (it-is)-necessary always to-be time the for
ἔσχατον τοῦ τελευταίου ληφθέντος χρόνου ἔν τινι τῶν
last of-the final taken time in some of-the
νῦν ἔσται· οὐδὲν γὰρ ἔστι λαβεῖν ἐν τῷ χρόνῳ παρὰ
nows will-be nothing for it-is(-possible) to-take in the time beside

τὸ νῦν. ὥστ᾽ ἐπεί ἐστιν ἀρχή τε καὶ τελευτὴ τὸ νῦν,
the now so-that since is beginning both and end the now
ἀνάγκη αὐτοῦ ἐπ᾽ ἀμφότερα εἶναι ἀεὶ χρόνον. ἀλλὰ μὴν
(it-is)-necessary of-it on both(-sides) to-be always time but indeed
εἴγε χρόνον, φανερὸν ὅτι ἀνάγκη εἶναι καὶ κίνησιν,
if-indeed time (it-is)-evident that (it-is)-necessary to-be also motion
εἴπερ ὁ χρόνος πάθος τι κινήσεως. ὁ δ᾽ αὐτὸς λόγος
if-indeed the time (is)-affection some of-motion the and same argument
καὶ περὶ τοῦ ἄφθαρτον εἶναι τὴν κίνησιν· καθάπερ γὰρ
also about the indestructible to-be the motion just-as for
ἐπὶ τοῦ γενέσθαι κίνησιν συνέβαινε προτέραν εἶναί
in-the-case-of the to-come-to-be motion it-followed earlier to-be
τινα μεταβολὴν τῆς πρώτης, οὕτως ἐνταῦθα ὑστέραν
some change than-the first thus here later
τῆς τελευταίας· οὐ γὰρ ἅμα παύεται κινούμενον καὶ
than-the last not for at-once ceases being-moved and
κινητὸν ὄν, οἷον καόμενον καὶ καυστὸν ὂν (ἐνδέχεται γὰρ
movable being such-as being-burned and combustible being (it-is)-possible for
καυστὸν εἶναι μὴ καόμενον), οὐδὲ κινητικὸν καὶ κινοῦν.
combustible to-be not being-burned nor able-to-move and moving
καὶ τὸ φθαρτὸν δὲ δεήσει φθαρῆναι, ὅταν φθαρῇ· καὶ 252a
and the destructible too will-need to-be-destroyed when it-is-destroyed and
τὸ τούτου φθαρτικὸν πάλιν ὕστερον· καὶ γὰρ ἡ φθορὰ
the of-this destructive(-agent) again later and for the destruction
μεταβολή τίς ἐστίν. εἰ δὴ ταῦτ᾽ ἀδύνατα, δῆλον ὡς
change some is if then these(-things) (are)-impossible (it-is)-clear that
ἔστιν ἀΐδιος κίνησις, ἀλλ᾽ οὐχ ὁτὲ μὲν ἦν ὁτὲ
there-is everlasting motion but not at-one-time indeed was at-another
δ᾽ οὔ· καὶ γὰρ ἔοικε τὸ οὕτω λέγειν πλάσματι μᾶλλον.
and not and for it-resembles the thus to-say (a)-fiction rather
ὁμοίως δὲ καὶ τὸ λέγειν ὅτι πέφυκεν οὕτως καὶ ταύτην
similarly and also the to-say that it-is-by-nature thus and this

δεῖ νομίζειν εἶναι ἀρχήν, ὅπερ ἔοικεν Ἐμπεδοκλῆς
one-must to-believe to-be (the)-principle which-precisely seems Empedocles
ἂν εἰπεῖν, ὡς τὸ κρατεῖν καὶ κινεῖν ἐν μέρει τὴν φιλίαν
— would-say that the to-prevail and to-move in turn the love
καὶ τὸ νεῖκος ὑπάρχει τοῖς πράγμασιν ἐξ ἀνάγκης, ἠρεμεῖν
and the strife belongs to-the things of necessity to-rest
δὲ τὸν μεταξὺ χρόνον. τάχα δὲ καὶ οἱ μίαν ἀρχὴν
and (for)-the between time perhaps and also those one principle
ποιοῦντες, ὥσπερ Ἀναξαγόρας, οὕτως ἂν εἴποιεν. ἀλλὰ μὴν
making just-as Anaxagoras thus — would-say but indeed
οὐδέν γε ἄτακτον τῶν φύσει καὶ κατὰ φύσιν·
nothing at-least (is)-disorderly of-the (things)-by-nature and according-to nature
ἡ γὰρ φύσις αἰτία πᾶσι τάξεως. τὸ δ' ἄπειρον πρὸς τὸ
the for nature (is)-cause for-all of-order the and infinite to the
ἄπειρον οὐδένα λόγον ἔχει· τάξις δὲ πᾶσα λόγος. τὸ δ'
infinite no ratio has order and every (is)-ratio the and
ἄπειρον χρόνον ἠρεμεῖν, εἶτα κινηθῆναί ποτε, τούτου
(for)-infinite time to-rest then to-be-moved at-some-time of-this
δὲ μηδεμίαν εἶναι διαφοράν, ὅτι νῦν μᾶλλον ἢ πρότερον,
and no to-be difference why now rather than before
μηδ' αὖ τινὰ τάξιν ἔχειν, οὐκέτι φύσεως ἔργον.
nor again some order to-have no-longer (is)-of-nature (the)-work
20 ἢ γὰρ ἁπλῶς ἔχει τὸ φύσει, καὶ οὐχ ὁτὲ
either for simply is the (thing)-by-nature and not at-one-time
μὲν οὕτως ὁτὲ δ' ἄλλως, οἷον τὸ πῦρ ἄνω φύσει
indeed thus at-another and otherwise such-as the fire upward by-nature
φέρεται καὶ οὐχ ὁτὲ μὲν ὁτὲ δὲ οὔ· ἢ λόγον ἔχει
is-carried and not at-one-time indeed at-another and not or ratio has
τὸ μὴ ἁπλοῦν. διόπερ βέλτιον ὡς Ἐμπεδοκλῆς, κἂν εἴ
the not simple wherefore better(-it-is) as Empedocles even if
τις ἕτερος εἴρηκεν οὕτως ἔχειν, ἐν μέρει τὸ πᾶν ἠρεμεῖν
anyone other has-said thus to-be in turn the all to-rest

καὶ κινεῖσθαι πάλιν· τάξιν γὰρ ἤδη τιν᾽ ἔχει τὸ τοιοῦτον.
and to-be-moved again order for already some has the such(-thing)
ἀλλὰ καὶ τοῦτο δεῖ τὸν λέγοντα μὴ φάναι μόνον, ἀλλὰ
but also this must the (one)-saying(-it) not to-assert only but
καὶ τὴν αἰτίαν αὐτοῦ λέγειν, καὶ μὴ τίθεσθαι μηδὲν μηδ᾽
also the cause of-it to-say and not to-posit anything nor
ἀξιοῦν ἀξίωμ᾽ ἄλογον, ἀλλ᾽ ἢ ἐπαγωγὴν ἢ ἀπόδειξιν
to-claim (an)-axiom unreasoned but either induction or demonstration
φέρειν· αὐτὰ μὲν γὰρ οὐκ αἴτια τὰ ὑποτεθέντα, οὐδὲ
to-bring themselves indeed for not causes the (things)-supposed nor
τοῦτ᾽ ἦν τὸ φιλότητι ἢ νείκει εἶναι, ἀλλὰ τῆς μὲν τὸ
this was the for-love or for-strife to-be but of-the(-one) indeed the
συνάγειν, τοῦ δὲ τὸ διακρίνειν. εἰ δὲ προσοριεῖται
to-bring-together of-the(-other) and the to-separate if and he-will-further-define
τὸ ἐν μέρει, λεκτέον ἐφ᾽ ὧν οὕτως, ὥσπερ ὅτι
the in turn (it-must)-be-said in-the-cases-of which thus just-as that
ἔστι τι ὃ συνάγει τοὺς ἀνθρώπους, ἡ φιλία, καὶ
there-is something which brings-together the men the love and
φεύγουσιν οἱ ἐχθροὶ ἀλλήλους· τοῦτο γὰρ ὑποτίθεται καὶ
flee the enemies each-other this for is-supposed also
ἐν τῷ ὅλῳ εἶναι· φαίνεται γὰρ ἐπί τινων οὕτως.
in the whole to-be it-appears for in-the-case-of some thus
τὸ δὲ καὶ δι᾽ ἴσων χρόνων δεῖται λόγου τινός. ὅλως 35
the and also through equal times needs (an)-account some generally
δὲ τὸ νομίζειν ἀρχὴν εἶναι ταύτην ἱκανήν, ὅτι ἀεὶ ἔστιν
and the to-believe (a)-principle to-be this sufficient that always it-is
οὕτως ἢ γίγνεται, οὐκ ὀρθῶς ἔχει ὑπολαβεῖν, ἐφ᾽ ὃ
thus or comes-to-be not rightly it-is to-suppose to which
Δημόκριτος ἀνάγει τὰς περὶ φύσεως αἰτίας, ὡς οὕτω καὶ τὸ
Democritus refers the about nature causes that thus also the
πρότερον ἐγίνετο· τοῦ δὲ ἀεὶ οὐκ ἀξιοῖ ἀρχὴν ζητεῖν,
before it-came-to-be of-the but always not he-thinks-fit (a)-principle to-seek

λέγων ἐπί τινων ὀρθῶς, ὅτι δ' ἐπὶ πάντων,
saying in-the-case-of some rightly that but in-the-case-of all
οὐκ ὀρθῶς. καὶ γὰρ τὸ τρίγωνον ἔχει δυσὶν ὀρθαῖς
not rightly and for the triangle has (to)-two right(-angles)
ἀεὶ τὰς γωνίας ἴσας, ἀλλ' ὅμως ἐστί τι τῆς ἀϊδιότητος
always the angles equal but yet there-is some of-the everlastingness
ταύτης ἕτερον αἴτιον· τῶν μέντοι ἀρχῶν οὐκ ἔστιν ἕτερον
this other cause of-the however principles not there-is other
αἴτιον ἀϊδίων οὐσῶν. ὅτι μὲν οὖν οὐδεὶς ἦν χρόνος οὐδ'
cause everlasting being that indeed then no was time nor
ἔσται ὅτε κίνησις οὐκ ἦν ἢ οὐκ ἔσται, εἰρήσθω τοσαῦτα.
will-be when motion not was or not will-be let-be-said so-much

VIII.2 · THREE OBJECTIONS

Against this: no change is everlasting, since every change runs between contraries; lifeless things begin to move; and animals move themselves from rest, so why not the universe? The first holds of change between contraries, but one continuous motion may be everlasting. The second asks only why a mover sometimes moves, sometimes not. And an animal is never wholly still: what surrounds it moves something within, and that moves its thought or desire.

252b Τὰ δ' ἐναντία τούτοις οὐ χαλεπὸν λύειν. δόξειε δ'
the(-arguments) and contrary to-these not (it-is)-difficult to-refute would-seem and
ἂν ἐκ τῶν τοιῶνδε σκοποῦσιν ἐνδέχεσθαι μάλιστα
— from the such(-considerations) (to-those)-examining to-be-possible most
κίνησιν εἶναί ποτε μὴ οὖσαν ὅλως, πρῶτον μὲν ὅτι
motion to-be at-some-time not being at-all first indeed that
οὐδεμία ἀΐδιος μεταβολή· μεταβολὴ γὰρ ἅπασα πέφυκεν
no (is)-everlasting change change for every is-by-nature
ἔκ τινος εἴς τι, ὥστε ἀνάγκη πάσης μεταβολῆς
from something to something so-that (it-is)-necessary of-every change

εἶναι πέρας τἀναντία ἐν οἷς γίγνεται, εἰς ἄπειρον δὲ
to-be (a)-limit the-contraries in which it-comes-about to infinity and
κινεῖσθαι μηδέν. ἔτι ὁρῶμεν ὅτι δυνατὸν κινηθῆναι
to-be-moved nothing further we-see that (it-is)-possible to-be-moved
μήτε κινούμενον μήτ' ἔχον ἐν ἑαυτῷ μηδεμίαν κίνησιν,
(what-is)-neither being-moved nor having in itself any motion
οἷον ἐπὶ τῶν ἀψύχων, ὧν οὔτε μέρος οὐδὲν οὔτε τὸ
such-as in-the-case-of the inanimate of-which neither part any nor the
ὅλον κινούμενον ἀλλ' ἠρεμοῦν κινεῖταί ποτε. προσῆκε
whole being-moved but resting it-is-moved at-some-time it-would-be-fitting
δὲ ἢ ἀεὶ κινεῖσθαι ἢ μηδέποτε, εἴπερ μὴ γίνεται οὐκ
but either always to-be-moved or never if-indeed not it-comes-to-be not
οὖσα. πολὺ δὲ μάλιστα τὸ τοιοῦτον ἐπὶ τῶν ἐμψύχων
being much and most the such(-thing) in-the-case-of the animate
εἶναι φανερόν· οὐδεμιᾶς γὰρ ἐν ἡμῖν ἐνούσης κινήσεως
to-be (is)-evident no for in us being-within motion
ἐνίοτε, ἀλλ' ἡσυχάζοντες ὅμως κινούμεθά ποτε, καὶ
sometimes but being-at-rest nevertheless we-are-moved at-some-time and
ἐγγίνεται ἐν ἡμῖν ἐξ ἡμῶν αὐτῶν ἀρχὴ κινήσεως, κἂν
comes-to-be-in in us from us ourselves (a)-principle of-motion even-if
μηθὲν ἔξωθεν κινήσῃ. τοῦτο γὰρ ἐπὶ τῶν ἀψύχων
nothing from-outside moves(-us) this for in-the-case-of the inanimate
οὐχ ὁρῶμεν ὁμοίως, ἀλλ' ἀεὶ κινεῖ τι αὐτὰ τῶν
not we-see similarly but always moves something them of-the
ἔξωθεν ἕτερον· τὸ δὲ ζῷον αὐτό φαμεν ἑαυτὸ κινεῖν.
(things)-outside other the but animal it-itself we-say itself to-move
ὥστ' εἴπερ ἠρεμεῖ ποτὲ πάμπαν, ἐν ἀκινήτῳ 25
so-that if-indeed it-rests at-some-time entirely in (an)-unmoved(-thing)
κίνησις ἂν γίγνοιτο ἐξ αὑτοῦ καὶ οὐκ ἔξωθεν. εἰ δ'
motion — would-come-to-be from itself and not from-outside if but
ἐν ζῴῳ τοῦτο δυνατὸν γενέσθαι, τί κωλύει τὸ αὐτὸ
in (an)-animal this (is)-possible to-happen what prevents the same

συμβῆναι καὶ κατὰ τὸ πᾶν; εἰ γὰρ ἐν μικρῷ κόσμῳ
to-happen also in-the-case-of the all if for in (a)-small cosmos
γίνεται, καὶ ἐν μεγάλῳ· καὶ εἰ ἐν τῷ κόσμῳ, κἂν τῷ
it-happens also in (a)-great(-one) and if in the cosmos also in-the
ἀπείρῳ, εἴπερ ἐνδέχεται κινεῖσθαι τὸ ἄπειρον καὶ ἠρεμεῖν
infinite if-indeed it-is-possible to-be-moved the infinite and to-rest
ὅλον. τούτων δὴ τὸ μὲν πρῶτον λεχθέν, τὸ μὴ τὴν
(as-a)-whole of-these then the indeed first (thing)-said the not the
αὐτὴν ἀεὶ καὶ μίαν τῷ ἀριθμῷ εἶναι τὴν κίνησιν τὴν
same always and one in-the number to-be the motion the(-one)
εἰς τὰ ἀντικείμενα, ὀρθῶς λέγεται. τοῦτο μὲν γὰρ ἴσως
to the opposites rightly is-said this indeed for perhaps
ἀναγκαῖον, εἴπερ μὴ ἀεὶ μίαν καὶ τὴν αὐτὴν εἶναι δυνατὸν
(is)-necessary if-indeed not always one and the same to-be (it-is)-possible
τὴν τοῦ αὐτοῦ καὶ ἑνὸς κίνησιν· λέγω δ' οἷον πότερον τῆς
the of-the same and one motion I-mean and such-as whether of-the
μιᾶς χορδῆς εἷς καὶ ὁ αὐτὸς φθόγγος, ἢ ἀεὶ ἕτερος,
one string (is)-one and the same note or always another
ὁμοίως ἐχούσης καὶ κινουμένης. ἀλλ' ὅμως ὁποτέρως
similarly (it)-being-disposed and being-moved but nevertheless whichever-way
ποτ' ἔχει, οὐδὲν κωλύει τὴν αὐτὴν εἶναί τινα τῷ συνεχῆ
ever it-is nothing prevents the same to-be some(-motion) by-the continuous
εἶναι καὶ ἀΐδιον· δῆλον δ' ἔσται μᾶλλον ἐκ τῶν ὕστερον.
to-be and everlasting clear and it-will-be more from the (things)-later
253a τὸ δὲ κινεῖσθαι μὴ κινούμενον οὐδὲν ἄτοπον, ἐὰν ὁτὲ
the and to-be-moved not moving(-before) (is)-nothing absurd if at-one-time
μὲν ᾖ τὸ κινῆσαν ἔξωθεν, ὁτὲ δὲ μή. τοῦτο
indeed there-be the (thing)-that-moves(-it) from-outside at-another but not this
μέντοι πῶς ἂν εἴη, ζητητέον, λέγω δὲ ὥστε τὸ αὐτὸ
however how — would-be (is)-to-be-sought I-mean and so-that the same
ὑπὸ τοῦ αὐτοῦ κινητικοῦ ὄντος ὁτὲ μὲν κινεῖσθαι
by the same mover being at-one-time indeed to-be-moved

ὁτὲ δὲ μή· οὐδὲν γὰρ ἄλλ᾽ ἀπορεῖ ὁ τοῦτο
at-another and not nothing for else is-at-a-loss(-about) the this
λέγων ἢ διὰ τί οὐκ ἀεὶ τὰ μὲν ἠρεμεῖ
(one)-saying than for what(-reason) not always the(-ones) indeed rest
τῶν ὄντων τὰ δὲ κινεῖται. μάλιστα δ᾽ ἂν δόξειε
of-the (things)-being the(-others) and are-moved most and — would-seem
τὸ τρίτον ἔχειν ἀπορίαν, ὡς ἐγγιγνομένης οὐκ ἐνούσης
the third to-have difficulty as coming-to-be-in not being-within
πρότερον κινήσεως, τὸ συμβαῖνον ἐπὶ τῶν ἐμψύχων·
before motion the (thing)-happening in-the-case-of the animate
ἠρεμοῦν γὰρ πρότερον μετὰ ταῦτα βαδίζει, κινήσαντος
resting for before after these(-things) it-walks having-moved(-it)
τῶν ἔξωθεν οὐδενός, ὡς δοκεῖ. τοῦτο δ᾽ ἐστὶ ψεῦδος.
of-the (things)-outside nothing as it-seems this but is false
ὁρῶμεν γὰρ ἀεί τι κινούμενον ἐν τῷ ζῴῳ τῶν
we-see for always something moving in the animal of-the
συμφύτων· τούτου δὲ τῆς κινήσεως οὐκ αὐτὸ τὸ ζῷον
(parts)-grown-with(-it) of-this and the motion not itself the animal
αἴτιον, ἀλλὰ τὸ περιέχον ἴσως. αὐτὸ δέ φαμεν ἑαυτὸ
(is)-cause but the (thing)-surrounding perhaps it-itself and we-say itself
κινεῖν οὐ πᾶσαν κίνησιν, ἀλλὰ τὴν κατὰ τόπον.
to-move not every motion but the(-one) according-to place
οὐδὲν οὖν κωλύει, μᾶλλον δ᾽ ἴσως ἀναγκαῖον, ἐν μὲν τῷ
nothing then prevents rather and perhaps (it-is)-necessary in indeed the
σώματι πολλὰς ἐγγίγνεσθαι κινήσεις ὑπὸ τοῦ περιέχοντος,
body many to-come-to-be-in motions by the (thing)-surrounding
τούτων δ᾽ ἐνίας τὴν διάνοιαν ἢ τὴν ὄρεξιν κινεῖν, ἐκείνην
of-these and some the thought or the desire to-move that
δὲ τὸ ὅλον ἤδη ζῷον κινεῖν, ὁποῖον συμβαίνει περὶ τοὺς
and the whole already animal to-move as happens concerning the
ὕπνους· αἰσθητικῆς μὲν γὰρ οὐδεμιᾶς ἐνούσης κινήσεως,
sleeps sensory indeed for no being-within motion

ἐνούσης μέντοι τινός, ἐγείρεται τὰ ζῷα πάλιν. ἀλλὰ γὰρ
being-within however some wake-up the animals again but for
φανερὸν ἔσται καὶ περὶ τούτων ἐκ τῶν ἑπομένων.
evident it-will-be also about these from the (things)-following

VIII.3 · SOME THINGS MOVE, SOME REST

Either all things always rest, or all always move, or some move and some rest. That all rest is a weakness of thought, no concern of the physicist; that all always move unnoticed is refuted by growth, alteration, and a stone lying on the earth. Nor can some always rest and others always move, since the same things are seen doing both. The remaining case answers every difficulty: some things always unmoved, some always moving, and some doing both.

25 Ἀρχὴ δὲ τῆς σκέψεως ἔσται ἥπερ καὶ περὶ
(the)-beginning and of-the inquiry will-be the-very(-one)-which also about
τῆς λεχθείσης ἀπορίας, διὰ τί ποτε ἔνια τῶν
the stated difficulty for what(-reason) ever some of-the
ὄντων ὁτὲ μὲν κινεῖται ὁτὲ δὲ ἠρεμεῖ πάλιν.
(things)-being at-one-time indeed are-moved at-another and rest again
ἀνάγκη δ' ἤτοι πάντα ἠρεμεῖν ἀεί, ἢ πάντ' ἀεὶ
(it-is)-necessary and either all to-rest always or all always
κινεῖσθαι, ἢ τὰ μὲν κινεῖσθαι τὰ δ' ἠρεμεῖν,
to-be-moved or the(-ones) indeed to-be-moved the(-others) and to-rest
καὶ πάλιν τούτων ἤτοι τὰ μὲν κινούμενα κινεῖσθαι
and again of-these either the(-ones) indeed moving to-be-moved
ἀεὶ τὰ δ' ἠρεμοῦντα ἠρεμεῖν, ἢ πάντα πεφυκέναι
always the(-ones) and resting to-rest or all to-be-by-nature
ὁμοίως κινεῖσθαι καὶ ἠρεμεῖν, ἢ τὸ λοιπὸν ἔτι καὶ τρίτον·
alike to-be-moved and to-rest or the remaining still also third
ἐνδέχεται γὰρ τὰ μὲν ἀεὶ τῶν ὄντων ἀκίνητα
(it-is)-possible for the(-ones) indeed always of-the (things)-being unmoved

εἶναι, τὰ δ' ἀεὶ κινούμενα, τὰ δ' ἀμφοτέρων
to-be the(-others) and always moving the(-others) and in-both
μεταλαμβάνειν. ὅπερ ἡμῖν λεκτέον ἐστίν· τοῦτο γὰρ
to-share which-precisely by-us to-be-said is this for
ἔχει λύσιν τε πάντων τῶν ἀπορουμένων, καὶ τέλος ἡμῖν
has solution both of-all the (things)-puzzled-over and (the)-end for-us
ταύτης τῆς πραγματείας ἐστίν. τὸ μὲν οὖν πάντ' ἠρεμεῖν,
of-this the treatise is the indeed then all to-rest
καὶ τούτου ζητεῖν λόγον ἀφέντας τὴν αἴσθησιν,
and of-this to-seek (an)-account (for-those)-having-dismissed the perception
ἀρρωστία τίς ἐστι διανοίας, καὶ περὶ ὅλου τινὸς ἀλλ'
weakness some is of-thought and about (a)-whole some but
οὐ περὶ μέρους ἀμφισβήτησις· οὐδὲ μόνον πρὸς τὸν
not about (a)-part (a)-dispute nor only against the
φυσικόν, ἀλλὰ πρὸς ἁπάσας τὰς ἐπιστήμας ὡς εἰπεῖν
natural-philosopher but against all the sciences as to-say
καὶ πάσας τὰς δόξας διὰ τὸ κινήσει χρῆσθαι πάσας.
and all the opinions because-of the(-fact) motion to-use all
ἔτι δ' αἱ περὶ τῶν ἀρχῶν ἐνστάσεις, ὥσπερ ἐν τοῖς περὶ 253b
further and the about the principles objections just-as in the about
τὰ μαθήματα λόγοις οὐδέν εἰσι πρὸς τὸν μαθηματικόν,
the mathematics arguments nothing are to the mathematician
ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων, οὕτως οὐδὲ περὶ τοῦ
similarly and also in-the-case-of the others thus neither about the
νῦν ῥηθέντος πρὸς τὸν φυσικόν· ὑπόθεσις γὰρ ὅτι ἡ
now said(-thing) to the natural-philosopher (it-is-a)-hypothesis for that the
φύσις ἀρχὴ τῆς κινήσεως. σχεδὸν δέ τι καὶ τὸ φάναι
nature (is)-principle of-the motion nearly and something also the to-say
πάντα κινεῖσθαι ψεῦδος μέν, ἧττον δὲ τούτου παρὰ τὴν
all to-be-moved (is)-false indeed less but than-this against the
μέθοδον· ἐτέθη μὲν γὰρ ἡ φύσις ἐν τοῖς φυσικοῖς ἀρχὴ
inquiry was-posited indeed for the nature in the physics (as)-principle

καθάπερ κινήσεως καὶ ἠρεμίας, ὁμοίως δὲ φυσικὸν ἡ
just-as of-motion and of-rest similarly and natural (is)-the
κίνησις· καί φασί τινες κινεῖσθαι τῶν ὄντων οὐ τὰ μὲν
motion and say some to-be-moved of-the (things)-being not the(-ones) indeed
τὰ δ' οὔ, ἀλλὰ πάντα καὶ ἀεί, ἀλλὰ λανθάνειν τοῦτο
the(-others) and not but all and always but to-escape this
τὴν ἡμετέραν αἴσθησιν. πρὸς οὓς καίπερ οὐ διορίζοντας
the our perception against whom although not defining
ποίαν κίνησιν λέγουσιν, ἢ πάσας, οὐ χαλεπὸν ἀπαντῆσαι·
what-kind-of motion they-mean or all not (it-is)-difficult to-meet(-them)
οὔτε γὰρ αὐξάνεσθαι οὔτε φθίνειν οἷόν τε συνεχῶς, ἀλλ'
neither for to-grow nor to-decay possible — continuously but
ἔστι καὶ τὸ μέσον. ἔστι δ' ὅμοιος ὁ λόγος τῷ περὶ
there-is also the middle is and similar the argument to-the(-argument) about
τοῦ τὸν σταλαγμὸν κατατρίβειν καὶ τὰ ἐκφυόμενα
the the drop to-wear-away and the (plants)-growing-out(-of-them)
τοὺς λίθους διαιρεῖν· οὐ γὰρ εἰ τοσόνδε ἐξέωσεν ἢ ἀφεῖλεν
the stones to-split not for if so-much pushed-out or removed
ὁ σταλαγμός, καὶ τὸ ἥμισυ ἐν ἡμίσει χρόνῳ πρότερον· ἀλλ'
the drop also the half in half time before but
ὥσπερ ἡ νεωλκία, καὶ οἱ σταλαγμοὶ οἱ τοσοιδὶ τοσονδὶ
just-as the ship-hauling also the drops the so-many so-much
κινοῦσι, τὸ δὲ μέρος αὐτῶν ἐν οὐδενὶ χρόνῳ τοσοῦτον.
move the but part of-them in no time so-much
20 διαιρεῖται μὲν οὖν τὸ ἀφαιρεθὲν εἰς πλείω, ἀλλ' οὐδὲν
is-divided indeed then the (thing)-removed into more(-parts) but none
αὐτῶν ἐκινήθη χωρίς, ἀλλ' ἅμα. φανερὸν οὖν ὡς οὐκ
of-them was-moved separately but together (it-is)-evident then that not
ἀναγκαῖον ἀεί τι ἀπιέναι, ὅτι διαιρεῖται ἡ φθίσις
necessary always something to-depart because is-divisible the decay
εἰς ἄπειρα, ἀλλ' ὅλον ποτὲ ἀπιέναι. ὁμοίως δὲ καὶ
into infinite(-parts) but (a)-whole at-some-time to-depart similarly and also

ἐπ᾽ ἀλλοιώσεως ὁποιασποτοῦν· οὐ γὰρ εἰ μεριστὸν εἰς
in-the-case-of alteration of-any-kind-whatever not for if divisible into
ἄπειρα τὸ ἀλλοιούμενον, διὰ τοῦτο καὶ ἡ ἀλλοίωσις,
infinite(-parts) the (thing)-altered because-of this also (is)-the alteration
ἀλλ᾽ ἀθρόα γίνεται πολλάκις, ὥσπερ ἡ πῆξις. ἔτι ὅταν
but all-at-once it-happens often just-as the freezing further when
τις νοσήσῃ, ἀνάγκη χρόνον γενέσθαι ἐν ᾧ ὑγιασθήσεται,
one falls-ill (it-is)-necessary time to-pass in which he-will-be-healed
καὶ μὴ ἐν πέρατι χρόνου μεταβάλλειν· ἀνάγκη δὲ εἰς
and not in (a)-limit of-time to-change (it-is)-necessary and into
ὑγίειαν μεταβάλλειν καὶ μὴ εἰς ἄλλο μηθέν. ὥστε τὸ
health to-change and not into other anything so-that the
φάναι συνεχῶς ἀλλοιοῦσθαι λίαν ἐστὶ τοῖς φανεροῖς
to-say continuously to-be-altered too-much is with-the evident(-facts)
ἀμφισβητεῖν. εἰς τοὐναντίον γὰρ ἡ ἀλλοίωσις· ὁ δὲ λίθος
to-dispute into the-opposite for (is)-the alteration the but stone
οὔτε σκληρότερος γίνεται οὔτε μαλακώτερος. κατά τε τὸ
neither harder becomes nor softer as-to and the
φέρεσθαι θαυμαστὸν εἰ λέληθεν ὁ λίθος κάτω φερόμενος ἢ
to-be-carried (it-is)-marvelous if escapes-notice the stone downward being-carried or
μένων ἐπὶ τῆς γῆς. ἔτι δ᾽ ἡ γῆ καὶ τῶν ἄλλων ἕκαστον
staying on the earth further and the earth and of-the others each
ἐξ ἀνάγκης μένουσι μὲν ἐν τοῖς οἰκείοις τόποις, κινοῦνται δὲ
of necessity stay indeed in the proper places are-moved but
βιαίως ἐκ τούτων· εἴπερ οὖν ἔνι᾽ αὐτῶν ἐστὶν ἐν τοῖς οἰκείοις
by-force from these if-indeed then some of-them are in the proper
τόποις, ἀνάγκη μηδὲ κατὰ τόπον πάντα κινεῖσθαι.
places (it-is)-necessary not-even according-to place all to-be-moved
ὅτι μὲν οὖν ἀδύνατον ἢ ἀεὶ πάντα κινεῖσθαι ἢ 254a
that indeed then (it-is)-impossible either always all to-be-moved or
ἀεὶ πάντα ἠρεμεῖν, ἐκ τούτων καὶ ἄλλων τοιούτων
always all to-rest from these and other such(-arguments)

πιστεύσειεν ἄν τις. ἀλλὰ μὴν οὐδὲ τὰ μὲν ἀεὶ
would-believe — one but indeed nor the(-ones) indeed always
ἐνδέχεται ἠρεμεῖν, τὰ δ' ἀεὶ κινεῖσθαι, ποτὲ δ'
(it-is)-possible to-rest the(-others) and always to-be-moved at-some-time and
ἠρεμεῖν καὶ ποτὲ κινεῖσθαι μηδέν. λεκτέον δ' ὅτι
to-rest and at-some-time to-be-moved nothing (it-must)-be-said and that
ἀδύνατον, ὥσπερ ἐπὶ τῶν εἰρημένων πρότερον, καὶ
(it-is)-impossible just-as in-the-case-of the (things)-said before so-also
ἐπὶ τούτων· ὁρῶμεν γὰρ καὶ ἐπὶ τῶν αὐτῶν
in-the-case-of these we-see for also in-the-case-of the same(-things)
γιγνομένας τὰς εἰρημένας μεταβολάς. καὶ πρὸς τούτοις
happening the stated changes and besides these
ὅτι μάχεται τοῖς φανεροῖς ὁ ἀμφισβητῶν· οὔτε γὰρ
that fights with-the evident(-facts) the (one)-disputing neither for
ἡ αὔξησις οὔθ' ἡ βίαιος ἔσται κίνησις, εἰ μὴ κινήσεται
the growth nor the forced will-be motion if not will-be-moved
παρὰ φύσιν ἠρεμοῦν πρότερον. γένεσιν οὖν ἀναιρεῖ
contrary-to nature resting before coming-to-be then destroys
καὶ φθορὰν οὗτος ὁ λόγος. σχεδὸν δὲ καὶ τὸ κινεῖσθαι
and destruction this the argument nearly and also the to-be-moved
γίνεσθαί τι καὶ φθείρεσθαι δοκεῖ πᾶσιν· εἰς ὃ μὲν
to-come-to-be something and to-perish seems to-all into what indeed
γὰρ μεταβάλλει, γίνεται τοῦτο ἢ ἐν τούτῳ, ἐξ οὗ δὲ
for it-changes becomes this or in this from what and
μεταβάλλει, φθείρεται τοῦτο ἢ ἐντεῦθεν. ὥστε δῆλον ὅτι
it-changes perishes this or from-there so-that (it-is)-clear that
τὰ μὲν κινεῖται, τὰ δ' ἠρεμεῖ ἐνίοτε.
the(-ones) indeed are-moved the(-others) and rest sometimes
15 τὸ δὲ πάντα ἀξιοῦν ὁτὲ μὲν ἠρεμεῖν ὁτὲ δὲ
the but all to-claim at-one-time indeed to-rest at-another and
κινεῖσθαι, τοῦτ' ἤδη συναπτέον πρὸς τοὺς πάλαι λόγους.
to-be-moved this now (must)-be-connected to the long-ago arguments

ἀρχὴν δὲ πάλιν ποιητέον ἀπὸ τῶν νῦν διορισθέντων,
(a)-beginning and again (must)-be-made from the now determined(-things)
τὴν αὐτὴν ἥνπερ ἠρξάμεθα πρότερον. ἢ γάρ τοι
the same which-precisely we-began before either for surely
πάντα ἠρεμεῖ, ἢ πάντα κινεῖται, ἢ τὰ μὲν ἠρεμεῖ
all rest or all are-moved or the(-ones) indeed rest
τὰ δὲ κινεῖται τῶν ὄντων. καὶ εἰ τὰ μὲν ἠρεμεῖ
the(-others) and are-moved of-the (things)-being and if the(-ones) indeed rest
τὰ δὲ κινεῖται, ἀνάγκη ἤτοι πάντα ὁτὲ μὲν
the(-others) and are-moved (it-is)-necessary either all at-one-time indeed
ἠρεμεῖν ὁτὲ δὲ κινεῖσθαι, ἢ τὰ μὲν ἀεὶ ἠρεμεῖν
to-rest at-another and to-be-moved or the(-ones) indeed always to-rest
τὰ δ' ἀεὶ κινεῖσθαι αὐτῶν, ἢ τὰ μὲν ἀεὶ ἠρεμεῖν
the(-others) and always to-be-moved of-them or the(-ones) indeed always to-rest
τὰ δ' ἀεὶ κινεῖσθαι τὰ δ' ὁτὲ μὲν ἠρεμεῖν
the(-others) and always to-be-moved the(-others) and at-one-time indeed to-rest
ὁτὲ δὲ κινεῖσθαι. ὅτι μὲν τοίνυν οὐχ οἷόν τε πάντ'
at-another and to-be-moved that indeed therefore not possible — all
ἠρεμεῖν, εἴρηται μὲν καὶ πρότερον, εἴπωμεν δὲ καὶ νῦν. εἰ
to-rest has-been-said indeed also before let-us-say and also now if
γὰρ καὶ κατ' ἀλήθειαν οὕτως ἔχει, καθάπερ φασί τινες εἶναι
for even in truth thus it-is just-as say some to-be
τὸ ὂν ἄπειρον καὶ ἀκίνητον, ἀλλ' οὔτι φαίνεταί γε
the being infinite and unmoved but not-at-all it-appears at-least
κατὰ τὴν αἴσθησιν, ἀλλὰ κινεῖσθαι πολλὰ τῶν ὄντων.
according-to the perception but to-be-moved many of-the (things)-being
εἴπερ οὖν ἐστὶ δόξα ψευδὴς ἢ ὅλως δόξα, καὶ κίνησίς ἐστι, 30
if-indeed then there-is opinion false or at-all opinion also motion there-is
κἂν εἰ φαντασία, κἂν εἰ ὁτὲ μὲν οὕτως δοκεῖ εἶναι
even if imagination even if at-one-time indeed thus it-seems to-be
ὁτὲ δ' ἑτέρως· ἡ γὰρ φαντασία καὶ ἡ δόξα κινήσεις
at-another and otherwise the for imagination and the opinion motions

τινὲς εἶναι δοκοῦσιν. ἀλλὰ τὸ μὲν περὶ τούτου σκοπεῖν, καὶ
some to-be seem but the indeed about this to-examine and
ζητεῖν λόγον ὧν βέλτιον ἔχομεν ἢ λόγου
to-seek (an)-account (of-things)-which better we-are(-placed) than an-account
δεῖσθαι, κακῶς κρίνειν ἐστὶ τὸ βέλτιον καὶ τὸ χεῖρον καὶ
to-need badly to-judge is the better and the worse and
τὸ πιστὸν καὶ τὸ μὴ πιστὸν καὶ ἀρχὴν καὶ μὴ ἀρχήν.
the credible and the not credible and principle and not principle
ὁμοίως δὲ ἀδύνατον καὶ τὸ πάντα κινεῖσθαι, ἢ τὰ
similarly and (is)-impossible also the all to-be-moved or the(-ones)
μὲν ἀεὶ κινεῖσθαι τὰ δ' ἀεὶ ἠρεμεῖν. πρὸς ἅπαντα
indeed always to-be-moved the(-others) and always to-rest against all
γὰρ ταῦτα ἱκανὴ μία πίστις· ὁρῶμεν γὰρ ἔνια ὁτὲ
for these(-views) (is)-sufficient one proof we-see for some at-one-time
μὲν κινούμενα ὁτὲ δ' ἠρεμοῦντα. ὥστε φανερὸν ὅτι
indeed moving at-another and resting so-that (it-is)-evident that
ἀδύνατον ὁμοίως τὸ πάντα ἠρεμεῖν καὶ τὸ πάντα κινεῖσθαι
(is)-impossible alike the all to-rest and the all to-be-moved
συνεχῶς τῷ τὰ μὲν ἀεὶ κινεῖσθαι τὰ δ' ἠρεμεῖν
continuously to-the the(-ones) indeed always to-be-moved the(-others) and to-rest
ἀεί. λοιπὸν οὖν θεωρῆσαι πότερον πάντα τοιαῦτα οἷα
always (it-is)-left then to-consider whether all (are)-such as
κινεῖσθαι καὶ ἠρεμεῖν, ἢ ἔνια μὲν οὕτως, ἔνια δ' ἀεὶ
to-be-moved and to-rest or some indeed thus some and always
ἠρεμεῖ, ἔνια δ' ἀεὶ κινεῖται· τοῦτο γὰρ δεικτέον ἡμῖν.
rest some and always are-moved this for (must)-be-shown by-us

Things move accidentally or in themselves; of the latter, some by themselves, some by another, some by nature, and some by force. An animal moves itself by nature, though its body can move against nature, and what moves by force is moved by another. The hard case is the light and the heavy: continuous, they cannot move themselves, and hold a principle of being moved, not of moving. Being potential in several senses, they are moved by what made them so, or incidentally by what removes a hindrance. So whatever moves is moved by something.

Τῶν δὴ κινούντων καὶ κινουμένων τὰ μὲν κατὰ 254b
of-the then (things)-moving and being-moved the(-ones) indeed by
συμβεβηκὸς κινεῖ καὶ κινεῖται, τὰ δὲ καθ' αὑτά,
accident move and are-moved the(-others) and by themselves
κατὰ συμβεβηκὸς μὲν οἷον ὅσα τε τῷ ὑπάρχειν τοῖς
by accident indeed such-as as-many-as both by-the to-belong to-the
κινοῦσιν ἢ κινουμένοις καὶ τὰ κατὰ μόριον, τὰ
(things)-moving or being-moved and the(-ones) by part the(-others)
δὲ καθ' αὑτά, ὅσα μὴ τῷ ὑπάρχειν τῷ κινοῦντι ἢ
and by themselves as-many-as not by-the to-belong to-the moving or
κινουμένῳ, μηδὲ τῷ μόριόν τι αὐτῶν κινεῖν ἢ κινεῖσθαι. τῶν
being-moved nor by-the (a)-part some of-them to-move or to-be-moved of-the
δὲ καθ' αὑτὰ τὰ μὲν ὑφ' ἑαυτοῦ τὰ δ' ὑπ' ἄλλου,
and by themselves the(-ones) indeed by itself the(-others) and by another
καὶ τὰ μὲν φύσει τὰ δὲ βίᾳ καὶ παρὰ φύσιν·
and the(-ones) indeed by-nature the(-others) and by-force and contrary-to nature
τό τε γὰρ αὐτὸ ὑφ' αὑτοῦ κινούμενον φύσει κινεῖται, οἷον
the both for it-itself by itself being-moved by-nature is-moved such-as
ἕκαστον τῶν ζῴων· κινεῖται γὰρ τὸ ζῷον αὐτὸ ὑφ' αὑτοῦ,
each of-the animals is-moved for the animal it-itself by itself
ὅσων δ' ἡ ἀρχὴ ἐν αὐτοῖς τῆς κινήσεως, ταῦτα
(those)-of-which and the principle (is)-in them of-the motion these

φύσει φαμὲν κινεῖσθαι. διὸ τὸ μὲν ζῷον ὅλον φύσει αὐτὸ
by-nature we-say to-be-moved wherefore the indeed animal whole by-nature it-itself
ἑαυτὸ κινεῖ, τὸ μέντοι σῶμα ἐνδέχεται καὶ φύσει καὶ παρὰ
itself moves the however body can both by-nature and contrary-to
φύσιν κινεῖσθαι· διαφέρει γὰρ ὁποίαν τε ἂν κίνησιν
nature be-moved it-makes-a-difference for what-sort-of both — motion
κινούμενον τύχῃ καὶ ἐκ ποίου στοιχείου συνεστηκός.
being-moved it-happens and from what-kind-of element composed
25 καὶ τῶν ὑπ᾽ ἄλλου κινουμένων τὰ μὲν φύσει
and of-the (things)-by another moved the(-ones) indeed by-nature
κινεῖται τὰ δὲ παρὰ φύσιν, παρὰ φύσιν μὲν οἷον
are-moved the(-others) and contrary-to nature contrary-to nature indeed such-as
τὰ γεηρὰ ἄνω καὶ τὸ πῦρ κάτω. ἔτι δὲ τὰ μόρια
the earthy(-things) upward and the fire downward further and the parts
τῶν ζῴων πολλάκις κινεῖται παρὰ φύσιν, παρὰ τὰς
of-the animals often are-moved contrary-to nature contrary-to the
θέσεις καὶ τοὺς τρόπους τῆς κινήσεως· καὶ μάλιστα τὸ
positions and the modes of-the motion and most the
ὑπό τινος κινεῖσθαι τὸ κινούμενον ἐν τοῖς παρὰ φύσιν
by something to-be-moved the (thing)-moved in the contrary-to nature
κινουμένοις ἐστὶ φανερὸν διὰ τὸ δῆλον εἶναι ὑπ᾽ ἄλλου
moved(-things) is evident because-of the clear to-be by another
κινούμενον. μετὰ δὲ τὰ παρὰ φύσιν τῶν κατὰ φύσιν τὰ
being-moved after and the contrary-to nature of-the according-to nature the
αὐτὰ ὑφ᾽ αὑτῶν, οἷον τὰ ζῷα· οὐ γὰρ τοῦτ᾽ ἄδηλον,
(things)-themselves by themselves such-as the animals not for (is)-this unclear
εἰ ὑπό τινος κινεῖται, ἀλλὰ πῶς δεῖ διαλαβεῖν
whether by something they-are-moved but how one-must to-distinguish
αὐτοῦ τὸ κινοῦν καὶ τὸ κινούμενον· ἔοικε γὰρ ὥσπερ ἐν τοῖς
of-it the moving and the moved it-seems for just-as in the
πλοίοις καὶ τοῖς μὴ φύσει συνισταμένοις, οὕτω καὶ ἐν
ships and the (things)-not by-nature constituted thus also in

τοῖς ζῴοις εἶναι διῃρημένον τὸ κινοῦν καὶ τὸ κινούμενον,
the animals to-be divided the moving and the moved
καὶ οὕτω τὸ ἅπαν αὐτὸ αὑτὸ κινεῖν. μάλιστα δ' ἀπορεῖται
and thus the whole it-itself itself to-move most but is-doubted
τὸ λοιπὸν τῆς εἰρημένης τελευταίας διαιρέσεως· τῶν γὰρ
the remaining of-the stated last division of-the for
ὑπ' ἄλλου κινουμένων τὰ μὲν παρὰ φύσιν ἐθήκαμεν
by another moved the(-ones) indeed contrary-to nature we-set-down
κινεῖσθαι, τὰ δὲ λείπεται ἀντιθεῖναι ὅτι φύσει.
to-be-moved the(-others) and it-remains to-set-against that by-nature
ταῦτα δ' ἐστὶν ἃ τὴν ἀπορίαν παράσχοι ἂν 255a
these and are (the-things)-which the difficulty would-furnish —
ὑπὸ τίνος κινεῖται, οἷον τὰ κοῦφα καὶ τὰ βαρέα.
by what they-are-moved such-as the light(-things) and the heavy
ταῦτα γὰρ εἰς μὲν τοὺς ἀντικειμένους τόπους βίᾳ
these for into indeed the opposite places by-force
κινεῖται, εἰς δὲ τοὺς οἰκείους, τὸ μὲν κοῦφον ἄνω
are-moved into but the proper the(-one) indeed light upward
τὸ δὲ βαρὺ κάτω, φύσει· τὸ δ' ὑπὸ τίνος οὐκέτι
the(-other) and heavy downward by-nature the but by what no-longer
φανερόν, ὥσπερ ὅταν κινῶνται παρὰ φύσιν. τό τε γὰρ
(is)-evident just-as when they-are-moved contrary-to nature the both for
αὐτὰ ὑφ' αὑτῶν φάναι ἀδύνατον· ζωτικόν τε γὰρ
they-themselves by themselves to-say (is)-impossible vital both for
τοῦτο καὶ τῶν ἐμψύχων ἴδιον, ἱστάναι ἂν ἐδύνατο αὐτά·
(is)-this and of-the animate peculiar to-stop — could themselves
λέγω δ' οἷον, εἰ τοῦ βαδίζειν αἴτιον αὑτῷ, καὶ τοῦ μὴ
I-mean and such-as if of-the to-walk (it-is)-cause to-itself also of-the not
βαδίζειν, ὥστ' εἰ ἐπ' αὐτῷ τὸ ἄνω φέρεσθαι τῷ πυρί,
to-walk so-that if up-to it the upward to-be-carried for-the fire
δῆλον ὅτι ἐπ' αὐτῷ καὶ τὸ κάτω. ἄλογον δὲ καὶ τὸ
(it-is)-clear that up-to it also the downward unreasonable and also the

μίαν κίνησιν κινεῖσθαι μόνην ὑφ᾽ αὑτῶν, εἴγε αὐτὰ
one motion to-be-moved only by themselves if-indeed they-themselves
ἑαυτὰ κινοῦσιν. ἔτι πῶς ἐνδέχεται συνεχές τι καὶ
themselves they-move further how (is-it)-possible continuous something and
συμφυὲς αὐτὸ ἑαυτὸ κινεῖν; ᾗ γὰρ ἓν καὶ συνεχὲς
naturally-unified it-itself itself to-move insofar-as for one and continuous
μὴ ἁφῇ, ταύτῃ ἀπαθές· ἀλλ᾽ ᾗ κεχώρισται,
not by-contact in-this-respect (it-is)-impassive but insofar-as it-is-separated
ταύτῃ τὸ μὲν πέφυκε ποιεῖν τὸ δὲ πάσχειν.
in-this-respect the(-one) indeed is-by-nature to-act the(-other) and to-be-acted-on
15 οὔτ᾽ ἄρα τούτων οὐθὲν αὐτὸ ἑαυτὸ κινεῖ (συμφυῆ
neither then of-these any it-itself itself moves naturally-unified
γάρ), οὔτ᾽ ἄλλο συνεχὲς οὐδέν, ἀλλ᾽ ἀνάγκη διῃρῆσθαι
(they-are)-for nor other continuous anything but (it-is)-necessary to-be-divided
τὸ κινοῦν ἐν ἑκάστῳ πρὸς τὸ κινούμενον, οἷον ἐπὶ τῶν
the moving in each from the moved such-as in-the-case-of the
ἀψύχων ὁρῶμεν, ὅταν κινῇ τι τῶν ἐμψύχων αὐτά. ἀλλὰ
inanimate we-see when moves something of-the animate them but
συμβαίνει καὶ ταῦτα ὑπό τινος ἀεὶ κινεῖσθαι· γένοιτο
it-happens also these by something always to-be-moved would-become
δ᾽ ἂν φανερὸν διαιροῦσι τὰς αἰτίας. ἔστι δὲ καὶ
and — evident (to-those)-dividing the causes it-is(-possible) and also
ἐπὶ τῶν κινούντων λαβεῖν τὰ εἰρημένα· τὰ μὲν
in-the-case-of the movers to-grasp the (things)-said the(-ones) indeed
γὰρ παρὰ φύσιν αὐτῶν κινητικά ἐστιν, οἷον ὁ μοχλὸς οὐ
for contrary-to nature of-them able-to-move are such-as the lever not
φύσει τοῦ βάρους κινητικός, τὰ δὲ φύσει, οἷον τὸ
by-nature of-the weight (is)-able-to-move the(-others) and by-nature such-as the
ἐνεργείᾳ θερμὸν κινητικὸν τοῦ δυνάμει θερμοῦ. ὁμοίως
in-actuality hot (is)-able-to-move the in-potentiality hot similarly
δὲ καὶ ἐπὶ τῶν ἄλλων τῶν τοιούτων. καὶ κινητὸν
and also in-the-case-of the others the such and movable

δ' ὡσαύτως φύσει τὸ δυνάμει ποιὸν ἢ ποσὸν ἢ ποῦ,
too likewise by-nature (is)-the in-potentiality qualified or quantified or where
ὅταν ἔχῃ τὴν ἀρχὴν τὴν τοιαύτην ἐν αὑτῷ καὶ μὴ κατὰ
when it-has the principle the such in itself and not by
συμβεβηκός· εἴη γὰρ ἂν τὸ αὐτὸ καὶ ποιὸν καὶ ποσόν,
accident would-be for — the same both qualified and quantified
ἀλλὰ θατέρῳ θάτερον συμβέβηκε καὶ οὐ καθ' αὑτὸ ὑπάρχει.
but to-the-one the-other is-accidental and not by itself belongs
τὸ δὴ πῦρ καὶ ἡ γῆ κινοῦνται ὑπό τινος βίᾳ μέν, 30
the then fire and the earth are-moved by something by-force indeed
ὅταν παρὰ φύσιν, φύσει δ', ὅταν εἰς τὰς αὐτῶν
when contrary-to nature by-nature and when into the their-own
ἐνεργείας δυνάμει ὄντα. ἐπεὶ δὲ τὸ δυνάμει πλεοναχῶς
actualities in-potentiality being since and the in-potentiality in-more-ways
λέγεται, τοῦτ' αἴτιον τοῦ μὴ φανερὸν εἶναι ὑπὸ τίνος τὰ
is-said this (is)-cause of-the not evident to-be by what the
τοιαῦτα κινεῖται, οἷον τὸ πῦρ ἄνω καὶ ἡ γῆ κάτω.
such(-things) are-moved such-as the fire upward and the earth downward
ἔστι δὲ δυνάμει ἄλλως ὁ μανθάνων ἐπιστήμων καὶ ὁ
is and in-potentiality otherwise the (one)-learning (a)-knower and the
ἔχων ἤδη καὶ μὴ θεωρῶν. ἀεὶ δ', ὅταν ἅμα τὸ
(one)-having(-it) already and not contemplating always and when together the
ποιητικὸν καὶ τὸ παθητικὸν ὦσιν, γίνεται ἐνίοτε ἐνεργείᾳ
active and the passive are becomes sometimes in-actuality
τὸ δυνατόν, οἷον τὸ μανθάνον ἐκ δυνάμει ὄντος ἕτερον
the capable(-thing) such-as the learning from in-potentiality being another
γίνεται δυνάμει. ὁ γὰρ ἔχων ἐπιστήμην μὴ θεωρῶν
becomes in-potentiality the for (one)-having knowledge not contemplating
δὲ δυνάμει ἐστὶν ἐπιστήμων πως, ἀλλ' οὐχ ὡς καὶ
but in-potentiality is (a)-knower somehow but not as even
πρὶν μαθεῖν. ὅταν δ' οὕτως ἔχῃ, ἐὰν μή τι κωλύῃ,
before to-learn when and thus he-is if not something prevents

ἐνεργεῖ καὶ θεωρεῖ, ἢ ἔσται ἐν τῇ ἀντιφάσει καὶ
he-actualizes(-it) and contemplates or he-will-be in the contradictory and
ἀγνοίᾳ. ὁμοίως δὲ ταῦτ' ἔχει καὶ ἐπὶ τῶν φυσικῶν·
ignorance similarly and these are also in-the-case-of the natural(-things)
τὸ γὰρ ψυχρὸν δυνάμει θερμόν, ὅταν δὲ μεταβάλῃ,
the for cold (is)-in-potentiality hot when and it-changes
ἤδη πῦρ, καίει δέ, ἂν μή τι κωλύῃ καὶ ἐμποδίζῃ.
already (it-is)-fire it-burns and if not something prevents and hinders
255b ὁμοίως δ' ἔχει καὶ περὶ τὸ βαρὺ καὶ κοῦφον· τὸ γὰρ
similarly and it-is also about the heavy and light the for
κοῦφον γίνεται ἐκ βαρέος, οἷον ἐξ ὕδατος ἀήρ· τοῦτο
light comes-to-be from heavy such-as from water air this
γὰρ δυνάμει πρῶτον, καὶ ἤδη κοῦφον, καὶ ἐνεργήσει
for (is)-in-potentiality first and already light and it-will-actualize
γ' εὐθύς, ἂν μή τι κωλύῃ. ἐνέργεια δὲ τοῦ κούφου
at-least at-once if not something prevents (the)-actuality and of-the light
τὸ ποῦ εἶναι καὶ ἄνω, κωλύεται δ', ὅταν ἐν τῷ ἐναντίῳ
(is)-the where to-be and upward it-is-prevented and when in the contrary
τόπῳ ᾖ. καὶ τοῦθ' ὁμοίως ἔχει καὶ ἐπὶ τοῦ ποσοῦ
place it-is and this similarly is also in-the-case-of the quantified
καὶ ἐπὶ τοῦ ποιοῦ. καίτοι τοῦτο ζητεῖται, διὰ τί
and in-the-case-of the qualified and-yet this is-sought for what(-reason)
ποτε κινεῖται εἰς τὸν αὑτῶν τόπον τὰ κοῦφα καὶ τὰ βαρέα.
ever are-moved to the their-own place the light and the heavy
αἴτιον δ' ὅτι πέφυκέ ποι, καὶ τοῦτ' ἐστὶ τὸ
(the)-cause and (is)-that they-are-by-nature (to-go)-somewhere and this is the
κούφῳ καὶ βαρεῖ εἶναι, τὸ μὲν τῷ ἄνω τὸ δὲ
for-light and for-heavy to-be the(-one) indeed by-the upward the(-other) and
τῷ κάτω διωρισμένον. δυνάμει δ' ἐστὶ κοῦφον καὶ βαρὺ
by-the downward determined in-potentiality and is light and heavy
πολλαχῶς, ὥσπερ εἴρηται· ὅταν τε γὰρ ὕδωρ, δυνάμει
in-many-ways just-as has-been-said when both for (it-is)-water in-potentiality

γέ πώς ἐστι κοῦφον, καὶ ὅταν ἀήρ, ἔστιν ἔτι δυνάμει·
at-least somehow it-is light and when (it-is)-air it-is still in-potentiality
ἐνδέχεται γὰρ ἐμποδιζόμενον μὴ ἄνω εἶναι, ἀλλ' ἐὰν
(it-is)-possible for being-hindered not above to-be but if
ἀφαιρεθῇ τὸ ἐμποδίζον, ἐνεργεῖ καὶ ἀεὶ ἀνωτέρω γίνεται.
is-removed the hindering(-thing) it-actualizes and always higher becomes
ὁμοίως δὲ καὶ τὸ ποιὸν εἰς τὸ ἐνεργείᾳ εἶναι μεταβάλλει· 25
similarly and also the qualified into the in-actuality to-be changes
εὐθὺς γὰρ θεωρεῖ τὸ ἐπιστῆμον, ἂν μή τι κωλύῃ. καὶ
at-once for contemplates the knowing if not something prevents and
τὸ ποσὸν ἐκτείνεται, ἐὰν μή τι κωλύῃ. ὁ δὲ τὸ
the quantified extends if not something prevents the(-one) and the
ὑφιστάμενον καὶ κωλῦον κινήσας ἔστι μὲν ὡς κινεῖ
supporting and preventing having-moved there-is indeed in-a-sense (he)-moves
ἔστι δ' ὡς οὔ, οἷον ὁ τὸν κίονα ὑποσπάσας ἢ
there-is and in-a-sense not such-as the(-one) the pillar having-pulled-away or
ὁ τὸν λίθον ἀφελὼν ἀπὸ τοῦ ἀσκοῦ ἐν τῷ ὕδατι·
the(-one) the stone having-removed from the wineskin in the water
κατὰ συμβεβηκὸς γὰρ κινεῖ, ὥσπερ καὶ ἡ ἀνακλασθεῖσα
by accident for moves just-as also the rebounded
σφαῖρα οὐχ ὑπὸ τοῦ τοίχου ἐκινήθη ἀλλ' ὑπὸ τοῦ βάλλοντος.
ball not by the wall was-moved but by the (one)-throwing
ὅτι μὲν τοίνυν οὐδὲν τούτων αὐτὸ κινεῖ ἑαυτό, δῆλον.
that indeed therefore none of-these it-itself moves itself (is)-clear
ἀλλὰ κινήσεως ἀρχὴν ἔχει, οὐ τοῦ κινεῖν οὐδὲ τοῦ ποιεῖν,
but of-motion (a)-principle has not of-the to-move nor of-the to-act
ἀλλὰ τοῦ πάσχειν. εἰ δὴ πάντα τὰ κινούμενα ἢ φύσει
but of-the to-be-acted-on if then all the (things)-moved either by-nature
κινεῖται ἢ παρὰ φύσιν καὶ βίᾳ, καὶ τά τε βίᾳ καὶ
are-moved or contrary-to nature and by-force and the(-ones) both by-force and
παρὰ φύσιν πάντα ὑπό τινος καὶ ὑπ' ἄλλου, τῶν δὲ
contrary-to nature all by something and by another of-the and

φύσει πάλιν τά θ' ὑφ' αὑτῶν κινούμενα ὑπό τινος
by-nature again the(-ones) both by themselves moved by something
κινεῖται καὶ τὰ μὴ ὑφ' αὑτῶν, οἷον τὰ κοῦφα καὶ τὰ
are-moved and the(-ones) not by themselves such-as the light and the
βαρέα (ἢ γὰρ ὑπὸ τοῦ γεννήσαντος καὶ ποιήσαντος
heavy either for by the (one)-having-generated(-them) and made(-them)
κοῦφον ἢ βαρύ, ἢ ὑπὸ τοῦ τὰ ἐμποδίζοντα καὶ κωλύοντα
light or heavy or by the(-one) the hindering(-things) and preventing
λύσαντος), ἅπαντα ἂν τὰ κινούμενα ὑπό τινος κινοῖτο.
having-removed all — the (things)-moved by something would-be-moved

VIII.5 · THE UNMOVED FIRST MOVER

A mover moves either through itself or through another, as the staff moves the stone, the hand the staff, and the man the hand; the series cannot be infinite, so the first mover moves itself or is unmoved. A mover cannot be moved with the same kind of motion it imparts, or whoever teaches would be learning, and a chain through other kinds must stop. A self-mover must have a part that moves while unmoved and a part that is moved, and Anaxagoras rightly made intellect impassive and unmixed. So what first moves is unmoved.

256a Τοῦτο δὲ διχῶς· ἢ γὰρ οὐ δι' αὑτὸ τὸ κινοῦν,
this and (is)-in-two-ways either for not because-of itself the moving
ἀλλὰ δι' ἕτερον ὃ κινεῖ τὸ κινοῦν, ἢ δι' αὑτό, καὶ
but because-of another which moves the moving or because-of itself and
τοῦτο ἢ πρῶτον μετὰ τὸ ἔσχατον ἢ διὰ πλειόνων,
this either first after the last or through more(-intermediaries)
οἷον ἡ βακτηρία κινεῖ τὸν λίθον καὶ κινεῖται ὑπὸ τῆς χειρὸς
such-as the staff moves the stone and is-moved by the hand
κινουμένης ὑπὸ τοῦ ἀνθρώπου, οὗτος δ' οὐκέτι τῷ ὑπ'
being-moved by the man this(-one) but no-longer by-the by

ἄλλου κινεῖσθαι. ἄμφω δὴ κινεῖν φαμέν, καὶ τὸ τελευταῖον
another to-be-moved both then to-move we-say both the last
καὶ τὸ πρῶτον τῶν κινούντων, ἀλλὰ μᾶλλον τὸ πρῶτον·
and the first of-the movers but rather the first
ἐκεῖνο γὰρ κινεῖ τὸ τελευταῖον, ἀλλ᾽ οὐ τοῦτο τὸ πρῶτον,
that for moves the last but not this the first
καὶ ἄνευ μὲν τοῦ πρώτου τὸ τελευταῖον οὐ κινήσει, ἐκεῖνο
and without indeed the first the last not will-move that
δ᾽ ἄνευ τούτου, οἷον ἡ βακτηρία οὐ κινήσει μὴ κινοῦντος
but without this such-as the staff not will-move not moving(-it)
τοῦ ἀνθρώπου. εἰ δὴ ἀνάγκη πᾶν τὸ κινούμενον ὑπό
the man if then (it-is)-necessary every the (thing)-moved by
τινός τε κινεῖσθαι, καὶ ἢ ὑπὸ κινουμένου ὑπ᾽ ἄλλου ἢ
something both to-be-moved and either by (a-thing)-moved by another or
μή, καὶ εἰ μὲν ὑπ᾽ ἄλλου κινουμένου, ἀνάγκη τι εἶναι
not and if indeed by another being-moved (it-is)-necessary something to-be
κινοῦν ὃ οὐχ ὑπ᾽ ἄλλου πρῶτον, εἰ δὲ τοιοῦτο τὸ
moving which not by another(-is-moved) first if but such (is)-the
πρῶτον, οὐκ ἀνάγκη θάτερον (ἀδύνατον γὰρ εἰς ἄπειρον
first not (is)-necessary the-other impossible for to infinity
ἰέναι τὸ κινοῦν καὶ κινούμενον ὑπ᾽ ἄλλου αὐτό· τῶν γὰρ
to-go the moving and being-moved by another itself of-the for
ἀπείρων οὐκ ἔστιν οὐδὲν πρῶτον) εἰ οὖν ἅπαν μὲν τὸ
infinites not there-is any first if then every indeed the
κινούμενον ὑπό τινος κινεῖται, τὸ δὲ πρῶτον κινοῦν κινεῖται
(thing)-moved by something is-moved the and first moving is-moved
μέν, οὐχ ὑπ᾽ ἄλλου δέ, ἀνάγκη αὐτὸ ὑφ᾽ αὑτοῦ κινεῖσθαι.
indeed not by another but (it-is)-necessary it by itself to-be-moved
ἔτι δὲ καὶ ὧδε τὸν αὐτὸν τοῦτον λόγον ἔστιν ἐπελθεῖν. 25
further and also thus the same this argument it-is(-possible) to-go-over
πᾶν γὰρ τὸ κινοῦν τί τε κινεῖ καί τινί. ἢ γὰρ
every for the moving something both moves and by-something either for

αὐτῷ κινεῖ τὸ κινοῦν ἢ ἄλλῳ, οἷον ἄνθρωπος ἢ αὐτὸς
by-itself moves the moving or by-another such-as (a)-man either himself
ἢ τῇ βακτηρίᾳ, καὶ ὁ ἄνεμος κατέβαλεν ἢ αὐτὸς ἢ
or by-the staff and the wind knocked-down either itself or
ὁ λίθος ὃν ἔωσεν. ἀδύνατον δὲ κινεῖν ἄνευ τοῦ αὐτὸ
the stone which it-pushed impossible and to-move without the(-thing) it-itself
αὐτῷ κινοῦντος τὸ ᾧ κινεῖ· ἀλλ᾽ εἰ μὲν αὐτὸ αὑτῷ
by-itself moving the (thing)-by-which it-moves but if indeed it-itself by-itself
κινεῖ, οὐκ ἀνάγκη ἄλλο εἶναι ᾧ κινεῖ, ἂν δὲ ᾖ ἕτερον
it-moves not (it-is)-necessary another to-be by-which it-moves if but be other
τὸ ᾧ κινεῖ, ἔστι τι καὶ ὃ κινήσει οὐ τινὶ
the (thing)-by-which it-moves there-is something also which will-move not by-something
ἀλλ᾽ αὐτῷ, ἢ εἰς ἄπειρον εἶσιν. εἰ οὖν κινούμενόν τι
but by-itself or to infinity it-will-go if then being-moved something
κινεῖ, ἀνάγκη στῆναι καὶ μὴ εἰς ἄπειρον ἰέναι· εἰ γὰρ ἡ
moves (it-is)-necessary to-stop and not to infinity to-go if for the
βακτηρία κινεῖ τῷ κινεῖσθαι ὑπὸ τῆς χειρός, ἡ χεὶρ κινεῖ
staff moves by-the to-be-moved by the hand the hand moves
τὴν βακτηρίαν· εἰ δὲ καὶ ταύτην ἄλλο τι κινεῖ, καὶ
the staff if and also this other something moves also
ταύτην ἕτερόν τι τὸ κινοῦν. ὅταν δή τινι κινῇ
this another something (is)-the moving when then by-something it-moves
ἀεὶ ἕτερον, ἀνάγκη εἶναι πρότερον τὸ αὐτὸ αὑτῷ κινοῦν.
always other (it-is)-necessary to-be before the it-itself by-itself moving
256b εἰ οὖν κινεῖται μὲν τοῦτο, μὴ ἄλλο δὲ τὸ κινοῦν αὐτό,
if then is-moved indeed this not another but (is)-the moving it
ἀνάγκη αὐτὸ αὑτὸ κινεῖν· ὥστε καὶ κατὰ τοῦτον τὸν
(it-is)-necessary it-itself itself to-move so-that also according-to this the
λόγον ἤτοι εὐθὺς τὸ κινούμενον ὑπὸ τοῦ αὑτὸ κινοῦντος
argument either directly the (thing)-moved by the itself moving
κινεῖται, ἢ ἔρχεταί ποτε εἰς τὸ τοιοῦτον. πρὸς δὲ τοῖς
is-moved or it-comes at-some-time to the such besides and the

εἰρημένοις καὶ ὧδε σκοποῦσι ταὐτὰ συμβήσεται ταῦτα.
(things)-said also thus (to-those)-considering the-same will-follow these
εἰ γὰρ ὑπὸ κινουμένου κινεῖται τὸ κινούμενον πᾶν, ἤτοι
if for by (a-thing)-moved is-moved the (thing)-moved every either
τοῦτο ὑπάρχει τοῖς πράγμασι κατὰ συμβεβηκός, ὥστε κινεῖν
this belongs to-the things by accident so-that to-move
μὲν κινούμενον, οὐ μέντοι διὰ τὸ κινεῖσθαι αὐτὸ ἀεί, ἢ
indeed being-moved not however because-of the to-be-moved itself always or
οὔ, ἀλλὰ καθ' αὑτό. πρῶτον μὲν οὖν εἰ κατὰ συμβεβηκός,
not but by itself first indeed then if by accident
οὐκ ἀνάγκη κινεῖσθαι τὸ κινούμενον. εἰ δὲ τοῦτο, δῆλον
not (it-is)-necessary to-be-moved the (thing)-moved if and this (it-is)-clear
ὡς ἐνδέχεταί ποτε μηδὲν κινεῖσθαι τῶν ὄντων· οὐ γὰρ
that it-is-possible at-some-time nothing to-be-moved of-the (things)-being not for
ἀναγκαῖον τὸ συμβεβηκός, ἀλλ' ἐνδεχόμενον μὴ εἶναι. ἐὰν
(is)-necessary the accidental but possible not to-be if
οὖν θῶμεν τὸ δυνατὸν εἶναι, οὐδὲν ἀδύνατον συμβήσεται,
then we-posit the possible to-be nothing impossible will-follow
ψεῦδος δ' ἴσως. ἀλλὰ τὸ κίνησιν μὴ εἶναι ἀδύνατον·
false but perhaps but the motion not to-be (is)-impossible
δέδεικται γὰρ πρότερον ὅτι ἀνάγκη κίνησιν ἀεὶ εἶναι.
it-has-been-shown for before that (it-is)-necessary motion always to-be
καὶ εὐλόγως δὲ τοῦτο συμβέβηκεν. τρία γὰρ ἀνάγκη 15
and reasonably too this has-followed three for (it-is)-necessary
εἶναι, τό τε κινούμενον καὶ τὸ κινοῦν καὶ τὸ ᾧ
to-be the both moved and the moving and the (thing)-by-which
κινεῖ. τὸ μὲν οὖν κινούμενον ἀνάγκη κινεῖσθαι, κινεῖν
it-moves the indeed then moved (it-is)-necessary to-be-moved to-move
δ' οὐκ ἀνάγκη, τὸ δ' ᾧ κινεῖ, καὶ κινεῖν
but not (it-is)-necessary the and (thing)-by-which it-moves both to-move
καὶ κινεῖσθαι· συμμεταβάλλει γὰρ τοῦτο ἅμα καὶ κατὰ
and to-be-moved changes-along for this together and in

τὸ αὐτὸ τῷ κινουμένῳ ὄν. δῆλον δ' ἐπὶ
the same(-place) with-the moved being (it-is)-clear and in-the-case-of
τῶν κατὰ τόπον κινούντων· ἅπτεσθαι γὰρ ἀλλήλων
the according-to place moving to-touch for each-other
ἀνάγκη μέχρι τινός· τὸ δὲ κινοῦν οὕτως ὥστ' εἶναι μὴ
(it-is)-necessary up-to some(-point) the but moving thus as to-be not
ᾧ κινεῖ, ἀκίνητον. ἐπεὶ δ' ὁρῶμεν τὸ ἔσχατον,
(the-thing)-by-which it-moves unmoved since and we-see the last
ὃ κινεῖσθαι μὲν δύναται, κινήσεως δ' ἀρχὴν οὐκ ἔχει,
which be-moved indeed can of-motion but (a)-principle not has
καὶ ὃ κινεῖ μέν, ὑπ' ἄλλου δὲ κινεῖται, ἀλλ' οὐχ ὑφ'
and which moves indeed by another and is-moved but not by
αὑτοῦ, εὔλογον, ἵνα μὴ ἀναγκαῖον εἴπωμεν, καὶ τὸ
itself (it-is)-reasonable so-that not necessary we-say also the
τρίτον εἶναι ὃ κινεῖ ἀκίνητον ὄν. διὸ καὶ Ἀναξαγόρας
third to-be which moves unmoved being wherefore also Anaxagoras
ὀρθῶς λέγει, τὸν νοῦν ἀπαθῆ φάσκων καὶ ἀμιγῆ εἶναι,
rightly speaks the intellect impassive asserting and unmixed to-be
ἐπειδήπερ κινήσεως ἀρχὴν αὐτὸν ποιεῖ εἶναι· οὕτω γὰρ
since of-motion (the)-principle it he-makes to-be thus for
μόνως ἂν κινοίη ἀκίνητος ὢν καὶ κρατοίη ἀμιγὴς ὤν.
only — it-would-move unmoved being and would-rule unmixed being
30 ἀλλὰ μὴν εἰ μὴ κατὰ συμβεβηκὸς ἀλλ' ἐξ ἀνάγκης κινεῖται
but indeed if not by accident but of necessity is-moved
τὸ κινοῦν, εἰ δὲ μὴ κινοῖτο, οὐκ ἂν κινοίη, ἀνάγκη
the moving if and not it-were-moved not — it-would-move (it-is)-necessary
τὸ κινοῦν, ᾗ κινεῖται, ἤτοι οὕτω κινεῖσθαι ὥστε
the moving insofar-as it-is-moved either thus to-be-moved as
κατὰ τὸ αὐτὸ εἶδος τῆς κινήσεως, ἢ καθ' ἕτερον.
according-to the same kind of-the motion or according-to another
λέγω δ' ἤτοι τὸ θερμαῖνον καὶ αὐτὸ θερμαίνεσθαι καὶ τὸ
I-mean and either the heating also itself to-be-heated and the

ὑγιάζον ὑγιάζεσθαι καὶ τὸ φέρον φέρεσθαι, ἢ τὸ ὑγιάζον
healing to-be-healed and the carrying to-be-carried or the healing
φέρεσθαι, τὸ δὲ φέρον αὔξεσθαι. ἀλλὰ φανερὸν ὅτι
to-be-carried the and carrying to-be-increased but (it-is)-evident that
ἀδύνατον· δεῖ γὰρ μέχρι τῶν ἀτόμων διαιροῦντα λέγειν,
(it-is)-impossible one-must for down-to the indivisibles dividing to-speak
οἷον εἴ τι διδάσκει γεωμετρεῖν, τοῦτο διδάσκεσθαι
such-as if something teaches to-do-geometry this (is)-to-be-taught
γεωμετρεῖν τὸ αὐτό, ἢ εἰ ῥιπτεῖ, ῥιπτεῖσθαι τὸν αὐτὸν
to-do-geometry the same or if it-throws to-be-thrown (in)-the same
τρόπον τῆς ῥίψεως· ἢ οὕτω μὲν μή, ἄλλο δ' ἐξ ἄλλου
manner of-the throwing or thus indeed not other but from another
γένους, οἷον τὸ φέρον μὲν αὔξεσθαι, τὸ δὲ τοῦτο αὖξον
genus such-as the carrying indeed to-be-increased the and this increasing
ἀλλοιοῦσθαι ὑπ' ἄλλου, τὸ δὲ τοῦτο ἀλλοιοῦν ἑτέραν τινὰ
to-be-altered by another the and this altering another some
κινεῖσθαι κίνησιν. ἀλλ' ἀνάγκη στῆναι· πεπερασμέναι
to-be-moved motion but (it-is)-necessary to-stop limited
γὰρ αἱ κινήσεις. τὸ δὲ πάλιν ἀνακάμπτειν καὶ τὸ
for (are)-the motions the and again to-turn-back and the
ἀλλοιοῦν φάναι φέρεσθαι τὸ αὐτὸ ποιεῖν ἐστὶ κἂν εἰ εὐθὺς
altering to-say to-be-carried the same to-do is as if directly
ἔφη τὸ φέρον φέρεσθαι καὶ διδάσκεσθαι τὸ διδάσκον.
one-said the carrying to-be-carried and to-be-taught the teaching
δῆλον γὰρ ὅτι κινεῖται καὶ ὑπὸ τοῦ ἀνωτέρω κινοῦντος 257a
(it-is)-clear for that is-moved also by the higher moving
τὸ κινούμενον πᾶν, καὶ μᾶλλον ὑπὸ τοῦ προτέρου τῶν
the (thing)-moved every and more by the earlier of-the
κινούντων. ἀλλὰ μὴν τοῦτό γε ἀδύνατον· τὸ διδάσκον
movers but indeed this at-least (is)-impossible the teaching
γὰρ συμβαίνει μανθάνειν, ὧν τὸ μὲν μὴ ἔχειν τὸ
for it-follows to-learn of-which the(-one) indeed not to-have the(-other)

δ' ἔχειν ἐπιστήμην ἀναγκαῖον. ἔτι δὲ μᾶλλον τούτων
and to-have knowledge (is)-necessary further and more than-these
ἄλογον, ὅτι συμβαίνει πᾶν τὸ κινητικὸν κινητόν,
unreasonable (is)-that it-follows every the able-to-cause-motion (to-be)-movable
εἴπερ ἅπαν ὑπὸ κινουμένου κινεῖται τὸ κινούμενον· ἔσται
if-indeed every by (a-thing)-moved is-moved the (thing)-moved it-will-be
γὰρ κινητόν, ὥσπερ εἴ τις λέγοι πᾶν τὸ ὑγιαστικὸν καὶ
for movable as if one should-say every the able-to-heal and
ὑγιάζον ὑγιαστὸν εἶναι, καὶ τὸ οἰκοδομητικὸν οἰκοδομητόν,
healing curable to-be and the able-to-build buildable
ἢ εὐθὺς ἢ διὰ πλειόνων· λέγω δ' οἷον εἰ κινητὸν μὲν
either directly or through more(-steps) I-mean and such-as if (is)-movable indeed
ὑπ' ἄλλου πᾶν τὸ κινητικόν, ἀλλ' οὐ ταύτην τὴν κίνησιν
by another every the able-to-cause-motion but not (with)-this the motion
κινητὸν ἣν κινεῖ τὸ πλησίον, ἀλλ' ἑτέραν, οἷον τὸ
movable (with)-which moves the neighbor but another such-as the
ὑγιαστικὸν μαθητικόν· ἀλλὰ τοῦτο ἐπαναβαῖνον ἥξει
able-to-heal (is)-able-to-learn but this ascending will-come
ποτὲ εἰς τὸ αὐτὸ εἶδος, ὥσπερ εἴπομεν πρότερον. τὸ
at-some-time into the same kind just-as we-said before the(-one)
μὲν οὖν τούτων ἀδύνατον, τὸ δὲ πλασματῶδες· ἄτοπον
indeed then of-these (is)-impossible the(-other) and fictitious absurd
γὰρ τὸ ἐξ ἀνάγκης τὸ ἀλλοιωτικὸν αὐξητὸν εἶναι.
for (is)-the of necessity the able-to-alter able-to-be-increased to-be
25 οὐκ ἄρα ἀνάγκη ἀεὶ κινεῖσθαι τὸ κινούμενον ὑπ' ἄλλου,
not then (it-is)-necessary always to-be-moved the (thing)-moved by another
καὶ τούτου κινουμένου· στήσεται ἄρα. ὥστε ἤτοι ὑπὸ
and this being-moved it-will-stop then so-that either by
ἠρεμοῦντος κινήσεται τὸ κινούμενον πρῶτον, ἢ αὐτὸ ἑαυτὸ
(a-thing)-resting will-be-moved the moved first or it-itself itself
κινήσει. ἀλλὰ μὴν καὶ εἴ γε δέοι σκοπεῖν πότερον αἴτιον
will-move but indeed also if at-least one-had to-examine whether (the)-cause

κινήσεως καὶ ἀρχὴ τὸ αὐτὸ αὑτὸ κινοῦν ἢ τὸ ὑπ᾽ ἄλλου
of-motion and principle (is)-the it-itself itself moving or the by another
κινούμενον, ἐκεῖνο πᾶς ἂν θείη· τὸ γὰρ αὐτὸ καθ᾽ αὑτὸ
moved that everyone — would-posit the for itself by itself
ὂν αἴτιον ἀεὶ πρότερον τοῦ καθ᾽ ἕτερον καὶ αὐτοῦ ὄντος.
being cause (is)-always prior to-the by another also itself being
ὥστε τοῦτο σκεπτέον λαβοῦσιν ἄλλην ἀρχήν, εἴ τι
so-that this (must)-be-examined (by-those)-taking another beginning if something
κινεῖ αὐτὸ αὑτό, πῶς κινεῖ καὶ τίνα τρόπον. ἀναγκαῖον δὴ
moves it-itself itself how it-moves and (in)-what manner (it-is)-necessary then
τὸ κινούμενον ἅπαν εἶναι διαιρετὸν εἰς ἀεὶ διαιρετά. τοῦτο
the moved every to-be divisible into always divisibles this
γὰρ δέδεικται πρότερον ἐν τοῖς καθόλου τοῖς περὶ φύσεως,
for has-been-shown before in the general the(-books) about nature
ὅτι πᾶν τὸ καθ᾽ αὑτὸ κινούμενον συνεχές. ἀδύνατον δὴ τὸ
that every the by itself moved (is)-continuous impossible then the
αὐτὸ αὑτὸ κινοῦν πάντῃ κινεῖν αὐτὸ αὑτό· φέροιτο γὰρ
it-itself itself moving wholly to-move it-itself itself it-would-be-carried for
ἂν ὅλον καὶ φέροι τὴν αὐτὴν φοράν, ἓν ὂν καὶ ἄτομον
— whole and would-carry the same locomotion one being and indivisible
τῷ εἴδει, ἢ ἀλλοιοῖτο καὶ ἀλλοιοῖ, ὥστε διδάσκοι ἂν καὶ
in-the kind or would-be-altered and would-alter so-that would-teach — and
μανθάνοι ἅμα, καὶ ὑγιάζοι καὶ ὑγιάζοιτο τὴν αὐτὴν ὑγίειαν.
would-learn at-once and would-heal and would-be-healed the same health
ἔτι διώρισται ὅτι κινεῖται τὸ κινητόν· τοῦτο δ᾽ ἐστὶ 257b
further it-has-been-determined that is-moved the movable this and is
δυνάμει κινούμενον, οὐκ ἐντελεχείᾳ· τὸ δὲ δυνάμει εἰς
in-potentiality being-moved not in-actuality the and in-potentiality toward
ἐντελέχειαν βαδίζει. ἔστι δ᾽ ἡ κίνησις ἐντελέχεια κινητοῦ
actuality proceeds is and the motion (an)-actuality of-the-movable
ἀτελής. τὸ δὲ κινοῦν ἤδη ἐνεργείᾳ ἐστίν, οἷον θερμαίνει τὸ
incomplete the and moving already in-actuality is such-as heats the

θερμὸν καὶ ὅλως γεννᾷ τὸ ἔχον τὸ εἶδος. ὥσθ' ἅμα
hot and generally generates the (thing)-having the form so-that at-once
τὸ αὐτὸ κατὰ τὸ αὐτὸ θερμὸν ἔσται καὶ οὐ θερμόν.
the same in the same(-respect) hot will-be and not hot
ὁμοίως δὲ καὶ τῶν ἄλλων ἕκαστον, ὅσων τὸ κινοῦν
similarly and also of-the others each of-as-many-as the moving
ἀνάγκη ἔχειν τὸ συνώνυμον. τὸ μὲν ἄρα κινεῖ τὸ
(it-is)-necessary to-have the synonymous the(-one) indeed then moves the(-other)
δὲ κινεῖται τοῦ αὐτὸ αὑτὸ κινοῦντος. ὅτι δ' οὐκ ἔστιν
and is-moved of-the it-itself itself moving that but not it-is(-possible)
αὐτὸ αὑτὸ κινεῖν οὕτως ὡς καθ' ἑκάτερον ὑφ' ἑκατέρου
it-itself itself to-move thus as in each(-part) by each
κινεῖσθαι, ἐκ τῶνδε φανερόν. οὔτε γὰρ ἔσται πρῶτον
to-be-moved from these(-things) (is)-evident neither for will-be first
κινοῦν οὐδέν, εἴ γε ἑκάτερον κινήσει ἑκάτερον· τὸ γὰρ
moving anything if at-least each will-move each the for
πρότερον αἰτιώτερον τοῦ κινεῖσθαι τοῦ ἐχομένου καὶ
prior (is)-more-the-cause of-the to-be-moved than-the next and
κινήσει μᾶλλον· διχῶς γὰρ κινεῖν ἦν, τὸ μὲν τὸ ὑπ'
will-move more in-two-ways for to-move it-was the(-one) indeed the by
ἄλλου κινούμενον αὐτό, τὸ δ' αὑτῷ· ἐγγύτερον δὲ τὸ
another moved itself the(-other) and by-itself nearer and (is)-the
πορρώτερον τοῦ κινουμένου τῆς ἀρχῆς ἢ τὸ μεταξύ.
more-remote from-the moved to-the principle than the intermediate
25 ἔτι οὐκ ἀνάγκη τὸ κινοῦν κινεῖσθαι εἰ μὴ ὑφ' αὑτοῦ· κατὰ
further not (it-is)-necessary the moving to-be-moved if not by itself by
συμβεβηκὸς ἄρα ἀντικινεῖ θάτερον. ἔλαβον τοίνυν ἐνδέχεσθαι
accident then moves-back the-other I-took therefore to-be-possible
μὴ κινεῖν· ἔσται ἄρα τὸ μὲν κινούμενον τὸ δὲ
not to-move there-will-be then the(-one) indeed moved the(-other) and
κινοῦν ἀκίνητον, ἐπεὶ οὐκ ἀνάγκη τὸ κινοῦν ἀντικινεῖσθαι,
moving unmoved since not (it-is)-necessary the moving to-be-moved-back

ἀλλ᾽ ἢ ἀκίνητόν γέ τι κινεῖν ἀνάγκη ἢ αὐτὸ ὑφ᾽
but either unmoved at-least something to-move (it-is)-necessary or it-itself by
αὑτοῦ κινούμενον, εἴπερ ἀνάγκη ἀεὶ κίνησιν εἶναι. ἔτι
itself moved if-indeed (it-is)-necessary always motion to-be further
ἧν κινεῖ κίνησιν, καὶ κινοῖτ᾽ ἄν, ὥστε τὸ θερμαῖνον
which it-moves motion also it-would-be-moved — so-that the heating
θερμαίνεται. ἀλλὰ μὴν οὐδὲ τοῦ πρώτως αὐτὸ αὑτὸ
is-heated but indeed nor of-the primarily it-itself itself
κινοῦντος οὔτε ἓν μόριον οὔτε πλείω κινήσει αὐτὸ αὑτὸ
moving either one portion or more will-move it-itself itself
ἕκαστον. τὸ γὰρ ὅλον εἰ κινεῖται αὐτὸ ὑφ᾽ αὑτοῦ, ἤτοι ὑπὸ
each the for whole if is-moved it-itself by itself either by
τῶν αὐτοῦ τινὸς κινήσεται ἢ ὅλον ὑφ᾽ ὅλου. εἰ μὲν
the(-parts) its-own some(-one) it-will-be-moved or whole by (the)-whole if indeed
οὖν τῷ κινεῖσθαί τι μόριον αὐτὸ ὑφ᾽ αὑτοῦ, τοῦτ᾽ ἂν εἴη
then by-the to-be-moved some portion it-itself by itself this — would-be
τὸ πρῶτον αὐτὸ αὑτὸ κινοῦν· χωρισθὲν γὰρ τοῦτο μὲν
the first it-itself itself moving separated for this indeed
κινήσει αὐτὸ αὑτό, τὸ δὲ ὅλον οὐκέτι. εἰ δὲ ὅλον ὑφ᾽ ὅλου
will-move it-itself itself the but whole no-longer if but whole by whole
κινεῖται, κατὰ συμβεβηκὸς ἂν ταῦτα κινοῖ αὐτὰ ἑαυτά.
is-moved by accident — these would-move they-themselves themselves
ὥστ᾽ εἰ μὴ ἀναγκαῖον, εἰλήφθω μὴ κινούμενα ὑφ᾽ αὑτῶν. 258a
so-that if not necessary let-it-be-assumed not moved by themselves
τῆς ὅλης ἄρα τὸ μὲν κινήσει ἀκίνητον ὂν τὸ δὲ
of-the whole then the(-part) indeed will-move unmoved being the(-other) and
κινηθήσεται· μόνως γὰρ οὕτως οἷόν τέ τι αὐτοκίνητον
will-be-moved only for thus possible — something self-moved
εἶναι. ἔτι εἴπερ ἡ ὅλη αὐτὴ αὑτὴν κινεῖ, τὸ μὲν
to-be further if-indeed the whole it-itself itself moves the(-part) indeed
κινήσει αὐτῆς, τὸ δὲ κινήσεται. ἡ ἄρα AB ὑφ᾽ αὑτῆς
will-move of-it the(-other) and will-be-moved the then AB by itself

τε κινήσεται καὶ ὑπὸ τῆς Α. ἐπεὶ δὲ κινεῖ τὸ μὲν
both will-be-moved and by the A since and moves the(-one) indeed
κινούμενον ὑπ᾽ ἄλλου τὸ δ᾽ ἀκίνητον ὄν, καὶ κινεῖται
being-moved by another the(-other) and unmoved being and is-moved
τὸ μὲν κινοῦν τὸ δὲ οὐδὲν κινοῦν, τὸ αὐτὸ αὑτὸ
the(-one) indeed moving the(-other) and nothing moving the it-itself itself
κινοῦν ἀνάγκη ἐξ ἀκινήτου εἶναι κινοῦντος δέ, καὶ ἔτι ἐκ
moving (it-is)-necessary of unmoved to-be moving but and further of
κινουμένου μὴ κινοῦντος δ᾽ ἐξ ἀνάγκης, ἀλλ᾽ ὁπότερ᾽ ἔτυχεν.
(a-thing)-moved not moving but of necessity but whichever it-happens
ἔστω γὰρ τὸ Α κινοῦν μὲν ἀκίνητον δέ, τὸ δὲ Β κινούμενόν
let-be for the A moving indeed unmoved but the and B moved
τε ὑπὸ τοῦ Α καὶ κινοῦν τὸ ἐφ᾽ ᾧ Γ, τοῦτο δὲ κινούμενον
both by the A and moving the at which C this and moved
μὲν ὑπὸ τοῦ Β, μὴ κινοῦν δὲ μηδέν· εἴπερ γὰρ καὶ διὰ
indeed by the B not moving but anything if-indeed for even through
πλειόνων ἥξει ποτὲ εἰς τὸ Γ, ἔστω δι᾽ ἑνὸς μόνου.
more it-will-come at-some-time to the C let-it-be through one only
τὸ δὴ ἅπαν ΑΒΓ αὐτὸ ἑαυτὸ κινεῖ. ἀλλ᾽ ἐὰν ἀφέλω τὸ Γ,
the then whole ABC it-itself itself moves but if I-remove the C
τὸ μὲν ΑΒ κινήσει αὐτὸ ἑαυτό, τὸ μὲν Α κινοῦν τὸ δὲ
the indeed AB will-move it-itself itself the indeed A moving the and
Β κινούμενον, τὸ δὲ Γ οὐ κινήσει αὐτὸ ἑαυτό, οὐδ᾽ ὅλως
B moved the but C not will-move it-itself itself nor at-all
κινήσεται. ἀλλὰ μὴν οὐδ᾽ ἡ ΒΓ κινήσει αὐτὴ ἑαυτὴν ἄνευ
will-be-moved but indeed nor the BC will-move it-itself itself without
τοῦ Α· τὸ γὰρ Β κινεῖ τῷ κινεῖσθαι ὑπ᾽ ἄλλου, οὐ τῷ
the A the for B moves by-the to-be-moved by another not by-the
ὑφ᾽ αὑτοῦ τινὸς μέρους. τὸ ἄρα ΑΒ μόνον αὐτὸ ἑαυτὸ
by of-itself some part the then AB alone it-itself itself
κινεῖ. ἀνάγκη ἄρα τὸ αὐτὸ ἑαυτὸ κινοῦν ἔχειν τὸ κινοῦν
moves (it-is)-necessary then the it-itself itself moving to-have the moving

ἀκίνητον δέ, καὶ τὸ κινούμενον μηδὲν δὲ κινοῦν ἐξ ἀνάγκης,
unmoved but and the moved nothing but moving of necessity
ἁπτόμενα ἤτοι ἄμφω ἀλλήλων ἢ θατέρου θάτερον. εἰ μὲν
touching either both each-other or the-one the-other if indeed
οὖν συνεχές ἐστι τὸ κινοῦν (τὸ γὰρ κινούμενον ἀναγκαῖον
then continuous is the moving the for moved necessary
εἶναι συνεχές), δῆλον ὅτι τὸ πᾶν αὐτὸ ἑαυτὸ κινεῖ οὐ
to-be continuous (it-is)-clear that the whole it-itself itself moves not
τῷ αὐτοῦ τι εἶναι τοιοῦτον οἷον αὐτὸ αὑτὸ κινεῖν,
by-the of-itself something to-be such such-as it-itself itself to-move
ἀλλ' ὅλον κινεῖ αὐτὸ ἑαυτό, κινούμενόν τε καὶ κινοῦν
but whole moves it-itself itself being-moved both and moving
τῷ αὐτοῦ τι εἶναι τὸ κινοῦν καὶ τὸ κινούμενον.
by-the of-itself something to-be the moving and the moved
οὐ γὰρ ὅλον κινεῖ οὐδ' ὅλον κινεῖται, ἀλλὰ κινεῖ μὲν τὸ Α, 25
not for whole moves nor whole is-moved but moves indeed the A
κινεῖται δὲ τὸ Β μόνον· τὸ δὲ Γ ὑπὸ τοῦ Α οὐκέτι· ἀδύνατον
is-moved and the B alone the but C by the A no-longer impossible
γάρ. ἀπορίαν δ' ἔχει, ἐὰν ἀφέλῃ τις ἢ τῆς Α, εἰ συνεχὲς
for (a)-difficulty and it-has if removes one either of-the A if (it-is)-continuous
τὸ κινοῦν μὲν ἀκίνητον δέ, ἢ τῆς Β τῆς κινουμένης· ἡ
the moving indeed unmoved but or of-the B the moved the
λοιπὴ ἆρα κινήσει τῆς Α ἢ τῆς Β κινηθήσεται; εἰ γὰρ
remaining(-part) is-it will-move of-the A or of-the B will-be-moved if for
τοῦτο, οὐκ ἂν εἴη πρώτως κινουμένη ὑφ' αὑτῆς ἡ ΑΒ·
this not — would-be primarily moved by itself the AB
ἀφαιρεθείσης γὰρ ἀπὸ τῆς ΑΒ, ἔτι κινήσει ἑαυτὴν ἡ λοιπὴ
(it)-being-removed for from the AB still will-move itself the remaining
ΑΒ. ἢ δυνάμει μὲν ἑκάτερον οὐδὲν κωλύει ἢ θάτερον τὸ
AB or in-potentiality indeed each nothing prevents or the-one the
κινούμενον διαιρετὸν εἶναι, ἐντελεχείᾳ δ' ἀδιαίρετον· ἐὰν δὲ
moved divisible to-be in-actuality but indivisible if but

διαιρεθῇ, μηκέτι εἶναι ἔχον τὴν αὐτὴν δύναμιν· ὥστ' οὐδὲν
it-is-divided no-longer to-be having the same power so-that nothing
κωλύει ἐν διαιρετοῖς δυνάμει πρώτως ἐνεῖναι. φανερὸν
prevents in divisibles in-potentiality primarily to-be-within (it-is)-evident
τοίνυν ἐκ τούτων ὅτι ἔστι τὸ πρώτως κινοῦν ἀκίνητον·
therefore from these that there-is the primarily moving unmoved
εἴτε γὰρ εὐθὺς ἵσταται τὸ κινούμενον, ὑπό τινος δὲ
whether for directly stops the moved by something but
κινούμενον, εἰς ἀκίνητον τὸ πρῶτον, εἴτε εἰς κινούμενον μέν,
moved at (an)-unmoved the first or at (a-thing)-moved indeed
αὐτὸ δ' αὑτὸ κινοῦν καὶ ἱστάν, ἀμφοτέρως συμβαίνει τὸ
it-itself but itself moving and stopping in-both-ways it-follows the
πρώτως κινοῦν ἐν ἅπασιν εἶναι τοῖς κινουμένοις ἀκίνητον.
primarily moving in all to-be the (things)-moved unmoved

VIII.6 · ONE EVERLASTING MOVER

Since motion is everlasting and continuous, something everlasting must first move it, itself unmoved even accidentally. Some unmoved principles, and self-movers like animals, may come and go, but something containing them all causes the unbroken succession of coming to be and perishing; one such is more reasonable than many. Animals move themselves in one motion only, and not strictly, since their surroundings and what enters them, such as food, move them. The unmoved mover causes one simple motion; things moved by moved movers change and rest by turns.

258b Ἐπεὶ δὲ δεῖ κίνησιν ἀεὶ εἶναι καὶ μὴ διαλείπειν, ἀνάγκη
since and must motion always to-be and not to-cease (it-is)-necessary
εἶναί τι ἀΐδιον ὃ πρῶτον κινεῖ, εἴτε ἓν εἴτε πλείω,
to-be something everlasting which first moves whether one or more
καὶ τὸ πρῶτον κινοῦν ἀκίνητον. ἕκαστον μὲν οὖν ἀΐδιον
and the first moving (to-be)-unmoved each indeed then everlasting

εἶναι τῶν ἀκινήτων μὲν κινούντων δὲ οὐδὲν πρὸς τὸν
to-be of-the unmoved indeed moving but (is)-nothing to the
νῦν λόγον· ὅτι δ' ἀναγκαῖον εἶναί τι τὸ ἀκίνητον μὲν
present argument that but (it-is)-necessary to-be something the unmoved indeed
αὐτὸ πάσης τῆς ἐκτὸς μεταβολῆς, καὶ ἁπλῶς καὶ κατὰ
itself (by)-every the external change both simply and by
συμβεβηκός, κινητικὸν δ' ἑτέρου, δῆλον ὧδε σκοποῦσιν.
accident able-to-move but another (is)-clear thus (to-those)-examining
ἔστω δ' εἴ τις βούλεται, ἐπί τινων ἐνδεχόμενον ὥστ'
let-it-be and if one wishes in-the-case-of some possible so-as
εἶναί ποτε καὶ μὴ εἶναι ἄνευ γενέσεως καὶ φθορᾶς· τάχα
to-be at-some-time and not to-be without coming-to-be and destruction perhaps
γὰρ ἀναγκαῖον, εἴ τι ἀμερὲς ὁτὲ μὲν ἔστιν ὁτὲ
for (it-is)-necessary if something partless at-one-time indeed is at-another
δὲ μή ἐστιν ἄνευ τοῦ μεταβάλλειν, ὁτὲ μὲν εἶναι
and not is without the to-change at-one-time indeed to-be
ὁτὲ δὲ μὴ εἶναι πᾶν τὸ τοιοῦτον. καὶ τῶν ἀρχῶν τῶν
at-another and not to-be every the such(-thing) and of-the principles the
ἀκινήτων μὲν κινητικῶν δ' ἐνίας ὁτὲ μὲν εἶναι ὁτὲ
unmoved indeed able-to-move but some at-one-time indeed to-be at-another
δὲ μὴ εἶναι, ἐνδεχέσθω καὶ τοῦτο. ἀλλ' οὔ τί γε πάσας
and not to-be let-it-be-possible also this but not at-all at-least all
δυνατόν· δῆλον γὰρ ὡς αἴτιον τοῖς αὐτὰ ἑαυτὰ
(is)-possible (it-is)-clear for that cause for-the they-themselves themselves
κινοῦσίν ἐστι τι τοῦ ὁτὲ μὲν εἶναι ὁτὲ δὲ μή.
moving is something of-the at-one-time indeed to-be at-another and not
τὸ μὲν γὰρ αὐτὸ ἑαυτὸ κινοῦν ἅπαν ἔχειν ἀνάγκη
the indeed for it-itself itself moving every to-have (it-is)-necessary
μέγεθος, εἰ μηδὲν κινεῖται ἀμερές, τὸ δὲ κινοῦν οὐδεμία
magnitude if nothing is-moved partless the but moving (there-is)-no
ἀνάγκη ἐκ τῶν εἰρημένων. τοῦ δὴ τὰ μὲν γίγνεσθαι
necessity from the (things)-said of-the then the(-ones) indeed to-come-to-be

τὰ δὲ φθείρεσθαι, καὶ τοῦτ' εἶναι συνεχῶς, οὐδὲν αἴτιον
the(-others) and to-perish and this to-be continuously none (is)-cause
τῶν ἀκινήτων μὲν μὴ ἀεὶ δ' ὄντων, οὐδ' αὖ τῶν ἀεὶ
of-the unmoved indeed not always but being nor again of-the(-ones) always
μὲν ταδὶ κινούντων, τούτων δ' ἕτερα. τοῦ γὰρ ἀεὶ καὶ
indeed these-here moving these but other of-the for always and
συνεχοῦς οὔτε ἕκαστον αὐτῶν αἴτιον οὔτε πάντα· τὸ μὲν
continuous neither each of-them (is)-cause nor all the indeed
γὰρ οὕτως ἔχειν ἀΐδιον καὶ ἐξ ἀνάγκης, τὰ δὲ πάντα
for thus to-be (is)-everlasting and of necessity the but all
ἄπειρα, καὶ οὐχ ἅμα πάντα ὄντα. δῆλον τοίνυν ὅτι, εἰ καὶ
(are)-infinite and not at-once all being (it-is)-clear therefore that if even
μυριάκις ἔνιαι ἀρχαὶ τῶν ἀκινήτων μὲν κινουσῶν δέ, καὶ
ten-thousand-times some principles of-the unmoved indeed moving but and
πολλὰ τῶν αὐτὰ ἑαυτὰ κινούντων φθείρεται, τὰ
many of-the they-themselves themselves moving perish the(-others)
δ' ἐπιγίνεται, καὶ τόδε μὲν ἀκίνητον ὂν τόδε κινεῖ, ἕτερον
and come-to-be-after and this indeed unmoved being this moves another
δὲ τοδί· ἀλλ' οὐδὲν ἧττον ἔστι τι ὃ καὶ περιέχει,
and this-here but nothing less there-is something which also contains
καὶ τοῦτο παρ' ἕκαστον, ὅ ἐστιν αἴτιον τοῦ τὰ μὲν
and this beside each which is cause of-the the(-ones) indeed
εἶναι τὰ δὲ μὴ καὶ τῆς συνεχοῦς μεταβολῆς· καὶ τοῦτο
to-be the(-others) and not and of-the continuous change and this
μὲν τούτοις, ταῦτα δὲ τοῖς ἄλλοις αἴτια κινήσεως.
indeed for-these these and for-the others (are)-causes of-motion
259a εἴπερ οὖν ἀΐδιος ἡ κίνησις, ἀΐδιον καὶ τὸ κινοῦν ἔσται
if-indeed then everlasting (is)-the motion everlasting also the moving will-be
πρῶτον, εἰ ἕν· εἰ δὲ πλείω, πλείω τὰ ἀΐδια.
first if (it-is)-one if and more more the everlasting(-ones)
ἓν δὲ μᾶλλον ἢ πολλὰ καὶ πεπερασμένα ἢ ἄπειρα
one but rather than many and limited than infinite

δεῖ νομίζειν. τῶν αὐτῶν γὰρ συμβαινόντων ἀεὶ τὰ
one-must to-believe the same for following always the
πεπερασμένα μᾶλλον ληπτέον· ἐν γὰρ τοῖς φύσει
limited rather (are)-to-be-taken in for the (things)-by-nature
δεῖ τὸ πεπερασμένον καὶ τὸ βέλτιον, ἂν ἐνδέχηται, ὑπάρχειν
must the limited and the better if it-be-possible to-be-present
μᾶλλον. ἱκανὸν δὲ καὶ ἕν, ὃ πρῶτον τῶν ἀκινήτων
rather sufficient and even one which first of-the unmoved
ἀΐδιον ὂν ἔσται ἀρχὴ τοῖς ἄλλοις κινήσεως. φανερὸν δὲ
everlasting being will-be principle for-the others of-motion (it-is)-evident and
καὶ ἐκ τοῦδε ὅτι ἀνάγκη εἶναί τι ἓν καὶ ἀΐδιον τὸ
also from this that (it-is)-necessary to-be something one and everlasting the
πρῶτον κινοῦν. δέδεικται γὰρ ὅτι ἀνάγκη ἀεὶ κίνησιν
first moving it-has-been-shown for that (it-is)-necessary always motion
εἶναι. εἰ δὲ ἀεί, ἀνάγκη συνεχῆ εἶναι· καὶ γὰρ τὸ
to-be if and always (it-is)-necessary continuous to-be also for the
ἀεὶ συνεχές, τὸ δ' ἐφεξῆς οὐ συνεχές. ἀλλὰ μὴν εἴ
always (is)-continuous the but successive (is)-not continuous but indeed if
γε συνεχής, μία. μία δ' ἡ ὑφ' ἑνός τε τοῦ
at-least continuous (it-is)-one one and (is)-the(-motion) by one both the
κινοῦντος καὶ ὑφ' ἑνὸς τοῦ κινουμένου· εἰ γὰρ ἄλλο καὶ
moving and by one the moved if for another and
ἄλλο κινήσει, οὐ συνεχὴς ἡ ὅλη κίνησις, ἀλλ' ἐφεξῆς.
another will-move not continuous (is)-the whole motion but successive
ἔκ τε δὴ τούτων πιστεύσειεν ἄν τις εἶναί τι 25
from both then these would-believe — one to-be something
πρῶτον ἀκίνητον, καὶ πάλιν ἐπιβλέψας ἐπὶ τὰς ἀρχὰς
first unmoved and again having-looked to the principles
τῶν κινούντων. τὸ μὲν δὴ εἶναι ἄττα τῶν ὄντων
of-the movers the indeed then to-be some(-things) of-the (things)-being
ἃ ὁτὲ μὲν κινεῖται ὁτὲ δ' ἠρεμεῖ φανερόν. καὶ
which at-one-time indeed are-moved at-another and rest (is)-evident and

διὰ τούτου γέγονε δῆλον ὅτι οὔτε πάντα κινεῖται οὔτε
through this it-has-become clear that neither all are-moved nor
πάντα ἠρεμεῖ οὔτε τὰ μὲν ἀεὶ ἠρεμεῖ τὰ δ' ἀεὶ
all rest nor the(-ones) indeed always rest the(-others) and always
κινεῖται· τὰ γὰρ ἐπαμφοτερίζοντα καὶ δύναμιν ἔχοντα
are-moved the(-things) for inclining-both-ways and power having
τοῦ κινεῖσθαι καὶ ἠρεμεῖν δείκνυσι περὶ αὐτῶν. ἐπεὶ δὲ
of-the to-be-moved and to-rest show about them since and
τὰ μὲν τοιαῦτα δῆλα πᾶσι, βουλόμεθα δὲ δεῖξαι καὶ
the indeed such(-things) (are)-clear to-all we-wish and to-show also
τοῖν δυοῖν ἑκατέραν τὴν φύσιν, ὅτι ἔστι τὰ μὲν ἀεὶ
of-the two each the nature that there-are the(-ones) indeed always
ἀκίνητα τὰ δ' ἀεὶ κινούμενα, προϊόντες δ' ἐπὶ τοῦτο
unmoved the(-others) and always moved proceeding and to this
καὶ θέντες ἅπαν τὸ κινούμενον ὑπό τινος κινεῖσθαι,
and having-posited every the moved by something to-be-moved
καὶ τοῦτ' εἶναι ἢ ἀκίνητον ἢ κινούμενον, καὶ κινούμενον
and this to-be either unmoved or moved and moved
ἢ ὑφ' αὑτοῦ ἢ ὑπ' ἄλλου ἀεί, προήλθομεν ἐπὶ τὸ
either by itself or by another always we-advanced to the
λαβεῖν ὅτι τῶν κινουμένων ἐστὶν ἀρχὴ κινουμένων μὲν
to-grasp that of-the (things)-moved there-is (a)-principle of-moved indeed
ὃ αὐτὸ ἑαυτὸ κινεῖ, πάντων δὲ τὸ ἀκίνητον· ὁρῶμεν
which it-itself itself moves of-all and the unmoved we-see
δὲ καὶ φανερῶς ὄντα τοιαῦτα ἃ κινεῖ αὐτὰ ἑαυτά,
and also evidently being such(-things) which move they-themselves themselves
οἷον τὸ τῶν ἐμψύχων καὶ τὸ τῶν ζῴων γένος.
such-as the of-the animate and the of-the animals kind
259b ταῦτα δὴ καὶ δόξαν παρεῖχε μή ποτ' ἐνδέχεται κίνησιν
these then also (the)-opinion provided whether perhaps it-is-possible motion
ἐγγίνεσθαι μὴ οὖσαν ὅλως, διὰ τὸ ἐν τούτοις ὁρᾶν ἡμᾶς
to-come-to-be-in not being at-all because-of the in these to-see us

τοῦτο συμβαῖνον· ἀκίνητα γάρ ποτε ὄντα κινεῖται
this happening unmoved for at-some-time being they-are-moved
πάλιν, ὡς δοκεῖ, τοῦτο δὴ δεῖ λαβεῖν, ὅτι μίαν κίνησιν
again as it-seems this then one-must to-grasp that one motion
αὐτὰ κινεῖ, καὶ ὅτι ταύτην οὐ κυρίως· οὐ γὰρ ἐξ αὐτοῦ
themselves they-move and that this not properly not for from it
τὸ αἴτιον, ἀλλ' ἔνεισιν ἄλλαι κινήσεις φυσικαὶ τοῖς ζῴοις,
(is)-the cause but there-are-in other motions natural in-the animals
ἃς οὐ κινοῦνται δι' αὑτῶν, οἷον αὔξησις φθίσις ἀναπνοή,
which not they-are-moved through themselves such-as growth decay breathing
ἃς κινεῖται τῶν ζῴων ἕκαστον ἠρεμοῦν καὶ οὐ κινούμενον
which is-moved of-the animals each resting and not moving
τὴν ὑφ' αὑτοῦ κίνησιν. τούτου δ' αἴτιον τὸ περιέχον
the by itself motion of-this and cause (is)-the surrounding
καὶ πολλὰ τῶν εἰσιόντων, οἷον ἐνίων τροφή· πεττομένης
and many of-the (things)-entering such-as of-some food being-digested
γὰρ καθεύδουσι, διακρινομένης δ' ἐγείρονται καὶ κινοῦσιν
for they-sleep being-separated and they-wake and move
ἑαυτούς, τῆς πρώτης ἀρχῆς ἔξωθεν οὔσης. διὸ οὐκ ἀεὶ
themselves the first principle outside being wherefore not always
κινοῦνται συνεχῶς ὑφ' αὑτῶν· ἄλλο γὰρ τὸ κινοῦν αὐτὸ
they-are-moved continuously by themselves other for (is)-the moving itself
κινούμενον καὶ μεταβάλλον πρὸς ἕκαστον τῶν κινούντων
being-moved and changing in-relation-to each of-the (things)-moving
ἑαυτά. ἐν πᾶσι δὲ τούτοις κινεῖται τὸ κινοῦν πρῶτον καὶ τὸ
themselves in all and these is-moved the moving first and the
αἴτιον τοῦ αὐτὸ ἑαυτὸ κινεῖν ὑφ' αὑτοῦ, κατὰ συμβεβηκὸς
cause of-the it-itself itself to-move by itself by accident
μέντοι· μεταβάλλει γὰρ τὸν τόπον τὸ σῶμα, ὥστε καὶ τὸ
however changes for the place the body so-that also the
ἐν τῷ σώματι ὂν καὶ τὸ ἐν τῇ μοχλείᾳ κινοῦν ἑαυτό.
in the body being and the in the leverage moving itself

ἐξ ὧν ἔστι πιστεῦσαι ὅτι εἴ τί ἐστι τῶν ἀκινήτων
from which it-is(-possible) to-believe that if something is of-the unmoved
μὲν κινούντων δὲ καὶ ἑαυτὰ κατὰ συμβεβηκός, ἀδύνατον
indeed moving but also themselves by accident (it-is)-impossible
συνεχῆ κίνησιν κινεῖν. ὥστ' εἴπερ ἀνάγκη συνεχῶς εἶναι
continuous motion to-move so-that if-indeed (it-is)-necessary continuously to-be
κίνησιν, εἶναί τι δεῖ τὸ πρῶτον κινοῦν ἀκίνητον, καὶ
motion to-be something must the first moving unmoved and
μὴ κατὰ συμβεβηκός, εἰ μέλλει, καθάπερ εἴπομεν, ἔσεσθαι
not by accident if is-to just-as we-said to-be
ἐν τοῖς οὖσιν ἄπαυστός τις καὶ ἀθάνατος κίνησις, καὶ
in the (things)-being unceasing some and deathless motion and
μένειν τὸ ὂν αὐτὸ ἐν αὑτῷ καὶ ἐν τῷ αὐτῷ· τῆς γὰρ
to-remain the being itself in itself and in the same the for
ἀρχῆς μενούσης ἀνάγκη καὶ τὸ πᾶν μένειν συνεχὲς ὂν
principle remaining (it-is)-necessary also the all to-remain continuous being
πρὸς τὴν ἀρχήν. οὐκ ἔστι δὲ τὸ αὐτὸ τὸ κινεῖσθαι
in-relation-to the principle not is but the same the to-be-moved
κατὰ συμβεβηκὸς ὑφ' αὑτοῦ καὶ ὑφ' ἑτέρου· τὸ μὲν γὰρ
by accident by itself and by another the indeed for
ὑφ' ἑτέρου ὑπάρχει καὶ τῶν ἐν τῷ οὐρανῷ ἐνίαις ἀρχαῖς,
by another belongs also of-the in the heaven to-some principles
ὅσα πλείους φέρεται φοράς, θάτερον δὲ τοῖς φθαρτοῖς
as-many-as more are-carried locomotions the-other and to-the perishable
μόνον. ἀλλὰ μὴν εἴ γέ ἐστί τι ἀεὶ τοιοῦτον,
only but indeed if at-least there-is something always such
κινοῦν μέν τι ἀκίνητον δὲ αὐτὸ καὶ ἀΐδιον, ἀνάγκη
moving indeed something unmoved but itself and everlasting (it-is)-necessary
καὶ τὸ πρῶτον ὑπὸ τούτου κινούμενον ἀΐδιον εἶναι.
also the first by this moved everlasting to-be

ἔστι δὲ τοῦτο δῆλον μὲν καὶ ἐκ τοῦ μὴ ἂν ἄλλως εἶναι 260a
is and this clear indeed also from the not — otherwise would-be
γένεσιν καὶ φθορὰν καὶ μεταβολὴν τοῖς ἄλλοις, εἰ μή
coming-to-be and destruction and change for-the others if not
τι κινήσει κινούμενον· τὸ μὲν γὰρ ἀκίνητον ἀεὶ τὸν
something will-move (while)-moved the indeed for unmoved always (in)-the
αὐτὸν κινήσει τρόπον καὶ μίαν κίνησιν, ἅτε οὐδὲν
same will-move manner and one motion inasmuch-as in-no-way
αὐτὸ μεταβάλλον πρὸς τὸ κινούμενον· τὸ δὲ κινούμενον
itself changing in-relation-to the moved the but moved
ὑπὸ τοῦ ἀκινήτου ἢ κινουμένου ἤδη, διὰ τὸ ἄλλως καὶ
by the unmoved or moved already because-of the otherwise and
ἄλλως ἔχειν πρὸς τὰ πράγματα, οὐ τῆς αὐτῆς ἔσται
otherwise to-be in-relation-to the things not of-the same will-be
κινήσεως αἴτιον, ἀλλὰ διὰ τὸ ἐν ἐναντίοις εἶναι τόποις ἢ
motion (the)-cause but because-of the in contrary to-be places or
εἴδεσιν ἐναντίως παρέξεται κινούμενον ἕκαστον τῶν ἄλλων,
forms contrarily will-make moved each of-the others
καὶ ὁτὲ μὲν ἠρεμοῦν ὁτὲ δὲ κινούμενον. φανερὸν
and at-one-time indeed resting at-another and moving evident
δὴ γέγονεν ἐκ τῶν εἰρημένων καὶ ὃ κατ' ἀρχὰς
then has-become from the (things)-said also what at (the)-beginning
ἠποροῦμεν, τί δή ποτε οὐ πάντα ἢ κινεῖται ἢ ἠρεμεῖ, ἢ
we-puzzled-over why then ever not all either are-moved or rest or
τὰ μὲν κινεῖται ἀεὶ τὰ δ' ἀεὶ ἠρεμεῖ, ἀλλ' ἔνια
the(-ones) indeed are-moved always the(-others) and always rest but some
ὁτὲ μὲν ὁτὲ δ' οὔ. τούτου γὰρ τὸ αἴτιον δῆλόν
at-one-time indeed at-another and not of-this for the cause clear
ἐστι νῦν, ὅτι τὰ μὲν ὑπὸ ἀκινήτου κινεῖται ἀϊδίου,
is now that the(-ones) indeed by (an)-unmoved are-moved everlasting
διὸ ἀεὶ μεταβάλλει, τὰ δ' ὑπὸ κινουμένου καὶ
wherefore always they-change the(-others) and by (a-thing)-moved and

μεταβάλλοντος, ὥστε καὶ αὐτὰ ἀναγκαῖον μεταβάλλειν. τὸ
changing so-that also themselves (it-is)-necessary to-change the
δ' ἀκίνητον, ὥσπερ εἴρηται, ἅτε ἁπλῶς καὶ ὡσαύτως
but unmoved just-as has-been-said inasmuch-as simply and likewise
καὶ ἐν τῷ αὐτῷ διαμένον, μίαν καὶ ἁπλῆν κινήσει κίνησιν.
and in the same remaining one and simple will-move motion

VIII.7 · LOCOMOTION FIRST

Of growth, alteration, and locomotion, locomotion is first: growth presupposes alteration, and alteration a mover now nearer, now farther; density and rarity, which underlie the affections, are combination and separation, a motion in place. It is first in time, being the only motion everlasting things have, though in each thing that comes to be it comes last, and first in being, since what is carried loses least of what it is. No other motion can be continuous, for each runs between opposites, and a time must fall between them.

20 Οὐ μὴν ἀλλὰ καὶ ἄλλην ποιησαμένοις ἀρχὴν μᾶλλον
not indeed but also another (for-those)-having-made beginning more
ἔσται περὶ τούτων φανερόν. σκεπτέον γὰρ πότερον
it-will-be about these evident (it-must)-be-examined for whether
ἐνδέχεταί τινα κίνησιν εἶναι συνεχῆ ἢ οὔ, καὶ εἰ ἐνδέχεται,
it-is-possible some motion to-be continuous or not and if it-is-possible
τίς αὕτη, καὶ τίς πρώτη τῶν κινήσεων· δῆλον γὰρ
which (is)-this and which (is)-first of-the motions (it-is)-clear for
ὡς εἴπερ ἀναγκαῖον μὲν ἀεὶ κίνησιν εἶναι, πρώτη δὲ
that if-indeed (it-is)-necessary indeed always motion to-be first and
ἥδε καὶ συνεχής, ὅτι τὸ πρῶτον κινοῦν κινεῖ ταύτην τὴν
(is)-this and continuous that the first moving moves this the
κίνησιν, ἣν ἀναγκαῖον μίαν καὶ τὴν αὐτὴν εἶναι συνεχῆ
motion which (is)-necessary one and the same to-be continuous

καὶ πρώτην. τριῶν δ' οὐσῶν κινήσεων, τῆς τε κατὰ
and first three and being motions the both according-to
μέγεθος καὶ τῆς κατὰ πάθος καὶ τῆς κατὰ τόπον, ἣν
magnitude and the according-to affection and the according-to place which
καλοῦμεν φοράν, ταύτην ἀναγκαῖον εἶναι πρώτην. ἀδύνατον
we-call locomotion this (is)-necessary to-be first (it-is)-impossible
γὰρ αὔξησιν εἶναι ἀλλοιώσεως μὴ προϋπαρχούσης· τὸ
for growth to-be alteration not pre-existing the
γὰρ αὐξανόμενον ἔστι μὲν ὡς ὁμοίῳ αὐξάνεται, ἔστι
for growing there-is indeed in-a-sense by-like grows there-is
δ' ὡς ἀνομοίῳ· τροφὴ γὰρ λέγεται τῷ ἐναντίῳ τὸ
and in-a-sense by-unlike food for is-called to-the contrary the
ἐναντίον. προσγίνεται δὲ πᾶν γινόμενον ὅμοιον ὁμοίῳ.
contrary is-added but everything becoming like to-like
ἀνάγκη οὖν ἀλλοίωσιν εἶναι τὴν εἰς τἀναντία μεταβολήν.
(it-is)-necessary then alteration to-be the into the-contraries change
ἀλλὰ μὴν εἴ γε ἀλλοιοῦται, δεῖ τι εἶναι τὸ ἀλλοιοῦν
but indeed if at-least it-is-altered must something to-be the altering
καὶ ποιοῦν ἐκ τοῦ δυνάμει θερμοῦ ἐνεργείᾳ θερμόν.
and making from the in-potentiality hot in-actuality hot
δῆλον οὖν ὅτι τὸ κινοῦν οὐχ ὁμοίως ἔχει, ἀλλ' ὁτὲ 260b
(it-is)-clear then that the moving not similarly is but at-one-time
μὲν ἐγγύτερον ὁτὲ δὲ πορρώτερον τοῦ ἀλλοιουμένου
indeed nearer at-another and farther from-the (thing)-being-altered
ἐστίν. ταῦτα δ' ἄνευ φορᾶς οὐκ ἐνδέχεται ὑπάρχειν. εἰ
is these but without locomotion not (it-is)-possible to-be if
ἄρα ἀνάγκη ἀεὶ κίνησιν εἶναι, ἀνάγκη καὶ φορὰν
then (it-is)-necessary always motion to-be (it-is)-necessary also locomotion
ἀεὶ εἶναι πρώτην τῶν κινήσεων, καὶ φορᾶς, εἰ ἔστιν
always to-be first of-the motions and of-locomotion if there-is
ἡ μὲν πρώτη ἡ δ' ὑστέρα, τὴν πρώτην. ἔτι δὲ
the(-one) indeed first the(-other) and later the first further and

πάντων τῶν παθημάτων ἀρχὴ πύκνωσις καὶ μάνωσις·
of-all the affections (the)-principle (is)-condensation and rarefaction
καὶ γὰρ βαρὺ καὶ κοῦφον καὶ μαλακὸν καὶ σκληρὸν καὶ
also for heavy and light and soft and hard and
θερμὸν καὶ ψυχρὸν πυκνότητες δοκοῦσι καὶ ἀραιότητες
hot and cold densities seem and rarities
εἶναί τινες. πύκνωσις δὲ καὶ μάνωσις σύγκρισις καὶ
to-be some condensation and and rarefaction (are)-combination and
διάκρισις, καθ' ἃς γένεσις καὶ φθορὰ λέγεται τῶν
separation according-to which coming-to-be and destruction is-said of-the
οὐσιῶν. συγκρινόμενα δὲ καὶ διακρινόμενα ἀνάγκη
substances being-combined and and being-separated (it-is)-necessary
κατὰ τόπον μεταβάλλειν. ἀλλὰ μὴν καὶ τοῦ αὐξανομένου
according-to place to-change but indeed also of-the growing
καὶ φθίνοντος μεταβάλλει κατὰ τόπον τὸ μέγεθος. ἔτι
and decaying changes according-to place the magnitude further
καὶ ἐντεῦθεν ἐπισκοποῦσιν ἔσται φανερὸν ὅτι ἡ φορὰ
also from-here (to-those)-considering it-will-be evident that the locomotion
πρώτη. τὸ γὰρ πρῶτον ὥσπερ ἐπὶ τῶν ἄλλων,
(is)-first the for first just-as in-the-case-of the others
οὕτω καὶ ἐπὶ κινήσεως ἂν λέγοιτο πλεοναχῶς.
thus also in-the-case-of motion — would-be-said in-more-ways
20 λέγεται δὲ πρότερον, οὗ τε μὴ ὄντος οὐκ ἔσται τἆλλα,
is-called and prior (that)-which both not being not will-be the-rest
ἐκεῖνο δ' ἄνευ τῶν ἄλλων, καὶ τὸ τῷ χρόνῳ, καὶ τὸ
that but without the others and the(-prior) in-the time and the(-prior)
κατ' οὐσίαν. ὥστ' ἐπεὶ κίνησιν μὲν ἀναγκαῖον εἶναι συνεχῶς,
in substance so-that since motion indeed (is)-necessary to-be continuously
εἴη δ' ἂν συνεχῶς ἢ ἡ συνεχὴς ἢ ἡ ἐφεξῆς, μᾶλλον δ'
would-be and — continuously either the continuous or the successive rather and
ἡ συνεχής, καὶ βέλτιον συνεχῆ ἢ ἐφεξῆς εἶναι, τὸ δὲ βέλτιον
the continuous and better continuous than successive to-be the and better

ἀεὶ ὑπολαμβάνομεν ἐν τῇ φύσει ὑπάρχειν, ἂν ᾖ δυνατόν,
always we-suppose in the nature to-exist if it-be possible
δυνατὸν δὲ συνεχῆ εἶναι (δειχθήσεται δ' ὕστερον· νῦν δὲ
possible and continuous to-be it-will-be-shown and later now and
τοῦθ' ὑποκείσθω), καὶ ταύτην οὐδεμίαν ἄλλην οἷόν τ' εἶναι
this let-it-be-assumed and this none other possible — to-be
ἀλλ' ἢ φοράν, ἀνάγκη τὴν φορὰν εἶναι πρώτην. οὐδεμία
other than locomotion (it-is)-necessary the locomotion to-be first (there-is)-no
γὰρ ἀνάγκη οὔτε αὔξεσθαι οὔτε ἀλλοιοῦσθαι τὸ φερόμενον,
for necessity either to-grow or to-be-altered (for)-the (thing)-carried
οὐδὲ δὴ γίνεσθαι ἢ φθείρεσθαι· τούτων δὲ οὐδεμίαν
nor then to-come-to-be or to-perish of-these but none
ἐνδέχεται τῆς συνεχοῦς μὴ οὔσης, ἣν κινεῖ τὸ πρῶτον
(is)-possible the continuous not being which moves the first
κινοῦν. ἔτι χρόνῳ πρώτην· τοῖς γὰρ ἀϊδίοις μόνον
moving further in-time first to-the for everlasting(-things) alone
ἐνδέχεται κινεῖσθαι ταύτην. ἀλλ' ἐφ' ἑνὸς μὲν ὁτουοῦν
(it-is)-possible to-be-moved (with)-this but in-the-case-of one indeed whatever
τῶν ἐχόντων γένεσιν τὴν φορὰν ἀναγκαῖον ὑστάτην εἶναι
of-the (things)-having coming-to-be the locomotion (is)-necessary last to-be
τῶν κινήσεων· μετὰ γὰρ τὸ γενέσθαι πρῶτον ἀλλοίωσις
of-the motions after for the to-come-to-be first (come)-alteration
καὶ αὔξησις, φορὰ δ' ἤδη τετελειωμένων κίνησίς ἐστιν.
and growth locomotion but already of-completed(-things) motion is
ἀλλ' ἕτερον ἀνάγκη κινούμενον εἶναι κατὰ φορὰν 261a
but another (it-is)-necessary being-moved to-be according-to locomotion
πρότερον, ὃ καὶ τῆς γενέσεως αἴτιον ἔσται τοῖς
before which also of-the coming-to-be cause will-be for-the
γινομένοις, οὐ γινόμενον, οἷον τὸ γεννῆσαν τοῦ
(things)-coming-to-be not coming-to-be such-as the (one)-having-begotten of-the
γεννηθέντος, ἐπεὶ δόξειέ γ' ἂν ἡ γένεσις εἶναι
begotten since would-seem at-least — the coming-to-be to-be

πρώτη τῶν κινήσεων διὰ τοῦτο, ὅτι γενέσθαι δεῖ τὸ
first of-the motions because-of this that to-come-to-be must the
πρᾶγμα πρῶτον. τὸ δ' ἐφ' ἑνὸς μὲν ὁτουοῦν
thing first the(-fact) but in-the-case-of one indeed whatever
τῶν γινομένων οὕτως ἔχει, ἀλλ' ἕτερον ἀναγκαῖον
of-the (things)-coming-to-be thus is but another (it-is)-necessary
πρότερόν τι κινεῖσθαι τῶν γινομένων ὃν αὐτὸ
prior something to-be-moved than-the (things)-coming-to-be being itself
καὶ μὴ γινόμενον, καὶ τούτου ἕτερον πρότερον. ἐπεὶ δὲ
and not coming-to-be and than-this another prior since and
γένεσιν ἀδύνατον εἶναι πρώτην (πάντα γὰρ ἂν εἴη
coming-to-be (it-is)-impossible to-be first all for — would-be
τὰ κινούμενα φθαρτά), δῆλον ὡς οὐδὲ τῶν ἐφεξῆς
the (things)-moved perishable (it-is)-clear that nor of-the successive
κινήσεων οὐδεμία προτέρα· λέγω δ' ἐφεξῆς αὔξησιν, εἶτ'
motions any (is)-prior I-mean and successive growth then
ἀλλοίωσιν καὶ φθίσιν καὶ φθοράν· πᾶσαι γὰρ ὕστεραι
alteration and decay and destruction all for (are)-later
γενέσεως, ὥστ' εἰ μηδὲ γένεσις προτέρα φορᾶς, οὐδὲ
than-coming-to-be so-that if not-even coming-to-be (is)-prior to-locomotion nor
τῶν ἄλλων οὐδεμία μεταβολῶν. ὅλως δὲ φαίνεται τὸ
of-the other any changes generally and appears the
γινόμενον ἀτελὲς καὶ ἐπ' ἀρχὴν ἰόν, ὥστε τὸ τῇ
(thing)-coming-to-be incomplete and toward (a)-principle going so-that the in-the
γενέσει ὕστερον τῇ φύσει πρότερον εἶναι.
coming-to-be later in-the nature prior to-be
τελευταῖον δὲ φορὰ πᾶσιν ὑπάρχει τοῖς ἐν γενέσει.
last and locomotion to-all belongs the (things)-in coming-to-be
διὸ τὰ μὲν ὅλως ἀκίνητα τῶν ζώντων δι' ἔνδειαν
wherefore the(-ones) indeed wholly unmoved of-the living through lack
τοῦ ὀργάνου, οἷον τὰ φυτὰ καὶ πολλὰ γένη τῶν ζῴων, τοῖς
of-the organ such-as the plants and many kinds of-the animals to-the

δὲ τελειουμένοις ὑπάρχει. ὥστ᾽ εἰ μᾶλλον ὑπάρχει φορὰ
but (things)-being-perfected it-belongs so-that if more belongs locomotion
τοῖς μᾶλλον ἀπειληφόσι τὴν φύσιν, καὶ ἡ κίνησις αὕτη
to-the more having-attained the nature also the motion this
πρώτη τῶν ἄλλων ἂν εἴη κατ᾽ οὐσίαν, διά τε ταῦτα
first of-the others — would-be in substance because-of both these(-things)
καὶ διότι ἥκιστα τῆς οὐσίας ἐξίσταται τὸ κινούμενον
and because least from-the substance departs the moved
τῶν κινήσεων ἐν τῷ φέρεσθαι· κατὰ μόνην γὰρ οὐδὲν
of-the motions in the to-be-carried according-to (this)-alone for nothing
μεταβάλλει τοῦ εἶναι, ὥσπερ ἀλλοιουμένου μὲν τὸ ποιόν,
it-changes of-the to-be just-as of-(a-thing)-being-altered indeed the quality
αὐξανομένου δὲ καὶ φθίνοντος τὸ ποσόν. μάλιστα δὲ δῆλον
of-growing and and decaying the quantity most and (it-is)-clear
ὅτι τὸ κινοῦν αὐτὸ αὑτὸ μάλιστα ταύτην κινεῖ κυρίως τὴν
that the moving it-itself itself most this moves properly the
κατὰ τόπον· καίτοι φαμὲν τοῦτ᾽ εἶναι τῶν κινουμένων καὶ
according-to place and-yet we-say this to-be of-the moved and
κινούντων ἀρχὴν καὶ πρῶτον τοῖς κινουμένοις τὸ αὐτὸ
moving (the)-principle and first for-the moved the it-itself
αὑτὸ κινοῦν. ὅτι μὲν τοίνυν τῶν κινήσεων ἡ φορὰ πρώτη,
itself moving that indeed therefore of-the motions the locomotion (is)-first
φανερὸν ἐκ τούτων· τίς δὲ φορὰ πρώτη, νῦν δεικτέον.
(is)-evident from these which but locomotion (is)-first now (must)-be-shown
ἅμα δὲ καὶ τὸ νῦν καὶ πρότερον ὑποτεθέν, ὅτι 30
at-once and both the(-thing) now and before assumed that
ἐνδέχεταί τινα κίνησιν εἶναι συνεχῆ καὶ ἀΐδιον, φανερὸν
it-is-possible some motion to-be continuous and everlasting evident
ἔσται τῇ αὐτῇ μεθόδῳ. ὅτι μὲν οὖν τῶν ἄλλων κινήσεων
will-be by-the same method that indeed then of-the other motions
οὐδεμίαν ἐνδέχεται συνεχῆ εἶναι, ἐκ τῶνδε φανερόν. ἅπασαι
none (it-is)-possible continuous to-be from these (is)-evident all

γὰρ ἐξ ἀντικειμένων εἰς ἀντικείμενά εἰσιν αἱ κινήσεις καὶ
for from opposites to opposites are the motions and
μεταβολαί, οἷον γενέσει μὲν καὶ φθορᾷ τὸ ὂν καὶ τὸ
changes such-as for-coming-to-be indeed and destruction the being and the
μὴ ὂν ὅροι, ἀλλοιώσει δὲ τἀναντία πάθη, αὐξήσει δὲ
not being (are)-limits for-alteration and the-contrary affections for-growth and
καὶ φθίσει ἢ μέγεθος καὶ μικρότης ἢ τελειότης μεγέθους
and decay either magnitude and smallness or completeness of-magnitude
καὶ ἀτέλεια· ἐναντίαι δ' αἱ εἰς τὰ ἐναντία. τὸ
and incompleteness contrary and (are)-the(-motions) into the contraries the
δὲ μὴ ἀεὶ κινούμενον τήνδε τὴν κίνησιν, ὂν δὲ πρότερον,
and not always moving this the motion being but before
ἀνάγκη πρότερον ἠρεμεῖν. φανερὸν οὖν ὅτι ἠρεμήσει ἐν
(it-is)-necessary before to-rest (it-is)-evident then that will-rest in
τῷ ἐναντίῳ τὸ μεταβάλλον. ὁμοίως δὲ καὶ ἐπὶ τῶν
the contrary the changing similarly and also in-the-case-of the
μεταβολῶν· ἀντίκειται γὰρ φθορὰ καὶ γένεσις ἁπλῶς
changes is-opposed for destruction and coming-to-be simply
καὶ ἡ καθ' ἕκαστον τῇ καθ' ἕκαστον. ὥστ' εἰ
and the according-to each to-the according-to each so-that if
ἀδύνατον ἅμα μεταβάλλειν τὰς ἀντικειμένας, οὐκ ἔσται
(it-is)-impossible at-once to-change the opposite(-changes) not will-be
συνεχὴς ἡ μεταβολή, ἀλλὰ μεταξὺ ἔσται αὐτῶν χρόνος.
continuous the change but between will-be them (a)-time
261b οὐδὲν γὰρ διαφέρει ἐναντίας ἢ μὴ ἐναντίας εἶναι τὰς
nothing for it-makes-a-difference contrary or not contrary to-be the
κατ' ἀντίφασιν μεταβολάς, εἰ μόνον ἀδύνατον ἅμα τῷ
according-to contradiction changes if only (it-is)-impossible at-once to-the
αὐτῷ παρεῖναι· τοῦτο γὰρ τῷ λόγῳ οὐδὲν χρήσιμον.
same to-be-present this for to-the argument (is)-not-at-all useful
οὐδ' εἰ μὴ ἀνάγκη ἠρεμῆσαι ἐν τῇ ἀντιφάσει, μηδ' ἐστὶ
nor if not (it-is)-necessary to-rest in the contradiction nor is

μεταβολὴ ἠρεμίᾳ ἐναντίον· οὐ γὰρ ἴσως ἠρεμεῖ τὸ μὴ ὄν, ἡ
change to-rest contrary not for perhaps rests the not being the
δὲ φθορὰ εἰς τὸ μὴ ὄν. ἀλλ᾽ εἰ μόνον μεταξὺ γίγνεται
and destruction (is)-into the not being but if only between comes-to-be
χρόνος· οὕτω γὰρ οὐκ ἔστιν ἡ μεταβολὴ συνεχής· οὐδὲ γὰρ
time thus for not is the change continuous nor for
ἐν τοῖς πρότερον ἡ ἐναντίωσις χρήσιμον, ἀλλὰ τὸ μὴ
in the (things)-before (was)-the contrariety useful but the not
ἐνδέχεσθαι ἅμα ὑπάρχειν. οὐ δεῖ δὲ ταράττεσθαι, ὅτι τὸ
to-be-possible at-once to-belong not one-must but to-be-troubled that the
αὐτὸ πλείοσιν ἔσται ἐναντίον, οἷον ἡ κίνησις καὶ στάσει
same to-more(-things) will-be contrary such-as the motion both to-rest
καὶ κινήσει τῇ εἰς τοὐναντίον, ἀλλὰ μόνον τοῦτο λαμβάνειν,
and to-motion the into the-contrary but only this to-grasp
ὅτι ἀντίκειταί πως καὶ τῇ κινήσει καὶ τῇ ἠρεμίᾳ ἡ
that is-opposed somehow both to-the motion and to-the rest the
κίνησις ἡ ἐναντία, καθάπερ τὸ ἴσον καὶ τὸ μέτριον τῷ
motion the contrary just-as the equal and the moderate to-the
ὑπερέχοντι καὶ τῷ ὑπερεχομένῳ, καὶ ὅτι οὐκ ἐνδέχεται ἅμα
exceeding and to-the exceded and that not (it-is)-possible at-once
τὰς ἀντικειμένας οὔτε κινήσεις οὔτε μεταβολὰς ὑπάρχειν.
the opposite either motions or changes to-belong
ἔτι δ᾽ ἐπί τε τῆς γενέσεως καὶ τῆς φθορᾶς καὶ 25
further and in-the-case-of both the coming-to-be and the destruction also
παντελῶς ἄτοπον ἂν εἶναι δόξειεν, εἰ γενόμενον εὐθὺς
altogether absurd — to-be would-seem if having-come-to-be at-once
ἀνάγκη φθαρῆναι καὶ μηδένα χρόνον διαμεῖναι. ὥστ᾽
(it-is)-necessary to-perish and no time to-remain so-that
ἐκ τούτων ἂν ἡ πίστις γένοιτο ταῖς ἄλλαις· φυσικὸν
from these — the proof would-come for-the others natural
γὰρ τὸ ὁμοίως ἔχειν ἐν πάσαις.
for (is)-the similarly to-be in all

A motion that is one, continuous, and infinite is possible: the circular. Motion back and forth on a straight line must stop at the turn, where one point serves as end and beginning, so no straight motion is everlasting. This answers Zeno: a line's halves exist potentially, not actually, and whoever counts them makes each point two and must stop at each. Circular motion returns to its start with no contrary motions and alone is complete; alteration, growth, and coming to be retrace their ground, so the natural philosophers err in saying all sensible things always move.

30 Ὅτι δ' ἐνδέχεται εἶναί τινα ἄπειρον, μίαν οὖσαν καὶ
that and it-is-possible to-be some infinite(-motion) one being and
συνεχῆ, καὶ αὕτη ἐστὶν ἡ κύκλῳ, λέγωμεν νῦν. πᾶν
continuous and this is the (one)-in-a-circle let-us-say now every
μὲν γὰρ κινεῖται τὸ φερόμενον ἢ κύκλῳ ἢ εὐθεῖαν
indeed for is-moved the (thing)-carried either in-a-circle or straight
ἢ μικτήν, ὥστ' εἰ μηδ' ἐκείνων ἡ ἑτέρα συνεχής,
or mixed so-that if not-even of-those the one (is)-continuous
οὐδὲ τὴν ἐξ ἀμφοῖν οἷόν τ' εἶναι συγκειμένην. ὅτι δὲ
nor the(-one) from both possible — to-be composed that and
τὸ φερόμενον τὴν εὐθεῖαν καὶ πεπερασμένην οὐ φέρεται
the (thing)-carried the straight and limited(-line) not is-carried
συνεχῶς, δῆλον· ἀνακάμπτει γάρ, τὸ δ' ἀνακάμπτον τὴν
continuously (is)-clear it-turns-back for the and (thing)-turning-back the
εὐθεῖαν τὰς ἐναντίας κινεῖται κινήσεις· ἐναντία γὰρ κατὰ
straight the contrary is-moved motions contrary for according-to
τόπον ἡ ἄνω τῇ κάτω καὶ ἡ εἰς τὸ πρόσθεν τῇ
place (is)-the upward to-the downward and the to the front to-the
εἰς τοὔπισθεν καὶ ἡ εἰς ἀριστερὰ τῇ εἰς δεξιά· τόπου
to the-back and the to left to-the to right of-place
γὰρ ἐναντιώσεις αὗται. τίς δ' ἐστὶν ἡ μία καὶ συνεχὴς
for contrarieties (are)-these what and is the one and continuous

κίνησις, διώρισται πρότερον, ὅτι ἡ τοῦ
motion it-has-been-determined before that (it-is)-the(-motion) of-the
ἑνὸς καὶ ἐν ἑνὶ χρόνῳ καὶ ἐν ἀδιαφόρῳ κατ᾽
one and in one time and in (an)-undifferentiated(-thing) according-to
εἶδος. τρία γὰρ ἦν, τό τε κινούμενον, οἷον ἄνθρωπος
kind three for there-were the both moved such-as (a)-man
ἢ θεός, καὶ ὅτε, οἷον χρόνος, καὶ τρίτον τὸ ἐν ᾧ·
or (a)-god and (the)-when such-as time and third the in which
τοῦτο δ᾽ ἐστὶ τόπος ἢ πάθος ἢ εἶδος ἢ μέγεθος.
this and is place or affection or form or magnitude
τὰ δ᾽ ἐναντία διαφέρει τῷ εἴδει, καὶ οὐχ ἕν. τόπου δ᾽ 262a
the and contraries differ in-the kind and not (are)-one of-place and
αἱ εἰρημέναι διαφοραί. σημεῖον δ᾽ ὅτι ἐναντία κίνησις
(are)-the stated differences (a)-sign and that (is)-contrary motion
ἡ ἀπὸ τοῦ Α πρὸς τὸ Β τῇ ἀπὸ τοῦ Β πρὸς τὸ Α,
the from the A to the B to-the(-one) from the B to the A
ὅτι ἱστᾶσι καὶ παύουσιν ἀλλήλας, ἐὰν ἅμα γίγνωνται.
(is)-that they-stop and halt each-other if at-once they-occur
καὶ ἐπὶ κύκλου ὡσαύτως, οἷον ἡ ἀπὸ τοῦ Α ἐπὶ τὸ
and in-the-case-of (a)-circle likewise such-as the from the A to the
Β τῇ ἀπὸ τοῦ Α ἐπὶ τὸ Γ· ἱστᾶσι γάρ. κἂν συνεχεῖς
B to-the(-one) from the A to the C they-stop for even-if continuous
ὦσι καὶ μὴ γίνηται ἀνάκαμψις διὰ τὸ τἀναντία φθείρειν
they-be and not occur (a)-turning-back because-of the the-contraries to-destroy
καὶ κωλύειν ἄλληλα· ἀλλ᾽ οὐχ ἡ εἰς τὸ πλάγιον τῇ
and to-hinder each-other but not the(-motion) to the side to-the
ἄνω. μάλιστα δὲ φανερὸν ὅτι ἀδύνατον εἶναι συνεχῆ τὴν
upward most and (it-is)-evident that (it-is)-impossible to-be continuous the
ἐπὶ τῆς εὐθείας κίνησιν, ὅτι ἀνακάμπτον ἀναγκαῖον
on the straight motion from-the-fact-that turning-back (it-is)-necessary
στῆναι, οὐ μόνον ἐπ᾽ εὐθείας, ἀλλὰ κἂν κύκλον
to-stop not only on (a)-straight(-line) but even-if (along)-a-circle

φέρηται. οὐ γὰρ ταὐτὸν κύκλῳ φέρεσθαι καὶ κύκλον·
it-be-carried not for (it-is)-the-same in-a-circle to-be-carried and (along)-a-circle
ἔστι γὰρ ὁτὲ μὲν συνείρειν κινούμενον, ὁτὲ
it-is(-possible) for at-one-time indeed to-go-on-continuously moving at-another
δ' ἐπὶ τὸ αὐτὸ ἐλθὸν ὅθεν ὡρμήθη ἀνακάμψαι πάλιν.
and to the same having-come whence it-started to-turn-back again
20 ὅτι δ' ἀνάγκη ἵστασθαι, ἡ πίστις οὐ μόνον ἐπὶ τῆς
that and (it-is)-necessary to-stop the proof (is)-not only from the
αἰσθήσεως ἀλλὰ καὶ ἐπὶ τοῦ λόγου. ἀρχὴ δ' ἥδε.
perception but also from the reasoning (the)-beginning and (is)-this
τριῶν γὰρ ὄντων ἀρχῆς μέσου τελευτῆς, τὸ μέσον πρὸς
three for being beginning middle end the middle in-relation-to
ἑκάτερον ἄμφω ἐστί, καὶ τῷ μὲν ἀριθμῷ ἕν, τῷ λόγῳ δὲ
each both is and in-the indeed number one in-the account and
δύο. ἔτι δὲ ἄλλο ἐστὶ τὸ δυνάμει καὶ τὸ ἐνεργείᾳ, ὥστε
two further and other is the in-potentiality and the in-actuality so-that
τῆς εὐθείας τῶν ἐντὸς τῶν ἄκρων ὁτιοῦν σημεῖον δυνάμει
of-the straight of-the within the extremes any point in-potentiality
μέν ἐστι μέσον, ἐνεργείᾳ δ' οὐκ ἔστιν, ἐὰν μὴ διέλῃ ταύτην
indeed is middle in-actuality but not it-is if not it-divide this
καὶ ἐπιστὰν πάλιν ἄρξηται κινεῖσθαι· οὕτω δὲ τὸ μέσον
and having-halted again it-begin to-be-moved thus and the middle
ἀρχὴ γίνεται καὶ τελευτή, ἀρχὴ μὲν τῆς ὕστερον, τελευτὴ
beginning becomes and end beginning indeed of-the later end
δὲ τῆς πρώτης. λέγω δ' οἷον ἐὰν φερόμενον τὸ Α στῇ
and of-the first I-mean and such-as if being-carried the A stop
ἐπὶ τοῦ Β καὶ πάλιν φέρηται ἐπὶ τὸ Γ· ὅταν δὲ συνεχῶς
at the B and again be-carried to the C when but continuously
φέρηται, οὔτε γεγονέναι οὔτε ἀπογεγονέναι οἷόν τε τὸ Α
it-is-carried neither to-have-arrived nor to-have-departed possible — the A

κατὰ τὸ Β σημεῖον, ἀλλὰ μόνον εἶναι ἐν τῷ νῦν, ἐν χρόνῳ
at the B point but only to-be in the now in time
δ' οὐδενὶ πλὴν οὗ τὸ νῦν διαίρεσίς ἐστιν ἐν τῷ ὅλῳ.
but none except (that)-of-which the now division is in the whole
εἰ δὲ γεγονέναι τις θήσει καὶ ἀπογεγονέναι, ἀεὶ στήσεται 30
if and to-have-arrived one will-posit and to-have-departed always will-stop
τὸ Α φερόμενον· ἀδύνατον γὰρ τὸ Α ἅμα γεγονέναι τε
the A being-carried (it-is)-impossible for the A at-once to-have-arrived both
ἐπὶ τοῦ Β καὶ ἀπογεγονέναι. ἐν ἄλλῳ ἄρα σημείῳ χρόνου.
at the B and to-have-departed in another then point of-time
χρόνος ἄρα ἔσται ὁ ἐν μέσῳ. ὥστε ἠρεμήσει τὸ Α
time then will-be the(-time) in (the)-middle so-that will-rest the A
ἐπὶ τοῦ Β. ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων σημείων·
at the B similarly and also in-the-case-of the other points
ὁ γὰρ αὐτὸς λόγος ἐπὶ πάντων. ὅταν δὲ χρήσηται
the for same argument (holds)-for all when and uses
τὸ φερόμενον Α τῷ Β μέσῳ καὶ τελευτῇ καὶ ἀρχῇ,
the (thing)-carried A the B middle both (as)-end and (as)-beginning
ἀνάγκη στῆναι διὰ τὸ δύο ποιεῖν, ὥσπερ ἂν εἰ καὶ
(it-is)-necessary to-stop because-of the two to-make just-as — if also
νοήσειεν. ἀλλ' ἀπὸ μὲν τοῦ Α σημείου ἀπογέγονε τῆς
one-should-think but from indeed the A point it-has-departed the
ἀρχῆς, ἐπὶ δὲ τοῦ Γ γέγονεν, ὅταν τελευτήσῃ καὶ στῇ.
beginning at and the C it-has-arrived when it-ends and stops
διὸ καὶ πρὸς τὴν ἀπορίαν τοῦτο λεκτέον· ἔχει γὰρ
wherefore also against the difficulty this (must)-be-said it-has for
ἀπορίαν τήνδε. εἰ γὰρ εἴη ἡ τὸ Ε τῇ Ζ ἴση καὶ τὸ
difficulty this if for were the(-line) the E to-the F equal and the
Α φέροιτο συνεχῶς ἀπὸ τοῦ ἄκρου πρὸς τὸ Γ, ἅμα δ'
A were-carried continuously from the extremity to the C at-once and
εἴη τὸ Α ἐπὶ τῷ Β σημείῳ, καὶ τὸ Δ φέροιτο ἀπὸ τῆς Ζ
were the A at the B point and the D were-carried from the F

ἄκρας πρὸς τὸ Η ὁμαλῶς καὶ τῷ αὐτῷ τάχει τῷ Α, τὸ
extremity to the G uniformly and with-the same speed as-the A the
Δ ἔμπροσθεν ἥξει ἐπὶ τὸ Η ἢ τὸ Α ἐπὶ τὸ Γ· τὸ γὰρ
D before will-come to the G than the A to the C the for
πρότερον ὁρμῆσαν καὶ ἀπελθὸν πρότερον ἐλθεῖν ἀνάγκη.
earlier having-started and having-gone-off earlier to-arrive (it-is)-necessary
262b οὐκ ἄρα ἅμα γέγονε τὸ Α ἐπὶ τῷ Β καὶ ἀπογέγονεν
not then at-once has-arrived the A at the B and has-departed
ἀπ' αὐτοῦ, διὸ ὑστερίζει. εἰ γὰρ ἅμα, οὐχ ὑστεριεῖ, ἀλλ'
from it wherefore it-lags if for at-once not it-will-lag but
ἀνάγκη ἔσται ἵστασθαι. οὐκ ἄρα θετέον, ὅτε τὸ Α
necessary it-will-be to-stop not then (one-must)-posit when the A
ἐγένετο κατὰ τὸ Β, τὸ Δ ἅμα κινεῖσθαι ἀπὸ τοῦ Ζ ἄκρου·
arrived at the B the D at-once to-be-moved from the F extremity
εἰ γὰρ ἔσται γεγονὸς τὸ Α ἐπὶ τοῦ Β, ἔσται καὶ τὸ
if for will-be having-arrived the A at the B there-will-be also the
ἀπογενέσθαι, καὶ οὐχ ἅμα, ἀλλ' ἦν ἐν τομῇ χρόνου καὶ
to-depart and not at-once but it-was at (a)-section of-time and
οὐκ ἐν χρόνῳ. ἐνταῦθα μὲν οὖν ἀδύνατον οὕτω λέγειν
not in time here indeed then (it-is)-impossible thus to-speak
ἐπὶ τῆς συνεχοῦς· ἐπὶ δὲ τοῦ ἀνακάμπτοντος
in-the-case-of the continuous in-the-case-of but the turning-back
ἀνάγκη λέγειν οὕτως. εἰ γὰρ ἡ τὸ Η φέροιτο
(it-is)-necessary to-speak thus if for the(-line) the G were-carried
πρὸς τὸ Δ καὶ πάλιν ἀνακάμψασα κάτω φέροιτο, τῷ
to the D and again having-turned-back downward were-carried the
ἄκρῳ ἐφ' οὗ Δ τελευτῇ καὶ ἀρχῇ κέχρηται τῷ ἑνὶ
extremity at which D (as)-end and (as)-beginning it-has-used the one
σημείῳ ὡς δύο· διὸ στῆναι ἀνάγκη· καὶ οὐχ ἅμα

γέγονεν ἐπὶ τῷ Δ καὶ ἀπελήλυθεν ἀπὸ τοῦ Δ· ἐκεῖ γὰρ
it-has-arrived at the D and has-gone-away from the D there for
ἂν ἅμα εἴη καὶ οὐκ εἴη ἐν τῷ αὐτῷ νῦν.
— at-once it-would-be and not would-be in the same now
ἀλλὰ μὴν τήν γε πάλαι λύσιν οὐ λεκτέον· οὐ γὰρ 30
but indeed the at-least old solution not (must)-be-stated not for
ἐνδέχεται λέγειν ὅτι ἐστὶ κατὰ τὸ Δ ἡ τὸ Η ἐν τομῇ,
(it-is)-possible to-say that it-is at the D the(-line) the G at (a)-section
οὐ γέγονε δὲ οὐδ' ἀπογέγονεν. ἀνάγκη γὰρ ἐπὶ τέλος
not it-has-arrived but nor has-departed (it-is)-necessary for to (an)-end
ἐλθεῖν τὸ ἐνεργείᾳ ὄν, μὴ δυνάμει. τὸ μὲν οὖν ἐν μέσῳ
to-come the in-actuality being not in-potentiality the indeed then in (the)-middle
δυνάμει ἐστί, τοῦτο δ' ἐνεργείᾳ, καὶ τελευτὴ μὲν κάτωθεν,
in-potentiality is this but in-actuality and end indeed from-below
ἀρχὴ δὲ ἄνωθεν· καὶ τῶν κινήσεων ἄρα ὡσαύτως.
beginning and from-above and of-the motions then likewise
ἀνάγκη ἄρα στῆναι τὸ ἀνακάμπτον ἐπὶ τῆς εὐθείας.
(it-is)-necessary then to-stop the (thing)-turning-back on the straight
οὐκ ἄρα ἐνδέχεται συνεχῆ κίνησιν εἶναι ἐπὶ τῆς εὐθείας
not then (it-is)-possible continuous motion to-be on the straight
ἀΐδιον. τὸν αὐτὸν δὲ τρόπον ἀπαντητέον καὶ πρὸς τοὺς
everlasting (in)-the same and manner (one-must)-reply also to those
ἐρωτῶντας τὸν Ζήνωνος λόγον, καὶ ἀξιοῦντας, εἰ ἀεὶ τὸ
asking the of-Zeno argument and claiming if always the
ἥμισυ διέναι δεῖ, ταῦτα δ' ἄπειρα, τὰ δ' ἄπειρα
half to-go-through one-must these and (are)-infinite the and infinite(-things)
ἀδύνατον διεξελθεῖν, ἢ ὡς τὸν αὐτὸν τοῦτον λόγον τινὲς
(are)-impossible to-traverse or as the same this argument some
ἄλλως ἐρωτῶσιν, ἀξιοῦντες ἅμα τῷ κινεῖσθαι τὴν ἡμίσειαν
otherwise ask claiming together with-the to-move the half
πρότερον ἀριθμεῖν καθ' ἕκαστον γιγνόμενον τὸ ἥμισυ, ὥστε
first to-count at each coming-to-be(-at) the half so-that

διελθόντος τὴν ὅλην ἄπειρον συμβαίνει ἠριθμηκέναι
(for-one)-having-gone-through the whole infinite it-follows to-have-counted
ἀριθμόν· τοῦτο δ' ὁμολογουμένως ἐστὶν ἀδύνατον.
number this and admittedly is impossible
263a ἐν μὲν οὖν τοῖς πρώτοις λόγοις τοῖς περὶ κινήσεως
in indeed then the first discussions the(-ones) about motion
ἐλύομεν διὰ τοῦ τὸν χρόνον ἄπειρα ἔχειν ἐν αὑτῷ·
we-solved(-it) through — the time infinite(-parts) to-have in itself
οὐδὲν γὰρ ἄτοπον, εἰ ἐν ἀπείρῳ χρόνῳ ἄπειρα διέρχεταί
nothing for (is)-absurd if in infinite time infinite(-things) goes-through
τις· ὁμοίως δὲ τὸ ἄπειρον ἔν τε τῷ μήκει ὑπάρχει καὶ ἐν
one similarly and the infinite in both the length belongs and in
τῷ χρόνῳ. ἀλλ' αὕτη ἡ λύσις πρὸς μὲν τὸν ἐρωτῶντα
the time but this the solution against indeed the questioner
ἱκανῶς ἔχει (ἠρωτᾶτο γὰρ εἰ ἐν πεπερασμένῳ ἄπειρα
sufficiently holds it-was-asked for whether in finite infinite(-things)
ἐνδέχεται διεξελθεῖν ἢ ἀριθμῆσαι), πρὸς δὲ τὸ πρᾶγμα καὶ
(it-is)-possible to-traverse or to-count against but the fact and
τὴν ἀλήθειαν οὐχ ἱκανῶς· ἂν γάρ τις ἀφέμενος τοῦ μήκους
the truth not sufficiently if for one having-let-go the length
καὶ τοῦ ἐρωτᾶν εἰ ἐν πεπερασμένῳ χρόνῳ ἐνδέχεται
and the to-ask whether in finite time (it-is)-possible
ἄπειρα διεξελθεῖν, πυνθάνηται ἐπ' αὐτοῦ τοῦ χρόνου
infinite(-things) to-traverse inquires in-the-case-of itself the time
ταῦτα (ἔχει γὰρ ὁ χρόνος ἀπείρους διαιρέσεις), οὐκέτι
these(-things) has for the time infinite divisions no-longer
ἱκανὴ ἔσται αὕτη ἡ λύσις, ἀλλὰ τὸ ἀληθὲς λεκτέον,
sufficient will-be this the solution but the true (must)-be-said
ὅπερ εἴπομεν ἐν τοῖς ἄρτι λόγοις. ἂν γάρ τις τὴν
which-precisely we-said in the just-now arguments if for one the

συνεχῆ διαιρῇ εἰς δύο ἡμίση, οὗτος τῷ ἑνὶ σημείῳ ὡς
continuous divides into two halves this(-man) the one point as
δυσὶ χρῆται· ποιεῖ γὰρ αὐτὸ ἀρχὴν καὶ τελευτήν.
two uses he-makes for it beginning and end
οὕτω δὲ ποιεῖ ὅ τε ἀριθμῶν καὶ ὁ εἰς τὰ ἡμίση διαιρῶν. 30
thus and makes the both (one)-counting and the into the halves dividing
οὕτω δὲ διαιροῦντος οὐκ ἔσται συνεχὴς οὔθ' ἡ γραμμὴ οὔθ'
thus and (one)-dividing not will-be continuous either the line or
ἡ κίνησις· ἡ γὰρ συνεχὴς κίνησις συνεχοῦς ἐστίν, ἐν δὲ
the motion the for continuous motion of-(a)-continuous is in and
τῷ συνεχεῖ ἔστι μὲν ἄπειρα ἡμίση, ἀλλ' οὐκ ἐντελεχείᾳ
the continuous there-are indeed infinite halves but not in-actuality
ἀλλὰ δυνάμει. ἂν δὲ ποιῇ ἐντελεχείᾳ, οὐ ποιήσει
but in-potentiality if but he-makes(-them) in-actuality not he-will-make
συνεχῆ, ἀλλὰ στήσει, ὅπερ ἐπὶ τοῦ ἀριθμοῦντος
continuous but will-stop(-it) which-precisely in-the-case-of the (one)-counting
τὰ ἡμίσεα φανερόν ἐστιν ὅτι συμβαίνει· τὸ γὰρ ἓν σημεῖον
the halves evident is that it-happens the for one point
ἀνάγκη αὐτῷ ἀριθμεῖν δύο· τοῦ μὲν γὰρ ἑτέρου τελευτὴ
(it-is)-necessary for-him to-count (as)-two of-the indeed for one end
ἡμίσεος τοῦ δ' ἑτέρου ἀρχὴ ἔσται, ἂν μὴ μίαν ἀριθμῇ
of-half of-the and other beginning it-will-be if not one he-counts
τὴν συνεχῆ, ἀλλὰ δύο ἡμισείας. ὥστε λεκτέον πρὸς τὸν
the continuous but two halves so-that (it-must)-be-said to the
ἐρωτῶντα εἰ ἐνδέχεται ἄπειρα διεξελθεῖν ἢ ἐν χρόνῳ
questioner whether (it-is)-possible infinite(-things) to-traverse either in time
ἢ ἐν μήκει, ὅτι ἔστιν ὡς, ἔστι δ' ὡς οὔ. ἐντελεχείᾳ
or in length that there-is in-a-sense there-is and in-a-sense not in-actuality
μὲν γὰρ ὄντα οὐκ ἐνδέχεται δυνάμει δ' ἐνδέχεται·
indeed for being not (it-is)-possible in-potentiality but (it-is)-possible
ὁ γὰρ συνεχῶς κινούμενος κατὰ συμβεβηκὸς ἄπειρα
the for continuously moving by accident infinite(-things)

διελήλυθεν, ἁπλῶς δ' οὔ· συμβέβηκε γὰρ τῇ γραμμῇ
has-traversed simply but not it-is-accidental for to-the line
ἄπειρα ἡμίσεα εἶναι, ἡ δ' οὐσία ἐστὶν ἑτέρα καὶ τὸ εἶναι.
infinite halves to-be the but substance is other and the to-be
263b δῆλον δὲ καὶ ὅτι ἐὰν μή τις ποιῇ τοῦ χρόνου τὸ διαιροῦν
(it-is)-clear and also that if not one makes of-the time the dividing
σημεῖον τὸ πρότερον καὶ ὕστερον αἰεὶ τοῦ ὑστέρου τῷ
point the earlier and later always of-the later to-the
πράγματι, ἔσται ἅμα τὸ αὐτὸ ὂν καὶ οὐκ ὄν, καὶ ὅτε
thing will-be at-once the same being and not being and when
γέγονεν οὐκ ὄν. τὸ σημεῖον μὲν οὖν ἀμφοῖν κοινόν, καὶ
it-has-come-to-be not being the point indeed then (is)-to-both common both
τοῦ προτέρου καὶ τοῦ ὑστέρου, καὶ ταὐτὸν καὶ ἓν ἀριθμῷ,
of-the earlier and of-the later and the-same and one in-number
λόγῳ δ' οὐ ταὐτόν· τοῦ μὲν γὰρ τελευτή, τοῦ
in-account but not the-same of-the(-one) indeed for end of-the(-other)
δ' ἀρχή. τῷ δὲ πράγματι ἀεὶ τοῦ ὑστέρου πάθους ἐστίν.
and beginning to-the but thing always of-the later affection it-is
χρόνος ἐφ' ΑΓΒ. πρᾶγμα ἐφ' ᾧ Δ. τοῦτο ἐν μὲν τῷ
(let)-time(-be) at ACB (the)-thing at which D this in indeed the
Α ὅλῳ χρόνῳ λευκόν, ἐν δὲ τῷ Β οὐ λευκόν· ἐν τῷ ἄρα Γ
A whole time (is)-white in but the B not white in the then C
λευκὸν καὶ οὐ λευκόν. ἐν ὁτῳοῦν γὰρ τοῦ Α λευκὸν ἀληθὲς
white and not white in any for of-the A white (is)-true
εἰπεῖν, εἰ πάντα τὸν χρόνον τοῦτον ἦν λευκόν, καὶ ἐν τῷ
to-say if all the time this it-was white and in the
Β μὴ λευκόν· τὸ δὲ Γ ἐν ἀμφοῖν. οὐκ ἄρα δοτέον ἐν
B not white the and C (is)-in both not then (it-must)-be-granted in
παντί, ἀλλὰ πλὴν τοῦ τελευταίου νῦν ἐφ' οὗ τὸ Γ· τοῦτο δ'
all but except the last now at which the C this and

ἤδη τὸ ὕστερον, καὶ εἰ ἐγίγνετο οὐ λευκόν, καὶ ἐφθείρετο
already (is)-the later and if it-was-becoming not white and was-perishing
λευκὸν ἐν τῷ Α παντί, γέγονεν ἢ ἔφθαρται ἐν τῷ Γ.
white in the A whole it-has-come-to-be or has-perished in the C
ὥστε λευκὸν ἢ μὴ λευκὸν ἐν ἐκείνῳ πρῶτον ἀληθὲς 25
so-that white or not white in that first (is)-true
εἰπεῖν, ἢ ὅτε γέγονεν οὐκ ἔσται, καὶ ὅτε ἔφθαρται
to-say or when it-has-come-to-be not it-will-be and when it-has-perished
ἔσται, ἢ ἅμα λευκὸν καὶ οὐ λευκὸν καὶ ὅλως ὂν καὶ
it-will-be or at-once white and not white and generally being and
μὴ ὂν ἀνάγκη εἶναι. εἰ δ' ὃ ἂν ᾖ πρότερον μὴ
not being (it-is)-necessary to-be if and whatever — be before not
ὄν, ἀνάγκη γίγνεσθαι ὄν, καὶ ὅτε γίγνεται μή ἐστιν,
being (it-is)-necessary to-come-to-be being and when it-comes-to-be not it-is
οὐχ οἷόν τε εἰς ἀτόμους χρόνους διαιρεῖσθαι τὸν χρόνον.
not possible — into indivisible times to-be-divided the time
εἰ γὰρ ἐν τῷ Α χρόνῳ τὸ Δ ἐγίγνετο λευκόν, γέγονε
if for in the A time the D was-becoming white it-has-become
δ' ἅμα καὶ ἔστιν ἐν ἑτέρῳ ἀτόμῳ χρόνῳ ἐχομένῳ δ' ἐν
and at-once and is in another indivisible time next and in
τῷ Β, εἰ ἐν τῷ Α ἐγίγνετο, οὐκ ἦν, ἐν δὲ τῷ Β ἐστί,
the B if in the A it-was-becoming not it-was in and the B it-is
γένεσιν δεῖ τινὰ εἶναι μεταξύ, ὥστε καὶ χρόνον ἐν ᾧ
coming-to-be must some to-be between so-that also (a)-time in which
ἐγίγνετο. οὐ γὰρ ὁ αὐτὸς ἔσται λόγος καὶ τοῖς μὴ
it-was-becoming not for the same will-be argument also for-those not
ἄτομα λέγουσιν, ἀλλ' αὐτοῦ τοῦ χρόνου, ἐν ᾧ ἐγίγνετο,
indivisibles asserting but itself of-the time in which it-was-becoming
γέγονε καὶ ἔστιν ἐν τῷ ἐσχάτῳ σημείῳ, οὗ οὐδὲν
it-has-become and is in the last point of-which nothing
ἐχόμενόν ἐστιν οὐδ' ἐφεξῆς· οἱ δ' ἄτομοι χρόνοι ἐφεξῆς.
next is nor successive the but indivisible times (are)-successive

264a φανερὸν δ' ὅτι εἰ ἐν τῷ Α ὅλῳ χρόνῳ ἐγίγνετο, οὐκ
(it-is)-evident and that if in the A whole time it-was-becoming not
ἔστι πλείων χρόνος ἐν ᾧ γέγονε καὶ ἐγίγνετο ἢ ἐν
is more time in which it-has-become and was-becoming than in
ᾧ ἐγίγνετο μόνον παντί. οἷς μὲν οὖν ἄν τις
which it-was-becoming only whole (the-arguments)-which indeed then — one
ὡς οἰκείοις πιστεύσειε λόγοις, οὗτοι καὶ τοιοῦτοί τινές εἰσιν·
as proper would-trust arguments these and such some are
λογικῶς δ' ἐπισκοποῦσι κἂν ἐκ τῶνδε δόξειέ τῳ αὐτὸ
logically but (to-those)-examining also from these would-seem to-someone very
τοῦτο συμβαίνειν. ἅπαν γὰρ τὸ κινούμενον συνεχῶς, ἂν ὑπὸ
this to-follow every for the moving continuously if by
μηδενὸς ἐκκρούηται, εἰς ὅπερ ἦλθεν κατὰ τὴν φοράν,
nothing it-be-knocked-aside to which-precisely it-came according-to the locomotion
εἰς τοῦτο καὶ ἐφέρετο πρότερον, οἷον εἰ ἐπὶ τὸ Β ἦλθε, καὶ
to this also it-was-carried before such-as if to the B it-came also
ἐφέρετο ἐπὶ τὸ Β, καὶ οὐχ ὅτε πλησίον ἦν, ἀλλ' εὐθὺς ὡς
it-was-carried to the B and not when near it-was but at-once as
ἤρξατο κινεῖσθαι· τί γὰρ μᾶλλον νῦν ἢ πρότερον; ὁμοίως
it-began to-be-moved why for rather now than before similarly
δὲ καὶ ἐπὶ τῶν ἄλλων. τὸ δὴ ἀπὸ τοῦ Α φερόμενον,
and also in-the-case-of the others the then from the A carried
ὅταν ἐπὶ τὸ Γ ἔλθῃ, πάλιν ἥξει ἐπὶ τὸ Α συνεχῶς
when to the C it-comes again will-come to the A continuously
κινούμενον. ὅτε ἄρα ἀπὸ τοῦ Α φέρεται πρὸς τὸ Γ, τότε
moving when then from the A it-is-carried to the C then
καὶ εἰς τὸ Α φέρεται τὴν ἀπὸ τοῦ Γ κίνησιν, ὥσθ' ἅμα
also to the A it-is-carried (with)-the from the C motion so-that at-once
τὰς ἐναντίας· ἐναντίαι γὰρ αἱ κατ' εὐθεῖαν.
the contrary(-motions) contrary for (are)-the(-ones) along (a)-straight(-line)

ἅμα δὲ καὶ ἐκ τούτου μεταβάλλει ἐν ᾧ οὐκ ἔστιν. εἰ 20
at-once and also out-of this it-changes in which not it-is if
οὖν τοῦτ' ἀδύνατον, ἀνάγκη ἵστασθαι ἐπὶ τοῦ Γ. οὐκ ἄρα
then this (is)-impossible (it-is)-necessary to-stop at the C not then
μία ἡ κίνησις· ἡ γὰρ διαλαμβανομένη στάσει οὐ
one (is)-the motion the(-one) for interrupted by-rest (is)-not
μία. ἔτι δὲ καὶ ἐκ τῶνδε φανερὸν καθόλου μᾶλλον περὶ
one further and also from these (it-is)-evident generally more about
πάσης κινήσεως. εἰ γὰρ ἅπαν τὸ κινούμενον τῶν εἰρημένων
every motion if for every the moving of-the stated
τινὰ κινεῖται κινήσεων καὶ ἠρεμεῖ τῶν ἀντικειμένων
some is-moved motions and rests of-the opposite
ἠρεμιῶν (οὐ γὰρ ἦν ἄλλη παρὰ ταύτας), τὸ δὲ μὴ
rests not for there-was other beside these the and not
ἀεὶ κινούμενον τήνδε τὴν κίνησιν (λέγω δ' ὅσαι
always moving this the motion I-mean and as-many-as
ἕτεραι τῷ εἴδει, καὶ μὴ εἴ τι μόριόν ἐστι τῆς ὅλης)
(are)-different in-the kind and not if something part is of-the whole
ἀνάγκη πρότερον ἠρεμεῖν τὴν ἀντικειμένην ἠρεμίαν (ἡ
(it-is)-necessary before to-rest the opposite rest the
γὰρ ἠρεμία στέρησις κινήσεώς ἐστιν)· εἰ οὖν ἐναντίαι
for rest privation of-motion is if then contrary
μὲν κινήσεις αἱ κατ' εὐθεῖαν, ἅμα δὲ μὴ ἐνδέχεται
indeed motions (are)-the along (a)-straight(-line) at-once but not (it-is)-possible
κινεῖσθαι τὰς ἐναντίας, τὸ ἀπὸ τοῦ Α πρὸς τὸ Γ φερόμενον
to-be-moved the contrary the from the A to the C carried
οὐκ ἂν φέροιτο ἅμα καὶ ἀπὸ τοῦ Γ πρὸς τὸ Α.
not — would-be-carried at-once also from the C to the A
ἐπεὶ δ' οὐχ ἅμα φέρεται, κινήσεται δὲ ταύτην τὴν κίνησιν, 264b
since and not at-once it-is-carried will-be-moved and this the motion
ἀνάγκη πρότερον ἠρεμῆσαι τὴν πρὸς τῷ Γ· αὕτη γὰρ
(it-is)-necessary before to-rest the(-rest) at the C this for

ἦν ἡ ἀντικειμένη ἠρεμία τῇ ἀπὸ τοῦ Γ κινήσει. δῆλον
was the opposite rest to-the from the C motion (it-is)-clear
τοίνυν ἐκ τῶν εἰρημένων ὅτι οὐκ ἔσται συνεχὴς ἡ κίνησις.
therefore from the (things)-said that not will-be continuous the motion
ἔτι δὲ καὶ ὅδε ὁ λόγος μᾶλλον οἰκεῖος τῶν εἰρημένων.
further and also this the argument (is)-more proper than-the (things)-said
ἅμα γὰρ ἔφθαρται τὸ οὐ λευκὸν καὶ γέγονε λευκόν. εἰ
at-once for has-perished the not white and has-become white if
οὖν συνεχὴς ἡ ἀλλοίωσις εἰς λευκὸν καὶ ἐκ λευκοῦ καὶ
then continuous (is)-the alteration to white and from white and
μὴ μένει τινὰ χρόνον, ἅμα ἔφθαρται τὸ οὐ λευκὸν καὶ
not it-remains some time at-once has-perished the not white and
γέγονε λευκὸν καὶ γέγονεν οὐ λευκόν· τριῶν γὰρ ἔσται ὁ
has-become white and has-become not white of-three for will-be the
αὐτὸς χρόνος. ἔτι οὐκ εἰ συνεχὴς ὁ χρόνος, καὶ ἡ
same time further not if continuous (is)-the time also (is)-the
κίνησις, ἀλλ' ἐφεξῆς. πῶς δ' ἂν εἴη τὸ ἔσχατον τὸ αὐτὸ
motion but successive how and — would-be the extreme the same
τῶν ἐναντίων, οἷον λευκότητος καὶ μελανίας; ἡ δ' ἐπὶ
of-the contraries such-as of-whiteness and blackness the but on
τῆς περιφεροῦς ἔσται μία καὶ συνεχής· οὐθὲν γὰρ ἀδύνατον
the circular will-be one and continuous nothing for impossible
συμβαίνει· τὸ γὰρ ἐκ τοῦ Α κινούμενον ἅμα κινήσεται εἰς
follows the for from the A moving at-once will-be-moved to
τὸ Α κατὰ τὴν αὐτὴν πρόθεσιν· εἰς ὃ γὰρ ἥξει,
the A according-to the same direction to which for it-will-come
καὶ κινεῖται εἰς τοῦτο, ἀλλ' οὐχ ἅμα κινήσεται τὰς
also it-is-moved to this but not at-once will-be-moved the
ἐναντίας οὐδὲ τὰς ἀντικειμένας· οὐ γὰρ ἅπασα ἡ
contrary nor the opposite not for every the(-motion)
εἰς τοῦτο τῇ ἐκ τούτου ἐναντία οὐδ' ἀντικειμένη,
to this (is)-to-the from this contrary nor opposite

ἀλλ᾽ ἐναντία μὲν ἡ κατ᾽ εὐθεῖαν (ταύτῃ γάρ ἐστιν
but contrary indeed (is)-the along (a)-straight(-line) to-this for there-is
ἐναντία κατὰ τόπον, οἷον ἡ κατὰ διάμετρον· ἀπέχει
contrary according-to place such-as the along (a)-diameter it-is-distant
γὰρ πλεῖστον) ἀντικειμένη δὲ ἡ κατὰ τὸ αὐτὸ μῆκος.
for most opposite and the along the same length
ὥστ᾽ οὐδὲν κωλύει συνεχῶς κινεῖσθαι καὶ μηδένα χρόνον 20
so-that nothing prevents continuously to-be-moved and no time
διαλείπειν· ἡ μὲν γὰρ κύκλῳ κίνησίς ἐστιν ἀφ᾽ αὑτοῦ εἰς
to-leave-off the indeed for in-a-circle motion is from itself to
τὸ αὐτό, ἡ δὲ κατ᾽ εὐθεῖαν ἀφ᾽ αὑτοῦ εἰς ἄλλο, καὶ
the same the but along (a)-straight(-line) from itself to another and
ἡ μὲν ἐν τῷ κύκλῳ οὐδέποτε ἐν τοῖς αὐτοῖς, ἡ δὲ κατ᾽
the indeed in the circle never in the same(-places) the but along
εὐθεῖαν πολλάκις ἐν τοῖς αὐτοῖς. τὴν μὲν οὖν ἀεὶ ἐν
(a)-straight(-line) often in the same(-places) the indeed then always in
ἄλλῳ καὶ ἄλλῳ γιγνομένην ἐνδέχεται κινεῖσθαι συνεχῶς, τὴν
another and another occurring (it-is)-possible to-be-moved continuously the
δ᾽ ἐν τοῖς αὐτοῖς πολλάκις οὐκ ἐνδέχεται· ἀνάγκη γὰρ
but in the same(-places) often not (it-is)-possible (it-is)-necessary for
ἅμα κινεῖσθαι τὰς ἀντικειμένας. ὥστ᾽ οὐδ᾽ ἐν τῷ ἡμικυκλίῳ
at-once to-be-moved the opposite so-that neither in the semicircle
οὐδ᾽ ἐν ἄλλῃ περιφερείᾳ οὐδεμιᾷ ἐνδέχεται συνεχῶς κινεῖσθαι·
nor in other arc any (it-is)-possible continuously to-be-moved
πολλάκις γὰρ ἀνάγκη ταὐτὰ κινεῖσθαι καὶ τὰς
often for (it-is)-necessary the-same(-ground) to-be-moved and the
ἐναντίας μεταβάλλειν μεταβολάς· οὐ γὰρ συνάπτει τῇ
contrary to-change changes not for joins to-the
ἀρχῇ τὸ πέρας. ἡ δὲ τοῦ κύκλου συνάπτει, καὶ ἔστι μόνη
beginning the end the but of-the circle joins and is alone
τέλειος. φανερὸν δὲ καὶ ἐκ ταύτης τῆς διαιρέσεως ὅτι
complete (it-is)-evident and also from this the division that

οὐδὲ τὰς ἄλλας ἐνδέχεται κινήσεις γίνεσθαι συνεχεῖς· ἐν
not-even the other (it-is)-possible motions to-be continuous in
ἁπάσαις γὰρ ταύταις συμβαίνει κινεῖσθαι πολλάκις, οἷον
all for these it-follows to-be-moved often such-as
ἐν ἀλλοιώσει τὰ μεταξύ, καὶ ἐν τῇ τοῦ ποσοῦ τὰ
in alteration the intermediates and in the(-motion) of-the quantity the
ἀνὰ μέσον μεγέθη, καὶ ἐν γενέσει καὶ φθορᾷ ὡσαύτως·
in (the)-middle magnitudes and in coming-to-be and destruction likewise
οὐδὲν γὰρ διαφέρει ὀλίγα ἢ πολλὰ ποιῆσαι, ἐν οἷς
nothing for it-makes-a-difference few or many to-make (those)-in which
ἐστὶν ἡ μεταβολή, οὐδὲ μεταξὺ θεῖναί τι ἢ ἀφελεῖν·
is the change nor between to-put something or to-take-away
ἀμφοτέρως γὰρ συμβαίνει ταὐτὰ κινεῖσθαι πολλάκις.
in-both-ways for it-follows the-same(-ground) to-be-moved often
265a δῆλον οὖν ἐκ τούτων ὅτι οὐδ' οἱ φυσιολόγοι καλῶς
(it-is)-clear then from these that not-even the natural-philosophers rightly
λέγουσιν οἱ πάντα τὰ αἰσθητὰ κινεῖσθαι φάσκοντες
speak the(-ones) all the sensibles to-be-moved asserting
ἀεί· κινεῖσθαι γὰρ ἀνάγκη τούτων τινὰ τῶν κινήσεων,
always to-be-moved for (it-is)-necessary of-these some the motions
καὶ μάλιστα κατ' ἐκείνους ἐστὶν ἀλλοιοῦσθαι· ῥεῖν
and most according-to them is to-be-altered to-flow
γάρ φασιν ἀεὶ καὶ φθίνειν, ἔτι δὲ καὶ τὴν γένεσιν
for they-say always and to-decay further and also the coming-to-be
καὶ τὴν φθορὰν ἀλλοίωσιν λέγουσιν. ὁ δὲ λόγος νῦν
and the destruction alteration they-call the but argument now
εἴρηκε καθόλου περὶ πάσης κινήσεως ὅτι κατ' οὐδεμίαν
has-said generally about every motion that according-to no
κίνησιν ἐνδέχεται κινεῖσθαι συνεχῶς ἔξω τῆς κύκλῳ, ὥστε
motion (it-is)-possible to-be-moved continuously outside the circular so-that
οὔτε κατ' ἀλλοίωσιν οὔτε κατ' αὔξησιν. ὅτι μὲν
neither according-to alteration nor according-to growth that indeed

οὖν οὔτ᾽ ἄπειρός ἐστι μεταβολὴ οὐδεμία οὔτε συνεχὴς
then neither infinite is change any nor continuous
ἔξω τῆς κύκλῳ φορᾶς ἔστω τοσαῦθ᾽ ἡμῖν εἰρημένα.
outside the circular locomotion let-be so-much by-us said

VIII.9 · THE CIRCLE FIRST

Circular locomotion is first, being simple and complete; a straight line cannot be infinite, and motion back and forth on a finite one is two motions. Only the circular can be everlasting, uniform, and a measure of the rest; its beginning, middle, and end are indeterminate, so the sphere in a way both moves and rests. All who speak of motion attest that locomotion is first: Love and Strife, Anaxagoras' intellect, and soul move things in place, and the atomists' bodies move through the void. Properly, only what moves in place is said to move.

Ὅτι δὲ τῶν φορῶν ἡ κυκλοφορία πρώτη, δῆλον. πᾶσα 15
that and of-the locomotions the circular-locomotion (is)-first (is)-clear every
γὰρ φορά, ὥσπερ καὶ πρότερον εἴπομεν, ἢ κύκλῳ
for locomotion just-as also before we-said (is)-either in-a-circle
ἢ εὐθεῖα ἢ μικτή. ταύτης δ᾽ ἀνάγκη προτέρας εἶναι
or straight or mixed than-this and (it-is)-necessary prior to-be
ἐκείνας· ἐξ ἐκείνων γὰρ συνέστηκεν. τῆς δ᾽ εὐθείας ἡ
those of those for it-is-composed than-the and straight the
κύκλῳ· ἁπλῆ γὰρ καὶ τέλειος μᾶλλον. ἄπειρον μὲν
(one)-in-a-circle (it-is)-simple for and complete more infinite indeed
γὰρ οὐκ ἔστιν εὐθεῖαν φέρεσθαι· τὸ γὰρ οὕτως ἄπειρον
for not it-is(-possible) straight to-be-carried the for thus infinite
οὐκ ἔστιν. ἀλλ᾽ οὐδ᾽ εἰ ἦν, ἐκινεῖτ᾽ ἂν οὐδέν· οὐδὲ γὰρ
not is but not-even if it-were would-be-moved — anything nor for
γίγνεται τὸ ἀδύνατον, διελθεῖν δὲ τὴν ἄπειρον ἀδύνατον.
comes-to-be the impossible to-traverse and the infinite(-line) (is)-impossible

ἡ δ' ἐπὶ τῆς πεπερασμένης εὐθείας ἀνακάμπτουσα μὲν
the and on the finite straight turning-back indeed
συνθετὴ καὶ δύο κινήσεις, μὴ ἀνακάμπτουσα δὲ ἀτελὴς
(is)-composite and two motions not turning-back but incomplete
καὶ φθαρτή. πρότερον δὲ καὶ φύσει καὶ λόγῳ καὶ
and perishable prior and both by-nature and by-definition and
χρόνῳ τὸ τέλειον μὲν τοῦ ἀτελοῦς, τοῦ φθαρτοῦ δὲ
in-time (is)-the complete indeed than-the incomplete than-the perishable and
τὸ ἄφθαρτον. ἔτι προτέρα ἦν ἐνδέχεται ἀΐδιον εἶναι
the imperishable further (is)-prior (that)-which (it-is)-possible everlasting to-be
τῆς μὴ ἐνδεχομένης· τὴν μὲν οὖν κύκλῳ ἐνδέχεται ἀΐδιον
than-the not possible the indeed then in-a-circle (it-is)-possible everlasting
εἶναι, τῶν δ' ἄλλων οὔτε φορὰν οὔτ' ἄλλην οὐδεμίαν·
to-be of-the but others neither locomotion nor other any
στάσιν γὰρ δεῖ γίνεσθαι, ἡ δὲ στάσις ἐφθαρμένη κίνησις.
(a)-halt for must to-come-about the but halt (is)-destroyed motion
30 εὐλόγως δὲ συμβέβηκε τὸ τὴν κύκλῳ μίαν εἶναι καὶ
reasonably and it-has-followed — the in-a-circle one to-be and
συνεχῆ, καὶ μὴ τὴν ἐπ' εὐθείας· τῆς μὲν γὰρ ἐπ'
continuous and not the on (a)-straight(-line) of-the indeed for on
εὐθείας ὥρισται καὶ ἀρχὴ καὶ τέλος καὶ μέσον, καὶ
(a)-straight(-line) are-determined both beginning and end and middle and
πάντ' ἔχει ἐν αὑτῇ, ὥστ' ἔστιν ὅθεν ἄρξεται τὸ κινούμενον
all it-has in itself so-that there-is whence will-begin the moving
καὶ οὗ τελευτήσει (πρὸς γὰρ τοῖς πέρασιν ἠρεμεῖ πᾶν,
and where it-will-end at for the limits rests every(-thing)
ἢ ὅθεν ἢ οὗ), τῆς δὲ περιφεροῦς ἀόριστα· τί γὰρ
either whence or where of-the but circular (are)-undetermined why for
μᾶλλον ὁποιονοῦν πέρας τῶν ἐπὶ τῆς γραμμῆς; ὁμοίως γὰρ
rather any-whatever limit of-the on the line similarly for
ἕκαστον καὶ ἀρχὴ καὶ μέσον καὶ τέλος, ὥστ' ἀεί τέ
each (is)-both beginning and middle and end so-that always both

τινα εἶναι ἐν ἀρχῇ καὶ ἐν τέλει καὶ μηδέποτε. διὸ
something to-be at (the)-beginning and at (the)-end and never wherefore
κινεῖται καὶ ἠρεμεῖ πως ἡ σφαῖρα· τὸν αὐτὸν γὰρ κατέχει
is-moved and rests somehow the sphere the same for it-occupies
τόπον. αἴτιον δ' ὅτι πάντα συμβέβηκε ταῦτα τῷ
place (the)-cause and (is)-that all belong these to-the
κέντρῳ· καὶ γὰρ ἀρχὴ καὶ μέσον τοῦ μεγέθους καὶ τέλος
center also for beginning and middle of-the magnitude and end
ἐστίν, ὥστε διὰ τὸ ἔξω εἶναι τοῦτο τῆς περιφερείας
it-is so-that because-of the outside to-be this of-the circumference
οὐκ ἔστιν ὅπου τὸ φερόμενον ἠρεμήσει ὡς διεληλυθός· ἀεὶ
not there-is where the (thing)-carried will-rest as having-traversed always
γὰρ φέρεται περὶ τὸ μέσον, ἀλλ' οὐ πρὸς τὸ ἔσχατον.
for it-is-carried about the middle but not to the extremity
διὰ δὲ τοῦτο μένει, ἀεί τε ἠρεμεῖ πως τὸ ὅλον καὶ 265b
because-of and this remains always both rests somehow the whole and
κινεῖται συνεχῶς. συμβαίνει δ' ἀντιστρόφως· καὶ γὰρ ὅτι
is-moved continuously it-follows and conversely also for because
μέτρον τῶν κινήσεων ἡ περιφορά, πρώτην ἀναγκαῖον
measure of-the motions (is)-the revolution first (it-is)-necessary
αὐτὴν εἶναι (ἅπαντα γὰρ μετρεῖται τῷ πρώτῳ), καὶ
it to-be all for are-measured by-the first and
διότι πρώτη, μέτρον ἐστὶ τῶν ἄλλων. ἔτι δὲ καὶ
because (it-is)-first measure it-is of-the others further and also
ὁμαλῆ ἐνδέχεται εἶναι τὴν κύκλῳ μόνην· τὰ γὰρ ἐπ'
uniform (it-is)-possible to-be the in-a-circle alone the(-things) for on
εὐθείας ἀνωμαλῶς ἀπὸ τῆς ἀρχῆς φέρεται καὶ πρὸς
(a)-straight(-line) non-uniformly from the beginning are-carried and toward
τὸ τέλος· πάντα γὰρ ὅσῳ περ ἂν ἀφίστηται πλεῖον
the end all for by-as-much-as indeed — they-stand-off more
τοῦ ἠρεμοῦντος, φέρεται θᾶττον· τῆς δὲ κύκλῳ μόνης
from-the resting are-carried faster of-the but in-a-circle alone

οὔτ᾽ ἀρχὴ οὔτε τέλος ἐν αὐτῇ πέφυκεν, ἀλλ᾽ ἐκτός. ὅτι δ᾽
neither beginning nor end in it is-by-nature but outside that and
ἡ κατὰ τόπον φορὰ πρώτη τῶν κινήσεων, μαρτυροῦσι
the according-to place locomotion (is)-first of-the motions bear-witness
πάντες ὅσοι περὶ κινήσεως πεποίηνται μνείαν· τὰς
all as-many-as of motion have-made mention the
γὰρ ἀρχὰς αὐτῆς ἀποδιδόασι τοῖς κινοῦσι τοιαύτην
for principles of-it they-assign to-the (things)-imparting such
κίνησιν. διάκρισις γὰρ καὶ σύγκρισις κινήσεις κατὰ
motion separation for and combination motions according-to
τόπον εἰσίν, οὕτω δὲ κινοῦσιν ἡ φιλία καὶ τὸ νεῖκος·
place are thus and move the love and the strife
τὸ μὲν γὰρ διακρίνει, τὸ δὲ συγκρίνει αὐτῶν.
the(-one) indeed for separates the(-other) and combines of-them
25 καὶ τὸν νοῦν δέ φησιν Ἀναξαγόρας διακρίνειν τὸν κινήσαντα
and the intellect too says Anaxagoras to-separate the having-moved
πρῶτον. ὁμοίως δὲ καὶ ὅσοι τοιαύτην μὲν οὐδεμίαν
first similarly and also as-many-as such indeed no
αἰτίαν λέγουσι, διὰ δὲ τὸ κενὸν κινεῖσθαί φασιν· καὶ
cause name because-of but the void to-be-moved they-say also
γὰρ οὗτοι τὴν κατὰ τόπον κίνησιν κινεῖσθαι τὴν φύσιν
for these the according-to place motion to-be-moved the nature
λέγουσιν· ἡ γὰρ διὰ τὸ κενὸν κίνησις φορά ἐστιν ὡς
say the for because-of the void motion locomotion is as
ἐν τόπῳ. τῶν δ᾽ ἄλλων οὐδεμίαν ὑπάρχειν τοῖς πρώτοις
in place of-the and others none to-belong to-the primary
ἀλλὰ τοῖς ἐκ τούτων οἴονται· αὐξάνεσθαι γὰρ καὶ φθίνειν
but to-the from these they-think to-grow for and to-decay
καὶ ἀλλοιοῦσθαι συγκρινομένων καὶ διακρινομένων τῶν
and to-be-altered being-combined and being-separated the
ἀτόμων σωμάτων φασίν. τὸν αὐτὸν δὲ τρόπον καὶ ὅσοι
indivisible bodies they-say (in)-the same and manner also as-many-as

διὰ πυκνότητα ἢ μανότητα κατασκευάζουσι γένεσιν καὶ
through density or rarity construct coming-to-be and
φθοράν· συγκρίσει γὰρ καὶ διακρίσει ταῦτα διακοσμοῦσιν.
destruction by-combination for and separation these they-arrange
ἔτι δὲ παρὰ τούτους οἱ τὴν ψυχὴν αἰτίαν ποιοῦντες
further and beside these those the soul cause making
κινήσεως· τὸ γὰρ αὐτὸ ἑαυτὸ κινοῦν ἀρχὴν εἶναί φασι
of-motion the for it-itself itself moving (the)-principle to-be they-say
τῶν κινουμένων, κινεῖ δὲ τὸ ζῷον καὶ πᾶν τὸ ἔμψυχον
of-the moved moves and the animal and every the animate
τὴν κατὰ τόπον ἑαυτὸ κίνησιν. καὶ κυρίως δὲ κινεῖσθαί
the according-to place itself motion and properly too to-be-moved
φαμεν μόνον τὸ κινούμενον κατὰ τόπον· ἂν δ' ἠρεμῇ
we-say only the moved according-to place if but it-rest
μὲν ἐν τῷ αὐτῷ, αὐξάνηται δ' ἢ φθίνῃ ἢ ἀλλοιούμενον
indeed in the same grow but or decay or being-altered
τυγχάνῃ, πῇ κινεῖσθαι, ἁπλῶς δὲ κινεῖσθαι οὔ φαμεν.
happen in-some-respect to-be-moved simply but to-be-moved not we-say
ὅτι μὲν οὖν ἀεί τε κίνησις ἦν καὶ ἔσται τὸν ἅπαντα
that indeed then always both motion was and will-be (for)-the all
χρόνον, καὶ τίς ἀρχὴ τῆς ἀϊδίου κινήσεως, ἔτι
time and what (is)-the-principle of-the everlasting motion further
δὲ τίς πρώτη κίνησις, καὶ τίνα κίνησιν ἀΐδιον ἐνδέχεται
and which (is)-first motion and which motion everlasting (it-is)-possible
μόνην εἶναι, καὶ τὸ κινοῦν πρῶτον ὅτι ἀκίνητον, εἴρηται.
alone to-be and the moving first that (it-is)-unmoved has-been-said

Nothing finite can move anything for an infinite time, and a finite magnitude cannot have infinite power, nor an infinite one finite power. Thrown things keep moving because the thrower makes the air a mover, and each part passes on a weaker power until the motion stops. Continuous motion must be of one thing, by one unmoved mover at the circumference, where things move fastest. Causing motion for infinite time, the first mover is indivisible, partless, and without magnitude.

266a Ὅτι δὲ τοῦτ' ἀμερὲς ἀναγκαῖον εἶναι καὶ μηδὲν ἔχειν
that and this partless (is)-necessary to-be and no to-have
μέγεθος, νῦν λέγωμεν, πρῶτον περὶ τῶν προτέρων αὐτοῦ
magnitude now let-us-say first about the (things)-prior to-it
διορίσαντες. τούτων δ' ἓν μέν ἐστιν ὅτι οὐχ οἷόν τε οὐδὲν
having-determined of-these and one indeed is that not possible — anything
πεπερασμένον κινεῖν ἄπειρον χρόνον. τρία γάρ ἐστι, τὸ
finite to-move (for)-infinite time three for there-are the
κινοῦν, τὸ κινούμενον, τὸ ἐν ᾧ τρίτον, ὁ χρόνος. ταῦτα
moving the moved the in which third the time these
δὲ ἢ πάντα ἄπειρα ἢ πάντα πεπερασμένα ἢ ἔνια,
and either all (are)-infinite or all finite or some
οἷον τὰ δύο ἢ τὸ ἕν. ἔστω δὴ τὸ Α τὸ κινοῦν, τὸ δὲ
such-as the two or the one let-be then the A the moving the and
κινούμενον Β, χρόνος ἄπειρος ἐφ' οὗ Γ. τὸ δὴ Δ κινείτω
moved B time infinite at which C the then D let-move
τι μέρος τῆς Β, τὸ ἐφ' οὗ Ε. οὐ δὴ ἐν ἴσῳ τῷ
some part of-the B the at which E not then in (a-time)-equal to-the
Γ· ἐν πλείονι γὰρ τὸ μεῖζον. ὥστ' οὐκ ἄπειρος ὁ
C in more for the greater(-thing) so-that not infinite (is)-the
χρόνος ὁ τοῦ Ζ. οὕτω δὴ τῇ Δ προστιθεὶς καταναλώσω
time the of-the F thus then to-the D adding I-shall-use-up
τὸ Α καὶ τῇ Ε τὸ Β· τὸν δὲ χρόνον οὐ καταναλώσω
the A and to-the E the B the but time not I-shall-use-up

ἀεὶ ἀφαιρῶν ἴσον· ἄπειρος γάρ· ὥστε ἡ πᾶσα
always subtracting (an)-equal(-part) infinite for(-it-is) so-that the whole
Α τὴν ὅλην Β κινήσει ἐν πεπερασμένῳ χρόνῳ τοῦ Γ.
A the whole B will-move in finite time of-the C
οὐκ ἄρα οἷόν τε ὑπὸ πεπερασμένου κινεῖσθαι οὐδὲν ἄπειρον 23
not then possible — by (a)-finite to-be-moved anything (with)-infinite
κίνησιν. ὅτι μὲν οὖν οὐκ ἐνδέχεται τὸ πεπερασμένον ἄπειρον
motion that indeed then not (it-is)-possible the finite (for)-infinite
κινεῖν χρόνον, φανερόν· ὅτι δ' ὅλως οὐκ ἐνδέχεται ἐν
to-move time (is)-evident that but generally not (it-is)-possible in
πεπερασμένῳ μεγέθει ἄπειρον εἶναι δύναμιν, ἐκ τῶνδε δῆλον.
(a)-finite magnitude infinite to-be power from these (is)-clear
ἔστω γὰρ ἀεὶ ἡ πλείων δύναμις ἡ τὸ ἴσον ἐν ἐλάττονι
let-be for always the greater power the(-one) the equal in less
χρόνῳ ποιοῦσα, οἷον θερμαίνουσα ἢ γλυκαίνουσα ἢ ῥίπτουσα
time doing such-as heating or sweetening or throwing
καὶ ὅλως κινοῦσα. ἀνάγκη ἄρα καὶ ὑπὸ τοῦ πεπερασμένου
and generally moving (it-is)-necessary then also by the finite
μὲν ἄπειρον δ' ἔχοντος δύναμιν πάσχειν τι τὸ
indeed infinite but having power to-be-affected something the
πάσχον, καὶ πλείω ἢ ὑπ' ἄλλου· πλείων γὰρ ἡ
(thing)-affected and more than by another greater for (is)-the
ἄπειρος. ἀλλὰ μὴν χρόνον γε οὐκ ἐνδέχεται εἶναι οὐδένα.
infinite but indeed time at-least not (it-is)-possible to-be any
εἰ γάρ ἐστιν ὁ ἐφ' ᾧ Α χρόνος, ἐν ᾧ ἡ ἄπειρος
if for is the(-time) at which A time in which the infinite
ἰσχὺς ἐθέρμηνεν ἢ ἔωσεν, ἐν ᾧ δ' ὁ ΑΒ, πεπερασμένη
strength heated or pushed in which and the AB finite
τις, πρὸς ταύτην μείζω ἀεὶ λαμβάνων πεπερασμένην
some to this greater always taking finite
ἥξω ποτὲ εἰς τὸ ἐν τῷ Α χρόνῳ κεκινηκέναι·
I-shall-come at-some-time to the in the A time to-have-moved

πρὸς πεπερασμένον γὰρ ἀεὶ προστιθεὶς ὑπερβαλῶ παντὸς
to finite for always adding I-shall-exceed every
ὡρισμένου, καὶ ἀφαιρῶν ἐλλείψω ὡσαύτως.
determinate and subtracting I-shall-fall-short likewise
266b ἐν ἴσῳ ἄρα χρόνῳ κινήσει τῇ ἀπείρῳ ἡ πεπερασμένη. τοῦτο
in equal then time will-move to-the infinite the finite this
δ' ἀδύνατον· οὐδὲν ἄρα πεπερασμένον ἐνδέχεται ἄπειρον
but (is)-impossible nothing then finite (it-is)-possible infinite
δύναμιν ἔχειν. οὐ τοίνυν οὐδ' ἐν ἀπείρῳ πεπερασμένην·
power to-have not therefore either in (an)-infinite finite
καίτοι ἐνδέχεται ἐν ἐλάττονι μεγέθει πλείω δύναμιν εἶναι,
and-yet (it-is)-possible in (a)-smaller magnitude greater power to-be
ἀλλ' ἔτι μᾶλλον ἐν μείζονι πλείω. ἔστω δὴ τὸ ἐφ' οὗ AB
but still more in (a)-greater greater let-be then the at which AB
ἄπειρον. τὸ δὴ ΒΓ ἔχει δύναμίν τινα, ᾗ ἔν τινι χρόνῳ
infinite the then BC has power some which in some time
ἐκίνησε τὴν Δ, ἐν τῷ χρόνῳ ἐφ' οὗ EZ. ἂν δὴ τῆς ΒΓ
moved the D in the time at which EF if then of-the BC
διπλασίαν λαμβάνω, ἐν ἡμίσει κινήσει χρόνῳ τοῦ EZ (ἔστω
(the)-double I-take in half it-will-move time of-the EF let-be
γὰρ αὕτη ἡ ἀναλογία), ὥστ' ἐν τῷ ΖΘ κινήσει. οὐκοῦν
for this the proportion so-that in the FH it-will-move then
οὕτω λαμβάνων ἀεὶ τὴν μὲν AB οὐδέποτε διέξειμι,
thus taking always the indeed AB never I-shall-go-through
τοῦ χρόνου δὲ τοῦ δοθέντος ἀεὶ ἐλάττω λήψομαι.
of-the time but the given always less I-shall-take
ἄπειρος ἄρα ἡ δύναμις ἔσται· πάσης γὰρ πεπερασμένης
infinite then the power will-be every for finite
ὑπερβάλλει δυνάμεως. πάσης δὲ πεπερασμένης δυνάμεως
it-exceeds power of-every and finite power
ἀνάγκη πεπερασμένον εἶναι καὶ τὸν χρόνον· εἰ γὰρ ἔν
(it-is)-necessary finite to-be also the time if for in

τινι ἡ τοσηδί, ἡ μείζων ἐν ἐλάττονι μὲν ὡρισμένῳ δὲ
some the so-great(-one) the greater in less indeed determinate but
κινήσει χρόνῳ, κατὰ τὴν ἀντιστροφὴν τῆς ἀναλογίας.
will-move (in)-time according-to the inversion of-the proportion
ἄπειρος δὲ πᾶσα δύναμις, ὥσπερ καὶ πλῆθος καὶ μέγεθος 20
infinite and (is)-every power just-as also multitude and magnitude
τὸ ὑπερβάλλον παντὸς ὡρισμένου. ἔστι δὲ καὶ ὧδε
the(-one) exceeding every determinate it-is(-possible) and also thus
δεῖξαι τοῦτο· ληψόμεθα γὰρ δή τινα δύναμιν τὴν αὐτὴν τῷ
to-show this we-shall-take for then some power the same in-the
γένει τῇ ἐν τῷ ἀπείρῳ μεγέθει, ἐν πεπερασμένῳ μεγέθει
kind as-the in the infinite magnitude in (a)-finite magnitude
οὖσαν, ἣ καταμετρήσει τὴν ἐν τῷ ἀπείρῳ πεπερασμένην
being which will-measure-out the in the infinite finite
δύναμιν. ὅτι μὲν οὖν οὐκ ἐνδέχεται ἄπειρον εἶναι δύναμιν
power that indeed then not (it-is)-possible infinite to-be power
ἐν πεπερασμένῳ μεγέθει, οὐδὲ πεπερασμένην ἐν ἀπείρῳ,
in (a)-finite magnitude nor finite in (an)-infinite
ἐκ τούτων δῆλον. περὶ δὲ τῶν φερομένων καλῶς ἔχει
from these (is)-clear about and of-the (things)-carried well it-is
διαπορῆσαί τινα ἀπορίαν πρῶτον. εἰ γὰρ πᾶν τὸ κινούμενον
to-go-through some difficulty first if for every the moved
κινεῖται ὑπό τινός, ὅσα μὴ αὐτὰ ἑαυτὰ κινεῖ, πῶς
is-moved by something as-many-as not they-themselves themselves move how
κινεῖται ἔνια συνεχῶς μὴ ἁπτομένου τοῦ κινήσαντος; οἷον τὰ
are-moved some continuously not touching(-them) the (one)-having-moved such-as the
ῥιπτούμενα. εἰ δ' ἅμα κινεῖ καὶ ἄλλο τι ὁ κινήσας,
(things)-thrown if but at-once moves also another something the(-one) having-moved
οἷον τὸν ἀέρα, ὃς κινούμενος κινεῖ, ὁμοίως ἀδύνατον τοῦ
such-as the air which being-moved moves similarly (it-is)-impossible the
πρώτου μὴ ἁπτομένου μηδὲ κινοῦντος κινεῖσθαι, ἀλλ' ἅμα
first not touching nor moving to-be-moved but at-once

πάντα καὶ κινεῖσθαι καὶ πεπαῦσθαι, ὅταν τὸ πρῶτον κινοῦν
all both to-be-moved and to-have-ceased when the first moving
παύσηται, καὶ εἰ ποιεῖ ὥσπερ ἡ λίθος, οἷον κινεῖ ὃ
ceases even if it-acts just-as the stone such-as moves what
ἐκίνησεν, ἀνάγκη δὴ τοῦτο μὲν λέγειν, ὅτι τὸ πρῶτον
it-moved (it-is)-necessary then this indeed to-say that the first
κινῆσαν ποιεῖ οἷόν τε κινεῖν, ἢ τὸν ἀέρα τοιοῦτον ἢ
having-moved makes able — to-move either the air such or
τὸ ὕδωρ ἤ τι ἄλλο ὃ πέφυκε κινεῖν καὶ κινεῖσθαι.
the water or some other which is-by-nature to-move and to-be-moved
267a ἀλλ' οὐχ ἅμα παύεται κινοῦν καὶ κινούμενον, ἀλλὰ
but not at-once ceases moving and being-moved but
κινούμενον μὲν ἅμα, ὅταν ὁ κινῶν παύσηται κινῶν,
being-moved indeed(-it-ceases) at-once when the moving ceases moving
κινοῦν δὲ ἔτι ἐστίν. διὸ καὶ κινεῖταί τι ἄλλου
moving but still it-is wherefore also is-moved something of-another
ἐχόμενον· καὶ ἐπὶ τούτου ὁ αὐτὸς λόγος. παύεται
next and in-the-case-of this the same argument it-ceases
δέ, ὅταν ἀεὶ ἐλάττων ἡ δύναμις τοῦ κινεῖν ἐγγένηται τῷ
and when always less the power of-the to-move comes-to-be-in the
ἐχομένῳ. τέλος δὲ παύεται, ὅταν μηκέτι ποιήσῃ τὸ πρότερον
next finally and it-ceases when no-longer it-makes the earlier
κινοῦν, ἀλλὰ κινούμενον μόνον. ταῦτα δ' ἀνάγκη ἅμα
moving but moved only these and (it-is)-necessary at-once
παύεσθαι, τὸ μὲν κινοῦν τὸ δὲ κινούμενον, καὶ τὴν ὅλην
to-cease the indeed moving the and moved and the whole
κίνησιν. αὕτη μὲν οὖν ἐν τοῖς ἐνδεχομένοις ὁτὲ μὲν
motion this indeed then in the (things)-capable at-one-time indeed
κινεῖσθαι ὁτὲ δ' ἠρεμεῖν ἐγγίγνεται ἡ κίνησις, καὶ
to-be-moved at-another and to-rest comes-to-be-in the motion and
οὐ συνεχής, ἀλλὰ φαίνεται. ἢ γὰρ ἐφεξῆς ὄντων ἢ
not continuous but it-appears(-so) either for of-successive being or

ἁπτομένων ἐστίν· οὐ γὰρ ἓν τὸ κινοῦν, ἀλλ' ἐχόμενα
of-touching(-things) it-is not for one the moving but next
ἀλλήλων. διὸ ἐν ἀέρι καὶ ὕδατι γίνεται ἡ τοιαύτη
to-each-other wherefore in air and water comes-about the such
κίνησις, ἣν λέγουσί τινες ἀντιπερίστασιν εἶναι. ἀδύνατον δὲ
motion which call some mutual-replacement to-be impossible and
ἄλλως τὰ ἀπορηθέντα λύειν, εἰ μὴ τὸν εἰρημένον τρόπον.
otherwise the (things)-puzzled to-solve if not (in)-the stated manner
ἡ δ' ἀντιπερίστασις ἅμα πάντα κινεῖσθαι ποιεῖ καὶ κινεῖν, 20
the but mutual-replacement at-once all to-be-moved makes and to-move
ὥστε καὶ παύεσθαι. νῦν δὲ φαίνεταί τι ἓν κινούμενον
so-that also to-cease now but appears something one being-moved
συνεχῶς· ὑπὸ τίνος οὖν; οὐ γὰρ ὑπὸ τοῦ αὐτοῦ. ἐπεὶ δ' ἐν
continuously by what then not for by the same since and in
τοῖς οὖσιν ἀνάγκη κίνησιν εἶναι συνεχῆ, αὕτη δὲ μία
the (things)-being (it-is)-necessary motion to-be continuous this and one
ἐστίν, ἀνάγκη δὲ τὴν μίαν μεγέθους τέ τινος εἶναι (οὐ
is (it-is)-necessary and the one of-magnitude both some to-be not
γὰρ κινεῖται τὸ ἀμέγεθες) καὶ ἑνὸς καὶ ὑφ' ἑνός (οὐ γὰρ
for is-moved the magnitudeless and of-one and by one not for
ἔσται συνεχής, ἀλλ' ἐχομένη ἑτέρα ἑτέρας καὶ διῃρημένη), τὸ
will-be continuous but next another to-another and divided the
δὲ κινοῦν εἰ ἕν, ἢ κινούμενον κινεῖ ἢ ἀκίνητον ὄν· εἰ
but moving if (it-is)-one either being-moved moves or unmoved being if
μὲν δὴ κινούμενον, συνακολουθεῖν δεήσει καὶ μεταβάλλειν
indeed then being-moved to-follow-along it-will-need and to-change
αὐτό, ἅμα δὲ κινεῖσθαι ὑπό τινος, ὥστε στήσεται καὶ ἥξει
itself at-once and to-be-moved by something so-that it-will-stop and come
εἰς τὸ κινεῖσθαι ὑπὸ ἀκινήτου. τοῦτο γὰρ οὐκ ἀνάγκη
to the to-be-moved by (an)-unmoved this for not (it-is)-necessary
συμμεταβάλλειν, ἀλλ' ἀεί τε δυνήσεται κινεῖν (ἄπονον
to-change-along but always both will-be-able to-move without-toil

γὰρ τὸ οὕτω κινεῖν) καὶ ὁμαλὴς αὕτη ἡ κίνησις ἢ μόνη
for the thus to-move and uniform this the motion either alone
ἢ μάλιστα· οὐ γὰρ ἔχει μεταβολὴν τὸ κινοῦν οὐδεμίαν.
or most not for has change the moving any
267b δεῖ δὲ οὐδὲ τὸ κινούμενον πρὸς ἐκεῖνο ἔχειν μεταβολήν,
must and nor the moved in-relation-to that to-have change
ἵνα ὁμοία ᾖ ἡ κίνησις. ἀνάγκη δὴ ἢ ἐν μέσῳ
so-that alike may-be the motion (it-is)-necessary then either in (the)-middle
ἢ ἐν κύκλῳ εἶναι· αὗται γὰρ αἱ ἀρχαί. ἀλλὰ τάχιστα
or in (the)-circle to-be these for (are)-the principles but fastest
κινεῖται τὰ ἐγγύτατα τοῦ κινοῦντος. τοιαύτη δ' ἡ
are-moved the(-things) nearest to-the moving such and (is)-the
τοῦ ὅλου κίνησις· ἐκεῖ ἄρα τὸ κινοῦν. ἔχει δ' ἀπορίαν
of-the whole motion there then (is)-the moving it-has and (a)-difficulty
εἰ ἐνδέχεταί τι κινούμενον κινεῖν συνεχῶς, ἀλλὰ
whether it-is-possible something being-moved to-move continuously but
μὴ ὥσπερ τὸ ὠθοῦν πάλιν καὶ πάλιν, τῷ ἐφεξῆς εἶναι
not just-as the pushing again and again by-the successive to-be
συνεχῶς· ἢ γὰρ αὐτὸ δεῖ ἀεὶ ὠθεῖν ἢ ἕλκειν, ἢ ἄμφω, ἢ
continuously either for itself must always to-push or to-pull or both or
ἕτερόν τι ἐκδεχόμενον ἄλλο παρ' ἄλλου, ὥσπερ πάλαι
another something receiving other from other just-as earlier
ἐλέχθη ἐπὶ τῶν ῥιπτουμένων, εἰ δὲ διαιρετὸς ὢν ὁ
was-said in-the-case-of the (things)-thrown if and divisible being the
ἀὴρ ἢ τὸ ὕδωρ κινεῖ ἀλλ' ὡς ἀεὶ κινούμενος. ἀμφοτέρως
air or the water moves but as always moved in-both-ways
δ' οὐχ οἷόν τε μίαν εἶναι, ἀλλ' ἐχομένην. μόνη ἄρα
but not possible — one to-be but next alone then
συνεχὴς ἦν κινεῖ τὸ ἀκίνητον· ἀεὶ γὰρ ὁμοίως
continuous (is-the-one)-which moves the unmoved always for alike
ἔχον καὶ πρὸς τὸ κινούμενον ὁμοίως ἕξει καὶ συνεχῶς.
being also in-relation-to the moved alike will-be and continuously

διωρισμένων δὲ τούτων φανερὸν ὅτι ἀδύνατον τὸ 20
determined and these(-things) (it-is)-evident that (it-is)-impossible the
πρῶτον κινοῦν καὶ ἀκίνητον ἔχειν τι μέγεθος. εἰ γὰρ
first moving and unmoved to-have some magnitude if for
μέγεθος ἔχει, ἀνάγκη ἤτοι πεπερασμένον αὐτὸ εἶναι ἢ
magnitude it-has (it-is)-necessary either finite it to-be or
ἄπειρον. ἄπειρον μὲν οὖν ὅτι οὐκ ἐνδέχεται μέγεθος
infinite infinite indeed then that not (it-is)-possible (a)-magnitude
εἶναι, δέδεικται πρότερον ἐν τοῖς φυσικοῖς· ὅτι δὲ τὸ
to-be it-has-been-shown before in the physics that and the
πεπερασμένον ἀδύνατον ἔχειν δύναμιν ἄπειρον, καὶ ὅτι
finite (it-is)-impossible to-have power infinite and that
ἀδύνατον ὑπὸ πεπερασμένου κινεῖσθαί τι ἄπειρον
(it-is)-impossible by (a)-finite to-be-moved something (for)-infinite
χρόνον, δέδεικται νῦν. τὸ δέ γε πρῶτον κινοῦν ἀΐδιον
time has-been-shown now the but at-least first moving everlasting
κινεῖ κίνησιν καὶ ἄπειρον χρόνον. φανερὸν τοίνυν ὅτι
moves motion and (for)-infinite time (it-is)-evident therefore that
ἀδιαίρετόν ἐστι καὶ ἀμερὲς καὶ οὐδὲν ἔχον μέγεθος.
indivisible it-is and partless and no having magnitude

PHILO

ΠΕΡΙ ΑΦΘΑΡΣΙΑΣ ΚΟΣΜΟΥ

On the Eternity of the World

In every obscure and weighty matter god must be called upon. Were our souls cleansed, he might teach us by dreams, oracles, or signs; stained as we are, we must be content with likely conjecture. Cosmos is said in three senses, and the inquiry concerns the system of heaven, earth, and the living beings in them. Destruction is a change for the worse or a complete removal from being, and nothing is destroyed into what is not. The question is whether the cosmos could lose its order.

Ἐπὶ μὲν παντὸς ἀδήλου καὶ σπουδαίου πράγματος θεὸν 1
in-the-case indeed of-every obscure and weighty matter god
καλεῖν ἄξιον, διότι ἀγαθός ἐστι γεννητὴς καὶ οὐδὲν
to-call-upon (it-is)-worthy because good he-is (as)-begetter and nothing
ἄδηλον παρ᾽ αὐτῷ τὴν τῶν ὅλων ἀκριβεστάτην ἐπιστήμην
(is)-obscure with him the of-the wholes most-exact knowledge
εἰληχότι, πρὸς δὲ τὸν ὑπὲρ ἀφθαρσίας τοῦ κόσμου λόγον
having-obtained for but the about indestructibility of-the cosmos account
ἀναγκαιότατον· οὔτε γὰρ ἐν αἰσθητοῖς παντελέστερόν
most-necessary neither for among sensibles more-complete
τι τοῦ κόσμου οὔτε ἐν νοητοῖς θεοῦ τελεώτερον, αἰεὶ
anything than-the cosmos nor among intelligibles than-god more-perfect always
δ᾽ αἰσθήσεως ἡγεμὼν νοῦς καὶ νοητὸν αἰσθητοῦ, τὰ
and of-perception leader (is)-intellect and intelligible of-sensible the(-things)
δὲ τῶν ὑπηκόων παρ᾽ ἡγεμόνος τε καὶ ἐπιστάτου νόμος
and of-the subjects from a-leader both and overseer (it-is)-law
φιλοπευστεῖν, οἷς ἐμπέφυκε πόθος ἀληθείας πλείων.
to-inquire in-whom has-been-implanted a-longing for-truth greater
εἰ μὲν οὖν ἐνασκηθέντες τοῖς φρονήσεως καὶ σωφροσύνης 2
if indeed then having-been-trained in-the of-prudence and of-temperance
καὶ πάσης ἀρετῆς δόγμασιν ἀπερρυψάμεθα τὰς ἐκ παθῶν
and of-all virtue doctrines we-had-scoured-off the from passions
καὶ νοσημάτων κηλῖδας, οὐκ ἂν ἴσως ἀπηξίωσεν ὁ
and diseases stains not — perhaps would-have-disdained the

θεὸς ἄκρως κεκαθαρμέναις καὶ φαιδρυναμέναις αὐγοειδῶς
god to-utterly cleansed and brightened radiantly
ψυχαῖς ἐπιστήμην τῶν οὐρανίων ἢ δι᾽ ὀνειράτων
souls knowledge of-the heavenly(-things) either through dreams
ἢ διὰ χρησμῶν ἢ διὰ σημείων ἢ τεράτων ὑφηγεῖσθαι·
or through oracles or through signs or portents to-impart
ἐπεὶ δὲ τοὺς ἀφροσύνης καὶ ἀδικίας καὶ τῶν ἄλλων
since but the of-folly and of-injustice and of-the other
κακιῶν ἀναμαξάμενοι τύπους δυσεκπλύτους ἔχομεν,
vices having-taken-the-impress imprints hard-to-wash-out we-have
ἀγαπᾶν χρή, κἂν εἰκόσι στοχασμοῖς δι᾽ αὑτῶν
to-be-content (one)-must even-if by-likely conjectures through ourselves
μίμημά τι τῆς ἀληθείας ἀνευρίσκωμεν.
imitation some of-the truth we-find-out

3 Ἄξιον οὖν τοὺς ζητοῦντας εἰ ἄφθαρτος ὁ κόσμος,
(it-is)-worthy then those inquiring whether indestructible (is)-the cosmos
ἐπειδὴ καὶ „φθορὰ“ καὶ „κόσμος“ τῶν πολλαχῶς λεγομένων
since both destruction and cosmos of-the in-many-ways said
ἐστὶν ἑκάτερον, πρῶτον ἐρευνῆσαι περὶ τῶν ὀνομάτων,
is each first to-search about the names
ἵνα καθ᾽ ὃ σημαινόμενον νυνὶ τέτακται διαγνῶμεν·
so-that according-to what signification now it-has-been-set we-may-discern
ἀλλ᾽ οὐχ ὅσα δηλοῦται πάντα καταριθμητέον, ἀλλ᾽
but not as-many-as are-signified all must-be-enumerated but
ὅσα πρὸς τὴν παροῦσαν διδασκαλίαν χρήσιμα.
as-many-as for the present teaching (are)-useful

4 λέγεται τοίνυν ὁ κόσμος καθ᾽ ἓν μὲν σύστημα ἐξ
is-called therefore the cosmos in one(-sense) indeed a-system out-of
οὐρανοῦ καὶ ἄστρων κατὰ περιοχὴν καὶ γῆς καὶ τῶν ἐπ᾽
heaven and stars by enclosure and earth and the upon
αὐτῆς ζῴων καὶ φυτῶν, καθ᾽ ἕτερον δὲ μόνος οὐρανός,
it living-beings and plants in another but only heaven

εἰς ὃν ἀπιδὼν Ἀναξαγόρας πρὸς τὸν πυθόμενον, ἧς
to which having-looked Anaxagoras to the(-one) having-asked of-what
ἕνεκα αἰτίας ταλαιπωρεῖται διανυκτερεύων ὕπαιθρος,
for-the-sake cause he-toils spending-the-night under-the-open-sky
ἀπεκρίνατο ‘τοῦ τὸν κόσμον θεάσασθαι’, τὰς χορείας καὶ
answered of-the the cosmos to-behold the dances and
περιφορὰς τῶν ἀστέρων αἰνιττόμενος, κατὰ δὲ τρίτον, ὡς
revolutions of-the stars hinting-at in but a-third as
δοκεῖ τοῖς Στωικοῖς, διῆκον ἄχρι τῆς ἐκπυρώσεως, οὐσία τις
it-seems to-the Stoics extending until the conflagration substance some
ἢ διακεκοσμημένη ἢ ἀδιακόσμητος, οὗ τῆς κινήσεώς
either ordered or unordered of-which of-the motion
φασιν εἶναι τὸν χρόνον διάστημα. νῦν δ’ ἐστὶν ἡ σκέψις
they-say to-be the time extension now but is the inquiry
περὶ κόσμου τοῦ κατὰ τὸ πρῶτον σημαινόμενον, ὃς ἐξ
about cosmos the according-to the first signification which out-of
οὐρανοῦ καὶ γῆς καὶ τῶν ἐν αὐτοῖς ζῴων συνέστηκε.
heaven and earth and the in them living-beings has-been-composed
λέγεται μέντοι καὶ φθορὰ ἥ τε πρὸς τὸ χεῖρον μεταβολὴ 5
is-called however also destruction the both toward the worse change
καὶ ἡ ἐκ τοῦ ὄντος ἀναίρεσις παντελής, ἣν καὶ
and the out-of the being doing-away complete which also

ἀνύπαρκτον ἀναγκαῖον λέγειν· ὥσπερ γὰρ ἐκ τοῦ μὴ
non-existent (it-is)-necessary to-call just-as for out-of the not
ὄντος οὐδὲν γίνεται, οὐδ᾽ εἰς τὸ μὴ ὂν φθείρεται·
being nothing comes-to-be neither into the not being is-(anything)-destroyed

„ἔκ τε γὰρ οὐδάμ᾽ ἐόντος ἀμήχανόν ἐστι γενέσθαι
out-of both for in-no-way being impossible it-is to-come-to-be
καί τ᾽ ἐὸν ἐξαπολέσθαι ἀνήνυστον καὶ ἄπυστον.“
and also being to-perish-utterly (is)-unaccomplishable and unheard-of

καὶ ὁ τραγικός·
and the tragedian

„θνῄσκει δ᾽ οὐδὲν τῶν γιγνομένων,
dies but nothing of-the(-things) coming-to-be
διακρινόμενον δ᾽ ἄλλο πρὸς ἄλλο
being-separated but one toward another
μορφὴν ἑτέραν ἀπέδειξεν.“
a-shape other it-displayed

οὐδέν γε οὕτως ἐστὶν εὔηθες ὡς τὸ ἀπορεῖν,
nothing at-least thus is silly as the to-be-at-a-loss
6 εἰ ὁ κόσμος εἰς τὸ μὴ ὂν φθείρεται, ἀλλ᾽ εἰ δέχεται
whether the cosmos into the not being is-destroyed but whether it-receives
τὴν ἐκ τῆς διακοσμήσεως μεταβολήν, τὰς ποικίλας
the out-of the ordering change the varied
μορφὰς στοιχείων τε καὶ συγκριμάτων εἰς μίαν καὶ τὴν
shapes of-elements both and of-compounds into one and the
αὐτὴν ἰδέαν ἀναλυθεὶς ἢ ὥσπερ ἐν τοῖς θλάσμασι καὶ
same form having-been-resolved or just-as in the crushings and
τοῖς κατάγμασι δεξάμενος παντελῆ σύγχυσιν.
the breakings having-received complete confusion

Some call the cosmos ungenerated and imperishable, others generated and destructible, and some generated and indestructible. Democritus and Epicurus sketch many cosmoses that atoms make and unmake. The Stoics hold one cosmos, which fire resolves into itself over long periods and the craftsman's forethought brings to rebirth. Aristotle called it ungenerated and indestructible and charged the other side with godlessness. Some give the opinion to the Pythagoreans, and Ocellus the Lucanian argues it.

Τριτταὶ δὲ περὶ τοῦ ζητουμένου γεγόνασι δόξαι, τῶν μὲν 7
threefold and about the sought(-thing) have-come-to-be opinions the-ones indeed
ἀίδιον τὸν κόσμον φαμένων, ἀγένητόν τε καὶ ἀνώλεθρον,
everlasting the cosmos saying ungenerated both and imperishable
τῶν δὲ ἐξ ἐναντίας γενητόν τε καὶ φθαρτόν· εἰσὶ δ'
the-others but from the-contrary generated both and destructible there-are and
οἳ παρ' ἑκατέρων ἐκλαβόντες, τὸ μὲν γενητὸν παρὰ τῶν
who from each having-taken the indeed generated from the
ὑστέρων παρὰ δὲ τῶν προτέρων τὸ ἄφθαρτον, μικτὴν δόξαν
later from but the earlier the indestructible a-mixed opinion
ἀπέλιπον, γενητὸν καὶ ἄφθαρτον οἰηθέντες αὐτὸν εἶναι.
left generated and indestructible having-supposed it to-be
Δημόκριτος μὲν οὖν καὶ Ἐπίκουρος καὶ ὁ πολὺς ὅμιλος 8
Democritus indeed then and Epicurus and the great crowd
τῶν ἀπὸ τῆς Στοᾶς φιλοσόφων γένεσιν καὶ φθορὰν
of-the from the Stoa philosophers coming-to-be and destruction
ἀπολείπουσι τοῦ κόσμου, πλὴν οὐχ ὁμοίως· οἱ μὲν γὰρ
admit of-the cosmos except not alike the-ones indeed for
πολλοὺς κόσμους ὑπογράφουσιν, ὧν τὴν μὲν γένεσιν
many cosmoses sketch of-which the indeed coming-to-be
ἀλληλοτυπίαις καὶ ἐπιπλοκαῖς ἀτόμων ἀνατιθέασι, τὴν δὲ
to-mutual-blows and entanglements of-atoms they-ascribe the but

φθορὰν ἀντικοπαῖς καὶ προσράξεσι τῶν γεγονότων·
destruction to-counter-blows and collisions of-the(-things) having-come-to-be
οἱ δὲ Στωικοὶ κόσμον μὲν ἕνα, γενέσεως δ' αὐτοῦ θεὸν
the but Stoics a-cosmos indeed one of-coming-to-be but of-it god
αἴτιον, φθορᾶς δὲ μηκέτι θεόν, ἀλλὰ τὴν ὑπάρχουσαν
(the)-cause of-destruction but no-longer god but the existing
ἐν τοῖς οὖσι πυρὸς ἀκαμάτου δύναμιν χρόνων μακραῖς
in the beings of-fire unwearied power of-times in-long
περιόδοις ἀναλύουσαν τὰ πάντα εἰς ἑαυτήν, ἐξ ἧς πάλιν
periods resolving the all(-things) into itself out-of which again
ἀναγέννησιν κόσμου συνίστασθαι προμηθείᾳ τοῦ τεχνίτου.
a-regeneration of-cosmos to-be-constituted by-forethought of-the craftsman
9 δύναται δὲ κατὰ τούτους ὁ μέν τις κόσμος ἀΐδιος,
can and according-to these the-one indeed some cosmos everlasting
ὁ δέ τις φθαρτὸς λέγεσθαι, φθαρτὸς μὲν ὁ κατὰ
the-other but some destructible be-called destructible indeed the according-to
τὴν διακόσμησιν, ἀΐδιος δὲ ὁ κατὰ τὴν ἐκπύρωσιν
the ordering everlasting but the according-to the conflagration
παλιγγενεσίαις καὶ περιόδοις ἀθανατιζόμενος οὐδέποτε
by-rebirths and periods made-immortal never
ληγούσαις.
ceasing
10 Ἀριστοτέλης δὲ μήποτ' εὐσεβῶς καὶ ὁσίως ἐνιστάμενος
Aristotle but perhaps piously and holily objecting
ἀγένητον καὶ ἄφθαρτον ἔφη τὸν κόσμον εἶναι, δεινὴν δὲ
ungenerated and indestructible said the cosmos to-be terrible and
ἀθεότητα κατεγίνωσκε τῶν τἀναντία διεξιόντων, οἳ
godlessness he-charged against-those the-contrary going-through who
τῶν χειροκμήτων οὐδὲν ᾠήθησαν διαφέρειν τοσοῦτον
from-the handmade(-things) in-nothing supposed to-differ so-great

ὁρατὸν θεόν, ἥλιον καὶ σελήνην καὶ τὸ ἄλλο τῶν
a-visible god sun and moon and the other of-the
πλανήτων καὶ ἀπλανῶν ὡς ἀληθῶς περιέχοντα πάνθειον·
planets and fixed(-stars) as truly containing pantheon
ἔλεγέ τε, ὡς ἔστιν ἀκούειν, κατακερτομῶν, ὅτι 11
he-used-to-say and as it-is-possible to-hear mocking that
πάλαι μὲν ἐδεδίει περὶ τῆς οἰκίας, μὴ βιαίοις πνεύμασιν
long-ago indeed he-feared about the house lest by-violent winds
ἢ χειμῶσιν ἐξαισίοις ἢ χρόνῳ ἢ ῥᾳθυμίᾳ τῆς ἁρμοττούσης
or storms extraordinary or by-time or by-neglect of-the fitting
ἐπιμελείας ἀνατραπῇ, νυνὶ δὲ φόβον ἐπικρέμασθαι μείζονα
care it-be-overturned now but a-fear to-hang-over greater
πρὸς τῶν τὸν ἅπαντα κόσμον τῷ λόγῳ καθαιρούντων.
from those the whole cosmos by-the argument pulling-down
ἔνιοι δ' οὐκ Ἀριστοτέλην τῆς δόξης εὑρετὴν λέγουσιν 12
some but not Aristotle of-the opinion (the)-discoverer say
ἀλλὰ τῶν Πυθαγορείων τινάς. ἐγὼ δὲ καὶ Ὀκέλλου
but of-the Pythagoreans some I but also of-Ocellus
συγγράμματι, Λευκανοῦ γένος, ἐπιγραφομένῳ Περὶ τῆς
a-treatise a-Lucanian by-race entitled about the
τοῦ παντὸς φύσεως' ἐνέτυχον, ἐν ᾧ ἀγένητόν τε
of-the all nature came-upon in which ungenerated both
καὶ ἄφθαρτον οὐκ ἀπεφαίνετο μόνον ἀλλὰ καὶ δι'
and indestructible not he-declared only but also through
ἀποδείξεων κατεσκεύαζε τὸν κόσμον εἶναι.
demonstrations established the cosmos to-be

That the cosmos is generated and indestructible is shown, they say, by Plato in the Timaeus, where the eldest god tells the younger gods that his will is a greater bond than those of their birth. Some quibble that Plato meant no beginning, but he calls the god father and maker throughout, and Aristotle is his witness. Some make Hesiod the father of the doctrine, since chaos came to be and he discloses no dissolution. Long before, Moses said the same in Genesis.

13 γενητὸν δὲ καὶ ἄφθαρτόν φασιν ὑπὸ Πλάτωνος ἐν Τιμαίῳ
generated but and indestructible they-say by Plato in Timaeus
δηλοῦσθαι διὰ τῆς θεοπρεποῦς ἐκκλησίας, ἐν ᾗ λέγεται
to-be-shown through the god-befitting assembly in which it-is-said
πρὸς τοὺς νεωτέρους θεοὺς ὑπὸ τοῦ πρεσβυτάτου καὶ
to the younger gods by the eldest and
ἡγεμόνος· „θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς πατήρ τε ἔργων,
leader gods of-gods of-whom I (am)-craftsman father and of-works
ἄλυτα ἐμοῦ γε μὴ θέλοντος. τὸ μὲν οὖν δὴ δεθὲν πᾶν
indissoluble I at-least not willing the indeed then indeed bound all
λυτόν, τό γε μὴν καλῶς ἁρμοσθὲν καὶ ἔχον εὖ λύειν
(is)-dissoluble the at-least indeed well fitted and being well to-dissolve
ἐθέλειν κακοῦ. δι' ἃ καὶ ἐπείπερ γεγένησθε,
to-wish (is)-of-an-evil(-one) because-of which also since-indeed you-have-come-to-be
ἀθάνατοι μὲν οὔκ ἐστε οὐδ' ἄλυτοι τὸ πάμπαν, οὔτι
immortal indeed not you-are nor indissoluble — at-all not-at-all
γε μὴν λυθήσεσθέ γε, οὐδὲ τεύξεσθε θανάτου μοίρας,
at-least indeed will-you-be-dissolved at-least nor will-you-meet of-death the-portion
τῆς ἐμῆς βουλήσεως μείζονος ἔτι δεσμοῦ καὶ κυριωτέρου
the my will a-greater still bond and more-sovereign
λαχόντες ἐκείνων, οἷς ὅτε ἐγίγνεσθε συνεδεῖσθε."
having-obtained than-those by-which when you-were-coming-to-be you-were-bound-together

τινὲς δὲ οἴονται σοφιζόμενοι κατὰ Πλάτωνα γενητὸν 14
some but think quibbling according-to Plato generated
λέγεσθαι τὸν κόσμον οὐ τῷ λαβεῖν γενέσεως ἀρχήν,
to-be-called the cosmos not by-the to-have-taken of-coming-to-be a-beginning
ἀλλὰ τῷ, εἴπερ ἐγίγνετο, μὴ ἂν ἑτέρως ἢ τὸν
but by-the if-indeed it-were-coming-to-be not — otherwise than the
εἰρημένον συστῆναι τρόπον, ἢ διὰ τὸ ἐν γενέσει
said to-have-been-constituted way or because-of the in coming-to-be
καὶ μεταβολῇ τὰ μέρη θεωρεῖσθαι.
and change the parts to-be-observed
βέλτιον δὲ καὶ ἀληθέστερον ὑπονοεῖν τὸ πρότερον, οὐ 15
better but and truer to-suppose the former not
μόνον ὅτι διὰ παντὸς τοῦ συγγράμματος πατέρα μὲν
only because through all the treatise father indeed
καὶ ποιητὴν καὶ δημιουργὸν τὸν θεοπλάστην ἐκεῖνον καλεῖ,
and maker and craftsman the god-fashioner that he-calls
ἔργον δὲ καὶ ἔγγονον τουτονὶ τὸν κόσμον, ἀπ᾽ ἀρχετύπου καὶ
work but and offspring this the cosmos from an-archetypal and
νοητοῦ παραδείγματος μίμημα αἰσθητόν, πάνθ᾽ ὅσα ἐν
intelligible pattern an-imitation sensible all as-many-as in
ἐκείνῳ νοητὰ περιέχοντα αἰσθητὰ ἐν αὑτῷ, τελειοτάτου
that (are)-intelligible containing sensible in itself of-a-most-perfect
πρὸς νοῦν τελειότατον ἐκμαγεῖον πρὸς αἴσθησιν,
to intellect a-most-perfect impression to perception
ἀλλ᾽ ὅτι καὶ Ἀριστοτέλης ταῦτα μαρτυρεῖ περὶ Πλάτωνος, 16
but because also Aristotle these bears-witness about Plato
διὰ τὴν τῆς φιλοσοφίας αἰδῶ μηδὲν ἂν ψευσάμενος,
because-of the of-the philosophy reverence in-nothing — (one)-who-would-have-lied
καὶ διότι πιστότερος οὐδεὶς ὑφηγητῇ γνωρίμου μαρτυρεῖν
and because more-trustworthy no-one for-a-teacher than-a-pupil to-bear-witness
καὶ μάλιστα τοιούτου, ὃς οὐ πάρεργον ἔθετο παιδείαν
and most than-such(-a-one) who not a-by-work made education

ἀψικόρῳ ῥᾳθυμίᾳ, προσυπερβαλεῖν δὲ σπουδάσας τὰς τῶν
with-fickle idleness to-surpass-further but having-been-eager the of-the
παλαιῶν εὑρέσεις ἔνια τῶν ἀναγκαιοτάτων εἰς ἕκαστον
ancients discoveries some of-the most-necessary into each
φιλοσοφίας μέρος καινοτομήσας προσεξεύρετο.
of-philosophy part having-innovated he-found-besides

17 πατέρα δὲ τοῦ Πλατωνείου δόγματος ἔνιοι νομίζουσι τὸν
father but of-the Platonic doctrine some think the
ποιητὴν Ἡσίοδον, γενητὸν καὶ ἄφθαρτον οἰόμενοι τὸν
poet Hesiod generated and indestructible thinking the
κόσμον ὑπ᾽ ἐκείνου λέγεσθαι, γενητὸν μέν, ὅτι φησὶν
cosmos by that(-one) to-be-called generated indeed because he-says

„ἤτοι μὲν πρώτιστα χάος γένετ᾽, αὐτὰρ ἔπειτα
surely indeed first-of-all chaos came-to-be but then
γαῖ᾽ εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεί,“
earth broad-breasted of-all a-seat secure always

18 ἄφθαρτον δέ, ὅτι διάλυσιν καὶ φθορὰν οὐ μεμήνυκεν
indestructible but because dissolution and destruction not he-has-disclosed
αὐτοῦ. χάος δὲ ὁ μὲν Ἀριστοτέλης τόπον οἴεται εἶναι,
of-it chaos but — indeed Aristotle place thinks to-be
ὅτι τὸ δεξόμενον ἀνάγκη προϋποκεῖσθαι σώματι,
because the going-to-receive(-thing) (it-is)-necessary to-underlie-beforehand for-body
τῶν δὲ Στωικῶν ἔνιοι τὸ ὕδωρ παρὰ τὴν χύσιν τοὔνομα
of-the but Stoics some the water from the pouring the-name
πεποιῆσθαι νομίζοντες. ὁποτέρως δ᾽ ἂν ἔχοι, τὸ γενητὸν
to-have-been-made thinking whichever-way but — it-may-be the generated
εἶναι τὸν κόσμον ἐναργέστατα παρ᾽ Ἡσιόδῳ μεμήνυται.
to-be the cosmos most-plainly in Hesiod has-been-disclosed

μακροῖς δὲ χρόνοις πρότερον ὁ τῶν Ἰουδαίων νομοθέτης 19
by-long but times earlier the of-the Jews lawgiver
Μωϋσῆς γενητὸν καὶ ἄφθαρτον ἔφη τὸν κόσμον ἐν ἱεραῖς
Moses generated and indestructible said the cosmos in sacred
βίβλοις· εἰσὶ δὲ πέντε, ὧν τὴν πρώτην ἐπέγραψε
books there-are and five of-which the first he-entitled
Γένεσιν, ἐν ᾗ ἄρχεται τὸν τρόπον τοῦτον· „Ἐν ἀρχῇ
Genesis in which he-begins the way this in the-beginning
ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν· ἡ δὲ γῆ ἦν
made the god the heaven and the earth the but earth was
ἀόρατος καὶ ἀκατασκεύαστος“, εἶτα προελθὼν ἐν τοῖς
invisible and unfurnished then having-gone-on in the(-things)
ἔπειτα μηνύει πάλιν, ὅτι ἡμέραι καὶ νύκτες καὶ ὧραι
thereafter he-discloses again that days and nights and seasons
καὶ ἐνιαυτοὶ σελήνη τε καὶ ἥλιος, οἳ χρόνου μετρήσεως
and years moon both and sun which of-time of-the-measuring
φύσιν ἔδειξαν, μετὰ τοῦ παντὸς οὐρανοῦ μοίρας ἀθανάτου
the-nature showed with the whole heaven a-portion immortal
λαχόντες διατελοῦσιν ἄφθαρτοι.
having-obtained continue indestructible

The arguments for an ungenerated and indestructible cosmos come first, out of reverence for the visible god. Everything destroyed perishes from a cause within or a cause outside, as iron by rust or by fire. Outside the cosmos there is nothing, since all substance was used up in it, unless a void, which can neither act nor suffer. Nor will a cause within dissolve it, for the part would be mightier than the whole, and what can suffer one cause can suffer the other.

20 Τοὺς δὲ ἀγένητον καὶ ἄφθαρτον κατασκευάζοντας λόγους
the but ungenerated and indestructible establishing arguments
ἕνεκα τῆς πρὸς τὸν ὁρατὸν θεὸν αἰδοῦς προτέρους
for-the-sake of-the toward the visible god reverence earlier
τακτέον οἰκείαν ἀρχὴν λαβόντας. ἅπασι τοῖς φθορὰν
must-be-ranked a-proper beginning having-taken for-all the(-things) destruction
ἐνδεχομένοις αἰτίαι διτταὶ τῆς ἀπωλείας, ἡ μὲν ἐντός,
admitting causes twofold of-the perishing the-one indeed within
ἡ δὲ ἐκτός, προϋπόκεινται· σίδηρον γοῦν καὶ χαλκὸν
the-other but outside underlie-beforehand iron at-any-rate and bronze
καὶ τὰς τοιουτοτρόπους οὐσίας εὕροις ἂν ἀφανιζομένας
and the such substances you-would-find — vanishing
ἐξ ἑαυτῶν μέν, ὅταν ἑρπηνώδους νοσήματος τρόπον
out-of themselves indeed when of-a-creeping disease in-the-manner
ἰὸς ἐπιδραμὼν διαφάγῃ, πρὸς δὲ τῶν ἐκτός, ὅταν
rust having-run-over eats-through by but the(-things) outside when
ἐμπιπραμένης οἰκίας ἢ πόλεως συναναφλεχθεῖσαι τῇ
being-burned a-house or a-city having-been-set-ablaze-together by-the
πυρὸς βιαίῳ ῥιπῇ διαλυθῶσιν· ὁμοιοτρόπως δὲ καὶ
of-fire violent rush they-are-dissolved similarly and also
ζῴοις ἐπιγίνεται τελευτὴ νοσήσασι μὲν ἐξ ἑαυτῶν,
upon-living-beings comes death having-sickened indeed out-of themselves
ὑπὸ δὲ τῶν ἐκτὸς σφαττομένοις ἢ καταλευομένοις ἢ
by but the(-things) outside being-slaughtered or being-stoned or

ἐμπιπραμένοις ἢ θάνατον οὐ καθαρὸν τὸν δι᾽ ἀγχόνης
being-burned or a-death not clean the through hanging
ὑπομένουσιν.
undergoing
εἰ δὴ φθείρεται καὶ κόσμος, ἐξ ἀνάγκης ἤτοι ὑπό τινος 21
if indeed is-destroyed also cosmos of necessity either by something
τῶν ἐκτὸς ἢ πρός τινος τῶν ἐν αὐτῷ διαφθαρήσεται
of-the(-things) outside or by something of-the in it it-will-be-destroyed
δυνάμεων· ἀμήχανον δ᾽ ἑκάτερον· ἐκτὸς μὲν γὰρ οὐδέν
powers impossible but (is)-each outside indeed for nothing
ἐστι τοῦ κόσμου, πάντων εἰς τὴν συμπλήρωσιν αὐτοῦ
is of-the cosmos all(-things) into the completion of-it
συνερανισθέντων· οὕτως γὰρ εἷς τε ἔσται καὶ ὅλος καὶ
having-been-contributed thus for one both it-will-be and whole and
ἀγήρως, εἷς μὲν διὰ τὸ ἀπολειφθέντων τινῶν ἕτερον
unaging one indeed because-of the being-left-over some(-things) another
ἂν τῷ νῦν ὄντι γενέσθαι ὅμοιον, ὅλος δὲ ἕνεκα τοῦ
— to-the now being to-come-to-be like whole but for-the-sake of-the
σύμπασαν τὴν οὐσίαν εἰς αὐτὸν ἐξανηλῶσθαι, ἀγήρως
all the substance into it to-have-been-used-up unaging
δὲ καὶ ἄνοσος, ἐπειδὴ τὰ νόσοις καὶ γήρᾳ σώματα
but and without-disease since the by-diseases and by-old-age bodies
ἁλωτὰ θερμότησι καὶ ψύξεσι καὶ ταῖς ἄλλαις ἐναντιότησι
conquerable by-heats and chills and the other contrarieties
προσεμπιπτούσαις ἔξωθεν ἰσχυρῶς ἀνατρέπεται, ὧν
falling-upon from-outside strongly are-overturned of-which
οὐδεμία δύναμις ἀποδρᾶσα κυκλοῦται καὶ ἐπιτίθεται, πασῶν,
no power having-escaped encircles and attacks all
μηδενὸς ἀποστατοῦντος μέρους, ὁλοκλήρων ἐγκατειλημμένων
no standing-off part entire having-been-enclosed

εἴσω. εἰ δ' ἄρα τί ἐστιν ἐκτός, πάντως ἂν εἴη κενόν,
within if but then something is outside in-every-case — it-would-be void
ἡ ἀπαθὴς φύσις, ἣν ἀδύνατον παθεῖν τι ἢ δρᾶσαι.
the unaffected nature which (it-is)-impossible to-suffer anything or to-do
22 καὶ μὴν οὐδὲ ὑπό τινος αἰτίας διαλυθήσεται τῶν
and indeed neither by some cause will-it-be-dissolved of-the(-things)
ἐντὸς αὐτοῦ· πρῶτον μέν, ἐπειδὴ τοῦ ὅλου τὸ μέρος
within it first indeed since than-the whole the part
καὶ μεῖζον ἔσται καὶ κραταιότερον, ὅπερ ἐστὶν
both greater will-be and mightier which-precisely is
ἀτοπώτατον· ὁ γὰρ κόσμος ἀνυπερβλήτῳ κράτει χρώμενος
most-absurd the for cosmos unsurpassable might using
ἄγει τὰ πάντα μέρη, πρὸς μηδενὸς αὐτῶν ἀγόμενος·
leads the all parts by none of-them being-led
ἔπειτα δέ, ὅτι διττῶν οὐσῶν φθορᾶς αἰτιῶν, τῆς μὲν
then but because twofold being of-destruction causes the-one indeed
ἐντὸς τῆς δὲ ἐκτός, ἃ τὴν ἑτέραν οἷά τε ὑπομένειν,
within the-other but outside what the one (are)-able — to-undergo
δεκτικὰ καὶ τῆς ἑτέρας ἐστὶ πάντως.
receptive also of-the other are in-every-case
23 σημεῖον δέ· βοῦς καὶ ἵππος καὶ ἄνθρωπος καὶ τὰ παραπλήσια
a-sign but ox and horse and man and the similar
ζῷα, διότι πέφυκεν ἀναιρεῖσθαι ὑπὸ σιδήρου, καὶ
living-beings because it-is-by-nature to-be-killed by iron also
νόσῳ τελευτήσει· χαλεπὸν γὰρ μᾶλλον δὲ ἀδύνατον
by-disease will-die difficult for rather but impossible
εὑρεῖν, ὅ τι τὴν ἔξωθεν αἰτίαν πεφυκὸς ὑπομένειν τῆς
to-find what ever the from-outside cause being-by-nature to-undergo of-the
φθορᾶς ἄδεκτον ἔσται κατὰ τὸ παντελὲς τῆς ἔνδοθεν.
destruction unreceptive will-be according-to the complete of-the from-within

ἐπειδὴ τοίνυν ὑπ᾽ οὐδενὸς τῶν ἐκτὸς φθαρησόμενος 24
since therefore by nothing of-the(-things) outside going-to-be-destroyed
ἐδείχθη ὁ κόσμος, τῷ μηδὲν ἔξω καταλελεῖφθαι
was-shown the cosmos by-the nothing outside to-have-been-left
πάντως, οὐδ᾽ ὑπό τινος τῶν ἐν αὐτῷ, διὰ τὴν
in-every-case nor by anything of-the(-things) in it because-of the
προεπιλογισθεῖσαν ἀπόδειξιν, καθ᾽ ἣν τὸ ἁλωτὸν τῇ
reckoned-before demonstration according-to which the conquerable by-the
ἑτέρᾳ τῶν αἰτιῶν καὶ τὴν ἑτέραν ἐπεφύκει δέχεσθαι.
one of-the causes also the other was-by-nature to-receive

V · A COMPOSITION AGAINST NATURE

The Timaeus testifies that the maker left no part of the four elements outside, so that the cosmos might be whole, unaging, and without disease. Dissolution follows what has come to be, and indestructibility the ungenerated. Composites dissolve into what they were compounded from, and dissolution is a return to nature. We are blended of borrowed parts forced from their places, heat thrust down and the earthy raised to the head. Such a bond is the weakest, and the tragedian says each goes back.

μαρτύρια δὲ καὶ τὰ ἐν Τιμαίῳ περὶ τοῦ τὸν κόσμον 25
testimonies and also the in Timaeus about the the cosmos
ἄνοσον εἶναι καὶ μὴ φθαρησόμενον τάδε· „τῶν δὲ
without-disease to-be and not going-to-be-destroyed (are)-these of-the and
δὴ τεττάρων ἓν ὅλον ἕκαστον εἴληφεν ἡ τοῦ κόσμου
indeed four one whole each has-taken the of-the cosmos
σύστασις· ἐκ γὰρ πυρὸς παντὸς ὕδατός τε καὶ ἀέρος
constitution out-of for fire all water both and air

καὶ γῆς συνέστησεν αὐτὸν ὁ συνιστάς, μέρος οὐδὲν
and earth constituted it the constituting(-one) part no
οὐδενὸς οὐδὲ δύναμιν ἔξωθεν ὑπολιπών, τάδε διανοηθείς·
of-any nor power outside having-left these having-intended
26 πρῶτον μέν, ἵνα ὅλον ὅτι μάλιστα ζῷον, τέλειον
first indeed so-that whole as much-as-possible a-living-being perfect
ἐκ τελείων μερῶν, εἴη· πρὸς δὲ τούτοις ἕν,
out-of perfect parts it-might-be besides and these one
ἅτε οὐχ ὑπολελειμμένων ἐξ ὧν ἄλλο τοιοῦτον
inasmuch-as not having-been-left-over (those)-out-of which another such
γένοιτ' ἄν· ἔτι δέ, ἵνα ἀγήρων καὶ ἄνοσον
would-come-to-be — further and so-that unaging and without-disease
ᾖ, κατανοῶν ὡς συστάτῳ σώματι θερμὰ καὶ ψυχρὰ
it-be perceiving that to-a-composite body hot(-things) and cold
καὶ πάνθ' ὅσα δυνάμεις ἰσχυρὰς ἔχει περιιστάμενα
and all as-many-as powers strong have standing-around
ἔξωθεν καὶ προσπίπτοντα ἀκαίρως λυπεῖ καὶ νόσους
from-outside and falling-upon unseasonably distress(-it) and diseases
καὶ γῆρας ἐπάγοντα φθίνειν ποιεῖ. διὰ τὴν αἰτίαν
and old-age bringing-on to-decay make(-it) because-of the cause
καὶ τὸν λογισμὸν τόνδε θεὸς ὅλον ἐξ ὅλων ἁπάντων
and the reasoning this god whole out-of wholes all
τέλειον καὶ ἀγήρων καὶ ἄνοσον αὐτὸν ἐτεκτήνατο."
perfect and unaging and without-disease it framed
27 τοῦτο μὲν δὴ παρὰ Πλάτωνος πρὸς τὴν ἀφθαρσίαν
this indeed indeed from Plato toward the indestructibility
τοῦ κόσμου μαρτύριον εἰλήφθω, τὸ δ' ἀγένητον παρὰ τῆς
of-the cosmos (as)-testimony let-be-taken the but ungenerated from the
φυσικῆς ἀκολουθίας· ἕπεται μὲν γὰρ τῷ γενομένῳ
natural consequence follows indeed for the having-come-to-be(-thing)

διάλυσις, ἀφθαρσία δὲ τῷ ἀγενήτῳ· ἐπεὶ καὶ ὁ τὸ
dissolution indestructibility but the ungenerated since also the(-one) the
τρίμετρον ἐκεῖνο ποιήσας
trimeter that having-made

„τό τοι γενόμενον καθανεῖν ὀφείλεται“
the surely having-come-to-be to-die is-owed

δοκεῖ μὴ ἀπὸ σκοποῦ, συνεὶς ἀκολουθίαν τῶν αἰτιῶν
seems not off the-mark having-understood (the)-consequence of-the causes
τῆς γενέσεως καὶ τῆς φθορᾶς, *** ὧδ᾽ ἔχει.
of-the coming-to-be and of-the destruction (lacuna) thus it-is
Ἑτέρως δέ ἐστι τοιόνδε· πάνθ᾽ ὅσα τῶν συνθέτων 28
otherwise and it-is such all as-many-as of-the composites
φθείρεται, διάλυσιν εἰς τὰ ἐξ ὧν συνετέθη
are-destroyed dissolution into the(-things) out-of which they-were-compounded
λαμβάνει· διάλυσις δ᾽ οὐδὲν ἦν ἄρα ἢ πρὸς τὸ κατὰ
take dissolution but nothing was then than toward the according-to
φύσιν ἑκάστων ἐπάνοδος, ὥστε κατὰ τοὐναντίον ἡ
nature of-each a-return so-that according-to the-contrary the
σύνθεσις εἰς τὸ παρὰ φύσιν τὰ συνελθόντα
composition into the contrary-to nature the having-come-together(-things)
βεβίασται. καὶ δὴ τάδ᾽ οὕτως ἔοικεν ἀψευδέστατα ἔχειν.
has-forced and indeed these thus seem most-truly to-be
ἄνθρωποι γὰρ ἀπὸ τῶν τεττάρων στοιχείων, ἃ δὴ 29
men for from the four elements which indeed
ὅλα τοῦ παντός ἐστιν οὐρανοῦ, γῆς, ὕδατος, ἀέρος τε
wholes of-the whole are heaven of-earth of-water of-air both
καὶ πυρός, βραχέα τὰ μέρη δανεισάμενοι συνεκράθημεν·
and of-fire small the parts having-borrowed we-were-blended-together
τὰ δ᾽ ἀνακραθέντα τῆς κατὰ φύσιν θέσεως ἐστέρηται,
the but blended(-things) of-the according-to nature position have-been-deprived

θερμότητος μὲν τῆς ἀνωφοίτου κατωσθείσης, τῆς δὲ
heat indeed the upward-moving having-been-thrust-down the but
γεώδους καὶ βάρος ἐχούσης οὐσίας ἐπελαφρισθείσης καὶ
earthy and weight having substance having-been-lightened and
τὸν ἄνω τόπον ἀντιλαβούσης, ὃν τὸ γεωδέστατον
the upper place having-taken-in-exchange which the earthiest
τῶν ἐν ἡμῖν ἐπέσχηκε κεφαλή.
of-the(-things) in us occupies (the)-head
30 δεσμῶν δὲ φαυλότατος ὢν ἔσφιγξε βία, βαιὸς καὶ
of-bonds and (the)-poorest (is)-which tightened force slight and
ὀλιγοχρόνιος· ῥήγνυται γὰρ θᾶττον ὑπὸ τῶν δεθέντων,
short-lived it-is-broken for faster by the bound(-things)
ἅτε ἀπαυχενιζόντων διὰ πόθον τῆς κατὰ φύσιν
inasmuch-as shaking-off-the-yoke through longing for-the according-to nature
κινήσεως, πρὸς ἣν σπεύδοντα μετανίσταται· κατὰ γὰρ
motion toward which hastening they-migrate according-to for
τὸν τραγικὸν
the tragedian

„χωρεῖ δ' ὀπίσω
goes and back
τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν
the indeed out-of earth grown into earth
τὰ δ' ἀπ' αἰθερίου βλαστόντα γονῆς
the but from ethereal sprung seed
εἰς οὐράνιον πόλον ἦλθε πάλιν·
into (the)-heavenly vault went again

θνῄσκει δ’ οὐδὲν τῶν γιγνομένων,
dies but nothing of-the(-things) coming-to-be
διακρινόμενον δ’ ἄλλο πρὸς ἄλλο
being-separated but one toward another
μορφὴν ἰδίαν ἀπέδειξεν.“
a-shape its-own it-displayed

τοῖς μὲν δὴ φθειρομένοις ἅπασι νόμος ἀναγέγραπται
for-the indeed indeed being-destroyed(-things) all a-law has-been-written
καὶ θεσμὸς οὗτος,
and ordinance this
ὁπότε μὲν ὑφέστηκε τὰ συνεληλυθότα ἐν τῇ κράσει, 31
when indeed subsist the having-come-together(-things) in the blending
πρὸ τῆς κατὰ φύσιν τάξεως ἀταξίας ἀντιμετειληφέναι
instead-of the according-to nature order disorder to-have-taken-in-exchange
καὶ πρὸς τοὺς ἐναντίους τόπους μετανίστασθαι, ὡς
and toward the contrary places to-migrate so-as
τρόπον τινὰ ξενιτεύειν δοκεῖν, ὁπότε δὲ διαλύοιτο, πρὸς
in-a-way some to-live-abroad to-seem when but they-be-dissolved toward
τὴν οἰκείαν τῆς φύσεως λῆξιν ἀνακάμπτειν.
the proper of-the nature lot to-turn-back

The cosmos has no share of that disorder. Earth has the middle, water lies on it, air comes next, and fire is uppermost; a torch turned toward the earth still sends its flame up. If order against nature destroys living beings and every part of the cosmos is arranged by nature, the cosmos is indestructible. Every nature strives to preserve what it is the nature of; a partial one is too weak, but that of the cosmos is unconquered. Plato says it is self-sufficient.

32 ὁ δὲ κόσμος ἀμέτοχος τῆς ἐν τοῖς λεχθεῖσιν ἀταξίας
the but cosmos without-share of-the in the said(-things) disorder
ἐστίν. ἐπεί, φέρε, θεασώμεθα· φθειρομένου τὰ μέρη νυνὶ
is since come let-us-behold (it)-being-destroyed the parts now
μὲν ἀνάγκη τετάχθαι τὴν παρὰ φύσιν ἕκαστα
indeed (it-is)-necessary to-have-been-ranked the contrary-to nature each
χώραν· τοῦτο δὲ ὑπονοεῖν οὐκ εὐαγές· ἀρίστην γὰρ
room this but to-suppose (is)-not pious best for
θέσιν καὶ τάξιν ἐναρμόνιον τὰ τοῦ κόσμου μέρη πάντα
position and order harmonious the of-the cosmos parts all
εἴληχεν, ὡς ἕκαστον καθάπερ πατρίδι φιλοχωροῦν
have-obtained so-that each just-as in-a-fatherland loving-its-place
μὴ ζητεῖν ἀμείνω μεταβολήν.
not to-seek a-better change

33 διὰ τοῦτο γῇ μὲν ὁ μεσαίτατος ἀπενεμήθη τόπος, ἐφ'
because-of this to-earth indeed the middlemost was-assigned place upon
ἧν πάντα τὰ γεώδη, κἂν ἀναρρίψῃς, καταφέρεται —
which all the earthy(-things) even-if you-throw-(them)-up are-borne-down
τὸ δ' ἐστὶ σημεῖον χώρας τῆς κατὰ φύσιν· ἔνθα
this and is a-sign of-room the according-to nature where
γὰρ μὴ ὑπὸ βίας ὁτιοῦν ἐνεχθὲν ἵσταται καὶ
for not by force anything-whatever having-been-borne stands and
ἠρεμεῖ, τὸν οἰκεῖον εἴληχε χῶρον —· ὕδωρ δὲ ἐπὶ
rests the proper it-has-obtained space water but upon

γῆν ἀνακέχυται, ἀὴρ δὲ καὶ πῦρ ἀπὸ τοῦ μέσου πρὸς
earth has-been-poured air but and fire from the middle toward
τὸν ἄνω κεχώρηκεν, ἀὴρ μὲν τὸν μεθόριον ὕδατος
the upper(-place) have-gone air indeed the bordering of-water
καὶ πυρὸς κληρωσάμενος τόπον, πῦρ δὲ τὸν ἀνωτάτω·
and of-fire having-been-allotted place fire but the uppermost
διὸ κἂν ἀναψάμενος δᾷδα πρὸς γῆν καταφέρῃς, ἡ
wherefore even-if having-lit a-torch toward earth you-bear-(it)-down the
φλὸξ οὐδὲν ἧττον ἀντιβιάσεται καὶ πρὸς τὴν φυσικὴν
flame nothing less will-force-against and toward the natural
τοῦ πυρὸς κίνησιν ἐπικουφίσασα αὑτὴν ἀναδραμεῖται.
of-the fire motion having-lightened itself will-run-up
εἰ δὴ φθορᾶς μὲν αἴτιον ἡ παρὰ φύσιν τάξις τῶν 34
if indeed of-destruction indeed (the)-cause (is)-the contrary-to nature order of-the
ἄλλων ζῴων, ἐν δὲ τῷ κόσμῳ κατὰ φύσιν ἕκαστα
other living-beings in but the cosmos according-to nature each
τῶν μερῶν διατέτακται τὰς οἰκείας διακληρωσάμενα
of-the parts has-been-arranged the proper having-been-allotted
χώρας, ἐνδίκως ἂν λέγοιτο ὁ κόσμος ἄφθαρτος.
rooms justly — would-be-called the cosmos indestructible
Ἔτι τοίνυν ἐκεῖνο παντί τῳ δῆλον, ὅτι φύσις ἑκάστη 35
further therefore that to-everyone — (is)-clear that nature each
διατηρεῖν καὶ διασῴζειν, εἰ δ' οἷόν τε εἴη, καὶ ἀθανατίζειν
to-preserve and to-keep-safe if and possible — it-be also to-make-immortal
ἕκαστα ὧν φύσις ἐστὶν ἐσπούδακεν, ἡ μὲν ἐν
each of-which nature it-is has-been-eager the-one indeed in
τοῖς δένδρεσι τὰ δένδρα, ἡ δ' ἐν τοῖς ζῴοις τῶν
the trees the trees the-other but in the living-beings of-the
ζῴων ἕκαστον.
living-beings each

36 ἐξασθενεῖ δὲ ἡ ἐπὶ μέρους ἀναγκαίως ἄγειν πρὸς ἀιδιότητα·
is-too-weak but the in part necessarily to-lead toward everlastingness
ἢ γὰρ ἔνδεια ἢ φλογμὸς ἢ κρυμὸς ἢ μυρία ἄλλα
either for need or burning-heat or frost or countless other
τῶν εἰωθότων ἐπισυνίστασθαι κατασκήψαντα διέσεισε
of-the(-things) wont to-combine-against having-swooped-down shook-apart
καὶ διέλυσε τὸν συνέχοντα δεσμὸν καὶ τέλος κατέρρηξε·
and dissolved the holding-together bond and at-last broke-(it)-down
τοιοῦτον δ' εἰ μηδὲν ἐφήδρευεν ἔξω, κἂν ὅσον ἐφ' ἑαυτῇ
such but if nothing lay-in-wait outside even as-much-as upon itself
πάντα μικρά τε αὖ καὶ μεγάλα ἀγήρω διεφύλαττεν.
all small both again and great unaging it-would-keep
37 ἀναγκαῖον οὖν καὶ τὴν τοῦ κόσμου φύσιν γλίχεσθαι
(it-is)-necessary then also the of-the cosmos nature to-strive-for
τῆς τοῦ ὅλου διαμονῆς· οὐ γὰρ δὴ τῶν ἐπὶ μέρους
the of-the whole permanence not for indeed than-the in part
ἐστὶ χείρων, ὡς ἀποδιδράσκουσα καὶ λιποτακτοῦσα νόσον
it-is worse so-as running-away and deserting-the-ranks disease
ἀνθ' ὑγιείας καὶ φθορὰν ἀντὶ σωτηρίας παντελοῦς
instead-of health and destruction instead-of safety complete
ἐπιχειρεῖν τεχνάζειν, ἐπειδὴ

„πασάων ὑπὲρ ἥ γε κάρη ἔχει ἠδὲ μέτωπα,
all above she at-least head has and brows
ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι."
easily and recognizable she-is beautiful but and (are)-all

ἀλλ' εἰ τοῦτ' ἀληθές ἐστι, φθορὰν ὁ κόσμος οὐ δέξεται.
but if this true is destruction the cosmos not will-receive
διὰ τί; ὅτι ἡ συνέχουσα φύσις αὐτὸν ἀήττητός
because-of what because the holding-together nature it unconquered

ἐστι κατὰ πολλὴν ἰσχύος ῥώμην, τῶν ἄλλων ὅσα
is according-to much of-strength might the others as-many-as
βλάπτειν ἔμελλεν ἁπαξαπάντων ἐπικρατοῦσα.
to-harm were-going all-together overpowering
διὸ καὶ Πλάτων εὖ „ἀπῄει τε γὰρ" φησίν „οὐδὲν οὐδὲ 38
wherefore also Plato well went-away both for he-says nothing nor
προσῄει αὐτῷ ποθεν· οὐδὲν γὰρ ἦν. αὐτὸ γὰρ ἑαυτῷ
came-to it from-anywhere nothing for there-was it-itself for to-itself
τροφὴν τὴν ἑαυτοῦ φθίσιν παρέχον καὶ πάντ' ἐν ἑαυτῷ
nourishment the of-itself decay providing and all(-things) in itself
καὶ ὑφ' ἑαυτοῦ πάσχον καὶ δρῶν ἐκ τέχνης γέγονεν·
and by itself suffering and doing out-of art it-has-come-to-be
ἡγήσατο γὰρ αὐτὸ ὁ συνθεὶς αὔταρκες ὂν
considered for it the having-compounded(-one) self-sufficient being
ἄμεινον ἔσεσθαι μᾶλλον ἢ προσδεὲς ἄλλων."
better to-be-going-to-be rather than in-need of-others

VII · WHY WOULD GOD DESTROY IT?

God would destroy the cosmos either to make none or to make another. The first is alien to him, since it turns order into disorder and supposes repentance, a disease of soul. If he makes another, it will be worse, like, or better. A worse cosmos means a worse craftsman; a like one is vain toil, as children raise hills of sand and throw them down; a better one means he was once less perfect. God is equal to himself.

Ἀποδεικτικώτατός γε μὴν κἀκεῖνος ὁ λόγος ἐστίν, 39
most-demonstrative at-least indeed also-that the argument is
ἐφ' ᾧ μυρίους οἶδα σεμνυνομένους ὡς ἠκριβωμένῳ
upon which countless I-know priding-themselves as accurate
καὶ πάνυ ἀνεξελέγκτῳ. πυνθάνονται γάρ· τίνος ἕνεκα
and altogether irrefutable they-inquire for of-what for-the-sake

τὸν κόσμον φθερεῖ ὁ θεός; ἤτοι γὰρ ὑπὲρ τοῦ μηκέτι
the cosmos will-destroy the god either for for the no-longer
κοσμοποιῆσαι ἢ ὑπὲρ τοῦ ἕτερον κατασκευάσαι.
to-make-a-cosmos or for the another to-construct
40 τὸ μὲν δὴ πρότερον ἀλλότριον θεοῦ· πρὸς τάξιν γὰρ
the indeed indeed former (is)-alien to-god toward order for
ἀταξίαν μεταβάλλειν δέον, οὐ πρὸς ἀταξίαν τάξιν· εἶτα
disorder to-change being-necessary not toward disorder order then
δ' ὅτι καὶ μετάνοιαν πάθος καὶ νόσημα δέξεται ψυχῆς·
and because also repentance an-affection and disease he-will-receive of-soul
ἔδει γὰρ ἢ μὴ κοσμοποιῆσαι τὸ παράπαν ἢ κρίνοντα
it-was-necessary for either not to-make-a-cosmos — at-all or judging
πρέπον αὑτῷ τὸ ἔργον χαίρειν τῷ γενομένῳ.
fitting for-himself the work to-rejoice in-the having-come-to-be(-thing)
41 τὸ δὲ δεύτερον ἄξιον οὐ βραχείας ἐρεύνης. εἰ γὰρ
the but second (is)-worthy not of-brief inquiry if for
ἕτερον ἀντὶ τοῦ νῦν ὄντος κατασκευάσει, πάντως
another instead-of the now being he-will-construct in-every-case
ὁ γενόμενος ἢ χείρων ἢ ὅμοιος ἢ κρείττων
the having-come-to-be(-one) either worse or like or better
ἀποτελεσθήσεται· ὧν ἕκαστον ἐπίληπτον. εἰ μὲν γὰρ
will-be-completed of-which each (is)-open-to-attack if indeed for
χείρων ὁ κόσμος, χείρων καὶ ὁ δημιουργός. ἀμώμητα
worse the cosmos worse also the craftsman blameless

δὲ καὶ ἀνεξέλεγκτα καὶ ἀνεπανόρθωτα τὰ τοῦ θεοῦ
but and irrefutable and not-to-be-corrected (are)-the of-the god
τελειοτάτῃ τέχνῃ καὶ ἐπιστήμῃ δημιουργηθέντα·
by-most-perfect art and knowledge crafted(-things)

„οὐδὲ“ γὰρ „γυνὴ“ φασί „τοσσόνδε νόου ἐπιδεύεται ἐσθλοῦ,
not-even for a-woman they-say so-much of-sense lacks good
ὥστε χερείον᾽ ἑλέσθαι ἀμεινοτέρων παρεόντων.“
so-as worse(-things) to-choose better being-present

ἐμπρεπὲς δὲ θεῷ τὰ ἄμορφα μορφοῦν καὶ τοῖς αἰσχίστοις
fitting but for-god the shapeless to-shape and upon-the ugliest
περιτιθέναι θαυμαστὰ κάλλη.
to-put wonderful beauties
εἰ δ᾽ ὅμοιος, ματαιοπόνος ὁ τεχνίτης, οὐδὲν κομιδῇ νηπίων 42
if but like a-vain-toiler the craftsman in-nothing wholly from-infant
παίδων διαφέρων, οἳ πολλάκις παρ᾽ αἰγιαλοῖς ἀθύροντες
children differing who often beside beaches playing
ψάμμου γεωλόφους ἀνιστᾶσι κἄπειθ᾽ ὑφαιροῦντες ταῖς χερσὶ
of-sand hills raise-up and-then undermining with-the hands
πάλιν ἐρείπουσι· πολὺ γὰρ ἄμεινον τοῦ κατασκευάζειν
again throw-down much for better than-the to-construct
ὅμοιον μηδὲν μήτε ἀφαιροῦντα μήτε προστιθέντα μηδ᾽
a-like(-one) nothing either taking-away or adding nor
αὖ πρὸς τὸ ἄμεινον ἢ χεῖρον μεταβάλλοντα τὸν ἐξ
again toward the better or worse changing the from
ἀρχῆς ἅπαξ γενόμενον κατὰ χώραν ἐᾶν.
beginning once having-come-to-be(-one) in place to-leave
εἰ δὲ κρείττονα δημιουργήσει, γενήσεται τότε κρειττων καὶ 43
if but a-better he-will-craft will-become then better also
ὁ δημιουργός, ὥσθ᾽ ἡνίκα τὸν πρότερον κατεσκεύαζε καὶ
the craftsman so-that when the former he-was-constructing both

τὴν τέχνην καὶ τὴν διάνοιαν ἦν ἀτελέστερος, ὅπερ
in-the art and in-the understanding he-was more-imperfect which-precisely
οὐδὲ θέμις ὑπονοεῖν ἐστιν· ἴσος γὰρ αὐτὸς ἑαυτῷ καὶ
not-even lawful to-suppose is equal for he-himself to-himself and
ὅμοιος ὁ θεός, μήτε ἄνεσιν πρὸς τὸ χεῖρον μήτ' ἐπίτασιν
like (is)-the god neither slackening toward the worse nor intensification
πρὸς τὸ βέλτιον δεχόμενος. ἐπὶ δὲ τὰς τοιαύτας ἀνωμαλίας
toward the better receiving upon but the such unevennesses
ἄνθρωποι κεχωρήκασι, πρὸς ἑκάτερον τό τε εὖ καὶ τὸ
men have-gone toward each the both well and the
χεῖρον πεφυκότες μεταβάλλειν, αὐξήσεσι καὶ προκοπαῖς
worse being-by-nature to-change growths and advances
καὶ βελτιώσεσι καὶ πᾶσι τοῖς ἐναντίοις εἰωθότες χρῆσθαι.
and betterments and all the contraries being-wont to-use
44 πρὸς δὲ τούτοις τὰ μὲν τῶν θνητῶν ἔργα ἡμῶν
besides and these the indeed of-the mortals works of-us
φθαρτὰ δεόντως ἂν γένοιτο, τὰ δὲ τοῦ ἀθανάτου κατὰ
destructible duly — would-be the but of-the immortal according-to
τὸν εἰκότα λόγον ἄφθαρτα δήπου· τῇ γὰρ φύσει τῶν
the likely reason indestructible surely to-the for nature of-the
τεχνιτῶν εὔλογον τὰ δημιουργηθέντα ἐξομοιοῦσθαι.
craftsmen (it-is)-reasonable the crafted(-things) to-be-likened

If the heaven is destroyed, sun, moon, planets, and fixed stars are destroyed, the army of sensible gods. Those who bring in conflagrations agree the stars are gods and do not blush to destroy them, and providence too, the soul of the cosmos. Chrysippus says two peculiarly qualified things cannot share one substance: when whole Dion loses a foot, footless Theon perishes. Let the cosmos be Dion and its soul Theon. Take the bodily away and the soul is destroyed, which is unlawful to say.

Καὶ μὴν ἅπαντί τῳ κἀκεῖνο δῆλον, ὅτι φθειρομένης μὲν τῆς 45
and indeed to-everyone — also-that (is)-clear that being-destroyed indeed the
γῆς ἀνάγκη καὶ τὰ χερσαῖα τῶν ζῴων καθ' ὅλον
earth (it-is)-necessary also the land(-animals) of-the living-beings according-to whole
τὸ γένος ἀπόλλυσθαι, φθειρομένου δὲ ὕδατος τὰ ἔνυδρα,
the kind to-perish being-destroyed but water the aquatic
καὶ ἀέρος μέντοι καὶ πυρὸς τὰ ἀεροπόρα καὶ πυρίγονα.
and air however and fire the air-traversing and fire-born
κατ' ἀνάλογον οὖν εἰ φθείρεται ὁ οὐρανός, φθαρήσεται 46
by analogy then if is-destroyed the heaven will-be-destroyed
μὲν ἥλιος καὶ σελήνη, φθαρήσονται δ' οἱ λοιποὶ πλάνητες,
indeed sun and moon will-be-destroyed and the remaining planets
φθαρήσονται δ' οἱ ἀπλανεῖς ἀστέρες, ὁ τοσοῦτος αἰσθητῶν
will-be-destroyed and the fixed stars the so-great of-sensible
θεῶν εὐδαίμων τὸ πάλαι νομισθεὶς στρατός. ὃ δὴ
gods happy the long-ago thought army which indeed
γένοιτ' ἂν οὐδὲν ἕτερον ἢ θεοὺς φθειρομένους ὑπονοεῖν·
would-be — nothing other than gods being-destroyed to-suppose
ἴσον γάρ ἐστι τῷ καὶ ἀνθρώπους ἀθανάτους ὑπονοεῖν.
equal for it-is to-the also men immortal to-suppose
καίτοι τις ἐν ἀτίμων συγκρίσει τοῦτ' ἂν εὕροι
and-yet someone in of-dishonorable(-things) a-comparison this — would-find
σκοπῶν εὐλογώτερον ἐκείνου· χάριτι μὲν γὰρ θεοῦ θνητὸν
examining more-reasonable than-that by-grace indeed for of-god a-mortal

ἀθανασίας μεταλαχεῖν εἰκός ἐστιν, ἀφθαρσίαν δὲ θεοὺς
of-immortality to-partake likely is indestructibility but gods
ἀποβαλεῖν ἀδύνατον, κἂν αἱ ἀνθρώπων σοφίαι κακομανῶσι.
to-lose (is)-impossible even-if the of-men wisdoms rave
47 καὶ μὴν οἵ γε τὰς ἐκπυρώσεις καὶ τὰς παλιγγενεσίας
and indeed the(-ones) at-least the conflagrations and the rebirths
εἰσηγούμενοι τοῦ κόσμου νομίζουσι καὶ ὁμολογοῦσι τοὺς
introducing of-the cosmos think and agree the
ἀστέρας θεοὺς εἶναι, οὓς τῷ λόγῳ διαφθείρειν οὐκ
stars gods to-be whom by-the argument to-destroy not
ἐρυθριῶσιν. ἔδει γὰρ ἢ μύδρους διαπύρους
they-blush it-was-necessary for either lumps red-hot
ἀποφήνασθαι, καθάπερ ἔνιοι τῶν οἷα περὶ δεσμωτηρίου
to-declare-(them) just-as some of-the such-as about a-prison
φλυαρούντων τοῦ σύμπαντος οὐρανοῦ, ἢ θείας ἢ
prating the whole heaven or divine or
δαιμονίας φύσεις νομίζοντας τὴν ἁρμόττουσαν θεοῖς
daemonic natures thinking the fitting for-gods
ἀφθαρσίαν προσομολογῆσαι. νυνὶ δὲ τοσοῦτον δόξης
indestructibility to-concede-besides now but so-much of-opinion
ἀληθοῦς διήμαρτον, ὥστε λελήθασιν αὑτοὺς καὶ
true they-missed so-that they-have-escaped-notice-of themselves also
τῇ προνοίᾳ — ψυχὴ δ' ἐστὶ τοῦ κόσμου — φθορὰν
upon-the providence soul and it-is of-the cosmos destruction
ἐπιφέροντες ἐξ ὧν ἀνακόλουθα φιλοσοφοῦσι.
bringing out-of what inconsistent(-things) they-philosophize
48 Χρύσιππος γοῦν ὁ δοκιμώτατος τῶν παρ' αὐτοῖς
Chrysippus at-any-rate the most-esteemed of-the among them
ἐν τοῖς Περὶ αὐξανομένου τερατεύεταί τι τοιοῦτον·
in the about growing(-thing) talks-marvels something such
προκατασκευάσας ὅτι „δύο ἰδίως ποιὰ ἐπὶ τῆς αὐτῆς οὐσίας
having-premised that two peculiarly qualified upon the same substance

ἀμήχανον συστῆναι“, φησίν· „ἔστω θεωρίας ἕνεκα
(it-is)-impossible to-be-constituted he-says let-it-be of-contemplation for-the-sake
τὸν μέν τινα ὁλόκληρον, τὸν δὲ χωρὶς ἐπινοεῖσθαι τοῦ
the-one indeed some whole the-other but without to-be-conceived the
ἑτέρου ποδός, καλεῖσθαι δὲ τὸν μὲν ὁλόκληρον Δίωνα,
one foot to-be-called and the indeed whole Dion
τὸν δὲ ἀτελῆ Θέωνα, κἄπειτα ἀποτέμνεσθαι Δίωνος
the but imperfect Theon and-then to-be-cut-off of-Dion
τὸν ἕτερον τοῖν ποδοῖν“. ζητουμένου δή, πότερος
the one of-the-two feet it-being-sought indeed which-of-two
ἔφθαρται, τὸν Θέωνα φάσκειν οἰκειότερον εἶναι. τοῦτο
has-been-destroyed — Theon to-say more-proper to-be this
δὲ παραδοξολογοῦντος μᾶλλόν ἐστιν ἢ ἀληθεύοντος.
but of-(one)-speaking-paradoxes rather is than of-(one)-speaking-truth
πῶς γὰρ ὁ μὲν οὐδὲν ἀκρωτηριασθεὶς μέρος, ὁ Θέων, 49
how for the indeed in-no having-been-mutilated part — Theon
ἀνήρπασται, ὁ δ’ ἀποκοπεὶς τὸν πόδα Δίων οὐχὶ
has-been-snatched-away the but having-been-cut-off the foot Dion not
διέφθαρται; „δεόντως“ φησίν· „ἀναδεδράμηκε γὰρ ὁ
has-been-destroyed duly he-says has-run-back for the
ἐκτμηθεὶς τὸν πόδα Δίων ἐπὶ τὴν ἀτελῆ τοῦ Θέωνος
having-been-cut-off the foot Dion upon the imperfect — of-Theon
οὐσίαν, καὶ δύο ἰδίως ποιὰ περὶ τὸ αὐτὸ ὑποκείμενον οὐ
substance and two peculiarly qualified about the same substrate not

δύνατ᾽ εἶναι. τοιγαροῦν τὸν μὲν Δίωνα μένειν ἀναγκαῖον,
can be therefore — indeed Dion to-remain (is)-necessary
τὸν δὲ Θέωνα διεφθάρθαι.“
— but Theon to-have-been-destroyed

„τὰ δ᾽ οὐχ ὑπ᾽ ἄλλων ἀλλὰ τοῖς αὑτῶν πτεροῖς
the but not by others but by-the of-themselves feathers
ἁλισκόμενα“
being-caught

φησὶν ὁ τραγικός· ἀπομαξάμενος γάρ τις τὸν τύπον
says the tragedian having-taken-the-impress for someone the type
τοῦ λόγου καὶ ἐφαρμόσας τῷ παντὶ κόσμῳ δείξει
of-the argument and having-fitted-(it) to-the whole cosmos will-show
σαφέστατα καὶ αὐτὴν φθειρομένην τὴν πρόνοιαν.
most-clearly also itself being-destroyed the providence
50 σκόπει δ᾽ ὧδε· ὑποκείσθω τὸ μὲν ὡσανεὶ Δίων ὁ
consider but thus let-be-supposed the-one indeed as-it-were Dion the
κόσμος — τέλειος γάρ —, τὸ δὲ ὡσανεὶ Θέων ἡ τοῦ
cosmos perfect for the-other but as-it-were Theon the of-the
κόσμου ψυχή, διότι τοῦ ὅλου τὸ μέρος ἔλαττον, καὶ
cosmos soul because than-the whole the part (is)-less and
ἀφαιρείσθω, ὥσπερ ἀπὸ τοῦ Δίωνος ὁ πούς, οὕτως καὶ
let-be-taken-away just-as from — Dion the foot thus also
ἀπὸ τοῦ κόσμου ὅσον αὐτοῦ σωματοειδές.
from the cosmos as-much-as of-it (is)-bodily
51 οὐκοῦν ἀνάγκη λέγειν ὅτι ὁ μὲν κόσμος οὐκ ἔφθαρται
therefore (it-is)-necessary to-say that the indeed cosmos not has-been-destroyed
ὁ τὸ σῶμα ἀφαιρεθείς, ὥσπερ οὐδὲ ὁ ἀποκοπεὶς
the(-one) the body having-been-deprived-of just-as neither the having-been-cut-off
τὸν πόδα Δίων, ἀλλ᾽ ἡ τοῦ κόσμου ψυχή, ὥσπερ Θέων
the foot Dion but the of-the cosmos soul just-as Theon

ὁ μηδὲν παθών. ὁ μὲν γὰρ κόσμος ἐπ᾽ ἐλάττονα
the nothing having-suffered the indeed for cosmos upon a-lesser
οὐσίαν ἀνέδραμεν, ἀφαιρεθέντος αὐτῷ τοῦ σωματοειδοῦς,
substance ran-back having-been-taken-away from-it the bodily
ἐφθάρη δ᾽ ἡ ψυχὴ διὰ τὸ μὴ δύνασθαι δύο ἰδίως
was-destroyed but the soul because-of the not to-be-able two peculiarly
ποιὰ εἶναι περὶ τὸ αὐτὸ ὑποκείμενον. ἔκθεσμον δὲ τὸ
qualified to-be about the same substrate lawless but (is)-the
λέγειν φθείρεσθαι τὴν πρόνοιαν· ἀφθάρτου δὲ ὑπαρχούσης,
to-say to-be-destroyed the providence indestructible but (it)-existing
ἀνάγκη καὶ τὸν κόσμον ἄφθαρτον εἶναι.
(it-is)-necessary also the cosmos indestructible to-be

IX · TIME

Time too gives the greatest proof. Days, nights, months, and years showed time, as Plato says, and none of them arises without the sun's motion and the revolution of the heaven, so time is rightly defined as the extension of the motion of the cosmos. It is most absurd that there was once a cosmos when there was no time, for was, once, and when all indicate time. Both subsist from everlasting. A Stoic who counts the conflagration's cosmos calls a non-cosmos cosmos.

Μεγίστην μέντοι παρέχεται πίστιν εἰς ἀιδιότητα καὶ 52
greatest however provides proof for everlastingness also
ὁ χρόνος. εἰ γὰρ ἀγένητος ὁ χρόνος, ἐξ ἀνάγκης
the time if for (is)-ungenerated the time of necessity
καὶ ὁ κόσμος ἀγένητος. διὰ τί; ὅτι, ἧ φησιν
also the cosmos (is)-ungenerated because-of what because as says
ὁ μέγας Πλάτων, ἡμέραι καὶ νύκτες μῆνές τε καὶ
the great Plato days and nights months both and
ἐνιαυτῶν περίοδοι χρόνον ἔδειξαν. ἀμήχανον δέ τι τούτων
of-years periods time showed (it-is)-impossible but any of-these

συστῆναι δίχα ἡλίου κινήσεως καὶ τῆς τοῦ παντὸς
to-be-constituted apart-from of-sun motion and the of-the whole
οὐρανοῦ περιφορᾶς· ὥστ᾽ εὐθυβόλως ἀποδεδόσθαι πρὸς
heaven revolution so-that on-the-mark to-have-been-rendered by
τῶν εἰωθότων τὰ πράγματα ὁρίζεσθαι χρόνον διάστημα
the wont(-ones) the things to-define time (as)-extension
τῆς τοῦ κόσμου κινήσεως. ἐπεὶ δὲ τοῦθ᾽ ὑγιές ἐστι,
of-the of-the cosmos motion since but this sound is
γίνεται ὁ κόσμος ἰσῆλιξ τοῦ χρόνου καὶ αἴτιος.
becomes the cosmos coeval of-the time and cause
53 πάντων δ᾽ ἀτοπώτατον ὑπονοεῖν, ὅτι ἦν ποτε κόσμος,
of-all but most-absurd to-suppose that there-was once a-cosmos
ἡνίκα οὐκ ἦν χρόνος· ἄναρχος γὰρ καὶ ἀτελεύτητος
when not there-was time beginningless for and endless
ἡ τούτου φύσις, ἐπεὶ καὶ αὐτὰ ταῦτα, τὸ ἦν, τὸ
(is)-the of-this nature since also themselves these the was the
ποτέ, τὸ ἡνίκα, χρόνον συνεμφαίνει. τούτῳ δ᾽ ἀκόλουθον
once the when time indicate-together to-this but (is)-consequent
τὸ μηδὲ χρόνον ὑποστῆναι καθ᾽ ἑαυτόν, ἡνίκα κόσμος
the not-even time to-have-subsisted by itself when a-cosmos
οὐκ ἦν· τὸ γὰρ μὴ ὑπάρχον οὐδὲ κινεῖται· διάστημα
not there-was the for not existing not-even is-moved extension
δὲ κοσμικῆς κινήσεως ἐδείχθη ὁ χρόνος ὤν. ἀνάγκη
but of-cosmic motion was-shown the time being (it-is)-necessary
τοίνυν ἑκάτερον ἐξ ἀιδίου ὑφεστάναι γενέσεως ἀρχὴν
therefore each from everlasting to-subsist of-coming-to-be a-beginning
μὴ λαβόντα· τὰ δ᾽ ἀίδια φθορᾶς ἀνεπίδεκτα.
not having-taken the but everlasting(-things) of-destruction (are)-unreceptive
54 τάχα τις εὑρεσιλογῶν Στωικὸς ἐρεῖ, τὸν χρόνον
perhaps some quibbling Stoic will-say the time
ἀποδεδόσθαι διάστημα τῆς τοῦ κόσμου κινήσεως οὐχὶ
to-have-been-rendered (as)-extension of-the of-the cosmos motion not

τοῦ νυνὶ διακεκοσμημένου μόνον ἀλλὰ καὶ τοῦ κατὰ τὴν
of-the now ordered only but also of-the at the
ἐκπύρωσιν ὑπονοουμένου. πρὸς ὃν λεκτέον· τὴν ἀκοσμίαν,
conflagration supposed to whom must-be-said the non-cosmos
ὦ γενναῖε, μετατιθεὶς τὰ ὀνόματα κόσμον καλεῖς· εἰ
O noble(-one) transposing the names cosmos you-call if
γὰρ οὗτος ὃν ὁρῶμεν ἐτύμως καὶ προσφυέστατα
for this which we-see truly and most-fittingly
κόσμος κέκληται, διατεταγμένος καὶ διακεκοσμημένος
cosmos has-been-called arranged and ordered
ἀνεπανορθώτου τέχνης ἀκρότητι, τὴν πρὸς τὸ πῦρ αὐτοῦ
of-not-to-be-corrected art by-perfection the toward the fire of-it
μεταβολὴν δεόντως ἄν τις ἀκοσμίαν ὀνομάσαι.
change duly — someone non-cosmos would-name

X · CRITOLAUS: MEN DID NOT SPRING FROM THE EARTH

Critolaus the Peripatetic argued that if the cosmos came to be, so did the earth and the race of men; but that race is everlasting. The myth-makers say the Sown men sprang up full-grown and armed. Nature gave man ages as steps, up to the prime and down again, and no one is born full-grown. Earth is always young and would bear men still if she ever had; she has no womb, and no spring has ever poured milk. Men sprout from men from everlasting, and so the cosmos is ungenerated.

Κριτόλαος δέ τις τῶν κεχορευκότων Μούσαις, τῆς 55
Critolaus but one of-the(-ones) having-danced with-Muses of-the
Περιπατητικῆς ἐραστὴς φιλοσοφίας, τῷ περὶ τῆς
Peripatetic a-lover philosophy with-the about the
ἀιδιότητος κόσμου δόγματι συνειπὼν ἐχρήσατο
everlastingness of-cosmos doctrine having-spoken-in-support used
τοιαύταις πίστεσιν· εἰ γέγονεν ὁ κόσμος, ἀνάγκη καὶ
such proofs if has-come-to-be the cosmos (it-is)-necessary also

τὴν γῆν γεγονέναι· εἰ δὲ ἡ γῆ γενητή, πάντως καὶ
the earth to-have-come-to-be if but the earth (is)-generated in-every-case also
τὸ ἀνθρώπων γένος· ἄνθρωπος δὲ ἀγένητον, ἐξ ἀιδίου
the of-men race man but (is)-ungenerated from everlasting
τοῦ γένους ὑφεστῶτος, ὥσπερ ἐπιδειχθήσεται·
the race subsisting just-as will-be-shown
56 ἀίδιος ἄρα καὶ ὁ κόσμος. τὸ δὲ ὑπερτεθὲν ἤδη
everlasting then also (is)-the cosmos the but deferred(-thing) now
κατασκευαστέον, εἰ δεῖ καὶ ἀποδείξεως τοῖς οὕτως
must-be-established if there-is-need also of-demonstration for-the thus
ἐμφανέσι· δεῖ δέ, ὡς ἔοικεν, ἕνεκα τῶν μυθοπλαστῶν,
manifest(-things) there-is-need but as it-seems because-of the myth-makers
οἳ ψευσμάτων ἀναπλήσαντες τὸν βίον ἀλήθειαν ὑπερόριον
who with-falsehoods having-filled the life truth beyond-the-border
πεφυγαδεύκασιν, οὐ μόνον πόλεις καὶ οἴκους ἀλλὰ καὶ ἕνα
have-banished not only cities and houses but also one
ἕκαστον τοῦ ἀρίστου κτήματος χηρεύειν βιασάμενοι καὶ
each of-the best possession to-be-bereft having-forced and
πρὸς τὸ τῆς φράσεως ὁλκὸν μέτρα καὶ ῥυθμοὺς δέλεαρ εἰς
for the of-the diction attraction meters and rhythms (as)-bait for
ἐνέδραν ἐπινοήσαντες, οἷς ἀφρόνων ὦτα καταγοητεύουσι,
an-ambush having-devised with-which of-fools ears they-bewitch
καθάπερ ὀφθαλμοὺς αἱ ἄμορφοι καὶ εἰδεχθεῖς ἑταῖραι
just-as eyes the shapeless and ugly courtesans
περιάπτοις καὶ νόθῳ κόσμῳ χηρείᾳ γνησίου.
with-trinkets and with-spurious adornment by-want of-genuine
57 λέγουσι γὰρ ὅτι ἡ ἐξ ἀλλήλων γένεσις ἀνθρώπων
they-say for that the out-of one-another coming-to-be of-men
νεώτερον φύσεως ἔργον, ἀρχεγονώτερον δὲ καὶ πρεσβύτερον
(is)-a-newer of-nature work more-primal but and elder
ἡ ἐκ γῆς, ἐπειδὴ πάντων μήτηρ ἐστί τε καὶ νενόμισται·
the out-of earth since of-all mother she-is both and has-been-thought

τοὺς δὲ ᾀδομένους παρ᾽ Ἕλλησι Σπαρτοὺς ἐκφῦναι,
the but sung among Greeks Sown(-men) to-have-sprung-up
καθάπερ νῦν τὰ δένδρα, τελείους καὶ ἐνόπλους γῆς παῖδας.
just-as now the trees full-grown and armed of-earth children
ὅτι δὲ μύθου πλάσμα τοῦτ᾽ ἐστί, συνιδεῖν ἐκ πολλῶν ῥᾴδιον. 58
that but of-myth a-fiction this is to-see from many(-things) (is)-easy
αὐτίκα τῷ πρώτῳ γενομένῳ ἔδει καθ᾽ ὡρισμένα
for-example for-the first having-come-to-be there-was-need according-to defined
μέτρα καὶ ἀριθμοὺς χρόνων αὐξήσεως· βαθμοὺς γάρ τινας ἡ
measures and numbers of-times of-growth (as)-steps for some the
φύσις τὰς ἡλικίας ἐγέννησε, δι᾽ ὧν τρόπον τινὰ ἀναβαίνει
nature the ages begot through which in-a-way some goes-up
καὶ κάτεισιν ἄνθρωπος, ἀναβαίνει μὲν αὐξόμενος, κατέρχεται
and goes-down man he-goes-up indeed growing comes-down
δ᾽ ἐν ταῖς μειώσεσιν· ὅρος δ᾽ ὁ τῶν ἀνωτάτω βαθμῶν
but in the diminutions limit but the of-the topmost steps
ἀκμή, πρὸς ὃν φθάσας τις οὐκέτι πρόεισιν, ἀλλ᾽, ὥσπερ
(is)-prime to which having-arrived someone no-longer goes-forward but just-as
οἱ διαυλοδρομοῦντες ἀνακάμπτουσι τὴν αὐτὴν ὁδόν, ὅσα
the double-course-runners turn-back the same road as-many-as
παρ᾽ ἰσχυούσης νεότητος ἔλαβεν, ἀποδίδωσιν ἀσθενεῖ γήρᾳ.
from strong youth he-took he-gives-back to-weak old-age
τὸ δὲ γεννηθῆναί τινας οἴεσθαι τελείους ἐξ ἀρχῆς 59
the but to-have-been-begotten some to-suppose full-grown from beginning
ἠγνοηκότων ἐστὶ νόμους φύσεως, θεσμοὺς ἀκινήτους.
of-(those)-being-ignorant-of is laws of-nature ordinances immovable
αἱ μὲν γὰρ ἡμέτεραι γνῶμαι προσαναματτόμεναι τὸ
the indeed for our judgments taking-the-stain-of the
πλημμελὲς ἐκ τοῦ συνεζευγμένου θνητοῦ τροπὰς καὶ
discordant from the yoked-with mortal turnings and
μεταβολὰς εἰκότως ἐνδέχονται, ἄτρεπτα δὲ τὰ τῆς
changes reasonably admit unturning but the(-things) of-the

τῶν ὅλων ἐστὶ φύσεως, ἅτε πάντων ἐπικρατούσης
of-the wholes are nature inasmuch-as over-all prevailing
καὶ διὰ βεβαιότητα τῶν ἅπαξ γνωσθέντων τοὺς ἐξ
and because-of firmness of-the once decided(-things) the from
ἀρχῆς παγέντας ὅρους ἀκινήτους διαφυλαττούσης.
beginning fixed limits immovable guarding
60 εἴπερ οὖν ἁρμόττον ἐνόμιζεν ἀποτίκτεσθαι τελείους, καὶ
if-indeed then fitting she-thought to-be-brought-forth full-grown also
νῦν ἂν ἐτελειογονεῖτο ἄνθρωπος, μὴ βρέφος, μὴ παῖς, μὴ
now — would-be-born-full-grown man not infant not child not
μειράκιον γινόμενος, ἀλλ᾽ ἀνὴρ εὐθὺς ὤν, ἴσως δὲ καὶ πρὸς
lad becoming but a-man at-once being perhaps but also in
ἅπαν ἀγήρως καὶ ἀθάνατος· ᾧ γὰρ μὴ αὔξησις, μηδὲ
every(-respect) unaging and immortal to-whom for not growth neither
μείωσις πρόσεστιν· αἱ μὲν γὰρ ἄχρι τῆς ἀνδρὸς ἡλικίας
diminution belongs the indeed for up-to the of-a-man age
μεταβολαὶ κατ᾽ αὔξησιν, αἱ δ᾽ ἀπὸ ταύτης ἄχρι γήρως καὶ
changes according-to growth the but from this up-to old-age and
τελευτῆς κατὰ μείωσιν συνίστανται· τῷ δὲ μὴ κοινωνοῦντι
end according-to diminution are-constituted to-the but not sharing
τῶν προτέρων καὶ τὰς ἑπομένας εὔλογον μὴ ἐπιγίγνεσθαι.
of-the former also the following (it-is)-reasonable not to-supervene
61 τί δ᾽ ἐμποδὼν ἦν ἀνθρώπους καθάπερ φασὶ πρότερον καὶ
what but in-the-way was men just-as they-say earlier also
νῦν βλαστάνειν; οὕτως καὶ ἡ γῆ γεγήρακεν, ὡς διὰ
now to-sprout thus also the earth has-grown-old so-as because-of
χρόνου μῆκος ἐστειρῶσθαι δοκεῖν; ἀλλ᾽ ἐν ὁμοίῳ μένει
of-time length to-have-become-barren to-seem but in like(-state) she-remains
νεάζουσα ἀεί, διότι τετάρτη μοῖρα τοῦ παντός ἐστι καὶ
being-young always because a-fourth portion of-the all she-is and

ἕνεκα τῆς τοῦ ὅλου διαμονῆς ὀφείλει μὴ φθίνειν, ἐπεὶ καὶ τὰ
for-the-sake of-the of-the whole permanence she-ought not to-decay since also the
ἀδελφὰ στοιχεῖα αὐτῆς ὕδωρ ἀήρ τε καὶ πῦρ ἀγήρω διατελεῖ.
sister elements of-her water air both and fire unaging continue
πίστις δὲ ἐναργὴς τῆς ἀδιαστάτου καὶ ἀιδίου περὶ γῆν 62
proof but clear of-the unintermitted and everlasting about earth
ἀκμῆς τὰ φυόμενα· καθαρθεῖσα γὰρ ἢ ποταμῶν
prime (are)-the growing(-things) having-been-cleansed for either of-rivers
ἀναχύσεσιν, ὥσπερ φασὶν Αἴγυπτον, ἢ τοῖς ἐτησίοις
by-floodings just-as they-say Egypt or by-the yearly
ὄμβροις τὸν ἐκ τῆς φορᾶς κάματον ὑπανίεται καὶ
rains the from the bearing weariness she-relaxes and
χαλᾶται, κἄπειτα διαναπαυσαμένη τὴν οἰκείαν δύναμιν
is-loosened and-then having-rested the proper power
ἀνακτᾶται μέχρι παντελοῦς ῥώμης, εἶτ᾽ ἄρχεται πάλιν
she-recovers up-to complete strength then she-begins again
τῆς τῶν ὁμοίων γενέσεως τροφὰς ἀφθόνους ἁπάσαις
of-the of-the like(-things) coming-to-be nourishments ungrudging to-all
ζῴων ἰδέαις ἀναδιδοῦσα.
of-living-beings forms yielding
παρ᾽ ὅ μοι δοκοῦσιν οὐκ ἀπὸ σκοποῦ ποιηταὶ 63
on-account-of which to-me seem not off the-mark poets
Πανδώραν αὐτὴν ὀνομάσαι, πάντα δωρουμένην τὰ
Pandora her to-have-named all giving the(-things)
πρὸς ὠφέλειαν καὶ ἡδονῆς ἀπόλαυσιν οὐ τισὶν ἀλλὰ
for benefit and of-pleasure enjoyment not to-some but
πᾶσιν ὅσα ψυχῆς μεμοίραται. εἰ γοῦν τις ἔαρος
to-all as-many-as of-soul have-a-share if at-any-rate someone spring
ἀκμάσαντος πτερωθεὶς ἀρθείη μετάρσιος καὶ
having-reached-its-prime having-been-winged should-be-raised aloft and
κατίδοι τήν τε ὀρεινὴν καὶ πεδιάδα, τὴν μὲν
should-look-down-on the both mountain(-land) and plain the-one indeed

εὔχορτον καὶ χλοηφόρον πόας καὶ χιλὸν κριθάς τε καὶ
well-grassed and green-bearing grasses and fodder barleys both and
πυροὺς καὶ μυρίας ἄλλας σπαρτῶν φύσεις ἀναδιδοῦσαν,
wheats and countless other of-sown(-things) natures yielding
ἅς τε γεωργοὶ κατεβάλοντο καὶ ἃς ἀπαυτοματίζουσα ἡ
which both farmers sowed and which acting-of-itself the
τοῦ ἔτους ὥρα παρέχεται, τὴν δὲ κλάδοις καὶ φυλλάσι
of-the year season provides the-other but with-branches and with-leafage
κατάσκιον, οἷς ἐπικοσμεῖται τὰ δένδρα, καὶ καρπῶν
shaded with-which are-adorned the trees and of-fruits
περιπληθεστάτην, οὐχὶ τῶν πρὸς ἐδωδὴν μόνον ἀλλὰ καὶ
most-full not of-the for eating only but also
οἷς πόνους ἀκεῖσθαι συμβέβηκεν — ὁ μὲν γὰρ τῆς
by-which pains to-heal it-has-come-about the indeed for of-the
ἐλαίας καρπὸς σώματος κάματον ἰᾶται, ὁ δὲ τῆς ἀμπέλου
olive fruit of-body weariness cures the but of-the vine
ποθεὶς μετρίως ἐπιχαλᾷ τὰς σφοδρὰς ὀδύνας ψυχῆς —,
drunk moderately loosens the violent pains of-soul
64 ἔτι δὲ τὰς ἀπὸ τῶν ἀνθέων ἀναφερομένας εὐωδεστάτας
further and the from the flowers borne-up most-fragrant
αὔρας καὶ τὰς τῶν χρωμάτων ἀμυθήτους ἰδιότητας τέχνῃ
breezes and the of-the colors unspeakable peculiarities by-art
δαιμονίῳ πεποικιλμένας, τὴν δ' ὄψιν ἀποκλίνας ἀπὸ
daemonic variegated the and sight having-turned-aside from
τῶν ἡμέρων ἐν μέρει πάλιν αἰγείρους, κέδρους, πεύκας,
the cultivated in turn again poplars cedars pines
ἐλάτας, δρυῶν ὕψη περιμηκέστατα, τὰς ἄλλας τῶν
firs of-oaks heights tallest the other of-the
ἀγρίων συνεχεῖς καὶ βαθείας ὕλας περιαθρήσειεν, αἳ
wild continuous and deep woods should-survey which
τὰ πλεῖστα καὶ μέγιστα τῶν ὀρῶν καὶ τὴν πολλὴν
the most and greatest of-the mountains and the much

ὅση βαθύγειος τῆς ὑπορείου συσκιάζουσι, γνώσεται τὴν
as-much-as (is)-deep-soiled of-the foothill(-land) overshadow he-will-know the
ἀνένδοτον καὶ ἀκάματον τῆς γῆς ἀεὶ νεαζούσης ἀκμήν·
unyielding and unwearied of-the earth always being-young prime
ὥστ᾽ οὐδὲν ἐλαττωθεῖσα τῆς παλαιᾶς ἰσχύος καὶ νῦν 65
so-that in-nothing having-been-lessened of-the ancient strength also now
ἄν, εἴ γε τὸ πρότερον, ἔτικτεν ἀνθρώπους, ὑπὲρ
— if at-least the earlier she-would-bear men for
δυοῖν τοῖν ἀναγκαιοτάτοιν, ἑνὸς μὲν τοῦ μὴ λιποτακτεῖν
two the most-necessary(-things) one indeed the not to-desert
τάξιν οἰκείαν καὶ μάλιστα ἐν σπορᾷ καὶ γενέσει τοῦ
post proper and most in sowing and coming-to-be of-the
χερσαίων ἁπάντων ἀρίστου καὶ ἡγεμόνος ἀνθρώπου,
of-land(-animals) all best and leader man
δευτέρου δὲ γυναικῶν ἐπικουρίας, αἳ κύουσαι μὲν
second but of-women succor who being-pregnant indeed
βαρυτάτοις ἄχθεσι δέκα που μῆνας πιέζονται, μέλλουσαι
by-heaviest burdens ten about months are-pressed being-about
δ᾽ ἀποτίκτειν πολλάκις ὠδῖσιν αὐταῖς ἐναποθνῄσκουσιν.
but to-bring-forth often in-pangs the-very die
ὅλως τοῦτ᾽ οὐκ εὐήθεια δεινὴ μήτραν ὑπολαμβάνειν 66
wholly this not silliness terrible a-womb to-suppose
γῆν ἐγκεκολπίσθαι πρὸς ἀνθρώπων σποράν; τὸ γὰρ
earth to-have-enfolded for of-men sowing the for
ζῳογονοῦν χωρίον ἐστὶ μήτρα, „φύσεως“, ὡς εἶπέ τις,
life-generating place is womb of-nature as said someone
„ἐργαστήριον“, ἐν ᾧ ζῷα μόνον διαπλάττεται· τὸ δὲ
workshop in which living-beings only are-molded this but
οὐ γῆς μέρος ἐστίν, ἀλλὰ ζῴου θήλεος, δημιουργηθὲν
not of-earth a-part is but of-a-living-being female crafted
εἰς γένεσιν· ἐπεὶ καὶ μαζοὺς καθάπερ γυναικὶ γῇ
for coming-to-be since also breasts just-as to-a-woman to-earth

φατέον ἡνίκα ἠνθρωπογόνει προσγενέσθαι, τροφὴν ἵν'
(one)-must-say when she-was-bearing-men to-have-been-added nourishment so-that
ἔχωσιν οἰκείαν οἱ πρῶτον ἀποκυηθέντες· ἀλλὰ γὰρ οὐ
might-have proper the first brought-forth(-ones) but for not
ποταμός, οὐ πηγή τις οὐδαμοῦ τῆς οἰκουμένης ἀνθ'
a-river not a-spring any anywhere of-the inhabited(-world) instead-of
ὕδατος μνημονεύεταί ποτε ὀμβρῆσαι γάλα.
water is-recorded ever to-have-rained milk

67 πρὸς δὲ δὴ τούτοις, ὥσπερ γαλακτοτροφεῖσθαι χρὴ
besides and indeed these just-as to-be-milk-fed must
τὸ ἀρτίγονον, οὕτως καὶ τῇ δι' ἀμπεχόνης σκέπῃ
the newborn thus also the through clothing shelter
χρῆσθαι διὰ τὰς ἀπὸ κρυμοῦ καὶ θάλπους ἐγγινομένας
to-use because-of the from frost and heat arising-in
τοῖς σώμασι ζημίας, οὗ χάριν μαῖαι καὶ μητέρες,
the bodies harms of-which for-the-sake midwives and mothers
αἷς ἀναγκαία φροντὶς εἰσέρχεται τῶν γεννωμένων,
into-whom necessary care enters of-the being-born(-ones)
κατασπαργανοῦσι τὰ βρέφη. τοὺς δὲ γηγενεῖς φύντας
swaddle the infants the but earth-born having-grown
πῶς οὐκ ἄν τις εὐθὺς διέφθειρε γυμνοὺς ἐαθέντας
how not — some at-once would-have-destroyed naked left
ἢ ἀέρος κατάψυξις ἢ ἀφ' ἡλίου φλογμός; κρυμοὶ γὰρ
either of-air chilling or from sun burning-heat frosts for
καὶ θάλπη κρατήσαντα νόσους καὶ φθορὰς ἀπεργάζονται.
and heats having-prevailed diseases and destructions produce

68 ἐπειδὴ δ' ἅπαξ ἤρξαντο ἀλογεῖν ἀληθείας οἱ μυθοπλάσται,
since but once began to-disregard truth the myth-makers
τοὺς Σπαρτοὺς ἐκείνους καὶ ἐνόπλους ἐτερατεύσαντο
the Sown(-men) those also armed they-talked-marvels
ἐκφῦναι. τίς γὰρ ἦν κατὰ γῆς χαλκουργὸς ἢ τοσοῦτος
to-have-sprung-up what for was-there beneath earth coppersmith or so-great

Ἥφαιστος, ὡς αὐτίκα παντευχίας εὐτρεπίζεσθαι; τίς δὲ
Hephaestus so-as at-once full-armors to-make-ready what but
τοῖς πρώτοις γενομένοις εἰς ὅπλισιν οἰκειότης; ἡμερώτατον
for-the first having-come-to-be for arming kinship (the)-tamest
γὰρ ζῷον ὁ ἄνθρωπος, λόγον δωρησαμένης φύσεως
for living-being (is)-the man reason having-given nature
αὐτῷ γέρας, ᾧ καὶ τὰ ἐξηγριωμένα πάθη κατεπᾴδεται
to-him (as)-prize by-which also the made-savage passions are-charmed
καὶ τιθασεύεται. πολὺ βέλτιον ἦν ἀνθ᾽ ὅπλων κηρύκεια
and are-tamed much better it-was instead-of arms heralds'-staffs
ἀναδῦναι, συμβατηρίων σπονδῶν σύμβολα, λογικῇ φύσει,
to-have-come-up of-conciliatory truces tokens for-a-rational nature
ὅπως εἰρήνην πρὸ πολέμου πᾶσι τοῖς πανταχοῦ καταγγέλλῃ.
so-that peace before war to-all the everywhere it-may-announce
τὰ μὲν οὖν τῶν ἐπιτειχιζόντων ψευδολογίαν κατὰ τῆς 69
the indeed then of-the(-ones) fortifying falsehood against the
ἀληθείας φλυαρήματα μετρίως ἐξελήλεγκται. χρὴ δ᾽ εὖ
truth babblings moderately have-been-refuted (one)-must but well
εἰδέναι, ὅτι ἐξ ἀιδίου κατὰ διαδοχὰς ἐξ ἀνθρώπων
to-know that from everlasting according-to successions out-of men
βλαστάνουσιν ἄνθρωποι, σπείροντος μὲν εἰς μήτραν ἀνδρὸς
sprout men sowing indeed into a-womb a-man
ὡς εἰς ἄρουραν, γυναικὸς δ᾽ ὑποδεχομένης τὰ σπέρματα
as into a-field a-woman but receiving the seeds
σωτηρίως, τῆς δὲ φύσεως ἀοράτως ἕκαστα καὶ τῶν τοῦ
preservingly the and nature invisibly each both of-the of-the
σώματος καὶ τῶν τῆς ψυχῆς διαπλαττούσης μερῶν καὶ
body and of-the of-the soul molding parts and
ὅπερ οὐκ ἴσχυσε λαβεῖν ἡμῶν ἕκαστος τοῦθ᾽ ἅπαντι
which-precisely not was-able to-take of-us each this to-all
τῷ γένει δωρησαμένης, τὸ ἀθάνατον· μένει γὰρ εἰς ἀεί,
the race having-given the immortal it-remains for unto always

φθειρομένων τῶν ἐν εἴδει, τεράστιον ὡς ἀληθῶς καὶ
being-destroyed the(-ones) in species a-portentous as truly and
θεῖον ἔργον. εἰ δ' ἀίδιον ἄνθρωπος, βραχεῖα μοῖρα τοῦ
divine work if but (is)-everlasting man a-brief portion of-the
παντός, ἀγένητος δήπου καὶ ὁ κόσμος, ὥστε ἄφθαρτος.
all ungenerated surely also (is)-the cosmos so-that indestructible

XI · MORE FROM CRITOLAUS, AND STOICS WHO CHANGED

What causes its own health is without disease, and what causes its own existing is everlasting, as the cosmos is. Whatever comes to be is imperfect at first, so a generated cosmos was once an infant and irrational, which is impious to suppose. Disease, old age, and need destroy living beings, and none takes the cosmos. Fate is beginningless and endless, and so is the nature of the cosmos. Boethus of Sidon and Panaetius left the conflagrations, and Diogenes is said to have doubted late in life.

70 Ἐπαγωνιζόμενος δ' ὁ Κριτόλαος ἐχρῆτο καὶ τοιούτῳ
contending-further but — Critolaus used also such
λόγῳ· τὸ αἴτιον αὑτῷ τοῦ ὑγιαίνειν ἄνοσόν ἐστιν·
an-argument the cause to-itself of-the to-be-healthy without-disease is
ἀλλὰ καὶ τὸ αἴτιον αὑτῷ τοῦ ἀγρυπνεῖν ἄγρυπνόν ἐστιν·
but also the cause to-itself of-the to-be-wakeful wakeful is
εἰ δὲ τοῦτο, καὶ τὸ αἴτιον αὑτῷ τοῦ ὑπάρχειν ἀίδιόν
if but this also the cause to-itself of-the to-exist everlasting
ἐστιν· αἴτιος δ' ὁ κόσμος αὑτῷ τοῦ ὑπάρχειν, εἴ γε
is cause but (is)-the cosmos to-itself of-the to-exist if at-least
καὶ τοῖς ἄλλοις ἅπασιν· ἀίδιος ἄρα ὁ κόσμος ἐστίν.
also to-the others all everlasting then the cosmos is
71 Οὐ μὴν ἀλλὰ κἀκεῖνο σκοπεῖν ἄξιον, ὅτι πᾶν τὸ γενόμενον
not indeed but also-that to-consider (is)-worthy that all the having-come-to-be
ἐν ἀρχῇ μὲν δεῖ πάντως ἀτελὲς εἶναι, χρόνου δὲ προϊόντος
in beginning indeed must in-every-case imperfect to-be time but going-forward

αὔξεσθαι μέχρι παντελοῦς τελειώσεως· ὥστε, εἰ γέγονεν ὁ
to-grow up-to complete perfection so-that if has-come-to-be the
κόσμος, ἦν μέν ποθ', ἵνα κἀγὼ χρήσωμαι τοῖς ἡλικιῶν
cosmos it-was indeed once so-that I-too may-use the of-ages
ὀνόμασι, κομιδῇ νήπιος, ἐπιβαίνων δ' αὖθις ἐνιαυτῶν
names quite an-infant advancing but afterward of-years
περιόδοις καὶ μήκεσι χρόνων ὀψὲ καὶ μόλις ἐτελειώθη·
by-periods and by-lengths of-times late and scarcely it-was-perfected
τοῦ γὰρ μακροβιωτάτου βραδεῖα ἐξ ἀνάγκης ἀκμή.
of-the for longest-lived slow of necessity (is)-the-prime
τὸν δὲ κόσμον εἴ τις νομίζει χρήσασθαί ποτε ταῖς 72
the but cosmos if someone thinks to-have-used ever the
τοιαύταις μεταβολαῖς, ἀθεραπεύτῳ μανίᾳ κεκρατημένος
such changes by-incurable madness mastered
μὴ ἀγνοείτω· δῆλον γὰρ ὡς οὐ μόνον αὐτοῦ τὸ
not let-him-be-ignorant (it-is)-clear for that not only of-it the
σωματοειδὲς αὐξηθήσεται, λήψεται δὲ καὶ ὁ νοῦς ἐπίδοσιν,
bodily will-grow will-take but also the intellect advance
ἐπεὶ καὶ οἱ φθείροντες αὐτὸν λογικὸν εἶναι ὑπονοοῦσιν.
since also the(-ones) destroying it rational to-be suppose
οὐκοῦν ἀνθρώπου τρόπον ἐν ἀρχῇ μὲν τῆς γενέσεως 73
therefore of-a-man in-the-manner in beginning indeed of-the coming-to-be
ἄλογος ἔσται, περὶ δὲ τὴν ἀκμάζουσαν ἡλικίαν λογικός·
irrational it-will-be about but the being-in-prime age rational
ἅπερ οὐ μόνον λέγειν ἀλλὰ καὶ ὑπονοεῖν ἀσεβές· τὸν
which-precisely not only to-say but also to-suppose (is)-impious the
γὰρ τελειότατον ὁρατῶν θεῶν περίβολον καὶ τοὺς ἐν μέρει
for most-perfect of-visible gods enclosure also the in part
περιέχοντα κληρούχους πῶς οὐκ ἄξιον ὑπολαμβάνειν
containing allotment-holders how not (is-it)-worthy to-suppose

ἀεὶ τέλειον κατά τε σῶμα καὶ ψυχήν, ἀμέτοχον
always perfect according-to both body and soul without-share
κηρῶν, αἷς τὸ γενητὸν καὶ φθαρτὸν πᾶν συνέζευκται;
of-dooms to-which the generated and destructible all has-been-yoked
74 Πρὸς δὲ τούτοις φησὶ τριττὰς αἰτίας δίχα τῶν
besides and these he-says threefold causes apart-from the(-ones)
ἔξωθεν ὑποβεβλῆσθαι ζῴοις τελευτῆς, νόσον, γῆρας,
from-outside to-underlie for-living-beings of-end disease old-age
ἔνδειαν, ὧν οὐδεμιᾷ τὸν κόσμον ἁλωτὸν εἶναι·
need of-which by-none the cosmos conquerable to-be
πεπηγέναι τε γὰρ ἐξ ὅλων τῶν στοιχείων, ὡς ὑπὸ
to-have-been-fixed both for out-of whole the elements so-as by
μηδενὸς ὑπολειφθέντος καὶ ἀπελευθεριάζοντος μέρους
no left-over and acting-free part
βιασθῆναι, κατακρατεῖν τε τῶν δυνάμεων, ἐξ ὧν
to-be-forced to-prevail and over-the powers out-of which
αἱ ἀσθένειαι, τὰς δ' ὑπεικούσας ἄνοσον καὶ ἀγήρων
(are)-the weaknesses the but yielding(-ones) without-disease and unaging
αὐτὸν διαφυλάττειν, αὐταρκέστατόν τε αὐτὸν αὑτῷ καὶ
it to-guard most-self-sufficient and it for-itself and
ἀνεπιδεᾶ παντὸς γεγονέναι, μηδενὸς τῶν εἰς διαμονὴν
not-in-need of-all to-have-become of-none of-the(-things) for permanence
ὑστερίζοντα, τὰς κενώσεως καὶ πληρώσεως ἐν μέρει
falling-short the of-emptying and of-filling in turn
διαδοχὰς ἀπωσάμενον, αἷς διὰ τὴν ἄμουσον ἀπληστίαν
successions having-thrust-away which because-of the unmusical insatiety
τὰ ζῷα χρῆσθαι, θάνατον ἀντὶ ζωῆς μνώμενα ἤ,
the living-beings to-use death instead-of life wooing or
τό γε ἀσφαλέστερον εἰπεῖν, οἰκτρότερον βίον ἀπωλείας.
the at-least safer to-say a-more-pitiable life than-perishing

Ἔτι τοίνυν, εἰ μὲν μηδεμία φύσις ἀίδιος ἑωρᾶτο, ἧττον 75
further therefore if indeed no nature everlasting were-seen less
ἂν ἐδόκουν οἱ φθορὰν εἰσηγούμενοι τοῦ κόσμου, μηδὲν
— would-seem the(-ones) destruction introducing of-the cosmos no
γὰρ ἔχοντες παράδειγμα ἀιδιότητος, εὐπροφάσιστα ἀδικεῖν.
for having pattern of-everlastingness with-good-excuse to-do-wrong
ἐπεὶ δὲ εἱμαρμένη κατὰ τοὺς ἄριστα φυσιολογοῦντας
since but fate according-to the(-ones) best inquiring-into-nature
ἄναρχος καὶ ἀτελεύτητός ἐστιν, εἴρουσα τὰς ἑκάστων
beginningless and endless is stringing the of-each
ἀνελλιπῶς καὶ ἀδιαστάτως αἰτίας, τί δήποτ᾽ οὐχὶ καὶ
unfailingly and unintermittedly causes why ever not also
τὴν τοῦ κόσμου φύσιν λεκτέον εἶναι μακραίωνα, τὴν
the of-the cosmos nature must-be-said to-be long-lasting the
τάξιν τῶν ἀτάκτων, τὴν ἁρμονίαν τῶν ἀναρμόστων, τὴν
order of-the disordered the harmony of-the unharmonized the
συμφωνίαν τῶν ἀσυμφώνων, τὴν ἕνωσιν τῶν διεστηκότων,
concord of-the discordant the union of-the standing-apart
τὴν ξύλων μὲν καὶ λίθων ἕξιν, σπαρτῶν δὲ καὶ δένδρων
the of-timbers indeed and of-stones cohesion of-sown(-things) but and of-trees
φύσιν, ψυχὴν δὲ ζῴων ἁπάντων, ἀνθρώπων δὲ νοῦν
nature soul but of-living-beings all of-men but intellect
καὶ λόγον, ἀρετὴν δὲ σπουδαίων τελειοτάτην; εἰ δ᾽ ἡ τοῦ
and reason virtue but of-(the)-good most-perfect if but the of-the
κόσμου φύσις ἀγένητός τε καὶ ἄφθαρτος, δῆλον ὅτι καὶ
cosmos nature (is)-ungenerated both and indestructible (it-is)-clear that also
ὁ κόσμος, αἰωνίῳ συνεχόμενος καὶ διακρατούμενος δεσμῷ.
the cosmos by-eternal held-together and held-fast bond
Νικηθέντες δὲ ὑπὸ τῆς ἀληθείας καὶ τῶν 76
having-been-conquered but by the truth also of-the(-ones)
ἀντιδοξούντων ἔνιοι μετεβάλοντο· προσκλητικὴν γὰρ
holding-the-contrary-opinion some changed summoning for

ἔχει δύναμιν τὸ κάλλος, τὸ δ' ἀληθὲς δαιμονίως ἐστὶ
has power the beauty the but true marvelously is
καλόν, ὡς τὸ ψεῦδος ἐκτόπως αἰσχρόν. Βοηθὸς γοῦν
beautiful as the false extraordinarily (is)-ugly Boethus at-any-rate
ὁ Σιδώνιος καὶ Παναίτιος, ἄνδρες ἐν τοῖς Στωικοῖς
the Sidonian and Panaetius men in the Stoic
δόγμασιν ἰσχυκότες, ἅτε θεόληπτοι, τὰς ἐκπυρώσεις
doctrines having-been-strong inasmuch-as god-possessed the conflagrations
καὶ παλιγγενεσίας καταλιπόντες πρὸς ὁσιώτερον δόγμα
and rebirths having-left toward a-holier doctrine
τὸ τῆς ἀφθαρσίας τοῦ κόσμου παντὸς ηὐτομόλησαν.
the of-the indestructibility of-the cosmos whole deserted
77 λέγεται δὲ καὶ Διογένης ἡνίκα νέος ἦν συνεπιγραψάμενος
is-said but also Diogenes when young he-was having-subscribed
τῷ δόγματι τῆς ἐκπυρώσεως ὀψὲ τῆς ἡλικίας ἐνδοιάσας
to-the doctrine of-the conflagration late of-the age having-doubted
ἐπισχεῖν· οὐ γὰρ νεότητος ἀλλὰ γήρως τὰ σεμνὰ
to-have-suspended(-judgment) not for of-youth but of-old-age the august
καὶ περιμάχητα διιδεῖν, καὶ μάλισθ' ὅσα μὴ δικάζει
and fought-over(-things) to-discern and most as-many-as not judges
ἡ ἄλογος καὶ ἀπατηλὸς αἴσθησις ἀλλ' ὁ καθαρώτατος
the irrational and deceitful perception but the purest
καὶ ἀκραιφνέστατος νοῦς.
and most-unmixed intellect

If the cosmos is destroyed, the destruction comes from what is not, for no cause can be found outside, where there is at most void, or within. Destruction has three generic ways: division, as of herds or armies; removal of the prevailing quality, as wax is reshaped; and confusion, as in the physicians' four-drug salve. None fits the cosmos. And if all things are burned up, what will the god do in that time? Nothing; and if the soul of the cosmos rests, death follows for god.

ἀποδείξεσι δ' οἱ περὶ τὸν Βοηθὸν κέχρηνται 78
demonstrations but the(-ones) about — Boethus have-used
πιθανωτάταις, ἃς αὐτίκα λέξομεν· εἰ, φασί, γενητὸς καὶ
most-persuasive which presently we-shall-say if they-say (is)-generated and
φθαρτὸς ὁ κόσμος, ἐκ τοῦ μὴ ὄντος τι γενήσεται,
destructible the cosmos out-of the not being something will-come-to-be
ὅπερ καὶ τοῖς Στωικοῖς ἀτοπώτατον εἶναι δοκεῖ.
which-precisely also to-the Stoics most-absurd to-be seems
διὰ τί; ὅτι οὐδεμίαν φθοροποιὸν αἰτίαν εὑρεῖν ἔστιν,
because-of what because no destruction-making cause to-find it-is-possible
οὔτ' ἐντὸς οὔτ' ἐκτός, ἢ τὸν κόσμον ἀνελεῖ· ἐκτὸς
either within or outside which the cosmos will-do-away-with outside
μὲν γὰρ οὐδέν ἐστιν ὅτι μὴ τάχα που κενόν, τῶν
indeed for nothing is except — perhaps somewhere void the
στοιχείων ἀποκριθέντων εἰς αὐτὸν ὁλοκλήρων, εἴσω δ'
elements having-been-separated-off into it entire within but
οὐδὲν νόσημα τοιοῦτον, ὃ γένοιτ' ἂν αἴτιον θεῷ
no disease such which would-become — cause for-a-god
τοσούτῳ διαλύσεως. εἰ δ' ἀναιτίως φθείρεται, δῆλον
so-great of-dissolution if but causelessly it-is-destroyed (it-is)-clear
ὅτι ἐκ τοῦ μὴ ὄντος ἔσται ἡ γένεσις τῆς φθορᾶς,
that out-of the not being will-be the coming-to-be of-the destruction
ὅπερ οὐδ' ἡ διάνοια παραδέξεται.
which-precisely not-even the thought will-accept

79 Καὶ μήν φασιν, ὅτι γενικοὶ τρόποι φθορᾶς εἰσι τρεῖς·
and indeed they-say that generic ways of-destruction are three
ὅ τε κατὰ διαίρεσιν καὶ ὁ κατὰ ἀναίρεσιν τῆς
the both according-to division and the according-to removal of-the
ἐπεχούσης ποιότητος καὶ ὁ κατὰ σύγχυσιν. τὰ μὲν οὖν
prevailing quality and the according-to confusion the indeed then
ἐκ διεστηκότων, αἰπόλια, βουκόλια, χοροί, στρατεύματα,
out-of standing-apart(-things) herds-of-goats herds-of-cattle choruses armies
ἢ πάλιν ἐκ συναπτομένων σώματα παγέντα διαστάσει
or again out-of joined(-things) bodies fixed by-separation
καὶ διαιρέσει λύεται· κατὰ δὲ ἀναίρεσιν τῆς ἐπεχούσης
and by-division are-dissolved according-to but removal of-the prevailing
ποιότητος ὁ μετασχηματιζόμενος κηρὸς ἢ καταλεαινόμενος,
quality the being-reshaped wax or being-smoothed
ἵνα μηδὲ ἑτεροειδῆ τινα παράσχῃ τύπον μορφῆς· κατὰ
so-that not-even other-formed some it-may-present imprint of-shape according-to
δὲ σύγχυσιν, ὡς ἡ παρὰ ἰατροῖς τετραφάρμακος· αἱ γὰρ
but confusion as the among physicians four-drug(-salve) the for
δυνάμεις τῶν συνενεχθέντων ἠφανίσθησαν εἰς ἐξαιρέτου
powers of-the brought-together(-things) vanished into of-a-special
μιᾶς γένεσιν ἀποτελεσθείσης.
one coming-to-be completed
80 ποίῳ δὴ τούτων ἄξιον τὸν κόσμον φθείρεσθαι
by-which-sort indeed of-these (is-it)-worthy the cosmos to-be-destroyed
φάναι; τῷ κατὰ διαίρεσιν; ἀλλ᾽ οὔτε ἐκ διεστηκότων
to-say by-the according-to division but neither out-of standing-apart(-things)
ἐστίν, ὡς τὰ μέρη σκεδασθῆναι, οὔτε ἐκ συναπτομένων,
it-is so-as the parts to-be-scattered nor out-of joined(-things)
ὡς διαλυθῆναι, οὔτε τὸν αὐτὸν τρόπον τοῖς ἡμετέροις
so-as to-be-dissolved nor the same way as-the our
ἥνωται σώμασι· τὰ μὲν γὰρ ἐπικήρως τε ἐξ
it-has-been-united bodies the-ones indeed for perishably both out-of

ἑαυτῶν ἔχει καὶ δυναστεύεται πρὸς μυρίων ὑφ᾽ ὧν
themselves are-disposed and are-lorded-over by countless by which
βλάπτεται, τοῦ δ᾽ ἀήττητος ἡ ῥώμη πολλῇ τινι
they-are-harmed of-the-other but unconquered (is)-the strength by-much some
περιουσίᾳ πάντων κατακρατοῦσα.
surplus over-all prevailing
ἀλλ᾽ ἀναιρέσει παντελεῖ τῆς ποιότητος; ἀλλ᾽ ἀμήχανον τοῦτό 81
but by-removal complete of-the quality but impossible (is)-this
γε· μένει γὰρ κατὰ τοὺς τἀναντία αἱρουμένους ἡ τῆς
at-least remains for according-to the(-ones) the-contrary choosing the of-the
διακοσμήσεως ποιότης ἐπ᾽ ἐλάττονος οὐσίας τῆς τοῦ Διὸς
ordering quality upon a-lesser substance the — of-Zeus
σταλεῖσα κατὰ τὴν ἐκπύρωσιν. ἀλλὰ τῷ κατὰ σύγχυσιν;
contracted at the conflagration but by-the according-to confusion
ἄπαγε, δεήσει γὰρ πάλιν εἰς τὸ μὴ ὂν γίνεσθαι τὴν 82
away it-will-be-necessary for again into the not being to-come-to-be the
φθορὰν παραδέχεσθαι. τοῦ χάριν; ὅτι εἰ μὲν ἕκαστον ἐν
destruction to-accept of-what for-the-sake because if indeed each in
μέρει τῶν στοιχείων ἐφθείρετο, μεταβολὴν ἐδύνατο τὴν
turn of-the elements were-being-destroyed change it-could the
εἰς ἕτερον δέχεσθαι, πάντων δὲ συλλήβδην ἀθρόων κατὰ
into another receive all but collectively all-at-once according-to
σύγχυσιν ἀναιρουμένων, ἀναγκαῖον ὑπονοεῖν τὸ ἀδύνατον.
confusion being-done-away-with (it-is)-necessary to-suppose the impossible
Ἔτι πρὸς τούτοις, ἐὰν ἐκπυρωθῇ, φασί, τὰ πάντα, τί 83
further besides these if be-burned-up they-say the all(-things) what
κατ᾽ ἐκεῖνον ὁ θεὸς πράξει τὸν χρόνον; ἢ τὸ παράπαν
during that the god will-do the time surely — at-all
οὐδέν; καὶ μήποτ᾽ εἰκότως· νυνὶ μὲν γὰρ ἕκαστα ἐφορᾷ
nothing and perhaps reasonably now indeed for each(-thing) he-oversees
καὶ πάντων οἷα γνήσιος πατὴρ ἐπιτροπεύει καί, εἰ δεῖ
and of-all as a-genuine father is-guardian and if must

τἀληθὲς εἰπεῖν, ἡνιόχου καὶ κυβερνήτου τρόπον ἡνιοχεῖ
the-truth to-say of-a-charioteer and of-a-helmsman in-the-manner he-drives
καὶ πηδαλιουχεῖ τὰ σύμπαντα, ἡλίῳ τε καὶ σελήνῃ καὶ
and steers the all-together by-sun both and by-moon and
τοῖς ἄλλοις πλάνησι καὶ ἀπλανέσιν ἔτι δ' ἀέρι καὶ τοῖς
the other planets and fixed(-stars) further and by-air and the
ἄλλοις μέρεσι τοῦ κόσμου παριστάμενος καὶ συνδρῶν
other parts of-the cosmos standing-by and doing-with(-them)
ὅσα πρὸς τὴν τοῦ ὅλου διαμονὴν καὶ τὴν κατ'
as-many-as for the of-the whole permanence and the according-to
ὀρθὸν λόγον ἀνυπαίτιον διοίκησιν.
right reason blameless administration
84 πάντων δ' ἀναιρεθέντων, ὑπ' ἀργίας καὶ ἀπραξίας
all but having-been-done-away-with from idleness and inaction
δεινῆς ἀβιώτῳ βίῳ χρήσεται· οὗ τί γένοιτ' ἂν
terrible an-unlivable life he-will-use than-which what would-come-to-be —
ἀτοπώτερον; ὀκνῶ λέγειν, ὃ μηδὲ θέμις ὑπονοεῖν, ὅτι
more-absurd I-shrink to-say what not-even lawful to-suppose that
ἀκολουθήσει θεῷ θάνατος, εἴ γε καὶ ἠρεμία· τὸ γὰρ
will-follow for-god death if at-least also rest the for
ἀεικίνητον ἐὰν ἀνέλῃς ψυχῆς, καὶ αὐτὴν πάντως
ever-moving if you-do-away-with of-soul also itself in-every-case
συνανελεῖς· ψυχὴ δὲ τοῦ κόσμου κατὰ τοὺς
you-will-do-away-with-together soul but of-the cosmos according-to the(-ones)
ἀντιδοξοῦντας ὁ θεός.
holding-the-contrary-opinion (is)-the god

How will there be a rebirth when all is resolved into fire? Fire with no nourishment is quenched, and the seminal reason of the ordering with it. Fire has three forms. The cosmos will not become coal, for no earthy substance is to remain; nor flame, which is fastened to nourishment; nor radiance, which flows from flame. Some Stoics said a portion of fire is left over. But Cleanthes' flame would go out all at once, like a lamp with no oil, and Chrysippus' radiance with it.

Ἐκεῖνο δ' οὐκ ἀνάξιον διαπορῆσαι, τίνα τρόπον ἔσται 85
that but (is)-not unworthy to-raise-as-a-difficulty what way there-will-be
παλιγγενεσία, πάντων εἰς πῦρ ἀναλυθέντων· ἐξαναλωθείσης
rebirth all into fire having-been-resolved having-been-used-up
γὰρ τῆς οὐσίας ὑπὸ πυρός, ἀνάγκη καὶ τὸ πῦρ οὐκέτ' ἔχον
for the substance by fire (it-is)-necessary also the fire no-longer having
τροφὴν ἀποσβεσθῆναι. μένοντος μὲν οὖν, ὁ σπερματικὸς
nourishment to-be-quenched (it)-remaining indeed then the seminal
τῆς διακοσμήσεως ἐσῴζετ' ἂν λόγος, ἀναιρεθέντος
of-the ordering would-be-saved — reason (it)-having-been-done-away-with
δὲ συνανῄρηται. τὸ δ' ἐστὶν ἔκθεσμον καὶ ἀσέβημα
but it-has-been-done-away-with-together this but is lawless and an-impiety
ἤδη διπλοῦν, μὴ μόνον φθορὰν τοῦ κόσμου κατηγορεῖν
now double not only destruction of-the cosmos to-charge
ἀλλὰ καὶ παλιγγενεσίαν ἀναιρεῖν, ὥσπερ ἐν ἀκοσμίᾳ
but also rebirth to-do-away-with just-as in non-cosmos
καὶ ἀπραξίᾳ καὶ τοῖς πλημμελέσι πᾶσι χαίροντος θεοῦ.
and inaction and the discordant(-things) all rejoicing god
τὸν δὲ λόγον ἀκριβέστερον ὧδε διερευνητέον· πυρὸς 86
the but argument more-accurately thus must-be-searched of-fire
τριττὸν εἶδος· τὸ μὲν ἄνθραξ, τὸ δὲ φλόξ, τὸ
threefold (is)-the-form the-one indeed coal the-other but flame the-other
δὲ αὐγή. ἄνθραξ μὲν οὖν ἐστι πῦρ ἐν οὐσίᾳ γεώδει, ὃ
but radiance coal indeed then is fire in substance earthy which

τρόπον ἕξεως πνευματικῆς πεφώλευκε καὶ ἐλλοχᾷ
in-the-manner of-a-cohesion pneumatic lurks and lies-in-ambush
δι᾽ ὅλης ἄχρι περάτων τεταμένον· φλὸξ δέ ἐστιν
through (the)-whole up-to limits stretched flame but is
ὅπερ ἐκ τροφῆς αἴρεται μετεωριζόμενον· αὐγὴ δὲ
which-precisely out-of nourishment is-raised lifted-aloft radiance but
τὸ ἀποστελλόμενον ἐκ φλογός, συνεργὸν ὀφθαλμοῖς εἰς
the sent-forth out-of flame a-fellow-worker for-eyes for
τὴν τῶν ὁρατῶν ἀντίληψιν. μέσην δὲ χώραν αὐγῆς
the of-the visible(-things) apprehension middle but room of-radiance
τε καὶ ἄνθρακος εἴληχε φλόξ· σβεσθεῖσα μὲν γὰρ
both and of-coal has-been-allotted flame quenched indeed for
εἰς ἄνθρακα τελευτᾷ, ζωπυρουμένη δ᾽ ἔχει φέγγος, ὃ
into coal it-ends kindled but it-has a-light which
τὴν καυστικὴν ἀφῃρημένον δύναμιν ἀστράπτει.
the burning having-been-deprived-of power flashes
87 εἰ κατὰ τὴν ἐκπύρωσιν οὖν τὸν κόσμον ἀναλύεσθαι φαῖμεν,
if at the conflagration then the cosmos to-be-resolved we-should-say
ἄνθραξ μὲν οὐκ ἂν γένοιτο, διότι παμπληθὲς ὑπολείψεται
coal indeed not — it-would-become because very-much will-be-left-over
τοῦ γεώδους, ᾧ τὸ πῦρ ἐγκατειλῆφθαι συμβέβηκεν,
of-the earthy in-which the fire to-have-been-caught has-come-about
ἀρέσκει δὲ μηδὲν τότε τῶν ἄλλων ὑφεστάναι σωμάτων,
it-is-held but nothing then of-the other to-subsist bodies
ἀλλὰ γῆν καὶ ὕδωρ καὶ ἀέρα εἰς ἄκρατον πῦρ ἀναλελύσθαι.
but earth and water and air into unmixed fire to-have-been-resolved
88 καὶ μὴν οὐδὲ φλόξ· ἅμμα γὰρ τροφῆς ἐστι, μηδενὸς δὲ
and indeed nor flame a-fastening for of-nourishment it-is nothing but
καταλειφθέντος, ἀτροφήσασα αὐτίκα ἀποσβεσθήσεται.
having-been-left having-lacked-nourishment at-once it-will-be-quenched
τούτοις ἕπεται τὸ μηδ᾽ αὐγὴν ἀποτελεῖσθαι· καθ᾽ ἑαυτὴν
upon-these follows the not-even radiance to-be-produced by itself

γὰρ ὑπόστασιν οὐκ ἔχει, ῥεῖ δὲ ἀπὸ τῶν προτέρων,
for subsistence not it-has it-flows but from the former
ἄνθρακος καὶ φλογός, ἀφ' οὗ μὲν ἐλάττων, πολλὴ δ' ἀπὸ
coal and flame from the-one indeed less much but from
φλογός· χεῖται γὰρ ἐπὶ μήκιστον· ἐκείνων δ', ὡς ἐδείχθη,
flame it-is-poured for over farthest those but as was-shown
κατὰ τὴν ἐκπύρωσιν οὐκ ὄντων, οὐδ' ἂν αὐγὴ γένοιτο·
at the conflagration not being not-even — radiance would-come-to-be
καὶ γὰρ ἡ μεθημερινὴ πολλὴ καὶ βαθεῖα αὐγή, τὸν ὑπὸ γῆς
also for the daytime much and deep radiance the under earth
ἡλίου δρόμον ἰόντος, εὐθὺς ἀφανίζεται νυκτὶ καὶ μάλιστα
(the)-sun course going at-once vanishes by-night and most
ἀσελήνῳ. οὐ τοίνυν ἐκπυροῦται ὁ κόσμος, ἀλλ' ἔστιν
moonless not therefore is-burned-up the cosmos but is
ἄφθαρτος· εἰ δ' ἐκπυρωθήσεται, ἕτερος οὐκ ἂν γένοιτο.
indestructible if but it-will-be-burned-up another not — would-come-to-be
Διὸ καί τινες τῶν ἀπὸ τῆς Στοᾶς ὀξυδερκέστερον ἐκ 89
wherefore also some of-the from the Stoa more-sharp-sightedly from
μακροῦ θεασάμενοι τὸν ἐπιφερόμενον ἔλεγχον ἠξίωσαν
afar having-beheld the oncoming refutation thought-fit
ὥσπερ θανατῶντι κεφαλαίῳ βοηθήματα προευτρεπίζεσθαι·
just-as for-a-dying chief-point aids to-make-ready-beforehand
τὰ δ' οὐδὲν ἦν ὄφελος. ἐπειδὴ γὰρ αἴτιον κινήσεώς ἐστι
these but no were use since for cause of-motion is
τὸ πῦρ, κίνησις δὲ γενέσεως ἀρχή, γενέσθαι δ' ἄνευ
the fire motion but of-coming-to-be (is)-beginning to-come-to-be but without
κινήσεως ὁτιοῦν ἀδύνατον, ἔφασαν ὅτι μετὰ τὴν
motion anything-whatever (is)-impossible they-said that after the
ἐκπύρωσιν, ἐπειδὰν ὁ νέος κόσμος μέλλῃ δημιουργεῖσθαι,
conflagration whenever the new cosmos is-about to-be-crafted
σύμπαν μὲν τὸ πῦρ οὐ σβέννυται, ποσὴ δέ τις
all-together indeed the fire not is-quenched of-some-quantity but some

αὐτοῦ μοῖρα ὑπολείπεται· πάνυ γὰρ ηὐλαβήθησαν, μὴ
of-it portion is-left-over very for they-were-wary lest
σβεσθέντος ἀθρόου μείνῃ τὰ πάντα ἡσυχάσαντα
(it)-having-been-quenched all-at-once should-remain the all(-things) having-grown-quiet
ἀδιακόσμητα, τοῦ τῆς κινήσεως αἰτίου μηκέτ' ὄντος.
unordered the of-the motion cause no-longer being
90 εὑρεσιλογούντων δὲ πλάσματα ταῦτ' ἐστὶ καὶ κατὰ τῆς
of-quibbling(-men) but fictions these are and against the
ἀληθείας τεχναζόντων. τί δήποτε; ὅτι τὸν κόσμον
truth contriving why ever because the cosmos
ἐκπυρωθέντα γενέσθαι μὲν ἄνθρακι παραπλήσιον
having-been-burned-up to-become indeed to-coal like
ἀμήχανον, ὡς δέδεικται, γεώδους πολλῆς ἂν ὑπολειφθείσης
(is)-impossible as has-been-shown earthy much — would-have-been-left
οὐσίας, ᾗ δεήσει τὸ πῦρ ἐλλοχᾶν, ἴσως δ' οὐδ'
substance in-which it-will-be-necessary the fire to-lie-in-ambush perhaps but not-even
ἐκπυρώσεως τότε κρατούσης, εἴ γε μένει τὸ στοιχείων
conflagration then prevailing if at-least remains the of-elements
βαρύτατον καὶ δυσαναλωτότατον ἔτι, γῆ μὴ διαλυθεῖσα,
heaviest and hardest-to-consume still earth not dissolved
μεταβάλλειν δὲ ἢ εἰς φλόγα ἢ εἰς αὐγὴν ἀναγκαῖον, εἰς μὲν
to-change but either into flame or into radiance (is)-necessary into indeed
φλόγα, ὡς ᾤετο Κλεάνθης, εἰς δ' αὐγήν, ὡς ὁ Χρύσιππος.
flame as thought Cleanthes into but radiance as — Chrysippus
91 ἀλλ' εἴ γε φλὸξ γίνεται, τραπομένη πρὸς σβέσιν ἅπαξ
but if at-least flame it-becomes having-turned toward quenching once
οὐκ ἐκ μέρους ἀλλ' ἀθρόα σβεσθήσεται· συνυπάρχει γὰρ
not out-of part but all-at-once it-will-be-quenched it-coexists for
τῇ τροφῇ· διὸ πολλῆς μὲν οὔσης ἐπιδίδωσι καὶ
with-the nourishment wherefore much indeed being it-increases and
χεῖται, στελλομένης δὲ μειοῦται. τεκμηριώσαιτο δ' ἄν τις
is-poured being-contracted but it-diminishes would-judge-by-evidence but — someone

ἀπὸ τῶν παρ᾽ ἡμῖν τὸ γινόμενον· ὁ λύχνος, ἕως μέν
from the(-things) among us the happening the lamp as-long-as indeed
τις ἔλαιον ἄρδει, περιφεγγεστάτην δίδωσι φλόγα, ἐπειδὰν
someone oil pours-in a-most-bright gives flame whenever
δ᾽ ἐπίσχῃ, δαπανήσας ὅσον τῆς τροφῆς λείψανον αὐτίκα
but he-stops having-spent as-much-as of-the nourishment (is)-remnant at-once
κατεσβέσθη, μηδὲν μέρος ταμευσάμενος τῆς φλογός.
it-was-quenched no part having-stored-up of-the flame
εἰ δὲ μὴ τοῦτο ἀλλ᾽ αὐγὴ γίνεται, πάλιν ἀθρόα 92
if but not this but radiance it-becomes again all-at-once
μεταβάλλει. διὰ τί; ὅτι ὑπόστασιν ἰδίαν οὐκ ἔχει,
it-changes because-of what because subsistence its-own not it-has
γεννᾶται δ᾽ ἐκ φλογός, ἧς ὅλης δι᾽ ὅλων σβέσιν
it-is-begotten but out-of flame which whole through wholes quenching
λαμβανούσης, ἀνάγκη καὶ τὴν αὐγὴν μὴ κατὰ
taking (it-is)-necessary also the radiance not according-to
μέρος ἀλλ᾽ ἀθρόαν ἀναιρεῖσθαι· ὃ γὰρ πρὸς τροφὴν
part but all-at-once to-be-done-away-with what for to nourishment
φλόξ, τοῦτο αὐγὴ πρὸς φλόγα· καθάπερ οὖν τροφῇ
flame this radiance to flame just-as then with-nourishment
συναναιρεῖται φλόξ, καὶ αὐγὴ φλογί.
is-done-away-with-together flame also radiance with-flame
ὥστ᾽ ἀμήχανον παλιγγενεσίαν τὸν κόσμον λαβεῖν, μηδενὸς 93
so-that (it-is)-impossible rebirth the cosmos to-take no
ἐντυφομένου σπερματικοῦ λόγου, πάντων δὲ δαπανηθέντων,
smoldering-within seminal reason all but having-been-spent
τῶν μὲν ἄλλων ὑπὸ πυρός, αὐτοῦ δ᾽ ὑπ᾽ ἐνδείας. ἐξ
the indeed others by fire itself but by need from
ὧν ἐστι δῆλον, ὅτι ἀγένητος καὶ ἄφθαρτος ὢν διατελεῖ.
which it-is clear that ungenerated and indestructible being it-continues

Grant Chrysippus that the fire is the seed of the cosmos to come. Nothing destroyed ever becomes its own seed: a tree bears seed while its trunk is healthy, and living beings in their youth. Nor does seed complete anything without nourishment, and in the conflagration none is left. Things that come from seed are greater than the seed and grow. Here the seed will be greater and the cosmos will contract, since a body resolved into fire is poured out, and the Stoics leave an infinite void to receive it.

94 Φέρε δ' οὖν, ὥς φησιν ὁ Χρύσιππος, τὸ ἀναστοιχειῶσαν
come but then as says — Chrysippus the having-resolved-into-elements
τὴν διακόσμησιν εἰς αὐτὸ πῦρ τοῦ μέλλοντος ἀποτελεῖσθαι
the ordering into itself fire of-the going to-be-completed
κόσμου σπέρμα εἶναι καὶ ὧν ἐπ' αὐτῷ πεφιλοσόφηκε
cosmos seed to-be and of-which upon it he-has-philosophized
μηδὲν ἐψεῦσθαι, πρῶτον μὲν ὅτι καὶ ἐκ σπέρματος
nothing to-have-been-false first indeed that both out-of seed
ἡ γένεσις καὶ εἰς σπέρμα ἡ ἀνάλυσις, ἔπειτα δ'
(is)-the coming-to-be and into seed the resolution then but
ὅτι φυσιολογεῖται ὁ κόσμος καὶ φύσις λογική,
that is-declared-by-inquiry-into-nature the cosmos also a-nature rational
οὐ μόνον ἔμψυχος ὢν ἀλλὰ καὶ νοερός, πρὸς δὲ
not only ensouled being but also intellectual besides and
καὶ φρόνιμος, ἐκ τούτων τοὐναντίον οὗ βούλεται
also prudent out-of these the-contrary of-what he-wishes
κατασκευάζεται, τὸ μηδέποτε φθαρήσεσθαι.
is-established the never to-be-going-to-be-destroyed

95 αἱ δὲ πίστεις προχειρόταται τοῖς συνεξετάζειν μὴ
the but proofs (are)-readiest for-the(-ones) to-examine-together not
ἀποκνοῦσιν. οὐκοῦν ὁ κόσμος ἢ φυτόν, ὡς ἔοικεν, ἢ
shrinking therefore the cosmos (is)-either a-plant as it-seems or
ζῷον· ἀλλ' εἴτε φυτόν ἐστιν εἴτε καὶ ζῷον, κατὰ τὴν
a-living-being but whether a-plant it-is or also a-living-being at the

ἐκπύρωσιν φθαρεὶς οὐδέποτε αὐτὸς αὑτοῦ γενήσεται σπέρμα.
conflagration destroyed never it-itself of-itself it-will-become seed
μαρτυρεῖ δὲ τὰ παρ᾽ ἡμῖν, ὧν οὐδὲν οὐκ ἔλαττον
bear-witness but the(-things) among us of-which nothing either lesser
οὐ μεῖζόν ποτε φθαρὲν εἰς σπέρματος ἀπεκρίθη γένεσιν.
or greater ever destroyed into of-seed was-separated-off coming-to-be
οὐχ ὁρᾷς ὅσαι μὲν ἡμέρων φυτῶν ὕλαι, ὅσαι δὲ 96
not do-you-see how-many indeed of-cultivated plants woods how-many but
ἀγρίων κατὰ πᾶν μέρος τῆς γῆς ἀνακέχυνται; τούτων
of-wild over every part of-the earth have-been-spread of-these
τῶν δένδρων ἕκαστον, ἄχρι μὲν ὑγιαίνει τὸ στέλεχος,
the trees each as-long-as indeed is-healthy the trunk
ἅμα τῷ καρπῷ καὶ τὸ ὄχευμα τίκτει, μήκει δὲ
together-with the fruit also the germ bears by-length but
χρόνων ἀφανανθὲν ἢ καὶ ἄλλως αὐταῖς ῥίζαις φθαρὲν
of-times withered or also otherwise with-the-very roots destroyed
οὐδέποτε τὴν ἀνάλυσιν εἰς σπέρμα ἔλαβεν.
never the resolution into seed it-took
τὸν αὐτὸν μέντοι τρόπον καὶ τὰ γένη τῶν ζῴων, ἃ 97
the same however way also the kinds of-the living-beings which
μηδὲ εἰπεῖν διὰ πλῆθος ῥᾴδιον, ἄχρι μὲν περίεστι καὶ
not-even to-tell because-of multitude (is)-easy as-long-as indeed they-survive and
ἡβᾷ, σπέρμα προΐεται γόνιμον, τελευτήσαντα δ᾽ οὐδαμῆ
are-in-youth seed they-emit fertile having-died but nowhere
οὐδαμῶς γίνεται σπέρμα· καὶ γὰρ εὔηθες ἄνθρωπον
in-any-way they-become seed also for (it-is)-silly a-man
ζῶντα μὲν ὀγδόῳ μέρει ψυχῆς, ὃ καλεῖται γόνιμον,
living indeed an-eighth part of-soul which is-called generative
πρὸς τὴν τοῦ ὁμοίου σπορὰν χρῆσθαι, τελευτήσαντα δὲ
for the of-the like sowing to-use having-died but
ὅλῳ ἑαυτῷ· θάνατος γὰρ οὔτι ζωῆς ἀνυσιμώτερος.
whole himself death for not-at-all than-life (is)-more-effective

98 ἄλλως τε τῶν ὄντων οὐδὲν ἐκ μόνου σπέρματος δίχα
otherwise and of-the beings nothing out-of only seed apart-from
τῆς οἰκείας τροφῆς ἀποτελεῖται· σπέρμα γὰρ ἔοικεν
the proper nourishment is-completed seed for is-like
ἀρχῇ, ἀρχὴ δὲ καθ' αὑτὴν οὐ τελειογονεῖ. μὴ γὰρ
a-beginning a-beginning but by itself not produces-perfect(-things) do-not for
αὖ νομίσῃς τὸν στάχυν ἐκ μόνου τοῦ καταβληθέντος
again think the ear out-of only the sown
ὑπὸ γεωργῶν εἰς τὰς ἀρούρας βλαστάνειν πυροῦ, τὸ
by farmers into the fields to-sprout wheat the
δὲ πλεῖστον εἰς αὔξησιν αὐτοῦ συνεργεῖν ὑγράν τε καὶ
but most for growth of-it to-work-together wet both and
ξηρὰν διττὴν ἐκ γῆς τροφήν· καὶ τὰ ἐν μήτραις μέντοι
dry twofold out-of earth nourishment also the in wombs however
διαπλαττόμενα πέφυκεν οὐκ ἐκ μόνου ζῳογονεῖσθαι
being-molded(-things) are-by-nature not out-of only to-be-brought-to-life
σπέρματος ἀλλὰ καὶ τῆς ἔξωθεν ἀρδομένης τροφῆς, ἣν
seed but also the from-outside poured-in nourishment which
ἡ κύουσα προσφέρεται.
the pregnant(-one) takes-in

99 πρὸς δὴ τί ταῦτα λέγω; ὅτι κατὰ τὴν ἐκπύρωσιν
toward indeed what these do-I-say because at the conflagration
σπέρμα μόνον ὑπολειφθήσεται, τροφῆς μὴ ὑπαρχούσης,
seed only will-be-left-over nourishment not existing
ἁπάντων ὅσα τρέφειν ἔμελλεν εἰς πῦρ ἀναλυθέντων,
all as-many-as to-nourish were-going into fire having-been-resolved
ὥσθ' ὁ κατὰ τὴν παλιγγενεσίαν ἀποτελούμενος κόσμος
so-that the at the rebirth being-completed cosmos
χωλὴν καὶ ἀτελῆ γένεσιν ἕξει, τοῦ μάλιστα πρὸς
a-lame and imperfect coming-to-be will-have the most toward
τελείωσιν συνεργοῦντος, ᾧ καθάπερ βάκτρῳ τινὶ τὴν
perfection working-together(-thing) upon-which just-as upon-a-staff some the

σπερματικὴν ἀρχὴν ἐφιδρύεσθαι συμβέβηκεν, ἐφθαρμένου.
seminal beginning to-rest has-come-about having-been-destroyed
τοῦτο δ᾽ ἦν ἄτοπον ἐξ αὐτῆς ἐλεγχόμενον τῆς ἐναργείας.
this but was absurd out-of itself being-refuted the clearness
ἔτι τοίνυν ὅσα λαμβάνει τὴν γένεσιν ἐκ σπέρματος, 100
further therefore as-many-as take the coming-to-be out-of seed
μείζονα τὸν ὄγκον ἐστὶ τοῦ πεποιηκότος καὶ ἐν τόπῳ
greater the bulk are than-the having-made(-thing) and in place
μείζονι θεωρεῖται· δένδρα γοῦν οὐρανομήκη πολλάκις
greater are-observed trees at-any-rate heaven-high often
ἀναβλαστάνει ἐκ βραχυτάτης κέγχρου καὶ ζῷα πιότατα
sprout-up out-of a-smallest grain and living-beings fattest
καὶ περιμηκέστατα ἐξ ὀλίγου τοῦ προεθέντος ὑγροῦ. ἀλλὰ
and tallest out-of little the emitted moisture but
καὶ τὸ μικρῷ πρότερον εἰρημένον συμβαίνει, κατὰ μὲν τὸν
also the by-a-little earlier said happens during indeed the
γειτνιῶντα τῇ γενέσει χρόνον βραχύτερα τὰ γεννηθέντα
neighboring to-the coming-to-be time smaller the begotten(-things)
εἶναι, μεγεθύνεσθαι δ᾽ αὖθις ἄχρι παντελοῦς τελειώσεως.
to-be to-be-enlarged but afterward up-to complete perfection
ἐπὶ δὲ τοῦ παντὸς γενήσεται τοὐναντίον· τὸ μὲν 101
in-the-case but of-the all will-come-to-be the-contrary the indeed
γὰρ σπέρμα καὶ μεῖζον ἔσται καὶ πλείονα τόπον ἐφέξει,
for seed both greater will-be and more place will-occupy
τὸ δ᾽ ἀποτέλεσμα βραχύτερον καὶ ἐν ἐλάττονι φανεῖται
the but completed-result smaller and in a-lesser will-appear
τόπῳ, καὶ ὁ κόσμος ἐκ σπέρματος συνιστάμενος οὐκ
place and the cosmos out-of seed being-constituted not
ἐκ τοῦ κατ᾽ ὀλίγον ἐπιδώσει πρὸς αὔξησιν, ἀλλ᾽ ἔμπαλιν
from the by little will-advance toward growth but contrariwise
ἐξ ὄγκου μείζονος εἰς ἐλάττονα συναιρεθήσεται.
out-of bulk greater into lesser it-will-be-contracted

102 τὸ δὲ λεγόμενον ῥᾴδιον συνιδεῖν· ἅπαν σῶμα ἀναλυόμενον
the but said(-thing) (is)-easy to-see every body being-resolved
εἰς πῦρ ἀναλύεταί τε καὶ χεῖται, σβεννυμένης δὲ τῆς
into fire is-resolved both and is-poured being-quenched but the
ἐν αὐτῷ φλογός, στέλλεται καὶ συνάγεται· πίστεων δὲ
in it flame it-is-contracted and is-drawn-together of-proofs but
τοῖς οὕτως ἐμφανέσι πρὸς μαρτυρίαν ὡς ἀδηλουμένοις
for-the thus manifest(-things) for testimony as-if for-unclear(-things)
οὐδεμία χρεία. καὶ μὴν ὁ κόσμος ὁ πυρωθεὶς γενήσεται
(there-is)-no need and indeed the cosmos the burned will-become
μείζων, ἅτε συμπάσης τῆς οὐσίας εἰς τὸν λεπτότατον
greater inasmuch-as all-together the substance into the finest
ἀναλυθείσης αἰθέρα. ὅ μοι δοκοῦσι καὶ οἱ Στωικοὶ
having-been-resolved ether which to-me seem also the Stoics
προϊδόμενοι κενὸν ἄπειρον ἐκτὸς τοῦ κόσμου τῷ λόγῳ
having-foreseen void infinite outside the cosmos by-the argument
καταλιπεῖν, ἵν', ἐπειδὴ χύσιν ἀπέραντόν τινα ἔμελλε
to-have-left so-that since a-pouring boundless some it-was-going
λήψεσθαι, μὴ ἀπορῇ τοῦ δεξομένου χωρίου τὴν ἀνάχυσιν.
to-take not it-may-lack of-the going-to-receive place the outpouring
103 ὅτε μὲν οὖν εἰς τοσοῦτον ἐπιδέδωκε καὶ συνηύξηται,
when indeed then to so-much it-has-advanced and has-grown-together
ὡς μονονουχὶ τῇ ἀορίστῳ τοῦ κενοῦ φύσει τῷ τῆς
so-as all-but with-the indefinite of-the void nature by-the of-the
ἐλάσεως ἀπειρομεγέθει συνδραμεῖν, σπέρματος ἔχει καὶ
driving infinite-magnitude to-run-together of-seed has also
τοῦτο λόγον, ὅτε δὲ κατὰ τὴν παλιγγενεσίαν ἐκ τελείων
this (the)-account when but at the rebirth out-of perfect
τῶν μερῶν τῆς συμπάσης οὐσίας ***, στελλομένου μὲν
the parts of-the all-together substance (lacuna) being-contracted indeed
κατὰ τὴν σβέσιν τοῦ πυρὸς εἰς παχὺν ἀέρα, στελλομένου δ'
at the quenching the fire into thick air being-contracted but

ἀέρος εἰς ὕδωρ καὶ συνίζοντος, παχυνομένου δ' ἔτι μᾶλλον
air into water and settling being-thickened but still more
ὕδατος κατὰ τὴν εἰς γῆν, τὸ πυκνότατον τῶν στοιχείων,
water according-to the into earth the densest of-the elements
μεταβολήν. ἔστι δὲ ταῦτα παρὰ τὰς κοινὰς ἐννοίας
change are but these contrary-to the common notions
τῶν δυναμένων ἀκολουθίαν πραγμάτων ἐκλογίζεσθαι.
of-the(-ones) being-able consequence of-things to-reckon-out

XV · OPPOSITES, AND THE EQUALITY OF THE ELEMENTS

Of paired opposites one cannot be and the other not. After a conflagration there will be the light, rare, and hot without the heavy, dense, and cold. Nothing outside the cosmos can destroy it, and to say god does is most unholy. Why should all resolve into fire and not into air, water, or earth? The elements exchange like the seasons, up from earth to fire and down again, and seeming to die are made immortal. Heraclitus hints at it. This equality is always guarded, and the unequal is unjust.

Δίχα τοίνυν τῶν εἰρημένων κἀκείνῳ χρήσαιτ' ἄν τις 104
apart-from therefore the said(-things) also-that would-use — someone
εἰς πίστιν, ὃ καὶ τοὺς μὴ πέρα τοῦ μετρίου φιλονεικεῖν
for proof which also the(-ones) not beyond the moderate to-be-contentious
αἱρουμένους ἐπισπάσεται. τῶν ἐν ταῖς συζυγίαις ἐναντίων
choosing will-draw-over of-the in the pairings contraries
ἀμήχανον τὸ μὲν εἶναι, τὸ δὲ μή· λευκοῦ γὰρ
(it-is)-impossible the-one indeed to-be the-other but not white for
ὄντος ἀνάγκη καὶ μέλαν ὑπάρχειν καὶ μεγάλου βραχὺ
being (it-is)-necessary also black to-exist and great(-being) small
καὶ περιττοῦ ἄρτιον καὶ γλυκέος πικρὸν καὶ ἡμέρας
and odd even and sweet bitter and day
νύκτα καὶ ὅσα τούτοις ὁμοιότροπα. γενομένης δ'
night and as-many-as to-these (are)-of-like-kind having-come-to-be but

ἐκπυρώσεως, ἀδύνατόν τι συμβήσεται· τὸ μὲν γὰρ
conflagration impossible something will-follow the indeed for
ἕτερον ὑπάρξει τῶν ἐν ταῖς συζυγίαις, τὸ δὲ ἕτερον οὐκ
one will-exist of-the in the pairings the but other not
ἔσται. φέρε δ' οὑτωσὶ θεασώμεθα·
will-be come but thus let-us-behold

105 πάντων εἰς πῦρ ἀναλυθέντων, κοῦφον μὲν ἔσται τι
all into fire having-been-resolved light indeed there-will-be something
καὶ μανὸν καὶ θερμόν — ἴδια γὰρ πυρὸς ταῦτα —, βαρὺ
and rare and hot peculiar for to-fire (are)-these heavy
δ' οὐδὲν ἢ πυκνὸν ἢ ψυχρόν, τὰ τοῖς λεχθεῖσιν ἐναντία.
but nothing or dense or cold the to-the said(-things) contraries
πῶς οὖν ἄν τις ἐπιδείξαι μᾶλλον τὴν πεπλεγμένην ἐκ
how then — someone would-show more the woven out-of
τῆς ἐκπυρώσεως ἀκοσμίαν ἢ τὰ φύσει συνυπάρχοντα
the conflagration non-cosmos than the by-nature coexisting(-things)
δεικνὺς ἀπαρτώμενα τῆς συζυγίας; ἡ δ' ἀλλοτρίωσις
showing detached from-the pairing the but estrangement
ἐπὶ τοσοῦτον κεχώρηκεν, ὡς τοῖς μὲν ἀιδιότητα
to so-much has-advanced so-as to-the-ones indeed everlastingness
προσομολογεῖν, τοῖς δὲ τὸ ἀνύπαρκτον.
to-concede to-the-others but the non-existent

106 Ἔτι τοίνυν κἀκεῖνό μοι δοκεῖ μὴ ἀπὸ σκοποῦ τοῖς
further therefore also-that to-me seems not off the-mark by-the(-ones)
ἰχνηλατοῦσι τἀληθὲς εἰρῆσθαι· φθειρόμενος ὁ κόσμος
tracking the-truth to-have-been-said being-destroyed the cosmos
ἤτοι ὑπό τινος ἑτέρας φθαρήσεται αἰτίας ἢ ὑπὸ θεοῦ.
either by some other will-be-destroyed cause or by god
ὑπ' ἄλλου μὲν οὐδενὸς τὸ παράπαν δέξεται διάλυσιν·
by other indeed none — at-all it-will-receive dissolution
οὐδὲν γάρ ἐστιν ὃ μὴ περιέχει· τὸ δὲ περιεχόμενον καὶ
nothing for is which not it-contains the but contained and

κατακρατούμενον ἀσθενέστερον δήπου τοῦ περιέχοντος,
prevailed-over (is)-weaker surely than-the containing
ὑφ᾽ οὗ καὶ κατακρατεῖται. ὑπὸ δὲ θεοῦ φθείρεσθαι λέγειν
by which also it-is-prevailed-over by but god to-be-destroyed to-say
αὐτὸν πάντων ἀνοσιώτατον· ὁ γὰρ θεὸς οὐκ ἀταξίας καὶ
it (is)-of-all most-unholy the for god not of-disorder and
ἀκοσμίας καὶ φθορᾶς ἀλλὰ τάξεως καὶ εὐκοσμίας καὶ
of-non-cosmos and of-destruction but of-order and of-good-cosmos and
ζωῆς καὶ παντὸς αἴτιος ἀνωμολόγηται τοῦ ἀρίστου παρὰ
of-life and of-all cause has-been-agreed the best among
τοῖς τἀληθῆ δοξάζουσι.
the(-ones) the-true(-things) opining
Θαυμάσαι δ᾽ ἄν τις τοὺς τὰς ἐκπυρώσεις καὶ 107
would-wonder-at but — someone the(-ones) the conflagrations and
παλιγγενεσίας θρυλοῦντας οὐ μόνον ἕνεκα τῶν εἰρημένων,
rebirths prating-of not only because-of the said(-things)
οἷς ἀπελέγχονται ψευδοδοξοῦντες, ἀλλὰ καὶ δι᾽
by-which they-are-refuted holding-false-opinions but also because-of
ἐκεῖνο μάλιστα. τεττάρων γὰρ ὄντων στοιχείων, ἐξ
that most four for being elements out-of
ὧν ὁ κόσμος συνέστηκε, γῆς, ὕδατος, ἀέρος, πυρός,
which the cosmos has-been-constituted earth water air fire
τίνος ἕνεκα πάντων ἀποκληρωσάμενοι τὸ πῦρ τὰ ἄλλα
of-what for-the-sake out-of-all having-picked-by-lot the fire the others
φασὶν εἰς τοῦτο μόνον ἀναλυθήσεσθαι; δέον γάρ,
do-they-say into this only to-be-going-to-be-resolved it-being-necessary for
εἴποι τις ἄν, — πῶς οὔκ; — εἰς ἀέρα ἢ ὕδωρ ἢ γῆν·
would-say someone — how not into air or water or earth
ὑπερβάλλουσαι γὰρ καὶ ἐν τούτοις εἰσὶ δυνάμεις. ἀλλ᾽
surpassing for also in these are powers but

οὐδεὶς ἐξαεροῦσθαι ἢ ἐξυδατοῦσθαι ἢ ἀπογεοῦσθαι τὸν
no-one to-be-turned-to-air or to-be-turned-to-water or to-be-turned-to-earth the
κόσμον εἶπεν, ὥστ᾽ εἰκὸς ἦν μηδὲ ἐκπυροῦσθαι φάναι.
cosmos said so-that likely it-was not-even to-be-burned-up to-say
108 Χρὴ μέντοι καὶ τὴν ἐνυπάρχουσαν ἰσονομίαν τῷ
(one)-must however also the inherent equality-of-law in-the
κόσμῳ κατανοήσαντας ἢ δεῖσαι ἢ αἰδεσθῆναι τοσούτου
cosmos having-observed either to-fear or to-be-ashamed of-so-great
θεοῦ κατηγορεῖν θάνατον· ὑπερβάλλουσα γάρ τις
a-god to-charge death surpassing for (there-is)-some
τῶν τεττάρων ἀντέκτισις δυνάμεων ἰσότητος κανόσι καὶ
of-the four repayment powers of-equality by-rules and
δικαιοσύνης ὅροις σταθμωμένων τὰς ἀμοιβάς.
of-justice by-limits measuring the exchanges
109 καθάπερ γὰρ αἱ ἐτήσιοι ὧραι κύκλον ἀμείβουσιν ἀλλήλας
just-as for the yearly seasons a-circle exchange one-another
ἀντιπαραδεχόμεναι πρὸς τὰς ἐνιαυτῶν οὐδέποτε ληγόντων
receiving-in-turn toward the of-years never ceasing
περιόδους, τὸν αὐτὸν τρόπον καὶ τὰ στοιχεῖα τοῦ κόσμου
periods the same way also the elements of-the cosmos
ταῖς εἰς ἄλληλα μεταβολαῖς, τὸ παραδοξότατον, θνήσκειν
by-the into one-another changes the most-paradoxical to-die
δοκοῦντα ἀθανατίζεται δολιχεύοντα ἀεὶ καὶ τὴν αὐτὴν
seeming are-made-immortal running-the-long-course always and the same
ὁδὸν ἄνω καὶ κάτω συνεχῶς ἀμείβοντα.
road up and down continuously exchanging
110 ἡ μὲν οὖν προσάντης ὁδὸς ἀπὸ γῆς ἄρχεται· τηκομένη γὰρ
the indeed then uphill road from earth begins melting for
εἰς ὕδωρ λαμβάνει τὴν μεταβολήν, τὸ δ᾽ ὕδωρ ἐξατμιζόμενον
into water it-takes the change the but water being-vaporized
εἰς ἀέρα, ὁ δ᾽ ἀὴρ λεπτυνόμενος εἰς πῦρ· ἡ δὲ κατάντης
into air the but air being-thinned into fire the but downhill

ἀπὸ κεφαλῆς, συνίζοντος μὲν πυρὸς κατὰ τὴν σβέσιν εἰς
from (the)-top settling indeed fire at the quenching into
ἀέρα, συνίζοντος δ' ὁπότε συνθλίβοιτο εἰς ὕδωρ ἀέρος,
air settling but whenever it-is-compressed into water air
ὕδατος δὲ κατὰ τὴν εἰς γῆν πυκνουμένου μεταβολήν.
water but according-to the into earth being-condensed change
εὖ καὶ ὁ Ἡράκλειτος ἐν οἷς φησι· „ψυχῇσι θάνατος 111
well also — Heraclitus in which he-says for-souls (it-is)-death
ὕδωρ γενέσθαι, ὕδατι θάνατος γῆν γενέσθαι“· ψυχὴν
water to-become for-water death earth to-become soul
γὰρ οἰόμενος εἶναι τὸ πνεῦμα τὴν μὲν ἀέρος τελευτὴν
for thinking to-be the breath the indeed of-air end
γένεσιν ὕδατος, τὴν δὲ ὕδατος γῆς πάλιν γένεσιν
(as)-coming-to-be of-water the but of-water of-earth again coming-to-be
αἰνίττεται, θάνατον οὐ τὴν εἰς ἅπαν ἀναίρεσιν ὀνομάζων,
he-hints death not the in entirety doing-away naming
ἀλλὰ τὴν εἰς ἕτερον στοιχεῖον μεταβολήν.
but the into another element change
ἀπαραβάτου δὴ καὶ συνεχοῦς τῆς αὐτοκρατοῦς ἰσονομίας 112
inviolable indeed and continuous the self-ruling equality-of-law
ταύτης ἀεὶ φυλαττομένης, ὥσπερ οὐκ εἰκὸς μόνον ἀλλὰ
this always being-guarded just-as not likely only but
καὶ ἀναγκαῖον, ἐπεὶ τὸ μὲν ἄνισον ἄδικον, τὸ δ' ἄδικον
also necessary since the indeed unequal (is)-unjust the but unjust
κακίας ἔγγονον, κακία δ' ἐξ οἴκου τῆς ἀθανασίας
of-vice (is)-offspring vice but out-of (the)-house of-the immortality
πεφυγάδευται, θεῖον δέ τι διὰ τὸ μέγεθος ὁ κόσμος
has-been-banished divine but something because-of the magnitude the cosmos
καὶ οἶκος θεῶν αἰσθητῶν ἀποδέδεικται, τὸ δὴ φάσκειν
and house of-gods sensible has-been-shown the indeed to-assert

ὅτι φθείρεται μὴ συνορώντων ἐστὶ φύσεως εἱρμὸν καὶ
that it-is-destroyed not of-(those)-seeing-together is of-nature chain and
πραγμάτων συνηρτημένην ἀκολουθίαν.
of-things connected consequence

XVI · FOUR WAYS OF DESTRUCTION

Some who hold the cosmos everlasting argue further. Destruction has four highest ways: addition, subtraction, transposition, and alteration, as a dyad becomes a triad, the letter I is turned into H, and wine changes into vinegar. None touches the cosmos. Nothing is outside to be added; what was subtracted would be a smaller cosmos; the parts keep their places, earth and water in the middle, air and fire above; and the change of the elements is of equal power.

113 Προσφιλοτεχνοῦντες δέ τινες τῶν ἀίδιον
elaborating-further but some of-the(-ones) everlasting
ὑπολαμβανόντων τὸν κόσμον εἶναι καὶ τοιούτῳ πρὸς
supposing the cosmos to-be also such for
κατασκευὴν λόγῳ χρῶνται· φθορᾶς τέτταρας εἶναι τρόπους
establishing argument use of-destruction four to-be ways
τοὺς ἀνωτάτω συμβέβηκε, πρόσθεσιν ἀφαίρεσιν μετάθεσιν
the highest it-has-come-about addition subtraction transposition
ἀλλοίωσιν. δυὰς μὲν οὖν προσθέσει μονάδος εἰς τριάδα
alteration dyad indeed then by-addition of-monad into triad
φθείρεται μηκέτι μένουσα δυάς, τετρὰς δ' ἀφαιρέσει μονάδος
is-destroyed no-longer remaining dyad tetrad but by-subtraction of-monad
εἰς τριάδα, μεταθέσει δὲ τὸ Ι στοιχεῖον εἰς Η, ὅταν αἱ μὲν
into triad by-transposition but the I letter into H when the indeed
ἐγκάρσιοι παράλληλοι πρὸς ὀρθὰς διαναστῶσιν, ἡ δὲ
crosswise parallels at right(-angles) stand-up the but

πρὸς ὀρθὰς ἐπεζευγμένη πλαγιασθεῖσα συνάψῃ τὰς παρ᾽
at right(-angles) joined(-one) turned-sideways joins the(-ones) on
ἑκάτερα, κατ᾽ ἀλλοίωσιν δὲ μεταβάλλων οἶνος εἰς ὄξος.
either(-side) according-to alteration but changing wine into vinegar
τῶν δὲ κατειλεγμένων τρόπων οὐδεὶς ἐφάπτεται τοῦ κόσμου 114
of-the but enumerated ways none touches the cosmos
τὸ παράπαν. ἐπεὶ καὶ τί φῶμεν; προστίθεσθαί τι τῷ
— at-all since also what are-we-to-say to-be-added something to-the
κόσμῳ πρὸς ἀναίρεσιν; ἀλλ᾽ οὐδέν ἐστιν ἐκτός, ὃ μὴ μέρος
cosmos for doing-away but nothing is outside which not a-part
γέγονεν αὐτοῦ τοῦ ὅλου· περιέχεται γὰρ καὶ κατακρατεῖται.
has-become of-it of-the whole it-is-contained for and is-prevailed-over
ἀλλ᾽ ἀφαιρεῖσθαι; πρῶτον μὲν τὸ ἀφαιρεθὲν πάλιν κόσμος
but to-be-subtracted first indeed the subtracted again a-cosmos
ἔσται, τοῦ νῦν βραχύτερος· ἔπειτα δ᾽ ἀμήχανον ἔξω
will-be than-the now smaller then but (it-is)-impossible outside
τι σῶμα τοῦ ὅλου διαρτηθὲν τῆς συμφυίας σκεδασθῆναι.
some body of-the whole detached from-the natural-union to-be-scattered
ἀλλὰ τὰ μέρη μετατίθεσθαι; μενεῖ μὲν οὖν ἐν ὁμοίῳ 115
but the parts to-be-transposed they-will-remain indeed then in like(-state)
τοὺς τόπους οὐκ ἐναλλάττοντα· οὐ γὰρ ἐποχήσεταί ποτε
the places not interchanging not for will-ride ever
οὔτε ὕδατι πᾶσα γῆ οὔθ᾽ ὕδωρ ἀέρι οὔτε ἀὴρ πυρί,
either upon-water all earth or water upon-air or air upon-fire
ἀλλὰ τὰ μὲν φύσει βαρέα, γῆ καὶ ὕδωρ, τὸν μέσον
but the indeed by-nature heavy(-things) earth and water the middle
ἐφέξει τόπον, γῆς μὲν θεμελίου τρόπον ὑπερειδούσης,
will-occupy place earth indeed of-a-foundation in-the-manner propping-beneath
ὕδατος δ᾽ ἐπιπολάζοντος, ἀὴρ δὲ καὶ πῦρ, τὰ φύσει
water but floating-on-top air but and fire the by-nature

κοῦφα, τὸν ἄνω, πλὴν οὐχ ὁμοίως· ἀὴρ γὰρ πυρὸς
light(-things) the upper except not alike air for of-fire
ὄχημα γέγονε, τὸ δ' ἐποχούμενον ἐξ ἀνάγκης ὑπερφέρεται.
vehicle has-become the but riding(-thing) of necessity is-borne-above
116 καὶ μὴν οὐδὲ κατ' ἀλλοίωσιν φθείρεσθαι νομιστέον·
and indeed not-even according-to alteration to-be-destroyed must-be-thought
ἰσοκρατὴς γὰρ ἡ τῶν στοιχείων μεταβολή, τὸ δ'
of-equal-power for (is)-the of-the elements change the but
ἰσοκρατὲς ἀκλινοῦς βεβαιότητος καὶ ἀσαλεύτου μονῆς
of-equal-power of-unswerving firmness and of-unshaken abiding
αἴτιον, ἅτε μήτε πλεονεκτοῦν μήτε πλεονεκτούμενον·
(is)-cause inasmuch-as neither overreaching nor being-overreached
ὥσθ' ἡ ἀντίδοσις καὶ ἡ ἀντέκτισις τῶν δυνάμεων ἀναλογίας
so-that the exchange and the repayment of-the powers of-proportion
ἐξισουμένη κανόσιν ὑγιείας καὶ ἀτελευτήτου σωτηρίας
being-equalized by-rules of-health and of-endless safety
δημιουργός. ἐξ ὧν ἀΐδιος ὁ κόσμος ἀποδείκνυται.
(is)-craftsman from which everlasting the cosmos is-shown

Theophrastus says those who charge the cosmos with coming-to-be and destruction were deceived by four things: the unevenness of the earth, the withdrawal of the sea, the dissolution of each part of the whole, and the destruction of land animals by kinds. Had the earth no beginning, rain would long ago have leveled the mountains. And the sea has shrunk: Rhodes and Delos rose from it, and dried gulfs keep their shells. All will end in fire.

Θεόφραστος μέντοι φησὶ τοὺς γένεσιν καὶ φθορὰν 117
Theophrastus however says the(-ones) coming-to-be and destruction
τοῦ κόσμου κατηγοροῦντας ὑπὸ τεττάρων ἀπατηθῆναι
of-the cosmos charging by four to-have-been-deceived
τῶν μεγίστων, γῆς ἀνωμαλίας, θαλάττης ἀναχωρήσεως,
the greatest(-things) of-earth unevenness of-sea withdrawal
ἑκάστου τῶν τοῦ ὅλου μερῶν διαλύσεως, χερσαίων φθορᾶς
of-each of-the of-the whole parts dissolution of-land destruction
κατὰ γένη ζῴων.
according-to kinds living-beings

κατασκευάζειν δὲ τὸ μὲν πρῶτον οὕτως· εἰ μὴ γενέσεως 118
to-establish but the indeed first thus if not of-coming-to-be
ἀρχὴν ἔλαβεν ἡ γῆ, μέρος ὑπανεστὸς οὐδὲν ἂν ἔτι αὐτῆς
a-beginning had-taken the earth part risen-up no — still of-it
ἑωρᾶτο, χθαμαλὰ δ' ἤδη τὰ ὄρη πάντα ἐγεγένητο
would-be-seen low but already the mountains all would-have-become
καὶ οἱ γεώλοφοι πάντες ἰσόπεδοι τῇ πεδιάδι· τοσούτων
and the hills all level with-the plain so-many
γὰρ καθ' ἕκαστον ἐνιαυτὸν ὄμβρων ἐξ ἀιδίου φερομένων,
for in each year rains from everlasting being-borne
εἰκὸς ἦν τῶν διηρμένων πρὸς ὕψος τὰ μὲν χειμάρροις
likely it-was of-the raised(-parts) toward height the-ones indeed by-torrents

ἀπερρῆχθαι, τὰ δ' ὑπονοστήσαντα κεχαλάσθαι,
to-have-been-broken-off the-others but having-sunk to-have-slackened
πάντα δὲ διὰ πάντων ἤδη λελειάνθαι.
all but through all already to-have-been-smoothed
119 νυνὶ δὲ συνεχεῖς ἀνωμαλίαι καὶ παμπόλλων ὀρῶν αἱ
now but continuous unevennesses and of-very-many mountains the
πρὸς αἰθέριον ὕψος ὑπερβολαὶ μηνύματ' ἐστὶ τοῦ τὴν
toward ethereal height excesses indications are of-the the
γῆν μὴ ἀίδιον εἶναι. πάλαι γάρ, ὡς ἔφην, ἐν ἀπείρῳ
earth not everlasting to-be long-ago for as I-said in infinite
χρόνῳ ταῖς ἐπομβρίαις ἀπὸ περάτων ἐπὶ πέρατα πᾶσ'
time by-the rainfalls from limits to limits all
ἂν λεωφόρος ἐγεγένητο· πέφυκε γὰρ ἡ ὕδατος φύσις
— a-highway would-have-become is-by-nature for the of-water nature
καὶ μάλιστα ἀπὸ ὑψηλοτάτων καταράττουσα τὰ μὲν
and most from highest(-places) dashing-down the-ones indeed
ἐξωθεῖν τῇ βίᾳ, τὰ δὲ τῷ συνεχεῖ τῶν ψεκάδων
to-thrust-out by-the force the-others but by-the continuous of-the drops
κολάπτουσα κοιλαίνειν ὑπεργάζεσθαί τε τὴν σκληρόγεω
pecking to-hollow to-work-up and the hard-soiled
καὶ λιθωδεστάτην ὀρυκτήρων οὐκ ἔλαττον.
and stoniest than-diggers not less
120 Καὶ μὴν ἥ γε θάλασσα, φασίν, ἤδη μεμείωται.
and indeed the at-least sea they-say already has-been-diminished
μάρτυρες δ' αἱ νήσων εὐδοκιμώταται Ῥόδος τε καὶ
witnesses but (are)-the of-islands most-renowned Rhodes both and
Δῆλος· αὗται γὰρ τὸ μὲν παλαιὸν ἠφανισμέναι κατὰ
Delos these for the indeed ancient(-time) having-vanished beneath
τῆς θαλάττης ἐδεδύκεσαν ἐπικλυζόμεναι, χρόνῳ δ' ὕστερον
the sea had-sunk being-flooded in-time but later

ἐλαττουμένης ἠρέμα, κατ᾽ ὀλίγον ἀνίσχουσαι διεφάνησαν,
(it)-being-lessened gently by little rising they-showed-through
ὡς αἱ περὶ αὐτῶν ἀναγραφεῖσαι μηνύουσιν ἱστορίαι.
as the about them recorded indicate histories
τὴν δὲ Δῆλον καὶ Ἀνάφην ὠνόμασαν δι᾽ ἀμφοτέρων 121
— but Delos also Anaphe they-named through both
ὀνομάτων πιστούμενοι τὸ λεγόμενον, ἐπειδὴ γὰρ ἀναφανεῖσα
names confirming the said(-thing) since for having-appeared
δήλη ἐγένετο, ἀδηλουμένη καὶ ἀφανὴς οὖσα τὸ πάλαι.
clear it-became being-unclear and unapparent being the long-ago
διὸ καὶ Πίνδαρος ἐπὶ τῆς Δήλου φησί·
wherefore also Pindar in-the-case — of-Delos says

„Χαῖρ᾽, ὦ θεοδμάτα, λιπαροπλοκάμου
hail O god-built of-bright-tressed
παίδεσσι Λατοῦς ἱμεροέστατον ἔρνος,
to-children of-Leto most-lovely shoot
πόντου θύγατερ, χθονὸς εὐρείας ἀκίνητον τέρας,
of-sea daughter of-earth broad unmoved marvel
ἄν τε βροτοὶ
whom both mortals
Δᾶλον κικλῄσκουσιν, μάκαρες δ᾽ ἐν
Delos call blessed(-ones) but in
Ὀλύμπῳ τηλέφαντον κυανέας χθονὸς
Olympus far-shining of-dark earth
ἄστρον.“
star

θυγατέρα γὰρ πόντου τὴν Δῆλον εἴρηκε τὸ λεχθὲν
daughter for of-sea — Delos he-has-called the said(-thing)
αἰνιττόμενος.
hinting-at

122 πρὸς δὲ τούτοις μεγάλων πελαγῶν μεγάλους κόλπους καὶ
besides and these of-great seas great gulfs and
βαθεῖς ἀναξηρανθέντας ἠπειρῶσθαι καὶ γεγενῆσθαι
deep having-been-dried-up to-have-become-mainland and to-have-become
τῆς παρακειμένης χώρας μοῖραν οὐ λυπρὰν σπειρομένους
of-the adjacent country a-portion not poor being-sown
καὶ φυτευομένους, οἷς σημεῖ᾽ ἄττα τῆς παλαιᾶς
and being-planted in-which signs some of-the ancient
ἐναπολελεῖφθαι θαλαττώσεως ψηφῖδάς τε καὶ κόγχας καὶ
to-have-been-left-behind sea-state pebbles both and shells and
ὅσα ὁμοιότροπα πρὸς αἰγιαλοὺς εἴωθεν ἀποβράττεσθαι.
as-many-as of-like-kind toward beaches are-wont to-be-cast-up
123 εἰ δὴ μειοῦται ἡ θάλαττα, μειωθήσεται μὲν καὶ ἡ γῆ,
if indeed is-diminished the sea will-be-diminished indeed also the earth
μακραῖς δ᾽ ἐνιαυτῶν περιόδοις καὶ εἰς ἅπαν ἑκάτερον
in-long but of-years periods also in entirety each
στοιχεῖον ἀναλωθήσεται, δαπανηθήσεται δὲ καὶ ὁ σύμπας
element will-be-used-up will-be-spent but also the all-together
ἀὴρ ἐκ τοῦ κατ᾽ ὀλίγον ἐλαττούμενος, ἀποκριθήσεται δὲ
air from the by little being-lessened will-be-separated-off but
τὰ πάντα εἰς μίαν οὐσίαν τὴν πυρός.
the all(-things) into one substance the of-fire

That of which all the parts are destructible is destroyed. The strongest stones rot into dust, still water grows foul, the air sickens in a pestilence, and fire with nothing to feed on is quenched, like the serpents of India that drain elephants of blood and are crushed when the elephants fall. The fourth argument: were the cosmos everlasting, so would living beings be, and mankind above all. But the arts are coeval with men, and men are late-born. So the cosmos is destructible.

Πρὸς δὲ τὴν τοῦ τρίτου κεφαλαίου κατασκευὴν χρῶνται 124
for but the of-the third chief-point establishing they-use
λόγῳ τοιῷδε· φθείρεται πάντως ἐκεῖνο, οὗ πάντα
argument such is-destroyed in-every-case that of-which all
τὰ μέρη φθαρτά ἐστι, τοῦ δὲ κόσμου πάντα τὰ μέρη
the parts destructible are of-the but cosmos all the parts
φθαρτά ἐστι, φθαρτὸς ἄρα ὁ κόσμος ἐστίν.
destructible are destructible then the cosmos is
ὧ δ' ὑπερεθέμεθα, νῦν ἐπισκεπτέον. ποῖον μέρος τῆς γῆς, 125
what but we-deferred now must-be-examined what-sort-of part of-the earth
ἵνα ἀπὸ ταύτης ἀρξώμεθα, μεῖζον ἢ ἔλαττον, οὐ χρόνῳ
so-that from this we-may-begin greater or lesser not by-time
διαλύεται; λίθων οἱ κραταιότατοι ἆρ' οὐ μυδῶσι καὶ σήπονται
is-dissolved of-stones the strongest is-it not grow-damp and rot
καὶ κατὰ τὴν ἕξεως ἀσθένειαν — ἡ δ' ἐστὶ πνευματικὸς
and according-to the of-cohesion weakness this but is a-pneumatic
τόνος, δεσμὸς οὐκ ἄρρηκτος ἀλλὰ μόνον δυσδιάλυτος —
tension a-bond not unbreakable but only hard-to-dissolve
θρυπτόμενοι καὶ ῥέοντες εἰς λεπτὴν τὸ πρῶτον ἀναλύονται
being-crumbled and flowing into fine the first are-resolved
κόνιν, εἶθ' ὕστερον δαπανηθέντες ἐξαναλοῦνται; τί δ',
dust then later having-been-spent are-used-up what but
εἰ μὴ πρὸς ἀνέμων ῥιπίζοιτο τὸ ὕδωρ, ἀκίνητον ἐαθὲν
if not by winds should-be-fanned the water unmoved left

οὐχ ὑφ᾽ ἡσυχίας νεκροῦται; μεταβάλλει γοῦν καὶ
not by stillness is-it-deadened it-changes at-any-rate and
δυσωδέστατον γίνεται, οἷα ψυχὴν ἀφῃρημένον ζῷον.
most-foul-smelling becomes as of-soul deprived a-living-being
126 ἥ γε μὴν ἀέρος φθορὰ παντί τῳ δῆλον· νοσεῖν γὰρ καὶ
the at-least indeed of-air destruction to-every one (is)-clear to-be-sick for and
φθίνειν καὶ τρόπον τινὰ ἀποθνῄσκειν πέφυκεν. ἐπεὶ τί ἄν
to-decay and in-a-way some to-die it-is-by-nature since what —
τις μὴ στοχασάμενος ὀνομάτων εὐπρεπείας ἀλλὰ τἀληθοῦς
someone not aiming-at of-names seemliness but the-truth
εἴποι λοιμὸν εἶναι πλὴν ἀέρος θάνατον τὸ οἰκεῖον πάθος
would-say pestilence to-be except of-air death the proper affection
ἀναχέοντος ἐπὶ φθορᾷ πάντων ὅσα ψυχῆς μεμοίραται;
pouring-out for destruction of-all as-many-as of-soul have-a-share
127 τί χρὴ μακρηγορεῖν περὶ πυρός; ἀτροφῆσαν γὰρ
why must-(one) to-speak-at-length about fire having-lacked-nourishment for
αὐτίκα σβέννυται, χωλόν, ᾗ φασιν οἱ ποιηταί, γεγονὸς
at-once it-is-quenched lame as say the poets having-become
ἐξ ἑαυτοῦ· διὸ σκηριπτόμενον ὀρθοῦται κατὰ τὴν
out-of itself wherefore propped it-stands-upright according-to the
τῆς ἀναφθείσης ὕλης μονήν, ἐξαναλωθείσης δ᾽ ἀφανίζεται.
of-the kindled matter abiding (it)-having-been-used-up but it-vanishes
128 τὸ παραπλήσιον μέντοι καὶ τοὺς κατὰ τὴν Ἰνδικὴν
the like however also the in the Indian(-land)
δράκοντάς φασι πάσχειν· ἀνέρποντας γὰρ ἐπὶ τὰ μέγιστα
serpents they-say to-suffer creeping-up for upon the greatest
τῶν ζῴων, ἐλέφαντας, περὶ νῶτα καὶ νηδὺν ἅπασαν
of-the living-beings elephants around back and belly all
εἱλεῖσθαι, φλέβα δ᾽ ἣν ἂν τύχῃ διελόντας ἐμπίνειν
to-coil a-vein but whichever — it-chance having-cut-through to-drink-in
τοῦ αἵματος, ἀπλήστως ἐπισπωμένους βιαίῳ πνεύματι
of-the blood insatiably drawing-in with-violent breath

καὶ συντόνῳ ῥοίζῳ· μέχρι μὲν οὖν τινος ἐξαναλουμένους
and intense hissing up-to indeed then some(-point) being-drained
ἐκείνους ἀντέχειν ὑπ᾽ ἀμηχανίας ἀνασκιρτῶντας καὶ τῇ
those to-hold-out from helplessness leaping-up and with-the
προνομαίᾳ τὴν πλευρὰν τύπτοντας ὡς καθιξομένους τῶν
trunk the side striking as going-to-reach the
δρακόντων, εἶτα ἀεὶ κενουμένου τοῦ ζωτικοῦ, πηδᾶν μὲν
serpents then always being-emptied the vital(-part) to-leap indeed
μηκέτι δύνασθαι, κραδαινομένους δ᾽ ἑστάναι, μικρὸν δ᾽
no-longer to-be-able quivering but to-stand a-little but
ὕστερον καὶ τῶν σκελῶν ἐξασθενησάντων, κατασεισθέντας
later also the legs having-grown-weak having-been-shaken-down
ὑπὸ λιφαιμίας ἀποψύχειν, πεσόντας δὲ τοὺς αἰτίους τοῦ
by want-of-blood to-expire having-fallen but the causes of-the
θανάτου συναπολλύναι τρόπῳ τοιῷδε·
death to-destroy-together in-way such
μηκέτ᾽ ἔχοντες τροφὴν οἱ δράκοντες ὃν περιέθεσαν δεσμὸν 129
no-longer having nourishment the serpents which they-put-around bond
ἐπιχειροῦσιν ἐκλύειν ἀπαλλαγὴν ἤδη ποθοῦντες, ὑπὸ δὲ
attempt to-loosen release now longing-for by but
τοῦ βάρους τῶν ἐλεφάντων θλιβόμενοι πιέζονται, καὶ πολὺ
the weight of-the elephants being-squeezed they-are-pressed and much
μᾶλλον ἐπειδὰν τύχῃ στέριφον καὶ λιθῶδες τὸ ἔδαφος·
more whenever chances firm and stony the ground
ἰλυσπώμενοι γὰρ καὶ πάντα ποιοῦντες εἰς διάλυσιν,
wriggling for and all(-things) doing for loosing
ὑπὸ τῆς τοῦ πιέσαντος βίας πεδηθέντες, ἑαυτοὺς
by the of-the having-pressed(-one) force fettered themselves
πολυτρόπως ἐν ἀμηχάνοις καὶ ἀπόροις γυμνάσαντες
in-many-ways in helpless and pathless(-straits) having-exercised
ἐξασθενοῦσι καὶ καθάπερ οἱ καταλευσθέντες ἢ τείχους
they-grow-weak and just-as the(-ones) stoned or a-wall

αἰφνίδιον ἐπενεχθέντος προκαταληφθέντες, οὐδ' ὅσον
suddenly having-fallen-upon(-them) caught-beforehand not-even so-much-as
ἀνακύψαι δυνάμενοι, πνιγῇ τελευτῶσιν. εἰ δὴ τῶν
to-lift-the-head being-able by-suffocation they-die if indeed of-the
μερῶν ἕκαστον τοῦ κόσμου φθορὰν ὑπομένει, δῆλον ὅτι
parts each of-the cosmos destruction undergoes (it-is)-clear that
καὶ ὁ ἐξ αὐτῶν παγὶς κόσμος ἄφθαρτος οὐκ ἔσται.
also the out-of them fixed cosmos indestructible not will-be
130 Τὸν δὲ τέταρτον καὶ λοιπὸν λόγον ἀκριβωτέον ὧδε, φασίν·
the but fourth and remaining argument must-be-made-exact thus they-say
εἰ ὁ κόσμος ἀίδιος ἦν, ἦν ἂν καὶ τὰ ζῷα ἀίδια
if the cosmos everlasting were would-be — also the living-beings everlasting
καὶ πολύ γε μᾶλλον τὸ τῶν ἀνθρώπων γένος, ὅσῳ
and much at-least more the of-the men race by-as-much-as
καὶ τῶν ἄλλων ἄμεινον. ἀλλὰ καὶ ὀψίγονον φανῆναι
also than-the others (it-is)-better but also late-born to-appear
τοῖς βουλομένοις ἐρευνᾶν τὰ φύσεως· εἰκὸς γὰρ
to-the(-ones) wishing to-search the(-things) of-nature likely for
μᾶλλον δ' ἀναγκαῖον ἀνθρώποις συνυπάρξαι τὰς τέχνας ὡς
rather but necessary with-men to-have-coexisted the arts as
ἂν ἰσήλικας, οὐ μόνον ὅτι λογικῇ φύσει τὸ ἐμμέθοδον
— coeval not only because to-a-rational nature the methodical
οἰκεῖον, ἀλλὰ καὶ ὅτι ζῆν ἄνευ τούτων οὐκ ἔστιν.
(is)-proper but also because to-live without these not is-possible
131 ἴδωμεν οὖν τοὺς ἑκάστων χρόνους ἀλογήσαντες τῶν
let-us-see then the of-each times having-disregarded the
ἐπιτραγῳδουμένων θεοῖς μύθων *** εἰ δὲ μὴ ἀίδιος
tragically-told-of gods myths (lacuna) if but not everlasting
ἄνθρωπος, οὐδ' ἄλλο τι ζῷον, ὥστ' οὐδ' αἱ δεδεγμέναι
(is)-man neither other any living-being so-that neither the having-received

ταῦτα χώραι, γῆ καὶ ὕδωρ καὶ ἀήρ· ἐξ ὧν τὸ φθαρτὸν
these rooms earth and water and air from which the destructible
εἶναι τὸν κόσμον δῆλόν ἐστιν.
to-be the cosmos clear is

XIX · THE REPLIES: MOUNTAINS AND THE SEA

This quibbling must be met. Mountains, like trees, lose some parts and grow others, though slowly. The fiery element shut in the earth is driven upward, draws much earthy substance with it to a peak, and binds it against the rains. As for the sea, look at the opposite too: Sicily was torn from Italy, three cities of the Peloponnese were swallowed, and Atlantis, Plato says, sank in a day and a night. The sea withdraws from some places and floods others.

Ἀναγκαῖον δὲ πρὸς τὴν τοσαύτην εὑρεσιλογίαν ἀπαντῆσαι, 132
(it-is)-necessary but toward the so-great quibbling to-meet
μή τις τῶν ἀπειροτέρων ἐνδοὺς ὑπαχθῇ· καὶ
lest someone of-the more-inexperienced having-yielded be-led-astray and
ἀρκτέον γε τῆς ἀντιρρήσεως ἀφ' οὗ καὶ τῆς ἀπάτης
(one)-must-begin at-least the refutation from which also the deception
οἱ σοφισταί. τὰς ἀνωμαλίας οὐκέτ' ἐχρῆν εἶναι τῆς γῆς,
the sophists the unevennesses no-longer ought to-be of-the earth
εἴπερ ἀίδιος ἦν ὁ κόσμος; διὰ τί, ὦ γενναῖοι;
if-indeed everlasting were the cosmos because-of what O noble(-ones)
φήσουσι γὰρ ἕτεροι παρελθόντες, ὅτι δένδρων οὐδὲν
will-say for others having-come-forward that from-trees in-nothing
αἱ φύσεις τῶν ὀρῶν διαφέρουσιν, ἀλλὰ καθάπερ ἐκεῖνα
the natures of-the mountains differ but just-as those

καιροῖς μέν τισι φυλλορροεῖ καιροῖς δὲ πάλιν ἀνηβᾷ —
at-seasons indeed some shed-leaves at-seasons but again grow-young
διὸ καὶ τὸ ποιητικὸν εὖ εἴρηται
wherefore also the poetic(-saying) well has-been-said

„φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
leaves the-ones indeed — wind groundward pours others but — wood
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη" —,
flourishing grows of-spring but comes-on (the)-season

τὸν αὐτὸν τρόπον καὶ τῶν ὀρῶν τὰ μὲν ἀποθραύεται
the same way also of-the mountains the-ones indeed are-broken-off
μέρη, τὰ δὲ προσφύεται.
parts the-others but grow-on
133 μακροῖς δὲ χρόνοις ἡ πρόσφυσις καθίσταται γνώριμος,
in-long but times the growing-on becomes known
διότι τὰ μὲν δένδρα ὠκυτέρᾳ χρώμενα τῇ φύσει θᾶττον
because the indeed trees a-swifter using the nature faster
καταλαμβανομένην ἔχει τὴν ἐπίδοσιν, τὰ δ' ὄρη
apprehended have the advance the but mountains
βραδυτέρᾳ, διὸ καὶ τὰς ἐκφύσεις αὐτῶν αἰσθητὰς ὅτι
a-slower wherefore also the outgrowths of-them perceptible except
μὴ χρόνῳ μακρῷ μόλις εἶναι συμβέβηκεν.
— in-time long scarcely to-be has-come-about
134 ἐοίκασί γε τὸν τρόπον τῆς γενέσεως αὐτῶν ἀγνοεῖν,
they-seem at-least the way of-the coming-to-be of-them to-be-ignorant-of
ἐπεὶ κἂν ἴσως αἰδεσθέντες ἡσύχασαν. φθόνος δ'
since even perhaps having-been-ashamed they-would-have-kept-quiet grudge but
οὐδεὶς ἀναδιδάσκειν· ἔστι δ' οὔτε νέον τὸ λεγόμενον οὔτε
(there-is)-none to-teach-anew is but neither new the said(-thing) nor

ῥήμαθ᾽ ἡμῶν, ἀλλὰ παλαιὰ σοφῶν ἀνδρῶν, οἷς οὐδὲν
words of-us but ancient of-wise men by-whom nothing
ἀδιερεύνητον τῶν εἰς ἐπιστήμην ἀναγκαίων ἀπολέλειπται.
unsearched of-the for knowledge necessary(-things) has-been-left
ὅταν τὸ κατακεκλεισμένον ἐν τῇ γῇ πυρῶδες ἄνω τῇ τοῦ 135
when the shut-up in the earth fiery(-stuff) upward by-the of-the
πυρὸς ἐλαύνηται φυσικῇ δυνάμει, πρὸς τὸν οἰκεῖον τόπον
fire is-driven natural power toward the proper place
στείχει, κἄν τινος λάβηται βραχείας ἀναπνοῆς, ἄνω
it-goes and-if some it-take-hold-of brief breathing-space upward
μὲν συνανασπᾷ πολλὴν τῆς γεώδους οὐσίας, ὅσην
indeed it-draws-up-with(-it) much of-the earthy substance as-much-as
ἂν οἷόν τε ᾖ, ἔξω δ᾽ ἐπιγενόμενον φέρεται βραδύτερον,
— possible — it-be outside but having-come it-is-borne more-slowly
καὶ μέχρι πολλοῦ συμπαρελθεῖν βιασθεῖσα, πρὸς
and up-to much to-go-along-with (the-substance)-having-been-forced toward
μήκιστον ἀρθεῖσα ὕψος, στέλλεται κορυφουμένη καὶ πρὸς
farthest raised height it-is-contracted being-brought-to-a-peak and toward
ὀξεῖαν ἀποτελευτᾷ κορυφὴν τὸ πυρὸς σχῆμα μιμουμένη.
a-sharp ends peak the of-fire figure imitating
γίνεται γὰρ τοῦ κουφοτάτου καὶ βαρυτάτου τότε, τῶν 136
comes-to-be for of-the lightest and heaviest then of-the
φύσει ἀντιπάλων, ἀναγκαία συρραξάντων διαμάχη, πρὸς
by-nature rivals a-necessary having-clashed struggle toward
τὴν οἰκείαν ἑκατέρου χώραν ἐπειγομένου καὶ πρὸς τὸ
the proper of-each room hastening and against the
βιαζόμενον ἀντιτείνοντος· τὸ μὲν δὴ πῦρ συνανέλκον γῆν
forcing(-thing) straining-against the indeed indeed fire drawing-up-with(-it) earth
ὑπὸ τοῦ περὶ αὐτὴν νευστικοῦ βρίθειν ἀναγκάζεται,
by the about it downward-tendency to-be-weighed-down is-forced
ἡ δὲ γῆ κατωτάτω ταλαντεύουσα τῷ τοῦ πυρὸς
the but earth lowest sinking by-the of-the fire

ἀνωφοίτῳ συνεπελαφρισθεῖσα μετέωρος ἐξαίρεται καὶ
upward-going(-ness) having-been-lightened-with aloft is-lifted and
κρατηθεῖσα μόλις ὑπὸ δυνατωτέρας τῆς ἐπικουφιζούσης
having-been-mastered scarcely by a-mightier the lightening
ἰσχύος ἄνω πρὸς τὴν τοῦ πυρὸς ἕδραν ὠθεῖται κἀνίσταται.
strength upward toward the of-the fire seat is-thrust and-stands-up
137 τί οὖν θαυμαστόν, εἰ μὴ τὰ ὄρη ταῖς τῶν ὑετῶν φοραῖς
what then (is)-wonderful if not the mountains by-the of-the rains rushes
ἐξανήλωται, τῆς συνεχούσης αὐτὰ δυνάμεως, ὑφ' ἧς καὶ
have-been-used-up the holding-together them power by which also
διανίσταται, μάλα παγίως καὶ κραταιῶς ἐνειλημμένης;
they-stand-up very firmly and strongly having-taken-hold
λυθέντος γὰρ δεσμοῦ τοῦ συνέχοντος, εἰκὸς ἦν διαλυθῆναι
having-been-loosed for bond the holding-together likely it-was to-be-dissolved
καὶ πρὸς ὕδατος σκεδασθῆναι, δυνάμει δὲ σφιγγόμενα τῇ τοῦ
and by water to-be-scattered by-power but bound-tight the of-the
πυρὸς στεγανώτερον πρὸς τὰς τῶν ὑετῶν φορὰς ἀντέχει.
fire more-tightly against the of-the rains rushes they-hold-out
ταῦτα μὲν οὖν ἡμῖν λελέχθω περὶ τοῦ τὴν ἀνωμαλίαν
these indeed then by-us let-be-said about the the unevenness
τῆς γῆς πίστιν οὐκ εἶναι γενέσεως καὶ φθορᾶς κόσμου.
of-the earth proof not to-be of-coming-to-be and of-destruction of-cosmos
138 Πρὸς δὲ τὸ ἀπὸ τῆς μειώσεως τῆς θαλάττης ἐπιχειρηθὲν
against but the from the diminution of-the sea argued
ἐκεῖνο δεόντως ἂν λέγοιτο· μὴ τὰς ἀνασχούσας νήσους
that duly — would-be-said not the having-risen islands
αὐτὸ μόνον ἀεὶ μηδ' εἴ τινες ἀποτομαὶ κατακλυζόμεναι
itself only always nor if some cut-off(-parts) being-flooded
τὸ πάλαι χρόνοις αὖθις ἠπειρώθησαν σκοπεῖτε —
the long-ago in-times afterward became-mainland consider
φυσιολογίας γὰρ ἀντίπαλον φιλονεικία τριπόθητον
of-inquiry-into-nature for a-rival (is)-contentiousness thrice-desired

ἡγουμένης ἀλήθειαν ἰχνηλατεῖν —, ἀλλὰ πολυπραγμονεῖτε
considering truth to-track but be-busy-about
καὶ τοὐναντίον, ὅσαι μὲν ἐν ἠπείροις οὐ παράλιοι
also the-contrary how-many indeed in mainlands not coastal
μόνον ἀλλὰ καὶ μεσόγειοι μοῖραι κατεπόθησαν, ὅση δὲ
only but also inland portions were-swallowed-down how-much but
χέρσος θαλαττωθεῖσα μυριοφόροις ναυσὶν ἐμπλεῖται.
dry-land turned-to-sea by-ten-thousand-carrying ships is-sailed-in
ἢ τὴν περὶ τὸν ἱερώτατον Σικελικὸν πορθμὸν ᾄδομένην 139
or the about the most-sacred Sicilian strait sung
ἱστορίαν ἀγνοεῖτε; ἦν μὲν γὰρ τὸ παλαιὸν ἠπείρῳ
history are-you-ignorant-of was indeed for the ancient(-time) to-mainland
Ἰταλίᾳ Σικελία συνάπτουσα, μεγάλων δὲ τῶν παρ᾽ ἑκάτερα
Italy Sicily joining great but the on either(-side)
πελαγῶν βιαίοις πνεύμασιν ἐξ ἐναντίας ἐπιδραμόντων,
seas by-violent winds from contrary having-rushed-upon
ἡ μεθόριος ἐπεκλύσθη καὶ ἀνερράγη, παρ᾽ ἣν καὶ πόλις
the border(-land) was-flooded and was-broken-up beside which also a-city
ἐπώνυμος τοῦ πάθους Ῥήγιον κτισθεῖσα ὠνομάσθη. καὶ
named-after the calamity Rhegium founded was-named and
τοὐναντίον οὗ προσεδόκησεν ἄν τις ἀπέβη· συνεζεύχθη
the-contrary of-what would-have-expected — someone came-out were-yoked-together
μὲν γὰρ τὰ τέως διεστῶτα πελάγη κατὰ τὴν σύρρυσιν
indeed for the until-then standing-apart seas according-to the flowing-together
ἑνωθέντα, ἡ δὲ ἡνωμένη γῆ τῷ μεθορίῳ πορθμῷ διεζεύχθη,
united the but united land by-the bordering strait was-disjoined
παρ᾽ ὃν ἤπειρος οὖσα Σικελία νῆσος ἐβιάσθη γενέσθαι.
through which mainland being Sicily an-island was-forced to-become

140 πολλὰς δὲ καὶ ἄλλας λόγος τῆς θαλάττης
many but also other (there-is)-report the sea
ὑπερσχούσης ἠφανίσθαι πόλεις καταποθείσας, ἐπεὶ
having-risen-over to-have-vanished cities swallowed-down since
καὶ κατὰ Πελοπόννησόν φασι τρεῖς

„Αἴγειραν Βοῦράν τε καὶ ὑψηλὴν Ἑλίκειαν,
Aegeira Bura both and lofty Heliceia
τείχεσιν ἣ τάχ᾽ ἔμελλε περὶ βρύα μυρία φύσειν“,
on-walls which soon was-going around seaweeds countless to-grow

εὐδαίμονας τὸ πάλαι γενομένας πολλῇ τοῦ πελάγους
prosperous the long-ago having-been by-much of-the sea
ἐπικλυσθῆναι φορᾷ.
to-have-been-flooded rush

141 ἡ δὲ Ἀτλαντὶς νῆσος, „ἅμα Λιβύης καὶ Ἀσίας μείζων“, ᾗ
the but Atlantis island together than-Libya and Asia greater as
φησιν ἐν Τιμαίῳ Πλάτων, ἡμέρᾳ μιᾷ καὶ νυκτὶ „σεισμῶν
says in Timaeus Plato in-day one and night earthquakes
ἐξαισίων καὶ κατακλυσμῶν γενομένων δῦσα κατὰ
extraordinary and floods having-come-to-be having-sunk beneath
τῆς θαλάττης ἐξαίφνης ἠφανίσθη“, γενομένη πέλαγος, οὐ
the sea suddenly vanished having-become a-sea not
πλωτόν, ἀλλὰ βαραθρῶδες.
navigable but abyss-like

142 οὐδὲν οὖν εἰς τὸ φθείρεσθαι τὸν κόσμον ἡ πλασθεῖσα
in-nothing then toward the to-be-destroyed the cosmos the feigned
τῷ λόγῳ μείωσις τῆς θαλάττης συνεργεῖ· φαίνεται
by-the argument diminution of-the sea works-together it-appears
γὰρ ὧν μὲν ἐξαναχωροῦσα, τὰ δ᾽ ἐπικλύζουσα.
for from-some indeed withdrawing the-others but flooding

ἐχρῆν δὲ μὴ θάτερον τῶν γινομένων ἀλλὰ
it-was-necessary but not the-one of-the happening(-things) but
συνάμφω θεωροῦντας ἐπικρίνειν, ἐπεὶ κἀν τοῖς περὶ βίον
both-together contemplating to-decide since also-in the about life
ἀμφισβητήμασιν ὁ νόμιμος δικαστής, πρὶν τῶν ἀντιδίκων
disputes the lawful judge before the opponents
ἀκοῦσαι, γνώμην οὐκ ἀποφανεῖται.
to-hear judgment not will-declare

XX · THE REPLIES: PARTS AND ARTS

The third argument refutes itself. A thing is destructible if all its parts perish together, and a man who loses a fingertip lives. Each element changes into its neighbor and is made immortal rather than destroyed. To examine mankind by the arts is silliness, for the cosmos would be barely a thousand years old. Fire and flood in turn destroy most men over long periods, and the arts fail with them and are constituted again. The objections to each point are to be shown later.

Καὶ μὴν ὁ τρίτος λόγος ἐξ ἑαυτοῦ διελέγχεται, μὴ 143
and indeed the third argument out-of itself is-refuted not
ὑγιῶς ἐρωτηθεὶς ἀπὸ τῆς εὐθὺς ἐν ἀρχῇ φάσεως. οὐ γὰρ
soundly propounded from the at-once in beginning statement not for
δήπουθεν οὗ πάντα τὰ μέρη φθείρεται φθαρτόν ἐστιν
surely of-which all the parts are-destroyed destructible is
ἐκεῖνο, ἀλλ᾽ οὗ πάντα τὰ μέρη ἅμα καὶ ἐν ταὐτῷ
that but of-which all the parts together and in the-same
καὶ ἀθρόα κατὰ τὸν αὐτὸν χρόνον, ἐπεὶ καὶ ἄκρον
and all-at-once at the same time since also tip
ἀποκοπείς τις δάκτυλον ζῇν οὐ κεκώλυται, εἰ δὲ τὴν
having-had-cut-off someone of-finger to-live not has-been-prevented if but the
κοινωνίαν τῶν μερῶν καὶ μελῶν πᾶσαν, αὐτίκα τελευτήσει.
communion of-the parts and limbs all at-once he-will-die

144 τὸν αὐτὸν οὖν τρόπον, εἰ μὲν συλλήβδην ἁπαξάπαντα τὰ
the same then way if indeed collectively all-together the
στοιχεῖα ὑφ' ἕνα καιρὸν ἠφανίζετο, φάσκειν ἐνδέχεσθαι τὸν
elements at one moment were-vanishing to-assert to-admit the
κόσμον φθορὰν ἦν ἀναγκαῖον· εἰ δ' ἕκαστον ἰδίᾳ πρὸς
cosmos destruction it-was necessary if but each separately toward
τὴν τοῦ γείτονος μεταβάλλει φύσιν, ἀθανατίζεται μᾶλλον
the of-the neighbor changes nature it-is-made-immortal rather
ἢ φθείρεται κατὰ τὸ φιλοσοφηθὲν ὑπὸ τοῦ τραγικοῦ
than is-destroyed according-to the philosophized by the tragedian

„θνῄσκει δ' οὐδὲν τῶν γιγνομένων,
dies but nothing of-the(-things) coming-to-be
διακρινόμενον δ' ἄλλο πρὸς ἄλλο
being-separated but one toward another
μορφὴν ἑτέραν ἀπέδειξεν."
a-shape other it-displayed

145 Παντελής γε μὴν εὐήθεια τὸ γένος τῶν ἀνθρώπων
complete at-least indeed (is)-silliness the race of-the men
ἀπὸ τῶν τεχνῶν ἐξετάζεσθαι· τῇ γὰρ περὶ τὸν λόγον
from the arts to-be-examined the for about the argument
ἀτοπίᾳ τις ἀκολουθήσας νέον τὸν κόσμον ἀποφανεῖ
absurdity someone having-followed new the cosmos will-declare
κομιδῇ μόλις πρὸ χιλίων παγέντα ἐνιαυτῶν, ἐπεὶ καὶ
quite scarcely before a-thousand fixed years since also
οὓς παρειλήφαμεν τῶν ἐπιστημῶν εὑρετὰς τὸν λεχθέντα
whom we-have-received of-the sciences (as)-discoverers the said
τῶν ἐνιαυτῶν ἀριθμὸν οὐχ ὑπερβάλλουσιν.
of-the years number not they-exceed

εἰ δὲ δὴ καὶ λεκτέον τὰς τέχνας ἰσήλικας ἀνθρώπων 146
if but indeed also (one)-must-say the arts coeval of-men
γένει, μεθ' ἱστορίας φυσικῆς ἀλλ' οὐκ ἀπερισκέπτως καὶ
with-race with history natural but not inconsiderately and
ῥᾳθύμως λεκτέον. ἡ δ' ἱστορία τίς; φθοραὶ τῶν
carelessly (one)-must-say the but history (is)-what destructions of-the(-things)
κατὰ γῆν, οὐκ ἀθρόων ἁπάντων ἀλλὰ τῶν πλείστων,
upon earth not all-at-once of-all but of-the most
δυσὶ ταῖς μεγίσταις αἰτίαις ἀνατίθενται, πυρὸς καὶ ὕδατος
to-two the greatest causes are-ascribed of-fire and of-water
ἀλέκτοις φοραῖς· κατασκήπτειν δ' ἑκατέραν ἐν μέρει
unspeakable rushes to-fall-upon but each in turn
φασὶν ἐν πάνυ μακραῖς ἐνιαυτῶν περιόδοις.
they-say in very long of-years periods
ὅταν μὲν οὖν ἔμπρησις καταλαμβάνῃ, ῥεῦμα αἰθερίου πυρὸς 147
when indeed then burning seizes a-stream of-ethereal fire
ἄνωθεν ἐκχεόμενον πολλαχῇ σκεδάννυσθαι, μεγάλα κλίματα
from-above poured-out in-many-places to-be-scattered great regions
τῆς οἰκουμένης ἐπιτρέχον· ὅταν δὲ κατακλυσμός, ἅπασαν
of-the inhabited(-world) overrunning when but flood all
τὴν ὕδατος κατασύρειν φύσιν, αὐθιγενῶν καὶ χειμάρρων
the of-water to-sweep-down nature native and torrent
ποταμῶν οὐ πλημμυρούντων μόνον ἀλλὰ καὶ τὸ καθεστὸς
rivers not being-in-flood only but also the established
προσυπερβαλλόντων τῆς ἐπιβάσεως καὶ τὰς ὄχθας ἢ τῇ
exceeding-besides of-the rise and the banks either by-the
βίᾳ παραρρηγνύντων ἢ ὑπερπηδώντων ἀναβάσει τῇ πρὸς
force breaking-through or leaping-over by-ascent the toward
μήκιστον ὕψος· ὅθεν ὑπερβλύσαντας εἰς τὴν παρακειμένην
farthest height whence having-overflowed into the adjacent
ἀναχεῖσθαι πεδιάδα, τὴν δὲ τὸ μὲν πρῶτον εἰς μεγάλας
to-be-poured-out plain this but the indeed first into great

λίμνας διανέμεσθαι, πρὸς τὰ κοιλότερα ἀεὶ τοῦ ὕδατος
lakes to-be-divided toward the more-hollow(-places) always the water
συνίζοντος, αὖθις δ᾽ ἐπιρρέοντος καὶ τοὺς μεθορίους ἰσθμοὺς
settling afterward but flowing-on and the bordering isthmuses
κατακλύζοντος, οἷς διεκρίνοντο αἱ λίμναι, εἰς μέγεθος
flooding by-which were-separated the lakes into magnitude
ἀχανοῦς πελάγους κατὰ τὴν πολλῶν ἕνωσιν ἀποκρίνεσθαι.
of-a-vast sea according-to the of-many union to-be-separated-off
148 πρὸς δὲ μαχομένων δυνάμεων ἐν μέρει τοὺς ἐν τοῖς
by but fighting powers in turn the(-ones) in the
ἐναντίοις οἰκοῦντας τόποις ἀπόλλυσθαι, πυρὶ μὲν τοὺς ἐν
contrary dwelling places to-perish by-fire indeed the(-ones) in
ὄρεσι καὶ γεωλόφοις καὶ δυσύδροις χωρίοις, ἅτ᾽ οὐκ
mountains and hills and ill-watered places inasmuch-as not
ἔχοντας φύσει πυρὸς ἀμυντήριον ἄφθονον ὕδωρ, ἔμπαλιν δ᾽
having by-nature of-fire (the)-defense ungrudging water contrariwise but
ὕδατι τοὺς παρὰ ποταμοῖς ἢ λίμναις ἢ θαλάττῃ· γειτόνων
by-water the(-ones) beside rivers or lakes or sea neighbors
γὰρ ἅπτεσθαι φιλεῖ τὰ κακὰ πρώτων ἢ καὶ μόνων.
for to-touch love the evils first or also only
149 κατὰ δὴ τοὺς λεχθέντας τρόπους δίχα μυρίων ἄλλων
according-to indeed the said ways apart-from countless other
βραχυτέρων φθειρομένου τοῦ πλείστου μέρους ἀνθρώπων,
smaller being-destroyed the most part of-men
ἐπιλείπειν ἐξ ἀνάγκης καὶ τὰς τέχνας· δίχα γὰρ τοῦ
to-fail of necessity also the arts apart-from for the
μεθοδεύοντος οὐκ εἶναι καθ᾽ αὑτὴν ἰδεῖν ἐπιστήμην.
(one)-practicing-by-method not to-be-possible by itself to-see knowledge
ἐπειδὰν δὲ αἱ μὲν κοιναὶ νόσοι χαλάσωσιν, ἄρξηται
whenever but the indeed common diseases slacken begins
δὲ ἀνηβᾶν καὶ βλαστάνειν τὸ γένος ἐκ τῶν μὴ
but to-grow-young and to-sprout the race out-of the(-ones) not

προκαταληφθέντων τοῖς ἐπιβρίσασι δεινοῖς, ἄρχεσθαι καὶ
caught-beforehand by-the having-pressed-upon terrors to-begin also
τὰς τέχνας πάλιν συνίστασθαι, οὐ τότε πρῶτον γενομένας,
the arts again to-be-constituted not then first having-come-to-be
ἀλλὰ τῇ μειώσει τῶν ἐχόντων ὑποσπανισθείσας.
but by-the diminution of-the(-ones) having(-them) having-grown-scarce
Ἃ μὲν οὖν περὶ ἀφθαρσίας τοῦ κόσμου παρειλήφαμεν, 150
what indeed then about indestructibility of-the cosmos we-have-received
εἴρηται κατὰ δύναμιν. τὰς δὲ πρὸς ἕκαστον ἐναντιώσεις
has-been-said according-to ability the but against each oppositions
ἐν τοῖς ἔπειτα δηλωτέον.
in the(-things) thereafter must-be-disclosed

PLOTINUS

ΠΕΡΙ ΑΙΩΝΟΣ ΚΑΙ ΧΡΟΝΟΥ

Ennead III.7 · On Eternity and Time

We say that eternity belongs to the everlasting nature and time to what comes to be, and think we have a clear impression of both; but when we try to approach them we are at a loss, and are content to repeat the ancients. Some of the blessed philosophers found the truth, and we must ask which. First we ask what eternity is, since once the model is known its image, time, will be clear; or one who grasps time may rise by recollection to what it resembles.

Τὸν αἰῶνα καὶ τὸν χρόνον ἕτερον λέγοντες ἑκάτερον εἶναι
the eternity and the time different saying each to-be
καὶ τὸν μὲν περὶ τὴν ἀΐδιον εἶναι φύσιν, τὸν δὲ χρόνον
and the(-one) indeed about the everlasting to-be nature the but time
περὶ τὸ γινόμενον καὶ τόδε τὸ πᾶν, αὐτόθεν μὲν καὶ
about the(-thing) coming-to-be and this the all straightway indeed and
ὥσπερ ταῖς τῆς ἐννοίας ἀθροωτέραις ἐπιβολαῖς ἐναργές
as by-the of-the conception more-concentrated applications clear
τι παρ᾽ αὑτοῖς περὶ αὐτῶν ἐν ταῖς ψυχαῖς ἔχειν πάθος
something with ourselves about them in the souls to-have affection
νομίζομεν λέγοντές τε ἀεὶ καὶ παρ᾽ ἅπαντα ὀνομάζοντες.
we-think saying both always and at every(-turn) naming(-them)
πειρώμενοι μὴν εἰς ἐπίστασιν αὐτῶν ἰέναι καὶ οἷον ἐγγὺς
trying indeed into attention(-to) them to-go and as-it-were near
προσελθεῖν πάλιν αὖ ταῖς γνώμαις ἀποροῦντες τὰς τῶν
to-approach again in-turn in-the judgments being-at-a-loss the of-the
παλαιῶν ἀποφάσεις περὶ αὐτῶν ἄλλως ἄλλας, τάχα δὲ
ancients declarations about them differently different(-ones) perhaps and
καὶ ἄλλως τὰς αὐτὰς λαβόντες ἐπὶ τούτων ἀναπαυσάμενοι
also differently the same(-ones) having-taken on these having-rested
καὶ αὔταρκες νομίσαντες, εἰ ἔχοιμεν ἐρωτηθέντες τὸ
and sufficient having-thought(-it) if we-were-able having-been-asked the(-thing)
δοκοῦν ἐκείνοις λέγειν, ἀγαπήσαντες ἀπαλλαττόμεθα τοῦ
seeming to-them to-say having-been-content we-are-released from-the

ζητεῖν ἔτι περὶ αὐτῶν. εὑρηκέναι μὲν οὖν τινας τῶν
to-seek further about them to-have-found indeed then some of-the
ἀρχαίων καὶ μακαρίων φιλοσόφων τὸ ἀληθὲς δεῖ νομίζειν·
ancient and blessed philosophers the truth must to-think
τίνες δὲ οἱ τυχόντες μάλιστα, καὶ πῶς ἂν καὶ
which(-ones) but the(-ones) having-hit(-it) most and how — also
ἡμῖν σύνεσις περὶ τούτων γένοιτο, ἐπισκέψασθαι
for-us understanding about these would-come-about to-examine
προσήκει. καὶ πρότερον περὶ τοῦ αἰῶνος ζητεῖν, τί ποτε
it-is-fitting and first about the eternity to-seek what ever
νομίζουσιν εἶναι αὐτὸν οἱ ἕτερον τοῦ χρόνου τιθέντες
they-think to-be it those different from-the time positing(-it)
εἶναι· γνωσθέντος γὰρ τοῦ κατὰ τὸ παράδειγμα
to-be having-been-known for the(-thing) according-to the model
ἑστῶτος καὶ τὸ τῆς εἰκόνος αὐτοῦ, ὃν δὴ χρόνον
standing also the(-thing) of-the image of-it which indeed time
λέγουσιν εἶναι, τάχα ἂν σαφὲς γένοιτο. εἰ δέ τις πρὸ
they-say to-be perhaps — clear would-become if and anyone before
τοῦ τὸν αἰῶνα θεάσασθαι τὸν χρόνον ὅς ἐστι φαντασθείη,
— the eternity to-behold the time what it-is should-imagine
γένοιτ᾽ ἂν καὶ τούτῳ ἐντεῦθεν ἐκεῖ κατὰ ἀνάμνησιν
it-would-be-possible — also for-this(-one) from-here there by-way-of recollection
ἐλθόντι ᾧ ἄρα ὡμοίωτο ὁ χρόνος θεάσασθαι,
having-come (that)-to-which then had-been-likened the time to-behold
εἴπερ ὁμοιότητα οὗτος πρὸς ἐκεῖνον ἔχει.
if-indeed likeness this(-one) toward that(-one) has

Is eternity the intelligible substance, as some call time the whole heaven? That both are most august does not make them one: Plato calls the model's nature eternal, so eternity is about it or present to it. Nor is it rest, as time is called motion: rest would not be eternal, since the eternal shares in eternity, and eternal motion would be at rest; and the rest of substance leaves the other genera outside eternity. Eternity is also in one and unextended, as rest is not: it shares in rest but is not rest itself.

τίνα οὖν ποτε χρὴ φάναι τὸν αἰῶνα εἶναι; ἆρά γε τὴν
what then ever (one)-must to-say the eternity to-be is-it at-least the
νοητὴν αὐτὴν οὐσίαν, ὥσπερ ἂν εἴ τις λέγοι τὸν χρόνον
intelligible itself substance as — if someone should-say the time
τὸν σύμπαντα οὐρανὸν καὶ κόσμον εἶναι; καὶ γὰρ αὖ καὶ
the whole heaven and cosmos to-be and for again also
ταύτην τὴν δόξαν ἔσχον τινές, φασι, περὶ τοῦ χρόνου. ἐπεὶ
this the opinion held some they-say about the time since
γὰρ σεμνότατόν τι τὸν αἰῶνα εἶναι φανταζόμεθα καὶ
for most-august something the eternity to-be we-imagine and
νοοῦμεν, σεμνότατον δὲ τὸ τῆς νοητῆς φύσεως, καὶ
we-think most-august and the(-thing) of-the intelligible nature and
οὐκ ἔστιν εἰπεῖν ὅτι σεμνότερον ὁποτερονοῦν· τοῦ
not it-is(-possible) to-say that more-august either-one-whatever of-the(-one)
δὲ ἐπέκεινα οὐδὲ τοῦτο κατηγορητέον· εἰς ταὐτὸν ἄν
but beyond not-even this (is)-to-be-predicated into the-same —
τις οὕτω συνάγοι. καὶ γὰρ αὖ ὅ τε κόσμος
someone thus would-bring(-them)-together and for again the both cosmos
ὁ νοητὸς ὅ τε αἰὼν περιεκτικὰ ἄμφω καὶ τῶν αὐτῶν.
the intelligible the and eternity encompassing both and of-the same(-things)
ἀλλ' ὅταν τὸ ἕτερον ἐν θατέρῳ λέγωμεν κεῖσθαι, καὶ ὅταν
but when the one in the-other we-say to-lie and when
τὸ αἰώνιον κατηγορῶμεν αὐτῶν· ἡ μὲν γάρ, φησι, τοῦ
the eternal we-predicate of-them the indeed for he-says of-the

παραδείγματος φύσις ἐτύγχανεν οὖσα αἰώνιος· ἄλλο τὸν
model nature happened being eternal other the
αἰῶνα πάλιν αὖ λέγομεν, εἶναι μέντοι περὶ ἐκείνην ἢ
eternity again in-turn we-say to-be however about that(-nature) or
ἐν ἐκείνῃ ἢ παρεῖναι ἐκείνῃ φαμέν. τὸ δὲ σεμνὸν ἑκάτερον
in it or to-be-present to-it we-say the but august each
εἶναι ταυτότητα οὐ δηλοῖ· ἴσως γὰρ ἂν καὶ τῷ ἑτέρῳ
to-be identity not shows perhaps for — also to-the one
αὐτῶν παρὰ τοῦ ἑτέρου τὸ σεμνὸν γίνοιτο. ἥ τε
of-them from the other the august(-quality) would-come the and
περιοχὴ τῷ μὲν ὡς μερῶν ἔσται, τῷ δὲ αἰῶνι
encompassing for-the(-one) indeed as of-parts will-be for-the but eternity
ὁμοῦ τὸ ὅλον οὐχ ὡς μέρος, ἀλλ᾽ ὅτι πάντα τὰ τοιαῦτα
together the whole not as part but because all the such(-things)
οἷα αἰώνια κατ᾽ αὐτόν. ἀλλ᾽ ἆρα κατὰ τὴν στάσιν
as (are)-eternal according-to it but is-it according-to the rest
φατέον ἐκεῖ τὸν αἰῶνα εἶναι, ὥσπερ ἐνταῦθα τὸν χρόνον
(one)-must-say there the eternity to-be as here the time
κατὰ τὴν κίνησίν φασιν; ἀλλ᾽ εἰκότως ἄν τις τὸν
according-to the motion they-say but reasonably — someone the
αἰῶνα ζητήσειε πότερον ταὐτὸν τῇ στάσει λέγοντες ἢ οὐχ
eternity would-ask whether the-same as-the rest saying(-it) or not
ἁπλῶς, ἀλλὰ τῇ στάσει τῇ περὶ τὴν οὐσίαν. εἰ μὲν γὰρ
simply but as-the rest the about the substance if indeed for
τῇ στάσει ταὐτόν, πρῶτον μὲν οὐκ ἐροῦμεν αἰώνιον τὴν
as-the rest the-same first indeed not we-shall-call eternal the
στάσιν, ὥσπερ οὐδὲ τὸν αἰῶνα αἰώνιον· τὸ γὰρ αἰώνιον
rest as not-even the eternity eternal the for eternal
τὸ μετέχον αἰῶνος. ἔπειτα ἡ κίνησις πῶς
(is)-the(-thing) participating(-in) eternity then the motion how
αἰώνιον; οὕτω γὰρ ἂν καὶ στάσιμον εἴη. εἶτα πῶς ἔχει
eternal thus for — also stationary it-would-be then how has

ἡ τῆς στάσεως ἔννοια ἐν αὑτῇ τὸ ἀεί; λέγω δὲ οὐ τὸ
the of-the rest conception in itself the always I-mean and not the(-one)
ἐν χρόνῳ, ἀλλὰ οἷον νοοῦμεν, ὅταν τὸ ἀίδιον λέγωμεν. εἰ
in time but (such)-as we-think(-of) when the everlasting we-say if
δὲ τῇ τῆς οὐσίας στάσει, ἔξω πάλιν αὖ τὰ ἄλλα γένη
but as-the of-the substance rest outside again in-turn the other genera
τοῦ αἰῶνος ποιήσομεν. εἶτα τὸν αἰῶνα οὐ μόνον ἐν στάσει
of-the eternity we-shall-make then the eternity not only in rest
δεῖ νοεῖν, ἀλλὰ καὶ ἐν ἑνί· εἶτα καὶ ἀδιάστατον, ἵνα μὴ
must to-think(-of) but also in one then also unextended so-that not
ταὐτὸν ᾖ χρόνῳ· ἡ δὲ στάσις οὔτε τὴν τοῦ ἓν οὔτε
the-same it-may-be as-time the but rest neither the of-the one nor
τὴν τοῦ ἀδιαστάτου ἔχει ἔννοιαν ἐν αὑτῇ, ᾗ στάσις.
the of-the unextended has conception in itself insofar-as rest
εἶτα τοῦ μὲν αἰῶνος κατηγοροῦμεν τὸ μένειν ἐν ἑνί·
then of-the indeed eternity we-predicate the to-remain in one
μετέχοι ἂν οὖν στάσεως, ἀλλ᾽ οὐκ αὐτοστάσις εἴη.
it-would-participate — then in-rest but not rest-itself it-would-be

What makes the intelligible cosmos eternal and everlasting? A nature gathered from substance, motion, rest, otherness, and sameness, seen together as one life: unceasing activity, always the same, not now this and later that but all at once, as in a point, never flowing. Eternity is not the substrate but what shines from it, the identity of what already is and is not about to be. It neither was nor will be, but only is: life all together, full, and unextended everywhere.

τί ἂν οὖν εἴη τοῦτο, καθ' ὃ τὸν κόσμον πάντα
what — then would-be this according-to which the cosmos whole
τὸν ἐκεῖ αἰώνιον λέγομεν καὶ ἀίδιον εἶναι, καὶ τί ἡ
the there eternal we-call and everlasting to-be and what the
ἀιδιότης, εἴτε ταὐτὸν καὶ ἡ αὐτὴ τῷ αἰῶνι, εἴτε κατ'
everlastingness whether the-same and the same as-the eternity or according-to
αὐτὴν ὁ αἰών; ἀλλὰ γὰρ καθ' ἕν τι δεῖ,
it the eternity but for according-to one something (it)-must(-be)
ἀλλὰ ἐκ πολλῶν συνηθροισμένην τινὰ νόησιν ἢ καὶ
but from many gathered-together some thought or also
φύσιν εἴτ' ἐπακολουθοῦσαν τοῖς ἐκεῖ εἴτε συνοῦσαν
nature whether following-upon the(-things) there or being-with(-them)
εἴτ' ἐνορωμένην πάντα δὴ ταῦτα ἐκείνην μίαν μὲν
or seen-in(-them) all indeed these that(-nature) one indeed
εἶναι, πολλὰ δὲ δυναμένην καὶ πολλὰ οὖσαν. καὶ ὅ
to-be many but being-capable(-of) and many being and the(-one)
γε τὴν πολλὴν δύναμιν εἰσαθρήσας κατὰ μὲν τοδὶ
at-least the manifold power having-gazed-into according-to indeed this-here
τὸ οἷον ὑποκείμενον λέγει οὐσίαν, εἶτα κίνησιν τοῦτο,
the as-it-were substrate calls(-it) substance then motion this
καθ' ὃ ζωὴν ὁρᾷ, εἶτα στάσιν τὸ πάντη
according-to which life he-sees then rest the(-being) entirely
ὡσαύτως, θάτερον δὲ καὶ ταὐτόν, ᾗ ταῦτα ὁμοῦ ἕν.
in-the-same-way the-other and also the-same insofar-as these together one

οὕτω δὴ καὶ συνθεὶς πάλιν αὖ εἰς ἓν ὁμοῦ εἶναι
thus indeed also having-put-together again in-turn into one together to-be
ζωὴν μόνην ἐν τούτοις τὴν ἑτερότητα συστείλας καὶ
life only in these the otherness having-contracted and
τῆς ἐνεργείας τὸ ἄπαυστον καὶ τὸ ταὐτὸν καὶ οὐδέποτε
of-the activity the unceasing and the same and never
ἄλλο καὶ οὐκ ἐξ ἄλλου εἰς ἄλλο νόησιν ἢ ζωήν, ἀλλὰ
other and not from other to other thought or life but
τὸ ὡσαύτως καὶ ἀεὶ ἀδιαστάτως, ταῦτα πάντα ἰδὼν
the in-the-same-way and always unextendedly these all having-seen
αἰῶνα εἶδεν ἰδὼν ζωὴν μένουσαν ἐν τῷ αὐτῷ ἀεὶ
eternity saw having-seen life remaining in the same always
παρὸν τὸ πᾶν ἔχουσαν, ἀλλ᾽ οὐ νῦν μὲν τόδε, αὖθις
present the all having but not now indeed this afterward
δ᾽ ἕτερον, ἀλλ᾽ ἅμα τὰ πάντα, καὶ οὐ νῦν μὲν ἕτερα,
but another but at-once the all(-things) and not now indeed some
αὖθις δ᾽ ἕτερα, ἀλλὰ τέλος ἀμερές, οἷον ἐν σημείῳ
afterward but others but completion partless as-it-were in (a)-point
ὁμοῦ πάντων ὄντων καὶ οὔποτε εἰς ῥύσιν προιόντων,
together all being and never into flow proceeding
ἀλλὰ μένοντος ἐν τῷ αὐτῷ ἐν αὑτῷ καὶ οὐ μὴ
but (it)-remaining in the same in itself and not in-any-way
μεταβάλλοντος, ὄντος δὲ ἐν τῷ παρόντι ἀεί, ὅτι οὐδὲν
changing being but in the present always because nothing
αὐτοῦ παρῆλθεν οὐδ᾽ αὖ γενήσεται, ἀλλὰ τοῦθ᾽ ὅπερ
of-it has-passed nor again will-come-to-be but this which-precisely
ἔστι, τοῦτο καὶ ἀεὶ ὄντος· ὥστε εἶναι τὸν αἰῶνα οὐ
it-is this also always being so-that to-be the eternity not
τὸ ὑποκείμενον, ἀλλὰ τὸ ἐξ αὐτοῦ τοῦ ὑποκειμένου
the substrate but the(-thing) from the-very — substrate
οἷον ἐκλάμπον κατὰ τὴν ἣν ἐπαγγέλλεται περὶ
as-it-were shining-out according-to the which it-proclaims about

τοῦ μὴ μέλλοντος, ἀλλὰ ἤδη ὄντος, ταυτότητα,
the(-thing) not being-about(-to-be) but already being identity
ὡς ἄρα οὕτω καὶ οὐκ ἄλλως. τί γὰρ ἂν καὶ ὕστερον
that then thus and not otherwise what for — also later
αὐτῷ γένοιτο, ὃ μὴ νῦν ἔχει; μηδ' αὖ ὕστερον
to-it would-come-to-be which not now it-has nor again later
ἐσομένου, ὃ μὴ ἔστιν ἤδη. οὔτε γὰρ ἔστιν, ἀφ' οὗ
(anything)-going-to-be which not is already neither for there-is from which
εἰς τὸ νῦν ἥξει· ἐκεῖνο γὰρ ἦν οὐκ ἄλλο, ἀλλὰ τοῦτο·
to the now it-will-come that for was not other but this
οὔτε μέλλοντος ἔσεσθαι, ὃ μὴ νῦν ἔχει, ἐξ ἀνάγκης
nor (anything)-about to-be which not now it-has of necessity
οὔτε τὸ ἦν ἕξει περὶ αὑτόν· τί γὰρ ἔστιν, ὃ ἦν
neither the was it-will-have about itself what for is(-there) which was
αὐτῷ καὶ παρελήλυθεν; οὔτε τὸ ἔσται· τί γὰρ ἔσται
for-it and has-passed-away nor the will-be what for will-be
αὐτῷ; λείπεται δὴ ἐν τῷ εἶναι τοῦτο ὅπερ ἔστιν
for-it it-remains indeed in the to-be this which-precisely it-is
εἶναι. ὃ οὖν μήτε ἦν, μήτε ἔσται, ἀλλ' ἔστι μόνον, τοῦτο
to-be what then neither was nor will-be but is only this
ἑστὼς ἔχον τὸ εἶναι τῷ μὴ μεταβάλλειν εἰς τὸ ἔσται
standing having the to-be by-the not to-change into the will-be
μηδ' αὖ μεταβεβληκέναι ἐστὶν ὁ αἰών. γίνεται τοίνυν
nor again to-have-changed is the eternity turns-out(-to-be) therefore
ἡ περὶ τὸ ὂν ἐν τῷ εἶναι ζωὴ ὁμοῦ πᾶσα καὶ πλήρης
the about the being in the to-be life together all and full
ἀδιάστατος πανταχῇ τοῦτο, ὃ δὴ ζητοῦμεν, αἰών.
unextended everywhere this which indeed we-seek eternity

Eternity is no accident of that nature but from it and with it, like beauty and truth there. The true all lacks nothing, so nothing will ever be for it or befall it against nature. Take the "will be" from generated things and they cease; this universe too hastens toward the future, drawing being to itself by making thing after thing and circling from desire for substance. The first, blessed things desire nothing to come. The disposition of the complete substance, lacking nothing and admitting nothing that is not, is eternity, named from "always being."

οὐκ ἔξωθεν δὲ δεῖ συμβεβηκέναι νομίζειν τοῦτον ἐκείνῃ τῇ
not from-outside and must to-have-accrued to-think this to-that —
φύσει, ἀλλὰ καὶ ἐξ ἐκείνης καὶ σὺν ἐκείνῃ. ἐνορᾶται γὰρ
nature but both from it and with it it-is-seen-in(-it) for
ἐν οὐσίᾳ παρ᾽ αὐτῇ, ὅτι καὶ τὰ ἄλλα πάντα ὅσα
in substance with it because also the other(-things) all as-many-as
λέγομεν ἐκεῖ εἶναι ἐνυπάρχοντα ὁρῶντες λέγομεν ἐκ τῆς
we-say there to-be being-inherent seeing we-say(-are) from the
οὐσίας ἅπαντα καὶ σὺν τῇ οὐσίᾳ. τὰ γὰρ πρώτως
substance all and with the substance the(-things) for primarily
ὄντα συνόντα δεῖ τοῖς πρώτοις καὶ ἐν τοῖς πρώτοις εἶναι·
being being-with must the first(-things) and in the first(-things) to-be
ἐπεὶ καὶ τὸ καλὸν ἐν αὐτοῖς καὶ ἐξ αὐτῶν καὶ ἡ
since also the beautiful (is)-in them and from them and the
ἀλήθεια ἐν αὐτοῖς. καὶ τὰ μὲν ὥσπερ ἐν μέρει τοῦ
truth (is)-in them and the(-ones) indeed as in part of-the
παντὸς ὄντος, τὰ δὲ ἐν παντί, ὥσπερ καὶ τὸ ἀληθῶς
whole being the(-others) but in (the)-whole as also the truly
τοῦτο πᾶν οὐκ ἐκ τῶν μερῶν ἠθροισμένον, ἀλλὰ τὰ μέρη
this all not from the parts gathered but the parts
γεννῆσαν αὐτό, ἵνα καὶ ταύτῃ ὡς ἀληθῶς πᾶν ᾖ.
having-generated itself so-that also in-this-way as truly all it-may-be

καὶ ἡ ἀλήθεια δὲ οὐ συμφωνία πρὸς ἄλλο ἐκεῖ, ἀλλ'
and the truth too not (is)-agreement with another there but
αὐτοῦ ἑκάστου οὗπερ ἀλήθεια. δεῖ δὴ τὸ πᾶν τοῦτο
of-itself each of-which-precisely (it-is)-truth must indeed the all this
τὸ ἀληθινόν, εἴπερ ἔσται πᾶν ὄντως, μὴ μόνον εἶναι πᾶν
the true if-indeed it-will-be all really not only to-be all
ᾗ ἐστι τὰ πάντα, ἀλλὰ καὶ τὸ πᾶν ἔχειν οὕτως, ὥστε
insofar-as it-is the all(-things) but also the all to-have thus so-as
μηδενὶ ἐλλείπειν. εἰ δὲ τοῦτο, οὐδ' ἔσται τι αὐτῷ· εἰ
in-nothing to-fall-short if but this nor will-be anything for-it if
γὰρ ἔσται, ἐλλεῖπον ἦν τούτῳ· οὐκ ἄρα ἦν πᾶν.
for (something)-will-be lacking it-was to-this not then it-was all
παρὰ φύσιν δὲ τί ἂν αὐτῷ γένοιτο; πάσχει γὰρ οὐδέν.
contrary-to nature and what — to-it would-happen it-suffers for nothing
εἰ οὖν μηδὲν αὐτῷ γένοιτο, οὐδὲ μέλλει οὐδὲ ἔσται
if then nothing to-it should-happen nor it-is-about(-to-be) nor it-will-be
οὐδὲ ἐγένετο. τοῖς μὲν οὖν γεννητοῖς, εἰ ἀφέλοις
nor it-came-to-be for-the indeed then generated(-things) if you-should-take-away
τὸ ἔσται, ἅτε ἐπικτωμένοις ἀεὶ εὐθὺς ὑπάρχει τὸ
the will-be as-being acquiring always at-once there-belongs(-to-them) the
μὴ εἶναι· τοῖς δὲ μὴ τοιούτοις, εἰ προσθείης τὸ ἔσται,
not to-be for-the(-things) but not such if you-should-add the will-be
ὑπάρχει τὸ ἔρρειν ἐκ τῆς τοῦ εἶναι ἕδρας· δῆλον γὰρ
there-belongs the to-fall-away from the of-the to-be seat clear for
ὅτι ἦν αὐτοῖς τὸ εἶναι οὐ σύμφυτον, εἰ γίγνοιτο ἐν
that was for-them the to-be not connatural if it-should-come-to-be in
τῷ μέλλειν καὶ γενέσθαι καὶ ἔσεσθαι εἰς ὕστερον.
the to-be-about(-to-be) and to-come-to-be and to-be-going-to-be into later
κινδυνεύει γὰρ τοῖς μὲν γεννητοῖς ἡ οὐσία εἶναι τὸ
it-is-likely for for-the indeed generated(-things) the substance to-be the(-thing)
ἐκ τοῦ ἐξ ἀρχῆς εἶναι τῆς γενέσεως, μέχρι περ
from the from (the)-beginning to-be of-the generation until indeed

ἂν εἰς ἔσχατον ἥκῃ τοῦ χρόνου, ἐν ᾧ μηκέτι ἔστι,
— to (the)-last it-comes of-the time in which no-longer it-is
τοῦτο δὲ τὸ ἔσται εἶναι, καί, εἴ τις τοῦτο παρέλοιτο,
this and the will-be to-be and if anyone this should-take-away
ἠλαττῶσθαι ὁ βίος· ὥστε καὶ τὸ εἶναι. καὶ τῷ παντὶ
to-have-been-diminished the life so-that also the to-be and for-the all
δὲ εἰς ὅπερ οὕτως ἔσται. διὸ καὶ σπεύδει πρὸς
too toward which-precisely thus it-will-be wherefore also it-hastens toward
τὸ μέλλον εἶναι καὶ στῆναι οὐ θέλει ἕλκον τὸ εἶναι αὑτῷ
the future to-be and to-stand not it-wishes drawing the to-be to-itself
ἐν τῷ τι ἄλλο καὶ ἄλλο ποιεῖν καὶ κινεῖσθαι κύκλῳ
in the something other and other to-do and to-be-moved in-a-circle
ἐφέσει τινὶ οὐσίας· ὥστε εἶναι ἡμῖν εὑρημένον καὶ τὸ
by-desire some of-substance so-that to-be for-us found also the
αἴτιον τῆς κινήσεως τῆς οὕτω σπευδούσης ἐπὶ τὸ ἀεὶ
cause of-the motion the thus hastening to the always
εἶναι τῷ μέλλοντι. τοῖς δὲ πρώτοις καὶ μακαρίοις οὐδὲ
to-be by-the future for-the but first and blessed not-even
ἔφεσίς ἐστι τοῦ μέλλοντος· ἤδη γάρ εἰσι τὸ ὅλον,
desire is(-there) of-the future already for they-are the whole
καὶ ὅπερ αὐτοῖς οἷον ὀφείλεται ζῆν ἔχουσι πᾶν·
and which-precisely to-them as-it-were is-owed to-live they-have all
ὥστε οὐδὲν ζητοῦσι, διότι τὸ μέλλον αὐτοῖς οὐδέν ἐστιν
so-that nothing they-seek because the future for-them nothing is
οὐδ' ἄρα ἐκεῖνο, ἐν ᾧ τὸ μέλλον. ἡ οὖν τοῦ ὄντος
nor then that in which the future the then of-the being
παντελὴς οὐσία καὶ ὅλη, οὐχ ἡ ἐν τοῖς μέρεσι μόνον,
complete substance and whole not the(-one) in the parts only
ἀλλὰ καὶ ἡ ἐν τῷ μηδὲν ἂν ἔτι ἐλλείψειν καὶ τῷ
but also the(-one) in the nothing — still to-be-going-to-lack and the
μηδὲν ἂν μὴ ὂν αὐτῇ προσγενέσθαι — οὐ γὰρ μόνα τὰ
nothing — not being to-it to-be-added not for alone the

ὄντα πάντα δεῖ παρεῖναι τῷ παντὶ καὶ ὅλῳ, ἀλλὰ καὶ
beings all must to-be-present to-the all and whole but also
μηδὲν τοῦ ποτε μὴ ὄντος· αὕτη ἡ διάθεσις αὐτοῦ καὶ
nothing of-the ever not being this the disposition of-it and
φύσις εἴη ἂν αἰών· αἰὼν γὰρ ἀπὸ τοῦ ἀεὶ ὄντος.
nature would-be — eternity eternity for from the always being

V · ETERNITY A GOD

One who never leaves the vision, standing unswerving in eternity, beholds the eternal by the eternal in himself. Everlastingness is the condition of the substrate; eternity is the substrate with that condition shining in it, august and a god displaying himself as he is. It is from many, each thing there being many by infinite power. To call it life already infinite, being all and spending nothing, since nothing has passed or is to come, is nearly to define it.

τοῦτο δέ, ὅταν τινὶ προσβαλὼν τῇ ψυχῇ ἔχω
this and when to-something having-applied(-myself) with-the soul I-am-able
λέγειν περὶ αὐτοῦ, μᾶλλον δὲ ὁρᾶν αὐτὸ τοιοῦτον οἷον
to-say about it rather and to-see it (to-be)-such as
μηδὲν περὶ αὐτὸ ὅλως γεγονέναι· εἰ γὰρ τοῦτο, οὐκ
nothing about it at-all to-have-come-to-be if for this not
ἀεὶ ὄν, ἢ οὐκ ἀεί τι ὅλον ὄν. ἆρα οὖν ἤδη
always being or not always something whole being is-it then already
ἀίδιον; ἢ οὔ, εἰ μὴ καὶ ἐνυπάρχοι αὐτῷ τοιαύτη φύσις,
everlasting or not if not also should-be-inherent in-it such nature
ὡς πίστιν ἔχειν περὶ αὐτοῦ, ὡς οὕτω καὶ μὴ ἄλλως ἔτι·
so-as assurance to-have about it that thus and not otherwise still
ὡς, εἰ πάλιν προσβάλλοις, εὑρεῖν τοιοῦτον. τί οὖν,
so-that if again you-should-apply(-yourself) to-find(-it) such what then
εἰ μηδὲ ἀφίσταιτό τις αὐτοῦ τῆς θέας, ἀλλὰ ἀεὶ
if not-even should-stand-away anyone of-it from-the vision but always

συνὼν εἴη τῆς φύσεως ἀγασθεὶς καὶ δυνατὸς τοῦτο
being-with(-it) should-be the nature having-admired and able this
πράττειν ἀτρύτῳ φύσει ἢ δραμὼν καὶ αὐτὸς εἰς αἰῶνα
to-do by-unwearied nature or having-run also himself to eternity
σταίη οὐκ ἀποκλίνων οὐδαμῇ, ἵν' ᾖ ὅμοιος καὶ
should-stand not deviating in-any-way so-that he-may-be like and
αἰώνιος, τῷ ἐν αὑτῷ αἰωνίῳ τὸν αἰῶνα καὶ τὸ αἰώνιον
eternal by-the in himself eternal the eternity and the eternal
θεώμενος; εἰ οὖν τὸ οὕτως ἔχον αἰώνιον καὶ ἀεὶ
beholding if then the(-thing) thus being-disposed (is)-eternal and always
ὄν, τὸ μὴ ἀποκλῖνον εἰς ἑτέραν φύσιν κατὰ μηδέν,
being the(-thing) not deviating into another nature in anything
ζωὴν ἔχον, ἣν ἔχει πᾶσαν ἤδη, οὐ προσλαβὸν οὐδὲ
life having which it-has all already not having-acquired(-more) nor
προσλαμβάνον ἢ προσληψόμενον, εἴη ἂν ἀίδιον μὲν
acquiring or going-to-acquire would-be — everlasting indeed
τὸ οὕτως ἔχον, ἀιδιότης δὲ ἡ τοιαύτη κατάστασις
the(-thing) thus being-disposed everlastingness and the such condition
τοῦ ὑποκειμένου ἐξ αὐτοῦ οὖσα καὶ ἐν αὐτῷ, αἰὼν δὲ τὸ
of-the substrate from it being and in it eternity and the
ὑποκείμενον μετὰ τῆς τοιαύτης καταστάσεως ἐμφαινομένης.
substrate with the such condition appearing-in(-it)
ὅθεν σεμνὸν ὁ αἰών, καὶ ταὐτὸν τῷ θεῷ ἡ ἔννοια
whence august the eternity and the-same as-the god the conception
λέγει. καὶ καλῶς ἂν λέγοιτο ὁ αἰὼν θεὸς ἐμφαίνων
says and well — it-would-be-said the eternity (a)-god manifesting
καὶ προφαίνων ἑαυτὸν οἷός ἐστι, τὸ εἶναι ὡς ἀτρεμὲς καὶ
and displaying himself such-as he-is the to-be as unshaken and
ταὐτὸν καὶ οὕτω καὶ τὸ βεβαίως ἐν ζωῇ. εἰ δ' ἐκ πολλῶν
the-same and thus and the firmly in life if but from many
λέγομεν αὐτόν, οὐ δεῖ θαυμάζειν· πολλὰ γὰρ ἕκαστον
we-speak-of it not must to-wonder many for each

τῶν ἐκεῖ διὰ δύναμιν ἄπειρον· ἐπεὶ καὶ τὸ ἄπειρον
of-the(-things) there because-of power infinite since also the infinite
τῷ μὴ ἂν ἐπιλείπειν, καὶ τοῦτο κυρίως, ὅτι μηδὲν
(is)-by-the not — to-fail and this properly because nothing
αὑτοῦ ἀναλίσκει. καὶ εἴ τις οὕτω τὸν αἰῶνα λέγοι ζωὴν
of-itself it-uses-up and if anyone thus the eternity should-call life
ἄπειρον ἤδη τῷ πᾶσαν εἶναι καὶ μηδὲν ἀναλίσκειν αὑτῆς
infinite already by-the all to-be and nothing to-use-up of-itself
τῷ μὴ παρεληλυθέναι μηδ' αὖ μέλλειν· ἤδη γὰρ
by-the not to-have-passed nor again to-be-about(-to-be) already for
οὐκ ἂν εἴη πᾶσα· ἐγγὺς ἂν εἴη τοῦ ὁρίζεσθαι.
not — it-would-be all near — he-would-be to-the to-define(-it)
τὸ γὰρ ἑξῆς τῷ πᾶσαν εἶναι καὶ μηδὲν ἀναλίσκειν
the(-words) for next by-the all to-be and nothing to-use-up
ἐξήγησις ἂν εἴη τοῦ ἄπειρον ἤδη εἶναι.
explanation — would-be of-the infinite already to-be

VI · REMAINING IN ONE

Plato said well that eternity remains in one: it is the life of being about the one, remaining the same and never falsifying being or living. No before or after can be taken of it; its "is" is truest, and "always" is added only for clarity, as "true" to "philosopher." What is in time needs the afterward; the all-complete needs nothing further and is before all quantity. Plato's "he was good" implies no temporal beginning, and he later faults the "was" itself.

ἐπειδὴ δὲ ἡ τοιαύτη φύσις οὕτω παγκάλη καὶ ἀίδιος περὶ
since and the such nature thus all-beautiful and everlasting about
τὸ ἓν καὶ ἀπ' ἐκείνου καὶ πρὸς ἐκεῖνο, οὐδὲν ἐκβαίνουσα
the one and from it and toward it in-nothing departing
ἀπ' αὐτοῦ, μένουσα δὲ ἀεὶ περὶ ἐκεῖνο καὶ ἐν ἐκείνῳ καὶ
from it remaining but always about it and in it and

ζῶσα κατ᾽ ἐκεῖνο, εἴρηταί τε, ὡς ἐγὼ οἶμαι, τοῦτο
living according-to it it-has-been-said and as I think this
τῷ Πλάτωνι καλῶς καὶ βαθείᾳ τῇ γνώμῃ καὶ οὐκ ἄλλως,
— by-Plato well and with-deep the judgment and not otherwise
τοῦτο δὴ τὸ μένοντος αἰῶνος ἐν ἑνί· ἵνα μὴ μόνον
this indeed the(-phrase) remaining of-eternity in one so-that not only
ᾖ αὐτὸς αὑτὸν εἰς ἓν πρὸς ἑαυτὸν ἄγων, ἀλλ᾽ ᾖ
it-may-be it-itself itself into one toward itself bringing but it-may-be
περὶ τὸ ἓν τοῦ ὄντος ζωὴ ὡσαύτως. τοῦτο δὴ ὃ
about the one of-the being life in-the-same-way this indeed which
ζητοῦμεν, καὶ τὸ οὕτω μένον αἰών ἐστι. τὸ γὰρ
we-seek and the(-thing) thus remaining eternity is the(-thing) for
τοῦτο καὶ οὕτω μένον καὶ αὐτὸ τὸ μένον ὅ ἐστιν
this and thus remaining and itself the(-thing) remaining which it-is
ἐνέργεια ζωῆς μενούσης παρ᾽ αὑτῆς πρὸς ἐκεῖνο καὶ ἐν
activity of-life remaining from itself toward it and in
ἐκείνῳ καὶ οὔτε τὸ εἶναι οὔτε τὸ ζῆν ψευδομένη ἔχοι
it and neither the to-be nor the to-live falsifying it-would-have
ἂν τὸ αἰὼν εἶναι. τὸ γὰρ ἀληθῶς εἶναί ἐστι τὸ οὐδέποτε
— the eternity to-be the for truly to-be is the never
μὴ εἶναι οὐδ᾽ ἄλλως εἶναι· τοῦτο δὲ ὡσαύτως εἶναι·
not to-be nor otherwise to-be this and in-the-same-way to-be
τοῦτο δὲ ἀδιαφόρως εἶναι. οὐκ ἔχει οὖν ὁτιοῦν ἄλλο
this and without-difference to-be not it-has then anything-whatever other
καὶ ἄλλο, οὐδ᾽ ἄρα διαστήσεις, οὐδ᾽ ἐξελίξεις, οὐδὲ
and other nor then you-will-separate(-it) nor you-will-unroll(-it) nor
προάξεις, οὐδὲ παρατενεῖς, οὐδ᾽ ἄρα οὔτε πρότερον
you-will-lead(-it)-on nor you-will-stretch(-it)-out nor then either before
αὐτοῦ οὔτε τι ὕστερον λαβεῖν ἔχεις. εἰ οὖν μήτε πρότερον
of-it or any after to-take you-can if then neither before
μήτε ὕστερον περὶ αὐτό, τὸ δ᾽ ἐστὶν ἀληθέστατον
nor after about it the(-word) but is truest

τῶν περὶ αὐτὸ καὶ αὐτό, καὶ οὕτως δέ, ὅτι ἐστὶν
of-the(-things) about it and itself and thus too that it-is
ὡς οὐσία ἢ τὸ ζῆν, πάλιν αὖ ἥκει ἡμῖν τοῦτο, ὃ
as substance or the to-live again in-turn comes to-us this which
δὴ λέγομεν, ὁ αἰών. ὅταν δὲ τὸ ἀεὶ λέγωμεν καὶ
indeed we-speak-of the eternity when but the always we-say and
τὸ οὐ ποτὲ μὲν ὄν, ποτὲ δὲ μὴ ὄν, ἡμῖν ἕνεκα
the not at-one-time indeed being at-another but not being by-us for-the-sake-of
τῆς σαφηνείας δεῖ νομίζειν λέγεσθαι· ἐπεὶ τό γε ἀεὶ
the clarity must to-think(-it) to-be-said since the at-least always
τάχ᾽ ἂν οὐ κυρίως λεγόμενον, ἀλλὰ ληφθὲν εἰς δήλωσιν
perhaps — not properly being-said but taken for indication
τοῦ ἀφθάρτου πλανῷ ἂν τὴν ψυχὴν εἰς ἔκβασιν τοῦ
of-the imperishable would-lead-astray — the soul into going-beyond of-the
πλείονος καὶ ἔτι ὡς μὴ ἐπιλείψοντός ποτε. τὸ δὲ ἴσως
more and further as not going-to-fail ever it but perhaps
βέλτιον ἦν μόνον τὸ ὂν λέγειν. ἀλλ᾽ ὥσπερ τὸ ὂν ἀρκοῦν
better was only the being to-say but as the being sufficient
ὄνομα τῇ οὐσίᾳ, ἐπειδὴ καὶ τὴν γένεσιν οὐσίαν ἐνόμιζον,
name for-the substance since also the becoming substance they-thought
ἐδεήθησαν πρὸς τὸ μαθεῖν καὶ προσθήκης τοῦ ἀεί. οὐ
they-needed for the to-learn also addition of-the always not
γὰρ ἄλλο μέν ἐστιν ὄν, ἄλλο δὲ τὸ ἀεὶ ὄν, ὥσπερ
for one-thing indeed is being another but the always being as
οὐδ᾽ ἄλλο μὲν φιλόσοφος, ἄλλο δὲ ὁ ἀληθινός· ἀλλ᾽
not-even one-thing indeed philosopher another but the true(-one) but
ὅτι τὸ ὑποδυόμενον ἦν φιλοσοφίαν, ἡ προσθήκη
because the(-thing) disguising(-itself-as) there-was philosophy the addition
τοῦ ἀληθινοῦ ἐγένετο. οὕτω καὶ τῷ ὄντι τὸ ἀεὶ καὶ τὸ
of-the true came-about thus also to-the being the always and the
ὂν τῷ ἀεί, ὥστε λέγεσθαι ἀεὶ ὄν· διὸ ληπτέον τὸ
being to-the always so-that to-be-said always being wherefore (one)-must-take the

ἀεὶ οἷον ἀληθῶς ὂν λέγεσθαι καὶ συναιρετέον τὸ ἀεὶ
always as truly being to-be-said and (one)-must-contract the always
εἰς ἀδιάστατον δύναμιν τὴν οὐδὲν δεομένην οὐδενὸς μεθ᾽
into unextended power the in-no-way needing anything after
ὃ ἤδη ἔχει· ἔχει δὲ τὸ πᾶν. πᾶν οὖν ὂν καὶ κατὰ
what already it-has it-has and the all all then being and in
πᾶν οὐκ ἐνδεὲς καὶ οὐ ταύτῃ μὲν πλῆρες, ἄλλῃ δὲ
all(-respects) not deficient and not in-this-way indeed full in-another but
ἐλλεῖπον ἡ τοιαύτη φύσις. τὸ γὰρ ἐν χρόνῳ, κἂν
lacking (is)-the such nature the(-thing) for in time even-if
τέλειον ᾖ, ὡς δοκεῖν, οἷον σῶμά τι ἱκανὸν ψυχῇ
complete it-is as to-seem for-instance body some adequate for-soul
τέλειον, δεόμενον καὶ τοῦ ἔπειτα, ἐλλεῖπον τῷ χρόνῳ,
complete needing also the afterward lacking in-the time
οὗ δεῖται· ὥστε σὺν ἐκείνῳ, εἰ παρείη αὐτῷ καὶ
of-which it-has-need so-that with it if it-should-be-present to-it and
συνθέοι, ὂν ἀτελὲς ταύτῃ ὂν ὁμωνύμως ἂν τέλειον
should-run-with(-it) being incomplete in-this-way being equivocally — complete
λέγοιτο. ὅτῳ δὲ ὑπάρχει μηδὲ τοῦ ἔπειτα δεῖσθαι
it-would-be-called to-whatever but it-belongs not-even the afterward to-need
μήτε εἰς χρόνον ἄλλον μεμετρημένον μήτε τὸν ἄπειρον καὶ
either for time other measured or the infinite and
ἀπείρως ἐσόμενον, ἀλλ᾽ ὅπερ δεῖ εἶναι, τοῦτο ἔχειν,
infinitely going-to-be but what-precisely must to-be this to-have
τοῦτό ἐστιν οὗ ἡ ἔννοια ἐπορέγεται, ᾧ τὸ
this is (that)-for-which the conception reaches-for to-which the
εἶναι οὐκ ἐκ τοῦ τοσοῦδε, ἀλλὰ πρὸ τοῦ τοσοῦδε. ἔπρεπε
to-be not from the so-much but before the so-much it-befitted
γὰρ αὐτῷ μηδὲ τοσῷδε ὄντι πάντη μηδενὸς ἐφάπτεσθαι
for it not-even so-much being at-all no to-touch
τοσοῦδε, ἵνα μὴ ἡ ζωὴ αὐτοῦ μερισθεῖσα τὸ καθαρῶς
so-much so-that not the life of-it having-been-divided the purely

ἀμερὲς αὐτοῦ ἀνέλῃ, ἀλλ᾽ ᾖ καὶ τῇ ζωῇ ἀμερὲς
partless of-it destroy but it-may-be both in-the life partless
καὶ τῇ οὐσίᾳ. τὸ δ᾽ ‘ἀγαθὸς ἦν’ ἀναφέρει εἰς
and in-the substance the(-words) and good he-was refers to
ἔννοιαν τοῦ παντὸς σημαῖνον τῷ ἐπέκεινα παντὸς
conception of-the all signifying for-the(-one) beyond all
τὸ μὴ ἀπὸ χρόνου τινός· ὥστε μηδὲ τὸν κόσμον ἀρχήν
the not from time some so-that not-even the cosmos beginning
τινα χρονικὴν εἰληφέναι τῆς αἰτίας τοῦ εἶναι αὐτῷ τὸ
some temporal to-have-received the cause of-the to-be to-it the
πρότερον παρεχούσης. ἀλλ᾽ ὅμως δηλώσεως χάριν
before providing but nevertheless of-indication for-the-sake
τοῦτο εἰπὼν μέμφεται ὕστερον καὶ τούτῳ τῷ ὀνόματι
this having-said he-finds-fault later even with-this the name
ὡς οὐδ᾽ αὐτοῦ ὀρθῶς πάντη λεγομένου ἐπὶ τῶν τὸν
as not-even it correctly entirely being-said of the(-things) the
λεγόμενον καὶ νοούμενον αἰῶνα εἰληχότων.
being-called and being-thought eternity having-obtained

To speak of eternity we must share in it, though we are in time; now we go down to time. Had the ancients said nothing we would start from eternity; as it is, we must weigh their accounts, which divide in three: time is motion, or the thing moved, or something of motion. Those who say motion mean all motion or the motion of the all; those who say the moved mean the sphere; the rest mean motion's extension, number, or measure, or what accompanies it.

ταῦτα οὖν λέγοντες ἆρά γε μαρτυροῦντες ἑτέροις καὶ
these(-things) then saying is-it at-least bearing-witness to-others and
ὡς περὶ ἀλλοτρίων τοὺς λόγους ποιούμεθα; καὶ πῶς; τίς
as about alien(-things) the discourses we-make and how what
γὰρ ἂν σύνεσις γένοιτο μὴ ἐφαπτομένοις; πῶς δ'
for — understanding would-come-about not (for-those)-touching(-it) how and
ἂν ἐφαψαίμεθα τοῖς ἀλλοτρίοις; δεῖ ἄρα καὶ ἡμῖν μετεῖναι
— would-we-touch the alien(-things) must then also for-us to-have-a-share
τοῦ αἰῶνος. ἀλλ' ἐν χρόνῳ οὖσι πῶς; ἀλλὰ πῶς ἐν χρόνῳ
of-the eternity but in time being how but how in time
καὶ πῶς ἐν αἰῶνι ἔστιν εἶναι, γνωσθείη ἂν εὑρεθέντος
and how in eternity it-is-possible to-be would-be-known — having-been-found
πρότερον τοῦ χρόνου. καὶ τοίνυν καταβατέον ἡμῖν ἐξ
first the time and therefore (it-is)-to-go-down for-us from
αἰῶνος ἐπὶ τὴν ζήτησιν τοῦ χρόνου καὶ τὸν χρόνον· ἐκεῖ
eternity to the inquiry of-the time and the time there
μὲν γὰρ ἦν ἡ πορεία πρὸς τὸ ἄνω, νῦν δὲ λέγωμεν
indeed for was the journey toward the above now but let-us-speak
ἤδη οὐ πάνυ καταβάντες, ἀλλ' οὕτως, ὥσπερ κατέβη
already not altogether having-gone-down but thus as came-down
χρόνος. εἰ μὲν οὖν περὶ χρόνου εἰρημένον μηδὲν ἦν τοῖς
time if indeed then about time said nothing was by-the
παλαιοῖς καὶ μακαρίοις ἀνδράσιν, ἐχρῆν τῷ
ancient and blessed men it-would-have-been-necessary to-the

αἰῶνι ἐξ ἀρχῆς συνείραντας τὸ ἐφεξῆς λέγειν τὰ
eternity from (the)-beginning having-joined the next(-thing) to-say the(-things)
δοκοῦντα περὶ αὐτοῦ πειρωμένους τῇ ἐννοίᾳ αὐτοῦ ἣν
seeming(-right) about it trying to-the conception of-it which
κεκτήμεθα ἐφαρμόζειν τὴν λεγομένην ὑφ' ἡμῶν δόξαν·
we-possess to-fit the being-stated by us opinion
νῦν δὲ ἀναγκαῖον πρότερον λαβεῖν τὰ μάλιστα ἀξίως
now but (it-is)-necessary first to-take the(-things) most worthily
λόγου εἰρημένα σκοποῦντας, εἴ τινι αὐτῶν συμφώνως
of-account said examining whether with-any of-them in-agreement
ὁ παρ' ἡμῶν ἕξει λόγος. τριχῇ δ' ἴσως διαιρετέον
the from us will-stand account in-three and perhaps (one)-must-divide
τοὺς λεγομένους περὶ αὐτοῦ λόγους τὴν πρώτην. ἢ γὰρ
the being-stated about it accounts at-the first either for
κίνησις ἡ λεγομένη, ἢ τὸ κινούμενον λέγοιεν ἄν,
motion the(-one) being-spoken-of or the(-thing) being-moved they-would-say —
ἢ κινήσεώς τι τὸν χρόνον· τὸ γὰρ στάσιν ἢ τὸ
or of-motion something the time — for rest or the(-thing)
ἑστηκὸς ἢ στάσεώς τι λέγειν παντάπασι πόρρω τῆς
standing or of-rest something to-say altogether far from-the
ἐννοίας ἂν εἴη τοῦ χρόνου οὐδαμῇ τοῦ αὐτοῦ ὄντος.
conception — would-be of-the time in-no-way the same being
τῶν δὲ κίνησιν λεγόντων οἱ μὲν κίνησιν ἂν πᾶσαν
of-the(-ones) and motion saying some indeed motion — all
λέγοιεν, οἱ δὲ τὴν τοῦ παντός· οἱ δὲ τὸ
would-say others but the(-motion) of-the all others but the(-thing)
κινούμενον λέγοντες τὴν τοῦ παντὸς ἂν σφαῖραν λέγοιεν·
being-moved saying the of-the all — sphere would-say
οἱ δὲ κινήσεώς τι ἢ διάστημα κινήσεως, οἱ δὲ
others but of-motion something either extension of-motion others but

ἀριθμὸν ἢ μέτρον, οἱ δ' ὅλως παρακολουθοῦν αὐτῇ·
number or measure others and in-general (something)-accompanying it
καὶ ἢ πάσης ἢ τῆς τεταγμένης.
and either of-all or of-the ordered

VIII · NEITHER MOTION NOR ITS EXTENSION

Time is not motion, which is in time and can stop while time does not; nor the revolution of the all, which takes time to come round and is fastest by covering more in less time; nor the sphere. Nor is it motion's extension: motions of unequal speed are measured by something else, better called time; extension within motion is only its amount; and what motion stretches along is left unsaid. A thing at rest lasts as long as one moving, so their time is other than both.

κίνησιν μὲν οὖν οὐχ οἷόν τε οὔτε τὰς συμπάσας
motion indeed then not possible — either the all-together
λαμβάνοντι κινήσεις καὶ οἷον μίαν ἐκ πασῶν ποιοῦντι,
for-one-taking motions and as-it-were one out-of all making
οὔτε τὴν τεταγμένην· ἐν χρόνῳ γὰρ ἡ κίνησις ἑκατέρα
or the ordered in time for the motion each
ἡ λεγομένη. εἰ δέ τις μὴ ἐν χρόνῳ, πολὺ μᾶλλον
the(-one) being-spoken-of if but any not in time much more
ἂν ἀπείη τοῦ χρόνος εἶναι, ὡς ἄλλου ὄντος τοῦ
— it-would-be-far from-the time to-be as other being the(-thing)
ἐν ᾧ ἡ κίνησις, ἄλλου τῆς κινήσεως αὐτῆς οὔσης. καὶ
in which the motion other the motion itself being and
ἄλλων λεγομένων καὶ λεχθέντων ἓν ἂν ἀρκοῖ
other(-things) being-said and having-been-said one(-thing) — would-suffice
τοῦτο, ὅτι κίνησις μὲν ἂν καὶ παύσαιτο καὶ διαλείποι,
this that motion indeed — both would-cease and would-pause
χρόνος δὲ οὔ. εἰ δὲ τὴν τοῦ παντὸς κίνησιν μὴ διαλείπειν
time but not if but the of-the all motion not to-pause

τις λέγοι, ἀλλὰ καὶ αὕτη, εἴπερ τὴν περιφορὰν λέγοι,
anyone should-say but even this if-indeed the revolution he-should-mean
ἐν χρόνῳ τινὶ περιφέροιτ᾽ ἂν εἰς τὸ αὐτό, οὐκ ἐν ᾧ
in time some would-revolve — to the same(-point) not in which
τὸ ἥμισυ ἤνυσται, καὶ ὁ μὲν ἂν εἴη ἥμισυς,
the half has-been-completed and the(-one) indeed — would-be half
ὁ δὲ διπλάσιος, κινήσεως τοῦ παντὸς οὔσης ἑκατέρας,
the(-other) but double motion of-the all being each
τῆς τε εἰς τὸ αὐτὸ ἀπὸ τοῦ αὐτοῦ καὶ τῆς εἰς τὸ
the(-one) both to the same from the same and the(-one) to the
ἥμισυ ἡκούσης. καὶ τὸ ὀξυτάτην δὲ καὶ ταχίστην λέγειν
half having-come and — swiftest too and fastest to-call
τὴν τῆς ἐξωτάτης σφαίρας κίνησιν μαρτυρεῖ τῷ λόγῳ·
the of-the outermost sphere motion bears-witness to-the argument
ὥστε ἕτερον ἡ κίνησις αὐτῆς καὶ ὁ χρόνος. ταχίστη
so-that different(-things) the motion of-it and the time fastest
γὰρ πασῶν δηλονότι τῷ ἐλάττονι χρόνῳ τὸ μεῖζον καὶ
for of-all clearly by-the less in-time the greater and
τὸ μέγιστον διάστημα ἀνύειν· τὰ δ᾽ ἄλλα βραδύτερα τῷ
the greatest extension to-complete the but others (are)-slower by-the
ἐν πλείονι ἀνύειν καὶ μέρος αὐτοῦ. εἰ τοίνυν μηδ᾽ ἡ
in more to-complete and part of-it if therefore not-even the
κίνησις τῆς σφαίρας ὁ χρόνος, σχολῇ γ᾽ ἂν ἡ
motion of-the sphere (is)-the time hardly at-least (would-be) the
σφαῖρα αὐτή, ἣ ἐκ τοῦ κινεῖσθαι ὑπενοήθη χρόνος εἶναι.
sphere itself which from the to-be-moved was-suspected time to-be
ἆρ᾽ οὖν κινήσεώς τι; εἰ μὲν διάστημα, πρῶτον μὲν
is-it then of-motion something if indeed extension first indeed
οὐ πάσης κινήσεως τὸ αὐτό, οὐδὲ τῆς ὁμοειδοῦς· θᾶττον
not of-all motion the same not-even of-the same-in-kind faster
γὰρ καὶ βραδύτερον ἡ κίνησις καὶ ἡ ἐν τόπῳ. καὶ
for and slower (is)-the motion even the(-one) in place and

εἶεν ἂν ἄμφω μετρούμεναι αἱ διαστάσεις ἑνὶ ἑτέρῳ, ὃ
would-be — both being-measured the extents by-one other which
δὴ ὀρθότερον ἄν τις εἴποι χρόνον. ποτέρας δὲ αὐτῶν
indeed more-correctly — anyone would-call time of-which and of-them
τὸ διάστημα χρόνος, μᾶλλον δὲ τίνος αὐτῶν ἀπείρων
the extension (is)-time rather and of-which of-them infinite
οὐσῶν; εἰ δὲ τῆς τεταγμένης, οὐ πάσης μὲν οὐδὲ τῆς
being if but of-the ordered not of-all indeed nor of-the
τοιαύτης· πολλαὶ γὰρ αὗται· ὥστε καὶ πολλοὶ χρόνοι ἅμα
such many for these so-that also many times at-once
ἔσονται. εἰ δὲ τῆς τοῦ παντὸς διάστημα, εἰ μὲν τὸ
will-be if but of-the(-motion) of-the all extension if indeed the
ἐν αὐτῇ τῇ κινήσει διάστημα, τί ἂν ἄλλο ἢ ἡ κίνησις
in the-very — motion extension what — other than the motion
ἂν εἴη; τοσήδε μέντοι· τὸ δὲ τοσόνδε τοῦτο ἤτοι τῷ
— would-it-be of-such-size however the but so-much this either by-the
τόπῳ, ὅτι τοσόσδε ὂν διεξῆλθε, μετρηθήσεται, καὶ τὸ
place because so-great which it-went-through will-be-measured and the
διάστημα τοῦτο ἔσται· τοῦτο δὲ οὐ χρόνος, ἀλλὰ τόπος
extension this will-be this but (is)-not time but place
ἢ αὐτὴ ἡ κίνησις τῇ συνεχείᾳ αὑτῆς καὶ τῷ μὴ εὐθὺς
or the-very — motion by-the continuity of-itself and by-the not at-once
πεπαῦσθαι, ἀλλ' ἐπιλαμβάνειν ἀεί, τὸ διάστημα ἕξει.
to-have-ceased but to-take-on(-more) always the extension will-have
ἀλλὰ τοῦτο τὸ πολὺ τῆς κινήσεως ἂν εἴη· καὶ εἰ
but this the much(-ness) of-the motion — would-be and if
μὲν εἰς αὐτήν τις βλέπων ἀποφανεῖται πολλήν, ὥσπερ
indeed at it anyone looking will-declare(-it) much as
ἂν εἴ τις πολὺ τὸ θερμὸν λέγοι, οὐδὲ ἐνταῦθα χρόνος
— if anyone much the heat should-call not-even here time
φανεῖται οὐδὲ προσπίπτει, ἀλλὰ κίνησις πάλιν καὶ πάλιν,
will-appear nor it-strikes(-one) but motion again and again

ὡσπερεὶ ὕδωρ ῥέον πάλιν καὶ πάλιν, καὶ τὸ ἐπ᾽ αὐτοῦ
as-if water flowing again and again and the on it
διάστημα θεωρούμενον. καὶ τὸ μὲν πάλιν καὶ πάλιν
extension being-observed and the indeed again and again
ἔσται ἀριθμός, ὥσπερ δυὰς ἢ τριάς, τὸ δὲ διάστημα τοῦ
will-be number as (a)-dyad or (a)-triad the but extension of-the
ὄγκου. οὕτως οὖν καὶ πλῆθος κινήσεως ὡς δεκάς, ἢ ὡς
bulk thus then also multitude of-motion as (a)-decad or as
τὸ ἐπιφαινόμενον τῷ οἷον ὄγκῳ τῆς κινήσεως διάστημα,
the appearing-on the as-it-were bulk of-the motion extension
ὃ οὐκ ἔχει ἔννοιαν χρόνου, ἀλλὰ ἔσται τὸ τοσόνδε
which not has conception of-time but will-be the so-much
τοῦτο γενόμενον ἐν χρόνῳ, ἢ ὁ χρόνος οὐκ ἔσται
this having-come-to-be in time or the time not will-be
πανταχοῦ, ἀλλ᾽ ἐν ὑποκειμένῳ τῇ κινήσει, συμβαίνει τε
everywhere but in (a)-substrate the motion it-follows and
πάλιν αὖ κίνησιν τὸν χρόνον λέγειν· οὐ γὰρ ἔξω αὐτῆς
again in-turn motion the time to-call not for outside it
τὸ διάστημα, ἀλλὰ κίνησις οὐκ ἀθρόα. τὸ δὲ μὴ ἀθρόον,
the extension but motion not all-at-once the but not all-at-once
εἰ τὸ ἀθρόον ἐν χρόνῳ, τίνι διοίσει τοῦ ἀθρόου, ἢ
if the all-at-once (is)-in time in-what will-it-differ from-the all-at-once than
τῷ ἄλλως ἐν χρόνῳ; ὥστε ἡ διεστῶσα κίνησις καὶ τὸ
by-the otherwise in time so-that the extended motion and the
διάστημα αὐτῆς οὐκ αὐτὸ χρόνος, ἀλλ᾽ ἐν χρόνῳ. εἰ δὲ
extension of-it not itself (is)-time but (is)-in time if but
τὸ διάστημα τῆς κινήσεως λέγοι τις χρόνον, οὐ τὸ
the extension of-the motion should-call anyone time not the(-one)
αὐτῆς τῆς κινήσεως, ἀλλὰ παρ᾽ ὃ αὐτὴ ἡ κίνησις
of-the-very — motion but (that)-alongside which the-very — motion
τὴν παράτασιν ἔχει οἷον συμπαραθέουσα ἐκείνῳ· τί δὲ
the stretching-out has as-it-were running-alongside that what but

τοῦτό ἐστιν οὐκ εἴρηται. δῆλον γάρ, ὅτι τοῦτό ἐστιν ὁ
this is not has-been-said clear for that this is the
χρόνος, ἐν ᾧ γέγονεν ἡ κίνησις. τοῦτο δ' ἦν ὃ ἐξ
time in which has-come-about the motion this but was what from
ἀρχῆς ἐζήτει ὁ λόγος, τί ὄν ἐστιν ὁ χρόνος ἐπεὶ
(the)-beginning sought the argument what being is the time since
ὅμοιόν τε γίνεται καὶ ταὐτὸ οἷον εἴ τις ἐρωτηθεὶς τί
similar both it-becomes and the-same as if anyone having-been-asked what
ἐστι χρόνος, λέγοι κινήσεως διάστημα ἐν χρόνῳ. τί οὖν
is time should-say of-motion extension in time what then
ἐστι τοῦτο τὸ διάστημα, ὃ δὴ χρόνον καλεῖ ὁ
is this the extension which indeed time calls the(-one)
τῆς κινήσεως τοῦ οἰκείου διαστήματος ἔξω τιθέμενος;
of-the motion of-the own extension outside placing
καὶ γὰρ αὖ καὶ ἐν αὐτῇ ὁ τιθέμενος τῇ κινήσει
and for again also in itself the(-one) placing the motion
τὸ διάστημα τὴν τῆς ἠρεμίας διάστασιν ποῖ θήσεται,
the extension the of-the rest extent where will-he-put(-it)
ἄπορος ἔσται. ὅσον γὰρ κινεῖταί τι, τοσοῦτον ἂν
at-a-loss he-will-be as-long-as for is-moved something so-long —
σταίη καὶ ἄλλο, καὶ εἴποις ἂν τὸν χρόνον ἑκατέρου
would-stand also another and you-would-say — the time of-each
τὸν αὐτὸν εἶναι, ὡς ἄλλον δηλονότι ἀμφοῖν ὄντα. τί
the same to-be as other clearly than-both being what
οὖν ἐστι καὶ τίνα φύσιν ἔχει τοῦτο τὸ διάστημα; ἐπείπερ
then is(-it) and what nature has this the extension since-indeed
τοπικὸν οὐχ οἷόν τε· ἐπεὶ καὶ τοῦτό γε ἔξωθέν ἐστιν.
spatial not possible — since also this at-least outside is

If time is the number or measure of motion, of which motion, since disordered motion cannot be counted? A measure may be apart from what it measures, like the decad without horses; but a continuous measure would be a magnitude running with motion, and which of the two would be time? A number of that magnitude would give "so much time," not time. What measures by before and after already holds on to time. And why should time wait for a soul to count it?

ἀριθμὸς δὲ κινήσεως ἢ μέτρον — βέλτιον γὰρ οὕτω
number and of-motion or measure better for thus
συνεχοῦς οὔσης — πῶς, σκεπτέον. πρῶτον μὲν οὖν
continuous being how (one)-must-examine first indeed then
καὶ ἐνταῦθα τὸ πάσης ὁμοίως ἀπορητέον, ὥσπερ
also here the of-all likewise (one)-must-raise-the-difficulty as
καὶ ἐπὶ τοῦ διαστήματος τῆς κινήσεως, εἴ τις τῆς
also in-the-case-of the extension of-the motion if anyone of-the
πάσης εἶναι λέγοι. πῶς γὰρ ἄν τις ἀριθμήσειε τὴν
all to-be should-say how for — anyone would-number the
ἄτακτον καὶ ἀνώμαλον ἢ τίς ἀριθμὸς ἢ μέτρον ἢ κατὰ
disordered and irregular or what number or measure or according-to
τί τὸ μέτρον; εἰ δὲ τῷ αὐτῷ ἑκατέραν καὶ ὅλως
what the measure if but by-the same each and generally
πᾶσαν, ταχεῖαν, βραδεῖαν, ἔσται ὁ ἀριθμὸς καὶ τὸ μέτρον
all fast slow will-be the number and the measure
τοιοῦτον, οἷον εἰ δεκὰς εἴη μετροῦσα καὶ ἵππους καὶ
such as if (a)-decad should-be measuring both horses and
βοῦς, ἢ εἰ τὸ αὐτὸ μέτρον καὶ ὑγρῶν καὶ ξηρῶν εἴη.
oxen or if the same measure both of-liquids and of-dry(-goods) should-be
εἰ δὴ τοιοῦτον μέτρον, τίνων μέν ἐστιν ὁ χρόνος
if indeed such measure of-what(-things) indeed it-is the time
εἴρηται, ὅτι κινήσεων, αὐτὸς δὲ ὃ ἔστιν οὔπω εἴρηται.
it-has-been-said that of-motions itself but what it-is not-yet has-been-said

εἰ δὲ ὥσπερ δεκάδος ληφθείσης καὶ ἄνευ ἵππων ἔστι
if but as (a)-decad having-been-taken also without horses it-is-possible
νοεῖν τὸν ἀριθμόν, καὶ τὸ μέτρον μέτρον ἐστὶ φύσιν
to-think(-of) the number and the measure (a)-measure is nature
ἔχον τινά, κἂν μήπω μετρῇ, οὕτω δεῖ ἔχειν καὶ τὸν
having some even-if not-yet it-measures thus must to-be(-disposed) also the
χρόνον μέτρον ὄντα — εἰ μὲν τοιοῦτόν ἐστιν ἐφ' ἑαυτοῦ
time measure being if indeed such it-is on its-own
οἷον ἀριθμός, τί ἂν τοῦδε τοῦ ἀριθμοῦ τοῦ κατὰ
as number in-what — from-this the number the(-one) according-to
τὴν δεκάδα ἢ ἄλλου ὁτουοῦν διαφέροι μοναδικοῦ; εἰ
the decad or (from)-another whatever would-it-differ monadic if
δὲ συνεχὲς μέτρον ἐστί, ποσόν τι ὂν μέτρον ἔσται,
but continuous measure it-is quantity some being measure it-will-be
οἷον τὸ πηχυαῖον. μέγεθος τοίνυν ἔσται, οἷον
for-instance the cubit-long magnitude therefore it-will-be for-instance
γραμμὴ συνθέουσα δηλονότι κινήσει. ἀλλ' αὕτη συνθέουσα
(a)-line running-along clearly with-motion but this running-along
πῶς μετρήσει τὸ ᾧ συνθεῖ; τί γὰρ μᾶλλον
how will-it-measure the(-thing) with-which it-runs-along why for rather
ὁποτερονοῦν θάτερον; καὶ βέλτιον τίθεσθαι καὶ πιθανώτερον
either-one-whatever the-other and better to-posit and more-plausible
οὐκ ἐπὶ πάσης, ἀλλ' ᾗ συνθεῖ. τοῦτο δὲ συνεχὲς
not for all but (with-that)-which it-runs-along this and continuous
δεῖ εἶναι, ᾗ ἐφέξει ἡ συνθέουσα. ἀλλ' οὐκ
must to-be insofar-as will-extend the(-line) running-along but not
ἔξωθεν δεῖ τὸ μετροῦν λαμβάνειν οὐδὲ χωρίς, ἀλλὰ
from-outside must the(-thing) measuring to-take nor separately but
ὁμοῦ κίνησιν μεμετρημένην. καὶ τί τὸ μετροῦν ἔσται;
together motion measured and what the(-thing) measuring will-be
ἢ μεμετρημένη μὲν ἡ κίνησις ἔσται, μεμετρηκὸς

δὲ ἔσται μέγεθος. καὶ ποῖον αὐτῶν ὁ χρόνος ἔσται;
and will-be magnitude and which of-them the time will-be
ἡ κίνησις ἡ μεμετρημένη, ἢ τὸ μέγεθος τὸ μετρῆσαν;
the motion the measured or the magnitude the having-measured
ἢ γὰρ ἡ κίνησις ἔσται ἡ μεμετρημένη ὑπὸ τοῦ
either for the motion will-be the(-one) measured by the
μεγέθους ὁ χρόνος, ἢ τὸ μέγεθος τὸ μετρῆσαν, ἢ
magnitude the time or the magnitude the(-one) having-measured or
τὸ τῷ μεγέθει χρησάμενον, ὥσπερ τῷ πήχει πρὸς
the(-thing) the magnitude having-used as the cubit for
τὸ μετρῆσαι ὅση ἡ κίνησις. ἀλλ᾽ ἐπὶ μὲν πάντων
the to-measure how-great the motion but in indeed all
τούτων ὑποθέσθαι, ὅπερ εἴπομεν, πιθανώτερόν ἐστι
these to-assume which-precisely we-said more-plausible it-is
τὴν ὁμαλὴν κίνησιν· ἄνευ γὰρ ὁμαλότητος καὶ προσέτι
the uniform motion without for uniformity and besides
μιᾶς καὶ τῆς τοῦ ὅλου ἀπορώτερον τὸ τοῦ
one(-motion) and the(-one) of-the whole more-perplexing the(-case) of-the
λόγου τῷ θεμένῳ ὁπωσοῦν μέτρον γίνεται. εἰ
argument for-the(-one) positing in-any-way-whatever measure becomes if
δὲ δὴ μεμετρημένη κίνησις ὁ χρόνος καὶ ὑπὸ τοῦ
but indeed measured motion (is)-the time and by the
ποσοῦ μεμετρημένη, ὥσπερ τὴν κίνησιν, εἰ ἔδει
quantity measured as the motion if (it-was)-necessary
μεμετρῆσθαι, οὐχ ὑπ᾽ αὐτῆς ἔδει μεμετρῆσθαι, ἀλλ᾽
to-be-measured not by itself (it-was)-necessary to-be-measured but
ἑτέρῳ, οὕτως ἀνάγκη, εἴπερ μέτρον ἕξει ἄλλο ἡ
by-another thus (it-is)-necessary if-indeed measure it-will-have other the
κίνησις παρ᾽ αὑτήν, καὶ διὰ τοῦτο ἐδεήθημεν τοῦ
motion besides itself and because-of this we-needed the
συνεχοῦς μέτρου εἰς μέτρησιν αὐτῆς, τὸν αὐτὸν τρόπον
continuous measure for measurement of-it (in)-the same way

δεῖ καὶ τῷ μεγέθει αὐτῷ μέτρου, ἵν' ἡ κίνησις
there-is-need also for-the magnitude itself of-measure so-that the motion
τοσοῦδε γεγενημένου τοῦ καθ' ὃ μετρεῖται ὅση
so-much having-become the(-thing) by which it-is-measured how-great
μετρηθῇ. καὶ ὁ ἀριθμὸς τοῦ μεγέθους ἔσται τοῦ τῇ
may-be-measured and the number of-the magnitude will-be the(-one) the
κινήσει παρομαρτοῦντος ἐκεῖνος ὁ χρόνος, ἀλλ' οὐ τὸ
motion accompanying that the time but not the
μέγεθος τὸ συνθέον τῇ κινήσει. οὗτος δὲ τίς ἂν
magnitude the(-one) running-along(-with) the motion this but what —
εἴη ἢ ὁ μοναδικός; ὃς ὅπως μετρήσει ἀπορεῖν
would-be than the monadic which how it-will-measure to-be-at-a-loss
ἀνάγκη. ἐπεί, κἄν τις ἐξεύρῃ ὅπως, οὐ χρόνον
(it-is)-necessary since even-if anyone should-find-out how not time
εὑρήσει μετροῦντα, ἀλλὰ τὸν τοσόνδε χρόνον· τοῦτο δὲ
he-will-find measuring but the so-much time this but
οὐ ταὐτὸν χρόνῳ. ἕτερον γὰρ εἰπεῖν χρόνον, ἕτερον δὲ
(is)-not the-same as-time one-thing for to-say time another and
τοσόνδε χρόνον· πρὸ γὰρ τοῦ τοσόνδε δεῖ ὅ τι πότ'
so-much time before for the so-much must what ever ever
ἐστὶν ἐκεῖνο εἰπεῖν, ὃ τοσόνδε ἐστίν. ἀλλ' ὁ ἀριθμὸς
is that to-say which so-much is but the number
ὁ μετρήσας τὴν κίνησιν ἔξωθεν τῆς κινήσεως ὁ
the(-one) having-measured the motion outside of-the motion (is)-the
χρόνος, οἷον ἡ δεκὰς ἐπὶ τῶν ἵππων οὐ μετὰ
time for-instance the decad in-the-case-of the horses not with
τῶν ἵππων λαμβανομένη. τίς οὖν οὗτος ὁ ἀριθμὸς οὐκ
the horses being-taken what then this the number not
εἴρηται, ὃς πρὸ τοῦ μετρεῖν ἔστιν ὅπερ ἔστιν,
has-been-said which before the to-measure is what-precisely it-is
ὥσπερ ἡ δεκάς. ἢ οὗτος, ὃς κατὰ τὸ πρότερον καὶ
as the decad or this(-one) which according-to the before and

ὕστερον τῆς κινήσεως παραθέων ἐμέτρησεν. ἀλλ᾽ οὗτος
after of-the motion running-alongside measured but this
ὁ κατὰ τὸ πρότερον καὶ ὕστερον οὔπω δῆλος
the(-one) according-to the before and after not-yet clear
ὅστις ἔστιν. ἀλλ᾽ οὖν κατὰ τὸ πρότερον καὶ ὕστερον
what it-is but then according-to the before and after
μετρῶν εἴτε σημείῳ εἴθ᾽ ὁτῳοῦν ἄλλῳ πάντως κατὰ
measuring whether by-(a)-point or by-whatever other in-every-case according-to
χρόνον μετρήσει. ἔσται οὖν οὗτος ὁ μετρῶν τὴν
time it-will-measure will-be then this the(-one) measuring the
κίνησιν τῷ προτέρῳ καὶ ὑστέρῳ ἐχόμενος τοῦ χρόνου
motion by-the before and after holding-onto the time
καὶ ἐφαπτόμενος, ἵνα μετρῇ. ἢ γὰρ τὸ τοπικὸν
and touching(-it) so-that it-may-measure either for the spatial
πρότερον καὶ ὕστερον, οἷον ἡ ἀρχὴ τοῦ σταδίου,
before and after for-instance the beginning of-the racecourse
λαμβάνεται, ἢ ἀνάγκη τὸ χρονικὸν λαμβάνειν. ἔστι
is-taken or (it-is)-necessary the temporal to-take is
γὰρ ὅλως τὸ πρότερον καὶ ὕστερον τὸ μὲν χρόνος
for in-general the before and after the(-one) indeed time
ὁ εἰς τὸ νῦν λήγων, τὸ δὲ ὃς ἀπὸ τοῦ νῦν
the(-one) in the now ending the(-other) but (time)-which from the now
ἄρχεται. ἄλλο τοίνυν ἀριθμοῦ τοῦ κατὰ τὸ πρότερον
begins other therefore than-number the(-one) according-to the before
καὶ ὕστερον μετροῦντος τὴν κίνησιν οὐ μόνον ἡντιναοῦν,
and after measuring the motion not only any-whatever
ἀλλὰ καὶ τὴν τεταγμένην, ὁ χρόνος. ἔπειτα διὰ
but also the ordered (is)-the time then because-of
τί ἀριθμοῦ μὲν προσγεγενημένου εἴτε κατὰ τὸ
what number indeed having-been-added whether on-the-side-of the
μεμετρημένον εἴτε κατὰ τὸ μετροῦν· εἴη γὰρ
measured or on-the-side-of the measuring it-would-be(-possible) for

ἂν τὸν αὐτὸν καὶ μετροῦντα καὶ μεμετρημένον εἶναι· ἀλλ᾽
— the same both measuring and measured to-be but
οὖν διὰ τί ἀριθμοῦ μὲν γενομένου χρόνος ἔσται,
then because-of what number indeed having-come-about time will-there-be
κινήσεως δὲ οὔσης καὶ τοῦ προτέρου πάντως ὑπάρχοντος
motion but being and the before in-every-case belonging
περὶ αὐτὴν καὶ τοῦ ὑστέρου οὐκ ἔσται χρόνος; ὥσπερ
about it and the after not will-there-be time as
ἂν εἴ τις λέγοι τὸ μέγεθος μὴ εἶναι ὅσον ἔστιν, εἰ
— if anyone should-say the magnitude not to-be as-great-as it-is if
μή τις τὸ ὅσον ἔστι τοῦτο λάβοι. ἀπείρου δὲ τοῦ
not anyone the as-great-as it-is this should-take infinite and the
χρόνου ὄντος καὶ λεγομένου πῶς ἂν περὶ αὐτὸν ἀριθμὸς
time being and being-called(-so) how — about it number
εἴη; εἰ μή τις ἀπολαβὼν μέρος τι αὐτοῦ μετροῖ,
would-there-be if not anyone having-cut-off part some of-it should-measure
ἐν ᾧ συμβαίνει εἶναι καὶ πρὶν μετρηθῆναι. διὰ τί
in which it-happens to-be even before to-be-measured because-of what
δὲ οὐκ ἔσται πρὶν καὶ ψυχὴν τὴν μετροῦσαν εἶναι; εἰ μή
and not will-it-be before also soul the measuring to-be if not
τις τὴν γένεσιν αὐτοῦ παρὰ ψυχῆς λέγοι γίνεσθαι. ἐπεὶ
anyone the genesis of-it from soul should-say to-come-about since
διά γε τὸ μετρεῖν οὐδαμῶς ἀναγκαῖόν ἐστιν· ὑπάρχει
because-of at-least the to-measure by-no-means necessary it-is it-exists
γὰρ ὅσον ἔστι, κἂν μή τις μετρῇ. τὸ δὲ τῷ
for as-great-as it-is even-if not anyone measures the(-thing) and the
μεγέθει χρησάμενον πρὸς τὸ μετρῆσαι τὴν ψυχὴν ἄν τις
magnitude having-used for the to-measure the soul — anyone
λέγοι· τοῦτο δὲ τί ἂν εἴη πρὸς ἔννοιαν χρόνου;
would-call this but what — would-it-be toward conception of-time

To call time a concomitant of motion teaches nothing until one says what the concomitant is. Whether it comes after, with, or before the motion, it is said to be in time, so time would be a concomitant of motion in time. Since we seek what time is, not what it is not, and many before us have said much, we leave that history aside; what has been said already answers those who call time the measure of the all's motion. It remains to say what time must be.

τὸ δὲ παρακολούθημα λέγειν τῆς κινήσεως, τί ποτε τοῦτό
— and concomitant to-call(-it) of-the motion what ever this
ἐστιν, οὐκ ἔστι διδάσκοντος οὐδὲ ἔχοντος εἰρηκέναι,
is not it-is (the-part)-of-one-teaching nor (of-one)-able to-have-said
πρὶν εἰπεῖν τί ἐστι τὸ παρακολουθοῦν· ἐκεῖνο γὰρ ἂν
before to-say what is the(-thing) accompanying that for —
ἴσως εἴη ὁ χρόνος. ἐπισκεπτέον δὲ τὸ παρακολούθημα
perhaps would-be the time (one)-must-examine and the concomitant
τοῦτο εἴτε ὕστερον εἴτε ἅμα εἴτε πρότερον, εἴπερ τι
this whether later or simultaneous or earlier if-indeed any
ἔστι τοιοῦτον παρακολούθημα· ὅπως γὰρ ἂν λέγηται, ἐν
there-is such concomitant however for — it-is-said in
χρόνῳ λέγεται. εἰ δὲ τοῦτο, ἔσται ὁ χρόνος παρακολούθημα
time it-is-said if but this will-be the time (a)-concomitant
κινήσεως ἐν χρόνῳ. ἀλλ' ἐπειδὴ οὐ τί μή ἐστι ζητοῦμεν,
of-motion in time but since not what not it-is we-seek
ἀλλὰ τί ἐστιν, εἴρηταί τε πολλὰ πολλοῖς τοῖς πρὸ
but what it-is it-has-been-said and much by-many the(-ones) before
ἡμῶν καθ' ἑκάστην θέσιν, ἃ εἴ τις διεξίοι, ἱστορίαν
us on each position which if anyone should-go-through history
μᾶλλον ἂν ποιοῖτο, ὅσον τε ἐξ ἐπιδρομῆς εἴρηταί
rather — he-would-make as-much-as and from (a)-cursory-survey has-been-said
τι περὶ αὐτῶν, ἔστι δὲ καὶ πρὸς τὸν λέγοντα
something about them it-is-possible and also against the(-one) saying(-it-is)

μέτρον κινήσεως τοῦ παντὸς ἐκ τῶν ἤδη εἰρημένων
measure of-motion of-the all from the(-things) already said
ἀντιλέγειν τά τε ἄλλα ὅσα τε νῦν περὶ μέτρου
to-argue the both other(-things) as-many-as and now about measure
κινήσεως εἴρηται — χωρὶς γὰρ τῆς ἀνωμαλίας πάντα
of-motion have-been-said apart-from for the irregularity all
τὰ ἄλλα καὶ πρὸς αὐτοὺς ἁρμόσει — εἴη ἂν
the other(-points) also against them will-fit it-would-be —
ἀκόλουθον εἰπεῖν, τί ποτε δεῖ νομίζειν τὸν χρόνον εἶναι.
consistent to-say what ever must to-think the time to-be

XI · TIME THE LIFE OF SOUL

We must return to eternity, where time was not yet but rested in being. A restless power of soul, wanting more than the present, moved, and time moved with it; as reason unrolls from a seed into multiplicity, soul, making the sensible cosmos in imitation of the intelligible, temporalized itself instead of eternity and made the cosmos time's slave. Time is the life of soul passing from one way of life to another, an image of eternity's life, in soul, not outside or after it.

δεῖ δὴ ἀναγαγεῖν ἡμᾶς αὐτοὺς πάλιν εἰς ἐκείνην τὴν
must indeed to-lead-back us ourselves again into that —
διάθεσιν, ἣν ἐπὶ τοῦ αἰῶνος ἐλέγομεν εἶναι, τὴν
disposition which in-the-case-of the eternity we-said to-be —
ἀτρεμῆ ἐκείνην καὶ ὁμοῦ πᾶσαν καὶ ἄπειρον ἤδη ζωὴν
unshaken that and together all and infinite already life
καὶ ἀκλινῆ πάντη καὶ ἐν ἑνὶ καὶ πρὸς ἓν ἑστῶσαν· χρόνος
and unswerving entirely and in one and toward one standing time
δὲ οὔπω ἦν, ἢ ἐκείνοις γε οὐκ ἦν, γενησόμενον δὲ
but not-yet was or for-those(-beings) at-least not it-was going-to-come-to-be but
λόγῳ καὶ φύσει τοῦ ὑστέρου. τούτων δὴ οὖν ἡσυχίαν
by-(the)-reason and nature of-the after these indeed then quiet

ἀγόντων ἐν αὑτοῖς, ὅπως δὴ πρῶτον ἐξέπεσε χρόνος,
keeping in themselves how indeed first fell-out time
τὰς μὲν Μούσας οὔπω τότε οὔσας οὐκ ἄν τις ἴσως
the indeed Muses not-yet then being not — anyone perhaps
καλοῖ εἰπεῖν τοῦτο· ἀλλ' ἴσως οὐδ' εἴπερ ἦσαν
would-call(-on) to-tell this but perhaps not-even if-indeed there-were
καὶ αἱ Μοῦσαι τότε· αὐτὸν δ' ἄν τις τάχα τὸν
also the Muses then itself but would-(call-on) anyone perhaps the
γενόμενον χρόνον, ὅπως ἐστὶν ἐκφανεὶς καὶ γενόμενος.
having-come-to-be time how it-is having-appeared and having-come-to-be
λέγοι δ' ἂν περὶ αὑτοῦ ὧδέ πως· ὡς πρότερον πρὶν
it-would-speak and — about itself thus somehow that formerly before
τὸ πρότερον δὴ τοῦτο γεννῆσαι καὶ τοῦ ὑστέρου δεηθῆναι
the before indeed this to-generate and the after to-need
σὺν αὐτῷ ἐν τῷ ὄντι ἀνεπαύετο χρόνος οὐκ ὤν, ἀλλ' ἐν
with it in the being rested time not being but in
ἐκείνῳ καὶ αὐτὸς ἡσυχίαν ἦγε. φύσεως δὲ πολυπράγμονος
that and itself quiet kept nature but meddlesome
καὶ ἄρχειν αὑτῆς βουλομένης καὶ εἶναι αὑτῆς καὶ τὸ
and to-rule itself wishing and to-be its-own and the
πλέον τοῦ παρόντος ζητεῖν ἑλομένης ἐκινήθη μὲν αὐτή,
more than-the present to-seek having-chosen was-moved indeed itself
ἐκινήθη δὲ καὶ αὐτός, καὶ εἰς τὸ ἔπειτα ἀεὶ καὶ τὸ
was-moved and also itself and into the afterward always and the
ὕστερον καὶ οὐ ταὐτόν, ἀλλ' ἕτερον, εἶθ' ἕτερον, κινούμενοι
after and not the-same but another then another moving
μῆκός τι τῆς πορείας ποιησάμενοι αἰῶνος εἰκόνα τὸν
length some of-the journey having-made of-eternity image the
χρόνον εἰργάσμεθα. ἐπεὶ γὰρ ψυχῆς ἦν τις δύναμις
time we-have-made since for of-soul there-was some power
οὐχ ἥσυχος, τὸ δ' ἐκεῖ ὁρώμενον ἀεὶ μεταφέρειν εἰς

ἄλλο βουλομένη, τὸ μὲν ἀθρόον αὐτῇ πᾶν παρεῖναι οὐκ
another wishing the indeed all-at-once to-it all to-be-present not
ἤθελεν· ὥσπερ δ' ἐκ σπέρματος ἡσύχου ἐξελίττων αὑτὸν
it-wished as and from seed quiet unrolling itself
ὁ λόγος διέξοδον εἰς πολύ, ὡς οἴεται, ποιεῖ ἀφανίζων τὸ
the reason (a)-passage-out into much as it-thinks makes obliterating the
πολὺ τῷ μερισμῷ καὶ ἀνθ' ἑνὸς ἐν αὑτῷ οὐκ ἐν αὑτῷ
much by-the division and instead-of one in itself not in itself
τὸ ἓν δαπανῶν εἰς μῆκος ἀσθενέστερον πρόεισιν, οὕτω
the one spending into length weaker it-goes-forth thus
δὴ καὶ αὐτὴ κόσμον ποιοῦσα αἰσθητὸν μιμήσει ἐκείνου
indeed also itself cosmos making sensible in-imitation of-that
κινούμενον κίνησιν οὐ τὴν ἐκεῖ, ὁμοίαν δὲ τῇ ἐκεῖ
moving motion not the(-one) there like but to-the(-one) there
καὶ ἐθέλουσαν εἰκόνα ἐκείνης εἶναι, πρῶτον μὲν ἑαυτὴν
and wishing image of-that to-be first indeed itself
ἐχρόνωσεν ἀντὶ τοῦ αἰῶνος τοῦτον ποιήσασα ἔπειτα
it-temporalized instead-of the eternity this having-made then
δὲ καὶ τῷ γενομένῳ ἔδωκε δουλεύειν χρόνῳ ἐν
and also to-the(-thing) having-come-to-be it-gave to-be-a-slave to-time in
χρόνῳ αὐτὸν πάντα ποιήσασα εἶναι τὰς τούτου διεξόδους
time it all having-made to-be the of-this passages
ἁπάσας ἐν αὐτῷ περιλαβοῦσα· ἐν ἐκείνῃ γὰρ κινούμενος·
all in it having-encompassed in that(-soul) for moving
οὐ γάρ τις αὐτῷ τοῦδε τοῦ παντὸς τόπος ἢ ψυχή· καὶ
not for any for-it of-this the all place but soul also
ἐν τῷ ἐκείνης αὖ ἐκινεῖτο χρόνῳ. τὴν γὰρ ἐνέργειαν
in the of-that(-soul) in-turn it-moved time the for activity
αὐτῆς παρεχομένη ἄλλην μετ' ἄλλην, εἶθ' ἑτέραν πάλιν
of-itself presenting one after another then another again
ἐφεξῆς, ἐγέννα τε μετὰ τῆς ἐνεργείας τὸ ἐφεξῆς καὶ
in-succession it-generated both with the activity the succession and

συμπροήει μετὰ διανοίας ἑτέρας μετ᾽ ἐκείνην τὸ
it-went-forward-together with understanding another after that the(-thing)
μὴ πρότερον ὄν, ὅτι οὔθ᾽ ἡ διάνοια ἐνεργηθεῖσα ἦν
not before being because neither the understanding actualized was
οὔθ᾽ ἡ νῦν ζωὴ ὁμοία τῇ πρὸ αὐτῆς. ἅμα οὖν ζωὴ
nor the now life like to-the(-one) before it at-once then life
ἄλλη καὶ τῷ ἄλλη χρόνον εἶχεν ἄλλον. διάστασις
other and by-the(-being) other time it-had other extent
οὖν ζωῆς χρόνον εἶχε καὶ τὸ πρόσω ἀεὶ τῆς ζωῆς
then of-life time had and the forward always of-the life
χρόνον ἔχει ἀεὶ καὶ ἡ παρελθοῦσα ζωὴ χρόνον ἔχει
time has always and the past life time has
παρεληλυθότα. εἰ οὖν χρόνον τις λέγοι ψυχῆς ἐν κινήσει
past if then time anyone should-say of-soul in motion
μεταβατικῇ ἐξ ἄλλου εἰς ἄλλον βίον ζωὴν εἶναι, ἆρ᾽ ἂν
transitional from one to another way-of-life life to-be is-it —
δοκοῖ τι λέγειν; εἰ γὰρ αἰών ἐστι ζωὴ ἐν στάσει
he-would-seem something to-say if for eternity is life in rest
καὶ τῷ αὐτῷ καὶ ὡσαύτως καὶ ἄπειρος ἤδη, εἰκόνα
and in-the same and in-the-same-way and infinite already image
δὲ δεῖ τοῦ αἰῶνος τὸν χρόνον εἶναι, ὥσπερ καὶ τόδε
and must of-the eternity the time to-be as also this
τὸ πᾶν ἔχει πρὸς ἐκεῖνο, ἀντὶ μὲν ζωῆς τῆς ἐκεῖ
the all is(-related) to that instead-of indeed life the(-one) there
ἄλλην δεῖ ζωὴν τὴν τῆσδε τῆς δυνάμεως τῆς ψυχῆς
another must life the(-one) of-this the power of-the soul
ὥσπερ ὁμώνυμον λέγειν εἶναι καὶ ἀντὶ κινήσεως νοερᾶς
as-it-were homonymous to-say to-be and instead-of motion intellectual
ψυχῆς τινος μέρους κίνησιν, ἀντὶ δὲ ταυτότητος καὶ τοῦ
of-soul some of-part motion instead-of and identity and the
ὡσαύτως καὶ μένοντος τὸ μὴ μένον ἐν τῷ αὐτῷ,
in-the-same-way and remaining the(-thing) not remaining in the same

ἄλλο δὲ καὶ ἄλλο ἐνεργοῦν, ἀντὶ δὲ ἀδιαστάτου καὶ
other but and other acting instead-of and unextended and
ἑνὸς εἴδωλον τοῦ ἑνὸς τὸ ἐν συνεχείᾳ ἕν, ἀντὶ δὲ
one (an)-image of-the one the(-thing) in continuity one instead-of and
ἀπείρου ἤδη καὶ ὅλου τὸ εἰς ἄπειρον πρὸς τὸ ἐφεξῆς
infinite already and whole the(-going) to infinity toward the next
ἀεί, ἀντὶ δὲ ἀθρόου ὅλου τὸ κατὰ μέρος ἐσόμενον
always instead-of and all-at-once whole the(-thing) by part going-to-be
καὶ ἀεὶ ἐσόμενον ὅλον. οὕτω γὰρ μιμήσεται τὸ
and always going-to-be whole thus for it-will-imitate the(-thing)
ἤδη ὅλον καὶ ἀθρόον καὶ ἄπειρον ἤδη, εἰ ἐθελήσει ἀεὶ
already whole and all-at-once and infinite already if it-will-want always
προσκτώμενον εἶναι ἐν τῷ εἶναι· καὶ γὰρ τὸ εἶναι οὕτω
acquiring to-be in the to-be and for the to-be thus
τὸ ἐκείνου μιμήσεται. δεῖ δὲ οὐκ ἔξωθεν τῆς ψυχῆς
the(-being) of-that will-imitate must but not outside of-the soul
λαμβάνειν τὸν χρόνον, ὥσπερ οὐδὲ τὸν αἰῶνα ἐκεῖ ἔξω
to-take the time as not-even the eternity there outside
τοῦ ὄντος, οὐδ' αὖ παρακολούθημα οὐδ' ὕστερον, ὥσπερ
of-the being nor again (a)-concomitant nor later as
οὐδ' ἐκεῖ, ἀλλ' ἐνορώμενον καὶ ἐνόντα καὶ συνόντα,
not-even there but seen-in(-it) and being-in(-it) and being-with(-it)
ὥσπερ κἀκεῖ ὁ αἰών.
as also-there the eternity

This life proceeds noiselessly; if soul turned back to eternity, time would be abolished, and the sphere too, which is not before time. So time came to be with this all, as Plato says. The stars were made to show time and mark it off, since time itself cannot be seen or counted: day and night gave us two and the idea of number. The revolution shows time and does not generate it, and time measures motion only accidentally; to call time what motion measures is like calling magnitude what a cubit measures, without saying what magnitude is.

νοῆσαι δὲ δεῖ καὶ ἐντεῦθεν, ὡς ἡ φύσις αὕτη, τὸ
to-understand and must also from-this how the nature this the
τοιούτου μῆκος βίου ἐν μεταβολαῖς προιὸν ὁμαλαῖς τε
of-such length of-life in changes proceeding uniform both
καὶ ὁμοίαις ἀψοφητὶ προιούσαις, συνεχὲς τὸ τῆς ἐνεργείας
and similar noiselessly proceeding continuous the of-the activity
ἔχει. εἰ δὴ πάλιν τῷ λόγῳ ἀναστρέψαι ποιήσαιμεν τὴν
has if indeed again by-the argument to-turn-back we-should-make the
δύναμιν ταύτην καὶ παύσαιμεν τοῦδε τοῦ βίου, ὃν νῦν
power this and should-stop(-it) from-this the life which now
ἔχει ἄπαυστον ὄντα καὶ οὔποτε λήξοντα, ὅτι ψυχῆς τινος
it-has unceasing being and never going-to-end because of-soul some
ἀεὶ οὔσης ἐστὶν ἐνέργεια, οὐ πρὸς αὑτὴν οὐδ' ἐν αὑτῇ,
always being it-is activity not toward itself nor in itself
ἀλλ' ἐν ποιήσει καὶ γενέσει — εἰ οὖν ὑποθοίμεθα μηκέτι
but in making and generation if then we-should-suppose no-longer
ἐνεργοῦσαν, ἀλλὰ παυσαμένην ταύτην τὴν ἐνέργειαν καὶ
acting but having-stopped this the activity and
ἐπιστραφὲν καὶ τοῦτο τὸ μέρος τῆς ψυχῆς πρὸς τὸ
having-turned also this the part of-the soul toward the(-realm)
ἐκεῖ καὶ τὸν αἰῶνα καὶ ἐν ἡσυχίᾳ μένον, τί ἂν ἔτι μετὰ
there and the eternity and in quiet remaining what — still after

αἰῶνα εἴη; τί δ' ἂν ἄλλο καὶ ἄλλο πάντων ἐν ἑνὶ
eternity would-there-be what and — other and other all(-things) in one
μεινάντων; τί δ' ἂν ἔτι πρότερον; τί δ' ἂν ὕστερον
having-remained what and — still before what and — after
ἢ μᾶλλον; ποῦ δ' ἂν ἔτι ψυχὴ ἐπιβάλλοι εἰς ἄλλο
or more where and — still soul would-direct(-itself) toward other
ἢ ἐν ᾧ ἔστι; μᾶλλον δὲ οὐδὲ τούτῳ· ἀφεστήκοι
than in what it-is rather and not-even to-this it-would-have-stood-away
γὰρ ἂν πρότερον, ἵνα ἐπιβάλλῃ. ἐπεὶ οὐδ' ἂν ἡ
for — before so-that it-may-direct(-itself) since not-even — the
σφαῖρα αὐτὴ εἴη, ἢ οὐ πρότερον ὑπάρχει ἢ χρόνος·
sphere itself would-be which not earlier exists than time
ἐν χρόνῳ γὰρ καὶ αὕτη καὶ ἔστι καὶ κινεῖται, κἂν στῇ
in time for also this both is and is-moved even-if it-stands
ἐκείνης ἐνεργούσης, ὅση ἡ στάσις αὐτῆς μετρήσομεν,
that(-soul) acting how-great the rest of-it we-shall-measure
ἕως ἐκείνη ἐστὶν ἔξω. εἰ οὖν ἀποστάσης ἐκείνης καὶ
while that(-soul) is outside if then having-stood-away that(-soul) and
ἑνωθείσης ἀνῄρηται χρόνος, δηλονότι ἡ ταύτης ἀρχὴ
having-been-united has-been-abolished time clearly the of-this beginning
πρὸς ταῦτα κινήσεως καὶ οὗτος ὁ βίος τὸν χρόνον
toward these(-things) of-motion and this the life the time
γεννᾷ. διὸ καὶ εἴρηται ἅμα τῷδε τῷ παντὶ
generates wherefore also it-has-been-said together-with this the all
γεγονέναι, ὅτι ψυχὴ αὐτὸν μετὰ τοῦδε τοῦ παντὸς
to-have-come-to-be because soul it with this the all
ἐγέννησεν. ἐν γὰρ τῇ τοιαύτῃ ἐνεργείᾳ καὶ τόδε γεγένηται
generated in for the such activity also this has-come-to-be
τὸ πᾶν· καὶ ἡ μὲν χρόνος, τὸ δὲ ἐν χρόνῳ.
the all and the(-activity) indeed (is)-time the(-all) and (is)-in time
εἰ δέ τις λέγοι χρόνους λέγεσθαι αὐτῷ καὶ τὰς τῶν
if but anyone should-say times to-be-called by-him also the of-the

ἄστρων φοράς, ἀναμνησθήτω, ὅτι ταῦτά φησι γεγονέναι
stars locomotions let-him-recall that these he-says to-have-come-to-be
πρὸς δήλωσιν καὶ διορισμὸν χρόνου καὶ τὸ ἵνα ᾖ
for indication and demarcation of-time and the so-that there-may-be
μέτρον ἐναργές. ἐπεὶ γὰρ οὐκ ἦν τὸν χρόνον αὐτὸν
measure clear since for not it-was(-possible) the time itself
τῇ ψυχῇ ὁρίσαι οὐδὲ μετρεῖν παρ᾽ αὑτοῖς ἕκαστον αὐτοῦ
with-the soul to-define nor to-measure among themselves each of-it
μέρος ἀοράτου ὄντος καὶ οὐ ληπτοῦ καὶ μάλιστα ἀριθμεῖν
part invisible being and not graspable and especially to-count
οὐκ εἰδόσιν ἡμέραν καὶ νύκτα ποιεῖ, δι᾽ ὧν
not for-(men)-knowing(-how) day and night he-makes through which
ἦν δύο τῇ ἑτερότητι λαβεῖν, ἀφ᾽ οὗ ἔννοιά,
it-was(-possible) two by-the otherness to-grasp from which (came)-conception
φησιν, ἀριθμοῦ. εἶθ᾽ ὅσον τὸ ἀπ᾽ ἀνατολῆς εἰς τὸ πάλιν
he-says of-number then as-much-as the from rising to the again
λαμβάνουσιν ἦν ὅσον χρόνου διάστημα ὁμαλοῦ
for-(men)-taking it-was(-possible) so-much of-time extension uniform
ὄντος τοῦ τῆς κινήσεως εἴδους, ὅτῳ ἐπερειδόμεθα,
being the of-the motion form on-which we-rely
ἔχειν καὶ οἷον μέτρῳ χρώμεθα τῷ τοιούτῳ· μέτρῳ
to-have(-it) and as-it-were as-measure we-use the such measure
δὲ τοῦ χρόνου· οὐ γὰρ ὁ χρόνος αὐτὸς μέτρον. πῶς γὰρ
but of-the time not for the time itself (is)-measure how for
ἂν καὶ μετροῖ καὶ τί ἂν λέγοι μετρῶν τοσοῦτον
— also would-it-measure and what — would-it-say measuring so-much
εἶναι, ὅσον ἐγὼ τοσόνδε; τίς οὖν ὁ ἐγώ; ἢ καθ᾽ ὃν
to-be as-much-as I so-much who then the I or according-to whom
ἡ μέτρησις. οὐκοῦν ὤν, ἵνα μετρῇ, καὶ μὴ μέτρον.
the measurement therefore being so-that it-may-measure and not (a)-measure
ἡ οὖν κίνησις ἡ τοῦ παντὸς μετρουμένη κατὰ
the then motion the(-one) of-the all being-measured according-to

χρόνον ἔσται, καὶ ὁ χρόνος οὐ μέτρον ἔσται κινήσεως
time will-be and the time not measure will-be of-motion
κατὰ τὸ τί ἐστιν, ἀλλὰ κατὰ συμβεβηκὸς ὢν ἄλλο
according-to the what it-is but by accident being other
τι πρότερον παρέξει δήλωσιν τοῦ ὁπόση ἡ κίνησις.
something first it-will-provide indication of-the how-great the motion
καὶ ἡ κίνησις δὲ ληφθεῖσα ἡ μία ἐν τοσῷδε χρόνῳ
and the motion too taken the(-one) one in so-much time
πολλάκις ἀριθμουμένη εἰς ἔννοιαν ἀνάξει τοῦ ὁπόσος
many-times being-counted to conception will-lead of-the how-much
παρελήλυθεν· ὥστε τὴν κίνησιν καὶ τὴν περιφορὰν εἴ
has-passed so-that the motion and the revolution if
τις λέγοι τρόπον τινὰ μετρεῖν τὸν χρόνον ὅσον οἷόν
anyone should-say (in)-way some to-measure the time as-far-as possible
τε ὡς δηλοῦσαν ἐν τῷ αὐτῆς τοσῷδε τὸ τοσόνδε τοῦ
— as showing in the of-itself so-much the so-much of-the
χρόνου, οὐκ ὂν λαβεῖν οὐδὲ συνεῖναι ἄλλως, οὐκ
time not being(-possible) to-grasp nor to-understand otherwise not
ἄτοπος τῆς δηλώσεως. τὸ οὖν μετρούμενον ὑπὸ τῆς
absurd in-the indication the(-thing) then being-measured by the
περιφορᾶς — τοῦτο δέ ἐστι τὸ δηλούμενον — ὁ
revolution this and is the(-thing) being-shown the
χρόνος ἔσται, οὐ γεννηθεὶς ὑπὸ τῆς περιφορᾶς, ἀλλὰ
time will-be not having-been-generated by the revolution but
δηλωθείς· καὶ οὕτω τὸ μέτρον τῆς κινήσεως τὸ
having-been-shown and thus the measure of-the motion the(-thing)
μετρηθὲν ὑπὸ κινήσεως ὡρισμένης καὶ μετρούμενον ὑπὸ
measured by motion defined and being-measured by
ταύτης ἄλλο ὂν αὐτῆς· ἐπεὶ καὶ ᾗ μετροῦν ἄλλο
this other being than-it since both insofar-as measuring other
ἦν καὶ ᾗ μετρούμενον ἕτερον, μετρούμενον δὲ κατὰ
it-was and insofar-as measured different measured and by

συμβεβηκός. καὶ οὕτως ἂν ἐλέγετο, ὡς εἰ τὸ
accident and thus — it-would-be-said as if the(-thing)
μετρούμενον ὑπὸ πήχεως λέγοι τις τὸ μέγεθος εἶναι
measured by (a)-cubit should-say anyone the magnitude to-be
ὅ τι πότ' ἐστὶν ἐκεῖνο μὴ λέγων, μέγεθος ὁριζόμενος,
what ever ever is that not saying magnitude defining(-it)
καὶ οἷον εἴ τις τὴν κίνησιν αὐτὴν οὐ δυνάμενος τῷ
and as if anyone the motion itself not being-able because-of-the
ἀόριστον εἶναι δηλῶσαι λέγοι τὸ μετρούμενον
indefinite to-be to-show should-say(-it-is) the(-thing) measured
ὑπὸ τόπου· λαβὼν γὰρ τόπον τις, ὃν ἐπεξῆλθεν ἡ
by place having-taken for place anyone which traversed the
κίνησις, τοσαύτην ἂν εἶπεν εἶναι, ὅσος ὁ τόπος.
motion so-great — would-say to-be as-great-as the place

XIII · TIME IN THE SOUL

Time is not in something else; it is that in which all things move and rest. The ancients said "measure of motion" perhaps meaning measured by motion; Plato said time came with the heaven as a moving image of eternity, and made the revolution only its indication. If the soul's life turned back to one, time would cease. The soul's motion, with eternity before it, not alongside, generated time and has it with its activity; and time is in every soul alike, as all souls are one.

χρόνον οὖν ἡ περιφορὰ δηλοῖ, ἐν ᾧ αὐτή. δεῖ δὲ
time then the revolution shows in which itself(-is) must but
αὐτὸν τὸν χρόνον μηκέτι τὸ ἐν ᾧ ἔχειν, ἀλλὰ πρῶτον
the-very — time no-longer the in which to-have but first
αὐτὸν εἶναι ὅς ἐστιν, ἐν ᾧ τὰ ἄλλα κινεῖται καὶ
itself to-be what it-is in which the other(-things) are-moved and
ἕστηκεν ὁμαλῶς καὶ τεταγμένως, καὶ παρὰ μέν τινος
stand uniformly and in-order and by indeed something

τεταγμένου ἐμφαίνεσθαι καὶ προφαίνεσθαι εἰς ἔννοιαν, οὐ
ordered to-be-manifested and to-be-displayed to conception not
μέντοι γίνεσθαι, εἴτε ἑστῶτος εἴτε κινουμένου, μᾶλλον
however to-come-to-be whether standing or moving rather
μέντοι κινουμένου· μᾶλλον γὰρ κινεῖ εἰς γνώρισιν
however moving more for moves(-us) to recognition
καὶ μετάβασιν ἐπὶ τὸν χρόνον ἡ κίνησις ἤπερ ἡ
and passage to the time the motion than the
στάσις καὶ γνωριμώτερον τὸ ὁπόσον κεκίνηταί τι
rest and more-knowable the how-much has-moved something
ἢ ὅσον ἕστηκε. διὸ καὶ κινήσεως ἠνέχθησαν εἰς
than how-long it-has-stood wherefore also of-motion they-were-carried into
τὸ εἰπεῖν μέτρον ἀντὶ τοῦ εἰπεῖν κινήσει μετρούμενον,
the to-say measure instead-of the to-say by-motion measured
εἶτα προσθεῖναι τί ὢν κινήσει μετρεῖται καὶ μὴ κατὰ
then to-add what being by-motion it-is-measured and not by
συμβεβηκὸς γινόμενόν τι περὶ αὐτοῦ εἰπεῖν καὶ ταῦτα
accident happening something about it to-say and that
ἐνηλλαγμένως. ἀλλ᾽ ἴσως ἐκεῖνοι οὐκ ἐνηλλαγμένως, ἡμεῖς
in-reverse but perhaps they not in-reverse we
δὲ οὐ συνίεμεν, ἀλλὰ σαφῶς λεγόντων μέτρον κατὰ τὸ
but not understand but clearly (them)-saying measure in-the-sense-of the
μετρούμενον οὐκ ἐτυγχάνομεν τῆς ἐκείνων γνώμης. αἴτιον
measured not we-hit the of-those meaning cause
δὲ τοῦ μὴ συνιέναι ἡμᾶς, ὅτι τί ὢν εἴτε μετροῦν
and of-the not to-understand us (is)-that what being whether measuring
εἴτε μετρούμενον οὐκ ἐκδηλοῦσι διὰ τῶν συγγραμμάτων
or measured not they-make-clear through the writings
ὡς εἰδόσι καὶ ἠκροαμένοις αὐτῶν γράφοντες. ὁ
as for-(men)-knowing and having-attended-lectures of-them writing —
μέντοι Πλάτων οὔτε μετροῦν εἴρηκεν οὔτε μετρούμενον
however Plato neither measuring has-said nor measured

ὑπό τινος τὴν οὐσίαν αὐτοῦ εἶναι, ἀλλὰ εἰς δήλωσιν
by something the substance of-it to-be but for indication
αὐτοῦ τὴν περιφορὰν ἐλάχιστόν τι εἰληφέναι πρὸς
of-it the revolution smallest something to-have-taken toward
ἐλάχιστον αὐτοῦ μέρος, ὡς ἐντεῦθεν γινώσκειν δύνασθαι,
smallest of-it part so-that from-this to-know to-be-able
οἷον καὶ ὅσον ὁ χρόνος. τὴν μέντοι οὐσίαν αὐτοῦ
of-what-kind and how-great the time the however substance of-it
δηλῶσαι θέλων ἅμα οὐρανῷ φησι γεγονέναι κατὰ
to-show wishing together-with heaven he-says to-have-come-to-be after
παράδειγμα αἰῶνος καὶ εἰκόνα κινητήν, ὅτι μὴ μένει
(the)-model of-eternity and image moving because not remains
μηδ' ὁ χρόνος τῆς ζωῆς οὐ μενούσης, ᾗ συνθεῖ
either the time the life not remaining with-which it-runs-along
καὶ συντρέχει· ἅμα οὐρανῷ δέ, ὅτι ζωὴ ἡ τοιαύτη
and runs-together together-with heaven and because life the such
καὶ τὸν οὐρανὸν ποιεῖ καὶ μία ζωὴ οὐρανὸν καὶ χρόνον
also the heaven makes and one life heaven and time
ἐργάζεται. ἐπιστραφείσης οὖν ζωῆς ταύτης εἰς ἕν, εἰ
produces having-turned then life this to one if
δύναιτο, ὁμοῦ καὶ χρόνος πέπαυται ἐν τῇ ζωῇ ὢν ταύτῃ
it-could at-once also time has-ceased in the life being this
καὶ οὐρανὸς τὴν ζωὴν ταύτην οὐκ ἔχων. εἰ δέ τις
and heaven the life this not having if but anyone
τῆσδε μὲν τῆς ζωῆς καὶ τῆς κινήσεως τὸ πρότερον καὶ
of-this indeed the life and the motion the before and
τὸ ὕστερον λαμβάνων χρόνον λέγοι· εἶναι γάρ τι
the after taking time should-call(-it) to-be for something
τοῦτο· τῆς δ' ἀληθεστέρας κινήσεως τὸ πρότερον καὶ τὸ
this of-the but truer motion the before and the
ὕστερον ἐχούσης μὴ λέγοι τι εἶναι, ἀτοπώτατος ἂν
after having not should-say anything to-be most-absurd —

εἴη, κινήσει μὲν ἀψύχῳ διδοὺς ἔχειν τὸ πρότερον καὶ
he-would-be to-motion indeed soulless granting to-have the before and
ὕστερον καὶ χρόνον παρ᾽ αὑτήν, κινήσει δέ, καθ᾽ ἣν
after and time beside itself to-motion but according-to which
καὶ αὕτη ὑφέστηκε κατὰ μίμησιν, μὴ διδοὺς τοῦτο, παρ᾽
also this subsists by imitation not granting this from
ἧς καὶ τὸ πρότερον καὶ τὸ ὕστερον πρώτως ὑπέστη
which both the before and the after primarily came-to-subsist
αὐτουργοῦ οὔσης κινήσεως καὶ ὥσπερ τὰς ἐνεργείας αὑτῆς
self-working being motion and as the activities of-itself
ἑκάστας γεννώσης, οὕτως καὶ τὸ ἐφεξῆς, καὶ ἅμα
each generating thus also the succession and together-with
τῇ γεννήσει καὶ τὴν μετάβασιν αὐτῶν. διὰ τί οὖν
the generation also the passage of-them because-of what then
ταύτην μὲν τὴν κίνησιν τὴν τοῦ παντὸς ἀνάγομεν εἰς
this indeed the motion the(-one) of-the all do-we-refer to
περιοχὴν ἐκείνης καὶ ἐν χρόνῳ φαμέν, οὐχὶ δέ γε
(the)-encompassing of-that(-motion) and in time say(-it-is) not but at-least
καὶ τὴν τῆς ψυχῆς κίνησιν τὴν ἐν αὐτῇ ἐν διεξόδῳ
also the of-the soul motion the(-one) in it in passage
οὖσαν ἀιδίῳ; ἢ ὅτι τὸ πρὸ αὐτῆς ἐστιν αἰὼν οὐ
being everlasting or because the(-thing) before it is eternity not
συμπαραθέων οὐδὲ συμπαρατείνων αὐτῇ. πρώτη οὖν αὕτη
running-alongside nor stretching-alongside it first then this
εἰς χρόνον καὶ χρόνον ἐγέννησε καὶ σὺν τῇ ἐνεργείᾳ
into time and time generated and with the activity
αὑτῆς ἔχει. πῶς οὖν πανταχοῦ; ὅτι κἀκείνη οὐδενὸς
of-itself has(-it) how then everywhere because that(-soul)-too from-no
ἀφέστηκε τοῦ κόσμου μέρους, ὥσπερ οὐδ᾽ ἡ ἐν ἡμῖν
stands-away of-the cosmos part as not-even the(-soul) in us
οὐδενὸς ἡμῶν μέρους. εἰ δέ τις ἐν οὐχ ὑποστάσει ἢ
(from)-any of-us part if but anyone in not subsistence or

ἐν οὐχ ὑπάρξει τὸν χρόνον λέγοι, δηλονότι ψεύσεται
in not existence the time should-say(-is) clearly he-will-belie
καὶ τὸν θεὸν αὐτόν, ὅταν λέγῃ ἦν καὶ ἔσται· οὕτω γὰρ
also the god himself when he-says was and will-be thus for
ἔσται καὶ ἦν, ὡς τὸ ἐν ᾧ λέγει αὐτὸν ἔσεσθαι.
he-will-be and was as the(-thing) in which he-says him to-be-going-to-be
ἀλλὰ πρὸς τοὺς τοιούτους ἄλλος τρόπος λόγων. ἐκεῖνο
but against the such(-men) another manner of-arguments that
δὲ ἐνθυμεῖσθαι δεῖ πρὸς ἅπασι τοῖς εἰρημένοις,
but to-bear-in-mind must in-addition-to all the(-things) said
ὡς, ὅταν τις τὸν κινούμενον ἄνθρωπον λαμβάνῃ ὅσον
that when anyone the moving man takes how-far
προελήλυθε, καὶ τὴν κίνησιν λαμβάνει ὅση, καὶ ὅταν
he-has-advanced also the motion he-takes how-great and when
τὴν κίνησιν, οἷον τὴν διὰ σκελῶν, ὁρᾷ καὶ τὸ πρὸ
the motion for-instance the(-one) by legs he-sees also the before
τῆς κινήσεως ταύτης ἐν αὐτῷ κίνημα ὅτι τοσοῦτον ἦν,
the motion this in him movement that so-great it-was
εἴ γε ἐπὶ τοσοῦτον συνεῖχε τὴν κίνησιν τοῦ σώματος.
if at-least for so-long it-sustained the motion of-the body
τὸ μὲν δὴ σῶμα τὸ κινούμενον τὸν τοσόνδε χρόνον
the indeed indeed body the(-one) moved the so-much time
ἀνάξει ἐπὶ τὴν κίνησιν τὴν τοσήνδε· αὕτη γὰρ αἰτία·
will-lead-back to the motion the so-great this for (is)-cause
καὶ τὸν χρόνον ταύτης, ταύτην δὲ ἐπὶ τὴν τῆς ψυχῆς
and the time of-this this and to the of-the soul
κίνησιν, ἥτις τὰ ἴσα διειστήκει. τὴν οὖν κίνησιν τῆς
motion which the equal(-parts) was-extended the then motion of-the
ψυχῆς εἰς τί; εἰς ὃ γὰρ ἐθελήσει, ἀδιάστατον ἤδη.
soul to what to what for he-will-wish unextended already
τοῦτο τοίνυν τὸ πρώτως καὶ τὸ ἐν ᾧ τὰ
this therefore (is)-the(-thing) primarily and the(-thing) in which the

ἄλλα· αὐτὸ δὲ οὐκέτι ἐν ᾧ· οὐ γὰρ ἕξει. καὶ
others itself but no-longer in which not for it-will-have(-one) and
ἐπὶ τῆς ψυχῆς τοῦ παντὸς ὡσαύτως. ἆρ᾽ οὖν καὶ ἐν
in-the-case-of the soul of-the all likewise is-it then also in
ἡμῖν ὁ χρόνος; ἢ ἐν ψυχῇ τῇ τοιαύτῃ πάσῃ καὶ ὁμοειδῶς
us the time or in soul the such all and same-in-form
ἐν πᾶσι καὶ αἱ πᾶσαι μία. διὸ οὐ διασπασθήσεται ὁ
in all and the all (are)-one wherefore not will-be-torn-apart the
χρόνος· ἐπεὶ οὐδ᾽ ὁ αἰὼν ὁ κατ᾽ ἄλλο ἐν τοῖς
time since not-even the eternity the(-one) in another(-way) in the
ὁμοειδέσι πᾶσιν.
same-in-form all

PLOTINUS

ΠΕΡΙ ΦΥΣΕΩΣ ΚΑΙ ΘΕΩΡΙΑΣ ΚΑΙ ΤΟΥ ΕΝΟΣ

Ennead III.8 · On Nature, Contemplation, and the One

Suppose, in play before we turn serious, that all things desire contemplation and look to it as their end: rational and irrational animals, the nature in plants, and the earth that bears them, each attaining it as it can, some truly and some by imitation. Perhaps we contemplate even in play, and child or man, playing or in earnest, acts for contemplation's sake; necessary action draws contemplation outward, voluntary action less so. Now, what is the contemplation of earth and plants, and how does nature, said to lack imagination and reason, make by contemplation?

Παίζοντες δὴ τὴν πρώτην πρὶν ἐπιχειρεῖν σπουδάζειν
playing indeed — at-first before to-attempt to-be-serious
εἰ λέγοιμεν πάντα θεωρίας ἐφίεσθαι καὶ εἰς τέλος τοῦτο
if we-should-say all(-things) contemplation to-desire and to end this
βλέπειν, οὐ μόνον ἔλλογα ἀλλὰ καὶ ἄλογα ζῷα καὶ τὴν
to-look not only rational but also irrational living-beings and the
ἐν τοῖς φυτοῖς φύσιν καὶ τὴν ταῦτα γεννῶσαν γῆν, καὶ
in the plants nature and the these generating earth and
πάντα τυγχάνειν καθ' ὅσον οἷόν τε αὐτοῖς, ἄλλα δὲ
all to-attain(-it) in-so-far as possible — for-them different(-ones) and
ἄλλως καὶ θεωρεῖν καὶ τυγχάνειν καὶ τὰ μὲν ἀληθῶς,
differently both to-contemplate and to-attain and some indeed truly
τὰ δὲ μίμησιν καὶ εἰκόνα τούτου λαμβάνοντα· ἆρ' ἄν τις
others but imitation and image of-this taking is-it — anyone
ἀνάσχοιτο τὸ παράδοξον τοῦ λόγου; ἢ πρὸς ἡμᾶς αὐτοῦ
would-endure the paradox of-the argument or with us it
γινομένου κίνδυνος οὐδεὶς ἐν τῷ παίζειν τὰ αὐτῶν
happening danger no in the to-play the(-things) of-ourselves
γενήσεται. ἆρ' οὖν καὶ ἡμεῖς παίζοντες ἐν τῷ παρόντι
will-arise is-it then also we playing in the present
θεωροῦμεν; ἢ καὶ ἡμεῖς καὶ πάντες ὅσοι παίζουσι τοῦτο
contemplate or both we and all as-many-as play this

ποιοῦσι καὶ τούτου γε παίζουσιν ἐφιέμενοι καὶ κινδυνεύει,
do and this at-least they-play desiring and it-is-likely
εἴτε τις παῖς εἴτε ἀνὴρ παίζει ἢ σπουδάζει, θεωρίας
whether any child or man plays or is-serious of-contemplation
ἕνεκεν ὁ μὲν σπουδάζειν, ὁ δὲ παίζειν, καὶ
for-the-sake the(-one) indeed to-be-serious the(-other) but to-play and
πρᾶξις πᾶσα εἰς θεωρίαν τὴν σπουδὴν ἔχειν, ἡ
action every toward contemplation the earnestness to-have the(-one)
μὲν ἀναγκαία καὶ ἐπιπλέον τὴν θεωρίαν ἕλκουσα πρὸς
indeed necessary and more the contemplation drawing toward
τὸ ἔξω, ἡ δὲ ἑκούσιος λεγομένη ἐπ᾽ ἔλαττον μέν,
the outside the(-other) but voluntary being-called to less(-extent) indeed
ὅμως δὲ καὶ αὐτὴ ἐφέσει θεωρίας γινομένη. ἀλλὰ
nevertheless but also itself by-desire of-contemplation coming-about but
ταῦτα μὲν ὕστερον· νῦν δὲ λέγωμεν περί τε γῆς αὐτῆς
these indeed later now but let-us-speak about both earth itself
καὶ δένδρων καὶ ὅλως φυτῶν τίς αὐτῶν ἡ θεωρία, καὶ
and trees and in-general plants what their the contemplation and
πῶς τὰ παρ᾽ αὐτῆς ποιούμενα καὶ γεννώμενα ἐπὶ τὴν
how the(-things) by it being-made and being-generated to the
τῆς θεωρίας ἀνάξομεν ἐνέργειαν, καὶ πῶς ἡ φύσις, ἣν
of-the contemplation we-shall-refer activity and how the nature which
ἀφάνταστόν φασι καὶ ἄλογον εἶναι, θεωρίαν τε ἐν αὐτῇ
without-imagination they-say and irrational to-be contemplation both in itself
ἔχει καὶ πῶς ἃ ποιεῖ διὰ θεωρίαν ποιεῖ, ἣν οὐκ ἔχει.
has and how what it-makes through contemplation it-makes which not it-has

Nature makes without hands or tools, needing only matter, and no levering or pushing makes colors and shapes. What makes must remain, as the craftsman's power remains while his hands work. Nature is not matter and form but form, a reason, the unmoved in the whole: it does not bring fire to make matter fire, but a reason. So nature is a reason that makes another reason, its offspring, giving something to the substrate while itself remaining. The last reason, in the visible shape, is dead and can make no other; the living reason, brother of the one that made the shape, makes in what is generated.

ὅτι μὲν οὖν οὔτε χεῖρες ἐνταῦθα οὔτε πόδες οὔτε τι
that indeed then neither hands (are)-here nor feet nor any
ὄργανον ἐπακτὸν ἢ σύμφυτον, ὕλης δὲ δεῖ, ἐφ' ἧς
instrument imported or innate of-matter but (there)-is-need on which
ποιήσει, καὶ ἣν ἐν εἴδει ποιήσει, παντί που δῆλον. δεῖ
it-will-make and which in form it-will-make to-everyone surely (is)-clear must
δὲ καὶ τὸ μοχλεύειν ἀφελεῖν ἐκ τῆς φυσικῆς ποιήσεως.
and also the to-lever to-remove from the natural making
ποῖος γὰρ ὠθισμὸς ἢ τίς μοχλεία χρώματα ποικίλα καὶ
what-kind-of for thrusting or what leverage colors varied and
παντοδαπὰ καὶ σχήματα ποιεῖ; ἐπεὶ οὐδὲ οἱ κηροπλάσται,
of-every-sort and shapes makes since not-even the wax-modelers
εἰς οὓς δὴ καὶ βλέποντες ᾠήθησαν τὴν τῆς φύσεως
at whom indeed also looking they-supposed the of-the nature
δημιουργίαν τοιαύτην εἶναι, χρώματα δύνανται ποιεῖν μὴ
craftsmanship such to-be colors can make not
χρώματα ἀλλαχόθεν ἐπάγοντες οἷς ποιοῦσιν. ἀλλὰ γὰρ
colors from-elsewhere bringing-in to-what they-make but for
ἐχρῆν συννοοῦντας ὡς καὶ ἐπὶ τῶν τὰς τέχνας
it-was-necessary considering that also in-the-case-of those the arts
τὰς τοιαύτας μετιόντων δεῖ τι ἐν αὐτοῖς μένειν, καθ'
the such practicing must something in them to-remain according-to

ὃ μένον διὰ χειρῶν ποιήσουσιν ἃ αὐτῶν ἔργα, ἐπὶ τὸ
which remaining through hands they-will-make what their works to the
τοιοῦτον ἀνελθεῖν τῆς φύσεως καὶ αὐτοὺς καὶ συνεῖναι, ὡς
such to-go-up of-the nature also themselves and to-understand that
μένειν δεῖ καὶ ἐνταῦθα τὴν δύναμιν τὴν οὐ διὰ χειρῶν
to-remain must also here the power the(-one) not through hands
ποιοῦσαν καὶ πᾶσαν μένειν. οὐ γὰρ δὴ δεῖται τῶν
making and entire to-remain not for indeed it-needs some(-parts)
μὲν ὡς μενόντων, τῶν δὲ ὡς κινουμένων — ἡ γὰρ
indeed as remaining others and as moving the for
ὕλη τὸ κινούμενον, αὐτῆς δὲ οὐδὲν κινούμενον —
matter (is)-the(-thing) moved of-it but nothing (is)-moved
ἢ ἐκεῖνο οὐκ ἔσται τὸ κινοῦν πρώτως, οὐδὲ ἡ φύσις
or that not will-be the(-thing) moving primarily nor the nature
τοῦτο, ἀλλὰ τὸ ἀκίνητον τὸ ἐν τῷ ὅλῳ. ὁ μὲν
this but the(-thing) unmoved the(-thing) in the whole the indeed
δὴ λόγος, φαίη ἄν τις, ἀκίνητος, αὐτὴ δὲ ἄλλη παρὰ
indeed reason would-say — someone (is)-unmoved itself but other beside
τὸν λόγον καὶ κινουμένη. ἀλλ' εἰ μὲν πᾶσαν φήσουσι, καὶ
the reason and moving but if indeed all(-of-it) they-will-say also
ὁ λόγος· εἰ δέ τι αὐτῆς ἀκίνητον, καὶ τοῦτο ὁ
the reason if but something of-it (is)-unmoved also this (is)-the
λόγος. καὶ γὰρ εἶδος αὐτὴν δεῖ εἶναι καὶ οὐκ ἐξ ὕλης καὶ
reason and for form it must to-be and not from matter and
εἴδους· τί γὰρ δεῖ αὐτῇ ὕλης θερμῆς ἢ ψυχρᾶς;
form what for (is-there)-need for-it of-matter hot or cold
ἡ γὰρ ὑποκειμένη καὶ δημιουργουμένη ὕλη ἥκει τοῦτο
the for underlying and being-crafted matter comes this
φέρουσα, ἢ γίνεται τοιαύτη ἡ μὴ ποιότητα ἔχουσα
bringing or becomes such the(-matter) not quality having
λογωθεῖσα. οὐ γὰρ πῦρ δεῖ προσελθεῖν, ἵνα πῦρ
having-been-formed-by-reason not for fire must to-come-to(-it) so-that fire

ἡ ὕλη γένηται, ἀλλὰ λόγον· ὃ καὶ σημεῖον οὐ μικρὸν
the matter may-become but reason which also (is)-sign not small
τοῦ ἐν τοῖς ζῴοις καὶ ἐν τοῖς φυτοῖς τοὺς λόγους
of-the(-fact) in the living-beings and in the plants the reasons
εἶναι τοὺς ποιοῦντας καὶ τὴν φύσιν εἶναι λόγον, ὃς
to-be the(-ones) making and the nature to-be reason which
ποιεῖ λόγον ἄλλον γέννημα αὑτοῦ δόντα μέν τι τῷ
makes reason another offspring of-itself giving indeed something to-the
ὑποκειμένῳ μένοντα δ' αὐτόν. ὁ μὲν οὖν λόγος ὁ
substrate remaining but itself the indeed then reason the(-one)
κατὰ τὴν μορφὴν τὴν ὁρωμένην ἔσχατος ἤδη καὶ νεκρὸς
according-to the shape the visible (is)-last now and dead
καὶ οὐκέτι ποιεῖν δύναται ἄλλον, ὁ δὲ ζωὴν ἔχων
and no-longer make can another the(-one) but life having
ὁ τοῦ ποιήσαντος τὴν μορφὴν ἀδελφὸς ὢν καὶ
the(-one) of-the(-reason) having-made the shape brother being also
αὐτὸς τὴν αὐτὴν δύναμιν ἔχων ποιεῖ ἐν τῷ γεννωμένῳ.
itself the same power having makes in the(-thing) being-generated

How does a reason that makes and remains touch contemplation? Action follows reason, but reason is not action, so it is contemplation. The last reason in each series comes from contemplation, and nature itself results from something's contemplation. It contemplates not by reasoning, which seeks what it lacks; because it has, it makes, and its being is its making. As contemplation, object of contemplation, and reason, it makes: making is contemplation.

πῶς οὖν ποιῶν καὶ οὕτως ποιῶν θεωρίας τινὸς ἂν
how then making and thus making contemplation any —
ἐφάπτοιτο; ἤ, εἰ μένων ποιεῖ καὶ ἐν αὐτῷ μένων ἐστὶ λόγος,
would-it-touch or if remaining it-makes and in itself remaining it-is reason
εἴη ἂν αὐτὸς θεωρία. ἡ μὲν γὰρ πρᾶξις γένοιτ' ἂν
would-be — itself contemplation the indeed for action would-come-about —
κατὰ λόγον ἑτέρα οὖσα δηλονότι τοῦ λόγου· ὁ μέντοι
according-to reason different being clearly from-the reason the however
λόγος καὶ αὐτὸς συνὼν τῇ πράξει καὶ ἐπιστατῶν οὐκ ἂν
reason also itself being-with the action and presiding not —
εἴη πρᾶξις. εἰ οὖν μὴ πρᾶξις ἀλλὰ λόγος, θεωρία·
would-be action if then not action but reason (it-is)-contemplation
καὶ ἐπὶ παντὸς λόγου ὁ μὲν ἔσχατος ἐκ
and in-the-case-of every reason the(-one) indeed last (is)-from
θεωρίας καὶ θεωρία οὕτως ὡς τεθεωρημένος, ὁ δὲ
contemplation and contemplation thus as having-been-contemplated the(-one) but
πρὸ τούτου πᾶς ὁ μὲν ἄλλος ἄλλως, ὁ μὴ ὡς
before this all the(-one) indeed different differently the(-one) not as
φύσις ἀλλὰ ψυχή, ὁ δ' ἐν τῇ φύσει καὶ ἡ φύσις. ἆρά
nature but soul the(-other) but in the nature and the nature is-it
γε καὶ αὐτὸς ἐκ θεωρίας; πάντως μὴν ἐκ θεωρίας·
at-least also itself from contemplation entirely indeed from contemplation
ἀλλ' εἰ καὶ αὐτὸς τεθεωρηκὼς αὑτόν; ἢ πῶς; ἔστι μὲν
but if also it-itself having-contemplated itself or how it-is indeed

γὰρ ἀποτέλεσμα θεωρίας καὶ θεωρήσαντός τινος. πῶς
for (a)-result of-contemplation and having-contemplated of-something how
δὲ αὐτὴ ἔχει θεωρίαν; τὴν μὲν δὴ ἐκ λόγου οὐκ
but itself has contemplation the(-one) indeed indeed from reasoning not
ἔχει· λέγω δ' ἐκ λόγου τὸ σκοπεῖσθαι περὶ τῶν ἐν
it-has I-mean and by reasoning the to-consider about the(-things) in
αὑτῇ. διὰ τί οὖν ζωή τις οὖσα καὶ λόγος καὶ δύναμις
itself because-of what then life some being and reason and power
ποιοῦσα; ἆρ' ὅτι τὸ σκοπεῖσθαί ἐστι τὸ μήπω ἔχειν; εἰ
making is-it because the to-consider is the not-yet to-have if
δὲ ἔχει, καὶ διὰ τοῦτο ὅτι ἔχει καὶ ποιεῖ. τὸ οὖν εἶναι
but it-has also because-of this because it-has also it-makes the then to-be
αὐτῇ ὃ ἔστι τοῦτό ἐστι τὸ ποιεῖν αὐτῇ· ἔστι δὲ θεωρία
for-it what it-is this is the to-make for-it it-is and contemplation
καὶ θεώρημα, λόγος γάρ. τῷ οὖν εἶναι θεωρία καὶ
and object-of-contemplation reason for by-the then to-be contemplation and
θεώρημα καὶ λόγος τούτῳ καὶ ποιεῖ ᾗ ταῦτά
object-of-contemplation and reason by-this also it-makes insofar-as these
ἐστιν. ἡ ποίησις ἄρα θεωρία ἡμῖν ἀναπέφανται· ἔστι
it-is the making then contemplation to-us has-been-shown-to-be it-is
γὰρ ἀποτέλεσμα θεωρίας μενούσης θεωρίας οὐκ ἄλλο
for result of-contemplation remaining of-contemplation not other
τι πραξάσης, ἀλλὰ τῷ εἶναι θεωρία ποιησάσης.
anything having-done but by-the to-be contemplation having-made

Asked why she makes, nature would say: understand in silence, as I am silent. What comes to be is my spectacle; born of contemplation, I love to contemplate, and my contemplating makes its object, as geometers draw, though I do not draw. Nature is soul, offspring of a prior soul, contemplating quietly, dim as sleep beside waking, so what it makes is weak. Men too weak to contemplate act, as dull children turn to crafts: making and action are everywhere weak contemplation or its by-product.

καὶ εἴ τις δὲ αὐτὴν ἔροιτο τίνος ἕνεκα ποιεῖ, εἰ
and if anyone too it should-ask what for-the-sake-of it-makes if
τοῦ ἐρωτῶντος ἐθέλοι ἐπαίειν καὶ λέγειν, εἴποι ἄν·
to-the(-one) asking it-should-wish to-listen and to-speak would-say —
ἐχρῆν μὲν μὴ ἐρωτᾶν, ἀλλὰ συνιέναι καὶ αὐτὸν σιωπῇ,
(one)-ought indeed not to-ask but to-understand also oneself in-silence
ὥσπερ ἐγὼ σιωπῶ καὶ οὐκ εἴθισμαι λέγειν. τί οὖν
as I am-silent and not I-am-accustomed to-speak what then
συνιέναι; ὅτι τὸ γενόμενόν ἐστι θέαμα ἐμὸν
(was-one)-to-understand that the(-thing) having-come-to-be is (a)-spectacle mine
ἐμοῦ σιωπησάσης καὶ φύσει γενόμενον θεώρημα,
(while)-I having-been-silent and by-nature having-come-to-be object-of-contemplation
καί μοι γενομένῃ ἐκ θεωρίας τῆς ὠδὶ τὴν φύσιν
and for-me having-come-to-be from contemplation the of-this-sort the nature
ἔχειν φιλοθεάμονα ὑπάρχει καὶ τὸ θεωροῦν μου
to-have contemplation-loving it-belongs and the(-part) contemplating of-me
θεώρημα ποιεῖ, ὥσπερ οἱ γεωμέτραι θεωροῦντες
object-of-contemplation makes as the geometers contemplating
γράφουσιν· ἀλλ᾽ ἐμοῦ μὴ γραφούσης, θεωρούσης δέ,
draw but (while)-I not drawing contemplating but
ὑφίστανται αἱ τῶν σωμάτων γραμμαὶ ὥσπερ ἐκπίπτουσαι.
come-to-subsist the of-the bodies lines as-if falling-out
καί μοι τὸ τῆς μητρὸς καὶ τῶν γειναμένων ὑπάρχει
and to-me the of-the mother and of-the parents belongs

πάθος· καὶ γὰρ ἐκεῖνοι εἰσὶν ἐκ θεωρίας καὶ ἡ γένεσις
affection also for they are from contemplation and the birth
ἡ ἐμὴ ἐκείνων οὐδὲν πραξάντων, ἀλλ᾽ ὄντων μειζόνων
the mine they nothing having-done but being greater
λόγων καὶ θεωρούντων αὐτοὺς ἐγὼ γεγέννημαι. τί οὖν
reasons and contemplating themselves I have-been-born what then
ταῦτα βούλεται; ὡς ἡ λεγομένη φύσις ψυχὴ οὖσα,
these(-words) mean that the so-called nature soul being
γέννημα ψυχῆς προτέρας δυνατώτερον ζώσης, ἡσυχῇ
offspring of-soul prior more-powerfully living quietly
ἐν ἑαυτῇ θεωρίαν ἔχουσα οὐ πρὸς τὸ ἄνω οὐδ᾽ αὖ
in itself contemplation having not toward the above nor again
ἔτι πρὸς τὸ κάτω, στᾶσα δὲ ἐν ᾧ ἔστιν, ἐν
further toward the below having-stopped but in what it-is in
τῇ αὐτῆς στάσει καὶ οἷον συναισθήσει, τῇ συνέσει
the of-itself rest and as-it-were self-awareness by-the understanding
ταύτῃ καὶ συναισθήσει τὸ μετ᾽ αὐτὴν εἶδεν ὡς οἷόν
this and self-awareness the(-thing) after it saw as possible
τε αὐτῇ καὶ οὐκέτι ἐζήτησεν ἄλλα θεώρημα
— for-it and no-longer sought other(-things) object-of-contemplation
ἀποτελέσασα ἀγλαὸν καὶ χάριεν. καὶ εἴ τις βούλεται
having-accomplished splendid and graceful and if anyone wishes
σύνεσίν τινα ἢ αἴσθησιν αὐτῇ διδόναι, οὐχ οἵαν λέγομεν
understanding some or perception to-it to-give not such-as we-mean
ἐπὶ τῶν ἄλλων τὴν αἴσθησιν ἢ τὴν σύνεσιν,
in-the-case-of the others the perception or the understanding
ἀλλ᾽ οἷον εἴ τις τὴν τοῦ ὕπνου τῇ τοῦ
but as if anyone the(-understanding) of-the sleep to-the(-one) of-the
ἐγρηγορότος προσεικάσειε. θεωροῦσα γὰρ θεώρημα
waking(-man) should-liken contemplating for object-of-contemplation
αὐτῆς ἀναπαύεται γενόμενον αὐτῇ ἐκ τοῦ ἐν αὐτῇ καὶ
of-itself it-rests having-come-to-be to-it from the in itself and

σὺν αὑτῇ μένειν καὶ θεώρημα εἶναι· καὶ θεωρία
with itself to-remain and object-of-contemplation to-be and contemplation
ἄψοφος, ἀμυδροτέρα δέ. ἑτέρα γὰρ αὐτῆς εἰς θέαν
noiseless fainter but another for than-it for vision
ἐναργεστέρα, ἡ δὲ εἴδωλον θεωρίας ἄλλης. ταύτῃ
clearer this(-one) but (is-an)-image of-contemplation other in-this-way
δὴ καὶ τὸ γεννηθὲν ὑπ' αὐτῆς ἀσθενὲς παντάπασιν,
indeed also the(-thing) generated by it (is)-weak altogether
ὅτι ἀσθενοῦσα θεωρία ἀσθενὲς θεώρημα ποιεῖ· ἐπεὶ
because being-weak contemplation weak object-of-contemplation makes since
καὶ ἄνθρωποι, ὅταν ἀσθενήσωσιν εἰς τὸ θεωρεῖν, σκιὰν
also men when they-are-weak for the to-contemplate (a)-shadow
θεωρίας καὶ λόγου τὴν πρᾶξιν ποιοῦνται. ὅτι γὰρ μὴ
of-contemplation and reason the action make because for not
ἱκανὸν αὐτοῖς τὸ τῆς θεωρίας ὑπ' ἀσθενείας ψυχῆς,
sufficient for-them the(-activity) of-the contemplation from weakness of-soul
λαβεῖν οὐ δυνάμενοι τὸ θέαμα ἱκανῶς καὶ διὰ τοῦτο οὐ
to-grasp not being-able the spectacle sufficiently and because-of this not
πληρούμενοι, ἐφιέμενοι δὲ αὐτὸ ἰδεῖν, εἰς πρᾶξιν φέρονται,
being-filled desiring but it to-see into action they-are-carried
ἵνα ἴδωσιν, ὃ μὴ νῷ ἐδύναντο. ὅταν γοῦν
so-that they-may-see what not with-intellect they-could when at-any-rate
ποιῶσι, καὶ αὐτοὶ ὁρᾶν βούλονται αὐτὸ καὶ θεωρεῖν καὶ
they-make also themselves to-see they-wish it and to-contemplate and
αἰσθάνεσθαι καὶ τοὺς ἄλλους, ὅταν ἡ πρόθεσις αὐτοῖς ὡς
to-perceive also the others when the purpose for-them as
οἷόν τε πρᾶξις ᾖ. πανταχοῦ δὴ ἀνευρήσομεν τὴν ποίησιν
possible — action is everywhere indeed we-shall-find the making
καὶ τὴν πρᾶξιν ἢ ἀσθένειαν θεωρίας ἢ παρακολούθημα
and the action either weakness of-contemplation or concomitant
ἀσθένειαν μέν, εἰ μηδέν τις ἔχοι μετὰ τὸ πραχθέν·
weakness indeed if nothing anyone should-have beyond the(-thing) done

παρακολούθημα δέ, εἰ ἔχοι ἄλλο πρὸ τούτου κρεῖττον
concomitant but if he-should-have another before this better
τοῦ ποιηθέντος θεωρεῖν. τίς γὰρ θεωρεῖν τὸ
than-the(-thing) made to-contemplate who for to-contemplate the
ἀληθινὸν δυνάμενος προηγουμένως ἔρχεται ἐπὶ τὸ εἴδωλον
true being-able in-preference goes to the image
τοῦ ἀληθινοῦ; μαρτυροῦσι δὲ καὶ οἱ νωθέστεροι τῶν
of-the true bear-witness and also the duller of-the
παίδων, οἳ πρὸς τὰς μαθήσεις καὶ θεωρίας ἀδυνάτως
children who for the learnings and contemplations incapably
ἔχοντες ἐπὶ τὰς τέχνας καὶ τὰς ἐργασίας καταφέρονται.
being-disposed to the crafts and the manual-works descend

V · SOUL'S CONTEMPLATION

The soul before nature, full of its learning, makes another object of contemplation, as a full art makes a small art in a child. Its first part stays above, filled and illuminated; the other goes forth, life from life, leaving the first in place. All activity is contemplation, and action the weakest; soul makes what comes after it, as contemplation makes contemplation without limit. So the charioteer gives his horses part of what he saw, and they act for what they long for, itself contemplation.

ἀλλὰ περὶ μὲν φύσεως εἰπόντες ὃν τρόπον θεωρία
but about indeed nature having-said in-what way (is)-contemplation
ἡ γέννησις, ἐπὶ τὴν ψυχὴν τὴν πρὸ ταύτης ἐλθόντες
the generation to the soul the(-one) before this having-come
λέγωμεν, ὡς ἡ ταύτης θεωρία καὶ τὸ φιλομαθὲς καὶ
let-us-say how the of-this contemplation and the love-of-learning and
τὸ ζητητικὸν καὶ ἡ ἐξ ὧν ἐγνώκει ὠδὶς καὶ τὸ
the inquisitiveness and the from what it-had-come-to-know birth-pang and the
πλῆρες πεποίηκεν αὐτὴν θεώρημα πᾶν γενομένην ἄλλο
fullness has-made it object-of-contemplation entire having-become other

θεώρημα ποιῆσαι· οἷον ἡ τέχνη ποιεῖ, ὅταν ἑκάστη
object-of-contemplation to-make as the art makes when each
πλήρης ᾖ, ἄλλην οἵαν μικρὰν τέχνην ἐν παιδίῳ ἴνδαλμα
full is another as-it-were small art in (a)-child image
ἔχοντι ἁπάντων· ἄλλως μέντοι ταῦτα ὥσπερ ἀμυδρὰ καὶ
having of-all otherwise however these as faint and
οὐ δυνάμενα βοηθεῖν ἑαυτοῖς θεάματα καὶ θεωρήματα.
not able to-help themselves spectacles and objects-of-contemplation
τὸ πρῶτον οὖν αὐτῆς ἄνω πρὸς τοῦ ἄνω ἀεὶ
the first(-part) then of-it above by the(-realm) above always
πληρούμενον καὶ ἐλλαμπόμενον μένει ἐκεῖ, τὸ δὲ τῇ
being-filled and being-illuminated remains there the(-part) but by-the
τοῦ μεταλαβόντος πρώτῃ μεταλήψει μεταλαμβάνον πρόεισιν
of-the having-partaken first participation partaking goes-forth
ἀεὶ ζωὴ ἐκ ζωῆς· ζωῆς ἐνέργεια γὰρ πανταχοῦ φθάνει
always life from life of-life activity for everywhere reaches
καὶ οὐκ ἔστιν ὅτου ἀποστατεῖ. προιοῦσα μέντοι ἐᾷ τὸ
and not there-is from-which it-is-absent proceeding however it-lets the
ἑαυτῆς πρόσθεν μέρος οὗ καταλέλοιπε μένειν· ἀπολιποῦσα
of-itself former part where it-has-left(-it) remain having-abandoned
γὰρ τὸ πρόσθεν οὐκέτι ἔσται πανταχοῦ, ἀλλ' ἐν ᾧ τελευτᾷ
for the former no-longer it-will-be everywhere but in what it-ends
μόνον. οὐκ ἴσον δὲ τὸ προιὸν τῷ μείναντι. εἰ
only not equal but the(-thing) proceeding to-the(-thing) having-remained if
οὖν πανταχοῦ δεῖ γίνεσθαι καὶ μὴ εἶναι ὅπου μὴ
then everywhere must to-come-to-be and not (any-place)-to-be where not
τὴν ἐνέργειαν τὴν αὐτῆς ἀεί τε τὸ πρότερον ἕτερον τοῦ
the activity the its always and the prior different from-the
ὑστέρου, ἥκει δὲ ἡ ἐνέργεια ἐκ θεωρίας ἢ πράξεως, πρᾶξις
later comes and the activity from contemplation or action action
δὲ οὔπω ἦν — οὐ γὰρ οἷόν τε πρὸ θεωρίας — ἀνάγκη
but not-yet was not for possible — before contemplation (it-is)-necessary

ἀσθενεστέραν μὲν ἑτέραν ἑτέρας εἶναι, πᾶσαν δὲ θεωρίαν·
weaker indeed one than-another to-be all but contemplation
ὥστε τὴν κατὰ τὴν θεωρίαν πρᾶξιν δοκοῦσαν εἶναι
so-that the according-to the contemplation action seeming to-be
τὴν ἀσθενεστάτην θεωρίαν εἶναι· ὁμογενὲς γὰρ ἀεὶ δεῖ
the weakest contemplation to-be of-the-same-kind for always must
τὸ γεννώμενον εἶναι, ἀσθενέστερον μὴν τῷ ἐξίτηλον
the(-thing) being-generated to-be weaker indeed by-the faded
καταβαῖνον γίνεσθαι. ἀψοφητὶ μὲν δὴ πάντα, ὅτι μηδὲν
descending to-become noiselessly indeed indeed all because nothing
ἐμφανοῦς καὶ τῆς ἔξωθεν θεωρίας ἢ πράξεως δεῖται, καὶ
of-visible and of-the outside contemplation or action it-needs and
ψυχὴ δὲ ἡ θεωροῦσα καὶ τὸ οὕτως θεωρῆσαν
soul too the(-one) contemplating and the(-part) thus having-contemplated
ἅτε ἐξωτέρω καὶ οὐχ ὡσαύτως τῷ πρὸ αὐτῆς
as-being more-outward and not in-the-same-way as-the(-one) before it
τὸ μετ᾽ αὐτὴν ποιεῖ καὶ θεωρία τὴν θεωρίαν ποιεῖ.
the(-thing) after it makes and contemplation the contemplation makes
καὶ γὰρ οὐκ ἔχει πέρας ἡ θεωρία οὐδὲ τὸ θεώρημα.
and for not has limit the contemplation nor the object-of-contemplation
διὰ τοῦτο δὲ πανταχοῦ. ποῦ γὰρ οὐχί; ἐπεὶ καὶ ἐν
because-of this and everywhere where for not since also in
πάσῃ ψυχῇ τὸ αὐτό. οὐ γὰρ περιγέγραπται μεγέθει. οὐ
every soul the same not for it-has-been-circumscribed by-magnitude not
μὴν ὡσαύτως ἐν πᾶσιν, ὥστε οὐδὲ ἐν παντὶ μέρει ψυχῆς
indeed in-the-same-way in all so-that not-even in every part of-soul
ὁμοίως. διὸ ὁ ἡνίοχος τοῖς ἵπποις δίδωσιν ὃ εἶδεν, οἱ
alike wherefore the charioteer to-the horses gives what he-saw they
δὲ λαβόντες δῆλον ὅτι ὀρέγοιντο ἂν ὧν εἶδεν· ἔλαβον γὰρ
but having-received (it-is)-clear that would-long-for — what he-saw they-received for

οὐ πᾶν. ὀρεγόμενοι δὲ εἰ πράττοιεν, οὗ ὀρέγονται ἕνεκα
not all longing and if they-should-act of-what they-long-for for-the-sake
πράττουσιν. ἦν δὲ θεώρημα καὶ θεωρία ἐκεῖνο.
they-act was and object-of-contemplation and contemplation that

VI · ACTION FOR CONTEMPLATION'S SAKE

Action is for the sake of contemplation, a roundabout way to what could not be grasped directly: men who attain what they wished for want to know it and see it present in the soul, and the good they act for is within. The clearer the confidence, the quieter the contemplation, until knower and known are one. The learning soul brings forth and examines, still lacking; the good man has done his reasoning and is sight toward himself, turned toward the one and toward quiet.

ἡ ἄρα πρᾶξις ἕνεκα θεωρίας καὶ θεωρήματος·
the then action (is)-for-the-sake-of contemplation and object-of-contemplation
ὥστε καὶ τοῖς πράττουσιν ἡ θεωρία τέλος, καὶ
so-that also for-the(-ones) acting the contemplation (is)-end and
οἷον ἐξ εὐθείας ὃ μὴ ἠδυνήθησαν λαβεῖν τοῦτο
as-it-were from (the)-straight what not they-could grasp this
περιπλανώμενοι ἑλεῖν ζητοῦσι. καὶ γὰρ αὖ ὅταν τύχωσιν
wandering-around to-catch they-seek and for again when they-attain
οὗ βούλονται, ὃ γενέσθαι ἠθέλησαν, οὐχ ἵνα μὴ
what they-want which to-come-about they-wished not so-that not
γνῶσιν, ἀλλ' ἵνα γνῶσι καὶ παρὸν ἴδωσιν
they-may-know(-it) but so-that they-may-know(-it) and present they-may-see(-it)
ἐν ψυχῇ, δῆλον ὅτι κείμενον θεατόν. ἐπεὶ καὶ ἀγαθοῦ
in soul clear that lying (as)-visible since also of-good
χάριν πράττουσι· τοῦτο δὲ οὐχ ἵνα ἔξω αὐτῶν, οὐδ'
for-the-sake they-act this and not so-that outside them nor
ἵνα μὴ ἔχωσιν, ἀλλ' ἵνα ἔχωσι τὸ ἐκ τῆς
so-that not they-may-have(-it) but so-that they-may-have the from the

πράξεως ἀγαθόν. τοῦτο δὲ ποῦ; ἐν ψυχῇ. ἀνέκαμψεν οὖν
action good this and where in soul bent-back then
πάλιν ἡ πρᾶξις εἰς θεωρίαν· ὃ γὰρ ἐν ψυχῇ λαμβάνει
again the action into contemplation what for in soul it-receives
λόγῳ οὔσῃ, τί ἂν ἄλλο ἢ λόγος σιωπῶν εἴη;
reason (the-soul)-being what — else than reason silent would-it-be
καὶ μᾶλλον, ὅσῳ μᾶλλον. τότε γὰρ καὶ ἡσυχίαν ἄγει
and more by-as-much-as more then for also quiet it-keeps
καὶ οὐδὲν ζητεῖ ὡς πληρωθεῖσα, καὶ ἡ θεωρία ἡ ἐν
and nothing it-seeks as having-been-filled and the contemplation the(-one) in
τῷ τοιούτῳ τῷ πιστεύειν ἔχειν εἴσω κεῖται. καὶ ὅσῳ
the such(-one) by-the to-trust to-have within lies and by-as-much-as
ἐναργεστέρα ἡ πίστις, ἡσυχαιτέρα καὶ ἡ θεωρία, ᾗ
clearer the confidence quieter also the contemplation insofar-as
μᾶλλον εἰς ἓν ἄγει, καὶ τὸ γινῶσκον ὅσῳ
more into one it-brings and the(-thing) knowing by-as-much-as
γινώσκει — ἤδη γὰρ σπουδαστέον — εἰς ἓν τῷ
it-knows now for (one)-must-be-serious into one with-the(-thing)
γνωσθέντι ἔρχεται. εἰ γὰρ δύο, τὸ μὲν ἄλλο, τὸ δὲ
known comes if for two the(-one) indeed other the(-other) but
ἄλλο ἔσται· ὥστε οἷον παράκειται καὶ τὸ διπλοῦν τοῦτο
other will-be so-that as-it-were it-lies-beside and the doubleness this
οὔπω ᾠκείωται, οἷον ὅταν ἐνόντες λόγοι ἐν ψυχῇ
not-yet has-been-made-its-own for-instance when being-in(-it) reasons in soul
μηδὲν ποιῶσι. διὸ δεῖ μὴ ἔξωθεν τὸν λόγον εἶναι, ἀλλ'
nothing do wherefore must not from-outside the reason to-be but
ἑνωθῆναι τῇ ψυχῇ τοῦ μανθάνοντος, ἕως ἂν οἰκεῖον
to-be-united with-the soul of-the(-one) learning until — its-own
εὕρῃ. ἡ μὲν οὖν ψυχή, ὅταν οἰκειωθῇ καὶ διατεθῇ
it-finds(-it) the indeed then soul when it-has-been-made-akin and disposed
ὁμοίως, προφέρει καὶ προχειρίζεται· ὃ γὰρ πρώτως εἶχε
alike brings-forth and puts-forward what for first it-had

καὶ καταμανθάνει, καὶ τῇ προχειρίσει οἷον ἑτέρα αὑτῆς
also it-learns-thoroughly and by-the putting-forward as-it-were other than-itself
γίνεται, καὶ διανοουμένη βλέπει ὡς ἄλλο ὂν ἄλλο· καίτοι
becomes and thinking-discursively it-looks as other being other and-yet
καὶ αὐτὴ λόγος ἦν καὶ οἷον νοῦς, ἀλλ' ὁρῶν ἄλλο.
also itself reason was and as-it-were intellect but seeing another
ἔστι γὰρ οὐ πλήρης, ἀλλ' ἐλλείπει τῷ πρὸ αὐτῆς·
it-is for not full but it-falls-short of-the(-one) before it
ὁρᾷ μέντοι καὶ αὐτὴ ἡσύχως ἃ προφέρει. ἃ μὲν γὰρ
sees however also itself quietly what it-brings-forth what indeed for
προήνεγκεν, οὐκέτι προφέρει, ἃ δὲ προφέρει, τῷ ἐλλιπεῖ
it-has-brought-forth no-longer it-brings-forth what but it-brings-forth by-the deficiency
προφέρει εἰς ἐπίσκεψιν καταμανθάνουσα ὃ ἔχει. ἐν δὲ
it-brings-forth for examination learning-thoroughly what it-has in and
τοῖς πρακτικοῖς ἐφαρμόττει ἃ ἔχει τοῖς ἔξω. καὶ τῷ
the practical(-men) it-fits what it-has to-the(-things) outside and by-the
μὲν μᾶλλον ἔχειν ἢ ἡ φύσις ἡσυχαιτέρα, καὶ τῷ
indeed more to-have than the nature (is)-quieter and by-the(-having)
πλέον θεωρητικὴ μᾶλλον, τῷ δὲ μὴ τελέως ἐφιεμένη
more contemplative more by-the(-having) but not perfectly desiring
μᾶλλον ἔχειν τὴν τοῦ θεωρηθέντος καταμάθησιν καὶ
more to-have the of-the(-thing) contemplated thorough-learning and
θεωρίαν τὴν ἐξ ἐπισκέψεως. καὶ ἀπολείπουσα δὲ καὶ
contemplation the(-one) from examination and leaving(-itself) too and
ἐν ἄλλοις γινομένη, εἶτ' ἐπανιοῦσα πάλιν, θεωρεῖ τῷ
in others coming-to-be then returning again it-contemplates with-the
ἀπολειφθέντι αὑτῆς μέρει· ἡ δὲ στᾶσα ἐν αὑτῇ ἧττον
left-behind of-itself part the(-soul) but having-stood in itself less
τοῦτο ποιεῖ. διὸ ὁ σπουδαῖος λελόγισται ἤδη καὶ τὸ
this does wherefore the good(-man) has-reasoned already and the(-thing)
παρ' αὑτοῦ πρὸς ἄλλον ἀποφαίνει· πρὸς δὲ αὑτὸν ὄψις.
from himself to another declares toward but himself (he-is)-sight

ἤδη γὰρ οὗτος πρὸς τὸ ἓν καὶ πρὸς τὸ ἥσυχον οὐ
already for this(-man) (is)-toward the one and toward the quiet not
μόνον τῶν ἔξω, ἀλλὰ καὶ πρὸς αὑτόν, καὶ πάντα εἴσω.
only of-the(-things) outside but also toward himself and all(-things) within

VII · ALL FROM CONTEMPLATION

The true beings are from contemplation and are contemplation, and all that comes from them is an object of contemplation: actions end in knowledge, generations in a form, and makers make forms, objects of contemplation. Before perceptions and thoughts, nature makes its inner object of contemplation and its reason, producing another reason; since the end of all is the origin, all things must desire it. Failures in what comes to be or is done are a straying from the object of contemplation, and loves are of those who have seen and hasten toward a form.

ὅτι μὲν οὖν πάντα τά τε ὡς ἀληθῶς ὄντα
that indeed then all(-things) the(-ones) both as truly being
ἐκ θεωρίας καὶ θεωρία, καὶ τὰ ἐξ
(are)-from contemplation and (are)-contemplation and the(-things) from
ἐκείνων γενόμενα θεωρούντων ἐκείνων καὶ αὐτὰ
those having-come-to-be contemplating those also themselves
θεωρήματα, τὰ μὲν αἰσθήσει τὰ δὲ γνώσει ἢ δόξῃ,
(are)-objects-of-contemplation some indeed by-perception others but by-knowledge or opinion
καὶ αἱ πράξεις τὸ τέλος ἔχουσιν εἰς γνῶσιν καὶ ἡ ἔφεσις
and the actions the end have in knowledge and the desire
γνώσεως καὶ αἱ γεννήσεις ἀπὸ θεωρίας εἰς ἀποτελεύτησιν
(is)-of-knowledge and the generations from contemplation to completion
εἴδους καὶ θεωρήματος ἄλλου, καὶ ὅλως μιμήματα ὄντα
of-form and object-of-contemplation other and in-general imitations being
ἕκαστα τῶν ποιούντων θεωρήματα ποιεῖ καὶ εἴδη,
each of-the(-things) making objects-of-contemplation makes and forms

καὶ αἱ γινόμεναι ὑποστάσεις μιμήσεις ὄντων οὖσαι τὰ
and the coming-to-be hypostases imitations of-beings being the(-things)
ποιοῦντα δεικνῦσι τέλος ποιούμενα οὐ τὰς ποιήσεις οὐδὲ
making show end making(-their) not the makings nor
τὰς πράξεις, ἀλλὰ τὸ ἀποτέλεσμα ἵνα θεωρηθῇ, καὶ
the actions but the result so-that it-may-be-contemplated and
τοῦτο καὶ αἱ διανοήσεις ἰδεῖν θέλουσι καὶ ἔτι πρότερον αἱ
this also the thinkings to-see wish and still before the
αἰσθήσεις, αἷς τέλος ἡ γνῶσις, καὶ ἔτι πρὸ τούτων ἡ
perceptions for-which end (is)-the knowledge and still before these the
φύσις τὸ θεώρημα τὸ ἐν αὐτῇ καὶ τὸν λόγον ποιεῖ
nature the object-of-contemplation the(-one) in it and the reason makes
ἄλλον λόγον ἀποτελοῦσα, ὧν τὰ μὲν ἦν αὐτόθεν
another reason producing of-which some indeed it-was(-possible) straightway
λαβεῖν, τὰ δ᾽ ὑπέμνησεν ὁ λόγος, δῆλόν που. ἐπεὶ κἀκεῖνο
to-grasp others but recalled the argument clear surely since that-too
δῆλον, ὡς ἀναγκαῖον ἦν τῶν πρώτων ἐν θεωρίᾳ ὄντων
(is)-clear that necessary it-was the first(-things) in contemplation being
καὶ τὰ ἄλλα πάντα ἐφίεσθαι τούτου, εἴπερ τέλος ἅπασιν
also the other(-things) all to-desire this if-indeed end for-all
ἡ ἀρχή. ἐπεὶ καί, ὅταν τὰ ζῷα γεννᾷ, οἱ λόγοι ἔνδον
(is)-the origin since also when the living-beings generate the reasons within
ὄντες κινοῦσι, καὶ ἔστιν ἐνέργεια θεωρίας τοῦτο καὶ
being move(-them) and is activity of-contemplation this and
ὠδὶς τοῦ πολλὰ ποιεῖν εἴδη καὶ πολλὰ θεωρήματα
birth-pang of-the many to-make forms and many objects-of-contemplation
καὶ λόγων πληρῶσαι πάντα καὶ οἷον ἀεὶ θεωρεῖν·
and with-reasons to-fill all(-things) and as-it-were always to-contemplate
τὸ γὰρ ποιεῖν εἶναί τι εἶδός ἐστι ποιεῖν, τοῦτο δέ ἐστι
the for to-make to-be something form is to-make this and is
πάντα πληρῶσαι θεωρίας. καὶ αἱ ἁμαρτίαι δέ, αἵ
all(-things) to-fill with-contemplation and the failures too the(-ones)

τε ἐν τοῖς γινομένοις αἵ τε ἐν τοῖς πραττομένοις,
both in the(-things) coming-to-be the(-ones) and in the(-things) being-done
θεωρούντων εἰσὶν ἐκ τοῦ θεωρητοῦ παραφορά· καὶ
of-(ones)-contemplating are from the object-contemplated (a)-straying and
ὅ γε κακὸς τεχνίτης ἔοικεν αἰσχρὰ εἴδη ποιοῦντι. καὶ
the at-least bad craftsman resembles ugly forms (one)-making and
οἱ ἔρωτες δὲ ἰδόντων καὶ πρὸς εἶδος σπευδόντων.
the loves too (are)-of-(men)-having-seen and toward form hastening

VIII · INTELLECT

Rising from nature to soul to intellect, contemplation grows more one with the contemplator, until in intellect being and thinking are the same: living contemplation, not an object in another. Every life is a kind of thought, fainter or clearer, and the first life is the first intellect. How is this one many? It contemplates the one not as one, and unrolls itself like a circle, wishing to have all. Holding all in every part, it is infinite and undiminished by what comes from it.

ταῦτα μὲν οὖν οὕτως. τῆς δὲ θεωρίας ἀναβαινούσης
these(-things) indeed then (are)-so the but contemplation ascending
ἐκ τῆς φύσεως ἐπὶ ψυχὴν καὶ ἀπὸ ταύτης εἰς νοῦν καὶ
from the nature to soul and from this to intellect and
ἀεὶ οἰκειοτέρων τῶν θεωριῶν γιγνομένων καὶ ἑνουμένων
always more-intimate the contemplations becoming and being-united
τοῖς θεωροῦσι καὶ ἐπὶ τῆς σπουδαίας ψυχῆς
with-the(-ones) contemplating and in-the-case-of the good soul
πρὸς τὸ αὐτὸ τῷ ὑποκειμένῳ ἰόντων τῶν ἐγνωσμένων
toward the same as-the substrate going the(-things) known
ἅτε εἰς νοῦν σπευδόντων, ἐπὶ τούτου δηλονότι ἤδη
as to intellect hastening in-the-case-of this clearly now
ἓν ἄμφω οὐκ οἰκειώσει, ὥσπερ ἐπὶ τῆς ψυχῆς τῆς
one (are)-both not by-appropriation as in-the-case-of the soul the

ἀρίστης, ἀλλ᾽ οὐσίᾳ καὶ τῷ ταὐτὸν τὸ εἶναι καὶ τὸ
best but in-substance and by-the the-same the to-be and the
νοεῖν εἶναι. οὐ γὰρ ἔτι ἄλλο, τὸ δ᾽ ἄλλο· πάλιν
to-think to-be not for still (is)-one-thing the(-other) but another again
γὰρ αὖ ἄλλο ἔσται, ὃ οὐκέτι ἄλλο καὶ ἄλλο. δεῖ
for in-turn another will-be which no-longer other and other must
οὖν τοῦτο εἶναι ἓν ὄντως ἄμφω· τοῦτο δέ ἐστι θεωρία
then this to-be one really both this and is contemplation
ζῶσα, οὐ θεώρημα, οἷον τὸ ἐν ἄλλῳ. τὸ γὰρ
living not object-of-contemplation as the(-one) in another the(-thing) for
ἐν ἄλλῳ ζῶν τι ἐκεῖνο, οὐκ αὐτοζῶν. εἰ οὖν ζήσεταί
in another living something (is)-that not self-living if then will-live
τι θεώρημα καὶ νόημα, δεῖ αὐτὸ ζωὴν εἶναι
some object-of-contemplation and object-of-thought must itself life to-be
οὐ φυτικὴν οὐδὲ αἰσθητικὴν οὐδὲ ψυχικὴν τὴν ἄλλην.
not vegetative nor perceptive nor psychic the other
νοήσεις μὲν γάρ πως καὶ ἄλλαι· ἀλλ᾽ ἡ μὲν φυτικὴ
thoughts indeed for somehow also the-others but the(-one) indeed vegetative
νόησις, ἡ δὲ αἰσθητική, ἡ δὲ ψυχική. πῶς οὖν
thought the(-other) but perceptive the(-other) but psychic how then
νοήσεις; ὅτι λόγοι. καὶ πᾶσα ζωὴ νόησίς τις,
(are-they)-thoughts because (they-are)-reasons and every life (is)-thought some
ἀλλὰ ἄλλη ἄλλης ἀμυδροτέρα, ὥσπερ καὶ ζωή. ἡ
but one than-another fainter as also life the(-one)
δὲ ἐναργεστέρα αὕτη καὶ πρώτη ζωὴ καὶ πρῶτος νοῦς
but clearer this (is)-both first life and first intellect
εἷς. νόησις οὖν ἡ πρώτη πρώτη ζωὴ καὶ ζωὴ δευτέρα
one thought then the first (is)-first life and life second
νόησις δευτέρα καὶ ἡ ἐσχάτη ζωὴ ἐσχάτη νόησις. πᾶσα
(is)-thought second and the last life (is)-last thought all
οὖν ζωὴ ἡ τοῦ γένους τούτου καὶ νόησις. ἀλλὰ ζωῆς

μὲν ἴσως διαφορὰς τάχα ἂν λέγοιεν ἄνθρωποι, νοήσεων
indeed perhaps differences perhaps — would-speak-of men of-thoughts
δὲ οὐ λέγουσιν, ἀλλὰ τὰς μέν, τὰς δ' ὅλως οὐ νοήσεις,
but not they-speak but some indeed others but altogether not thoughts
ὅτι ὅλως τὴν ζωὴν ὅ τι ποτέ ἐστιν οὐ ζητοῦσιν.
because at-all the life what ever ever it-is not they-seek
ἀλλ' ἐκεῖνό γε ἐπισημαντέον, ὅτι πάλιν αὖ ὁ λόγος
but that at-least (one)-must-note that again in-turn the argument
πάρεργον ἐνδείκνυται θεωρίας τὰ πάντα ὄντα. εἰ τοίνυν
by-product shows of-contemplation the all(-things) being if therefore
ἡ ζωὴ ἡ ἀληθεστάτη νοήσει ζωή ἐστιν, αὕτη δὲ ταὐτὸν
the life the truest by-thought life is this and (is)-the-same
τῇ ἀληθεστάτῃ νοήσει, ἡ ἀληθεστάτη νόησις ζῇ καὶ
as-the truest thought the truest thought lives and
ἡ θεωρία καὶ τὸ θεώρημα τὸ τοιοῦτο ζῶν καὶ
the contemplation and the object-of-contemplation the such (is)-living and
ζωὴ καὶ ἓν ὁμοῦ τὰ δύο. ἓν οὖν ὂν τὰ δύο πῶς αὖ
life and one together the two one then being the two how in-turn
πολλὰ τοῦτο τὸ ἕν; ἢ ὅτι οὐχ ἓν θεωρεῖ. ἐπεὶ καί,
(is)-many this the one or because not one it-contemplates since also
ὅταν τὸ ἓν θεωρῇ, οὐχ ὡς ἕν· εἰ δὲ μή, οὐ γίνεται
when the one it-contemplates not as one if but not not it-becomes
νοῦς. ἀλλὰ ἀρξάμενος ὡς ἓν οὐχ ὡς ἤρξατο ἔμεινεν, ἀλλ'
intellect but having-begun as one not as it-began it-remained but
ἔλαθεν ἑαυτὸν πολὺς γενόμενος, οἷον βεβαρημένος,
it-escaped-the-notice-of itself many having-become as-it-were weighed-down
καὶ ἐξείλιξεν αὑτὸν πάντα ἔχειν ἐθέλων — εἰ καὶ βέλτιον
and it-unrolled itself all to-have wishing if even better
ἦν αὐτῷ μὴ ἐθελῆσαι τοῦτο, δεύτερον γὰρ ἐγένετο — οἷον
it-was for-it not to-have-wished this second for it-became as
κύκλος ἐξελίξας αὑτὸν γέγονε καὶ σχῆμα καὶ ἐπίπεδον
(a)-circle having-unrolled itself has-become both figure and plane

καὶ περιφέρεια καὶ κέντρον καὶ γραμμαὶ καὶ τὰ μὲν
and circumference and center and lines and the(-parts) indeed
ἄνω, τὰ δὲ κάτω· βελτίω μὲν ὅθεν, χείρω δὲ
above the(-others) but below better indeed (the-parts)-whence worse but
εἰς ὅ. τὸ γὰρ ἀφ᾽ οὗ οὐκ ἦν τοιοῦτον οἷον τὸ ἀφ᾽
(those)-to which the for from which not was such as the from
οὗ καὶ εἰς ὅ, οὐδὲ αὖ τὸ ἀφ᾽ οὗ καὶ εἰς ὃ οἷον τὸ
which and to which nor again the from which and to which as the
ἀφ᾽ οὗ μόνον. καὶ ἄλλως δὲ ὁ νοῦς οὐχ ἑνός τινος
from which alone and otherwise too the intellect not of-one some(-thing)
νοῦς, ἀλλὰ καὶ πᾶς· πᾶς δὲ ὢν καὶ πάντων. δεῖ οὖν
(is)-intellect but also all all and being also of-all must then
αὐτὸν πάντα ὄντα καὶ πάντων καὶ τὸ μέρος αὐτοῦ ἔχειν
it all being and of-all also the part of-it to-have
πᾶν καὶ πάντα· εἰ δὲ μή, ἕξει τι μέρος οὐ νοῦν, καὶ
all and all(-things) if but not it-will-have some part not intellect and
συγκείσεται ἐξ οὐ νῶν, καὶ σωρός τις συμφορητὸς ἔσται
it-will-be-composed of not intellects and heap some gathered-together it-will-be
ἀναμένων τὸ γενέσθαι νοῦς ἐκ πάντων. διὸ καὶ ἄπειρος
waiting the to-become intellect from all(-things) wherefore also infinite
οὗτος καί, εἴ τι ἀπ᾽ αὐτοῦ, οὐκ ἠλάττωται, οὔτε
(is)-this and if anything (comes)-from it not has-been-diminished either
τὸ ἀπ᾽ αὐτοῦ, ὅτι πάντα καὶ αὐτό, οὔτε ἐκεῖνος
the(-thing) from it because all also (is)-it or that
ὁ ἐξ οὗ, ὅτι μὴ σύνθεσις ἦν ἐκ μορίων.
the(-one) from which because not composition it-was from parts

Intellect is number and two, so it cannot be first: before it is what is truly one, neither intellect nor intelligible, though what does not think seems ignorant even of itself. How is it grasped? By what is like it in us, for it is present everywhere to what can receive it, as a voice filling a desert reaches every ear. Intellect must withdraw behind itself to see it. It is the principle of life, intellect, and all things, simpler than intellect, neither all things together nor each of them, but before all.

οὗτος μὲν οὖν τοιοῦτος· διὸ οὐ πρώτως, ἀλλὰ δεῖ
this(-intellect) indeed then (is)-such wherefore not primarily but must
εἶναι τὸ ἐπέκεινα αὐτοῦ, οὗπερ χάριν καὶ οἱ
to-be the(-one) beyond it of-which-precisely for-the-sake also the
πρόσθεν λόγοι, πρῶτον μέν, ὅτι πλῆθος ἑνὸς ὕστερον·
earlier arguments first indeed because multitude than-one (is)-later
καὶ ἀριθμὸς δὲ οὗτος, ἀριθμοῦ δὲ ἀρχὴ καὶ τοῦ τοιούτου
and number too (is)-this of-number and principle and of-the such
τὸ ὄντως ἕν· καὶ οὗτος νοῦς καὶ νοητὸν ἅμα, ὥστε
(is)-the really one and this (is)-intellect and intelligible at-once so-that
δύο ἅμα. εἰ δὲ δύο, δεῖ τὸ πρὸ τοῦ δύο λαβεῖν. τί
two at-once if but two must the(-thing) before the two to-take what
οὖν; νοῦς μόνον; ἀλλὰ παντὶ νῷ συνέζευκται τὸ νοητόν·
then intellect only but to-every intellect has-been-yoked the intelligible
εἰ οὖν δεῖ μὴ συνεζεῦχθαι τὸ νοητόν, οὐδὲ νοῦς ἔσται.
if then must not to-be-yoked the intelligible not-even intellect it-will-be
εἰ οὖν μὴ νοῦς, ἀλλ' ἐκφεύξεται τὰ δύο, τὸ πρότερον
if then not intellect but will-escape the two the(-thing) prior
τῶν δύο τούτων ἐπέκεινα δεῖ νοῦ εἶναι. τί οὖν κωλύει
to-the two these beyond must intellect to-be what then prevents
τὸ νοητὸν αὐτὸ εἶναι; ἢ ὅτι καὶ τὸ νοητὸν συνέζευκται
the intelligible it to-be or because also the intelligible has-been-yoked
τῷ νῷ. εἰ οὖν μήτε νοῦς μήτε νοητὸν εἴη, τί ἂν
to-the intellect if then neither intellect nor intelligible it-should-be what —

εἴη; ἐξ οὗ ὁ νοῦς καὶ τὸ σὺν αὐτῷ νοητὸν φήσομεν.
would-it-be from which the intellect and the with it intelligible we-shall-say
τί οὖν τοῦτο καὶ ποῖόν τι αὐτὸ φαντασθησόμεθα;
what then (is)-this and what-sort-of thing it shall-we-imagine
καὶ γὰρ αὖ ἢ νοοῦν ἔσται ἢ ἀνόητόν τι. νοοῦν
and for again either thinking it-will-be or unthinking something thinking
μὲν οὖν νοῦς, ἀνόητον δὲ ἀγνοήσει καὶ ἑαυτό·
indeed then (it-will-be)-intellect unthinking but it-will-be-ignorant-of even itself
ὥστε τί σεμνόν; οὐδὲ γάρ, εἰ λέγοιμεν τὸ ἀγαθὸν εἶναι
so-that what (is)-august not-even for if we-should-say the good to-be(-it)
καὶ ἁπλούστατον εἶναι, δῆλόν τι καὶ σαφὲς ἐροῦμεν τὸ
and simplest to-be clear anything and plain we-shall-say the
ἀληθὲς λέγοντες, ἕως ἂν μὴ ἔχωμεν ἐπὶ τί ἐρείδοντες
truth saying as-long-as — not we-have on what fixing
τὴν διάνοιαν λέγομεν. καὶ γὰρ αὖ τῆς γνώσεως διὰ
the understanding we-speak and for again the knowledge through
νοῦ τῶν ἄλλων γιγνομένης καὶ τῷ νῷ νοοῦν τι
intellect of-the others coming-about and by-the intellect thinking something
γιγνώσκειν δυναμένων ὑπερβεβηκὸς τοῦτο τὴν νοῦ
to-know (we)-being-able having-transcended this the of-intellect
φύσιν τίνι ἂν ἁλίσκοιτο ἐπιβολῇ ἀθρόᾳ; πρὸς ὃ
nature by-what — would-it-be-caught application concentrated in-answer-to which
δεῖ σημᾶναι, ὅπως οἷόν τε· τῷ ἐν ἡμῖν ὁμοίῳ φήσομεν.
must to-indicate as possible — by-the in us like we-shall-say
ἔστι γάρ τι καὶ παρ᾽ ἡμῖν αὐτοῦ ἢ οὐκ ἔστιν, ὅπου
there-is for something also with us of-it or not there-is where
μὴ ἔστιν, οἷς ἔστι μετέχειν αὐτοῦ. τῷ γὰρ
not it-is for-those-who it-is-possible to-partake of-it to-the(-one) for
πανταχοῦ παραστήσας ὁπουοῦν τὸ δυνάμενον ἔχειν
everywhere having-set-beside wherever the(-thing) able to-have(-it)
ἔχεις ἐκεῖθεν· ὥσπερ εἰ φωνῆς κατεχούσης ἐρημίαν καὶ
you-have(-it) from-there as if (a)-voice occupying (a)-solitude and

μετὰ τῆς ἐρημίας καὶ ἀνθρώπους ἐν ὁτῳοῦν τοῦ ἐρήμου
with the solitude also men in whatever(-spot) of-the desert
στήσας οὗς τὴν φωνὴν κομιῇ πᾶσαν καὶ αὖ οὐ
having-stationed ear the voice you-will-receive all and again not
πᾶσαν. τί οὖν ἐστιν ὃ κομιούμεθα νοῦν παραστησάμενοι;
all what then is(-it) which we-shall-receive intellect having-set-beside
ἢ δεῖ τὸν νοῦν οἷον εἰς τοὐπίσω ἀναχωρεῖν καὶ οἷον
or must the intellect as-it-were to the-back to-withdraw and as-it-were
ἑαυτὸν ἀφέντα τοῖς εἰς ὄπισθεν αὐτοῦ ἀμφίστομον
itself having-given-up to-the(-things) to behind it two-faced
ὄντα κἀκεῖ, εἰ ἐθέλει ἐκεῖνο ὁρᾶν, μὴ πάντα νοῦν εἶναι.
being and-there if it-wishes that to-see not entirely intellect to-be
ἔστι μὲν γὰρ αὐτὸς ζωὴ πρώτη, ἐνέργεια οὖσα ἐν διεξόδῳ
it-is indeed for itself life first activity being in passage
τῶν πάντων· διεξόδῳ δὲ οὐ τῇ διεξιούσῃ, ἀλλὰ τῇ
of-the all(-things) passage but not the(-one) passing-through but the(-one)
διεξελθούσῃ. εἴπερ οὖν καὶ ζωή ἐστι καὶ διέξοδός ἐστι
having-passed-through if-indeed then both life it-is and passage it-is
καὶ πάντα ἀκριβῶς καὶ οὐχ ὁλοσχερῶς ἔχει — ἀτελῶς
and all precisely and not roughly has incompletely
γὰρ ἂν καὶ ἀδιαρθρώτως ἔχοι — ἀνάγκη ἔκ
for — and inarticulately it-would-have(-them) (it-is)-necessary from
τινος ἄλλου αὐτὸν εἶναι, ὃ οὐκέτι ἐν διεξόδῳ, ἀλλὰ
some other it to-be which no-longer (is)-in passage but
ἀρχὴ διεξόδου καὶ ἀρχὴ ζωῆς καὶ ἀρχὴ νοῦ καὶ τῶν
principle of-passage and principle of-life and principle of-intellect and of-the
πάντων. οὐ γὰρ ἀρχὴ τὰ πάντα, ἀλλ' ἐξ ἀρχῆς τὰ
all(-things) not for (is)-principle the all(-things) but from principle the
πάντα· αὐτὴ δὲ οὐκέτι τὰ πάντα οὐδέ τι τῶν πάντων,
all(-things) itself but no-longer the all(-things) nor any of-the all(-things)
ἵνα γεννήσῃ τὰ πάντα, καὶ ἵνα μὴ πλῆθος ᾖ,
so-that it-may-generate the all(-things) and so-that not multitude it-may-be

ἀλλὰ τοῦ πλήθους ἀρχή· τοῦ γὰρ γεννηθέντος πανταχοῦ
but of-the multitude principle than-the for generated everywhere
τὸ γεννῶν ἁπλούστερον. εἰ οὖν τοῦτο νοῦν ἐγέννησεν,
the(-thing) generating (is)-simpler if then this intellect generated
ἁπλούστερον νοῦ δεῖ αὐτὸ εἶναι. εἰ δέ τις οἴοιτο
simpler than-intellect must it to-be if but anyone should-think
αὐτὸ τὸ ἓν καὶ τὰ πάντα εἶναι, ἤτοι καθ' ἓν ἕκαστον
the-very — one also the all(-things) to-be either by one each
τῶν πάντων ἐκεῖνο ἔσται ἢ ὁμοῦ πάντα. εἰ μὲν οὖν
of-the all(-things) that will-be or together all if indeed then
ὁμοῦ πάντα συνηθροισμένα, ὕστερον ἔσται τῶν πάντων·
together all gathered-together later it-will-be than-the all(-things)
εἰ δὲ πρότερον τῶν πάντων, ἄλλα μὲν τὰ πάντα, ἄλλο
if but prior to-the all(-things) other indeed the all(-things) other
δὲ αὐτὸ ἔσται τῶν πάντων· εἰ δὲ ἅμα καὶ αὐτὸ καὶ τὰ
but itself will-be than-the all(-things) if but at-once both itself and the
πάντα, οὐκ ἀρχὴ ἔσται. δεῖ δὲ αὐτὸ ἀρχὴν εἶναι καὶ εἶναι
all(-things) not principle it-will-be must but it principle to-be and to-be
πρὸ πάντων, ἵνα ᾖ μετ' αὐτὸ καὶ τὰ πάντα. τὸ
before all(-things) so-that may-be after it also the all(-things) the(-view)
δὲ καθ' ἕκαστον τῶν πάντων πρῶτον μὲν τὸ αὐτὸ ἔσται
but by each of-the all(-things) first indeed the same will-be
ὁτιοῦν ὁτῳοῦν, ἔπειτα ὁμοῦ πάντα, καὶ οὐδὲν διακρινεῖ.
anything with-anything then together all and nothing will-distinguish
καὶ οὕτως οὐδὲν τῶν πάντων, ἀλλὰ πρὸ τῶν πάντων.
and thus nothing of-the all(-things) but before the all(-things)

What is it? The power of all things, without which nothing would be: like a spring that gives itself to all the rivers and is not used up, or the life of a great plant, whose origin stays seated in its root. The multitude of life comes from what is not multitude; everywhere we lead back to a one, until we come to the simply one. It is none of the things of which it is the principle; take away being and you will wonder, and resting in it, understand it by approach.

τί δὴ ὄν; δύναμις τῶν πάντων· ἧς μὴ οὔσης οὐδ'
what indeed being (the)-power of-the all(-things) which not being not-even
ἂν τὰ πάντα, οὐδ' ἂν νοῦς ζωὴ ἡ πρώτη καὶ
(would-be) the all(-things) nor (would-be) intellect life the first and
πᾶσα. τὸ δὲ ὑπὲρ τὴν ζωὴν αἴτιον ζωῆς· οὐ γὰρ ἡ
all the(-thing) but above the life (is)-cause of-life not for the
τῆς ζωῆς ἐνέργεια τὰ πάντα οὖσα πρώτη, ἀλλ' ὥσπερ
of-the life activity the all(-things) being (is)-first but as
προχυθεῖσα αὐτὴ οἷον ἐκ πηγῆς. νόησον γὰρ πηγὴν
poured-forth itself as-it-were from (a)-spring think(-of) for (a)-spring
ἀρχὴν ἄλλην οὐκ ἔχουσαν, δοῦσαν δὲ ποταμοῖς πᾶσιν
origin other not having having-given but to-rivers all
αὑτήν, οὐκ ἀναλωθεῖσαν τοῖς ποταμοῖς, ἀλλὰ μένουσαν
itself not used-up by-the rivers but remaining
αὐτὴν ἡσύχως, τοὺς δὲ ἐξ αὐτῆς προεληλυθότας πρὶν
itself quietly the(-rivers) and from it having-gone-forth before
ἄλλον ἄλλῃ ῥεῖν ὁμοῦ συνιόντας ἔτι, ἤδη δὲ οἷον
one another-way to-flow together coming-together still already but as-it-were
ἑκάστους εἰδότας οἷ ἀφήσουσιν αὐτῶν τὰ ῥεύματα·
each knowing whither they-will-let-go their the streams
ἢ ζωὴν φυτοῦ μεγίστου διὰ παντὸς ἐλθοῦσαν ἀρχῆς
or life of-plant greatest through all having-gone origin
μενούσης καὶ οὐ σκεδασθείσης περὶ πᾶν αὐτῆς οἷον ἐν
remaining and not scattered about all of-it as-it-were in

ῥίζῃ ἱδρυμένης. αὕτη τοίνυν παρέσχε μὲν τὴν πᾶσαν ζωὴν
(a)-root seated this therefore provided indeed the whole life
τῷ φυτῷ τὴν πολλήν, ἔμεινε δὲ αὐτὴ οὐ πολλὴ οὖσα,
to-the plant the manifold remained but itself not manifold being
ἀλλ᾽ ἀρχὴ τῆς πολλῆς. καὶ θαῦμα οὐδέν. ἢ καὶ θαῦμα, πῶς
but origin of-the manifold and wonder (is)-none or also wonder how
τὸ πλῆθος τῆς ζωῆς ἐξ οὐ πλήθους ἦν, καὶ οὐκ ἦν
the multitude of-the life from not multitude was and not was(-there)
τὸ πλῆθος, εἰ μὴ πρὸ τοῦ πλήθους ἦν ὃ μὴ πλῆθος
the multitude if not before the multitude there-was what not multitude
ἦν. οὐ γὰρ μερίζεται εἰς τὸ πᾶν ἡ ἀρχή· μερισθεῖσα
was not for is-divided into the all the origin having-been-divided
γὰρ ἀπώλεσεν ἂν καὶ τὸ πᾶν, καὶ οὐδ᾽ ἂν ἔτι
for would-have-destroyed — also the all and not-even — any-longer
ἐγένετο μὴ μενούσης τῆς ἀρχῆς ἐφ᾽ ἑαυτῆς ἑτέρας
it-would-have-come-to-be not remaining the origin by itself different
οὔσης. διὸ καὶ ἡ ἀναγωγὴ πανταχοῦ ἐφ᾽ ἕν. καὶ
being wherefore also the reduction everywhere (is)-to one and
ἐφ᾽ ἑκάστου μέν τι ἕν, εἰς ὃ ἀνάξεις, καὶ τὸ
in-the-case-of each indeed some one to which you-will-lead-back and the
δὲ πᾶν εἰς ἓν τὸ πρὸ αὐτοῦ, οὐχ ἁπλῶς ἕν, ἕως ἄν
too all to one the(-one) before it not simply one until —
τις ἐπὶ τὸ ἁπλῶς ἓν ἔλθῃ· τοῦτο δὲ οὐκέτι ἐπ᾽ ἄλλο. ἀλλ᾽
anyone to the simply one comes this but no-longer to another but
εἰ μὲν τὸ τοῦ φυτοῦ ἕν — τοῦτο δὲ ἡ ἀρχὴ ἡ
if indeed the(-one) of-the plant one this and (is)-the origin the(-one)
μένουσα — καὶ τὸ ζῴου ἓν καὶ τὸ ψυχῆς ἓν καὶ τὸ
remaining and the of-living-being one and the of-soul one and the
παντὸς ἓν λαμβάνοι, λαμβάνει ἑκασταχοῦ τὸ δυνατώτατον
of-the-all one he-should-take he-takes in-each-case the most-powerful
καὶ τὸ τίμιον· εἰ δὲ τὸ τῶν κατὰ ἀλήθειαν
and the precious if but the(-one) of-the(-things) in truth

ὄντων ἕν, τὴν ἀρχὴν καὶ πηγὴν καὶ δύναμιν, λαμβάνοι,
being one the origin and spring and power he-should-take
ἀπιστήσωμεν καὶ τὸ μηδὲν ὑπονοήσωμεν; ἢ ἔστι μὲν μηδὲν
shall-we-distrust(-it) and the nothing suspect or it-is indeed none
τούτων ὧν ἐστιν ἀρχή, τοιοῦτο μέντοι, οἷον μηδενὸς
of-these of-which it-is origin such however as nothing
αὐτοῦ κατηγορεῖσθαι δυναμένου, μὴ ὄντος, μὴ οὐσίας, μὴ
of-it to-be-predicated being-able not being not substance not
ζωῆς, τὸ ὑπὲρ πάντα ταῦτα εἶναι. εἰ δὲ ἀφελὼν τὸ
life the(-thing) above all these to-be if but having-taken-away the
εἶναι λαμβάνοις, θαῦμα ἕξεις. καὶ βαλὼν πρὸς
to-be you-should-take(-it) wonder you-will-have and having-cast(-yourself) toward
αὐτὸ καὶ τυχὼν ἐν τοῖς αὐτοῦ ἀναπαυσάμενος
it and having-attained(-it) in the(-things) of-it having-rested
συννόει μᾶλλον τῇ προσβολῇ συνείς, συνορῶν
consider(-it) more by-the approach having-understood(-it) seeing-together
δὲ τὸ μέγα αὐτοῦ τοῖς μετ᾽ αὐτὸ δι᾽ αὐτὸ οὖσιν.
and the greatness of-it by-the(-things) after it through it being

Intellect is sight in activity and twofold, and its fullness comes from the good; the good needs nothing, not even thinking, which would make it two. Intellect bears the good's trace and becomes good-formed by it, always desiring and always attaining; the good neither desires nor attains. Intellect is the most beautiful of all, in pure light, and this cosmos is its image; one who has seen it must seek its maker, who is neither intellect nor fullness, needing and having nothing.

ἔτι δὲ καὶ ὧδε· ἐπεὶ γὰρ ὁ νοῦς ἐστιν ὄψις τις καὶ
further and also thus since for the intellect is sight some and
ὄψις ὁρῶσα, δύναμις ἔσται εἰς ἐνέργειαν ἐλθοῦσα. ἔσται
sight seeing power it-will-be into activity having-come there-will-be
τοίνυν τὸ μὲν ὕλη, τὸ δὲ εἶδος αὐτοῦ, οἷον καὶ ἡ
therefore the(-one) indeed matter the(-other) but form of-it as also the
κατ' ἐνέργειαν ὅρασις ὕλη δὲ ἡ ἐν νοητοῖς. ἐπεὶ
according-to activity seeing matter but the(-one) in intelligibles since
καὶ ἡ ὅρασις ἡ κατ' ἐνέργειαν διττὸν ἔχει· πρὶν
also the seeing the(-one) according-to activity twofoldness has before
γοῦν ἰδεῖν ἓν ἦν. τὸ οὖν ἓν δύο γέγονε καὶ τὰ δύο
at-any-rate to-see one it-was the then one two has-become and the two
ἕν. τῇ μὲν οὖν ὁράσει ἡ πλήρωσις παρὰ τοῦ αἰσθητοῦ
one for-the indeed then seeing the filling (is)-from the sensible
καὶ ἡ οἷον τελείωσις, τῇ δὲ τοῦ νοῦ ὄψει τὸ
and the as-it-were perfecting for-the but of-the intellect sight the
ἀγαθὸν τὸ πληροῦν. εἰ γὰρ αὐτὸς τὸ ἀγαθόν, τί
good (is)-the(-thing) filling if for itself the good why
ἔδει ὁρᾶν ἢ ἐνεργεῖν ὅλως; τὰ μὲν γὰρ ἄλλα περὶ
would-it-need to-see or to-act at-all the indeed for others about
τὸ ἀγαθὸν καὶ διὰ τὸ ἀγαθὸν ἔχει τὴν ἐνέργειαν, τὸ δὲ
the good and because-of the good have the activity the but
ἀγαθὸν οὐδενὸς δεῖται· διὸ οὐδὲν ἔσται αὐτῷ ἢ αὐτό.
good of-nothing has-need wherefore nothing will-be to-it but itself

φθεγξάμενος οὖν τὸ ἀγαθὸν μηδὲν ἔτι προσνόει· ἐὰν γάρ
having-uttered then the good nothing further add-in-thought if for
τι προσθῇς, ὅσῳ προσέθηκας ὁτιοῦν, ἐνδεὲς
anything you-add by-as-much you-have-added anything-whatever deficient
ποιήσεις. διὸ οὐδὲ τὸ νοεῖν, ἵνα καὶ μὴ ἄλλο, καὶ
you-will-make(-it) wherefore not-even the to-think so-that also not other and
ποιήσῃς δύο, νοῦν καὶ ἀγαθόν. ὁ μὲν γὰρ νοῦς τοῦ
you-may-make two intellect and good the indeed for intellect (needs)-the
ἀγαθοῦ, τὸ δ' ἀγαθὸν οὐ δεῖται ἐκείνου· ὅθεν καὶ τυγχάνων
good the but good not needs it whence also attaining
τοῦ ἀγαθοῦ ἀγαθοειδὲς γίνεται καὶ τελειοῦται παρὰ τοῦ
the good good-formed it-becomes and is-perfected by the
ἀγαθοῦ, τοῦ μὲν εἴδους τοῦ ἐπ' αὐτῷ παρὰ τοῦ ἀγαθοῦ
good the indeed form the(-one) upon it from the good
ἥκοντος ἀγαθοειδῆ ποιοῦντος. οἷον δὲ ἐνορᾶται ἐπ'
coming good-formed making(-it) such-as and is-seen upon
αὐτῷ ἴχνος τοῦ ἀγαθοῦ, τοιοῦτον τὸ ἀρχέτυπον ἐννοεῖν
it (the)-trace of-the good such the archetype to-conceive
προσήκει τὸ ἀληθινὸν ἐκείνου ἐνθυμηθέντα ἐκ τοῦ ἐπὶ
it-is-fitting the true(-nature) of-that having-formed-a-notion-of from the upon
τῷ νῷ ἐπιθέοντος ἴχνους. τὸ μὲν οὖν ἐπ' αὐτῷ ἴχνος
the intellect running-upon trace the indeed then upon it trace
αὐτοῦ τῷ νῷ ἐνορῶντι ἔδωκεν ἔχειν· ὥστε ἐν μὲν τῷ
of-itself to-the intellect seeing(-it) it-gave to-have so-that in indeed the
νῷ ἡ ἔφεσις καὶ ἐφιέμενος ἀεὶ καὶ ἀεὶ τυγχάνων,
intellect (is)-the desire and desiring always and always attaining
ἐκεῖ δὲ οὔτε ἐφιέμενος· τίνος γάρ; οὔτε τυγχάνων· οὐδὲ
there but neither desiring of-what for nor attaining not-even
γὰρ ἐφίετο. οὐ τοίνυν οὐδὲ νοῦς· ἔφεσις γὰρ καὶ ἐν τούτῳ
for it-desired not therefore either intellect desire for also in this
καὶ σύννευσις πρὸς τὸ εἶδος αὐτοῦ. τοῦ δὴ νοῦ καλοῦ
and convergence toward the form of-it the indeed intellect beautiful

ὄντος καὶ πάντων καλλίστου, ἐν φωτὶ καθαρῷ καὶ αὐγῇ
being and of-all most-beautiful in light pure and radiance
καθαρᾷ κειμένου καὶ τὴν τῶν ὄντων περιλαβόντος φύσιν,
pure lying and the of-the beings having-encompassed nature
οὗ καὶ ὁ καλὸς οὗτος κόσμος σκιὰ καὶ εἰκών,
of-which also the beautiful this cosmos (is)-shadow and image
καὶ ἐν πάσῃ ἀγλαίᾳ κειμένου, ὅτι μηδὲν ἀνόητον μηδὲ
and in all splendor lying because nothing unintelligent or
σκοτεινὸν μηδ' ἄμετρον ἐν αὐτῷ, ζῶντος ζωὴν μακαρίαν,
dark or unmeasured in it living life blessed
θάμβος μὲν ἂν ἔχοι τὸν ἰδόντα καὶ τοῦτον καὶ
amazement indeed — would-seize the(-one) having-seen also this and
ὡς χρὴ εἰς αὐτὸν εἰσδύντα καὶ αὐτοῦ γενόμενον ἕνα.
as (one)-must into it having-entered and of-it having-become one
ὡς δὴ ὁ ἀναβλέψας εἰς τὸν οὐρανὸν καὶ τὸ τῶν
as indeed the(-one) having-looked-up to the heaven and the of-the
ἄστρων φέγγος ἰδὼν τὸν ποιήσαντα ἐνθυμεῖται καὶ
stars brightness having-seen the(-one) having-made(-it) thinks-of and
ζητεῖ, οὕτω χρὴ καὶ τὸν νοητὸν κόσμον ὃς ἐθεάσατο
seeks thus (one)-must also the intelligible cosmos whoever beheld
καὶ ἐνεῖδε καὶ ἐθαύμασε τὸν κἀκείνου ποιητὴν τίς ἄρα
and looked-into and wondered-at the of-that-too maker who then
ὁ τοιοῦτον ὑποστήσας ζητεῖν, ἢ ποῦ ἢ πῶς, ὁ
the(-one) such having-caused-to-subsist to-seek or where or how the(-one)
τοιοῦτον παῖδα γεννήσας νοῦν, κόρον καλὸν καὶ παρ'
such child having-begotten intellect (a)-boy beautiful and from
αὐτοῦ γενόμενον κόρον. πάντως τοι οὔτε νοῦς ἐκεῖνος
him having-come (a)-fullness entirely surely neither intellect (is)-that(-one)
οὔτε κόρος, ἀλλὰ καὶ πρὸ νοῦ καὶ κόρου· μετὰ γὰρ
nor fullness but also before intellect and fullness after for
αὐτὸν νοῦς καὶ κόρος, δεηθέντα καὶ κεκορέσθαι καὶ
him (are)-intellect and fullness having-needed both to-have-been-filled and

νενοηκέναι· ἃ πλησίον μέν ἐστι τοῦ ἀνενδεοῦς καὶ
to-have-thought which near indeed are to-the(-one) without-need and
τοῦ νοεῖν οὐδὲν δεομένου, πλήρωσιν δὲ ἀληθινὴν καὶ
of-the to-think in-no-way needing filling but true and
νόησιν ἔχει, ὅτι πρώτως ἔχει. τὸ δὲ πρὸ αὐτῶν
thought has because primarily it-has(-them) the(-one) but before them
οὔτε δεῖται οὔτε ἔχει· ἢ οὐκ ἂν τὸ ἀγαθὸν ἦν.
neither needs nor has or not — the good it-would-be
